

二〇一八年冬季训练

2018 December Semiannual Training

总题：民数记结晶读经(一)

Crystallization-Study of Numbers (1)

晨兴圣言

Holy Word Morning Revival

二〇一八年冬季训练

总题：民数记结晶读经(一)

标语

- ①神渴望得着一个团体的人，代表祂从撒但霸占的手中征服并重新得回这地，因此神所拣选并救赎的人需要编组成军，与神一同前行，并为着神在地上的权益与神一同争战。
- ②神渴望祂所有的子民都是拿细耳人；作拿细耳人乃是绝对且彻底地成为圣别，分别出来归给神，就是不为着别的事物，只为着神，只为着神的满足。
- ③我们作为基督的同伙为着神的权益争战，需要相信神的话，借相信神而尊重祂，看见由美地所预表包罗万有之基督的异象，并且要征服撒但的混乱，而在神圣的经纶中得胜。
- ④基督从祂的成为肉体，经过祂的升天，到祂的再来，乃是神在地上行动的中心；神仍在地上，在召会中并借着召会行动，祂是以基督为召会独一的领导和中心而行动。

2018 DECEMBER SEMIANNUAL TRAINING

Crystallization-Study of Numbers (1)

Banners

- ① Because God desires a corporate man to represent Him in subduing and regaining the earth from the usurping hand of Satan, God's chosen and redeemed people need to be formed into an army to journey with God and to fight with God for His interest on earth.
- ② God desires that all His people be Nazarites; to be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, that is, to be for nothing other than God and for nothing other than His satisfaction.
- ③ As partners of Christ fighting for God's interest, we need to have faith in God's word, honor God by believing in Him, see a vision of the all-inclusive Christ typified by the good land, conquer the satanic chaos, and triumph in the divine economy.
- ④ Christ is the center of God's move on the earth from His incarnation through His ascension to His second coming; God is still moving on this earth in and through the church, and He is moving with Christ as the unique Leader and center of the church.

二〇一八年冬季訓練標語詩歌

D 大調 4/4

D A Bm G D
0 0 3 1 | 2 - - 7 | 1 - - - | 0 1 2 3 | 4 - - 4 | 3 -

① 神渴望得着一個團體的人，

A D Bm G
1 1 | 2 - - - | 0 7 1 2 | 3 · 3 5 3 | 1 - - 1 | 6 -

代表祂從撒但霸佔的手中征服

A D G
6 6 | 7 - 7 1 2 | 1 - - - | 0 1 2 1 | 4 4 4 · 3 |

並重新得回這地，因此神所揀選並

A D G A
3 2 - 1 | 3 - - - | 0 3 2 3 | 4 - - 6 | 5 - 3 2 |

救贖的人需要編組成軍，與神

D G A F#m
3 · 3 3 4 | 5 - - 1 | 6 6 6 i | 7 - - 6 | 7 - 5 7 |

一同前行，並為着神在地上的權

Bm G A D A
i - - - | 6 6 - 6 | 5 - - 7 | i - - - | 0 0 3 1 | 2 - - 1 |

益與神一同爭戰。 ② 神渴望祂

G D Bm Em
6 1 1 4 | 3 - - 2 | 1 1 2 3 | 4 - - - |

所有的子民都是拿細耳人；

E A G A
#4 2 3 4 | 5 - - 1 1 | 4 4 4 3 | 2 · 2 |

作拿細耳人乃是絕對且徹底的

D G A
3 3 4 | 3 - - 1 1 | 4 4 4 3 | 2 - - 3 4 |

成為聖別，分別出來歸給神，就是

F# Bm G
3 3 2 7 2 | 1 1 1 1 7 | 6 -

不為着別的事物，只為着神，

A D
4 4 3 | 2 - 1 2 | 1 - - - | 0 0 0 0 |

只為着神的滿足。

G F Bb C
Be - cause God de - sires a cor - p'rate man, a cor - p'rate man to rep - re -

5 G F
sent Him in sub - du - ing and re - gain - ing the earth from the u -

8 Bb C G
surp - ing hand of Sat - an, God's cho - sen and re-deemed

11 F C G
peo - ple need to be formed in - to an ar - my to

14 G F C G
jour - ney with God and to fight with God for His in - t'rest on earth.

G D C D G
(Banner 2) God de - si - res that all His peo - ple be Naz - a - rites; God de - si -

6 D Am D Em
res that all His peo - ple be Naz - a - rites; to be a Naz - a - rite

10 C G D Em
is to be sanc - ti - fied, sep - a - rat - ed, ab - so - lute - ly

14 C G D G
and ul - ti - mate - ly to God, to God, that is, to be for noth -

19 D Em C G D
ing oth - er than God and for noth - ing oth - er than His

24 Em C Am D G
sat - is - fac - tion; God de - si - res Naz - a - rites.

③ 我們作為基督的同夥為着神的權益爭戰，需要相信神的話，藉相信神而尊重祂，看見由美地所豫表包羅萬有之基督的異象，並且要征服撒但的混亂，而在神聖的經綸中得勝。

④ 基督從祂的成為肉體，經過祂的升天，到祂的再來，乃是神在地上行動的中心；神仍在地上，在召會中並藉着召會行動，祂是以基督為召會獨一的領導和中心而行動。

(Banner 3) As part - ners of Christ fight - ing for God's in - t'rest,
we need to have faith in God's word, hon - or God by be - liev - ing in Him, hon - or God by be - liev - ing in Him, see a vis - ion of the all - in - clu - sive Christ, the all - in - clu - sive Christ typ - i - fied by the good, good land, con - quer the sa - tan - ic cha - os, and tri - umph, and tri - umph in the di - vine e - con - o - my.

(Banner 4) As part - ners of Christ fight - ing for God's in - t'rest,
we need to have faith in God's word, hon - or God by be - liev - ing in Him, hon - or God by be - liev - ing in Him, see a vis - ion of the all - in - clu - sive Christ, the all - in - clu - sive Christ typ - i - fied by the good, good land, con - quer the sa - tan - ic cha - os, and tri - umph, and tri - umph in the di - vine e - con - o - my.

篇题

- 第一篇 编组成军，为着神在地上的权益
与神一同争战
- 第二篇 以色列人部署安营，预表神所救赎的人
要终极完成为新耶路撒冷
- 第三篇 祭司和利未人为着神行动的事奉
- 第四篇 主对作祂妻子之召会的妒忌
- 第五篇 神渴望祂所有的子民都是今日的拿细耳人
- 第六篇 民数记中所启示的神圣三一
- 第七篇 三一神永远的福分
- 第八篇 神从荣耀的基路伯中间说话
- 第九篇 点灯
- 第十篇 关于基督的主要预表和预言
- 第十一篇 基督的同伙为着神的权益争战
- 第十二篇 基督从祂的成为肉体，经过祂的升天，
到祂的再来，乃是神在地上行动的中心

Contents

- Message 1: Being Formed into an Army to Fight with God
for His Interest on Earth
- Message 2: Israel's Encamping in Array Typifying God's Redeemed People
Being Consummated as the New Jerusalem
- Message 3: The Service of the Priests and the Levites for God's Move
- Message 4: The Lord's Jealousy over the Church as His Wife
- Message 5: God's Desire for All His People to Be Today's Nazarites
- Message 6: The Divine Trinity as Revealed in Numbers
- Message 7: The Eternal Blessing of the Triune God
- Message 8: God's Speaking from between the Cherubim of Glory
- Message 9: Lighting the Lamps
- Message 10: The Major Types and the Prophecy concerning Christ
- Message 11: Partners of Christ Fighting for God's Interest
- Message 12: Christ as the Center of God's Move on the Earth
from His Incarnation through His Ascension to His Second Coming

第一周

编组成军，为着神在地上的权益 与神一同争战

RK 诗歌：109， 补 917

读经：民一 1～3、18、24、45～46， 二 1～2、17、32， 出十二 41、51， 十三 18

纲要

周一

壹 说民数记只是论到飘流和一再失败的书，这并不正确；民数记乃是论到得胜和荣耀的书——1～3、18、24、45～46， 二 1～2、17、32， 三三 52～53：

一 民数记陈明一个荣耀的景象，有纛和旗号，编组成军，有秩有序；何等荣耀，神在地上不仅有住处，也有军队——二 17， 出二 5 8， 六 26， 七 4， 十二 41、51， 十三 18。

二 民数记自始至终是一卷荣耀的书；一开始神编组军队，末了则记载如何分配这军队所征服之地——1～3， 三三 52～53。

三 民数记的图画表明，三一神与祂所拣选的人调和一起成为一个实体，使神能在地上行动并征服祂的仇敌，为要重新得着这地，以完成祂永远的定旨——十 33～36， 弗三 11。

Week One

Being Formed into an Army to Fight with God for His Interest on Earth

RK Hymns: 124, 893

Scripture Reading: Num. 1:1-3, 18, 24, 45-46; 2:1-2, 17, 32; Exo. 12:41, 51; 13:18

Outline

Day 1

I. It is not accurate to say that Numbers is merely a book of wanderings and repeated failures; Numbers is a book of victory and glory——1:1-3, 18, 24, 45-46; 2:1-2, 17, 32; 33:52-53:

A. The book of Numbers presents a glorious scene with standards and ensigns, with formations and order; it was glorious that on the earth God not only had a dwelling place but also had an army——2:17; Exo. 25:8; 6:26; 7:4; 12:41, 51; 13:18.

B. From beginning to end the book of Numbers is a glorious book; in the beginning God formed the army, and at the end we have a record of the dividing of the land conquered by this army——1:1-3; 33:52-53.

C. The picture in Numbers shows the Triune God and His chosen people mingled together as one entity so that God may move on the earth and conquer His enemy in order to regain the earth for the fulfillment of His eternal purpose——10:33-36; Eph. 3:11.

周二

贰 民数记的中心思想乃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——1:5-53, 西二9:

一 在民数记基督被启示为神子民生活的意义:

- 1 见证的柜是见证的帐幕之中心——50、53。
- 2 约柜连同帐幕是以色列人生活的意义。
- 3 我们人生的意义乃是要让神在基督里进到我们里面，并借着我们的彰显——西二9，一27。
- 4 我们看见基督在神经纶中的异象时，就开始领悟基督自己是宇宙的目的，也是我们人生的意义——15~20节，二2、9~10、17，三4、10~11。

周三

二 作神子民生活之意义的基督，乃是神的见证——民一53:

- 1 既然约柜预表基督，以色列人生活的意义就是顾到作神见证的基督。
- 2 在旧约里，见证乃指律法：
 - a 那刻着律法的两块石版称为见证（出二五21），是放在约柜里。
 - b 因为约柜里放着见证，约柜就称为见证的柜。

Day 2

II. 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——1:5-53; Col. 2:9:

A. In Numbers Christ is revealed as the meaning of life for God's people:

1. The Ark of the Testimony was the center of the Tabernacle of the Testimony——1:50, 53.
2. The Ark with the tabernacle was the meaning of the Israelites' life.
3. The meaning of our human life is for God in Christ to enter into us and be expressed through us——Col. 2:9; 1:27.
4. When we see the vision of Christ in God's economy, we begin to realize that Christ Himself is the purpose of the universe and also the meaning of our human life——vv. 15-20; 2:2, 9-10, 17; 3:4, 10-11.

Day 3

B. Christ, who is the meaning of the life of God's people, is God's testimony——Num. 1:53:

1. Since the Ark typifies Christ, the meaning of the Israelites' life was to take care of Christ as the testimony of God.
2. In the Old Testament the Testimony refers to the law:
 - a. The two tablets on which the law was inscribed were called the Testimony (Exo. 25:21) and were placed in the Ark.
 - b. Because the Testimony was put into the Ark, the Ark was called the Ark of the Testimony.

c 神的律法乃是神所是的见证，告诉我们神是怎样的神。

d 律法是神所是的图画，预表基督是神在祂一切神圣属性里的具体化身—西二 9。

三 基督是神子民的中心—一 15、18:

1 这由以色列人在帐幕四围安营的方式所描绘—民二 2。

2 今天在召会生活中，我们该以基督为我们惟一的中心—来二 12。

四 基督是领导、道路与目标—太二三 10，约十四 6，腓三 12 ~ 14:

1 基督乃是一直在行动、活动并往前的一位：

a 在祂往前时，祂是我们的领导（太二三 10）、我们的道路（约十四 6）与我们的目标（腓三 12 ~ 14）。

b 在召会里，唯一的领导乃是基督；祂在祂的道路上并朝着祂的目标领导着我们；这道路与目标其实都是祂自己。

2 腓立比三章十二至十四节指明基督该是我们的目标，我们的标竿；祂是我们向前直跑的目标。

五 倘若基督对我们不是这一切，神就无法在地上取得立场，建立祂的国同祂的家—太十六 16 ~ 19。

周四

叁 民数记记载神所拣选并救赎的人，如何组成祭司军队，与神一同前行，并为着神在地上的权益与神一同争战—一 1 ~ 四 49，九 15 ~ 十 36，十二 16，二十 1 ~ 二一

c. The law of God is a testimony of what God is; it tells us what kind of God our God is.

d. The law, as a portrait of what God is, typifies Christ as the embodiment of God in all His divine attributes—Col. 2:9.

C. Christ is the center of God's people—1:15, 18:

1. This is portrayed by the way the children of Israel were encamped around the tabernacle—Num. 2:2.

2. In the church life today we should take Christ as our unique center—Heb. 2:12.

D. Christ is the Leader, the way, and the goal—Matt. 23:10; John 14:6; Phil. 3:12-14:

1. Christ is the One who is moving, acting, and always proceeding onward:

a. In His proceeding onward, Christ is our Leader (Matt. 23:10), our way (John 14:6), and our goal (Phil. 3:12-14).

b. The unique Leader in the church is Christ; He is leading us on the way and toward His goal, both of which are actually Himself.

2. Philippians 3:12-14 indicates that Christ should be our goal, our aim; Christ is the goal toward which we press.

E. If Christ were not all of this to us, there would not be a way for God to gain the ground on earth to build up His kingdom with His house—Matt. 16:16-19.

Day 4

III. The book of Numbers records how God's chosen and redeemed people were formed into a priestly army to journey with God and to fight with God for His interest on earth—1:1—4:49; 9:15—10:36; 12:16; 20:1—21:35;

35, 三一 1 ~ 54, 三三 1 ~ 49:

- 一 军队是为着神子民的争战，使神能在地上取得立场，建立祂的国同祂的居所—出十二 41、51，十三 18。
- 二 在民数记我们可以看见三件事：军队的编组、军队的行程与军队的争战—十 33 ~ 36：
 - 1 军队的编组是为着争战，而争战需要军队一直前行，不可停留在一地。
 - 2 以色列人总是从一地往前到另一地，得着立场，使神能得着一班人，为着祂的国和祂的家被建造起来—三三 1 ~ 49。
- 三 民数记一至二章启示，以色列人被编组成军是因为他们被仇敌四面包围：
 - 1 为着护卫神的见证，这军队是需要的—一 1 ~ 3。
 - 2 以色列人被编组成军，能为着护卫神的见证而争战：
 - a 按照民数记的图画，军队是在会幕四围安营，以护卫帐幕所立于其中的领域及范围—二 2。
 - b 神看在旷野的以色列人乃是为祂见证而争战的军队—出十二 41、51，十三 18。
 - c 表面看来，以色列人是为他们自己争战；实际上，他们乃是为着神在地上的见证争战，因为他们中间有见证的帐幕，就是神在地上的居所。
 - 3 在这个争战中有两种主要的功用：一是与仇敌争战，一是维持帐幕，这帐幕代表神在宇宙中的见证—民一 1 ~ 3，二一 1 ~ 3。

31:1-54; 33:1-49:

- A. The army is for God's people to fight so that God can gain the ground on earth to build up His kingdom with His habitation—Exo. 12:41, 51; 13:18.
- B. In Numbers we can see three things: the formation of an army, the journeys of that army, and the fighting of the army—10:33-36:
 1. The formation of the army was for fighting, and the fighting required the army to journey, not to stay in one place.
 2. Always the children of Israel were going on from place to place to gain ground that God might have a people to be built up for His kingdom and His house—33:1-49.
- C. Numbers 1 and 2 reveal that the children of Israel were formed into an army because they were surrounded by enemies:
 1. This army was necessary for the protection of God's testimony—1:1-3.
 2. The children of Israel were formed into an army able to fight for the protection of God's testimony:
 - a. According to the picture in Numbers, the army was encamped around the tabernacle to protect the sphere, the realm, in which the tabernacle was erected—2:2.
 - b. God viewed the children of Israel in the wilderness as an army fighting for His testimony—Exo. 12:41, 51; 13:18.
 - c. Apparently, the children of Israel were fighting for themselves; actually, they were fighting for God's testimony on earth, for among them was the Tabernacle of the Testimony, God's dwelling place on earth.
 3. In this warfare there were two main functions: the function of fighting the enemies and the function of maintaining the tabernacle, which represented God's testimony in the universe—Num. 1:1-3; 21:1-3.

周五

四 在以色列家编组成争战的军队这件事上，我们看见创世记一章二十六至二十八节所启示的原则：

- 1 神渴望得着一个团体的人，代表祂从撒但霸占的手中征服并重新得回这地—弗四 24。
- 2 神已将迦南美地赐给以色列，但以色列人必须从神仇敌霸占的手中夺回这地；他们必须借着争战，击败众仇敌，而得着这地—民二一 1～3。

五 神的军队战胜亚摩利人的王西宏，和巴珊王噩—1～3、21～35 节：

- 1 亚拉得王（1）、亚摩利人的王（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。
- 2 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。
- 3 这表征召会要享受追溯不尽之丰富的基督，就必须击败这几个王所表征的仇敌并占领他们的境界—弗三 8，六 10～12。

周六

六 在旧约的预表里，迦南有两方面：

- 1 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溯不尽的丰富（西一 12，弗三 8）。
- 2 在消极一面，迦南表征撒但国度空中、天上的部分：

Day 5

D. In the forming of the house of Israel into a fighting army, we see the principle revealed in Genesis 1:26-28:

1. God desires a corporate man to represent Him in subduing and regaining the earth from the usurping hand of Satan—Eph. 4:24.
2. God had given Israel a good land called Canaan, but the Israelites had to take this land from the usurping hand of God's enemy; they had to gain the land by fighting, defeating all the enemies—Num. 21:1-3.

E. The army of God defeated Sihon the king of the Amorites and Og the king of Bashan—vv. 1-3, 21-35:

1. The kings of Arad (v. 1), of the Amorites (v. 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.
2. 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.
3. 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—Eph. 3:8; 6:10-12.

Day 6

F. In the typology of the Old Testament, Canaan has two aspects:

1. 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).
2. On the negative side, Canaan signifies the aerial part, the heavenly part, of the kingdom of Satan:

- a 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，掌管这黑暗世界的（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）。
- b 迦南人预表跟随撒但堕落的天使，背叛的天使（启十二 4、7），他们成了撒但国里有能的、执政的和有权势的（参但十 13、20）。
- c 以色列人与迦南人争战，为要据有并享受美地，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。
- d 召会必须是这一个团体的战士，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——太十六 27～28，启十一 15，十二 10。
- 七 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，使祂在地上得着立场，并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。
- a. 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).
- b. 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).
- c. 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) so that the saints may enjoy Christ as the all-inclusive land.
- d. 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—Matt. 16:27-28; Rev. 11:15; 12:10.
- G. The entire Bible shows us one thing—that 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 the ground on earth and 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.

晨兴喂养

民一 1 ~ 3 “以色列人出埃及地后，第二年二月初一日，耶和华在西乃的旷野，在会幕中对摩西说，你们要按以色列人全会众的家族、宗族，照人名的数目，逐一计算所有男丁的总数。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。”

多数关于民数记的解经书都给人这样的印象：这卷书论到飘流和一再的失败。这不太正确。正确地说，民数记这卷书不是论到失败，乃是论到得胜和荣耀。神在地上不仅有住处，而且有军队，这岂不荣耀么？（李常受文集一九六四年第四册，三二九页）

信息选读

民数记二章说，“耶和华对摩西、亚伦说，以色列人要各归自己的纛下，在自己宗族的旗号那里，对着会幕，在四边安营。”（1~2）在会幕的四围，每支派有明确的地方支搭自己的帐幕。在东边的支派是犹大、以萨迦和西布伦；在南边的支派是流便、西缅和迦得；在西边的支派是以法莲、玛拿西和便雅悯；在北边的支派是但、亚设和拿弗他利（3~31）。在中心的是利未人，负责照管帐幕（一 50 ~ 53，二 17）。祭司绝不能与帐幕隔开；他们与帐幕是一，并且总是随着帐幕。十二支派在帐幕四围安营，利未人在中央，这幅图画乃是要来之新耶路撒冷的预影。启示录描绘的那座城有十二个门，四边各有三门，门上写着以色列十二支派的名字（二 12 ~ 13）。那就是说，新耶路撒冷不是在启示录才有的新观念，乃是在许多世纪以前，已经启示在民

Morning Nourishment

Num. 1:1-3 Then Jehovah spoke to Moses in the wilderness of Sinai, in the Tent of Meeting,... saying, Take the sum of all the assembly of the children of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head. 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.

Most expositions of Numbers give the impression that it is a book of wanderings and repeated failures. This is not quite accurate. Properly speaking, Numbers is not a book of failures but a book of victory and glory. Is it not glorious that on this earth God not only has a dwelling place but also a camp with an army? (CWWL, 1964, vol. 4, "The Vision of God's Building," p. 245)

Today's Reading

In Numbers 2 we read, "Then Jehovah spoke to Moses and to Aaron, saying, The children of Israel shall encamp each by his own standard with the ensigns of their fathers' households; they shall encamp facing the Tent of Meeting on every side" (vv. 1-2). Each tribe had a specific place in which to pitch its tents round about the Tent of Meeting. The tribes on the east were Judah, Issachar, and Zebulun; those on the south were Reuben, Simeon, and Gad; on the west were Ephraim, Manasseh, and Benjamin; and on the north were Dan, Asher, and Naphtali (vv. 3-31). In the very center were the Levites, who cared for the tabernacle (1:50-53; 2:17). The priests could never be separated from the tabernacle; they were one with the tabernacle and always with it. This picture of the twelve tribes encamped on the four sides of the tabernacle with the Levites in the center is a preview of the coming New Jerusalem. That city portrayed in Revelation has twelve gates, three on each of its four sides, containing the names of the twelve tribes (21:12-13). That means that the New Jerusalem in Revelation is not a new concept. It was revealed many centuries before, in the

数记中。因此，我们再次看见，整本圣经乃是在一条线上，与神的建造这件事有关。旧约的帐幕怎样是以色列十二支派的中心，神和羔羊也照样是新耶路撒冷中心的殿（启二一 22）。

民数记自始至终是一卷荣耀的书。一开始神将以色列人编组成军，末了则记载如何分配这军队所征服之地。开始时，众营列阵预备争战。

民数记陈明一个荣耀的景象，有纛和旗号，编组成军，有秩有序。这一切全是我们今天可应用的。十二支派组成的军队分成四队，每队有三个支派。我们…看见三和四这两个数字—三一神与人调和。调和的原则由三乘四（等于十二）所代表。十二这个数字表征神不仅加给我们，也与我们调和。启示录一开始记载七个召会，分成一组四个加上一组三个（二 1 ~ 三 22）。七这个数字表征三一神加于受造之物，就象三加四，结果等于七。但启示录结束在新耶路撒冷，那里一切的数字都是十二的倍数，也就是三乘四，表征神与人调和。神真实的建造乃是神与人的调和（李常受文集一九六四年第四册，三二九至三三一页）。

在民数记所描绘的图画中，神的行动是在约柜连同帐幕里，就是在作神具体化身的基督（西二 9）这位神、人调和的神人（见出二五 11 注 1），连同作神地上居所的召会里（林前三 16，弗二 21 ~ 22，提前三 15）；召会乃是基督的扩大，扩增（见出二六 15 注）。民数记的图画表明，三一神与祂所拣选的人调和一起成为一个实体，使神能在地上行动并征服祂的仇敌，为要重新得着这地，以完成祂永远的定旨（参徒一 8）（圣经恢复本，民一 1 注 1）。

参读：神建造的异象，第九章。

book of Numbers. Thus, we see again that the whole of the Scriptures is of one line, related to one thing—God’s building. Even as the tabernacle in the Old Testament was the center of the twelve tribes of Israel, so God and the Lamb are the temple in the center of the New Jerusalem.

From beginning to end the book of Numbers is a glorious book. In the beginning God formed the army, and at the end we have a record of the dividing of the land conquered by this army. In the beginning the camps were arrayed in preparation for battle.

The book of Numbers presents a glorious scene with the standards and ensigns, the formations and the order. All these things are full of application for us today. The army consisted of twelve tribes in four divisions, with three tribes in each division.... We see the numbers, three and four—the Triune God mingled with man. The principle of mingling is represented by three times four, which equals twelve. God is not only added to us but also is mingled with us. The book of Revelation begins with a record of the seven churches, which are divided into one section of four plus another section of three. This signifies that the Triune God is added to the creature, as three is added to four, equaling seven. But Revelation ends with the New Jerusalem, where all the numbers are twelve; that is, three times four, signifying God’s mingling with us. The real building of God is this mingling of God with man. (CWWL, 1964, vol. 4, “The Vision of God’s Building,” pp. 245-247)

In the picture portrayed in Numbers, God’s move was in the Ark with the tabernacle, that is, in Christ, the God-man, the mingling of God and man (see footnote 1 on Exo. 25:11), as the embodiment of God (Col. 2:9), with the church, the enlargement, the increase, of Christ... as God’s dwelling place on the earth (1 Cor. 3:16; Eph. 2:21-22; 1 Tim. 3:15). The picture in Numbers shows the Triune God and His chosen people mingled together as one entity that God may move on the earth and conquer His enemy in order to regain the earth for the fulfillment of His eternal purpose (cf. Acts 1:8). (Num. 1:1, footnote 1)

Further Reading: CWWL, 1964, vol. 4, “The Vision of God’s Building,” ch. 9

晨兴喂养

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

一 27 “神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

民数记的总纲是蒙救赎、被圣别的以色列人编组成为神圣别的军队，要跟随神的领率往前，并要为祂争战。…在摩西五经，就是摩西的五卷书里，所记载的都是预表。尤其整个以色列国，乃是召会的预表。以色列人如何编组成为军队，召会也该照样编组成为军队。关于这点，我们不该看当前的情况，不该看外表。…我们会对召会军队的存在有怀疑，但撒但却知道有这样一支军队。我们需要相信，今天有一支由所有忠信者编组而成的军队，一直前行并争战，使神得着国度与住家（民数记生命读经，四页）。

信息选读

我们可以笼统地说，全本圣经的中心思想是基督，因为圣经集中于基督为中心。但民数记的中心思想是什么？民数记的中心思想乃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。

民数记启示基督是神子民生活的意义。在旷野的四十年间，二百万以色列人似乎没有作什么。他们没有从事工业、商业或农业。但一天又一天，他们忙于一件事—神见证的柜（七 89）。见证的柜是帐

Morning Nourishment

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

The general sketch of Numbers is that the redeemed and sanctified Israelites were formed into a holy army of God, which was to proceed by following God's leading and was to fight for Him. Whatever is written in the Pentateuch, the five books of Moses, is a type. In particular, in these books we see that the entire nation of Israel was a type of the church. As Israel was formed into an army, so the church should be formed into an army. Concerning this, we should not look at the present situation, at the outward appearance.... Although we may have doubts about the existence of a church army, Satan knows that there is such an army. We need to believe that today there is an army formed with all the faithful ones, journeying and fighting all the time that God may have a kingdom with a house. (Life-study of Numbers, p. 3)

Today's Reading

In a general way, we may say that the central thought of the entire Bible is Christ, for the Bible is focused on Christ as the center. But what is the central thought of the book of Numbers? 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.

In Numbers Christ is revealed as the meaning of life for God's people. It seems that during the forty years in the wilderness, the two million Israelites were doing nothing. They did not engage in industry, commerce, or farming. But day by day they were busy with one thing—the Ark of God's testimony (Num. 7:89).

幕的中心；帐幕称为见证的帐幕（一 50、53）。以色列人四十年之久为着保守约柜同帐幕而工作。约柜连同帐幕是他们生活的意义。倘若没有约柜，以色列人的生活就不会有任何意义。约柜和帐幕都称为神的见证。既然约柜预表基督，以色列人生活的意义就是顾到作神见证的基督（民数记生命读经，四至五页）。

我们是按着主耶稣的形像造的，是刚好适合让祂进到我们里面来穿上我们。这就是宇宙的意义。宇宙的意义就是神的彰显，哪里有神的彰显，哪里就有宇宙的意义。神得着彰显的路，不是客观的，乃是主观的；神乃是要进到人里面，借着人得着彰显。因此，当初神造人，是按着祂的形像造的。神这样造人乃是非常特别的。好比我们室内的照明都是用电灯泡，每个电灯泡都是专为着彰显电而发出电光。然而，若是电不能通到灯泡里发出光，电灯泡就失去它存在的意义。我们人生的意义，就是要让神进到我们里头。宇宙的意义，就是在宇宙间有一班人得着神进到他们里面，作他们的内容。所以，得救就是从没有人生的意义，蒙神拯救，进到有意义的生命里。现今我们得救了，我们有了人生的意义。主耶稣在我们里面，就是有意义的生命（李常受文集一九七一年第一册，一九七至一九八页）。

在你得救以前，你知道宇宙的目的么？你知道人生的意义么？当然你不知道这些事。你不知道你在地上生活的目的，或者你的定命将是什么。宇宙的目的和你生命的意义都是奥秘。惟有我们领受关于基督的异象，并且经历神的救恩时，我们才能领会宇宙和我们在地上生活的奥秘（哥林多前书生命读经，一九三至一九四页）。

参读：人生的意义与正确的奉献，第二篇。

The Ark of the Testimony was the center of the tabernacle, which was called the Tabernacle of the Testimony (1:50, 53). For forty years the Israelites worked for the keeping of the Ark with the tabernacle. The Ark with the tabernacle was the meaning of their life. If there had not been an Ark, the life of the Israelites would not have had any meaning. Both the Ark and the tabernacle were called God's testimony. Since the Ark typifies Christ, the meaning of the Israelites' life was to take care of Christ as the testimony of God. (Life-study of Numbers, pp. 3-4)

We were created in the image of the Lord Jesus. This means we were created in a way that matches Him so that He can enter into us. This is the meaning of the universe. The meaning of the universe is for God to be expressed. Wherever God is expressed, the universe has meaning. God gains His expression in a subjective way, not in an objective way. Since God desires to enter into man and be expressed through man, God created man in His image. This is very special. Every light bulb emits light for the sole purpose of expressing electricity. However, if electricity is not transmitted into the light bulb, the light bulb loses its meaning of existence. The meaning of our human life is for God to enter into us and be expressed through us. The meaning of the universe is for a group of people to receive God into them to be their content. Hence, to be saved means to be rescued by God out of a human life that is void of meaning into a life that is full of meaning. Now that we are saved, we have the meaning of our human life. Our life is meaningful because the Lord Jesus is in us. (CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," pp. 142-143)

Before you were saved, did you know the purpose of the universe, and did you know the meaning of human life? Certainly you did not know these things. You did not know the purpose of your life on earth or what your destiny would be. Both the purpose of the universe and the meaning of your life were a mystery. Only when we receive a vision concerning Christ and experience God's salvation can we understand the mysteries of the universe and of our life on earth. (Life-study of 1 Corinthians, p. 160)

Further Reading: CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," ch. 2

晨兴喂养

太二三 10 “〔你们〕也不要受师尊的称呼，因为只有一位是你们的师尊，就是基督。”

约十四 6 “耶稣说，我就是道路、实际、生命；若不借着祂，没有人能到父那里去。”

启一 5～6 “…那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，…祂爱我们，用自己的血，把我们从我们的罪中释放了；又使我们成为国度…”

这位作神子民生活之意义的基督，乃是神的见证。在旧约里，见证乃指律法。那刻着律法的两块石版称为见证（出二五 21），是放在约柜里。因为约柜里放着见证，约柜就称为见证的柜（民数记生命读经，五页）。

信息选读

律法总是见证制定律法的人。根据这原则，神的律法乃是神所是的见证，告诉我们神是怎样的神。律法告诉我们，神是爱、光，也是圣、义。爱、光、圣、义是四个神圣的属性。律法是神所是的描绘，预表基督是神在祂一切神圣属性里的具体化身。在基督里我们看见神是爱和光，祂也是圣和义。因此，新约告诉我们，基督是神的具体化身（西二 9）。这就是说，祂是神的描绘，祂是神所是的见证。因着基督是神所是的见证，祂被称为“那忠信真实的见证人”（启三 14，一 5）。既是神的见证人，基督就背负神的见证，给我们看见神是怎样的神。

Morning Nourishment

Matt. 23:10 Neither be called instructors, because One is your Instructor, the Christ.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Rev. 1:5-6 ...Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood and made us a kingdom...

This Christ, who is the meaning of the life of God's people, is God's testimony. In the Old Testament, the Testimony refers to the law. The two tablets on which the law was inscribed were called the Testimony (Exo. 25:21) and were placed in the Ark. Because the Testimony was put into the Ark, the Ark was called the Ark of the Testimony. (Life-study of Numbers, p. 4)

Today's Reading

A law is always a testimony of the one who made it. In keeping with this principle, the law of God is a testimony of what God is; it tells us what kind of God our God is. The law tells us that God is love and light and that He is holy and righteous. Love, light, holiness, and righteousness are four of the divine attributes. The law, as a portrait of what God is, typifies Christ as the embodiment of God in all His divine attributes. In Christ we see that God is love and light and that He is holy and righteous. Thus, the New Testament tells us that Christ is the embodiment of God (Col. 2:9). For Christ to be the embodiment of God means that He is the portrait of God, and as such He is the testimony of what God is. Because Christ is the testimony of what God is, He is called “the faithful and true Witness” (Rev. 3:14; 1:5). As God's Witness, Christ bears God's testimony to show us what kind of God He is.

神的子民不仅该以基督为生活的意义，也该过见证基督的生活。神的子民有这种生活时，基督就成为他们的见证。在民数记我们看见，基督是神子民的见证。

基督也是神子民的中心。这由以色列人在帐幕四围（每边三个支派）安营的方式所描绘。四个营（每营由三个支派所组成）和利未支派的三个家族都以帐幕连同约柜为中心。因此以色列人以基督为生活的意义、见证与中心。这给我们看见，今天我们召会该以基督为我们的生活意义、我们的见证和我们的中心。

民数记启示，这位作我们生活意义、见证与中心的基督，乃是一直在行动、活动并往前的一位。在祂往前时，祂是我们的领导（太二三10）、我们的道路（约十四6）、我们的目标（腓三12~14）。领导就是在路上领先往前。今天我们正以基督为我们的领导，我们正跟随着祂。祂在祂的道路上并朝着祂的目标领导着我们；这道路与目标其实都是祂自己。属世的人没有道路，也没有目标，但我们有基督，祂不仅作我们的领导，也作我们的道路与我们的目标。

在新约里有基督这一切方面的启示，但说得并不详细。若是只有新约，而没有旧约同其一切预表，我们就无法看见对基督这样详细、细致的描绘。要完全看见基督是生活的意义、见证、中心，以及领导、道路和目标，我们需要民数记里的描绘。

为着神所救赎之人的行程并为着他们的争战，基督是生活的意义、见证、中心，以及领导、道路和目标。倘若基督对我们不是这一切，神就无法在地上取得立场，建立祂的国同祂的家，终极完成于新耶路撒冷。新耶路撒冷将是神国和神家的完成（民数记生命读经，五至七页）。

参读：民数记生命读经，第一至二篇。

God's people should not only take Christ as the meaning of life but also live a life of testifying Christ. When God's people have this kind of living, Christ becomes their testimony. In Numbers we see Christ as the testimony of God's people.

Christ is also the center of God's people. This is portrayed by the way the children of Israel were encamped around the tabernacle with three tribes on each side. The four camps, each composed of three tribes, and the three families of the tribe of Levi all took the tabernacle with the Ark as the center. The children of Israel thus took Christ as the meaning of life, the testimony, and the center. This shows us that as the church today we should take Christ as our meaning of life, our testimony, and our center.

The book of Numbers reveals that this Christ, who is the meaning of our life, our testimony, and our center, is One who is moving, acting, and always proceeding onward. In His proceeding onward, He is our Leader (Matt. 23:10), our way (John 14:6), and our goal (Phil. 3:12-14). To take the lead is to proceed on the way. Today we are taking Christ as our Leader, and we are following Him. He is leading us on His way and toward His goal, both of which are actually Himself. Worldly people have neither a way nor a goal, but we have Christ not only as our Leader but also as our way and our goal.

In the New Testament there is a revelation of Christ in all these aspects, but it is not given there in detail. If we had only the New Testament and not the Old Testament with all its types, we could not see Christ in such a detailed and fine portrait. For a complete view of Christ as the meaning of life, the testimony, the center, and the Leader, the way, and the goal, we need the portrait in the book of Numbers.

For the journey of God's redeemed people and for their fighting, Christ is the meaning of life, the testimony, the center, and the Leader, the way, and the goal. If Christ were not all of this to us, there would not be a way for God to gain the ground on earth to build up His kingdom with His house, which eventually will consummate in the New Jerusalem. The New Jerusalem will be the consummation of God's kingdom and God's house. (Life-study of Numbers, pp. 4-6)

Further Reading: Life-study of Numbers, msgs. 1-2

晨兴喂养

出十二 51 “正当那日，耶和华将以色列人按着他们的军队，从埃及地领出来。”

十三 18 “所以神领百姓绕道而行，走旷野通往红海的路。以色列人出埃及地，是列队上去的。”

腓立比三章指明基督该是我们的标竿，我们的目标。我们这些爱主、寻求主的人并不是没有目标，我们的目标就是基督自己。祂是我们向前直跑的标竿（腓立比书生命读经，一〇页）。

信息选读

在民数记我们看见神所救赎的人编组成为神的军队，以及他们为神争战的行程。军队是为着神子民的争战，使神能在地上取得立场，建立祂的国同祂的居所。

我要把民数记与利未记作个比较。利未记强调蒙救赎者的敬拜与生活。民数记强调蒙救赎者的行程与争战。在利未记，蒙神救赎者受教导如何敬拜神并过圣别的生活。在民数记，蒙神救赎者编组成为军队，并在他们的行程中为神争战。

在民数记我们可以看见三件事：军队的编组、军队的行程与军队的争战。军队的编组是为着争战，而争战需要军队一直前行，不可停留在一个地点。以色列人总是从一地往前到另一地，取得立场，使神能得着一班人，为着祂的国和祂的家被建造起来。为这缘故，在民数记有军队、行程与争战（民数记生命读经，三页）。

Morning Nourishment

Exo. 12:51 And on that very day Jehovah brought the children of Israel out of the land of Egypt by their armies.

13:18 Thus God led the people around by the way of the wilderness to the Red Sea. And the children of Israel went up arrayed for battle out of the land of Egypt.

Chapter 3 of Philippians indicates that Christ should be our goal, our aim. We who love the Lord and seek Him are not aimless. Our aim is Christ Himself. He is the goal toward which we press. (Life-study of Philippians, p. 8)

Today's Reading

In Numbers we see God's redeemed people being formed into His army and their journey in fighting for God. The army is for God's people to fight so that God can gain the ground on earth to build up His kingdom with His habitation.

At this point, I would like to make a comparison between Numbers and Leviticus. Leviticus stresses the redeemed's worship and living. Numbers stresses the redeemed's journey and fighting. In Leviticus God's redeemed were instructed in how to worship God and live a holy life. In Numbers God's redeemed were formed into an army and fought for Him throughout their journey.

In Numbers we can see three things: the formation of an army, the journeys of that army, and the fighting of the army. The formation of the army was for fighting, and the fighting required the army to journey, not to stay in one spot. Always the children of Israel were going on from place to place to gain ground that God might have a people to be built up for His kingdom and His house. For this reason, in Numbers we have the army, the journey, and the fighting. (Life-study of Numbers, pp. 2-3)

民数记一至二章启示，以色列人被编组成军是因为他们被仇敌四面包围，需要这支军队护卫神的见证。今天在作为神见证的召会四周，也有许多仇敌。因着我们是一个反见证，有许多仇敌都是向着主的恢复而来，因此也需要有军队来护卫见证。

我们看见，这支军队不直接照管会幕。反之，从民数记的图画来看，军队是在帐幕四围安营以护卫帐幕所立于其中的领域及范围。为着会幕的照管，需要有一个安宁的范围。因着有十二支派在会幕四围安营，无论以色列百姓往哪里去，总有一个安宁的范围好让帐幕能立起来。今天在主的恢复里，我们需要年轻人作军队围绕着召会生活。

在利未记之后，我们来到民数记，民数记是一卷讲事奉的书。在四章三节，“事奉”一辞在原文有“服兵役”的意义，因此是指着争战说的。神看在旷野的以色列人乃是为祂见证而争战的军队。表面看来，以色列人是为他们自己争战；实际上，他们乃是为着神在地上的见证而战，因为他们中间有见证的帐幕，有神在地上的居所。在这个争战中有两种主要的功用：一是与仇敌争战，一是维持帐幕，这帐幕代表神在宇宙中的见证。惟有三十岁到五十岁的人，才有权利在会幕里面及周围工作。而二十岁到三十岁的，却有资格服役，就是与仇敌争战。一章三节说，“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。”这表示二十岁以上的有资格服兵役（李常受文集一九七七年第二册，一五至一六、五至六页）。

参读：各种年龄者都为主的见证，第一至二章；新路实行的异象与具体步骤，第十四篇。

Chapters 1 and 2 of the book of Numbers reveal that the children of Israel were formed into an army because they were surrounded by enemies. This army was necessary for the protection of God's testimony. Around the church as God's testimony today, there are many enemies. Because we are an anti-testimony, there are many enemies to the Lord's recovery. Hence, there is the need of an army to protect the testimony.

We have seen that this army does not take care of the Tent of Meeting directly. Rather, according to the picture in Numbers, the army was encamped around the tabernacle to protect the sphere, the realm, in which the tabernacle was erected. For the keeping of the Tent of Meeting, there was the need for a peaceful sphere. Because the twelve tribes camped around the Tent of Meeting, wherever the children of Israel went, there was a peaceful realm in which the tabernacle could be erected. Today in the Lord's recovery we need the young people to be an army encamped around the church life.

Following Leviticus we come to Numbers, a book of service. The Hebrew word service in Numbers 4:3 has the meaning of military service and thus refers to warfare. God viewed the children of Israel in the wilderness as an army fighting for His testimony. Apparently, the children of Israel were fighting for themselves. Actually, they were fighting for God's testimony on earth, for among them was the Tabernacle of the Testimony, God's dwelling place on earth. In this warfare there were two main functions: the function of fighting the enemies and the function of maintaining the tabernacle, which represented God's testimony in the universe. Only those between the ages of thirty and fifty had the privilege of doing the work in and around the tabernacle. Those between twenty and thirty, however, were qualified for the military service, that is, for fighting the enemy. Numbers 1:3 says, "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." This indicates that those over the age of twenty were qualified for military service. (CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," pp. 11, 4-5)

Further Reading: CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," chs. 1-2; CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," ch. 14

弗六 10～11 “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。”

在以色列家编组成争战的军队这件事上，我们再次看见创世记一章所启示的原则：神渴望得着一个团体的人，代表祂从撒但霸占的手中征服并重新得回这地。神已将迦南美地赐给以色列，但以色列人必须从神仇敌霸占的手中夺回这地。他们无法轻易地得着那地，必须寸土必争，击败众仇敌。争战的目的和目标乃是占有这地。

民数记中有一些重要的原则，是我们今天要应用的。我们要问，如今神的军队在哪里？我们也需要问自己，我们是否在军队中？这就是难处的所在。今天因为没有建造，所以没有军队。召会若没有得着建造，就没有祭司体系；若没有祭司体系，就没有军队（李常受文集一九六四年第四册，三三〇至三三一页）。

信息选读

亚拉得王（民二一 1）、亚摩利人的王（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）。

在与神并为神的争战中，以色列人战胜亚拉得王，并毁灭他的百姓（1～3）。借此，他们战胜了

Morning Nourishment

Eph. 6:10-11 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.

In the forming of the house of Israel into a fighting army, we again see the principle revealed in Genesis 1: God desires a corporate man to represent Him in subduing and regaining this earth from the usurping hand of Satan. God had given Israel a good land called Canaan, but the Israelites had to take this land from the usurping hand of God's enemy. They could not gain the land easily; they had to fight inch by inch, defeating all their enemies. The purpose and goal of the fighting was to possess the land.

The book of Numbers is a book of vital principles for us to apply today. Where is the army now? Are you in the army? This is the problem. There is no army, because there is no building. If the church is not built, there is no priesthood, and if there is no priesthood, there is no army. (CWWL, 1964, vol. 4, "The Vision of God's Building," p. 246)

Today's Reading

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)

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

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，就胜过了迦南的守卫军。

神拣选并救赎的百姓所战胜的诸王，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。

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。在我们的肩头上，我们不仅担负着神的居所，也担负着居住者，就是神自己。只要召会背负着神的见证，召会就是神的居所。实际上，神的居所就是神的见证。今天，这神的见证，神的居所，就在我们的肩头上。

见证的帐幕表征神所拣选并救赎的人，与祂一同建造成成为祂在地上的居所（新约里的召会）。在这里我们要指出，就属灵一面说，以色列人的历史与召会的历史乃是一。以色列人的历史是预表，召会的历史是这预表的实际。这就是说，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（民数记生命读经，四四四至四四六页）。

参读：民数记生命读经，第三十二、五十篇。

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.

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. Upon our shoulder we not only have God's dwelling place but also the Dweller, God Himself. As long as the church bears the testimony of God, the church is God's dwelling place. Actually, the dwelling place of God is the testimony of God. Today, this testimony of God, this dwelling place of God, is upon our shoulder.

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). Here we would point out that, spiritually speaking, the history of Israel and the history of the church are one. The history of Israel is a prefigure, and the history of the church is the reality of the prefigure. This means that 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. (Life-study of Numbers, pp. 355-357)

Further Reading: Life-study of Numbers, msgs. 32, 50

晨兴喂养

弗六 12 “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。”

启十一 15 “第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

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（圣经恢复本，民二一 1 注 1）。

信息选读

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）。

Morning Nourishment

Eph. 6:12 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.

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

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 footnote 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. (Num. 21:1, footnote 1)

Today's Reading

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)

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，使祂在地上取得立场，并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。

民数记有三段：成军（一 1～九 14）、行程（九 15～二十 29，二一 4～20，三三 1～49）与争战（二一 1～3，二一 21～三二 42，三三 50～三六 13）。

神要得着一班人并将他们编组成军，这心意的完成不是简单的事。这支军队由十二支派编组而成。真美妙，雅各正好有十二个儿子，他们就成为十二支派。在这十二支派当中，利未奉献给神来服事帐幕，因而缺了一个支派。然而，这缺欠因约瑟借着他的两个儿子—以法莲和玛拿西，领受双分得以补足；他们补上空缺，使支派的数目保持十二。不仅如此，在奉献的利未支派里有亚伦的家，就是祭司的家。利未有三个儿子，他们围绕帐幕的三边安营。摩西、亚伦和亚伦的儿子在帐幕前面安营。以色列人这样部署安营，真是奇妙。

在以色列人成军以前，全地被神的仇敌所占据。但在民数记我们看见有一族—以色列族，得拯救、被圣别、被编组且安排成为军队。这对仇敌乃是一个羞辱。

人的心思无法写出像民数记这样的书卷。有许多编组军队的其他记载，但没有一个像民数记的记载一样。只有神能写出这样的记载，而且提供所需要的人，编组成这样一支军队。在这支军队里的人是以基督为他们的一切—他们生活的意义、他们的见证、他们的中心，以及他们的领导、他们的道路与他们的目标（民数记生命读经，七至八页）。

参读：包罗万有的基督，第十二至十三章。

The entire Bible shows us one thing—that 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 that He may gain the ground on earth and have a people built up as His kingdom and His house, which will consummate in the New Jerusalem.

The book of Numbers has three sections: being formed into an army (1:1—9:14), journeying (9:15—20:29; 21:4-20; 33:1-49), and fighting (21:1-3; 21:21—32:42; 33:50—36:13).

The fulfillment of God’s intention to gain a people and to have them formed into an army was not a simple matter. This army was formed with twelve tribes. It is wonderful that Jacob had exactly twelve sons, who became twelve tribes. Among these twelve tribes, Levi was consecrated to God for the service of the tabernacle. As a result, there was the shortage of one tribe. However, this shortage was made up by Joseph’s receiving a double portion through his two sons, Ephraim and Manasseh, who filled the gap to keep the number of tribes at twelve. Furthermore, within the consecrated tribe of Levi was the house of Aaron, the priestly house. Levi had three sons who encamped around three sides of the tabernacle. Moses, Aaron, and Aaron’s sons encamped at the front of the tabernacle. Such a camping of the children of Israel in array was marvelous.

Before the children of Israel were formed into an army, the whole earth had been taken over by God’s enemy. But in Numbers we see that one race, the race of Israel, was saved, sanctified, and formed and arranged into an army. This was a shame to the enemy.

No human mind could have written a book such as Numbers. There are many other records of the formation of armies, but there is none like the record in Numbers. Only God could write such a record and provide the persons needed to form such an army. The persons in this army take Christ as their everything—their meaning of life, their testimony, their center, and their Leader, their way, and their goal. (Life-study of Numbers, pp. 6-7)

Further Reading: The All-inclusive Christ, chs. 12-13

第一周诗歌

WEEK 1 — HYMN

来得这地

补 243

C 大调

(英1287)

4/4

5 | 1̇ 1̇ 1̇ . . 5̇ | 6̇ . 5̇ 5̇ . 5̇ 6̇ . 5̇ 5̇ . 5̇ | 2̇ 2̇
 一 来 得 这 地， 神 已 将 这 地 赐 我 们； 平 日 生
 2̇ . . 3̇ | 2̇ . 1̇ 7̇ . 6̇ 5̇ . 0 0 . 5̇ | 3̇ 3̇ 3̇ . . 3̇ | 3̇ . 2̇
 活， 可 满 基 督 丰 富。 来 得 这 地， 所 需 装
 4̇ . 3̇ 2̇ . 1̇ 7̇ . 6̇ | 5̇ 1̇ 1̇ . 5̇ | 3̇ . 2̇ 1̇ . 7̇ 1̇ .
 备， 一 样 不 缺 一 宝 血、 见 证 的 话、 灵 与 召 会。
 5̇ 6̇ . 7̇ | 1̇ 7̇ 6̇ 3̇ | 5̇ - 5̇ 0 5̇ 6̇ . 7̇ | 1̇ 7̇ 6̇ 3̇ | 4̇ - 4̇ .

(副) 来得这地,哦,弟兄们 哪! 神赐这地给我们了。

2̇ 4̇ . 5̇ | 7̇ 7̇ 0 . 5̇ 7̇ . 1̇ | 2̇ 2̇ 0 . 2̇ 3̇ . 4̇ | 7̇ 6̇ 4̇ 6̇ | 5̇ - 0 .
 刚 强 去 争 战， 我 们 必 得 胜！ 来 得 这 地， 何 等 荣 耀！

5̇ 6̇ . 7̇ | 1̇ 7̇ 6̇ 3̇ | 5̇ - 5̇ 0 5̇ 6̇ . 7̇ | 1̇ 3̇ 4̇ 3̇ | 6̇ - 0 .

来得这地,哦,姊妹们 哪! 投身其中,紧紧跟随;

5̇ 6̇ . 7̇ | 1̇ 1̇ 0 . 7̇ 1̇ . 2̇ | 3̇ 3̇ 0 . 5̇ 5̇ . 5̇ | 6̇ 4̇ 3̇ 2̇ | 1̇ - 0 . ||
 祂 正 在 呼 召， 祂 走 在 前 头， 所 需 一 切 祂 已 赐 给！

- 二 我们有血,基督是无瑕疵的祭, 祂舍自己,使神完全满意;
 所以我们到神面前,坦然无惧, 只要我们宝血不断支取。
- 三 我们有话,神话乃是我们食物, 我们用信调话并说“阿们”,
 在每日中,圣灵再向我们说话, 祂从里面规律调整我们。
- 四 我们有灵,这灵乃是实际的灵, 不以我们的感觉作根据。
 内住的灵,教导我们住在祂里, 引导我们进入一切实际。
- 五 我们还有召会,她是何等宝贝! 经历丰满,圣徒不可或缺!
 我们同聚必得这包罗万有主, 祂是我们一切中的一切!

Let's take the land! The land that God has given us

Spiritual Warfare — Taking the Land

1287

1. Let's take the land! The land that God has given us; In all our living,
 Christ can be so much: To take this land, we have the equipment that we need—The blood, the Word, the
 Spir - it, and the church. Let's take the land! O Christ - ian broth - ers, The land that God has given
 us. Be strong and take it, for we can make it And gain this land so glo - ri -
 ous! Let's take the land! O Christ - ian sis - ters, And to these things give earn - est
 heed. The Lord implores us; He's gone before us And given ev - ery - thing we need!

2. We have the blood! Christ is our spotless offering,
 Who gave Himself, our God to satisfy;
 And so we come with boldness to the throne of grace,
 And all day long, the precious blood apply.
3. We have the Word! The written Word's our daily food;
 We mix this Word with faith and say "Amen!"
 Then thro' the day, the spoken Word will speak to us
 And regulate our living from within.
4. The Spirit's ours! The Spirit of reality,
 He's independent of the way we feel;
 He dwells in us, and teaches us to dwell in Him,
 And guides us into everything that's real.
5. We have the church! All saints are needed to possess
 The fullness of this vast reality;
 Together we will gain this all-inclusive Christ,
 And He to us our everything will be.

第二周

以色列人部署安营，
预表神所救赎的人
要终极完成为新耶路撒冷

JL 诗歌：637, 776

读经：民二2，启二一12、21上，二二14

纲要

周一

壹 在民数记二章二节耶和华对摩西和亚伦说，“以色列人要各归自己的纛下，在自己宗族的旗号那里，对着会幕，在四边安营”：

一 部署安营这事没有人意的选择；一个以色列人生在哪个支派，就必须归到哪个支派的纛下安营，不能有自己的选择——参林前十二18。

二 就这预表的属灵意义说，信徒在召会中配搭，不能有自己的选择；他们的配搭必须完全是出于神的命定和安排。

三 以色列人的纛有十二面（会幕四边各三面纛），但只有一个中心目标，就是以会幕和神的见证为中心：

Week Two

**Israel's Encamping in Array Typifying
God's Redeemed People Being Consummated
as the New Jerusalem**

JL Hymns: 885, 979 (stanzas 1~8, 14~16)

Scripture Reading: Num. 2:2; Rev. 21:12, 21a; 22:14

Outline

Day 1

I. In Numbers 2:2 Jehovah said to Moses and Aaron, “The children of Israel shall encamp each by his own standard with the ensigns of their fathers' households; they shall encamp facing the Tent of Meeting on every side”:

A. In the matter of encamping in array, there was no human choice; whichever tribe an Israelite was born of, he had to encamp by the standard of that tribe; he was not allowed to have his own choice—cf. 1 Cor. 12:18.

B. The spiritual significance of this type is that in the coordination in the church, the believers are not allowed to have their own choice; their coordination must come absolutely out of God's ordination and arrangement.

C. There were twelve standards among the Israelites (three on each of the four sides of the Tent of Meeting), but there was only one central goal; they took the Tent of Meeting and the testimony of God as their center:

1 为着神百姓与神相会，帐幕称为会幕—利—1。

2 为着神的见证，帐幕称为见证的帐幕—民—50、53。

3 在新约，基督与作为基督之扩大的召会，乃是帐幕这两面的实际。

周二

贰 以色列人部署安营，预表神所救赎的人要终极完成为新耶路撒冷：

一 以色列人对着会幕，在东、南、西、北四个方向安营；这意思是，神的见证是向着四方—二1～34。

二 四边各有三营；三是指三一神，四是指受造的人；三乘四，表征神在祂的神圣三一里，与受造的人调和成为一。

三 三乘四等于十二，十二也指永远和完全，以及行政和管理。

四 因此，从以色列人部署安营的数字看，他们的编组表征神在祂的神圣三一里，与受造的人调和为一，形成一个永远并完全行政的单位。

周三

五 启示录二十一章里的新耶路撒冷有四边，每边有三个门，四边共有十二个门，十二个门上有以色列十二个支派的名字—12～13节。

1. For the meeting of God's people with God, the tabernacle was called the Tent of Meeting—Lev. 1:1.

2. For the testimony of God, it was called the Tabernacle of the Testimony—Num. 1:50, 53.

3. In the New Testament both Christ and the church, the enlargement of Christ, are the reality of the tabernacle in these two aspects.

Day 2

II. The children of Israel encamping in array typifies God's redeemed people being consummated as the New Jerusalem:

A. The Israelites encamped facing the Tent of Meeting in four directions: the east, the south, the west, and the north; this means that the testimony of God faced all sides—2:1-34.

B. There were three camps in each of the four sides; three denotes the Triune God, and four denotes the created man; three times four signifies God in His Divine Trinity being mingled with the created man as one.

C. Three times four equals twelve, which also denotes eternity and completion as well as administration and government.

D. Thus, according to the numbers in the Israelites' encamping in array, their formation signifies God in His Divine Trinity being mingled with the created man, forming a unit of eternal and perfect government.

Day 3

E. The New Jerusalem in Revelation 21 has four sides, and each side has three gates; the total number of gates on the four sides of the New Jerusalem is twelve, and on the twelve gates are the names of the twelve tribes of Israel—vv. 12-13.

六 按照二至三节，新耶路撒冷是神的帐幕；民数记二章里以色列人的安营，是围绕着帐幕，这幅图画和启示录二十一章所描述的新耶路撒冷相符：

- 1 启示录二十一章里新耶路撒冷如何有四边，民数记二章里的安营也有四边。
- 2 新耶路撒冷四边各有三个门，上面有十二个支派的名字；同样的，民数记二章以色列十二支派的安营也是四边各有三个支派。
- 3 这乃是描绘永远里的景象，显示神在宇宙中的定旨，就是要使祂自己在祂的神圣三一里，与人调和，好成为一个行政单位；这行政单位能为祂的见证争战。
- 4 当十二个支派安了营，就如同一座城一样；新耶路撒冷四边的墙就是城的保障。
- 5 民数记里十二营的军队部署安营，相当于新耶路撒冷的城墙；同样，召会中的配搭是为着保障神的见证。
- 6 各地召会里面的行政都该是“三乘四”，等于“十二”，作为那地神圣的行政；这行政就是军队，为神争战，并维持神的见证。

周四

叁 新耶路撒冷“有高大的墙；有十二个门，门上有十二位天使；门上又写着以色列十二个支派的名字”——启二一12：

- 一 墙是为着分别和保护；新耶路撒冷要绝对分别归神，也要完全保护神的权益。

F. According to verses 2 and 3, the New Jerusalem is the tabernacle of God; the Israelites' encamping in Numbers 2 was around the tabernacle; this picture corresponds to the description of the New Jerusalem in Revelation 21:

1. Just as the New Jerusalem in Revelation 21 has four sides, so also the encamping in Numbers 2 had four sides.
2. The New Jerusalem has three gates on each of her four sides, on which are the names of the twelve tribes; similarly, the twelve tribes of Israel's encamping in Numbers 2 had three tribes on each of its four sides.
3. This all depicts the scene in eternity, showing that God's purpose in the universe is to be mingled with man in His Divine Trinity in order to become a unit of government; this unit of government can fight for His testimony.
4. When the twelve tribes were encamped, they were like a city; the walls of the four sides of the New Jerusalem are the safeguard of the city.
5. The twelve camps of the army encamped in array in Numbers correspond to the walls of the New Jerusalem; likewise, the coordination in the church is for safeguarding God's testimony.
6. The administration of each local church should be “three times four,” which equals “twelve,” for the divine administration in a locality; this administration is an army that fights for God and maintains God's testimony.

Day 4

III. The New Jerusalem “had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel”——Rev. 21:12:

- A. The wall is for separation and protection; New Jerusalem will be absolutely separated unto God and will fully protect the interests of God.

- 二 这墙是高大的；今天所有的信徒都需要这样高大的墙，来分别并保护他们。
- 三 在神永远的经纶里，天使是服役的灵（来一14），为那些承受救恩，并有分于新耶路撒冷（新天新地的中心）永远之福的人效力。
- 四 这些天使要为我们的产业看门，我们却要享受神永远经纶里丰富的基业。
- 五 在启示录二十一章十二节，以色列代表旧约的律法，指明新耶路撒冷的门上有律法的代表；律法在看守并观看，以保证圣城一切的交通、进出都合乎律法的要求。
- 六 十二个门上有以色列十二支派的名字，表征这十二支派是圣城的入门；这些入门乃是借着福音的传扬，引人进入三一神的丰富，享受其中的供应——参二二14。

周五

肆 “十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的”——二一21上：

- 一 珍珠产自死水中的蚌：
- 1 当蚌被砂粒所伤，就分泌生命的汁液包裹砂粒，使其成为宝贵的珍珠。
 - 2 蚌描述基督这位永活者进到死水中，为我们所伤（参赛五35），就分泌祂的生命包裹我们，使我们成为宝贵的珍珠，好被建造成为神永远的居所和彰显。
 - 3 圣城的十二个门是十二颗珍珠，表征借着那胜过死亡，并分泌生命的基督而得的重生，乃是城的入口。

- B. Its wall will be great and high; today all believers need such a great and high wall for their separation and protection.
- C. In God's eternal economy, angels are ministering spirits (Heb. 1:14); they serve those who inherit salvation and who participate in the eternal blessing of the New Jerusalem, the center of the new heaven and new earth.
- D. These angels will be the gatekeepers of our possession, while we will be the enjoyers of the rich inheritance in God's eternal economy.
- E. Israel in Revelation 21:12 represents the law of the Old Testament, indicating that the law is represented at the gates of the New Jerusalem; the law watches and observes to insure that all the communications, the comings in and goings out, of the holy city meet the law's requirements.
- F. That the names of the twelve tribes of Israel are inscribed on the twelve gates signifies that the twelve tribes are the entrance into the holy city; as such, they lead people, through the preaching of the gospel, into the riches of the Triune God to enjoy the supply in the city—cf. 22:14.

Day 5

IV. “The twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl”——21:21a:

- A. Pearls are produced by oysters in the waters of death:
1. When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl.
 2. The oyster depicts Christ as the living One coming into the death waters, being wounded by us (cf. Isa. 53:5), and secreting His life over us to make us precious pearls for the building of God's eternal habitation and expression.
 3. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city.

- 4 这符合那由以色列所代表，并由看守的天使所观看之律法的要求；惟有凭着基督得胜的死和分赐生命的复活，所完成之一次永远的重生，我们才能进城。
- 5 神在这一个入口是三一的，要把我们带进神里面，带进神的权益里，带进神的国里，并带进神的经纶里，这要完成于新耶路撒冷；三一神是我们的三一入口—路十五 1 ~ 32，弗二 18，彼前一 1 ~ 2。

周六

二 珍珠表征基督两方面分泌的结果，这两方面就是祂救赎并释放生命的死，以及祂分赐生命的复活：

- 1 这两种分泌（分赐），需要寻求的信徒凭基督复活的大能，每天主观地经历基督的死，使他们模成基督的死—腓三 10。
- 2 我们惟有凭基督复活的大能，才能经历祂的死；我们凭基督复活的大能，就有能力和力量，把我们可怜的己留在十字架上—参歌二 8 ~ 9 上、14。
- 3 我们也应当凭耶稣基督之灵（复活的实际）全备的供应，寻求每天主观地经历基督的复活，使我们模成神长子的形像—腓一 19，罗八 28 ~ 29。
- 4 基督的死惟有借着基督的复活才能给我们经历，而基督的复活惟有凭着耶稣基督之灵全备的供应才能对我们成为真实的。
- 5 我们转到我们的灵里，就碰着基督这赐生命的灵，这灵就是基督复活的实际；我们必须借着不住的祷告，时时在我们灵里摸着基督—帖前五 17。

4. This meets the requirement of the law, which is represented by Israel and is under the observing of the guarding angels; we can enter into the city only through the once-for-all regeneration accomplished by Christ's overcoming death and life-imparting resurrection.
5. God is triune in one entrance to bring us into God, into God's interest, into the kingdom of God, and into the economy of God, which will consummate in the New Jerusalem; the Triune God is our triune entrance—Luke 15:1-32; Eph. 2:18; 1 Pet. 1:1-2.

Day 6

B. Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection:

1. Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ—Phil. 3:10.
2. We can experience His death only by the power of the resurrection of Christ; by the power of the resurrection of Christ, we have the ability and the power to keep our pitiful self on the cross—cf. S. S. 2:8-9a, 14.
3. We also should seek the daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that we may be conformed to the image of the firstborn Son of God—Phil. 1:19; Rom. 8:28-29.
4. Christ's death can be experienced by us only through Christ's resurrection, and Christ's resurrection can be real to us only by the bountiful supply of the Spirit of Jesus Christ.
5. When we turn to our spirit, we meet Christ as the life-giving Spirit, who is the very reality of Christ's resurrection; we have to touch Christ in our spirit all the time by praying unceasingly—1 Thes. 5:17.

- 6 祂的死应用到我们身上，就会将我们模成祂死的模型，而祂的灵在我们里面就会将我们模成，使我们进入祂形像（就是神长子之形像）的荣耀里。
- 7 我们都需要祷告：“主，监禁我，一直保守我在你的死里；我不要离开你的死，却要让你的死成为我甜美奇妙的住所；主，我要与你一同留在你的死里。”
- 8 祂的死乃是祂有地位分泌自己来包裹我们的地方；这是惟一的地方，使我们能享受并经历祂复活的生命作生命的汁液，分泌出来包裹我们的全人，使我们成为一颗美妙的珍珠，为着进入神的建造。
- 9 基督为我们受了伤，为要把我们监禁在祂的伤处，好在我们一生中，一再地在我们身上实施祂的分泌，使我们成为珍珠，以建造神永远的住处。
- 10 我们越主观地成为珍珠，就越在新耶路撒冷里，也越在国度里——太十三 45 ~ 46，约三 5。

6. His death applied to us will conform us to the mold of His death, and His Spirit in us will conform us into the glory of His image, the image of the firstborn Son of God.
7. We all need to pray, “Lord, imprison me and keep me always in Your death; I do not want to leave Your death but to make Your death my sweet and wonderful dwelling place; Lord, I want to stay with You in Your death.”
8. His death is the place where He has the position to secrete Himself around us, and this is the only place where we can enjoy and experience His resurrection life as a kind of life-sap secreting itself around our being to make us a wonderful piece of pearl for the entry into God’s building.
9. Christ was wounded for us in order to have us imprisoned in His wound so that He might carry out His secretion over us again and again throughout our entire life to make us pearls for the building of God’s eternal habitation.
10. The more we are made pearls subjectively, the more we are in the New Jerusalem, and the more we are in the kingdom—Matt. 13:45-46; John 3:5.

晨兴喂养

民二 1 ~ 2 “耶和华对摩西、亚伦说，以色列人要各归自己的纛下，在自己宗族的旗号那里，对着会幕，在四边安营。”

〔以色列人〕编组的第二点，就是部署安营。数点是为着部署安营，部署安营就成为军队。

〔民数记二章二节开头〕这句话含意很深。首先我们要看见，部署安营这事没有人意的选择。比方，…一个以色列人是犹大支派所生，…不能因他不喜犹太，而要归到拿弗他利支派的纛下。每个支派有一个大纛（一面大旗），人生在哪个支派，就该归到哪个支派的旗下，不能有自己的选择。就这预表的属灵意义说，在召会中的配搭，也不能有自己的选择，完全是出于神的命定、神的安排（民数记概论上册，二八至二九页）。

信息选读

民数记二章二节下半接着说，“对着会幕，在四边安营。”以色列人虽然各归各纛，但中心只有一个；纛旗有十二面，中心目标只有一个。所有的纛都是为着维持神的见证，没有一面旗是为着自己的支派。他们不是各自独树一帜，乃是对着会幕、围着会幕安营；他们是以会幕，就是神的见证为中心。

Morning Nourishment

Num. 2:1-2 Then Jehovah spoke to Moses and to Aaron, saying, The children of Israel shall encamp each by his own standard with the ensigns of their fathers' households; they shall encamp facing the Tent of Meeting on every side.

The second point of the formation of the Israelites into an army is that they encamped in array. Being numbered was for encamping in array, by which the Israelites became an army.

This portion of the Word, [Numbers 2:2], has a deep implication. First, we need to see that in the matter of encamping in array, there was no human choice. For example, ...if [an] Israelite was born of the tribe of Judah, he was not allowed to encamp by the standard of the tribe of Naphtali, even if he disliked Judah. Each tribe had one standard (one large flag). Whichever tribe an Israelite was born of, he had to encamp by the standard of that tribe; he was not allowed to have his own choice. The spiritual significance of this type is that in the coordination in the church, the believers are not allowed to have their own choice; their coordination must come absolutely out of God's ordination and arrangement. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 75)

Today's Reading

Numbers 2:2 goes on to say, "They shall encamp facing the Tent of Meeting on every side." Although the children of Israel encamped by their own standard, there was only one center. There were twelve standards among the Israelites, but there was only one central goal. All the standards were for maintaining the testimony of God; none of the standards was for its own tribe. They did not raise their own flags individually; instead, they encamped facing toward and around the Tent of Meeting. They took the Tent of Meeting, the testimony of God, as their center.

在民数记里，帐幕有两个名称，一是会幕（一 1，四 23），二是见证的帐幕（一 50、53，十 11）。称作会幕，乃重在帐幕是神与祂百姓相会的地方；称作见证的帐幕，则重在见证的柜是帐幕的中心。

利未记大都说到会幕，因其重点不在于神的见证，乃在于人如何到神面前与神交通、事奉神并过圣别的生活。民数记才着重于神的见证。神的见证是指摆在见证柜里的两块法版。见证柜是帐幕的中心，因此，帐幕成了见证的帐幕。见证的帐幕是宇宙的中心，是神在地上的见证；而这见证在地上需要有保障。当日这见证的帐幕立在旷野，若没有够强的军队围绕保护，就很容易被毁坏。神见证的帐幕要能立在地上，一直维持在那里，就需要以色列人所编组的军队在帐幕周围安营、保护，使其得着保障，能稳妥地在地上维持神在宇宙中的见证。

召会也是如此，一面是会幕，另一面是见证的帐幕。一面有属灵的军队，以帐幕作中心为神争战，为着维持神的见证；另一面有为着见证的事奉，这见证乃是一切事奉的中心。今天召会在地面上有这两面的职责，一面是争战，一面是维持神的见证，而争战是为着维持见证。各地召会都该有属灵争战的光景，也该有为神作见证的光景。属灵的争战乃是指召会受撒但攻击时，召会中那些生命成熟的人，能认识撒但的攻击，并在神面前担负祷告的工作；他们就象以弗所六章十至二十节所说的，与那邪恶的属灵势力争战（民数记概论上册，二九、一六至一七、二七至二八页）。

参读：民数记概论，第二篇。

In Numbers the tabernacle has two names: the Tent of Meeting (1:1; 4:23) and the Tabernacle of the Testimony (1:50, 53; 10:11). The Tent of Meeting emphasizes that the tabernacle was the place where God met with His people, whereas the

Tabernacle of the Testimony emphasizes that the Ark of the Testimony was the center of the tabernacle. Leviticus speaks mainly of the Tent of Meeting, because the emphasis of this book is not the testimony of God but how man comes before God to have fellowship with Him, serve Him, and live a holy life. Numbers emphasizes the matter of God's testimony. The testimony of God refers to the two tablets in the Ark of the Testimony. The Ark of the Testimony was the center of the tabernacle; therefore, the tabernacle was called the Tabernacle of the Testimony. The Tabernacle of the Testimony was the center of the universe and was the testimony of God on earth. This testimony on earth needed to be safeguarded. When the Tabernacle of the Testimony was erected in the wilderness, it could easily have been destroyed without a strong army surrounding and protecting it. In order for the Tabernacle of the Testimony of God to stand on the earth and be maintained, the children of Israel needed to be formed into an army, encamping around it and protecting it. In this way the tabernacle was safeguarded so that God's testimony in the universe could be maintained on the earth.

The church is not only the Tent of Meeting but also the Tabernacle of the Testimony. On the one hand, there is a spiritual army that takes the tabernacle as the center to fight for God in order to maintain His testimony; on the other hand, there is a service for the testimony, which is the center of all the services. Today the church has a twofold responsibility: fighting and maintaining God's testimony. The former is for the latter. Thus, all the local churches should engage in spiritual warfare and be a testimony for God. Spiritual warfare means that when the church is being attacked by Satan, there are those in the church who are mature in life and who know Satan's attack and take up the work of prayer before God. They fight against the spiritual forces of evil spoken of in Ephesians 6:10-20. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 75-76, 65-66, 74-75)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 2

晨兴喂养

民二 3 “在东边，向日出之地，按着军队安营的，是属于犹大营的纛；犹大人的首领…”。

9 “凡属犹大营，按着军队被数点的，共有十八万六千四百名；他们要作第一队起行。”

以色列人对着会幕，在东、南、西、北四个方向安营。这意思是，神的见证是向着四方。东、南、西、北四边各有三营，这样的安营有其数字上的讲究。三乘四等于十二，三是指三一神，四是指受造的人。三乘四，表征神在三一的身位里，与受造的人调和成为一，结果就是十二。十二有永远、完全的意思，还有行政、管理的意思。在以色列人列营的阵势里，从数字看，这个编组表征神在三一的身位里，与受造的人调和为一，形成一个永远完全的行政单位（民数记概论上册，二九至三〇页）。

信息选读

在东边，向日出之地，是属于犹大营的纛，…他们要作第一队起行（民二 3～9）。在南边的，是流便营的纛，…他们要作第二队起行（10～16）。在西边的，是以法莲营的纛，…他们要作第三队起行（18～24）。在北边的，是但营的纛，…他们要作末队起行（25～31）。

四营的次序不是照出生，乃是照属灵的情形。流便是长子（创二九 31～32），却因犯淫乱，失去了长子名分（四九 3～4，代上五 1～2）。犹大是第

Morning Nourishment

Num. 2:3 And those who encamp on the east side toward the sunrise shall be of the standard of the camp of Judah, according to their companies; and the leader of the children of Judah...

9 All who were numbered of the camp of Judah: one hundred eighty-six thousand four hundred, according to their companies. They shall set out first.

The Israelites encamped facing the Tent of Meeting in four directions: the east, the south, the west, and the north. This means that the testimony of God faced all sides. There were three camps in each of the four sides. The numbers in such an encampment have a particular significance. Three denotes the Triune God, and four denotes the created man. Three times four signifies God in His Trinity being mingled with the created man as one. Three times four equals twelve, which also denotes eternity and completion as well as administration and government. Thus, according to the numbers in the Israelites' encamping in array, their formation signifies God in His Trinity being mingled with the created man, forming a unit of eternal and perfect government. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 76)

Today's Reading

On the east side, toward the sunrising, was the standard of the camp of Judah...; these were to set out first (Num. 2:3-9). On the south side was the standard of the camp of Reuben...; these were to set out second (vv. 10-16). On the west side was the standard of the camp of Ephraim...; these were to set out third (vv. 18-24). On the north side was the standard of the camp of Dan...; these were to set out last (vv. 25-31).

The sequence of the four camps was not according to birth but according to spiritual condition. Although Reuben was the firstborn (Gen. 29:31-32), because he committed fornication he lost the birthright (Gen. 49:3-4; 1 Chron. 5:1-2).

四个出生（创二九 31 ~ 35），却作第一队起行，因为他在十二兄弟中是得胜的狮子（四九 8 ~ 9），预表基督是得胜的战士，犹大支派中的狮子（启五 5），击败神仇敌的一位。约瑟的儿子以法莲，由于约瑟成了第三队。在诸营中间，但在末后；但也是最坏的，因为他是“蛇”（创四九 17），又首先背叛神的国，并设立第二个敬拜中心（王上十二 26 ~ 30）。

四营各有三支军队，产生十二这数字。这数字由三乘四组成，表征三一神（三）与祂的造物（四）调和，形成一个永远并完全行政的单位。十二这数字是神完全并完整之行政的数字。例如，十二使徒是为着神的行政。

会幕同着利未营，是在诸营中间，要在四营中间起行（民二 17）。利未人围绕帐幕的三边安营：革顺人在西边（三 23），哥辖人在南边（29），米拉利的子孙在北边（35），留下东边给摩西、亚伦和亚伦的两个儿子（38）。

我们越思想以色列人在帐幕四围部署安营的图画，就越必须为着神的计划、神的主宰和神创造的能力敬拜祂。借着神创造的能力，雅各有十二个儿子，每个儿子成为一个支派。有一个支派，利未，被分别出来成为祭司（利未人），但约瑟的两个儿子补上空缺。利未生了三个儿子，占着帐幕的三边，留下一边给摩西、亚伦和亚伦的儿子。

在旧约里有许多图画，但是很少基督徒知道如何将其应用到新约里的记载。我们若细读启示录二十一至二十二章，会发现这两章里有些东西提醒我们旧约的事物。若是没有旧约的图画，我们就很难明白新约里所记关于新耶路撒冷的启示（民数记生命读经，二三至二五页）。

参读：民数记生命读经，第三篇。

Judah was born fourth (Gen. 29:31-35), but he set out first because he was an overcoming lion among the twelve brothers (Gen. 49:8-9), typifying Christ as the overcoming fighter, the Lion of the tribe of Judah (Rev. 5:5), the One who defeated God's enemy. Ephraim, the son of Joseph, was third because of Joseph. Among the camps, Dan was the last. Dan was also the worst, for he was a "serpent" (Gen 49:17), and he was the first to rebel against God's kingdom and set up a second worship center (1 Kings 12:26-30).

Four camps of three armies each yields the number twelve. This number, composed of three multiplied by four, signifies the Triune God (three) mingled with His creatures (four), forming a unit of eternal and perfect government. The number twelve is the number of God's perfect and complete government. The twelve apostles, for example, are for God's government.

In the midst of the camps was the Tent of Meeting, with the camp of the Levites, which was to set out in the middle of the four camps (Num. 2:17). The Levites were encamped around the tabernacle on three sides... [3:23, 29, 35], leaving the east side for Moses, Aaron, and Aaron's two sons (3:38).

The more we consider the picture of the children of Israel encamping in array around the tabernacle, the more we must adore God for His plan, His sovereignty, and His creating ability. By God's creating ability, Jacob had twelve sons, each of whom became a tribe. One tribe, Levi, was set aside to become the priests (Levites), but Joseph's two sons filled the gap. Levi begot three sons, who occupied three sides of the tabernacle, leaving one side for Moses, Aaron, and Aaron's sons.

Although there are many pictures in the Old Testament, few Christians know how to apply them to what is recorded in the New Testament. If we read Revelation 21 and 22 carefully, we will find in these chapters certain reminders referring us to the Old Testament. Without the pictures in the Old Testament, it is difficult to understand the revelation concerning the New Jerusalem given in the New Testament. (Life-study of Numbers, pp. 20-22)

Further Reading: Life-study of Numbers, msg. 3

晨兴喂养

启二一 12 ~ 13 “〔新耶路撒冷〕有高大的墙；有十二个门，门上有十二位天使；门上又写着以色列十二个支派的名字；东边有三门，北边有三门，南边有三门，西边有三门。”

启示录二十一章里的新耶路撒冷…有四边，每边有三个门，四边共有十二个门，十二个门上有以色列十二个支派的名字（12 ~ 13）。在二至三节说到，新耶路撒冷是神的帐幕与人同在。民数记二章里以色列人的安营，是围绕着神的帐幕，这幅图画和启示录二十一章所描绘的新耶路撒冷相符。新耶路撒冷如何有四边，民数记里的安营也有四面。新耶路撒冷每边有三个门，上面有三个支派的名字；民数记二章以色列人的安营也是每一边有三个支派（民数记概论上册，三〇页）。

信息选读

（民数记二章里的安营）不是巧合，乃是永远里之景象的图画。神在宇宙中的目的，就是要使祂自己在三一的身位里，与人调和为一，成为一个行政单位。这行政单位能为祂的见证争战。当十二个支派安了营，就如同一座城一样。新耶路撒冷四面的城墙就是城的保障。民数记里十二营的军队部署安营，就等于新耶路撒冷的城墙，乃是保障。同样，召会中的配搭是为着保障神的见证。各地召会里面的行政都该是“三乘四”，等于“十二”，作为那地神圣的行政；这行政就是军队，为神争战，并维持神的见证（民数记概论上册，三〇页）。

Morning Nourishment

Rev. 21:12-13 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel: on the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

The New Jerusalem in Revelation 21 has four sides and each side has three gates. The total number of gates on the four sides of the New Jerusalem is twelve, and on the twelve gates are the names of the twelve tribes of Israel (vv. 12-13). According to verses 2 and 3, the New Jerusalem is the tabernacle of God. The Israelites' encamping in Numbers 2 was around God's tabernacle; this picture corresponds to the description of the New Jerusalem in Revelation 21. Just as the New Jerusalem in Revelation 21 has four sides, so also the encamping in Numbers 2 had four sides. The New Jerusalem has three gates on each side, on which are the names of three tribes; similarly, the twelve tribes of Israel encamping in Numbers 2 had three tribes on each side. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 76)

Today's Reading

The encamping in Numbers 2 is not a coincidence but a picture of the scene in eternity. God's purpose in the universe is to be mingled with man in His Trinity to become a unit of government. This unit of government can fight for His testimony. When the twelve tribes were encamped, they were like a city. The walls of the four sides of the New Jerusalem are the safeguard of the city. The twelve camps of the army encamped in array in Numbers correspond to the walls of the New Jerusalem. Likewise, the coordination in the church is for safeguarding God's testimony. The administration of each local church should be "three times four," which equals "twelve," for the divine administration in a locality. This administration is an army that fights for God and maintains God's testimony. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 76-77)

马太十三章里，在宝贵的东西中间有消极的东西——稗子、酵和毒。神在祂的经纶里不在意这些，只在意麦子（植物生命），这麦子要在性质上变化成金子、珍珠和宝石（矿物）。这一切宝贵的东西都要终极完成于新耶路撒冷。

以色列人部署安营，预表神所救赎的人要终极完成于新耶路撒冷。照着我们的观察以及今天召会外表的光景，似乎没有任何部署安营。…当然，神所编组的军队不包括稗子；惟有历代在基督里的真信徒才算数。这一切信徒得救、圣别、更新、变化并模成基督的形像之后，都要得着荣耀。在这得荣里，将要看见新耶路撒冷的实际，就是神在祂新约的经纶里，在旧造里新造工作的终极完成。

至终，神新造的工作要终极完成为一个实体——新耶路撒冷。在那里我们要看见，神所救赎的人部署安营。然而，今天神儿女中间的光景却是一团糟，这使我们哀恸哭泣。但我们相信从这哭泣中会出来禧年。首先，在千年国时期会有较小规模的禧年，然后在新天新地里将有完满规模的禧年，直到永远。

全本圣经…给我们看见一件事——神的经纶。首先，神的经纶是作出旧造。然后，神从旧造中用四个时代产生新造。今天，这新造是完成为召会；到千年国里，这新造要完成为规模较小的新耶路撒冷；到新天新地里，这要完成为规模完整的新耶路撒冷。圣经中所启示神经纶之图画图的终极完成，乃是新耶路撒冷（民数记生命读经，一九至二一页）。

参读：民数记生命读经，第三篇。

In Matthew 13 there are negative things—the tares, the leaven, and the big tree—among the precious things. God in His economy does not care for these but for the wheat (the plant life), which will be transformed in nature to become gold, pearls, and precious stones (minerals). All these precious things will consummate in the New Jerusalem.

The children of Israel encamping in array typifies God's redeemed people being consummated in the New Jerusalem. According to our observation and the outward appearance of the situation of the church today, there does not seem to be any encamping in array...Of course, God's formed army does not include the tares; only the genuine believers in Christ throughout the generations are counted. All these believers, after being saved, sanctified, renewed, transformed, and conformed to the image of Christ, will be glorified. In this glorification will be seen the reality of the New Jerusalem as the consummation of God's work, in His New Testament economy, of the new creation in the old creation.

Eventually, God's work of the new creation will consummate in one entity—the New Jerusalem. There we will see God's redeemed people camping in array. Today, however, the situation among the children of God is a mess that causes us to mourn and weep. But we believe that out of this weeping there will be a jubilee. First, there will be a jubilee on a smaller scale during the millennium. Then there will be a jubilee on a full scale for eternity in the new heaven and new earth.

The entire Bible...shows us one thing—God's economy. God's economy is, first, to work out the old creation. Then out of the old creation, God uses four dispensations to bring forth the new creation. Today, this new creation consummates in the church; in the millennium it will consummate in the New Jerusalem on a smaller scale; and in the new heaven and new earth it will consummate in the New Jerusalem on a full scale. The consummation of the picture of God's economy revealed in the Bible is the New Jerusalem. (Life-study of Numbers, pp. 18, 17-18)

Further Reading: Life-study of Numbers, msg. 3

晨兴喂养

启二一 12 ~ 13 “〔新耶路撒冷〕有高大的墙；有十二个门，门上有十二位天使；门上又写着以色列十二个支派的名字；东边有三门，北边有三门，南边有三门，西边有三门。”

墙是为着分别和保护。新耶路撒冷要绝对分别归神，也要完全保护神的权益。这墙是高大的，今天所有的信徒都需要这样高大的墙，来分别并保护他们（圣经恢复本，启二一 12 注 1）。

在神永远的经纶里，天使是服役的灵（来一 14），为那些承受救恩，并有分于新耶路撒冷（新天新地的中心）永远之福的人效力。这些天使要为我们的产业看门，我们却要享受神永远经纶里丰富的产业（启二一 12 注 3）。

信息选读

在启示录二十一章十二节，以色列代表旧约的律法，指明新耶路撒冷的门上有律法的代表。律法在看守并观看，以保证圣城一切的交通、进出都合乎律法的要求。十二个门上有这以色列十二支派的名字，也表征以色列十二支派是圣城的入门，借着福音的传扬，引人进入三一神的丰富，享受其中的供应（圣经恢复本，启二一 12 注 4）。

十二个门上又写着以色列十二个支派的名字（启二一 12 下），以色列代表旧约的律法；这表征在神国的入口处有律法的要求。…〔这〕指

Morning Nourishment

Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels...

Luke 15:10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting.

The wall is for separation and protection. New Jerusalem will be absolutely separated unto God and will fully protect the interests of God. Its wall will be great and high. Today all believers need such a great and high wall for their separation and protection. (Rev. 21:12, footnote 1)

In God's eternal economy, angels are ministering spirits (Heb. 1:14). They serve those who inherit salvation and who participate in the eternal blessing of the New Jerusalem, the center of the new heaven and new earth. They will be the gatekeepers of our possession, while we will be the enjoyers of the rich inheritance in God's eternal economy. (Rev. 21:12, footnote 3)

Today's Reading

Israel here [in Revelation 21:12] represents the law of the Old Testament, indicating that the law is represented at the gates of the New Jerusalem. The law watches and observes to insure that all the communications, the comings in and goings out, of the holy city meet the law's requirements. That the names of the twelve tribes of Israel are inscribed on the twelve gates signifies that the twelve tribes of Israel are the entrance into the holy city; as such, they lead people, through the preaching of the gospel, into the riches of the Triune God to enjoy the supply in the city. (Rev. 21:12, footnote 4)

The twelve gates are inscribed with the names of the twelve tribes of Israel (Rev. 21:12), who were the representatives of the law of the Old Testament, signifying the requirement of the law at the entrance into the kingdom of God...

明律法在看守十二个门。律法没有东西供应或滋养人，律法不过对我们有所要求。律法看守着门；罪人若要进入圣城，必须履行律法的要求。律法是守门的，是门前的侍卫，确证你已履行了它的要求。你“经过门”的时候呼求主耶稣的名，律法就说你可以了。只要你在耶稣基督里，律法每一部分的要求就都履行了，你也通过了。现在你能够进入圣城。…当我们来到三一的入口，我们有一张“免费门票”，因为基督为我们付了代价，门前的看守者（律法）也尊荣基督。

律法不仅是守门的，也是引入入门的儿童导师（加三 24）。…律法赐给我们，不是要我们遵守，乃是要把我们引到基督。律法是把人带到门口的导师，也是批准你通过门口的看守者。

不仅如此，我们还看见十二个门上有十二位天使（启二一 12 上），这表征天使看守新耶路撒冷的入门（路十五 7、10，来一 14）。每一个门上不仅有十二支派中一个支派的名字，也有一位天使。律法要求人，天使看着人；天使乃是观众。神新约经纶的整个领域，实际上乃是“一个盛大的展示会”。要进入这个展示会，你需要一张免费门票。展示会上也有观众，就是天使。你若不承认基督的名，就得不到免费门票。然而，你若呼求主耶稣的名，就得着一张进入圣城的免费门票，作观众的 angel 就欢乐，欢迎你进去。门上的一位天使，实际上代表整个天使的范围。在路加十五章十节主耶稣说，“一个罪人悔改，在神的使者面前，也是这样为他欢喜。”我们在相信主耶稣，悔改并呼求祂宝贵的名时，也许不晓得天上有千万的天使在“鼓掌”欢乐（神新约的经纶，四三五至四三七页）。

参读：神新约的经纶，第三十四至三十五章。

[This indicates] that the law is watching over the twelve gates. With the law there is nothing that supplies or nourishes. The law only requires something of us. The law is watching over the gates. If a sinner is to come into the holy city, the requirement of the law must be fulfilled. The law is the gate watcher, or the guard at the gate, to ensure that you have fulfilled its requirement. As you are “walking through the gate” and you call on the name of the Lord Jesus, the law says that you are okay. As long as you are in Jesus Christ, every part of the requirement of the law is fulfilled, and you are okay. You can now get into the holy city... When we came to the triune entrance, we had a “free ticket” because Christ paid the price for us, and the guard at the gate (the law) honors Christ.

The law is not only a watcher at the gate but also the child-conductor of the entry (Gal. 3:24)... The law was not given for us to keep, but the law was given to conduct us to Christ. The law is the conductor to bring you to the gate; the law is also the guard to “okay” your entry.

Furthermore, we see twelve angels at the twelve gates (Rev. 21:12), signifying that the angels watch over the entry into the New Jerusalem (Luke 15:7, 10; Heb. 1:14). Each gate not only bears one of the names of the twelve tribes but also has an angel. The law requires, and the angel watches. The angels are spectators. The entire realm of God’s New Testament economy is actually “a big show.” To enter into this show you need a free ticket, and in this show there are spectators. These spectators are the angels. If you do not confess the name of Christ, you cannot get a free ticket. However, if you call on the name of the Lord Jesus, you get a free ticket into the holy city, and the angelic spectators will rejoice and welcome you in. One angel at the gate actually represents the entire angelic realm. In Luke 15:10 the Lord Jesus said, “There is joy in the presence of the angels of God over one sinner repenting.” When we believed in the Lord Jesus, when we repented and called on His precious name, we probably did not realize that there was a myriad of angels in heaven “clapping their hands” and rejoicing. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 438-439)

Further Reading: CWWL, 1984, vol. 3, “God’s New Testament Economy,” chs. 34-35

晨兴喂养

启二一 21 “〔新耶路撒冷〕十二个门是十二颗珍珠，每一个门各自是一颗珍珠造的…”。

赛五三 5 “哪知祂为我们的过犯受创，为我们的罪孽压伤；因祂受的刑罚我们得平安，因祂受的鞭伤我们得医治。”

现在我们来查看新耶路撒冷里珍珠的意义。启示录二十一章二十一节告诉我们，新耶路撒冷的十二个门是十二颗珍珠。珍珠不是出于创造或制造，乃是蚌所产生的。珍珠的产生是出于生机，正如果实不是出于制造或创造，乃是树木生机的产品。…珍珠产自死水中的蚌。当蚌被砂粒—小石子—所伤，就分泌生命的汁液包裹砂粒，使其成为宝贵的珍珠。

在这寓言里，我们需要看见基督之死的说明。蚌描绘出基督这位永活者进到死水中，为我们所伤（参赛五三 5），就分泌祂的生命包裹我们，使我们成为宝贵的珍珠，好被建造成神永远的住处和彰显。圣城的十二个门是十二颗珍珠，表征借着那胜过死亡并分泌生命的基督而得的重生，乃是城的入口（新约的经纶，四〇八至四〇九页）。

信息选读

圣城的每一个门都是一颗珍珠，这表征城的进入是惟一而一次永远的；就是，惟有凭着基督得胜的死和分赐生命的复活，借着一次永远的重生，才能进城（圣经恢复本，启二一 21 注 2）。

Morning Nourishment

Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl...

Isa. 53:5 But He was wounded because of our transgressions; He was crushed because of our iniquities; the chastening for our peace was upon Him, and by His stripes we have been healed.

We want to see the significance of the pearls in the New Jerusalem. Revelation 21:21 tells us that the twelve gates of the New Jerusalem are twelve pearls. A pearl is not created or manufactured but produced by an oyster. A pearl is something produced organically just as a piece of fruit is not something manufactured or created but is the produce of an organic tree... Pearls are produced by oysters in the waters of death. When the oyster is wounded by a particle of sand, a little rock, it secretes its life-juice around the sand and makes it a precious pearl.

In this allegory we need to see the illustration of Christ's death. The oyster depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life over us to make us precious pearls for the building of God's eternal habitation and expression. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 416-417)

Today's Reading

Each gate of the holy city is one pearl, signifying that the entrance to the city is unique and is once for all; that is, we can enter the city only through the once-for-all regeneration accomplished by Christ's overcoming death and life-imparting resurrection. (Rev. 21:21, footnote 2)

蚌的创伤是小石子所造成的内伤。这粒小石子能留在伤处；照样，我们也能留在基督的死里。…我们每时每刻都需要留在基督包罗万有的死里。我们所以发脾气，就是因为我们从基督的死里迁出来了。…你在那里才能胜过罪，胜过急躁，胜过世界，胜过撒但？不是在别处，乃是在基督的死里。

一天又一天，我享受基督复活生命的分泌。有一种分泌时时包裹我，因为我始终被监禁在祂的死里。死在哪里，复活就在哪里。复活在死里面，并且借着死工作。这复活就象蚌产生珍珠那样，分泌复活基督生命的汁液，来包裹你的全人。…我们若留在主的死里，并享受祂分泌生命的复活，就更多进入新耶路撒冷。我们对主的死与复活的经历，成了我们进入新耶路撒冷的入口。

盼望…我们都这样祷告：“主，监禁我，一直保守我在你的死里。我不要离开你的死，却要让你的死成为我甜美奇妙的住所。主，我要与你一同留在你的死里。”主的死乃是祂有地位分泌自己来包裹你的地方。这是惟一的地方，使你能享受并经历祂复活的生命作生命的汁液，分泌出来包裹你的全人，使你成为一颗美妙的珍珠。我们必须看见，珍珠表征基督在救赎的工作里，用祂分泌的生命所产生的信徒，为着进入神的建造。

彼前一章二节告诉我们，我们乃是“照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人”。…（在此）我们看见父的拣选、那灵的圣别和子的洒血。我们再一次看见，神在这样一个入口是三一的，要把我们带进神里面，带进神的权益里，带进神的国里，并带进神的经纶里，这要完成于新耶路撒冷。圣经启示三一神是我们的三一入口（神新约的经纶，四一〇、四一二至四一四、四三二页）。

参读：神新约的经纶，第三十三章。

The oyster's wound is an inward wound caused by a little rock. This rock can remain in this wound or, we may say, in this death. In like manner, we can remain in Christ's death....Every moment we need to stay in the all-inclusive death of Christ. The reason we lose our temper is because we move out of the death of Christ... Where can you get the victory over sin, over your temperament, over the world, and over Satan? There is victory only in the death of Christ.

Day by day I enjoy the secretion of Christ's resurrection life. A kind of secretion is around me all the time because I am always imprisoned in His death. Where death is, resurrection is. Resurrection works in death and through death. This resurrection is the secretion of the life-sap of the resurrected Christ around your entire being in the way that oysters produce pearls. As we stay in the Lord's death and enjoy His life-secreting resurrection, there is a further entering into the New Jerusalem. Our experience of the Lord's death and resurrection becomes our entry into the New Jerusalem.

I hope that... all of us would pray, "Lord, imprison me and keep me always in Your death. I do not want to leave Your death but to make Your death my sweet and wonderful dwelling place. Lord, I want to stay with You in Your death." His death is the place where He has the position to secrete Himself around you, and this is the only place where you can enjoy and experience His resurrection life as a kind of life-sap secreting itself around your being, making you a wonderful piece of pearl. We need to see that the pearls signify the believers produced of Christ in His redemptive work with His secreting life for the entry into God's building.

First Peter 1:1-2 tells us that we have been chosen "according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ."...In 1 Peter 1:1-2 we see the Father's choosing, the Spirit's sanctifying, and the sprinkling of the Son's blood.... [Here] we see that God is triune in one entrance to bring us into God, into God's interest, into the kingdom of God, and into the economy of God, which will consummate in the New Jerusalem. The Bible reveals that the Triune God is our triune entrance. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 417-420, 435-436)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 33

晨兴喂养

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。”

一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

珍珠表征基督两方面分泌的结果，这两方面就是祂救赎并释放生命的死，以及祂分赐生命的复活。我们若没有神的启示，就永远无法看见基督的死分泌、分赐以产生城的门。十二个门也是基督在祂分赐生命之复活里分泌的结果。祂复活成为赐生命的灵，将神圣的生命分赐到信徒里面（林前十五 45 下）。…基督的死和复活都有一个结果，一种分泌。

这两种分泌（分赐），需要寻求的信徒凭基督复活的大能，每天主观地经历基督的死，使他们模成基督的死（腓三 10）。我们不仅必须把基督的死本身，更要把祂死的分泌，主观地放在我们日常的经历中（新耶路撒冷的解释应用于寻求的信徒，一四至一五页）。

信息选读

我们必须把对基督主观之死的应用，放在我们日常的经历中。我们惟有凭基督复活的大能，才能经历祂的死。…我们已经钉了十字架，但我们怎样才能一直保守自己在十字架上？没有人能作到这事，惟有那些认识基督复活大能的人，才有性能、有能力实行这事。我们凭基督复活的大能，就有能力和力量，把我们可怜的己留在十字架上。

Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection. Without God's revelation we can never realize that the death of Christ secretes, dispenses, to produce the gates of the city. The twelve gates are the issue of Christ's secretion also in His life-dispensing resurrection. He resurrected to be the life-giving Spirit to dispense the divine life into the believers (1 Cor. 15:45b)...Both Christ's death and resurrection have an issue, a secretion.

Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ (Phil. 3:10). We have to put not just Christ's death itself but the secretion of His death into our daily experience subjectively. (CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," pp. 218-219)

Today's Reading

We have to put this application of the subjective death of Christ into our daily experience. We can experience His death only by the power of the resurrection of Christ. We have been crucified, but how can we keep ourselves on the cross all the time? No human beings can do it except those who know the power of the resurrection of Christ; they have the capacity, the ability, to practice this. By the power of the resurrection of Christ, we have the ability and the power to keep our pitiful self on the cross.

信徒也应当凭耶稣基督之灵（复活的实际）全备的供应，寻求每天主观地经历基督的复活，使他们模成神长子的形像（腓一 19，罗八 29）。

基督的死惟有借着基督的复活才能给我们经历，而基督的复活惟有凭着耶稣基督之灵全备的供应才能对我们成为真实的。耶稣基督已经成了赐生命的灵，祂就在我们里面。我们转到我们的灵里，就碰着基督这赐生命的灵，这灵就是基督复活的实际。乃是借着这灵，我们经历基督的复活。经历基督的复活，就是接触赐生命的灵。

我们要应用这点，就必须一直留在我们的灵里，碰着基督这灵，这灵乃是祂复活的实际。然后我们就有能力留在十字架上。城门的应用，第一乃是借着基督复活的大能留在十字架上。第二，我们必须应用基督这位活在我们灵里的赐生命之灵。我们必须常常接触祂。这就是圣经告诉我们要不住祷告（帖前五 17）的原因。惟有借着祷告，我们才能在我们灵里摸着基督这赐生命的灵，这灵就是祂复活的实际。

我们将基督的死付诸实行，就会模成祂的死，而有一个在十字架上死了之人的形像。当我们摸着那灵时，我们就摸着在复活里的基督，这就会使我们模成神长子荣耀的形像。祂的死应用到我们身上，就会将我们模成祂死的模型，而祂的灵在我们里面就会将我们模成，使我们进入祂形像，就是神长子之形像的荣耀里（新耶路撒冷的解释应用于寻求的信徒，一六至一八页）。

参读：新耶路撒冷的解释应用于寻求的信徒，第二篇。

The believers also should seek the daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that they may be conformed to the image of the firstborn Son of God (Phil. 1:19; Rom. 8:29).

Christ's death can be experienced by us only through Christ's resurrection, and Christ's resurrection can be real to us only by the bountiful supply of the Spirit of Jesus Christ. Jesus Christ has become the life-giving Spirit, and He is within us. When we turn to our spirit, we meet Christ as the life-giving Spirit, who is the very reality of Christ's resurrection. It is by this Spirit that we experience Christ's resurrection. To experience Christ's resurrection is to contact the life-giving Spirit.

In order to apply this we have to remain in our spirit all the time to meet Christ as the Spirit, who is the reality of His resurrection. Then we have the power to remain on the cross. The application of the gates of the city is first to remain on the cross by the power of Christ's resurrection. Second, we have to apply Christ as the life-giving Spirit living in our spirit. We have to touch Him all the time. This is why the Bible tells us to pray unceasingly (1 Thes. 5:17). It is only through prayer that we can touch Christ in our spirit as the life-giving Spirit, the Spirit who is the reality of His resurrection.

When we practice the death of Christ, we will be conformed to His death, having the image of a dead person on the cross. When we touch the Spirit, we touch Christ in His resurrection, and this will conform us to the image of the glory of the firstborn Son of God. His death applied to us will conform us to the mold of His death, and His Spirit in us will conform us into the glory of His image, the image of the firstborn Son of God. (CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," pp. 219-221)

Further Reading: CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," ch. 2

第二周诗歌

WEEK 2 — HYMN

776

终极的显出 — 新耶路撒冷

(启示录二十一至二十二章) 8 8 8 8 (英 979)

F 大调

3/4

1 1 1 | 1̇ 7̇ 1 | 2̇ 3̇ 2 | 1 - - | 3 3 3 | 3̇ 2̇ 3 | 5̇ 4̇ 3 | 2 - - |
 一 何等荣耀, 何等光明, 何等神圣 耶路撒冷!
 2 2 3 | 4 - 2 | 3 - 4 | 5 - - | 6 6 6 | 5 - 3 | 4 3 2 | 1 - - ||
 乃是神在 人间 帐幕, 又是羔羊 所娶 新妇。

二 新约圣徒, 旧约选民, 都是圣城组成成分;
 同蒙救赎, 同承应许, 同被建造, 给神安居。

三 圣城四方, 完美、方正, 长宽高度全都相等,
 无何多余, 无何不及, 无何偏斜, 无何不齐。

四 精金城身、精金街道, 如同玻璃明净、透照;
 象征神的尊贵生命, 就是圣城本质本性。

五 十二城门全是珍珠, 因蒙基督奥妙救赎;
 重生使其变质成珍, 神圣事物由此入门。

六 十二墙基十二宝石, 石石都是珍贵装饰;
 经过烧压, 经过组织, 方有如此永远价值。

七 碧玉城墙明如水晶, 神的光辉在此照明;
 射出神的荣耀光芒, 照出神的碧玉形像。

八 城墙为界, 里外分别, 摒除一切不圣、不洁;
 唯有精金、珍珠、宝石, 能合圣城荣耀性质。

九 神和羔羊为城的殿, 人得时常见祂荣面;
 祂的同在永不离开, 人在祂前事奉、敬拜。

十 城不需要日、月、灯光, 有神荣耀昼夜照亮;
 羔羊是灯, 城是灯台, 将神荣光四射城外。

How glorious, how bright it shines

Ultimate Manifestation — The New Jerusalem

979

The musical score is written in F major, 3/4 time. It consists of two staves. The first staff contains the melody with lyrics: "1. How glo - ri - ous, how bright it shines, The ho - ly, new Je - ru - sa - lem;" and "9 It is God's dwell - ing place with man, The spot-less bride of Christ, the Lamb." The second staff contains the bass line. Chords are indicated above the notes: F, Dm, C/E, F, Dm, C7/E, F, C, Bb, D/A, Gm, C/E, F, Bb/D, C, Bb, F/A, Dm, Bb, F/C, C7, F.

2. Saints of the Old and of the New,
 Heirs of the promise God bestowed,
 Components of the city are,
 Together built for God's abode.
3. Perfectly square the city lies,
 All sides are equal—length, width, height;
 No measurement more long or short,
 No part oblique, it stands upright.
4. The city with its street pure gold
 As clear as glass transparent is,
 Showing that God's transcendent life
 Its quality and nature is.
5. Twelve city gates are each one pearl;
 Thus man is through redemption shown
 Reborn and as a pearl transformed,
 Entering to a realm God's own.
6. The twelve foundations of its wall
 Are with twelve precious stones adorned;
7. The wall of jasper, crystal clear,
 God's glory by it fully shown;
 His glorious light through it does shine,
 And He appears as jasper stone.
8. The wall a separation makes,
 Excluding all that is unclean;
 Gold, pearls, and precious stones alone
 The holy city has within.
9. God and the Lamb the Temple are!
 We shall behold His glorious face;
 His presence never will depart,
 We'll worship Him thru endless days.
10. The city needs no sun nor moon
 For God's own glory is its light;
 The Lamb's the lamp the city bears,
 In all directions blazing bright.

第二周 · 申言

申言稿: _____

Handwriting practice lines on the left side of the page.

Composition for prophecy with main point and sub-points:

Handwriting practice lines on the right side of the page.

第三周

祭司和利未人 为着神行动的事奉

MR 诗歌：657, 659

读经：民三 1～39, 四 1～33

纲要

周一

壹 民数记是一卷事奉的书，三至四章论到圣别的事奉：

- 一 在民数记里有召会事奉的完全预表；民数记里的事奉是召会事奉的图画—三 1～39, 四 1～33, 罗十二 5～8、11。
- 二 事奉是圣别的，因为这事奉照管神见证的帐幕—民三 7～8, 四 4～16。
- 三 圣别事奉的基本原则是：事奉乃是基于生命，因此没有混乱；在圣别的事奉里，每件事都在神圣的行政之下，因此很有秩序—三 7。

贰 圣别的事奉是由祭司和利未人执行的—3、6、9～10 节：

- 一 祭司是直接事奉神的受膏者—3 节：

Week Three

The Service of the Priests and the Levites for God's Move

MR Hymns: 911, 912

Scripture Reading: Num. 3:1-39; 4:1-33

Outline

Day 1

I. Numbers is a book of service, and chapters 3 and 4 cover the holy service:

- A. In Numbers we have a full type of the church service; the service in Numbers is a picture of the church service—3:1-39; 4:1-33; Rom. 12:5-8, 11.
- B. The service is holy because it takes care of the Tabernacle of the Testimony of God—Num. 3:7-8; 4:4-16.
- C. The basic principle of the holy service is that it is without confusion because it is based on life; everything in the holy service is under the divine administration, and thus it is in good order—3:7.

II. The holy service was carried out by the priests and the Levites—vv. 3, 6, 9-10:

- A. The priests were the anointed ones who served God directly—v. 3:

- 1 祭司要在帐幕前面、东边，向日出之地安营；他们看守会幕的入口，任何人要事奉神，都必须先通过祭司—38 节。
- 2 祭司要看守圣所，指帐幕，包括圣所和至圣所—32、38 节：
 - a “看守”一辞指责任—7、32、38 节。
 - b 祭司看守圣所，意思就是对整个圣所以及与圣所有关的一切责任。

周二

- 二 利未人不是直接作祭司的，他们是祭司职任中服事的人—9、12、17 节：
 - 1 在祭司职任，就是在祭司的服事中，有许多事务都需要利未人的服事—25 ~ 37 节。
 - 2 利未人的服事乃是照管会幕，就是预表基督与召会之见证的帐幕—十八 1 ~ 4、6：
 - a 利未人在照管帐幕及其内的物件时，并不是直接事奉神；他们乃是服事祭司职任和祭司，而祭司是直接事奉神的人—三 9、12、17。
 - b 祭司要看守圣所和坛，而利未人是在祭司以下服事，照管圣所和坛—十八 5 ~ 6。
- 三 见证的帐幕及其一切物件和祭坛，由祭司所服事，预表基督各面的丰富，由新约信徒服事给人—三 25 ~ 26、31、36 ~ 37，弗 3:8，林后 3:3，提前 4:6。

1. The priests were to camp before the tabernacle, on the east, toward the sunrise; they guarded the entrance to the Tent of Meeting, and anyone who wanted to serve God had to pass through the priests—v. 38.
2. The priests were to keep the charge of the sanctuary, the tabernacle with the Holy Place and the Holy of Holies—vv. 32, 38:
 - a. The word charge refers to responsibility—vv. 7, 32, 38.
 - b. For the priests to keep the charge of the sanctuary meant that they were responsible for the entire sanctuary and everything related to it.

Day 2

- B. The Levites were not priests directly but were the serving ones of the priesthood—vv. 9, 12, 17:
 1. In the priesthood, the ministry of the priests, there were many business affairs that required the service of the Levites—vv. 25-37.
 2. The service of the Levites was to take care of the Tent of Meeting—the Tabernacle of the Testimony—which is a type of Christ and the church—18:1-4, 6:
 - a. In taking care of the tabernacle and its contents, the Levites did not serve God directly; rather, they served the priesthood and the priests, who served God directly—3:9, 12, 17.
 - b. The priests were to keep the charge of the sanctuary and the altar, and the Levites served under the priests in caring for the sanctuary and the altar—18:5-6.
- C. The Tabernacle of the Testimony with all its furnishings and the altar, to which the priests ministered, are types of Christ in all His rich aspects, whom the New Testament believers minister to others—3:25-26, 31, 36-37; Eph. 3:8; 2 Cor. 3:3; 1 Tim. 4:6:

- 1 祭坛表征十字架（来十三 10），指基督的救赎；帐幕指基督是神的具体化身（西二 9），借着祂，神住在人中间（约一 14），人也能进入神里面，享受祂一切的所是（十四 2、6、20）。
- 2 祭司和利未人的服事总是用基督的丰富供应人—弗三 8：
 - a 服事就是事奉，事奉就是借服事供应人—林后四 1，三 3、6、8，彼前四 10～11。
 - b 新约的信徒乃是将基督的十字架服事给人，使人得着救赎（林前一 23，二 2）；并将基督的丰富服事给人，使人得着生命的供应（弗三 8，西一 27～28）。

周三

叁 民数记所描绘圣别的事奉，不是为着不活动的基督，乃是为着极其活跃的基督；在祂的活动或行动中，我们必须与祂相配—四 1～33：

- 一 祭司与利未人在帐幕出发（往前行）时有明确的职责：
 - 1 祭司要指派利未人所当办的—19、27～28、33 节：
 - a 利未人的事奉不是照着自己的作法，乃是在受膏祭司的指引之下。
 - b 这指明我们作为事奉神的新约祭司，不该照着自己的观念行动，乃该在受膏眼光的指引之下，就是在那膏我们之灵的指引之下—三 3，出二八 41。
 - 2 祭司照管主要的东西，重要的东西，而哥辖人（利未人）照管一些次要的东西—民四 5～14：
 - a 照管圣所的物件就是照管主要的东西。

1. The altar, signifying the cross (Heb. 13:10), refers to Christ's redemption, and the tabernacle refers to Christ as the embodiment of God (Col. 2:9), through whom God dwells among men (John 1:14) and through whom men can enter into God to enjoy all that He is (14:2, 6, 20).
2. The ministry of the priests and the Levites always supplies people with the riches of Christ—Eph. 3:8:
 - a. To minister is to serve, and to serve is to supply people by ministering to them—2 Cor. 4:1; 3:3, 6, 8; 1 Pet. 4:10-11.
 - b. The New Testament believers serve others the cross of Christ for redemption (1 Cor. 1:23; 2:2) and the riches of Christ for the life supply (Eph. 3:8; Col. 1:27-28).

Day 3

III. The holy service portrayed in Numbers is not for a Christ who is inactive but for a Christ who is very active; in His activity, in His move, we must match Him—4:1-33:

- A. The priests and the Levites had certain duties in the tabernacle's setting out, in its going forward:
 1. The priests appointed the Levites to do their service—vv. 19, 27-28, 33:
 - a. The Levites did their service not according to their way but under the direction of the anointed priests.
 - b. This indicates that we, the New Testament priests serving God, should not act according to our own idea but under the direction of the anointed view, that is, under the direction of the Spirit who anoints us—3:3; Exo. 28:41.
 2. The priests took care of the primary things, the important things, and the Kohathites (Levites) took care of some of the secondary things—Num. 4:5-14:
 - a. To take care of the furnishings of the sanctuary is to take care of the primary things.

b 祭司照管约柜；这是直接照管基督并供应基督—5 ~ 6 节。

c 哥辖人抬圣所的物件（2 ~ 4、15、17 ~ 20、34 ~ 37）；今天这样作，就是对人说到召会作基督的扩大。

二 我们要看见基督如何在地上行动，就应当看帐幕的行动—5、25、31 ~ 32 节：

1 帐幕是在利未三个儿子后裔的肩头上行动—书三 10 ~ 11、13 ~ 15、17。

2 主乃是借着我们背负约柜、圣所的物件和会幕而行—3、10 ~ 11、13 ~ 15 节。

三 神新约经纶的原则，就是神需要人在祂地上的行动上与祂配合—太二八 18 ~ 20：

1 没有人，神就不能作什么；在神新约的经纶里，神没有人就不作什么—徒一 8，十三 1 ~ 3。

2 神必须有人与祂配合，与祂是一，与祂配搭；这是神新约经纶的基本原则—结一 15 ~ 21，林前六 17。

3 今天基督正在全地行动，并且祂是同那些与祂是一的人在行动—徒一 8，约十五 4 ~ 5、16：

a 我们是今日的革顺人、哥辖人和米拉利的子孙。

b 为神的扩大作神具体化身的基督，乃是借着那些爱祂的人而行动—歌七 11 ~ 12，后二 4 ~ 5。

周四

肆 在旧约，祭司和利未人是有区别的，但在新约里只有一班人，就是祭司—罗十五

b. The priests took care of the Ark; this is to take care of Christ directly and to minister Christ—vv. 5-6.

c. The Kohathites carried the furnishings of the sanctuary (vv. 2-4, 15, 17-20, 34-37); to do this today is to speak concerning the church as the expansion of Christ.

B. In order to see how Christ moves on earth, we should look at the move of the tabernacle—vv. 5, 25, 31-32:

1. The tabernacle moved on the shoulders of the descendants of the three sons of Levi—Josh. 3:10-11, 13-15, 17.

2. The Lord moves through our bearing the Ark, the furnishings of the sanctuary, and the Tent of Meeting—vv. 3, 10-11, 13-15.

C. The principle in God's New Testament economy is that God needs man to match Him in His move on earth—Matt. 28:18-20:

1. Without man, God can do nothing; in His New Testament economy, God does nothing without man—Acts 1:8; 13:1-3.

2. God must have man to match Him, to be one with Him, to coordinate with Him; this is the basic principle of God's New Testament economy—Ezek. 1:15-21; 1 Cor. 6:17.

3. Christ is moving today throughout the earth, and He is moving with those who are one with Him—Acts 1:8; John 15:4-5, 16:

a. We are today's sons of Gershon, Kohath, and Merari.

b. Christ, the embodiment of God for His expansion, moves through those who love Him—S. S. 7:11-12; Rev. 2:4-5.

Day 4

IV. In the Old Testament there was a distinction between the priests and the Levites; in the New Testament there is

16, 彼前二 5、9, 启一 6, 五 10:

- 一 祭司除了在帐幕出发时执行自己的职责之外, 也要指派利未人所当办的—民四 5 ~ 14、19、27 ~ 28、33。
- 二 利未人在旧约的预表里所作的, 作为新约祭司的信徒也该在实际里作—彼前二 5、9:
 - 1 利未人的服事是在祭司的监督之下, 这指明当新约祭司在作外面利未人的工作时, 必须在新约祭司职任内在、属灵眼光的监督之下—启一 6, 五 10。
 - 2 利未人的服事绝不该与祭司的眼光分开; 外面的服事必须成为供应生命给人的属灵活动—罗十二 4 ~ 13, 十五 16, 彼前二 5、9, 四 10 ~ 11。
 - 3 我们需要学习在祭司职任内里的眼光下作外面的事。
 - 4 当我们照管外面实际的事务时, 我们该将生命供应给人; 我们若这样作, 我们的利未人事奉就是在祭司职任的眼光与监督之下—约壹一 2 ~ 3, 二 25, 五 11 ~ 16。
- 三 一个人事奉神的时候, 要有祭司的工作, 也要有利未人的工作—罗一 9, 十五 16:
 - 1 一面, 我们有分于属灵的事奉; 另一面, 我们也顾到实际的事务。

周五

- 2 在各种事奉之先, 我们必须像祭司一样在主面前事奉祂; 所有的事奉都必须是祭司性的。

only one class, that of the priests—Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6; 5:10:

- A. In addition to carrying out their own duties in the setting out of the tabernacle, the priests appointed the Levites to do their service—Num. 4:5-14, 19, 27-28, 33.
- B. What the Levites did in the Old Testament in type, the believers as the New Testament priests should also do in reality—1 Pet. 2:5, 9:
 1. The fact that the service of the Levites was under the supervision of the priests indicates that when the New Testament priests do the outward Levitical work, they must do it under the supervision of the inward, spiritual view of the New Testament priesthood—Rev. 1:6; 5:10.
 2. The Levitical service should never be separated from the priestly view; the outward service must become a spiritual activity that ministers life to others—Rom. 12:4-13; 15:16; 1 Pet. 2:5, 9; 4:10-11.
 3. We need to learn to do outward things under the inward view of the priesthood.
 4. While we are taking care of outward, practical matters, we should be ministering life to others; if we do this, our Levitical service is under the view and supervision of the priesthood—1 John 1:2-3; 2:25; 5:11-16.
- C. When a person serves God, there needs to be both the priestly work and the Levitical work—Rom. 1:9; 15:16:
 1. On the one hand, we partake of the spiritual service; on the other hand, we should also take care of the practical affairs.

Day 5

2. Before any kind of service, we must first serve as priests in the Lord's presence; all service must be priestly.

伍 民数记四章三、二十三、三十、三十五、三十九和四十三节的“事奉”一辞，原文是“争战”，指服兵役：

- 一 祭司与利未人圣别的事奉乃是争战。
- 二 今天我们既是神福音的祭司，就该看自己是战士—罗十五 16：
 - 1 我们传讲、教导、造就别人，并建造基督的身体，就是在争战—弗三 8，四 12、16，六 10～12。
 - 2 新约的祭司是战士，我们祭司的事奉乃是争战—启五 10，十九 11～14。
- 三 我们为神所作一切属灵的工作，不论是用何方式，只要摸着属灵范围的事，性质都是争战—林后十 3～5：

周六

- 1 传福音、造就圣徒、治理召会和祷告，都是一种争战—弗一 17～18，三 8、14～19，四 12，六 10～12。
 - 2 我们的眼睛若是被主开启，就要看见，我们事奉主的工作，其性质都是争战的。
- 陆 有赏赐或报酬赐给作祭司的亚伦和他的子孙，以及服事的利未人—民十八 8～32：
- 一 除了基督之外，祭司和利未人没有别的分；基督是他们的家、产业、地土、衣服、食物和一切—31 节。
 - 二 如今在新约里，利未人的事奉与祭司的职任合而为一—彼前二 5、9：

V. In Hebrew the word service in Numbers 4:3, 23, 30, 35, 39, and 43 is warfare, indicating military service:

- A. The holy service of the priests and the Levites involved warfare.
- B. As priests of the gospel of God, we should consider ourselves warriors—Rom. 15:16:
 1. While we are preaching, teaching, edifying others, and building up the Body of Christ, we are fighting—Eph. 3:8; 4:12, 16; 6:10-12.
 2. The New Testament priests are warriors, and our priestly service is a fighting—Rev. 5:10; 19:11-14.
- C. All the spiritual work that we are doing for God, whatever form it may take, as long as it touches the things of the spiritual realm, is in nature a warfare—2 Cor. 10:3-5:

Day 6

1. Preaching the gospel, edifying the saints, administrating the church, and praying are all a kind of warfare—Eph. 1:17-18; 3:8, 14-19; 4:12; 6:10-12.
 2. If our eyes have been opened by the Lord, we will see that the nature of our work in serving the Lord is that of warfare.
- VI. A reward, or compensation, was given to Aaron and his sons as the priests and to the serving Levites—Num. 18:8-32:
- A. The priests and the Levites had no portion other than Christ; Christ was their house, inheritance, land, clothing, food, and everything—v. 31.
 - B. Today, in the New Testament, the Levitical service is combined with the priesthood—1 Pet. 2:5, 9:

- 1 祭司与祭司的仆人没有分别；在基督里的信徒既是祭司，又是事奉的利未人。
- 2 我们祭司和利未人事奉的惟一赏赐、惟一报酬，乃是基督—太二五 23，提后四 8，启三 20 ~ 21。

1. There is no difference between the priests and the servants of the priests; the believers in Christ are both the priests and the serving Levites.
2. The only reward, the only compensation, for our priestly and Levitical service is Christ—Matt. 25:23; 2 Tim. 4:8; Rev. 3:20-21.

晨兴喂养

民三 6~7 “你〔摩西〕使利未支派近前来，站在祭司亚伦面前服事他；他们要在会幕前，守所吩咐亚伦和全会众的，办理帐幕的事。”

在民数记里有召会事奉的完全预表。我盼望主开启我们的眼睛，看见比较来说，在召会的事奉上，我们多少有点松懈。关于属灵的原则，我们不是那么严谨、严格、正确。我们不知不觉地犯错，可能是我们失去神许多祝福的原因。在事奉神的事上，我们不该松懈，乃该严谨。我们众人，尤其是青年人，需要学习关于事奉神的属灵规则和属灵条例（民数记生命读经，一〇八至一〇九页）。

信息选读

我们要开始来看民数记三至四章所说圣别的事奉。…圣别的事奉完全是随着利未人。因此，利未支派不是为着争战，乃是为着圣别的事奉。事奉是圣别的，因为这事奉照管神见证的帐幕。

圣别事奉的基本原则是基于生命，没有混乱。在圣别的事奉里，每件事都很有秩序，并且在神圣的命定之下。…因着圣别的事奉是基于生命，事奉就没有混乱。我们可以用人的身体作例证。人身体里的混乱是疾病的标记。因着身体属于生命，它无法容忍混乱。同样，基督的身体是神的军队，完全是生命的事，也必须有美好的配搭。

祭司体系是生机体，所以它正确的实行惟有在基督生机的身体里，而不能在组织的基督教里。一个

Morning Nourishment

Num. 3:6-7 Bring the tribe of Levi near and set them before Aaron the priest, that they may minister to him. And they shall keep his charge and the charge of the whole assembly before the Tent of Meeting to do the service of the tabernacle.

In Numbers we have a full type of the church service. I hope that the Lord would open our eyes to see that, comparatively speaking, in the church service we have been somewhat loose. With respect to spiritual principles, we have not been so serious, strict, and right. Our making mistakes unconsciously could be the reason that we have missed much of God's blessing. In serving God, we should not be loose but should be serious. We all, especially the young ones, need to learn the spiritual regulations and spiritual laws regarding the service of God. (Life-study of Numbers, p. 99)

Today's Reading

We will begin to consider the holy service, which is covered in chapters three and four of Numbers.... The holy service is altogether with the Levites. Thus, the tribe of Levi is not for fighting but for the holy service. The service is holy because it takes care of the Tabernacle of the Testimony of God.

The basic principle of the holy service is that it is without confusion; it is based on life. Everything in the holy service is in good order and is under the divine ordination. Because the holy service is based on life, the service is without confusion. We may use the human body as an illustration. Confusion in the human body is a sign of sickness. Because the body is of life, it cannot tolerate confusion. Likewise, in the Body of Christ as God's army, which is altogether a matter of life, there must be good coordination.

The priesthood is an organism, and it can be properly practiced only in the organic Body of Christ, not in organized Christianity. An organization can go on

组织即使发生许多难处，还能往前；但是基督的身体只要发生一点难处，就被困扰了。因此，我们必须避免混乱。对付混乱最好的路就是避免混乱。我们若是避免了混乱，就会避免许多难处。

民数记三章说了很多关于人位及其职责的事。我们需要思考这事，因为这事实上与我们和我们的职责有关。…首先，我们要来看祭司的职责，然后要来看利未人的职责。祭司是直接事奉神的受膏者。

（在三十八节上半）我们看见，祭司要在帐幕前面、东边，向日出之地安营。祭司实际上是守门者，看守帐幕的入口。任何人要事奉神，都必须先通过祭司。

今天祭司体系不再是一家人的事，就如属于亚伦家的祭司体系。今天祭司体系乃是普遍的。不过，原则仍是一样。并非每个人都能通过守门者，达到幔子里面的约柜。那些想要这样作的人，必须先通过祭司体系。一旦信徒通过了看守帐幕的祭司体系，他就有权利进入帐幕，通过第二层幔子，达到约柜，就是神与祂子民相会的地方。…今天祭司体系是普遍的。这意思是说，每位信徒都是祭司，都该作祭司事奉。然而，事实上并非每位信徒都作祭司尽功用。

祭司要看守圣所（32、38中）。圣所是帐幕，同其两部分，就是圣所与至圣所。“看守”一辞指责任。祭司看守圣所，意思就是对整个圣所以及与圣所有关的一切负责任。倘若有什么东西受损或被窃，祭司就有责任（民数记生命读经，二七、二九至三〇页）。

参读：各种年龄者都为主的见证，第一章；祭司的体系，第一部分，第二篇。

even when there is much trouble, but the Body of Christ is bothered when only a little trouble is present. Therefore, we must avoid confusion. The best way to deal with confusion is to avoid it. If we avoid confusion, we will avoid much trouble.

Numbers 3 has much to say about the persons and their duties. We need to dwell on this because it actually concerns us and our duties. First, we will consider the duties of the priests and then the duties of the Levites. The priests are the anointed ones who serve God directly.

[In Numbers 3:38a] we see that the priests were to camp before the tabernacle, on the east, toward the sunrise. The priests were actually gate guards, guarding the entrance to the tabernacle. Anyone who wanted to serve God had to first pass through the priests.

The priesthood today is no longer a household matter as it was with Aaron; the priesthood is universal. Nevertheless, the principle remains the same. Not everyone can pass through the gate guard to reach the Ark within the veil. Those who want to do this must first pass through the priesthood. Once a believer has passed through the priesthood which guards the tabernacle, he has the right to enter into the tabernacle, pass through the second veil, and reach the Ark, where God meets with His people. The priesthood today is universal. This means that every believer is a priest and should serve as a priest. However, not every believer actually functions as a priest.

The priests were to keep the charge of the sanctuary (vv. 38b, 32). The sanctuary was the tabernacle with its two sections, the Holy Place and the Holy of Holies. The word charge refers to responsibility. For the priests to keep the charge of the sanctuary meant that they were responsible for the entire sanctuary and everything related to it. If anything was damaged or stolen, the priests were responsible. (Life-study of Numbers, pp. 25-28)

Further Reading: CWWL, 1977, vol. 2, "All Ages for the Lord's Testimony," ch. 1; CWWL, 1966, vol. 1, "The Priesthood," ch. 2

晨兴喂养

林后三 6 “祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追溯不尽的丰富，当作福音传给外邦人。”

利未人不是直接作祭司的，他们是祭司职任中服事的人。这就是说，他们服事祭司体系。在祭司职任，就是在祭司的服事中，有许多事务都需要利未人的服事。所以，利未人是为这些事务分别出来的支派。利未人既是这样分别出来的支派，就没有得到美地的一分。然而，神命定要把城和城四围的郊野给他们（民数记生命读经，四一二页）。

信息选读

利未人的服事乃是照管会幕，就是预表基督与召会之见证的帐幕（民十八 1 上、2 上、3 ~ 4、6）。利未人在照管帐幕及其内的物件时，并不是直接事奉神；他们乃是服事祭司职任和祭司，而祭司是直接事奉神的人。

利未人是给亚伦和他儿子们的礼物（6 下）。神原先要所有以色列人的长子来事奉。后来，神用利未人来顶替他们。以色列人将他们的长子当作礼物归与神，而这些长子由利未人所顶替。然后神将归与祂的利未人，当作礼物赐给祭司。…利未人要与亚伦和他的儿子联合，并服事他们。

Morning Nourishment

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

The Levites were not priests directly but were the serving ones of the priesthood. This means that they served the priesthood. In the priesthood, or in the ministry of the priests, there were many business affairs that required the service of the Levites. The Levites, therefore, were a tribe separated to these business affairs. As such a separated tribe, the Levites were not given a portion of the good land. However, God ordained that cities with their suburbs should be given to them. (Life-study of Numbers, p. 329)

Today's Reading

The service of the Levites was to take care of the Tent of Meeting, the Tabernacle of the Testimony, which is a type of Christ and the church (Num. 18:1a, 2a, 3-4, 6). In taking care of the tabernacle and its contents, the Levites did not serve God directly; rather, they served the priesthood and the priests, who served God directly.

The Levites were a gift to Aaron and his sons, a gift that had been given to God (v. 6b). God wanted all the firstborn of the children of Israel to do the service. Eventually, God used the Levites to replace them. The children of Israel gave their firstborn to God as a gift, and these were replaced by the Levites. God then gave the Levites, who had been given to Him, as a gift to the priests. The Levites were to join Aaron and his sons and minister to them. For the Levites to minister to the priests meant that they served the priests.

在英文里，祭司职任（**priesthood**）一辞有时用以指祭司体系，就是一群集合的祭司。这辞也用以指祭司的事奉，这乃是民数记十八章这里主要的意思。

祭司要看守圣所（帐幕）和坛（5）。整个帐幕乃是圣所。在圣经里，圣所（**sanctuary**）一辞有一种以上的含义；可以指圣所，或指至圣所，或兼指二者。圣所预表基督，也预表召会。在圣所外面的坛，表征基督的十字架。所以，圣所和坛预表基督同召会，以及祂的十字架。

利未人是在祭司以下服事，照管圣所和坛。例如，当以色列人奉命移动的时候，利未人就收拾并扛抬帐幕及其器具。当百姓抵达某处，利未人就立起帐幕以及与帐幕有关的一切。

“我将祭司的职任当作礼物给你们，使你们事奉我。”（7中）祭司的职任是神百姓对神最高的事奉，乃是神给亚伦和他儿子们的大礼物。这也许是可拉起野心要寻求祭司职任的主要原因（十六10）。…见证的帐幕及其一切物件和祭坛，由祭司所服事，预表基督各面的丰富，由新约信徒服事给人。帐幕是帐棚；位于外院的祭坛，是献祭牲给神的地方。祭坛指基督的救赎；帐幕指基督是神的具体化身，借着祂，神住在人中间，人也能进入神里面，享受祂一切的所是。

服事就是事奉，事奉就是借服事供应人，就如侍者用食物供应人。祭司和利未人的服事总是用基督的丰富供应人。基督的十字架是为着救赎，基督的丰富是为着供应。今天我们新约的信徒，乃是将基督的十字架服事给人，使人得着救赎；并将基督的丰富服事给人，使人得着生命的供应（民数记生命读经，二〇七至二〇九、二七至二八页）。

参读：民数记生命读经，第四篇；真理课程三级卷二，第二十一至二十二课。

In English the word priesthood is sometimes used to denote a body of priests, that is, a number of priests who have been grouped together. This word is also used to denote the service of the priests, and this is mainly the meaning here in Numbers 18.

The priests were to keep the charge of the sanctuary, the tabernacle, and of the altar (v. 5). The whole tabernacle was the sanctuary. In the Bible the word sanctuary is used in a very ambiguous way; it may refer to the Holy Place, to the Holy of Holies, or to both. The sanctuary typifies Christ and also the church. The altar, which was outside the sanctuary, signifies the cross of Christ. Therefore, the sanctuary and the altar typify Christ with the church and His cross.

The Levites served under the priests in caring for the sanctuary and the altar. For instance, when the children of Israel were commanded to move, the Levites packed and carried the tabernacle and all its furnishings. When the people arrived at a particular place, the Levites set up the tabernacle and everything related to it.

“I give you the priesthood as a service of gift” (v. 7b). The priesthood, as the highest service rendered by God’s people to God, was a great gift given by God to Aaron and his sons. This was the reason Korah was ambitious to seek it (16:10). The Tabernacle of the Testimony with all its furnishings and the altar, to which the priests minister, are types of Christ in all His rich aspects, whom the New Testament believers minister. The tabernacle is the tent, and the altar, located in the outer court, is where the sacrifices were offered to God. The altar refers to Christ’s redemption, and the tabernacle refers to Christ as the embodiment of God, through whom God dwells among men and through whom men can enter into God to enjoy all that He is.

To minister is to serve, and to serve is to supply people by ministering to them, just as a waiter supplies people with food. The ministry of the priests and the Levites always supplies people with the riches of Christ. The cross of Christ is for redemption, and the riches of Christ are for supply. Today we, the New Testament believers, serve others with the cross of Christ for redemption and the riches of Christ for the life supply. (Life-study of Numbers, pp. 189-190, 25-26)

Further Reading: Life-study of Numbers, msg. 4; Truth Lessons—Level Three, vol. 2, lsns. 21-22

晨兴喂养

约十五 16 “不是你们拣选了我，乃是我拣选了你们，并且立了你们，要你们前去，并要你们结果子，且要你们的果子常存，使你们在我的名里，无论向父求什么，祂就赐给你们。”

徒一 8 “但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

祭司与利未人在帐幕出发时有某些职责。出发就是往前行。因此，在圣别的事奉中所说到的，不是为着不活动的基督，乃是为着极其活跃的基督。在祂的活动中，我们必须与祂配合（民数记生命读经，三六页）。

信息选读

利未人的事奉不是照着自己的作法，乃是在受膏祭司的指引之下。这指明我们作为事奉神的新约祭司，不该照着自己的观念行动，乃该在受膏眼光的指引之下，就是在那膏我们之灵的指引之下。…祭司照管主要的东西，最重要的东西；哥辖人照管次要的东西。照管圣所的物件就是照管主要的东西。祭司照管约柜。这是直接照管基督并供应基督。哥辖人抬圣所的物件（民四 2～4、15、17～20、34～37）。今天我们这样作，就是对人说到召会作基督的扩大。

在神新约的经纶里，神没有人就不作什么。人必须与神是一，与神配合，并与神绑在一起。“与主联合的，便是与主成为一灵。”（林前六 17）这含

Morning Nourishment

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

The priests and the Levites had certain duties in the tabernacle's setting out. To set out is to go forward. Thus, what is covered in the holy service is not for a Christ who is inactive but for a Christ who is very active. In His activity we must match Him. (Life-study of Numbers, p. 33)

Today's Reading

The Levites did their service not according to their way but under the direction of the anointed priests. This indicates that we, the New Testament priests serving God, should not act according to our own idea but under the direction of the anointed view, that is, under the direction of the very Spirit who anoints us. The priests took care of the primary things, the most important things, and the Kohathites took care of some of the secondary things. To take care of the furnishings of the sanctuary is to take care of the primary things. The priests took care of the Ark. This is to take care of Christ directly and to minister Christ. The Kohathites carried the furnishings of the sanctuary (Num. 4:2-4, 15, 17-20, 34-37). To do this today is to speak concerning the church as the expansion of Christ.

In His New Testament economy, God does nothing without man. Man must be one with God, match God, and be bound together with God. “He who is joined to the Lord is one spirit” (1 Cor. 6:17). This implies that in the New Testament God's economy has

示在新约里，神的经纶已将人与神绑在一起。神甘愿受人的束缚，因为祂没有人就无法行动。

如今神不仅与人一同行动，也在人里面行动。因此神从未直接向人传福音，祂乃是借着人传福音。

今天基督正在全地行动。“圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”（徒一8）作基督的见证人就是成为祂的见证，成为祂的见证就是成为祂的绘像。倘若我们是基督的见证，是祂的绘像，就无论我们去哪里，人都会看见祂。…所有的传福音者实际上都是基督的见证人和绘像。

我们需要看见今天主是如何行动。祂是在我们里面行动。我们是今日的革顺人、哥辖人和米拉利的子孙。我们要看见基督如何在地上行动，就应当看帐幕的行动。帐幕是在利未三个儿子后裔的肩头上行动。这行动是按着非常美好的次序，一点没有混乱。惟有亚伦和他儿子能观看圣物，接触圣物。利未人只在圣物收拾并遮盖好以后，才能观看、接触。平常人根本没有权利接触圣物。

由前文我们就领悟，并非每个人都能把主的恢复从一个国家带到另一个国家。因着主的怜悯，我能见证当我来到美国时，我带来了约柜同圣所一切的器具。我也带来会幕，就是基督的扩大一召会。主乃是借着我们背负约柜、圣所的物件和会幕而行动。

为神的扩大作神具体化身的基督，乃是借着那些爱祂的人而行动。我们若不行动，祂就无法行动，反而叫祂在我们里面受到束缚甚至监禁。我们若不行动，我们对主就成了监牢（民数记生命读经，三九、四一、三七至三八页）。

参读：民数记生命读经，第五篇；启示的事奉，第二篇。

bound man together with God. God is willing to be bound to man, for He cannot move without man.

Now God moves not only with man but also within man. This is why God never preaches the gospel directly to anyone; instead, He preaches the gospel through man.

Christ is moving today throughout the earth. “You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth” (Acts 1:8). To be Christ’s witnesses is to be His testimony, and to be His testimony is to be His portrait. If we are Christ’s testimony, His portrait, people will see Him wherever we go.... All gospel preachers are actually witnesses, portraits, of Christ.

We need to see how the Lord moves today. He moves within us. We are today’s Gershonites, Kohathites, and sons of Merari. In order to see how Christ moves on earth, we should look at the move of the tabernacle. The tabernacle moved on the shoulders of the descendants of the three sons of Levi. This moving was in a very good sequence, with no confusion. Only Aaron and his sons could look at the holy things and touch them. The Levites could look at them and touch them only after they had been packed and covered. The layman had no right at all to touch the holy things.

From the foregoing we can realize that not everyone is able to bring the Lord’s recovery from one country to another. By the Lord’s mercy, I can testify that when I came to the United States, I brought the Ark with all the furnishings of the sanctuary. I also brought the Tent of Meeting, which is the enlargement of Christ, the church. The Lord moves through our bearing the Ark, the furnishings of the sanctuary, and the Tent of Meeting.

Christ, the embodiment of God for His expansion, moves through those who love Him. If we do not move, He cannot move. Rather, He is bound and even imprisoned within us. If we do not move, we become a prison to the Lord. (Life-study of Numbers, pp. 36-37, 33-35)

Further Reading: Life-study of Numbers, msg. 5; CWWL, 1950-1951, vol. 2, “Serving according to Revelation,” ch. 2

晨兴喂养

彼前二 5 “〔你们〕也就象活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

9 “惟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，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

在旧约里，神能不借着人而自己行动。例如，神在创造诸天与地时，不需要人与祂配合。但新约开始于神圣的话成肉体。这为神新约的经纶设立了原则，就是神需要人与祂配合。没有人，神就不能作什么。在旧约里，神没有人也能作许多事。在新约里，神赐下祂自己，与人绑在一起。…在新约里，神必须有人与祂配合，与祂是一，与祂配搭。这是神新约经纶的基本原则（民数记生命读经，三六至三七页）。

信息选读

帐幕出发时的职责是祭司和利未人的事。在旧约，祭司和利未人是有区别的，但在新约里只有一班人，就是祭司，包括利未人。因此，利未人在旧约里所作的，我们新约的祭司也该作。

（在民数记四章十九节上半）我们看见，哥辖人的事奉是在亚伦和他儿子的指派之下。这指明在旧约里有两班人一祭司与利未人。但在新约里这两班人乃是一。我们今天是祭司，也是利未人。当我们

Morning Nourishment

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

In the Old Testament, God could move by Himself, without man. For instance, when God created the heavens and the earth, there was no need of man to match Him. But the New Testament begins with the divine incarnation. This set up the principle for God's New Testament economy, which is that God needs man to match Him. Without man, God can do nothing. In the Old Testament, God could do many things without man. In the New Testament, God has given Himself to be bound together with man.... In the New Testament, God must have man to match Him, to be one with Him, to coordinate with Him. This is the basic principle of God's New Testament economy. (Life-study of Numbers, p. 33)

Today's Reading

The duties in the tabernacle's setting out involve both the priests and the Levites. In the Old Testament there is a distinction between the priests and the Levites. However, in the New Testament there is only one class, that of the priests, which includes the Levites. Hence, what the Levites did in the Old Testament, we, the New Testament priests, should also do.

[In Numbers 4:19b] we see that the service of the Kohathites was under the assigning of Aaron and his sons. This indicates that in the Old Testament there are two classes—the priests and the Levites. But in the New Testament these two classes are one. We today are both priests and Levites. When we as priests

这些祭司作利未人的工作时，我们必须在祭司眼光的监督之下。例如，在会所里排椅子不是属灵的工作，乃是利未人的事奉。但这利未人的事奉应当在祭司体系内里、属灵的眼光之下完成。倘若事奉的人这样排椅子，他们就会为着召会，为着要坐在椅子上的人祷告。为着传福音的目的登门访人，原则也是一样。叩门这项利未人的事奉，应当在祭司眼光的监督之下来完成。这样探访人传福音的人，会有许多的祷告。他们也许祷告：“主，当我叩这人的门时，我求你叩他的心。”

今天我不该将利未人的服事与祭司的眼光分开。任何一种外面的活动，都必须在祭司体系内里、属灵眼光的监督之下来完成。…我们需要学习在祭司职任内里的眼光下作外面的事。例如，在召会执事室里的工作该与银行里的作法大不相同。…在召会执事室里一切的事奉，都该在祭司属天的眼光和监督下来作。我们在召会的执事室里无论作什么，都该是属灵的活动，叫我们将生命服事给别人。当我们照管事务时，我们该将生命供应给人。我们若这样作，我们的利未人事奉就是在祭司职任的眼光与监督之下（民数记生命读经，三八、四二至四三页）。

一个人事奉神的时候，一面要有祭司的工作，另一面要有利未人的工作，两个都应该作。一面你在那些属灵的事奉上有分，一面你在事务上也要作。…这些事…是基督徒工作里的一大部分。这一类的事，是召会在神面前全体都要好好地学习的（教会的路，一七〇页）。

参读：祭司职分与神的建造，第十一篇；教会的路，第五篇。

do the Levitical work, we must be under the supervision of our priestly view. For example, arranging chairs in the meeting hall is not a spiritual work but a Levitical service. But this Levitical service should be carried out under the inward, spiritual view of the priesthood. If the arranging of chairs is done in this way, the serving ones will pray for the church and for those who will sit on the chairs. The principle is the same with knocking on people's doors for the purpose of preaching the gospel. The Levitical service of door-knocking should be carried out under the supervision of the priestly view. Then those who visit people with the gospel in this way will have much prayer. They may pray, "Lord, while I am knocking on this person's door, I ask You to knock on his heart."

Today we should not separate the Levitical service from the priestly view. Any kind of outward activity must be carried out under the supervision of the inward, spiritual view of the priesthood. We need to learn to do outward things under the inward view of the priesthood. For instance, the way work is done in the church business office should be very different from the way in a bank... All the service in the church business office should be done under the heavenly view and supervision of the priests. Then whatever we do in the church business office will become a spiritual activity and will minister life to others. While we are caring for business matters, we should minister life to others. If we do this, our Levitical service is under the view and supervision of the priesthood. (Life-study of Numbers, pp. 35, 37-38)

When a person serves God, there is the priestly work on the one hand, and there is the Levitical work on the other hand. Both should be accomplished. On the one hand, you participate in the spiritual service, and on the other hand, you should also take care of the practical affairs... These things occupy a great part of Christian work. This category of things is what everyone in the church must properly learn before God. (Further Talks on the Church Life, p. 135)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood and God's Building," ch. 11; Watchman Nee, Further Talks on the Church Life, ch. 5

晨兴喂养

林后十4~5“我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。”

我们对主的事奉必须是祭司的事奉。在旧约，祭司们不仅是祭司，也是军队；因此，军队乃是祭司性的军队。祭司们不单站立在神面前服事祂，他们也争战。主的军队乃是祭司性的；换言之，你我若不是祭司，就永远不能为主争战。我们必须是祭司体系，才能为神争战（李常受文集一九六六年第一册，六一八页）。

信息选读

作为祭司，我们必须先坚定持续地祷告，花时间在主面前。这就是祭司的职事。

在各种事奉之先，我们必须作祭司在主面前事奉。我们若是长老，就必须是祭司长老；若是执事或女执事，也必须先是祭司。如果我们不是祭司，在召会里就永远作不好弟兄，也作不好姊妹。不仅如此，我们也必须是祭司丈夫、祭司妻子、祭司父母；在每一件事上都必须是祭司性的。

军队必须是祭司性的，使徒必须是祭司性的，长老、执事也必须是祭司性的，作弟兄、作姊妹也必须是祭司性的，并且作丈夫、妻子、父母、儿女都必须是祭司性的。这就是说，在服事主的事上，我们必须首先向主敞开，花时间在祂面前，让祂来充满、浸

Morning Nourishment

2 Cor. 10:4-5 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds, as we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

Our service to the Lord must be a kind of priestly service. The priests in the Old Testament were not only priests but also the army, so the army was a priestly army. Priests not only stand before God, ministering unto Him, but they also fight the battle. The army of the Lord is a priestly army. This means that if we are not priests, we can never fight the battle for the Lord. We must be a priesthood in order to fight the battle for God. (CWWL, 1966, vol. 1, "The Priesthood," p. 468)

Today's Reading

As priests, we must give ourselves to prayer and spend time in the presence of the Lord. This is the priestly ministry.

Before all kinds of service, we must first serve as priests in the Lord's presence. If we are elders, we must be priestly elders. If we are deacons or deaconesses, we must first be priests. Without being priests, we can never be good brothers or good sisters in the church. But even this is not all. We must be priestly husbands, priestly wives, and priestly parents. We have to be priestly in all things.

The army must be priestly; the apostle must be priestly; the evangelist must be priestly; the minister of the word must be priestly; the elder and deacon must be priestly; the brothers and sisters must be priestly; and the husbands, wives, parents, and children must be priestly. This simply means that in the Lord's service we must first open ourselves to the Lord and spend time in His presence.

透，甚至将我们吞没了，使我们与祂完全成为一。如此，祂就成了我们的内容，我们也成了祂的表现。无论是争战，传福音，用话语教导人，或长老、执事的事奉，祂就都能借我们说话，从我们里面有所发表。不管我们是什么，都能成为一个通道，让主流出去。我们生活的方式，我们工作事奉的路，都必须如此（李常受文集一九六六年第一册，六二〇页）。

民数记四章三节、三十五节、三十九节、四十三节的“事奉”一辞，原文是“争战”，指服兵役。因此，甚至祭司与利未人圣别的事奉也是争战。今天我们既是神福音的祭司，就该看自己是战士。我们传讲、教导、造就别人，并建造基督的身体，就是在争战。新约的祭司是战士，我们祭司的事奉乃是争战（民数记生命读经，二八页）。

今天地上既是神和撒但两个国在交战，就我们为神所作一切属灵的工作，不论是用何方式，只要摸着灵界的事，性质都是争战。比方传福音，主在行传二十六章十八节说，乃是叫人“眼睛得开，从黑暗转入光中，从撒但权下转向神”。这就给我们看见，传福音不只是叫人眼睛得开，不只是叫人脱离黑暗，并且是叫人脱离撒但的权势。歌罗西一章十三节也说，“祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”脱离黑暗的权势，就是脱离撒但的权势，也就是脱离撒但的国；而迁入神爱子的国，也就是迁入神的国里。所以传福音，完全是属灵的争战，为要把撒但的权势从人身上赶出去，而带进神的国来。…等到一个人得救了，第一他信了主的名，第二他求告主的名，第三他也归于主的名，属于主的名。从此他就脱离了撒但的权势，而归于主的名下（生命的经历，四三八页）。

参读：祭司的体系，第一部分，第六篇；真理课程三级卷二，第三十课。

This will enable Him to fill, saturate, and even swallow us up so that we may be one with Him. Then He will be our content, and we will be His expression. He will be able to say something through us and to express something from within us, whether we are fighting the battle, preaching the gospel, teaching the word, or serving as elders or deacons. Whatever we are will be a channel for the Lord to flow out. This must be our way of living, our way of work, and our way of service. (CWWL, 1966, vol. 1, "The Priesthood," p. 469)

In Hebrew the word service in Numbers 4:3, 35, 39, 43 is warfare, indicating the military service. Hence, even the holy service of the priests and the Levites was in the warfare. Today as priests of the gospel of God, we should consider ourselves warriors. While we are preaching, teaching, edifying others, and building up the Body of Christ, we are fighting. The New Testament priests are warriors, and our priestly service is a fighting. (Life-study of Numbers, p. 26)

Since warfare exists between the kingdoms of God and Satan, all the spiritual work that we are doing for God, whatever form it may take, as long as it touches the things of the spiritual realm, is in nature a warfare. For example, preaching the gospel, according to Acts 26:18, is "to open their eyes, to turn them from darkness to light and from the authority of Satan to God." This shows us that preaching the gospel is not only to open men's eyes and turn them from darkness to light but also to deliver them from the authority of Satan. Again, Colossians 1:13 says, "Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love." To be delivered from the authority of darkness is to be delivered from the power of Satan or the kingdom of Satan. And to be transferred into the kingdom of the Son of God's love is to be transferred into the kingdom of God. Therefore, preaching the gospel is wholly a spiritual warfare to drive out the power of Satan in men and bring in the kingdom of God.... When a person is saved, he first believes in the name of the Lord; second, he calls on the Lord's name; and third, he is in the name of the Lord; he belongs to the Lord's name. Hence, he is delivered from the power of Satan and belongs to the name of the Lord. (CWWL, 1953, vol. 3, "The Experience of Life," p. 522)

Further Reading: CWWL, 1966, vol. 1, "The Priesthood," ch. 6; Truth Lessons—Level Three, vol. 2, pp. 112-116

提后四 7~8 “那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了；从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

主的名一在〔一个得救的人〕身上，主的权柄也来了。主的权柄一临到他身上，撒但的权柄就除去了。所以认真地说，传福音带人得救，带人归主，就是一种属灵的争战。…再比方造就圣徒，这也是争战。因为造就圣徒，就是要把圣徒从撒但借着罪，借着世界，借着肉体，并借着一切与旧造有关系之事的掌权里面救出来，叫他们更多脱离撒但黑暗的权势，更多认识主的名，更多让主在他们身上掌权，也就是更多让神的国临到他们身上（生命的经历，四三八至四三九页）。

信息选读

林后十章三至五节说，“因为我们虽然在肉体中行事，却不照着肉体争战。我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。”这些话也给我们看见，一个基督徒虽然得救了，他里面的心思意念，可能有相当成分还是撒但坚固的营垒，他许多思想、观念，可能还是撒但所霸占的据点。所以使徒造就圣徒，就是要借着争战，把撒但在圣徒里面这些营垒、据点，一一攻破，将他们

2 Tim. 4:7-8 I have fought the good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Once the name of the Lord is upon [a saved person], the authority of the Lord follows. Once the authority of the Lord comes upon him, Satan's authority is removed. Therefore, strictly speaking, preaching the gospel, bringing salvation to men, and leading them to the Lord is a kind of spiritual warfare. Edifying the saints is also a matter of spiritual warfare. To edify the saints is to deliver them from the rule of Satan, that is, from sins, the world, the flesh, and everything relating to the old creation, all of which are used by Satan to rule over man. Thus, they will be further delivered from the satanic power of darkness, they will know the name of the Lord more deeply, and they will allow the Lord to increase His reign in them and thereby let the kingdom of God come more fully upon them. (CWWL, 1953, vol. 3, pp. 522-523)

Today's Reading

Second Corinthians 10:3-5 says, “Though we walk in flesh, we do not war according to flesh; for the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds, as we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.” This word shows us that even after a Christian is saved, it is possible that a large portion of his mind and thoughts remains the stronghold of Satan, and many of his ideas and concepts still serve as the base usurped by Satan. Therefore, when the apostles edify the saints, their purpose is to cast down through warfare all the strongholds and bases of Satan in the saints and eventually bring their thoughts into captivity

的心思意念，都掳来顺从基督。因此，造就圣徒也是一种属灵的争战。

不只如此，连治理召会也是争战。因为治理召会，也是要使召会更脱离黑暗的权势，更让神在召会中得着地位掌权，更让神的名在召会中被高举，更让神的旨意通行在召会中，更叫神的荣耀在召会中得着彰显，所以也是一种争战。…就是我们所有的祷告，无论是为着个人，或是为着家庭，或是为着召会的复兴，无论是哪一方面，都是为着要叫我们脱离黑暗的权势，所以也都是争战。

我们的眼睛若是被神开启，就要看见，我们整个事奉主的工作，它的性质都是争战的。我们所作的属灵工作，无论是叫人脱离罪，脱离世界，甚或脱离疾病，脱离难处，那终极目的总是要把人从撒但权下夺过来，把撒但黑暗的权势从人身上赶出去，而叫人能给神得着，并且给神得着更多，好让神的名能在人身上被分别为圣，神的国能达到人身上，神的旨意能通行在人身上，以致神的荣耀能彰显在人身上。所以这一切工作的性质，都是属灵的争战（生命的经历，四三九至四四〇页）。

有赏赐或报酬赐给作祭司的亚伦和他的子孙（民十八8～20），以及服事的利未人（21～32）。这赏赐（31）完全是基督。祭司和利未人的分没有别的，只有基督。基督是他们的家、他们的产业、他们的地土、他们的衣物、他们的食物和他们的一切。

如今在新约里，利未人的事奉与祭司的职任合而为一。祭司与祭司的仆人没有分别。这就是说，在基督里的信徒既是祭司，又是事奉的利未人。我们作祭司和利未人事奉的惟一赏赐、惟一报酬，乃是基督（民数记生命读经，二〇九至二一〇页）。

参读：民数记生命读经，第二十六至二十七篇。

unto the obedience of Christ. Hence, edifying the saints is also a kind of spiritual warfare.

Moreover, even administering the church is a warfare. The purpose of administering the church is to deliver the church out of the power of darkness, to let God gain the place of rule in the church, to let the name of God be exalted in the church, to let His will be done in the church, and to let the glory of God be increasingly manifested in the church. Hence, administering the church is also a kind of warfare. Even all our prayers, whether they be for ourselves, for our family, for the revival of the church, or for anything else, are for the purpose of delivering us out of the satanic power of darkness; hence, they are also a kind of warfare.

If our eyes have been opened by the Lord, we will see that the nature of our work in serving the Lord is that of warfare. All our spiritual work, whether it be delivering men from sin, from the world, from illness, or from problems, has an ultimate goal: to rescue men out of the power of Satan and drive out the satanic power of darkness from within men so that men might be gained even more by God. Thus, God's name will be sanctified in men, God's kingdom will reach unto men, His will shall be done in men, and thereby His glory will be manifested upon men. Therefore, the nature of all this work is that of spiritual warfare. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 523-524)

A reward, or compensation, was given to Aaron and his sons as the priests...and to the serving Levites (Num. 18:8-32). This reward (v. 31) was altogether Christ. The priests and the Levites had no portion other than Christ. Christ was their house, their inheritance, their land, their clothing, their food, and their everything.

Today, in the New Testament, the Levitical service is combined with the priesthood. There is no difference between the priests and the servants of the priests. This means that the believers in Christ are both the priests and the serving Levites. The only reward, the only compensation, for our priestly and Levitical service is Christ. (Life-study of Numbers, pp. 190-191)

Further Reading: Life-study of Numbers, msgs. 26-27

第三周诗歌

WEEK 3 — HYMN

补 507

聚集在耶路撒冷

(英1251)

C大调

4/4

3.4 | 5.5 5.5 5 3.2 | 1.1 7.6 5 3.4 | 5.5 5.5
 一 聚集 在耶路撒冷,完全 脱离巴比伦,我们 作合一见
 5 1.1 | 2.2 2.3 2 3.4 | 5.5 5.5 5 3.2 | 1.1 7.6
 证,哦,愿 荣耀归给神!摒弃 各样的教训,放下一切的异
 5 3.4 | 5.5 1.2 3 1.1 | 2.2 1.7 1 1.2 | 3-1
 议,竭力 保守灵合一,在众地方召会里。(副)阿利路亚!
 4.4 | 3-1 7.1 | 2.2 2.2 3 2.2 | 1.1 7.6 5 3.4 |
 阿利路亚!我们 都同心合意,建造 基督的身体。阿利
 5-1 1.2 | 3-1 1.1 | 2.2 2.2 1.1 7.7 | 1--||
 路亚!阿利路亚!我们 如今活在地方召会里。

- 二 为使恢复能继续,祭司体系乃所需,
唯此才蒙神称许,哦,愿荣耀归给神!
祭司神前过生活,完全被主浸透过,
如此建造神居所,在众地方召会里。
- 三 我们眼睛须开启,看见君王的治理,
神圣权柄得建立,哦,愿荣耀归给神!
为使召会得益处,先决条件要守住—
完全向圣灵顺服,在众地方召会里。
- 四 我们须就近祭坛,将一切全都奉献,
如此事奉理当然,哦,愿荣耀归给神!
对此我们无争辩,绝对摆上心甘愿,
召会合一得实现,在众地方召会里。
- 五 现今根基已立定!哦,何等荣耀显明!
我们都快乐高兴,哦,愿荣耀归给神!
让我们大声欢呼,将声音传到远处,
并将仇敌全灭除,在众地方召会里。

To Jerusalem we've come

The Church — The Lord's Recovery

1251

1. To Je - ru - salem we've come, We are through with Ba - bylon, We have gath - ered to be one, O
 glo - ry be to God! Of the teachings we're bereft, All o - pinions we have left, Spir - it from the soul is cleft, In the
 lo - cal church - es now. (C) Hal - le - lu - jah! Hal - le - lu - jah! We are all in one accord For the
 building of the Lord. Hal - le - lu - jah! Hal - le - lu - jah! We are liv - ing in the lo - cal churches now!

2. That recovery may proceed
Real priests are what we need—
Those who live in Christ indeed,
O glory be to God!
Saturated with the Lord,
They have Christ as their reward.
These the building work afford
In the local churches now.
3. And the kingship we must see
With divine authority—
To this rule we'll all agree,
O glory be to God!
To the Spirit we'll submit
For the church's benefit—
This is His prerequisite
In the local churches now.
4. We the altar must obtain,
Have our all upon it lain.
The burnt-offering must be slain,
O glory be to God!
This we never should dispute,
For the church be absolute,
All that's otherwise uproot
In the local churches now.
5. The foundation now is laid—
O what glory doth pervade!
We are all with joy arrayed,
O glory be to God!
Let us raise a mighty shout—
They will hear us far without,
And the enemy we'll rout
In the local churches now.

第四周

主对作祂妻子之召会的妒忌

MC 诗歌：补 301

读经：民五 11～31，启十九 7～9、11～16，林后十一 2～3

纲要

周一

壹 我们若进入圣经深处的思想，就会领悟，在最纯洁、最圣别的意义上，圣经乃是一部罗曼史——林后十一 2，启十九 7～9：

一 这对配偶的男方是神自己，祂渴望成为这对宇宙配偶的男方——赛五四 5～6，六二 5，耶三 14，三一 32。

二 这对配偶的女方是神所拣选并救赎的团体人，包括旧约和新约的圣徒——启十九 7～9，二一 9～10，二二 17。

三 历世纪以来，神与人有一个罗曼史；因此，圣经记载神如何追求祂所拣选的人，至终与他们成为婚配——创二 21～24，歌一 2～4，赛五四 5，六二 5，耶二 2，三 1、14，三一 32，结十六 8，二三 5，何二 7、19，太九 15，约三 29，林后十一 2，弗五 25～32，启十九 7，二一 2、9～10，二二 17：

1 在这联结里，神是祂子民的生命，他们是祂的彰显；这样，神就与祂拣选的人成为宇宙的夫妇——17 节：

Week Four

The Lord's Jealousy over the Church as His Wife

MC Hymns: 1154, 1227

Scripture Reading: Num. 5:11-31; Rev. 19:7-9, 11-16; 2 Cor. 11:2-3

Outline

Day 1

I. If we enter into the deep thought of the Bible, we will realize that the Bible is a romance, in a most pure and holy sense——2 Cor. 11:2; Rev. 19:7-9:

A. The male in this couple is God Himself, who desires to be the male of this universal couple——Isa. 54:5-6; 62:5; Jer. 3:14; 31:32.

B. The female of this couple is a corporate chosen and redeemed people, including all the saints of the Old Testament and the New Testament——Rev. 19:7-9; 21:9-10; 22:17.

C. Throughout the centuries God has had a romance with man; thus, the Bible is a record of how God courts His chosen people and eventually marries them——Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17:

1. In this union God is His people's life, and they are His expression; in this way God and His chosen people become a universal couple——v. 17:

a 当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样——创二 21 ~ 22。

b 乃是这个生命使我们与神成为一，祂也与我们成为一——约三 3、5 ~ 6、15 ~ 16、29 ~ 30。

2 我们乃是借着爱这位作我们丈夫的主，因而有分于祂的生命与性情，与祂成为一，作祂的配偶、扩大和彰显——林后十一 2，彼后一 4，约三 15 ~ 16、29 ~ 30。

四 神拣选以色列作祂的配偶；按预表，旧约里的一些女子启示召会是基督的配偶——何二 19 ~ 20，耶二 2，三一 3，结十六 8，创二四 67，四一 45，得四 13，撒上二五 40 ~ 42，歌六 13：

周二

1 召会作基督的配偶，是由夏娃作亚当的配偶所预表；夏娃出于亚当，预表召会出于基督，有基督的生命与性情——创二 21 ~ 24，弗五 23 ~ 32。

2 利百加预表召会作基督的配偶，是从世界里拣选出来的——创二四 67。

3 路得预表召会作基督的配偶，是蒙救赎的——得四 13。

五 雅歌描绘这神圣的罗曼史——一 2 ~ 4：

1 这卷书是以诗意的写法，奇妙生动地描绘新郎基督和爱祂的新妇，在祂神圣属性与爱祂者之人性美德的调和中，相互享受的新婚之爱——15 ~ 16 节，四 7、10 ~ 15，五 1 ~ 2，六 4、10。

2 根据雅歌，我们与主的关系该是非常罗曼蒂克的；我们和主耶稣之间若没有罗曼史，我们就是宗教的基督徒，不是罗曼蒂克的基督徒。

a. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam—Gen. 2:21-22.

b. It is this life that enables us to become one with God and makes Him one with us—John 3:3, 5-6, 15-16, 29-30.

2. By loving the Lord as our Husband and thereby partaking of His life and nature, we become one with Him as His counterpart, enlargement, and expression—2 Cor. 11:2; 2 Pet. 1:4; John 3:15-16, 29-30.

D. God chose Israel to be His spouse; in typology certain women in the Old Testament reveal that the church is the counterpart of Christ—Hosea 2:19-20; Jer. 2:2; 31:3; Ezek. 16:8; Gen. 24:67; 41:45; Ruth 4:13; 1 Sam. 25:40-42; S. S. 6:13:

Day 2

1. The church as the counterpart of Christ is typified by Eve as the counterpart of Adam; Eve's coming out of Adam typifies that the church comes out of Christ and has the life and nature of Christ—Gen. 2:21-24; Eph. 5:23-32.

2. Rebekah typifies the church as the counterpart of Christ being chosen from the world—Gen. 24:67.

3. Ruth typifies the church as the counterpart of Christ being redeemed—Ruth 4:13.

E. The divine romance is portrayed in the Song of Songs—1:2-4:

1. This book is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers—vv. 15-16; 4:7, 10-15; 5:1-2; 6:4, 10.

2. According to Song of Songs, our relationship with the Lord should be very romantic; if there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians.

六 当主耶稣来时，祂是来作娶新妇的新郎—约三 29，太九 15:

周三

- 1 主耶稣重生召会，好使召会成为祂的新妇—约三 3、5 ~ 6、29 ~ 30。
 - 2 我们借着重生，得着另一个生命，就是神圣的生命；在这生命里，并且凭这生命，我们才够资格成为基督的配偶，与祂相配—3、5 ~ 6、15、29 节，启二二 17。
- 七 在这世代的末了，基督要来迎娶祂所救赎的人作祂的妻子—十九 7:
- 1 在婚娶之日，基督要与那多年来一直争战抵挡神仇敌的，成为婚配；也就是，基督要迎娶得胜者，就是那些已经胜过那恶者的人—7 ~ 9、11 ~ 16 节。
 - 2 将来有一个荣耀婚娶的日子，那时基督要迎娶祂所救赎的人—7 ~ 9 节。
 - 3 在新天新地里，新耶路撒冷乃是羔羊的妻，直到永远；这是圣经所启示神圣罗曼史的完成—耶二 2，何二 19 ~ 20，启十九 7 ~ 9，二二 17。

贰 召会作为基督的新妇，也必须是战士，击败神的仇敌—弗五 25 ~ 27，六 10 ~ 18，启十九 7 ~ 9、11 ~ 16:

周四

- 一 属灵的争战乃是身体的事；我们是团体的军队，为着神在地上的权益争战—十七 14，十九 14，参提后二 4。

F. When the Lord Jesus came, He came as the Bridegroom for the bride—John 3:29; Matt. 9:15:

Day 3

1. The Lord Jesus regenerates the church so that the church may be His bride—John 3:3, 5-6, 29-30.
 2. Through regeneration we receive another life, the divine life; in this life and by this life we are qualified to become Christ's counterpart and to match Him—vv. 3, 5-6, 15, 29; Rev. 22:17.
- G. At the end of this age, Christ will come to marry His redeemed and take her as His wife—19:7:
1. On the day of His wedding, Christ will marry those who have been fighting the battle against God's enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one—vv. 7-9, 11-16.
 2. There will be a glorious wedding day, at which time Christ will marry His redeemed ones—vv. 7-9.
 3. For eternity in the new heaven and new earth, the New Jerusalem will be the wife of the Lamb; this is the fulfillment of the divine romance revealed in the Scriptures—Jer. 2:2; Hosea 2:19-20; Rev. 19:7-9; 22:17.

II. The church as the bride of Christ must also be a warrior to defeat God's enemy—Eph. 5:25-27; 6:10-18; Rev. 19:7-9, 11-16:

Day 4

- A. Spiritual warfare is a matter of the Body; we are a corporate army fighting the battle for God's interest on earth—17:14; 19:14; cf. 2 Tim. 2:4.

二 基督要以作战将军的身分，带着祂的新妇军队，与敌基督在哈米吉顿争战—启十九 11 ~ 21:

- 1 当基督同着祂的军兵而来时，祂乃是作为人子而来—太二六 64，后十四 14。
- 2 祂这位人子需要一个配偶，好与祂相配，使祂得以完全；这个配偶就是祂的新妇—约三 29。
- 3 婚礼的礼服就是基督从我们活出，成了我们日常的义，使我们不仅有资格参加婚礼，也够资格参加军队，在哈米吉顿的争战中，与基督一同和敌基督作战—太二二 11 ~ 12，后十九 7 ~ 8、14。

三 在雅歌里我们看见，当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷；然而，对仇敌而言，她威武如展开旌旗的军队—六 4、10:

- 1 爱基督的人应该是可爱的，同时，也该是可怕的；但许多信徒在主面前失去了他们的可爱，在仇敌面前也失去了他们的可怕—4、10 节：
 - a 基督的佳偶在主面前乃是美丽并秀美的，象天城那样的坚固，象圣所那样的安静；同时在仇敌和世人的面前，她显出她得胜的荣耀来—4 节。

周五

- b 基督得胜的佳偶不只有一个充满盼望的前途，也不只有了完全属天的生活，并且还是时常歌唱得胜的凯歌者—三 7 ~ 8。
- 2 威武的军队，表征主的得胜者使神的仇敌撒但惧怕—六 4、10：

B. Christ will come as a fighting General with His bride as His army to fight against Antichrist at Armageddon—Rev. 19:11-21:

1. When Christ comes with His army, He will come as the Son of Man—Matt. 26:64; Rev. 14:14.
2. As the Son of Man, He will need a counterpart to match and complete Him; this counterpart will be His bride—John 3:29.
3. The wedding garment—Christ lived out of us as our daily righteousness—qualifies us not only to attend the wedding but also to join the army to fight with Christ against Antichrist in the war at Armageddon—Matt. 22:11-12; Rev. 19:7-8, 14.

C. In Song of Songs we see that when the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners—6:4, 10:

1. The lovers of Christ should be lovable and terrible at the same time; however, many believers have lost their loveliness before the Lord and their terribleness before the enemy—vv. 4, 10:
 - a. The lover of Christ is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary; at the same time, she displays the glory of her victory before the enemy and the world—v. 4.

Day 5

- b. The overcoming lover of Christ not only has a future that is full of hope and a life that is absolutely heavenly, but she is also a victor who constantly triumphs in her victory—3:7-8.
2. A terrible army signifies that the Lord's overcomers terrify God's enemy, Satan—6:4, 10:

- a 仇敌惧怕建造成为神城的召会—尼六 15 ~ 16，诗一〇二 12 ~ 16。
- b 撒但不怕个人的基督徒，即使他们为数成千上万；但他惧怕作基督身体的召会，就是与他和他的国争战的团体战士—弗六 10 ~ 20。

四 大卫预表在苦难中争战的基督（撒上二五 28），亚比该预表在苦难中争战的召会—2 ~ 42 节：

- 1 从撒上二十五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战—40 ~ 42 节：
 - a 亚比该嫁给大卫，预表一个从军的召会—弗六 10 ~ 20。
 - b 亚比该预表争战的召会，就是在苦难中为神的国争战的召会—启一 9，十一 15，十二 10。
- 2 亚比该的预表描绘召会有分于主耶稣属灵的争战—弗六 10 ~ 20：
 - a 不仅神永远的定旨必须成就，祂的心愿必须得到满足，神的仇敌也必须被击败；为此，召会必须是战士—一 11，三 9 ~ 11，六 10 ~ 12。
 - b 属灵争战是必需的，因为撒但的意志在对抗神的意志—太六 10，七 21，赛十四 12 ~ 14：
 - (一) 属灵争战的源头，都在于神的意志与撒但意志之间的冲突。
 - (二) 作为召会，我们的争战乃是要征服撒但的意志，并击败神的仇敌—启十二 11。
- c 属灵争战的目的，就是把神的国带进来—10 节。

- a. The enemy is frightened by the church that is built up as the city of God—Neh. 6:15-16; Psa. 102:12-16.
- b. Satan is not afraid of individualistic Christians, even if they number in the thousands, but he is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—Eph. 6:10-20.

D. David typifies the warring Christ in the midst of sufferings (1 Sam. 25:28), and Abigail typifies the warring church in the midst of sufferings—vv. 2-42:

1. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars—vv. 40-42:
 - a. Abigail's marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.
 - b. Abigail typifies the warring church, fighting for God's kingdom in the midst of sufferings—Rev. 1:9; 11:15; 12:10.
2. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare—Eph. 6:10-20:
 - a. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior—1:11; 3:9-11; 6:10-12.
 - b. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:
 - 1) Spiritual warfare has its source in the conflict between the divine will and the satanic will.
 - 2) As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.
- c. The purpose of spiritual warfare is to bring in the kingdom of God—v. 10.

叁 民数记五章十一至三十一节里，对付丈夫所疑忌的妻子，预表基督对祂的信徒和召会所起的妒忌—申六 6～15，出二十 5，三四 14，林后十一 2～3：

一 基督争战的军队由祂的得胜者所组成，他们是争战的妻子，与基督相配—启十九 7～9、11～16：

- 1 我们要成为主争战军队的一部分，就必须向祂是贞洁的—林后十一 2～3。
- 2 我们在基督以外任何的寻求和追求，在神眼中都是属灵的淫乱—参雅四 4。
- 3 凡犯属灵淫乱的人必受神的审判和咒诅（林前十六 22），不能为神争战并事奉神。

二 妒忌通常被视为消极的东西，但这是神的一个属性—出二十 5，三四 14：

- 1 神的妒忌如同丈夫对妻子的妒忌—林后十一 2～3。
- 2 宇宙中神是最妒忌的一位，祂的名为忌邪者—出三四 14：
 - a 祂要我们惟独、单单、完全地爱祂—可十二 30。
 - b 每当我们爱任何人事物而不爱祂，祂就起了妒忌。
- 3 神是妒忌的丈夫，祂要我们事奉祂，并且只事奉祂—太六 24。
- 4 我们既知道我们的神是妒忌的，就该让祂的妒忌成为我们的，使我们只在意祂，不让别的人事物品替祂—出二十 5，三四 14，林后十一 2～3。

III. In Numbers 5:11-31 the dealing with a wife over whom her husband was jealous typifies Christ's jealousy over His believers and the church—Deut. 6:6-15; Exo. 20:5; 34:14; 2 Cor. 11:2-3:

A. Christ's fighting army is composed of the overcomers, who are a fighting wife to match Christ—Rev. 19:7-9, 11-16:

1. In order to be a part of the Lord's fighting army, we must be chaste toward Him—2 Cor. 11:2-3.
2. Our seeking and pursuing of anything other than Christ is spiritual adultery in the eyes of God—cf. James 4:4.
3. Those who commit spiritual adultery will be judged and cursed by God (1 Cor. 16:22) and will not be able to fight for God and serve God.

B. Jealousy is usually regarded as a negative thing, but it is one of God's attributes—Exo. 20:5; 34:14:

1. The jealousy of God is like the jealousy of a husband over his wife—2 Cor. 11:2-3.
2. The most jealous one in the universe is God; His name is Jealous—Exo. 34:14:
 - a. He wants us to love Him uniquely, singly, wholly—Mark 12:30.
 - b. God is jealous whenever we love anything or anyone in place of Him.
3. As a jealous Husband, God wants us to serve Him and Him alone—Matt. 6:24.
4. Knowing that our God is jealous, we should let His jealousy become ours so that we would care only for Him and allow no one and nothing to replace Him—Exo. 20:5; 34:14; 2 Cor. 11:2-3.

三 “爱如死之坚强，嫉妒如阴间之残忍；所闪的
光是火的闪光，是耶和华的烈焰”——歌八 6 下：

- 1 所有寻求主的人都被祂的爱抓住了，这爱如死之坚强——林后五 14，歌八 6 下。
- 2 有闪光的火随着这样的爱和这样的嫉妒；烈火的神和嫉妒的神，烈火和嫉妒，这二者是在一起的——6 节下。
- 3 从古以来，神就是忌邪的神——出二十 5：
 - a 没有什么能抵挡神的嫉妒；祂要毁坏祂一切的仇敌——三四 14。
 - b 祂要挪移一切的拦阻，直到祂作独一无二的主，作万有的神，作无人与竞的王——林前十四 25 ~ 28，诗四五 11，后十九 16。
- 4 保罗告诉在哥林多的圣徒，他以神的妒忌，妒忌他们，并且他曾把他们许配一个丈夫，要将他们如同贞洁的童女献给基督——林后十一 2 ~ 3。

C. “Love is as strong as death, / Jealousy is as cruel as Sheol; / Its flashes are the flashes of fire, / A flame of Jehovah”——S. S. 8:6b:

1. All the seekers of the Lord have been captured by His love; it is as strong as death——2 Cor. 5:14; S. S. 8:6b.
2. With this love and with this jealousy is a flashing fire; these two—the consuming God and the jealous God, the consuming fire and the jealousy—go together——v. 6b.
3. From the beginning of time, God has been a jealous God——Exo. 20:5:
 - a. Nothing can withstand God’s jealousy; He will destroy all His enemies——34:14.
 - b. God will remove all hindrances until He becomes the unique Lord, the God of all, the unchallenged King——1 Cor. 14:25-28; Psa. 45:11; Rev. 19:16.
4. Paul told the saints in Corinth that he was jealous over them with a jealousy of God and that he had betrothed them to one husband to present them as a pure virgin to Christ——2 Cor. 11:2-3.

晨兴喂养

赛五四5~6 “因为造你的，是你的丈夫；万军之耶和华是祂的名。救赎你的，是以色列的圣者；祂必称为全地的神。耶和华召了你，如召被离弃、灵中忧伤的妻子，就是幼年所娶被弃的妻子；这是你的神说的。”

圣经是一部罗曼史。你以前听过这话么？这听起来也许很世俗，也不虔诚。然而，你若进入了圣经深处的思想，就会领悟，在最纯洁、最圣别的意义上，圣经是一对宇宙配偶的罗曼史。

这对配偶的男方是神自己。虽然祂是神圣的人位，但祂渴望成为这对宇宙配偶的男方。这位神经过漫长的过程之后，归结为基督，就是新郎。

这对配偶的女方是团体的人类，神所救赎的人，包括所有旧约和新约的圣徒。这团体的人经过漫长的过程之后，归结为新耶路撒冷，就是新妇。这神圣的罗曼史一再地启示在整本旧约里（罗马书生命读经，一至二页）。

信息选读

因着神借着祂话语的光照，我有信心说，全本圣经乃是一本订婚的书。在圣经里，有神如何追求祂的选民，至终和他们结婚的记载。在永世里，作丈夫的三一神，要和祂的妻子，就是祂所拣选并救赎的子民，一同享受甜美的婚姻生活。新耶路撒冷甚至称为羔羊的妻（启二一9）。圣经的结束就是神和祂子民的婚配。既然圣经是这样结束的，它实在可以称为一本订婚的书。圣经的主题乃是神和祂的百

Morning Nourishment

Isa. 54:5-6 For your Maker is your Husband; Jehovah of hosts is His name. And the Holy One of Israel is your Redeemer; He is called the God of all the earth. For Jehovah has called you, like a wife who has been forsaken and is grieved in spirit, even like a wife of one's youth when she has been rejected, says your God.

The Bible is a romance. Have you ever heard this before? It may sound secular and unreligious. However, if you have entered into the deep thought of the Bible, you will realize that the Bible is a romance, in the most pure and the most holy sense, of a universal couple.

The male of this couple is God Himself. Although He is a divine person, He desires to be the male of this universal couple. This very God, after a long process, has resulted in Christ as the Bridegroom.

The female of this couple is a corporate human being, God's redeemed people, including all the saints of the Old Testament and the New Testament. After a long process this corporate person results in the New Jerusalem as the bride. This holy romance is repeatedly revealed throughout the Old Testament. (Life-study of Romans, pp. 1-2)

Today's Reading

Because of the Lord's enlightening through His word, I have the confidence to say that the entire Bible is a book of engagement. In the Scriptures we have a record of how God courts His chosen people and eventually marries them. For eternity, the Triune God as the Husband will enjoy a sweet married life with His wife, His chosen and redeemed people. New Jerusalem will even be called the wife of the Lamb (Rev. 21:9). The conclusion of the Bible is the marriage of God and His people. Since the Bible ends in this way, it can truly be called a book of engagement. The main subject of the Scriptures is God's engagement to His

姓订婚。如果这不是圣经的主题，圣经就不会结束在关于神和祂所救赎之人的宇宙婚配这话上（出埃及记生命读经，七三六页）。

神和祂的子民要成为一，二者之间就必须有相互的爱（约十四 21、23）。圣经中所揭示神与祂子民之间的爱，主要的是象男女之间情深的爱（耶二 2，三一 3）。当神的子民爱神、花时间在祂的话上与祂交通时，神就将祂的神圣元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上，与祂一样（创二 18 ~ 25 与注）。

整本圣经就是神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配（创二 21 ~ 24，歌一 2 ~ 4，… 启十九 7，二一 2、9 ~ 10，二二 17）。当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样（创二 21 ~ 22）。乃是这个生命使我们与神成为一，祂也与我们成为一。我们不是借着运用心思和意志来遵守律法（参罗七 18 ~ 25），乃是借着爱这位作我们丈夫的主，因而有分于祂的生命和性情，与祂成为一，作祂的扩大和彰显（圣经恢复本，出二十六 注 1）。

旧约清楚指明，神来拣选以色列人作祂的配偶。在耶利米三十一章三节，耶和華说，“我以永远的爱爱你，因此我以慈爱吸引了你。”神向祂的百姓显现时，就是与他们“约会”，以后甚至追求他们。根据以西结十六章，神在旷野看见以色列人，就爱他们。八节描述这爱：“我从你旁边经过，看见了你；那正是你动爱情的时候。我便展开衣襟搭在你身上，遮盖你的赤体；又向你起誓，与你结盟，你就归于我；这是主耶和華说的。”神借着与以色列人立约，聘她归于自己（出埃及记生命读经，七四七页）。

参读：罗马书生命读经，第一篇；真理课程四级卷一，第十七课。

people. If this were not the main subject of the Bible, the Bible would not conclude with a word concerning the universal marriage of God and His redeemed ones. (Life-study of Exodus, pp. 636-637)

In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and footnotes).

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S. S. 1:2-4;...Rev. 19:7; 21:2, 9-10; 22:17). When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam (Gen. 2:21-22). It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression. (Exo. 20:6, footnote 2)

The Old Testament indicates clearly that God came in to choose Israel to be His spouse. In Jeremiah 31:3 Jehovah said, "Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness." When God appeared to His people, He "dated" them and later even courted them. According to Ezekiel 16, God loved Israel when He saw her in the wilderness. Verse 8 describes this love: "Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine." By entering into a covenant with Israel, God betrothed her to Himself. (Life-study of Exodus, pp. 645-646)

Further Reading: Life-study of Romans, msg. 1; Truth Lessons—Level Four, vol. 1, lsn. 17

晨兴喂养

歌一 2 “愿他用口与我亲嘴！因你的爱情比酒更美。”

约三 29 “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。”

关于召会是基督的配偶，我们已经看见基督与召会乃是极大的奥秘，召会是新妇，基督是新郎，基督与祂的配偶要在祂回来时成婚，基督的配偶要终极完成于新耶路撒冷，并且基督和祂的配偶要在永世里成为一对夫妇。我们也看见，召会作基督的配偶，可由夏娃来预表：夏娃是亚当的配偶，是亚当的一部分，出于亚当，归给亚当，与亚当是一，有亚当的生命和性情，有亚当的形像和样式，成为亚当的配偶，作他的补满（新约总论第七册，二八二页）。

信息选读

利百加预表召会的重点和夏娃的预表完全不同。夏娃预表的重点，说出召会的产生与性质；利百加预表的重点，乃是召会从世界里被拣选出来。在这预表里，包含父的拣选，圣灵的呼召和引领。

旧约圣经中能预表基督的，还有一位，就是波阿斯。波阿斯娶了一个非常特别的女子为妻，她在圣经中有极为特殊的地位。这妻子就是路得，她预表召会蒙救赎的一面。整卷路得记，可说就是一个救赎的故事。利百加说出召会是蒙召的召会，西坡拉

Morning Nourishment

S. S. 1:2 Let him kiss me with the kisses of his mouth! For your love is better than wine.

John 3:29 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.

Concerning the church as the counterpart of Christ, we have seen that Christ and the church are a great mystery, that the church is the bride and that Christ is the Bridegroom, that Christ and His counterpart will be married at His coming back, that the counterpart of Christ will be consummated in the New Jerusalem, and that Christ and His counterpart will be a couple in eternity. We have also seen that, as the counterpart of Christ, the church is typified by Eve as the counterpart of Adam, being a part of Adam, having come out of Adam, having returned to Adam, being one with Adam, possessing the life and nature of Adam, having the image and form of Adam, and becoming Adam's counterpart as his complement. (The Conclusion of the New Testament, p. 2291)

Today's Reading

Rebekah as a type of the church has an altogether different focus than Eve. As a type of the church, Eve depicts the producing of the church and the nature of the church. As a type of the church, Rebekah depicts the church being chosen out of the world. This type includes the choosing of the Father and the calling and leading of the Holy Spirit.

In the Old Testament Boaz is yet another type of Christ. Boaz married a special woman who occupies a particular place in the Bible. Her name was Ruth. She typifies the aspect of the church being redeemed. The entire book of Ruth can be considered a story of redemption. Rebekah portrays the church as the called one, Zipporah portrays the church in the wilderness, and Ruth portrays the church in

说出召会是旷野中的召会，路得说出召会是蒙救赎的召会（召会的意义，九五、一一三页）。

全本圣经是一部神圣的罗曼史。这意思是说，圣经是一本非常罗曼蒂克的书。雅歌更是如此。…我年轻时也希奇，为什么这样一卷论到男女之间罗曼史的书竟然也在圣经里。这卷书是我们与基督之间爱的关系的一幅图画。根据雅歌，我们与主的关系该是非常罗曼蒂克的。我们与主耶稣之间若没有罗曼史，我们就是宗教的基督徒，不是罗曼蒂克的基督徒。你若盼望知道我所说的罗曼史是什么意思，我要鼓励你阅读并祷读雅歌。祷读这卷罗曼史的书，会使你与主之间是罗曼蒂克的；你会因着爱主而忘形。圣经是一部神圣的罗曼史，而我们与主的关系应当越过越罗曼蒂克（出埃及记生命读经，七五〇至七五一页）。

（雅歌）这卷诗意的书乃是一位君王和一个乡村女子之间爱的故事，这首诗（作为预表）乃是一幅奇妙生动的图画（作为应验），描绘新郎基督和爱祂的新妇，在祂神圣属性与爱祂者之人性美德的调和中，相互享受的新婚之爱（雅歌生命读经，八六页）。

当主耶稣来时，祂是来作娶新妇的新郎。许多基督徒都熟悉施浸者约翰的宣告：“看哪，神的羔羊。”（约一 29）然而，少有人知道约翰也说到主耶稣是新郎。在约翰三章二十九节他说，“娶新妇的，就是新郎。”这话包含在论重生的这章里（3～6）。重生的目标乃是为着新郎产生并预备新妇。既然基督是将要娶新妇的那位，祂就是新郎。基督是神成为肉体，不仅来作我们的救赎主和拯救主；祂也来作我们的新郎。…在马太九章十五节，主耶稣说到祂自己是新郎（出埃及记生命读经，七四八至七四九页）。

参读：召会的意义，第七至八篇。

redemption. (Three Aspects of the Church, Book 1: The Meaning of the Church, pp. 84, 100)

The entire Bible is a divine romance. This means that the Bible is a very romantic book. This is true in particular of Song of Songs.... When I was young, I also wondered why such a book is in the Bible, a book concerned with a romance between a man and a woman. This book is a portrait of the love relationship between us and Christ. According to Song of Songs, our relationship with the Lord should be very romantic. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians. If you wish to know what I mean by romance, I would encourage you to read and pray-read Song of Songs. Pray-reading this book of romance will cause you to become romantic with the Lord. You will be beside yourself with love for Him. The Bible is a divine romance, and our relationship with the Lord should become more and more romantic. (Life-study of Exodus, pp. 648-649)

The poem, as a type, in this poetic book as the story of the love between a king and a country girl is a marvelous and vivid portrait, as the fulfillment, of the bridal love between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers. (Life-study of Song of Songs, pp. 68-69)

When the Lord Jesus came, He came as the Bridegroom for the bride. Many Christians are familiar with John the Baptist's declaration: "Behold, the Lamb of God" (John 1:29). However, not so many realize that John also referred to the Lord Jesus as the Bridegroom. In John 3:29 he says, "He who has the bride is the bridegroom." This word is included in a chapter on regeneration (John 3:3-6). The goal of regeneration is to produce and prepare the bride for the Bridegroom. Since Christ is the One who will have the bride, He is the Bridegroom. As God incarnate, Christ came not only to be our Redeemer and Savior; He also came to be our Bridegroom. In Matthew 9:15 the Lord Jesus referred to Himself as the Bridegroom. (Life-study of Exodus, p. 647)

Further Reading: Three Aspects of the Church, Book 1: The Meaning of the Church, chs. 7-8

晨兴喂养

启十九 7～8 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

主耶稣重生召会，好使召会成为祂的新妇（约三 3、5、29～30）。主是新郎，有神圣的生命和性情。我们若要成为祂的新妇，也必须有神圣的生命和性情。为此，重生是必需的。除了得着这个生命和性情以外，我们绝不能成为基督的配偶。在约翰三章我们看见，重生使我们够资格作基督的新妇。只有我们因着神圣的生命蒙了重生，因而得着神圣的性情以后，我们这班罪人才能被基督接纳，成为祂的佳偶。…我们借着重生，得着另一个生命，就是神圣的生命。在这生命里，并且凭这生命，我们才够资格成为基督的配偶，与祂相配（出埃及记生命读经，七四九至七五〇页）。

信息选读

在婚娶之日，基督要迎娶那多年与神的仇敌争战的人。这就是说，基督要迎娶那已经胜过那恶者魔鬼的得胜者（启十二 11）。基督同其得胜者（团体的基督）乃是神所凿出的石头，要击打由大人像的十个脚趾所表征的十王和敌基督（十九 11～21）。如此，团体的基督要把大人像从脚趾到头砸得粉碎（但二 35）；也就是说，团体的基督—基督以及由得胜者所构成那刚迎娶的新妇—要作为非人手所凿的石头而来，砸碎人类的政权。如此，基督同其新妇便毁灭了人类的政权（新约总论第十四册，二七六至二七七页）。

Morning Nourishment

Rev. 19:7-8 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

The Lord Jesus regenerates the church so that the church may be His bride (John 3:3, 5, 29-30). The Lord is the Bridegroom with the divine life and the divine nature. If we would become His bride, we must also have the divine life and the divine nature. For this, regeneration is necessary. Apart from possessing this life and nature, we could never become Christ's counterpart. In John 3 we see that regeneration qualifies us to be Christ's bride. Only after we have been regenerated with the divine life and have thereby received the divine nature can we, sinners, be taken by Christ to be His love...Through regeneration we receive another life, the divine life. In this life and by this life we are qualified to become Christ's counterpart and to match Him. (Life-study of Exodus, pp. 647-648)

Today's Reading

On the day of His wedding, Christ will marry the one who has been fighting the battle against God's enemy for years. This means that Christ will marry the overcomers, who have already overcome the evil one, the devil (Rev. 12:11). As the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (19:11-21), signified by the ten toes of the great human image. In so doing, the corporate Christ will crush the great image from the toes to the head (Dan. 2:35); that is, the corporate Christ—Christ with His newly-married bride composed of the overcomers—will come as a stone cut without hands and smite the human government into pieces. In this way, Christ with His bride will annihilate human government. (The Conclusion of the New Testament, p. 4346)

在这世代的末了，基督要来迎娶祂的赎民作祂的妻子（启十九7）。现今的世代乃是神与祂的子民“约会”、追求他们并与他们订婚的世代。在这时期的末了，将有一个荣耀婚娶的日子，那时基督要迎娶祂所救赎的人。基督和祂所救赎之人之间的婚姻，是圣经中主要的启示。

在圣经的末了我们看见，神要和祂的子民在永世里享受婚姻生活，直到永远。在新天新地里，新耶路撒冷乃是羔羊的妻，直到永远（启二一9）。这是圣经所启示神的罗曼史的完成（出埃及记生命读经，七五〇页）。

在以弗所六章，…召会不是基督的身体、建筑、家庭、国度、新人或新妇；在此召会乃是神的战士。召会不仅应当是彰显基督的身体、神居住的所在以及成就神经纶的新人；召会还必须是击败神仇敌的战士、军兵。

按照启示录十九章，召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督接受新妇之后，祂与得胜者就要争战对付仇敌。

在七至八节，我们看到新妇穿着“明亮洁净的细麻衣”。然后在十四节，我们看到跟随主争战的众军乃是“穿着细麻衣，又白又洁”。这两处经节指明，新妇的结婚礼服，也是她作神军队与神仇敌争战时所穿的制服。所以，有结婚礼服，也就有制服。

作为新妇，我们必须是美丽的，毫无斑点 and 皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战（以弗所书生命读经，九八〇至九八一页）。

参读：召会的意义，第九篇；真理课程四级卷三，第五十课。

At the end of this age, Christ will come to marry His redeemed and to take her as His wife (Rev. 19:7). The present age is an age of “dating,” courtship, and engagement between God and His people. At the end of this dispensation, there will be a glorious wedding day, at which time Christ will marry His redeemed ones. This revelation of the marriage between Christ and His redeemed ones is a major revelation in the Bible.

At the very end of the Bible we see that God will enjoy a married life with His people in eternity and for eternity. For eternity in the new heaven and new earth, the New Jerusalem will be the wife of the Lamb (Rev. 21:9). This is the fulfillment of God’s romance revealed in the Scriptures. (Life-study of Exodus, p. 648)

[In Ephesians 6] the church is not the Body, the building, the family, the kingdom, the new man, or the bride. Here the church is God’s warrior. The church should be not only the Body to express Christ, the dwelling place for God’s habitation, and the new man for the fulfillment of God’s economy; the church must also be a warrior, a soldier, to defeat God’s enemy.

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God’s enemy. At His coming again, the Lord Jesus firstly will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy.

In Revelation 19:7 and 8 we see that the bride is clothed in “fine linen, bright and clean.” Then in verse 14 we see that the armies which follow the Lord into battle are “dressed in fine linen, white and clean.” These verses indicate that the bride’s wedding garment will also be the uniform she wears as God’s army to fight against His enemy. Therefore, to have the wedding garment is also to have the uniform.

As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God’s enemy. (Life-study of Ephesians, pp. 814-815)

Further Reading: Three Aspects of the Church, Book 1: The Meaning of the Church, ch. 9; Truth Lessons—Level Four, vol. 3, lsn. 50

晨兴喂养

提后二 4 “凡当兵的，不让今生的事务缠身，好叫那招他入伍的人喜悦。”

歌六 4 “我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。”

作为召会，我们是新妇和战士。神的经纶里有一支军队，是由团体的战士所构成的。这意思是，以弗所六章的战士乃是一个团体的实体。我们惟有成为一个团体的实体—基督的身体，才能穿上神全副的军装。这与许多基督徒所持守的观念相反，他们认为个别的信徒能穿着全副的军装。六章的军装不是为着个别的基督徒，乃是为着召会这团体的身体。六章所启示的不是信徒个别的争战，乃是团体的军队为着神在地上的权益争战。

属灵的争战不是个人的事，乃是基督身体这团体的实体，与神仇敌争战的事。…神的战略乃是用召会作祂的军队，来与仇敌争战。所以，脱离军队而孤立是非常危险的。惟有留在军队里，我们才得着必需的保护（新约总论第十四册，二七〇页）。

信息选读

在婚筵之后，基督要以作战将军的身分，带着祂的新妇，就是得胜的信徒，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战。…基督作为神的具体化身，要与祂的新妇同来砸碎人类政权。…当基督这砸人的石头来临时，祂不是单独的来。反之，祂要带着祂的新妇同来。这是因为

Morning Nourishment

2 Tim. 2:4 No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.

S. S. 6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

As the church, we are the bride and the warrior. In God's economy there is one army constituted of a corporate warrior. This means that the warrior in Ephesians 6 is a corporate entity. Only as a corporate entity, the Body, can we put on the whole armor of God. This is contrary to the concept held by many Christians that an individual believer is able to wear the entire armor. The armor in Ephesians 6 is not for Christians as individuals; it is for the church corporately as the Body. What this chapter reveals is not the believers fighting as individuals but a corporate army fighting the battle for God's interests on earth.

Spiritual warfare is not an individual matter; it is a matter of the Body, a corporate entity to fight the battle against God's enemy...God's strategy is to use the church as His army to fight against the enemy. Therefore, it is very dangerous to be isolated from the army. Only by remaining in the army will we have the necessary protection. (The Conclusion of the New Testament, pp. 4340-4341)

Today's Reading

After His wedding feast, Christ will come as a fighting General with His bride, the overcoming believers who are His army, to fight Antichrist, the kings under him, and their armies at Armageddon. Christ, the embodiment of God, will come with His bride to crush the human government. When Christ comes as the smiting stone, He will not come alone. Rather, He will come with His bride. This is because when Christ comes to fight against Antichrist and

当基督来与敌基督和他的军兵争战时，祂乃是作为人子而来。祂这位人子需要一个配偶，好与祂相配，使祂得以完全。这个配偶将是祂的新妇。基督得着并迎娶召会作祂的新妇后，就要作为砸人的石头而来。基督若没有新妇，就要单独与敌基督及其军队争战。然而基督将有一支军队，这军队就是祂的新妇。

得胜的圣徒有两件衣服，一件为救恩，另一件为奖赏。这里的细麻衣是第二件衣服。得胜者这第二件衣服使他们有资格参加羔羊的婚筵（启十九8~9），并与主一同争战抵挡祂的仇敌。因此，婚筵的礼服就变成了征衣。…新妇的婚筵礼服，将是她作神的军队争战抵挡祂的仇敌时所穿的制服。我们已经看过，这件衣服就是基督从我们活出，成了我们日常的义。就在今天，我们也是借基督作我们的衣服来争战。以弗所六章指明，神全副的军装就是基督（新约总论第十四册，二六〇、二七六、二六九页）。

当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷。然而对仇敌而言，她却威武如展开旌旗的军队。旌旗指明预备好争战，也是得胜的记号。…至终，得胜者要集体的成为新妇，与基督成为婚配（十九7~9）。婚礼之后，这新妇就成为军队随着她的丈夫基督争战，以击败敌基督和他所有的跟从者（11~21）（圣经恢复本，歌六4注2）。

（雅歌六章四节）的意思就是：（基督的佳偶）在主面前乃是美丽并秀美的，象天城那样的坚固，象圣所那样的安静；同时在仇敌和世人的面前，她显出她得胜的荣耀来（歌中的歌，一一五页）。

参读：新约总论，第四百二十五至四百二十六篇。

his army, He will come as the Son of Man. As the Son of Man, He will need a counterpart to match Him and complete Him. This counterpart will be His bride. After gaining and marrying the church as His bride, Christ will come as the smiting stone. If Christ did not have a bride, He would have to fight alone against Antichrist and his army. However, Christ will have an army, and this army will be His bride.

The overcoming saints have two garments, one for salvation and the other for reward. The fine linen in Revelation 19:8 is the second garment. This second garment of the overcomers qualifies them both to attend the marriage dinner of the Lamb (v. 9) and to fight with the Lord against His enemy. Thus, the wedding garment becomes the fighting garment...The bride's wedding garment will be the uniform that she wears as God's army to fight against His enemy. As we have seen, this garment is Christ lived out of us to be our daily righteousness. Even today, we are fighting by Christ as our garment. Ephesians 6 indicates that the whole armor of God is Christ. (The Conclusion of the New Testament, pp. 4333, 4346, 4340)

When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem. However, to the enemy she is as terrible as an army with banners. Banners indicate a readiness to fight and also are a sign that the victory is won... Eventually, the overcomers will be a bride collectively to marry Christ (Rev. 19:7-9). After their wedding, this bride will become an army to fight alongside Christ, her Husband, to defeat Antichrist with all his followers (Rev. 19:11-21). (S. S. 6:4, footnote 2)

Song of Songs 6:4 indicates that the maiden is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary. At the same time, she displays the glory of her victory before the enemy and the world. (CWWN, vol. 23, "The Song of Songs," p. 97)

Further Reading: The Conclusion of the New Testament, msgs. 425-426

晨兴喂养

弗六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

神从来没有意思要祂的信徒只有属天的美丽而无争战的性质。属天的争战，从来没有在主面前被忘记的。…信徒应该是可爱的，同时，也该是可怕的。今天的信徒，在主的面前失去了他的可爱，在仇敌和世人面前也失去了他的可怕。…圣经里常说到主的可怕，这乃是因为主的圣别。如果我们保守自己圣别而且得胜，许多的时候，你要看见仇敌退后，而世人不敢进前。

（新妇）不只有一个充满盼望的前途，也不只有了完全属天的生活，并且还是时常歌唱得胜的凯歌者。她乃是可畏如“展开旌旗的军队”，是从得胜一直到得胜的（歌中的歌，一一六、一二一页）。

她成为得撒和耶路撒冷时，就有个东西建造起来，表明神的美丽和神的秀美。那时候，神的仇敌战抖，因为这微小的乡村女子成了展开旌旗的军队。威武的军队表征主的这些得胜者使神的仇敌撒但惧怕，并且在神子民眼中成为威武的。军队在神的子民堕落时为神的国争战，成为答应主呼召的得胜者（雅歌结晶读经，一二〇页）。

信息选读

召会不仅是身体、新人、新妇、家、国和居所，召会也是战士，与神的仇敌争战。神的仇敌撒但，

Morning Nourishment

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

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

God has no intention for His believers to possess only the heavenly beauty without possessing a warring nature. The heavenly warfare is never abated before the Lord. Believers ought to be lovable and terrible at the same time. Believers today have lost their loveliness before the Lord, and they have lost their terribleness before the enemy and the world...The Bible often mentions the terribleness of the Lord; He is terrible because He is holy. If we maintain our holiness and victory, we will see the enemy retreating and the world standing back.

Not only does [the bride] have a future that is full of hope, and a life that is absolutely heavenly, but she is a victor who constantly triumphs in her victory. She is “terrible as an army with banners.” She goes from victory to victory. (CWWN, vol. 23, pp. 97, 101)

When she becomes Tirzah and Jerusalem, something is built up to show God’s beauty and God’s loveliness. At that time God’s enemy trembles because this little country girl has become an army with banners. A terrible army signifies that these overcomers of the Lord terrify God’s enemy, Satan, and become terrible in the eyes of God’s people. An army fights the battle for God’s kingdom in the degradation of God’s people to be the overcomers answering the Lord’s call. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” p. 347)

Today’s Reading

Not only is the church the Body, the new man, the bride, the family, the kingdom, and the dwelling place; the church is also the warrior to fight against

惧怕这样的召会。撒但不怕个人主义的基督徒，即使他们的人数成千上万。然而当信徒来在一起，显出召会是身体和这些其他的方面时，撒但就要战抖。借着召会的这七方面，基督就得着彰显，父就得着安息，仇敌也要被击败。愿我们都看见这异象，召会不是个人圣别或属灵的问题；相反的，召会乃是建造在一起。…我们就是这样的召会，要击败仇敌并为主耶稣的回来预备道路（以弗所书生命读经，七五八至七五九页）。

大卫是预表在苦难中争战的基督，所以他的妻子亚比该，预表在苦难中争战的召会。从撒上二十五章之后，亚比该一直在战士大卫的身边，一直跟着大卫作战；所以她预表从军的召会，就是在苦难中为神国争战的召会（召会的意义，一二一页）。

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對抗神的意志的。

不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇敌也必须被击败。为此，召会必须是战士。甚至在雅歌中，我们也看见，当寻求者享受主的同在时，争战也在进行着。因此，我们是照着实际、凭着恩典行事，我们是活在爱和光中，并且我们也争战，为要征服撒但的意志（以弗所书生命读经，六三四、六三七页）。

参读：新约总论，第二百一十三至二百一十五、二百一十八篇。

God's enemy. God's enemy, Satan, is terrified of such a church. Satan is not afraid of individualistic Christians, not even if they number in the thousands. But whenever the believers come together as the church in the aspect of the Body and in these other aspects, Satan trembles. By the church in these seven aspects Christ is expressed, the Father has rest, and the enemy is defeated. May we all see the vision that the church is not a matter of individual holiness or spirituality. On the contrary, it is a matter of being built up together...As such a church, we defeat the enemy and prepare the way for the Lord Jesus to come back. (Life-study of Ephesians, p. 627)

David typifies the warring Christ in the midst of sufferings; thus, his wife Abigail typifies the warring church in the midst of sufferings. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars. Hence, she typifies the warring church, fighting for God's kingdom in the midst of sufferings. (Three Aspects of the Church, Book 1: The Meaning of the Church, p. 106)

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.

Not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. Even in the Song of Songs we see that as the seeking one enjoys the Lord's presence, the fighting is going on. Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. (Life-study of Ephesians, pp. 527, 529-530)

Further Reading: The Conclusion of the New Testament, msgs. 213-215, 218

晨兴喂养

歌八 6 “求你将我放在你心上如印记，带在你臂上如戳记；因为爱如死之坚强，嫉妒如阴间之残忍…”。

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

〔民数记五章十一至三十一节里〕对付丈夫所疑忌的妻子这事，预表基督对祂的信徒和召会所起的妒忌。…我们也许不是背叛的（患麻风的），也相当自制而且受约束（没有漏症），对神与对人的行为也全然正确，但作为基督的妻子，我们是贞洁的么？…作妻子的若欣赏别的男人，就近乎失去贞洁。

在启示录里，基督争战的军队由祂的得胜者所组成，他们是争战的妻子，与基督相配（十九 7～9、11～14）。我们要成为主争战军队的一部分，就必须是贞洁的。民数记里的对付，表明神的子民被编组成为军队的要求非常高（民数记生命读经，五六至五七页）。

信息选读

召会和众信徒该只以基督为他们的爱（林后十一 2～3）。召会或任何信徒，若是在基督以外寻求和追求任何事物，在神眼中都是属灵的奸淫。凡犯属灵淫乱的人必受神的审判和咒诅（林前十六 22），不能为神争战并事奉神（民数记生命读经，五七页）。

妒忌通常被视为消极的东西，但这是神的一个属性。宇宙中神是最妒忌的一位。每当我们爱任何人事物而不爱祂，祂就起了妒忌。祂要我们惟独、单单、完全

Morning Nourishment

S. S. 8:6 Set me as a seal on your heart, as a seal on your arm; for love is as strong as death, jealousy is as cruel as Sheol...

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

The dealing with a wife over whom her husband was jealous typifies Christ's jealousy over His believers and His church... We may not be rebellious (leprous), we may be quite self-controlled and restrained (not discharging), and our behavior may be altogether right with both God and man, but as a wife to Christ, are we chaste?...If a wife appreciates any other man, she is on the verge of losing her chastity.

In Revelation, Christ's fighting army is composed of His overcomers, who are a fighting wife to match Christ (Rev. 19:7-9, 11-14). In order to be a part of the Lord's fighting army, we must be chaste. The dealings in the book of Numbers show that the requirement for God's people to be formed into an army is very high. (Life-study of Numbers, pp. 50-51)

Today's Reading

The church and all the believers should have only Christ as their love (2 Cor. 11:2-3). If the church or any of the believers seeks and pursues anything other than Christ, that is spiritual adultery in the eyes of God. Those who commit spiritual fornication will be judged and cursed by God (1 Cor. 16:22) and will not be able to fight for God and serve God. (Life-study of Numbers, p. 51)

Jealousy is usually regarded as a negative thing, but it is one of God's attributes. The most jealous one in the universe is God. He is jealous whenever we love anything or anyone in place of Him. He wants us to love Him uniquely,

的爱祂。…神的妒忌如同丈夫对妻子的妒忌。没有一个丈夫能容忍自己的妻子在他以外爱别的男人。同样，神对我们是妒忌的。因此，妒忌是祂的一个属性。…我们既知道我们的神是妒忌的，就该让祂的妒忌成为我们的，使我们只在意祂，只爱祂，不让别的人事物在我们心里顶替祂。不仅如此，我们对祂的爱该是纯洁的，我们的心思该是单一的，并且我们的全人该以祂为中心（新约总论第一册，一二八至一二九页）。

（雅歌八章）寻求者在她的祷告中说，主的爱如死之坚强（6上）。…没有什么能象死那样描述主爱的力量。除了神以外，死是宇宙中最强的力量。当死临到一个人时，没有什么能抗拒得了它。…（主）的爱就这么抓住了我们！所有主耶稣的寻求者，都被祂的爱抓住了，这爱像死一样的坚强。

寻求者继续以这样的方式祷告：“嫉妒如阴间之残忍；所闪的光是火的闪光，是耶和华的烈焰。”（6下）有闪光的火随着这样的爱和这样的嫉妒。我们已经看见，神不仅是嫉妒的神，也是象烈火的神。“耶和華你的神乃是烈火。”（申四24）烈火的神和嫉妒的神，烈火和嫉妒，这二者是在一起的（李常受文集一九七二年第一册，四五七至四五九页）。

“（主啊，）你的眼睛不能看属乎你的爱被世人所玷污，被情人所侵占。你要嫉妒，因为从古以来，你就是忌邪的神（出二十5）。并且你的使徒岂不是曾对我们说到神的妒忌么？（林后十一2）你若肯嫉妒，有谁能在我里面站在你的嫉妒的面前呢？有什么能在我里面抵挡你的嫉妒呢？你要毁坏你一切的仇敌，你要挪移你一切的拦阻，一直等到你作独一的主，作万有的神，作无人与竞的王；我就蒙着保守，我就不会失去我的贞洁，一直到我见你的面。”（歌中的歌，一四一至一四二页）

参读：民数记生命读经，第七篇；新约总论，第四百二十八篇。

singly, wholly. The jealousy of God is like the jealousy of a husband over his wife. No husband could tolerate his wife's loving another man besides him. Likewise, God is jealous over us. Jealousy, therefore, is one of His attributes. Knowing that our God is jealous, we should let His jealousy be ours that we would care only for Him, love Him, and allow no one and nothing to replace Him in our hearts. Furthermore, our love for Him should be pure, our mind should be single, and our entire being should be focused on Him. (The Conclusion of the New Testament, pp. 109-110)

In her prayer [in Song of Songs 8:6], the seeking one says that the love of the Lord is as strong as death....There is nothing that describes the strength of the Lord's love as death does. Death is the strongest power in the universe, outside of God. When death visits a person, nothing can reject it.... [Similarly, the Lord's] love will simply capture us! All the seekers of the Lord Jesus have been captured by His love. It is as strong as death.

Then the prayer of the seeking one continues in this way: "Jealousy is as cruel as Sheol; / Its flashes are the flashes of fire, / A flame of Jehovah" (S. S. 8:6). With this love and with this jealousy is a flashing fire. We have already seen that God is not only a jealous God but also a consuming God. "Jehovah your God is a consuming fire" [Deut. 4:24]. These two go together: the consuming God and the jealous God, the consuming fire and the jealousy. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 342-343)

"[Lord], Your eyes cannot stand to see those who are Yours being defiled by the world or usurped by other loves. You are jealous; from the beginning of time You have been a jealous God (Exo. 20:5). Have not Your apostles told us about the jealousy of God (2 Cor. 11:2)? If You are jealous, who can withstand Your jealousy? What can withstand Your jealousy? You will destroy all Your enemies. You will remove all hindrances until You become the unique Lord, the God of all, and the unchallenged King. In this way, I will be protected, and my chastity will be preserved until I see Your face." (CWWN, vol. 23, "The Song of Songs," p. 120)

Further Reading: Life-study of Numbers, msg. 7; The Conclusion of the New Testament, msg. 428

第四周诗歌

耶稣！我爱你

补 301

(雅歌)(英1154)

D 大调 4/4

一 耶 稣！ 我 爱 你， 你 爱 来 吸 引， 使 我
 5 - 5 . 3 | 2 1 - 1 | 4 - 4 3 | 2 - 3 4 |
 渴 慕 亲 近 你， 快 跑 跟 随 你。 使 我
 5 - 5 . 3 | 2 1 - 1 | 6 - 4 3 | 2 - 3 4 |
 渴 慕 亲 近 你， 快 跑 跟 随 你。 你
 1̇ - - 1̇ | 7 7 0 6 | 5 6 5 . 3 | 2 1 0 1 |
 是 我 良 人， 哦， 全 然 美 丽 可 爱， 我
 6 - - 6 | 5 - 3 5 3 | 2 - - - | 3 - 0 1 |
 心 朝 夕 依 依 恋 恋 的。 你
 1̇ - - 1̇ | 7 7 0 6 | 5 6 5 . 3 | 2 1 0 1 |
 是 我 良 人， 哦， 全 然 美 丽 可 爱， 我
 6 - - 6 | 5 - 3 5 3 | 2 - - - | 1 - - |
 心 中 所 依 依 恋 恋 的。

二 你爱，主耶稣，比酒更甜美，
 你膏油所发香气，使我心欢喜。
 你膏油所发香气，使我心欢喜。
 你是园中泉，你又是活水的井，
 流自利巴嫩山的溪涧。
 你是园中泉，你又是活水的井，
 流自利巴嫩山的溪涧。

三 来吧，我良人，回到园子里，
 使其中各种香气，发出并漫溢。
 使其中各种香气，发出并漫溢。
 “我新妇妹子，我到了我的园子，
 尽情享受酒、奶和蜂蜜。
 我新妇妹子，我到了我的园子，
 尽情享受酒、奶和蜂蜜。”

四 把我，主耶稣，铭刻你心上，
 嫉恨残忍如阴间，爱如死坚强。
 嫉恨残忍如阴间，爱如死坚强。
 众水不能灭，大水也不能淹没，
 你的爱情无何能替换。
 众水不能灭，大水也不能淹没，
 你的爱情无何能替换。

WEEK 4 — HYMN

I love Thee, Jesus

Experience of Christ — Loving Him

1154

D F#C# F# Bm D/A Em A A7/G F#m

1. I love Thee, Je - sus, And Thy love to me Draws me, ev - er to seek Thee And run aft - er Thee, Draws me, ev - er to seek Thee And run aft - er Thee. Thou art be - lov - ed, Yea! Al - to - geth - er love - ly, The One in whom my heart de - light - eth. Thou art be - loved, Yea! Al - together lovely, The One in whom my heart de - light - eth.

2. Thy love, Lord Jesus,
 Is sweeter than wine,
 And Thy fragrance of ointments
 My heart doth entwine,

And Thy fragrance of ointments
 My heart doth entwine.
 A fount in gardens,
 A well of living waters,
 Which streams and flows
 from Lebanon's mountains.

3. O come Beloved,
 On my garden blow,
 That the odor of spices
 May break forth and flow,
 That the odor of spices
 May break forth and flow.

My spouse, My sister,
 I'm come into My garden
 To feast upon wine, milk and honey.

4. Set me, Lord Jesus,
 As seal on Thine heart;
 Jealousy's cruel as Sheol,
 And love's strong as death,
 Jealousy's cruel as Sheol,
 And love's strong as death.
 Much water cannot
 Quench love, nor do floods drown it.
 All man could give for love is contemned.

(Repeat the last three lines of each stanza)

第五周

神渴望所有的子民
都是今日的拿细耳人

EM 诗歌: 339

读经: 民六 1~9, 启一 2, 十九 10

纲要

周一

壹 人类中间独一的拿细耳人是主耶稣; 因此, 拿细耳人预表基督在祂的人性里绝对为神活着——约五 30, 腓二 8, 参太十一 28~30, 弗四 20~21, 约六 57:

一 主耶稣在祂的人性生活里, 一生一世都吃奶油 (最丰富的恩典) 与蜂蜜 (最甘甜的爱); 父这最丰盛的恩典与最甘甜的爱, 使祂能拒绝恶的, 拣选父旨意中的善——赛七 14~15, 太十一 25~26, 十四 22~23, 二六 39, 可一 35, 路五 16。

二 一个人能拣选父的旨意, 能有所撇下, 能否认己, 或者能拣选困难的事, 原因乃是他背后有顶大支持的能力, 就是享受基督作最丰富的恩典与最甘甜的爱——约一 17, 罗五 17, 提后二 1, 林后五 14~15, 加二 20, 罗八 37, 十二 1~2。

Week Five

God's Desire for All His People
to Be Today's Nazarites

EM Hymns: 445

Scripture Reading: Num. 6:1-9; Rev. 1:2; 19:10

Outline

Day 1

I. Among the human race, the unique Nazarite is the Lord Jesus; hence, a Nazarite is a type of Christ in His living absolutely for God in His humanity——John 5:30; Phil. 2:8; cf. Matt. 11:28-30; Eph. 4:20-21; John 6:57:

A. In His human living, the Lord Jesus ate butter (the richest grace) and honey (the sweetest love) all the days of His life; this richest grace and sweetest love of the Father enabled Him to choose the good things of the Father's will and refuse the evil——Isa. 7:14-15; Matt. 11:25-26; 14:22-23; 26:39; Mark 1:35; Luke 5:16.

B. The reason anyone can choose the Father's will and give up something, deny himself, or choose the difficult thing is that behind him there is the great and reinforcing power of the enjoyment of Christ as the richest grace and the sweetest love——John 1:17; Rom. 5:17; 2 Tim. 2:1; 2 Cor. 5:14-15; Gal. 2:20; Rom. 8:37; 12:1-2.

周二

貳 神渴望祂所有的子民都是拿细耳人；作拿细耳人就是绝对且彻底地成为圣别，分别出来归给神，就是不为着别的事物，只为着神，只为着神的满足——耶稣的见证——民六 1～2，诗七三 25～26，启一 2、9～13，十九 10，参民二 2：

一 禁绝酒和任何与其来源有关的东西，表征禁绝各种属地的享受和娱乐——六 3～4，参诗一〇四 15，传十 19：

1 拿细耳人是完全从任何属地的享乐中分别出来——路二 46～49，林后六 14～七 1，雅四 4，约壹二 15。

2 我们必须天天享受基督作我们的新酒（神那使人振奋的生命与令人愉快的爱），好使我们能作奠祭被浇奠给神，使神满足——太九 17，歌一 2，四 10，士九 13，提后四 6，腓二 17。

周三

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

1 “万有也在祂里面得以维系；祂也是召会身体的头；…使祂可以在万有中居首位”——西一 17～18。

2 “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”——二 19。

Day 2

II. God desires that all His people be Nazarites; to be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, that is, to be for nothing other than God and for nothing other than His satisfaction—the testimony of Jesus—Num. 6:1-2; Psa. 73:25-26; Rev. 1:2, 9-13; 19:10; cf. Num. 2:2:

A. Abstaining from wine and anything related to its source signifies abstaining from all kinds of earthly enjoyment and pleasure—6:3-4; cf. Psa. 104:15; Eccl. 10:19:

1. A Nazarite is altogether separated from anything of earthly pleasures—Luke 2:46-49; 2 Cor. 6:14—7:1; James 4:4; 1 John 2:15.

2. We must enjoy Christ as our new wine (God's invigorating life and cheering love) day by day so that we can be poured out to God as a drink offering for His satisfaction—Matt. 9:17; S. S. 1:2; 4:10; Judg. 9:13; 2 Tim. 4:6; Phil. 2:17.

Day 3

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

1. “All things cohere in Him; and He is the Head of the Body, the church...that He Himself might have the first place in all things”——Col. 1:17-18.

2. “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”——2:19.

- 3 充满基督，就是充满服从，有服从的灵、地位、气氛和意愿；你若是这样的人，这对你和你的将来都有很大的祝福—腓二 8 ~ 9，弗五 18 ~ 21。
- 4 在主的作头之下—甚至被置于某人、某事或某环境之下—乃是极大的祝福—三 1，四 1，六 20。
- 5 在服从里有能力—士十六 17。

周四

三 不因血亲的死受玷污，而一直分别为圣归神，表征拿细耳人胜过天然的情感—民六 7：

- 1 神不要我们用天然的爱来爱人，乃要我们以祂作我们的爱来爱人—太十二 48 ~ 50，腓二 21，林前十三 4 ~ 8、13，提后—7。
- 2 保罗与巴拿巴之间的难处，是由天然生命连同天然的关系引起的—利二 11，徒十五 35 ~ 39，西四 10。
- 3 我们需要使自己分别出来，脱离出于我们天然人，连同其天然热心、天然情感、天然力量或天然能力的一切，好使我们凭灵活着，凭灵而行，并凭那灵事奉，为着神独一无二的见证，在我们灵里凭那灵作一切事—利十 1 ~ 11，加五 25，腓三 3，罗—9，八 4，亚四 6。

四 不可接近死人，或因身旁有人忽然死了而受玷污，表征拿细耳人是分别出来，脱离死亡的—民六 6 ~ 9：

- 1 在神眼中最可恨的是死—启三 4，利十一 31。
- 2 在召会生活里，不同种的属灵死亡可能在神子民中间散布，就如野蛮的死（兽的尸体）、温和的死（牲畜的尸体）和狡猾的死（爬物的尸体）—五 2，参约壹五 16 上。

3. To be filled with Christ is to be filled with submission, having a submissive spirit, standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and your future—Phil. 2:8-9; Eph. 5:18-21.
4. It is a great blessing to be under the Lord's headship—even to be under someone, some thing, or some environment—3:1; 4:1; 6:20.
5. In submission there is power—Judg. 16:17.

Day 4

C. Not being defiled by the death of his blood relatives, but remaining in his separation to be holy to God, signifies that a Nazarite overcomes natural affection—Num. 6:7:

1. God does not want us to love with our natural love but with Him as our love—Matt. 12:48-50; Phil. 2:21; 1 Cor. 13:4-8, 13; 2 Tim. 1:7.
2. The problem between Paul and Barnabas was caused by the natural life with natural relationships—Lev. 2:11; Acts 15:35-39; Col. 4:10.
3. We need to separate ourselves from everything of our natural man with its natural enthusiasm, natural affection, natural strength, and natural ability so that we may live by the Spirit, walk by the Spirit, and serve by the Spirit, doing everything by the Spirit in our spirit for God's unique testimony—Lev. 10:1-11; Gal. 5:25; Phil. 3:3; Rom. 1:9; 8:4; Zech. 4:6.

D. Not coming near a dead person or not being defiled by the sudden death of one beside him signifies that a Nazarite is separated from death—Num. 6:6-9:

1. The most hateful thing in the eyes of God is death—Rev. 3:4; Lev. 11:31.
2. Different kinds of spiritual death may spread among God's people in the church life—wild death (the carcasses of beasts), mild death (the carcasses of cattle), or subtle death (the carcasses of creeping things)—5:2; cf. 1 John 5:16a.

- 3 我们要得救脱离死亡，就必须将我们的心思置于灵，注意我们的灵，顾到我们的灵，并且运用我们的灵—罗八 6。
- 4 我们要得救脱离死亡，就必须满了“抗死剂”，就是借着操练灵祷告，被基督这赐生命的灵所充满—11 节，弗六 18。
- 5 我们若因某种意料之外的死受了玷污，就需要将自己重新分别给主，有新的奉献，而有新的开始—民六 9 ~ 14 上，参撒上一 11，二 11。

周五

叁 在圣经里有两个拿细耳人—撒母耳和参孙—的对比：

- 一 撒母耳是忠信之拿细耳人的积极榜样—撒上一 11、28，二 28、35，三 20，七 15：
 - 1 哈拿的祷告乃是回应并说出神的心愿，是人与神行动的合作，为要完成神永远的经纶：
 - a 神能推动哈拿这在生命线上与祂是一的人；只要神能得着这样一个人，祂在地上就有路。
 - b 哈拿的祷告指明，神的行动和祂对哈拿之祷告的答应（一 10 ~ 17），乃是要产生一个绝对为成全神愿望的拿细耳人；拿细耳人是完全奉献给神，接受神作头，以神为丈夫，且对属世享乐没有兴趣的人。
 - 2 撒母耳是一个在地上与神是一的人；撒母耳开始尽职，作为代理的神，代表天上的神在地上治理祂的百姓—七 3。

3. In order to be saved from death, we must set our mind on the spirit, paying attention to our spirit, caring for our spirit, and using our spirit—Rom. 8:6.
4. In order to be saved from death, we must be filled with “anti-death,” filled with Christ as the life-giving Spirit by exercising our spirit to pray—v. 11; Eph. 6:18.
5. If we are defiled by some unexpected deadness, we need to have a new start with a new consecration by re-separating ourselves to the Lord—Num. 6:9-14a; cf. 1 Sam. 1:11; 2:11.

Day 5

III. There is a contrast in the Scriptures of two Nazarites—Samuel and Samson:

- A. Samuel is a positive pattern of a faithful Nazarite—1 Sam. 1:11, 28; 2:28, 35; 3:20; 7:15:
 1. Hannah’s prayer was an echo, a speaking out, of the heart’s desire of God; it was a human cooperation with the divine move for the carrying out of God’s eternal economy:
 - a. God could motivate Hannah as a person who was one with Him on the line of life; as long as God can gain such a person, He has a way on earth.
 - b. Hannah’s prayer indicates that God’s move with His answer to Hannah’s prayer (1:10-17) was to produce a Nazarite who was absolute for the fulfilling of God’s desire; a Nazarite is one who is consecrated to God absolutely, one who takes God as the Head, considering God his Husband, and one who has no interest in the enjoyment of worldly pleasures.
 2. Samuel was one with God on earth; he began to minister as the acting God, the representative of the very God in heaven to rule over His people on earth—7:3.

- 3 在神的命定里，撒母耳是新的祭司和申言者，他的说话转移时代，不是借着革命，乃是借着神圣的启示，带进君王职分：
- a 撒母耳作拿细耳人供职，绝对奉献给神，使神得以完成祂的经纶，也就是自愿者，顶替了任何正式、形式的事奉神者——11、28 上。
 - b 撒母耳作尊重神、讨神喜悦的祭司供职，顶替陈腐、堕落的祭司职分——2:30、35，参士九9、13，申三四7。
 - c 撒母耳作申言者供职，在耶和华的言语稀少，不常有默示的时候说神的话——撒上三 1 ~ 10、19 ~ 21。
 - d 撒母耳作士师供职，在君王职分的实际里，顶替老旧、陈腐之祭司职任对百姓的审断——七 15 ~ 17。
 - e 撒母耳作祷告的人供职，为神的选民祷告，使他们蒙保守在神的道路上，好叫神对祂选民旨意中的愿望得以成就——八 6，十二 20 ~ 25，十五 11。

周六

- 4 撒母耳是合乎神心的人——神的心复制在他里面，他是纯洁单一的——参太五 8，六 22 ~ 23，提后二 22。
- 5 撒母耳不仅行事、生活并工作是照着神，他的全人和所是也是照着神；他的所是和神的心乃是一；他就是在地上代理的神。
- 6 神的心思就是撒母耳的考量，他没有别的意念或考量。
- 7 他完全不为自己寻求什么，也从不为自己得利——参太十六 24，路九 23 ~ 25。
- 8 他的心只为着神和神的选民，此外别无所顾；他的心是神心的返照（参林后三 16 ~ 18）；他的生活和工作乃是为着完成一切在神心中的事。

3. In God's ordination Samuel was a new priest and a prophet, whose speaking changed the age, not through revolution but through divine revelation, to bring in the kingship:
- a. Samuel ministered as a Nazarite consecrated to God absolutely for God's fulfillment of His economy, a volunteer to replace any official and formal serving ones of God——1:11, 28a.
 - b. Samuel ministered as a God-honoring, God-pleasing priest to replace the stale and degraded priesthood——2:30, 35; cf. Judg. 9:9, 13; Deut. 34:7.
 - c. Samuel ministered as a prophet to speak the word of God when the word of Jehovah was rare and visions were not widespread——1 Sam. 3:1-10, 19-21.
 - d. Samuel ministered as a judge in the reality of the kingship to replace the judging of the people by the old and stale priesthood——7:15-17.
 - e. Samuel ministered as a man of prayer, praying for God's elect to be kept in the way of God that God's desire of His will in them might be fulfilled——8:6; 12:20-25; 15:11.

Day 6

- 4. Samuel was a man according to God's heart——God's heart was duplicated in him, and he was pure and single——cf. Matt. 5:8; 6:22-23; 2 Tim. 2:22.
- 5. Samuel's whole being and person, not just his doing, living, and work were according to God; his being and God's heart were one; he was the acting God on the earth.
- 6. God's mind was Samuel's consideration; he had no other thought or consideration.
- 7. He was altogether not self-seeking; he never sought to gain anything for himself——cf. Matt. 16:24; Luke 9:23-25.
- 8. He had no heart for anything besides God's heart and God's elect; his heart was a reflection of God's heart (cf. 2 Cor. 3:16-18), and his living and working were for the carrying out of whatever was in God's heart.

9 因着撒母耳无心为他的子孙建立国度，神就很容易把国度带进来；因此，撒母耳是转移时代的人。

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

二 参孙是拿细耳人的消极榜样——士十三 3 ~ 5，林前十 6：

1 他的出身是由耶和华使者的显现所引进的神迹——士十三 3。

2 参孙在母腹中，就被圣别为拿细耳人——3、5 节。

3 他长大后，按着神的定命作了一个洁净、纯洁的人——4 ~ 5 节。

4 参孙得着神的灵，就是圣别、经纶之灵的加力——25 节，十四 5 ~ 6、19。

5 参孙是在能力之灵里行动，却不在生命之灵里行动的例证；他非常有能力，但在他身上我们看不见任何生命。

6 参孙的失败在于不接触神，并放纵肉体的情欲——1 节：

a 他不是真心寻找配偶；他接触女人只是要放纵情欲——1 ~ 3、10 ~ 17 节，十六 1 ~ 20 上。

b 虽然他得着神的加力，但因着他放纵情欲，就被破坏到极点。

c 最终，耶和华离开他，他的结局悲惨，因为他不知道如何约束他肉体的情欲——参提后二 22。

7 拿细耳人无需神灵的激动（士十四 6、19）；反之，拿细耳人需要有一颗心，作神心的返照。

9. Because Samuel had no heart to build up a kingdom for his descendants, it was easy for God to bring in the kingdom; thus, Samuel was one who turned the age.

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

B. Samson is a negative example of a Nazarite——Judg. 13:3-5; 1 Cor. 10:6:

1. His origin was a miracle initiated by the appearing of the Angel of Jehovah——Judg. 13:3.

2. Samson was sanctified in his mother's womb to be a Nazarite——vv. 3, 5.

3. He grew up and was clean and pure according to God's ordination——vv. 4-5.

4. Samson was empowered by the Spirit of God as the holy, economical Spirit——v. 25; 14:5-6, 19.

5. Samson is an illustration of one who moved in the Spirit of power but not in the Spirit of life; he was very powerful, yet with him we cannot see anything of life.

6. Samson failed in not contacting God and in indulging in fleshly lusts——v. 1:

a. He was not genuine in seeking for a spouse; rather, his contacting of women was to indulge his lusts——vv. 1-3, 10-17; 16:1-20a.

b. Although he had been empowered by God, he was damaged to the uttermost because of his indulgence in lust.

c. Ultimately, Jehovah left him, and he came to a miserable ending because he did not know how to restrain the lust of his flesh——cf. 2 Tim. 2:22.

7. A Nazarite does not need the Spirit of God rushing upon him (Judg. 14:6, 19); rather, a Nazarite needs a heart that is a reflection of God's heart.

晨兴喂养

民六 2 “你要对以色列人说，无论男女许了特别的愿，就是拿细耳人的愿，要将自己分别出来归给耶和华。”

赛七 15 “他必吃奶酪〔或，奶油〕与蜂蜜，直到他晓得弃恶择善的时候。”

按预表，人类中间独一的拿细耳人是主耶稣。因此，拿细耳人是基督的预表。拿细耳人表征主耶稣在祂的人性里为神活着（民数记生命读经，六一页）。

信息选读

我们读四福音书的时候，要看见主在外面的生活，不知有多好，有多完全。但是，我们从四福音书里不能知道主怎么在外面有那样超人的生活。…以赛亚七章十五节把祂所以能有这样生活的原因告诉我们了。祂为什么知道拣选善的，弃绝恶的呢？祂为什么知道拒绝世界，拣选神的旨意呢？祂为什么知道拒绝从人来的荣耀，惟独要神的荣耀呢？我们从以赛亚七章就可以知道了。十四节：“必有童女怀孕生子，她要给他起名叫以马内利。”我们知道，这是指着主耶稣说的。可惜许多人把十五节丢掉了。…不只十四节是指着主说的，十五节也是指着主说的。十五节是说祂一生一世，都是吃奶油与蜂蜜。因为祂一生一世，都是吃奶油与蜂蜜，所以祂能拣选好的，拒绝不好的。所以祂能顺服神，求神的荣耀，得神的心。…奶油与蜂蜜，有什么意思呢？在所有的味中，…奶油是最丰的，蜂蜜是最甜的。主耶稣一生一世，吃了那最丰的，最甜的，所以祂能拒绝恶的，拣选善的。

Morning Nourishment

Num. 6:2 Speak to the children of Israel and say to them, When a man or a woman makes a special vow, the vow of a Nazarite, to separate himself to Jehovah.

Isa. 7:15 He will eat curds and honey until he knows how to refuse evil and choose good.

According to typology, among the human race the unique Nazarite is the Lord Jesus. Hence, a Nazarite is a type of Christ. A Nazarite signifies the Lord Jesus in His living for God in His humanity. (Life-study of Numbers, p. 56)

Today's Reading

In reading the four Gospels, we can see how good and perfect the outward living of the Lord was. Yet from the four Gospels, we cannot tell why the Lord had such a superb outward living...Isaiah 7:15 gives us the reason He had such a living. Why was He able to refuse the evil and choose the good? How did He know to reject the world and choose God's will? How did He know to reject glory from men and choose glory from God? We can find out the answer to these questions from Isaiah 7. Verse 14 says, "Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel." We know that this refers to the Lord Jesus. Unfortunately, many people have dropped verse 15...Not only does verse 14 refer to the Lord, but...verse 15 also refers to Him. Verse 15 tells us that He ate butter and honey all His life. Because He ate butter and honey all His life, He was able to choose the good things and refuse the bad things. This is why He could obey God, seek for His glory, and win His heart. What is the significance of butter and honey?...Butter is the richest food, while honey is the sweetest food. The Lord Jesus ate the richest and sweetest food throughout His life. This is why He could reject the evil and choose the good.

圣经告诉我们，什么是最丰的呢？神的恩典。圣经又告诉我们，什么是最甜的呢？神的爱。神总是把丰盛的恩典摆在祂面前，把甘甜的爱给祂尝了，所以祂能顺服神，拣选神的旨意。所以祂知道拒绝恶的，拣选善的。（我们要来看一点）主是怎样吃奶油与蜂蜜，怎样能拒绝恶的，拣选善的。

我们的主，当十二岁的时候，跟着祂的父母上耶路撒冷去守节。期满了，他们回去，祂仍在耶路撒冷，祂的父母并不知道。后来祂的父母回到耶路撒冷去找祂，过了三天，就遇见祂在殿里。祂母亲对祂说，“孩子，为什么向我们这样行？看哪，你父亲和我多么伤心的在找你。”（路二 48）主不是答应说，“难道你不知道我应当遵行神的旨意么？”主乃是答应说，“岂不知我必须以我父的事为念么？”（49）在这里，主有奶油与蜂蜜。主在十二岁时，就认识祂的父。祂有天上的奶油与蜂蜜。祂得着了那最丰盛、最甘甜的，所以祂是在神的旨意中生活。要是我们，也许要回答说，你们回拿撒勒去吧，你们去作木匠的事，去作管家的事吧。我不去，让我在圣殿里。我们的主不是这样。祂说，祂作见证，但是祂就同他们下去，回到拿撒勒，并且顺从他们。祂所以能拣选一个难的，是因神把最丰盛、最甘甜的滋味给祂尝了。

马利亚是常常搅扰主的。人家的酒用尽了，她就对主说，“他们没有酒了。”（约二 3）主正同许多人讲道，她却叫人去找祂，要同祂说话（太十二 46）。但是，圣经记着说，“祂就同他们下去，回到拿撒勒，并且服从他们。”（路二 51）这是主的拣选。这是人所难的，…但是祂宁肯拣选回去，同一个头脑又小又不明白的马利亚同住在一起。因为祂吃了奶油与蜂蜜，所以祂能拣选一个人所难堪的（倪柝声文集第一辑第十七册，一二四至一二七页）。

参读：倪柝声文集第一辑第十七册，拣选的能力。

The Bible tells us what the richest thing is. It is God's grace. The Bible also tells us what the sweetest thing is. It is God's love. All the time, God placed before Christ the rich grace and gave Him to taste the sweet love. This is why He could obey God and choose His will. This is why He could reject the evil and choose the good. Today we will consider a little how the Lord ate butter and honey, and how He rejected the evil and chose the good.

At the age of twelve, our Lord went with His parents to Jerusalem to keep the feast. After the feast His parents returned, but He remained in Jerusalem without their knowing about it. Later His parents returned to Jerusalem to look for Him. After three days they found Him in the temple. His mother said, "Child, why have You treated us like this? Behold, Your father and I, being greatly distressed, have been seeking You" [Luke 2:48]. The Lord did not answer saying, "Do you not know that I should do My Father's will?" Instead, He answered, saying, "Did you not know that I must be in the things of My Father?" [v. 49]. The Lord had eaten the butter and the honey. At the age of twelve, the Lord knew the Father already. He had the heavenly butter and honey. He had received the richest and the sweetest and was living in God's will. If it were us, we might have said, "Go back to Nazareth to care for your carpentry and your housework. I will not go. Let me stay in the temple." Our Lord did not behave this way. He spoke, and He testified; yet He went back with them. After they returned to Nazareth, He was subject to them. The reason He could choose the difficult thing was that God had given Him the richest and sweetest taste.

Mary bothered the Lord all the time. When the wine ran out, she told Him, "They have no wine" (John 2:3). While He was preaching to many people, she would come to speak with Him (Matt. 12:46). Yet the Bible says that "He went down with them and came to Nazareth, and was subject to them" [Luke 2:51]. This was the Lord's choice. It was something that others would find hard to do....But He chose to return with [his parents] and to live with [them]. The reason for this is that He had eaten butter and honey and was able to choose what was otherwise unbearable to men. (CWWN, vol. 17, "The Power of Choosing," pp. 111-113)

Further Reading: CWWN, vol. 17, pp. 111-120

晨兴喂养

民六3~4“他〔拿细耳人〕就要远离淡酒和浓酒，也不可喝淡酒或浓酒作的醋；不可喝什么葡萄汁，也不可吃鲜葡萄或干葡萄。在他分别出来的一切日子，凡葡萄树上结的，自核至皮所作的物，都不可吃。”

神渴望祂所有的子民都是拿细耳人。作拿细耳人乃是绝对且彻底地成为圣别归给神。这样成为圣别，就是只为着神，而不为着其他事物。

神要祂的子民洁净、公义并忠信。…神要我们单爱祂，用我们的心、心思、情感、意志和肉身的力量爱祂（可十二30）。祂要我们没有别的人事物，只有祂作我们起初的爱和独一的爱。即使我们这样爱祂，我们仍可能不是绝对且彻底地为着祂。…拿细耳人的事乃是试验我们的绝对。我们若要作拿细耳人，就必须绝对、完全、彻底为着神（民数记生命读经，六〇至六一页）。

信息选读

民数记六章二节说到男人或女人“许了特别的愿，就是拿细耳人的愿，要将自己分别出来归给耶和华”。这里我们看见，拿细耳人是借着许特别的愿，将自己分别归神，而成为圣别。有时我们向主许了愿，但这愿可能不是那么坚定或绝对，我们并没有遵守。你能许愿，并且一生忠于这愿么？

分别和圣别是不同的。分别是在消极一面，圣别是在积极一面。在消极一面，我们将自己从属世的

Morning Nourishment

Num. 6:3-4 He shall separate himself from wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes. All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin.

God desires that all of His people be Nazarites. To be a Nazarite is to be sanctified absolutely and ultimately to God. To be sanctified in this way is to be for nothing other than God.

God wants His people to be clean, righteous, and faithful...God wants us to love only Him, to love Him with our heart, with our mind, emotion, and will, and with our physical strength (Mark 12:30). He wants us to have no one else and nothing else other than Him as our first love and our unique love. Even if we love Him in such a way, we still may not be absolutely and ultimately for Him. The matter of the Nazarite is a test of our absoluteness. If we would be a Nazarite, we must be absolutely, utterly, and ultimately for God. (Life-study of Numbers, pp. 55-56)

Today's Reading

Numbers 6:2 speaks of a man or a woman making “a special vow, the vow of a Nazarite, to separate himself to Jehovah.” Here we see that a Nazarite is sanctified by making a special vow to separate himself to God. At times we might have made a vow to the Lord, but it might not have been very strong or absolute, and we might not have kept it. Can you make a vow and be faithful to it for your whole life?

There is a difference between separation and sanctification. Separation is on the negative side, and sanctification is on the positive side. On the negative side, we

人中分别出来。在积极一面，我们圣别自己，就是将自己交给神。我们首先被分别，然后被圣别。

生来为祭司的人，是神所发起而由神命定的。祭司必须是拿细耳人，是绝对为着神的人。这是照着神的命定。人成为祭司乃是神发起的；这不在于人作什么，乃在于神对他所作的。…但人借着许愿成为拿细耳人，却是自己发起，将自己分别归神。这就是说，人并非生来就是拿细耳人，乃是借着特别的愿才成为拿细耳人。因此，祭司是神所发起，由神命定；但拿细耳人是自己所发起，借着许愿成为这样的人。今天我们在主的恢复里是神发起的，也是我们发起的；这两方面都需要。

神定旨的成就，需要人的合作以补满神的命定。这由撒母耳的事例可以说明。撒母耳是拿细耳人，补满有了缺欠的以利，一个神所命定的祭司。…撒母耳自己发起，进来补满因以利的缺欠所造成的间隙，因而补满了有缺欠的以利。

（在民数记六章三至四节）我们看见，拿细耳人必须禁绝酒和任何与酒来源有关的东西。这表征禁绝属地的享受和娱乐（参诗一〇四 15，传十 19）。禁绝各种的酒，就是禁绝各种属地的享受和娱乐。

我们对任何使我们快乐的属地事物都该谨慎。属地的享乐导致情欲的行为和情欲的意念。属地的享受和娱乐会玷污拿细耳人。…拿细耳人必须禁绝酒作的醋、葡萄汁、鲜葡萄或干葡萄。…醋与酒归为一类，因为来源相同。酒、醋和葡萄汁都被禁止。由此我们看见，一个绝对为着神的人，是完全从任何属地的享乐中分别出来的。这表明拿细耳人的绝对（民数记生命读经，六一至六四页）。

参读：民数记生命读经，第八篇。

separate ourselves from the worldly people. On the positive side, we sanctify ourselves; that is, we give ourselves to God. First we are separated, and then we are sanctified.

The priests, who are such by birth, are ordained by God out of His initiation. A priest must be a Nazarite, a person absolutely for God. This is according to God's ordination. One's becoming a priest is a matter of God's initiation; it does not depend on what the person does but on what God does concerning him. The Nazarite, who becomes such by a vow, is separated to God by himself out of his initiation. This means that a person is not a Nazarite by birth but can make himself a Nazarite by making a special vow. Thus, the priests are ordained by God out of His initiation, but the Nazarites become such by a vow out of their own initiation. Today we are in the Lord's recovery out of God's initiation and also out of our initiation. Both are needed.

The accomplishment of God's purpose requires man's cooperation to complement God's ordination. This is illustrated by the case of Samuel. Samuel was a Nazarite who complemented the deficient Eli, a priest ordained by God....Samuel, out of his own initiation, came in to fill up the gap caused by Eli's deficiencies and thereby to complement the deficient Eli.

[In Numbers 6:3 and 4] we see that a Nazarite had to abstain from wine and anything related to its source. This signifies abstaining from the earthly enjoyment and pleasure (cf. Psa. 104:15; Eccl. 10:19). To abstain from all kinds of wine is to abstain from all kinds of earthly enjoyment and pleasure.

We should be careful of anything earthly that makes us happy. Earthly pleasure leads to lustful conduct and to a lustful intention. Earthly enjoyment and pleasure would defile a Nazarite. A Nazarite had to abstain from vinegar made from wine, from the juice of grapes, and from grapes fresh or dried....Vinegar is classified with wine because the source is the same. Wine, vinegar, and grape juice are all prohibited. From this we see that the one who is absolute for God is altogether separated from anything of earthly pleasures. This shows the absoluteness of the Nazarite. (Life-study of Numbers, pp. 56-58)

Further Reading: Life-study of Numbers, msg. 8

晨兴喂养

林前十一 3、6 “我且愿意你们知道，基督是各人的头，男人是女人的头，…女人若以剪发或剃发为羞愧，就该把自己蒙起来。”

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。”

〔民数记六章五节说，〕“在他许愿分别出来的一切日子，不可用剃刀剃头。他要成为圣别，直到他将自己分别出来归耶和華的日子满了；他要任由发络长长。”不可剃头，表征不可弃绝主的主权（参林前十一 3、6）。

我们要作拿细耳人，必须留意两件事。第一，必须与属地的享乐断开关系。第二，必须绝对在权柄之下，绝对在主权之下。…剃头表征弃绝主的主权。按属灵说，我们剃头，意思就是弃绝主在我们身上的权柄。拿细耳人要任由发络长长；那就是说，他要一直服从主的主权，在此就有能力（士十六 17）（民数记生命读经，六四页）。

信息选读

今天是不法的日子。我们若是废除警察，关闭法院，社会将满了强盗和杀人犯。我们无法忍受在这种难耐的局面里生活。美国有绝佳的宪法，并且基于这宪法有很强法律，还有许多法院监督这些法律得以执行。每一个上法院的人，都必须服从美国政府的法律，否则整个社会就被破坏了。

Morning Nourishment

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman...6 ...But if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered.

Col. 2:19 And not 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.

[Numbers 6:5 says], “All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.” Not shaving the head signifies not rejecting the headship of the Lord (cf. 1 Cor. 11:3, 6).

To be a Nazarite we must take care of two things. First, we must have nothing to do with earthly pleasure. Second, we must be absolutely under authority, absolutely under the headship. The shaving of one’s head signifies the rejecting of the headship of the Lord. Spiritually speaking, for us to shave our head means that we cast off the Lord’s authority over us. The Nazarite was to let his hair grow long (freely); that is, he was to remain in subjection to the Lord’s headship, wherein is the power (Judg. 16:17). (Life-study of Numbers, p. 58)

Today’s Reading

Today is a day of lawlessness. If we were to do away with the police and close the courts, society would be full of robbers and murderers. We could not bear to live in such an intolerable situation. The United States of America has an excellent constitution, and based upon this constitution there are strong laws and many courts to see that these laws are carried out. Everyone who appears in a court of law must submit to the laws of the United States government. Otherwise, the entire society would be destroyed.

堕落的族类是背叛的族类。背叛的性情仍在我们里面。因此，处在没有代表权柄的情况中，那是很危险的。这就是神建立人类政府的原因（创九5～6）。整个政府就是代表权柄，代表神的权柄。保罗提到这事，说，“在上有权柄的，人人都当服从，因为没有权柄不是从神来的，凡掌权的都是神所设立的。所以抗拒掌权的，就是抗拒神的设立。”（罗十三1～2上）教师、雇主和警官都是代表权柄；地上处处都有代表权柄。

我们要把代表权柄这事应用到召会中。召会中有代表权柄么？召会中若没有代表权柄，为什么有长老？最近有人说，新约中没有代表权柄。这样的说法若是真实的，那新约为什么告诉我们，在众召会中有长老？当然，基督是头，权柄是那灵；但我们在召会中仍需要长老。没有长老，召会就会处于无政府状态。

我们的家庭生活中也有代表权柄。父母对儿女是代表权柄（弗六1），丈夫对妻子是代表权柄（五23）。保罗甚至说，妻子该敬畏丈夫（三3）。妻子敬畏丈夫，意思就是妻子以丈夫为代表权柄。甚至在小小的家庭里也有代表权柄，那么在召会中就更该有代表权柄了！

拿细耳人的两个特征或两个标记是：第一，不接触任何属地的享乐；第二，总是保守自己在某种权柄之下。这些是严肃的事。我们若是愿意绝对为着神，就必须禁绝属地的享乐，并且不可剃头，就是说，必须尊重权柄，并且在各方面留在主的主权之下（民数记生命读经，六四至六六页）。

参读：民数记生命读经，第八篇。

The fallen race is a rebellious race. The rebellious nature is still within us. Thus, it would be dangerous to be in a situation in which there is no deputy authority. This was the reason God established human government (Gen. 9:5-6). The entire government is a deputy authority representing God's authority. Speaking of this, Paul says, "Let every person be subject to the authorities over him, for there is no authority except from God, and those which exist are ordained by God. So then he who resists the authority opposes God's ordination" (Rom. 13:1-2a). Teachers, employers, and police officers are deputy authorities. Everywhere on earth there is deputy authority.

Let us apply this matter of deputy authority to the church. Is there deputy authority in the church? If there is no deputy authority in the church, why are there elders? Recently, some have said that there is no deputy authority in the New Testament. If such a claim is true, why does the New Testament tell us that there are elders in the churches? Surely, Christ is the Head, and the authority is the Spirit, but we still need elders in the church. Without elders, the church would be in anarchy.

There is also deputy authority in our family life. The parents are the deputy authority to the children (Eph. 6:1), and the husbands are the deputy authority to the wives (5:23). Paul even says that a wife should fear her husband (v. 33). For a wife to fear her husband means that she takes him as the deputy authority. Even in a small family there is deputy authority. Then how much more should there be deputy authority in the church!

Two particular characteristics, or two signs, of a Nazarite are, first, that he does not touch any worldly pleasure and, second, that he always keeps himself under some authority. These are solemn matters. As those who would be absolute for God, we must abstain from earthly pleasure. Furthermore, we must not shave our head; that is, we must respect authority and remain under the headship of our Lord in every way. (Life-study of Numbers, pp. 58-59)

Further Reading: Life-study of Numbers, msg. 8

晨兴喂养

民六 6～7 “在他将自己分别出来归耶和華的一切日子，不可挨近死人。他的父母、兄弟、或姊妹死了的时候，他不可因他们使自己不洁净，因为那分别出来归神的凭据在他头上。”

拿细耳人不可触着任何死的东西，免得受玷污。在神眼中最可恨的是死，拿细耳人不可被死玷污。…拿细耳人不该因…至亲的死受玷污，而该一直分别为圣归神（民六 6～8）。甚至他父母的死也不该玷污他。这表征我们不该因来自天然情感的死受玷污，而该在圣别中保守自己洁净。拿细耳人必须一直完全圣别，从一切事物中分别归神，并且该一直联于神（民数记生命读经，六七至六八页）。

信息选读

拿细耳人必须禁绝属地的享乐，不因来自天然情感的死受玷污。享乐是享受的事，天然的情感是爱的事。

拿细耳人分别出来的头，若因身旁有人忽然死了，以致受了玷污，就要在第七日（分别出来的最后一日—徒二—27）剃头而得洁净（民六 9～12）。这指明我们若因某种意料之外的死受了玷污，就当将自己重新分别给主，而得洁净。

按人说来，若身旁有人忽然死了，这不是拿细耳人的错。然而，这样忽然的死仍会玷污拿细耳人，拿细耳人对这种玷污仍有责任。今天我们生活在人间，按属灵说，我们无法预知何时有人会在身旁死

Morning Nourishment

Num. 6:6-7 All the days that he separates himself to Jehovah he shall not come near a dead person. He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.

A Nazarite must not touch anything dead so that he might not be defiled. The most hateful thing in the eyes of God is death, and a Nazarite must not be defiled by it. A Nazarite should not be defiled by the death of...the relatives closest to him but should remain in his separation to be holy to God (Num. 6:6-8). Even the death of his father and mother should not defile him. This signifies that we should not be defiled from the deadness that comes through natural affection, but should keep ourselves clean in our sanctification. A Nazarite must remain fully sanctified, separated to God from all things, and should continually cleave to God. (Life-study of Numbers, pp. 61-62)

Today's Reading

A Nazarite had to abstain from earthly pleasure and not be defiled by the deadness that comes through natural affection. Pleasure is a matter of enjoyment, and natural affection is a matter of love.

If the head of a Nazarite's separation was defiled by the sudden death of one beside him, he was to be cleansed on the seventh day (the last day of his separation—Acts 21:27) by shaving his head (Num. 6:9-12). This indicates that if we are defiled by some unexpected deadness, we should be cleansed by reseparating ourselves to the Lord.

Humanly speaking, it would not be the fault of a Nazarite if one beside him died suddenly. Nevertheless, such a sudden death would defile the Nazarite, and the Nazarite was held responsible for this defilement. Today we are living among others, and we cannot predict when, spiritually speaking, someone will die beside

去。我们若因意料之外的死受了玷污，就需要有新的开始。我们需要将自己重新分别给主，而得洁净。

我们并不领悟死是多么污秽且玷污人。…在召会生活中，罪可能进来玷污召会，破坏圣徒，但我们更常受到死的玷污。死是隐藏的东西，常常就在我们身旁，但我们对死没有知觉，或者我们不觉得死，于是受到死的玷污。

我们如何知道自己受了死的玷污？我们是因着有死的知觉或感觉而知道这事。罪带来定罪，这影响我们的良心。然而，死不是定罪的事…。死却是使我们死沉，使我们发死的事。

我们若是在各面都活在那灵里，当我们来聚会，一旦聚会中有死亡，我们会立刻觉得。我们不仅晓得聚会低沉、迟缓，也晓得聚会中有隐藏的死亡。在这样的时候，我们需要多多祷告，对抗那种死沉的情况：“主，用你的血遮盖我，抵挡一切的死沉，抵挡任何属灵的死亡。”我们必须与死争战。…我们必须是满了生命的人，生命“对抗死亡”。这是在于我们运用灵祷告有多少，不是一般的祷告，乃是与仇敌争战的祷告。

罪属于撒但（约八44），而撒但是死的源头（来二14）。善恶知识树有恶；但有分于这树的结果不是恶，乃是死。我们吃生命树，结果就是生命。在召会生活中，我们必须不断与死亡争战。比如，倘若在祷告聚会中，死亡使我们难以祷告，我们就需要与死亡及其影响争战。

拿细耳人…非常警觉，对于和死亡的争战充满了感觉。在每个召会里，都需要对死亡有感觉，有知觉，这样我们就能与死亡争战（民数记生命读经，六八至六九、七一页）。

参读：民数记生命读经，第九至十篇。

us. If we are defiled by unexpected deadness, we need to have a new start. We need to be cleansed by reseparating ourselves to the Lord.

We do not realize how dirty and defiling death is...In the church life, sin may come in to defile the church and damage the saints, but more often we are defiled by death. Death is something hidden. Often death is right beside us, yet we have no consciousness of it or feeling concerning it and become defiled by it.

How can we know that we have been defiled by death? We know this by having a sense, or feeling, of deadness. Sin brings in condemnation, which affects our conscience. However, death is not a matter of condemnation...Rather, death is a matter that deadens us and makes us dead.

If we are living in the Spirit in every way, when we come to a meeting, we may immediately have the sense that deadness is there. We may realize not only that the meeting is low and slow but that in the meeting there is deadness hidden beneath the surface. At such a time we need to pray very much to counter that deadening situation: “Lord, cover me with Your blood against any deadening, against any spiritual deadness.” We must fight against deadness. We must be those who are full of life, which is “anti-death.” This depends on how much we exercise our spirit to pray, not in a general way but with a prayer that fights against the enemy.

Sin is of Satan (John 8:44), who is also the source of death (Heb. 2:14). With the tree of the knowledge of good and evil, there is evil; however, the result of partaking of this tree is not evil—it is death. When we eat of the tree of life, the result is life. In the church life we must constantly fight against death. For example, if in the prayer meeting death makes it difficult for us to pray, we need to fight against death and its influence.

The Nazarites...are very vigilant, full of feeling for the war against death. In every church there is the need of the sense, the consciousness, of death so that we may fight against it. (Life-study of Numbers, pp. 62-65)

Further Reading: Life-study of Numbers, msgs. 9-10

晨兴喂养

撒上一 11 “〔哈拿〕许愿说，万军之耶和华啊，你若…赐你的婢女一个男孩，我必将他终身献与耶和华，不用剃刀剃他的头。”

二 35 “我要为自己立一个忠信的祭司…”

三 20 “…所有的以色列人都知道，撒母耳被确立为耶和华的申言者。”

七 15 “撒母耳一生的日子作以色列的士师。”

就人一面说，撒母耳是出身于他那敬拜神的父母，特别是出于他那寻求神的母亲及其祷告（参撒上一 5 注 1）。在堕落之以色列的混乱中，以利加拿和哈拿留在神为着祂永远定旨所命定的生命线上（见创二 9 注 3 二段）。这条生命线是要产生基督，给神的子民享受（见得四 18 注 1），使神能在地上的得着祂的国，就是召会，作基督的身体（太十六 18～19，罗十四 17，弗一 22 下～23），也就是三一神的生机体。因着神在哈拿里面的运行，哈拿若不祷告要有一个儿子，就没有平安。哈拿的祷告乃是回应并说出神的心愿，是人与神行动的合作，为要完成神永远的经纶。神能推动哈拿这在生命线上与祂是一的人。只要神能得着这样一个人，祂在地上就有路（圣经恢复本，撒上一 10 注 1）。

信息选读

哈拿的祷告指明，神的行动和祂对哈拿祷告的答应（撒上一 19～20），乃是要产生一个绝对为着成

Morning Nourishment

1 Sam. 1:11 And she made a vow and said, O Jehovah of hosts, if You...give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

2:35 And I will raise up for Myself a faithful priest...

3:20 And all Israel...knew that Samuel had been established as a prophet of Jehovah.

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

On the human side, Samuel's origin was his God-worshipping parents, especially his God-seeking mother with her prayer (cf. 1 Samuel 1:5, footnote 1). In the midst of the chaos of degraded Israel, Elkanah and Hannah remained in the line of life ordained by God for His eternal purpose (see footnote 3, par. 2, on Gen. 2:9). The line of life is a line that brings forth Christ for the enjoyment of God's people (see footnote 1 on Ruth 4:18), that on earth God may have His kingdom, which is the church as the Body of Christ (Matt. 16:18-19; Rom. 14:17; Eph. 1:22b-23), the very organism of the Triune God. Because of God's moving in her, Hannah could not have peace until she prayed for a son. Hannah's prayer was an echo, a speaking out, of the heart's desire of God. It was a human cooperation with the divine move for the carrying out of God's eternal economy. God could motivate Hannah as a person who was one with Him in the line of life. As long as God can gain such a person, He has a way on earth. (1 Sam. 1:10, footnote 1)

Today's Reading

Hannah's prayer indicates that God's move with His answer to Hannah's prayer (1 Sam. 1:19-20) was to produce a Nazarite who was absolute for the fulfilling

全神愿望的拿细耳人。拿细耳人是完全奉献给神，接受神作头，以神为丈夫，且对属世享乐没有兴趣的人（民六 1～5 与注）。撒母耳甚至在出生之前，就被他母亲奉献作这样的人（圣经恢复本，撒上一 11 注 1）。

撒上一章二至六节的图画显示一班回转归向神的百姓，以及一个在地上与神是一的人——撒母耳。撒母耳开始尽职，作为在地上代理的神，代表天上的神在地上治理祂的百姓。

撒母耳生来是利未人，由极大的背叛者可拉的一个后裔所生（代上六 33～38，参民十六 1～33）。他以五种身分供职：（一）是拿细耳人，绝对奉献给神，使神得以完成祂的经纶，是自愿者，顶替了任何正式、形式的事奉神者（撒上一 11、28 上）；（二）是祭司，忠信的代表神行动，甚至为着神在地上的行政，设立并建立君王（二 35）；（三）是神所立的申言者（三 20），辅助他作为祭司所设立的君王，说神的话，以顶替老旧祭司职分教导神的话语；（四）是由神所立的士师（七 15～17），施行神的行政，以顶替老旧祭司职分审断百姓；（五）是祷告的人，为神的选民以色列人祷告（三～14，八 6，十五 11 下，参十二 23），使他们蒙保守在神的道路上，与神是一，不落在外邦偶像的网罗里，却享受神作以便以谢（七 12），使神对祂选民旨意中的愿望得以成全。神向耶利米承认，撒母耳像摩西一样，是站在神面前为祂百姓代求的人（耶十五 1）。摩西是祭司（出二九），申言者（申十八 15、18），也是士师（出十八 13、16）；他一直为神的百姓祷告（例如，出三二 11～13、31～32）。在这些事上，撒母耳也是如此。在旧约里，只有摩西和撒母耳够资格完全有分于祭司职分、申言者职分和士师职分（撒上一 3 注 1）。

参读：撒母耳记生命读经，第五篇。

of God's desire. A Nazarite is one who is consecrated to God absolutely, one who takes God as the Head, considering God his Husband, and one who has no interest in the enjoyment of worldly pleasures (Num. 6:1-5 and footnotes). Even before he was born, Samuel was consecrated by his mother to be such a person. (1 Sam. 1:11, footnote 1)

The picture in 1 Samuel 7:2-6 shows a people returning to God, and a man, Samuel, who was one with God on earth. As the acting God on earth, the representative of the very God in heaven to rule over His people on earth, Samuel began to minister.

Samuel, who was by nature a Levite born of one of the descendants of the great rebel Korah (1 Chron. 6:33-38; cf. Num. 16:1-33), ministered in five statuses: (1) as a Nazarite consecrated to God absolutely for God's fulfillment of His economy, a volunteer to replace any official and formal serving ones of God (1 Sam. 1:11, 28a); (2) as a priest faithful to act on behalf of God, even to appoint and establish kings for the divine government on earth (2:35); (3) as a prophet established by God (3:20) to assist the kings appointed by him as a priest, to speak the word of God to replace the teaching of the word of God by the old priesthood; (4) as a judge (7:15-17) established by God to carry out God's governmental administration, to replace the judging of the people by the old priesthood; and (5) as a man of prayer who prayed for God's elect, the children of Israel (vv. 3-14; 8:6; 15:11b; cf. 12:23), that they would be kept in the way of God, would be one with God, would not be ensnared by the idols of the nations, and would enjoy God as Ebenezer (7:12) that God's desire in His will regarding His elect might be fulfilled. God admitted to Jeremiah that Samuel, like Moses, was a man standing before Him for His people (Jer. 15:1). Moses was a priest (Exo. 29), a prophet (Deut. 18:15, 18), and a judge (Exo. 18:13, 16), and he always prayed for God's people (e.g., Exo. 32:11-13, 31-32). In these matters Samuel was the same. In the Old Testament only Moses and Samuel were qualified to participate fully in the priesthood, the prophethood, and the judgeship. (1 Sam. 7:3, footnote 1)

Further Reading: Life-study of 1 & 2 Samuel, msg. 5

晨兴喂养

撒上十三 14 “…现在你的国必不得继续存立。耶和华已经为自己寻着一个合乎祂心的人，耶和华已经立他作百姓的领袖，因为你没有遵守耶和华所吩咐你的。”

耶十五 1 “耶和华对我说，虽有摩西和撒母耳站在我面前代求，我也不转向这百姓。你将他们从我眼前打发走，叫他们去吧。”

撒母耳…知道在神的心中有一个愿望，要得着国度。神要借着大卫，而不是借着撒母耳，带进国度。…你若是撒母耳，你会容让任何人与你同等或在你之上么？撒母耳是纯洁单一的。他照着他母亲所许的愿，是个拿细耳人；他完全不为自己寻求什么。他从不为自己得利，他的心只为着神和神的选民，此外别无所顾。神爱以色列人，神的心复制在撒母耳里面（撒母耳记生命读经，五四至五五页）。

信息选读

因着神的心复制在撒母耳里面，撒母耳就不顾自己的利益或得着。…因着当时的情形，撒母耳立自己的儿子作士师，但与扫罗相反，他无意为他们建立国度。撒母耳的儿子不行他的道路，贪图不义之财，收受贿赂，冤枉公理（撒上八 1～3）。当百姓要求撒母耳立王时，撒母耳被冒犯了，不是因着他儿子的缘故，而是因着百姓想要顶替神（4～7）。…撒母耳…所关心的，不是自己的儿女，乃是神的百姓。在这样的光景中，神就很容易把国度带进来。

Morning Nourishment

1 Sam. 13:14 ...Your kingdom will not continue. Jehovah has sought a man according to His heart for Himself, and Jehovah has appointed him ruler over His people; for you have not kept that which Jehovah commanded you.

Jer. 15:1 And Jehovah said to me, Even if Moses and Samuel were to stand before Me, My soul would not turn toward this people. Send them out of My sight and let them go.

Samuel knew that within God's heart there was a desire for a kingdom. God wanted the kingdom to be brought in not through Samuel but through David. If you had been Samuel, would you have given any ground for someone to match you or be above you? Samuel was pure and single. He was a Nazarite according to his mother's vow and was altogether not self-seeking. He never sought to gain anything for himself. He had no heart for anything besides God and God's elect. God loved Israel, and His heart was duplicated in Samuel. (Life-study of 1 & 2 Samuel, p. 44)

Today's Reading

Because God's heart was duplicated in Samuel, Samuel did not care for his own interest or gain....Due to the situation at the time, Samuel appointed his sons to be judges, but, contrary to Saul, he had no intention to build up a kingdom for them. His sons did not follow in his ways but went after unjust gain, took bribes, and perverted justice (1 Sam. 8:1-3). When the people asked Samuel to appoint a king, he was not offended by anything related to his sons; on the contrary, he was offended by their desire to replace God (vv. 4-7)....Samuel's concern was not for his children but for God's people. In such a situation it was easy for God to bring in the kingdom.

撒母耳若是个为自己寻求什么的人，他就绝不会与神合作。…神对他说，“明日大约这时候，我必使一个人从便雅悯地到你这里来，你要膏他作我民以色列的领袖。”（九16上）当扫罗和他的仆人到撒母耳那里去的时候，撒母耳就完全照着神的指示去行。

现在我们能看见，为什么撒母耳在神的手中如此有用。他不为自己寻求什么，也从不为自己得利。反之，他是个拿细耳人，不用剃刀剃他的头，也不喝任何酒；他完完全全是为着神。神要他去那里，要他作什么事，他都乐意去行。他是一个照着神，合乎神心的人。因此，他能为神所用，以完成祂的经纶。…许多人有高尚的品格，但他们只是为着他们自己、他们的事业和他们的天下；他们不是为着神的国。撒母耳不只品格高，他的高乃在于他拿细耳人的愿。

我们很值得将撒母耳和另一个拿细耳人—参孙—作比较。参孙也是因着母亲的愿而成为拿细耳人，但他与撒母耳大不相同。圣经说到参孙和其他士师时，常说到神的灵冲击他们（士十四6、19）；但说到撒母耳时没有这样的话。拿细耳人不需要冲击的能力；反之，拿细耳人需要有一颗心，作神心的返照。…虽然撒母耳在他那特别的环境中，并不容易为神站住，但他顾到神的权益，并且转移了时代。照着旧约，撒母耳在为着神和神权益的事上，是与摩西并列的（耶十五1）。

神用撒母耳首先膏扫罗，然后膏大卫。…扫罗只有自己的王国。当神的宝座在耶路撒冷建立时，神的国才在大卫之下被带进来（撒母耳记生命读经，五五至五八页）。

耶和华的灵临到参孙（士十三25，十四6、19）；毫无疑问，他有神真正的能力。然而，他和许多士师都放纵情欲，无法控制（路得记生命读经，四八至四九页）。

参读：撒母耳记生命读经，第七篇；士师记生命读经，第八篇；路得记生命读经，第八篇。

Samuel would never have cooperated with God if he had been a self-seeking person....God said to him, "At about this time tomorrow I will send to you a man from the land of Benjamin, and you shall anoint him ruler over My people Israel" (9:16). When Saul and his servant came to Samuel, Samuel did exactly as God had instructed.

Now we can see why Samuel was so useful in the hand of God. He had no self-seeking nor any thought of self-gain. Instead, as a Nazarite, who allowed no razor to come upon his head and who did not drink any wine, he was absolutely for God. He was happy to go wherever God wanted him to go and to do whatever God wanted him to do. He was a man according to God, a man according to God's heart. Therefore, he was a man whom God could use to carry out His economy. Many people have a high character, but they are just for themselves, their enterprise, and their kingdom. They are not for God's kingdom. Samuel was not only high in character; he was high in the Nazarite vow.

It is worthwhile to compare Samuel with another Nazarite—Samson. Samson also was a Nazarite by his mother's vow, but he was very different from Samuel. When the Bible speaks of Samson and the other judges, it often says that the Spirit of God rushed upon them (Judg. 14:6, 19). But there is no such word about Samuel. A Nazarite does not need rushing power; rather, a Nazarite needs a heart that is a reflection of God's heart. Although it was not easy for Samuel to stand for God in his particular environment, he cared for God's interest and he turned the age. According to the Old Testament, Samuel is ranked with Moses in being for God and for God's interest (Jer. 15:1).

God used Samuel to anoint first Saul and then David....Saul only had a monarchy. The kingdom of God came first under David, when God's throne was established in Jerusalem. (Life-study of 1 & 2 Samuel, pp. 44-47)

Jehovah's Spirit came upon Samson (Judg. 13:25; 14:6, 19); there is no doubt that he had the real power of God. Nevertheless, he and so many of the judges had no control over their indulgence in lust. (Life-study of Ruth, p. 38)

Further Reading: Life-study of 1 & 2 Samuel, msg. 7; Life-study of Judges, msg. 8; Life-study of Ruth, msg. 8

第五周诗歌

WEEK 5 — HYMN

补 439

神的大爱将我围困

(英431)

降 E 大调

4/4

3 - 2 3 | 1 - - 1 | 2 3 4 5 | 3 - - - | 5 - 4 5 |
 一 神 啊, 你 的 大 爱 将 我 围 困, 有 如 强
 3 - 2 - | 1 1 1 1 | 7 - - - | 3 - 2 7 | 1 - 5 - | 6 i
 潮 澎 湃 迫 我 而 来; 不 再 自 缚, 全 人 欢
 7 · 4 | 6 - 5 - | 6 - 4 3 | 3 5 4 6 | 1 - 2 - | 1 - - - ||
 然 投 顺, 好 让 你 爱 流 过, 毫 无 阻 碍。

二 困迫之爱,大能有谁能挡? 爱潮汹涌,我岂能再顽固?
 我神,你的恩慈有谁能抗? 我今投诚,不再依然如故。

三 天上之爱攻破我的天然, 修直心思、意念所有途径,
 漫溢我情,纯净所有意愿, 使你纯洁生命流通不停。

四 如此,我神在我居衷掌权, 恩典带爱缓缓涌自心怀;
 恩爱江河从今流到永远, 能爱,是因满享我神大爱。

Thy mighty love, O God, constraineth me

Consecration — Constrained by the Lord's Love

431

The musical score is written in a four-staff system. The key signature has one flat (Bb) and the time signature is 4/4. The melody is in the soprano line, and the accompaniment is in the bass line. The lyrics are written below the notes. The score includes a first ending and a second ending. The lyrics are: 1. Thy mighty love, O God, constraineth me, As some strong tide it presseth on its way, Seek - ing a chan - nel in my self - bound soul, Yearn - ing to sweep all bar - ri - ers a - - way.

2. Shall I not yield to that constraining power?
 Shall I not say, O tide of love, flow in?

My God, Thy gentleness hath conquered me,
 Life cannot be as it hath hither been.

3. Break through my nature, mighty, heavenly love,
 Clear every avenue of thought and brain,
 Flood my affections, purify my will,
 Let nothing but Thine own pure life remain.

4. Thus wholly mastered and possessed by God,
 Forth from my life, spontaneous and free,
 Shall flow a stream of tenderness and grace,
 Loving, because God loved, eternally.

第六周

民数记中所启示的神圣三一

JL 诗歌: 447, 448

读经: 民一 1, 六 13~16, 七 1, 11~17, 九 15~18, 21, 二十 6~8

纲要

周一

壹 三一神主要的是指神自己这神圣的人位; 神圣的三一主要的是指神是三一的, 这是神格主要的属性——太二八 19, 启一 4~5。

贰 整体说来, 圣经是由神圣的三一构成的——创一 26, 出三 14~15, 民六 24~26, 赛六 8, 太二八 19, 林后十三 14, 弗三 14~17, 启一 4~5。

叁 我们花时间和精力, 带着祷告的灵, 操练我们的全人, 对圣言中所启示的神圣三一作一次透彻、详尽的研读, 是非常值得的——太二八 19, 启一 4~5。

肆 圣经包含许多明确的教训, 然而, 圣经没有任何直接论及神圣三一的教训或道理:

Week Six

The Divine Trinity as Revealed in Numbers

JL Hymns: 608, 609

Scripture Reading: Num. 1:1; 6:13-16; 7:1, 11-17; 9:15-18, 21; 20:6-8

Outline

Day 1

- I. The Triune God refers mainly to God Himself, the divine person; the Divine Trinity refers mainly to God's being triune, which is the primary attribute of the Godhead——Matt. 28:19; Rev. 1:4-5.
- II. As a whole, the Bible is constructed with the Divine Trinity——Gen. 1:26; Exo. 3:14-15; Num. 6:24-26; Isa. 6:8; Matt. 28:19; 2 Cor. 13:14; Eph. 3:14-17; Rev. 1:4-5.
- III. It is altogether worthwhile for us to spend our time and energy, with a spirit of prayer, to exercise our entire being to conduct a thorough and exhaustive study of the Divine Trinity as revealed in the holy Word——Matt. 28:19; Rev. 1:4-5.
- IV. Although the Bible contains many explicit teachings, the Scriptures do not contain any direct teaching or doctrine concerning the Divine Trinity:

- 一 反之，圣经从始至终，只在许多神圣、属灵事实的描述中指明神圣的三一——弗三 14～17，四 3～6。
- 二 圣经没有关于神圣三一的道理，这强烈地指明，神圣的三一是为使神将祂自己作到我们里面，使我们可以有分于、经历并享受祂；这在马太二十八章十九节和林后十三章十四节完全得着证明。

周二

- 三 在圣经中，每一次直接或间接提及、指明或暗示神圣的三一，都是为使我们分于三一神——约十四 19～20、23，弗四 3～6，启一 4～5。
- 四 每当我们研读圣经中任何一处说到神圣的三一，我们不该满足于找到道理的教训，而该领悟这一处乃是为我们认识如何有分于、享受并经历三一神——弗一 3～7、13～14。

伍 按照整本圣经的启示，神圣的三一乃是为我们分于神的分赐——林后十三 14：

- 一 将神圣的分赐归之于神圣的三一，比归之于三一神更为正确。
- 二 神的愿望和祂强烈的心意，乃是要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切——罗八 2、10～11。
- 三 没有神圣的三一，神就无法完成祂神圣的分赐——弗三 14～17。
- 四 新约启示，神圣三一的三者都在我们里面——弗四 6，约十四 20、23，罗八 10～11，林后十三 5，西一 27，腓二 13。

- A. Instead, the Divine Trinity is only indicated throughout the Scriptures in many narrations of divine and spiritual facts——Eph. 3:14-17; 4:3-6.
- B. The fact that the Bible contains no doctrines concerning the Divine Trinity indicates strongly that the Divine Trinity is for God to work Himself into us so that we may partake of, experience, and enjoy Him; this is fully proved by Matthew 28:19 and 2 Corinthians 13:14.

Day 2

- C. Every direct or indirect mention, indication, or implication of the Divine Trinity in the Bible is for our participation in the Triune God——John 14:19-20, 23; Eph. 4:3-6; Rev. 1:4-5.
- D. Whenever we study a portion of the Word regarding the Divine Trinity, we should not be content to look for doctrinal teaching but should realize that this portion is for us to know how to participate in, enjoy, and experience the Triune God——Eph. 1:3-7, 13-14.

V. According to the entire revelation of the Bible, the Divine Trinity is for God's dispensing——2 Cor. 13:14:

- A. It is more accurate to refer to the dispensing of the Divine Trinity rather than to that of the Triune God.
- B. God's desire with His strong intention is to dispense Himself into His chosen people as their life, their life supply, and their everything——Rom. 8:2, 10-11.
- C. Without the Divine Trinity God would have no way to carry out His divine dispensing——Eph. 3:14-17.
- D. The New Testament reveals that all three of the Divine Trinity are in us——Eph. 4:6; John 14:20, 23; Rom. 8:10-11; 2 Cor. 13:5; Col. 1:27; Phil. 2:13.

陆 神圣的三一是我们基督徒生活的模型—太二八 19, 帖前五 23:

一 由于我们里面的争战, 我们需要学习与神圣的三一合作—林后十三 14:

- 1 在神圣三一的三者之间, 是和谐一致的。
- 2 父乐于高举子, 子愿意服从父, 灵为子作见证—太三 17, 十七 5, 十二 28, 腓二 5 ~ 11, 约十六 13 ~ 15。

二 我们这人的三部分, 需要与内住的神圣三一合作—十四 16 ~ 20、23。

三 至终, 我们的全人—灵、魂、体—要荣耀神圣的三一; 我们与内住的神圣三一合作, 会带进祂的得荣、祂的彰显和祂的显明—帖前五 23, 帖后—10、12。

四 基督徒的生活乃是我们与神圣三一调和的生活—林后十三 14, 弗三 14 ~ 17, 四 4 ~ 6:

- 1 在我们的基督徒生活里, 神用四种凭借使我们与神圣的三一调和: 神圣的生命(约三 15)、十字架(西—20)、那灵(罗八 11)与话(耶十五 16, 约六 63)。
- 2 我们必须一直在神圣的生命里, 借着十字架, 并借着话, 与那灵有交通—林后十三 14, 罗八 11, 西三 16。

柒 表面看来, 民数记这卷书是记载神子民的数点, 以及他们在旷野的行程; 事实上, 这记载是以神圣的三一作结构—民—1, 六 13 ~ 16, 七 1、11 ~ 17, 九 15 ~ 18、21, 二十 6 ~ 8:

VI. The Divine Trinity is the model of our Christian life—Matt. 28:19; 1 Thes. 5:23:

A. Because of the warfare within us, we need to learn to cooperate with the Divine Trinity—2 Cor. 13:14:

1. Among the three of the Divine Trinity there is harmony.
2. The Father is pleased to exalt the Son, the Son is willing to subject Himself to the Father, and the Spirit testifies concerning the Son—Matt. 3:17; 17:5; 12:28; Phil. 2:5-11; John 16:13-15.

B. With our tripartite being we need to cooperate with the indwelling Divine Trinity—14:16-20, 23.

C. Eventually, our entire being—spirit, soul, and body—will glorify the Divine Trinity; our cooperation with the indwelling Divine Trinity will result in His glorification, His expression, and His manifestation—1 Thes. 5:23; 2 Thes. 1:10, 12.

D. The Christian life is a life of our being mingled with the Divine Trinity—2 Cor. 13:14; Eph. 3:14-17; 4:4-6:

1. In our Christian life, God uses four instruments to mingle us with the Divine Trinity: the divine life (John 3:15), the cross (Col. 1:20), the Spirit (Rom. 8:11), and the Word (Jer. 15:16; John 6:63).
2. We should always have fellowship with the Spirit in the divine life through the cross and through the Word—2 Cor. 13:14; Rom. 8:11; Col. 3:16.

VII. Apparently, the book of Numbers is a record of the numbering of God's people and their journey in the wilderness; actually, such a record is structured with the Divine Trinity—Num. 1:1; 6:13-16; 7:1, 11-17; 9:15-18, 21; 20:6-8:

一 没有神圣的三一，民数记的记载是空洞的；民数记的记载，其内在的实际乃是神圣的三一。

周四

二 在民数记一章我们看见三一神成为肉体：

1 我们若要在民数记一章看见三一神成为肉体，就需要来看帐幕同约柜的事：

a 在帐幕里有约柜，在约柜里有律法；律法称为“见证”——十七 4、10。

b 律法是神的见证，因为律法见证神，给我们看见神。

c 虽然事实上神是中心，但我们所有的不仅仅是在祂自己里面的神，而是在皂荚木包金所作成之约柜里面的神；这约柜是木与金这两个元素的一个实体，预表那在人性里带着神性的基督。

2 在帐幕同约柜这幅图画里，我们看见三一神成为肉体来作人，生活在人中间。

3 帐幕里竖板的数目——四十八——是很有意义的：

a 四十八这数字是由六乘八组成的，表征在复活（八）里的人（六）。

b 四十八也是由十二乘四组成的，表征在受造之物（四）里的三一神（包含于三乘四所组成的十二这数字）。

c 这幅图画表明三一神成为肉体来作人，生活在人中间；这里我们看见三一神、人以及三一神居住在人中间。

4 从帐幕同约柜这幅图画，我们看见神不再仅仅在诸天之上；神也在地上，在一个是神具体化身的人——耶稣基督——里——西二 9。

A. Without the Divine Trinity, the record in Numbers would be empty; the intrinsic reality of the record in Numbers is the Divine Trinity.

Day 4

B. In chapter 1 of Numbers we see the incarnation of the Triune God:

1. In order to see the incarnation of the Triune God in Numbers 1, we need to consider the matter of the tabernacle with the Ark:

a. Within the tabernacle was the Ark, and within the Ark was the law, which was called “the Testimony”——17:4, 10.

b. The law is a testimony of God because it testifies, shows us, God.

c. Although God is actually the center, we do not have God merely in Himself but God in an Ark made of acacia wood overlaid with gold; the Ark, being one entity of two elements, wood and gold, typifies Christ in His humanity with His divinity.

2. In the picture of the tabernacle with the Ark, we see the Triune God incarnated to be a man living among men.

3. The number of the boards in the tabernacle——forty-eight——is significant:

a. Forty-eight is composed of six multiplied by eight, which signifies man (six) in resurrection (eight).

b. Forty-eight is also composed of twelve multiplied by four, which signifies the Triune God (contained in the number twelve, composed of three multiplied by four) in His creature (four).

c. In this picture we see the Triune God, we see man, and we see the Triune God dwelling among men.

4. From this picture of the tabernacle with the Ark, we see that God is no longer only in the heavens; He is also on earth, in a man who is His embodiment——Jesus Christ——Col. 2:9.

5 三一神成为肉体，具体化身成为人，已经得着扩展、扩增并扩大；基督在祂的扩展和扩大里成了帐幕，神的居所—约一 1、14：

a 当神只在基督里时，没有人能进入祂里面；若没有基督的扩展，没有人能进入神里面。

b 如今基督已经扩展成为帐幕，祂不仅是神的居所，也是我们能进入神里面的地方。

c 今天我们能进入神里面，以基督为我们的生命，使祂成为我们生活的意义—十一 25，十四 6，约壹五 11 ~ 12。

d 祂既是我们的生命（西三 4），成为我们生活的意义，祂就是我们的见证；我们在每一方面活祂，彰显祂，表明祂，祂自然而然就成为我们的中心。

6 基督，三一神的具体化身，已经扩大成为神所居住并我们所进入的居所—约一 14。

7 神得着一个居所，我们也得着一个地方，在此我们能进入神里面，与神相会，并与神调和—十四 20，十五 4 ~ 5，林前六 17。

周五

三 神圣的三一启示于拿细耳人的分别—民六 13 ~ 16:

1 神圣的三一与拿细耳人被分别出来有关，由祭物—燔祭、赎罪祭、平安祭和素祭—所指明—11 ~ 12、14 ~ 17 节。

2 拿细耳人要被领到会幕门口—13 节：

a 会幕指基督作神的居所，以及神子民聚集的地方。

5. The Triune God incarnated to be embodied as a man has been expanded, increased, and enlarged; in His expansion and enlargement, Christ became the tabernacle, God's dwelling place—John 1:1, 14:

a. When God was in Christ only, no one could enter into Him; without Christ's expansion no one could enter into God.

b. Now, in His expansion into a tabernacle, Christ is not only God's dwelling place but also the place where we can enter into God.

c. Today we can enter into God, taking Christ as our life that He may be the meaning of our life—11:25; 14:6; 1 John 5:11-12.

d. As He is our life (Col. 3:4) to be the meaning of our life, He is our testimony; we live Him, express Him, and show Him in every aspect, and spontaneously He becomes our center.

6. Christ, the embodiment of the Triune God, has been enlarged into a habitation in which God dwells and into which we enter—John 1:14.

7. God has a dwelling place, and we have a place where we can enter into God, meet with God, and be mingled with God—14:20; 15:4-5; 1 Cor. 6:17.

Day 5

C. The Divine Trinity is revealed in the separation of the Nazarite—Num. 6:13-16:

1. The fact that the Divine Trinity was involved with the separation of the Nazarite is indicated by the offerings—the burnt offering, the sin offering, the peace offering, and the meal offering—vv. 11-12, 14-17.

2. The Nazarite was brought to the entrance of the Tent of Meeting—v. 13:

a. The Tent of Meeting refers to Christ as the dwelling place of God and the meeting place of His people.

- b 作为会幕的基督是我们享受神圣三一的立场和范围。
- 3 “耶和华”这个神圣称谓指明神与人的关系，也指明三一——出三 14。
- 4 拿细耳人被分别出来，好叫他在预表里有分于神圣三一的神圣分赐。

周六

- 四 神圣的三一启示于帐幕和祭物的功用——民七 1、11 ~ 17:
- 1 帐幕和坛，开始发挥功用，完全牵连着神圣的三一。
 - 2 帐幕和坛发挥功用，开始于民数记七章为坛行奉献之礼所献的供物。
 - 3 这奉献之礼是为着帐幕连同其一切的物件，并为着坛连同其一切的器具，使其借着神圣三一的分赐发挥功用（1），好叫神的赎民可以享受神圣三一的丰富。
- 五 神圣的三一启示于遮盖帐幕的云和火——九 15 ~ 18、21:
- 1 云彩和火遮盖帐幕，指明神圣的三一是为着神子民的停留或前行，使他们能随时且一路享受神圣三一的丰富。
 - 2 他们或停留或前行，神总是作为神圣的三一与他们同在。
- 六 神圣的三一启示于被击打的磐石——二十 6 ~ 8:

- b. As the Tent of Meeting, Christ is the ground and the sphere for our enjoyment of the Divine Trinity.
3. The divine title Jehovah denotes God's relationship with man, and it denotes the Trinity—Exo. 3:14.
4. The separation of the Nazarite was so that he might participate in the divine dispensing of the Divine Trinity in type.

Day 6

- D. The Divine Trinity is revealed in the function of the tabernacle and the offerings—Num. 7:1, 11-17:
1. The beginning of the function of the tabernacle and the altar involved the Divine Trinity.
 2. The function of the tabernacle and the offerings began in Numbers 7 with the offerings for the dedication of the altar.
 3. This dedication was for the tabernacle with all its furnishings and the altar with all its utensils to be put into function through the dispensing of the Divine Trinity (v. 1) so that God's redeemed people could enjoy the riches of the Divine Trinity.
- E. The Divine Trinity is revealed in the cloud and the fire covering the tabernacle—9:15-18, 21:
1. The cloud and the fire covering the tabernacle indicates that the Divine Trinity is for God's people to stay or to journey so that they may enjoy the riches of the Divine Trinity all the time and all the way.
 2. When they remained and when they journeyed, God's presence was with them as the Divine Trinity.
- F. The Divine Trinity is revealed in the smitten rock—20:6-8:

- 1 磐石预表钉十字架的基督，随着神的子民（林前十4），水预表生命的灵（约七38～39，启二二1～2）。
- 2 民数记二十章里被击打的磐石给我们看见，神圣的三一在神子民的行程里随行，解他们的干渴，使他们享受神圣生命的丰富—约壹五 11～12。

1. The rock typifies the crucified Christ following God's people (1 Cor. 10:4), and the water typifies the Spirit of life (John 7:38-39; Rev. 22:1-2).
2. The smitten rock in Numbers 20 shows that the Divine Trinity follows God's people on their journey to quench their thirst so that they may enjoy the riches of the divine life—1 John 5:11-12.

晨兴喂养

启一 4 ~ 5 “约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了。”

神圣的三一是我们的神最高的神圣属性。已过在关于神身位的神学研究里，发明了“三一的”这辞。“三一的”是形容词，正如“圣别的”是形容词一样。三一神有一种属性，就是三一。…圣别是神的属性，三一也是神的属性。在林后十三章十四节，恩、爱与交通是三一神的属性，但神最高的属性乃是神圣的三一。说祂将祂自己分赐到我们里面，是一般的说法。专一地说，我们必须晓得，祂是分赐祂的三一，因为祂的三一是最且包罗万有的属性，包括祂的爱、祂的恩、祂的交通、祂的圣别和祂的一切。…如果神不是三一的一父、子、灵，祂就无法将祂自己分赐到我们里面（长老训练第三册，八七页）。

信息选读

这次交通会帮助你们明了，如何使用、领会并应用圣经中，特别在新约里，论到神圣三一的许多经文。因为整体说来，圣经是由神圣的三一构成的。这是一个很大的主题。我相信在要来的年日里，我们若是对祂忠信，关于这件事会有更多的光（长老训练第三册，八九页）。

Morning Nourishment

Rev. 1:4-5 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

The Divine Trinity is the top divine attribute of our God. In the theological study of the past concerning God's person, the word triune was invented. Triune is an adjective just as holy is an adjective. The Triune God bears an attribute, which is trinity...Holiness is an attribute of God, and trinity is also an attribute of God. In 2 Corinthians 13:14 grace, love, and fellowship are attributes of the Triune God, but the top attribute of our God is the trinity. To say that He is dispensing Himself into us is a general speaking. Specifically speaking, we must realize that He is dispensing His trinity because His trinity is the top and all-inclusive attribute including His love, His grace, His fellowship, His holiness, and His everything. If God were not triune—the Father, the Son, and the Spirit—He could not have a way to dispense Himself into us. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 304)

Today's Reading

This fellowship may help you to realize how to use, understand, and apply many verses in the Bible, especially in the New Testament, concerning the Divine Trinity because as a whole the Bible is constructed with the Divine Trinity. This is a great subject. I believe that if we are faithful to Him in the coming years, more light will come concerning this matter. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 305)

我们要以准确、简洁的方式来看，关于神圣的三一，圣经到底说了什么。为着这次研读，我们需要全人专注，操练我们的心思和我们的灵。这样透彻、详尽研究的结论，应该成为我们衡量所有其他教训的标准，包括教父、大公会议和信经的教训。

主的恢复是真理的恢复。主使用路德马丁恢复了关于因信称义的真理。神圣三一的重要真理已经争论了十九个世纪；我们花时间和精力，带着祷告的灵，对圣言中所启示的神圣三一，作一次透彻、详尽的研读，是非常值得的。我们在辩证的灵里，刻意用“圣言中所启示的”这辞，含示我们只在意圣经所说的，并且我们知道圣经所说的可能不同于传统的教训。然而，我们的灵不是为着争执，而是为着供应真理，给圣徒预防注射，好对抗错误的教训。

圣经包含许多明确的教训，就如使徒保罗在罗马三至五章论到称义的教训。然而，圣经没有任何直接论及神圣三一的教训或道理。反之，圣经从始至终，只在许多神圣、属灵事实的描述中指明三一。例如创世记一章一节…就指明三一。尽管这一节没有任何关于三一的教训或道理，但我们看见，神创造的描述确定地指明神是三一的。

已过十九个世纪以来，许多伟大的学者主要是将三一想成一种教训，要使我们认识神的身位，就是祂的神格。然而，圣经没有关于三一的道理，这事实强烈指明，三一的存在不是为着教训，而是为使神将祂自己作到我们里面，使我们可以有分于、经历并享受祂。这在马太二十八章十九节和林后十三章十四节完全得着证明；这些是圣经中关于三一的最佳经文（圣言中所启示的神圣三一，二至四页）。

参读：长老训练第三册，第七至八章。

In a precise and brief way we will see what the Bible actually says about the Trinity. For this kind of study we need to concentrate our entire being, exercising both our mind and our spirit. The conclusion of such a thorough and exhaustive study should be the standard by which we measure all other teachings, including those of the church fathers, councils, and creeds.

The Lord's recovery is a recovery of the truth. With Martin Luther the Lord recovered the truth concerning justification by faith. The crucial truth of the Divine Trinity has been debated for nineteen centuries. It is altogether worthwhile for us to spend our time and energy with a spirit of prayer to conduct a thorough and exhaustive study of the Divine Trinity as revealed in the holy Word. We intentionally use the phrase as revealed in the holy Word in a polemical spirit to imply that we care only for what the Bible says, and we recognize that what the Bible says may be different from traditional teachings. Nevertheless, our spirit is not to fight but to minister the truth to inoculate the saints against wrong teachings.

The Bible contains many explicit teachings, such as the apostle Paul's teaching concerning justification in Romans 3 through 5. However, the Scriptures do not contain any direct teaching or doctrine concerning the Divine Trinity. Instead, the Trinity is only indicated throughout the Scriptures in many narrations of the divine and spiritual facts. For instance, Genesis 1:1...indicates the Trinity. Although this verse does not contain any teaching or doctrine of the Trinity, we will see that the narration of God's creation definitely indicates that God is triune.

Through the past nineteen centuries many great scholars have primarily considered the Trinity as a teaching for us to know about God's person, His Godhead. However, the fact that the Bible contains no doctrines concerning the Trinity indicates strongly that the Trinity does not exist for teaching but for God to work Himself into us so that we may partake of, experience, and enjoy Him. This is fully proven by Matthew 28:19 and 2 Corinthians 13:14, which are the best verses concerning the Trinity in the Bible. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 207-209)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 7-8

晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

尽管这里没有论及三一的教训或道理，却有一个属灵的事实：传福音的人应该将相信的人浸入三一神—父、子、圣灵—的名里（太二八 19）。我们受浸是浸入三一神里，使我们可以有分于并享受祂。文生（M. R. Vincent）在“新约字研”（**Word Studies in the New Testament**）里说，“浸入神圣三一的名里，含示与祂属灵、奥秘的联合。”这显示三一不是为着教训（圣言中所启示的神圣三一，四至五页）。

信息选读

林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这节提到三一—子耶稣基督、父神和圣灵，但没有教导我们关于三一的道理。反之，以这样的方式提到三一神，指明我们需要享受三一神作爱、恩和交通。作源头的爱，与父神对应；作彰显和流道的恩，与子神对应；恩和爱要传输到我们里面，是借着灵神的临及，交通。这就是享受三一神作爱、恩和交通。这指明三一神是为着我们的享受。

在圣经中，每一次直接或间接提及、指明或暗示三一，都不是为着教导，而是为使我们有分于三一神。…这事需要深刻地印在我们里面。每当我们研

Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Although there is no teaching or doctrine concerning the Trinity here, there is a spiritual fact that those who preach the gospel should baptize the believing ones into the name of the Triune God—the Father, the Son, and the Holy Spirit [Matt. 28:19]. We are baptized into the Triune God so that we may participate in and enjoy Him. In *Word Studies in the New Testament* M. R. Vincent says, “Baptizing into the name of the Holy Trinity implies a spiritual and mystical union with him.” This shows that the Trinity is not for teaching. (CWVL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” p. 209)

Today's Reading

Second Corinthians 13:14...speaks of the Trinity—Jesus Christ the Son, God the Father, and the Holy Spirit—but it does not teach us a doctrine concerning the Trinity. Instead, the way the Triune God is mentioned indicates that we need to enjoy the Triune God as love, grace, and fellowship. Love as the source corresponds to God the Father. Grace as the expression and the course corresponds to God the Son. Grace and love are transmitted into us through the reaching, the fellowship, of God the Spirit. This is the enjoyment of the Triune God as love, grace, and fellowship. This indicates that the Triune God is for our enjoyment.

Every direct or indirect mention, indication, or implication of the Trinity in the Bible is not for teaching but for our participation in the Triune God....This needs to be deeply impressed into us. Whenever we study a verse in the Bible

读圣经中任何一处说到神圣的三一，我们不该满足于找到道理的教训，而该领悟这一处乃是为我们认识如何有分于、享受并经历三一神（圣言中所启示的神圣三一，五页）。

照着圣经六十六卷书完整的启示，神格的三一乃是着神的分赐。神的愿望和祂强烈的心意，乃是要将祂自己分赐到祂所拣选的人里面，作他们的生命，作他们生命的供应，并作他们的一切。要作这事或完成这分赐，祂必须是三一。没有祂的三一，就无法完成祂神圣的分赐。因此，祂的三一绝对是为着神圣的分赐。头一处清楚指出神圣三一的经文，是创世记一章二十六节。神在要创造人的时候，该有过一次神格会议（如行传二章二十三节所启示的一见该处注解）。在那次会议中，祂们这样谈论：“我们要按着我们的形像，照着我们的样式造人。”这听起来很象会议中的谈话。在创造诸天和地的时候，没有这样的会议，这样的谈话，说到“我们”。“我们”就是神圣的三一—父、子、灵。头一次提起神圣的三一，就是说到神圣的分赐。神按着祂自己的形像，照着祂自己的样式造人，为着将来祂把自己分赐到人里面去的工作（长老训练第三册，八五页）。

子是父的化身，仍然在我们的身外。祂需要成为那灵，好使祂能住在信徒里面。现今我们既有那灵作子的实化，住在我们里面，我们也就有父的化身，以及父作我们的标的。事实上，父作我们的标的是在我们里面，因为这标的是化身在子里，子且实化为那灵，住在我们里面。我们若有那灵就有子，我们若有子就有父。因此神圣三一的三者都在我们里面（在神圣三一里并同神圣三一活着，四三至四四页）。

参读：圣言中所启示的神圣三一，第一章。

concerning the Trinity, we should not be content to look for doctrinal teaching but must realize that this verse is for us to know how to participate in, enjoy, and experience the Triune God. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 209-210)

According to the entire revelation of the sixty-six books of the Bible, the Trinity of the Godhead is for God's dispensing. God's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To do this, or to carry out this dispensing, He needs to be triune. Without His Trinity He has no way to carry out His divine dispensing. Therefore, His Trinity is absolutely for the divine dispensing. The first verse that clearly bears the denotation of the Divine Trinity is Genesis 1:26. When God was going to create man, there must have been a council in the Godhead (as the one revealed in Acts 2:23—see footnote 1, Recovery Version). In that conference They conversed in this way: "Let Us make man in Our image, according to Our likeness." This sounds very much like a talk in a council. In the creation of the heavens and the earth there was not such a council, such a talk, that referred to "Us." The "Us" is the Divine Trinity—the Father, the Son, and the Spirit. The first mentioning of the Divine Trinity refers to the divine dispensing. God made man in His own image and according to His own likeness for the coming work of dispensing Himself into man. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 302-303)

The Son as the Father's embodiment was still outside of us. He needed to become the Spirit so that He could abide in the believers. Now that we have the Spirit as the realization of the Son abiding in us, we also have the Father's embodiment and the Father as our object. Actually, the Father as our object is within us, because the object is embodied in the Son and the Son is realized as the Spirit who indwells us. If we have the Spirit, we have the Son, and if we have the Son, we have the Father. Thus, the three of the Divine Trinity are in us. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 303)

Further Reading: CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," ch. 1

晨兴喂养

帖前五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

约十四 23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

因为人是三部分的一有体、魂、灵，他可视为“人的三一”。与神圣的三一不同的是，在“人的三一”里面总有争战。圣经说，肉体，我们的身体，纵任贪欲，抵抗我们与神圣之灵调和的灵（加五 17）。我们的肉体也和我们的心思交战（罗七 23）。肉体与那渴望作正事、合乎逻辑的魂交战。魂渴望行善，但肉体不允许。每当我们的魂渴望行善时，我们邪恶肉体里的罪就起来，与我们的魂交战（18～21）。我们里面还有主耶稣，祂住在我们灵里（提后四 22）。这给我们造成进一步的麻烦，因为祂对肉体说“不”，多半的时候，祂也对魂说“不”。…由于我们里面的争战，我们必须学习与神圣的三一合作（一九九〇年秋全时间训练信息合辑，四九页）。

信息选读

神圣的三一是我们基督徒生活的模型。在神圣的三一之间，没有争战。父乐于高举子，子非常愿意顺从父，灵也愿意为子作见证。我们“人的三一”不是这样。因此，我们需要救主。这位救主就是已进入我们灵里的神圣三一。我们得救以后，我们“人的三一”需要跟从内住的神圣三一。…至终，我们

Morning Nourishment

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Because man is a tripartite being—having a body, a soul, and a spirit—he may be considered as a “human trinity.” Unlike the Divine Trinity, within the “human trinity” there is always fighting. The Bible says that the flesh, our body, lusts or fights against our spirit, which is mingled with the divine Spirit (Gal. 5:17). Our flesh also fights with our mind (Rom. 7:23). The flesh fights against the logical soul, which desires to do the right thing...Whenever our soul desires to do good, the sin in our evil flesh rises up to fight against our soul (vv. 18-21). We also have the Lord Jesus within us, dwelling in our spirit (2 Tim. 4:22). This causes us further trouble because He says no to the flesh, and most of the time He says no to the soul. Due to the warfare within us, we must learn to cooperate with the Divine Trinity. (CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” p. 478)

Today's Reading

The Divine Trinity is the model of our Christian life. Among the Divine Trinity there is no warfare. The Father is happy to exalt the Son, the Son is very willing to subject Himself to the Father, and the Spirit is willing to testify concerning the Son. Our “human trinity” is not like this. Therefore, we need a Savior. This Savior is the Divine Trinity, who has come into our spirit. After we are saved, our “human trinity” needs to follow the indwelling Divine Trinity...Eventually, our entire

的全人一灵、魂、体—要荣耀神圣的三一。这样与内住的神圣三一合作，会带进祂的得荣、祂的彰显和祂的显明。

即使我们用我们的魂选择并定意，我们还是不能单独用我们的魂行动。子作事的时候，祂不是照着祂的意思，乃是照着父的意思作事。同样，我们的魂应当不照着自己的意思，乃照着灵的意思行事。这是我们得救以后的生活。我们得救以后，神圣的三一加到我们三部分的人里。我们不是与神圣的三一交换生命，乃是已经且正在与祂调和。…基督徒的生活是“人的三一”—体、魂、灵—与神圣的三一调和在一起。这两个“三一”调和在一起成为一。

在我们的基督徒生活里，神用四种凭借使我们与神圣的三一调和：神圣的生命、十字架、那灵与话。这些是主的神圣供备。我们借着主神圣的生命、借着祂的灵、借着基督的十字架并借着话，与祂调和。因此，我们必须一直在神圣的生命里，借着十字架，并借着话，与那灵有交通。为这缘故，我们必须每天使自己与圣言联合，接受十字架的对付，并与那灵成为一，使我们能有分于神圣的生命（一九九〇年秋全时间训练信息合辑，四九至五一页）。

表面看来，民数记这卷书是记载神子民的数点，以及他们在旷野的行程。事实上，这记载是以神圣的三一作结构。…民数记的记载，其内在的实际乃是神圣的三一，启示于拿细耳人的分别，耶和華对祂子民的三重祝福，帐幕和坛的功用，神在祂子民行程中持续与他们同在，以及那在他们跟从神的路上随着他们、解他们干渴的磐石。这启示出三一是何等紧要。神圣三一是我们跟从主的路、服事祂的路以及得着生命供应的路（圣言中所启示的神圣三一，九二页）。

参读：一九九〇年秋全时间训练信息合辑，第六篇。

being—spirit, soul, and body—will glorify the Divine Trinity. This cooperation with the indwelling Trinity will result in His glorification, His expression, and His manifestation.

Even though we make choices and decisions with our soul, we still cannot act with our soul alone. When the Son did things, He did not do them according to His own will but according to the Father's will. In the same way, our soul should do things not according to its own will but according to the spirit's will. This is our life after we are saved. After we were saved, the Divine Trinity was added to our tripartite being. Instead of exchanging lives with the Divine Trinity, we have been and are being mingled together with Him....The Christian life is the "human trinity"—the body, the soul, and the spirit—mingled together with the Divine Trinity. These two "trinities" are mingled together as one.

In our Christian life, God uses four instruments to mingle us with the Divine Trinity: the divine life, the cross, the Spirit, and the Word. These are the Lord's divine provisions....Therefore, we must always have fellowship with the Spirit in the divine life through the cross and through the Word. For this reason we must join ourselves to the holy Word every day, accept the dealing of the cross, and be one with the Spirit so that we may participate in the divine life. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 478-480)

Apparently, the book of Numbers is a record of the numbering of God's people and their journey in the wilderness. Actually, such a record is structured with the Divine Trinity...The intrinsic reality of the record in Numbers is the Divine Trinity, as revealed in the separation of the Nazarite, Jehovah's threefold blessing to His people, the function of the tabernacle and the altar, God's continual presence with His people in their journey, and the thirst-quenching rock that followed them as they followed God. This reveals how crucial the Trinity is. The Divine Trinity is our way to follow the Lord, our way to serve Him, and our way to be supplied with life. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 274-275)

Further Reading: CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 6

晨兴喂养

约一 1 “太初有话，话与神同在，话就是神。”

14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

民数记一章所描绘的图画给我们看见全本新约，从三一神成为肉体来作人，生活并居住在人中间，直到神成肉体的完成，就是新耶路撒冷。

要从民数记一章看见三一神成为肉体很困难，因为我们没有这样的观念。我们若要在这一章看见三一神成为肉体，就需要来看帐幕同约柜的事。在帐幕里有约柜，在约柜里有律法。律法称为“见证”（十七 4、10）。律法是神的见证，因为律法见证神，给我们看见神。因此，事实上神乃是中心。然而，这里不仅仅是在祂自己里面的神，而是在皂荚木包金所作成之约柜里面的神。这约柜是木与金这两个元素的一个实体，预表那在人性里带着神性的基督（民数记生命读经，九页）。

信息选读

在民数记一章没有话成肉体一辞，但是有这幅图画在这里。在帐幕同约柜这幅图画里，我们看见三一神成为肉体来作人，生活在人中间。帐幕是用四十八块竖板建造的。首先，四十八这个数字是由六乘八组成的，表征在复活（八）里的人（六）。其次，四十八是由十二乘四组成的，表征在受造之物（四）里的三一神（包含于三乘四所组成的十二这个数字）。因此，这幅图画表明三一神成为肉体来作人，生活

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

The picture portrayed in Numbers chapter 1 shows us the entire New Testament, from the incarnation of the Triune God to be a man, living and dwelling among men, to the consummation of the incarnation, the New Jerusalem.

To see the incarnation of the Triune God in Numbers 1 is difficult, because we do not have such a concept. If we would see the incarnation of the Triune God in this chapter, we need to consider the matter of the tabernacle with the Ark. Within the tabernacle was the Ark, and within the Ark was the law. The law is called “the Testimony” (17:4, 10). The law is a testimony of God because it testifies, shows us, God. Thus, it is actually God who is the center. However, here we do not have God merely in Himself but God in an Ark made of acacia wood overlaid with gold. This Ark, being one entity of two elements, wood and gold, typifies Christ in His humanity with His divinity. (Life-study of Numbers, p. 9)

Today's Reading

The word incarnation is not in Numbers chapter 1, but the picture is here. In this picture of the tabernacle with the Ark, we see the Triune God incarnated to be a man living among men. The tabernacle was built with forty-eight boards. First, the number forty-eight is composed of six multiplied by eight, which signifies man (six) in resurrection (eight). Second, forty-eight is composed of twelve multiplied by four, which signifies the Triune God (contained in the number twelve, composed of three multiplied by four) in His creature (four). Therefore, this picture shows the Triune God incarnated to be a man living among men. Here

在人中间。这里我们看见三一神，看见人，也看见三一神居住在人中间。

民数记一章提供我们新约从成为肉体到新耶路撒冷的一幅图画。事实上，这是召会历史的摘要，开始于成为肉体，完成于新耶路撒冷。在预表上，从民数记至玛拉基书以色列人的历史，包括非常美好、令人鼓舞的事，以及非常可怜、令人沮丧的事，这些都是描绘召会的历史。

在民数记的图画里，神在中心；这就是说，神在约柜里，在基督里。神不再仅仅在诸天之上；神也在地上，在一个是神具体化身的人里。这位是神具体化身的人就是耶稣基督（西二9）。这样一个人由两种元素，金的元素和木的元素所构成。祂是“金木人”，是神人。

如今这位奇妙者，就是三一神成为肉体，具体化身成为人，已经得着扩展、扩增并扩大。基督在祂的扩展和扩大里成了帐幕，神的居所。作为一个帐幕，祂是人可以进入的。

当神只在基督里时，没有人能进入祂里面。若没有基督的扩展，没有人能进入神里面。但如今基督已经扩展成为帐幕，祂不仅是神的居所，也是我们能进入神里面的地方。今天我们能进入神里面，以基督为我们的生命，使祂成为我们生活的意义。祂既是我们的生命，成为我们生活的意义，祂就是我们的见证。我们在每一方面并每一方向活祂，彰显祂，表明祂。然后祂自然而然就成为我们的中心。因此，今天基督是我们生活的意义、我们的见证和我们的中心。

基督，神的具体化身，已经扩大成为神所居住并我们所进入的居所。在基督这扩大的身体里，神得着了一个居所，我们也得着了一个地方，在此我们能进入神里面，与神相会，甚至与神调和（民数记生命读经，九至一二页）。

参读：民数记生命读经，第二、十四篇。

we see the Triune God, we see man, and we see the Triune God dwelling among men.

Numbers 1 affords us a picture of the New Testament from the incarnation to the New Jerusalem. This is actually a summary of the history of the church, which began with the incarnation and will consummate with the New Jerusalem. In type, the history of Israel from Numbers through Malachi, which includes things that are both very good and encouraging and very poor and discouraging, portrays the history of the church.

In the picture in Numbers, God is in the center; that is, God is in the Ark, in Christ. God is no longer just in the heavens; He is also on the earth, in a man who is His embodiment. This man who is the embodiment of God is Jesus Christ (Col. 2:9). Such a man is constituted with two elements, a golden element and a wooden element. He is a “gold-wood” man, a God-man.

Now this wonderful One, the Triune God incarnated to be embodied as a man, has been expanded, increased, and enlarged. In His expansion and enlargement, Christ has become the tabernacle, God’s dwelling place. As such a tabernacle, He is enterable.

When God was in Christ only, no one could enter into Him. Without Christ’s expansion, no one could enter into God. But now, in His expansion into a tabernacle, Christ is not only God’s dwelling place but also the place where we can enter into God. Today we can enter into God, taking Christ as our life that He may be the meaning of our life. As He is our life to be the meaning of life to us, He is our testimony. We live Him, express Him, and show Him in every aspect and in every direction. Then He spontaneously becomes our center. Therefore, Christ today is our meaning of life, our testimony, and our center.

Christ, the embodiment of God, has been enlarged into a habitation in which God dwells and into which we enter. In this enlarged Body of Christ, God has a dwelling place, and we have a place where we can enter into God, meet with God, and even be mingled with God. (Life-study of Numbers, pp. 9-11)

Further Reading: Life-study of Numbers, msgs. 2, 14

晨兴喂养

民六 13 “拿细耳人满了分别出来的日子，条例乃是这样：人要领他到会幕门口。”

17 “也要把那只公绵羊连同那筐无酵饼，献给耶和华作平安祭，又要将同献的素祭和奠祭献上。”

在旧约，神命定亚伦的子孙作祭司。因此照着神的拣选，有些人生在祭司职分里。然而，对那些渴慕事奉神的人，门并未关闭，因为神也设立了拿细耳人的原则。那些没有生在祭司职分里的人，他们若有心事奉神，可以自愿成为拿细耳人。撒母耳是个拿细耳人。他生来不是祭司，却借着成为拿细耳人，至终得以担任祭司而事奉（撒上一～三）。亚伦家的祭司是神所拣选的，但拿细耳人是自己自愿的。今天这两个原则仍存于召会生活中。一面说来，我们蒙神所拣选（弗一 4）；另一面，我们需要自愿成为拿细耳人，好作祭司事奉神。我们知道我们蒙神所拣选，但在实际的事奉里，我们不太觉得自己蒙了拣选。反而当我们在召会生活中事奉，我们多半感觉需要自愿。主耶稣是真正的拿细耳人。身为祂的跟从者，我们需要自愿事奉神。罗马十二章一至二节说到自愿献上自己，并从世界中分别出来归给神（圣言中所启示的神圣三一，八二页）。

信息选读

作拿细耳人的意思就是自愿，…〔我们需要看见〕神圣的三一完全牵连在拿细耳人的分别中。拿细耳

Morning Nourishment

Num. 6:13 Now this is the law of the Nazarite when the days of his separation are fulfilled: He shall be brought to the entrance of the Tent of Meeting.

17 And he shall offer the ram for a sacrifice of peace offerings to Jehovah, with the basket of unleavened bread. The priest shall also offer its meal offering and its drink offering.

In the Old Testament God ordained that the descendants of Aaron would be the priests. Thus, some were born into the priesthood according to God's selection. However, the door was not closed for others who desired to serve God, for God also established the principle of the Nazarite. If those who were not born into the priesthood had a heart to serve God, they could volunteer as Nazarites. Samuel was a Nazarite. He was not born a priest, but by becoming a Nazarite, he eventually acted and served as a priest (1 Sam. 1—3). The Aaronic priests were chosen by God, but the Nazarites volunteered themselves. These two principles still exist in the church life today. On the one hand, we are chosen by God (Eph. 1:4); on the other hand, we need to volunteer as Nazarites in order to serve as priests. Although we know that we are chosen by God, in our actual service we do not have much consciousness of being chosen. Instead, when we serve in the church life, we are mainly conscious of the need to volunteer. The Lord Jesus was the real Nazarite. As His followers, we need to volunteer to serve God. Romans 12:1-2 speaks about voluntarily offering ourselves and being separated from the world unto God. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 267-268)

Today's Reading

To be a Nazarite means to volunteer oneself, yet only recently did I see that the Trinity is altogether involved with the separation of the Nazarite. In the

人被分别出来，需要几种祭物—燔祭、赎罪祭、平安祭，以及不同种类抹油和调油的素祭饼。在分别拿细耳人的事上，这四种祭物都是基本的。

（在民数记六章十三节，）会幕指基督是神的居所，以及神子民聚集的地方。我们在出埃及记和利未记各处都看见，每一个享受神圣三一的事例，都是在会幕里。我们绝不该离开作为会幕的基督，因为祂是我们享受神圣三一的立场和范围。

旧约通常用“奉给耶和华”这个说法（参 14），而很少用“奉给神”这个说法。在旧约里，“耶和华”这个神圣称谓有两个主要特征：它指明神与人的关系，也指明三一。…在出埃及三章六节，耶和华说，“我是…亚伯拉罕的神，以撒的神，雅各的神。”耶和华称自己为三代人的神，三重的神，含示神圣的三一。因此，在民数记六章拿细耳人的分别里，耶和华就是三一神。

在利未记一至七章祭司的承接圣职里，有燔祭、赎罪祭、平安祭和素祭，却没有奠祭；但在拿细耳人的分别里，包含了奠祭。这指明我们如果仅仅根据神的拣选事奉神，我们可以使神满足；但我们必须自愿事奉神，才能使神喜悦。

拿细耳人被分别出来，好叫他在预表里有分于神圣三一的神圣分赐。甚至在拿细耳人开始事奉之前，将自己从世界分别出来归神时，他就有分于神圣三一的丰富。按照罗马十二章一节的嘱咐，我们需要自愿将自己奉献给神；在民数记六章拿细耳人的分别这个预表里，显示神圣三一完全牵连在我们的奉献里（圣言中所启示的神圣三一，八二至八三、八六页）。

参读：民数记生命读经，第四十九至五十篇。

separation of the Nazarite there was the need of several offerings—the burnt offering, the sin offering, the peace offering, and the meal offering of different kinds of cakes anointed and mingled with oil. These four kinds of offerings were basic to the separation of the Nazarite.

[In Numbers 6:13] the Tent of Meeting refers to Christ as the dwelling place of God and the meeting place of His people. Every instance of enjoying the Trinity that we have seen throughout Exodus and Leviticus is at the Tent of Meeting. We must never leave Christ as the Tent of Meeting, because He is the ground and sphere for our enjoyment of the Divine Trinity.

The Old Testament almost always uses the expression offering to Jehovah [v. 14]; very rarely does it use the expression offering to God. The divine title Jehovah bears two primary characteristics in the Old Testament. It denotes God's relationship with man, and it denotes the Trinity. We have seen that in Exodus 3:6 Jehovah said, "I am...the God of Abraham, the God of Isaac, and the God of Jacob." Jehovah identified Himself as the God of three generations, a threefold God, implying the Divine Trinity. Thus, in the separation of the Nazarite in Numbers 6, Jehovah is the Triune God.

With the consecration of the priests in Leviticus 1—7 there was the burnt offering, the sin offering, the peace offering, and the meal offering but no drink offering, but with the separation of the Nazarite the drink offering was included. This indicates that if we serve God based only on His selection, we may satisfy God, but we must volunteer to serve God to give Him pleasure.

The separation of the Nazarite was so that he might participate in the divine dispensing of the Divine Trinity in type. Even before a Nazarite began serving, he participated in the riches of the Trinity when he separated himself from the world unto God. According to the charge in Romans 12:1, we need to voluntarily consecrate ourselves to God, and the types in the separation of the Nazarite in Numbers 6 show that the Divine Trinity is fully involved in our consecration. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 268, 270)

Further Reading: Life-study of Numbers, msgs. 49-50

晨兴喂养

民九 15 ~ 17 “…有云彩遮盖帐幕，就是见证的会幕；…常是这样；白昼云彩遮盖帐幕，夜间形状如火。云彩几时从帐幕收上去，以色列人就几时起行；云彩在哪里停住，以色列人就在哪里安营。”

〔出埃及记、利未记、民数记〕这三卷书是一个记载。这记载的头一部分是出埃及记，强调帐幕；第二部分是利未记，强调祭司职分；第三部分是民数记，强调帐幕和坛的功用，以及祭司的事奉。帐幕和坛是在出埃及记最后一章设立的，却在民数记七章为坛行奉献之礼而献上供物时才开始发挥功用。这奉献之礼是为着帐幕连同其一切的物件，并为着坛连同其一切的器具，使其借着神圣三一的分赐发挥功用，好叫神的赎民可以随时享受神圣三一的丰富，直到世世代代。帐幕和坛开始发挥功用，完全牵连着神圣三一（圣言中所启示的神圣三一，八九页）。

信息选读

云彩预表白昼的那灵，火预表夜间的那灵。帐幕预表基督是神在祂子民中间的住处。耶和華就是三一神。…云彩和火遮盖帐幕，指明神圣的三一是为着神子民的停留或前行，使他们能随时且一路享受神圣三一的丰富。他们或停留或前行，神总是作为神圣的三一与他们同在。有时“神”对我们是客观的，但“三一”对我们总是主观的。换句话说，当我们经历神，祂就是三一。三一不是为着神格的道理知识，乃是为着神子民对神的经历和享受。

Morning Nourishment

Num. 9:15-17 ...The cloud covered the tabernacle, the Tent of the Testimony;...so it was always; the cloud covered it by day, and the appearance of fire by night. And whenever the cloud was taken up from over the tent, then after that the children of Israel set out; and in the place where the cloud settled, there the children of Israel encamped.

Three books [Exodus, Leviticus, and Numbers] are one record. The first part of this record, Exodus, stresses the tabernacle; the second part, Leviticus, stresses the priesthood; and the third part, Numbers, stresses the function of the tabernacle and the altar and the service of the priesthood. The tabernacle and the altar were set up in the last chapter of Exodus, but their function began in Numbers 7 with the offerings for the dedication of the altar. This dedication was for the tabernacle with all its furnishings and the altar with all its utensils to be put into function through the dispensing of the Divine Trinity so that God's redeemed people could enjoy the riches of the Divine Trinity all the time through all their generations. The beginning of the function of the tabernacle and the altar altogether involved the Divine Trinity. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 272-273)

Today's Reading

The cloud typifies the Spirit in the day, and the fire typifies the Spirit in the night. The tabernacle typifies Christ as God's dwelling among His people. Jehovah is the Triune God. The cloud and the fire covering the tabernacle indicate that the Divine Trinity is for God's people to stay or to journey so that they may enjoy the riches of the Divine Trinity all the time and all the way. When they remained and when they journeyed, God's presence was with them as the Trinity. God is sometimes objective to us, but the Trinity is always subjective. In other words, when we experience God, He is the Trinity. The Trinity is not for doctrinal knowledge of the Godhead but for the experience and enjoyment of God by His people.

民数记二十章六至八节说，“耶和华的荣光向他们显现。耶和华对摩西说，你拿着杖，…在他们眼前吩咐磐石发出水来；这样，你就为他们使水从磐石中流出来…”在这些经节里，荣光是神的彰显，耶和华就是三一神。磐石预表钉十字架的基督，随着神的子民（林前十4下）。…今天基督乃是那灵，随着我们到各处。水预表生命的灵（4，约七38~39）。在出埃及十七章，这水开始从被击打的磐石流出，并且在民数记二十章继续涌流。按照保罗在林前十章四节的话，以色列子民四十年在旷野一路的行程中，磐石必定随着他们，流出水来解他们的干渴。那灵作为活水，流自基督这被击打的磐石，乃是三一神的流出；这流的结果乃是全本圣经的总结。启示录二十二章一至二节里，从神宝座流出之生命水的河，连同沿着河岸生长的生命树，乃是三一神的流出。这是一件大事。民数记二十章里被击打的磐石给我们看见，神圣的三一在神子民的行程里随行，解他们的干渴，使他们享受神圣生命的丰富。

我们在民数记里看到的五个事例—拿细耳人的分别，耶和华对祂子民的三重祝福，帐幕和祭物的功用，遮盖帐幕的云和火，被击打的磐石—都有三一神牵连其内。我们需要神圣的三一，使我们能奉献作拿细耳人。神圣的三一是赐给我们之神圣祝福的结构和内容。我们需要神圣的三一，使帐幕和坛得以发挥功用。我们需要神圣的三一作为神的同在，来与我们同在，与我们同行，并引导我们。我们需要神圣的三一作活水的源头，一直随着我们，解我们的干渴（圣言中所启示的神圣三一，九〇至九二页）。

参读：圣言中所启示的神圣三一，第八章。

Numbers 20:6-8 says, “The glory of Jehovah appeared to them. Then Jehovah spoke to Moses, saying, Take the rod...and speak to the rock before their eyes, so that it yields its water.”...In these verses glory is God expressed, and Jehovah is the Triune God. The rock typifies the crucified Christ following God’s people [1 Cor. 10:4b]...Christ today as the Spirit follows us everywhere. The water typifies the Spirit of life (v. 4a; John 7:38-39). This water began to flow out of the smitten rock in Exodus 17 and continued in Numbers 20. According to Paul’s word in 1 Corinthians 10:4, the rock must have followed the children of Israel and flowed out water to quench their thirst throughout their journey in the wilderness for forty years. The Spirit as the living water flowing out of Christ as the smitten rock is the flowing out of the Triune God, and the issue of this flow is the conclusion of the entire Bible. The river of water of life that proceeds out of the throne of God with the tree of life growing alongside in Revelation 22:1-2 is the flowing out of the Triune God. This is a great matter. The smitten rock in Numbers 20 shows that the Divine Trinity follows God’s people on their journey to quench their thirst so that they may enjoy the riches of the divine life.

The five cases we have considered in Numbers—the separation of the Nazarite, the threefold blessing of Jehovah to His people, the function of the tabernacle and the offerings, the cloud and the fire covering the tabernacle, and the smitten rock—all involve the Triune God. We need the Divine Trinity for our consecration as Nazarites. The Trinity is the structure and content of the divine blessing to us. We need the Trinity for the function of the tabernacle and the altar. We need the Trinity as God’s presence to stay with us, journey with us, and guide us. We need the Trinity to be the source of living water that always follows us to quench our thirst. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” pp. 273-274)

Further Reading: CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” ch. 8

第六周诗歌

WEEK 6 — HYMN

447

经历神 — 借三身位

11 10 11 10 副 (英 608)

C 大调

4/4

5 5 5 | 3·5 5 5 6 6 | 4 6·6 6 6 | 5·3 5 5
 一 何等奥妙,父、子、灵乃是一神!身位虽三,本质却
 4 4 | 3-3 5 5 5 | 3·5 5 5 6 6 | 4 6·
 是一灵; 何等荣耀,这位神进入我心,
 6 6 6 | 5·3 5 5 4 4 | 3-3 5 5 i | 3·2
 在我里面,作我一切供应。副三一之神,作
 i 7 i 6 | 5-5 i i 7 | 2-2 4 6 5 | 3-3 5 5 i |
 了我的一切! 何等奇妙! 何等荣耀! 神圣成
 3·2 i 7 i 6 | 5-5 i 7 i | 2-2 3 4 7 | i-1 ||
 分,我能取用不竭! 何等高超! 何等逍遥!

二 何等丰富,父乃是一切源头, 祂的一切全为供人享受;
 何等有福,这一切竟归我有, 不尽不竭,取用直到永久!

三 何等奇妙,子乃是父的显出, 借着肉身来与人类同处;
 何等有效,在十架成功救赎, 使我罪人竟能与神联属!

四 何等美妙,灵乃是子的进入, 进入我灵,作我生命供应;
 何等逍遥,我今能与灵接触, 灵灵响应,二灵竟成一灵。

五 何等实际,神一切全在灵里, 是灵在灵给我接触、经历;
 何等希奇,我与神联合为一, 生命、性情不再彼此各异。

What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608

1. What mys-te - ry, the Fa-ther, Son, and Spir - it, In per-son three, in substance all are
 one. How glo-ri - ous, this God our be-ing en - ters To be our all, thru Spir-it in the

[Chorus]
 Son! (C) The Tri-une God has now be-come our all! How won-der - ful! How glo - ri -
 ous! This Gift di - vine we never can exhaust! How ex-cel-lent! How mar-vel-ous!

2. How rich the source, the Father as the fountain,
 And all this wealth He wants man to enjoy!
 O blessed fact, this vast exhaustless portion
 Is now for us forever to employ!
3. How wonderful, the Son is God's expression
 Come in the flesh to dwell with all mankind!
 Redemption's work, how perfectly effective,
 That sinners we with God might oneness find.
4. The Spirit is the Son's transfiguration
 Come into us as life the full supply.
 Amazing fact, our spirit with the Spirit
 Now mingles and in oneness joins thereby!
5. How real it is that God is now the Spirit
 For us to touch, experience day by day!
 Astounding fact, with God we are one spirit,
 And differ not in life in any way!

第七周

三一神永远的福分

MC 诗歌：447

读经：民六 22 ~ 27，林后十三 14，启二二 1 ~ 2

纲要

周一

壹 全宇宙中唯一的福分就是三一神，而这福分临到我们，乃是借着这位神圣者在祂神圣的三一（父、子、圣灵）里，分赐到我们里面——参传一 2，三 11 与注：

一 以弗所一章记载，三一神如何在祂神圣的三一里，祝福祂所拣选、救赎并变化的人，产生召会作基督的身体，就是那在万有中充满万有者的丰满：

1 祂在父里（3 ~ 6）、在子里（7 ~ 12）并在灵里（13 ~ 14），祝福我们。

2 至终，因这神圣三一的流作了神选民的福分，就有一个结果，这蒙福之流的结果乃是召会作基督的身体，作那在万有中充满万有者的丰满（22 ~ 23）；召会作基督的身体，是神圣三一这流将神的一切所是分赐到祂选民里面的整体结果。

二 新耶路撒冷是整本圣经记载的终极完成，乃是神在祂神圣的三一（父、子、灵）里，与祂所拣选、救赎、重生、变化并荣化的人调和，作

Week Seven

The Eternal Blessing of the Triune God

MC Hymns: 608

Scripture Reading: Num. 6:22-27; 2 Cor. 13:14; Rev. 22:1-2

Outline

Day 1

I. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit—cf. Eccl. 1:2; 3:11 and footnote:

A. Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity, issuing in the church as the Body of Christ, the fullness of the One who fills all in all:

1. He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 13-14).

2. Eventually, because of such a flow of the Divine Trinity as the blessing to God's chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23); the church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people.

B. As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—mingled with His chosen, redeemed, regenerated, transformed, and

他们永远的福分；这样的福分乃是民数记六章里神对以色列人祝福的终极应验——参启二一12、14，二二1~2。

周二

贰 在民数记六章二十二至二十七节，我们看见借着祭司祝福的表样；这祝福既不是旧约的福分，也不是新约的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受：

一 “愿耶和華賜福給你，保護你”可視為與父有關——24 節：

- 1 父在祂的愛里，各面各方地賜福給我們（參弗一3），又在祂的能力里，各面各方地保護我們（參約十七11、15）。
- 2 主禱告，求父在祂的名里保守我們（11）；這就是在分賜的三一神里保守我們；主耶穌接着禱告，求父保守我們脫離那惡者（15）。
- 3 我們該為這福分禱告，在三一神的分賜里完全蒙保守，而全然從那惡者出來；這是何等的福分！

周三

二 “愿耶和華使祂的面光照你，賜恩給你”可視為與子有關——民六25：

- 1 在路加一章七十八節，主耶穌即將出生時，撒迦利亞申言說，“清晨的日光從高天臨到我們；”這清晨的日光就是在神聖三一里的子；這含示神成為肉體，是以光照的方式將祂自己顯示給我們——太四16，約八12。

glorified people as their eternal blessing; such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6—cf. Rev. 21:12, 14; 22:1-2.

Day 2

II. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

A. “Jehovah bless you and keep you” can be ascribed to the Father—v. 24:

1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).
2. The Lord prayed that the Father would keep us in His name (v. 11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us from the evil one (v. 15).
3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!

Day 3

B. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son—Num. 6:25:

1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the rising sun is the Son in the Divine Trinity; this implies God's incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.

- 2 民数记六章二十五节的“面”字表征同在；子基督的面光照我们，祂就是那看不见之神看得见的同在——彼后一 16 ~ 18，太十七 1 ~ 2。
- 3 民数记六章二十五节不仅说到耶和华使祂的面光照我们，也说到耶和华赐恩给我们；这两点加在一起就等于约翰一章十四、十六至十七节。
- 4 神的成为肉体就是祂同在的光照，随着这光照有恩典；这恩典就是主耶稣基督的恩，实际上就是基督自己——林后十三 14。

周四

三 “愿耶和华向你仰脸，赐你平安”可视为与圣灵有关——民六 26:

- 1 面指一个人的同在，脸指那人的表情；向人仰脸，意即向那人确认、保证、应许，并将一切给他。
- 2 耶稣来，是作神的面；圣灵来，是作神的脸；我们若叫祂忧愁，祂的脸会拉下来（弗四 30），但我们若顺从祂，祂就会满意我们，并会向我们仰脸，向我们确认、保证、担保、应许，并赐给我们一切。

周五

叁 林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在；”这里的祝福实际上是民数记六章二十三至二十七节的祝福一样：

- 一 在使徒保罗的祝福里，三一神临到人，作他们的享受；保罗不仅将人带到神面前，也将神带到人里面。

2. The word face in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.

3. Numbers 6:25 speaks not only of Jehovah making His face to shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.

4. God's incarnation was the shining of His presence, and along with this shining there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—2 Cor. 13:14.

Day 4

C. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Spirit—Num. 6:26:

1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up your countenance upon a person means that you confirm, assure, promise, and give everything to that person.
2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

Day 5

III. Second Corinthians 13:14 says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all”; the blessing here is actually the same as that in Numbers 6:23-27:

- A. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them.

二 一面，祝福别人就是将人带到神面前；另一面，祝福乃是将神作为爱、恩典和交通，带到人里面，使他们享受三一神—父、子、灵。

三 爱、恩典和交通乃是神作我们享受的三个阶段—爱是里面的，恩典是爱得了彰显，交通是恩典传输到我们里面。

四 神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，给我们经历并享受三一神—父、子、灵，连同祂们神圣的美德。

周六

五 圣言里神圣三一的神圣启示，不是为着神学上的研究，乃是为着叫我们领会，神在祂奥秘而奇妙的神圣三一里，如何将祂自己分赐到祂所拣选的人里面，使我们这些蒙祂拣选、救赎的人，能象使徒对哥林多信徒的祝福所指明的，有分子、经历、享受并得着经过过程的三一神，从今时直到永远。我们必须天天享受经过过程并内里循环的三一神，且蒙祂赐福，好使我们将祂这宇宙独一的福分分赐到别人里面，以完成神心头的愿望—得着耶稣的见证，就是耶稣团体的彰显—林后十三14，加三14，创十二2，腓一25，启一2、9~12。

肆 “有时我们想到自己的境况，也许会失望，觉得自己什么都没有。日光之下的一切，甚至属灵范围里的一切，对我们似乎都是

B. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship so that they may enjoy the Triune God—the Father, the Son, and the Spirit.

C. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.

D. The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit, with Their divine virtues.

Day 6

E. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity. We must enjoy and be blessed with the processed and inner circulating Triune God day by day so that we may dispense Him as the unique blessing of the universe into others for the accomplishment of God's heart's desire to have the testimony of Jesus, the corporate expression of Jesus—2 Cor. 13:14; Gal. 3:14; Gen. 12:2; Phil. 1:25; Rev. 1:2, 9-12.

IV. “Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even

虚空的虚空。我们也许觉得没有什么是真的，甚至召会生活也是如此。当我们这样觉得的时候，我们该怎么办？我们该转向三一神。祂是我们真实的祝福，是我们的分。有祂作福分，是何等的祝福！有祂的面，祂的同在，并且天天享受祂作恩典，是何等的祝福！我们越受苦，就越享受祂作恩典。有祂的脸向我们微笑，向我们保证，向我们确认，这是何等的祝福！在祂里面、借着祂并同着祂有平安，又是何等的祝福！这是三一神来作我们的福分。哦，愿基督的恩，神的爱，圣灵的交通，与你们众人同在！”——民数记生命读经，九二页。

everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all!”—Life-study of Numbers, p. 83.

晨兴喂养

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。”

22 ~ 23 “…使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

〔民数记六章〕在拿细耳人许愿的记载之后，耶和華吩咐摩西告诉亚伦和他儿子们…用神的神圣三一祝福祂的子民。耶和華是三一神。祂这位三一神在祂的神性并神圣的三一里，将祂自己分赐到我们里面。神若不是三一，就无法将自己分赐到祂的选民里面，作他们的福分。这福分就是神自己分赐到祂的选民里面。神渴望这样祝福祂的选民，但他们需要达到符合祂祝福的标准。

全宇宙中惟一的福分就是神自己。在神以外，任何的事物都是虚空。整个宇宙是神创造的，但若没有神，离了神，甚至神所创造的宇宙也是虚空。宇宙的存在是大神迹，但若没有神，宇宙神奇的存在也是虚空。离了神，一切都是“虚空的虚空”（传一 2）。惟有神自己是真实的。惟有祂对我们是福分。…历史中满了这样的事例，人得着许多财富和物质的事物，但他们至终领悟，没有神，这一切全是虚空。神自己才是我们的福分，而这福分是借着这位神圣者在祂神圣三一—父、子、圣灵—里分赐到我们里面，而临到我们（民数记生命读经，八五页）。

信息选读

〔永远在人心里是〕“神所栽种，历代以来就在运行的一种要有目的的感觉；日光之下，除神以外，别

Morning Nourishment

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.

22-23 And He...gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

After the record of the Nazarite vow [in Numbers 6], the Lord told Moses to tell Aaron and his sons...to bless His people in the way of His Divine Trinity. Jehovah is the Triune God. As the Triune God, He dispenses Himself into us in His divinity and in His Divine Trinity. Without being triune, God could not dispense Himself into His chosen people as their blessing. The very blessing is God Himself dispensed into His chosen people. Although God desires to bless His chosen people in this way, they need to come up to a standard that matches His blessing.

The unique blessing in the whole universe is God Himself. Anything besides God is vanity. The entire universe was created by God, yet without God, apart from God, even the universe created by God is vanity. The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is “vanity of vanities” (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us....History is filled with cases of people who gained many riches and many material things but who eventually realized that, without God, it was all vanity. God Himself is our blessing, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit. (Life-study of Numbers, pp. 77-78)

Today's Reading

[Eternity in man's heart is] “a divinely implanted sense of purpose working through the ages, which nothing under the sun but God alone can

无什么可以满足这感觉” (The Amplified Bible, 扩大本圣经)。神按着自己的形像创造人, 并在人里面造了灵, 使人能接受祂并盛装祂。…此外, 神将永远 (就是对永远之事的渴望) 安置在人心里, 使人寻求神这位永远者。因此, 短暂的事物绝不能满足人; 惟有永远的神, 就是基督, 能满足人心深处要有目的的感觉 (参林后四 18) (圣经恢复本, 传三 11 注 1)。

以弗所一章记载, 三一神如何在祂神圣的三一里, 祝福祂所拣选、救赎并变化的人。这章主要的是论到神在祂神圣的三一里祝福我们的三步, 就是祂在父里 (3~6)、在子里 (7~12) 并在灵里 (13~14) 祝福我们。至终, 因这神圣三一的流作了神选民的福分, 就有一个结果, 这蒙福的流所带来的结果乃是召会作基督的身体, 作那在万有中充满万有者的丰满 (22~23)。召会作基督的身体, 是神圣三一这流将神的一切所是分赐到祂选民里面的整体结果。这基督的身体乃是那在万有中充满万有者的丰满、总和。

启示录, 圣经最后一卷书, 和民数记一样, 也是一卷数字的书…。新耶路撒冷有十二个门, 上面有以色列十二个支派的名字 (启二一 12); 又有十二根基, 上面有十二使徒的名字 (14)。此外, 有生命树结十二样果子 (二二 2)。在这些十二的数字当中, 三一神是隐藏的, 甚至是调和的, 作了祂子民的福分。

全本圣经记载的完成, 乃是三一神作了祂子民特殊且主观的福分。新耶路撒冷是圣经全部记载的终极完成, 乃是神在祂神圣三一—父、子、灵—里, 在十二这数字里, 与祂所拣选、救赎并变化的人调和, 作他们的福分。这福分要存留到永远。这样的福分乃是民数记六章神对以色列人祝福的终极应验。惟有到新耶路撒冷来临时, 这祝福才完全得着应验 (民数记生命读经, 八六至八七页)。

参读: 民数记生命读经, 第十一篇。

satisfy” (The Amplified Bible). God created man in His image and formed in him a spirit that man may receive and contain Him....In addition, God put eternity, an aspiration for something eternal, in man's heart so that man will seek God, the eternal One. Hence, temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man's heart (cf. 2 Cor. 4:18). See footnote 1 on Song of Songs 1:4. (Eccl. 3:11, footnote 1)

Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity. This chapter is mainly on the three steps of God's blessing us in His Divine Trinity, that is, on how He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 13-14). Eventually, because of such a flow of the Divine Trinity as the blessing to God's chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23). The church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people. The Body of Christ is the fullness, the totality, of the One who fills all in all.

Like Numbers, Revelation, the last book of the Bible, is also a book of numbers....The New Jerusalem has twelve gates with the names of the twelve tribes (21:12), and twelve foundations with the names of the twelve apostles (v. 14). Furthermore, the tree of life bears twelve kinds of fruit (22:2). Among these twelves the Triune God is hidden, and even mingled, as His people's blessing.

The consummation of the record of the entire Bible is God the triune as the very particular and subjective blessing to His people. As the consummation of the entire record of the Bible, the New Jerusalem is just the very God in His Divine Trinity—the Father, the Son, and the Spirit—wrapped up in the number twelve with His chosen, redeemed, and transformed people as their blessing. This blessing will last eternally. Such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6. Only when the New Jerusalem comes, will this blessing be completely fulfilled. (Life-study of Numbers, pp. 78-79)

Further Reading: Life-study of Numbers, msg. 11

晨兴喂养

民六 23 ~ 24 “你要对亚伦和他儿子们说，你们要这样为以色列人祝福，说，愿耶和华赐福给你，保护你。”

约十七 15 “我不求你使他们离开世界，只求你保守他们脱离那恶者。”

民数记六章的祝福既不是旧约的福分，也不是新约的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受。这是神永远的福分。

“愿耶和华赐福给你”，意思是耶和华将祂自己赐给你。但神不是仅仅客观地将自己赐给我们，象一位弟兄把礼物送给另一位弟兄。神乃是在祂的三一里，一步一步、一点一点地将自己赐给我们。你若问我，我从主领受了什么福分？我要回答说，“我从主所领受的惟一福分就是我的三一神。我的三一神是我的福分。”（民数记生命读经，八八页）

信息选读

说到父，民数记六章二十四节说，“愿耶和华赐福给你，保护你。”父在祂的爱里，各面各方地赐福给我们（参弗一 3），又在祂的能力里，各面各方地保护我们（参约十七 11、15）。

那赐福者保护我们。在民数记六章二十四节，“保护”（或作，保守）一辞极其重要。在约翰十七章十一节，主耶稣祷告，求父在祂的名里保守我们。这就是在分赐的三一神里保守我们。当三一神将祂自己分赐到我们里面，我们就在那分赐者里面蒙了保守。在十五节，主耶稣接着祷告，求父

Morning Nourishment

Num. 6:23-24 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

The blessing in Numbers 6 is neither an Old Testament blessing nor a New Testament blessing. Rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God's eternal blessing.

“Jehovah bless you” means that Jehovah gives Himself to you. However, God does not give Himself to us merely in an objective way like one brother giving a gift to another. God gives Himself to us in His Trinity, step by step and little by little. If you were to ask me what blessing I have received from the Lord, I would answer, “The only blessing I have received from the Lord is my Triune God. My Triune God is my blessing.” (Life-study of Numbers, p. 80)

Today's Reading

Referring to the Father, Numbers 6:24 says, “Jehovah bless you and keep you.” The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).

The blessing One keeps us. In Numbers 6:24 the word keep is of crucial importance. In John 17:11 the Lord Jesus prayed that the Father would keep us in His name. This is to keep us in the dispensing Triune God. While the Triune God is dispensing Himself into us, we are kept in the dispensing One. In John 17:15 the Lord Jesus went on to pray that the Father would keep us from the evil one. When

保守我们脱离那恶者。当我们在分赐的三一神里蒙保守，就没有什么机会留给仇敌来作工了。我们该为这福分祷告，在分赐的三一神里完全蒙保守，而全然从那恶者出来。这是何等的福分！（民数记生命读经，八八至八九页）。

子的信徒仍在世上，他们需要蒙保守，使他们成为一，象神圣的三一一样，就是在神圣的三一里成为一。子求圣父成就这事（圣经恢复本，约十七 11 注 1）。

在父的名里蒙保守，就是凭父的生命蒙保守，因为只有从父所生，有父生命的人，才能有分于父的名。父所赐给子的人（约十七 2），子已将父的生命赐给他们，所以，他们在父的名里蒙保守，借此同享这名，并且在这名里成为一。因此，这个一的第一面，也就是信徒被建造的第一面，乃是在父的名里，凭着父神圣的生命而有的一。在这个一的这面，信徒由父的生命而生，享受父的名，就是父自己，作他们这个一的要素（约十七 11 注 2）。

整个世界都卧在那恶者里面（约壹 5:19）。因此，信徒需要蒙保守，脱离那恶者；并且他们需要常常儆醒祷告，使他们得蒙拯救，脱离那恶者（太六 13）（约十七 15 注 3）。

在约翰十七章十一节（主）说，“我不再在世上，他们却在世上，我往你那里去。圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，象我们一样。”这里所说的一，…是与神圣的名有关。在圣经里，尤其是在约翰福音，名是指人位。因此，父的名实际上就是父的自己。…在十一节，在父的名里蒙保守，就是在父的人位里借着祂的行动蒙保守。今天父…（正）积极建造祂的家—召会。…（我们不该）在自己的人位里生活行动，…（乃该）在父的人位里生活、行动、工作（约翰著作中帐幕和祭物的应验，六〇三至六〇四页）。

参读：约翰著作中帐幕和祭物的应验，第五十四篇。

we are kept in the dispensing Triune God, there is nothing left for the hand of the enemy. We should pray for the blessing of being kept absolutely in the dispensing Triune God and altogether outside of the evil one. What a blessing this is! (Life-study of Numbers, p. 80)

The Son's believers are still in the world. They need to be kept that they may be one even as the Divine Trinity is one, that is, that they may be one in the Divine Trinity. The Son prayed that the holy Father would so keep them. (John 17:11, footnote 1)

To be kept in the Father's name is to be kept by His life, because only those who are born of the Father and have the Father's life can participate in the Father's name. The Son has given the Father's life to those whom the Father has given Him (John 17:2); hence, they share the Father's name by being kept in it, and they are one in it. The first aspect of this oneness, that is, the first aspect of the building up of the believers, is the oneness in the Father's name and by His divine life. In this aspect of oneness the believers, born of the Father's life, enjoy the Father's name, that is, the Father Himself, as the factor of their oneness. (John 17:11, footnote 2)

The whole world lies in the evil one (1 John 5:19). Hence, the believers need to be kept out of the hands of the evil one, and they need always to be watchful in prayer that they may be delivered from the evil one (Matt. 6:13). (John 17:15, footnote 2)

John 17:11 says, "I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are." The oneness...here...is something of the divine name. In the Bible, especially in the Gospel of John, the name denotes a person. Thus, the Father's name is actually the Father Himself...In 17:11 to be kept in the Father's name is to be kept in the person of the Father through His action. Today the Father is...actively building His house, the church. [We should not live and act] in [our] own person...[but] live, act, and work in the person of the Father. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 494-495)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 54

晨兴喂养

民六 25 “愿耶和华使祂的面光照你，赐恩给你。”

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

〔民数记六章三一神之〕福分的第二部分：“愿耶和华使祂的面光照你，赐恩给你。”（25）在路加一章七十八节，主耶稣即将出生时，撒迦利亚申言说，“清晨的日光从高天临到我们。”这清晨的日光就是在神圣三一里的子。这含示神成为肉体，是以光照的方式将祂自己显示给我们。从来没有人看见神，但借着祂的成为肉体，我们就看见祂的面，并看见祂的荣耀（约一 14），祂也不断地光照我们。无论祂去哪里，祂都是那照亮坐在黑暗中之百姓的大光（太四 16），因为祂是世界的光（约八 12）（民数记生命读经，八九页）。

信息选读

民数记六章二十五节的“面”字表征同在。子基督的面光照我们，祂就是那看不见之神看得见的同在。神和祂的同在是看不见的，但借着祂的成为肉体，祂成了照耀的日光。这照耀的日光就是神那看不见的同在成为看得见的。神的同在不仅成为看得见的，也成为照耀的。在变化山上，主的一些门徒看见祂在祂的荣耀里（彼后一 16～18，太十七 1～2）。

民数记六章二十五节不仅说到耶和华使祂的面光照我们，也说到耶和华赐恩给我们。这两点加在一起就等于约翰一章十四节、十六至十七节。神的成为肉体就是祂同在的光照。随着这光照有恩典。“话成了肉体，支

Morning Nourishment

Num. 6:25 Jehovah make His face shine upon you and be gracious to you.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

The second part of the blessing [in Numbers 6:25] says, “Jehovah make His face shine upon you and be gracious to you.” In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high.” This rising sun is the Son in the Divine Trinity. This implies God’s incarnation to show Himself to us in a shining way. No one has ever seen God, but through His incarnation we have seen His face and have beheld His glory (John 1:14), and He has been shining upon us continually. Wherever He went, He was a great light shining upon the people sitting in darkness (Matt. 4:16), for He is the light of the world (John 8:12). (Life-study of Numbers, pp. 80-81)

Today’s Reading

The word face in Numbers 6:25 signifies presence. As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God. God and His presence are invisible, but through His incarnation He became the shining sun. This shining sun is God’s invisible presence becoming visible. God’s presence not only became visible—it was also shining. On the Mount of Transfiguration, some of the Lord’s disciples beheld Him in His glory (2 Pet. 1:16-18; Matt. 17:1-2).

Numbers 6:25 speaks not only of Jehovah making His face to shine upon us, but also of Jehovah being gracious to us. These two points added together equal John 1:14, 16-17. God’s incarnation was the shining of His presence. Along with this shining there was grace. “The Word became flesh and tabernacled among

搭帐幕在我们中间，丰丰满满地有恩典。”（14）主赐恩给我们；祂甚至对我们成为恩典。主赐恩给我们，意即祂继续不断地作我们的恩典。这恩典就是基督的恩（林后十三14上），实际上就是基督自己。当我们有基督，就有恩典。三一神全然赐恩给我们。一天过一天，我们享受祂作恩典（民数记生命读经，八九至九〇页）。

因为民数记六章二十四至二十六节三次提及耶和華，在三重祝福的每一部分里各提到一次，所以这位耶和華是神圣的三一。祝福的头一部分：“愿耶和華赐福给你，保护你”（24），含示父，三一的第壹者。第二部分：“愿耶和華使祂的面光照你，赐恩给你”（25），含示子，三一的第二者。“面”表征同在。“光照”含示光，意指有东西临到。“赐恩”意思是“给与恩典”。因此，在三重祝福的第二部分，耶和華临到我们，并将恩典赐给我们，这比耶和華赐福给我们并保护我们更为主观，也更能经历得到。耶和華祝福的第三部分含示圣灵，三一的第三者；在这部分的祝福中耶和華向我们仰脸，赐我们平安。面（25）指一个人的同在，脸（26）指那人的表情。脸是更专特和亲密的，大多表达愉悦的表情，就如：爱、怜悯和恩慈。

…二十四至二十七节是三一神的祝福。父赐福给我们并保护我们。子是神成为肉体，是神同在的照耀，并带来恩典（约一14、16～17）。那灵是神亲密、愉悦的同在，并赐我们平安。新约有好些书信说，“恩典与平安…归与你们。”（罗一7，林前一3，彼后一2，启一4～5）恩典是神作我们的享受，平安是我们享受神的结果。恩典是基督（林后十三14上，参林前十五10，加二20），而平安是那灵（罗十四17）。神的面和神的脸，基督和那灵，恩典与平安都是相关的。在民数记六章的三重祝福里，神圣的三一被独特地揭示出来（圣言中所启示的神圣三一，八七至八八页）。

参读：民数记生命读经，第十一篇。

us...full of grace” (v. 14). The Lord is gracious to us; He has even become grace to us. For the Lord to be gracious to us means that He is continually grace to us. This grace is the grace of Christ (2 Cor. 13:14a), which is actually Christ Himself. When we have Christ, we have grace. The Triune God is altogether gracious to us. Day after day we enjoy Him as grace. (Life-study of Numbers, p. 81)

Because Jehovah is mentioned three times [in Numbers 6]—once in each part of the threefold blessing—Jehovah is the Divine Trinity. The first part of the blessing, “Jehovah bless you and keep you” [v. 24], implies the Father, the first of the Trinity. The second part, “Jehovah make His face shine upon you and be gracious to you” [v. 25], implies the Son, the second of the Trinity. Face signifies presence. Shine implies light and means that something is coming. Be gracious means “give grace.” Thus, in the second part of the threefold blessing, Jehovah comes to us and gives grace to us, which is more subjective and experiential than Jehovah’s blessing and keeping us. In the third part of Jehovah’s threefold blessing, which implies the Holy Spirit, the third of the Trinity, Jehovah lifts up His countenance upon us and gives us peace [v. 26]. The face (v. 25) denotes the presence of the person, and the countenance [v. 26] denotes the expression of the person. The countenance is more particular and intimate and is mostly for pleasant expressions such as love, mercy, and kindness.

Verses 24 through 27 are the blessing of the Triune God. The Father blesses and keeps us. The Son, who is God incarnated, is the shining of God’s presence and brings grace (John 1:14, 16-17). The Spirit is God’s intimate, pleasant presence and gives us peace. Several New Testament Epistles say, “Grace to you and peace” (e.g., Rom. 1:7; 1 Cor. 1:3; 2 Pet. 1:2; Rev. 1:4). Grace is God for our enjoyment, and peace is the result of our enjoyment of God. Grace is Christ (2 Cor. 13:14a; cf. 1 Cor. 15:10; Gal. 2:20), and peace is the Spirit (Rom. 14:17). God’s face and God’s countenance, Christ and the Spirit, and grace and peace are all similarly related. The Trinity is uniquely unveiled in the threefold blessing in Numbers 6. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” p. 271)

Further Reading: Life-study of Numbers, msg. 11

晨兴喂养

民六 26 ~ 27 “愿耶和华向你仰脸，赐你平安。他们要如此将我的名赐给以色列人，好使我赐福给他们。”

弗四 30 “并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。”

〔民数记六章三一神之〕福分的第三部分：“愿耶和华向你仰脸，赐你平安。”（26）在这章的祝福里，说到面（**face**）和脸（**countenance**），二者有所不同。面指一个人的同在，脸指那人的表情。向人仰脸，意即向那人确认、保证、应许，并将一切给他。耶稣来，是作神的面；圣灵来，是作神的脸。以弗所四章三十节说，“不要叫神的圣灵忧愁。”我们若叫祂忧愁，祂的脸会拉下来。我们若顺从祂，祂就满意我们，并会向我们仰脸，向我们确认、保证、担保、应许，并赐给我们一切（民数记生命读经，九〇页）。

信息选读

父赐福，子光照，圣灵仰脸。当三一神分赐到我们里面时，我们就有三一神的面，也有祂的脸。至终，我们在三一神里蒙保守，三一神对我们每天都是恩典，并且我们有平安。

在民数记六章二十三至二十六节，没有提到物质的福分。在这段经文里，主没有告诉以色列人，祂要带他们进入美地，祂要赐给他们各人一分土地，祂要保守他们免于饥荒，赐给他们雨水，保护他们

Morning Nourishment

Num. 6:26-27 Jehovah lift up His countenance upon you and give you peace. So shall they put My name upon the children of Israel, that I Myself may bless them.

Eph. 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

The third part of this blessing says, “Jehovah lift up His countenance upon you and give you peace” (Num. 6:26). In the blessing in Numbers 6 we have both the face and the countenance, and there is a difference between them. The face denotes the presence of the person, and the countenance denotes the expression of the person. To lift up your countenance upon a person means that you confirm, assure, promise, and give everything to that person. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God. Ephesians 4:30 says, “Do not grieve the Holy Spirit of God.” If we grieve Him, His countenance will drop. If we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything. (Life-study of Numbers, pp. 81-82)

Today's Reading

The Father blesses, the Son shines, and the Holy Spirit lifts up His countenance. When the Triune God is dispensed into us, we have the face of the Triune God and also His countenance. He is happy with us, assuring us, confirming us, guaranteeing us, promising us, and giving us everything. Eventually, we are kept in the Triune God, the Triune God becomes grace to us every day, and we have peace.

In Numbers 6:23-26 there is no mention of material blessing. In these verses the Lord did not tell the children of Israel that He would bring them into the good land, that He would give each one of them a portion of the land, that He would keep them from famine and give them rain, that He would protect them from their

脱离仇敌，并且使他们昌盛。这里的福分不属于这样的性质。

六章的福分是什么？这福分就是在父、子、灵位里的三一神。在父里，我们领受福分，并在三一神里蒙保守。在子里，我们领受神的同在，并享受祂作恩典。在圣灵里，神向我们仰脸，我们昼夜享受平安（民数记生命读经，九〇至九一页）。

祝福的第三面与灵神的脸面并祂的平安有关。主向我们仰脸，并赐平安，的确是三一的第三者——那灵——恩典的工作。今天那灵经常使神向我们仰脸，并赐我们平安。祂不仅在我们的环境里赐平安，也在我们的全人里，我们的心里，我们的灵里，甚至我们的的心思里赐平安。我们在那灵里，借着那灵，并同着那灵，就有平安。别人也许在心、心思、灵和环境里，感到困扰，但我们不该受困扰。无论我们在哪里，都有平安，因为神的灵与我们同在，并且祂向我们仰脸。

我们可以简单地说，祝福就是将人带到神面前，带到对神的享受里。民数记六章的三重祝福，乃是在旧约里借着祭司祝福的表样。这表样启示正确的祝福，乃是将人带到神面前，带到祂的面光中，并带到祂脸的光照中，使他们有分于祂的恩典，并得着平安。这确实是正确的祝福。何等佳美！何等奇妙！（创世记生命读经，一四五〇页）。

第三〔个祝福〕是灵的祝福。灵向我们仰脸，赐平安给我们。灵之于我们的，乃是神与我们同在，将平安带给我们。这个神圣三一的祝福，不是重在物质方面，乃是重在三一神来恩待我们，向我们显现，给我们看见（神的经纶与分赐，七页）。

参读：创世记生命读经，第九十五篇。

enemies, and that He would cause them to flourish. The blessing here is not of such a nature.

What, then, is the blessing in Numbers 6? This blessing is the Triune God in His person as the Father, as the Son, and as the Spirit. In the Father we receive the blessing and are kept in the Triune God. In the Son we receive God's presence and enjoy Him as grace. In the Holy Spirit God's countenance is over us, and we enjoy peace day and night. (Life-study of Numbers, p. 82)

The third aspect of the blessing is related to God the Spirit's countenance and His peace. The lifting up of the Lord's countenance upon us and the giving of peace is certainly the gracious work of the third of the Trinity, the Spirit. Today the Spirit is constantly lifting up God's countenance over us and giving us peace. He gives peace not only in our environment, but also in our being—in our heart, in our spirit, and even in our mind. In the Spirit, through the Spirit, and with the Spirit we have peace. Others may be troubled in heart, mind, spirit, and environment, but we should not be troubled. Wherever we are, we have peace because the Spirit of God is with us and His countenance is uplifted over us.

In summary we may say that blessing is the bringing of people into the presence of God, into the very enjoyment of God. The threefold blessing in Numbers 6 is the pattern of blessing by the priests in the Old Testament. This pattern reveals that the proper blessing is to bring people into the presence of God, into the light of His face, and into the shining of His countenance that they may participate in His grace and may have peace. This surely is the proper blessing. How wonderful! How marvelous! (Life-study of Genesis, p. 1217)

The third [blessing] is the blessing of the Spirit: the Spirit lifts up His countenance upon us and gives us peace; the Spirit is the presence of God with us, bringing with Him peace. This blessing of the Divine Trinity is not related mainly to material things; it is related mainly to the Triune God being gracious to us, appearing to us, and being seen by us. (CWWL, 1990, vol. 3, "The Economy and Dispensing of God," p. 87)

Further Reading: Life-study of Genesis, msg. 95

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

约贰 3 “恩典、怜悯、平安从父神，并从父的儿子耶稣基督，在真理和爱中，必与我们同在。”

林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这里的祝福实际上是与民数记六章二十三至二十六节的祝福一样。主的恩就是主自己作我们的生命，给我们享受；神的爱就是神自己，作主恩的源头；圣灵的交通就是圣灵自己，作了主恩同着神爱的传输，给我们有分（民数记生命读经，九一页）。

信息选读

在林后十三章十四节，使徒保罗也给人祝福的表样。…我们已经看见，祭司将人带给神。然而，使徒将神带给人；他带着神临到人。在十四节，我们看见三一神恩典的眷临。在使徒保罗的祝福里，三一神临到人，作他们的享受。这享受就是神的爱，作了基督的恩典，凭着圣灵的交通。爱、恩典和交通，不是三样分开的东西，乃是一样东西的三个方面或三个阶段。爱、恩典和交通乃是神作我们享受的三个阶段—爱是里面的，恩典是爱得了彰显，交通是恩典传输到我们里面。爱是在神自己里面。这爱得了彰显，就是恩典，而恩典是在交通里得以传输。我可能爱一位弟兄，这爱是在我的里面。这爱如何才能彰显出来？我可以送他一本圣经，把这爱彰显出来。圣经代表恩典，作我里面对这位弟兄爱

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2 John 3 Grace, mercy, peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

The blessing in 2 Corinthians 13:14 is actually the same as that in Numbers 6:23-26. The grace of the Lord is the Lord Himself as life to us for our enjoyment, the love of God is God Himself as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. (Life-study of Numbers, pp. 82-83)

Today's Reading

In 2 Corinthians 13:14 the apostle Paul also gives a pattern of blessing...We have seen that a priest brings people to God. An apostle, however, brings God to people; he comes to people with God. In 2 Corinthians 13:14 we see a gracious visitation of the Triune God. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment. This enjoyment is the love of God as the grace of Christ by the fellowship of the Holy Spirit. Love, grace, and fellowship are not three separate things; they are three aspects or stages of one thing. They are the three stages of God for our enjoyment. Love is within, grace is love expressed, and fellowship is the transmission of grace into us. Love is within God Himself. When this love is expressed, it is grace, and grace is transmitted in the fellowship. I may love a certain brother, but this love is within me. How can it be expressed? I may express it by giving him a Bible. The Bible represents grace as the expression of the love I have within me for

的彰显。我要将这恩典传递给他，就必须真的将圣经交给他。这就是交通。

在旧约里，关于祝福的基本思想是将人带到神面前。但在新约里，与神同来的使徒，不仅将人带到神面前，也将神带到人里面。旧约借着祭司祝福的表样，与新约借着使徒祝福的表样，有很大的不同。新约的祝福高得多，也深得多。一方面，祝福别人就是将人带到神面前；另一方面，祝福乃是将神作为爱、恩典和交通带到人里面。

所有的基督徒对祝福这辞都很熟悉。有一首诗歌甚至说，“数主祝福！要一一地数！”（诗歌四九四首）毫无疑问，这首诗歌对祝福所表达的观念是，祝福就是得着好妻子，得着儿女、教育、升迁、房屋和轿车。照着这首诗歌，这些就是我们该一一数算的祝福。（多年以前，）我在一年的最后几小时唱这首诗歌。我把一些人召聚在一起，说，“让我们一一数算已过这一年的祝福。”但照着神纯正的话，祝福与此大不相同。照着旧约借着祭司祝福的表样，与新约借着使徒祝福的表样，正确的祝福乃是将人带到神面前，并将神当作恩典、爱和交通带到人里面，使他们享受三一神—父、子、灵。因此，祝福乃是一件享受三一神的事（创世记生命读经，一四五一至一四五二页）。

神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神—父、子、圣灵，连同祂们神圣的美德（圣经恢复本，林后十三 14 注 1）。

参读：创世记生命读经，第九十五篇。

this brother. In order to communicate this grace to him, I must actually hand the Bible to him. This is fellowship.

In the Old Testament the basic thought with respect to blessing is that of bringing people into God's presence. But in the New Testament the apostle, coming with God, not only brought people into the presence of God; he also brought God into them. There is a great difference between the Old Testament pattern of blessing by the priests and the New Testament pattern of blessing by the apostle. The New Testament blessing is much higher and deeper. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship.

All Christians are familiar with the word blessing. One hymn even says, "Count your blessings, name them one by one." Undoubtedly, the concept of blessing expressed in this hymn is that blessing is a matter of being given a good wife, children, education, promotions, houses, and cars. According to this hymn, these are the blessings we should count one by one. More than thirty-five years ago, I sang this hymn during the last few hours of the year. I would gather some together and say, "Let us count the blessings of this past year, one by one." But the blessing according to the pure Word is much different from this. According to the Old Testament pattern of the blessing by the priest and the New Testament pattern of blessing by the apostle, the proper blessing is to bring people into the presence of God and to bring God into them as grace, love, and fellowship that they may enjoy the Triune God, the Father, the Son, and the Spirit. Hence, blessing is a matter of enjoying the Triune God. (Life-study of Genesis, pp. 1217-1218)

The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues. (2 Cor. 13:14, footnote 1)

Further Reading: Life-study of Genesis, msg. 95

晨兴喂养

民六 24 ~ 26 “愿耶和华赐福给你，保护你；愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。”

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

民数记六章二十三至二十六节和林后十三章十四节的福分，都不是外在的、物质的。这里的福分不是优越的工作、美好的房屋、高等的教育和幸福的家庭生活。不仅如此，这福分也无关于在召会中有任何一种地位。有时我们想到自己的境况，也许会失望，觉得自己什么都没有。日光之下的一切，甚至属灵范围里的一切，对我们似乎都是虚空的虚空。我们也许觉得没有什么是真的，甚至召会生活也是如此。当我们这样觉得的时候，我们该怎么办？我们该转向三一神。祂是我们真实的祝福，是我们的分。有祂作福分，是何等的祝福！有祂的面，祂的同在，并且天天享受祂作恩典，是何等的祝福！我们越受苦，就越享受祂作恩典。有祂的脸向我们微笑，向我们保证，向我们确认，这是何等的祝福！在祂里面、借着祂并同着祂有平安，又是何等的祝福！这是三一神来作我们的福分。哦，愿基督的恩，神的爱，圣灵的交通，与你们众人同在！（民数记生命读经，九一至九二页）

信息选读

（主的恩、神的爱、圣灵的交通）不是三件分开的东西，乃是一件东西的三方面，正如主、神、圣灵不是三位分开的神，乃是“同一位不分开，也不能分开之神的三个实质”（Philip Schaff, 薛夫）。

Morning Nourishment

Num. 6:24-26 Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

In both Numbers 6:23-26 and 2 Corinthians 13:14 the blessing is not outward and material. The blessing here is not a matter of an excellent job, a nice house, a high education, and a good family life. Furthermore, this blessing is not related to having any kind of position in the church. Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all! (Life-study of Numbers, p. 83)

Today's Reading

[The grace of the Lord, the love of God, and the fellowship of the Spirit] are not three separate matters but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods but three “hypostases...of the one same undivided and indivisible” God (Philip Schaff).

林后十三章十四节先说主的恩，因为本书是着重基督的恩（一 12，四 15，六 1，八 1、9，九 8、14，十二 9）。这样有爱、恩、交通三种美德的神圣属性，以及这样有父、子、灵三面神圣实质的三一神，乃是那些被岔开并受迷惑，却得了安慰并恢复的哥林多信徒所需要的。因此，使徒在同一句里，把这些神圣而宝贵的东西全用上了，以结束他这封可爱又可亲的书信。

十三章十四节很强地证明，神格的三一，不是为着人在道理上领会系统的神学，乃是为着神在祂的三一里，把自己分赐到所拣选并救赎的人里面。在圣经中，神圣三一从未仅仅当作道理启示人，总是在说到神与祂的造物，特别与祂所造的人，尤其是与祂所拣选并救赎之人的关系时，才启示或说到。

（主）复活以后，嘱咐门徒要使万民作祂的门徒，将他们浸入父、子、圣灵的名里（太二八 19）；就是将信徒带进三一神里，带进与经过过程之神生机的联结里。这位神已经经过了成为肉体、为人生活、钉十字架，并且进入复活。基于这种生机的联结，使徒就在哥林多后书的结语里，以可称颂的神圣三一祝福他们，借着灵的交通，有分于子的恩与父的爱。

因此，圣经从创世记到启示录，对神格的三一所有的神圣启示，显然都不是为着神学上的研究，乃是为着叫我们领会，神在祂奥秘而奇妙的三一里，如何将祂自己分赐到祂所拣选的人里面，使我们这些蒙祂拣选、救赎的人，能象使徒对哥林多信徒的祝福所指明的，有分于、经历、享受并得着经过过程的三一神，从今时直到永远（圣经恢复本，林后十三 14 注 1）。

参读：民数记生命读经，第十一篇。

In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ (1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9). Such a divine attribute of three virtues—love, grace, and fellowship—and such a Triune God of the three divine hypostases—the Father, the Son, and the Spirit—were needed by the distracted and confused yet comforted and restored Corinthian believers. Hence, the apostle used all these divine and precious things in one sentence to conclude his lovely and dear Epistle.

This verse is strong proof that the trinity of the Godhead is not for the doctrinal understanding of systematic theology but for the dispensing of God Himself in His Trinity into His chosen and redeemed people. In the Bible the Trinity is never revealed merely as a doctrine. It is always revealed or mentioned in regard to the relationship of God with His creatures, especially with man, who was created by Him, and more particularly with His chosen and redeemed people.

After His resurrection He charged His disciples to disciple the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19); that is, He charged the disciples to bring the believing ones into the Triune God, into an organic union with the processed God, who had passed through incarnation, human living, and crucifixion and had entered into resurrection. Based on such an organic union, the apostle, at the conclusion of this divine Epistle to the Corinthians, blessed them with the blessed Divine Trinity in the participation in the Son's grace with the Father's love through the Spirit's fellowship.

Thus, it is evident that the divine revelation of the trinity of the Godhead in the holy Word, from Genesis through Revelation, is not for theological study but for the apprehending of how God in His mysterious and marvelous Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated in the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity. Amen. (2 Cor. 13:14, footnote 1)

Further Reading: Life-study of Numbers, msg. 11

第七周诗歌

敬拜父 — 是生命的源头

8 6 8 6 (英12)

D 大调

3/4

9

1 | 3 - 2 | 1 - 2 | 3̇ 1̇ 7 | 6 - 1̇ | 5̇ 3̇ 1 | 3 - 2 | 2 -
 一 哦 神, 你 是 生 命 源 头, 神 圣、甘 美、丰 满!
 3 | 3 - 2 | 1 3 5 | 6 2 1̇ | 7 - 7 | 1̇ 5 6 | 3 - 2 | 1 - ||
 你 如 活 水 向 外 涌 流, 一 直 流 到 永 远!

- 二 你在子里因爱流出, 流到人类中间;
 且成那灵带爱流入, 流进我们里面。
- 三 我们虽都偏行己路, 满了邪恶罪愆,
 你在子里仍来救赎, 赐以生命恩典。
- 四 我们甚且将你欺侮, 时常抗拒圣灵,
 但你这灵仍然眷顾, 来作我们生命。
- 五 你在子里、借成那灵, 已与我们调和;
 你的成分借祂运行, 还要涂抹加多。
- 六 你的慈爱、子的恩典、 加上灵的交通,
 使我得享神的丰满, 直到永世无终!
- 七 三一之神, 父、子、圣灵, 如此厚待我们,
 配得我们和声响应, 赞美你爱不尽!

WEEK 7 — HYMN

O God, Thou art the source of life

Worship of the Father — As the Source of Life

12

D A Bm A/C# D F# Bm A/C# D D/F# G
 1. O God, Thou art the source of life, Di - vine, and rich and
 A D A/G D/F# D G Em A A/G D G D/A A7 D G/D D
 free! As liv - ing wa - ter flow - ing out Un - to e - ter - ni - ty!

2. In love Thou in the Son didst flow
 Among the human race;
 Thou dost as Spirit also flow
 Within us thru Thy grace.
3. Though we in sin and wickedness
 Went far from Thee apace,
 Yet in the Son Thou didst redeem,
 Bestowing life and grace.
4. Though we have often slighted Thee,
 Thy Spirit often grieved,
 Yet Thou dost still as Spirit come
 As life to be received.
5. Thou as the Spirit in the Son
 Hast mingled heretofore;
 Thou wilt thru fellowship anoint
 And increase more and more.
6. The love of God, the grace of Christ,
 The Spirit's flowing free,
 Enable us God's wealth to share
 Thru all eternity.
7. The Father, Son, and Spirit—one,
 So richly care for us;
 Thy love with one accord we sing
 And e'er would praise Thee thus.

第八周

神从荣耀的基路伯 中间说话

RK 诗歌: 568

读经: 民七 89, 出二四 15~18, 二五 8、17~22, 诗八十一, 九九 1, 来一 3, 九 4~5, 十 19, 四 12、14、16, 林后三 18, 四 4、6, 启二一 2~3、10~11、16、22~23, 二二 1~5

纲要

周一

壹 主与摩西面对面说话, 好象人与同伴说话一般—出三三 11, 民十二 7~8:

- 一 神与摩西是同伴、伙伴、同伙, 同有一个事业, 并在一个大企业中有共同的权益。
- 二 因为摩西与神是亲密的, 他是一个懂得神心的人, 是合乎神心并能摸着神心的人; 因此, 他有神的同在, 到了完满的地步—出三三 14。
- 三 在出埃及二十四章十五至十八节, 摩西是在至圣所里, 那里有看得见的荣光:
 - 1 在何烈山, 至少有三班人在不同的距离:
 - a 大部分的以色列人在山脚下远远地站立, 尽都战抖—二十 18。

Week Eight

God's Speaking from between the Cherubim of Glory

RK Hymns: 784

Scripture Reading: Num. 7:89; Exo. 24:15-18; 25:8, 17-22; Psa. 80:1; 99:1; Heb. 1:3; 9:4-5; 10:19; 4:12, 14, 16; 2 Cor. 3:18; 4:4, 6; Rev. 21:2-3, 10-11, 16, 22-23; 22:1-5

Outline

Day 1

I. The Lord spoke to Moses face to face, just as a man speaks to his companion—Exo. 33:11; Num. 12:7-8:

- A. God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise.
- B. Because Moses was intimate with God, he was a person who knew God's heart, who was according to God's heart, and who could touch God's heart; thus, he had God's presence to a full extent—Exo. 33:14.
- C. In Exodus 24:15-18 Moses was in the Holy of Holies, where the shekinah glory was:
 1. There were at least three classes of people at different distances in relation to Mount Horeb:
 - a. The majority of the children of Israel were at the bottom of the mountain standing at a distance and trembling—20:18.

- b 亚伦、拿答、亚比户以及七十位长老在山上，远远地敬拜并观看—二四 1、9。
 - c 摩西在山顶上，在神的荣耀下被神灌注，并领受那作神在地上居所之帐幕的异象—13、16 节上，二五 1、8～9。
- 2 这三个地点—相当于帐幕的三部分（外院子、圣所和至圣所）—说明神子民当中与神的交通，有不同的程度。
 - 3 在出埃及二十四章，摩西在山顶上、在神的荣耀之下，领受从神来的诫命，其原则与民数记七章八十九节里，摩西在会幕里与神说话的原则一样。

周二

贰 摩西进会幕与神说话时，听见从见证柜的遮罪盖以上、二基路伯中间，有向他说话的声音—89 节，出二五 17～22：

- 一 遮罪盖表征基督作神在恩典中与祂的赎民相会，对他们说话的地方—22 节，民七 89。
- 二 遮罪盖上的基路伯表征神的荣耀（结十 18），称为“荣耀的基路伯”（来九 5）；因此，遮罪盖上的基路伯指明基督彰显神的荣耀（约一 14）：
 - 1 两个基路伯与遮罪盖接连一块，指明神的荣耀是从基督这遮罪盖照耀出来，并照耀在基督这遮罪盖上，成为一个见证—出二五 19，参约一 14，林后四 4、6：
 - a 神的这彰显，神的这荣耀，就是神的见证—出三七 7～8。

- b. Aaron, Nadab, Abihu, and the seventy elders were on the mountain worshipping at a distance and watching—24:1, 9.
 - c. Moses was on the mountaintop being infused with God under His glory and receiving the vision of the tabernacle as God's dwelling place on earth—vv. 13, 16a; 25:1, 8-9.
2. These three locations—corresponding to the three parts of the tabernacle (the outer court, the Holy Place, and the Holy of Holies)—illustrate the fact that among God's people there are different degrees of fellowship with Him.
 3. The principle in Exodus 24 with Moses on the mountaintop under God's glory receiving commandments from God is the same as that in Numbers 7:89, which concerns Moses speaking with God in the Tent of Meeting.

Day 2

II. When Moses went into the Tent of Meeting to speak with God, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two cherubim—v. 89; Exo. 25:17-22:

- A. The expiation cover signifies Christ as the place where God meets with His redeemed people and speaks to them in grace—v. 22; Num. 7:89.
- B. The cherubim on the expiation cover signify God's glory (Ezek. 10:18) and are called “cherubim of glory” (Heb. 9:5); thus, the cherubim on the expiation cover indicate that Christ expresses God's glory (John 1:14):
 1. The two cherubim were one piece with the expiation cover; this indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony—Exo. 25:19; cf. John 1:14; 2 Cor. 4:4, 6:
 - a. This manifestation of God, this glory of God, is the testimony of God—Exo. 37:7-8.

- b 二是见证的数字；神的荣耀成了神的见证。
- c 在基督身上，同着基督，就有神的彰显，神的荣耀；这彰显作为神的荣耀，乃是神的见证。
- 2 基路伯和遮罪盖是用纯金作的，表征基督是神荣耀的光辉，其照耀是神圣的—二五 17 ~ 18，来一 3。
- 三 耶和华以色列的牧者，坐在二基路伯之间，从那里发出光来—诗八十 1，九九 1，撒下四 4，撒下六 2。
- 四 从见证的柜遮罪盖上二基路伯中间，神与摩西相会，并与他说话—出二五 22:

周三

- 1 神在遮罪盖上二基路伯中间与祂的子民相会，并向他们说话，表征神在成就平息的基督里，并在那作祂见证、成就平息的基督所彰显的荣耀中，与我们相会，向我们说话—参林后三 8 ~ 11、18。
- 2 神从基路伯中间向祂的子民说话，意思就是神在祂的荣耀中向我们说话—民七 89，出二五 22，诗八十 1、3，九九 1。
- 3 神在其中与我们相会并对我们说话的荣耀，乃是基督的照耀—林后四 4、6。

周四

- 4 平息处，遮罪盖，连同基路伯，一点不差就是我们亲爱的主耶稣自己—罗三 25：
- a 每当神与我们相会并与我们说话时，这位宝贵的基督都与我们同在。

- b. Two is the number of testimony; the glory of God becomes the testimony of God.
- c. Upon Christ and with Christ, there is the manifestation of God, which is the glory of God, and this manifestation as the glory of God is the testimony of God.
2. The cherubim and the expiation cover were made of pure gold; this signifies that the shining of Christ as the effulgence of God's glory is divine—25:17-18; Heb. 1:3.
- C. Jehovah, the Shepherd of Israel, was enthroned between the cherubim, and from there He shined forth—Psa. 80:1; 99:1; 1 Sam. 4:4; 2 Sam. 6:2.
- D. From above the expiation cover, from between the two cherubim which were upon the Ark of the Testimony, God met with Moses and spoke with him—Exo. 25:22:

Day 3

1. The fact that God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony—cf. 2 Cor. 3:8-11, 18.
2. For God to speak to His people from between the cherubim means that He speaks to us in the midst of His glory—Num. 7:89; Exo. 25:22; Psa. 80:1, 3; 99:1.
3. The glory in which God meets with us and speaks to us is the shining of Christ—2 Cor. 4:4, 6.

Day 4

4. The place of propitiation, the expiation cover, with the cherubim is nothing less than our dear Lord Jesus Himself—Rom. 3:25:
- a. Whenever God meets with us and speaks with us, this precious Christ is present.

b 事实上，神乃是在这位照耀的基督里与我们相会，并与我们说话——来一 3。

5 遮罪盖连同洒在盖上祭牲的血，描绘在人性里救赎的基督（连同祂法理的救赎），以及在神性里照耀的基督（连同祂生机的拯救），是堕落的罪人能与众义、圣别、荣耀的神相会，并听祂说话的地方——利十六 14 ~ 15、29 ~ 30：

a 遮罪盖上的基路伯，表征基督带着祂神性的照耀；弹在遮罪盖上的血，表征祂那为着救赎的人性；现今我们与神能在救赎并照耀的基督里一同聚集，一同谈话。

周五

b 在遮罪盖之上，并在神荣耀的照耀中，我们能听见祂的声音，得知祂心头的愿望，并从祂领受异象、启示和指示。

c 当我们在至圣所与主相会，我们就被祂和祂一切的所是灌注——林后三 18。

叁 在至圣所里约柜上的遮罪盖，等于希伯来四章十六节里的施恩宝座：

一 我们这些在基督里的信徒，“因耶稣的血，得以坦然进入至圣所”——十 19：

1 进入至圣所是件大事，因为在那里神在基督里坐在施恩的宝座上——四 16。

2 要进入这个地方，我们必须是坦然的，而我们之所以能坦然，乃是靠着基督的死和祂的血。

3 我们随时都能靠着耶稣的血，坦然进入至圣所。

b. Actually, it is in this shining Christ that God meets with us and speaks with us——Heb. 1:3.

5. The expiation cover with the blood of the sacrifices sprinkled on it portrays the redeeming Christ in His humanity (with His judicial redemption) and the shining Christ in His divinity (with His organic salvation) as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word——Lev. 16:14-15, 29-30:

a. The cherubim on the expiation cover signify Christ's shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming; now we and God can meet together and talk together in the redeeming and shining Christ.

Day 5

b. Upon the expiation cover and in the midst of the shining of His glory, we can hear God's voice, learn the desire of His heart, and receive vision, revelation, and instruction from Him.

c. When we meet with the Lord in the Holy of Holies, we are infused by Him with all that He is——2 Cor. 3:18.

III. The expiation cover on the Ark in the Holy of Holies equals the throne of grace in Hebrews 4:16:

A. As believers in Christ, we have “boldness for entering the Holy of Holies in the blood of Jesus”——10:19:

1. It is a great matter to enter into the Holy of Holies, for there God in Christ is sitting on the throne of grace——4:16.

2. In order to enter into such a place, we must have boldness, and we have it by Christ's death and by His blood.

3. By the blood of Jesus we have the boldness to enter into the Holy of Holies at any time.

二 今天至圣所是在主耶稣所在的天上（九 12、24），但即使我们仍在地上，我们也能进入至圣所：

- 1 秘诀就是我们的灵；这位在天上的基督，也在我们的灵里——提后四 22。
- 2 祂是那天梯（创二八 12，约一 51），将我们的灵联于天，也将天带到我们的灵里。
- 3 我们一转到灵里，就进入至圣所，在那里与施恩宝座上的神相会。

三 每当我们靠耶稣的血进入至圣所，我们就来到幔内施恩的宝座前，从诸天之上升天的基督受怜悯，得恩典——来四 14、16，六 19～20：

- 1 施恩的宝座，毫无疑问，就是神的宝座，对全宇宙是掌权的宝座，但对我们信徒，这是施恩的宝座，由至圣所里见证的柜上面洒了基督之血的遮罪盖所表征——出二五 17，罗三 25，利十六 15，来九 3、5、12。

周六

2 约柜的盖，遮罪盖，表征施恩的宝座；遮罪盖就是施恩的宝座，乃是神与我们相会，与我们说话的地方——民七 89，出二五 17～22：

- a 在这里神与祂的子民相会，与他们交通——21～22 节，民七 89。
- b 当我们借着基督的血来到施恩的宝座前，我们就与神相会，与祂交通——来四 16，十 19。
- c 神从施恩的宝座说话，而我们在施恩的宝座，就是神在至圣所里的发言处，听见神的声音，看见祂的面容，享受祂的同在，并在祂的经纶里与祂是一。

B. The Holy of Holies today is in heaven, where the Lord Jesus is (9:12, 24), but even though we are still on earth, we can enter into the Holy of Holies:

1. The secret is our spirit; the Christ who is in heaven is also in our spirit—2 Tim. 4:22.
2. As the heavenly ladder (Gen. 28:12; John 1:51), He joins our spirit to heaven and brings heaven into our spirit.
3. Whenever we turn to our spirit, we enter into the Holy of Holies, where we meet with God who is on the throne of grace.

C. Whenever we enter into the Holy of Holies by the blood of Jesus, we come to the throne of grace within the veil to receive mercy and find grace from the ascended Christ in the heavens—Heb. 4:14, 16; 6:19-20:

1. The throne of grace is undoubtedly the throne of God, the throne of authority to all the universe, but to us, the believers, it is the throne of grace, signified by the expiation cover over the Ark of the Testimony in the Holy of Holies sprinkled with the blood of Christ—Exo. 25:17; Rom. 3:25; Lev. 16:15; Heb. 9:3, 5, 12.

Day 6

2. The covering of the Ark, the expiation cover, signifies the throne of grace; the expiation cover is the throne of grace where God meets with us and speaks with us—Num. 7:89; Exo. 25:17-22:

- a. Here God meets with His people and communes with them—vv. 21-22; Num. 7:89.
- b. When we come to the throne of grace through the blood of Christ, we meet with God and commune with Him—Heb. 4:16; 10:19.
- c. God speaks from the throne of grace, and at the throne of grace, the oracle in the Holy of Holies, we hear God's voice, see His countenance, enjoy His presence, and are one with Him in His economy.

- d 我们在施恩的宝座前仰望宝座上的那一位，感谢、赞美祂。
- 3 施恩的宝座—遮罪盖的实际—乃是在我们的灵里；每当我们转向灵而来到施恩的宝座前，我们就呼应基督天上的职事—四 12、16，七 25～26，八 1，十三 20～21。
- 四 当我们在至圣所里施恩的宝座前，我们就观看主的荣光，而渐渐变化成为复活并得荣之基督的形像，从荣耀到荣耀，因为我们在耶稣基督的面上，看见了神的荣耀—林后三 18，四 4、6。
- 五 在新天新地里，整座新耶路撒冷城就是至圣所，满了神的荣耀，就是在羔羊这灯里照耀的光，而我们要享受神和羔羊的宝座连同生命水的河，事奉祂，得见祂的面，活在祂的照耀下，并且作王，直到永永远远—启二 2～3、10～11、16、22～23，二二 1～5。
- d. At the throne of grace we look to the One on the throne, thanking Him and praising Him.
3. The throne of grace, the reality of the expiation cover, is in our spirit; whenever we turn to our spirit and come to the throne of grace, we correspond to Christ's heavenly ministry—4:12, 16; 7:25-26; 8:1; 13:20-21.
- D. When we are at the throne of grace in the Holy of Holies, we behold the glory of the Lord and are transformed into the image of the resurrected and glorified Christ from glory to glory, for we see the glory of God in the face of Jesus Christ—2 Cor. 3:18; 4:4, 6.
- E. In the new heaven and new earth, the entire city of New Jerusalem will be the Holy of Holies filled with the glory of God, the light, shining in the Lamb as the lamp, and we will enjoy the throne of God and of the Lamb with the river of water of life, serve Him, see His face, live under His shining, and reign forever and ever—Rev. 21:2-3, 10-11, 16, 22-23; 22:1-5.

晨兴喂养

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。…”

民十二 7～8 “我的仆人摩西…在我全家是忠信的。我与他面对面说话，乃是明说，不用谜语，他也看见我耶和华的形像。…”

圣经承认摩西是神的同伴。…出埃及三十三章十一节译为“同伴”的希伯来字与“朋友”不同；“朋友”这辞在代下二十章七节、以赛亚四十一章八节是用来说到亚伯拉罕。亚伯拉罕是神的朋友，从拜偶像的民中被分别出来（书二四 2～3），并且为罗得代求（创十八 16～33）。使徒雅各也告诉我们，亚伯拉罕是神的朋友（雅二 23）。亚伯拉罕不仅被神称义，他也成为神的朋友。神认为亚伯拉罕是个可爱的人，是祂所爱的。然而，摩西不仅和亚伯拉罕一样是神的朋友，他更是神的同伴（出埃及记生命读经，二一四五页）。

信息选读

“同伴”这辞包含了友谊的成分，但它更进一步包含了亲密伙伴的思想。希伯来字的“同伴”有一个意义就是伙伴。同伴就是伙伴。你若和某人是伙伴，你们就有共同的权益、共同的企业、共同的事业。我不是要暗示神与亚伯拉罕之间没有共同的权益；他们的确有共同的权益，但在程度上不同于摩西与神之间的共同权益。神与摩西在伟大事业中是同伙到极点；他们有同一的“事业”。摩西与主不仅是亲密的朋友，他们也是伙伴、同伙、同伴。

Morning Nourishment

Exo. 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion...

Num. 12:7-8 My servant Moses...is faithful in all My house. With him I speak face to face, even openly, and not in riddles; and he beholds the form of Jehovah...

The Bible recognizes that Moses was a companion of God...The Hebrew word rendered “companion” in Exodus 33:11 is different from the word for “friend” used with respect to Abraham in 2 Chronicles 20:7 and Isaiah 41:8. As a friend of God, Abraham had been separated from idolatrous people (Josh. 24:2-3), and he interceded for Lot (Gen. 18:16-33). The apostle James also tells us that Abraham was God’s friend (James 2:23). Not only was Abraham justified by God, but he also became a friend of God. God regarded Abraham as a beloved one, a person held in affection. However, Moses was not only a friend of God like Abraham; he was also a companion of God. (Life-study of Exodus, p. 1869)

Today's Reading

The word companion includes the elements of friendship, but it goes much further to include the thought of intimate association. One meaning of the Hebrew word for companion is associate. A companion is an associate. If you and someone else are associates, you have a common interest, a common enterprise, in a common career. I do not wish to imply that there was no common interest between Abraham and God. They did share a common interest, but it was not of the same degree as that between Moses and God. To the uttermost, God and Moses were partners in a great enterprise. They were both involved in the same “career.” Moses and the Lord were not only intimate friends; they were associates, partners, companions.

由出埃及三十二章三十节至三十三章二十三节，我们学到了一个严肃的功课，就是我们必须懂得神的心，也必须是一个照着神心的人。然后我们就会和摩西一样有神的同在。摩西有神的同在，到了完满的地步。但对以色列人来说，神的同在却非常有限，因为他们远离神的心。然而，摩西是个非常接近神的心，并照着神心的人。这就是他有神同在到了完满地步的原因。我们都必须学习，惟有象摩西这样的人，才能作神的同伴。惟有这样的人，才能与神有共同的权益，并且被神使用，执行祂在地上的事业。

在二十四章里，大多数的百姓是在西乃山脚下，有些人在山上却离神远远的，而摩西却在山顶上，在神的荣耀之下。这种距离神远近程度的不同，可以用帐幕的外院子、圣所和至圣所来说明。山脚下的百姓是在外院子的祭坛周围。七十位长老，以及亚伦、拿答、亚比户、户珥是在山上，就是在圣所里。在山顶上的摩西则是在至圣所里，就是在荣光所在之处。后来，帐幕建造完成后，大祭司能进入至圣所神的荣耀里，在那里从神领受关于祂百姓的启示和异象。在二十四章，对摩西来说，原则也是一样：他在山顶上、在神的荣耀之下，领受从神来的诫命，为要教导百姓。

今天在主的恢复里，我们的确都是祭司，我们中间没有圣品阶级，也没有平信徒；然而，在与主交通的实际经历上，我们中间不尽相同。许多圣徒在外院子，有祭坛和洒血；有些人已经进入圣所享受与神某种程度的交通；另有一些圣徒则在至圣所里，在神的荣耀之下。

摩西实际上是惟一直接领受帐幕异象的人。…神把帐幕设计的异象一个接一个赐给摩西。…神居所详细的异象需要摩西四十天的时间来领受（出埃及记生命读经，二一四六、二一六二、一〇九八至一〇九九页）。

参读：出埃及记生命读经，第一百七十六至一百七十七篇。

From Exodus 32:30—33:23 we learn the serious lesson that we need to know God's heart and also be a person according to God's heart. Then we shall have God's presence as Moses did. Moses had God's presence to the full extent. But the children of Israel had God's presence in a very limited way, for they were far from God's heart. Moses, however, was a person very near to God's heart, a person according to His heart. This was the reason he could have God's presence to the full extent. We all need to learn that only a person like Moses can be a companion of God. Only this kind of person can share a common interest with God and be used by God to carry out His enterprise on earth.

In Exodus 24 the majority of the people were at the foot of Mount Sinai, some were on the mountain far off from the Lord, and Moses was on the top of the mountain under God's glory. This difference with respect to the degree of distance from the Lord can be illustrated by the tabernacle with the outer court, the Holy Place, and the Holy of Holies. The people at the foot of the mountain were in the outer court, around the altar. The seventy elders, along with Aaron, Nadab, Abihu, and Hur, were on the mountain, in the Holy Place. Moses on the mountaintop was in the Holy of Holies, where the shekinah glory was. Later, after the tabernacle had been built, the high priest could enter into God's glory in the Holy of Holies, where he could receive revelation and vision from God concerning His people. The principle is the same in Exodus 24 with Moses on the mountaintop under God's glory receiving commandments from God that he may teach the people.

It is true that in the Lord's recovery today we all are priests and that we have neither clergy nor laity. Nevertheless, actually and experientially there are differences among us concerning our fellowship with the Lord. Many saints are in the outer court with the altar and the sprinkled blood, others have entered the Holy Place to enjoy fellowship with God to a certain degree, and some are in the Holy of Holies, under God's glory.

Moses was actually the only one to receive the direct vision of the tabernacle...God gave Moses vision after vision concerning the design of the tabernacle. It took forty days for Moses to receive a detailed vision of God's dwelling place. (Life-study of Exodus, pp. 1869-1870, 1883, 943)

Further Reading: Life-study of Exodus, msgs. 176-177

晨兴喂养

民七 89 “摩西进会幕要与耶和华说话的时候，听见从见证柜的遮罪盖以上、二基路伯中间，有向他说话的声音，他就向耶和华说话。”

诗八十 1 “…以色列的牧者啊，求你侧耳听；坐在二基路伯之间的啊，求你发出光来。”

民数记七章的奉献给摩西时间与神说话。“摩西进会幕要与耶和华说话的时候，听见从见证柜的遮罪盖以上、二基路伯中间，有向他说话的声音，他就向耶和华说话。”（89）在见证柜上的遮罪盖那里，有人与神之间的谈话。在这谈话中，摩西能听见神的声音。何等奇妙，神与人成为一到一个地步，能有这样的谈话！（民数记生命读经，一〇〇页）。

信息选读

遮罪盖，如希伯来九章五节所提者，相当于罗马三章二十五节的平息处，乃是约柜的盖，表征基督作神公义律法的遮盖，也作神在恩典中与祂的赎民相会，对他们说话的地方（出二五 22）。…用以作这盖的纯金，表征基督纯净的神圣性情（圣经恢复本，出二五 17 注 1）。

两个基路伯与遮罪盖接连一块，指明神的荣耀是从基督这遮罪盖照耀出来，并照耀在基督这遮罪盖上，成为一个见证（参约一 14，林后四 4、6）。基路伯的形状、大小和重量没有记载，指明基督照耀的荣耀是无法测度，且是奥秘的（出二五 19 注 1）。

Morning Nourishment

Num. 7:89 And when Moses went into the Tent of Meeting to speak with Him, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two cherubim; and he spoke to Him.

Psa. 80:1 O Shepherd of Israel, give ear...; You who are enthroned between the cherubim, shine forth.

The offering in Numbers 7 afforded Moses a time to speak with God. “When Moses went into the Tent of Meeting to speak with Him, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two cherubim; and he spoke to Him” (v. 89). At the expiation cover upon the Ark of the Testimony, there was a conversation between man and God. In this conversation Moses could hear God’s voice. How wonderful that God and man could be one to the extent that they could have such a conversation! (Life-study of Numbers, p. 91)

Today’s Reading

The expiation cover, mentioned in Hebrews 9:5 and corresponding to the propitiation place in Romans 3:25, was the lid of the Ark. It signifies Christ as the cover of God’s righteous law and also as the place where God meets with His redeemed people and speaks to them in grace (Exo. 25:22)...The pure gold of which the cover was made signifies Christ’s pure divine nature. (Exo. 25:17, footnote 1)

That the two cherubim were one piece with the expiation cover indicates that God’s glory shines out from Christ and upon Christ as the expiation cover to be a testimony (cf. John 1:14; 2 Cor. 4:4, 6). The form, size, and weight of the cherubim are not given, indicating that the glory of Christ’s shining is immeasurable and mysterious. (Exo. 25:19, footnote 1)

在遮罪盖上有两个基路伯（出三七7~9），表征神的荣耀（来九5）。神的荣耀乃是神的彰显。神彰显出来，就是荣耀。我们可以把荣耀比作电灯的照耀，电灯的照耀乃是电的荣耀。当神将祂自己照耀出来，就成了荣耀。神在基督里得着彰显，所以在基督身上，你可以看见神的荣耀。

两个基路伯表征神的荣耀，就是神的彰显。…出埃及三十七章告诉我们，不只有一个基路伯，乃是有两个基路伯。二是见证的数字。…在基督身上，同着基督，就有神的彰显，神的荣耀；这彰显作为神的荣耀，乃是神的见证。这真理的思想和意义是非常丰富、非常深奥的（李常受文集一九六三年第一册，一七二页）。

基路伯的翅膀遮掩遮罪盖，指明神的荣耀在基督里彰显出来，成为完满的见证（来一3上，弗三21…）。基路伯脸对脸，并且朝着遮罪盖，表征神的荣耀注视并观看基督所作成的事（圣经恢复本，出二五20注1）。

基路伯和遮罪盖是用纯金作的（出二五17~18），表征基督是神荣耀的光辉（来一3上），其照耀是神圣的。金的遮罪盖安在皂荚木的约柜（出二五10）上边，表征基督的人性而非祂的神性，是祂彰显神圣性情之荣耀的基础（出二五21注1）。

神在遮罪盖上二基路伯中间与祂的子民相会，并向他们说话，表征神在成就平息的基督里，并在那作祂见证、成就平息的基督所彰显的荣耀中，与我们相会，向我们说话（参林后三8~11、18）。因此，遮罪盖连同在遮罪日洒在盖上祭牲的血（利十六14~15、29~30），描绘在人性里救赎的基督，以及在神性里照耀的基督，是堕落的罪人能与公义、圣别、荣耀的神相会，并听祂说话的地方，借此他们就被那作为恩典的神所灌注，并从祂领受异象、启示和指示（出二五22注1）。

参读：出埃及记生命读经，第八十、一百七十八篇。

Upon the expiation cover there were two cherubim (Exo. 37:7-9), signifying the glory of God (Heb. 9:5). The glory of God is the manifestation of God. God manifested is glory. We may compare glory to the shining of electrical lights, which is the glory of the electricity. When God shines Himself out, He becomes the glory. God is manifested in Christ, so upon Christ you can see the glory of God.

The two cherubim signify the glory of God, that is, the manifestation of God...Exodus 37 tells us that there was not only one cherub but two cherubim. Two is the number of testimony...Upon Christ and with Christ, there is the manifestation of God, which is the glory of God, and this manifestation as the glory of God is the testimony of God. This truth is very rich and very deep in thought and meaning. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," pp. 134-135)

That the wings of the cherubim covered the expiation cover indicates that God's glory is expressed in Christ to be a full testimony (Heb. 1:3a; Eph. 3:21...). The faces of the cherubim were toward each other and toward the cover, signifying that God's glory watches over and observes what Christ has done. (Exo. 25:20, footnote 1)

That the cherubim and the expiation cover were made of pure gold (Exo. 25:17-18) signifies that the shining of Christ as the effulgence of God's glory (Heb. 1:3a) is divine. That the expiation cover of gold was put on top of the Ark of acacia wood (Exo. 25:10) signifies that Christ's humanity, not His divinity, is the base for Him to express the glory of His divine nature. (Exo. 25:21, footnote 1)

That God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony (cf. 2 Cor. 3:8-11, 18). Thus, the expiation cover with the blood of the sacrifices sprinkled on it on the Day of Expiation (Lev. 16:14-15, 29-30) portrays the redeeming Christ in His humanity and the shining Christ in His divinity as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word, thereby being infused with God as grace and receiving vision, revelation, and instruction from Him. (Exo. 25:22, footnote 1)

Further Reading: Life-study of Exodus, msgs. 80, 178

晨兴喂养

林后三 8 ~ 9 “何况那灵的职事，岂不更带着荣光？若定罪的职事有荣光，那称义的职事，就越发充盈着荣光了。”

出埃及二十五章二十二节上半说，“我要在那里与你相会。这指明神在成就平息的基督里，与祂的子民相会。

在二十二节（下半）神又说，祂“要从见证的柜遮罪盖上两个基路伯中间，和你说我所要吩咐你传给以色列人的一切事”。这意思是说，神从那作祂见证、成就平息的基督所彰显的荣耀中，向祂的子民说话（出埃及记生命读经，一一七一页）。

信息选读

基路伯表征神的荣耀从基督照耀出来。因此，神从基路伯中间向祂的子民说话，意思就是神在祂的荣耀中向我们说话。除了在祂的荣耀中，神不在别的地方与祂的赎民相会。神无法在别的地方，或在别的情况下，与我们相会。每当神与我们相会，必是在祂的荣耀里。我们的经历能证实，每当我们与神相会，就觉得是在荣耀里，正如约柜盖上的基路伯所表征的荣耀。我们悔改相信主耶稣的那一天，就被带进荣耀的范围里。神从来不在黑暗里与我们相会；反之，祂总是在荣耀里与我们相会；并从荣耀的基路伯中间对我们说话。

我们在聚会中听人说话，只要他是说主的话，我们就该有在荣耀里的感觉。每当神的话在这个职事里说出来时，我们里面就觉得荣耀。今天许多传道

Morning Nourishment

2 Cor. 3:8-9 How shall the ministry of the Spirit not be more in glory? For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

The first part of Exodus 25:22 says, “And there I will meet with you.” This indicates that God met with His people in the propitiating Christ.

In verse 22 God also said, “I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.” This means that God speaks to His people from the glory expressed in the propitiating Christ as His testimony. (Life-study of Exodus, p. 1011)

Today's Reading

We have seen that the cherubim signify God's glory shining out from Christ. Thus, for God to speak to His people from between the cherubim means that He speaks to us in the midst of His glory. God does not meet with His redeemed people in any place other than the midst of His glory. God cannot meet with us in any other place or in any other condition. Whenever God meets with us, that meeting must take place in the midst of His glory. We can testify of this from our experience. Whenever we meet with God, we sense that we are in the midst of glory, a glory like that signified by the cherubim on the cover of the Ark. On the day we repented and believed in the Lord Jesus, we were brought into a realm of glory. God never meets with us in darkness. On the contrary, He always meets with us in glory and speaks to us from between the cherubim of glory.

When we listen to someone speaking in a meeting, as long as that speaking is the word of the Lord, we should have the sense that we are in glory. Whenever the word of God is spoken in the ministry, we sense glory within us.

人很有口才，但你听他们说话时，一点不觉得神的荣耀。你也许会赞赏他们的口才，也欣赏他们的知识，却没有神荣耀的感觉。然而，你听真正的话语职事时，你不是被口才或知识吸引，乃是被神荣耀的感觉吸引。你回家以后，荣耀会随着你。多年后，你仍会回想在那次聚会中所感觉到的荣耀。我们由经历中晓得，神乃是在祂的荣耀中与我们相会，并在祂的荣耀里对我们说话。甚至神对一个罪人说话时，也是在祂的荣耀里对他说话。

神在其中与我们相会并对我们说话的荣耀，乃是基督的照耀。基路伯表征基督在照耀。…这位照耀的基督是怎样的一位？…约柜是用皂荚木里外包金作成的。皂荚木预表基督的人性，金表征祂的神性。遮罪盖是用纯金作的，不含皂荚木，这指明基督的照耀是神圣的，祂乃是神荣耀的光辉。然而，基督的神性不是这种照耀的基础，祂照耀的基础乃是用来作约柜的皂荚木。不是金子托住皂荚木，乃是皂荚木托住金子。基督以祂的人性为基础，来彰显神性。今天在我们的经历中，我们需要耶稣的人性，好彰显基督的神圣性情。

出埃及二十五章十七节告诉我们遮罪盖的长与宽，但没有告诉我们遮罪盖的厚度有多少，因此我们不晓得约柜盖的重量。厚度没有记载，而且重量不为人所知，这指明基督的重量是无法测度的。没有人能说出基督到底有多重，按经历说，祂的重量乃是照着我们能承受的。…基督对我们有多重，在于我们能承受多少的基督，我很担心有些圣徒只能承受极少量的基督（出埃及记生命读经，一一七一至一一七三页）。

参读：出埃及记生命读经，第八十六至八十七篇。

Many preachers today are eloquent. But when you hear them speak, you do not have any sense of God's glory. You may admire their eloquence and appreciate their knowledge, but there is no sense of God's glory. However, when you listen to the genuine ministry of the Word, you are attracted, not by eloquence or knowledge but by a sense of God's glory. After you return home, the glory may follow you. Years later, you may still recall the glory you sensed in that meeting. From our experience we know that God meets with us in the midst of His glory and speaks to us in His glory. Even when God speaks to a sinner, God speaks to him in His glory.

The glory in which God meets with us and in which He speaks to us is the shining of Christ. The cherubim signify Christ shining. What kind of Christ is this shining Christ? We have pointed out that the Ark was made of acacia wood overlaid within and without with gold. Acacia wood typifies Christ's humanity, and gold signifies His divinity. The expiation cover was made of pure gold; it did not contain any acacia wood. This indicates that the shining of Christ, who is the effulgence of God's glory, is divine. However, Christ's divinity is not the base for this shining. Rather, the base for His shining is the acacia wood used to make the Ark. It was not the gold which bore the acacia wood; it was the acacia wood which bore the gold. With His humanity as the base, Christ expresses divinity. In our experience today, we need the humanity of Jesus in order to express Christ's divine nature.

Exodus 25:17 tells us the length and width of the expiation cover, but it does not tell us the thickness of the cover. Therefore, we do not know the weight of the lid of the Ark. The fact that the thickness is not given and that the weight is not known indicates that the weight of Christ is immeasurable. No one can say how weighty Christ is. Experientially speaking, His weight is according to what we are able to bear...How heavy Christ is to us depends on how much of Him we are able to bear. I am concerned that some saints are able to bear only an extremely small amount of Christ. (Life-study of Exodus, pp. 1011-1013)

Further Reading: Life-study of Exodus, msgs. 86-87

晨兴喂养

林后四 6 “因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”

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…”。

出埃及二十五章…没有告诉我们基路伯的形状、大小或重量。这指明基督照耀的荣耀是无法测度的，也表明基督的荣耀是无法解释的。我们怎样无法描述基路伯，也照样无法解释基督照耀的荣耀。然而，基路伯有脸和翅膀，我们由这事实得知，这个荣耀不是没有生命的，乃是活的东西；基督的荣耀是活的。我们甚至可以说，这个荣耀有脸，有眼，有翅膀。我们由经历中晓得，神与我们相会并对我们说话时，我们就觉得荣耀正在观看我们，而且这个荣耀是活的。事实上，这个荣耀就是基督自己。因此，二十五章里遮罪盖概括的观念乃是：它表征基督是神圣荣耀的照耀，而神在这荣耀中与我们相会，并与我们说话（出埃及记生命读经，一一七三至一一七四页）。

信息选读

我们需要铭记一个事实，就是遮罪盖同基路伯表征基督在照耀。它也表征神的荣耀—基督的照耀—乃是活的。它是有脸，有眼，有翅膀的东西。我们要正确的了解它，就需要有从神来的亮光，也需要有相当的属灵经历。没有主的光照，我们也许一再读这些经文，却一点都没有看见其中的意义。但是光一照耀在我们身上，我们就明了遮罪盖同基路伯，

Morning Nourishment

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

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...

We are not told anything in Exodus 25 about the form, size, or weight of the cherubim. This indicates that the glory of Christ's shining is immeasurable. It also indicates that Christ's glory is unexplainable. Just as we cannot describe the cherubim, so we cannot explain the glory of Christ's shining. However, we know from the fact that the cherubim had faces and wings that this glory is not lifeless, but is something living. Christ's glory is living. We may even say that this glory has a face, eyes, and wings. From our experience we know that when God meets with us and speaks with us, we have the sense that glory is watching over us and that this glory is living. Actually, this glory is the very Christ Himself. Thus, the general concept of the expiation cover in Exodus 25 is that it signifies that Christ is the shining of the divine glory and that God meets with us and speaks with us in this glory. (Life-study of Exodus, p. 1013)

Today's Reading

We need to be impressed with the fact that the expiation cover with the cherubim signifies Christ shining. It also signifies that the glory of God as the shining of Christ is living. It is something with a face, eyes, and wings. To have a proper understanding of this, we need light from God and also a certain amount of spiritual experience. Apart from being enlightened by the Lord, we may read these verses again and again without seeing anything of their significance. But when the light shines upon us, we realize that the propitiatory cover with the

一点不差就是我们亲爱的主耶稣自己。每当神与我们相会并对我们说话时，这位宝贵的基督都与我们同在。事实上，神乃是在这位照耀的基督里与我们相会，并与我们说话。我们明了这事，就会说，“主，你自己就是这遮罪盖。主，没有你，神就没有地方与我相会，我也没有地方与祂相会。主，没有你作遮罪盖，神就无法在荣耀里与我相会或与我说话。”

我们已经指出，遮罪盖是用纯金作的，它不含那预表主耶稣人性的皂荚木。然而，耶稣的血的确是出自祂属人的性情。基督的人性是为着救赎，而祂的神性乃是为着照耀。遮罪盖上的基路伯，表征基督带着祂神性的照耀；弹在遮罪盖上的血，表征祂那为着救赎的人性。因此这里有基督的一幅图画，基督不仅是神，也是人，甚至是神人。基督是神，在祂的神性里照耀；祂也是人，在祂的人性里完成了救赎，就是血所表征的。现今因着基督的神性和人性，我们与神能在救赎并照耀的基督里一同聚集，一同谈话。这就是基督作遮罪盖，是神与我们相会的地方。

〔旧约〕钦定英文译本是说“怜悯座”，而没说遮罪盖。座这字含示约柜的盖，乃是神与我们说话时所坐的地方；怜悯一辞指明神向百姓施怜悯。事实上，约柜的盖不是怜悯座，乃是遮罪盖一带着基督神性的照耀，以及基督人性的救赎，作为我们能与公义、圣别、荣耀的神相会并说话的地方。这个地方就是耶稣基督自己，祂是神也是人。基督在祂的人性里流出血来救赎我们，并且在祂的神性里因着神的荣耀而照耀。今天祂对我们乃是救赎并照耀的基督，是公义、圣别、荣耀的神能与堕落的罪人相会的地方（出埃及记生命读经，一一七四、一一七六至一一七七页）。

参读：出埃及记生命读经，第八十八至八十九篇。

cherubim is nothing less than our dear Lord Jesus Himself. Whenever God meets with us and speaks with us, this precious Christ is present. Actually, it is in this shining Christ that God meets with us and speaks with us. When we realize this, we may say, “Lord, You Yourself are this very propitiatory cover. Without You, Lord, there is no place where God can meet with me or I can meet with Him. Lord, without You as the propitiatory cover God cannot meet with me or speak with me in glory.”

We have pointed out that the expiation cover was made of pure gold. It did not contain acacia wood, which typifies the humanity of the Lord Jesus. However, the blood of Jesus certainly was derived from His human nature. Christ's humanity is for redeeming and His divinity is for shining. The cherubim on the expiation cover signify Christ's shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming. Therefore, we have here a picture of Christ not only as God, but also as man, even the God-man. As God, Christ shines in His divinity, but as man, He accomplished redemption in His humanity, signified by the blood. Now, because of Christ's divinity and humanity, we and God can meet together and talk together in the redeeming and shining Christ. This is Christ as the propitiatory cover, as the place where God and we meet together.

[In the Old Testament] the King James Version speaks of the “mercy seat” instead of the expiation cover. The word seat implies that the lid of the Ark was the place for God to sit when He talks with us. The word mercy indicates that God showed mercy to people. Actually, the lid of the Ark is not a mercy seat; it is a propitiatory cover with the shining of Christ's divinity and the redeeming of Christ's humanity as the place where we can meet and speak with our righteous, holy, and glorious God. This place is Jesus Christ Himself, the One who is both God and man. In His humanity Christ shed His blood to redeem us, and in His divinity He shines with God's glory. Today He is for us the redeeming and shining Christ as the place where the righteous, holy, and glorious God can meet with fallen sinners. (Life-study of Exodus, pp. 1013-1016)

Further Reading: Life-study of Exodus, msgs. 88-89

晨兴喂养

来四 14 “所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。”

16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

神在遮罪盖之上，并在祂荣耀的照耀中，能与我们相会，并与我们说话；这是我们听见祂的声音，得知祂心头愿望的地方。无疑的，这就是保罗领受完成职事之启示的地方。在我们的经历中，我们也必须天天在遮罪盖前，并在神的荣耀里与神相会（出埃及记生命读经，一一七七页）。

信息选读

我们花时间在至圣所里与主同在，祂就以祂一切的所是注入我们里面。我们可以用一个事例来说明：一位青年人花一小时和一位知名大学教授谈话。他在这样一位教授面前一小时后，…甚至他不知不觉就会模仿起这位教授说话的方式。我们若花一小时与主交通，主更要将祂自己注入我们里面！

神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义。因着律法及律法的要求被遮盖了，神的荣耀满足了，神就能与罪人说话，这些罪人也能与神相和，并且从祂接受恩典。因此，这遮罪盖就等于施恩的宝座（来四 16）（出埃及记生命读经，一一九二、一一九八页）。

Morning Nourishment

Heb. 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Upon the propitiatory cover and in the midst of the shining of His glory, God can meet with us and converse with us. This is the place where we hear His voice and learn the desire of His heart. No doubt, this was the place where Paul received the revelation of the completing ministry. In our experience day by day we also need to meet with God at the propitiatory cover and in His glory. (Life-study of Exodus, p. 1016)

Today's Reading

When we spend time with the Lord in the Holy of Holies, we are infused by Him with all He is. We may illustrate this by the case of a young man who spends an hour in conversation with a famous university professor. After this hour spent in the presence of such a professor, ...he may even unconsciously imitate the professor's way of speaking. How much more will the Lord infuse Himself into us if we spend an hour of fellowship with Him!

Upon this lid as the propitiatory cover, God can meet with the people who broke His righteous law without any governmental contradiction of His righteousness, even under the observing of the cherubim, which bear His glory overshadowing the lid of the Ark. Because the law with its demands is covered and God's glory is satisfied, God can speak with sinners, and these sinners can be at peace with God and receive grace from Him. Therefore, this propitiatory cover equals the throne of grace (Heb. 4:16). (Life-study of Exodus, pp. 1030, 1036)

希伯来十章十九节告诉我们，我们因耶稣的血，得以坦然进入至圣所。进入至圣所是一件大事，因为神在那里坐在施恩的宝座上。要进入这样的地方，我们必须是坦然的，而我们之所以能坦然，乃是靠基督的死和祂的血。我们因耶稣的血，得以随时坦然进入至圣所，不象旧约的大祭司，一年只能进去一次。

今天至圣所是在主耶稣所在的天上（九 12、24），但即使我们仍在地上，我们也能进入至圣所，秘诀就是四章十二节所说我们的灵。这位在天上的基督，也在我们的灵里（提后四 22）。祂是那天梯（创二八 12，约一 51），将我们的灵联于天，也将天带到我们的灵里。我们一转到灵里，就进入至圣所，在那里与施恩宝座上的神相会。

当我们因耶稣的血，并借又新又活的路进入至圣所，我们就来到幔内施恩的宝座前，从诸天之上升天的基督受怜悯，得恩典（来四 14、16，六 19～20）。希伯来四章十六节说，“坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”施恩的宝座，毫无疑问，是指天上神的宝座（启四 2）。神的宝座，对全宇宙是掌权的宝座（但七 9，启五 1），神坐在其上管治并治理宇宙；那是神行政的宝座。但对我们信徒，神的宝座是施恩的宝座，由至圣所里（来九 3、5）见证的柜上面洒上基督之血（利十六 15，来九 12）的遮罪盖（施恩座）所表征（出二五 17、21，罗三 25）。在这里神与祂的子民相会，与他们交通（出二五 21～22）。当我们借着基督的血来到施恩的宝座前，我们就与神相会，与祂交通（新约总论第六册，六七、六六、六八至六九页）。

参读：新约总论，第一百五篇；希伯来书生命读经，第四十四篇；住在主里面，享受主生命，第六篇。

Hebrews 10:19 tells us that we have boldness to enter into the Holy of Holies by the blood of Jesus. It is a great matter to enter the Holy of Holies, for there God is sitting on the throne of grace. In order to enter into such a place we must have boldness, and we have it by Christ's death and by His blood. By the blood of Jesus we have the boldness to enter into the Holy of Holies at any time, unlike the high priest in the Old Testament, who could enter into it only once a year.

The Holy of Holies today is in heaven, where the Lord Jesus is (Heb. 9:12, 24). Even though we are still on earth, we can enter the Holy of Holies. The secret is our spirit, referred to in Hebrews 4:12. The Christ who is in heaven is also in our spirit (2 Tim. 4:22). He, as the heavenly ladder (Gen. 28:12; John 1:51), joins our spirit to heaven and brings heaven into our spirit. Whenever we turn to our spirit, we enter into the Holy of Holies. Here we meet with God who is on the throne of grace.

When we enter into the Holy of Holies by the blood of Jesus and by the new and living way, we come to the throne of grace within the veil to receive mercy and find grace from the ascended Christ in the heavens (Heb. 4:14, 16; 6:19-20). Hebrews 4:16 speaks of coming "forward with boldness to the throne of grace that we may receive mercy and find grace for timely help." The throne of grace is undoubtedly the throne of God which is in heaven (Rev. 4:2). The throne of God is the throne of authority to all the universe (Dan. 7:9; Rev. 5:1) on which God sits to control and rule over the universe. It is the throne of God's administration. But to us, the believers, it is the throne of grace, signified by the expiation cover (the mercy seat) over the Ark of the Testimony (Exo. 25:17, 21; Rom. 3:25) in the Holy of Holies (Heb. 9:3, 5) sprinkled with the blood of Christ (Lev. 16:15; Heb. 9:12). Here God meets with His people and communes with them (Exo. 25:21-22). When we come to the throne of grace through the blood of Christ, we meet with God and commune with Him. (The Conclusion of the New Testament, pp. 1628, 1627-1630)

Further Reading: The Conclusion of the New Testament, msg. 150; Life-study of Hebrews, msg. 44; CWWL, 1983, vol. 3, "Abiding in the Lord to Enjoy His Life," ch. 6

晨兴喂养

来十 19 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所。”

启二一 23 “那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”

殿里有至圣所，至圣所里有约柜。约柜的盖子，就是遮罪盖，表征施恩的宝座（出二五 17、21）。约柜是基督的预表，而约柜是在至圣所里。因此，既然基督在我们灵里（提后四 22），今天我们的灵就是至圣所（李常受文集一九六四年第二册，五三五至五三六页）。

信息选读

根据圣经，我们在哪里听见神的声音？乃是在施恩的宝座那里，那是神在至圣所里的发言处。你若一直围绕着十字架，就很难听到神说话。但是每当你来到施恩的宝座，就是平息盖这里，你立即就会听见神的声音。你会听到神的声音，是因为你来到施恩的宝座，就是神说话之处。我们乃是在这里听见神的说话，看见祂的面容，并享受祂的同在。我们乃是在这里，才能在祂的经纶里与祂是一。所以希伯来书把我们分外院的祭坛，转到至圣所里神说话的地方（希伯来书生命读经，四一五页）

我们在施恩的宝座前作什么？我们祷告、敬拜、仰望宝座上的那一位。我们赞美、感谢祂。从这宝座流出生命的水。如果我们在这里逗留片时，我们就会觉得有些东西从施恩的宝座流到我们里面，经过我们，并从我们里面流出来。我们经历到永远的生命作了供应的恩典。我们

Morning Nourishment

Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus.

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Within the temple there was the Holy of Holies, and within the Holy of Holies there was the Ark. The covering of the Ark, the expiation cover, signifies the throne of grace (Exo. 25:17, 21). The Ark is a type of Christ, and the Ark is in the Holy of Holies. Therefore, since Christ is in our spirit (2 Tim. 4:22), our spirit today is the Holy of Holies. (CWVL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 3—Hebrews through Jude,” pp. 394-395)

Today's Reading

According to the Bible, where do we hear God's voice? At the throne of grace, the oracle in the Holy of Holies. If you are still around the cross, it will be difficult for you to hear God's speaking. But whenever you come to the throne of grace, the propitiation cover, you will immediately hear the divine voice. You will hear God's voice because you are in the oracle, at the throne of grace. It is here that we hear God's speaking, see His countenance, and enjoy His presence. It is here that we are one with Him in His economy. So the book of Hebrews turns us from the altar in the outer court to the place of God's oracle in the Holy of Holies. (Life-study of Hebrews, p. 345)

What do we do at the throne of grace? We pray, worship, and look to the One on the throne. We praise and thank Him. From this throne flows the river of life. If we stay here a while, we shall have the sense that something from the throne of grace flows into us, through us, and out of us. We are experiencing the eternal life as the supplying grace. We receive mercy and “find grace for timely help”

受怜悯，并且“得恩典，作应时的帮助”（来四 16）。因着来到施恩的宝座前，我们就配合基督天上的祭司职任。每当我们转到灵里，并来到施恩的宝座前，我们就配合祂天上的代求。祂的代求和我们的祷告构成了天和地的交通（李常受文集一九八〇年第二册，一四四页）。

我们借着观看并返照主的荣光，就渐渐变化。林后三章十八节的“好象镜子观看并返照”，在希腊原文乃是一个字。镜子一面观看，另一面返照所观看的。这是镜子两方面的功用。观看是我们自己看主，返照是叫别人经过我们看主。

三章十八节指明这样的变化要达到变化成为“与祂同样的形像”的目标。这形像就是复活并得荣之基督的形像。变化成为与祂同样的形像，意即我们渐渐被模成复活并得荣的基督，使我们与祂一样（罗八 29）。

当我们观看并返照主的荣光，主就用祂所是及所作的元素，灌注我们，分赐到我们里面。结果我们就借祂生命的大能，凭祂生命的素质，渐渐新陈代谢的变化，而有祂生命的形状，并要借着我们心思的更新，渐渐变化形像，成为祂的形像（真理课程三级卷三，三六至三七页）。

至圣所里的光乃是神自己在祂永远的荣耀里。同样的，在将来永世的圣城里，也不需要日头或月亮，因为神自己乃是光。这指明新耶路撒冷全城将是至圣所。

神的荣耀是光，羔羊是灯，表征在永世里，神在基督里是新耶路撒冷的光。在这座新城里，不需要天然的日光，也不用人造的灯光，因为神自己是光，基督是灯，将神照耀出来，光照全城。这意思是说，在新耶路撒冷里，神在基督里乃是一切（新约总论第十四册，三四六至三四七页）。

参读：真理课程三级卷三，第四十六课；启示录生命读经，第六十四、六十六篇。

(Heb. 4:16). By coming to the throne of grace we are corresponding to Christ's heavenly priesthood. Whenever we turn to the spirit and come to the throne of grace, we correspond to His heavenly interceding. His interceding and our praying constitute a traffic between heaven and earth. (CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," p. 113)

By beholding and reflecting the glory of the Lord, we are gradually transformed. Beholding and reflecting like a mirror in 2 Corinthians 3:18 is only one word in the Greek. A mirror beholds and reflects what it beholds. These are the two functions of a mirror. Beholding is to see the Lord by ourselves; reflecting is for others to see Him through us.

Second Corinthians 3:18 indicates that the goal of transformation is to be "transformed into the same image" of the resurrected and glorified Christ. To be transformed to have the same image as Christ means that we are gradually being conformed to the resurrected and glorified Christ, to be made the same as He (Rom. 8:29).

When we behold and reflect the glory of the Lord, the Lord infuses and dispenses into us the elements of what He is and what He has done. Through His life power and by His life essence, we are gradually transformed metabolically to have His life shape, and through the renewing of our mind, we are gradually transfigured into His image. (Truth Lessons—Level Three, vol. 3, pp. 32-33)

The light in the Holy of Holies was God Himself in His eternal glory. In the same way, the holy city in eternity future will have no need of the sun or of the moon because God Himself will be the light. This indicates that the entire city of the New Jerusalem will be the Holy of Holies.

The glory of God as the light and the Lamb as the lamp signify that God in Christ is the light of the New Jerusalem in eternity. In the new city there is no need of the sun, the natural light, or any man-made lamp because God Himself will be the light, and Christ will be the lamp, shining out God to enlighten the entire city. This means that God in Christ is everything in the New Jerusalem. (The Conclusion of the New Testament, pp. 4404-4405)

Further Reading: Truth Lessons—Level Three, vol. 3, lsn. 46; Life-study of Revelation, msg. 64, 66

第八周诗歌

WEEK 8 — HYMN

鼓励—进入至圣所

(英1209)

G 大调

4/4

1 - | 1 1 5 6 | 5 - - 5 | 1 2 3 2 | 1 - -
 一同环绕施恩座，这是天来佳音。
 1 | 3 5 3 1 | 2 - - 2 | 3 1 2 7 | 1 - -
 我们在至圣所，享受完全救恩。
 5 | 1 1 1 5 | 6 6 6 1 | 2 2 2 3 |
 作神子民，灵里聚集，享神自己福
 1 1 1 5 | 6 6 6 1 | 2 - 7 - | 1 - ||
 分无已，享神自己福分无已。

- | | |
|--|--|
| 二 同奔入至圣所，
直达施恩宝座；
开始于外院子，
也经过了圣所。
世界丢弃，罪恶消除，
进入幔内，与神同住。 | 五 应当竭力前进，
无需再立根基；
取用祭坛救赎，
向前达到身体。
接受公义话语成全，
灵中交通享受不断。 |
| 三 转入灵勿犹豫，
超越地达到天；
达到基督宝座，
与主合一无间。
施恩座前供应无穷，
沐浴在主面光之中。 | 六 基督远在上天，
我今地上居住；
如何能接触神？
灵是唯一通路。
在我灵里联着三者—
神与宝座并至圣所。 |
| 四 我们是团体人，
非流荡基督徒；
只要投入身体，
勿再脱节、单独。
与众肢体同心合意，
同被建造，作主身体。 | 七 赎罪祭已成了，
亚伦早已过时；
照着麦基洗德，
基督作大祭司。
更美之约，更美职事，
以饼和酒，供应扶持。 |

(注：原补充本416首，照英诗内容增补。)

Praise God for tidings glad Encouragement—For Entering the Holy of Holies

1209

1. Praise God for tidings glad— We're at the throne of
 grace; Our gos - pel's not so low, We're in the high - est
 place. We're meet - ing here a - round the throne, En - joy - ing God with
 all His own. En - joy - ing God with all His own.

- | | |
|---|---|
| 2. Start in the outer court,
But aim to get inside;
The Holy Place is good,
But do not there abide.
Leave sin behind—it's put away;
We're in the veil with God to stay. | 5. As Body Christians now
We have a higher word.
Foundation's word we see,
'Tis altar, cross, and blood.
Perfection's word is little known,
'Tis fellowship around the throne. |
| 3. To rise from earth to heav'n,
A deeper turn we need;
To be where Christ is now
Upon the throne indeed.
We're gathered at the throne of grace,
Beholding Jesus face to face. | 6. Christ is objective too,
But subjective are we
In our experience;
Our spirit is the key.
God, throne, and holiest—we see
Our spirit now contains all three. |
| 4. We're being turned as one,
Not individually;
Not private Christians now,
But Body Christians we.
As members here in one accord,
We are the Body of the Lord. | 7. Leviticus is past,
And Aaron's work is o'er;
Melchisedec is here,
High Priest forevermore;
His ministry is now so fine:
He comes to feed us bread and wine. |

第九周

点灯

MC 诗歌：573， 补 102

读经：民八 1～4， 出二七 20～21， 启一 4， 四 5， 诗七三 16～17

纲要

周一

壹 在民数记八章，会幕的许多细节没有提到，神却专特地指示亚伦要整理灯台的灯—1～4 节：

一 在民数记七章，以色列十二支派奉献，并神说话之后，神告诉摩西要点灯；八章一至二节说，“耶和华对摩西说，…你放上灯盏的时候，七盏灯都要向灯台前面发光”：

1 七盏灯表征七灵（启四 5），向灯台前面发光，朝着帐幕的中间照耀；因此，灯的照耀是在正确的方向，以便事奉并行动；从这里起，神的百姓能开始对祂有属灵的事奉。

2 点灯专一的用意乃是为着奉献、争战和行动；奉献、争战和行动都需要光。

二 以色列人若没有光的照耀，就无法行动，更无法为神争战；所以，当他们一有所奉献给神（如民数记七章所见的），立刻就点灯，好让光照耀。

Week Nine

Lighting the Lamps

MC Hymns: 791, 1122

Scripture Reading: Num. 8:1-4; Exo. 27:20-21; Rev. 1:4; 4:5; Psa. 73:16-17

Outline

Day 1

I. Although many details regarding the Tent of Meeting were omitted in Numbers 8, God specifically instructed Aaron to light the lamps of the lampstand—vv. 1-4:

A. After the offering of the twelve tribes of Israel and the speaking of God in Numbers 7, God instructed Moses to light the lamps; Numbers 8:1-2 says, “Jehovah spoke to Moses, saying, ... When you set up the lamps, the seven lamps will give light in front of the lampstand”:

1. The seven lamps, signifying the seven Spirits (Rev. 4:5), gave light in front of the lampstand, shining toward the middle of the tabernacle; thus, the shining of the lamps was in the right direction for serving and moving; at this point God’s people could begin to render their spiritual service to Him.

2. The unique purpose of lighting the lamps was for offering, fighting, and moving; offering, fighting, and moving all require light.

B. Without the shining of the light, the children of Israel could not move, much less fight for God; therefore, as soon as they consecrated something to God as seen in Numbers 7, they immediately lit the lamps in order for the light to shine.

三 当神的子民有所奉献给神，神就能在他们中间照亮，他们就有了光；神的子民要成为神的军队，必须先有光，才能争战、行路并事奉——参罗十三 12、14。

周二

贰 灯台的光是根据祭司事奉的强弱：

一 在撒母耳记上，神的灯就要灭了，因为祭司以利软弱堕落了——三 3。

二 地方召会的光不可能明亮，除非我们尽祭司的职分，来烧香点灯——出二五 37，二七 20～21，三十七 7～8，徒六 4，林前十四 24～25。

三 民数记七章结束于神在会幕里说话，八章开始于神继续的说话，说到点灯，使灯发光——七 89～八 3：

1 这顺序指明每当神的话语来了，神的子民就得着光；因此，在祭司以利的时代，耶和華的言语稀少，圣所里的灯快要熄灭——撒上三 1～3，参诗一一九 105、130。

2 召会中有神的说话时，神子民中间的光才明亮的照耀；事奉的祭司借着灯台的光，就能事奉并行动——参玛二 7。

3 不仅如此，七盏灯的光都朝同一方向照亮，表征各人在基督身体里的职事虽有不同，但方向一致，他们的职事乃是一个职事——西四 17，提后四 5，徒二十 24。

C. If God's people consecrate something to God, He will shine among them, and they will have light; in order for God's people to become His army, they must have light in order to fight, walk, and serve—cf. Rom. 13:12, 14.

Day 2

II. The light of the lampstand is based on the strength of the priests' service:

A. In 1 Samuel the lamp of God was about to go out because Eli the priest was weak and degraded—3:3.

B. The light in a local church cannot be bright unless we fulfill our priestly duty to burn the incense and light the lamps—Exo. 25:37; 27:20-21; 30:7-8; Acts 6:4; 1 Cor. 14:24-25.

C. Numbers 7 ends with God speaking in the Tent of Meeting, and chapter 8 begins with God's continued speaking concerning the lighting of the lamps for light—7:89—8:3:

1. This sequence indicates that whenever God's word comes, His people receive light; thus, during the age of Eli the priest, when the word of Jehovah was rare, the lamps in the Holy Place were about to go out—1 Sam. 3:1-3; cf. Psa. 119:105, 130.

2. Only when there is God's speaking in the church can light shine brightly among God's people; the ministering priests were able to minister and move because of the light of the lampstand—cf. Mal. 2:7.

3. Moreover, the seven lamps giving light in the same direction signifies that even though each person has a distinct ministry in the Body, their direction is the same and their ministries are still one ministry—Col. 4:17; 2 Tim. 4:5; Acts 20:24.

4 譬如，保罗有保罗的职事，彼得有彼得的职事，约翰有约翰的职事，但他们的方向都是向着基督；他们一同为基督作见证；他们的光是从基督照耀出来，也是向着基督照耀；因此，他们的职事乃是一。

周三

叁 “你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和華面前整理这灯。这要作以色列人世世代代永远的定例”——出二七 20 ~ 21:

一 橄榄树表征基督（参罗十一 17、24），捣成的橄榄油表征基督的灵，借着基督经过成为肉体、人性生活、钉十字架和复活的过程产生出来——参约一 14，林前十五 45 下。

二 使灯常常点着，直译，使灯（光）上升：

1 那表征基督作三一神具体化身的灯台，是用纯金作成（出二五 31），但焚烧发光的灯芯是用植物的生命作成；灯芯要燃烧发出光来，就必须被油浸透。

2 灯芯表征基督拔高的人性，因神圣的油而焚烧，照出神圣的光。

周四

三 帐幕作为会幕，就是神与祂的赎民相会，并向他们说话的地方（利一 1），乃是预表召会的

4. For example, Paul had his ministry, Peter had his ministry, and John had his ministry; nevertheless, their direction was toward Christ; they testified for Christ together; their light shone out from Christ and shone toward Christ; hence, their ministries were one.

Day 3

III. “You shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel”——Exo. 27:20-21:

A. The olive tree signifies Christ (cf. Rom. 11:17, 24), and the oil of beaten olives signifies the Spirit of Christ produced through Christ’s process of incarnation, human living, crucifixion, and resurrection—cf. John 1:14; 1 Cor. 15:45b.

B. To make the lamps burn continually means literally “to cause the light of a lamp to ascend”:

1. The lampstand, signifying Christ as the embodiment of the Triune God, was made of pure gold (Exo. 25:31), but the wicks that burned to give off the light were of the plant life; in order to burn so that light would shine, the wicks had to be saturated with oil.

2. The wicks signify the uplifted humanity of Christ, which burns with the divine oil to shine out the divine light.

Day 4

C. The tabernacle as the Tent of Meeting, the place where God met with His redeemed people and spoke to them (Lev. 1:1), typifies the meeting of the

聚会：

- 1 因此，按预表，点灯是指正确的聚会方式；在召会聚会中所作的每件事，无论是祷告、唱诗、赞美或申言，都该使灯照耀；这就是在神的圣所里点灯，好使亮光把黑暗吞灭—参约一 5，腓二 15 ~ 16 上，弗五 8 ~ 9。
- 2 在见证前（出二七 21，原文无“柜”字），意即在幔子后约柜里的律法前：
 - a 神子民的聚会大部分是在圣所里，不是在至圣所里；然而，我们在圣所里聚会，乃是期望进入至圣所。
 - b 灯光使我们能看见基督不同的方面（由圣所里的各项器物所表征），也看见通往至圣所，就是进入在神里面之基督深处的路—参林前二 9 ~ 10。

周五

- 四 点灯的圣职，是圣别之人（祭司）的事奉，不是平常人的事奉：
- 1 按照整本圣经，祭司是被神据有、被神充满、被神浸透、且绝对为神而活的人；不仅如此，祭司必须穿祭司的衣服（出二八 2），这衣服表征祭司体系所活出的基督。
 - 2 在圣所里点灯，需要这种人的事奉—参彼前二 5、9，后一 6。
- 五 圣所里的光不是天然的光，也不是人造的光，乃是从金灯台，就是从基督神圣性情而来的光。

church:

1. Thus, in typology the lighting of the lamps points to the proper way to meet; everything done in the church meetings, whether praying, singing, praising, or prophesying, should cause the lamps to shine; this is to light the lamps in God's sanctuary so that the light may swallow up the darkness—cf. John 1:5; Phil. 2:15-16a; Eph. 5:8-9.
2. Before the Testimony means before the law in the Ark, which was behind the veil:
 - a. For the most part, the meeting of God's people is in the Holy Place, not in the Holy of Holies; however, we meet in the Holy Place with the expectation of entering the Holy of Holies.
 - b. The light from the lamps enables us to see the different aspects of Christ, signified by the items of furniture in the Holy Place, and also the way leading into the Holy of Holies, into the depths of Christ within God—cf. 1 Cor. 2:9-10.

Day 5

- D. The holy task of lighting the lamps was a service of holy persons, the priests, not of the common people:
1. According to the entire Bible, a priest is one who is possessed by God, filled with God, saturated with God, and living absolutely for God; furthermore, a priest had to be clothed with priestly garments (Exo. 28:2), which signify Christ lived out of the priesthood.
 2. The lighting of the lamps in the Holy Place requires the service of this kind of person—cf. 1 Pet. 2:5, 9; Rev. 1:6.
- E. The light in the Holy Place was not a natural light or a man-made light; it was a light that came from the golden lampstand, that is, from the divine nature of Christ.

六 我们要在召会聚会中经历真正的点灯，就必须有基督这三一神的具体化身作灯台，有神圣的性情作金，有基督拔高的人性作灯芯，且有基督的灵带着基督所经过之过程的一切步骤作油，我们也必须是圣别的人作祭司，穿着基督的彰显为祭司的衣服。

七 从晚上到早晨，祭司要在耶和华面前整理这灯：

- 1 在出埃及记二十七章二十一节里没有说到白天；现今的世代是黑夜，不是白昼。
- 2 因此，在这黑夜的世代，我们需要灯光照耀，直等到天发亮—参罗十三 12，彼后一 19。

周六

肆 金灯台的七灯就是神宝座前的七灵，就是七盏火灯在神宝座前点着—启一 4，四 5：

- 一 在宇宙中，神有一行政中心，神的行政中心就是祂的宝座。
- 二 神从祂的宝座管理并行动，以执行祂永远的政策。
- 三 神宝座前点着的七盏火灯，表明这七盏灯对于神的行政、经纶和行动，有绝对的关系。

伍 我们要认识神的行政和经纶，就必须有金灯台七盏照耀并照明之灯的光：

- 一 天然的光不能帮助我们认识神的经纶、行政和永远的定旨—二一 23、25，二二 5 上。
- 二 灯台的光就是那预表召会之圣所的光。

F. To experience the genuine lighting of the lamps in the church meetings, we must have Christ, the embodiment of the Triune God, as the lampstand, the divine nature as the gold, the uplifted humanity of Christ as the wick, and the Spirit of Christ as the oil with all the steps of Christ's process, and we must be holy people as the priests, clothed with the expression of Christ as the priestly garments.

G. The priests were to maintain the lamps from evening to morning before Jehovah:

1. Nothing is said in Exodus 27:21 about the day; the present age is the night, not the day.
2. Hence, we need the light to shine during this age of night until the day dawns—cf. Rom. 13:12; 2 Pet. 1:19.

Day 6

IV. The seven lamps of the golden lampstand are the seven Spirits before God's throne, the seven lamps of fire burning before God's throne—Rev. 1:4; 4:5:

- A. In the universe God has a center of administration, which is His throne.
- B. God is administering and moving from His throne to execute His eternal policy.
- C. The seven lamps of fire burning before God's throne signifies that the seven lamps are absolutely related to God's administration, economy, and move.

V. To know God's administration and economy we must have the light of the golden lampstand from the seven shining and illuminating lamps:

- A. Natural light cannot help us to know God's economy, administration, and eternal purpose—21:23, 25; 22:5a.
- B. The light of the lampstand is the light in the Holy Place, which typifies the church.

三 我们一进到召会的范围内，就马上清楚，我们就懂得神永远的定旨、神的心意和神的经纶，我们也懂得应该在哪一条路上走前头的路程，以达到神的目标。

四 在神的圣所里（在我们的灵里并在召会中），我们得着神圣的启示，并得着一切问题的说明——诗七三 16～17。

陆 按照启示录四章，七盏点着的火灯着重在神行政的行动：

一 基督是地上君王的元首，凭着宝座前焚烧的七灵来执行祂的使命，主宰的支配世界局势，使环境适合神所拣选的人接受祂的救恩——徒五 31，参十七 26～27，约十七 2，代下十六 9。

二 焚烧之七灵的火焰审判、洁净并炼净召会，要产生金灯台。

三 七盏火灯的焚烧，不仅是为着照耀并焚烧，也是为着推动我们起来采取行动，以完成神的经纶——但十一 32 下。

C. Once we enter into the realm of the church, we are enlightened to know God's eternal purpose, His heart's intention, and His economy, and we also know which path we should take for the journey before us toward God's goal.

D. In God's sanctuary (in our spirit and in the church) we receive divine revelation and obtain the explanation to all our problems—Psa. 73:16-17.

VI. According to Revelation 4, the emphasis with the seven burning lamps of fire is on the move of God's administration:

A. Christ carries out His mission as the Ruler of the kings of the earth by the seven burning Spirits before the throne to sovereignly control the world situation so that the environment might be fit for God's chosen people to receive His salvation—Acts 5:31; cf. 17:26-27; John 17:2; 2 Chron. 16:9.

B. The flame of the seven burning Spirits judges, purifies, and refines the church to produce the golden lampstands.

C. The burning of the fiery lamps is not only for shining and burning but also for motivating us to rise up and take action for the carrying out of God's economy—Dan. 11:32b.

晨兴喂养

民八 2 ~ 3 “你〔摩西〕要对亚伦说，你放上灯盏的时候，七盏灯都要向灯台前面发光。亚伦便这样行；他把灯盏放上，使灯向灯台前面发光，正如耶和华所吩咐摩西的。”

罗十三 12 “黑夜已深，白昼将近，所以我们当脱去黑暗的行为，穿上光的兵器。”

神的子民向神有所奉献时，他们就需要光。希奇的是，在民数记八章，会幕的许多细节都没有提到，神却专特的指示亚伦要整理灯（1 ~ 4）。点灯使会幕里有光照耀，乃是重要的事。以色列人若没有光的照耀，就无法走前面的路，更无法为神争战。所以，当他们一有所奉献，立刻就点灯，好让光照耀。

当神的子民有所奉献给神时，神就能在他们中间照亮，他们就有了光。我们要注意民数记这里记载的次序，每一面都有其预表，不是随意的记载一些历史而已。在八章开头，神只提到点灯，这不是偶然无意义的，乃是要给我们看见，神的子民要成为神的军队，必须先有光，才能为神争战（民数记概论上册，七页）。

信息选读

在〔民数记七章〕以色列十二支派奉献，并神说话之后，神告诉摩西要点灯。八章一至二节记载：“耶和华对摩西说，你要对亚伦说，你放上

Morning Nourishment

Num. 8:2-3 Speak to Aaron and say to him, When you set up the lamps, the seven lamps will give light in front of the lampstand. And Aaron did so; he set up its lamps to give light in front of the lampstand, as Jehovah had commanded Moses.

Rom. 13:12 The night is far advanced, and the day has drawn near. Let us therefore cast off the works of darkness, and let us put on the weapons of light.

When God's people consecrated an item to God, they needed light. Although many details regarding the Tent of Meeting were omitted in Numbers 8, God specifically instructed Aaron to dress the lamps (vv. 1-4). Lighting the lamps for the light to shine in the Tent of Meeting was a crucial matter. Without the shining of the light, the children of Israel could not move, much less fight for God. Therefore, as soon as they consecrated something to God, they immediately lit the lamps in order for light to shine.

If God's people consecrate something to God, He will shine among them, and they will have light. We need to pay attention to the sequence of the record in Numbers; every account does not merely relate historical facts but contains a type. In the beginning of Numbers 8, God mentioned only the lighting of the lamps. This is not coincidental or meaningless; it shows that in order for God's people to become His army, they must have light in order to fight. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 57)

Today's Reading

After the offering of the twelve tribes of Israel and the speaking of God, God instructed Moses to light the lamps. Numbers 8:1-2 says, "Jehovah spoke to Moses, saying, Speak to Aaron and say to him, When you set up the lamps, the seven

灯盏的时候，七盏灯都要向灯台前面发光。”关于点灯，神只嘱咐一件事，就是灯光都要朝着灯台前面发光。不只灯光要明亮，灯光的方向也要对。这里关乎帐幕里的事，不提陈设饼、烧香或献祭，只说到点灯；这指明点灯专一的用意乃是为着奉献、争战和行动。奉献、争战和行动都需要光。

撒母耳记上说，在祭司以利的时候，“耶和华的言语稀少，不常有异象。…以利…眼目已经昏花，不能看见。神的灯还没有熄灭…”（三1~3）这给我们看见，当神的言语稀少时，圣所的灯光就衰微，即将熄灭。按照民数记七至八章，神的话语从二基路伯中间发出来，同时要点灯，使灯光明亮，并且方向正确。这意思是，在神军队和事奉的编组里该有光，好叫神的子民能争战、行路并事奉。

按照八章，不仅光是明亮的，七个灯盏的方向也要一致、正确。这表征在召会中，光不仅要照耀明亮，方向也必须正确。这种照耀完全是在圣徒被数点、安营、供职、受神对付除去污秽、分别为圣、蒙神祝福、在神前有真实的奉献并神来对我们说话之后。到这时，我们中间才会有光，光的方向也才会一致并正确。有了一致、正确的光，我们才能奉献、争战并行动（民数记概论上册，五〇至五一页）。

参读：民数记概论，第一篇；民数记生命读经，第十三篇。

lamps will give light in front of the lampstand.” In these verses God gave only one command: the lamps were to give light in front of the lampstand. Not only did the lamps need to be bright; the direction of the lamps needed to be proper. This portion of the Word does not mention other furnishings in the tabernacle, such as the table of the bread of the Presence, or speak concerning the burning of the incense or the offering of the sacrifices; instead, it only speaks of the lighting of the lamps. This indicates that the unique purpose of lighting the lamps was for offering, fighting, and moving. Offering, fighting, and moving all require light.

First Samuel 3:1-3 says that at the time of Eli the priest, “the word of Jehovah was rare in those days; visions were not widespread…[Eli’s]…eyes ight had begun to grow dim, so that he could not see. And the lamp of God had not yet gone out.” These verses show that when God’s word was rare, the lamp in the Holy Place diminished and was about to go out. According to Numbers 7 and 8, God’s word came forth from between the two cherubim, and the lamps had to be lighted to shine brightly and face the proper direction. This signifies that in the formation of God’s army and service there should be light in order for God’s people to fight, walk, and serve.

According to Numbers 8, not only were the lamps to shine brightly; the direction of the seven lamps also was to be the same and proper. This signifies that in the church not only should the light shine brightly, but the direction of the light should also be proper. This kind of shining comes only after we have been numbered, have encamped, have ministered, have been dealt with by God to remove defilement, have been sanctified, have been blessed by God, have offered to God, and after God has spoken to us. Only then will there be light in our midst and will the direction of the light be the same and proper. Only when we have the same and proper light are we able to offer, fight, and move. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 93-94)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 1; Life-study of Numbers, msg. 13

晨兴喂养

撒上三 2~3 “一日，以利睡卧在自己的地方；他眼目已经昏花，不能看见。神的灯还没有熄灭；撒母耳睡卧在耶和华的殿中，那里有神的约柜。”

在有的地方召会里，…只有一点点的光。…撒撒上三章记载，当撒母耳还是童子的时候，他在以利面前事奉耶和华。当那些日子，“神的灯还没有熄灭…”（3）意思是神的灯就要灭了。为什么呢？因为祭司老以利太弱。

出埃及记说，圣所的灯是祭司来点的。祭司早晨收拾灯、黄昏点灯的时候都要烧香。…烧香是祷告。…灯所以不明亮，原因就在于那个事奉、那个祭司体系、那个烧香没有了。…祭司的职事弱，象老以利一样。…所以灯光的明与不明，和祭司体系的事奉有绝对的关系（李常受文集一九七七年第三册，二九一至二九二页）。

信息选读

每一个地方召会，都应该明亮到这一个地步，人一进来，一切的光景全都暴露，叫他们不能不说，“神真在你们中间了，因为我的隐情都在你们灯光之下照耀得透彻。这个光比任何透视的光还能透视。”

召会是圣所，召会是灯台，召会是灯台在圣所中。不仅如此，召会里还有祭司体系，有烧香的人。…祭司体系，每一个人都有分。我们都是君王，我们都是祭司，个个都要学习尽职烧香。点灯的时候就

Morning Nourishment

1 Sam. 3:2-3 And at that time Eli lay in his place, and his eyesight had begun to grow dim, so that he could not see. And the lamp of God had not yet gone out. And Samuel lay in the temple of Jehovah, where the Ark of God was.

In certain local churches...there is only a small amount of light. In 1 Samuel 3, when Samuel ministered to Jehovah as a child before Eli, “the lamp of God had not yet gone out” (v. 3). This means that the lamp was about to go out because old Eli the priest was too weak.

Exodus says that the lamps in the Holy Place were lit by the priests. The priests had to burn the incense when they dressed the lamps in the morning and when they lit them in the evening. To burn the incense is to pray...The reason that the lamps are not bright is that the service, the priesthood, and the burning of incense are absent...The priestly ministry may be weak, like that of Eli...Whether or not the light of the lamps is bright is absolutely related to the service of the priesthood. (CWVL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” p. 226)

Today's Reading

Each local church should be so bright that once people enter in, all their situations are fully exposed so that they cannot help saying, “God is indeed among you, because my secrets have been thoroughly revealed under the shining of your light. This light is even more penetrating than an x-ray.”

The church is the Holy Place, the church is the lampstand, and the church is the lampstand in the Holy Place. Not only so, in the church there is also the priesthood for the burning of the incense...Each one of us has a share in the priesthood. We are all kings and priests, and we all have to learn to fulfill our duty of burning the

要烧香。…晚上要祷告，早晨要祷告，叫神的灯光在你们中间明亮，明亮到一个地步，这个灯光就变作神的行动。灯光的照明变作了神的行动，变作了神的行政，变作了神在宇宙中的管理，变作了神今天在地上的经纶。这不是一件小事。

火灯的点着不光是为着照耀和焚烧，乃是为着推动。…这个宝座前七盏火灯点着，推动你。你也许说，“李弟兄啊，我不会作。”你越不作就越不会作。这是圣经上的一个原则：凡有的，还要给他；没有的（不用的），连他所有的，也要从他夺去（太二五 29）。就是因为你不作，所以你才不会作。…我越作得多，我越会作（李常受文集一九七七年第三册，二九二至二九三、二九九至三〇〇页）。

每当神的话语来了，神的子民就得着光。因此，在祭司以利的时代，耶和华的言语稀少，圣所里的灯快要熄灭（撒上三 1~3）。召会中有神的说话时，神子民中间的光才明亮的照耀。

民数记八章二节…不是说到一盏灯，乃是七盏灯；七盏灯都向灯台前面发光。事奉的祭司借着灯台的光，就能事奉并行动。不仅如此，七盏灯的光都朝同一方向照亮，表征各人的职事虽有不同，但方向一致，他们的职事乃是一个职事。比如，保罗有保罗的职事，彼得有彼得的职事，雅各有雅各的职事，约翰有约翰的职事；但他们的方向都是向着基督；他们一同为基督作见证。他们的光是从基督照耀出来，也是向着基督照耀；因此，他们的职事乃是一（民数记概论上册，一九九至二〇〇页）。

参读：金灯台的终极意义，第四篇；民数记概论，第三、十五篇。

incense. When we light the lamps, we have to burn the incense...We have to pray at night and in the morning so that the light of God may shine brightly among us. The light should be so bright that the illumining of the light becomes God's move, His administration, His government in the universe, and His economy on earth today. This is not a small matter.

The burning of the fiery lamps is not only for shining and burning but also for motivating....Before the throne are seven burning lamps of fire for impelling us. Perhaps some would say that they cannot do it. The more we do not do something, the more we cannot do it. This is a principle in the Bible. To everyone who has, more shall be given, and he shall abound; but from him who does not have, that is, who does not use what he has, even that which he has shall be taken away from him (Matt. 25:28-29). We cannot do it simply because we do not do it...The more I do it, the more I can do it. (CWWL, 1977, vol. 3, "The Ultimate Significance of the Golden Lampstand," pp. 226-227, 231)

Whenever God's word comes, His people receive light. Thus, during the age of Eli the priest, when the word of Jehovah was rare, the lamps in the Holy Place were about to go out (1 Sam. 3:1-3). Only when there is God's speaking in the church can light shine brightly among God's people.

[Numbers 8:2] speaks not of one lamp but seven; all seven lamps gave light in front of the lampstand. The ministering priests were able to minister and move because of the light of the lampstand. Moreover, the seven lamps giving light in the same direction signifies that even though each person has a different ministry, their direction is the same and their ministries are still one ministry. For example, Paul had his ministry, Peter had his ministry, James had his ministry, and John had his ministry; nevertheless, their direction was toward Christ; they testified for Christ together. Their light shone out from Christ and shone toward Christ; hence, their ministries were one. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 215)

Further Reading: CWWL, 1977, vol. 3, "The Ultimate Significance of the Golden Lampstand," ch. 4; CWWL, 1960, vol. 1, "Synopsis of Numbers," chs. 3, 15

出二七 20 ~ 21 “你要吩咐以色列人，把捣成的纯橄榄油拿来给你，为点灯用，使灯常常点着。在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和華面前整理这灯。这要作以色列人世世代代永远的定例。”

橄榄树表征基督（参罗十一 17），捣成的橄榄油表征基督的灵，借着基督经过成为肉体、人性生活、钉十字架和复活的过程产生出来（林前十五 45，罗八 9 与注 4）（圣经恢复本，出二七 20 注 1）。

〔使灯常常点着，〕直译，使灯（光）上升。那表征基督作三一神具体化身的灯台，是用纯金作成（出二五 31），但焚烧发光的灯芯是用植物的生命作成。灯芯要燃烧发出光来，就必须被油浸透。灯芯表征基督拔高的人性，因神圣的油而焚烧，照出神圣的光（出二七 20 注 2）。

信息选读

圣所里的光是特别的光，它不是天然的光，不是来自白昼的日头，或夜间的月亮、星宿。圣所里的光也不是人造的光；…乃是从金灯台而来的光。…光来自金，这指明圣所里的光纯粹是从基督神圣的性情来的。

灯台是三一神的具体表现。金说出父的性情，神圣的性情；灯台的形状、样式说明子；灯台的灯盏表明那灵的彰显。因此，…圣所里的光乃是出自

Exo. 27:20-21 And you shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.

The olive tree signifies Christ (cf. Rom. 11:17), and the oil of beaten olives signifies the Spirit of Christ produced through Christ's process of incarnation, human living, crucifixion, and resurrection (1 Cor. 15:45; Rom. 8:9...). (Exo. 27:20, footnote 1)

[To make the lamps burn continually means literally to] cause the light of a lamp to ascend. The lampstand, signifying Christ as the embodiment of the Triune God, was made of pure gold (Exo. 25:31), but the wicks that burned to give off the light were of the plant life. In order to burn so that light would shine, the wicks had to be saturated with oil. The wicks signify the uplifted humanity of Christ, which burns with the divine oil to shine out the divine light. (Exo. 27:20, footnote 2)

Today's Reading

The light in the Holy Place was a particular light,...not a natural light, that is, a light that comes from the sun during the day or from the moon and the stars at night. Neither was the light in the Holy Place a man-made light....It was a light that came from the golden lampstand....The light comes out of the gold. This indicates that the light in the Holy Place comes purely out of the divine nature of Christ.

The lampstand is the embodiment of the Triune God. With the gold we have the nature of the Father, the divine nature; with the form, the shape, of the lampstand, we have the Son; and with the lamps of the lampstand, we have the

三一神。这金灯台没有搀杂，除了灯芯以外，一切都是金的。

灯台的光是从焚烧灯芯而来的。…灯芯表征基督的人性。基督固然是神圣的，是金的，却是在祂那由灯芯所表征之人性里，因油而焚烧。如果灯芯没有被油浸透，就会冒烟，不会发光。因这缘故，出埃及二十七章二十节说到“捣成的纯橄榄油…为点灯用，使灯常常点着”。

在灯盏的中央有灯芯，这些灯芯不是金作的，乃是用植物的生命作成的。因为金不会焚烧，所以不能发光，焚烧而发光的乃是灯芯。然而，灯芯本身很难发光；它们会冒烟，但不发光。这就是灯芯需要被油浸透而发光的原因。…在预表里，油表征神的灵。油是从橄榄树来的，而橄榄树表征基督。在神眼中，基督乃是真橄榄树。

灯盏里有灯芯，而灯芯表征基督的人性。灯芯因油而焚烧，油表征神的灵。今天我们所有的不仅是神的灵，也是基督的灵。神的灵已经成了基督的灵。正如橄榄经过了过程，产生橄榄油，基督的灵也是经过了过程。今天对我们而言，灯芯因其而焚烧的油，乃是表征基督的灵。

我们把这些事摆在一起，就有金子作成的灯台，表征基督作三一神的具体化身；有灯芯，表征基督的人性，因油而焚烧；还有油，表征基督的灵。基督是橄榄树，在地上生长，然后经过了过程，包括成为肉体、人性生活、钉十字架和复活。把这些事全摆在一起，光就发出来了（出埃及记生命读经，一四九六至一四九九页）。

参读：出埃及记生命读经，第一百一十四篇。

expression of the Spirit. Therefore,...the light in the Holy Place issues from the Triune God. With this golden lampstand, there is no mixture. With the exception of the wick, everything is golden.

The light of the lampstand comes from the burning of the wick....The wick signifies Christ's humanity. Yes, Christ is divine, golden. But it is His humanity, signified by the wick, that burns with oil. If the wick had not been saturated with oil, it would give off smoke instead of light. This is the reason Exodus 27:20 speaks of bringing "pure oil of beaten olives for the light, to make the lamps burn continually."

In the center of the lamps there were the wicks. These wicks were not of gold; on the contrary, they were of the plant life. Because gold does not burn, it cannot give light. It is the wicks that burn to give light. However, in themselves it is very difficult for the wicks to give off light. Instead of giving off light, they give off smoke. This is the reason it is necessary to saturate the wicks with oil in order to have light.

In typology oil signifies the Spirit of God. Oil comes from olive trees, and the olive tree signifies Christ. In the sight of God, Christ is the real olive tree. Within the lamps are the wicks, and...the wicks signify Christ's humanity. The wicks burn with oil, and the oil signifies the Spirit of God. What we have today is not only the Spirit of God, but the Spirit of Christ. The Spirit of God has become the Spirit of Christ. Just as olives pass through a process to produce olive oil, so the Spirit of Christ has passed through a process. For us today, the oil with which the wicks burn signifies the Spirit of Christ.

Putting all these matters together, we have the gold to make the lampstand signifying Christ as the embodiment of the Triune God; we have the wick, Christ's humanity burning with oil; and we have the oil signifying the Spirit of Christ. As the olive tree, Christ grew on earth and then passed through a process that included incarnation, human living, crucifixion, and resurrection. When all these matters are put together, we have the coming forth of the light. (Life-study of Exodus, pp. 1309-1311)

Further Reading: Life-study of Exodus, msg. 114

利一 1 “耶和华从会幕中呼叫摩西，对他说。”

出二七 21 “在会幕中见证柜前的幔外，亚伦和他的子孙，从晚上到早晨，要在耶和华面前整理这灯。这要作以色列人世代永远的定例。”

帐幕作为会幕，就是神与祂的赎民相会，并向他们说话的地方（利一 1），乃是预表召会的聚会。因此，按预表，点灯是指正确的聚会方式。在召会聚会中所作的每件事，无论是祷告、唱诗、赞美或申言，都该使灯照耀（圣经恢复本，出二七 21 注 1）。

信息选读

点灯总是在会幕里进行。帐幕不仅是神的居所，也是聚集的地方。因此，帐幕是神居住的地方，也是以色列人聚在一起的地方。

每当我们作为召会聚在一起时，这个聚会就是在神的居所里，记住这一点非常要紧。我们的聚集就是圣所，…无论我们是在室内聚会，或是在露天聚会，我们的聚集就是圣所。因这缘故，我们不该以天然或世俗的方式聚会。我们在聚会里所作的每件事—我们的说话、唱诗、赞美、呼求、呼喊、祷读—都必须使圣别的光上升。这就是在神的圣所里点灯，好使亮光把黑暗吞灭。

Lev. 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting...

Exo. 27:21 In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel.

The tabernacle as the Tent of Meeting, the place where God met with His redeemed people and spoke to them (Lev. 1:1), typifies the meeting of the church. Thus, in typology the lighting of the lamps points to the proper way to meet. Everything done in the church meetings, whether praying, singing, praising, or prophesying, should cause the lamps to shine. (Exo. 27:21, footnote 1)

Today's Reading

The lighting of the lamps always took place in the Tent of Meeting. The tabernacle was not only God's dwelling place; it also was a place of meeting. Hence, it was a place both for God's dwelling and for the meeting of the children of Israel.

Whenever we come together to meet as the church, that meeting is in God's dwelling place. It is very important to remember this. Our gathering is a sanctuary...No matter where we may meet, in a building or in the open air, our gathering is the Holy Place. For this reason, we should not meet in a natural way or in a secular way. Everything we do in the meeting—our speaking, singing, praising, calling, shouting, pray-reading—must cause the holy light to ascend. This is to light the lamps in God's sanctuary so that the light may swallow up the darkness.

出埃及二十七章二十一节…说到“在…见证柜前的幔外”。我们仍需要点灯的原因，是因为我们大多数时候还没有在至圣所里。我们的聚集是在圣所里，不是在至圣所里。这意味着，幔子仍然把至圣所和圣所隔开。幔子后面有放着律法的约柜，称为见证柜。“在…见证前（原文此处无‘柜’字）”这个辞句，意即在约柜里的律法前。即使圣所有光上升，我们仍是在圣所里，还没有在至圣所里。但我们在圣所里，乃是期望进入至圣所。即使我们仍在圣所里，但我们乃是在见证柜前；我们期望要进到至圣所。我们在见证柜前的幔外点灯，盼望幔子会除去。因此，每逢我们在神的圣所里一同聚集，我们就点灯，使光在见证柜前上升，而期望进入至圣所。一旦我们进到至圣所，神的荣光就要顶替在圣所里上升的光。这就是带着祭司体系的资格来点灯。我们必须具备这些资格，好在见证柜前，期望进入至圣所。我们借着点灯就能看见通往至圣所的路，就是进入在神里面之基督深处的路。

在圣所里点灯的另一个原因乃是，当圣所有光时，我们就能看见圣所里各项不同的器物。这意味着，我们在圣别的范围里就能看见基督不同的方面。每当我们在召会聚会里点灯时，就能看见基督的某些方面。但如果没有看见基督的那一面，反而看见凡俗、天然、属世的东西，这个亮光必定有问题。我们在圣所里灯的照耀下所该看见的，乃是基督不同的方面。借着我们的唱诗、见证、说话和分享，亮光必须照耀，使我们看见基督不同的方面。不仅如此，我们也看见通往至圣所的路。我们在召会聚会里的经历证明，每当亮光照耀时，我们就看见基督，也看见通往至圣所的路（出埃及记生命读经，一五〇五、一五〇八至一五一〇页）。

参读：出埃及记生命读经，第一百一十五篇。

Exodus 27:21...speaks of “outside the veil which is before the Testimony.” The reason we still need the lighting of the lamps is that, for the most part, we are not yet in the Holy of Holies. Our gathering is in the Holy Place, not in the Holy of Holies. This means that the veil still separates the Holy of Holies from the Holy Place. Behind the veil there is the Ark with the law, called the Testimony. The phrase “before the Testimony” means before the law in the Ark. Even though we have the light ascending in the Holy Place, we are still in the Holy Place, not yet in the Holy of Holies. But we are in the Holy Place with a view to entering the Holy of Holies. Even though we are still in the Holy Place, we are before the Testimony. We have the expectation that we shall enter the Holy of Holies. We are lighting the lamps before the Testimony, which is on the other side of the veil, hoping that the veil will be taken away. Therefore, whenever we come together to meet in the sanctuary of God, we light the lamps, causing the light to ascend before the Testimony, with the expectation of entering the Holy of Holies. Once we enter the Holy of Holies, the shekinah glory will replace the light we cause to ascend in the sanctuary. This is to light the lamps with the qualifications of the priesthood. We need to have these qualifications in order to be before the Testimony with the expectation of coming into the Holy of Holies. By lighting the lamps we can see the way leading into the Holy of Holies, the way leading into the depths of Christ within God.

Another reason for lighting the lamps in the Holy Place is that when there is light in the sanctuary, we can see the different items of furniture in the Holy Place. This means that we can see the different aspects of Christ in the holy sphere. Whenever we light the lamps in the church meetings, we can see some aspect of Christ. However, if instead of seeing an aspect of Christ, we see something common, natural, or worldly, there must be something wrong with the light. What we should see under the shining of the lamps in the sanctuary is Christ in His different aspects. By our singing, testifying, speaking, and sharing, the light must shine to present the various aspects of Christ. Furthermore, we see the way into the Holy of Holies. Our experience in the church meetings proves that whenever the lights are shining, we see Christ and we also see the way to enter the Holy of Holies. (Life-study of Exodus, pp. 1317, 1320-1322)

Further Reading: Life-study of Exodus, msg. 115

晨兴喂养

出二八2 “你要给你哥哥亚伦作圣衣，为荣耀为华美。”

启一6 “又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

我们既是祭司体系的一部分，就必须知道…祭司的衣服是什么，并要在我们的经历中有这些衣服的实际。出埃及二十八章四节说，“他们要作这些衣服：胸牌、以弗得、外袍、编织的内袍、顶冠、腰带；要为你哥哥亚伦和他儿子们作这圣衣，使他们可以作祭司事奉我。”…祭司衣服的意义就是祭司体系所彰显的基督。这意思是，衣服表征祭司体系所活出的基督。我们不仅有基督作三一神的具体化身、基督神圣的性情、基督拔高的人性和基督的灵带着基督所经过之过程的一切步骤，我们也有基督的彰显。…我们在日常生活中若没有基督的彰显，那么无论我们在召会聚会中作什么，就都是假冒为善；…我们若没有祭司的衣服，就不够资格，也没有装备好来点灯。祭司在圣所里点灯的资格乃是基督的彰显。

不仅如此，我们也许没有基督之灵的油。反之，我们可能想要以橄榄油以外的东西来点灯。有时候，有些圣徒祷读并呼求主耶稣的名，却没有橄榄油（出埃及记生命读经，一五〇三、一五〇七页）。

信息选读

在我们的聚集里，我们该使神圣的光照耀，以致黑暗消失，使我们被带到光中，而期望进入至

Morning Nourishment

Exo. 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

As those who are part of the priesthood, we need to know what these priestly garments are and to have the reality of these garments in our experience. Exodus 28:4 says, “And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a tunic of checkered work, a turban and a girding sash. So they shall make holy garments for Aaron your brother and for his sons that he may serve Me as a priest.”...The significance of the priestly garments is the expression of Christ in the priesthood. This means that the garments signify Christ lived out of the priesthood. We have not only Christ as the embodiment of the Triune God, the divine nature of Christ, the uplifted humanity of Christ, and the Spirit of Christ with all the steps of Christ’s process, but we have also the expression of Christ. If in our daily living we do not have the expression of Christ, then whatever we do in the church meetings will be hypocrisy...If we do not have the priestly garments, we are not qualified or equipped to light the lamps. The qualification for a priest to light the lamps in the Holy Place is the expression of Christ.

Furthermore, we may not have the oil of the Spirit of Christ. Instead, we may try to light the lamps with something other than olive oil. Sometimes in the pray-reading of certain saints and in their calling on the name of the Lord Jesus, there is no olive oil. (Life-study of Exodus, pp. 1314-1315, 1319)

Today’s Reading

In our gatherings we should cause the divine light to shine so that the darkness may vanish and that we may be brought into the light with the expectation of

圣所，就是神见证柜所在的地方。也许我们仍在圣所里，但我们非常接近见证柜，并且期望进入至圣所。

我们思想圣所里灯台的景象时，就看见神的具体化身、神圣的性情、基督的人性以及神的灵；祂现今乃是基督的灵，带着成为肉体、人性生活、钉十字架和复活。不仅如此，点灯的人乃是圣别的人，就是祭司，他是被神据有、被神浸透且绝对为神而活的人。这样的人在圣所里所作的就是点灯。凡他所说、所作的，都发出光来。他一切的行动都是灯的照亮。

每当一班信徒来在一起聚会，但其中没有圣别的祭司时，那个聚会就是在黑暗里。有些人也许照着属人的观念发表，还有些人也许照着天然的思想说话。结果，在那样的聚会中就有天然的光或人造的光，却没有神圣的光，圣别的光。

每当我们在聚会中经历真正的点灯，就必定会有一些成分。这些成分就是三一神的具体化身、神圣的性情、基督拔高的人性、基督的灵带着基督所经过之成为肉体、人性生活、钉十字架和复活的过程。我们若有这些成分，那么我们在聚会中无论说什么、作什么，都会发出光来；这就是在圣所里点灯。

按照出埃及二十七章二十一节，祭司必须“从晚上到早晨”整理这灯。这里没有说到白天。在基督徒的生活中，我们是在黑夜，不是在白昼。因着我们是在黑夜，我们就需要灯光照耀，直等到天发亮。在这黑夜的世代，因着灯光在聚会中照耀，我们就蒙了光照，更多看见基督，也更清楚看见进入至圣所的路（出埃及记生命读经，一五一〇、一五〇〇至一五〇一、一五一〇至一五一一页）。

参读：出埃及记生命读经，第一百一十五篇。

stepping into the Holy of Holies, where the Testimony of God is. Perhaps we are still in the Holy Place. Nevertheless, we are very close to the Testimony, and we have the expectation of coming into the Holy of Holies.

As we consider the scene of the lampstand in the Holy Place, we see the embodiment of God, the divine nature, the humanity of Christ, and the Spirit of God who is now the Spirit of Christ with incarnation, human living, crucifixion, and resurrection. Furthermore, the one who lights the lamps is a holy person, a priest, a person possessed by God, saturated with God, and living absolutely for God. Whatever such a person does in the Holy Place is the lighting of the lamps. He gives light in all he says and does. All his actions are the lighting of the lamps.

Whenever a group of believers comes together for a meeting without any who are holy priests, that meeting will be in darkness. Some may utter something according to the human concept, and others may speak according to natural thoughts. As a result, in that meeting there will be natural light or man-made light, but no divine light, no holy light.

Certain elements must be involved whenever we experience the genuine lighting of the lamps in the meetings. These elements are the embodiment of the Triune God, the divine nature, the uplifted humanity of Christ, and the Spirit of Christ with Christ's process of incarnation, human living, crucifixion, and resurrection. If we have these elements, then whatever we say and do in the meetings will give forth light. This is the lighting of the lamps in the Holy Place.

According to Exodus 27:21, the priests were to set the lamps in order "from evening to morning." Nothing is said here about the day. During the Christian life, we are in the night, not in the day. Because we are in the night, we need the light to shine until the day dawns. By the light shining in the meetings during this age of night, we are enlightened to see more of Christ and to see more clearly the way into the Holy of Holies. (Life-study of Exodus, pp. 1321, 1312-1313, 1322)

Further Reading: Life-study of Exodus, msg. 115

晨兴喂养

启四 5 “有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。”

诗七三 16～17 “我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局。”

启示录一开头…就把神的宝座摆出来（一 4）。…在宇宙中，神有一行政中心，神的行政中心就是祂的宝座。圣经的话是非常经济的，没有废话。“祂宝座前的七灵”（4），就是“七盏火灯在宝座前点着”（四 5 下）。并且…在说到七盏火灯在神宝座前点着之先，先说有闪电、声音、雷轰从宝座中发出（5 上）。这是一个表征、象征，象征神在那里行政。…神在那里执行祂永远的政策。…在这里神有祂的行动，神有祂的行政，神有祂的管理，神有祂的经纶，神有祂永远的作为。…金灯台上面的七盏灯就是神宝座前的七盏灯。这表明七盏灯对于神的行政、对于神的经纶、对于神的行动，有绝对的关系。神的行动就是靠着这七盏灯（李常受文集一九七七年第三册，二八三至二八四页）。

信息选读

在帐幕里是暗洞洞的，没有日光，也没有月光。但是在圣所里却有一个金灯台。这金灯台不只是一盏灯，乃是七盏灯在那里发光照耀。…这七盏明灯的光支配祭司在帐幕里一切的行动，那就是神的行政、神的管理、神的经纶。

Morning Nourishment

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Psa. 73:16-17 When I considered this in order to understand it, it was a troublesome task in my sight, until I went into the sanctuary of God; then I perceived their end.

God's throne is present at the very beginning of Revelation [1:4]. In the universe God has a center of administration, which is His throne. Revelation 4:5 says that lightnings and voices and thunders come forth out of the throne. Lightnings, voices, and thunders are a sign, a symbol, signifying that God is administering and moving from His throne to execute His eternal policy. The throne of God is the center of His administration, and upon His throne He executes His eternal policy and eternal purpose. Here, God has His move, administration, management, economy, and eternal operation. Verse 5 also says that “the seven Spirits of God” are “seven lamps of fire burning before the throne.” The speaking in the Bible is very economical, and there are no wasted words. The seven lamps on the golden lampstand are the seven lamps of fire before the throne of God. This signifies that the seven lamps are absolutely related to God's administration, economy, and move. God's move depends on these seven lamps. (CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” p. 220)

Today's Reading

In the tabernacle it was dark, having neither sunlight nor moonlight. However, in the Holy Place there was a golden lampstand, which had not only one lamp but seven lamps shining and illuminating....The light of the seven bright lamps dictated all the actions of the priests in the tabernacle. This is the way of God's administration, government, and economy.

诗篇七十三篇，写诗的人看见一种光景，很纳闷、很难解，越看越不明了，越分析越不通，越看越糊涂。但他说，“等我进了神的圣所，我才看清他们的结局。你实在…”（17～18）这表明等他进了圣所，他就明白了。照样，我们中间好多人都能作这个见证：“等我进了召会，我就明白。”很多时候我们遇见问题，百思不得其解，但是等我们一到聚会中，立刻明白。…为什么？因为在圣所这里有七盏灯照耀。

你只要进到召会圈内，你只要坐在聚会中，一次过一次，你的里头就明亮了，你对于人生能够看得透彻，你对于神的旨意能够了然，你对于神的经纶以及今天是什么时代，都能够清清楚楚。这是什么？这就是圣所里的光。…〔也〕因为在圣所这里有宝座；…有坐宝座的，…有神的同在；…在神的宝座前有七盏火灯点着照耀。我一到这个范围内，我马上清楚，我懂得神永远的旨意，我懂得神的心意，我懂得神的经纶，我懂得我应该在哪一条路上走我前头的路程。这就是圣所的光（李常受文集一九七七年第三册，二八四至二八六、二八九至二九一页）。

那人耶稣，神已将祂高举，作至高的元首、君王、君王的元首，以管治世界（启一5，十九16），并作救主，拯救神所拣选的人。元首与祂的权柄有关，救主与祂的救恩有关。祂用祂的权柄主宰管治全地，使环境适合神所拣选的人接受祂的救恩（参徒十七26～27，约十七2）（圣经恢复本，徒五31注2）。

参读：金灯台的终极意义，第四篇。

In Psalm 73 the psalmist saw a situation that puzzled him and was difficult to comprehend. The more he looked at it, the more it was unclear to him; the more he analyzed it, the more it did not make sense and the more he became befuddled. Eventually, he said, “When I considered this in order to understand it, / It was a troublesome task in my sight, / Until I went into the sanctuary of God; / Then I perceived their end” (vv. 16-17). This shows us that when he went into the sanctuary, the Holy Place, he understood. Likewise, many among us can give such a testimony: “Until I came into the church, then I understood.” Very often we face problems, and we remain perplexed after much pondering over them. Nevertheless, once we come to the meetings, immediately we understand...Why is this? It is because in the Holy Place there is the shining of the seven lamps.

As long as we come into the realm of the church, all we have to do is sit in the meetings, and meeting after meeting we will become clear inwardly. We will receive a thorough understanding of human life, and we will become completely clear about God's will. We will be crystal clear about God's economy, and we will know the age that we are in today. This is due to the light in the Holy Place...This is because in the Holy Place is the throne, the One who sits on the throne, and the presence of God, and before the throne of God is the shining of the seven burning lamps of fire. Once we enter into this realm, immediately we are clear. We know God's eternal purpose, His heart's intention, and His economy, and we also know which path we should take for the journey before us. This is due to the light in the Holy Place. (CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” pp. 221-225)

God exalted the man Jesus...as the highest Leader, the Prince, the Ruler of the kings to rule over the world (Rev. 1:5; 19:16), and the Savior to save God's chosen people. Leader is related to His authority, and Savior to His salvation. He rules sovereignly over the earth with His authority that the environment might be fit for God's chosen people to receive His salvation (cf. Acts 17:26-27; John 17:2). (Acts 5:31, footnote 2)

Further Reading: CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” ch. 4

第九周诗歌

WEEK 9 — HYMN

598

教会 — 定义

7 6 7 6 双 (英 824)

降 E 大调

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -
 一 教 会 是 主 的 身 体, 也 是 神 的 居 所;
 4 | 5 i i 7 | 7 - 6 5 | 4 5 3 1 | 2 - -
 是 众 圣 徒 的 结 集, 也 是 神 人 调 和;
 2 | 3 4 5 6 | 6 - 5 i | i . 7 6 3 | 4 - -
 创 世 以 前 神 所 选, 十 架 主 死 所 赎;
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||
 性 质、地 位 全 属 天, 地 上 任 何 不 属。

二 她是新造的新人, 基督复活所生; 五 她的所有众肢体, 出自各方、各民,
 圣灵里面受了浸, 借道之洗成圣。 全都结合成一, 不分任何身分;
 基督是她的生命, 又是她的元首; 没有犹太或外邦, 没有自主、为奴,
 她与基督同性情, 高升远超万有。 没有卑下或高尚, 只有新人“基督”。

三 她的根基已立定, 乃是耶稣基督; 六 宇宙之中独一个, 分在各地出现;
 能与基督同神圣, 才是她的事物。 一地一会为原则, 地方立场为限。
 凡属她者都需要 经过十架妙死, 地方行政虽独立, 各向元首负责,
 在复活里被建造, 全是金银宝石。 宇宙交通却一体, 无何离异间隔。

四 她的元素全是一: 一神、一主、一灵、七 她在各地的出现, 都是撒冷雏形;
 一身、一信并一洗, 一望, 神所命定。 为作基督的丰满, 先有圣城情景:
 三一之神在里面, 众人成为一身, 基督是灯, 神是光, 她是灯台照明,
 借信联结, 因洗断, 凭望等候主临。 显出荣耀的形像, 直到撒冷完成。

The Church is Christ's own Body

The Church — Her General Definition

824

1. The Church is Christ's own Bo - dy, The Fath - er's dwell - ing - -
 place, The gath - ering of the called ones, God blend - ed with man's
 race; E - lect be - fore cre - a - tion, Re - deemed by Cal - v'ry's
 death, Her cha - rac - ter and stand - ing Of heav - en, not of earth.

2. New man of new creation,
 Born through her risen Lord,
 Baptized in God the Spirit,
 Made holy by His Word;
 Christ is her life and content,
 Himself her glorious Head;
 She has ascended with Him
 O'er all her foes to tread.

3. Christ is her one foundation,
 None other man may lay;
 All that she has, as Christ, is
 Divine in every way;
 Her members through the Spirit
 Their death on Calv'ry own;
 They're built in resurrection—
 Gold, silver, precious stone.

4. One God, one Lord, one Spirit—
 Her elements all one—
 One faith, one hope, one baptism,
 One Body in the Son;
 The triune God is in her,
 One Body members own,
 By faith they are united,
 In hope of glory shown.

5. From every tribe and nation
 Do all the members come,
 Regardless of their classes
 United to be one.
 No high there is, nor lowly,
 No Jew, nor Gentile clan,
 No free, nor slave, nor master,
 But Christ, the "one new man."

6. One Body universal,
 One in each place expressed;
 Locality of dwelling
 Her only ground possessed;
 Administration local,
 Each answering to the Lord;
 Communion universal,
 Upheld in one accord.

7. Her local gatherings model
 The New Jerusalem;
 Its aspects and its details
 Must show in all of them.
 Christ is the Lamp that shineth,
 With God within, the Light;
 They are the lampstands bearing
 His glorious Image bright.

第十周

关于基督的 主要预表和预言

EM 诗歌: 451

读经: 民十七 8, 十九 2、9, 二十 8, 二一 4~9, 三五 6~7, 二四 17

纲要

周一

壹 我们需要看见并经历在民数记里关于基督的主要预表:

- 一 亚伦发芽的杖不是预表死了的基督, 乃是预表复活的基督, 发芽的基督; 祂不只发芽, 并且开花、结出熟果—十七 8:
 - 1 民数记十六章三节的话以及摩西在九至十节的话, 表明神子民中间这次背叛的根乃是野心, 要争夺权力和更高的地位; 野心暗中破坏神的计划, 并败坏神的子民; 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。
 - 2 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; 在争夺权力的事上, 惟一能审判并暴露真实光景的, 乃是神自己—民十六 4~5。

Week Ten

The Major Types and the Prophecy concerning Christ

EM Hymns: 612

Scripture Reading: Num. 17:8; 19:2, 9; 20:8; 21:4-9; 35:6-7; 24:17

Outline

Day 1

I. We need to see and experience the major types concerning Christ in Numbers:

- A. Aaron's budding rod typifies not a dead Christ but the resurrected Christ, the budding Christ, who not only buds but also blossoms and bears fruit to maturity—17:8:
 - 1. The word in Numbers 16:3 and Moses' word in verses 9 and 10 show that the root of this rebellion among God's people was ambition, the struggle for power and for a higher position; ambition undermines God's plan and damages His people; throughout the centuries many problems among Christians have been caused by ambition—cf. Matt. 20:20-28; 3 John 9-11.
 - 2. As God's deputy, or delegated, authority, Moses referred the case to God as the highest authority, for His speaking, exposing, and judging; in a struggle for power the only One who can judge and expose the real situation is God Himself—Num. 16:4-5.

- 3 可拉和其他人活活地坠落阴间（33）；他们直接下到那里，不需要先经过死（参后十九 20）；这是耶和華所创作的一件新事（民十六 29 ~ 30）。
- 4 神对这些与可拉、大坍、亚比兰一同背叛之二百五十人的审判，表征人对神一切的事奉，若是照着人的意见、凭人的肉体并与别人争竞，都要受十字架的审判。
- 5 十六章里可拉和他一党的背叛，与祭司职分有关（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（5）。
- 6 一切事奉的原则乃在于发芽的杖；复活乃是我们事奉神的永远原则；凡是我们能的，乃是天然的，我们不能的，才是复活的—参罗一 9，七 6，林后一 8 ~ 9。

周二

- 二 红母牛，除污秽之水的主要成分，表征救赎的基督—民十九 2、9：
- 1 红色表征罪之肉体的样式，为着外在担负人的罪。
 - 2 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；母牛是无残疾的，指明基督是完全的。
 - 3 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。
 - 4 正如红母牛一样，基督也是在营外，就是在耶路撒冷城外的一座小山—加略山—被钉十字架的—3 节，来十三 12 ~ 13，太二七 33。

3. Korah and the others went down to Sheol alive and directly (v. 33); they did not need to die first (cf. Rev. 19:20); this was something new that Jehovah brought about (Num. 16:29-30).
4. God's judgment on the two hundred fifty men who rebelled with Korah, Dathan, and Abiram signifies the judgment of the cross on all of man's service to God that is according to man's opinions, by his flesh, and in rivalry with others.
5. Since the rebellion of Korah and his company in Numbers 16 was related to the priesthood (vv. 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 (v. 5).
6. The principle to every service lies in the budding rod; resurrection is an eternal principle in our service to God; what we can do belongs in the natural realm, and what is impossible for us to do belongs in the realm of resurrection—cf. Rom. 1:9; 7:6; 2 Cor. 1:8-9.

Day 2

- B. The red heifer, the principal component of the water for impurity, signifies the redeeming Christ—Num. 19:2, 9:
1. The color red signifies the likeness of the flesh of sin, which is for the bearing of man's sin outwardly.
 2. The heifer being without defect signifies that although Christ was in the likeness of the flesh of sin, He did not have the sinful nature; that the heifer was without blemish indicates that Christ was perfect.
 3. The heifer having never been under a yoke signifies that Christ was never used by anyone, especially by or for God's enemy, Satan.
 4. Like the red heifer, Christ was crucified outside the camp, on Calvary, a small mount outside the city of Jerusalem—v. 3; Heb. 13:12-13; Matt. 27:33.

5 “祭司要把香柏木、牛膝草、朱红色线，都丢在烧牛的火中”——民十九 6：

a 香柏木表征基督尊贵的人性，牛膝草表征基督卑微的人性，朱红色表征救赎最高的意义。

b 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——9 节。

6 民数记十九章九节说，“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”：

a 灰表征基督被减为无有（可九 12）；这灰要留作除污秽的水，为着洁净罪，或作赎罪祭。

b 民数记十九章的污秽，乃是指死，遍布在以色列人中间（十六 49）；因此需要除污秽的水。

7 “要为这不洁净的人拿些赎罪祭烧成的灰，放在器皿里，倒上活水”——十九 17：

a 惟有基督救赎的工作，借着祂尊高而卑微的人性，凭祂的死和祂复活的灵（17），才能医治并洁净整个局面，除去死的不洁。

b 这里的活水（流动的水）表征在基督复活里的圣灵；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。

周三

三 二十章八节里的磐石预表钉死并复活的基督，从磐石流出的水预表那灵，就是从钉十字架并复活之基督所流出的活水——林前十 4，约十九 34：

5. “The priest shall take 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 Christ in His dignified humanity, hyssop signifies Christ in His humbled humanity, and scarlet signifies redemption in its highest significance.

b. 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. 9.

6. Numbers 19:9 says, “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”:

a. Ashes signify Christ reduced to nothing (Mark 9:12); these ashes were kept for the water for impurity; it was a purification of sin, or a sin offering.

b. The impurity in Numbers 19 refers to death, which became prevailing among the children of Israel (16:49); thus, there was the need for the water for impurity.

7. “For the unclean they shall take of the ashes of the burning of the sin offering, and running water shall be added to them in a vessel”——19:17:

a. Only the working of Christ’s redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection (v. 17), could heal and cleanse the situation from the uncleanness of death.

b. The living (running) water here signifies the Holy Spirit in the resurrection of Christ; in the water for impurity, there is the efficacy of Christ’s redemption with the washing power of the Spirit of His resurrection.

Day 3

C. The rock in Numbers 20:8 typifies the crucified and resurrected Christ, and the water that flowed from the rock typifies the Spirit as the living water that flowed out of the crucified and resurrected Christ——1 Cor. 10:4; John 19:34:

- 1 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，使活水流出来；在神的经纶里，基督只该钉死一次——来七 27，九 26 ~ 28 上。
- 2 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”；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；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。
- 3 在民数记二十章摩西定罪百姓是背叛的人，其实摩西才是违背了神的话的人——10 ~ 11、24 节，二七 14。
- 4 摩西没有尊神为圣，就是使祂成为凡俗的；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。
- 5 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；因此，摩西违犯了神的圣别性情和祂神圣的经纶。
- 6 为这缘故，他虽然与神亲密，被视为神的同伴（出三三 11），却失去了进入美地的权利。
- 7 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；不然，我们会在言语和行动上背叛祂并得罪祂。

周四

四 民数记二十一章四至九节的铜蛇是主耶稣的预表（约三 14 ~ 15）；祂在罪之肉体的样式里被钉十字架，作我们的代替和顶替，使我们能“望”（信入）祂而得永久的生命：

1. 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.
2. To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock”; to take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation; 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.
3. In Numbers 20 Moses condemned the people as rebels, but Moses was the one who rebelled against God's word——vv. 10-11, 24; 27:14.
4. Moses failed to sanctify God, making Him common; in being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God.
5. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy; thus, Moses offended both God's holy nature and His divine economy.
6. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land.
7. 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; otherwise, in our words and deeds we will rebel against Him and offend Him.

Day 4

D. The bronze serpent in Numbers 21:4-9 is a type of the Lord Jesus (John 3:14-15), who was crucified in the likeness of the flesh of sin as our Substitute and Replacement that we might “look at” (believe into) Him and have eternal life:

- 1 当以色列子民得罪神，为蛇所咬之后，神吩咐摩西举起铜蛇，替他们受神的审判，凡望那铜蛇的就活了。
- 2 主耶稣在“罪之肉体的样式”里来（罗八3），这样式就是铜蛇的形状；铜蛇有蛇形而无蛇毒。
- 3 基督成为“罪之肉体的样式”，却与肉体的罪无分无关—林后五21。
- 4 当祂在肉体里，在十字架上被举起时，古蛇撒但借着祂的死就受了对付；这就是说，堕落之人里面的蛇性受了对付—来二14，约一29。
- 5 日复一日，我们能享受主，并将祂这赎罪祭的实际应用到我们全人里面；祂是对付罪的生命，对付我们罪恶性情的生命。

周五

五 庇护城预表包罗万有的基督作救赎之神的具体化身，误犯罪的人可以逃入基督里得庇护—民三五6~7、9~34:

- 1 神把基督交在罪人手中，他们错误地把祂治死—徒二23，罗四25，路二三34，林前二8。
- 2 倘若一个罪人悔改，神会看他是误犯罪的人而赦免他；这样一个人可以逃到基督里面；但任何人若拒绝福音，并不悔改，神会看他是故意犯罪的人，注定要沉沦—路二四47，徒二38，民三五16，约三16~18。
- 3 庇护城有六座，约但河两岸各三座；六这个数字表征犯错的人，因为人是神在第六日创造的—民三五14，创一26~27、31。

1. When the children of Israel sinned against God, they were bitten by serpents; God told Moses to lift up a bronze serpent on their behalf for God's judgment, that by looking upon that bronze serpent all might live.
2. The Lord Jesus came in "the likeness of the flesh of sin" (Rom. 8:3), which likeness is equal to the form of the bronze serpent; the bronze serpent had the form of the serpent but was without the serpent's poison.
3. Christ was made in "the likeness of the flesh of sin," but He did not participate in any way in the sin of the flesh—2 Cor. 5:21.
4. When He was lifted up in the flesh on the cross, by His death Satan, the old serpent, was dealt with; this also means that the serpentine nature within fallen man has been dealt with—Heb. 2:14; John 1:29.
5. Day by day we can enjoy and apply the Lord to our being as the reality of the sin offering; He is the sin-dealing life, the life that deals with our sinful nature.

Day 5

E. The cities of refuge typify the all-inclusive Christ as the embodiment of the redeeming God, into whom mistaken sinners can flee for refuge—Num. 35:6-7, 9-34:

1. Christ was delivered by God into the hands of sinners, who mistakenly put Him to death—Acts 2:23; Rom. 4:25; Luke 23:34; 1 Cor. 2:8.
2. If any sinner repents, God will regard him as a mistaken sinner and will forgive him; such a one may flee into Christ, but if anyone refuses the gospel and does not repent, God will regard him as a willful sinner, one who is destined to perish—Luke 24:47; Acts 2:38; Num. 35:16; John 3:16-18.
3. There were six cities of refuge, three on each side of the Jordan; the number six signifies mistake-making man, who was created by God on the sixth day—Num. 35:14; Gen. 1:26-27, 31.

- 4 这三数字表征三一神作犯错之人的庇护；二这数字（两组各三座城）表征立在宇宙中的见证，向宇宙见证并宣告，三一神住在地上人类中间，作他们的庇护城。
- 5 给利未人的城有四十八座（民三五7），要分散在以色列中间，作他们美妙便利的福分。
- 6 庇护城不仅为着以色列人，也为着在他们中间的外人并寄居的，这表征三一神作犯错之人的庇护，乃是为着全人类的—15节。
- 7 不仅如此，六座庇护城分布在不同的地方，指明基督作三一神的具体化身，乃是亲近、便利的；三一神已经在人中间扩展，达到我们所在之处，作一切犯错之人的庇护城。

周六

贰 认真说来，民数记只有二十四章十四至二十五节这段话是预言，也就是解经家所称“巴兰的预言”；这预言是说到主再来时所发生的事，由十四节的“日后”（原文意，末后的日子）所指明：

- 一 从雅各而出的星和从以色列兴起的杖都是指基督—17节：
 - 1 主出生时显为明亮的星（太二2），祂再来时要显为明亮的星（启二28，二二16），但在今世，就是祂两次的显现之间，祂也要在属祂的人心里如同晨星出现（彼后一19）。
 - 2 杖是指基督的掌权；有杖的人就是在宝座上有包罗万有之权力和权柄的人—诗二9，四五6，创四九10，启二26～27。

4. The number three signifies the Triune God as the refuge for the man who makes mistakes; the number two (the two sets of three cities each) signifies a testimony standing in the universe, testifying and declaring to the universe that the Triune God is living on earth among human beings to be their city of refuge.
5. The cities given to the Levites were forty-eight cities (Num. 35:7); the forty-eight cities were to be scattered among Israel to be her marvelously available blessing.
6. That the cities of refuge were to be not only for the children of Israel but also for the strangers and sojourners among them signifies that the Triune God as the refuge for mistake-making man is for all mankind—v. 15.
7. Furthermore, the distribution of the six refuge cities in different places indicates that Christ, the embodiment of the Triune God, is near and available; the Triune God has spread among men, to the very place where we are, to be a city of refuge for all those who make mistakes.

Day 6

II. Strictly speaking, the only portion of Numbers that is a prophecy is the portion in 24:14-25, which Bible expositors call “Balaam’s prophecy”; this prophecy speaks of the things that will happen at the Lord’s second coming, as indicated by the phrase in the last days in verse 14:

- A. Both the Star out of Jacob coming forth and a Scepter rising out of Israel refer to Christ—v. 17:
 1. The Lord was manifested as a bright star at His birth (Matt. 2:2) and will be manifested as a bright star at His second coming (Rev. 2:28; 22:16), but in this age, between His two appearances, He also rises as the morning star in the hearts of those who belong to Him (2 Pet. 1:19).
 2. The Scepter refers to Christ’s ruling; the One who has the scepter is the One who is on the throne and has all-inclusive power and authority—Psa. 2:9; 45:6; Gen. 49:10; Rev. 2:26-27.

二 民数记里以色列人的历史表征召会的历史（林前十5～6，参民二四9下）；在这些历史的末了，基督作为星和杖就要显现；祂要来照耀万民并治理全地；那时地上一切扰害神子民的情形，都要被除去，神的子民将不再受苦。

B. The history of Israel in the book of Numbers signifies the history of the church (1 Cor. 10:5-6; cf. Num. 24:9b); at the end of these histories, Christ will appear as the Star and the Scepter to shine on all the peoples and to rule the whole earth; at that time everything on earth that harasses God's people will be removed, and God's people will no longer suffer.

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。”

十六 5 “〔摩西〕对可拉和可拉一党的人说，到了早晨，耶和华必指示谁是属祂的，谁是圣别的，就叫谁亲近祂…”

杖是一根枯木，不仅被砍下，也枯槁了。然而〔在民数记十七章〕这样一根枯槁的死木竟然发了芽！芽乃是生机的东西，生命的东西。亚伦发芽的杖不是预表死了的基督，乃是预表复活的基督，发芽的基督；祂不只发芽，并且开花，结出熟果。这样一位基督把生命分赐给人（约十二 24，彼前一 3）。今天祂仍在发芽，我们就是祂发芽所产生的果子—熟杏（圣经恢复本，民十七 8 注 1）。

〔在民数记十六章，神子民中间〕这次背叛的根乃是野心，要争夺权力和更高的地位。野心暗中破坏神的计划，并败坏神的子民。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，约三 9 ~ 11）（民十六 3 注 1）。

信息选读

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（5 ~ 11、16 ~ 18）。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。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。在争夺权力的事上，惟一能审判并暴露真实光景的，乃是神自己（圣经恢复本，民十六 5 注 1）。

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.

16:5 And he spoke to Korah and to all his company, saying, In the morning Jehovah will make known who is His and who is holy, and will bring him near to Himself..

A rod is a piece of dead wood that has not only been cut but is also dried up. Yet [in Numbers 17] such a dead and dried-up piece of wood budded! A bud is something organic, something of life. The budding rod of Aaron typifies not a dead Christ but the resurrected Christ, the budding Christ, who not only buds but also blossoms and bears fruit to maturity. Such a Christ imparts life to others (John 12:24; 1 Pet. 1:3). Today He is still budding, and we are the fruit, the almonds, of His budding. (Num. 17:8, footnote 1)

The root of this rebellion [in Numbers 16] was ambition, the struggle for power and for a higher position. Ambition undermines God's plan and damages His people. Throughout the centuries many problems among Christians have been caused by ambition (cf. Matt. 20:20-28; 3 John 9-11). (Num. 16:3, footnote 1)

Today's Reading

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. 5-11, 16-18). Moses did not fight back; rather, he brought the rebels and the ones against whom they rebelled to God. As God's deputy, or delegated, authority, Moses referred this case to God as the highest authority, for His speaking, exposing, and judging. In a struggle for power the only One who can judge and expose the real situation is God Himself. (Num. 16:5, footnote 1)

可拉和其他人活活地坠落阴间。他们直接下到那里，不需要先经过死（参启十九 20）。这是耶和华所创作的一件新事（民十六 29～30）（民十六 33 注 1）。

神对（那些与可拉、大坍、亚比兰一同背叛之）二百五十人的审判，表征人对神一切的事奉，若是照着人的意见、凭人的肉体并与别人争竞，都要受十字架的审判（民十六 35 注 1）。

民数记十六章里可拉和他一党的背叛，与祭司职分有关（3、8～10），所以亚伦的杖发芽乃是表白，指明亚伦蒙神悦纳，在神所赐的祭司职分上有权柄（民十七 8 注 1）。

一切事奉的原则乃在于发芽的杖。神把其他的十一根杖都发还，只把亚伦那根发芽的杖留在约柜里，作永远的纪念。这个意思就是说，复活乃是我们在事奉神的永远原则。事奉神的人，乃是一个死了的人，再复活了。神一直向自己并向祂的子民见证，事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。凡自己以为不错的，凡对自己有错误估价的，这人永远不知道复活是什么。…如果有人一直自以为是了不得，以为自己行，以为自己有用，这就是不认识复活的人。你也许认识复活的道理、复活的理由、复活的結果，但你不认识复活。所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。撒拉自己能生时，以撒就不会生出来。凡是你能的，乃是天然的；你不能的，才是复活的（倪柝声文集第三辑第一册，二七五至二七六页）。

参读：倪柝声文集第三辑第一册，权柄与顺服（下编），第四篇。

Korah and the others went down to Sheol alive. They went there directly; they did not need to die first (cf. Rev. 19:20). This was something new that Jehovah brought about (Num. 16:29-30). (Num. 16:33, footnote 1)

God's judgment of these two hundred fifty men signifies the judgment of the cross on all of man's service to God that is according to man's opinions, by his flesh, and in rivalry with others. (Num. 16:35, footnote 1)

Since the rebellion of Korah and his company in Numbers 16 was related to the priesthood (vv. 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. (Num. 17:8, footnote 1)

The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron's rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is....If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection. He may know the doctrine of resurrection, the reason for resurrection, or the result of resurrection, but he does not know resurrection. All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection. (CWWN, vol. 47, "Authority and Submission," pp. 248-249)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," chs. 21-22; CWWN, vol. 47, "Authority and Submission," ch. 15

晨兴喂养

民十九 2 “耶和華所吩咐律法中的律例，乃是這樣說，你要告訴以色列人，把一只純全無殘疾，未曾負軛的紅母牛牽到你這裡來。”

9 “要有一個潔淨的人收起母牛灰，放在營外潔淨的地方，為以色列人會眾留着，用以作除污穢的水；這是贖罪祭。”

母牛，除污穢之水的主要成分（民十九 9），表徵救贖的基督。紅色表徵罪之肉體的樣式，為着外在擔負人的罪。母牛沒有殘疾，表徵基督雖然是在罪之肉體的樣式里，卻沒有罪的性情（羅八 3 與注 3）。母牛是純全的，指明基督是完全的（見出十二 6 注 1 一段）。母牛未曾負軛，表徵基督從未被任何人使用，特別是未被神的仇敵撒但使用，或為着他被使用（參 5 與注 1）（聖經恢復本，民十九 2 注 1）。

〔正如紅母牛一樣，〕基督〔也〕是在營外（來十三 12 ~ 13），就是在耶路撒冷城外的一座小山—加略山（太二七 33 與注），被釘十字架的（民十九 3 注 1）。

信息选读

香柏木表徵基督尊貴的人性，牛膝草表徵基督卑微的人性，朱紅色表徵救贖最高的意義（見利十四 4 注 3）。尊高的基督與卑微的基督，在祂的救贖里，乃是除污穢之水的組成元素（民十九 9）（聖經恢復本，民十九 6 注 1）。

民數記十九章的污穢，不是指罪，乃是指死（11、13 ~ 16）。死出自罪，罪是死的根（羅五 12）。由

Morning Nourishment

Num. 19:2 This is the statute of the law which Jehovah has commanded, saying, 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.

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.

The heifer, the principal component of the water for impurity (Num. 19:9), signifies the redeeming Christ. The color red signifies the likeness of the flesh of sin, which is for the bearing of man's sin outwardly. The heifer being without defect signifies that although Christ was in the likeness of the flesh of sin, He did not have the sinful nature (Rom. 8:3 and footnote 3). That the heifer was without blemish indicates that Christ was perfect....The heifer having never been under a yoke signifies that Christ was never used by anyone, especially by or for God's enemy, Satan (cf. Exo. 12:5 and footnote 1). (Num. 19:2, footnote 1)

Christ was crucified outside the camp (Heb. 13:12-13), on Calvary, a small mount outside the city of Jerusalem (Matt. 27:33 and footnote). (Num. 19:3, footnote 1)

Today's Reading

In Numbers 19:6 cedar wood signifies Christ in His dignified humanity, hyssop signifies Christ in His humbled humanity, and scarlet signifies redemption in its highest significance....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. 9). (Num. 19:6, footnote 1)

The impurity in Numbers 19 does not refer to sin but to death (vv. 11, 13-16). Death issues from sin, and sin is the root of death (Rom. 5:12). From the sin

于背叛的罪（民十一～十四，十六），死遍布在以色列人中间（49）。因此需要除污秽的水。惟有基督救赎的工作，借着祂尊高而卑微的人性，凭祂的死和祂复活的灵（十九 17 与注），才能医治并洁净整个局面，除去死的不洁（民十九 9 注 2）。

十七节里的活水表征在基督复活里的圣灵（约七 37～39 与 38 注 2、39 注 1）。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（民十九 17 注 1）。

灰表征基督被减为无有（可九 12）。这灰要留作除污秽的水，为着洁净罪，或作赎罪祭（民十九 9 注 1）。

民数记十九章九节里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。…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，“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。”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，第二十四篇—中文尚未出书）。

of rebellion (Num. 11—14 and 16), death became prevailing among the children of Israel (16:49). 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 (19:17 and footnote), could heal and cleanse the situation from the uncleanness of death. (Num. 19:9, footnote 2)

The living water in Numbers 19:17 signifies the Holy Spirit in the resurrection of Christ....In the water for impurity, there is the efficacy of Christ's redemption with the washing power of the Spirit of His resurrection. (Num. 19:17, footnote 1)

Ashes signify Christ reduced to nothing (Mark 9:12). These ashes were kept for the water for impurity; it was a purification of sin, or a sin offering. (Num. 19:9, footnote 1)

In verse 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 [Num. 19:9] 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. 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, which says, "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." 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)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 24

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；这样，你就为他们使水从磐石中流出来，给会众和他们的牲畜喝。”

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。”

民数记二十章里的磐石预表钉死并复活的基督（林前十 4 下），从磐石流出的水预表那灵（4 上），就是从钉十字架之基督所流出的活水（约十九 34 与注）。…这磐石乃是随着神的百姓经过旷野旅程的灵磐石。这表征基督被钉十字架，成了随着祂百姓的磐石。这随行的磐石就是复活的基督这赐生命的灵（林前五 45），祂一直与召会同在，用生命的水供应祂的信徒。

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，使活水流出来。在神的经纶里，基督只该钉死一次（来七 27，九 26～28 上）。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”。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。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）。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）（圣经恢复本，民二十 8 注 1）。

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. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

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.

The rock in Numbers 20 typifies the crucified and resurrected Christ (1 Cor. 10:4b), and the water that flowed from the rock typifies the Spirit (v. 4a) as the living water that flowed out of the crucified Christ (John 19:34...)...This rock was a spiritual rock that followed God's people in their journey through the wilderness. This signifies that Christ has been crucified to become a rock that follows His people. This following rock is the resurrected Christ as the life-giving Spirit (1 Cor. 15:45), who is always with the church to supply His believers with the water of life.

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). To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock." To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation. 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 (cf. John 4:10) based on the fact that the Spirit has already been given. 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). (Num. 20:8, footnote 1)

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。摩西向百姓动怒（民二十10），又错误地击打磐石两下（11），就是没有尊神为圣。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。…因此，摩西违犯了神的圣别性情和祂神圣的经纶。为这缘故，他虽然与神亲密，被视为神的同伴（出三三11），却失去了进入美地的权利。

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。这就是尊祂为圣。不然，我们会在言语和行动上背叛祂并得罪祂（圣经恢复本，民二十12注1）。

摩西向以色列人动怒，…就没有向神子民在神圣别的性情上正确地代表祂；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（民二十12～13、24，二七12～14）。

在民数记二十章，神没有向百姓动怒，但摩西却动怒。…摩西在怒中可能以为这次神要消灭百姓了。然而，神晓得二十章里的难处，是由于百姓口渴。就如母亲不对口渴而哭的小孩生气，反会顾惜小孩；照样，神也不向祂口渴的百姓动怒，反而负责用水供应他们。

在二十四节神似乎是〔对摩西、亚伦〕说，“你们没有顺从我。你们没有作我吩咐你们作的事，反而作了别的事。百姓没有辱骂我，他们没有错。他们只是需要水而已，惟有我才能供应他们水。百姓口渴并没有犯错，他们没有背叛我。你们定罪他们是背叛的人，但你们才是违背我话的人。”（民数记生命读经，二三五至二三七页）

参读：民数记生命读经，第二十九至三十篇。

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. In being angry with the people (Num. 20:10) and in wrongly striking the rock twice (v. 11), Moses failed to sanctify God. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy....Thus, Moses offended both God's holy nature and His divine economy. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land.

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. This is to sanctify Him. Otherwise, in our words and deeds we will rebel against Him and offend Him. (Num. 20:12, footnote 1)

In being angry, Moses 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 (Num. 20:12-13, 24; 27:12-14).

In Numbers 20 God was not angry with the people, but Moses was angry with them....In his anger, Moses might have thought that the time had come for God to consume the people. God, however, realized that the problem in Numbers 20 was caused by the people's thirst. Just as a mother is not angry with a child who cries because of thirst but instead cherishes the child, so God was not angry with His thirsty people but rather assumed the responsibility of supplying them with water.

[In Numbers 20:24] God seemed to be saying [to Moses and Aaron], "You did not obey Me. Instead of doing what I told you to do, you did something else. The people were not reviling Me. There was nothing wrong with them. They simply needed water, and only I can provide water for them. The people were not at fault for being thirsty, and they were not rebelling against Me. You condemned them as rebels, but you are the ones who rebelled against My word." (Life-study of Numbers, pp. 212-214)

Further Reading: Life-study of Numbers, msgs. 29-30

晨兴喂养

民二一7~8 “百姓到摩西那里，说，我们有罪了，…求你向耶和华祷告，叫这些蛇离开我们。于是摩西为百姓祷告。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。”

约三 14 “摩西在旷野怎样举蛇，人子也必照样被举起来。”

铜表征审判。（民数记二十一章四至九节的）铜蛇是主耶稣的预表；祂在罪之肉体的样式里被钉十字架，作我们的代替和顶替，使我们能“望”（信入）祂而得永远的生命（约三 14~15 与注，罗八 3 与注 3）（圣经恢复本，民二一 9 注 1）。

信息选读

在创世记三章，撒但化身为蛇，将他的性情注射到人肉体里。当以色列子民得罪神，为蛇所咬之后，神吩咐摩西举起铜蛇，替他们受神的审判，凡望那铜蛇的就活了（民二一 4~9）。那是个预表。在约翰三章十四节，主耶稣把那个预表应用到自己身上，表明祂成为肉体，乃是成为罪之肉体的样式（罗八 3），就是铜蛇的形状，有蛇形而无蛇毒。基督成为罪之肉体的样式，却与肉体的罪无分无关（林后五 21，来四 15）。当祂在肉体里，在十字架上被举起时，古蛇撒但因着主的死就受了对付（约十二 31~33，来二 14）。这就是说，堕落之人里面的蛇性受了对付。当人在基督里由神的生命所重生时，他那属撒但的性情就废止了。

Morning Nourishment

Num. 21:7-8 And the people came to Moses and said, We have sinned...; pray to Jehovah, that He may take away the serpents from us. So Moses prayed for the people. 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.

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.

Bronze signifies judgment. The bronze serpent is a type of the Lord Jesus, who was crucified in the likeness of the flesh of sin as our Substitute and Replacement that we might “look at” (believe into) Him and have eternal life. (Num. 21:9, footnote 1)

Today's Reading

In Genesis 3 Satan, the serpent, injected his nature into man's flesh. 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 their behalf for God's judgment, that by looking upon that bronze serpent all might live. That was a type. Here, in John 3:14, the Lord Jesus applied that type to Himself, indicating that when He was in the flesh, He was in “the likeness of the flesh of sin” (Rom. 8:3), which likeness is equal to the form of the bronze serpent. The bronze serpent had the form of the serpent but was without the serpent's poison. Christ was made in “the likeness of the flesh of sin,” but He did not participate in any way in the sin of the flesh (2 Cor. 5:21; Heb. 4:15). When He was lifted up in the flesh on the cross, by His death Satan, the old serpent, was dealt with (John 12:31-33; Heb. 2:14). This means that the serpentine nature within fallen man has been dealt with. When a man is regenerated with the divine life in Christ, his satanic nature is annulled.

尼哥底母…是亚当的后裔，被古蛇毒害，里面有了蛇性。他不仅需要主作神的羔羊除去他的罪（约一29），也需要主成为蛇的形状，在十字架上对付他的蛇性，使他得着永远的生命。照约翰二章所立定的原则，这就是变死亡为生命（圣经恢复本，约三14注1）。

铜蛇首先表征主耶稣。其次，这蛇表征以色列人，因为是以色列人犯罪，该被挂在杆上，受咒诅、受审判；第三，这蛇表征那蛇撒但。实在说，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。

民数记二十一章八至九节说，“凡被咬的，一看这蛇，就必得活。…蛇若咬了什么人，那人一望这铜蛇就活了。”这意思是，凡看见自己里面是蛇，又定罪自己里面的撒但，并接受基督十字架的人，就有生命。

重生的原则就是我们看见自己已经与撒但联合，成了撒但的一部分，也看见主耶稣在十字架上，已经把这联合对付了；因此，我们定罪这联合，并接受主的救法，结果我们就活了，有复活的生命在我们里面运行。惟有这样，我们才能享受复活及复活的生命，并活在永远的生命里（民数记概论下册，第二十六篇—中文尚未出书）。

As a descendant of Adam, Nicodemus had been poisoned by the old serpent, and the serpent's nature was within him. He needed the Lord not only to be the Lamb of God to take away his sin (John 1:29) but also to be in the form of the serpent that his serpentine nature might be dealt with on the cross and that he might have eternal life. (John 3:14, footnote 1)

The bronze serpent first signifies the Lord Jesus. Second, it signifies the children of Israel, because they had sinned and should have been hung on the pole to be cursed and judged. Third, it signifies the serpent Satan. 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.

Numbers 21:8-9 says, "Everyone who is bitten, when he sees it, shall live...If a serpent had bitten any man, when he looked at the bronze serpent, he lived." This means that everyone who sees that he is inwardly serpentine, condemns Satan in him, and receives the cross of Christ will have life.

The principle of regeneration is that we see that we were identified with Satan as a part of Satan, and we see that the Lord Jesus has dealt with this identification on the cross; thus, we condemn this identification and receive the Lord's salvation with the result that we live and have the resurrection life operating in us. Only in this way can we enjoy resurrection and the resurrection life and live in the eternal life. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 312-314)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 26

民三五 6~7 “你们给利未人的城，当有六座庇护城，使误杀人的可以逃到那里；此外，还要给他们四十二座城。你们要给利未人的城，共有四十八座，连城带郊野都要给他们。”

庇护城预表包罗万有的基督作救赎之神的具体化身，误犯罪的人可以逃入基督里得庇护。神把基督交给在罪人手中（徒二 23，罗四 25），他们错误地把祂治死（路二三 34，林前二 8）。倘若一个罪人悔改，神会看他是误犯罪的人而赦免他（路二四 47，徒二 38）。这样一个人可以逃到基督里面。但任何人若拒绝福音，并不悔改，神会看他是故意犯罪的人，注定要沉沦（民三五 16，约三 16~18）。

庇护城有六座，约旦河两岸各三座（民三五 14）。六这个数字表征犯错的人，因为人是神在第六日创造的（创一 26~27、31）。三这个数字表征三一神作犯错之人的庇护。二这个数字（两组各三座城）表征立在宇宙中的见证，向宇宙见证并宣告，三一神住在地上人类中间，作他们的庇护城（圣经恢复本，民三五 6 注 1）。

信息选读

给利未人的四十八座城，要分散在以色列中间，这就把雅各在创世记四十九章七节对利未的咒诅变为祝福（圣经恢复本，民三五 8 注 1）。

庇护城不仅为着以色列人，也为着在他们中间的外人并寄居的，这表征三一神作犯错之人的庇护，乃是为着全人类的。不仅如此，六座庇护城分布在

Num. 35:6-7 And the cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and besides them you shall give forty-two cities. All the cities which you shall give to the Levites shall be forty-eight cities, they and their pasture lands.

The cities of refuge typify the all-inclusive Christ as the embodiment of the redeeming God, into whom mistaken sinners can flee for refuge. Christ was delivered by God into the hands of sinners (Acts 2:23; Rom. 4:25), who mistakenly put Him to death (Luke 23:34; 1 Cor. 2:8). If any sinner repents, God will regard him as a mistaken sinner and will forgive him (Luke 24:47; Acts 2:38). Such a one may flee into Christ. But if anyone refuses the gospel and does not repent, God will regard him as a willful sinner, one who is destined to perish (Num. 35:16; John 3:16-18).

There were six cities of refuge, three on each side of the Jordan (Num. 35:14). The number six signifies mistake-making man, who was created by God on the sixth day (Gen. 1:26-27, 31). The number three signifies the Triune God as the refuge for the man who makes mistakes. The number two (the two sets of three cities each) signifies a testimony standing in the universe, testifying and declaring to the universe that the Triune God is living on earth among human beings to be their city of refuge. (Num. 35:6, footnote 1)

Today's Reading

The forty-eight cities given to the Levites were to be scattered among Israel, changing Jacob's curse on Levi in Genesis 49:7 into a blessing. (Num. 35:8, footnote 1)

That the cities of refuge were to be not only for the children of Israel but also for the strangers and sojourners among them signifies that the Triune God as the refuge for mistake-making man is for all mankind. Furthermore, the distribution

不同的地方…指明基督作三一神的具体化身，乃是亲近、便利的。三一神已经在人中间扩展，达到我们所在之处，作一切犯错之人的庇护城（民三五 15 注 1）。

我们若将这些庇护城在地图中标出来，就能看见这六座城分布得很平均。六是由二乘三组成。三是神的数字，神乃是在祂的三一里临到人，和我们发生关系，成了我们的拯救。…福音乃是要将人浸入三一神一父、子、圣灵的名里（太二八 19）。路加十五章也给我们看见，这位三一神临到罪人，将罪人带回归神：牧人预表主耶稣（4），妇人预表圣灵（8），父亲预表父神（20）。林后十三章十四节也说到神对我们三面的祝福：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这些经文都启示三一神来作我们的救主和恩典，与我们有亲密的关系。此外，二是见证的数字。这指明在美地上一直有这样的见证，就是三一神来到人中间接触人，作了人的保障。

民数记三十五章给我们看见，在分配美地的事上，神要以色列人献上一些所承受的产业，结果就产生了利未人的城，在这些城当中，有些分出来作为庇护城。利未人的城可表征各地的召会；庇护城表征基督作我们的救主，叫我们免去死亡的审判，并得着释放，而得回我们属灵的产业。这意思是，地方召会需要尽功用传福音，使人接受基督的救赎，蒙称义，得着属灵的产业，而在基督里得着安息之所，使神也在他们中间得着居所。神作了这一切安排，使神和人、人和神同被建造，成为相互的居所，同得安息（民数记概论下册，第三十三篇一中文尚未出书）。

of the six refuge cities...indicates that Christ, the embodiment of the Triune God, is near and available. The Triune God has spread among men, to the very place where we are, to be a city of refuge for all those who make mistakes. (Num. 35:15, footnote 1)

If we mark out these cities of refuge on a map, we can see that they are evenly distributed. Six is composed of two times three. Three is the number for God. In His Trinity God reaches us and has a relationship with us to become our salvation....The gospel is to baptize man into the name of the Triune God—the Father, the Son, and the Holy Spirit [Matt. 28:19]. Luke 15 also shows that this Triune God reaches sinners to bring them back to God: the shepherd typifies the Lord Jesus (v. 4), the woman typifies the Spirit (v. 8), and the father typifies God the Father (v. 20). Second Corinthians 13:14 also speaks of the three aspects of God's blessings to us: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." All these verses reveal the Triune God coming to be our Savior and as grace to have an intimate relationship with us. In addition, two is the number for testimony. This indicates that in the good land, there is always a testimony of the Triune God coming among man to contact him and be his security.

Numbers 35 shows that in the matter of the distribution of the good land, God wanted the children of Israel to offer up some of their inherited possessions. This resulted in the producing of the cities of the Levites, from which some were separated out as cities of refuge. The cities of the Levites can signify the local churches; the cities of refuge signify Christ as our Savior, sparing us from the judgment of death and delivering us so as to recover our spiritual possessions. This means that the local churches need to function in preaching the gospel so that man may receive Christ's redemption, be justified, receive the spiritual inheritance, and thus gain a dwelling place in Christ and so that God may gain a dwelling place among them. God has made these arrangements so that God and man, man and God, may be built up together to become a mutual dwelling place for both to find rest. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 377, 379)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 33

晨兴喂养

民二四 17 ~ 19 “我看祂，却不在现时；我望祂，却不在近日。必有一星从雅各而出，必有一杖从以色列兴起，…祂必得…仇敌之地…为产业；以色列必行事勇敢。有一位出于雅各的，必掌大权，并除灭城中的余民。”

民数记是一卷陈述以色列人历史的书，而以色列人的历史乃是召会历史的预表。认真说来，全书只有二十四章十四至二十五节这段话是预言，也就是解经家所称“巴兰的预言”。这预言是说到主再来时所要发生的事，由十四节的“日后”（原文意，末后的日子）所指明（民数记概论下册，第三十五篇—中文尚未出书）。

信息选读

民数记二十四章十七节…的星和杖都是指基督。…星有几方面的含意：第一，星是在黑夜里出现；第二，星是属天的；第三，星是明亮的。圣经说到主耶稣两次的显现时，都说到祂是星。祂第一次显现是在祂出生时，外邦的星象家在东方看见祂的星。他们来到耶路撒冷，问说，“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。”（太二 2）主的第二次显现是在祂再来时。在启示录二章中对在推雅推喇召会的得胜者说，“我又要把晨星赐给他。”（28）在二十二章主又说，“我是明亮的晨星。”（16）这两处经文都说到主第二次来时，乃是晨星。

在今世，就是〔主〕两次的显现之间，祂也要在属祂的人心里如同晨星出现（彼后一 19）。每一个

Morning Nourishment

Num. 24:17-19 I see Him, but not now; I behold Him, but not near. There shall come forth a Star out of Jacob, and a Scepter shall rise out of Israel...His enemies shall also be dispossessed—while Israel does valiantly. And One from Jacob shall have dominion and destroy the remnant from the city.

Numbers is a book that presents the history of Israel, and the history of Israel is a type of the history of the church. Strictly speaking, the only portion in Numbers that is a prophecy is the portion in 24:14-25, which Bible expositors call “Balaam’s prophecy.” This prophecy speaks of the things that will happen at the Lord’s second coming, as indicated by the phrase in the last days in verse 14. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” p. 385)

Today’s Reading

[In Numbers 24:17] Star and Scepter both refer to Christ...The star has several denotations: first, it appears in the night; second, it is heavenly; and third, it is bright. In speaking of the Lord Jesus’ two appearings, the Bible refers to Him as a star. His first appearing was at His birth. The pagan magi saw His star from the east. They came to Jerusalem and asked, “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” (Matt. 2:2). The Lord’s second appearing will be at His second coming. In Revelation 2 the Lord said to the overcomers of the church in Thyatira, “I will give the morning star” (v. 28), and in chapter 22 the Lord said again, “I am...the bright morning star” (v. 16). Both of these portions speak of the Lord as the morning star at His second coming.

In this age, between His two appearings, He also rises as the morning star in the hearts of those who belong to Him (2 Pet. 1:19). Every saved one has Christ as the star

得救的人都有基督作为星在他里面出现。祂向我们第一次显现，是作我们的救主，祂也要在我们里面一再出现，直到祂在荣耀里的第二次显现。今天祂在我们里面作为晨星出现，是指向祂的再来。

民数记二十四章十七节的杖是指基督的掌权。有杖的人就是在宝座上有权柄的人。比如，诗篇二篇九节论到基督说，“你必用铁杖打破他们；你必将他们如同窑匠的瓦器摔碎。”四十五篇六节说，“神啊，你的宝座是永永远远的；你国的权杖是正直的权杖。”一百一十篇二节说，“耶和華必从錫安伸出你能力的杖来：你要在你的仇敌中间掌权。”创世记四十九章十节说，“权杖必不离犹大，王杖必不离他两脚之间，直到细罗来到，万民都必归顺。”…这些经文给我们看见，杖是指基督在宝座上，得着王权执行祂国度的权柄。我们若将基督作为星和杖的经文合起来看，就看见主再来时，祂要在宝座上，在祂的国度里施行祂的权柄。

巴兰的预言指明今世完全是黑暗的；是由黑暗掌权、不服神权柄的世代。然而，星和杖要从雅各而出，从以色列兴起。基督是明亮的晨星，要照亮这黑暗的世界；基督是权柄，要从以色列兴起，管治这不法的地。今天这地是黑暗的，没有光的照耀；也是混乱的，没有权柄。主耶稣再来时，要如星显现，作宇宙之光，也要如杖显现，作宇宙的权柄。

民数记里以色列人的历史表征召会的历史。在这些历史的末了，基督作为星和杖就要显现。祂要来照耀万民并治理全地。那时摩押人、亚玛力人和地上一切扰害神子民的情形，都要被除去，神的子民将不再受苦（民数记概论下册，第三十五篇一中文尚未出书）。

rising in him. He appeared to us the first time as our Savior, and He will rise in us again and again until His second appearing in glory. His rising in us today as the morning star points to His second coming.

The scepter in Numbers 24:17 refers to Christ's ruling. The one who has the scepter is the one who is on the throne and has authority. For example, Psalm 2:9 says concerning Christ, "You will break them with an iron rod; / You will shatter them like a potter's vessel." Psalm 45:6 says, "Your throne, O God, is forever and ever; / The scepter of uprightness is the scepter of Your kingdom." Psalm 110:2 says, "Jehovah will send forth / The scepter of Your strength from Zion: / Rule in the midst of Your enemies." Genesis 49:10 says, "The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples."...These verses show that the scepter refers to Christ's being on the throne and obtaining the kingship to exercise His authority of the kingdom. If we put the verses concerning the star together with the verses concerning the scepter, we will see that at the Lord's second coming, He will exercise His authority on the throne and in His kingdom.

Balaam's prophecy indicates that the present age is altogether dark; it is an age that is ruled by darkness and that does not submit to God's authority. Nevertheless, the Star and the Scepter came forth out of Jacob and will rise out of Israel. Christ is the bright morning star to illuminate this dark world, and Christ as the scepter will rise out of Israel to rule over this lawless earth. Today this earth is dark, without the shining of light; it is also chaotic, without authority. When the Lord Jesus comes, He will appear as the star to be the light of the universe, and He will also appear as the scepter to be the authority of the universe.

The history of Israel in the book of Numbers signifies the history of the church. At the end of these histories, Christ will appear as the Star and the Scepter. He will come to shine on all the peoples and to rule the whole earth. At that time the Moabites, the Amalekites, and everything on earth that harasses God's people will be removed, and God's people will no longer suffer. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 385-387, 389)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 35

第十周诗歌

152

赞美主 — 祂的万有包罗性

(约翰福音) 8 7 8 7 (英 187)

G 大调

4/4

3 | 5 4 3 3 | 2 2 1 5̣ | 5̣·6̣ 7̣ 1 | 3 - 2
 一 主, 你 于 我 何 其 丰 富, 你 爱 说 出 其 度 量!
 5 | 4 3 2 3 3 | 2 1 7̣ 1 6̣ | 5̣·6̣ 7̣ 1 | 3 2 1 ||
 你 的 自 己 无 限 富 有, 今 在 我 灵 给 我 享。

十三 主,你又是奇妙复活, 所有死亡全胜过;
 使我借你复活大能, 与你同死并同活。

十四 你是神的无瑕羔羊, 救赎为我来作成;
 你也是那赐圣灵者, 为着使我得生命。

十五 你是杆上所挂铜蛇, 救我脱离致死罪;
 你在十架被人举起, 掌死魔鬼为我毁。

十八 你是磐石为我裂开, 流出生命的活水;
 饮于你这常新水流, 得脱一切的困惫。

二十六 哦主,你是那“我是”的, 应付我们所需要;
 享受你作一切一切, 神就因你得荣耀。

WEEK 10 — HYMN

O Lord, how rich Thou art to us

Praise of the Lord — His All-Inclusiveness

187

1. O Lord, how rich Thou art to us, Thy love re-veals the
 mea - sure! The bound - less rich - es of Thy-self, In spir - it here we trea - sure.

13. Thou art the resurrection too,
 All death Thy life doth swallow;
 'Tis by Thy resurrection pow'r,
 We bear the cross and follow.

14. Thou art the spotless Lamb of God,
 Who died for our redemption;
 Thou art the Spirit-giver too,
 For our regeneration.

15. Thou art the serpent made of brass,
 Who saveth us from evil;
 Thou on the tree wast lifted up,
 To crush for us the devil.

18. Thou art the heav'nly riven rock,
 With living water flowing;
 We drink of this refreshing stream,
 Thy quenching power knowing.

26. O Lord, Thou art the great "I AM,"
 Who all our need doth furnish;
 Enjoying Thee as all in all,
 God's purpose we accomplish.

第十一周

基督的同伙为着神的权益争战

RK 诗歌：645

读经：民十三 17 ~ 十四 38，申一 34 ~ 38，书十四 6 ~ 14，来三 15

纲要

周一

壹 哥林多前书以旧约以色列人的历史，作新约信徒的预表——十 5 ~ 11，五 7 ~ 8，十 1 ~ 2：

一 保罗警戒信徒不要重演以色列人的历史，行恶事得罪神——6 ~ 11 节。

二 神呼召以色列人的目标，乃是要他们进入应许之地，享受那地的丰富，使他们能建立神的国，并在地上成为神的彰显——出三 7 ~ 8：

1 然而，他们虽然都借着逾越节蒙了救赎，脱离了埃及的暴虐，并被带到神的山，接受神居所——帐幕——的启示，但因着他们的恶行和不信，几乎全数倒在旷野，无法达到这目标——来三 7 ~ 19，林前十 5、7 ~ 10。

2 惟有迦勒和约书亚达到目标，进入美地——民十四 27 ~ 30。

Week Eleven

Partners of Christ Fighting for God's Interest

RK Hymns: 892, 881

Scripture Reading: Num. 13:17—14:38; Deut. 1:34-38; Josh. 14:6-14; Heb. 3:14

Outline

Day 1

I. First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers——10:5-11; 5:7-8; 10:1-2:

A. Paul warned the believers not to repeat the history of the children of Israel in doing evil things against God——vv. 6-11.

B. The goal of God's calling of the children of Israel was that they would enter into the promised land to enjoy its riches so that they might establish God's kingdom and be God's expression on earth——Exo. 3:7-8:

1. However, although all Israel was redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal because of their evildoings and unbelief——Heb. 3:7-19; 1 Cor. 10:5, 7-10.

2. Only Caleb and Joshua reached the goal and entered into the good land——Num. 14:27-30.

- 3 这表征我们虽然借着基督蒙了救赎，脱离了撒但的辖制，也被带进神经纶的启示中，我们仍可能无法达到神呼召我们的目标，就是进入我们美地——基督（腓三 12 ~ 14）——的产业，为着神的国享受祂的丰富，使我们能在今世成为祂的彰显，并在国度时代有分于对基督最完满的享受（太二五 21、23）。
- 4 这对所有新约的信徒，该是严肃的警告，不要重复以色列人在旷野的失败——林前十 6、11：
 - a 没有神的怜悯和恩典，我们会和以色列人一样——罗九 15 ~ 16。
 - b 我们需要读以色列人的历史，就象读我们的历史一样，仔细地注意民数记十三至十四章。

贰 所有出埃及的以色列人中，只有约书亚和迦勒二人进入美地——申一 34 ~ 38，民十三 17 ~ 十四 38：

- 一 虽然以色列人都是被赎的，但只有两个得胜者，约书亚和迦勒，得着美地为奖赏——书十四 6 ~ 14，十九 49 ~ 51。

周二

- 二 按照民数记十三至十四章的记载，百姓有不信的恶心——十三 31 ~ 33，十四 1 ~ 3、9、11：
 - 1 没有一件事比不信更得罪神——来三 8 ~ 12。
 - 2 不信实在太恶了，因为侮辱了这位活的、信实并全能的神；我们若不信神，不信祂的作为，不信祂的法则（诗一〇三 7），就是侮辱祂。
 - 3 没有一件事比不信更侮辱神，也没有一件事比信祂更尊崇神——约十四 1，罗十 9 ~ 10。

3. This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good land, Christ (Phil. 3:12-14), and enjoy His riches for the kingdom of God so that we may be His expression in the present age and participate in the fullest enjoyment of Christ in the kingdom age (Matt. 25:21, 23).
4. This should be a solemn warning to all New Testament believers about repeating the failure of the children of Israel in the wilderness—1 Cor. 10:6, 11:
 - a. Without God's mercy and grace, we would be the same as the children of Israel—Rom. 9:15-16.
 - b. We need to read the history of Israel as our history, paying careful attention to Numbers 13 and 14.

II. Of all the children of Israel who came out of Egypt, only two, Joshua and Caleb, entered the good land—Deut. 1:34-38; Num. 13:17—14:38:

- A. Although all were redeemed, only two overcomers, Joshua and Caleb, received the prize of the good land—Josh. 14:6-14; 19:49-51.

Day 2

- B. According to the record in Numbers 13 and 14, the people had an evil heart of unbelief—13:31-33; 14:1-3, 9, 11:
 1. Nothing is more offensive to God than unbelief—Heb. 3:8-12.
 2. Unbelief is evil because it insults the living, faithful, and almighty God; if we do not believe in God, in His work and in His ways (Psa. 103:7), we insult Him.
 3. Nothing insults God more than our unbelief, and nothing honors Him more than our belief in Him—John 14:1; Rom. 10:9-10.

周三

三 因着百姓不信神，也不信祂的话，甚至向神发怨言（民十四 1～4），神就在怒中起誓，他们这一代所有不信的人，连一个也不得进入美地；惟有约书亚和迦勒才能进去（申一 34～38）。

四 就如十个探子的恶信（民十三 31～33）和百姓的怨言（十四 1～4）所指明的，以色列人不顾神，只顾自己：

- 1 在一切事上，并在每一方面，他们都是为着自己，而不是为着神的权益。
- 2 因此，他们不信神，并且得罪神到一个地步，使神憎恶他们。
- 3 他们的光景带来神的审判和惩罚。

五 约书亚和迦勒以神的话为他们的信——十三 30，十四 7～9：

- 1 约书亚和迦勒相信神的话，顺从主，向着目标竭力往前。

周四

- 2 约书亚和迦勒尊重神，所以神也尊重他们——38 节。
- 3 只有神是信心的源头；我们若要有信心，就必须学习顾到神的权益，而不顾自己的利益。
- 4 在圣经里约书亚和迦勒的榜样，给我们看见什么是相信——民十三 30，十四 7～9：
 - a 在民数记十三至十四章，得胜的不是约书亚和迦勒，乃是他们所信靠的那一位。

Day 3

C. Because the people believed neither in God nor in His word and even murmured against Him (Num. 14:1-4), God swore in His wrath that not one of the unbelieving generation would enter into the good land; only Joshua and Caleb were allowed to enter (Deut. 1:34-38).

D. As indicated by the evil report of the ten spies (Num. 13:31-33) and the murmuring of the people (14:1-4), the children of Israel did not care for God but cared only for themselves:

1. In everything and in every way they were for themselves, not for God's interests.
2. Because of this, they did not believe in God, and they offended God to such an extent that they became abhorrent to Him.
3. Their situation brought in God's judgment and punishment.

E. Joshua and Caleb took the word of God as their faith——13:30; 14:7-9:

1. Joshua and Caleb believed in the word of God, obeyed the Lord, and pressed toward the goal.

Day 4

2. Joshua and Caleb honored God, and God, in turn, honored them——v. 38.
3. God alone is the source of faith; if we would have faith, we must learn to care for God's interests and not for our benefit.
4. The example of Joshua and Caleb in the Bible shows us what it is to believe——13:30; 14:7-9:
 - a. Joshua and Caleb were not the ones who overcame in Numbers 13 and 14; it was the One in whom they trusted.

b 神作了一切，他们只是享受神所作的——十四 8。

5 我们该跟从约书亚和迦勒的榜样；他们满有信心——十三 30。

叁 我们需要作今日的迦勒，就是基督这真约书亚的同伙——十四 24，书十四 6～14，来二 10，三 15：

一 基督是救恩的元帅，乃是真约书亚，带领我们据有那地；我们是今日的迦勒，乃是祂的同伙，和祂一同与仇敌争战，一同得着并据有那地——二 10，三 15：

1 基督已为神所膏，以执行神的使命；我们是基督的同伙，与祂一同执行神的使命。

2 希伯来三章七至十四节是论到进入美地；这进入美地的预表，就是在约书亚的领导之下进入美地（书一 1～6），迦勒在据有美地上，是他的同伙（民三二 12，书十四 6～8）。

3 今天基督是真约书亚，我们是祂的迦勒，祂的同伙——来二 10，三 15。

4 我们作基督的同伙，正与祂同工并与祂合作，以实现神的愿望，得着祂自己团体的彰显。

二 迦勒有另一个灵，以另一个灵专一跟从主，这灵与所有其他的灵不同——民十四 24。

周五

三 我们要决心决意地和主站在一起，就象迦勒那样，专一跟从神——6～9、24 节，申一 36，书十四 14：

b. God did everything; they simply enjoyed what God did—v. 8.

5. We should follow the example of Joshua and Caleb; they had hearts full of faith—13:30.

III. We need to be today's Calebs, partners of Christ, who is the real Joshua—14:24; Josh. 14:6-14; Heb. 2:10; 3:14:

A. Christ, the Captain of salvation, is the real Joshua, leading us to take possession of the land, and we, today's Calebs, are His partners, fighting with Him against the enemies and sharing with Him in taking and possessing the land—2:10; 3:14:

1. Christ has been anointed by God to carry out God's commission, and we as His partners share with Him in carrying out God's commission.

2. Hebrews 3:7-14 deals with entering the good land; the type of this entering the good land was the entering of the land under the leadership of Joshua (Josh. 1:1-6), and Caleb was his partner in possessing the good land (Num. 32:12; Josh. 14:6-8).

3. Today Christ is the real Joshua, and we are His Calebs, His partners—Heb. 2:10; 3:14.

4. As Christ's partners, we are working together with Him and cooperating with Him to fulfill God's desire to have a corporate expression of Himself.

B. Caleb had a different spirit and fully followed the Lord by a different spirit, which was different from all the other spirits—Num. 14:24.

Day 5

C. We must be resolute and determined in our will to stand with the Lord, just as Caleb fully followed God—vv. 6-9, 24; Deut. 1:36; Josh. 14:14:

- 1 迦勒专一跟从主，因为他知道神要以色列人进入美地—民十四 24，申一 36，书十四 8。
- 2 神既要他们进入美地，就必为他们争战并作成一切—民十四 7 ~ 8。
- 3 迦勒知道神要为他们争战，毁灭仇敌。

四 约书亚和迦勒不惧怕拿非利人或迦南地的居民，反而说，“他们是我们的食物” —9 节：

- 1 迦勒相信拿非利人（亚衲人）会被击败并成为他们的食物，因为他知道神已应许将他们带进那地—十三 30、33。
- 2 迦勒的经历显示，我们越多吃拿非利人，我们就越刚强；迦勒到八十五岁还是满有活力，因为多年来吸收了许多亚衲人，在他里面就造出一个不衰老的构成—书十四 10 ~ 14。
- 3 我们与仇敌的争战对于仇敌是失败，但对于我们乃是食物；被打败的仇敌是最好吃的食物—民十四 9。
- 4 仇敌将是我们的食物，把他吞食下去，我们就必得饱足。

周六

肆 我们作为今日的迦勒为神的权益争战，要紧的就是要看见由美地所预表包罗万有之基督的异象，并且要征服撒但的混乱，而在神圣的经纶中得胜—申八 7 ~ 10，弗一 10，罗十六 20：

- 一 美地，也就是迦南地，乃是包罗万有之基督的预表；这位基督是一切，又在一切之内，祂对我们乃是一切—申八 7 ~ 10：

1. Caleb fully followed the Lord because he knew that God wanted the children of Israel to enter into the good land—Num. 14:24; Deut. 1:36; Josh. 14:8.
2. Since God wanted them to enter the good land, He would fight for them and accomplish everything for them—Num. 14:7-8.
3. Caleb knew that God would fight on their behalf and destroy the enemies.

D. Joshua and Caleb did not fear the Nephilim or the inhabitants of the land of Canaan but said, “They are our bread”—v. 9:

1. Caleb believed that the Nephilim (Anakim) would be defeated and become their bread because he knew that God had promised to bring them into the land—13:30, 33.
2. Caleb’s experience demonstrates that the more Nephilim we eat, the stronger we will become; he was full of vitality at eighty-five because by assimilating so many Anakim over the years, he had developed a constitution that showed no trace of age—Josh. 14:10-14.
3. Our battle with the enemy will be a defeat to him, but it will be bread for us; the defeated enemy is the most tasteful bread—Num. 14:9.
4. The enemy will be our food, and swallowing him will be our satisfaction.

Day 6

IV. As today’s Calebs fighting for God’s interest, it is crucial for us to see a vision of the all-inclusive Christ typified by the good land and to conquer the satanic chaos and triumph in the divine economy—Deut. 8:7-10; Eph. 1:10; Rom. 16:20:

- A. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us—Deut. 8:7-10:

1 美地供应以色列人所需要的一切：水、小麦、大麦、葡萄树、无花果树、石榴树、橄榄树、动物、奶、蜜、石头、铁、铜。

2 美地的确预表包罗万有的基督，三一神的具体化身，赐给我们作我们的基业—徒二六 18，西一 12。

二 我们要据有美地，就需要从事属灵的争战，征服撒但的混乱，而在神圣的经纶中得胜—弗一 10，六 10～12，罗十六 20：

1 宇宙的历史乃是神的经纶与撒但的混乱的历史—创一 1～2、26，后二十 10～二一 4：

a 撒但是混乱的源头，而神自己就是神圣的经纶。

b 在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行—林后四 6，提前一 4。

2 神不是拯救我们脱离混乱，乃是要我们与祂是一，征服撒但毁坏的混乱，并完成神圣建造的经纶—弗三 8～10，林后五 17。

3 当我们遭受混乱，我们需要为神圣的经纶站住，且活出神圣的经纶—提前一 4、18，提后四 7。

4 得胜者征服撒但的混乱，而在神圣的经纶中得胜—提前一 3～4、19～20，四 1～2，多三 10，提后四 7～8：

a 得胜者遭受混乱，却不失望也不沮丧，反而得加强，能够照着真理为神圣的经纶站住，且活出神圣的经纶—弗三 16，六 10～12。

b 我们征服混乱，乃是借着经过过程并终极完成之三一神作全足的恩典—林前十五 10，林后十二 9，提后四 22。

1. The good land provided whatever the children of Israel needed: water, wheat, barley, vines, fig trees, pomegranates, olive trees, animals, milk, honey, stones, iron, copper.

2. The good land surely is a type of the all-inclusive Christ, the embodiment of the Triune God given to us as our inheritance—Acts 26:18; Col. 1:12.

B. In order to possess the good land, we need to engage in spiritual warfare to conquer the satanic chaos and triumph in the divine economy—Eph. 1:10; 6:10-12; Rom. 16:20:

1. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:

a. Satan is the source of chaos, and God Himself is the divine economy.

b. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—2 Cor. 4:6; 1 Tim. 1:4.

2. Instead of delivering us from chaos, God wants us to be one with Him to conquer the destructive satanic chaos and to carry out the constructive divine economy—Eph. 3:8-10; 2 Cor. 5:17.

3. As we are suffering the chaos, we need to stand for and live out the divine economy—1 Tim. 1:4, 18; 2 Tim. 4:7.

4. The overcomers conquer the satanic chaos and triumph in the divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 4:7-8:

a. The overcomers suffer the chaos, but instead of being disappointed or discouraged, they are strengthened and enabled to stand for and live out the divine economy according to the truth—Eph. 3:16; 6:10-12.

b. We conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—1 Cor. 15:10; 2 Cor. 12:9; 2 Tim. 4:22.

晨兴喂养

林前十 11 “这些发生在他们身上的事，都是鉴戒〔直译，预表〕，并且写在经上，正是为警戒我们这生在诸世代终局的人。”

民十四 29 ~ 30 “你们的尸首必倒在这旷野，并且你们中间凡被数点的，…向我发过怨言的，必不得进我起誓要赐给你们居住的那地；惟有耶孚尼的儿子迦勒和嫩的儿子约书亚，才能进去。”

保罗（在林前十章六节和十一节）用鉴戒（直译，预表）这辞非常有意义。…哥林多前书以旧约以色列人的历史，作新约信徒的预表。在五章七至八节，他们经历了基督作他们的逾越节，并开始守除酵节。在十章这里，他们受浸归了他们的摩西（基督），经过他们的红海（基督的死）。现今他们吃灵食，喝灵水，得以走上向着美地（包罗万有之基督）的旅程（基督徒的赛程）。他们也在这里受警戒（11），不要重演以色列人的历史，行恶事得罪神，如六至十一节所描绘的（哥林多前书生命读经，四九八至四九九页）。

信息选读

神呼召以色列人的目标，乃是要他们进入应许之地，享受那地的丰富，使他们能建立神的国，并在地上成为神的彰显。然而，他们虽然都借着逾越节蒙了救赎，脱离了埃及的暴虐，并被带到神的山，接受神居所—帐幕—的启示，但因着他们的恶行和不信，几乎全数倒毙在旷野，无法达到这目标（来三 7 ~ 19）。惟有迦勒和约书亚达到目标，进入美

Morning Nourishment

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

Num. 14:29-30 Your corpses shall fall in this wilderness, and none of you who were numbered,...who have murmured against Me, shall come into the land, in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.

Paul's use of the word examples [in 1 Corinthians 10:6] is very significant...First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers. In chapters 5, 7, and 8 they have experienced Christ as their Passover and have begun to keep the Feast of Unleavened Bread. Here in chapter 10 they have been baptized unto their Moses (Christ), passing through their Red Sea (the death of Christ). They are now eating the spiritual food and drinking the spiritual drink that they may take their journey (the Christian race) toward their good land (the all-inclusive Christ). They are also warned here (v. 11) not to repeat the history of the children of Israel in doing evil against God, as illustrated in verses 6 through 11. (Life-study of 1 Corinthians, p. 421)

Today's Reading

The goal of God's calling the children of Israel was to enter into the promised land to enjoy its riches that they might establish God's kingdom and be God's expression on earth. However, although all had been redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal (Heb. 3:7-19) because of their evil doings and unbelief. Only Caleb and Joshua made it into the good land

地（民十四 27 ~ 30）。这表征我们虽然借着基督蒙了救赎，脱离了撒但的辖制，也被带进神经纶的启示中，我们仍可能无法达到神呼召我们的目标，就是进入我们美地—基督（腓三 12 ~ 14）—的产业，为着神的国享受祂的丰富，使我们能在今世成为祂的彰显，并在国度时代有分于对基督最完满的享受（太二五 21、23）。这对所有新约的信徒，该是严肃的警告（哥林多前书生命读经，四九九页）。

我们需要读以色列人的历史，就象读我们的历史一样。没有神的怜悯和恩典，我们会和以色列人一样。因此，我们必须非常儆醒。我们不该以为摸召会、召会生活、召会的路或召会的立场，是一件小事。…没有召会，神就没有路往前。在旧约，以色列人是神的路。神若不能在他們身上成就祂的定旨，祂在这地上就没有路。今天，召会就是神的路。因此，凡摸召会，说到召会的好坏，都是严肃的事（民数记生命读经，一七〇页）。

神给以色列人所预备的完全救恩，包括借逾越节的羊羔得救赎，出埃及，靠属天的吗哪得喂养，借流自裂开磐石的活水得解渴，并有分于迦南美地。所有的以色列人，都享受了逾越节的羊羔，属天的吗哪和活水，但一同从埃及出来的人中，只有约书亚和迦勒进入并有分于美地，其余的都倒毙在旷野（民十四 30，林前十 1 ~ 11）。虽然以色列人都是被赎的，但只有两个得胜者，约书亚和迦勒，得着美地为奖赏。

照以色列人经历的图画，并非所有借基督蒙救赎的信徒，都在召会时代以及要来的国度里，有分于基督作奖赏，作他们的安息和满足（希伯来书生命读经，三四一页）。

参读：哥林多前书生命读经，第四十七至四十八篇。

(Num. 14:27-30). This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good land, Christ (Phil. 3:12-14), and enjoy His riches for the kingdom of God that we may be His expression in the present age and participate in the fullest enjoyment of Christ in the kingdom age (Matt. 25:21, 23). This should be a solemn warning to all New Testament believers. (Life-study of 1 Corinthians, pp. 421-422)

We need to read the history of Israel as our history. Without God's mercy and grace, we would be the same as they. Thus, we must be very much on the alert. We should not think that it is a small thing to touch the church, the church life, the way of the church, or the ground of the church...Without the church, God has no way to go on. In the Old Testament, the children of Israel were God's way. If God had not been able to accomplish His purpose with them, He would not have had a way on earth. Today the church is God's way. It is therefore a serious matter to touch the church, to say something evil or good about the church. (Life-study of Numbers, p. 155)

God's full salvation, which He intended for the children of Israel, included redemption through the passover lamb, exodus from Egypt, feeding by the heavenly manna, thirst-quenching by the living water from the cleft rock, and partaking of the riches of the good land of Canaan. All the Israelites shared in the passover lamb, the heavenly manna, and the living water, but of those who shared the exodus from Egypt only Joshua and Caleb entered into the good land and partook of it; all the rest fell in the wilderness (Num. 14:30; 1 Cor. 10:1-11). Though all were redeemed, only the two overcomers, Joshua and Caleb, received the prize of the good land.

According to what has been depicted of the children of Israel, not all believers who have been redeemed through Christ will partake of Christ as a prize to them as their rest, their satisfaction, both in the church age and in the coming kingdom. (Life-study of Hebrews, pp. 283-284)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48

晨兴喂养

约十四 1 “你们心里不要受搅扰，你们当信入神，也当信入我。”

来三 12 “弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，将活神离弃了。”

希伯来三章十二节说，“弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，将活神离弃了。”不信的心是最恶的心。我们的不信是最得罪神的事。大卫曾犯了一件大罪，谋杀了人，并夺了那人的妻子。然而，按神的行政说，这罪还不算太严重，没有使神放弃大卫。但在旷野的以色列人因着不信，神就放弃了他们。“不信”侮辱并得罪神自己。一切的罪都干犯神公义的律法，但有些罪并不象“不信”的罪那样严重，侮辱到神自己（希伯来书生命读经，三一七页）。

信息选读

我们的神是活神。不信实在太恶了，因为侮辱了这位活的、信实并全能的神。我们若不信神，不信祂的作为，不信祂的法则，就是侮辱祂。为此，我们必须留意这个不信。（在）希伯来三章十节（神）说，“所以我厌烦那一代的人，说，他们心里时常迷糊，竟不晓得我的法则。”神的法则与神的作为不同。神的作为是祂的行动，神的法则是祂作为的原则。以色列人只晓得神的作为，摩西却知道神的法则（诗一〇三 7）。在旷野，以色列人几乎每早晨都看见降吗哪的神迹。如果这样的神迹发生在今天，必定是轰动世界的新闻。以色列人虽然经历了这样的神迹，但他们只看见神的作为；他们不象摩西认识神信实、神圣的

Morning Nourishment

John 14:1 Do not let your heart be troubled; believe into God, believe also into Me.

Heb. 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.

No heart is more evil than a heart of unbelief. Nothing offends God as much as our unbelief. David committed a dreadful sin, murdering a man and taking his wife. Governmentally speaking, however, this sin was not that serious, for it did not cause God to give up David. But the unbelief of the children of Israel in the wilderness caused God to give them up. Unbelief insults and offends God Himself. Every sin breaks God's righteous law, but some sins do not insult God Himself, as does the sin of unbelief. (Life-study of Hebrews, p. 265)

Today's Reading

Our God is the living God. Unbelief is so evil because it insults the living, faithful, and almighty God. If we do not believe in God, in His work and in His ways, we insult Him. This is why we must beware of unbelief. Hebrews 3:10 says, “Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways.” God's ways are different from His acts. His acts are His activities; His ways are the principles by which He acts. The children of Israel only knew His acts, but Moses knew His ways (Psa. 103:7). In the wilderness the children of Israel saw a miracle nearly every morning—the manna. If such a miracle would occur today, it would be publicized in newspapers throughout the world. Although the children of Israel witnessed such a miracle, they, unlike Moses, saw only the acts of God; they did not know God's faithful, divine ways. We should not be like the children of Israel;

法则。我们不该象以色列人那样，乃该学习认识我们神的法则、原则。以色列人每逢缺食少水就发怨言；当神为他们作事时，他们不过暂时欢喜，不久又再干犯神。我们若看自己的光景，就不会批评他们，因为彼此都是一样。我们可能在晚上的聚会中大声喊说，“赞美主！”第二天早晨却向主发怨言。我们何等需要认识神的法则！我们的神是活的，祂行事是有原则的。祂永不背乎自己。祂是有能、全能、信实的，必信守祂的应许，成就祂所说的话。

虽然神是活的，是信实的，但恶的心向着祂是刚硬的（来三8）。就着一面的意义说，恶心总有许多理由，有很多道理可说。但就着另一面的意义说，恶心却是顽梗、无理的，因为这心是刚硬的。因此，这样的心偏离正途而迷糊，不认识神的法则或原则，并且以试验试探神（9）。最终，这样的心是自欺的，使自己也受了迷惑（13）。这就是恶心的光景。这样的恶心总是因着刚硬而产生的结果。我们的心若刚硬，是何等的危险！我们需要一再地祷告，求主软化我们的心，向祂说，“主啊，怜悯我。软化我的心，永不要让我的心刚硬。”

约书亚和迦勒…说，“你们不可背叛耶和华，也不要怕那地的民；因为他们是我们的食物。荫庇他们的已经离开他们，有耶和华与我们同在；不要怕他们。”（民十四9）约书亚和迦勒所说的才是真话。然而，以色列人的理由不是根据真话，乃是根据谎言，不看重神的法则。

在神的眼中，没有比不信祂的人更恶。不信的心是最恶的心。没有一件事比不信更侮辱神，也没有一件事比信祂更尊崇神。我们必须信神所说的一切话。我们的心若不信神的话，在祂看来，那就是不信的恶心（希伯来书生命读经，三一七至三一九、六三八页）。

参读：希伯来书生命读经，第二十五、四十七篇。

we must learn the ways, the principles, of our God. When the children of Israel lacked food and water, they complained and murmured. When God acted on their behalf, they were happy temporarily, but not long afterward they offended God again. If we look at ourselves, we would not criticize them, because we would see that we are the same. We may shout, “Praise the Lord!” one night in a meeting and murmur against the Lord the next morning. How we need to know the ways of God! Our God is living and has His principles in doing things. He will never deny Himself. He is able, almighty, and faithful, always keeping His promises and fulfilling His word.

Although God is living and faithful, the evil heart is hardened against Him (Heb. 3:8). In a sense, an evil heart is very reasonable; it reasons a great deal. However, in another sense, it is stubborn and without reason because it is hardened. Hence, it departs from the right track and goes astray, not knowing God’s ways or principles. It tries God by putting Him to the test (3:9). Eventually, such a heart is self-deceiving and will be deceived (3:13). This is the condition of an evil heart. Such an evil heart always issues from the hardening. How dangerous it is for our heart to be hardened! We need to pray again and again for the Lord to soften our heart, saying, “Lord, have mercy on me. Soften my heart and never allow it to be hardened.”

Joshua and Caleb said, “Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them” (Num. 14:9). Joshua and Caleb spoke the truth. However, the children of Israel did not reason according to the truth but according to the lie, not counting on the ways of God.

In the eyes of God, no one is as evil as the one who will not believe in Him. The unbelieving heart is the most evil heart. Nothing insults God more than our unbelief, and nothing honors Him more than our believing in Him. We must believe whatever God says in His word. If our heart does not believe God’s word, it is in His eyes an evil, unbelieving heart. (Life-study of Hebrews, pp. 265-267, 532)

Further Reading: Life-study of Hebrews, msgs. 25, 47

晨兴喂养

民十三 30 “迦勒在摩西面前使百姓安静，说，我们立刻上去得那地吧，因为我们足能得胜。”

十四 9 “只是你们不可背叛耶和华，也不要怕那地的民；因为他们是我们的食物。荫庇他们的已经离开他们，有耶和华与我们同在；不要怕他们。”

神在路上，在以色列人前面行，为他们寻找安营的地方，夜间在火柱里，日间在云柱里，指示他们所当行的路（申一 33）。但是，由于摩西打发去窥探美地的十二人中有十人回来报恶信，以色列众人竟然不顾念神在旷野中对他们的照顾，忘记神如何背负他们经过大而可畏的旷野（31），而起了不信的恶心，不信神，也不信祂的应许，甚至向神发怨言，以为神把他们领到那地，是要使他们倒在刀下，他们的妻子和孩子必被掳掠（民十四 1～3）。因此，神在怒中起誓，他们这一代所有不信的人，连一个也不得见神起誓要赐给他们列祖的美地。惟有迦勒和约书亚才能进去（申一 34～38）（真理课程三级卷二，一一三至一一四页）。

信息选读

以色列人所说，要被掳掠的孩子，神却要领他们进入那地。以色列人和他们的儿女必在旷野飘流四十年，…以担当他们的罪孽。至于那些报恶信的人，都遭瘟疫，死在耶和华面前（民十四 26～38）。这给我们看见不信神是可怕的，我们需要谨慎，不要有不信的恶心（真理课程三级卷二，一一四页）。

Morning Nourishment

Num. 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.

14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

Even though God had gone before them in the fire by night and in the cloud by day, seeking out places for them to camp and showing them the way they should go (Deut. 1:33), the children of Israel disregarded God's care for them in the wilderness because of the evil report brought back by ten of the twelve men who went to spy out the good land and because they forgot how He had carried them through the great and awesome wilderness (v. 31). Thus, they had an evil heart of unbelief, believing neither in God nor in His promise. They even murmured against God, saying that God brought them into the land to fall by the sword and for their wives and little ones to become a plunder (Num. 14:1-3). Hence, God swore in His wrath that not one of the unbelieving generation would see the good land which He had sworn to give to their fathers; only Caleb and Joshua were allowed to enter (Deut. 1:34-38). (Truth Lessons—Level Three, vol. 2, p. 100)

Today's Reading

The little ones, who the people said would become plunder, were brought into the land by God. The people and their children wandered in the wilderness forty years to bear their iniquities...Those who gave the evil report all died by a plague before Jehovah (Num. 14:26-38). This shows that it is a terrible thing not to believe in God. We need to be careful not to have an evil heart of unbelief. (Truth Lessons—Level Three, vol. 2, p. 100)

我们的信心可能非常微弱，甚至几乎不存在。既然如此，我们该学习在神面前谦卑，承认自己信心软弱，求祂赦免我们。这是我们在神面前该有的灵。然而由以色列人所说的话指明，他们没有顾到神，只顾到自己。…以色列人…并没有为神考虑，只为自己的利益考虑。他们一点也不顾到神，只顾到自己的安全、平安和生存。他们不承认自己的软弱，也不在神面前谦卑自己。至终，他们得罪神到一个地步，使神憎恶他们。

他们成为可憎恶的，是因为他们太过为着自己。他们事事处处都是为着自己，不是为着神的权益。他们只要有一点是为神的权益着想，他们就会说，“神啊，你对我们那么好，我们真爱你。我们愿意为你的定旨牺牲前途、安全、保障、存在并一切。我们忘记我们的利益。我们只顾到你定旨的完成。为了你的定旨，让我们前去据有那地。”…他们所作的，大部分是为着自己。这光景带进神的审判和惩罚（民数记生命读经，一六三、一六五至一六六、一七二页）。

信总是实际而真实的，环境是谎言。要听从信，不要听从谎言。我们的环境如果好，我们不需要信。当我们在为难的环境里，我们需要信。烦恼、忧虑甚至身体的病痛，都是谎言。信总是告诉环境，它是谎言，它不是巨人。否认环境就是信。在民数记十三至十四章，约书亚和迦勒以神的话为他们的信（生命的经历与长大，四七页）。

以色列人在旷野飘流时，总是发怨言，起争论，责怪人，那必定是在魂里，不是在灵里。但迦勒和约书亚相信神的话，顺从主，向着目标竭力往前，这必定不是在魂里，乃是在灵里（希伯来书生命读经，三四八页）。

参读：真理课程三级卷二，第二十九课。

Our faith may be very weak and small, nearly nonexistent. Since this may be our situation, we should learn to humble ourselves before God, confessing the weakness of our faith and asking Him to forgive us. This is the spirit we should have before God. But as indicated by what they said, the children of Israel did not care for God but only for themselves. Their consideration was not for God but for their own interest. They did not care for God in the least, but cared only for their safety, their peace, and their existence. They did not confess their weakness or humble themselves before God. Eventually, they offended God to such an extent that they became abhorrent to Him.

They became abhorrent because they were so much for themselves. In everything and in every way they were for themselves, not for God's interests. If they had thought even a little about God's interests, they would have said, "God, as You have been so good to us, we just love You. We would like to sacrifice our future, our safety, our security, our existence, and everything for Your purpose. We forget about our benefit. We care only that You accomplish Your purpose. For Your purpose, let us go and possess the land." What they did was mostly for themselves. This situation brought in God's judgment and punishment. (Life-study of Numbers, pp. 149-151, 157)

Faith is always real and true. The environment is a lie. Listen to faith, not to the lie. If our environment is good, we do not need to believe. We need to believe when we are in a difficult environment. Worry, anxiety, and even physical sickness, all are lies. Faith always tells the environment that it is a lie, not a giant. To deny the environment is faith. In Numbers 13 and 14, Joshua and Caleb took the word of God as their faith. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 37-38)

When the Israelites were wandering in the wilderness, they were always murmuring, reasoning, and chiding. That was surely in their soul, not in their spirit. But Joshua and Caleb believed in the word of God, obeyed the Lord, and pressed toward the goal. This was surely not in their soul but in their spirit. (Life-study of Hebrews, p. 289)

Further Reading: Truth Lessons—Level Three, vol. 2, lsn. 29

晨兴喂养

来二 10 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

三 15 “我们若将起初的确信坚守到底，就必作基督的同伙了。”

〔在民数记十三章三十三节，以色列人似乎推想〕说，“那地的人民身量高大，在他们眼中我们如同蚱蜢，他们会把我们吞吃了。”这是不信的逻辑，是根据天然观念推想的逻辑，而不看重神的法则，也不信靠神的信实。约书亚和迦勒站起来辩驳那种推想，宣告说，百姓必定能得那地。约书亚和迦勒尊重神，所以神也尊重他们（希伯来书生命读经，三二〇页）。

信息选读

我们中间谁能夸口说他有信心？信心是出于神、在神里面并从神来的。我们若要有信心，就必须学习顾到神的权益，而不顾自己的利益。属世的人天天都为自己的保障和利益担忧，但我们该顾到神和神的权益（民数记生命读经，一六七页）。

信停止我们的活动。信总是赞美神。在圣经里约书亚和迦勒的榜样，给我们看见什么是相信。在民数记十三至十四章，得胜的不是约书亚和迦勒，乃是他们所信靠的那一位。神作了一切，他们只是享受神所作的。在约书亚三章，虽然是他们过了约但河，却是神将河水止住，他们只是走过去就是了（生命的经历与长大，四六页）。

Morning Nourishment

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end.

[In Numbers 13:33 the Israelites seemed to reason], “There are giants in the land, and we are like grasshoppers in their sight. They will eat us up.” This is the logic of unbelief, the logic of reasoning according to the natural concept and not counting on the ways of God or trusting in the faithfulness of God. Joshua and Caleb stood against that kind of reasoning, declaring that the people were well able to take the land. Joshua and Caleb honored God, and God, in turn, honored them for honoring Him. (Life-study of Hebrews, pp. 267-268)

Today's Reading

Who among us can boast that he has faith? Faith is of God, faith is in God, and faith comes from God. If we would have faith, we must learn to care for God's interests and not for our benefit. The worldly people are concerned daily for their own security and benefit, but we should care for God and His interests. (Life-study of Numbers, p. 152)

Faith stops our activities. Faith always praises God. The example of Joshua and Caleb in the Bible shows us what it is to believe. Joshua and Caleb were not the ones who overcame in Numbers 13 and 14; it was the One in whom they trusted. God did everything. They simply enjoyed what God did. In Joshua 3 they crossed the Jordan River, but it was God who stopped the water. They simply walked over. (CWVL, 1989, vol. 3, “The Experience and Growth in Life,” p. 37)

我无法作到，但是基督作得到，而祂是在我里面。我们必须对祂复活的大能有信心。神能充充足足地成就一切，超过我们所求所想的，并我们所梦想所想像的。神能作到；神能达到。愿我们跟从迦勒和约书亚的榜样——他们满有信心，他们能告诉百姓说，“我们立刻上去得那地吧，因为我们足能得胜”（民十三30）（包罗万有的基督，一八五至一八六页）。

基督是救恩的创始者（元帅），乃是真约书亚，率领神的子民取得并据有美地。我们是祂的同伙，乃是真迦勒，与祂一同有分于取得并据有那地（希伯来书生命读经，二一八页）。

希伯来三章十五节说，“我们…就必作基督的同伙了。”基督是长子，我们是祂的弟兄。基督是身体的头，我们是祂的肢体。…基督已为神所膏，以执行神的使命。如今我们是基督的同伙，与祂一同执行神的使命。…七至十五节的这段话是论到进入美地。这进入美地的预表，就是在约书亚的领导之下进入美地。约书亚是领头人，迦勒在据有美地上，是他的同伙、同志、同伴。今天基督是真约书亚，我们是祂的迦勒。…我们享受基督，就是祂的有分者；我们跟随祂，就成为祂的同伙。我们作祂的同伙，正与祂同工并与祂合作，以实现神的愿望，得着祂自己团体的彰显（新约总论第五册，六一至六二页）。

在民数记十四章二十四节的时候，大部分的以色列人对神都相当悖逆，只有迦勒不一样。他不是有另一个心思、另一个意志、另一个心或另一个决定。迦勒乃是有另一个灵。这一节接着说，迦勒专一跟从主。我们没有其他的路来跟从主。如果我们要跟从主，必须用正确的器官，就是我们人的灵。迦勒以另一个灵跟从主，这灵与所有其他的灵不同（李常受文集一九六五年第三册，三二二页）。

参读：民数记生命读经，第二十至二十一篇。

I cannot make it, but Christ can make it, and He is in me. We must have faith in the power of His resurrection. God is able to do exceeding abundantly above all that we ask or think and all that we dream or imagine. God will do it; God will make it. Let us follow the example of Joshua and Caleb. They had hearts full of faith. They could tell the people, "Let us go up at once and possess it; for we are well able to overcome it" (Num. 13:30). (The All-inclusive Christ, p. 156)

Christ, the Captain of salvation, is the real Joshua leading God's people to take and possess the land. We, His partners, are the real Calebs sharing with Him in the taking and possessing of the land. (Life-study of Hebrews, p. 181)

Hebrews 3:14 says, "We have become partners of Christ." Christ is the Firstborn, and we are His brothers. Christ is the Head of the Body, and we are His members....Christ has been anointed by God to carry out God's commission. Now as Christ's partners we share with Him in carrying out God's commission. The portion from Hebrews 3:7 through 3:14 deals with entering the good land. The type of this entering the good land was the entering of the land under the leadership of Joshua. Joshua was the leader, and Caleb was his partner, comrade, companion, in possessing the good land. Today Christ is the real Joshua, and we are His Calebs....When we enjoy Christ, we are His partakers. When we follow Him, we are His partners. As His partners, we are working together with Him and cooperating with Him to fulfill God's desire to have a corporate expression of Himself. (The Conclusion of the New Testament, pp. 1114-1115)

At the time of Numbers 14:24 most of the Israelites were quite rebellious toward God, but Caleb was different. He did not have a different mind, a different will, a different heart, or different decision. Caleb had a different spirit. Verse 24 then says that Caleb fully followed the Lord. We have no other way to follow the Lord. If we are going to follow the Lord, we have to use the proper organ, our human spirit. Caleb followed the Lord by a different spirit, which was different from all the other spirits. (CWWL, 1965, vol. 3, "Our Human Spirit," pp. 232-233)

Further Reading: Life-study of Numbers, msgs. 20-21

晨兴喂养

书十四 8 “然而，同我〔迦勒〕上去的众弟兄使百姓的心融化；但我专一跟从耶和华我的神。”

14 “所以希伯仑作了基尼洗人耶孚尼的儿子迦勒的产业，直到今日，因为他专一跟从耶和华以色列的神。”

我们要决心决意地和主站在一起，就象迦勒和约书亚那样，专一跟从神（民十四 24，申一 36，书十四 14）。我们读经时能读出，迦勒的专一没有别的，就是他知道神要以色列人进入迦南美地，不管那里的仇敌有多高大、多强壮，神必定为他们解决一切的难处。神既要他们进入美地，就必为他们作成一切。难道我们知道自己的软弱，神不知道么？难道我们知道迦南七族的人高大雄伟，神不知道么？既然神明明知道，为什么神还要叫以色列人进入呢？除非神自己要来替他们争战，解决他们的仇敌（事奉主者的资格、追求与学习，一三四页）。

信息选读

从迦勒的眼光看来，这些人虽然身量高大，但〔他们是神百姓的食物〕。他不只重看神的应许，并且还轻看所有的难处。一切真有信心的人，总是一面重看主的应许，另一面轻看所有的难处（但这并不是说人可以骄傲。人需要在神的面前先谦卑，然后他才会站在主的得胜上面）。

你每一次碰着难处，每一次碰着没有办法的事，你就得问说，我这一次要饿呢，或者是要吃呢？你在那一件事上，如果靠着基督的能力得胜，让基督

Morning Nourishment

Josh. 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.

14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

We must be resolute and determined in our will to stand with the Lord, just as Caleb and Joshua fully followed God (Num. 14:6-9, 24; Deut. 1:36; Josh. 14:14). Caleb fully followed God because he knew that God wanted the children of Israel to enter into the good land. He also knew that no matter how strong their enemies were, God would fight for them. Since God wanted them to enter the good land, He would accomplish everything for them. Caleb seemed to say, “If we know that we are weak, God knows that we are weak. If we know that the seven Canaanite tribes are strong, God also knows that they are strong. Since God knows these things, He would not ask us to enter the land of Canaan unless He intends to fight on our behalf and destroy our enemies.” (The Sufficiency, Pursuit, and Learning of the Lord's Serving Ones, p. 102)

Today's Reading

The inhabitants of the land were admittedly “men of great size,” but in Caleb's eyes, they were food for God's people. He not only honored God's promises; he despised all the difficulties. Everyone who has genuine faith honors God and lightly esteems all difficulties. But this leaves no room for pride, for only those who humble themselves before God will be able to stand upon His victory.

Every time you meet a difficulty, every time you find yourself in an impossible situation, ask yourself this question: Am I going to starve here, or am I going to eat? If you are relying on the Lord for victory and allow His overcoming life

得胜的生命显出来，你就多得一次滋养，你的力量又加增一次，你又吃了一顿。请你记得，没有一个人是能吃而不长大的。我们的食物，不只是神的话，不只是遵行神的旨意，我们的食物也是亚衲人——我们所遇见的难处。许多人吃了神的话，许多人把遵行神的旨意当作他们的食物，但是许多人没有吃亚衲人，许多人吃亚衲人吃得太少了。越多吃亚衲人，你就越刚强。迦勒是一个好例子，因为他吃亚衲人，所以到八十五岁还是顶刚强。他在四十岁的时候力气是如何，到了八十五岁还是如何。许多亚衲人在迦勒的里面造出一个不老的迦勒来。在属灵的事情上，都是如此。许多弟兄姊妹，在他们的生活中难处顶少，但是你能很明显地看见，在他们的生活中软弱却是不少。他们在神的面前没有力量，因为亚衲人吃得太少了。另一面，你看见有的人碰着一个难处就胜过一个难处，碰着一个试探就胜过一个试探。他们很刚强，因为他们多吃亚衲人。所以我们要吃我们的难处和试探。撒但所给我们的每一个难处和试探，都是我们的食物。这就是神所给我们长进的办法。没有信心的人，一看见难处，就说不得了。但是一个有信心的人，就要说这是我的食物。感谢赞美神，没有一个放在我们面前的难处是不能吃的，没有一个难处吃了之后是不能叫我们长进的。你多得一次的难处，你就多得一次的滋养（倪柝声文集第二辑第十七册，二〇至二二页）。

我们若是不参加争战，我们就必挨饿。有每日的吗哪还是不够；我们必须把仇敌吞吃下去。仇敌将是我们的食物，把他吞食下去，我们就必得饱足。弟兄姊妹们，你和我必须有活的信心往前去，争战而吞食仇敌。…那个被打败的仇敌是最好的食物，最好吃的食物（包罗万有的基督，一八七页）。

参读：倪柝声文集第二辑第十七册，第三篇；生命的经历与长大，第六篇。

to be manifested in you, you will find fresh nourishment and increased vitality, and you will be fed once again. Bear in mind that people who do not eat well cannot grow into maturity. Our bread is not only the word of God; our meat is not only to do His will; our bread is also the Anakim—the difficulties that are in our way. Many people take the word of God as their bread and the doing of His will as their meat, but they have not eaten the Anakim. Many eat too little of the Anakim. The more we eat the Anakim, the stronger we will become. Caleb is a grand illustration of this. Because he accepted the Anakim as “bread,” he was still full of vitality at the age of eighty-five. His strength was the same at eighty-five as it was at forty. So many Anakim had been assimilated by him over the years that he had developed a constitution which showed no trace of age. This is also true in the spiritual realm. Some brothers and sisters have met few difficulties, but it is obvious that there are many weaknesses in their lives. They are weak before the Lord because they have not consumed enough Anakim. However, there are those who have met and overcome difficulty after difficulty, temptation after temptation; they are full of vigor because they have fed well on Anakim. We have to eat our difficulties and our temptation. Every difficulty and every temptation Satan puts in our way is food for us. This is a God-appointed means of spiritual progress. The sight of any trouble strikes terror into the heart of those who do not have faith, but those who trust Him say, “Here comes my food!” Praise and thank the Lord, all our trials, without exception, are bread for us. Every trial brings in growth after we have eaten of it. As we accept one trial after another, we are more and more richly nourished. (CWWN, vol. 37, “God’s Keeping Power,” pp. 15-16)

If we do not engage in the battle, we will be hungry. Daily manna is not good enough; we must take and swallow up the enemy. The enemy will be our food, and to swallow him will be our satisfaction. Brothers and sisters, you and I must have living faith to go on, to take up the battle, and to swallow the enemy....The defeated enemy is the best bread, the most tasteful bread. (The All-inclusive Christ, p. 157)

Further Reading: CWWN, vol. 37, ch. 3; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 6

晨兴喂养

罗十六 20 “平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

提后四 7 “那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了。”

申命记…给我们看见，基督是神为我们预备的目标，标的（八 7～10）。基督这目标就是包罗万有的美地。美地，也就是迦南地，乃是包罗万有之基督的预表；这位基督对我们乃是一切。

美地供应以色列人所需要的一切：水、小麦、大麦、葡萄树、无花果树、石榴树、橄榄树、动物、奶、蜜、石头、铁和铜。这些项目大多在第八章七至十节提到，都是基督的预表（申命记生命读经，四八页）。

信息选读

在旧约里，以色列众支派各得美地的一块，一分为产业。美地预表包罗万有的基督，赐给我们作我们的基业（新约总论第五册，三二页）。

基督徒的生活既是经纶和混乱的混合，基督徒的生活就是整个宇宙的缩影。宇宙的历史乃是神的经纶与撒但的混乱的历史。不仅如此，整本圣经从创世记第一章到启示录末一章，都是神圣经纶与撒但混乱的记载。在我们的婚姻生活里，我们也有神的经纶和撒但的混乱。所以会有这种情形，原因乃是在宇宙中有两个源头：神和撒但。…我们必须看见，在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行。…什么地方有神圣的经纶，什么地方就有撒但的混乱。

Morning Nourishment

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

The book of Deuteronomy...shows us Christ as the goal, the aim, prepared for us by God (8:7-10). As this goal, Christ is the all-inclusive good land. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is everything to us.

The good land provided whatever the children of Israel needed: water, wheat, barley, vines, fig trees, pomegranates, olive trees, animals, milk, honey, stones, iron, copper. All these items, most of which are mentioned in 8:7-10, are types of Christ. (Life-study of Deuteronomy, p. 39)

Today's Reading

In the Old Testament the tribes of Israel each received an allotment, a portion, of the good land for an inheritance. The good land is a type of the all-inclusive Christ given to us as our inheritance. (The Conclusion of the New Testament, p. 1088)

As a mixture of economy and chaos, the Christian life is a miniature of the entire universe. The history of the universe is a history of God's economy and Satan's chaos. Furthermore, the entire Bible, from the first chapter of Genesis to the last chapter of Revelation, is a record of the divine economy and the satanic chaos. In our married life we also have the economy of God and the chaos of Satan. The reason for this situation is that in the universe there are two sources—God and Satan. We need to realize that, both in the Bible and in our experience, the satanic chaos always goes along with the divine economy...Where there is the divine economy, there is the satanic chaos. Where God is, Satan is also.

我们蒙主呼召，与祂成为一，以征服祂的仇敌，胜过祂的仇敌。我们有些人可能觉得今天有太多的混乱。…我们可能想求主把我们这一切之中拯救出来，但是主没有拯救我们，反而许可混乱临到我们所在之处，使我们学习如何与祂是一，以征服混乱，并胜过混乱。我们是在主的恢复里，主的恢复乃是为着完成神在地上的经纶。…得胜者不是从这当前的混乱里被拯救出来，得胜者乃是要征服一切毁坏的混乱，而在独一无二建造的经纶里得胜。

得胜者乃是那些忍受混乱，却不失望也不沮丧的人。他们反而得了加强，能够为着神圣的经纶站住，且活出神圣的经纶。撒但的混乱仍然在基督教国里，在我们四围继续进行着。甚至在主的恢复里，我们也经历这样的混乱。…我们都必须征服这毁坏的混乱。我们若得主的加强，能征服一切毁坏的混乱，我们就要得胜地进到国度里。…主所需要的乃是得胜者的族类，以征服一切撒但的混乱，并在神圣的经纶中得胜。

我们必须借着经过过程并终极完成之三一神作全足的恩典，征服撒但的混乱（林前十五 10，林后十二 9，提后四 22）。在林前十五章十节保罗说，主的恩与他同在。在加拉太六章十八节他说，主耶稣基督的恩与我们的灵同在；在提后四章二十二节他说，主与我们的灵同在。主这全足的恩典与我们的灵同在。我们借着祂作我们全足的恩典，就能征服一切撒但的混乱，并完成独一无二的神圣经纶。

我们按照真理就能征服一切撒但的混乱，并完成神圣的经纶；召会，就是神在肉体的显现，乃是这真理的柱石和根基（提前三 15～16）（在旧造里撒但的混乱以及为着新造的神圣经纶，一一、一三、一一一至一一二、八七至八八、七四、八九页）。

参读：在旧造里撒但的混乱以及为着新造的神圣经纶，第一、三至四章；希伯来书生命读经，第十六篇。

We were called by the Lord to be one with Him to conquer His enemy, to overcome him. Some of us may feel that there is too much chaos today...We might want to ask the Lord to deliver us out of this. Instead of delivering us, however, the Lord might allow chaos to come to our place so that we would learn how to be one with Him to conquer it, to overcome it. We are in the Lord's recovery, which is for the carrying out of God's economy on the earth....The overcomers are not delivered out of this present chaos. Instead, the overcomers conquer all the destructive chaos and triumph in the unique constructive economy.

The overcomers are those who suffer the chaos, but they are not disappointed or discouraged. Instead, they are strengthened and enabled to stand for and live out the divine economy. The satanic chaos is still going on around us in Christendom. Even within the Lord's recovery, we have experienced this chaos....All of us have to conquer this destructive chaos. If we are enabled by the Lord to conquer all the destructive chaos, we will triumphantly enter into the kingdom. What the Lord needs is the race of overcomers to conquer all the satanic chaos and triumph in the divine economy.

We have to conquer the satanic chaos by the processed and consummated Triune God as the all-sufficient grace (1 Cor. 15:10; 2 Cor. 12:9; 2 Tim. 4:22). In 1 Corinthians 15:10 Paul says that the grace of the Lord was with him; in Galatians 6:18 he says that the grace of the Lord Jesus Christ is with our spirit; and in 2 Timothy 4:22 he says that the Lord is with our spirit. The Lord as the all-sufficient grace is with our spirit, and we can conquer all the satanic chaos and carry out the unique divine economy by Him as our all-sufficient grace.

We can conquer all the satanic chaos and carry out the divine economy according to the truth, of which the church, the manifestation of God in the flesh, is the pillar and base (1 Tim. 3:15-16). (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 200, 202, 273-274, 256, 246, 257)

Further Reading: CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," chs. 1, 3-4; Life-study of Hebrews, msg. 16

第十一周诗歌

WEEK 11 — HYMN

这么大的救恩

(英 1129)

G 大调

2/2

一 神 话 语 已 启 示：“这 么 大 的 救 恩！”
 众 圣 徒 当 注 重， 勿 忽 这 福 分。
 主 所 是 并 所 作 全 都 是 为 我 们，
 神 心 意 已 显 明， 神 应 许 当 听 信！

- 二 神儿子显光辉， 成人子历尘埃，
 与我们今联结， 成为一，不分开；
 是尊高大祭司， 又是救恩元帅，
 领我们进荣耀， 生命中祂领率。
- 三 十架上尝死味， 洗罪事得完全；
 祂穿上血肉体， 废魔鬼，除死权；
 我们已脱奴役， 祂救恩真无边！
 在荣耀行列中， 唱凯歌道甘甜！
- 四 借祂内里分赐， 施行拯救不已，
 这浩大的救恩， 救我们达至极—
 成为基督同伙， 有分于祂权益；
 与祂同登宝座， 荣耀中同治理。
- 五 我们应当儆醒， 特定救恩目标：
 日日享主生命， 好达到祂荣耀。
 注重听见的话， 救恩赛程奔跑；
 免得随流漂去， 报应无法脱逃。
- 六 “这么大的救恩” 既已赐给我们，
 主所是并所作， 取用应当认真；
 好能与主相肖， 祂荣耀全有分；
 作众子，同长兄， 父生命显无尽。

So great a salvation, ye saints of the Lord

Assurance and Joy of Salvation—So Great a Salvation

1129

2. What He is of God and of Man as the Son,
 We now may enjoy since with Him we are one;
 Our High Priest and Captain—salvation is He!
 He'll cause us to grow in His glory to be.
3. He's washed all our sins, purified them fore'er;
 Tasted death on the cross, ended slavery there.
 He took on our nature, the devil has slain,
 And put you and I in His glorious train.
4. So great the extent of salvation to us—
 We're partners of Christ in His plan glorious.
 He'll bring us to glory and we'll rule with Him,
 To the uttermost saved by His working within.
5. To such a salvation our heed we must give,
 Lest drifting away or neglecting we live.
 Christ now as our life, future ruling with Him,
 We'll miss if we miss this salvation within.
6. "So great a salvation" is given to us
 That we may be made like our Lord glorious!
 By all that He is and by all He has done
 We're brought into glory with God's firstborn Son.

第十二周

基督从祂的成为肉体，
经过祂的升天，到祂的再来，
乃是神在地上行动的中心

EM 诗歌：109， 补 515

读经：民十 33 ~ 36， 诗六八

纲要

周一

壹 神给祂百姓一般的引导是借着云彩和两枝银号（民九 15 ~ 十 10），而祂对祂百姓特别的引领是借着约柜（33 ~ 36）；约柜乃是在升天里钉死与复活之基督的预表：

一 因此，神子民唯一的带领者不是任何人（参 29 ~ 32），乃是钉死与复活的基督（太二三 10）。

二 祂是带领者，在基督徒一生漫长、崎岖的路程上，领我们到合式的安歇之处——来四 8 ~ 9 与注。

三 约柜的引领指明基督的引领是信实的，是照着约的：

1 神与亚伯拉罕和他的后裔立约，要领他们进入美地——创十七 1 ~ 8，参出二三 20。

Week Twelve

Christ as the Center of God's Move on the Earth from His Incarnation through His Ascension to His Second Coming

EM Hymns: 124, 1096

Scripture Reading: Num. 10:33-36; Psa. 68

Outline

Day 1

I. God's guidance to His people in a general way was by the cloud and the two silver trumpets (Num. 9:15—10:10), whereas His leading of His people in a particular way was through the Ark (vv. 33-36), a type of the crucified and resurrected Christ in His ascension:

A. Hence, the unique Leader of God's people is not any man (cf. vv. 29-32) but is the crucified and resurrected Christ (Matt. 23:10).

B. He is the Leader, and He leads us to the proper place of rest on the long and rugged journey of the Christian life—Heb. 4:8-9 and footnotes.

C. The leading of the Ark of the Covenant indicates that the leading of Christ is faithful, according to a covenant:

1. God made a covenant with Abraham and his descendants to bring them into the good land—Gen. 17:1-8; cf. Exo. 23:20.

2 至终，神的约放在柜里，所以这柜称为约柜。

3 因此，那领我们进入安息之处的基督，乃是立约的基督，这基督也是神的信实—参林后—19～20。

贰 民数记十章三十五至三十六节说，“约柜往前行的时候，摩西就说，耶和华啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。约柜停住的时候，他就说，耶和华啊，求你回到以色列的千万人中”：

一 民数记十章三十五节被引用于诗篇六十八篇一节；保罗在以弗所四章八至十节将诗篇六十八篇的话，应用于基督的升天；因此，民数记十章三十五节的兴起，是指基督在祂的升天里升到诸天之上。

二 本节的兴起，既然是指基督在祂的升天里升到诸天之上，三十六节摩西所说的“回到”，必是指基督的再来。

三 摩西在三十五至三十六节的话，描绘出神经纶的全景，从基督的成为肉体来作约柜，就是三一神的具体化身，经过祂的升天，到祂的再来。

周二

叁 诗篇六十八篇是民数记十章三十五至三十六节的解释，启示基督是神在地上行动的中心：

一 神的行动开始于竖立帐幕同约柜以后；帐幕同约柜表征基督成为肉体，作神在地上的居所，以祂自己为神在祂经纶中行动的中心—诗六八1，约一14上，民九15上。

2. Eventually, God's covenant was placed in the Ark; thus, the Ark was called the Ark of the Covenant.

3. Hence, the Christ who leads us into a resting place is the Christ of the covenant, the Christ of God's faithfulness—cf. 2 Cor. 1:19-20.

II. Numbers 10:35 and 36 say, “When the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You. And when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel”:

A. Numbers 10:35 is quoted in Psalm 68:1; in Ephesians 4:8-10 Paul applied the word in Psalm 68 to the ascension of Christ; hence, the rising up in this verse refers to Christ's rising up to the heavens in His ascension.

B. Since the rising up in Numbers 10:35 refers to Christ's rising up to the heavens in His ascension, the word return spoken by Moses in verse 36 must refer to the second coming of Christ.

C. Moses' word in verses 35 and 36 portrays a full view of God's economy from Christ's incarnation to be the Ark, the embodiment of the Triune God, through His ascension to His second coming.

Day 2

III. Psalm 68 as an exposition of Numbers 10:35 and 36 reveals Christ as the center of God's move on the earth:

A. God's move began after the rearing up of the tabernacle with the Ark, signifying Christ incarnated to be the dwelling place of God on the earth with Himself as the center for God's move in His economy—Psa. 68:1; John 1:14a; Num. 9:15a.

二 神在帐幕同约柜里，从西乃山（诗六八 8 下、17 下）经过旷野（4 中、7 下）到锡安山（16）的行动，预表祂在基督里从成为肉体到升天的行动—约一 17，弗四 8～10。

三 神仍在地上行动，祂正在召会中并借着召会行动，并且以基督为召会的中心而行动—约五 17，徒二八 31，提前三 15～16，诗六八 4、7。

四 神在人里的行动是要使人成为神，使人在生命和性情上与祂一样，但无分于神格—林前十五 45 下，罗八 10、6、11。

周三

肆 诗篇六十八篇启示神在基督里以基督为中心（由约柜所预表）的得胜：

一 “愿神兴起；愿祂的仇敌四散；愿恨祂的人从祂面前逃跑”—约柜（基督的预表）无论往哪里去，总是赢得胜利—1 节，民十 35。

二 “统兵的君王逃跑了，逃跑了！”—这些被击败并四散的君王，预表撒但和管辖者，就是背叛的天使—诗六八 12 上、14，弗六 12。

三 “主发命令；传好信息的妇女成了大群”—这些以色列妇女表征软弱而宣扬福音的人—诗六八 11。

四 “留守在家的妇女，分得了掠物”—掠物表征基督所成就、所完成、所达到、所得着的一切所获，就是祂的死、复活和升天之得胜的收获—12 节下。

B. God's move in the tabernacle with the Ark from Mount Sinai (Psa. 68:8b, 17b) through the wilderness (vv. 4b, 7b) to Mount Zion (v. 16) is a type of His move in Christ from the incarnation to the ascension—John 1:17; Eph. 4:8-10.

C. God is still moving on this earth in and through the church, and He is moving with Christ as the center of the church—John 5:17; Acts 28:31; 1 Tim. 3:15-16; Psa. 68:4, 7.

D. God's move in man is to deify man, making man the same as He is in life and in nature but not in the Godhead—1 Cor. 15:45b; Rom. 8:10, 6, 11.

Day 3

IV. Psalm 68 reveals God's victory in Christ as the center, typified by the Ark:

A. "Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him"—wherever the Ark, a type of Christ, went, the victory was won—v. 1; Num. 10:35.

B. "The kings of the armies flee. / They flee!"—these kings, who were defeated and scattered, typify Satan and the rulers, the rebellious angels—Psa. 68:12a, 14; Eph. 6:12.

C. "The Lord gives the command; / The women who bear the glad tidings are a great host"—these women of Israel signify the weak ones who publish the gospel—Psa. 68:11.

D. "She who abides at home / Divides the spoil"—the spoil signifies all the gains of the accomplishment, consummation, attainment, and obtainment of Christ as the reapings of the victory of His death, resurrection, and ascension—v. 12b.

五 “你们虽然躺卧在羊圈之间”——躺卧在羊圈之间，表征安息于神对祂选民的供备和眷顾中——13节上。

六 “像鸽子的翅膀镀了白银，翎毛镀了绿黄色的金”——这节经文启示掠物有四项——13节下：

- 1 鸽子的翅膀表征那灵行动的能力。
- 2 银表征基督的救赎，使我们得称义，就是白色——蒙称许的颜色——所指明的。
- 3 翎毛是鸟翅末端的羽毛，使鸟有力量飞翔并升腾，表征那灵飞翔并升腾的能力——参赛四十 31。
- 4 翎毛所镀绿黄色闪耀的金，表征神的性情闪耀在神圣的生命和荣耀里——彼后—4，参约四 24，约壹四 8，—5。
- 5 以上四项的内容，乃是基督在祂得胜里所得的掠物，作神选民的享受；这四项实际上就是三一神同祂完整、完全、包罗万有之救恩的一切项目——参罗五 10、17、21。
- 6 神的选民享受这些项目，作他们在基督里的分，并将这些作为好消息向别人宣报——诗六八 11。

周四

伍 诗篇六十八篇启示基督的升天：

- 一 “你已经升上高处”——这是指宇宙的最高处——18节，弗四 8 上，参赛十四 13。
- 二 “掳掠了那些被掳的”——诗六八 18：
 - 1 “那些被掳的”，指被赎的圣徒，他们在还未借着基督的死和复活得救以前，乃是被撒但所掳并监禁的。

E. “Though you lie among the sheepfolds”——lying among the sheepfolds signifies resting in God’s provision and care for His elect——v. 13a.

F. “There are dove wings covered with silver, / And its pinions, with greenish-yellow gold”——this verse reveals four items among the spoil——v. 13b:

1. The dove wings signify the moving power of the Spirit.
2. Silver signifies Christ in His redemption for our justification, which is indicated by the color white, the color of approval.
3. Pinions (the feathers at the end of a bird’s wings giving it the strength to fly and soar) signify the flying and soaring power of the Spirit——cf. Isa. 40:31.
4. The greenish-yellow, glittering gold with which the pinions are covered signifies God’s nature glittering in the divine life and glory——2 Pet. 1:4; cf. John 4:24; 1 John 4:8; 1:5.
5. The contents of the above four items, as Christ’s spoil in His victory for the enjoyment of God’s elect, are actually the Triune God with all the items of His complete, full, and all-inclusive salvation——cf. Rom. 5:10, 17, 21.
6. God’s elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings——Psa. 68:11.

Day 4

V. Psalm 68 reveals Christ’s ascension:

- A. “You have ascended on high”——this refers to the highest peak in the universe——v. 18; Eph. 4:8a; cf. Isa. 14:13.
- B. “You have led captive those taken captive”——Psa. 68:18:
 1. Those taken captive refers to the redeemed saints, who were taken captive by Satan and imprisoned before being saved by Christ’s death and resurrection.

2 基督击败撒但并掳掠他的俘虏，包括我们在内；然后，基督像领着俘虏的将军一样，在祂升到诸天之上时，将我们领到父面前—参林后二 12 ~ 14。

3 扩大本新约圣经（Amplified New Testament）将以弗所四章八节里“祂…掳掠了那些被掳的”，译为“祂…帅领了一列被征服的仇敌”；基督升天时，有一列被征服，成了战俘的仇敌，庆祝基督的得胜。

陆 诗篇六十八篇启示基督受了恩赐：

一 “你在人间，甚至在悖逆的人中间，受了恩赐” —我们已被基督掳掠，被基督呈献给父，然后被父当作恩赐赐给基督—18 节。

二 基督所接受的恩赐，成了有恩赐的信徒，基督将他们赐给祂的身体，为着身体的建造—弗四 7 ~ 12。

柒 诗篇六十八篇启示神居所的建造：

一 “叫耶和华神可以住在他们中间” —这些恩赐，就是有恩赐的人—在基督里的信徒—被建造在一起，成为神的居所；这居所表征召会，基督的身体—18 节，弗四 11 ~ 12。

二 “神在祂的圣所作孤儿的父，作寡妇的伸冤者。神叫孤独的有家可居住，使被囚的出来得亨通” —神的居所也是信徒（穷乏、孤独、受捆绑之人）的居所—诗六八 5 ~ 6 上，弗二 22。

三 “神所愿居住的山”（诗六八 16）乃是锡安山，就是宇宙的最高处—参启十四 1。

2. Christ defeated Satan and captured his captives (including us); then like a general leading his captives, Christ in His ascension to the heavens led us to the Father—cf. 2 Cor. 2:12-14.

3. The Amplified New Testament renders He led captive those taken captive in Ephesians 4:8 as “He led a train of vanquished foes”; in Christ’s ascension there was a procession of these vanquished foes, led as captives from a war, for the celebration of Christ’s victory.

VI. Psalm 68 reveals Christ’s receiving the gifts:

A. “You have received gifts among men, / Even the rebellious ones also”—we have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts—v. 18.

B. The gifts received by Christ have become the gifted believers, whom He gave to His Body for its building up—Eph. 4:7-12.

VII. Psalm 68 reveals the building up of the dwelling place of God:

A. “That Jehovah God may dwell among them”—the gifts as the gifted persons, the believers in Christ, are built together to be the dwelling place for God; this dwelling place signifies the church, the Body of Christ—v. 18; Eph. 4:11-12.

B. “A Father to the orphans and a Judge for the widows / Is God in His holy habitation. / God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity”—God’s dwelling place is also the habitation of the believers (the needy, the solitary, and the bound ones)—Psa. 68:5-6a; Eph. 2:22.

C. The “mountain on which God desires to dwell” (Psa. 68:16) is Mount Zion, the highest peak in the universe—cf. Rev. 14:1.

捌 诗篇六十八篇启示在神的家中享受神：

- 一 在神的家中享受神，乃是在神居所（召会）的建造之后—18节。
- 二 “天天加给我们美福的主，就是拯救我们的神，是当受颂赞的。细拉” —这里的美福乃是三一神—镀了银的鸽子翅膀，和镀了绿黄色闪耀的金的翎毛—19、13节，罗八28，太十九17，腓一19~21上。
- 三 “神是为我们施行拯救的神；人能脱离死亡，是在于主耶和华”—我们享受神作拯救的生命，就脱离死亡—诗六八20，罗五10，林后一8~9，四16。
- 四 我们在神的家中，也享受祂的胜过仇敌—诗六八21~23，太十六18，罗十六20。

玖 诗篇六十八篇启示按照神新约的经纶向神的赞美：

- 一 “神啊，你是我的神，我的王；人已经看见你行走，在圣所中行走”—“人”指仇敌；“行走”指神的活动；“圣所”表征召会—24节。
- 二 “歌唱的行在前，作乐的随在后，都在击鼓的童女中间”—“童女”表征信徒—25节，林后十一2，腓四4。
- 三 “你们从以色列源头而来的，当在各会中颂赞耶和华神。在那里，有统管他们的小便雅悯，有犹大的首领在他们的群众中，有西布伦的首领，有拿弗他利的首领。你的能力是你神所命

VIII. Psalm 68 reveals the enjoyment of God in His house:

- A. The enjoyment of God in His house comes after the building up of His dwelling place, the church—v. 18.
- B. “Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah”—the good here is the Triune God—the dove wings covered with silver and its pinions covered with greenish-yellow, glittering gold—vv. 19, 13; Rom. 8:28; Matt. 19:17; Phil. 1:19-21a.
- C. “God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth even from death”—when we enjoy God as our saving life, we escape death—Psa. 68:20; Rom. 5:10; 2 Cor. 1:8-9; 4:16.
- D. In God’s house we also enjoy His victory over the enemies—Psa. 68:21-23; Matt. 16:18; Rom. 16:20.

IX. Psalm 68 reveals the praising of God according to His New Testament economy:

- A. “They have seen Your goings, O God, / The goings of my God, my King, in the sanctuary”—they refers to the enemies, goings refers to God’s activities, and the sanctuary signifies the church—v. 24.
- B. “Singers go before; players after; / In the midst of virgins sounding the tambourines”—virgins signifies the believers—v. 25; 2 Cor. 11:2; Phil. 4:4.
- C. “Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel. / There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali. / Your God has commanded your strength; / Strengthen, O God,

定的；神啊，求你坚固你为我们所成全的事”——诗六八 26 ~ 28。

四 在神选民向神的赞美中，描绘出一幅预表的景象，论到神新约的经纶，就是神为着祂的救恩，借着基督完成神的救赎，并用福音美善的话，传布基督之成就的喜信：

1 诗篇六十八篇二十七节提到“小便雅悯”：

a 作为苦难之子（便俄尼），便雅悯预表基督在祂的成为肉体 and 地上的人性生活中，是多受痛苦的人，成就了神永远的救赎，成功祂完满的救恩——创三五 18 上，赛五三 3。

b 作为右手之子，便雅悯预表基督在祂的复活、得胜和升天里是神右手之子，在诸天之上尽职，执行神救赎的应用，施行祂的救恩——创三五 18 下，来一 3，五 5 ~ 10，七 25，八 2。

2 诗篇六十八篇二十七节提到“犹大的首领”：

a 犹大预表基督是神子民的得胜（有能力和权杖的狮子）和神子民的平安（细罗）——启五 5 上，创四九 8 ~ 12。

b 犹大启示基督的得胜（8 ~ 9）、基督的国度（10）以及在基督里的享受和安息（11 ~ 12）。

c 犹大是君王支派，始终由便雅悯这战士支派陪着，为着神在地上的国——诗六八 27，罗五 17。

周六

3 诗篇六十八篇二十七节提到“西布伦的首领”：

that which You have done for us”——Psa. 68:26-28.

D. In the praise rendered to God by His elect, there is portrayed a scenery in typology concerning God's New Testament economy in the accomplishment of God's redemption for His salvation by Christ and in the spreading of the glad tidings of Christ's accomplishment with the beautiful words of the gospel:

1. Psalm 68:27 speaks of "little Benjamin":

a. As the son of sorrows, Ben-oni, Benjamin typifies Christ, who, as the man of sorrows in His incarnation and human life on earth, accomplished God's eternal redemption for His full salvation——Gen. 35:18a; Isa. 53:3.

b. As the son of the right hand, Benjamin typifies Christ, who, as the Son of the right hand of God in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God's redemption for His salvation——Gen. 35:18b; Heb. 1:3; 5:5-10; 7:25; 8:2.

2. Psalm 68:27 speaks of "the princes of Judah":

a. Judah typifies Christ as the victory for God's people (the lion with the power and the scepter) and the peace (Shiloh) to God's people——Rev. 5:5a; Gen. 49:8-12.

b. Judah reveals the victory of Christ (vv. 8-9), the kingdom of Christ (v. 10), and the enjoyment and rest in Christ (vv. 11-12).

c. Judah, as the kingly tribe, was accompanied always by Benjamin, as a warrior tribe, for God's kingdom on the earth——Psa. 68:27; Rom. 5:17.

Day 6

3. Psalm 68:27 speaks of "the princes of Zebulun":

- a 西布伦住在海边（加利利），是停船的海口（创四九 13），预表基督作为传福音者的“海口”，为着传扬神福音的输送和扩展。
 - b 五旬节那天，至少有一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音——徒一 8、11，二 2～4。
- 4 诗篇六十八篇二十七节提到“拿弗他利的首领”：
- a 拿弗他利预表基督是在复活中从死里得释放的一位，由“被释放的母鹿”所表征（创四九 21，诗二二标题，十八 33，歌二 8～9），祂出嘉美的言语，为着传扬祂的福音（太二八 18～20）。
 - b 西布伦和拿弗他利的百姓都是加利利人（四 12～17，徒一 11），基督的福音是从他们得着扩展、传扬并推广。
 - c 按预表，西布伦和拿弗他利形成一组，为着扩展并推广基督为着神的救恩所成就之救赎的喜信。

拾 诗篇六十八篇启示从殿扩展为神的城：

- 一 “神啊，求你坚固你为我们所成全的事。因你在耶路撒冷的殿”——神坚固祂为选民所成全的事以后，在神殿中对神之享受的影响就遍及耶路撒冷全城——28 节下～29 节上，参弗三 16～17 上，约十六 13，启四 5，五 6。
- 二 神的殿表征地方召会，耶路撒冷城表征国度，就是召会的坚固和保护。

拾壹 诗篇六十八篇启示为神得着地：

- a. Dwelling at the shore of the sea (Galilee) and being a shore for ships (Gen. 49:13), Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God’s gospel.
 - b. On the day of Pentecost, at least one hundred twenty gospel “ships,” all of whom were Galileans, set out to spread the gospel—Acts 1:8, 11; 2:2-4.
4. Psalm 68:27 speaks of “the princes of Naphtali”:
- a. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind let loose” (Gen. 49:21; Psa. 22, title; 18:33; S. S. 2:8-9), and gives beautiful words for the preaching of His gospel (Matt. 28:18-20).
 - b. People of both Zebulun and Naphtali were men of Galilee (4:12-17; Acts 1:11), from whom the gospel of Christ has been spread, preached, and propagated.
 - c. In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ’s redemption for God’s salvation.

X. Psalm 68 reveals the spreading from the temple into the city of God:

- A. “Strengthen, O God, that which You have done for us. / Because of Your temple at Jerusalem”——following God’s strengthening of what He has done for His elect, the influence of the enjoyment of God in His house spreads to the entire city of Jerusalem——vv. 28b-29a; cf. Eph. 3:16-17a; John 16:13; Rev. 4:5; 5:6.
- B. The house of God signifies the local church, and the city of Jerusalem signifies the kingdom, the strengthening and safeguard of the church.

XI. Psalm 68 reveals the gaining of the earth for God:

一 对神之享受的影响，是要为神得着全地—29 节
下～31 节，太十九 28，赛二 2～3，亚十四
16～17，启二一 24。

二 地上的列国受嘱咐要赞美神—诗六八 32～34。

三 诗人以赞美并颂赞神为结束—35 节。

A. The influence of the enjoyment of God will gain the whole earth for God—
vv. 29b-31; Matt. 19:28; Isa. 2:2-3; Zech. 14:16-17; Rev. 21:24.

B. The kingdoms of the earth are charged to praise God—Psa. 68:32-34.

C. The psalmist concludes by praising and blessing God—v. 35.

晨兴喂养

民十 33 ~ 34 “以色列人从耶和華的山往前行，走了三天的路程；在这三天的路程中，耶和華的约柜在他们前头往前行，为他们寻找安歇的地方。他们拔营往前行，日间有耶和華的云彩在他们以上。”

神给祂百姓一般的引导是借着云彩和号筒（民九 15 ~ 十 10），而祂对祂百姓特别的引领是借着约柜（33 ~ 36）；约柜乃是在升天里钉死与复活之基督的预表。因此，神子民唯一的带领者不是任何人（参 29 ~ 32），乃是钉死与复活的基督（太二三 10）。祂是带领者，在基督徒一生漫长、崎岖的路程上，领我们到合式的安歇之处（来四 8 ~ 9 与注）（圣经恢复本，民十 33 注 1）。

引导和引领不同。引导（**guidance**）一辞是用于云彩和吹号；但对于约柜，我们用引领（**leading**）一辞。引导是一般的，引领是特别的。云彩和号筒给以色列人一般的引导，然而约柜不是给予一般的引导，乃是给他们特别的引领。因此，约柜成了引领者，带头去寻找安歇的地方（民数记生命读经，一三六页）。

信息选读

约柜给以色列人特别的引领，很象一艘小船引领一艘大船，经过狭窄的海峡与湍急的水流，进入港口。…不仅约柜是活的，那随着以色列人的磐石也是活的（出十七 6，林前十四）。在旷野里，基督作

Morning Nourishment

Num. 10:33-34 So they set out from the mountain of Jehovah three days' journey, with the Ark of the Covenant of Jehovah setting out before them three days' journey, to seek out a resting place for them. And the cloud of Jehovah was over them by day when they set out from the camp.

God's guidance to His people in a general way was by the cloud and the trumpets (Num. 9:15—10:10), whereas His leading of His people in a particular way was through the Ark (10:33-36), a type of the crucified and resurrected Christ in His resurrection. Hence, the unique Leader of God's people is not any man (cf. vv. 29-32) but is the crucified and resurrected Christ (Matt. 23:10). He is the Leader, and He leads us to the proper place of rest on the long and rugged journey of the Christian life (Heb. 4:8-9 and footnotes). (Num. 10:33, footnote 1)

There is a difference between guidance and leading. The term guidance is used with respect to the cloud and the blowing of the trumpets, but concerning the Ark we have used the term leading. Guidance is general; leading is particular. The cloud and the trumpet guided the children of Israel in a general way. However, the Ark did not render a general guidance but a particular leading to the people. Thus, the Ark became the leader, taking the lead to find a resting place. (Life-study of Numbers, p. 125)

Today's Reading

The Ark led the children of Israel in a particular way, much like a small boat leads a large ship through a narrow strait and a swift current into the harbor. Not only was the Ark a living ark, but the rock that followed the Israelites was also living (Exo. 17:6; 1 Cor. 10:4). In the wilderness Christ followed the children of

磐石随着以色列人，以活水供应他们。祂是约柜，乃是他们的引领者，领头为他们寻找安歇的地方，并引领他们经过行程中艰难的部分。

以色列人不是由人（摩西的岳父）引领的，乃是由神的约柜（基督）引领的。这指明基督的引领是信实的，这引领不是照着情感，乃是照着约的。神与亚伯拉罕和他的后裔立约，要领他们进入美地（创十二）。至终，神的约安置在柜里，所以这柜就称为约柜（民十33）。因此，基督乃是立约的基督，这基督也是神的信实。基督必引领我们进入安歇之处，因为祂乃是神立约的基督。

民数记十章三十五节被引用于诗篇六十八篇一节。然后保罗在以弗所四章八至十节将这话应用于基督的升天。以弗所四章八节所用“高处”一辞，引自诗篇六十八篇十八节，乃指锡安山（15～16），象征第三层天，神的居所（王上八30）。诗篇六十八篇一节含示在约柜得胜之后，神在约柜中升到锡安山。诗篇六十八篇一节是引用民数记十章三十五节的话；这指明这篇诗的背景，是神在帐幕中的行动，这帐幕是以约柜为中心的。预表基督的约柜无论往哪里去，总是赢得胜利。最终，这约柜凯旋地升到锡安山顶。这描绘基督如何得了胜，且凯旋地升到诸天之上。因此，民数记十章三十五节的兴起，是指基督在祂的升天里升到诸天之上。

既是如此，摩西在三十六节所说的“回到”必是指基督的再来。三十五节的兴起若是指基督的升天，那么三十六节的回来必是指基督的再来。基督借着升天离开我们，还要借着再来回到我们这里（民数记生命读经，一三六至一三七、一三九页）。

参读：民数记概论，第十六篇；民数记生命读经，第十六至十七篇。

Israel as a rock to supply them with living water. As the Ark, He was their Leader, taking the lead to find a resting place for them and to lead them through the hard part of their journey.

The children of Israel were led not by man (Moses' father-in-law) but by the Ark (Christ) of God's covenant. This indicates that the leadership of Christ is faithful. This leadership is not according to emotion or affection but according to a covenant. God made a covenant with Abraham and his descendants to bring them into the good land (Gen. 12). Eventually, God's covenant was placed in the Ark, and thus the Ark was called the Ark of the Covenant (Num. 10:33). Hence, Christ is the Christ of the covenant, the Christ of God's faithfulness. Christ must lead us into a resting place because He is the Christ of God's covenant.

Numbers 10:35 is quoted in Psalm 68:1. Then in Ephesians 4:8-10 Paul applied this word to the ascension of Christ. Ephesians 4:8 uses the word height. In the quotation of Psalm 68:18, height refers to Mount Zion (Psa. 68:15-16), symbolizing the third heaven, where God dwells (1 Kings 8:30). Psalm 68:1 implies that it was in the Ark that God ascended to Mount Zion after the Ark had won the victory. A quotation from Numbers 10:35, verse 1 of Psalm 68 indicates that the background of this psalm is God's move in the tabernacle with the Ark as its center. Wherever the Ark, a type of Christ, went, the victory was won. Eventually this Ark ascended triumphantly to the top of Mount Zion. This portrays how Christ won the victory and ascended triumphantly to the heavens. Hence, the rising up in Numbers 10:35 refers to the rising up to the heavens in Christ's ascension.

This being the case, the word return spoken by Moses in verse 36 must refer to the second coming of Christ. If the arising in verse 35 refers to Christ's ascension, then the return in verse 36 must refer to His second coming. Christ left us by His ascension, and He will return to us by His second coming. (Life-study of Numbers, pp. 125-127)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 16; Life-study of Numbers, msgs. 16-17

晨兴喂养

诗六八 1 “愿神兴起；愿祂的仇敌四散；愿恨祂的人从祂面前逃跑。”

民十 35 “约柜往前行的时候，摩西就说，耶和华啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。”

（诗篇六十八篇一节）是引用民数记十章三十五节约柜从西乃山往前行时，摩西的祷告。

摩西带以色列人到西乃山以后，他们留在那里相当长的时间。…那时所发生主要的事不是颁布律法，乃是神嘱咐摩西建造帐幕同约柜、香坛、灯台、陈设饼桌子、洗濯盆、祭坛和所有的器具（诗篇生命读经，三八六页）。

信息选读

神要以色列人为祂建造帐幕，使祂能住在他们中间，并使他们能接触祂，甚至与祂同住。然而，因为他们是罪恶的，他们就需要祭坛来顾到他们的罪。此外，他们需要陈设饼桌子以得着属灵的食物，灯台作属灵的光，以及香坛让他们向主祷告。

神在基督里的行动，描绘在诗篇六十八篇一至十八节。…一节上半说，“愿神兴起”，神的确兴起行动，…借着帐幕行动。…这指明神在基督里并借着基督行动；没有基督，神就无法在地上行动。三一神在基督里作长途“旅行”，这个旅行持续了三十三年半，结束于基督升到第三层天。

Morning Nourishment

Psa. 68:1 Let God arise; let His enemies be scattered; and let those who hate Him flee before Him.

Num. 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You.

Psalm 68:1 is a quotation of Moses' prayer in Numbers 10:35, uttered when the Ark of the Covenant set out from Mount Sinai.

After Moses brought the children of Israel to Mount Sinai, they stayed there for quite a long time...The main thing that happened at that time was not the decreeing of the law but God's charging Moses to build the tabernacle with the Ark, the incense altar, the lampstand, the table of the bread of the Presence, the laver, the altar, and all the utensils. (Life-study of the Psalms, pp. 316-317)

Today's Reading

God wanted the children of Israel to build Him a tabernacle so that He could dwell among them and they could contact Him and even dwell with Him. However, because they were sinful, they needed an altar to take care of their sins. In addition, they needed the table of the bread of the Presence for spiritual food, the lampstand for spiritual light, and the incense altar for them to pray to the Lord.

The move of God in Christ is portrayed in Psalm 68:1-18...The first part of verse 1 says, "Let God arise," and God did rise up to move...through the tabernacle...This indicates that God moves in Christ and through Christ. Without Christ, God cannot move on the earth. In Christ the Triune God made a long "tour," a tour that lasted thirty-three and a half years and that ended with Christ's ascension to the third heaven.

六十八篇说到神在作祂居所之帐幕（预表基督）里的行动，以约柜（预表基督）为中心。帐幕同约柜在以色列人中间旅行四十年，直至到达锡安。

神这行动开始于竖立帐幕同约柜（表征基督成为肉体，作神在地上的居所，以祂自己为神在祂经纶中行动的中心）以后（约一 14 上，民九 15 上）。这就是说，只有当神确立了帐幕同约柜这条路，使祂在其中能与祂的子民同在，并且他们在其中能接触祂，且与祂同在时，神才能在地上行动。在旧约里有预表，但在新约里有基督作帐幕同约柜的实际。…这个行动是从西乃山（诗六八 8 下、17 下），就是从颁布律法…开始，经过表征地的旷野（4 中、7 下），到神的住处锡安山（表征神在诸天里的住处—弗四 8 上）（诗六八 16）。…今天我们也该因神在地上的行动（从基督的成为肉体到祂的升天）而欢乐（诗篇生命读经，三八七、三八九至三九二页）。

神在地上的行动，乃是在祂的居所里并借着祂的居所；祂的居所是以基督为中心。我们必须清楚这三点：(一)神正在地上行动，(二)神的行动是在帐幕里，并同着帐幕，(三)神的行动是同着作帐幕之中心的基督。六十八篇是以这种背景写的，恰当地描绘出今天神在地上行动的情形。神正在地上行动，祂正在召会中并借着召会行动，并且以基督为召会的中心而行动（李常受文集一九六九年第三册，一一七页）。

一位早期的教父亚他那修（Athanasius）论到基督说，“祂成为人，使我们得以成为神。”又说，“话成了肉体，…使我们有分于祂的灵，而得以成为神。”这是神在地上行动的原则。神的行动是在人里面，并借着人。神的行动是要使人在生命和性情上成为神，却无分于神格（约伯记生命读经，一五二页）。

参读：诗篇中所启示并预表的基督与召会，第十章；约伯记生命读经，第二十四篇。

Psalm 68 is about God's move within the tabernacle (typifying Christ) as His dwelling place with the Ark (typifying Christ) as the center. The tabernacle with the Ark traveled among the children of Israel for forty years until it arrived at Zion.

This move of God began after the rearing up of the tabernacle of the Ark, signifying Christ incarnated to be the dwelling place of God on the earth with Himself as the center for God's move in His economy (John 1:14a; Num. 9:15a). This means that God could move on earth only after He had established a way—the tabernacle with the Ark—in which He could be with His people and in which they could contact Him and be with Him. In the Old Testament we have the type, but in the New Testament we have Christ as the reality of the tabernacle of the Ark. God's move...was from Sinai, signifying from the law (Psa. 68:8b, 17b), through the wilderness, signifying the earth (vv. 4b, 7b), to Mount Zion, God's dwelling place (v. 16), signifying God's dwelling place in the heavens (Eph. 4:8a)...Today we should triumph and exult in the move of God on earth, in His move from incarnation to ascension. (Life-study of the Psalms, pp. 317, 319-321)

God was moving on the earth in and through His dwelling place with Christ as the center. We must be clear concerning these three points: (1) God is moving on the earth, (2) God's move is in and with the tabernacle, and (3) God's move is with Christ as the center in the tabernacle. Psalm 68 was written with this background. It is an exact portrayal of the situation with God's move on the earth today. God is moving on this earth, He is moving in and through His church, and He is moving with Christ as the center of the church. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 88)

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (Life-study of Job, p. 129)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 10; Life-study of Job, msg. 24

晨兴喂养

诗六八 11 ~ 13 “主发命令；传好信息的妇女成了大群。统兵的君王逃跑了，逃跑了！留守在家的妇女，分得了掠物。你们虽然躺卧在羊圈之间，却像鸽子的翅膀镀了白银，翎毛镀了绿黄色的金。”

诗篇六十八篇一节有神选民的代表摩西，求耶和華兴起，使祂的仇敌四散（14）的祷告。这里的仇敌预表撒但和他在诸天界里的邪恶势力（弗六 12）。这祷告实际上是神所有选民的切望。

诗篇六十八篇十二节上半里被击败并四散的君王，预表撒但和邪恶的世界管辖者（弗六 12）。

诗篇六十八篇十一节下半这些以色列妇女表征软弱的人。我们信徒今天是软弱的人，除了传报好信息以外，什么也不能作。…十二节下半里的“妇女”是集体的，指十一节的妇女。留守在家，表征不作工。掠物，表征基督所成就、所完成、所达到、所得着的一切所获，就是祂的死、复活和升天之得胜的收获。这掠物包括镀了白银的鸽子翅膀，以及镀了绿黄色金的翎毛。

（妇女）们虽然躺卧在羊圈之间（13 上），却要分得掠物。十三节上半的“你们”，指十二节集体的妇女，和十一节的妇女。躺卧在羊圈之间，表征安息于神对祂选民的供备和眷顾中（诗篇生命读经，三九二至三九三页）。

信息选读

Morning Nourishment

Psa. 68:11-13 The Lord gives the command; the women who bear the glad tidings are a great host. The kings of the armies flee. They flee! And she who abides at home divides the spoil. Though you lie among the sheepfolds, there are dove wings covered with silver, and its pinions, with greenish-yellow gold.

In Psalm 68:1 we have the prayer of Moses, the representative of God's elect, for Jehovah to arise and for His enemies to be scattered (v. 14). The enemies here typify Satan and his forces in the heavenlies (Eph. 6:12). This prayer was actually the aspiration of all God's elect people.

These kings [in Psalm 68:12a], who were defeated and scattered, typify Satan and the rulers (Eph. 6:12).

[In Psalm 68:11b] these women of Israel signify the weak ones. As believers today, we are the weak ones, those who cannot do anything except bear, preach, the glad tidings. The “she” [in verse 12b] is collective and refers to the women in verse 11. To abide at home signifies not to be at work. The spoil signifies all the gains of the accomplishment, consummation, attainment, and obtainment of Christ as the reapings of the victory of His death, resurrection, and ascension. This spoil includes dove wings covered with silver and pinions covered with greenish-yellow gold.

They will divide the spoil even though they lie among the sheepfolds (v. 13a). The “you” in verse 13a refers to the collective “she” in verse 12 and “the women” in verse 11. Lying among the sheepfolds signifies resting in God's provision and care for His elect. (Life-study of the Psalms, pp. 321-322)

Today's Reading

诗篇六十八篇十三节下半给我们看见掠物有四项。…鸽子的翅膀，表征那灵行动的能力。…鸽子的翅膀镀了白银。银表征基督的救赎，使我们得称义，就是白色—蒙称许的颜色—所指明的。…翎毛是鸟翅末端的羽毛。翎毛给鸟力量飞翔并升腾。因此在十三节下半，“翎毛”表征那灵升腾的能力。…翎毛所镀绿黄色闪耀的金，表征神的性情闪耀在神圣的生命和荣耀里。

以上四项的内容，乃是基督在祂得胜里所得的掠物，作神选民的享受；这四项实际上就是三一神同祂完整、完全、包罗万有之救恩的一切项目。“鸽子”表征那灵同其行动并升腾的能力；“白银”表征基督同其包罗万有的救赎，使祂的信徒得称义，以进入祂完全的救恩里；“绿黄色的金”表征神的性情闪耀在祂的生命和荣耀里。基督和神都是凭那灵的能力带进的：基督是凭那灵行动的能力，神是凭那灵升腾的能力。

十一节指明神的选民享受以上一切项目，作他们在基督里的分，并将这些作为好信息向别人宣报。一面，我们是一大群传好信息的妇女。另一面，我们安息的享受我们在基督里的分，享受三一神—那灵如鸽子，子基督如银，父神如金。那灵如鸽子，同着如银的基督，及如金的神行动。当我们传好信息的时候，就享受三一神作基督为我们所得的掠物。…鸽子、银、金指三一神。鸽子象征神的灵；在预表里，银表征基督是为着神的救恩完成救赎的救赎主；金表征神的性情。这里金是绿黄色的，绿色表征神圣的生命，黄色表征神圣的荣耀。因此，绿黄色的金，表征神的性情闪耀在祂的生命和荣耀里。这里有三一神—那灵、基督、神—同祂一切的成就来给我们享受（诗篇生命读经，三九三至三九五、三八四至三八五页）。

参读：诗篇生命读经，第二十七篇。

Psalm 68:13b shows us that there are four items among the spoil....The dove wings signify the moving power of the Spirit....The dove wings are covered with white silver. Silver signifies Christ in His redemption for our justification, which is indicated by the color white, the color of approval. The pinions are feathers at the end of a bird's wings. The pinions give a bird the strength to fly and to soar. Hence, in verse 13b "its pinions" signify the soaring power of the Spirit. The greenish-yellow, glittering gold with which the pinions are covered signifies God's nature glittering in the divine life and glory.

The contents of the above four items, as Christ's spoil in His victory for the enjoyment of God's elect, are actually the Triune God with all the items of His complete, full, and all-inclusive salvation. "Dove" signifies the Spirit with His moving and soaring power; "silver" signifies Christ in His all-inclusive redemption for His believers' justification as the entrance into His full salvation; and "greenish-yellow gold" signifies God in His nature glittering in His life and glory. Both Christ and God are brought in by the Spirit's power: Christ by the Spirit's moving power and God by the Spirit's soaring power....

Verse 11 indicates that God's elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings. On the one hand, we are the great host of women bearing, preaching, the glad tidings. On the other hand, we are restfully enjoying our portion in Christ, enjoying the Triune God—the Spirit as the dove, Christ the Son as the silver, and God the Father as the gold. The Spirit as the dove moves with Christ as the silver and with God as the gold. While we are preaching the glad tidings, we are enjoying the Triune God as the spoil gained for us by Christ. The dove, the silver, and the gold refer to the Triune God. The dove symbolizes the Spirit of God; in typology silver signifies Christ as the Redeemer who accomplished redemption for God's salvation; and gold signifies God in His nature. Here the gold is greenish-yellow, with green signifying the divine life and yellow, the divine glory. Hence, greenish-yellow gold signifies God in His nature glittering in His life and glory. Here we have the Triune God—the Spirit, Christ, and God—with all His accomplishments for us to enjoy. (Life-study of the Psalms, pp. 322-323, 315-316)

Further Reading: Life-study of the Psalms, msg. 27

晨兴喂养

诗六八 18 “你已经升上高处，掳掠了那些被掳的；你在人间，甚至在悖逆的人中间，受了恩赐…”。

弗四 8 “…祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。”

11 ~ 12 “祂所赐的，…为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

诗篇六十八篇说到基督的升天（18 上，弗四 8 上）。…诗篇六十八篇十八节上半说，“你已经升上高处。”这是指宇宙的最高处（参赛十四 13）。

诗篇六十八篇十八节上半里“那些被掳的”指基督的信徒。我们在得救以前是罪人和神的仇敌，也是被撒但所掳掠并监禁的。我们是“那些被掳的”。但基督击败撒但并掳掠他的俘虏，包括我们在内。然后，基督像领着俘虏的将军一样，在祂升到诸天之上时，将我们领到父面前。

现在我们需要看见这些人，基督所救赎的人，包括在那列被征服的仇敌中。扩大本新约圣经（**Amplified New Testament**）将“祂…掳掠了那些被掳的”（弗四 8），译为“祂…帅领了一列被征服的仇敌”。基督升天时，有一列被征服，成了战俘的仇敌，庆祝基督的得胜。…祂不是空手显在父面前，乃是有许多被征服的仇敌随着祂（诗篇生命读经，三九五至三九六页）。

信息选读

Morning Nourishment

Psa. 68:18 You have ascended on high; You have led captive those taken captive; You have received gifts among men, even the rebellious ones also...

Eph. 4:8 ...“Having ascended to the height, He led captive those taken captive and gave gifts to men.”

11-12 And He Himself gave some...for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

Psalm 68 speaks concerning Christ’s ascension (v. 18a; Eph. 4:8a)...Psalm 68:18a says, “You have ascended on high.” This refers to the highest peak in the universe (cf. Isa. 14:13b).

“Those taken captive” [Psa. 68:18b] refers to the believers of Christ. Before we were saved, we were sinners and enemies of God, and we had been taken captive by Satan and imprisoned. We were “those taken captive.” But Christ defeated Satan and captured his captives, including us. Then, like a general leading his captives, Christ in His ascension to the heavens led us to the Father.

Now we need to see that these ones, the redeemed of Christ, are included in the train of vanquished foes. The Amplified New Testament renders “He led captive those taken captive” (Eph. 4:8) as “He led a train of vanquished foes.” In Christ’s ascension there was a procession of these vanquished foes, led as captives from a war, for a celebration of Christ’s victory...He did not appear before the Father empty-handed but had a great many vanquished foes following Him. (Life-study of the Psalms, pp. 324, 323-324)

Today’s Reading

诗篇六十八篇十八节也启示基督受了恩赐。…基督升到父那里时，将一切祂所掳掠并带来的人呈献给父。然后父把这一切被掳的归还基督，使他们各人成为赐给基督的恩赐。

我们众人原是被撒但监禁的俘虏，但我们已被基督掳掠，被基督呈献给父，然后被父当作恩赐赐给基督。虽然我们这些恩赐在大小和品质上不同，但我们都是父赐给升天基督的恩赐。基督所接受的恩赐，成了有恩赐的信徒，如使徒、申言者、传福音者、牧人和教师（弗四 11）。我们不该相信谎言，以为我们不是恩赐或没有恩赐。每个得救的人都是有恩赐的信徒。

诗篇六十八篇十八节下半说，“叫耶和华神可以住在他们中间。”这指明基督用所有的恩赐，建造神的居所。这里的居所表征召会是神的居所（弗二 22）。如以弗所四章所启示的，所有的恩赐都作同样职事的工作，建造基督的身体，作今天神在地上的居所。…这些恩赐，就是有恩赐的人—在基督里的信徒—被建造在一起，成为神的居所。这居所表征召会，基督的身体（11～12）。

“神在祂的圣所作孤儿的父，作寡妇的伸冤者。神叫孤独的有家可居住，使被囚的出来得亨通。”（诗六八 5～6 上）这里我们看见，神的居所也是信徒（穷乏、孤独、受捆绑之人）的居所。今天我们都是穷乏的人（孤儿和寡妇）、受捆绑的人（囚犯）和孤独的人，而召会是我们的居所。召会乃是包括这些人的建造。

“巴珊山是大能的山，巴珊山是多峰多岭的山：你们多峰多岭的山哪，为何嫉视神所愿居住的山？耶和华必住这山，直到永远。”（15～16）“神所愿居住的山”乃是锡安山。神的居所建造在锡安山上；锡安山表征宇宙的最高处，就是诸天。…建造的召会乃是在诸天之上。我们在诸天之上或在地上，乃在于我们有没有被建造（诗篇生命读经，三九六至三九九页）。

参读：诗篇生命读经，第二十七篇。

Psalm 68:18 also reveals the matter of Christ receiving the gifts...When Christ ascended to the Father, He presented to the Father all the ones He had captured and brought with Him. The Father then returned all these captured ones to Christ, making each one of them a gift to Christ.

We all were held captive by Satan in his prison, but we have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts. Although as gifts we may differ in size and quality, we all are gifts given by the Father to the ascended Christ. The gifts received by Christ have become the gifted believers, like the apostles, the prophets, the evangelists, and the shepherds and teachers (Eph. 4:11). We should not believe the lie that we are not a gift or that we have not been gifted. Every saved person is a gifted believer.

The last part of Psalm 68:18 says, “That Jehovah God may dwell among them.” This indicates that Christ uses all the gifts to build up the dwelling place for God. The dwelling place here signifies the church as God’s habitation (Eph. 2:22). As Ephesians 4 reveals, all the gifts do the same work of the ministry to build up the Body of Christ as God’s dwelling place on earth today. The gifts as the gifted persons, the believers in Christ, are builded together to be the dwelling place for God. This dwelling place signifies the church, the Body of Christ (Eph. 4:11-12).

“A Father to the orphans and a Judge for the widows / Is God in His holy habitation. / God causes the solitary to dwell in a household” (Psa. 68:5-6a). Here we see that God’s dwelling place is also the habitation of the believers, the needy, the solitary, and the bound ones. Today we all are the needy ones (the orphans and widows), the bound ones (the prisoners), and the solitary ones, and the church is our dwelling place. The church is a building that includes such people.

“O mighty mountain,.../ O many-peaked mountain, O mountain of Bashan: / Why do you look with envy, O many-peaked mountains, / At the mountain on which God desires to dwell? / Indeed Jehovah will dwell there forever” (vv. 15-16). The “mountain on which God desires to dwell” is Mount Zion. The dwelling place of God is built on Mount Zion, signifying the highest peak in the universe, the heavens. The builded church is in the heavens. Whether we are in the heavens or on the earth depends on whether or not we have been built up. (Life-study of the Psalms, pp. 324-326)

Further Reading: Life-study of the Psalms, msg. 27

诗六八 19～20 “天天加给我们美福的主，就是拯救我们的神，是当受颂赞的。神是为我们施行拯救的神；人能脱离死亡，是在于主耶和華。”

24～25 “神啊，你是我的神，我的王；人已经看见你行走，在圣所中行走：歌唱的行在前，作乐的随在后，都在击鼓的童女中间。”

〔诗篇六十八篇〕第一段说到五件事：神在地上的行动、神在基督里的得胜、基督的升天、基督领受恩赐以及基督建造神的家。这将我们带到第二段的第一项—在神的家中享受神（19～23）。…在神的家中享受神，乃是在神居所（召会）的建造之后（18下）。

〔在十九节上半〕神天天加给我们的“美福”是什么？这美福就是罗马八章二十八节的“益处”；不是指物质的事物，如华厦或新车，乃是指三一神—镀了银的鸽子翅膀，和镀了金的翎毛。这就是说，神天天都把祂自己加给我们。

〔诗篇六十八篇十九节下半至二十节〕启示在神的家中，我们享受神作我们的救恩和拯救；在祂甚至有脱离死亡的出路，逃路。惟有神能给我们逃离、逃脱死亡的路，因为惟有神是生命。我们享受祂作我们的生命，就脱离死亡。事实上，离开死亡的路就是神自己。…二十一至二十三节启示，我们在神的家中，也享受祂的胜过仇敌（诗篇生命读经，四〇四至四〇五页）。

Psa. 68:19-20 Blessed be the Lord, who day by day loads us with good; God is our salvation. Selah. God is to us a God of deliverance, and with Jehovah the Lord are the goings forth even from death.

24-25 They have seen Your goings, O God, the goings of my God, my King, in the sanctuary: Singers go before; players after; in the midst of virgins sounding the tambourines.

In the first section [of Psalm 68] five matters are covered: God's move on the earth, God's victory in Christ, Christ's ascension, Christ's receiving the gifts, and Christ's building up the house of God. This brings us to the first item in the second section—the enjoyment of God in His house (vv. 19-23). The enjoyment of God in His house comes after the building up of His dwelling place, the church (v. 18b).

[In verse 19a] what is this “good” with which God is loading us every day? This good, as the “good” mentioned in Romans 8:28, does not refer to material things such as a nice home or a new car; rather, it refers to the Triune God—to the dove wings gilded with silver and the pinions gilded with gold. This means that daily God is loading us with Himself.

[Psalm 68:19b-20] reveals that in God's house we enjoy God as our salvation and deliverance; with Him are the goings forth, the way to escape, even from death. Only God can give us a way to flee death and to escape it because only God is life. When we enjoy Him as our life, we escape death. Actually, the way to go forth from death is God Himself. Verses 21 through 23 reveal that in God's house we also enjoy His victory over the enemies. (Life-study of the Psalms, pp. 330-331)

诗篇六十八篇二十四至二十八节是向神的赞美。…二十四节里的“人”指仇敌，指不信者；“行走”指神的活动；“圣所”表征召会。…二十五节里赞美的是女子，是童女，就是行在前的歌唱者，随在后的作乐者。在这节里，“童女”表征信徒。

“你们从以色列源头而来的，当在各会中颂赞耶和華神。在那里，有统管他们的小便雅憫，有犹大的首领在他们的群众中，有西布伦的首领，有拿弗他利的首领。你的能力是你神所命定的；神啊，求你坚固你为我们所成全的事。”（26～28）这里有男子对神的颂赞，男子表征刚强者。

在神选民向神的赞美中，描绘出一幅预表的景象，论到神新约的经纶，就是神为着祂的救恩，借着基督完成神的救赎，并用福音美善的话，传布基督之成就的喜信。

便雅憫〔27〕有两个名字，第一个是便俄尼。这是他母亲拉结临产将近于死时给他起的名，意为“我苦难之子”（创三五18上）。作为苦难之子，便雅憫预表基督在祂的成为肉体 and 地上的人性生活中，是多受痛苦的人（赛五三3），成就了神永远的救赎，成功祂完满的救恩（来九12）。

诗篇六十八篇二十七节也说到犹大的首领。犹大是狮子，有能力和权杖，也是神子民的平安（细罗）（启五5上，创四九8～10）。…便雅憫主要预表在人性里的基督，而犹大主要预表在神性里的基督。基督在祂的神性里不是多受痛苦的人，乃是有能力和权柄（由权杖所表征）的狮子。犹大特别预表基督是神子民的得胜和神子民的平安。在应用救赎的事上，基督是我们的平安（和平）。…犹大是君王支派，始终由便雅憫这战士支派陪同着（创四九27），为着神在地上的国（诗篇生命读经，四〇五至四〇九页）。

参读：诗篇生命读经，第二十八篇。

In [Psalm 68] verses 24 through 28 we have the matter of praising God....In verse 24 “they” refers to the enemies, to the unbelievers; “goings” refers to God’s activities; and the “sanctuary” signifies the church. In Psalm 68:25 the praise is by the females, by the virgins as singers going before and players after. In this verse “virgins” signifies the believers.

“Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel. / There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali. / Your God has commanded your strength...” (vv. 26-28). Here we have the blessing of God by the men, signifying the strong ones.

In the praise rendered to God by His elect, there is portrayed a scenery in typology concerning God’s New Testament economy in the accomplishment of God’s redemption for His salvation by Christ and in the spreading of the glad tidings of Christ’s accomplishment with the goodly words of the gospel.

Benjamin [v. 27] had two names, the first of which was Ben-oni. This name, given to him by his mother Rachel as she was dying in childbirth, means “son of my sorrow” (Gen. 35:18a). As the son of sorrows, Ben-oni, Benjamin typifies Christ who, as the man of sorrows in His incarnation and human life on earth, accomplished God’s eternal redemption for His full salvation.

Psalm 68:27 speaks also of the princes of Judah. Judah is the lion with the power and the scepter, and he is the peace (Shiloh) to God’s people (Rev. 5:5a; Gen. 49:8-10). Whereas Benjamin typifies Christ mainly in His humanity, Judah typifies Christ mainly in His divinity. In His divinity, Christ is not a man of sorrows but a lion with power and authority (signified by the scepter). In particular, Judah typifies Christ as the victory for God’s people and the peace to God’s people. In the application of redemption, Christ is our peace. Judah, as the kingly tribe, was accompanied always by Benjamin, as a warrior tribe (Gen. 49:27), for God’s kingdom on the earth. (Life-study of the Psalms, pp. 331-333)

Further Reading: Life-study of the Psalms, msg. 28

晨兴喂养

诗六八 27 ~ 29 “在那里…有西布伦的首领，有拿弗他利的首领。你的能力是你神所命定的；神啊，求你坚固你为我们所成全的事。因你在耶路撒冷的殿，列王必带贡物献给你。”

西布伦住在海边（加利利），是停船的海口（创四九 13），预表基督作为传福音者的“海口”，为着传扬神福音的输送和扩展。福音得了成就，但需要借着“船”扩展福音。五旬节那天，至少有一百二十艘福音“船”（他们全是加利利人），从这“海口”出发去扩展福音。

创世记四十九章二十一节告诉我们，拿弗他利是被释放的母鹿，他出嘉美的言语。…拿弗他利预表基督是在复活中从死里得释放的一位，由“被释放的母鹿”所表征（诗二二标题，歌二 8 ~ 9），祂出嘉美的言语，为着传扬祂的福音。在复活里，基督来到祂的门徒那里，嘱咐他们使万民作祂的门徒（太二八 18 ~ 20）。

西布伦和拿弗他利的百姓都是加利利人（四 12 ~ 17，徒一 11），基督的福音是从他们得着扩展、传扬并推广。…按预表，西布伦和拿弗他利形成一组，为着扩展并推广基督为着神的救恩所成就之救赎的喜信（诗篇生命读经，四〇九至四一〇页）。

信息选读

（诗篇六十八篇二十八节下半至二十九节上半）指明，神坚固祂为选民所成全的事以后，由于神的殿在耶路撒冷，所以在神殿中对神之享受的影响就遍及耶路撒冷全城。…神的殿表征众地方召会，耶路撒冷

Morning Nourishment

Psa. 68:27-29 ...The princes of Zebulun, the princes of Naphtali. Your God has commanded your strength; strengthen, O God, that which You have done for us. Because of Your temple at Jerusalem, kings will bring a gift to You.

Dwelling at the haven of the sea (Galilee) for a haven of ships (Gen. 49:13), Zebulun typifies Christ as the “haven” of the evangelists for the transportation and spreading in the preaching of God’s gospel. The gospel has been accomplished, but there is the need of the spreading of the gospel by means of “ships.” On the day of Pentecost, at least one hundred and twenty gospel “ships,” all of whom were Galileans, set out to spread the gospel.

Genesis 49:21 tells us that Naphtali is a hind let loose and that he gives goodly words. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind let loose” (Psa. 22, title; S.S. 2:8-9), and gives goodly words for the preaching of His gospel (Matt. 28:18-20). In resurrection Christ came to His disciples and charged them to disciple the nations.

People of both Zebulun and Naphtali were men of Galilee (Matt. 4:12-17; Acts 1:11), from whom the gospel of Christ has been spread, preached, and propagated....In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ’s redemption for God’s salvation. (Life-study of the Psalms, p. 334)

Today’s Reading

[Psalm 68:28b-29a] indicates that following God’s strengthening of what He has done for His elect, the influence of the enjoyment of God in His house would spread to the entire city of Jerusalem because of the house of God, which was at Jerusalem. The house of God signifies the local church, and the city of Jerusalem

城表征国度，就是召会的坚固和保护。…六十八篇结束于为神得着地的话（29 下～35）。…对神之享受的影响，是要为神得着全地。…照着二十九节下半，列王必带贡物献给神。…三十一节指明，公侯要从埃及出来朝见神，来到神的城耶路撒冷；古实（今天的衣索匹亚）人要急忙向神举手祷告。

（二十九节下半至三十五节）所描绘的情景，要完成于要来的复兴时代（太十九 28），那时全地的人要来到耶路撒冷敬拜神，并得着训诲和光照（赛二 2～3，亚八 20～23，十四 16）。…在〔诗篇六十八篇〕结束的经文（35）里，诗人赞美神并颂赞祂（诗篇生命读经，四一一至四一三页）。

我们需要祷告，求神从召会中坚固祂为我们所成全的事。…（28～29）。…神已经将撒但置于死地。我们不需要神重复这项行动，但我们的确需要祂坚固我们。神已经将我们的己、旧人钉在十字架上一神已经成全了这事，祂不需要重作。然而，我们的确需要神在我们里面坚固这种经历。圣经告诉我们，我们已经与基督一同升到天上一神已经成全了这事。今天我们所需要的，就是在我们里面坚固这种经历。这种坚固是在殿中。

当我们在地方召会中经历神的坚固，召会就从殿变化为城。殿成了耶路撒冷。殿由城墙围绕、保护并防卫。然后，因着我们这样得胜，这样超越，我们就觉得，地上列王都必带贡物献给主（启二一 24）。…诗篇六十八篇三十一至三十二节指明全地要如何被主得着，主乃是借着城恢复地（李常受文集一九六九年第三册，一三五至一三七页）。

参读：诗篇中所启示并预表的基督与召会，第十章。

signifies the kingdom, the strengthening and the safeguard of the church. Psalm 68 concludes with a word about the gaining of the earth for God (vv. 29b-35)...The influence of the enjoyment of God will gain the whole earth for God....According to verse 29b, kings of the nations will bring a gift to God. Verse 31 indicates that nobles will come out of Egypt to visit Jerusalem, the city of God, and that Cush (today's Ethiopia) will quickly stretch out its hand to God.

The scenery portrayed [in verses 29b through 35] will consummate in the coming age of restoration (Matt. 19:28), in which all the earth will come to Jerusalem to worship God and to receive instruction and enlightenment (Isa. 2:2-3; Zech. 14:16-17). In this concluding verse [Psa. 68:35] the psalmist praises God and blesses Him. (Life-study of the Psalms, pp. 335-337)

We need to pray that God will strengthen that which He has done for us out of the church...(Psa. 68:28-29)...God has put Satan to death already. We do not need God to repeat this act, but we do need Him to strengthen us. God has put our self, our old man, on the cross already—God has done this, and He need not reenact it. However, we need God to strengthen this experience within us. The Bible tells us that we have ascended with Christ to the heavens—God has done this already. Today what we need is the strengthening of this experience within us. This strengthening is in the temple.

When we experience the strengthening of God in the local church, the church is transformed from a house to a city. The temple becomes Jerusalem. The house is surrounded, protected, and safeguarded by the walls of the city. Then, because we are so victorious, so overcoming, so transcendent, we have the sense that all the kings of the earth will bring a gift to the Lord [Rev. 21:24]...Psalm 68:31 and 32...indicate how the whole earth will be gained by the Lord. Through the city the Lord recovers the earth. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 100-102)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 10

第十二周诗歌

WEEK 12 — HYMN

神兴起，仇敌四散

补 9

G 大调

(诗篇六十八篇)(英1100)

3/2

5 5 | 1--5 1 3 | 2-2-5 5 | 5--1 3 2 | 1--0
 一 神兴起，使仇敌四散，叫恨祂的人逃跑；
 5 5 | 1--5 1 3 | 2-2-5 5 | 5--1 3 2 | 1----
 恶人见神面就消灭，如同蜡被火熔掉。
 0 | 4·3 2 3 4 5 | 4-2--- | 5·4 3 4 5 6 | 5-3-
 唯有义人必欢喜，大声夸胜永不已，
 5 5 | 1--5 1 3 | 2-2-5 5 | 5--1 3 2 | 1--0 ||
 唱诗歌颂，唱诗歌颂，唱诗歌颂祂名。

- 四 现今主以大能夸胜，发出胜利的捷报，
 我们“妇女们”报喜信：“统兵君王逃跑了！”
 不用流汗不劳苦，我们在家分掠物！
 阿利路亚，阿利路亚，阿利路亚，阿们！
- 五 看，基督已升上高天，领着长串的俘虏！
 祂将这些作成恩赐，为着神与人同住。
 弟兄姊妹，我们是那变化了的俘虏！
 阿利路亚，阿利路亚，阿利路亚，阿们！
- 七 神啊，我们看见了您，在你圣所中行，
 你凯旋的队伍游行，作乐的跟随在后。
 看，歌唱的行在前，赞美一遍又一遍：
 阿利路亚，阿利路亚，阿利路亚，阿们！
- 八 领先的是小便雅悯，接着是犹大支队，
 忧患之子在神右边，狮子掌权执王圭。
 西布伦、拿弗他利，传扬大喜的信息：
 阿利路亚，阿利路亚，阿利路亚，阿们！
- 九 圣民哪，你们的能力，出自荣耀的圣殿；
 神啊，求你刚强我们，直到我们被成全。
 我们要赞美不停，直到地极都响应：
 阿利路亚，阿利路亚，阿利路亚，阿们！

God shall rise, His foes be scattered

Praise of the Lord — His Victory and Exaltation

1100

1. God shall rise, His foes be scattered, All that hate Him flee away.
 As the wax before the fire, All the wicked He shall slay.

Chorus
 (C) But the right- eous shall re- joice With a loud, tri- um- phant
 voice, Sing- ing prais- es, sing- ing prais- es, Sing- ing prais- es un- to God!

4. Now the Lord in mighty triumph
 Sends the news of victory;
 We the “women” spread the tidings—
 “Kings of armies flee, they flee!”
 No more sweat and dreary toil;
 We at home divide the spoil!
 Hallelujah, hallelujah,
 Hallelujah, Amen!
5. Lo, on high Christ hath ascended,
 Leading captives in His train;
 These as gifts He has perfected
 That the Lord may dwell with them.
 Brothers, sisters, we are those,
 We’re those transformed, vanquished foes!
 Hallelujah, hallelujah,
 Hallelujah, Amen!
7. They have seen, O God, Thy goings
 In Thy holy dwelling place,
 Thy triumphal, high processions
 Midst a mighty voice of praise.
- See the singers go before,
 Praising, praising o’er and o’er:
 Hallelujah, hallelujah,
 Hallelujah, Amen!
8. Little Benjamin is leading,
 Then great Judah’s company:
 Son of sorrow at God’s right hand,
 Lion with the scepter see.
 Zebulun and Naphtali
 Make the joyful tidings fly:
 Hallelujah, hallelujah,
 Hallelujah, Amen!
9. Saints, thy strength has been commanded
 From the temple glorious;
 Still we pray that God may strengthen
 All that He has wrought for us.
 Higher yet our praise shall rise
 Till the utmost earth replies:
 Hallelujah, hallelujah,
 Hallelujah, Amen!

