

二〇一九年七月半年度訓練

2019 July Semiannual Training

總題：民數記結晶讀經(二)

Crystallization-Study of Numbers (2)

晨興聖言

Holy Word Morning Revival

標語

- ①全本聖經給我們看見一件事—神的心意是要得著一班編組成軍的人，以基督為他們的生活意義、見證、中心、領導、道路與目標，並且往前為神爭戰，使祂得著一班人建造成為祂的國和祂的家，終極完成於新耶路撒冷。
- ②今天在主的恢復裏，迫切的需要生命的長大與成熟，為著編組神的軍隊以保護神的見證，並為著祂在地上的行動爭戰。
- ③藉著基督作為銅蛇被舉在十字架上，撒但的擴增就成了基督的擴增，也就是基督的新婦；我們曾經是撒但擴增的人，已經重生成為基督的擴增。
- ④宇宙中有兩個大原則—神的權柄和撒但的背叛；神和撒但之間惟一的衝突，與權柄和背叛有關；我們必須和撒但爭執，肯定權柄是屬於神的，並且存心順服神的權柄，維持神的權柄。
- ⑤眾活星留意經上申言者的話，『如同留意照在暗處的燈』，使基督這晨星日復一日在他們心裏出現；我們若留意聖經如燈照在暗處的話，會叫我們在基督作晨星實際顯出前，就得著祂在我們心裏出現，照耀在我們今天所處之背道的黑暗中。
- ⑥在主的恢復裏，我們是在戰場上從事屬靈的爭戰；我們需要看見，以色列人編組成軍，為神爭戰，豫表新約的信徒被建造成為基督生機的身體，要為神並與神一同爭戰，以完成神的經綸。

KEY STATEMENTS

- ① The entire Bible shows us one thing—God’s intention is to have a people formed into an army to take Christ as their meaning of life, testimony, center, Leader, way, and goal and to proceed on and fight for God so that He may have a people built up as His kingdom and His house, which will consummate in the New Jerusalem.
- ② In the Lord’s recovery today, there is an urgent need for the growth and maturity in life required for the formation of God’s army to protect God’s testimony and fight for His move on earth.
- ③ By Christ being lifted up on the cross as the bronze serpent, Satan’s increase has become Christ’s increase, His bride; we who were once the increase of Satan have been regenerated to become the increase of Christ.
- ④ There are two great principles in the universe—God’s authority and Satan’s rebellion—and the unique conflict between God and Satan concerns authority and rebellion; we must contend with Satan by asserting that authority is with God, setting ourselves to submit to God’s authority, and upholding God’s authority.
- ⑤ The living stars give heed to the prophetic word of the Scriptures “as to a lamp shining in a dark place” so that Christ as the morning star rises in their hearts day by day; if we give heed to the word in the Bible, which shines as a lamp in a dark place, we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star.
- ⑥ In the Lord’s recovery we are on a battlefield engaging in spiritual warfare; we need to see that the formation of the children of Israel into an army to fight for God typifies the New Testament believers’ being built up into the organic Body of Christ to fight for God and with God for the carrying out of His economy.

二〇一九年夏季訓練標語詩歌

C大調

3/4

- ① 全 本 聖 經 給 我 們 看 見... 看 見 一 件 事— 神 的
 心 意 是 要 得 着... 得 着 一 班 編 組 成 軍 的 人, 以 基 督
 為 他 們 的 生 活 意 義、見 證、中 心、領 導、道 路 與
 目 標, 並 且 往 前 為 神 爭 戰, 使 祂 得 着
 一 班 人 建 造 成 為 祂 的 國 和 祂 的 家, 終 極 完 成 於
 新 耶 路 撒 冷。 ② 今 天 在 主 的 恢 復 裏, 迫 切 的
 需 要 生 命 的 長 大 與 成 熟, 為 着 編 組 神 的 軍 隊 以 保 護
 神 的 見 證, 並 為 着 祂 在 地 上 的 行 動 爭 戰。
- ③ 藉 着 基 督 作 為 銅 蛇 被 舉 在 十 字 架 上, 撒
 但 的 擴 增 就 成 了 基 督 的 擴 增, 也 就 是 基 督 的 新 婦; 我 們
 曾 經 是 撒 但 擴 增 的 人, 已 經 重 生 成 了 基 督 的 擴 增。
- ④ 宇 宙 中 有 兩 個 大 原 則— 神 的 權 柄 和 撒 但 的 背 叛;

^F 4 5 | 6 6 6 | ^C i i 7 6 | 5 -- | ^F 6-6 | ^C 5 3 5 | ^{D7} #4 5 6 | ^G 5 -- | 5 -

神和撒但之間惟一的衝突，與權柄和背叛有關；

^C 1 | 3 3 3 | ^G 4 3 1 | 3 2 - | 2 - 2 3 | ^F 4-4 | 3 1 3 | ^G 2 2 - | 2 -

我們必須和撒但爭執，肯定權柄是屬於神的，

^F 4 5 | 6 6 6 | ^{Em} i 7 6 6 | ^{Am} 5-3 | 1 -- | ^{Dm} 4-4 | ^G 4 3 2 | ^C 1 -- | 1 -

並且存心順服神的權柄，維持神的權柄。

^{D7} 5 | 6-#4 | 2-2 | ^G 7-6 | 5 -- | ^{Dm} 4 4 4 | ^G 2 1 2 | ^C 3-2 3 | 4 3 4 |

⑤ 眾活星留意經上申言者的話，如同留意照在暗

^{Am} 5-3 | 5-3 | ^F i i 7 | ^{Em} 6-5 | 4 -- | 4 3 2 | 3-3 | 5 3 2 | ^{D7} 1 7 1 |

處的燈，使基督這晨星日復一日在他們心裏出

^G 5 -- | 5-5 | ^{D7} 6-#4 | 2-2 | ^G 7-6 | 5 -- | ^{Dm} 4 4 4 | ^G 2 1 2 | ^C 3-2 3 |

現；我們若留意聖經如燈照在暗處的

^{Dm} 4-4 | ^{Em} 5-3 | ^{Am} 5-3 | ^F i i 7 | 6 6 5 | 4 3 4 | 2-2 | ^G 5-6 | ^{Em} 7 i 5 | ^{Am}

話，會叫我們在基督作晨星實際顯出前，就得着祂在我

^{Dm} 4-3 | 2-1 | ^G 5 -- | 5-1 | ^F 6 5 4 | 6-4 | ^{Em} 5 5 3 | ^{Am} 1 2 3 | ^{Dm} 4 4 2 |

們心裏出現，照耀在我們今天所處之背道的

^G 1-7 | ^C 1 -- | 1-1 | 3-3 | 5 3 2 | ^{Am} 1 2 7 | 1 3 5 | ^F 6 6 4 | ^{D7} 2 3 #4 |

黑暗中。⑥ 在主的恢復裏，我們是在戰場上從事屬靈的

^G 5 -- | 5-2 3 | ^{Dm} 4 4 4 | ^G 5-3 3 | ^{Em} 5 5 7 | ^{Am} i-5 | ^F 6-4 | ^{D7} 2 3 #4 |

爭戰；我們需要看見，以色列人編組成軍，為神

^G 5 -- | 5-2 3 | ^{Dm} 4 4 4 | ^G 5 5 5 3 | ^{Em} 5-7 | ^{Am} i-5 | ^F 6-6 | ^G 5 5 7 |

爭戰，豫表新約的信徒被建造成為基督生機的身

^C i -- | ^{Dm} i-2 3 | ^G 4 4 4 | ^{Em} 5-3 | ^{Am} 5-7 | ^F i-5 | ^G 6-6 | ^C 2 i 7 | i -- | i - ||

體，要為神並與神一同爭戰，以完成神的經綸。

篇題

- 第一週 出埃及記、利未記和民數記中，關於神對祂所揀選並救贖之人的經綸這神聖啓示的要畧
- 第二週 編組成軍以保護神的見證，並為著祂在地上的行動爭戰，所需要的長大與成熟
- 第三週 更換飲食，喫屬天的基督這屬天嗎哪的實際，使我們由基督重新構成，成為神的居所
- 第四週 吩咐磐石好飲於那靈這生命的水，以及挖井好讓那靈這生命的水在我們裏面自由的湧流
- 第五週 除污穢的水
- 第六週 由銅蛇所豫表的基督
- 第七週 包羅萬有的基督是按照神的選擇所分給眾聖徒的分，作他們神聖的基業，給他們享受
- 第八週 權柄、背叛、對代表權柄的表白、以及神正確的代表
- 第九週 摩西願意耶和華的百姓都是申言者
- 第十週 基督是從雅各而出的星
- 第十一週 全足者的異象一對神子民的神聖眼光
- 第十二週 屬靈爭戰的需要，以及神的子民編組成軍，豫備好爭戰

Contents

- Week 1: A Vital Sketch of the Divine Revelation in the Books of Exodus, Leviticus, and Numbers concerning God's Economy with His Chosen and Redeemed People
- Week 2: The Growth and Maturity Required for the Formation of the Army to Protect God's Testimony and Fight for His Move on Earth
- Week 3: The Change of Our Diet to the Heavenly Christ as the Reality of the Heavenly Manna So That We May Be Reconstituted with Christ to Become God's Dwelling Place
- Week 4: Speaking to the Rock to Drink of the Spirit as the Water of Life and Digging the Well to Allow the Spirit as the Water of Life to Flow Freely within Us
- Week 5: The Water for Impurity
- Week 6: Christ as Typified by the Bronze Serpent
- Week 7: The All-inclusive Christ Being the Allotted Portion of the Saints, according to God's Choice, as Their Divine Inheritance for Their Enjoyment
- Week 8: Authority, Rebellion, the Vindication of Delegated Authority, and a Proper Representative of God
- Week 9: Moses Desiring That All Jehovah's People Would Be Prophets
- Week 10: Christ as the Star out of Jacob
- Week 11: The Vision of the All-sufficient One—the Divine View of God's People
- Week 12: The Necessity of Spiritual Warfare and God's People Formed into an Army Ready for Battle

第一週

出埃及記、利未記和民數記中，
關於神對祂所揀選並救贖之人的經綸
這神聖啓示的要畧

詩歌：603, 657

讀經：民九 15 ~ 23, 出三三 14, 路二四 25 ~ 27、44 ~ 49, 林前十 6、11, 羅十五 4, 提前一 3 ~ 4、18, 六 3

綱要

週一

壹 我們可以用四句標語來概述這要畧的重點：

- 一 神所揀選並救贖之人從墮落的轄制中被買來，得救贖、蒙拯救。
- 二 神所揀選並救贖之人享受基督，領受啓示，在三神裏被建造起來。
- 三 神所揀選並救贖之人編組成爲祭司軍隊，爲神爭戰，與神一同前行。
- 四 神所揀選並救贖之人被神據有，以據有包羅萬有的基督作美地。

貳 這四句標語可應用在舊約和新約的聖徒身上，因爲新約隱於舊約，舊約顯於新約—

Week One

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

EM Hymns: 837, 911

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

Outline

Day 1

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

- A. God's chosen and redeemed people are purchased, redeemed, and saved from the bondage of the fall.
- B. God's chosen and redeemed people are enjoying Christ, receiving revelation, and being built up in the Triune God.
- C. God's chosen and redeemed people are formed into a priestly army to fight for God and to journey with God.
- D. God's chosen and redeemed people are possessed by God to possess the all-inclusive Christ as the good land.

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

路二四 25 ~ 27、44 ~ 49:

- 一 聖徒已經從墮落的轄制被揀選、得救贖並蒙拯救；聖徒已從世界的霸佔和撒但的轄制蒙拯救。
- 二 我們已經蒙拯救，現今正在享受基督；我們也像西乃山下的以色列人一樣，領受了神聖的啓示，並且正與經過過程的三一神同被建造，也就是與作父具體化身的子和作子實化的靈同被建造。
- 三 不僅如此，我們正被組成祭司軍隊，為神爭戰，並與神一同前行。
- 四 至終我們在各方面被神豫備好，得以據有包羅萬有的基督作美地。

週二

叁 舊約書卷中沒有使用『經綸』一辭，但在出埃及記、利未記和民數記等書卷裏的豫表都揭示了神的經綸：

- 一 神的經綸就是祂的家庭行政，以完成祂的計畫，好成就祂心頭的願望；這願望就是要得着一班人，不僅為祂所創造，更為祂所重生、聖別、變化並模成基督這位經過過程之三一神的具體化身的形像；至終，這班人要被帶進榮耀裏，被帶進三一神團體的彰顯裏—提前一 3 ~ 4、18，六 3，參林前四 17，提後一 6 ~ 9，四 7。
- 二 舊約裏有神經綸的圖畫；新約裏有對神的經綸清楚的講說。

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

- A. The saints have been chosen, redeemed, and saved from the bondage of the fall; the saints have been saved from the usurpation of the world and from the bondage of Satan.
- B. Having been saved, we are now enjoying Christ; like the children of Israel at Mount Sinai, we have also received the divine revelation and are being built up with the processed Triune God, that is, with the Son as the embodiment of the Father and with the Spirit as the realization of the Son.
- C. Furthermore, we are being formed into a priestly army, which fights for God and journeys with God.
- D. Finally, we have been prepared by God in every way to possess the all-inclusive Christ as the good land.

Day 2

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

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

三 舊約裏以色列人的歷史乃是新約裏信徒的豫表—林前十6、11，羅十五4。

肆 神所揀選並救贖的人需要領受關於神自己和祂經綸的神聖啓示，好受訓練並被建造作祂的見證；在創世記裏，神的子民蒙了揀選，在出埃及記裏，他們領受了關於神和祂居所的神聖啓示：

一 神所揀選的人領受神聖的啓示，乃是在有分於逾越節裏所實化神初階的救恩之後—出十二，林前五7～8。

二 神把祂的百姓帶出埃及，到了神的山，即西乃山；在那裏，神把祂自己和祂居所的完滿啓示賜給他們；我們可以說，這啓示包括了神居所之建造的『藍圖』。

三 神聖的啓示乃是藉着享受神聖的供備，就如在屬天嗎哪的供應中，以及被擊打的磐石所流出的活水中所嘗到的一出十六1～十七7，林前十3～4。

四 神聖的啓示也是藉着經歷成爲軍隊，有分於神與祂仇敵的爭戰，就如有分於對埃及人和亞瑪力人的爭戰—出十四，十七8～16，加五16～17，參彼前二11。

五 至終在出埃及十九章，神所揀選並救贖的人到達、抵達神的山；當神打發摩西去拯救以色列人脫離法老之手的時候，神告訴摩西，在他把百姓帶出埃及以後，他們要在這山上事奉主（三12），這話在十九章得着應驗：

1 在西乃山那裏，神的子民領受關於神自己的神聖啓示，使他們能被分別歸與祂。

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

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

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

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

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

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

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

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

2 律法是描繪神的，是對神自己的啓示；律法啓示神是愛、光、聖、義的神—二十～二四章：

週三

- a 因為律法是這樣一張神的照片，律法就稱為神的見證（二五 16、21，三一 18），律法放置其內的約櫃就稱為見證的櫃（二五 22），帳幕就稱為見證的帳幕（三八 21）。
 - b 在詩篇裏，律法常常被稱為見證（十九 7，二五 10，一一九 2，直譯）；這見證就是神的肖像，神的照片。
 - c 神的子民領受了關於神自己的啓示，使他們能被分別歸與聖別的神，作祂聖別的子民；利未記特別強調這事—十一 44。
- 3 基督是律法（即神的見證）的實際；神的見證表徵基督，神的具體化身（西二 9），是神所是之活的描繪（詩一一九 2、9、11、14～15、133）：
- a 遵守律法的實際乃是活神並彰顯神。
 - b 這樣的生活，就是在神永遠經綸裏的生活，乃是神人的生活，是憑耶穌基督之靈全備的供應，不斷的否認己，釘十字架，而活那是神見證之基督的生活，使神得着擴大並擴展的彰顯—太十六 24，加二 20，腓一 19～21 上，羅八 4。

週四

六 以色列人除了領受關於神自己的神聖啓示之外，還領受了關於神經綸的神聖啓示，使他們能與神在祂神聖的三一裏建造在一起，作祂地上的居所，為着祂的見證—出二五～四十：

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

Day 3

- a. Because the law is such a picture of God, the law was called the Testimony of God (25:16, 21; 31:18), the Ark in which the law was placed was called the Ark of the Testimony (25:22), and the tabernacle was called the Tabernacle of the Testimony (38:21).
 - b. In the Psalms the law is often referred to as the testimony (19:7; 25:10; 119:2); this testimony was a portrait, a picture, of God.
 - c. God's people received the revelation concerning God Himself so that they might be separated unto the holy God as His sanctified people; this matter is given a particular emphasis in the book of Leviticus—11:44.
3. Christ is the reality of the law as the testimony of God; the testimony of God signifies Christ, the embodiment of God (Col. 2:9), as the living portrait of what God is (Psa. 119:2, 9, 11, 14-15, 133):
- a. The reality of keeping the law is to live God and express God.
 - b. Such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God—Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4.

Day 4

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

1 神的子民要與神建造在一起，可由建造帳幕所用的材料指明：

a 帳幕的豎板是由皂莢木包金作成的；皂莢木板是神子民的豫表，包裹木板的金是神聖人位的豫表—二六 15 ~ 30。

b 因此，包金的皂莢木表徵神的子民與神建造在一起，作祂的居所；我們由此可見，不僅神的子民是神居所建造的材料，神自己也是建造的材料。

2 在帳幕裏，我們可以看見神聖三一的圖畫：

a 約櫃、陳設餅桌子和香壇都表徵子基督。

b 父由金所表徵，因為在豫表中，金表徵神的神聖性情。

c 靈由燈臺上七燈裏的油所表徵；燈若沒有油，就沒有用處，帳幕裏也就沒有光。

d 此外，燈臺是一個整體，表徵三一神：

(一) 金表徵父，形狀表徵子，燈和油表徵靈。

(二) 這就是神的子民與三一神建造在一起，成為祂地上居所的啓示。

3 帳幕的四十八塊板與賜給利未人的四十八座城相呼應；這些城中的六座要作庇護城；關於庇護城，最顯著的點乃在於它們是可進入的一民三五 6 ~ 7、9 ~ 34：

a 至終，利未人的這四十八座城，要終極完成為獨一

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

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

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

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

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

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

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

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

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

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

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

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

的城—新耶路撒冷；出埃及記所啓示的帳幕，是這座獨一之城的小影。

b 在新約裏，神的見證是召會，就是基督的身體；在永世裏，這見證要終極完成於新耶路撒冷，新耶路撒冷也稱為帳幕—啓一 2、9，十九 10，二一 3。

c 在舊約裏，帳幕與以色列人同在；在新約裏，帳幕首先是基督（約一 14），然後是召會作為基督的擴大；在永世裏，將有終極完成的帳幕，就是新耶路撒冷；在各種情形裏，顯著的點乃在於帳幕是可進入的；阿利路亞，三一神是可進入的！

七 在利未記裏，神訓練祂的子民敬拜並有分於祂，而過聖別、潔淨、喜樂的生活。

週五

伍 民數記的中心思想是：基督是神子民的生活意義、見證、中心，以及他們行程和爭戰的領導、道路與目標：

一 全本聖經給我們看見一件事—神的心意是要得着一班編組成軍的人，以基督為他們的生活意義、見證、中心、領導、道路與目標，並且往前為神爭戰，使祂得着一班人建造成為祂的國和祂的家，終極完成於新耶路撒冷—創一 26～28，出十二 41、51，十三 18，太十六 16～19，弗六 10～12，啓十七 14，十九 11～16，二一 2、10～11。

二 整卷民數記都啓示，神所揀選並救贖的人需要組成軍隊，以執行聖別的爭戰—提前一 18，提後二 3～4：

1 神的子民要編組成聖別的軍隊，首先必須照生命裏

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

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

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

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

Day 5

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

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

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

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

的成熟被數點一民一3、18。

2 神所揀選並救贖的人，也被建造成為一體—44～46節。

3 然後神的百姓就與神一同前行：

a 在以色列人與神一同前行的途中，他們有神的同在，這由日間的雲彩，和夜間雲中的火所表徵—出三三14，四十36～38，民九15～23。

b 當以色列人與神一同前行時，有耶和華的使者帶領（出三二34）；『耶和華的使者』是舊約裏對基督特別的稱呼，如在出埃及三章二至六節裏所啓示的。

c 以色列人在行程中，與耶和華，就是三一神，一同行動、行走並生活。

d 神所揀選並救贖的人，經過大而可怕的曠野，有各種的試煉、苦難、神聖的眷顧、供應和管教—申一19，八2～5。

e 在經過曠野的行程中，以色列人經過四十二個站口，至終進入神所應許之美地的安息—民三三1～49，書一2。

4 神所揀選並救贖的人是祭司軍隊，與神一同並為着神爭戰—民四23、30、35，彼前二5、9：

週六

a 在與神一同並為着神的爭戰中，以色列人戰勝亞拉得王，並毀滅他的百姓；藉此，他們戰勝了迦南人中間的第一個仇敵—民二一1～3。

b 神的子民也戰勝了亞摩利王西宏和他的百姓，以及巴珊王噩和他的百姓；這就是說，他們勝過迦南的兩個『守門者』—21～35節。

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

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

3. Then God's people journeyed with God:

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

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

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

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

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

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

Day 6

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

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

- c 以色列人也戰勝了米甸人同他們的五王；以色列人戰勝了米甸人，就勝過了迦南的守門軍—三一 1 ~ 12。
 - d 神揀選並救贖的百姓所擊敗的諸王，表徵空中屬靈的有能者、執政者和掌權者；我們必須擊敗他們—弗六 10 ~ 20。
 - e 神的百姓與諸王爭戰，是為着進入神所應許的美地，使神的國能在那裏擴展並建立。
- 5 神所揀選並救贖的人既是祭司軍隊，執行神的聖別爭戰，他們就背負着神的居所（見證的帳幕）連同見證的櫃。
- 6 出埃及記的鑰辭是『救贖』、『引領』、『啓示』、『建造』；利未記的鑰辭是『交通』、『事奉』、『聖別』；民數記的鑰辭是『編組』、『行程』、『爭戰』。
- 7 民數記是記載神所揀選並救贖的人組成祭司軍隊，為神爭戰，與神一同前行，使他們可以被神豫備好，得以據有包羅萬有的基督作美地。

- c. The children of Israel also defeated the Midianites with their five kings; by defeating them, the people overcame Canaan's gate army—31:1-12.
 - d. The kings defeated by God's chosen and redeemed people signify the spiritual powers, rulers, and authorities in the air, whom we must defeat—Eph. 6:10-20.
 - e. The fighting of God's people against the kings was for the entrance into the God-promised good land that the kingdom of God might be spread and established there.
5. As the priestly army carrying out God's holy war, God's chosen and redeemed people bore with them God's dwelling, the Tabernacle of the Testimony, with the Ark of the Testimony.
6. The key words in Exodus are redemption, leading, revelation, and building; the key words in Leviticus are fellowship, service, and holiness; and the key words in Numbers are formation, journeying, and fighting.
7. The book of Numbers is a record of God's chosen and redeemed people being formed into a priestly army to fight for God and to journey with God so that they may be prepared by God to possess the all-inclusive Christ as the good land.

第一週 週一

晨興餽養

出三三 14『耶和華說，我的同在必和你同去，我必使你得安息。』

民九 15『立起帳幕的那日，有雲彩遮蓋帳幕，…從晚上到早晨，…形狀如火。』

22『雲彩住留在帳幕上，…以色列人就住營不起行；但雲彩收上去的時候，他們就起行。』

要…陳明出埃及記、利未記和民數記中，關於神對祂所揀選並救贖之人的經綸這神聖啓示的要畧，我們可以用四句標語來概述這要畧的重點：『從墮落的轄制中被買來、得救贖、蒙拯救』；『享受基督，領受啓示，在三一神裏被建造起來』；『編組成爲祭司軍隊，爲神爭戰，與神一同前行』；以及『被神據有，以據有包羅萬有的基督作美地』。這些標語結合了舊約的豫表，和這豫表在新約裏的應驗。…我們可以說，新約隱於舊約，舊約顯於新約（民數記生命讀經，四三〇頁）。

信息選讀

這四句標語可應用在舊約和新約的聖徒身上。聖徒已經從墮落的轄制被揀選、得救贖並蒙拯救。舊約的聖徒從埃及的轄制蒙拯救，我們也已經從撒但的轄制蒙拯救。我們已經蒙拯救，現今正在享受基督。我們也像西乃山下的以色列人一樣，領受了神聖的啓示，並且正與經過過程的三一神同被建造。我們正與作父具體化身的子和作子實化的靈同被建

WEEK 1 — DAY 1

Morning Nourishment

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

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

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

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

Today's Reading

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

造。不僅如此，我們正被組成祭司軍隊。…這祭司軍隊為神爭戰，並與神一同前行。…至終我們在各方面被神豫備好，得以據有包羅萬有的基督作美地。這豫備啓示在民數記末了五章，在那裏我們看見豫先安排美地的分配。這豫先的安排，乃是為神的子民進入並據有美地作準備（民數記生命讀經，四三〇至四三一頁）。

出埃及記給我們看見，神在祂行動裏走了一大步，下來拯救以色列人脫離埃及（三 8），並領他們進入曠野（18）。埃及豫表世界，人在其中被生計霸佔，人也能在其中享受宴樂的生活。世界是一個安逸宴樂的地方，也是一個罪惡拜偶像的地方。

神拯救以色列人脫離埃及，並領他們進入曠野。在這裏，曠野是非常正面的。我們蒙神從喧鬧的世界拯救出來，到一個沒有任何別的東西，只有天、地和神的地方，這是何等的好。但是從長遠來看，曠野不是好地方。因此，他們必須受引領，走長途經過曠野。

神與他們一同行動，並帶他們到西乃山。西乃代表神的同在。…以色列人留在西乃，與神同在大約十一個月（出十九 1，參民十 11）。在那裏神與祂的子民日夜在一起，所以神訓練他們。

在西乃山神賜給他們律法和會幕的樣式。一面神用律法規訓他們，另一面神用帳幕鼓勵他們。神在西乃頒賜律法並建造帳幕之後，賜給他們利未記各章，訓練他們敬拜並有分於神，而過聖別、潔淨、喜樂的生活（神在祂與人聯結中的歷史，一七六、一九二、二〇六至二〇七頁）。

參讀：民數記概論，第一篇；神在祂與人聯結中的歷史，第十一至十二章。

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

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

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

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

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

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

第一週 週二

晨興餽養

弗一 10『為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

三 9『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

舊約沒有使用『經綸』一辭，乃是在新約，特別在保羅的著作中纔有；…雖然在出埃及記、利未記和民數記中都沒有使用這辭，但這幾卷書裏的豫表都揭示了神的經綸。神的經綸就是神的行政連同祂的計畫、定旨、安排，以完成祂的計畫，達成祂的定旨，好成就祂心頭的願望。這願望就是要得著一班人，不僅為祂所創造，更為祂所重生、聖別、變化並模成基督這位經過過程之三一神的具體化身的形像。至終，這班人要被帶進榮耀裏，被帶進三一神的彰顯裏。這就是神的經綸。舊約裏有神經綸的圖畫；新約裏有對神的經綸清楚的講說（民數記生命讀經，四三一至四三二頁）。

信息選讀

神所揀選並救贖的人需要領受關於神自己和祂經綸的神聖啓示，好受訓練並被建造作祂的見證。…在創世記裏，神的子民蒙了揀選；在出埃及記裏，他們領受了關於神和祂居所的神聖啓示。

神所揀選的人領受神聖的啓示，乃是在有分於逾越節裏所實化神初階的救恩之後（出十二）。神把祂的百姓帶出埃及，到了神的山，即西乃山；在那

WEEK 1 — DAY 2

Morning Nourishment

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

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

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

Today's Reading

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

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

裏，神把祂在地上人類中間之居所的完滿啓示賜給他們。我們可以說那啓示包括了神居所之建造的『藍圖』。神要居住在人類中間，就需要一班人，不僅蒙揀選、得救贖，也豫備好領受關於祂和祂居所的神聖啓示。出埃及記這卷書給我們看見，神的子民的確領受了這啓示，並且按照這啓示建造了帳幕。當帳幕立起來的時候，神的榮光就降在其上。

神聖的啓示乃是藉著享受神聖的供備，就如在屬天嗎哪的供應中，以及被擊打之磐石所流出的活水中所嘗到的。…神聖的啓示也是藉著經歷成爲軍隊，有分於神與祂仇敵的爭戰，就如有分於對埃及人和亞瑪力人的爭戰。

至終在出埃及十九章，神所揀選並救贖的人到達、抵達神的山。當神打發摩西去拯救以色列人脫離法老之手的時候，神告訴摩西，在他把百姓帶出埃及以後，他們要在這山上事奉主（三 12）。這話在十九章得著應驗。

在西乃山那裏，神的子民領受關於神自己的神聖啓示，使他們能被分別歸與聖別的神，作祂聖別的子民（二十～二四）。對神自己的啓示，乃是指律法。律法是描繪神的。在以色列人領受關於神建造的啓示之前，神向他們描繪了祂自己，給他們看見祂是怎樣的一位神。律法啓示神是愛與光的神，祂也是聖和義的。所以，愛、光、聖、義是描述三一神這位全能者之特徵的要辭。祂是愛與光的神，是全然聖別的；這就是說，祂是不凡俗、與眾不同、從宇宙一切事物中分別出來的。不僅如此，神就是全然公義的。祂自己是義的，祂在一切所行的事上是義的，祂對人並一切造物都是義的。這就是在二十至二十四章裏的圖畫所啓示的神（民數記生命讀經，四三二至四三四頁）。

參讀：民數記生命讀經，第五十二篇。

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

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

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

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

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

第一週 週三

晨興餽養

來一 3『祂是神榮耀的光輝，是神本質的印像，用祂大能的話維持、載著並推動萬有；祂成就了洗罪的事，就坐在高處至尊至大者的右邊。』

詩一一九 97, 119『我何等愛你的律法，終日不住的默想。…我愛你的法度。』

新約向我們描述了神，卻沒有給我們一幅神的圖畫。約翰清楚告訴我們，神就是愛也就是光；保羅告訴我們，這位是愛也是光的神，乃是絕對聖別和公義的。…十誡是個豫表，表徵基督乃是神的肖像，就是神形像的彰顯。希伯來一章三節說，神的兒子耶穌基督乃是神本質的印像。…看見祂就是看見神。…律法也是神的肖像。我們藉著研讀律法的誡命，就能看見神是愛也是光，祂是聖的也是義的。因為律法是這樣一張神的照片，律法就稱為神的見證（出二五 16、21，三一 18）。律法放置其內的約櫃就稱為見證的櫃（二五 22），帳幕就稱為見證的帳幕（三八 21）。在詩篇裏，律法常常被稱為見證（十九 7，二五 10，一一九 2，直譯）。這見證就是神的肖像，神的照片。

神的子民領受了關於神自己的啓示，使他們能被分別歸與聖別的神，作祂聖別的子民。利未記特別強調這事。比如，十一章四十四節說，『我是耶和華你們的神；所以你們要使自己分別為聖，成為聖別，因為我是聖別的。』（民數記生命讀經，四三四至四三五頁）

信息選讀

從創世記一章我們曉得，神在創造的工作裏，完成了許多事。然而，這章聖經沒有啓示我們的神是怎樣

WEEK 1 — DAY 3

Morning Nourishment

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

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

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

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

Today's Reading

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

的神。從這章我們不曉得祂是愛的神，還是恨的神；祂是黑暗的神，還是光明的神。我們不曉得祂是聖別的，還是凡俗的；是公義的，還是不義的。律法頒賜下來，使我們得著神的描繪、描述，因而認識祂的所是。為這緣故，神把律法當作祂的見證。律法既是神的見證，就是基督的豫表。基督是神活的描繪，是神活的說明和描述，因此，基督乃是神真實的見證。

我們所強調的事實與猶太人和基督徒的觀念正好相反，就是頒賜律法不是給我們遵守的，乃是啓示出我們的神是怎樣的神。律法作為神的見證，的確是可愛的。羅馬七章十二節說，『這樣看來，律法是聖的，誡命也是聖的、義的並善的。』在十四節保羅說，『律法是屬靈的。』律法是聖的、義的、善的且是屬靈的，因為它是神的描繪。我們應當寶愛律法，因為它是我們神的照片（出埃及記生命讀經，一一三九至一一四〇頁）。

律法是神的見證（出十六 34，三一 18，三二 15，四十 20，詩十九 7），神的彰顯，將神啓示給祂的百姓。…神的律法啓示神的屬性，表明祂是忌邪的（出二十 4～6，參林後十一 2）、聖的（出二十 7～11）、愛的（6、12～15，參羅十三 8～10，加五 14）、義的（出二十 5）、真實的（16，參約壹一 5～6）和純潔的（出二十 2～3、17）。律法作為神的話和神的見證（神的彰顯），豫表基督是神的話和神的見證（神的彰顯）（約一 1、18，啓十九 13，一 5，西一 15）。

遵守律法的實際乃是活神並彰顯神。這樣的生活，就是在神永遠經綸裏的生活，乃是神人的生活，是憑耶穌基督之靈全備的供應，不斷的否認己，釘十字架，而活那是神見證之基督的生活，使神得著擴大並擴展的彰顯（太十六 24，加二 20，腓一 19～21 上，羅八 4）（聖經恢復本，出二十一 註 1）。

參讀：民數記生命讀經，第四十九篇。

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

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

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

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

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

第一週 週四

晨興餽養

出二六 15『你要用皂莢木作帳幕的豎板。』

詩八四 1~4『萬軍之耶和華阿，你的居所何等可愛！
我的魂羨慕，甚至渴想耶和華的院宇；…在你的
兩座壇那裏，連麻雀也找著房屋；燕子也為自己
找著菀雛之窩。住在你殿中的，便為有福…。』

以色列人除了領受關於神自己的神聖啓示之外，
還領受了關於神經綸的神聖啓示，使他們能與神在
祂神聖的三一裏建造在一起，作祂地上的居所，為
著祂的見證（出二五~四十）。

神的子民要與神建造在一起，可由建造帳幕所用
的材料指明。例如，帳幕的豎板和約櫃一樣，都是
由皂莢木包金作成的。皂莢木板是神子民的豫表，
包裹木板的金是神聖人位的豫表。因此，包金的皂
莢木表徵神的子民與神建造在一起，作祂的居所。
我們由此可見，不僅神的子民是神居所建造的材料，
神自己也是建造的材料（民數記生命讀經，四三五
至四三六頁）。

信息選讀

在帳幕裏，我們可以看見神聖三一的圖畫。我們
相當容易看見帳幕啓示子基督。比如，約櫃、陳設
餅桌子和香壇都表徵子。但我們在那裏可以看見父
神和靈神？父由金所表徵，因為在豫表中，金表徵
神的性情，這無疑是與父神有關。靈神由燈臺上七

WEEK 1 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

燈裏的油所表徵。燈若沒有油，就沒有用處，帳幕裏也就沒有光（我們在這裏也要指出，燈臺是一個整體，表徵三一神。金表徵父，形狀表徵子，而油表徵那靈）。所以，在帳幕裏有三一神—子由器具所表徵，父由金所表徵，靈由油所表徵；也有人性，由皂莢木所表徵。這就是神的子民與三一神建造在一起，成為祂地上居所的啓示。

整個帳幕就是神的見證。…這就是說，帳幕乃是三一神的描繪。不僅如此，三一神實際上就是祂自己的居所，因為居住者和居所乃是一。居住者就是居所。

帳幕的四十八塊板與賜給利未人的四十八座城相呼應。這些城有六座要作庇護城。關於庇護城，最顯著的點乃在於它們是可進入的。至終，利未人的這四十八座城，要終極完成為獨一的城—新耶路撒冷。出埃及記所啓示的帳幕，是這座獨一之城的小影。在舊約裏，神的見證是帳幕；在新約裏，神的見證是召會，就是基督的身體。在永世裏，這見證要終極完成於新耶路撒冷，新耶路撒冷也稱為帳幕（啓二一3）。因此，在舊約裏有帳幕，在新約裏有帳幕，在永世裏也將有帳幕。在舊約裏，帳幕與以色列人同在；在新約裏，帳幕首先是基督（約一14），然後是召會作為基督的擴大。在永世裏，將有終極完成的帳幕，就是新耶路撒冷。在各種情形裏，顯著的點乃在於帳幕是可進入的。進帳幕的入口今天對我們是便利的。阿利路亞，三一神是可進入的！（民數記生命讀經，四三六至四三七頁）

參讀：民數記生命讀經，第四十九篇。

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

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

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

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

第一週 週五

晨興餽養

提前一 18『…我照從前指著你所說的豫言，將這囑咐交託你，叫你憑這些豫言，可以打那美好的仗。』

提後二 3～4『你要和我同受苦難，好像基督耶穌的精兵。凡當兵的，不讓今生的事務纏身，好叫那招他入伍的人喜悅。』

整卷民數記都啓示，神所揀選並救贖的人需要組成軍隊，以執行聖別的爭戰。…神的子民要組成聖別的軍隊，首先必須照生命裏的成熟被數點（一 3、18）。…神所揀選並救贖的人，也被建造成為一體（44～46）。我們若想想以色列人在西乃山下的排列是如何整齊，就看見他們已經真實的形成一體了。

神的百姓被數點並被建造成為一體之後，就與神一同前行。這就是說，他們與神一同踏上行程。…在以色列人與神一同前行的途中，他們有神的同在，這由日間的雲彩，和夜間雲中的火所表徵（出三三 14，四十 36～38，民九 15～23）。雲彩和火都是三一神的彰顯。…在這路程中，他們受神自己的引領（民數記生命讀經，四四〇至四四一頁）。

信息選讀

當以色列人與神一同前行時，有耶和華的使者帶領（出三二 34）。『耶和華的使者』是舊約裏對基督特別的稱呼，如在出埃及三章裏所啓示的。耶和華的使者帶領，總是行在以色列軍隊前面。

WEEK 1 — DAY 5

Morning Nourishment

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

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

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

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

Today's Reading

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

以色列人在行程中，與耶和華，就是三一神，一同行動、行走並生活。這是今天我們基督徒生活的豫表，圖畫。一天過一天，我們與這位經過過程並分賜的三一神一同行動、行走並生活。

神所揀選並救贖的人，經過大而可怕的曠野，有各種的試煉、苦難、神聖的眷顧、供應和管教（申一19，八2～5）。這也是今天我們基督徒生活的一幅圖畫。有些人說基督徒生活是美妙的。然而，按照豫表，基督徒的生活乃是經過大而可怕之曠野的生活。在這曠野裏，我們有各種的試煉和苦難，但是也有神聖的眷顧和供應。不僅如此，因為我們就像以色列人一樣，常常是『頑皮的孩子』，所以除了神的眷顧和供應之外，還有神的管教。…在經過曠野的行程中，以色列人經過四十二個站口，至終進入神所應許之美地的安息（民三三1～49，書一2）。

神所揀選並救贖的人是祭司軍隊，與神一同並為著神爭戰。今天我們若要與神一同並為著神爭戰，首先必須與祂一同行動、行走並生活，也要在曠野中經過許多事。惟有這樣，我們纔有資格與神一同爭戰。…以色列人不僅與神一同爭戰，也為著神爭戰。今天在召會生活中，我們也該為著神爭戰。這指明我們的召會生活實際上主要的不是為著自己，乃是為著神。然而，我們對召會生活的感覺也許太主觀、太自私。在聚會中也許有人見證說，『在我進入召會生活以前，我無家可歸。現今在召會中，就是在家裏。哦，何等美好的召會生活！』不錯，我們在召會生活中，就是在家裏。然而，我們需要看見，召會生活主要的不是為著我們自己，乃是為著神。我們應該能說，『主，召會生活實際上就是你的生活。你要這樣生活，我們也與你一同生活。我們若沒有與你一同生活、行動，你就得不到滿足。你不需要單獨。你已經揀選、救贖並拯救我們，叫我們在你的行動中和你作伴。主，我們的召會生活真是為著你的。』（民數記生命讀經，四四二至四四四頁）

參讀：民數記生命讀經，第五十篇。

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

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

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

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

第一週 週六

晨興餽養

弗六 10～12『末了的話，你們要在主裏，靠著祂力量的權能，得著加力。要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

在與神一同並為著神的爭戰中，以色列人戰勝亞拉得王，並毀滅他的百姓（民二一 1～3）。藉此，他們戰勝了迦南人中間的第一個仇敵。…神的子民也戰勝了亞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）。這就是說，他們勝過迦南的兩個『守門者』。…以色列人也戰勝了米甸人同他們的五王（三一 1～12）。以色列人戰勝了米甸人，就勝過了迦南的守門軍。

神揀選並救贖的百姓所擊敗的諸王，表徵空中屬靈的有能者、執政者和掌權者。今天我們需要與這些有能者爭戰並戰勝他們。…神的百姓與諸王爭戰，是為著進入神所應許的美地，使神的國能在那裏擴展並建立。今天我們的原則也是一樣。當我們戰勝空中執政的、有能的、掌權的，神的國就必得著擴展並建立（民數記生命讀經，四四四至四四五頁）。

信息選讀

神所揀選並救贖的人既是祭司軍隊，執行聖別的爭戰，他們就背負著神的居所（見證的帳幕）連同見證的櫃。這指明今天在召會生活中，我們正在背負神的見證同神自己。…只要召會背負著

WEEK 1 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

神的見證，召會就是神的居所。…見證的帳幕表徵神所揀選並救贖的人，與祂一同建造成為祂在地上的居所（新約裏的召會）。…就屬靈一面說，以色列人的歷史與召會的歷史乃是一。…出埃及記、利未記和民數記中所記載的，豫表使徒行傳和書信中所記載的。

見證的櫃表徵基督是神在祂揀選並救贖之人中間經綸的中心。今天我們中間有約櫃，也就是說，我們有基督親自與我們同在。…帳幕同約櫃是神所揀選並救贖之人所背負的見證。在曠野的那些年間，…以色列人…沒有從商或工作以謀生。神藉著給他們嗎哪，以及從磐石賜水給他們，來照顧他們的生活。四十年之久，神的子民由耶和華的使者領頭，在曠野中紮營並前行。在列國眼中，以色列人是在浪費時間。同樣的，在世人眼中，我們這些在召會生活裏致力於背負並顧到神見證的人，也是在浪費時間。然而在神眼中，真正閒站、浪費時間的乃是世人（太二十3）。

民數記是記載神所揀選並救贖的人組成祭司軍隊，為神爭戰，與神一同前行，使他們可以被神豫備好，得以據有包羅萬有的基督為美地。…第二代不像第一代經歷那麼多，但他們接受了第一代所經歷的益處。我相信年長的一代把他們所經歷、所享受、所遭遇的一切都告訴了年輕的一代。這些話乃是對第二代的養育或建造的一部分。第一代所經歷的不是徒然的，因為這些都傳給了第二代（民數記生命讀經，四四五至四四七、四六五頁）。

參讀：神在祂與人聯結中的歷史，第十三章。

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

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

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

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

第一週詩歌

WEEK 1 — HYMN

155

讚美主—祂的萬有包羅性

8 7 8 7 雙 (英 196)

降 A 大調

4/4

A^b E^b_7 A^b E^b E^b
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 · 2 2 2 | 4 · 3 3 2 |

一 古時一切 豫表、影 像, 全 都 是 你 的 描 繪;

A^b E^b_7 A^b D^b A^b E^b_7 A^b
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 2 2 4 3 2 | 1 7 1 - |

正 如 這 些 所 表 所 徵, 你 今 於 我 何 寶 貴!

E^b_7 A^b Fm D^b E^b
 2 · 2 2 2 | 2 · 1 1 7 7 | 3 · 3 3 3 | 4 · 3 3 2 |

當 我 注 視 這 幅 圖 畫, 欣 賞 各 方 的 優 越,

A^b E^b_7 A^b E^b_7 A^b E^b_7 A^b
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 2 2 4 3 2 | 1 7 1 - ||

我 就 驚 奇 你 的 豐 美, 敬 拜 你 是 我 一 切!

- 二 恩主, 你是我逾越節, 因你神將我逾越;
 藉你自己和你救贖, 我們得與神和諧。
 主, 你也是神的羔羊, 被殺、流血、救贖我;
 應用你血作我贖價, 並靠喫你而活着。
- 三 你是天降生命的糧, 就是無酵生命餅;
 我們喫你, 與你調和, 就得有分你功能。
 羔羊和餅都是豫表, 象徵你是我生命;
 筵席之上喫你、喝你, 我們享受你豐盛。
- 四 主, 你也是屬天嗎哪, 我們每日的食物;
 餽養、飽足、剛強、加力, 所有需要全應付。
 主, 你又是活的磐石, 爲我裂開, 生命流;
 飲於你這生命活水, 不再乾渴到永久。
- 五 主, 你更是迦南美地, 超越、豐富又佳美,
 流奶與蜜, 各物豐收, 凡我需要無不備。
 憑你豐餘向神敬拜, 並且藉此相交通,
 如此愛中彼此聯結, 神的建造得成功。

Lord, the ancient types and symbols

Praise of the Lord — His All-Inclusiveness

196

A^b E^b A^b E^b/G E^b_7
 1. Lord, the an - cient types and sym - bols As our all Thy - self por - trayed;

A^b C Fm B^bm A^b/E^b E^b_7 A^b
 5 As was sha - dowed in those fi - gures, Real to us Thou now art made.

E^b E^b_7 A^b E^b_7
 9 Con - templat - ing such a pic - ture, As we on its won - ders gaze,

Fm C Fm B^bm A^b/E^b E^b_7 A^b
 13 How we mar - vel at Thy rich - es And our song of wor - ship raise.

2. Lord, Thou art our true Passover,
 God passed over us thru Thee;
 By Thyself and Thy redemption
 We with God have harmony.
 Thou, the Lamb of God, redeemedst us
 With Thyself and with Thy blood;
 We apply Thy blood, our ransom,
 Eating Thee, our real food.
4. Lord, Thou art the Heav'nly Manna,
 As our daily food supply;
 Strengthening and energizing,
 All our need to satisfy.
 Living Rock Thou also art, Lord,
 Cleft for us with life to flow;
 Drinking of this living water,
 Thirst is quenched, Thy life we know.
3. Lord, Thou art the Bread from heaven,
 The unleavened Bread of life;
 Eating Thee, with Thee we mingle,
 Ceasing from our sin and strife.
 Lamb and Bread are both Thy figures,
 Showing Thou art life to us;
 Feasting on Thee at Thy table,
 We enjoy Thy riches thus.
5. Lord, Thou art the Land of Canaan—
 Elevated, rich and good,
 Flowing with both milk and honey
 In a glorious plenitude.
 By Thy surplus God we worship,
 In Thy fellowship we move;
 Thus in love we're joined together
 And God's building we will prove.

第二週

編組成軍以保護神的見證，
並為着祂在地上的行動爭戰，
所需要的長大與成熟

詩歌：401

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

綱要

週一

壹 民數記着重於蒙神救贖、領受啓示並經過訓練的以色列人，如何編組成軍，以保護神的見證，並為着祂在地上的行動爭戰——民一2～3、19～20：

- 一 神所造的地已經被撒但毀壞，因此神需要得着一班人，為着祂在地上的行動被編組成軍——3節。
- 二 民數記給我們看見，神如何把祂所救贖的人編組成軍，圍繞並保護祂的見證——二1～2、32、34：
 - 1 在民數記裏，特別是在頭四章，以色列人按着神的安排編組成軍。
 - 2 以色列人要編組成軍，就需要被數點；數點之後以色列人纔能編組成軍——2～3、19～20。

Week Two

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

RK Hymns: 540

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

Outline

Day 1

- I. The emphasis of Numbers is how the Israelites, who had been redeemed, received revelation, and been trained by God, were formed into an army to protect God's testimony and fight for His move on earth—1:2-3, 19-20:
 - A. Since the earth created by God was ruined by Satan, God needs to gain a group of people to be formed into an army for His move on earth—v. 3.
 - B. Numbers shows how God formed His redeemed people into an army to surround and protect His testimony—2:1-2, 32, 34:
 1. In Numbers, particularly in the first four chapters, the Israelites were formed into an army according to God's arrangement.
 2. In order for the children of Israel to be formed into an army, they needed to be numbered; only after being numbered could the Israelites be formed into an army—1:2-3, 19-20.

貳 爲了『能出去打仗』，以色列男子需要至少年滿二十歲；這與長大、成熟有關—3 節：

一 當時以色列人大約有二百萬，但二十歲以上能出去打仗的，只有六十萬零三千五百五十人—45 ~ 46 節。

二 地上信徒雖多，其中只有少數人生命成熟到一個地步，能爲神的見證爭戰—弗四 12、15 ~ 16，六 10 ~ 12。

三 民數記題到軍隊服役的年齡，就是二十歲以上；但這卷書沒有題到退役年齡：

1 神的軍隊是強壯的，就像迦勒雖已八十多歲，卻仍像四十多歲時一樣，在神面前剛強，能爭戰—書十四 6、10 ~ 11。

2 這表徵我們必須兼有生命與生命的成熟，纔能被神數點。

四 按照民數記，小孩和婦女都沒有被數點：

1 小孩表徵幼稚，婦女表徵軟弱。

2 只有二十歲以上的男丁能參與爭戰，這表徵在信徒中，只有生命成熟並剛強的纔能從事屬靈爭戰。

五 被數點的人需要經過摩西、亞倫及十二支派首領的認可—一 4、16 ~ 18：

1 摩西表徵基督是身體的頭，運用祂的權柄；亞倫表徵基督是大祭司，執行祂的祭司職分；十二支派的首領表徵召會中的長老和領頭的人—西一 18，來八 1，徒十四 23：

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

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

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

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

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

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

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

1. Children signify immaturity, and women signify weakness.

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

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

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

- a 這指明神子民的數點是根據生命和生命的成熟，以及屬靈權柄的認可。
 - b 編組成爲神的軍隊需要生命、成熟和屬靈權柄的認可。
- 2 以色列人要被數點，就需要在他們宗族生命的交通裏，也必須在生命裏長大達到成熟，這由二十歲所表徵—民一 1 ~ 16。

週二

叁 在主今日的恢復裏，急切需要爲着編組成爲神的軍隊所要求的長大與成熟；我們需要在生命裏長大達到成熟—出三十 14，民一 2 ~ 3、18，弗四 12 ~ 16：

- 一 就屬靈一面說，二十歲以上的男丁，表徵神的子民中間靈裏剛強並在神聖生命裏成熟的人，不論其天然的身分如何；惟有這些人設資格編組成軍，爲着神在地上的權益和行動爭戰—出三十 14，民一 3。
- 二 生命長大乃是神成分的加多（西二 19），基督身量的增長（弗三 17 上，四 13），聖靈地位的開展（五 18），人成分的減少，天然生命的破碎，魂的各部分被征服（提後一 7）。
- 三 變化是我們在天然的生命裏新陳代謝的改變，而成熟是我們被那改變我們的神聖生命所充滿；變化的最後階段是成熟，就是生命達到豐滿—來六 1。
- 四 在新約裏，『成熟』這辭用於指信徒在神的生命上長成、成熟並完全—太五 48，約三 3、5 ~ 6、15：
 - 1 作爲信徒我們需要往前，竭力前進，達到成熟，忘

- a. This indicates that the numbering of God's people is based on life and maturity in life and is confirmed by spiritual authority.
 - b. Life, maturity, and the confirmation of spiritual authority are required for the formation of God's army.
2. In order to be numbered, the children of Israel were required to be in the fellowship of the life of their fathers' households and had to grow in life unto maturity, which is signified by the age of twenty—Num. 1:1-16.

Day 2

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

- A. Spiritually, males who are twenty years old and over signify those among God's people who, regardless of their natural status, are strong in spirit and mature in the divine life; only these are qualified to be formed into an army to fight for God's interest and move on earth—Exo. 30:14; Num. 1:3.
- B. The growth of life is the increase of the element of God (Col. 2:19), the increase of the stature of Christ (Eph. 3:17a; 4:13), the expanding of the ground of the Holy Spirit (5:18), the decrease of the human element, the breaking of the natural life, and the subduing of every part of our soul (2 Tim. 1:7).
- C. To be transformed is to be metabolically changed in our natural life, whereas to be matured is to be filled with the divine life that changes us; the last stage of transformation is maturity, the fullness of life—Heb. 6:1.
- D. In the New Testament the word mature refers to the believers' being full-grown and perfected in the life of God—Matt. 5:48; John 3:3, 5-6, 15:
 - 1. As believers, we need to go on, to be brought on, to maturity by forgetting

記背後的，努力面前的，追求對基督完滿的享受並贏得基督，好在千年國裏對基督有極點的享受—腓三 12～15。

2 在屬靈生命上成熟的先決條件，就是在神聖生命裏一直長大—弗四 15。

3 信徒在基督生命裏長大成熟的最終結果乃是長成的人—召會作基督的身體，長成一個成熟的人—13、16 節。

五 成熟就是基督在我們裏面完全成形了；也就是說，我們已經完全變化成祂的形像—加四 19，林後三 18：

1 從我們得重生的時候起，主就一直在我們裏面作工，使我們有祂的形像—18 節，羅八 29。

2 等到主把祂的形像完全作到我們裏面，祂也從我們裏面完全彰顯出來的時候，我們就生命成熟了—29 節，林後三 18。

週三

六 雅歌三章給我們看見尋求者的成熟，四章解釋這樣的成熟是藉着意志的降服而達到的：

1 尋求者成熟的祕訣，就是她的意志已完全降服且復活了—歌三 6～9，四 1 下、4。

2 頸項表徵人服在神之下的意志；主看我們意志的降服，是頂美麗的事—4 節。

3 首先我們的意志必須降服，然後它會在復活裏剛強，好像大衛收藏軍器的高樓，為着屬靈的爭戰—弗六 10。

4 我們若有服從的意志，我們的意志就要顯得像大衛的高樓，收藏各種爭戰的武器—林後十 3～5。

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

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

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

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

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

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

Day 3

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

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

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

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

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

肆 神的兒女要達到二十歲的屬靈年齡，就需要經過生命經歷的頭三層，並進入第四層：

一 生命經歷的第一層是在基督裏，第二層是住在基督裏，第三層是基督住在我們裏面，也就是十字架層—加二 20，三 1，五 24，太十六 24。

二 在第三層，尋求的信徒對付肉體、己和天然的構成連同天然的力量和才幹：

1 肉體是指墮落之舊人的總和，也就是我們整個墮落的人—創六 3，羅七 18 上，加二 16：

a 肉體是舊人的活出與彰顯—羅六 6。

b 肉體是無法改變或改進的；因此，我們必須記得這個事實：肉體是一直與我們在一起的—十三 14，加五 16。

c 肉體是神仇敵的營盤，是仇敵工作最大的基地—十九 ~ 二十一節：

(一) 肉體是我們仇敵中的頭一個，在罪、世界和撒但前面，領先與我們爭戰—羅八 3。

(二) 神恨惡肉體，就如祂恨惡撒但一樣；祂要毀壞肉體，就如祂要毀壞撒但—出十七 16，申二五 17 ~ 19，撒上十五 2 ~ 3。

2 己就是魂生命，重在人的意思，人的主張—太十六 23 ~ 25：

a 在馬太十六章二十三至二十五節，有三個辭彼此相關，就是『心思』、『己』和『魂生命』：

(一) 心思是己的發表，己是魂生命的具體表現—

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

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

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

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

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

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

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

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

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

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

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

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

23 ~ 25 節。

(二) 魂生命具體表現在己裏面，並藉着己活出來，而已又藉着心思、想法、思想、觀念和意見發表出來—22 ~ 23 節。

b 己是撒但的具體化身；己是魂裏撒但的素質，使魂向神獨立，發表魂自己的意見和自己的意志—23 節，創三 1 ~ 6，林後十一 3。

c 己就是那向神宣告獨立的魂—太十六 23，路十四 26，伯四二 5 ~ 6。

3 天然的構成是我們肉身和精神能力的集大成—林前二 14 ~ 15，腓三 3、10 ~ 11：

a 天然的力量和才幹沒有神聖的元素。

b 天然的力量和才幹憑自己行事，不照着神的意願而行。

c 當我們憑天然的才幹作工，我們尋求自己的榮耀，滿足自己的願望。

d 當我們天然的力量和才幹受了十字架的對付，這些力量和才幹就在復活裏成爲有用的—11 節。

週五

三 屬靈經歷和屬靈生命的第四層是最高的一層，就是基督長成在我們裏面—屬靈爭戰層，在此基督在我們裏面長成並成熟了—弗四 13 ~ 16，六 10 ~ 18：

1 在第三層的末了，我們有神的形像彰顯神，在第四層我們有祂的權柄代表祂—創一 26。

2 在第四層裏生命的經歷包括：認識身體，認識升天，同基督掌權，從事屬靈爭戰，以及滿有基督的身量—林前十二 27，弗六 10 ~ 12。

soul-life—vv. 23-25.

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

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

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

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

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

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

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

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

Day 5

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

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

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

3 我們要認識身體，活在身體裏，必須先對付肉體、己和天然的構成—加五 24，太十六 24：

a 我們若是還照肉體活着，還活在自己裏面，還憑天然的能力事奉神，就無法認識身體—林前十二 12。

b 惟有當我們的肉體受了對付，己意受了破碎，天然生命受了擊打，那在我們裏面的神聖生命纔使我們認識身體，並且領悟我們不過是身體的肢體，那在我們裏面的生命是無法獨立的。

4 我們要有屬靈的爭戰並對付神的仇敵，就必須先對付肉體、己和魂生命—林後十 3～5，弗六 10～12：

a 從事屬靈爭戰以對付撒但並為神恢復地，需要我們全然、絕對為着神，並完全順從祂—創一 26～28：

(一) 我們不能保留自己，或為自己留下一點甚麼。

(二) 我們對付撒但時，己必須完全被棄絕。

b 召會必須從事屬靈的爭戰，以帶進神的國—太十二 28，弗六 10～18，啓十二 10 上，十一 15。

週六

伍 在香壇那裏的禱告，帶進以色列人的數點，為要編組成軍，為神在地上的權益爭戰—出三十 11～16，民一 45～46：

一 在香壇那裏禱告的結果，導致主對眾召會的眾聖徒作一次『軍事人口調查』；凡被數點的人，都有資格為着神在地上的行動爭戰—二 32，四 23，提後二 3。

二 在香壇那裏所獻上的代求，乃是為着信徒的長大

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

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

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

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

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

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

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

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

Day 6

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

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

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

成熟，使軍隊能以編組—弗四 13，六 10 ~ 12:

- 1 我們越在香壇那裏禱告，就越看見成熟的需要是迫切的，也越為着在生命裏長大成熟有急切的禱告—林前二 6，三 1 ~ 2，十四 20，十六 13，來五 14 ~ 六 1，弗三 16。
- 2 惟有這樣一支軍隊組成，神纔能為着祂的定旨在地上行動；若沒有由成熟之人所組成的軍隊，神就無法行動—四 13，六 10 ~ 12。

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

1. The more we pray at the incense altar, the more we will realize that the need for maturity is desperate, and the greater will be the urgency to pray for the growth in life unto maturity—1 Cor. 2:6; 3:1-2; 14:20; 16:13; Heb. 5:14—6:1; Eph. 3:16.
2. Only when such an army is formed will God be able to move on earth for His purpose; apart from an army formed of mature ones, there is no way for God to move—4:13; 6:10-12.

第二週 週一

晨興餽養

民一 3『凡以色列中，從二十歲以上能出去打仗的，你和亞倫要按他們的軍隊數點。』

弗四 15『惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

數點根據三件基本的事：第一，根據家譜，是關乎生命；第二，根據年齡，是關乎成熟；第三，根據摩西、亞倫和十二個族長的鑑定，這是關乎印證。神子民的編組，以今天的話說，就是配搭；乃是根據三件事：生命、成熟和承認（印證）。這三者必須齊備，神子民纔能有正確的編組，也就是有正確的配搭。（民數記概論上册，二三至二四頁。）

信息選讀

家譜與生命有關；年齡與長大成熟有關。一個人即使是亞伯拉罕、以撒、雅各的後裔，但生命若沒有成熟也不可被數點。凡滿了一個月的，就算為以色列人，那是關乎生命；但要被編組成軍，就要二十歲以上纔可以，這是關乎長大成熟。當時以色列人也許有二百萬，但二十歲以上能出去打仗的，只有六十萬零三千五百五十人。（民一 45～46。）今天在召會中也是這樣，信徒有許多，但生命成熟到一個地步，能為神的見證爭戰的，只是一部分。換句話說，不是所有受浸得救的聖徒都成熟到能為神的見證爭戰。

WEEK 2 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

在爭戰的事上，民數記題到服役年齡，就是二十歲以上，卻沒有題到退役年齡。迦勒八十歲還在爭戰，（書十四 6，10～11，）摩西在曠野帶領以色列人，直到一百二十歲。這說明生命成熟能為神的見證爭戰的人，是沒有年齡限制的，也不該有年齡限制。

神的軍隊一直是強壯的。就像迦勒雖已八十多歲，卻仍像四十多歲時一樣，（7，10～11，）在神面前剛強，能爭戰。這意思是，我們要兼有生命與成熟，纔能被神數點。按照民數記，這個數點裏沒有小孩，也沒有婦女；因為小孩代表幼稚，婦女代表軟弱。在召會中原則也是這樣，有的人得救的年日不少，但是在主裏不毅剛強，仍然軟弱。在爭戰裏只有二十歲以上的男丁，這表徵在信徒中，只有生命成熟並剛強的纔能從事屬靈爭戰。

被數點的人必須經過承認，也就是需要摩西、亞倫及十二位宗族首領的認可。…在此摩西表徵基督是身體的頭，運用祂的權柄。亞倫表徵基督是大祭司，執行祂的祭司職分。主一面是元首有權柄，一面是祭司，來看顧、察驗並鑑定神的子民。此外，還有十二個宗族首領，表徵召會中的長老、領頭的人。這給我們看見，數點是根據生命和生命的成熟，還要加上屬靈權柄的鑑定。

今天在召會中有基督元首的權柄，也有基督祭司的職分。當召會情形正常時，作長老的在召會中領頭，學習活在神面前，鑑定並判斷人有沒有生命，毅不毅成熟，毅不毅剛強。（民數記概論上冊，一九至二二頁。）

參讀：民數記概論，第二篇；民數記生命讀經，第二至三篇。

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

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

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

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

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

第二週 週二

晨興餽養

西二 19『…持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

弗三 17『使基督藉著信，安家在你們心裏…。』

一個長進的基督徒，當你碰著他的思想時，會感覺有主的味道；當你碰著他的喜好，甚至他的厭惡時，也能感覺有主的味道；你看他定規事情，選擇事物，也會感受到主的味道。為甚麼呢？因為他讓主的靈和主的生命，從他靈裏，浸透到他的心思、情感、意志裏；這就是他讓主的生命，在他裏面開展、擴大，也就是讓主的生命，在他裏面一步一步長大，一點一點成熟。好比樹上的果子，果子長大一點，就成熟一點。有一天主的靈和主的生命，要完全浸潤我們全人，使我們全人都有主，都是主的味道；到這時，我們就是成熟的信徒，不只行事為人完全無可指摘，並且人碰著我們的時候，無論我們的思想、愛好或主張，人都能感覺到主的味道。因為主的靈、主的生命，從我們中心的靈，擴展到我們魂的每一部分。（基督徒生命成熟的路，一四六頁。）

信息選讀

我們的心向著主是關閉的，主被拘禁在我們靈裏，祂出不來。好像主雖然在我們裏面，但祂的周圍都是此路不通；祂在我們裏面動彈不得，一點也沒有機會出來。

WEEK 2 — DAY 2

Morning Nourishment

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

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

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

Today's Reading

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

…這不是說我們不承認這位主，乃是說在我們思想裏沒有主的地位，我們想東想西，就是不想主；在我們情感裏也沒有主的地位，我們甚麼都愛，就是不愛主；我們心志的主張、揀選裏，也都沒有主的地位，只有我們自己。換句話說，我們雖然得救，有主在我們靈裏，但主卻不能從我們靈裏出來，管制我們的心思、心情和心志。我們是一個信主，有主的人，但我們的心思、心情、心志向著主是獨立的。在我們魂的三部分裏，主沒有地位。這就是為甚麼我們生命不成熟的原因。

為著我們生命的長大，我們的心必須向主敞開，我們的心情、心志、心思，對主必須是開啓的。這一開啓，主就能從我們靈裏出來，進到我們的心志裏，進到我們的心情裏，也進到我們的心思裏。這樣，祂就有路達到我們魂的各部分。…心怎樣向主開啓呢？每當我們要定規一件事，要有一個主張的時候，我們都該先轉向主說，『主阿，我愛你，我願意討你的喜悅。』這樣，我們的心志就向主打開了。這一打開，主就進到我們的心志裏。每一次我們有所愛好，有所願望時，我們都當在那裏停一停，對主說，『主阿，我愛你，我要討你的喜悅。』這樣，我們的心情向主就開啓了，主當然就進到我們的心情裏了。同樣的，每一次我們思想一件事時，先把我們的思想停一停，對主說，『主阿，我愛你，我要討你的喜悅。』這就是我們在心思裏，向主開了一個口，主就能從這個口，進到我們心思裏。

我們如此一再的在心思、心情、心志裏，向主敞開，主的靈就能一再的得著機會，進到我們魂的各部分。（基督徒生命成熟的路，一五五至一五七頁。）

參讀：基督徒生命成熟的路，第十二至十三篇；生命的認識，第一、十二篇；創世記生命讀經，第九十二至九十三篇。

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

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

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

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

第二週 週三

晨興餽養

歌四 4『你的頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌。』

弗六 10『末了的話，你們要在主裏，靠著祂力量的權能，得著加力。』

雅歌三章告訴我們這位尋求者的成熟，四章繼續解釋她如何達到這樣成熟的階段。三章題到她的成熟，說到她已成了華轎。…至終我們看到主將她視為耶路撒冷。轎是城的縮影；城是完滿的盛裝主，而轎是小規模的盛裝主。…然後四章解釋這樣的成熟是藉著意志的降服而達到的。

在四章四節，主將（尋求者）的頸項比作大衛的高樓。…頭髮表徵我們的意志；…頸項也表徵我們的意志。聖經中那些背叛神的人，都稱作硬著頸項的人。（出三二 9，徒七 51。）所以我們看見，羊羣安臥在山旁，（歌四 1，）乃是顯示她意志的降服，而大衛的高樓則說明她的意志在復活裏是何等的剛強。首先，我們的意志必須降服，然後我們的意志在復活裏必須是剛強的。天然的意志必須受對付，然後我們纔會有復活的意志。釘十字架且降服的意志，如同羊羣安臥在山旁；但復活的意志必須像大衛建造收藏軍器的高樓。（李常受文集一九七二年第一冊，三六三至三六四頁。）

信息選讀

雅歌何等富有詩意！首先我們的意志必須降服，然後我們的意志纔會得復活，像大衛的高樓，成為屬靈爭戰用的軍器庫。一切屬靈爭戰用的武器，都

WEEK 2 — DAY 3

Morning Nourishment

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

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

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

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

Today's Reading

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

保存在我們降服且復活的意志裏。我們的意志若從未被主征服，就絕不能像堅固的軍器庫，保存所有屬靈爭戰用的武器。這裏的武器，大多數是防衛性的，而非攻擊性的。這裏不重在出外爭戰，乃重在固守抵抗。盾牌和擋牌都是防衛用的，為要站住。在屬靈的爭戰中，我們不太攻擊，我們主要的是防禦，就是站著抵擋仇敵一切邪惡、狡猾的攻擊。以弗所六章所題軍裝的項目，大多也是防衛性的。我們實在無需爭戰，因為主已贏了這場爭戰。

我們只需要站住，抵擋仇敵所有的攻擊。保護我們抵擋仇敵火箭的盾牌和擋牌，乃是收藏在高樓裏；這高樓就是尋求主者降服且復活的意志。這是在生命裏真實的成熟。

未降服的意志，一面是頑梗的，另一面是軟弱的。當仇敵來時，這頑梗、未降服的意志總是無條件的投降。由我們自己的經歷，我們都知道這個。…有些姊妹在服從的事上是頑梗的，但她們遇到仇敵的攻擊時，卻是第一個投降的。然而，我們若有服從的意志，就是像羊羣安臥在山旁那樣降服的意志，我們的意志就要顯得像大衛的高樓。當仇敵來時，我們的意志乃像大衛的高樓，收藏各種抵擋仇敵攻擊的武器。

雅歌三章中尋求者成熟的祕訣，就是她的意志已完全降服且復活了。在〔雅歌前三章關於尋求者的〕八個表號中，頭一個〔駿馬〕在意志上是最強的，而最後一個〔冠冕〕完全沒有自己的意志。馬有超強的意志，但華轎和冠冕卻毫無意志。她已從她天然的意志裏出來，如今站在她復活的意志裏抵擋仇敵。她像大衛建造收藏軍器的高樓，為著屬靈的爭戰。（李常受文集一九七二年第一冊，三六四至三六五頁。）

參讀：歌中的歌，六九至七〇頁；雅歌中所描繪的生命與建造，第六章。

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

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

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

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

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

第二週 週四

晨興餽養

腓三 3『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』

10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

任何天然的東西裏面都沒有神聖的元素，天然的力量和才幹更是如此。使用我們天然的力量和才幹，完全違反召會作基督身體的基本原則，因為召會作為基督的身體，全然是人性與神性調和的組成。召會作為新人必須充滿神聖的元素。主定罪基督教，因為基督教已經變成由人天然的力量和才幹所作出的宗教，在其中神聖的元素沒有發展的餘地。然而，真正的召會乃是神聖元素與人性調和的組成。我們必須學習這點，當作基本的功課，也必須使每一位有分於召會事奉的聖徒，對這點有深刻的印象。（李常受文集一九七九年第二冊，一七九頁。）

信息選讀

在事奉中，我們必須在成為肉體的原則裏作每件事。成為肉體的原則就是神聖的性情作到人性裏。當主耶穌在地上時，祂是在滿了神聖元素的人性裏作每件事，而不憑著天然的力量和才幹作任何事。祂說，離了父祂就不能作甚麼。（約五 19。）在祂一切的行事、說話、並工作上，父都在祂裏面並與祂是一。（十四 10，十 30。）凡祂所行、所說、並所作的，完全是憑著父這神聖的元素。我們需要省察我們所用以事奉主的力量和才幹，是天然的還是神聖的。我們必須學習棄絕天然的力量和才幹，也要幫助眾聖徒有這樣的學習。

WEEK 2 — DAY 4

Morning Nourishment

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

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

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

Today's Reading

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

今天我們行事為人，或為主服事，也可能憑著自己、照著我們天然的力量和才幹，而不照著神的意願。因著我們有力量和才幹，我們就覺得不需要禱告，不需要等候主，不需要尋求主的旨意，或尋求主的引導。這正是發生在摩西身上的事。他為了保護他的希伯來同胞而殺了一個埃及人，乃是憑自己行事，而沒有照著神的意願。（出二 11 ~ 12。）今天基督教裏有一種可悲的光景，就是為主作工的人大多是憑著自己，靠著他們天然的力量和才幹。他們的禱告不是尋求主的帶領，只是要主在他們所作的事上賜下祝福。他們很少為主的意願禱告，因為他們信靠自己天然的力量和才幹。

我們憑天然的力量和才幹作工，目標乃是尋求自己的榮耀，動機乃是滿足自己的願望。我們若看見這個異象，就會殺死我們自私和不純淨的動機。事實上，在主的的工作中，我們不該有自己的願望，也不該有自己的目標，為著個人的榮耀，叫自己有可誇的。我們該單單因著主的帶領，而不是為著達到自己的目標而行事。要達到自己的目標是不對的。我們的目標必須是主的目標。

殺死我們的願望和目標，意思就是殺死我們的力量和才幹。為著我們自己榮耀的願望和目標，與我們天然的力量和才幹是一。世上的人，甚至許多基督徒，是為著他們的願望和榮耀，憑著他們的力量和才幹行事；但我們必須定罪並棄絕這個。

天然的力量和才幹若經過十字架的對付，就會非常有用。它們經過十字架的對付之後，就是在復活裏。…在復活裏，有一些神聖的東西已經作到我們的力量和才幹裏。…我們的力量和才幹受過對付之後，在復活裏對於我們事奉主就成為有用的。（李常受文集一九七九年第二冊，一七九至一八三頁。）

參讀：事奉的基本功課，第十六至二十課；出埃及記生命讀經，第一百三十三至一百三十五篇。

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

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

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

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

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

第二週 週五

晨興餽養

弗四 16『本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

六 13『所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。』

可說沒有一件事，需要我們認識身體，比屬靈爭戰更急切。因為屬靈爭戰，並不是個人的，乃是身體的。不是我們單個信徒能毅和仇敵爭戰，乃是整個身體纔能對付仇敵。所以我們要說到屬靈爭戰，就不能不先來看認識身體。

為何我們〔生命的經歷〕必須到靈命第四層，纔題起認識身體這個問題？因為我們這裏所說的身體，乃是指著基督那奧祕的身體，就是召會說的。這身體，乃是基督那在我們眾人裏面的生命，和我們調和而成的。當我們的生命經歷還在第二、三層裏面的時候，我們還是活在自己的生命裏，對主調成這身體的生命就無法認識。乃是當我們的己生命徹底解決了，有了過約但河的經歷，而進入第四層了，我們纔能摸著這身體生命的實際，而認識這身體。（生命的經歷，三八〇頁。）

信息選讀

聖經和經歷都證明，我們每個人雖是基督的一個肢體，但我們每個人裏面所有的，絕不是肢體的生命，乃是身體的生命。…所有活在身體上的肢體，它裏面所有的生命，都必是其他的肢體所有的生命，也就是

WEEK 2 — DAY 5

Morning Nourishment

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

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

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

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

Today's Reading

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

全個身體裏面的生命。…照樣，在基督奧祕的身體上，任何一個肢體，如果和身體是聯貫的，是有交通的，就他的生命必是身體的生命；身體的生命，也必是他的生命。他離開眾肢體不行，眾肢體離開他也不行。因為他和眾肢體裏面所有的生命，都是一個身體的生命，是無法分別，更是無法分開的。就是這個生命，是把我們眾人聯起來，成為基督的身體的，說得更準確、更透徹一點，是和我們眾人調成基督的身體的。

但這件事，在我們還未把自己身上的難處對付乾淨以前，是沒法清楚經歷到的。我們若是還憑肉體活著，還活在自己裏面，還憑天然的能力事奉神，基督在我們裏面那身體的生命，就沒法彰顯出來，我們也就沒法認識這身體。人越憑肉體活著，就越不覺得需要這身體的扶持。人越憑己意而行，就越不覺得需要召會的托住。人越憑天然事奉，也就越不覺得需要肢體的配搭。乃是一個人肉體受了對付，己意受了破碎，天然生命受了擊打，然後他裏面的生命纔給他一個感覺，叫他覺得，他不過是身體上的一個肢體，在他裏面的生命是沒有法子獨立的，所以這生命也就要求他，帶著他，去和別的肢體交通，和別的肢體聯結。到這時候，他纔開始認識一點身體，也纔有資格來摸屬靈的爭戰。

所以一面說，人要有屬靈的爭戰，來解決神的難處，必須先對付肉體、自己、和魂生命，先解決自己的難處；另一面說，人要有屬靈的爭戰，必須先認識身體，而要認識身體，活在身體裏，也必須先對付肉體、自己、和魂生命。所以不論是從爭戰一面說，或是從認識一面說，都需要人經過前三層的對付，脫離了肉體、自己、和魂生命，而達到第四層的生命經歷纔可以。（生命的經歷，三八〇至三八二頁。）

參讀：生命的經歷，第九至十一、十五篇；聖潔沒有瑕疵，第一章。

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

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

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

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

第二週 週六

晨興餽養

弗四 13『直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量。』

六 11『要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計。』

提後二 3『你要和我同受苦難，好像基督耶穌的精兵。』

首先，需要帳幕作為神的具體表現；然後，神的選民需要經歷帳幕的各方面，直到他們到達香壇，為著神的權益和祂的行動代求。神的子民尤其需要為著主軍隊的編組禱告，這軍隊要為神在地上的行動爭戰。香壇描述過後，緊接著就題起人口調查和遮罪銀（出三十）的事，原因就在這裏。事實上，出埃及三十章十一至十六節強調人口調查的事過於贖價銀，就是遮罪銀的事。在十二節裏，主吩咐摩西，要按以色列人被數點的，計算總數。這次數點百姓乃是為著軍隊的編組。（出埃及記生命讀經，一八九〇至一八九一頁。）

信息選讀

我們若要在軍隊裏為著神的行動爭戰，就需要成熟。我們需要長大，直到我們屬靈的年齡滿了二十歲。在香壇所獻的代求就是為著這個長大成熟，使軍隊能編組起來。在香壇那裏的代求越多，神的百姓就會越迫切要長大。我們會更加領悟，我們迫切需要成熟。我們更多的人迫切需要長大，達到成熟，好使資格被編組成軍。惟有當這樣一支軍隊編組起來，神纔能為著祂的定旨在地上行動。若沒有成熟

WEEK 2 — DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

之人所組成的軍隊，神就無法行動。哦，神的選民需要長大！

主的恢復若要往前，許多的聖徒需要經歷外院子和帳幕的一切方面。他們必須到祭壇那裏，然後在聖所的桌子前享受基督作生命的供應。接著他們需要接受基督作光，並經歷天然人的破碎，好得著約櫃，就是基督作神的見證。最終，他們會到達香壇，並為著神的行動代求。

在主的恢復裏，有些聖徒有過這種經歷。…這些聖徒渴望留在香壇禱告。…『主，我們為著你的恢復呼求你。主阿，往前罷！然而看看今天的光景—到處都有仇敵。主，你的見證在那裏？我們禱告，願你的見證往前。』這就是在香壇所獻代求的禱告。

我們到達香壇並留在那裏一段時間之後，就無心為著房子、車子這些物質的東西禱告。我們惟一的渴望就是為著主的行動禱告，也會對祂在全地的見證有負擔。我們會禱告說，『主，願你的恢復往前。主阿，你在地上的見證如何？主，在歐洲、在南美洲往前。』我們也許很有負擔為著主的行動禱告，以致無心為著私事禱告。我們會把包括身體健康的這些事，都交在主的手中。即使我們外面為著私事或為著健康有些禱告，這些事卻不是我們裏面所真正關心的。我們裏面深處所關心的乃是主的恢復、行動和見證。

在香壇代求的禱告，使神迫切要在祂的子民中間有一次人口調查；這樣，軍隊就能編組起來，為著祂的行動爭戰。這意思是，在香壇的禱告導致軍隊的編組。…在香壇禱告的結果，主就對眾召會的眾聖徒作一次軍事人口調查。祂到處數點祂的子民，凡被數點的人都覈資格出去爭戰。（出埃及記生命讀經，一八九五、一八九八至一八九九頁。）

參讀：出埃及記生命讀經，第一百五十四篇。

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

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

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

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

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

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

第二週詩歌

298

羨慕—在主裏的長進

8 6 8 6 副 (英 395)

降 E 大調

6/4

E^b Fm Gm B^b₇ E^b B^b₇ E^b
3 3 3 4-4 | 5 4 3 2 3 4 | 5 1 4 3-2 | 1---1-0 |

一 哦主,求你長在我心,你外再無他求!

E^b Fm E^b B^b₇ E^b B^b₇ E^b
3 3 3 4-4 | 5 4 3 2 3 4 | 5 1 4 3-2 | 1---1 0

使我逐日與你更親,逐日向罪自由。

E^b Cm Gm E^b A^b B^b₇ E^b B^b
5 | 5 3 5 1-5 | 5 3 5 5-5 | 6-5 5 4 3 | 3---2-0 |

(副) 願你逐日維持的力,仍然願我軟弱,

E^b Fm Gm B^b₇ E^b B^b₇ E^b
3 3 3 4-4 | 5 4 3 2 3 4 | 5 1 4 3-2 | 1---1-0 ||

你的亮光除我陰翳,生命吞我死涸。

二 當你榮光照我心頭, 所有惡念都消;
“我是無有,你是萬有,” 我願常受此教。

三 你這聖潔、榮耀的主, 讓我更多瞻仰;
無論快樂或是艱苦, 我願作你活像。

四 天上喜樂,求你膏我, 靈力,求你助我;
但願你的熱切愛火, 從我全人射過。

五 可憐的己,願其消沉, 惟你作我目標,
使我逐日藉着你恩, 更配與你相交。

第一節的“長,”意思是生長、長大。

WEEK 2 — HYMN

O Jesus Christ, grow Thou in me

Longings — For Growth in Christ

395

1. O Je - sus Christ, grow Thou in me, And all things else re - cede;
My heart be dai - ly near - er Thee, From sin be dai - ly
freed. (C) Each day let Thy sup - port - ing might My weak - ness still em - brace;
My darkness va - nish in Thy light, Thy life my death ef - face.

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

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

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

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

第三週

更換飲食，
喫屬天的基督這屬天嗎哪的實際，
使我們由基督重新構成，
成爲神的居所

詩歌：586

讀經：民十一4～9，二一5，出十六1～36，約六31～35、48～51、57～58、63

綱要

週一

壹 屬天的基督是屬天嗎哪的實際，爲神所差，作神選民日常生命的供應—約六31～35、48～51、57～58、63：

- 一 祂是屬天的糧，是從天上降下來的糧—31～32、41～42、49～50節。
- 二 祂是神的糧，是屬於神的，是神所差來，且有神同在的—33節。
- 三 基督是生命的糧，帶着永遠的生命（奏厄）；生命的糧，指糧的性質是生命；生命的糧就像生命樹一樣『好作食物』，作人生命的供應—35、48節，創二9。

Week Three

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

JL Hymns: 811

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

Outline

Day 1

- I. The heavenly Christ is the reality of the heavenly manna sent by God to be the daily life supply of His chosen people—John 6:31-35, 48-51, 57-58, 63:
 - A. He is the heavenly bread as the bread that came down out of heaven—vv. 31-32, 41-42, 49-50.
 - B. He is the bread of God as the One who is of God, who was sent by God, and who was with God—v. 33.
 - C. He is the bread of life as the bread with eternal life, with zoe; the bread of life refers to the nature of the bread, which is life; it is like the tree of life, which also is the life supply “good for food”—vv. 35, 48; Gen. 2:9.

四 祂是活糧；這是指糧的情形是活的—約六 51。

五 祂是真糧，是真實的食物，其他各種食物不過是祂這真食物的影兒；我們每日所喫之食物的實際，乃是耶穌基督—32 節。

貳 『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。…賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命』—57、63 節：

一 喫就是把食物接受到我們裏面，並生機的吸收到我們體內；因此，喫主耶穌就是將祂接受到我們裏面，為重生的新人以生命的方式所吸收。

二 我們不是僅僅憑基督活着，乃是因基督活着，以基督為我們加力的元素和供應的因素；我們在基督的復活裏活基督，我們也因着喫基督而活基督—加二 20，腓一 19 ~ 21 上。

三 我們喫主耶穌作我們屬靈的食物，接受祂這賜人生命的靈，是藉着喫祂是靈和生命的話，藉着各樣的禱告接受祂的話—耶十五 16 與註 1，弗六 17 ~ 18：

1 祂所說的話，乃是生命之靈的具體化；現今祂在復活裏是賜生命的靈，而這靈又具體化於祂的話。

2 我們運用靈接受祂的話，就得着那賜人生命的靈—參詩歌四五一首。

週二、週三

叁 神要更換我們的飲食，要我們喫基督作為父神所差來的真嗎哪，使神所揀選的人得

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

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

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

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

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

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

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

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

Day 2 & Day 3

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

以由基督重新構成，並因基督活着，成爲神的居所—出十六 1 ~ 36:

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

- 一 儘管神的百姓已從埃及被領到分別的曠野裏，但他們仍然是由表徵世界之埃及的成分所構成；神的心意是要藉着更換他們的飲食來改變他們的成分，好改變祂子民的性質；祂要改變他們的所是，他們的構成，用屬天的基督將他們構成並變化，使他們成爲屬天的子民。
- 二 四十年之久，神只給以色列人嗎哪喫（35，民十一 6）；這表明神在祂救恩裏的心意，乃是要將祂自己作到基督的信徒裏面，並藉着以基督作他們惟一的屬天食物餵養他們，改變他們的構成，因而使他們有資格建造召會作神的居所；事實上，信徒由基督重新構成之後，他們自己就成了神的居所—參林前三 16 ~ 17，六 19，林後六 16，提前三 15，來三 6，啓二一 2 ~ 3。
- 三 神對付祂子民肉體的路乃是棄絕肉體，不餵養它；因這緣故，神改變祂百姓的飲食，並賜給他們肉體所不喜歡的食物；閒雜人與以色列人都厭惡並厭煩嗎哪屬天的口味，對埃及食物屬世的味道起了貪慾—民十一 4 ~ 9，二一 5。
- 四 埃及的飲食指我們爲得滿足所渴望獲取的一切事物；就着埃及的飲食（即屬世的娛樂）而言，美國是領頭的國家；凡我們所愛好、巴望、渴求的事物，就是我們全人據以構成的飲食。
- 五 一面，屬天的嗎哪滋養並醫治我們；另一面，屬天的嗎哪除去我們裏面消極的東西。
- 六 何等希奇！除了嗎哪以外，神甚麼也沒有給百

- A. Although God's people had been brought out of Egypt into the wilderness of separation, they were still constituted with the element of Egypt, signifying the world; God's intention was to change their element by changing their diet in order to change the nature of His people; He wanted to change their being, their very constitution, to make them a heavenly people constituted and transformed with the heavenly Christ.
- B. For forty years God gave the children of Israel nothing to eat but manna (v. 35; Num. 11:6); this shows that God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their unique heavenly food, thereby qualifying them to build up the church as God's dwelling place; in fact, after being reconstituted with Christ, the believers themselves become the dwelling place of God—cf. 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15; Heb. 3:6; Rev. 21:2-3.
- C. God's way to deal with the flesh of His people is to put it aside and not to feed it; for this reason He changes the diet of His people and sends them food that their flesh does not like; the mixed multitude and the people of Israel both abhorred and were bored of the heavenly taste of manna and lusted for the worldly taste of the Egyptian food—Num. 11:4-9; 21:5.
- D. The Egyptian diet denotes all the things that we desire to feed on in order to find satisfaction; America is the leading country with respect to the Egyptian diet, the worldly entertainment; whatever we desire, hunger, and thirst after is the diet according to which our being has been constituted.
- E. On the one hand, the heavenly manna nourishes us and heals us; on the other hand, it eliminates the negative things in us.
- F. How marvelous it was that God gave the people nothing except manna;

姓；這指明除了基督以外，神甚麼也沒有給他們；願主除去我們對基督以外之事物的愛好與渴望！

七 藉着喫嗎哪，至終神的百姓成了嗎哪；我們的構成必須藉着喫基督而重新整理，纔能建造召會作神的居所；願主改變我們的飲食，使我們由基督重新構成，而成爲神的居所—太十六 18。

八 隨着飲食的改變，我們需要改變胃口；主耶穌說，『不要爲那必壞的食物勞力，要爲那存到永遠生命的食物勞力』—約六 27：

1 食物的意思是我們接受進來作我們滿足的任何事物；基督自己是那獨一不朽壞的食物；這食物存到永遠的生命。

2 凡是能滿足、加強並支持我們的，就是我們的食物；我們所接受作我們支持、力量和滿足的獨一食物，必須單單是基督。

3 所有重生的人都需要改變他們的飲食，好改變他們的胃口；神的心意是要斷絕屬世的飲食，並限制我們只喫屬天的食物，就是基督。

4 我們都應當能說，『主是惟一能滿足我的那一位。除祂以外，我沒有滿足。我每日靠基督得着加強和支持。祂是我所倚靠的惟一食物。』

九 我們所接受作我們支持、力量和滿足的獨一食物，必須是基督；新約裏獨一無二的職事只輸送基督作神子民獨一的食物—民十一 5～6，參徒一 17、25，林後四 1，提前一 12，林後三 6。

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

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

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

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

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

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

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

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

肆 基督是我們獨一的食物，我們每日的嗎哪，使我們新陳代謝的變化；我們需要看見並經歷這樣一位基督的特徵：

- 一 嗎哪是一個奧秘—出十六 15，西二 2，賽九 6，弗三 4，約三 8：
 - 1 希伯來文，manhu，曼胡（嗎哪一辭由此而來），意思是『這是甚麼？』—出十六 15。
 - 2 正如我們無法分析或解釋嗎哪，我們也無法分析或解釋主耶穌；對世界的人而言，基督是真正的嗎哪，是真正的『這是甚麼？』
- 二 嗎哪是一個長期的神蹟；嗎哪每早晨降下，必須每早晨收取；這指明我們不能貯存基督的供應；經歷基督作我們生命的供應，必須是每日的、每早晨的；基督作我們的食物，要持續直到永遠—4、21 節，參太六 34。
- 三 嗎哪從天而降；一面，主耶穌是『從天上來的糧』；另一面，祂是『神的糧』，就是那從天上降下來作我們食物的一位—出十六 4，約六 32～33、51。
- 四 嗎哪隨露水而降，露水表徵主新鮮的憐恤所帶來主復甦並滋潤的恩典；恩典乃是神臨及我們，使我們復甦，並滋潤我們—出十六 13～14，民十一 9，詩一三三 3，哀三 22～23，來四 16，詩一一〇 3。
- 五 嗎哪在早晨降下，指明藉着我們與主有活的接觸，給我們新的開始—出十六 21，參歌一 6 下，七 12，約五 39～40，羅六 4，七 6。

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

- A. Manna is a mystery—Exo. 16:15; Col. 2:2; Isa. 9:6; Eph. 3:4; John 3:8:
1. The Hebrew expression man hu, from which the word manna derives, means “What is it?”—Exo. 16:15.
 2. Just as we cannot analyze or explain manna, we cannot analyze or explain the Lord Jesus; to the people of the world, Christ is the real manna, the real “What is it?”
- B. Manna is a long-term miracle; manna was sent every morning, and it had to be gathered every morning; this indicates that we cannot store up the supply of Christ but that the experience of Christ as our life supply must be daily, morning by morning; as our food, Christ will last for eternity—vv. 4, 21; cf. Matt. 6:34.
- C. Manna is from heaven; on the one hand, the Lord Jesus is “the bread out of heaven”; on the other hand, He is “the bread of God,” the One who came down out of heaven to be our food—Exo. 16:4; John 6:32-33, 51.
- D. Manna comes with the dew, which signifies the Lord’s refreshing and watering grace brought in by His fresh compassions; grace is God reaching us to refresh us and water us—Exo. 16:13-14; Num. 11:9; Psa. 133:3; Lam. 3:22-23; Heb. 4:16; Psa. 110:3.
- E. Manna comes in the morning, indicating that it gives us a new beginning through our living contact with the Lord—Exo. 16:21; cf. S. S. 1:6b; 7:12; John 5:39-40; Rom. 6:4; 7:6.

六 嗎哪是細小的；基督生在馬槽裏，長在微小、受人藐視的城裏一位木匠的家中；這指明主沒有顯揚祂的偉大，反而寧願在人眼中顯為微小—出十六 14 下，路二 12，約六 35，參士九 9、11、13，太十三 31 ~ 32。

週五

七 嗎哪是細緻的，指明基督是均勻、平衡的，並且成為微小，能讓我們喫—出十六 14，約六 12。

八 嗎哪是圓的，指明作我們食物的基督是永遠、完全、完滿的，沒有不足或殘缺—出十六 14，約八 58。

九 嗎哪是白色的，表明基督清淨又純潔，沒有任何攙雜—出十六 31，詩十二 6，一一九 140，林後十一 3 中。

十 嗎哪如霜，表徵基督不僅使我們清涼復甦，也殺死我們裏面消極的東西—出十六 14，箴十七 27。

十一 嗎哪像芫荽子，指明基督滿了生命，在我們裏面長大並繁增—民十一 7，路八 11。

十二 嗎哪是堅實的（含示於百姓『或用磨碾，或用臼搗，在鍋裏煮』—民十一 8），表徵我們收取作嗎哪的基督之後，必須在日常生活的景況和環境中，『碾、搗並煮』祂，將祂作成可喫的—參林後一 4，弗六 18。

十三 嗎哪的樣子好像珍珠，指明基督的光亮透明—民十一 7，啓四 6、8，結一 18。

十四 嗎哪的滋味好像烤的油餅，表徵基督的味道有聖靈的馨香—民十一 8，詩九二 10。

十五 嗎哪的滋味如同攪蜜的薄餅，表徵基督甘甜的

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

Day 5

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

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

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

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

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

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

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

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

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

味道—出十六 31，詩一一九 103。

十六嗎哪適於作成餅，指明基督像細緻的餅，富有營養—民十一 8，提前四 6。

週六

伍 公開的嗎哪是我們沒有喫過的嗎哪，而隱藏的嗎哪是指我們所喫、所消化並吸收的嗎哪—啓二 17：

一 『不要認為你不可能成為得勝者。藉着享受基督作嗎哪，你能成為得勝者。要喫公開的嗎哪，基督就成為隱藏的嗎哪。這隱藏的嗎哪要把你構成得勝者』—出埃及記生命讀經，第三十九篇。

二 我們所喫、所消化並吸收的基督，要成為永遠的記念；我們在永世裏將要回想關於基督的兩方面：享受基督作為將我們重新構成的成分，以及基督作為使我們成為神在宇宙中居所的供應—出十六 16、32。

三 正如金罐裏的嗎哪是神居所的中心點，照樣，基督作為我們所喫的嗎哪，乃是今天神建造的中心點—來九 3～4，弗四 16，西二 19。

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

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

Day 6

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

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

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

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

第三週 週一

晨興餽養

約六 32 ~ 33 『…乃是我父把那從天上來的真糧賜給你們。因為神的糧，就是那從天上降下來賜生命給世人的。』

48 『我就是生命的糧。』

57 『活的父怎樣差我來，我又因父活著，照樣，那喫我的人，也要因我活著。』

在約翰六章五十七節的『因』含示有一個因素。『憑』這個字含示憑藉，而不是因素。憑基督而行，含示基督是生活行事的憑藉，正如手杖是用來行路的一樣。因基督而行，指明祂是我們生活行事的因素。…我們不是憑基督活著，以基督為憑藉；我們乃是因基督活著，以基督為我們活著的因素。我們所喫的食物不是一種憑藉，乃是供應的因素。我們不是憑食物而活，乃是因食物而活。食物供應我們，使我們能因其供應而活。用手杖作憑藉走路，不需要喫手杖；但因食物而活，必須喫食物。不喫食物，食物就不能成為我們活著的因素。我們在基督的復活裏活基督，我們也因著喫基督而活基督。喫把一個因素帶到我們這人裏面。當我們早晨喫了豐美的早餐，我們所得的滋養就給我們力量。基督加力的元素是一種供應，一種因素，使我們能活基督。（生命的經歷與長大，二〇至二一頁。）

信息選讀

約翰六章很獨特，對於主耶穌是生命的糧說了許多細節。…作為生命的糧來說，祂是從天上降下來的糧，（41，50 ~ 51，58，）是神的糧，（33，）是

WEEK 3 — DAY 1

Morning Nourishment

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

48 I am the bread of life.

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

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

Today's Reading

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

活糧，（51，）是真糧。（32。）這裏主作我們的糧有五個特徵：屬天的糧、神的糧、生命的糧、活糧、真糧。就著從天上降下來的糧而言，祂是屬天的糧。就著神的糧而言，祂是屬神的，是神所差遣的，並且與神同在。就著生命的糧而言，祂是那有永遠生命、有『奏厄』（zoe）的糧。就著活糧而言，祂是活的。生命的糧指糧的性質是生命；活糧指糧的情形是活的。就著真糧而言，基督是真理或實際的糧。基督是真實的、實際的。祂是真食物，其他種類的食物都不過是祂這真食物的影兒。我們天天攝取的物質食物，乃是基督的影兒。我們每天所喫的食物，其實際乃是耶穌基督。基督是神所差來生命的真糧，將永遠的生命帶給我們。我們都需要基督作我們生命的糧。…今天這糧不僅僅是成爲肉體、釘十字架、復活、升天的基督，更是成了賜生命之靈的基督。

在六十三節主耶穌說，『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』…這裏主解釋說，祂所要賜給我們喫的，不是祂物質身體的肉；肉體的肉是無益的。主所賜給我們的，乃是賜人生命的靈。…這裏的『話』是隨著上文的『靈』。靈是活的、實際的，但相當奧祕，摸不著，且很難領會。然而，主的話是具體的。首先主指明，爲著賜人生命，祂要成爲那靈。然後祂說，祂所說的話就是靈，就是生命。這指明祂所說的話，乃是賜生命之靈的具體化。祂現今在復活裏是賜生命的靈，而這靈是具體化於祂的話。我們運用靈來接受祂的話，就接受了是生命的那靈。（李常受文集一九八二年第二冊，二六八至二六九、二七七、二七六頁。）

參讀：約翰著作中帳幕和祭物的應驗，第十八至十九篇；生命的經歷與長大，第三篇。

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

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

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

第三週 週二

晨興餽養

出十六 35『以色列人喫嗎哪共四十年，直到進了有人居住之地，就是迦南地的境界。』

民十一 6『現在我們的胃口都沒有了，我們眼前除了這嗎哪以外，甚麼也沒有。』

約六 51『我是從天上降下來的活糧，人若喫這糧，就必永遠活著。…』

按照神的經綸，我們應當靠基督而活，並且單靠基督而活。基督該是我們獨一的飲食，我們該憑祂活著。我們不該追求靠著任何其他的食物而活。凡是能滿足、加強並支持我們的，就是我們的食物。我們所接受作我們支持、力量、和滿足的獨一食物，必須是基督。然而，許多信徒沒有接受基督作他們滿足、力量、和支持的獨一源頭。反之，他們試著由其他事物得著滿足、支持和加強。因著神要我們靠基督而活，我們就該單憑基督得著支持、加強和滿足。

神要改變我們的飲食…。祂的心意是要斷絕屬世的飲食，並限制我們只喫屬天的食物，就是基督。因著基督教裏輕忽的使用『試探』和『愛世界』這樣的辭，我寧可不用這些辭來說到出埃及十六章的神聖啓示。我盼望詢問你們的飲食如何。你逐日靠甚麼活著？你接受甚麼來得著滿足、支持並加強？我們都必須面對這些問題，並且答覆這些問題。我們都應當能說，『主是惟一能滿足我的那一位。除祂以外，我沒有滿足。我每日靠基督得著加強和支持。祂是我所倚靠的惟一食物。』（出埃及記生命讀經，四八〇至四八一頁。）

信息選讀

WEEK 3 — DAY 2

Morning Nourishment

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

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

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

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

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

Today's Reading

然而，世人憑許多不同種類的事物，…憑教育、運動、和娛樂這些事物活著。正如有供應物質食品的超級市場，也有供應心理和宗教食品的心理與宗教超級市場。…我們得救以前是在埃及，與所有未得救的人一同享受埃及的飲食。但是我們已得救，也出了埃及。如今神要改變我們的飲食。然而，我們也許仍渴望坐在埃及的肉鍋旁邊，喫黃瓜、西瓜、蔥、韭菜和蒜，或者享受尼羅河的魚。所以，我們面臨飲食中有多種成分的問題。我們還有靠著基督之外的許多事物而活的問題。譬如，雖然我鼓勵青年人獲得良好的教育，但我必須題醒他們不要靠教育活著。教育不該成爲我們的飲食。…從我十九歲得救的時候起，基督就一直是滿足我的食物。我得著某些好東西，但這些東西沒有一樣滿足過我一次。

作我們食物的基督乃是對我們成爲主觀的基督。基督是經過過程的神，作爲包羅萬有的靈住在我們的靈裏。一面，基督在天上是萬有的主；另一面，祂住在我們靈裏是包羅萬有賜生命的靈。我們…與我們靈中的那靈交通。…祂主觀的在我們裏面。祂對我們如此的主觀，主要目的是要成爲我們的食物，我們生命的供應。任何要成爲我們食物和生命供應的東西，都必須是能進到我們裏面，然後被我們吸收的東西。這東西必須被接受進來，並成爲我們的組成和本質的一部分。

每當我們喫某一種食物，我們就與那種食物聯合。譬如，當我晚餐喫魚，我便和魚聯合。同樣的原則，我們喫基督作我們的真食物，就與祂聯合，並且與祂成爲一靈。（林前六 17。）因此，祂對我們是主觀的，我們與祂聯合並與祂成爲一靈；這位基督乃是我們的食物，我們屬天的嗎哪。…喫基督和憑祂活著不該是偶爾的實行；反之，這該是我們一天二十四小時的生活方式。（出埃及記生命讀經，四八〇至四八三頁。）

參讀：出埃及記生命讀經，第三十五篇。

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

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

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

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

第三週 週三

晨興餽養

約六 27『不要為那必壞的食物勞力，要為那存到永遠生命的食物勞力，就是人子要賜給你們的…。』

林前三 16『豈不知你們是神的殿，神的靈住在你們裏面麼？』

屬天的飲食完成神的定旨。建造帳幕的不是埃及人，乃是有屬天構成的人。以色列人離開埃及至少過了四個月纔開始建造帳幕。在這幾個月期間，他們的飲食改變了，他們的構成至少在改變的過程中，也在被嗎哪的成分頂替的過程中。藉著喫嗎哪，至終神的百姓成了嗎哪。作為由嗎哪構成的人，他們就能建造帳幕作神的居所。這幅圖畫表明，今天只有那些由基督重新構成的人，纔有資格建造召會作神的居所。（出埃及記生命讀經，四七〇頁。）

信息選讀

為了完成神的定旨，祂的百姓必須由嗎哪重新構成。這啟示我們的構成必須藉著喫基督而重新整理。基督必須頂替埃及的飲食。為著召會的建造，我們都需要由基督重新構成。請記得，那些建造帳幕的人經歷了飲食的改變，並且已經開始由嗎哪的成分重新構成。惟有這樣的人纔能建造神的居所。事實上，被重新構成以後，他們自己就是神的居所。

我們需要問自己所渴慕的是甚麼，以及我們有那一種胃口。我們的飲食必須由埃及的飲食改變成屬天的飲食。我們必須從肉鍋、魚、黃瓜、西瓜、蔥、

WEEK 3 — DAY 3

Morning Nourishment

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

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

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

Today's Reading

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

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

蒜和韭菜轉向基督，就是神所供應獨一的屬天食物。基督成爲我們的飲食，意思就是祂作我們的一切。祂甚至是我們的電視、娛樂、音樂、報紙和運動。我們都該能見證主已改變我們的飲食，從許多的項目轉到獨一的屬天嗎哪。…願主改變我們的飲食，使我們由基督重新構成，而成爲神的居所。

主耶穌說，『不要爲那必壞的食物勞力，要爲那存到永遠生命的食物勞力。』（約六 27。）今天世界上所有的人都在爲那必壞的食物勞力。這必壞的食物包括電視、運動、音樂、和娛樂這些東西。所有這樣的滿足都必朽壞。基督自己是那獨一不朽壞的食物。這食物存到永遠的生命。

食物的意思是我們接受進來作我們滿足的任何事物。我們若了解這個原則，就看見今天屬世的食物不僅有物質的食物，還有人們靠著而活的其他一切事物，包括教育、金錢、地位、陞遷、運動和娛樂。世人有物質的食物和精神的的食物，卻沒有屬靈的食物。他們不爲那存到永遠生命的食物勞力，反而爲那必壞的食物勞力。

主耶穌是真嗎哪。在約翰六章祂指明我們應當尋求祂並喫祂。然而，很少基督徒看見改變飲食的需要。…這就是出埃及十六章比十二章更爲重要的原因。在十二章我們看見一班蒙救贖的人，卻沒有看見一班被重新構成的人。在十四章時，神的百姓已從埃及出來，但埃及還沒有從他們裏面出來。按照他們的構成，他們仍是埃及人。因此，神的心意是要藉著改變他們的飲食來改變他們的構成。在以色列人建造帳幕的時候，他們的飲食已經改變。他們的構成可能也已經開始改變。他們建造帳幕時，沒有喫埃及的食物。反之，他們的飲食是由嗎哪所組成。（出埃及記生命讀經，四七一至四七三頁。）

參讀：出埃及記生命讀經，第三十二至三十五篇。

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

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

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

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

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

第三週 週四

晨興餽養

出十六 21『他們每日早晨，按著各人的食量收取；日頭一發熱，就融化了。』

歌七 12『我們清晨起來往葡萄園去，看看葡萄發芽開花沒有，石榴放蕊沒有；我在那裏要將我的愛情給你。』

羅六 4『…好叫我們在生命的新樣中生活行動…。』

出埃及十六章二十一節說，以色列人『每日早晨…收取』。嗎哪在早晨來到，這事實指明它給我們新的開始。因著地球每天繞著地軸自轉，每天我們都有一個新的開始，新的轉機。每月、每年我們也有新的開始。嗎哪與每年或每月的開始無關，卻與每天的新開始有關。如果神每年降一次嗎哪，我們就活不了。如果嗎哪每個月降下一次，我們就不著加強、支持和滿足。感謝主，祂天天降下嗎哪。

在我們屬靈的經歷中，我們需要這些每天的轉機，每天的新開始。有時候在一天結束時，我切切等候次日早晨和一個新的開始。夜晚就寢時我會說，『主，今晚安歇後，我盼望早晨和你有一個新的開始。』為著每個新的一天、每個新的開始，讚美主。嗎哪總是帶給我們這樣新的起頭。（出埃及記生命讀經，四九三至四九四頁。）

信息選讀

我們也可以說，每個新開始都帶給我們新鮮的嗎哪。你若盼望從主領受嗎哪，你需要禱告說，『主，我豫備好有新的轉機。我不要和已往一樣過生活。我要與你有一個新的開始。』當你早晨來到主面前，

WEEK 3 — DAY 4

Morning Nourishment

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

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

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

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

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

Today's Reading

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

你願意這樣禱告麼？你若告訴祂，你豫備好有一個新的起頭，你將經歷露水，以及隨露水而來的嗎哪。然而，如果你渴望再過和你多年以前一樣的生活，嗎哪就不會臨到你。…我能從經歷中向你保證，每當你願意有一個新的開始時，嗎哪就來到。早晨讓我們來到主面前說，『主，我要有一個新開始。我不要和昨天一樣。主，我感謝你，在你的主宰權柄並在你的經綸裏，一年中的每一天，你都給我們新的開始。』你若這樣向主禱告，切望一個新開始，嗎哪就會在早晨隨露水而來。

我們需要天天隨主往前。我們不僅該讀聖經，也該與住在我們裏面的基督這活的人位有往來。我們讀聖經的話時，必須接觸這活的人位。不要被道理或方法所佔有，反之，我們該迫切尋求主自己。我們若這樣追求主，每天早晨就會和祂有新的開始。

我們早晨與主同在的時間不該照著傳統或習慣。有些家庭的習慣就是早起，然後花時間讀聖經。但我們也許每天早晨都讀主的話，卻沒有收取嗎哪，因為我們與主並沒有活的接觸。聖經印出來的話不會賜給我們生命。在約翰五章三十九至四十節，主耶穌對熱心宗教的人說，『你們查考聖經，因你們以為其中有永遠的生命，為我作見證的就是這經。然而你們不肯到我這裏來得生命。』我們若要得生命，就必須到主這裏來。我們要得生命，就必須得著祂。

當我們為著新的開始和嗎哪的供應而尋求主時，我們需要轉向我們的靈。然而，我們很容易運用心思而不運用靈。因著這是我們的傾向，所以在我們被一天的事務霸佔之前就在主的話中接觸主，乃是一個好習慣。…我們每天早晨所該作的第一件事，就是在主的話中來到主面前，並從祂得著餵養。（出埃及記生命讀經，四九四至四九五、四九七、四九九頁。）

參讀：出埃及記生命讀經，第三十六至三十七篇。

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

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

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

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

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

第三週 週五

晨興餽養

出十六 14『露水上升之後，不料，曠野的地面上有細小的圓物，細小如地上的霜。』

約六 35『耶穌對他們說，我就是生命的糧，到我這裏來的，必永遠不餓…。』

詩一一九 140『你的話極其精煉，為你的僕人所愛。』

嗎哪是細小的，（出十六 14 中，）這和人的觀念相反。人通常珍賞偉大的事物，我們常常讚美主的偉大。然而，你在那裏能找到一些詩歌是讚美基督的微小？我們尋遍許多詩集，但找不著任何論到基督微小的詩歌。…建築材料也許非常大，但食物必須小到適合放進我們口中。我們喫進來的食物必須小到可以喫。我們若要喫一大塊肉，需要先把它切成小塊。

許多人認為四福音是記載一位偉大人物的生平。事實上，福音書並不強調基督的偉大。不錯，主耶穌是大衛的後裔，王室的後裔。然而，祂生在馬槽裏，長在微小、受人藐視的城裏一位木匠的家中。這指明主沒有顯揚祂的偉大；反之，祂寧願在人眼中顯為微小。…按照約翰六章，羣眾要主耶穌登寶座為王，但祂避開這樣對祂的高舉。次日祂回來，並且陳明祂自己是生命的糧。（35。）…主不要偉大，反倒要成為微小，好作我們的食物。（出埃及記生命讀經，五〇〇至五〇一頁。）

信息選讀

嗎哪非常細緻且均勻。（出十六 14 中。）…甚至在仁慈或謙卑這樣的美德上，我們或許也是粗糙而不平衡

WEEK 3 — DAY 5

Morning Nourishment

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

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

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

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

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

Today's Reading

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

的。…當我們接受主耶穌作我們的食物，享受祂的話作我們生命的供應時，我們就被平衡，變得細緻而均勻。

出埃及十六章三十一節指明嗎哪是白色的；它清淨又純潔，沒有任何攙雜。…惟有基督和祂的話是純潔的。我們越喫基督和祂的話，就越被潔淨，並蒙拯救脫離各樣的攙雜。…我們若天天到主耶穌這裏來，接受祂到我們裏面，並喫祂的話，就會經歷潔淨的過程，使我們越過越純潔。凡喫基督的人最後會變得簡單且純潔。大多數的人都很複雜，…要變為簡單，惟一的路就是喫主耶穌。我們越喫祂並接受祂的話，就越簡單。如此，我們就成了單一並純潔的。…我們有分於基督作我們的嗎哪時，不但被潔淨，成為簡單，並且也變為白的。白色的意思就是沒有玷污。…儘管我們在某些方面也許很好，但我們可能不是白的。譬如，我們的愛和謙卑就可能有些天然的色彩。事實上，我們人性的美德沒有一樣是白的。但我們越接受基督作我們生命的供應，我們天然的色彩就越被消除，我們也變得越白。

嗎哪也如霜。（14。）霜是介於露水和雪之間的东西。露水和霜都是使人復甦的。露水雖能使人復甦，卻不能殺死病菌；然而霜能殺死病菌。基督作為嗎哪，不僅使我們復甦，也殺死我們裏面消極的东西。每當我們經歷基督作生命的供應時，我們就得著澆灌並復甦；並且我們裏面消極的东西，如消極的態度，就被治死。我們經歷霜的復甦及其殺死的作用。…世人都太熱中於追求罪惡的享樂和屬世的消遣。今天許多基督徒也太火熱、太發燒了；他們需要冷靜下來。…我們都需要霜的經歷。因著我們在某些事上很火熱，我們需要冷靜並沉著。…我們有分於基督和祂的話時，就被霜冷卻下來，並得著復甦。（出埃及記生命讀經，五〇三至五〇六頁。）

參讀：聖經中關於生命的重要啟示，第三章。

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

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

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

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

第三週 週六

晨興餽養

出十六 32『…耶和華所吩咐的是這樣，要將一滿俄梅珥嗎哪留到世世代代，使後人可以看見我當日將你們領出埃及地，在曠野所給你們喫的食物。』

啓二 17『…得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石…。』

隱藏的嗎哪乃是為著得勝者。公開的嗎哪是公開給主的子民享受的；隱藏的嗎哪是特別的一分，保留給那些勝過屬世召會之墮落的得勝尋求者。當召會走世界的路時，這些得勝者進前來，住在至聖所神的面光中，在那裏享受隱藏的基督這特別的一分，作他們每日的供應。

不要認為你不可能成為得勝者。藉著享受基督作嗎哪，你能成為得勝者。要喫公開的嗎哪，基督就成為隱藏的嗎哪。這隱藏的嗎哪要把你構成得勝者，也要滿足裏面生命律法的要求，把你帶進平安裏。結果，按照啓示錄二章十七節，你就是得勝者。（出埃及記生命讀經，五二九至五三〇頁。）

信息選讀

神吩咐百姓保存一俄梅珥嗎哪，就是他們每天所收取和所喫的分量。（出十六 16, 32。）這指明我們所喫基督的分量，就是我們能保存的分量。神沒有吩咐我們在祂面前保存別樣的食物。但祂的確要求我們保存一定分量的基督，與我們喫祂的分量相等。

只有我們所喫、所經歷的基督纔值得記念。我們所享受的基督要成為永遠的記念，因為我們所經歷、

WEEK 3 — DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

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

所享受的基督成了我們的構成。事實上祂成爲神百姓重新構成的成分，就是使他們被重新構成的成分。我們所是、所有或所能的，都不值得記念。只有成爲我們構成的基督纔值得永遠記念。我們在永世裏所記念的，除了基督以外，沒有別的。基督將成爲我們的記念，直到世世代代。

按照聖經，這個對嗎哪的記念，指明作爲真嗎哪的基督，乃是供應的源頭，爲著神的居所。基督對於神的百姓乃是屬天的供應，爲著神在地上的居所。…以色列人憑著嗎哪作他們的供應，建造了帳幕。帳幕象徵以色列人，他們因著嗎哪得供應並被重新構成，就成了神真正的居所。在這意義上，嗎哪的供應甚至成了帳幕。

我們在永世裏將要回想關於基督的兩方面：享受基督作爲將我們重新構成的成分，以及基督作爲使我們成爲神在宇宙中居所的供應。這兩方面都清楚的與我們今天在主恢復中的經歷有關。藉著接受基督作我們生命的供應，我們一次又一次的聚會享受基督作我們的構成成分，並且我們正在建造神的居所。我們經歷基督的這些方面，在永世裏要成爲記念。不要以爲我們到了永世就不記念今天的經歷。反之，我們要記念我們曾如何享受基督，並如何接受祂作我們的供應，而成爲神的居所。這就是在神面前保存作爲記念的嗎哪。

我們就等於舊約的帳幕。我們裏面深處的靈乃是至聖所。在我們的靈中有作爲神約櫃的基督。我們沒有喫的嗎哪仍然公開在天空之下；但我們所喫的嗎哪就隱藏在我們裏面。許多基督徒只知道公開的嗎哪。因爲他們沒有喫基督作他們的嗎哪，就沒有隱藏的嗎哪。但對我們天天喫嗎哪的人而言，公開的嗎哪正變成隱藏的嗎哪。（出埃及記生命讀經，五一八至五二一頁。）

參讀：出埃及記生命讀經，第三十八至三十九篇。

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

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

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

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

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

第三週詩歌

417

經歷基督—與祂交通

8 8 8 8 雙 (英 554, 不同調)

降 A 大調

6/8

5 | 5 3 4 5 1̇ 2̇ | 3̇. 3̇ 2̇ 1̇ | 1̇ 1̇ 2̇ 1̇ 6 |
 一 夜 影 尚 存, 晨 光 未 現, 重 新 來 到 恩 主
 1̇. 5 7 1̇ | 2̇ 2̇ 7 6 7 | 1̇ 2̇ 3̇ 3̇ |
 面 前; 祂 在 裏 面 放 明、照 耀, 我
 2̇ 3̇ 2̇ 1̇ | 7 1̇ 2̇ 3̇. 2̇ | 1̇ 1̇ 1̇ 7 6 |
 得 看 見 祂 的 榮 顏。 向 我 發 言、 給
 7 7 7 5 5 | 4 4 4 3 2̇ | 3̇. 3̇ 1̇ 2̇ |
 我 看 見: 祂 的 豐 富 是 為 今 天; 甜
 3̇ 3̇ 2̇ 7 | 1̇ 1̇ 1̇ 6 | 5. 1̇ 1̇ 7 2̇. 2̇ | 1̇. 1̇ ||
 美、歡 樂, 將 祂 享 受, 所 有 飢 餓 全 變 飽 滿。

二 主靈藉話與我交談, 直到我心發出頌讚,
 生命活泉, 帶着恩力, 在我裏面湧流潺潺。
 向我發言、給我看見: 祂的豐富是為今天;
 清爽、暢快, 將祂歡飲, 所有乾渴全都消滅。

三 當我歡留於祂面光, 祂以溫情對付、指點;
 用祂神聖、寶貴成分, 浸透全人、供應無限。
 向我發言、給我看見: 祂的豐富是為今天;
 多方、豐滿, 將祂享受, 所有問題全都逃竄!

WEEK 3 — HYMN

I come to His presence afresh

Experience of Christ — Fellowship with Him

554

1. I come to His pre-sence a - fresh Ere the night has passed in - to
 morn - ing; And His face I see as it shines on me— The Lord with-in is
 dawn - ing. (C) And He speaks to me and re - veals to me All His rich - es for me to -
 day; And with sweet delight I par - take of Him, My hunger has passed a - way.

2. As Spirit He speaks thru the Word

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

3. In tenderness He deals with me,

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

第四週

吩咐磐石好飲於那靈這生命的水，
以及挖井好讓那靈這生命的水
在我們裏面自由的湧流

詩歌：補 142, 201

讀經：出十七 6, 民二十 8, 二一 16 ~ 18, 林前十二 13,
約四 10、14, 七 37 ~ 39, 十九 34, 林前十 4, 啓二二 1 ~ 2

綱要

週一

壹 擊打磐石是基督釘十字架清楚、完整且完全的圖畫—出十七 6:

- 一 在這豫表裏，摩西表徵律法，杖代表律法的權能和權柄。
- 二 因此，磐石被摩西的杖擊打，表徵基督在十字架上被神律法的權柄治死—參加二 19 ~ 20 上, 三 13。
- 三 基督作為活的靈磐石被神律法的權柄擊打，為使生命的水能在復活裏從祂流出來，流進祂所救贖的子民裏面給他們喝—出十七 6, 林前十 4:
 - 1 基督是生我們的磐石，並且祂這磐石是我們的拯救、力量、避難所、藏身之處、保護、遮蓋和防衛—申三二 18, 撒下二二 47, 詩九五 1, 六二 7, 九四 22, 賽三二 2。

Week Four

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

MC Hymns: 1198, 250

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

Outline

Day 1

- I. The striking of the rock is a clear, complete, and full picture of Christ's crucifixion—Exo. 17:6:
 - A. In this type, Moses signifies the law, and the staff represents the power and authority of the law.
 - B. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law—cf. Gal. 2:19-20a; 3:13.
 - C. Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into His redeemed people for them to drink—Exo. 17:6; 1 Cor. 10:4:
 1. Christ is our begetting rock and the rock who is our salvation, strength, refuge, hiding place, protection, covering, and safeguard—Deut. 32:18; 2 Sam. 22:47; Psa. 95:1; 62:7; 94:22; Isa. 32:2.

2 主在十字架上，從祂被扎的肋旁有血和水流出；血是為着我們法理的救贖，救我們脫離罪的愆尤；在復活裏生命的水是為着我們生機的拯救，救我們脫離罪的權能—創二 21 ~ 22，約十九 34，亞十三 1，詩三六 8 ~ 9，啓二一 6，詩歌七三一首第一節。

週二

四 從磐石所流出的水，乃是在復活裏生命的水：

- 1 復活是指一個東西擺在死裏又活過來；也是指經過死所長出的生命。
- 2 從被擊打的磐石流出的水，是在成為肉體、人性生活和釘十字架這些主要的步驟成就之後，纔湧流的；因此，出埃及十七章六節是很深奧的一節經文，含示基督的成為肉體、人性生活和受死。
- 3 只有在主耶穌得着榮耀以後，也就是說，在基督進入復活以後，那靈纔能給我們領受，作為給我們喝並湧流的活水—約七 37 ~ 39，路二四 26。
- 4 實際上，生命的水，湧流的水，就是復活；復活就是三一神—父是源頭，子是流道，靈是湧流—約五 26，十一 25。

五 這生命水的源頭是神和羔羊（救贖的神）的寶座；因此，生命水就是湧流出來，作我們生命的三一神—啓二二 1：

- 1 活水的湧流開始於永遠裏的寶座，繼續經過基督的成為肉體、人性生活和釘十字架（約四 10、14，十九 34），現今在復活裏繼續湧流，將神聖生命的一切豐富供應神的子民（啓二二 1 ~ 2）。

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

Day 2

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

1. Resurrection denotes something that has been put to death and is alive again; it also denotes life that springs forth out of something that has passed through death.
2. The water that flowed out of the smitten rock sprang forth only after the major steps of incarnation, human living, and crucifixion had been accomplished; hence, Exodus 17:6 is a profound verse, implying Christ's incarnation, human living, and death.
3. The Spirit as the living water for us to drink and flow out could be received only after the Lord Jesus had been glorified, that is, only after Christ had entered into resurrection—John 7:37-39; Luke 24:26.
4. Actually, the water of life, the flowing water, is resurrection; resurrection is the Triune God—the Father as the source, the Son as the course, and the Spirit as the flow—John 5:26; 11:25.

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

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

2 在復活裏生命水的湧流，乃是為着建造基督的身體（林前十二 13），並豫備基督的新婦（啓十九 7），二者都要終極完成於新耶路撒冷（二一 9 ~ 10，參弗五 23、28 ~ 30）。

週三

六 約翰四章十四節下半啓示湧流的三一神—父是源，子是泉，靈是湧流的川，結果帶進永遠生命的總和，就是新耶路撒冷。

七 整個三一神都與被擊打的磐石湧流出來給人喝的水有關聯—〔父〕神站在磐石上，磐石就是〔子〕基督，從磐石流出來的活水表徵可喝並湧流的靈作三一神終極的結果—出十七 6，林前十四，約七 37 ~ 39。

八 我們在復活裏飲於一位靈，使我們成為基督身體的肢體，將我們建造為基督的身體，並豫備我們作基督的新婦—林前十二 13，啓二二 17。

貳 我們要從釘十字架的基督接受活水，只需要『拿着杖』，並『吩咐磐石』—民二十 8：

一 基督既已被釘十字架，那靈也既已賜下，基督就不需要再被釘了，就是不需要再次擊打磐石，使活水流；在神的經綸裏，基督只該釘死一次—來七 27，九 26 ~ 28 上。

二 拿着杖就是在基督的死裏與祂聯合，並將基督的死應用在我們自己身上和我們的處境中。

三 當我們與這被擊打的基督聯合，亦即與祂成爲一，神聖生命作為活水就從我們裏面湧流出來—出十七 6，約七 38，參歌二 8 ~ 9、14，腓三 10。

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

Day 3

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

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

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

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

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

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

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

四 吩咐磐石，就是向基督這被擊打的磐石直接說話，求祂基於那靈已經賜下的這個事實，將生命的靈賜給我們—參約四 10，詩歌二〇二首。

五 我們若將基督的死應用在自己身上，並在信心裏求基督賜給我們那靈，就必得着活的靈，作為生命全備的供應—腓一 19。

六 摩西該簡單的吩咐磐石流出水來（民二十 8）；今天我們若這樣對付神子民的爭鬧，召會生活就會是榮耀的。

週四

參 民數記二十章八節裏的磐石，豫表基督在十字架上為神所擊打，好叫活水，就是生命的靈，能流出並進到我們裏面；而二十一章十六至十八節的井豫表基督在我們裏面—約四 11 ~ 12、14：

一 挖井（民二一 18）表徵挖去『髒污』，就是我們心—良心、心思、意志和情感—中的阻礙，使那靈作活水能從我們裏面湧上來，並湧流通暢。

二 我們需要到主面前去被『挖除』，使我們裏面的活水自由湧流；我們裏面有許多『髒污』需要挖除：

週五

1 我們必須挖去我們心裏主所定罪的許多事物；心裏純淨、單單追求主自己的弟兄姊妹並不多—太五 8：

a 許多人一面追求主和主的道路；另一面還在追求主

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

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

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

Day 4

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

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

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

Day 5

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

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

以外的其他事物。

- b 我們愛主、追求主的時候，可能心是複雜的；我們的目的和目標不是那樣純淨；我們不知道我們心裏有多少目標，如我們的家庭、我們的職業、我們的學業、我們對自己前途的關切。
- 2 倘若我們要經歷裏面那靈自由的湧流，就必須對付並純淨我們的良心—來九 14，十 22，提前一 5、19，彼前三 16、21，約壹一 7：
 - a 當我們不肯作主所要求的事時，這就成了我們良心裏的控告；這些控告就是需要挖去的污穢。
 - b 我們必須在靈裏一再的就近主，在祂面前被挖掘；藉着聖靈的幫助，我們必須把所有的污穢全挖去。
 - c 無虧的良心，意思就是良心沒有甚麼虧欠或控告—徒二四 16。

週六

- 3 我們必須挖去我們心思中的污穢；主要藉着我們心思的更新而變化我們—羅十二 2，弗四 23，羅八 6，林後十 4 ~ 5：
 - a 許多得重生的人對流行的觀念和世人沒有兩樣；他們的穿着模倣現今這世代。
 - b 許多得重生的人用錢的方式和世人還是差不多；一直等到他們更愛主，讓主更有地位在他們裏面作工，他們纔在花錢的方式上有變化。
 - c 許多在大學讀書的青年弟兄對學業和學位的看法，和其他屬世的青年人沒有兩樣；他們的心思若得着更新，他們不會放棄學業，但他們會從主的觀點來估量他們的學業。

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

- b. Our loving and seeking the Lord may be with a complicated heart; the aim and goal of our heart are not so pure; we do not know how many goals are within our heart, such as our family, our job, our degree, and our concerns about our future.
- 2. If we would experience a free, inward flow of the Spirit, our conscience must be dealt with and purified—Heb. 9:14; 10:22; 1 Tim. 1:5, 19; 1 Pet. 3:16, 21; 1 John 1:7:
 - a. When we refuse to do what the Lord commands, this becomes an accusation in our conscience; these accusations are the dirt that needs to be dug away.
 - b. We need to go to the Lord again and again in our spirit and be dug in His presence; by the help of the Holy Spirit we must dig away all the dirt.
 - c. A conscience void of offense means to be free from any kind of offense or accusation—Acts 24:16.

Day 6

- 3. We must dig away the dirt in our mind; the Lord wants to transform us by the renewing of our mind—Rom. 12:2; Eph. 4:23; Rom. 8:6; 2 Cor. 10:4-5:
 - a. Many who are regenerated are just like the people of the world in their thinking about fashion; they dress in conformity to the modern age.
 - b. Many who are regenerated continue to use their money in the same way as those in the world; not until they love the Lord more and give the Lord more ground to work within them will they be transformed in their way of spending money.
 - c. Many young people studying in the colleges have the same thoughts about their studies and degrees as other worldly young people; if their minds were being renewed, they would not give up their studies, but they would have the Lord's point of view in which to evaluate their studies.

d 我們的心思已經被我們一天過一天所有的許多幻想蒙蔽了；那些成堆的污穢就是那許多的思想、幻想和夢想，這些都必須挖去，活水纔能自由湧流。

4 我們必須挖去我們意志裏的污穢；完全絕對順從主的人並不多：

a 多少時候我們並不服從神主宰的安排—參腓四 11 ~ 13。

b 有時候，我們自以為相當服從主了，但是祂把我們擺在某些環境裏的時候，就把我們暴露出來了。

c 在祂的主宰下，許多經歷和環境不過是要把我們暴露在光中，叫我們知道我們的意志是多頑固。

d 意志必須完全服從，不僅服從，而且要與神的意志合拍；然後，我們所作的每一個決定就會是基督的彰顯—路二二 42，雅四 7，腓二 13。

5 我們挖去意志裏的污穢以後，就需要對付我們的情感：

a 當我們感情用事時，我們就被己所霸佔了；我們受了情感的控制和捆綁。

b 我們的愛好必須受主的管制，我們也必須時時準備按着主的喜悅來運用我們的情感—太十 37 ~ 39，腓一 8。

c 我們都必須學習照着主的喜悅和喜樂來對付我們的情感；我們必須學習，凡我們所恨的、所愛的、所喜歡的、所不喜歡的，都必須得着主的許可連同祂的喜樂。

d 倘若我們的情感受主並祂的喜悅、喜樂所管理，我們的情感就會被靈浸透並變化。

6 我們要忘掉『我們的』需要、『我們的』職業、『我們的』前途和『我們的』環境；只要尋求主的同在，

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

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

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

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

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

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

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

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

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

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

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

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

求祂將我們帶進光中，然後順從祂的光除去心、良心、心思、意志和情感裏的污穢—賽二 5，路十一 34 ~ 36，約壹一 5、7、9。

- 7 惟有藉着私下禱告親近主的時間，纔能完成挖掘的工作；我們必須更多花時間親近主，並且按着祂在裏面的引導來禱告。
- 8 我們越把污穢挖除，我們就越活，剛強而得勝，活水在我們裏面自由湧流，使我們在生命裏長大，爲着基督身體的建造—我們需要唱禱詩歌二〇一首。

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

7. This digging is accomplished only by prayer in our private time with the Lord; we have to spend more time with the Lord and pray according to His inner leading.
8. The more we dig away the dirt, the more living, strengthened, and victorious we will be as the living water flows freely within us to cause us to grow in life for the building up of the Body of Christ—we need to sing and pray over Hymns, #250.

第四週 週一

晨興餽養

出十七 6『我必在何烈的磐石那裏，站在你面前；你要擊打磐石，就必有水從磐石流出來，使百姓可以喝。摩西就在以色列的長老眼前這樣行了。』

林前十 4『也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』

碾芫荽子相當容易，但擊打磐石使其裂開卻很困難。用臼搗嗎哪是一回事，使一塊大磐石裂開完全是另一回事。耶和華吩咐摩西用杖『擊打磐石，就必有水從磐石流出來，使百姓可以喝』。（出十七 6。）我們需要留意磐石被摩西的杖所擊打的這個事實。在豫表裏，摩西表徵律法，杖代表律法的權能和權柄；磐石當然豫表基督。磐石被杖擊打，表徵基督被神律法的權柄所擊打。在神眼中，主耶穌不是被猶太人治死，乃是被神的律法治死。在祂釘十字架的前三個小時，基督在人的手下受苦。但在後三個小時，基督因著被神律法的權能擊打而受苦。（出埃及記生命讀經，五四三至五四四頁。）

信息選讀

聖經多處告訴我們，神是我們的磐石。申命記三十二章十八節說到，神是生我們的磐石。這指明作為磐石，神是我們的父。這磐石是生產的磐石，滿了生命。在撒下二十二章四十七節和詩篇九十五篇一節我們看見，神是拯救我們的磐石。不僅如此，這磐石是我們的力量（六二 7）和我們的投靠。（九四 22。）這磐石是我們的藏身之處、保護、遮蓋和防衛。

WEEK 4 — DAY 1

Morning Nourishment

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

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

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

Today’s Reading

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

以賽亞三十二章二節說到主像『大磐石的影子在疲乏之地』。我們疲乏的時候，可以安歇在這磐石所投射的影子之下而得著復甦。這磐石在乾旱之地等候神的百姓，它已受了擊打，使百姓有活水可喝。

從被擊打的磐石所流出來的水，豫表那靈。約翰七章三十七至三十八節說，『節期的末日，就是最大之日，耶穌站著高聲說，人若渴了，可以到我這裏來喝。信入我的人，就如經上所說，從他腹中要流出活水的江河來。』這話是在住棚節的末日說的。三十九節繼續說，『耶穌這話是指著信入祂的人將要受的那靈說的。』這清楚的指明，湧流的水表徵那靈。

多年前我讀到一篇文章說，古時在耶路撒冷，以色列人慶祝住棚節時，立起一塊磐石。根據這篇文章，有水在磐石上流，作為一種題醒：猶太人的祖先曾在曠野飄流，並且喝過從被擊打的磐石所流出來的水。磐石附近也有帳棚，顯示先祖們住在帳棚裏，並在曠野飄流，但有被擊打的磐石同活水解他們的乾渴。當主耶穌站著呼召口渴的人到祂這裏來喝時，這一幅圖畫也許就是當時實在的背景。

另一處說到流出來的水，是在十九章三十四節。這裏告訴我們，主死在十字架上以後，『有一個兵用槍扎祂的肋旁，隨即有血和水流出來。』這就是從被擊打的磐石流出來的水所豫表的。（出埃及記生命讀經，五四四至五四五頁。）

血是為著救贖，水是為著分賜生命。基督這活的磐石必須受律法的能力擊打，好叫活水從祂流出來。（李常受文集一九六九年第二冊，五五三頁。）

參讀：出埃及記生命讀經，第四十至四十一篇。

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

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

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

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

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

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

第四週 週二

晨興餽養

約七 37 ~ 39『節期的末日，就是最大之日，耶穌站著高聲說，人若渴了，可以到我這裏來喝。信入我的人，就如經上所說，從他腹中要流出活水的江河來。耶穌這話是指著信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得著榮耀。』

復活是指一個東西擺在死裏又活過來；也是指經過死所長出的生命。出埃及十七章的活水從磐石流出來。…在聖經中，這磐石是說到神的救贖和基督的成爲肉體，也說到基督的人性和祂的受死。從被擊打的磐石流出的水是在成爲肉體、人性生活和受死以後纔湧流的。只有在基督成就了這些主要的步驟之後，水纔湧流。聖經清楚的告訴我們，那磐石就是基督。（林前十4。）基督是神，如何能成爲磐石？這含示成爲肉體和人性生活。基督要成爲磐石，就必須成爲肉體，並住在人中間一段時期。至終，祂在十字架上被神律法的權柄擊打。因此，出埃及十七章六節是很深奧的一節經文，含示基督的成爲肉體、人性生活和受死。（出埃及記生命讀經，五六三頁。）

信息選讀

按照約翰七章三十八至三十九節，活水的江河與基督的復活有關。在此我們看見，只有在主耶穌得著榮耀以後，也就是說，在基督被釘十字架並進入復活以後，作爲活水的那靈纔能被人接受。三十九節所說的得著榮耀，是指基督在祂的復活裏得著榮耀。路加二十四章二十六節指明，基督在復活裏進入祂的榮

WEEK 4 — DAY 2

Morning Nourishment

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

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

Today's Reading

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

耀。因此，祂復活的時候，就得著了榮耀。基督在復活裏得著榮耀以後，活水就流出來了。惟有在基督經過了成爲肉體、人性生活和受死，以及祂進入了復活以後，作爲活水江河的那靈纔能被信徒經歷。

生命的水是在復活裏，所以是得勝且勝利的。這水超越每一件消極的事物。…實際上，水的本身就是復活。這意思是說，由湧流的水所表徵的那靈乃是復活。復活就是三一神—父是源頭，子基督是流道，那靈是湧流。…我們越喝（這水），就越脫離天然的光景，並且勝過困苦和艱難。這活水拯救我們脫離世界和一切消極的事物。

賜生命的靈作爲生命水從寶座上的神那裏流出來。（啓二二1。）一面，坐在寶座上的那一位是神；另一面，從寶座流出來的生命水也是神。…從神寶座流出的活水將神聖生命的豐富傳輸給我們。這是由生命樹長在生命水中所指明的。（2。）因著神聖生命的豐富在活水的湧流中輸送，每當我們喝這水時，我們就得著這些豐富。

在復活裏生命水的湧流，乃是爲著形成基督的身體。（林前十二13。）因著我們都…在復活裏喝一位靈，（這）使我們成爲身體的肢體，並且把我們建造成爲身體。

在復活裏活水的湧流也是爲著豫備基督的新婦。按照啓示錄二十二章十七節，那靈和新婦發出呼召，要人來喝生命水。…新婦所喝的水就是那靈。藉著喝那靈，新婦與那靈成爲一。…我們若天天喝活水，基督的身體就得以建造，基督的新婦也得以豫備好。（出埃及記生命讀經，五六四、五六六、五六八、五七二至五七四頁。）

參讀：出埃及記生命讀經，第四十二至四十五篇。

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

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

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

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

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

Further Reading: Life-study of Exodus, msgs. 42-45

第四週 週三

晨興餽養

約四 14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

民二十 8『你拿著杖，和你的哥哥亞倫招聚會眾，在他們眼前吩咐磐石發出水來…。』

三一神在神聖的三一裏湧流，有三個階段。…（在約翰四章十四節下半）當水源湧上來成爲水泉，那就是水源顯出來；然後就有河湧流。父是源，子是泉，靈是河。

這湧流的三一神是『直湧入永遠的生命』。譯爲『直湧入』的介詞，在原文裏含意很豐富。這辭在此說到目的地；永遠的生命乃是湧流之三一神的目的地。水源在我們裏面，作爲水泉湧上來，而成爲河，直湧入目的地，這目的地就是永遠的生命。新耶路撒冷是神聖、永遠生命的總和，這永遠的生命至終乃是新耶路撒冷。因此，『直湧入永遠的生命』，意思就是『直湧成爲新耶路撒冷』。我們必須有東西湧流成爲那神聖的新耶路撒冷，好使我們能達到那裏。

在我們裏面同時有源、泉、河（這三者）。『源』湧現，『泉』湧出，這湧出乃是流，也就是『河』，直湧入新耶路撒冷。（約翰福音結晶讀經，一七一、一七五頁。）

信息選讀

摩西從耶和華面前取了杖去；他和亞倫就招聚會眾到磐石前。（民二十 9～10 上。）然後摩西對百姓說，『你們這些背叛的人聽我說，我們要爲你們使水從這磐石中流出來麼？』（10 下。）說了這話，

WEEK 4 — DAY 3

Morning Nourishment

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water...

The Triune God flows in the Divine Trinity in three stages. [In John 4:14b] when the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is “into eternal life.” The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there.

We have [these three] within us at the same time. The fountain emerges, the spring gushes, and the gushing is the flowing as a river into the New Jerusalem. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 455, 458)

Today's Reading

Moses took the rod from before Jehovah, and he and Aaron gathered the congregation together before the rock (Num. 20:9-10a). Then Moses said to the people, “Listen now, you rebels: Shall we bring forth water for you out of this rock?” (v. 10b). Having said this, “Moses lifted up his hand and struck the

『摩西舉手，用杖擊打磐石兩下，就有許多水流出來，會眾和他們的牲畜都喝了。』（11。）摩西的話和行動都錯了。毫無疑問，他對以色列人動了怒，甚至發了脾氣。甚麼時候我們動了怒而且失去自制，我們就很容易犯錯。在這些時候，我們就像摩西，可能說錯話，或作錯事。

當以色列人爲著必需品麻煩神時，神並沒有被得罪，但當他們起貪慾時，神就被得罪了。在民數記二十章，百姓爭鬧是因著缺水。因爲水是必需品，所以神沒有對他們生氣。實際上，供應他們水乃是祂的責任。…摩西向以色列人動怒，錯誤的擊打了磐石兩下，沒有尊神爲聖。他動怒，就沒有向神子民在神聖別性情上正確的代表神；他擊打磐石兩下，就是在神行動上錯誤的代表神。因此，他和他哥哥就受神懲罰，不得進入美地。（12～13，24，二七12～14。）

我們不可以讓人對我們所事奉的神，有錯誤的印象。…我們對神的子民所說並所作的一切，必須絕對按照神聖別性情。不然，我們的話語和行動就會違背祂而得罪祂。…摩西冒犯了神的聖別性情和神聖經綸。他錯誤的代表神，也干犯了神經綸的原則。因此，雖然他與神親密，被視爲神的朋友，卻失去了進入美地的權利。

我們研讀二十章，能學習到在召會生活中，別人與我們爭鬧時，我們該如何行。…百姓向摩西這樣爭鬧以後，他應該到主面前說，『主，對於你所愛之子民的需要，我該作甚麼？』…摩西該…簡單的吩咐磐石流出水來。今天我們若這樣對付神百姓的爭鬧，召會生活就會是榮耀的。（民數記生命讀經，二三三至二三五、二三八至二三九、二四一頁。）

參讀：約翰福音結晶讀經，第十四篇；民數記生命讀經，第二十九至三十篇；對同工長老們以及愛主尋求主者愛心的話，第二章。

rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank” (v. 11). Moses was wrong both in word and in deed. No doubt, he was angry with the children of Israel, and he even might have lost his temper. Whenever we are angry and do not control ourselves, it is easy for us to make mistakes. At such times we, like Moses, may speak wrongly or act wrongly.

When the children of Israel caused God trouble concerning necessities, He was not offended, but when they lusted, He was offended. In Numbers 20 the people contended because they did not have water. Because water was a necessity, God was not angry with them. Actually, it was His responsibility to supply them with water. Moses failed to sanctify God in being angry with the people of Israel and in wrongly striking the rock twice. In being angry, he did not represent God rightly in His holy nature toward His people. In striking the rock twice, he represented God wrongly in God’s action. Hence, he and his brother were punished by God by not being allowed to enter into the good land (20:12-13, 24; 27:12-14).

We must not give people the wrong impression concerning the God whom we serve....All that we say and do concerning God’s people must be absolutely according to His holy nature. Otherwise, in our words and deeds we will rebel against Him and offend Him. Moses offended both God’s holy nature and divine economy. He represented God wrongly, and he broke the principles of God’s economy. Because of this, even though he was intimate with God and may be considered a friend of God, he lost the right to enter into the good land.

Through our study of chapter 20 of Numbers, we may learn how to behave when others contend with us in the church life.... After the people had contended with Moses..., he should have gone to the Lord and said, “Lord, what should I do concerning the need of Your beloved people?”...Moses ... should have simply spoken to the rock, telling it to flow forth with water. If we deal with the contending of God’s people in this way today, the church life will be glorious. (Life-study of Numbers, pp. 210-212, 215-217)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” msg. 14; Life-study of Numbers, msg. 29-30; CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” ch. 2

第四週 週四

晨興餽養

民二一 16 ~ 18 『…到了比珥；從前耶和華對摩西說，招聚百姓，我好給他們水喝…的…這井。…以色列人唱這歌說，井阿，湧上水來！你們要向這井歌唱！這井是眾首領和民中的尊貴人，用權杖用扶杖所挖所掘的。…』

民數記二十章八節與出埃及十七章五至六節裏的磐石，豫表基督在十字架上為神所釘（擊打），好叫活水，就是經過過程之三一神那終極完成的靈，能流出並進到我們裏面；而比珥的井豫表基督在我們裏面。（約四 11 ~ 12, 14。）挖井（民二一 18）表徵挖去『髒污』，就是我們心—心思、情感、意志和良心—中的阻礙，使那靈作活水能從我們裏面湧上來，並湧流通暢。（聖經恢復本，民二一 16 註 1。）

信息選讀

以色列人第四次的喝水，記載在民數記二十一章十六至十八節。他們來到稱為比珥的地方，比珥的意思是井。以色列人來到比珥，就來到井那裏。這豫表基督是我們裏面的泉源。祂不但是裂開的磐石，也是泉源。主耶穌在約翰四章十四節告訴我們，我們若喝祂，我們裏面就會有泉源或水井。基督是我們外面的磐石，也是我們裏面的泉源。作為我們外面的磐石，祂需要受擊打。基督是我們裏面的泉源，我們需要被挖掘。基督不需要再受擊打，但我們需要被挖掘，使基督這泉源能在我們裏面的人裏湧出。我們裏面的人裏有許多泥土，阻塞了基督的湧流。這一切的泥土需要被挖去。

民數記二十一章十八節說，『這井是眾首領和民中的尊貴人，用權杖用扶杖所挖所掘的。』權杖是

WEEK 4 — DAY 4

Morning Nourishment

Num. 21:16-18 ... [At] Beer,...the well where Jehovah said to Moses, Gather the people together, and I will give them water,...Israel sang this song: Spring up, O well! Sing to it! The well, which the leaders sank, which the nobles of the people dug, with the scepter, with their staffs...

The rock in Numbers 20:8 and Exodus 17:5-6 typifies Christ crucified (smitten) on the cross by God so that the living water, the consummated Spirit of the processed Triune God, might flow out into us, whereas the well at Beer typifies Christ within us (John 4:11-12, 14). The digging of the well (Num. 21:18) signifies the digging away of the “dirt,” the barriers in our heart—our mind, emotion, will, and conscience—so that the Spirit as the living water may spring up within us and flow freely. (Num. 21:16, footnote 1)

Today's Reading

The fourth occasion of the children of Israel's drinking is recorded in Numbers 21:16-18. They came to a place called Beer, which means “a well.” When the children of Israel came to Beer, they came to a well. This is a type of Christ being a well in us. He is not only the cleft rock but also a well of water. The Lord Jesus tells us in John 4:14 that if we drink of Him, we will have a fountain or a well of water within us. Christ is the rock outside of us, and He is the well within us. As the rock outside of us, He needs to be struck. Regarding Christ as the well within us, we need to be dug. There is no need for Christ to be struck again, but there is the need for us to be dug so that Christ as the well can spring up within our inward being. There is much dirt in our inward being blocking the flowing of Christ. All this dirt needs to be dug away.

Numbers 21:18 says, “The well, which the leaders sank, /Which the nobles of the people dug, / With the scepter, with their staffs.” A scepter is a royal

在治理者手中與權柄有關的王杖。詩篇二十三篇指明，竿（原文與扶杖同字）是為著引導。（4。）因此，權杖是為著權柄，扶杖是為著引導。我們需要在主的權柄之下，並照著祂的引導被挖掘。…首領和民中的尊貴人平常不會是挖井的人。低階層的人纔作挖掘的工作。但民數記二十一章告訴我們，神子民中的首領和尊貴人在比珥挖井。我們若要在眾地方召會裏，一直享受基督作湧出的泉源，所有領頭的人就必須在主的權柄之下，並照著祂的引導，帶頭挖去泥土。這樣我們在眾召會裏纔會一直有泉源湧出活水，因為我們有首領和民中的尊貴人用權杖和扶杖的挖掘。（李常受文集一九六九年第二冊，五五八至五五九頁。）

我們要學習怎樣讓那靈在我們內裏的各部分湧流。在二十章，被擊打的磐石，豫表基督是在十字架上被擊打、裂開的一位，流出活水來。（出十七6，林前十4。）然後在民數記二十一章，神的子民挖掘了一口井，從其中湧出水來。（16～18。）因此，在同一卷書這兩章裏，先有一塊磐石必須被擊打，讓活水流出來，然後有一口井必須被挖掘，好湧出水來。

對相信的人來說，不是磐石的問題，而是井的問題。作為磐石的基督，已經在十字架上完成祂的工作，成了生命的水流到我們裏面；但是，基督今天作為活水井，在我們裏面不斷的湧出，這是基督不同的方面，與現在挖掘的過程非常有關。…我相信…屬靈生命的水流，或活水的泉源，在我們裏面並不自由。我們裏面有許多泥土，必須挖掘出來。你也許會問：『這泥土是甚麼？』那就是我們良心、情感、意志、心思裏的污穢。我們的心有許多污穢，必須挖掘出來，甚至我們靈裏也有一些污穢，必須受對付。（李常受文集一九六四年第三冊，二八六至二八七頁。）

參讀：聖經中關於生命的重要啟示，第四章。

rod in the ruler's hand related to authority. Psalm 23 indicates that the staff or staves are for guidance (v. 4). Thus, scepters are for authority, and staves are for guidance. We need to be dug under the Lord's authority and according to His guidance. The leaders and nobles of the people would not normally be the ones to dig the well. The people of the lower class would do the digging. But Numbers 21 tells us that the leaders and nobles of the people of God dug the well at Beer. If we are going to enjoy Christ as the well springing up all the time in the local churches, all the leading ones have to take the lead to dig away the dirt under the Lord's authority and according to His guidance. Then we will have a well springing up with living water all the time in the churches because we have the digging by the leaders and the nobles of the people with the scepter and the staves. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 420-421)

[We need to] learn how to have the flow of the Spirit within our inward parts. In Numbers 20 the smitten rock, which typifies Christ, ...flowed with living water (cf. 1 Cor. 10:4). Then in Numbers 21 the well dug by the people of God sprang up with water. Therefore, in these two chapters of the same book there is first a rock that must be smitten for the living water to flow out and then a well that must be dug for the water to spring up.

For believers, it is not a matter of the rock but the well. Christ as the rock has already accomplished His work on the cross, which issued in the water of life flowing into us, but today Christ as the well of living water springing up continuously within us is something else and has much to do with the present process of digging. I believe that...the flow of the spiritual life, or the spring of the living water, is not free within us. There is much dirt within us that must be dug out. You may ask, "What is this dirt?" It is the dirt in our conscience, our emotion, our will, and our mind. Our heart has much dirt, which needs to be dug out, and even in our spirit there is some dirt, which must be dealt with. (CWWL, 1964, vol. 3, "The Economy of God," pp. 227-228)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

第四週 週五

晨興餽養

徒二四 16『我因此操練自己，對神對人常存無虧的良心。』

太五 8『清心的人有福了，因為他們必看見神。』

我們的良心不是那麼純淨。也許現在，我們的良心還有一些控告，是我們還沒有向主承認的。這些控告就是需要挖去的污穢。我們裏頭感覺不大自由的原因，就是我們的良心裏有控告。你良心裏的控告是甚麼？你必須問問你自己；只有你知道。你知道你裏面虧欠人甚麼。當你對不起別人時，裏面的控告就不放你過去。當你不肯作主所要求的事時，這就成了你良心裏的控告。然後，你會納悶，為甚麼會受捆綁不得自由。這不過是因為主有要求，而你不答應，這馬上就成為你良心裏的控告。你的良心就不能脫離控告，就不是無虧的了。（李常受文集一九六四年第三冊，二八七至二八八頁。）

信息選讀

倘若我們要經歷裏面那靈自由的湧流，首先，必須對付並純淨我們的良心。我們惟有藉著每天到主面前好幾次，纔能把泥土挖去。我建議我們這一週，要一再的到主面前去，甚至走在街上的時候，也要這樣作。我們必須在靈裏就近主，在祂面前被挖掘。藉著聖靈的幫助，我們必須把所有的污穢全挖去。

我們對付良心的控告之後，也必須挖去我們心裏主所定罪的許多事物。心裏純淨、單單追求主自己的弟兄姊妹並不多。許多人一面追求主和主的道路，另一面還在主以外追求許多其他的事物；於是，他

WEEK 4 — DAY 5

Morning Nourishment

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Our conscience is not so pure. Perhaps at this very moment some accusation which we have not confessed to the Lord is still upon our conscience. These accusations are the dirt that needs to be dug away. We do not sense much liberty within because of the accusations in our conscience. What are the accusations? You must ask yourself; only you know. You know what is within you that is wrong with others. When you are not right with others, the accusations persist. When you refuse to do what the Lord demands, this becomes an accusation in your conscience. Then you wonder why you are bound and without freedom. It is simply because there is a demand of the Lord which you will not answer, and it has become an immediate accusation in your conscience. Your conscience is not pure from accusations and without offenses. (CWWL, 1964, vol. 3, "The Economy of God," p. 228)

Today's Reading

If we would experience a free, inward flow of the Spirit, our conscience must first be dealt with and purified. The dirt can only be dug away by going to the Lord several times each day. I would suggest that during this week we go to the Lord again and again, even while we are walking along the street. We have to go to the Lord in our spirit and be dug in His presence. By the help of the Holy Spirit we must dig away all the dirt.

After dealing with the accusations in our conscience, we must also dig away the many things condemned by the Lord in our heart. Not many brothers and sisters have a pure heart in seeking only the Lord Himself. On one hand, many are seeking the Lord and His way, but on the other, they are

們的心變得非常複雜，不自由，也不純淨了。我們必須再到主面前去，挖除我們心裏所有基督以外的事物。

…我們也許會問：『甚麼東西需要挖去呢？』第一件可能就是我们所擔心的前途和主的引導。你不應當受這件事的攪擾。前途不在我們手中，而是在主手中。事實上，你不應當有甚麼前途——主自己就是我們唯一的前途。我們不知道我們的心多麼有『黏』性。許多年前，我們用捕蠅紙來捕捉蒼蠅，那種紙真黏！凡碰到它的都被黏上了。我們的心就像捕蠅紙那樣黏，凡是摸著心的事物都黏到心上去了；這些事物都必須除去。我們好像都在追求主，許多人只為主活，放棄了自己的家庭、職業。一天又一天，我們尋求主的引導，但我們不知道有多少事物使我們的心複雜了。我們需要忘記這些事物。挖去良心的污穢很容易，但要挖去心裏的污穢，卻不是那麼容易。我們在許多事上寬容自己；我們不喜歡厲害的挖掘我們的心。挖去良心的控告很容易，但要挖去心裏所喜歡的事物卻不是那麼容易。我們被自己所深愛的事物黏上了。這就是何以聖經告訴我們，需要無虧的良心，並且要清心。『清心的人有福了，因為他們必看見神。』（太五 8。）

毫無疑問，我們愛主並追求主；但我們愛主、追求主的時候，心是複雜的。我們的目的和目標不是那樣純淨。我們不知道自己心裏有多少目標。我們的家庭如何？我們的工作、我們的學業如何？今年如何？明年又如何？我們心裏還有許許多多的東西。這些污穢攔阻了我們裏面活水的湧流，這些都需要挖去。自從我們接受主耶穌作我們的救主那一天，祂就進到我們裏面，成了湧出活水的井。但今天的問題是，我們的良心與心裏的污穢太多了。（李常受文集一九六四年第三冊，二八八至二九〇頁。）

參讀：神的經營，第八至九章。

still seeking too many things other than the Lord Himself. The heart then becomes complicated and is not free and pure. We must go to the Lord once again to dig away all the things other than Christ in our heart.

You may ask, “What things need to be dug away?” Perhaps one of the first things is your concern about the future and the guidance of the Lord. You should not be bothered by this; the future is not in your hands but in the Lord’s. In fact, you should not have any future—the Lord Himself is our only future. We do not know how “sticky” our heart is. Many years ago flypaper was used to catch flies, and how sticky it was! Whatever touched it stuck to it. Our heart is just like the flypaper—so sticky. Whatever touches the heart sticks to it. These things must all be cut off. It seems that we are all seeking the Lord. Many of us are living only for the Lord and have given up our homes and our jobs. Day by day we are seeking the Lord’s guidance, but we do not know how many things complicate our heart. Can we forget these things? To dig away the dirt from the conscience is easy, but to dig away the dirt from the heart is not so easy. In so many things we are kind to ourselves; we do not like to dig our heart severely. It is easy to dig away the accusations from our conscience, but it is not so easy to dig away the things that we love from our heart. We are stuck to the things we hold dearly. This is why the Scriptures tell us that we need a good conscience and a pure heart. “Blessed are the pure in heart, for they shall see God” (Matt. 5:8).

There is no doubt that we love the Lord and are seeking Him, but our loving and seeking the Lord is with a complicated heart. The aim and the goal of our heart are not so pure. We do not know how many goals are within our heart. What about our family? Our job? Our degree? What about this year and next year? There are so many things still in our heart. I tell you, brothers and sisters, all this dirt is frustrating the flow of living water within us and must be dug away. Since the day that we received the Lord Jesus as our Savior, He has come into us as the springing well of living water. But the problem today is that there is too much dirt in our conscience and in our heart. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 228-229)

Further Reading: CWWL, 1964, vol. 3, “The Economy of God,” chs. 8-9

第四週 週六

晨興餽養

約壹一7『但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

9『我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。』

我們裏面有許多層需要挖透。我們有一層是良心，有一層是心，…還有一層是我們的心思，這一層含有許多污穢。我們不知道每一天有多少幻想！我們不僅晚上睡覺作夢，白天清醒時也作白日夢。我們所有的幻想都是不同的夢。…撒但蒙蔽了我們的心思，他就是利用幻想來作這事。有時候你在聽一篇信息，你的心思可能已經到月球去旅行了。外面看來你一直點頭，但是你裏面的心思卻在幻想太空的事。信息釋放的時候，聲音你是聽見了，卻甚麼也沒有得到。你的心思已經被幻想蒙蔽了。…你的心思裏有許多污穢，你裏面的活水怎麼能自由湧流呢？…那些成堆的污穢就是那許多的思想、幻想和夢想，這些都必須挖去，活水纔能自由湧流。（李常受文集一九六四年第三冊，二九〇頁。）

信息選讀

意志也包含了許多污穢。完全絕對順服主的人並不多。我們的意志需要更多順服。多少時候我們並不順服神主宰的安排。有時候，我們自以為相當順服主了，但是祂把我們擺在某些環境裏的時候，就把我們暴露出來。順服看不見的主很容易，但要順服看得見的人就相當困難了。你也許說，『我順服主，我和主沒有問題；但是…。』你有個很大的『但

WEEK 4 — DAY 6

Morning Nourishment

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

[There are] many layers in us through which we have to dig. We have a layer of the conscience, a layer of the heart, and...a layer of our mind, which holds much dirt. We do not know how many imaginations we have day by day. We not only dream during the night while we are asleep, but we are still dreaming during the day while we are awake. All our imaginations are different dreams.... Satan blinds our minds...merely by the imaginations. Sometimes while you are listening to a message, I do not know where your mind is—perhaps it has traveled to the moon! Outwardly you are nodding your head, but inwardly your mind is imagining something in space. During the message you hear the voice, but you do not receive anything. Your mind has been blinded by imaginations. When there is a lot of dirt in your mind, how can the flow of living water within you be free?... The heaps of dirt are simply the many thoughts, imaginations, and dreams, which must be dug away before the living water can freely flow. (CWWL, 1964, vol. 3, "The Economy of God," pp. 229-230)

Today's Reading

The will also contains much dirt. There are not many who are absolutely and utterly obedient to the Lord. We need to be more submissive in our will. How many times we do not submit ourselves to the Lord's sovereign arrangement! Sometimes we think that we are quite submissive to the Lord, but when He puts us into certain circumstances, we are exposed. It is easy to submit to the invisible Lord, but it is rather difficult to submit to visible persons. You say, "I am submissive to the Lord. With the Lord I have no

是』。…對於召會裏的聖徒，你卻不能順服！主特意把你擺在你所在的地方召會中，就是要破碎你的意志。

…『倘若我的丈夫是一位親愛的弟兄，我就會樂意順服他了。』姊妹們常有這種想法！…主給你這樣一個合式的丈夫，他正是你所需要的丈夫。倘若你得著夢想中的丈夫，你的光景就絕不會暴露出來。在祂的主宰下，許多經歷和環境不過是要把我們暴露在光中，叫我們知道我們的意志是多頑固。…若要活水在我們裏面湧流，我們必須被挖透。湧流是主的事，而挖掘是我們的事。我們需要挖掘自己。

我們挖去意志裏的污穢以後，就需要對付我們的情感。…當我們感情用事時，我們就被己所霸佔了，我們受了情感的控制和捆綁。…我們很容易喜歡一件東西，不喜歡另一件東西。…我們的意志不容易改變，但是我們的情感很容易刻變時翻。我們的情感比天氣還要變化多端。

要忘掉你的需要、你的職業、你的前途和你的環境；只要尋求主的同在，求祂將你帶進光中，然後順從祂的光除去良心、心、心思、意志、和情感裏的污穢。你越把污穢除去，你就越活。…你必須維持活水的湧流—就是生命的交通在你裏面自由湧流。當活水在你裏面自由湧流時，你就得勝了。所有的問題就要自然而然，甚至不知不覺的解決了。

我們必須更多花時間親近主，並且按著祂在裏面的引導來禱告。我們必須照著那引導認罪，並且將裏面所有的污穢挖去。…有時候我們需要與別人一同禱告，但是個人的禱告使挖掘更奏效。個人更多花時間親近主，是極其需要的。所有良心、心、心思、意志、和情感裏的污穢，都必須藉著禱告來挖除。（李常受文集一九六四年第三冊，二九一至二九三頁。）

參讀：神的經營，第十章。

problem. But..." Yes, there is a big but! "...But with the church...Oh, I cannot be submissive to them!" The Lord especially put you into your local church in order to break your will.

"If my husband could be such a dear brother, I would gladly be submissive to him." How many times have you sisters thought this?...The Lord gave you such a suitable husband; he is just the husband you need. If you could have the husband of your dreams, you would never be exposed. Many experiences and circumstances under His sovereignty simply expose us to the light so that we may know how stubborn our will is.... If the living water is to flow in us, we must be dug. The flowing is the Lord's business, but the digging is our business. We have to dig ourselves.

After digging away the dirt from the will, we need to deal with our emotion... When we are emotional, we are occupied with ourselves. We are under the control and bondage of our emotions....It is so easy for us to like one thing and dislike another....It is not very easy to change our will, but it is easy to have many changes in our emotions. Our emotions fluctuate even more than the weather.

Forget about your needs, your job, your future, and your circumstances. Only seek the Lord's presence, and ask Him to bring you into His light. Then follow His light to dig away the dirt in your conscience, heart, mind, will, and emotion. The more you dig away the dirt, the more you will be alive....You must maintain the flow of living water, that is, the fellowship of life flowing freely within you. When the living water flows freely within you, then there is victory. All the problems will be solved spontaneously and even unconsciously.

We have to spend more and more time with the Lord and pray according to His inner leading. According to that leading, we must confess and dig away all the dirt within us....Sometimes we need to pray with others, but the digging prayer is more prevailing in privacy. It is extremely necessary to spend more private time with the Lord. All the dirt within the conscience, heart, mind, will, and emotion must be dug away by our prayers. (CWWL, 1964, vol. 3, "The Economy of God," pp. 230-232)

Further Reading: CWWL, 1964, vol. 3, "The Economy of God," ch. 10

第四週詩歌

WEEK 4 — HYMN

201

聖靈的豐滿—活水

(民數記二十一章十六至十七節) 6 5 6 5 (英 250)

F 大調 4/4

F B^b F C F

3 · #2 3 4 | 3 - 1 - | 2 · 3 4 5 | 4 - 3 - |

一 井 阿, 湧 上 水 來! 我 願 被 挖 透!

F B^b F Gm C C⁷ F

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

挖 去 一 切 障 礙, 活 水 好 湧 流!

- | | |
|------------|--------|
| 二 磐石已經裂開, | 活水已流出; |
| 流到我的心懷, | 竟然被堵住。 |
| 三 我要禱告挖井, | 挖去我泥土; |
| 直到挖出聖靈, | 活水能流出。 |
| 四 禱告還要禱告, | 挖了還要挖! |
| 直到挖得透了, | 禱告得練達。 |
| 五 不需磐石再開, | 只要我挖透; |
| 不需活水再來, | 只要我湧流。 |
| 六 聖靈降在我身, | 不過是澆灌; |
| 聖靈住在我心, | 纔是活水泉。 |
| 七 我所急切需要, | 非僅求澆灌, |
| 更是透徹禱告, | 挖通活水泉。 |
| 八 挖到再無事物 | 能將靈阻隔; |
| 挖到泉源湧出 | 活水的江河! |
| 九 井阿,湧上水來! | 我願被挖透! |
| 挖去一切障礙, | 活水好湧流! |

Spring up, well, with water Fulness of the Spirit — As the Living Water

250

1. Spring up, well, with wa - ter; Dig Thou, Lord, com - plete - ly;
Dig a - way all bar - riers That Thy stream flow through me.

- | | |
|---|---|
| 2. Christ, the Rock, is riven;
Living water's flowing;
But within my heart now
It is blocked from going. | 5. What I need most deeply
Is the Spirit's filling,
That the living water
From my heart be welling. |
| 3. I will dig by praying,
Dig the dirt entirely,
Thus release the Spirit,
Let the stream flow freely. | 6. Dig till there is nothing
Left to block the passage;
Dig until the stream flows
With the living message. |
| 4. There's no need again that
Christ, the Rock, be riven,
But unto the digging
That I should be given. | 7. Spring up, well, with water;
Dig Thou, Lord, completely;
Dig away all barriers
That Thy stream flow through me. |

第五週

除污穢的水

詩歌：472

讀經：民十九

綱要

週一

壹 民數記十九章是舊約中非常特別的一章，記載除污穢的水。

貳 本章的污穢，不是指罪，乃是指死—11、13～16節：

一 死出自罪，罪是死的根—羅五 12：

1 在神眼中死比罪更玷污人—利十一 24～25，民六 6～7、9。

2 在神眼中最可恨的是死；死亡是醜陋、可憎的，我們該憎惡死亡—6～7節。

3 我們所需要避免的死亡，乃是屬靈的死亡—啓三 1～2，羅五 12、14：

a 屬靈的死亡比肉身的死亡更普遍—17節。

b 屬靈的死亡到處都有；不僅犯罪、屬世的地方，就連倫理道德最高尚的地方，也充滿屬靈的死亡。

二 由於民數記十一至十四章以及十六章裏背叛的

Week Five

The Water for Impurity

MR Hymns: 639

Scripture Reading: Num. 19

Outline

Day 1

I. Numbers 19, a very special chapter in the Old Testament, is a record concerning the water for impurity.

II. The impurity in this chapter does not refer to sin but to death—vv. 11, 13-16:

A. Death issues from sin, and sin is the root of death—Rom. 5:12:

1. Death is more defiling in the eyes of God than sin—Lev. 11:24-25; Num. 6:6-7, 9.

2. The most hateful thing in the eyes of God is death; death is an ugly, abominable thing, and we should detest it—vv. 6-7.

3. The death that we need to avoid is spiritual death—Rev. 3:1-2; Rom. 5:12, 14:

a. Spiritual death is more prevailing on earth than physical death—v. 17.

b. Spiritual death is everywhere; not only sinful, worldly places but even the most moral, ethical places are full of spiritual death.

B. From the sin of rebellion in Numbers 11 through 14 and in chapter 16,

罪，死遍佈在以色列人中間—49 節：

- 1 以色列人在民數記十六章背叛神以後，受了神的審判，結果全體以色列人都在死亡的影響之下—49 節。
- 2 死亡的污穢到處散佈，百姓都處於不潔的光景中。
- 3 到了十九章神就要他們用紅母牛的灰豫備除污穢的水，使他們可用這水除去他們所受死亡的污穢。

週二

叁 紅母牛，除污穢之水的主要成分，表徵救贖的基督—9 節：

- 一 紅色表徵罪之肉體的樣式，為着外在擔負人的罪—羅八 3，約一 29。
- 二 紅母牛沒有殘疾，表徵基督雖然是在罪之肉體的樣式裏，卻沒有罪的性情—14 節，來二 14，四 15，羅八 3，林後五 21。
- 三 母牛是純全的，指明基督是完全的一民十九 2，出十二 5～6。
- 四 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—民十九 2，參出十二 5。
- 五 紅母牛被牽到營外宰殺；基督是在營外，就是在耶路撒冷城外的一座小山—加略山—被釘十字架的一民十九 3，來十三 12～13，太二七 33。

death became prevailing among the children of Israel—v. 49:

1. After the rebellion of the children of Israel in Numbers 16 and as a result of God's judgment, the entire population of Israel was under the effect of death—v. 49.
2. The filthiness of death had spread everywhere, and the people were in a situation of impurity.
3. In chapter 19 God told them to prepare the water for impurity with the ashes of a red heifer so that they might use the water to remove the filthiness of death with which they had been affected.

Day 2

III. The red heifer, the principal component of the water for impurity, signifies the redeeming Christ—v. 9:

- A. The color red signifies the likeness of the flesh of sin, which is for the bearing of man's sin outwardly—Rom. 8:3; John 1:29.
- B. The red heifer was without defect; this signifies that although Christ was in the likeness of the flesh of sin, He did not have the sinful nature—v. 14; Heb. 2:14; 4:15; Rom. 8:3; 2 Cor. 5:21.
- C. That the heifer was without blemish indicates that Christ was perfect—Num. 19:2; Exo. 12:5-6.
- D. The heifer having never been under a yoke signifies that Christ was never used by anyone, especially by or for God's enemy, Satan—Num. 19:2; cf. Exo. 12:5.
- E. The red heifer was brought outside the camp and slaughtered; Christ was crucified outside the camp, on Calvary, a small mount outside the city of Jerusalem—Num. 19:3; Heb. 13:12-13; Matt. 27:33.

週三

肆 被宰的紅母牛被燒，祭司把『香柏木、牛膝草、朱紅色線，都丟在燒牛的火中』—民十九 6:

一 香柏木表徵主尊貴、拔高的人性，使祂能作我們的救主—6 節，參王上四 33:

- 1 香柏樹又高大又堅固，在聖經裏是指滿有榮耀的人性—歌一 17。
- 2 在豫表裏，香柏木指明耶穌那復活、升天、得榮、尊貴的人性。
- 3 香柏木表徵基督屬天的人性，得榮耀的人性，和祂屬天的人性生命—八 9。
- 4 香柏樹如何是高高的超越一切其他的樹，照樣基督是所有人中惟一得榮耀的人—五 15，腓二 9 ~ 11。
- 5 正如香柏木所表徵的，基督乃是一個升到天上的人，祂的卓越和祂高貴品格的人性，遠超過任何人—歌五 15。

二 牛膝草是一種最微小的植物，表徵主自甘卑微，成爲人的樣式，使祂可以就近人，成爲人的救主—民十九 6，王上四 33，腓二 7。

三 一面，主是由香柏木所豫表，有最高標準的人性；另一面，祂由牛膝草所豫表，自甘卑微，使祂對我們是便利的。

週四

四 朱紅色是一種暗紅色，在豫表上有很多含意—民十九 6:

Day 3

IV. The slain red heifer was burned, and the priest took “cedar wood and hyssop and scarlet strands, and cast them into the midst of the burning of the heifer”—Num. 19:6:

A. Cedar wood signifies the honorable and uplifted humanity of the Lord, which enables Him to be our Savior—v. 6; cf. 1 Kings 4:33:

1. In the Bible a cedar, a tall and strong tree, refers to a humanity that is filled with glory—S. S. 1:17.
2. Cedar, in typology, indicates the resurrected, ascended, glorified, and honored humanity of Jesus.
3. Cedar wood signifies Christ’s heavenly humanity, His glorified humanity, and His heavenly human life—8:9.
4. Just as the cedar tree far transcends over all other trees, Christ is the only glorified man among all men—5:15; Phil. 2:9-11.
5. As signified by cedar, Christ is a person who has ascended into heaven and whose excellency and uplifted and noble humanity transcend all others—S. S. 5:15.

B. Hyssop, which is among the smallest of plants, signifies that the Lord was willing to be lowly, becoming in the likeness of men, so that He might be near to man and become man’s Savior—Num. 19:6; 1 Kings 4:33; Phil. 2:7.

C. On the one hand, the Lord has the highest standard of humanity, as typified by cedar wood; on the other hand, He was willing to become lowly so that He might be available to us, as typified by hyssop.

Day 4

D. Scarlet, a dark red color, implies much in typology—Num. 19:6:

- 1 朱紅色表徵流血，指十字架救贖的工作—來九 12、14、22，彼前一 18 ~ 19。
 - 2 在利未記十四章四節，朱紅色表徵主降卑為人，是要遵行神的旨意，流血贖罪。
 - 3 朱紅色表徵基督為救贖我們所流的血最高的意義—民十九 6。
- 五 尊高的基督與卑微的基督，在祂的救贖裏，乃是除污穢之水的組成元素—6 節。

1. The color scarlet signifies the shedding of blood, referring to the redeeming work of the cross—Heb. 9:12, 14, 22; 1 Pet. 1:18-19.
2. In Leviticus 14:4 scarlet signifies that the Lord lowered Himself to become a man that He might do the will of God and shed His blood for our redemption.
3. Scarlet signifies the blood of Christ shed for our redemption in its highest significance—Num. 19:6.

E. The high and dignified Christ and the lowly and humbled Christ in His redemption were elements for the composition of the water for impurity—v. 6.

伍 母牛灰被收起，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—9 節：

V. The ashes of the heifer were gathered up and placed outside the camp in a clean place to be kept for the assembly of the children of Israel as water for impurity—v. 9:

一 灰表徵基督之死的結果：

A. Ashes signify the result of Christ's death:

- 1 在聖經裏，灰表明最末後的東西—利六 10。
- 2 被消滅成灰就是被消滅成爲無有。
- 3 在民數記十九章九節，灰表徵基督被滅爲無有一可九 12。

1. In the Bible ashes signify something in its final form—Lev. 6:10.
2. To be reduced to ashes is to be reduced to nothing.
3. In Numbers 19:9 ashes signify Christ reduced to nothing—Mark 9:12.

二 母牛燒了，香柏木和牛膝草也燒了，朱紅色線也燒了，要把灰收起來，放在潔淨的地方；紅母牛的特點就在這裏。

B. After the cedar, the hyssop, and the scarlet strands were burned with the heifer, the ashes were gathered up and kept in a clean place; this is what makes the red heifer unique.

三 在被宰、被燒之紅母牛灰的豫表中，可看見基督救贖永遠的功效—民十九 9，來九 12。

C. The eternal efficacy of Christ's redemption can be seen in the type of the ashes of the red heifer that was slaughtered and burned—Num. 19:9; Heb. 9:12.

四 這灰要留作除污穢的水，為着潔淨罪，或作贖罪祭—民十九 2、4、6、9、11 ~ 12：

D. These ashes were kept for the water for impurity; it was a purification of sin, or a sin offering—Num. 19:2, 4, 6, 9, 11-12:

- 1 如果有以色列人摸了不潔的東西，在神面前成了不潔淨的人，就應該由一個潔淨的人把用作除污穢的

1. If an Israelite touched something unclean and became unclean before God, a clean person could mix the water for impurity with the ashes and sprinkle

水和灰調起來，灑在這個不潔淨的人身上，除去他的不潔—11 ~ 12 節。

2 這灰的用處，是為着除去不潔，是為着豫備將來被發現不潔淨時使用。

週五、週六

五 主耶穌的工作，有一部分就像紅母牛的灰一樣—2、9 節：

1 紅母牛的灰，表徵主的贖罪永遠不更改的功效—9 節：

a 紅母牛的灰表徵主替我們所完成的救贖—羅三 24，弗一 7。

b 祂的救贖乃是永不更改、永不朽壞的一來九 12。

2 在任何時候，一個以色列人摸着了不潔淨的東西，他只需要得着紅母牛的灰所調成除污穢的水灑在他的身體上—民十九 11 ~ 12。

3 主的救贖已完成了一切；祂已經有豫備，為着我們將來一切的不潔和罪：

a 這灰專門是為着對付將來的。

b 紅母牛的灰，表明十字架已往的工作是為着今天的用處。

c 只要一次有一隻紅母牛燒成灰，就穀用一生一世。

d 感謝主，祂的救贖是穀我們用一輩子的。

陸 民數記十九章十七節說到紅母牛燒成的灰，以及放在器皿裏，倒上的活水：

it on the unclean person; this would remove the person's uncleanness—vv. 11-12.

2. The ashes were used to remove uncleanness; they were prepared for the future and would be used when uncleanness was detected at a later time.

Day 5 & Day 6

E. One aspect of the work of the Lord Jesus is like that of the ashes of the red heifer—vv. 2, 9:

1. The ashes of the red heifer signify the eternal and unchanging efficacy of the Lord's redemption—v. 9:

a. The ashes of the red heifer signify the Lord's redemption, which He has accomplished for us—Rom. 3:24; Eph. 1:7.

b. His redemption is forever unchanging and incorruptible—Heb. 9:12.

2. Whenever an Israelite touched something unclean, he needed only to have the ashes of the red heifer mixed with the water for impurity and to have it sprinkled on his body—Num. 19:11-12.

3. The Lord's redemption has accomplished everything; He made provision for all our future uncleanness and future sins:

a. The ashes are specifically for the future.

b. The ashes of the red heifer tell us that the past work of the cross is applicable for our use today.

c. The red heifer has been burned once for all, and its ashes are enough to cover our entire life.

d. We thank the Lord that His redemption is sufficient for our whole life.

VI. Numbers 19:17 speaks of the burning of the red heifer and the running water that was added to the ashes in a vessel:

一 這節裏的活水（即，流動的水）表徵在基督復活裏的聖靈—約七 37 ~ 39。

二 在除污穢的水裏，有基督救贖的效能，連同祂復活之靈洗淨的能力。

柒 死遍佈在以色列人中間，因此需要除污穢的水；每當我們被死亡玷污，就需要基督這紅母牛作除污穢水的實際—民十六 49，十九 2、9：

一 在十九章，除污穢的水潔淨並廢除十六章那次大背叛所帶來死亡的影響。

二 加了灰的除污穢之水，豫表基督救贖的功效，藉着生命的活水不斷的潔淨我們，好恢復我們與神的交通—約壹一 7。

三 惟有基督救贖的工作，藉着祂尊高而卑微的人性，憑祂的死和祂復活的靈，纔能醫治並潔淨整個局面，除去死的不潔—民十九 6、9、17。

A. The running (literally, living) water in Numbers 19:17 signifies the Holy Spirit in the resurrection of Christ—John 7:37-39.

B. In the water for impurity, there is the efficacy of Christ's redemption with the washing power of the Spirit of His resurrection.

VII. Because death was prevailing among the children of Israel, there was the need for the water for impurity, and whenever we are defiled by death, we need Christ as the reality of the red heifer for the water for impurity—Num. 16:49; 19:2, 9:

A. In Numbers 19 the water for impurity cleansed away and annulled the effect of death that came from the great rebellion in chapter 16.

B. The water for impurity, to which the ashes were added, typifies the efficacy of Christ's redemption, which continually cleanses us by the living water of life in order to restore our fellowship with God—1 John 1:7.

C. Only the working of Christ's redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection, could heal and cleanse the situation from the uncleanness of death—Num. 19:6, 9, 17.

第五週 週一

晨興餽養

民十九 13『凡觸著死人，…而不潔淨自己的，就玷污了耶和華的帳幕，…因為那除污穢的水沒有灑在他身上，他就為不潔淨…。』

羅五 17『若因一人的過犯，死就藉著這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉著耶穌基督一人，在生命中作王了。』

除污穢的水要灑在不潔淨的人身上：那些觸著死人身體的，或進了死人帳棚、在死人帳棚裏的，或觸著被刀殺的、或是屍首、人骨、墳墓的。（民十九 11～14，16～20。）這是當時以色列人光景的寫照。死亡的不潔遍佈各處。

民數記十九章的污穢，不是指罪，乃是指死。死出自罪，罪是死的根。（羅五 12。）由於背叛的罪，死遍佈在以色列人中間。因此需要除污穢的水。惟有基督救贖的工作，藉著祂尊高而卑微的人性，憑祂的死和祂復活的靈，纔能醫治並潔淨整個局面。（民數記生命讀經，二二八至二二九頁。）

信息選讀

民數記十九章說到把一隻紅母牛與一些別的東西一起焚燒，其灰用來作除污穢的水。閱讀整章使我們能明白這裏的污穢、不潔，主要是指死亡的玷污。這水是個供應，使人脫離死亡的影響和污穢。…就在十六章的背叛之後，到處都是死亡。在一天之內，一萬四千七百人死亡，他們屍陳遍地。在營內許多的帳棚裏都有人的死屍。人觸著死屍，（十九 11，）或

WEEK 5 — DAY 1

Morning Nourishment

Num. 19:13 Whoever touches a dead person,...and does not purify himself, defiles the tabernacle of Jehovah.... Because the water for impurity was not sprinkled upon him, he shall be unclean...

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

The water for impurity was to be sprinkled upon the unclean persons: those who touched a dead body, or came into a tent or were already in a tent in which a man died, or touched one who had been slain with a sword, or a dead body, or a bone of a man, or a grave (Num. 19:11-14, 16-20). This is a picture of the situation of the children of Israel at that time. The uncleanness of death was everywhere.

The impurity in [Numbers 19] does not refer to sin but to death. Death comes out of sin, and sin is the root of death (Rom. 5:12). From the sin of rebellion, death became prevailing among the children of Israel. Thus, there was the need for the water for impurity. Only the working of Christ's redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection, could heal and cleanse the situation. (Life-study of Numbers, p. 206)

Today's Reading

In [Numbers 19] a heifer is burned with other items, and the ashes are used to make a water for impurity. By reading the whole chapter we can understand that the impurity, the uncleanness, refers mainly to the filthiness of death. This water is a provision to get rid of the effect and impurity of death. Immediately after the rebellion in chapter 16, death was everywhere. In one day 14,700 people died, and their carcasses lay everywhere. In many of the tents in the camp, there were dead bodies. A man became contaminated by touching a

人死的時候在場，（18，）或進入死屍所在的帳棚，（14，）就受到污染。以色列人整整二百萬的人口，都在死亡的影響之下。他們都在污穢的光景中。因此，需要除污穢的水廢掉死亡的影響和污穢。（民數記生命讀經，二二四至二二五頁。）

死亡是醜陋的、可憎的，所以我們需要禁戒死亡。…我們該禁戒的死亡，主要的還不是肉身的，而是屬靈的。…屬靈的死亡…到處都有。不僅犯罪、屬世的地方，就連倫理道德最高尚的地方，也充滿屬靈的死亡。…按舊約的豫表，罪還不如死亡那樣污穢。人若犯了罪，可以立刻藉著獻上贖愆祭得著赦免並潔淨。（利五 10。）但人若摸了死亡，必須等幾天纔得潔淨。由此可見，死比罪更玷污人。然而，我們在召會生活中的人，可能認為罪是嚴重的，而觸著死亡是平常的，不嚴重的。但在神眼中，觸著死亡是最嚴重的事。

死亡的毒素能毀壞並敗壞聖徒。在羅馬十四章，保羅說，我們不該因行事疏忽而拆毀神的工程。（15，20。）基督所救贖並拯救的聖徒，我們不該因行事疏忽而敗壞他們。在主的恢復中，主已經在信徒身上作了許多恩典、救贖的工作，多年來我們一直作工建造聖徒。人不可拆毀聖徒身上基督恩典的工作，也不可敗壞這些我們一直在他們身上作工以建造他們的人。看到聖徒被死亡的毒素所敗壞，我們的心怎不傷痛？我們需要清明、公正、平靜、溫和的想一想，我們是否真的在建造基督的身體，還是不自覺的在作一些事，散佈死亡的毒素，拆毀神的工程？（利未記生命讀經，三七五、二三七頁。）

參讀：民數記生命讀經，第二十八篇；利未記生命讀經，第二十二篇。

dead body (19:11), by being present when a person died (v. 18), or by entering the tent where a dead body had been (v. 14). The entire population of two million Israelites was under the effect of death. They were all in a situation of impurity. Thus, there was the need for the water for impurity to annul the effect and impurity of death. (Life-study of Numbers, p. 203)

Death is an ugly, abominable thing. Therefore, we need to abstain from death....The death from which we should abstain is not mainly physical death but spiritual death....Spiritual death is everywhere. Not only sinful, worldly places but even the most moral, ethical places are full of spiritual death. According to the typology in the Old Testament, sin is not as dirty as death. If one sinned, he could be forgiven and cleansed immediately by offering a trespass offering (Lev. 5:10). But if one touched death, he had to wait a few days to become clean. From this we can see that death is more defiling than sin. However, we in the church life may think that sin is serious but that touching death is common and not serious. But in the eyes of God to touch death is the most serious thing.

The poison of death can damage and destroy the saints. In Romans 14 Paul says that we should not destroy the work of God by doing things carelessly (vv. 15, 20). Christ has redeemed and saved the saints, and we should not destroy them by acting carelessly. The Lord has done a lot of gracious, redemptive work on the saints in the Lord's recovery, and for years we have been working to build up the saints. No one should destroy the gracious work of Christ on the saints. No one should destroy those on whom we have been working for their building up. Would not our hearts be hurt to see the saints destroyed by the poison of death? We need to be sober, fair, calm, and kind to consider whether we are really building up the Body of Christ or unconsciously doing something to destroy God's work by spreading the poison of death. (Life-study of Leviticus, pp. 321-322, 198-199)

Further Reading: Life-study of Numbers, msg. 28; Life-study of Leviticus, msg. 22

第五週 週二

晨興餽養

民十九 2『…你要告訴以色列人，把一隻純全無殘疾，未曾負軛的紅母牛牽到你這裏來。』

羅八 3『…神，既在罪之肉體的樣式裏，並為著罪，差來了自己的兒子，就在肉體中定罪了罪。』

希伯來十章說，（民數記十九章二節所題到的）母牛是指著主耶穌說的。主耶穌用甚麼資格作這個祭呢？…祂沒有殘疾，祂未曾負軛。沒有殘疾是指祂的生命說的，未曾負軛是指祂的工作說的。沒有殘疾是生命的，未曾負軛是行為的。主耶穌在祂的生命中，在祂的身位裏，是沒有殘疾的。祂不只沒有殘疾，並且在經歷上是清潔的，是未曾負軛的。祂是個清潔的人，祂有清潔的經歷。有許多人沒有殘疾，但是曾負過軛。但是主耶穌的經歷是未曾負過軛的。祂沒有碰過罪的事實，沒有受過罪的壓迫，沒有受過罪的支配，沒有受過罪的鼓動，祂是完全自由的。…我們不能這樣說，因為我們不是自由的人，我們受過罪的壓迫，受過罪的支配，受過罪的鼓動，我們不能自己作主。…惟有主耶穌對於罪是未曾負軛的。（神的福音，五六五至五六六頁。）

信息選讀

民數記十九章二節說到要牽來一隻純全無殘疾，未曾負軛的紅母牛。這母牛『無殘疾』表徵沒有瑕疵、沒有罪過。…母牛『未曾負軛』表徵從未被世界、撒但、罪惡使用過。只有主耶穌是這樣的一位，

WEEK 5 — DAY 2

Morning Nourishment

Num. 19:2 ...Tell the children of Israel to bring you a red heifer without defect, in which is no blemish and upon which a yoke has never come.

Rom. 8:3 ...God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

Hebrews 10 indicates that this red heifer [mentioned in Numbers 19:2] refers to the Lord Jesus. What are the Lord Jesus' qualifications to become this sacrifice?...This sacrifice was to be without spot [defect] and without blemish and was never to have come under a yoke. Being without spot and blemish refers to His life. Never having come under a yoke refers to His work. In life He is without blemishes. In work He has never been under a yoke. In His life and person, the Lord Jesus is without spot and blemish. Not only is He without blemish, but also in His experience He is clean, that is, He has never been under a yoke. He is a clean man, and He has a clean experience. Many people are without blemish, but they have been yoked. But in His experience, the Lord Jesus was never yoked. He never touched the things of sin. He was never oppressed by sin or dominated by sin. He was never provoked to sin. He is completely free. Tonight we cannot say this for ourselves, for we are not free people. We have been oppressed by sin and have been dominated by sin. We have been provoked by sin and are not our own masters.... Only the Lord Jesus has never been put under the yoke of sin. (CWWN, vol. 29, "The Gospel of God (2)," pp. 480-481)

Today's Reading

Numbers 19:2 says that an Israelite needed to bring a red heifer "without defect," in which was no blemish and upon which a yoke had never come. The heifer being without defect signifies being without blemish or sin....The heifer having never been under a yoke signifies having never been used by the world,

祂從未被任何人使用，特別是未被神的仇敵撒但使用。不像我們生下來不久，就被罪惡使用，負了罪的軛。我們得救前就是這樣，負很多不同的軛；我們是被世界、撒但和罪使用過的。然而，主耶穌在作為祭物獻給神之前，沒有負過任何的軛。

（二節的）紅母牛表徵主耶穌成為罪之肉體的樣式，為著擔負人的罪。這節裏的『紅』代表罪。（賽一18。）因此，這裏的紅母牛表徵主耶穌替我們成為罪。（林後五21。）然而，這裏的紅只是在皮毛上，意即主耶穌只有罪之肉體的樣式，為著擔當我們的罪，卻沒有罪性。

主耶穌是男性，為甚麼這裏用母牛作豫表，而不是公牛？在聖經裏，男性代表客觀的真理，女性代表主觀的經歷。譬如，亞當、亞伯拉罕、以撒這些男性，都代表客觀的真理或見證；而夏娃、撒拉、利百加這些女性，都代表主觀的經歷或實際的應用。所以，這裏的母牛所指明主耶穌的贖罪不是作為客觀的道理，乃是為著主觀的經歷。

民數記十九章三節說，『你要交給祭司以利亞撒；人要把牛牽到營外，宰在他面前。』這隻母牛不是獻在祭壇上，乃是牽到營外宰殺，也就是說不是獻到神面前，乃是在被神子民棄絕的地位上被宰殺。當以色列人有了不潔，就要獨居營外。（參利十三46。）紅母牛就是在不潔之人所在的營外被殺，為要解決他們的不潔。這豫表主耶穌為了解決我們的不潔，來到我們這些不潔之人所在的地方。祂被人棄絕，也在耶路撒冷城外被釘十字架。（民數記概論下冊，六〇至六一頁。）

參讀：民數記概論，第二十四篇；神的福音，第二十五篇。

Satan, or sin. Only the Lord Jesus has never been used by anyone, especially by God's enemy, Satan. Unlike Him, we have been used by sin and have borne the yoke of sin from the time we were born. Before we were saved, we bore many kinds of yokes; we were used by the world, Satan, and sin. However, prior to being offered as a sacrifice to God, the Lord Jesus had never borne any yoke.

The red heifer [mentioned in Numbers 19:2] signifies the Lord Jesus who came in the likeness of the flesh of sin in order to bear man's sins. In verse 2 the color red represents sin (Isa. 1:18). Thus, the red heifer signifies the Lord being made sin on our behalf (2 Cor. 5:21). However, the color red was only on the skin and hair, signifying that the Lord had only the likeness of the flesh of sin for bearing our sins and did not have the sinful nature.

Since the Lord Jesus was a male, why is a heifer, not an ox, used here as a type of the Lord? In the Bible the male represents objective truth, whereas the female represents subjective experience. For example, males, such as Adam, Abraham, and Isaac, represent certain objective truths or testimonies; whereas females, such as Eve, Sarah, and Rebecca, represent the corresponding subjective experiences or practical applications. Hence, the Lord's redemption, as signified by the heifer, is not a matter of objective doctrine but a matter of subjective experience.

Numbers 19:3 says, "You shall give it to Eleazar the priest, and someone shall bring it outside the camp and slaughter it in his presence." This heifer was not offered on the altar but brought outside the camp and slaughtered there, indicating that the heifer was not offered before God but was slaughtered in a position rejected by God's people. When an Israelite became unclean, he needed to dwell alone outside the camp (cf. Lev. 13:46). The red heifer was slaughtered outside the camp where unclean people were, in order to deal with their uncleanness. This signifies that in order to deal with our uncleanness, the Lord Jesus came to the place where we were. He was rejected by men and was also crucified outside the city of Jerusalem. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 292-293)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 24; CWWN, vol. 29, "The Gospel of God (2)," ch. 25

第五週 週三

晨興餽養

民十九 6『祭司要把香柏木、牛膝草、朱紅色線，都丟在燒牛的火中。』

腓二 7『反而倒空自己，取了奴僕的形狀，成為人的樣式。』

因信稱義是客觀方面、真理方面、見證方面的；順服是主觀方面、生命方面、經歷方面的。在全部聖經裏，召會都是用女性來代表的，因為這是主觀的，是主在人身上所作的工。照樣，在〔民數記十九章〕這裏不用公牛而用母牛，因為這是代表主工作的另一方面，代表主的工作在我們身上的一方面。…要把這一隻牛怎麼作呢？要把牠宰了，用指頭蘸牠的血，向著會幕前面彈七次。換句話說，血還是獻給神的，因為血的工作總是給神的。把一隻牛的血，向會幕前面彈七次，是獻上給神，是為著贖罪。（初信造就中冊，七〇頁。）

信息選讀

紅母牛受死的功效是向著神的，能在神面前為人遮罪。…民數記十九章五節說，『人要在他眼前把這母牛焚燒；牛的皮、肉、血、連糞，都要焚燒。』這裏的燒不同於利未記一章九節裏燔祭的燒。燔祭的燒是把祭物燒成蒙神悅納的馨香之氣，而這裏的燒是為著擔罪，要把罪完全解決。紅母牛燒過之後，就再也看不到紅色，表徵罪完全解決了。

燒母牛的時候，還要配上香柏木、牛膝草、朱紅色線。（民十九 6。）利未記十四章四節說到，患癩

WEEK 5 — DAY 3

Morning Nourishment

Num. 19:6 And the priest shall take cedar wood and hyssop and scarlet strands, and cast them into the midst of the burning of the heifer.

Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men.

Justification by faith is objective; it has to do with truth and testimony. Obedience is subjective; it has to do with life and experience. Throughout the Bible the church is symbolized by females, because the church is subjective, being related to the Lord's work in man. A heifer is used here in Numbers 19 instead of a bull because it represents another aspect of the Lord's work—His work toward man. What happened to the heifer? It was slaughtered, and its blood was taken and sprinkled seven times directly in front of the Tent of Meeting. In other words, the blood was offered to God because the work of the blood is always for God. The heifer's blood was sprinkled seven times in front of the Tent of Meeting, signifying that it was for God and for the redemption of sin. (CWWN vol. 49, "Messages for Building Up New Believers (2)," p. 325)

Today's Reading

The efficacy of the red heifer's death was toward God and was able to make propitiation before God for man's sins. Numbers 19:5 says, "The heifer shall be burned in his sight; its skin and its flesh and its blood, with its dung, shall be burned." This is different from the burning of the burnt offering in Leviticus 1:9. The burnt offering was to produce a fragrance that was acceptable to God, whereas the burning of the heifer was for the bearing of sins and for dealing with sins completely. After the red heifer was burned, the color red was no longer seen, which signifies that sins have been fully dealt with.

While the red heifer was being burned, cedar wood, hyssop, and scarlet strands were cast into its midst [Num. 19:6]. Leviticus 14:4, which speaks

瘋的人得潔淨時，要拿兩隻潔淨的活鳥、香柏木、朱紅色線和牛膝草來。一隻鳥要宰在盛活水的瓦器上，然後要把另一隻活鳥，和香柏木、朱紅色線並牛膝草，一同蘸於宰在活水上之鳥的血中，在患痲瘋的人身上灑七次，使他得著潔淨。(5~7。)在利未記裏，香柏木、朱紅色線並牛膝草，是蘸在血裏；在民數記，這些東西是和紅母牛一同在火裏被燒燬。

民數記裏的香柏木、牛膝草，與利未記裏的香柏木、牛膝草，在豫表上的意義是一樣的。香柏木和牛膝草，都表徵主耶穌所穿上的人性。香柏木指主耶穌人性尊高、堅實的一面；牛膝草指祂人性低微、卑微的一面。

歌羅西一章十五節說，主耶穌是一切受造之物的首生者。在地上的一切受造之物中，人是元首。(主耶穌是受造之物，因祂成了人。)祂成了肉體，成了一個受造之物，就有分於並聯於受造之物。所以，民數記十九章這裏的香柏木和牛膝草，不僅表徵主耶穌尊高且卑微的人性，也表徵主耶穌所聯於的整個受造之物。(參王上四 33。)

民數記十九章六節的朱紅色線重在豫表罪，與利未記十四章六節裏的含意不同。在利未記，朱紅色線沒有被燒燬，在民數記這裏卻是完全燒燬的。在利未記十四章，朱紅色線表徵主如何為贖罪受死，並且得著榮耀；但在民數記十九章這裏只表徵主耶穌為我們擔罪，並不含後來的得榮耀。香柏木、牛膝草和朱紅色線，都丟在燒火的火中，一同被燒燬，表徵所有受造之物的罪都完全燒燬了。當主耶穌死的時候，一切受造之物，以及受造之物所犯的罪，都一同了結了。(民數記概論下冊，六二至六四頁。)

參讀：初信造就，第二十一篇。

of the cleansing of a leper, using two clean birds, also mentions cedar wood, scarlet strands, and hyssop. One of the birds was to be slaughtered in an earthen vessel over running water. The living bird, with the cedar wood, the scarlet strands, and the hyssop, was to be dipped in the blood of the first bird, which was then sprinkled on the leper seven times in order for him to be cleansed (vv. 5-7). In Leviticus cedar wood, scarlet strands, and hyssop were dipped in blood; in Numbers these things were burned in fire with the heifer.

Cedar wood and hyssop have the same spiritual significance in Numbers as they do in Leviticus. Both cedar wood and hyssop signify the humanity that the Lord Jesus put on. Cedar wood signifies the dignified and solid aspect of the Lord's humanity, whereas hyssop signifies the lowly and humble aspect of His humanity.

Colossians 1:15 says that the Lord Jesus is the Firstborn of all creation. Man is the head of all the creatures on earth. The Lord Jesus is a creature because He became a man. He became flesh, a creature, and thus partook of and was joined to creation. Therefore, in Numbers 19 the cedar wood and hyssop signify not only the Lord's dignified and humble humanity but also the entire creation to which the Lord Jesus has been joined (cf. 1 Kings 4:33).

The scarlet strands in Numbers 19:6 are mainly a type of sins, making them different from the scarlet strands in Leviticus 14:6. In Leviticus the scarlet strands were not burned, but in Numbers they were completely burned. In Leviticus the scarlet strands signify how the Lord Jesus died for the redemption from sins and was glorified, but in Numbers 19 the scarlet strands signify only the Lord's bearing our sins, not His glorification after His death on the cross. The cedar wood, hyssop, and scarlet strands were cast into the midst of the burning of the heifer to be burned together, signifying that the sins of all creation were completely eliminated. When the Lord Jesus died, all creation and the sins committed by the creation were terminated together. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 293-294)

Further Reading: CWWN, vol. 49, "Messages for Building Up New Believers (2)," ch. 21

第五週 週四

晨興餽養

民十九 9『要有一個潔淨的人收起母牛灰，放在營外潔淨的地方，為以色列人會眾留著，用以作除污穢的水；這是贖罪祭。』

可九 12『…經上…記著，人子要受許多的苦，且被人視為無有。』

來九 12『…乃是藉著祂自己的血，一次永遠的進入至聖所，便得到了永遠的救贖。』

民數記十九章九節的灰是紅母牛燒過之後所存留下來的，表徵主救贖的死在復活裏的功效是永遠不改變的。這個永遠的功效是祂死而復活留下的；換句話說，主的救贖有永遠的功效乃是在祂的復活裏。（參羅四 25。）

母牛的灰放在營外潔淨的地方，表徵主救贖的功效留在罪人所在的地方。另一面，要將贖罪的血帶到會幕前，表徵主的救贖在神面前的功效。（民數記概論下冊，六四頁。）

信息選讀

在舊約裏，罪人需要到神面前去獻祭。但是，如果有一個人，已經獻上祭，而又摸著污穢的時候，他在神面前是不潔淨的，與神不能交通，那麼應該怎麼作呢？要為這不潔淨的人，拿些紅母牛的灰，放在器皿裏，倒上活水，調成除污穢的水，灑在他身上，他的污穢就被除去，他的罪就得赦免。一個以色列人把牛羊帶到神面前去獻上贖罪祭，那是因為他知道自己有罪，但紅母牛是另外一件事。…紅

WEEK 5 — DAY 4

Morning Nourishment

Num. 19:9 And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering.

Mark 9:12 ...It is written of the Son of Man that He should suffer many things and be counted as nothing.

Heb. 9:12 ...Through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

In Numbers 19:9 the ashes refer to the remains of the red heifer, signifying that the Lord's redeeming death in resurrection is eternally efficacious. This eternal efficacy is what remains after the Lord's death and resurrection; in other words, the eternal efficacy of the Lord's redemption is in His resurrection (cf. Rom. 4:25).

The ashes of the heifer being placed outside the camp in a clean place signifies that the efficacy of the Lord's redemption remains in the place of sinners, whereas the redeeming blood being brought to the front of the Tent of Meeting signifies the efficacy of the Lord's redemption before God. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 295)

Today's Reading

In the Old Testament, sinners needed to offer up sacrifices to the Lord. If a person had offered up a sacrifice and then touched something unclean, he would become unclean again before God and could no longer fellowship with Him. What did he have to do? Another person would take some ashes of the red heifer on this person's behalf, put them in a vessel, pour in living water, mix it into the water for impurity, and sprinkle it on his body. The man's uncleanness would then be removed and his sin forgiven. When an Israelite brought a bull or a lamb to the Lord and offered it up as a sin offering, he did it because

母牛的被燒，不是為著已過的罪，紅母牛的被燒，乃是為著將來的罪。

主耶穌的工作，有一部分就像紅母牛的灰一樣，所有贖罪的功效都在這裏面，全世界的人所有的罪都在這裏面，血也在這裏面。到將來，任何的時候，如果你有了污穢，你摸著了不潔淨的東西，你不需要再宰一隻紅母牛去獻給神，只要把這一隻已經獻上的紅母牛的灰所調和的水灑在身上，就殼了。換句話說，不需要主替我們再作第二次的工作了。在祂救贖的工作裏，已經有豫備，是為著我們將來一切的污穢，一切的罪。在祂的救贖裏，都已經完全豫備好了。

灰是甚麼意思呢？在聖經裏，灰是表明最末後的東西。牛也好，羊也好，焚燒以後的末了一個形狀，就是灰。灰是最靠得住的，灰是不朽壞的。我們不能叫灰朽壞，不能叫灰消滅。

紅母牛燒成灰，就是豫表主的贖罪裏所包括的永遠不更改的功效。主替我們作的贖罪的工作，是最靠得住的。我們不要以為山上的石頭很靠得住，要知道石頭也能殼燒掉變作灰，灰比石頭更靠得住。紅母牛的灰就是豫表主替我們豫備了一個救贖，乃是永不更改、永不朽壞的。在任何的時候，我們都能殼用它。基督徒如果不幸摸著了不潔淨的東西，有了污穢，他不需要再去求主替他死，他只需要靠著那永遠不壞的功效（灰），靠著取生命的活水，灑他的身體，他就潔淨了。換句話說，紅母牛的灰，就是表明十字架已往的工作是為著今天的用處；或者說，十字架的功用是包括將來一切的需要。這灰是專門為著對付將來的，只要一次有一隻紅母牛燒成灰，就殼用一生一世。感謝神，主耶穌的救贖，是殼我們用一輩子的。祂的死，擔當了我們一切的罪。（初信造就中冊，七二至七三頁。）

參讀：初信造就，第二十一篇；利未記生命讀經，第四十二篇。

of some known sin. But the red heifer was related to another matter...The burning of the red heifer was not for past sins but for future transgressions.

One aspect of the Lord's work is like that of the ashes of the red heifer. The efficacy of redemption is signified by the ashes. The sins of the whole world are in it, and the blood is also in it. Whenever a man becomes unclean or has touched some unclean things, he does not need to kill another red heifer and offer it to God. He only needs to take the ashes of the red heifer that was offered once and mix them with water and sprinkle them on the body. In other words, there is no need for the Lord to do anything a second time. His redemption accomplished everything. He made provision for all of our future uncleanness and future sins.

What do the ashes signify? In the Bible, ashes signify something in its final form. Whether a bull or a lamb, its final form after being burned is ashes. Ashes are very stable; they do not corrupt into something else. We cannot corrupt or destroy ashes.

The ashes of the red heifer signify the eternal and unchanging efficacy of the Lord's redemption. The redemption which our Lord accomplished for us is most stable. Do not think that rocks on mountains are stable. Even rocks can be burned into ashes. Ashes are more stable than rocks. The ashes of the red heifer signify the Lord's redemption which He has prepared for us. It is forever unchanging and incorruptible. We may apply it any time. If a Christian touches something unclean by accident and there is uncleanness in him, he does not have to ask the Lord to die for him again. He only needs to trust in the eternal and incorruptible efficacy of the ashes and to sprinkle his body with the water of life, and he will be clean. In other words, the ashes of the red heifer tell us that the past work of the cross is applicable for our use today. We also can say that the effectiveness of the cross covers all the needs we will ever have in the future. These ashes are specifically for the future. Only one red heifer needs to be burned, and it only needs to be burned once. Its ashes are enough to cover one's whole life. Thank the Lord that His redemption is sufficient for our whole life. His death has taken away all our sins. (CWWN, vol. 49, "Messages for Building Up New Believers (2)," pp. 326-328)

Further Reading: CWWN, vol. 49, "Messages for Building Up New Believers (2)," ch. 21; Life-study of Leviticus, msg. 42

第五週 週五

晨興餽養

約壹一7『但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。』

約七 38～39『信入我的人，就如經上所說，從他腹中要流出活水的江河來。耶穌這話是指著信入祂的人將要受的那靈說的…。』

按照民數記十九章，無論甚麼人摸著死，沾染了污穢，他就變作不潔的，必須把灰調在活水裏，灑在他身上，他纔能得潔淨。（11～14，16～20。）活水豫表聖靈。我們這些神的子民，何時沾染了污穢，就要讓聖靈調著主耶穌救贖永遠的功効應用在我們身上，好除去我們的污穢。這就如同約壹一章七節所說（的）。…這意思是，我們若發現自己有罪，就當取用主耶穌的血洗淨我們的罪，好恢復我們和神之間的交通。（民數記概論下冊，六五頁。）

信息選讀

民數記十九章十二節說，『那人要在第三天和第七天用這水潔淨自己，就必潔淨了；他若在第三天和第七天不潔淨自己，就仍不潔淨。』這裏第三天表徵復活，第七天表徵完成。我們若沾染了污穢，就必須在復活裏讓聖靈把主耶穌救贖的功効，應用在我們身上。我們沾染污穢是在舊造裏，現在我們要得潔淨就必須在復活裏；若留在舊造裏就不能得著潔淨。除污穢的水要在第三天灑在不潔淨的人身上，第七天他就能得潔淨；這表徵我們在復活裏應

WEEK 5 — DAY 5

Morning Nourishment

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

John 7:38-39 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit...

According to Numbers 19, whoever touched death or was defiled and thus became unclean needed to be sprinkled by the ashes mixed with running water in order to be clean (vv. 11-14, 16-20). The running water typifies the Holy Spirit. Whenever we, the people of God, are defiled, we need to allow the Holy Spirit, who is compounded with the eternal efficacy of the Lord's redemption, to be applied to us in order to remove our uncleanness. This corresponds to 1 John 1:7....This means that if we realize that we have sinned, we should take the blood of the Lord Jesus in order to wash away our sins for the purpose of restoring the fellowship between God and us. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 295)

Today's Reading

Numbers 19:12 says, "He shall purify himself with it on the third day and on the seventh day, and then he shall be clean; but if he does not purify himself on the third day and on the seventh day, he shall not be clean." Here the third day signifies resurrection, and the seventh day signifies completion. If we are defiled, we need to be in resurrection in order to allow the Holy Spirit to apply the efficacy of the Lord's redemption to us. Defilement is related to the old creation. Hence, in order for us to be purified, we must be in resurrection; if we remain in the old creation, we cannot be purified. On the third day the water for impurity was sprinkled, and on the seventh day the unclean person became

用主耶穌救贖的功效，等到一個完全的時期，我們就得了潔淨。

按照十九章，無論是收灰的以色列人，還是灑除污穢水的人，都要變為不潔。（10，21。）這表徵當一個弟兄沾染了污穢，我們去幫助他得潔淨時，雖然我們是潔淨的，但我們應該知道我們所對付的是罪污，這有可能叫我們也受到沾染；因此，在神面前該有所警戒和對付。

十九節說，沾染污穢的人得潔淨之後，還得洗衣服，用水洗澡；此外，灑除污穢水的人，也要洗衣服。（21。）用水洗澡表徵對付自己，洗衣服表徵對付生活中一切的行為。我們每一次沾染污穢有了罪，就要在聖靈裏，讓聖靈把主受死的功效應用到我們身上，在神面前除去我們的污穢；我們也要重新對付自己和生活的一切行為。不僅被潔淨的人需要這麼作，就是幫助人得潔淨的，也要這樣作。

十四至十六節說〔到〕…人死在帳棚裏，表徵在神看來人在肉體裏都是死的。（參太八 22，路九 60。）我們的肉身如同帳棚，（林後五 1，）因此，凡屬於我們這個人的，都是不潔淨的。每一個天然的人都是『死在帳棚裏』的人，（民十九 14，）他的肉身是個帳棚，而裏面的那個人是死的；凡聯於他、與他接觸的，都是不潔的。

十九章給我們看見，我們這些神的子民，需要一直讓聖靈把基督救贖的功效，應用於我們，好叫我們得潔淨。…凡在我們裏面的，凡與我們有接觸的，都是不潔的。我們裏面的每一部分，也都是不潔的。我們要事奉神，就要一直學習讓聖靈調著基督救贖的功效，灑在我們身上，叫我們得潔淨。（民數記概論下冊，六五至六八頁。）

參讀：民數記概論，第二十四篇。

clean. This signifies that after we apply the efficacy of the Lord's redemption in resurrection, we will become clean according to the time of completion.

According to Numbers 19, both the Israelite who gathered the ashes and he who sprinkled the water for impurity became unclean (vv. 10, 21). This signifies that when we help a defiled brother to be purified, although we may be clean, we should realize that we are dealing with sin. Since it is possible for us to be defiled, we should be warned and deal with this matter before God.

Numbers 19:19 says that when the defiled person was purified, he needed to wash his clothes and bathe himself in water. Moreover, the person who sprinkled the water for impurity also had to wash his clothes (v. 21). Bathing in water signifies dealing with oneself, and washing one's clothes signifies dealing with the entirety of one's conduct. Whenever we are defiled and commit a sin, we should be in the Holy Spirit and allow the Spirit to apply the efficacy of the Lord's death to us in order to remove our defilement before God. We should also have a fresh dealing with ourselves and with the entirety of our conduct. This must be done not only by the person who needs to be purified but also by those who help him to be purified.

[In verses 14 through 16] a man dying in a tent signifies that in God's eyes all men are dead in the flesh (cf. Matt. 8:22; Luke 9:60). Our physical body is like a tabernacle (2 Cor. 5:1), and everything that belongs to us is unclean. Every natural man is a man who "dies in a tent" [Num. 19:14]; his physical body is a tent, and the one who is in the tent is dead. Thus, everything that is joined to a natural man and is in contact with him is unclean.

Chapter 19 reveals that we, the people of God, should continually allow the Holy Spirit to apply the efficacy of Christ's redemption to us so that we may be purified... Whatever is in us and whatever comes in contact with us is unclean. Every part of our inner being is also unclean. In order for us to serve God, we should continually learn to allow the Holy Spirit, who has been compounded with the efficacy of Christ's redemption, to be sprinkled on us so that we may be purified. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 295-297)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 24

第五週 週六

晨興餽養

羅三 24『但因神的恩典，藉著在基督耶穌裏的救贖，就白白的得稱義。』

弗一 7『我們在這蒙愛者裏面，藉著祂的血，照著神恩典的豐富，得蒙救贖，就是過犯得以赦免。』

來九 12『並且不是藉著山羊和牛犢的血，乃是藉著祂自己的血，一次永遠的進入至聖所，便得到了永遠的救贖。』

全世界各種的物質，到最末了就成爲灰。我不是從化學方面來看，我是從人方面來看，物質的最末了一步就是灰。…一個東西變到底了，再也不能變下去了，就是灰。

現在這一隻母牛，一切都燒了。我們要特別注意的就是血。在這灰裏面，有皮、有血、有肉，意思就是在這灰裏面有基督的贖罪，和贖罪的永遠功效。基督在神面前是一直有效力的，祂已經燒成灰了。祂流血的工作是永遠有效力的。在這裏，血已經成功作灰。贖罪的工作已經成功了；純紅的母牛，就是主耶穌救贖的工作，已經變成灰了。（神的福音，五六八頁。）

信息選讀

從民數記十九章十一節起，告訴我們這灰的用法。…九節告訴我們甚麼是除污穢的水：『要有一個潔淨的人收起母牛灰，放在營外潔淨的地方，爲以色列人會眾留著，用以作除污穢的水；這是贖罪祭。』這裏說的污穢是指摸了死屍的污穢。爲甚麼

WEEK 5 — DAY 6

Morning Nourishment

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus.

Eph. 1:7 In [the Beloved] we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.

Heb. 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

Ashes are the final state of everything in the world. I am not referring to the facts of chemistry, but to our everyday experience.... When something has reached its very end, and cannot be changed to something else anymore, it is ashes.

Everything of the heifer is burned. Note particularly the blood. In these ashes are the skin, the flesh, and the blood. This means that in these ashes are the redemption of Christ and the eternal efficacy of His redemption. Christ is eternally efficacious before God. He has become the ashes. The shedding of His blood is eternally efficacious. Even the blood has become ashes. The work of redemption is finished. The red heifer portrays the Lord's redemptive work, and this work has now become ashes. (CWWN, vol. 29, "The Gospel of God (2)," p. 483)

Today's Reading

From Numbers 19:11 on we are told about the function of the ashes....Verse 9 tells us about this water for impurity. "And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering." The impurity spoken of refers to the impurity of touching a

摸死屍是污穢的呢？死是罪的憑據，沒有罪就沒有死，有死就證明有罪。死屍就是罪作了工，罪工作的結局就是叫人死。所以在舊約裏，痲瘋豫表可得醫治的罪，死屍豫表不能醫治的罪。人死在罪惡過犯之中，人在肉體中死了，他就是死屍。主耶穌說這樣的人乃是死人。祂說，讓死人埋葬他們的死人。

（太八 22。）你接觸死人，你與世界來往，你與世界有交情，你活在世人中間，你就是摸著死屍。你摸著死屍，難免不受傳染。你摸著死屍，你就污穢了。基督徒就是因為與世界接觸的緣故，所以犯罪失敗了。在這時候，這灰就有用處。

這裏說，把這灰（就是十字架的工作）和活水調在一起，（民十九 17，）就成功作除污穢的水。活水是指著聖靈說的。以色列人在路上的時候，有一次擊打磐石，就有活水流出來。（出十七 6。）林前十章四節說，這磐石就是基督，所以活水就是指自基督流出來的東西，就是聖靈。把這活水調作除污穢的水，意思就是有聖靈的能力，加在我們身上。沒有聖靈的工作，主耶穌的工作就白作了。光有母牛犢的灰，而沒有活水，就沒有用處。有了主耶穌的工作，再需要聖靈來，二者相調，纔能使我們得著潔淨。不是主耶穌再來死一次，乃是應用主耶穌那一次工作的效力來潔淨。純紅母牛的灰代表主耶穌十字架的工作，永遠常存不變的效力；是那個效力潔淨我們。因為主耶穌死了，祂死的效力存到永遠；現在藉著聖靈，把那效力應用在我們身上。

我們每一次犯罪，不需要再牽一隻牛到神面前來。二千年前主耶穌那一次工作的效力，一直繼續到今天。憑著那灰，我們就能得著潔淨。（神的福音，五六九至五七一頁。）

參讀：神的福音，第二十五篇。

dead body. Why is touching a dead body considered an impurity? It is because death is the evidence of sin. Without sin there would be no death. Therefore, where there is death, there is also sin. A dead body means that sin has done its work. The result of the work of sin is death. For this reason, the Old Testament uses leprosy as a symbol of curable sin and a dead body as a symbol of incurable sin. When a man is dead in sin and trespasses and therefore dead in his flesh, he is a dead body. The Lord Jesus talked about these dead ones. He said to let the dead bury the dead (Matt. 8:22). If you touch these dead ones, if you have intercourse with the world, if you build up a friendship with it, and if you have your living among it, you are touching dead bodies. If you touch dead bodies, you will surely be infected and defiled with impurities. When Christians sin and fail through touching the world, the ashes are needed.

The ashes are the work of the cross. They are put into the living water (Num. 19:17) and become the water for impurity. The living water typifies the Holy Spirit. Once while the children of Israel journeyed, they struck the rock and out came living water (Exo. 17:6). First Corinthians 10:4 says that the rock was Christ. Hence, the living water refers to what flows forth from Christ, which is the Holy Spirit. Taking the living water and making it the water for impurity means that there is the need for the power of the Holy Spirit to be upon us. Without the work of the Holy Spirit, the work of the Lord will be in vain. If there are only the ashes of the red heifer without the living water, they will not be of much use. With the work of the Lord Jesus, there is still the need of the Holy Spirit. Only by the mixing together of the two will we be purified and cleansed. The Lord Jesus does not have to die again. We merely apply the efficacy of the one-time work of the Lord for our cleansing. The ashes of the red heifer represent the eternal and immutable efficacy of the Lord's work on the cross. It is this efficacy that is cleansing us. Because the Lord Jesus has died, the efficacy of His ashes becomes eternal, and by the Holy Spirit He is now applying this efficacy to us.

Every time we sin, we do not have to bring a bull to God again. The efficacy of the Lord's work two thousand years ago continues until today. By those ashes we are cleansed. (CWWN, vol. 29, "The Gospel of God (2)," pp. 484-485)

Further Reading: CWWN, vol. 29, "The Gospel of God (2)," ch. 25

第五週詩歌

WEEK 5 — HYMN

94

讚美主—祂的救贖

F 大調

8 6 8 6 雙副 (英辭 116 無副歌)

6/8

5 | 5 1 1 2 | 1 7 7 4 | 4 2 5 4 | 3 . 3 5 |
 一 你的救贖何等奇妙, 我的恩主耶穌! 未
 5 1 1 2 | 1 7 7 4 | 4 2 5 7 | 1 . 1 3 | 3 2 2 4 |
 見, 未聞, 也未想到, 你竟為我作出! 你的身位奧
 4 3 3 5 | 5 2 3 #4 | 5 . 5 4 | 3 5 i 5 |
 祕, 神聖, 遠超我所能言! 你的救贖奇
 7 6 6 6 | 5 1 3 2 | 1 . 1 0 | 5 . 5 6 3 | 5 4 4 . |
 妙, 有能, 過於我所能讚! 副 哦, 你救贖何奇妙!
 4 . 4 5 2 | 4 3 3 . | 6 . 6 7 i | i 5 5 4 | 3 3 4 2 | 1 . 1 ||
 新造故事, 何榮耀! 永遠豐滿有功效! 配得我們稱道!

- 二 你在十架為我裂破, 流出你水和血,
 為將生命分賜與我, 並為贖我罪孽。
 你的寶血將我洗淨, 使我蒙神喜悅;
 你的生命使我重生, 叫我與你聯結。
- 三 你是一粒神聖麥子, 結出許多子粒;
 我們與你同性、同質, 成為你的身體。
 你是我們生命、內容, 我們是你豐滿;
 你藉我們生活、行動, 我們把你彰顯。
- 四 既是身體你可定居, 就是你的居所;
 你在我們得到倚據, 我們作你寄託。
 滿足你心、怡悅你意, 也是你的配偶;
 同你生活、與你一體, 享受你的所有。
- 五 我們在此擘餅記念, 看到表記之物,
 心、靈不禁充滿感讚, 希奇你的救贖!
 你使我們作你身體, 並你居所、配偶,
 我們只有一面感激, 一面敬拜、歌謳!

How wonderful redemption is Praise of the Lord — His Redemption

116

2. For us Thou on the Cross wast pierced,
 And blood and water streamed;
 That life divine be giv'n to us,
 That we may be redeemed.
 Thy precious blood has made us clean,
 That we accepted be;
 Regenerated by Thy life,
 We now are one with Thee.
3. Thou art the grain divine that died
 The many grains to bear,
 Which, blent and formed, Thy Body are.
 And all Thy nature share.
 We are the increase of Thyself,
 And Thou our content art;
 Through us Thou livest and dost move
 And manifested art.
4. Since we're Thy Body, Thou may come
 And settle down in us;
 In us Thou may obtain Thy home
 And we become Thy trust.
 Thy heart to satisfy and please,
 We are Thy counterpart,
 Now in one Body with Thyself,
 Enjoying all Thou art.
5. While in remembrance now we meet
 And here the symbols see,
 For Thy redemption great and full
 We're filled with praise to Thee.
 Since we are made Thy Body, Lord,
 Thy dwelling place and bride,
 We would give thanks and worship Thee
 And in Thy praise abide.

第六週

由銅蛇所豫表的基督

詩歌：371

讀經：民二一4～9，約三14、29～30，羅八3，林後五21

綱要

週一

壹 當以色列人得罪神，為蛇所咬之後（民二一4～9），神吩咐摩西舉起銅蛇，掛在杆上，替他們受神的審判，凡望那銅蛇的就活了：

一 銅蛇豫表基督（約三14），杆豫表十字架（彼前二24）；在豫表裏，銅表徵審判；銅蛇有蛇的形狀，但沒有蛇的毒性。

二 同樣的，基督在罪之肉體的樣式裏（羅八3），在十字架上被舉起來（約八28），與肉體有毒的罪無分無關（林後五21，來四15）。

三 在創世記三章，撒但化身為蛇，將他的性情注射到人的肉體裏；我們這些亞當的後裔，都被魔鬼這條古蛇『咬』過；因此，在神看來，整個墮落的人類都是由有蛇性的人組成，在他們的墮落性情裏有古蛇的毒素：

1 在約翰八章四十四節，主耶穌啓示魔鬼是罪人的父；因此，在我們墮落的性情裏，我們是古蛇魔鬼的兒

Week Six

Christ as Typified by the Bronze Serpent

EM Hymns: 1089, 493

Scripture Reading: Num. 21:4-9; John 3:14, 29-30; Rom. 8:3; 2 Cor. 5:21

Outline

Day 1

I. When the children of Israel sinned against God, they were bitten by serpents (Num. 21:4-9); God told Moses to lift up a bronze serpent on a pole on their behalf for God's judgment so that by looking upon that serpent all might live:

A. The bronze serpent typifies Christ (John 3:14), and the pole typifies the cross (1 Pet. 2:24); in typology, bronze signifies judgment; the bronze serpent had the form of a serpent but not the poisonous nature of a serpent.

B. In the same way, Christ was lifted up on the cross (John 8:28) in the likeness of the flesh of sin (Rom. 8:3), without participating in any way in the poisonous sin of the flesh (2 Cor. 5:21; Heb. 4:15).

C. In Genesis 3 Satan, the serpent, injected his nature into man's flesh; as descendants of Adam, we all have been "bitten" by the old serpent, the devil; therefore, in the sight of God, the entire fallen human race consists of serpentine beings with the poison of the old serpent in their fallen nature:

1. In John 8:44 the Lord Jesus revealed that the devil is the father of sinners; thus, in our fallen nature we are children of the old serpent, the devil—1 John

女—約壹三 10。

- 2 在馬太十二章三十四節，主耶穌稱法利賽人是『毒蛇之種』；在二十三章三十三節，祂稱他們為『蛇類，毒蛇之種』。
- 3 魔鬼是古蛇（啓十二 9，二十 2），罪人是蛇類，毒蛇之種；在我們墮落的性情裏面，我們不僅僅是罪惡的，也是蛇性的。
- 4 羅馬七章告訴我們，撒但這人位化的罪是在我們的肉體裏；罪能誘騙並殺害人（11），能住在人裏面，叫人作違反他們意願的事（17、20）；罪相當活躍（9），也極其主動；因此罪必定是撒但那惡者的邪惡性情，在墮落的人類裏面居住、活動並作工。

週二

- 四 主這位人子在蛇的形狀裏，在十字架上被舉起來，替蛇所毒害的人擔受審判；祂在十字架上被舉起來，為將古蛇撒但，世界的王，趕出去—約十二 31 ~ 34。
- 五 因此，主這位被舉起來的人子，能將蛇所毒害的人從罪，蛇的毒素裏，拯救出來；祂被舉起，也是要廢除撒但並吸引萬人來歸祂—來二 14，約十二 32 ~ 33。
- 六 如今凡信入基督是被舉起來代替我們被定罪的一位，都有永遠的生命；我們需要『銅蛇』作我們的代替，為我們擔當神的審判，來救贖我們，並將祂拯救人的神聖生命釋放到我們這人裏面—三 14 ~ 16，十二 24。
- 七 我們一悔改並承認自己是蛇性的，就有資格經歷基督作永遠的生命，並享受祂：

3:10.

2. In Matthew 12:34 the Lord Jesus called the Pharisees the “offspring of vipers”; in 23:33 He called them “Serpents! Brood of vipers!”
3. The devil is the ancient serpent (Rev. 12:9; 20:2), and sinners are serpents, the offspring of vipers; in our fallen nature we are not merely sinful—we are serpentine.
4. Romans 7 says that Satan as personified sin is in our flesh; sin can deceive and kill people (v. 11), and it can dwell in people and cause them to do things against their will (vv. 17, 20); it is quite alive (v. 9) and exceedingly active, so it must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind.

Day 2

- D. The Lord as the Son of Man was lifted up in the form of the serpent on the cross to bear the judgment for the serpent-poisoned people; He was lifted up on the cross for the casting out of the old serpent, Satan, the ruler of the world—John 12:31-34.
- E. Hence, the Lord, as the Son of Man lifted up, can deliver the serpent-poisoned people from sin, the serpent’s poison; also, by His being lifted up, He would destroy Satan and draw all men to Himself—Heb. 2:14; John 12:32-33.
- F. Now whoever believes into Christ as the One who was lifted up to be condemned in our place has eternal life; we need a “bronze serpent” to be our Substitute to bear God’s judgment for us, to redeem us, and to release His saving, divine life into our being—3:14-16; 12:24.
- G. When we repent and admit that we are serpentine, we are qualified to experience Christ as the eternal life and enjoy Him:

- 1 『悔改』原文意，心思改變，生出懊悔而轉移目標；人的悔改也是從神之外的事物，轉向神自己—徒二六 20，十四 15 下，帖前一 9 下。
 - 2 在我們的經歷裏，這不是一勞永逸的事，乃該是每天的經歷；施浸者約翰傳講悔改（太三 2，可一 4），而在啓示錄二至三章寫給七個召會的七封書信裏，主耶穌一再的吩咐我們要悔改（二 5、16、21 ~ 22，三 3、19）。
- 八 我們若知道基督是銅蛇這豫表的應驗，在罪之肉體的樣式裏而來，在十字架上受死，頂替並代替我們，好使我們蒙重生，得着永遠的生命，這對我們乃是極大的祝福。

週三

貳 約翰三章說到蛇和新婦—14、20 ~ 30 節：

- 一 約翰三章十六節是十四和十五節的結果，也就是說，接受神聖的永遠生命，乃是基督這銅蛇作為真正贖罪祭被舉在十字架上的結果：
 - 1 主耶穌作了我們的代替被舉起來，為我們擔當神的審判，叫我們一望祂（信入祂）就得着永遠的生命。
 - 2 因着在亞當裏我們被古蛇所咬，我們就死了（弗二 1、5），但如今藉着基督這銅蛇在十字架上被舉起來，我們就能得着永遠的生命，就是神的生命；這是神愛世人真正的顯明。
- 二 蛇『咬』我們，意思是說，蛇把他性情中的毒素注入我們裏面，使我們成為他的擴增；因着墮落，整個人類都成了撒但的擴增。
- 三 約翰三章啓示，重生不僅是把神聖的生命帶進信徒裏面，更是為着基督的擴增，使他們成為

1. The Greek word for repentance means to have a change of mind, issuing in regret, to have a turn in purpose; also, man's repentance is his turning from all things to God Himself—Acts 26:20; 14:15b; 1 Thes. 1:9b.
 2. In our experience, this is not a once-for-all matter but a daily experience; John the Baptist preached repentance (Matt. 3:2; Mark 1:4), and in the seven epistles to the seven churches in Revelation 2 and 3, the Lord Jesus tells us again and again to repent (2:5, 16, 21-22; 3:3, 19).
- H. It is a great blessing for us to know that, as the fulfillment of the type of the bronze serpent, Christ came in the likeness of the flesh of sin to die on the cross as our Replacement and Substitute in order for us to be regenerated and have eternal life.

Day 3

II. John 3 speaks of the serpent and the bride—vv. 14, 29-30:

- A. John 3:16 is the issue of verses 14 and 15; that is, the receiving of the divine, eternal life is the issue of the uplifting of Christ on the cross as the bronze serpent, the real sin offering:
 1. The Lord Jesus was lifted up as our Substitute to bear God's judgment for us so that we may look at Him (believe into Him) and have eternal life.
 2. Because in Adam we were bitten by the old serpent, we were dead (Eph. 2:1, 5), but now through Christ as the bronze serpent lifted up on the cross, we may receive eternal life, the life of God; this is the real manifestation of God's love to the world.
- B. For the serpent to "bite" us means that he imparts the poison of his nature into us to make us his increase; through the fall the entire human race has become the increase of Satan.
- C. John 3 reveals that regeneration is not only to bring the divine life into the believers but also to make them the corporate bride for Christ's increase;

團體的新婦；亞當怎樣在夏娃裏面得以擴增，基督也照樣在祂的新婦裏面得以擴增—29 ~ 30 節，創二 21 ~ 22。

- 四 藉着基督作為銅蛇被舉在十字架上，撒但的擴增就成了基督的擴增，也就是基督的新婦；我們曾經是撒但擴增的人，就成了基督的擴增。
- 五 所有重生的人就是構成新婦的人，他們要和新郎耶穌成為婚配；重生的意思是說，我們蛇性的人要被廢去，並且我們得着神聖的生命，為要成為一個新人，使我們成為新婦的一部分；由此我們看見，重生是為着產生基督的新婦—約三 29 ~ 30。
- 六 約翰三章的用意是要給我們看見，無限無量的基督必須有一個宇宙性的擴增，今天祂就在得着這個擴增的過程中；沒有限量的靈，為着無限的基督產生了宇宙性的擴增—29 ~ 36 節。
- 七 整體看來，聖經乃是將蛇與新婦這件事向我們揭示出來：

週四

- 1 神用亞當的肋骨產生了夏娃，就是亞當的擴增，但在創世記三章一至六節，蛇窺訪新婦，順利的擄掠了她，然而神比蛇更大、更高、更有智慧。
- 2 神審判蛇的時候，指明女人要產生一個後裔（基督）來傷蛇的頭（15）；不僅如此，女人的後裔更要成為中了蛇毒之人的義（21）。
- 3 保羅擔憂那來咬夏娃的蛇，會來咬哥林多的信徒；這又是蛇與新婦的故事—林後十一 2 ~ 3，參啓

as Adam was increased in Eve, so Christ is increased in His bride—vv. 29-30; Gen. 2:21-22.

- D. By Christ being lifted up on the cross as the bronze serpent, Satan's increase has become Christ's increase, His bride; we who were once the increase of Satan have become the increase of Christ.
- E. All regenerated persons are components of the bride, who will be married to the Lord Jesus as the Bridegroom; regeneration means that our serpentine being is annulled and that we receive the divine life in order to become a new being so that we may be a part of the bride; by this we can see that regeneration is for producing the bride of Christ—John 3:29-30.
- F. The intention of John 3 is to show that the unlimited Christ must have a universal increase and that He is in the process of gaining this increase today; the immeasurable Spirit produces a universal increase for the unlimited Christ—vv. 29-36.
- G. We may say that, considered as a whole, the Bible unveils the matter of the serpent and the bride:

Day 4

- 1. God used Adam's rib to bring forth Eve, the increase of Adam, but in Genesis 3:1-6 the serpent visited the bride and succeeded in capturing her; however, God is greater, higher, and wiser than the serpent.
- 2. In His judgment upon the serpent, God indicated that the woman would bring forth a seed (Christ) to bruise the serpent's head (v. 15); furthermore, the seed of the woman would also become righteousness to the very ones who were poisoned by the serpent (v. 21).
- 3. Paul was concerned that the serpent who had come to bite Eve would come to bite the believers at Corinth; once again, this is the story of the serpent and

十二 9，帖前三 5，提前二 14，四 1，彼後三 17。

4 啓示錄有論到蛇與新婦末了的話：

a 十九章啓示新婦爲着羔羊的婚娶豫備好了—7 節。

b 婚娶以後，這對宇宙的夫婦要立刻與撒但和他的跟從者、獸、假申言者爭戰；然後撒但要被捆綁，扔在無底坑裏，拘禁一千年—11 ~ 16、19 ~ 21 節，二十一 1 ~ 3。

c 接着，撒但要再一次背叛，最終被扔在火湖裏—7 ~ 10 節。

d 然後宇宙要徹底被清理，就有新天新地，那裏要有一對宇宙的夫婦，直到永遠：基督是丈夫，召會是祂的新婦—二一 1 ~ 2、9 ~ 10。

週五

叁 蛇性的人藉着沒有限量的靈和永遠的生命，成爲無限基督的宇宙擴增：

一 在我們的經歷裏，我們需要領悟，離了基督這賜生命的靈，我們就是爭鬧的蛇；在召會生活中，我們可能是爭鬧的蛇，也可能是飲於賜生命之靈的人—約四 14，七 37 ~ 39。

二 約翰三章三十節說到基督的擴增，就是在二十九節裏基督的新婦：

1 照着我們天然的出生，我們都是習慣憑着我們蛇性的人而活；這就是照着善惡知識樹的原則而活。

2 我們天然的生命和生活不是基督擴增的一部分；惟

the bride—2 Cor. 11:2-3; cf. Rev. 12:9; 1 Thes. 3:5; 1 Tim. 2:14; 4:1; 2 Pet. 3:17.

4. The book of Revelation provides the final word on the serpent and the bride:

a. Chapter 19 reveals that the bride is ready for the wedding of the Lamb—v. 7.

b. Immediately after the wedding, this universal couple will fight against Satan and his followers, the beast and the false prophet; then Satan will be bound and cast into the abyss, where he will be imprisoned for a thousand years—vv. 11-16, 19-21; 20:1-3.

c. Following that, Satan will rebel once more and will ultimately be cast into the lake of fire—vv. 7-10.

d. Then the universe will be thoroughly cleared up, and there will be a new heaven and a new earth; for eternity there will be a universal couple: Christ as the Husband and the church as the bride—21:1-2, 9-10.

Day 5

III. The serpentine people are becoming the universal increase of the unlimited Christ by the immeasurable Spirit with the eternal life:

A. In our experience we need to realize that we can be contending serpents who are apart from Christ as the life-giving Spirit; in the church life we can either be contending serpents or life-giving-Spirit drinkers—John 4:14; 7:37-39.

B. John 3:30 refers to the increase of Christ, which is the bride of Christ in verse 29:

1. According to our natural birth, all of us automatically live by our serpentine being; this is to live according to the principle of the tree of the knowledge of good and evil.

2. Our natural life and living are not part of the increase of Christ; only the

有我們這人重生的部分，我們重生的靈，纔是基督的擴增—6 節。

- 3 基督實實在在該是我們的生命和我們的人位；我們活祂，並與祂成爲一靈；我們住在祂裏面，祂也住在我們裏面；因此，祂與我們有同一的生命，同一的生活（加二 20，四 19，約十五 5）—這就是蛇性的人成了基督的新婦。
- 4 我們有這樣的生活，實際上就是經歷蛇性的人變化成爲基督的新婦，基督的擴增之過程；這新婦的終極完成乃是作爲神的帳幕和羔羊之妻的新耶路撒冷—啓二一 3、9 ~ 10。
- 5 願主憐憫我們，使我們學習憑着重生的人而活—羅八 4，腓四 11 ~ 13。

週六

三 在約翰三章，我們至少能看見無限基督的九方面：

- 1 無限的基督是從上面來的，就是從天上來的—31 節。
- 2 無限的基督是在萬有之上的（31）；因爲基督是包羅萬有的、無限的、宇宙的，所以祂在地上的時候，仍舊是在天上（13）。
- 3 無限的基督是父所愛的；惟有在基督裏，我們纔能享受到父神的愛—35 節。
- 4 無限的基督已得着萬有；父已將萬有，其中包括我們，交在子的手中—35 節，林前三 21 ~ 23。
- 5 無限的基督是神所差來的一約三 34，六 46。
- 6 無限的基督說神的話—三 34，六 63。
- 7 無限的基督賜那靈是沒有限量的—三 34。

regenerated part of our being, our regenerated spirit, is Christ's increase—v. 6.

3. In a real and practical way, Christ should be our life and our person; we live Him and are one spirit with Him; we abide in Him, and He abides in us; therefore, He and we have one life and one living (Gal. 2:20; 4:19; John 15:5)—this is the serpentine people becoming the bride of Christ.
4. When we have this kind of living, then in reality we are serpentine beings in the process of transformation into the bride of Christ, the increase of Christ; the ultimate consummation of this bride will be the New Jerusalem as the tabernacle of God and the wife of the Lamb—Rev. 21:3, 9-10.
5. May the Lord have mercy on us that we may learn to live by our regenerated being—Rom. 8:4; Phil. 4:11-13.

Day 6

C. In John 3 we can see at least nine aspects of the unlimited Christ:

1. The unlimited Christ is from above, that is, from the heavens—v. 31.
2. The unlimited Christ is above all (v. 31); because Christ is all-inclusive, unlimited, and universal, while He was on earth, He was still in the heavens (v. 13).
3. The unlimited Christ is loved by the Father; only in Christ can we enjoy the love of God the Father—v. 35.
4. The unlimited Christ has been given all things; the Father has given all things, including us, into the Son's hand—v. 35; 1 Cor. 3:21-23.
5. The unlimited Christ was sent by God—John 3:34; 6:46.
6. The unlimited Christ speaks the words of God—3:34; 6:63.
7. The unlimited Christ gives the Spirit not by measure—3:34.

- 8 無限的基督賜永遠的生命給信祂的人—15 ~ 16、36 節，六 63。
- 9 無限的基督得着新婦作祂宇宙的擴增—三 29 ~ 30。
- 四 沒有限量的靈是由複合的膏油所豫表之包羅萬有複合的靈—出三十 23 ~ 25，腓一 19：
- 1 沒有限量的靈就是賜生命的靈—林前十五 45 下，林後三 6。
- 2 沒有限量的靈也是那是靈的基督；『是靈的基督』這辭是指基督就是那靈—6、17 ~ 18 節，羅八 9 ~ 11。
- 五 約翰三章三次題到永遠的生命—15 ~ 16、36 節：
- 1 永遠的生命就是神聖的生命，永遠之神的生命；這生命在時間、空間、本質、功用、能力上都是永遠的。
- 2 永遠的生命乃是三一神的素質，成了召會，就是新婦的元素，而新婦乃是基督宇宙的擴增，作三一神團體的彰顯。

8. The unlimited Christ gives eternal life to His believers—vv. 15-16, 36; 6:63.
9. The unlimited Christ has the bride as His universal increase—3:29-30.
- D. The immeasurable Spirit is the all-inclusive compound Spirit typified by the compound ointment—Exo. 30:23-25; Phil. 1:19:
1. The immeasurable Spirit is the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:6.
2. The immeasurable Spirit is also the pneumatic Christ; the term pneumatic Christ refers to Christ as the Spirit—vv. 6, 17-18; Rom. 8:9-11.
- E. The eternal life is mentioned three times in John 3—vv. 15-16, 36:
1. Eternal life is the divine life, the life of the eternal God; this life is eternal in time, space, essence, function, and power.
2. Eternal life is the essence of the Triune God becoming the element of the church, the bride; and the bride is the universal increase of Christ for the corporate expression of the Triune God.

第六週 週一

晨興餽養

民二一8～9『耶和華對摩西說，你製造一條火蛇，掛在杆上；凡被咬的，一看這蛇，就必得活。摩西便製造一條銅蛇，掛在杆上；蛇若咬了甚麼人，那人一望這銅蛇就活了。』

約翰三章十四節說，『摩西在曠野怎樣舉蛇，人子也必照樣被舉起來。』主在這裏是說到民數記二十一章四至九節所發生的事。五節說，百姓『就毀謗神和摩西說，你們爲甚麼把我們從埃及領上來，使我們死在曠野？這裏沒有糧，沒有水，我們的心厭惡這淡薄的食物』。這裏我們看見以色列人發怨言且背叛。結果，『耶和華打發火蛇進入百姓中間，蛇就咬他們，以致以色列中死了許多人。』（6。）於是百姓到摩西那裏，承認他們怨讟耶和華和摩西，犯了罪。他們求摩西禱告耶和華，叫這些蛇離開他們。當摩西爲百姓禱告，耶和華就對他說，『你製造一條火蛇，掛在杆上；凡被咬的，一看這蛇，就必得活。』（8。）我們曉得摩西製造了一條銅蛇掛在杆上，『蛇若咬了甚麼人，那人一望這銅蛇就活了。』（9。）（李常受文集一九八二年第二冊，一四一至一四二頁。）

這銅蛇豫表基督，（約三14，）杆豫表十字架。（彼前二24。）在豫表裏，銅表徵審判。民數記二十一章九節裏的『望』，也可譯爲特意的看或注視。（民數記生命讀經，二五八頁。）

信息選讀

我們這些亞當的後裔，都被魔鬼這條古蛇『咬』過。因此，我們都是屬蛇的人，我們的性情裏面有

WEEK 6 — DAY 1

Morning Nourishment

Num. 21:8-9 Then Jehovah said to Moses, Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live. And Moses made a bronze serpent and set it on the pole; and if a serpent had bitten any man, when he looked at the bronze serpent, he lived.

John 3:14 says, “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” Here the Lord referred to what happened in Numbers 21:4-9. Numbers 21:5 says, “The people spoke against God and against Moses, Why have you brought us up out of Egypt to die in the wilderness? For there is no food and there is no water; and our soul loathes this light bread.” Here we see that the children of Israel complained and were rebellious. As a result, the Lord “sent fiery serpents among the people, and they bit the people, so that many people of Israel died” (v. 6). Then the people came to Moses and confessed that they had sinned in speaking against Jehovah and against him. They asked Moses to pray that Jehovah would take away the serpents from them. When Moses prayed for the people, Jehovah said to him, “Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live” (v. 8). We are told that Moses made a bronze serpent and set it on a pole. Then “if a serpent had bitten any man, when he looked at the bronze serpent, he lived” (v. 9). (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 109)

This bronze serpent typifies Christ (John 3:14), and the pole typifies the cross (1 Pet. 2:24). In typology bronze, or brass, signifies judgment. The Hebrew word translated “looked at” in Numbers 21:9 may also be rendered “regarded,” or “looked intently at.” (Life-study of Numbers, p. 231)

Today's Reading

As descendants of Adam, we all have been “bitten” by the old serpent, the devil. Therefore, we are all serpentine beings with the poison of the old

古蛇的毒素。在神看來，整個墮落的人類都是由毒蛇組成的。不但如此，這些蛇也都死了。我們這些死蛇需要一個代替，需要一個有蛇形卻沒有蛇毒的人。當然，這個代替就是基督。

照約翰三章十四節，基督成了一條銅蛇。…祂在形狀上是蛇，但祂沒有蛇的毒性。然而，事實上我們是蛇性的，因為在我們墮落的性情裏面，我們乃是古蛇魔鬼的兒女。（約壹三 10。）因這緣故，主耶穌在馬太十二章三十四節稱法利賽人為『毒蛇之種』。在二十三章三十三節，祂稱他們為『蛇類，毒蛇之種』，是最毒的一種蛇類的後代。主告訴法利賽人說，他們是小毒蛇。…魔鬼是那古蛇，（啓十二 9，二十 2，）罪人也是蛇，是毒蛇之種。因此，在神看來，在我們墮落的性情裏面，我們不僅僅是罪惡的，也是蛇性的。（李常受文集一九八二年第二冊，一四二至一四三、一六九頁。）

基於羅馬七章，我們說撒但和罪是在肉體裏。這一章告訴我們，罪是在我們的肉體裏，而這裏的罪是人位化的。這一章給我們看見，罪能誘騙並殺害人，（11，）罪能住在人裏面，叫人作違反他們意願的事。（17，20。）罪相當活躍，（9，）也極其主動；因此，罪必定是撒但那惡者的邪惡性情，在墮落的人類裏面居住、活動、並作工。七章的罪是一個人位。這個人位乃是罪的根源，罪的起源。這罪，就是撒但，甚至在我們得救以後，仍然留在我們的肉體裏，在那裏生活、作工、行動。罪在我們的肉體裏是一個人位，就如神聖的生命在我們的靈裏是一個人位一樣。這位作我們生命的人位乃是基督，（西三 4，）就是三一神的具體化身。（李常受文集一九八四年第三冊，二〇二至二〇三頁。）

參讀：新約總論，第四十三篇；民數記生命讀經，第三十一篇；神新約的經綸，第三章。

serpent in our nature. In the sight of God, the entire fallen human race consists of poisonous serpents. Furthermore, all these serpents are dead. We as dead serpents need a substitute, someone with the form of a serpent but without the poisonous element of the serpent. This Substitute, of course, is Christ.

According to John 3:14, Christ became a bronze serpent... He was a serpent in form, but He did not have the poisonous nature of a serpent. We, however, actually are serpentine, for in our fallen nature we are children of the old serpent, the devil (1 John 3:10). For this reason, in Matthew 12:34 the Lord Jesus called the Pharisees the “offspring of vipers.” In Matthew 23:33 He called them serpents and a brood of vipers, the offspring of the most poisonous kind of serpents. The Lord was telling the Pharisees that they were little vipers...The devil is the old serpent (Rev. 12:9; 20:2), and sinners also are serpents, the offspring of vipers. Therefore, in the sight of God, in our fallen nature we are not merely sinful—we are serpentine. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 110, 131)

Based upon Romans 7 we say that Satan and sin are in the flesh. Romans 7 tells us that sin is in our flesh, and in Romans 7 sin is personified. This chapter shows that sin can deceive and kill people (v. 11) and that it can dwell in people and do things against their will (vv. 17, 20). It is quite alive (v. 9) and exceedingly active; so it must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind. Sin in Romans 7 is a person. This person is the source of sin, the origin of sin. This sin who is Satan still remains in our flesh, where he lives, works, and moves, even after we have been saved. The sin in our flesh is a person, just as the divine life in our spirit is a person. This person who is our life is Christ (Col. 3:4), the embodiment of the Triune God. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 146-147)

Further Reading: The Conclusion of the New Testament, msg. 43; Life-study of Numbers, msg. 31; CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 3

第六週 週二

晨興餽養

約三 14 ~ 15『摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，叫一切信入祂的都得永遠的生命。』

不是以色列人自願犯罪，乃是在他們裏面的蛇叫他們犯罪。神審判以色列人，實際上是審判這蛇；所以，掛在杆子上的，實際上是那蛇。犯罪的是人，但受審判的卻是蛇。這給我們看見，實際上犯罪的乃是那在人裏面的蛇，就是魔鬼。在神眼中，蛇和以色列人乃是一。所以，神審判杆子上的蛇，也就是祂審判以色列人。

我們還要看見，至終不是以色列人本身受神審判，乃是一個代替受了神的審判。這代替—基督—乃是藉著與祂所代替的人聯合為一而受審判。基督的十字架指明兩個聯合：第一，基督所救贖的人與撒但聯合；第二，基督與祂所救贖的人聯合。（民數記概論下冊，八七頁。）

信息選讀

我們…必須領悟我們乃是蛇性的人。我們也必須領悟，基督替我們成為罪，並且成為一條銅蛇在十字架上死了，使我們裏面蛇的性情受到審判。如果我們領悟自己是罪惡的人，是蛇性的人，並且承認這一點，這位成為肉體、親愛的一位，立刻就要成為我們的贖罪祭，並且進到我們裏面。然後我們就得著祂作永遠的生命。這就是我們有分於成為肉體的神作我們享受的路。我們一承認自己是蛇性的，就有資格經歷永遠的生命，並享受祂。

WEEK 6 — DAY 2

Morning Nourishment

John 3:14-15 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone who believes into Him may have eternal life.

It was not that the children of Israel wanted to sin, but rather, the serpent in them caused them to sin. In judging the children of Israel, God actually was judging the serpent; therefore, the one hung on the pole was actually the serpent. Man sinned, but the serpent received the judgment. This shows that the one who sinned was actually the serpent in man, that is, the devil. In God's eyes the serpent and the children of Israel were one. Therefore, God's judging the serpent on the pole was also His judging of the children of Israel.

We also need to see that ultimately a Substitute, not the children of Israel themselves, was judged by God. This Substitute, Christ, was judged by being identified with the people for whom He was substituted. The cross of Christ indicates two identifications: the people redeemed by Christ were identified with Satan, and Christ was identified with His redeemed people. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 312)

Today's Reading

We must realize that we are such serpentine beings. We must also realize that Christ was made sin for us and died on the cross as a bronze serpent so that the serpentine nature within us might be judged. If we realize that we are sinful people, serpentine beings, and confess this, immediately this dear, incarnated One will become our sin offering and enter into us. Then we will have Him as eternal life. This is the way for us to partake of the incarnated God for our enjoyment. It is when we admit that we are serpentine that we are qualified to experience eternal life and enjoy Him.

施浸者約翰傳講悔改，而在啓示錄二至三章寫給七個召會的七封書信裏，主耶穌一再的吩咐我們要悔改。這表明在我們基督徒的一生中，我們都需要悔改。我們每天都必須說，『主，我是蛇性的，但是主，我感謝你，你成爲銅蛇被舉起來，代替我受了審判。主，我承認我是罪惡的；但你是不知罪的，卻替我成爲罪，並且在十字架上死了，定罪了罪。主，如今我接受你作我的贖罪祭。』每當我們這麼作，祂就再一次成了我們的享受。（李常受文集一九八二年第二冊，一六一至一六二頁。）

『悔改』原文是心思改變，生出懊悔，轉移目標。所以聖經所說的悔改，乃是心思轉變，不像人所以爲的，是改過自新、棄惡向善。…人的悔改也從一切事物中轉向神自己。（徒二六 20，十四 15 下，帖前一 9 下。）原來人的心思所向著的，都是神之外的東西，因此它支配人所行所作的，也就都是背著神的。墮落的人在心思的支配之下，一切都是背著神的。…真實的悔改，必須是向神悔改，（徒二十一，）從一切事物中，實際的轉向神自己。（真理課程一級卷三，五八至六〇頁。）

主耶穌（在約翰三章十四節）對尼哥底母說（到銅蛇）的時候，尼哥底母不太可能明白這事。尼哥底母必定沒有看自己是一條蛇，他看自己是一個合乎道德的正人君子，到主耶穌這裏來爲了得改良行爲的教訓。然而，主耶穌論到銅蛇的話，似乎是對尼哥底母說，『你不該看自己是正人君子，反而要曉得你是一條蛇。…我要頂替你，就需要在蛇的形狀裏被舉起來。』我們若知道基督是銅蛇這豫表的應驗，在罪之肉體的樣式裏而來，在十字架上受死，頂替並代替我們，這對我們乃是極大的祝福。（民數記生命讀經，二五九至二六〇頁。）

參讀：民數記概論，第二十六篇；真理課程一級卷三，第二十九課；約翰著作中帳幕和祭物的應驗，第八篇。

John the Baptist preached repentance, and in the seven epistles to the seven churches in Revelation 2 and 3 the Lord Jesus again and again tells us to repent. This indicates that throughout our entire Christian life we need to repent. Daily we need to say, “Lord, I am serpentine. But I thank You, Lord, that You became the bronze serpent lifted up to be judged in my place. Lord, I confess that I am sinful. Even though You did not know sin, You were made sin for me, and You died on the cross to condemn sin. Now, Lord, I take You as my sin offering.” Whenever we do this, He once again becomes our enjoyment. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 125)

The Greek word for repentance means to have a change of mind issuing in regret, to have a turn in purpose. Therefore, to repent, as taught in the Bible, is to have a change of mind. It is not to improve or reform oneself nor to forsake the evil and turn to the good, as people generally believe. Man’s repentance is also his turning from all things to God Himself (Acts 26:20; 14:15b; 1 Thes. 1:9b). Originally man’s mind was toward all things outside of God; hence, under its direction, all of man’s behavior and actions were also against God. Real repentance should be a repentance unto God (Acts 20:21), a turning in reality from all things to God. (Truth Lessons—Level One, vol. 3, pp. 45-47)

At the time the Lord Jesus spoke this word [in John 3:14] to Nicodemus, it is not likely that he understood it. Nicodemus surely did not regard himself as a serpent but as an ethical gentleman who came to the Lord Jesus for the purpose of receiving teachings about his behavior. However, in His word concerning the bronze serpent, the Lord Jesus appeared to be saying to Nicodemus, “You should not consider yourself a gentleman but realize instead that you are a serpent.... As your replacement, I will be lifted up in the form of a serpent.” It is a great blessing for us to know that, as the fulfillment of the type of the bronze serpent, Christ came in the likeness of the flesh of sin to die on the cross as our replacement and substitute. (Life-study of Numbers, p. 232)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 26; Truth Lessons—Level One, vol. 3, lsn. 29; CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” ch. 8

第六週 週三

晨興餽養

約三 16『神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。』

29～30『娶新婦的，就是新郎；新郎的朋友站著聽祂，因著新郎的聲音就歡喜快樂；所以我這喜樂滿足了。祂必擴增，我必衰減。』

今天基督徒非常寶貝約翰三章十六節，但很少人懂得十四節。然而，十六節是十四節的結果；也就是說，得著永遠的生命乃是銅蛇被舉起來的結果。主告訴尼哥底母，如果他領悟自己是蛇性的，並相信主耶穌這條被舉起來的銅蛇作他的代替，他就會得著永遠的生命。這就是重生，就是得著另一個生命，神聖的生命。…得著這個新生命，就是重生的意義。

十六節原文開始於『因為』這個辭，指明十六節是十四和十五節的解釋。十六節說明，在神看來，主耶穌作了我們的代替被舉起來，為我們擔當神的審判，叫我們一望祂就得著永遠的生命。因著在亞當裏，我們被古蛇所咬，我們就死了。但如今藉著基督這銅蛇在十字架上被舉起來，我們就能得著永遠的生命，就是神的生命。…這是神愛世人真正的顯明。（李常受文集一九八二年第二冊，一六〇至一六一、一六四至一六五、一六八頁。）

信息選讀

約翰三章不但有蛇，也有新婦。施浸者約翰在二十九節說，『娶新婦的，就是新郎。』新婦是誰？新婦就是所

WEEK 6 — DAY 3

Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

29-30 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full. He must increase, but I must decrease.

Christians today appreciate John 3:16 very much, but not many of them understand 3:14. However, 3:16 is the issue of 3:14; that is, the receiving of eternal life is the issue of the uplifting of the bronze serpent. The Lord was telling Nicodemus that if he realized that he was serpentine and believed in the Lord Jesus as the bronze serpent lifted up as his Substitute, he would have eternal life. This is to be regenerated, to receive another life, the divine life.... To have this new life is what it means to be born again.

Verse 16 begins with the word for. This indicates that 3:16 is an explanation of verses 14 and 15. It explains the fact that, in the sight of God, the Lord Jesus was lifted up as our Substitute to bear God's judgment for us so that we may look at Him and receive eternal life. Because in Adam we were bitten by the old serpent, we were dead. But now through Christ as the bronze serpent lifted up on the cross, we may receive eternal life, the life of God. This is the real manifestation of God's love to the world. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 124, 128, 131)

Today's Reading

In chapter 3 of John we not only have the serpent; we also have the bride. In verse 29 John the Baptist said, "He who has the bride is the bridegroom."...

有重生之人的組合、集大成。所有蒙了重生之人的總和，就是基督的新婦。我們都是基督新婦的一部分，這新婦就是祂的擴增。（30。）…許多跟隨約翰的人往主耶穌那裏去了，這件事實令約翰的門徒嫉妒。施浸者約翰回答門徒的話，有一部分論到基督說，『祂必擴增，我必衰減。』（30。）本節的擴增就是前一節的新婦，而新婦乃是所有重生之人活的組成。這意思是說，在這一章裏面，重生不僅是把神聖的生命帶進信徒裏面，更是為著基督的擴增，使他們成為團體的新婦。亞當怎樣在夏娃裏面得以擴增，基督也照樣在祂的新婦裏面得以擴增。

三章的用意是要給我們看見，這位無限的基督必須有一個宇宙性的擴增，今天祂就在得著這個擴增的過程中。無論我們往那裏去，基督藉著祂所賜下無限無量的那靈，總與我們同在。三十四節明確的說，『祂賜那靈是沒有限量的。』這就是祂賜給身體、召會的那靈。基督賜給祂身體的那靈是沒有限量的。千千萬萬相信主耶穌的人，個個都領受了那靈，就是沒有限量的靈。這沒有限量的靈，為著無限的基督產生了宇宙性的擴增。我要請你們留意前一句話所用的三個形容詞：沒有限量的、宇宙性的、無限的。我用『沒有限量』這個辭來描述那靈，用『宇宙性』來描述擴增，用『無限』來描述基督。無限的基督賜下沒有限量的靈，為要產生宇宙性的擴增。

基督和祂的新婦、祂的擴增，形成了一對宇宙的夫妻。在聖經末了兩章，就是啓示錄二十一和二十二章，我們看見這一對夫妻。羔羊基督是丈夫，而新耶路撒冷是新婦。約翰三章有蛇與新婦。最終，在啓示錄我們看見撒但那條古蛇完全受了對付，（二十 2，10，）並且作為新耶路撒冷之基督的新婦要完滿的產生出來。（二一 2，10～27。）（李常受文集一九八二年第二冊，一六九至一七一頁。）

參讀：約翰著作中帳幕和祭物的應驗，第九篇。

The totality of all those who have been regenerated is the bride of Christ. We all are part of Christ's bride, and this bride is His increase (v. 30). John's disciples were made jealous by the fact that so many of his followers were coming to the Lord Jesus. As part of his answer to his disciples, John the Baptist said concerning Christ, "He must increase, but I must decrease" (v. 30). The increase in this verse is the bride in the previous verse, and the bride is a living composition of all the regenerated ones. This means that in this chapter regeneration is not only to bring the divine life into the believers but is also to make them the corporate bride for Christ's increase. As Adam was increased in Eve, so Christ is increased in His bride.

The intention of this chapter in the Gospel of John is to show us that this unlimited Christ must have a universal increase, and He is in the process of gaining this increase today. Wherever we go, Christ is present by the Spirit He gives without measure. Verse 34 says definitely, "He gives the Spirit not by measure." This is the Spirit He gives to His Body, the church. The Spirit given by Christ to His Body is immeasurable. Every one of the millions of persons who believes in the Lord Jesus has received the Spirit, the immeasurable Spirit. This immeasurable Spirit produces a universal increase for the unlimited Christ. I would call your attention to the three adjectives used in the previous sentence: immeasurable, universal, unlimited. I use the word immeasurable to describe the Spirit, the word universal to describe the increase, and the word unlimited to describe Christ. The unlimited Christ gives the immeasurable Spirit in order to produce a universal increase.

Christ and His bride, His increase, form a universal couple. In the last two chapters of the Bible, Revelation 21 and 22, we see this couple. The Lamb, Christ, is the Husband, and the New Jerusalem is the bride. In John 3 we have the serpent and the bride. Ultimately, in the book of Revelation we see that Satan as the old serpent will be entirely dealt with (20:2, 10) and that the bride of Christ as the New Jerusalem will be brought forth in full (21:2, 10-27). (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 131-133)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 9

第六週 週四

晨興餽養

創二 22 『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。』

三 15 『我又要叫你和女人彼此為仇，你的後裔和女人的後裔也彼此為仇；女人的後裔要傷你的頭，你要傷他的腳跟。』

神以一個妻子來使亞當擴增。…夏娃不是另外創造出來，而與亞當毫無關係；反之，夏娃是從亞當的一部分，從亞當的肋骨造出來的。（創二 22。）首先亞當是單獨的，然後神用亞當的肋骨來產生亞當的擴增。結果乃是一對夫婦產生出一班人來完成神的定旨。所以，夏娃在完成神定旨的事上，是極其重要的。（李常受文集一九八二年第二冊，一七三頁。）

信息選讀

在創世記三章，蛇窺訪新婦，順利的擄掠了她。然後蛇藉著女人也得著了男人。但神比蛇更大、更高、更有智慧。神審判蛇的時候，指明女人要產生一個後裔來傷蛇的頭。…（15。）此外，二十一節也指明，女人的後裔不但要傷蛇的頭，更要成為中了蛇毒之人的義：『耶和華神為亞當和他妻子用皮子作衣服給他們穿。』這些皮子作的衣服豫表基督是墮落之人的義。

在亞當裏面，古蛇藉著咬我們而得著了我們。你知道蛇咬我們是甚麼意思？這意思是說，蛇把他性情中的毒素注入我們裏面，使我們成為他的擴增。因著墮落，整個人類都成了撒但的擴增。你曉得你得救以前是甚麼？你是撒但擴增的一部分。無論我

WEEK 6 — DAY 4

Morning Nourishment

Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

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

God increased Adam with a wife....Eve was not a separate creation, having nothing to do with Adam. Rather, Eve was made from a part of Adam's being, from his rib [Gen. 2:22]. At first Adam was alone. Then God used Adam's rib to bring forth the increase of Adam. The result was a couple to produce a people for the fulfillment of God's purpose. Eve, therefore, is vital and crucial in fulfilling God's purpose. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 136)

Today's Reading

In Genesis 3 the serpent visited the bride and succeeded in capturing her. Then through the woman he also gained the man. But God is greater, higher, and wiser than the serpent. In His judgment upon the serpent, God indicated that the woman would bring forth a seed to bruise the serpent's head...(v. 15). Furthermore, there is an indication in verse 21 that the seed of the woman would not only bruise the head of the serpent but also become righteousness to the very ones who were poisoned by him: "Jehovah God made coats of skin for Adam and for his wife and clothed them." These coats of skin typify Christ as righteousness for fallen man.

In Adam, the old serpent gained us for himself by biting us. Do you know what it means for the serpent to bite us? It means that he imparts the poison of his nature into us to make us his increase. Through the fall, the entire human race has become the increase of Satan. Do you know what you were before you were saved? You were a part of Satan's increase. No matter what

們得救以前是怎樣的人，我們都是那惡者擴增的一部分。蛇在伊甸園咬了亞當，就得著了全人類，全人類就成了他的擴增。沒有疑問，在創世記三章，撒但那古蛇咬了人以後非常高興；他也許笑著自言自語說，『我已經為自己得著了人，神所造的人如今成了我的擴增。』

但主耶穌來成爲銅蛇，這意思是說，祂爲我們成爲罪。林後五章二十一節說，『神使那不知罪的，替我們成爲罪。』罪是從撒但來的，進到人裏面，（羅五 12，）不但使人成爲罪人，更成爲神審判之下的罪。因此，基督在肉體裏成爲人的時候，（約一 14，）祂是替我們成爲罪（不是罪惡的），來受神的審判。（羅八 3。）

基督在十字架上的死，爲我們罪人打開了信入祂、接受祂的路。如今我們能接受祂的生命。藉著祂的救贖，祂把自己分賜到我們裏面，使我們成爲祂的擴增。這樣，我們曾經是撒但擴增的人，就成了基督的擴增。已過我們是撒但擴增的一部分，但讚美主，現在我們成了基督擴增的一部分。

這個故事一直持續到聖經的末了。啓示錄有論到蛇與新婦末了的話，在十九章我們看見，新婦爲著羔羊的婚娶豫備好了。（7。）婚娶以後，這對宇宙的夫婦要立刻與撒但和他的跟從者、獸、假申言者爭戰。然後撒但要被捆綁，扔在無底坑裏，拘禁一千年。接著，撒但要再一次背叛，最終被扔在火湖裏。然後宇宙要徹底被清理，就有新天新地，那裏要有一對宇宙的夫婦，直到永遠：基督是丈夫，召會是祂的新婦。（李常受文集一九八二年第二冊，一七四至一七八頁。）

參讀：約翰著作中帳幕和祭物的應驗，第十篇。

kind of person we were before we were saved, we were all part of the increase of that evil one. When the serpent bit Adam in the garden of Eden, he gained the entire human race, and all mankind became his increase. No doubt, after he had bitten man in Genesis 3, Satan, the old serpent, was happy. He may have laughed and said to himself, "I have gained man for myself. The man created by God has now become my increase."

But the Lord Jesus came to be the bronze serpent. This means that He became sin for us. Second Corinthians 5:21 says, "Him who did not know sin He made sin on our behalf." Sin came from Satan, entered into man (Rom. 5:12), and made man not only a sinner but sin itself under God's judgment. Hence, when Christ became a man in flesh (John 1:14), He was made sin (not sinful) on our behalf to be judged by God (Rom. 8:3).

Christ's death on the cross opened the way for us sinners to believe into Him and receive Him. Now we can receive His life. It was through His redemption that He imparted Himself into us to make us His increase. In this way we who were once the increase of Satan have become the increase of Christ. In the past we were part of Satan's increase, but we praise the Lord that we have become part of the increase of Christ.

This story continues until we come to the end of the Bible. In the book of Revelation we have the final word concerning the serpent and the bride. In chapter 19 we see that the bride is ready for the marriage of the Lamb (v. 7). Immediately after the marriage dinner, this universal couple will fight against Satan and his followers, the beast and the false prophet. Then Satan will be bound and cast into the abyss, where he will be imprisoned for a thousand years. Following that, Satan will rebel once more and ultimately will be cast into the lake of fire. Then the universe will be thoroughly cleared up, and there will be a new heaven and a new earth. For eternity there will be a universal couple: Christ as the Husband and the church as His bride. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 136-139)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 10

第六週 週五

晨興餽養

約七 37 ~ 39 『…耶穌…高聲說，人若渴了，可以到我這裏來喝。信入我的人，就如經上所說，從他腹中要流出活水的江河來。耶穌這話是指著…那靈說的…。』

林前十五 45 『…末後的亞當成了賜生命的靈。』

亞當為蛇所咬時，我們都成了蛇。基督已經來頂替了我們，我們也信入了祂。在這裏，我們需要問一個有趣的問題：我們這些相信基督的人還是蛇麼？這問題的答案乃在於：在我們的經歷裏，我們現在是在說到銅蛇的約翰三章呢，還是在說到來主這裏喝水的七章？（37 ~ 39。）我們若飲於活水，就不再是蛇。但我們若缺少活水，我們就是爭鬧的蛇。

你是否乾渴，缺少賜生命的靈，還是你一直飲於那靈？離了賜生命的靈，我們就是爭鬧的蛇。在召會生活中，我們可能是爭鬧的蛇，也可能是飲於賜生命之靈的人。願我們都是飲於包羅萬有、賜生命之靈的人！（民數記生命讀經，二六〇頁。）

信息選讀

在我們實際的日常生活中，我們也許不是一個新生的人。我們也許還是一個舊人，甚至是個良善、道德、倫理、宗教、敬畏神的尼哥底母。我這麼說，是因為我們沒有在靈裏生活、行動、舉止、為人。我們不憑那靈而活，反倒憑倫理或宗教而活。…照著我們天然的出生，我們都習慣憑我們蛇性的人而活，這就是照著善惡而活。伊甸園裏的知識樹，不但有惡的知識，也有善的知識。但生命樹沒有別的，

WEEK 6 — DAY 5

Morning Nourishment

John 7:37-39 ...Jesus...cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit...

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

When Adam was bitten by the serpent, we all became serpents. Christ has come to be our replacement, and we have believed into Him. At this point we need to ask an interesting question: Are we who believe in Christ still serpents? The answer to this question depends on whether, in our experience, we are in John 3, which speaks of the bronze serpent, or in John 7, which speaks of coming to the Lord and drinking (vv. 37-39). If we are drinking of the living water, then we are no longer serpents. But if we are short of the living water, then we are contending serpents.

Are [you] dry, lacking the life-giving Spirit, or are [you] drinking of the Spirit? Apart from the life-giving Spirit, we are contending serpents. In the church life we may be either contending serpents or life-giving-Spirit drinkers. May we all be those who drink of the all-inclusive, life-giving Spirit! (Life-study of Numbers, pp. 232-233)

Today's Reading

In our actual daily living we may not be a newborn person. We may still be an old person, even perhaps a good, moral, ethical, religious, God-fearing "Nicodemus." I say this because we may not live, walk, behave, and have our being in the Spirit. Instead of living by the Spirit, we may live by ethics or religion. According to our natural birth, all of us automatically live by our serpentine being. This is to live according to good and evil. With the tree of knowledge in the garden of Eden there was not only the knowledge of evil but also the knowledge of good. But with the tree of life there is nothing but life.

只有生命。我們不該以為道德是生命的東西；道德是良善的，但不是生命。

在加拉太二章二十節保羅說，『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著。』這裏保羅說，他已經被了結，現今基督在他裏面活著。如果基督不是活的靈，祂怎能活在我們裏面？這是不可能的。…要緊的是我們要看見，作為在基督裏的信徒，我們不光有兩種性情—舊性情和新性情，我們也有兩個人、兩個人位。雖然我們都重生了，因而有新的人位，但我們多半一直憑舊人而活，甚至憑舊人作所謂屬靈的事。我們甚至可能憑舊人來努力過召會生活，這是一個嚴肅的問題。

我常常說，『主，赦免我今天沒有好好活你。在我的家庭生活和與弟兄們的交通中，我沒有活出你所要的。』我看見也許我合乎宗教、倫理、道德、聖經，但我沒有基督。…我們必須都能與保羅一同說，我們已經與基督同釘十字架，現今基督在我們裏面活著。我們應當能有把握宣告這件事，不是當作道理，而是我們天天的經歷。我們有這樣的生活，實際上就是經歷蛇性的人變化成為基督新婦的過程。這就是新約裏所啓示的變化。我們由蛇性的人變化成為屬基督的人，就成為祂的擴增、祂的新婦。這新婦的終極完成乃是作為神的帳幕和羔羊之妻的新耶路撒冷。

我勸你們要認真的把本篇信息帶到主面前，禱告說，『主，給我看見我是憑甚麼人位而活，我是憑舊人位還是憑新人位而活？我是憑舊性情還是憑新性情而活？主，我是活你麼？我是實行與你成為一靈麼？』我們都需要這樣向主禱告。願主憐憫我們，使我們學習憑重生的人而活。（李常受文集一九八二年第二冊，一七九至一八五頁。）

參讀：約翰著作中帳幕和祭物的應驗，第七、十至十一篇。

We should not think that morality is a matter of life. Morality is good, but it is not life.

In Galatians 2:20 Paul says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me." Here Paul is saying that he has been terminated and that now Christ lives in him. If Christ were not the living Spirit, how could He live in us? This would be impossible. It is important for us to realize that as believers in Christ not only do we have two natures—the old nature and the new nature—but we also have two beings, two persons. Although we have been regenerated and thereby have a new person, most of us continue to live by the old person, even in doing so-called spiritual things. We may even endeavor to live the church life by the old man. This is a serious problem.

Often I have said, "Lord, forgive me for not living You adequately today. In my family life and in my fellowship with the brothers, I am short of what You require." I have seen that I may be religious, ethical, moral, and scriptural—all without Christ....But we all need to be able to say with Paul that we have been crucified and that Christ now lives in us. We should be able to declare this with assurance, not as a doctrine but as our experience day by day. When we have this kind of living, then in reality we are serpentine beings in the process of transformation into the bride of Christ. This is the transformation revealed in the New Testament. As we are transformed from serpentine beings into Christ's being, we become His increase, His bride. The consummation of this bride will be the New Jerusalem as the tabernacle of God and the wife of the Lamb.

I urge you to bring this matter to the Lord in a serious way and pray, "Lord, show me by what person I am living. Am I living by my old person or by my new person? Am I living by the old nature or by the new nature? Lord, am I living You? Am I practicing being one spirit with You?" We all need to pray to the Lord like this. May the Lord have mercy on us that we may learn to live by our regenerated being. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 140-144)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 7,10-11

第六週 週六

晨興餽養

約三 30 ~ 31 『祂必擴增，我必衰減。那從上頭來的，是在萬有之上；那出於地的，是屬於地，他所說的，也是屬於地。那從天上來的，是在萬有之上。』

35 『父愛子，已將萬有交在祂手裏。』

在約翰三章，我們至少能覓見無限基督的九方面。首先，無限的基督是從上頭來的，就是從天上來的。（31。）…當時，基督是在肉體裏，而肉體是從地上來的。但祂裏面有一部分是從上頭來的，從天上來的。…無限的基督不但是從上頭來的，也在萬有之上。那位從天上來的，是在萬有之上。即使祂在地上，在天之下，祂還是在萬有之上。因為基督是包羅萬有的、無限的、宇宙的，所以祂是在萬有之上。祂在地上的時候，仍舊是在天上。（13。）（李常受文集一九八二年第二冊，一九七頁。）

信息選讀

約翰三章三十五節不但說父愛子，也說父已將萬有交在子手裏。父已將萬有，包括我們在內，交給了基督。全宇宙都已經交給父神所愛的基督。祂是父的愛與恩賜惟一的接受者。…如果我們要享受神的愛，我們就需要在基督裏。照樣，如果我們要有分於神所賜給的，我們也需要在基督裏。保羅說，萬有全是我們的，並且我們是屬基督的。（林前三 21 ~ 23。）

這一位是從上頭來的，在萬有之上，為父所愛，父已將萬有交給祂，祂也是神所差來的。…基督是神的大使，祂是神所差來的，也是從神那裏差來的。…

WEEK 6 — DAY 6

Morning Nourishment

John 3:30-31 He must increase, but I must decrease. He who comes from above is above all; he who is from the earth is of the earth and speaks out of the earth. He who comes from heaven is above all.

35 The Father loves the Son and has given all into His hand.

In chapter 3 of John we can see at least nine aspects of the unlimited Christ. First, the unlimited Christ is from above, that is, from the heavens ...(v. 31). At that time Christ was in the flesh, and the flesh is from earth. But within Him there was a part that was from above, from the heavens. The unlimited Christ not only comes from above but also is above all. The One who comes from the heavens is above all. Even though He was on earth, under the heavens, yet He was above all. Because Christ is all-inclusive, unlimited, and universal, He is above all. While He was on earth, He was still in the heavens (v. 13). (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 154-155)

Today's Reading

John 3:35 says not only that the Father loves the Son but also that the Father has given all things into the Son's hand. The Father has given all things, including us, to Christ. The entire universe has been given to the Christ whom God the Father loves. He is the unique recipient of the Father's love and gifts.... If we would enjoy God's love, we need to be in Christ. Likewise, if we would participate in what God gives, we also need to be in Christ. Paul says that all things are ours and that we are Christ's (1 Cor. 3:21-23).

This One who is from above, who is above all, who is loved by the Father, and who has been given all things by the Father, has also been sent by God.... Christ is God's Ambassador. He was sent by God and from God.

按照約翰三章三十四節，基督是神所差來的，就說神的話。…首先主指明，為著分賜生命，祂要成為那靈。然後祂說，祂所說的話就是靈，就是生命。這表明祂所說的話，乃是賜生命之靈的具體化。如今祂在復活裏是賜生命的靈，這靈具體化於祂的話。我們運用靈來接受祂的話，就接受了那是生命的靈。

三十四節說到無限的基督：『祂賜那靈是沒有限量的。』…祂是藉著說神的話，將那靈賜給我們。…如果我們正確的接觸神的話，並且在我們的靈裏加以消化，我們就會被神的靈充滿。…我們成為無限基督的宇宙擴增，惟一的路就是接受那靈，被那靈充滿。我們越得著那靈，就越成為基督的擴增。這擴增開始於我們得著重生，終結於我們被沒有限量的靈所充滿。

我們不僅需要學習讀主的話、查考主的話，更需要學習喫主的話。我們必須學習把神的話接受到我們的靈裏，並且在靈裏加以消化；這就是在我們的靈裏享受神的話。…藉著主的話，我們接受那靈；我們一得著那靈，就得著永遠的生命。…無限的基督乃是那位將永遠的生命賜給信徒的。（15～16。）

無限的基督得著新婦作祂宇宙的擴增。（29～30。）這個宇宙的擴增—基督的新婦—乃是所有重生之人的集合，是所有重生之人的活組成。這就是作為無限基督之宇宙擴增的新婦。…我們怎樣纔能成為基督宇宙擴增…的一部分？惟有接受神的雷瑪，使我們被賜生命的靈充滿，纔有可能。如果我們接受話，並且被那靈充滿，我們就會享受永遠的生命。結果，我們就成為新婦，成為無限基督的宇宙擴增。（李常受文集一九八二年第二冊，一九八至二〇〇、二〇五至二〇八頁。）

參讀：約翰著作中帳幕和祭物的應驗，第十二至十三篇。

According to John 3:34, Christ as the One sent by God speaks the words of God....First, the Lord indicated that for giving life, He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we receive the Spirit who is life.

John 3:34 says of the unlimited Christ, "He gives the Spirit not by measure"...He gives us the Spirit by speaking the word of God....If we handle the Word of God rightly and digest it in our spirit, we will be filled with the Spirit of God. The unique way for us to become the universal increase of the unlimited Christ is to receive the Spirit and be filled with the Spirit. The more we have of the Spirit, the more we will be Christ's increase. This increase begins with our regeneration, and it consummates with our being filled with the immeasurable Spirit.

We need to learn not merely to read the Word or study it but also to eat it. We must learn to receive the Word of God into our spirit and digest it there. This is to enjoy the Word of God in our spirit. Through the Word we receive the Spirit, and when we have the Spirit, we have eternal life....The unlimited Christ is the One who gives eternal life to His believers [vv. 15-16].

The unlimited Christ has the bride as His universal increase [vv. 29-30]. This universal increase, Christ's bride, is the aggregate of all those who have been regenerated. It is a living composition of all regenerated human beings. This is the bride as the universal increase of the unlimited Christ. This is possible only as we receive the rhema of God so that we may be filled with the life-giving Spirit. If we receive the word and are filled with the Spirit, we will enjoy eternal life. The result is that we become the bride, the universal increase of the unlimited Christ. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 155-156, 161-163)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 12-13

第六週詩歌

讚祂死包羅、無價

(英1089)

約一29, 三14, 十二24

G 大調

4/4

5̣ 6̣ 5̣·1̣ | 1̣ 7̣ 1̣ 2̣ 3̣ 2̣ | 3̣ 1̣ 6̣ 4̣ | 3̣ 2̣ 1̣ - |
 一 神的羔羊 純潔無瑕, 為救罪人被宰殺;
 5̣ 6̣ 5̣·1̣ | 1̣ 7̣ 1̣ 2̣ 3̣ 2̣ | 3̣ 4̣ 5̣ 4̣ 2̣ | 1̣ 7̣ 1̣ - |
 寶血流出, 付清贖價, 罪污潔除不留下。
 2̣ · 3̣ 4̣ 2̣ | 3̣ · 4̣ 5̣ 3̣ | 5̣ · 5̣ 4̣ 3̣ 2̣ 1̣ |
 救贖羔羊, 代受擊打, 擔負罪孽受刑
 5̣ - - - | 5̣ · 4̣ 3̣ 5̣ 4̣ 2̣ | 1̣ 7̣ 1̣ - ||
 罰, 擔負罪孽受刑罰。

二 銅蛇人子高掛杆上, 罪人只要仰望祂!
 穿上罪之肉體式樣, 祂被治死於十架。
 舊造了結, 肉體消滅, 撒但、世界也包括。

三 卑微麥種死葬土下, 結出子粒滿莊稼,
 神聖生命經死萌發, 繁殖擴長顯榮華。
 新生子粒無不像祂, 生命、性情都無差。

四 讚美羔羊一贖人脫罪, 銅蛇一將撒但擒拿;
 麥種一結出子粒纍纍, 調為一團何融洽。
 阿利路亞! 阿利路亞! 讚祂死包羅、無價!

WEEK 6 — HYMN

Lamb of God so pure and spotless Praise of the Lord—His Death

Cb1089 Tg1089

1089

F Bb/F F C F Bb F/C C F
 1. Lamb of God so pure and spot - less, Lamb of God for sin - ners slain.
 F Bb/F F C F F/A Bb F/C C⁷ F
 5 Thy shed blood has wrought re - demp - tion, Cleans - ing us from ev - ery stain.
 C/E C⁷ F F/A F C/E C
 9 Lamb re - deem - ing, Lamb re - deem - ing, Bear - ing all our sins a - way,
 F Bb F/C C F
 13 Bear - - ing all our sins a - way!

2. Brazen serpent, to Thee looking,
 Son of Man, uplifted high.
 Thou didst bear the flesh of sin in
 Likeness on the cross to die.
 Old creation's termination;
 Finished, Satan and the world,
 Finished Satan and the world!

3. Grain of wheat, so small and lowly,
 Without death abides alone;
 Life divine enclosed within it,
 Into death it must be sown.
 Life releasing, Christ increasing,
 Many grains to birth to bring,
 Many grains to birth to bring!

4. Lamb of God—our sin's redemption,
 Brazen serpent—Satan's end,
 Grain of wheat—life's reproduction,
 Now with many grains we blend.
 Hallelujah! Hallelujah!
 What an all-inclusive death,
 What an all-inclusive death!

第七週

包羅萬有的基督是按照神的選擇
所分給眾聖徒的分，
作他們神聖的基業，給他們享受

詩歌：417, 650

讀經：民三二 1～6、12、16～22、33，申八 9，西一
12，二 6～7，腓三 7～11、14

綱要

週一、週二

壹 包羅萬有的基督是由美地所豫表；在這美地裏我們一無所缺—申八 9：

一 基督作為眾聖徒所分得的分（西一 12）指業分，如以色列人分得迦南美地之分，作他們的產業（書十四 1）：

1 新約信徒的基業，不是物質的土地，乃是包羅萬有的基督；祂是我們基業的憑質—弗一 14。

2 祂是眾聖徒所分得的分，作了我們神聖的基業，給我們享受—徒二六 18 下。

二 神的心意是要把祂所有的子民帶到豫表基督作為目標的美地；在舊約裏，神的百姓行走路程，然後達到目標，但在新約中，我們浸入了基督的信徒已經在目標裏—羅六 3，加三 27，林前

Week Seven

**The All-inclusive Christ Being the Allotted Portion
of the Saints, according to God's Choice,
as Their Divine Inheritance for Their Enjoyment**

MC Hymns: 554, 907

Scripture Reading: Num. 32:1-6, 12, 16-22, 33; Deut. 8:9; Col. 1:12; 2:6-7; Phil. 3:7-11, 14

Outline

Day 1 & Day 2

I. The all-inclusive Christ is typified by the good land, a land in which we will not lack anything—Deut. 8:9:

A. Christ as the allotted portion of the saints (Col. 1:12) refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1):

1. The New Testament believers' inheritance is not a physical land; it is the all-inclusive Christ; He is the pledge of our inheritance—Eph. 1:14.

2. He is the allotted portion of the saints as our divine inheritance for our enjoyment—Acts 26:18b.

B. God's intention is to bring all His people into the good land, which typifies Christ as the goal; in the Old Testament God's people journeyed and then arrived at the goal, but in the New Testament we, the believers, having been baptized into Christ, are already in the goal—Rom. 6:3; Gal. 3:27; 1

一 30, 西二 6 ~ 7 與註。

三 今天的美地就是基督那包羅萬有的靈 (6, 加三 14), 祂住在我們的靈裏 (提後四 22, 羅八 16), 作我們的享受; 照着這靈而行 (4, 加五 16), 乃是新約的中心和關鍵:

- 1 歌羅西二章六至七節啓示, 基督這美地是豐富的土壤, 我們已在其中生了根, 好使我們從這土壤吸收元素而長大一參林前三 6、9, 西二 19。
- 2 我們若在基督裏生根, 自然而然就在基督裏行事為人—在基督裏生活、行事、行動、為人。
- 3 要在基督裏深深的扎根, 惟一的路乃是接觸主, 並且花時間用許多禱告讀主的話; 我們首先往下長, 然後向上結果—弗五 26, 六 17 ~ 18, 賽三七 31。
- 4 當我們在基督裏行事為人時, 我們就會在基督裏被建造起來以活出基督; 這樣活出基督就產生基督團體的彰顯, 就是召會生活—西二 6 ~ 7。
- 5 我們每天早晨需要花足穀的時間吸取主; 十分鐘雖然好, 但在一天的起頭, 最好花半小時享受主; 我們早晨花時間接觸主, 並且一天當中在靈裏, 自然而然就吸取基督這土壤的豐富進到我們裏面。
- 6 我們必須花時間享受主這包羅一切的土地, 使基督這豐富土壤裏的一切元素, 都能被吸收到我們裏面, 好叫我們在經歷中, 在祂裏面得豐滿—10節上, 四 2:
 - a 我們若要吸取作為土壤之基督的豐富, 就需要有細嫩的新根; 不要讓自己老化, 乃要天天新鮮而更新—林後四 16, 參申三四 7, 路十一 34 ~ 36, 徒三 19 ~ 20, 詩十六 11。

Cor. 1:30; Col. 2:6-7 and footnotes.

C. The good land today is Christ as the all-inclusive Spirit (v. 6; Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment; to walk according to this Spirit (v. 4; Gal. 5:16) is the central and crucial point in the New Testament:

1. Colossians 2:6-7 reveals that Christ as the good land is the rich soil in which we have been rooted so that we may grow with the elements that we absorb from the soil—cf. 1 Cor. 3:6, 9; Col. 2:19.
2. If we have been rooted in Christ, we shall spontaneously walk in Christ—living, acting, moving, and having our being in Christ.
3. The only way to become deeply rooted in Christ is to contact the Lord and spend time with Him in the Word with much prayer; we first grow downward and then bear fruit upward—Eph. 5:26; 6:17-18; Isa. 37:31.
4. While we walk in Christ, we will be built up in Christ to live out Christ; this living out of Christ will produce the corporate expression of Christ, the church life—Col. 2:6-7.
5. Every morning we need to take adequate time to absorb the Lord; although even ten minutes is good, it is best to spend thirty minutes to enjoy Him at the start of each new day; as we spend time contacting the Lord in the morning and throughout the day in our spirit, we will spontaneously absorb into us the riches of Christ as the soil.
6. We must take time to enjoy the Lord as the all-inclusive land so that all the elements of Christ as the rich soil may be absorbed into us for us to be made full in Him in our experience—v. 10a; 4:2:
 - a. If we would absorb the riches of Christ as the soil, we need to have tender, new roots; we should not let ourselves get old but be fresh and renewed every day—2 Cor. 4:16; cf. Deut. 34:7; Luke 11:34-36; Acts 3:19-20; Psa. 16:11.

b 我們需要忘掉我們的環境、我們的光景、我們的失敗以及我們的軟弱，單單花時間吸取主，使我們在祂裏面被建造，為着建造基督的身體，就是祂團體的彰顯—路八 13，太十四 22 ~ 23，六 6。

週三、週四

貳 民數記啓示豫先安排美地的分配，豫表按照神的選擇對豐富之基督的分享—三二 1 ~ 42，三三 50 ~ 三六 13：

一 美地被二海（地中海與死海）一河（約但河）所環繞；這二海一河都表徵基督的死—三四 2 ~ 3、6、12。

二 這指明對基督的享受與祂的死極有關係；我們對基督的享受必須是在祂死的範圍、境界裏—腓三 7 ~ 11。

三 美地從兩邊毘鄰的水中升起，指明美地是上升、高舉之地；這表徵復活並升天的基督，屬天的基督，已經在祂的復活裏進到我們裏面（約二十 22），並且我們在祂的升天裏享受祂的豐富（弗二 6，西三 1 ~ 4）。

四 流便和迦得二支派請求領受神所應許的地（民三二 1 ~ 5、33），這並沒有錯；然而，他們想要照着自己所選擇為上好的來領受這應許，卻是不對的：

1 至終，他們的地是以色列土地中，頭一塊被東方來的外邦侵畧者奪取之地（代上五 25 ~ 26）；凡留在半路，滿足於神一點祝福的人，很容易被仇敵擄去。

2 在屬靈的事上，我們最好不照着自己的選擇行事，

b. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord so that we may be built up in Him for the building up of His Body, His corporate expression—Luke 8:13; Matt. 14:22-23; 6:6.

Day 3 & Day 4

II. The book of Numbers reveals the prearrangement of the distribution of the good land, typifying the sharing of the enjoyment of the rich Christ according to God's choice—32:1-42; 33:50—36:13:

A. The good land is surrounded by two seas (the Mediterranean Sea and the Dead Sea) and one river (the Jordan River); these two seas and this river all signify the death of Christ—34:2-3, 6, 12.

B. This indicates that the enjoyment of Christ is closely related to His death; the enjoyment of Christ must be in the sphere, the territory, of His death—Phil. 3:7-11.

C. That the good land rose up from the waters that bordered it on either side indicates that it is an elevated, uplifted land; this signifies the resurrected and ascended Christ, the heavenly Christ, who has entered into us in His resurrection (John 20:22) and whose riches we enjoy in His ascension (Eph. 2:6; Col. 3:1-4).

D. The request by Reuben and Gad to receive the land that God had promised (Num. 32:1-5, 33) was not wrong; however, they were not right in wanting to receive this according to their choice as to what was best:

1. Eventually, their land was the first part of the land of Israel to be taken over by the Gentile invaders from the east (1 Chron. 5:25-26); those who remain halfway and are satisfied with only a little blessing from God will be easily captured by the enemy.

2. In spiritual matters it is much better to not act according to our choice but

乃要把事情交在主手中，讓主照着祂的選擇來作——詩歌六五〇首，參創十三 5 ~ 18。

- 3 流便和迦得所要的地，不必過約但河就可以到達；沒有過約但河，表徵沒有對付並埋葬舊人（見書三 16 ~ 四 12 註）；惟有在我們的舊人被對付並埋葬之後（羅六 3 ~ 6），我們纔有地位得着包羅萬有的基督這美地作我們的享受。
- 4 流便支派、迦得支派、瑪拿西半支派所得的地（民三二 33），是照着他們自己的選擇，不必過約但河就可以到達，因此實際上不是美地的一部分（參三四 14 ~ 15，三五 14）；這指明就豫表說，那是在基督的死之外。

週五

- 5 流便和迦得向耶和華和以色列的責任（三二 22）是由於他們對所得美地的分有自己的選擇（1 ~ 5）；我們事奉主，需要學習放下自己的選擇，免得在神和祂的子民面前受責任的束縛。
 - 6 照樣，我們自己的選擇也是在基督的死之外，所以與對豐富的基督真正的享受無關；我們若不經過基督的死，就不能進入祂的復活與升天的範圍裏，享受祂作屬天、被高舉的一位——參加二 20，腓三 10 ~ 11，西三 1 ~ 4。
- 五 得到『約但河東之地』，只彀得上神屬靈的目標，卻不是神榮耀的目標——在祂升天的地位上，承在基督裏豐盛的基業，就是基督豐盛的榮耀。

週六

- 六 流便支派、迦得支派和瑪拿西半支派只想到自

to leave matters in the hand of the Lord and let Him do according to His choice—Hymns, #907; cf. Gen. 13:5-18.

3. The land requested by Reuben and Gad could be reached without crossing the river Jordan, which signifies the old man not being dealt with and buried (see footnotes on Joshua 3:16—4:12); only after our old man has been dealt with and buried (Rom. 6:3-6) are we in a position to possess the all-inclusive Christ as the good land for our enjoyment.
4. The land given to Reuben, Gad, and the half-tribe of Manasseh (Num. 32:33), the land that was according to their choice, could be reached without crossing the Jordan and thus was not actually a part of the good land of Canaan (cf. 34:14-15; 35:14); this indicates that, in type, it was outside the death of Christ.

Day 5

5. The obligation of Reuben and Gad toward Jehovah and toward Israel (32:22) was due to the fact that they had their own choice regarding their portion of the land (vv. 1-5); in serving the Lord, we need to learn to give up our own choice in order to avoid obligating ourselves to God and to His people.
 6. Our self-choice is likewise outside the death of Christ and therefore has nothing to do with the real enjoyment of the rich Christ; if we do not pass through the death of Christ, we cannot enter into the realm of His resurrection and ascension to enjoy Him as the heavenly, elevated One—cf. Gal. 2:20; Phil. 3:10-11; Col. 3:1-4.
- E. Obtaining “the land east of the Jordan” reaches God’s spiritual goal but not His glorious goal—receiving the rich inheritance in Christ, the glory of the riches of Christ, in the position of His ascension.

Day 6

- F. The tribes of Reuben, Gad, and the half-tribe of Manasseh thought only

己，太顧自己的享受，而不顧神的旨意、計畫、目標、國度或見證。

七 這指明我們若只顧自己的得救、平安、福分或財物，而留戀不前，就無法成就神的旨意、計畫，或達到神的目標、國度和見證；我們不該以次好的取代上好的。

八 摩西允許流便和迦得二支派的許諾（民三二 16～19、33），對他們說，他們若是與弟兄們同去打仗，制伏那地，卸下他們的責任，就能得約但河東之地（20～22）：

- 1 摩西在此是代表神；許多時候神允許這樣的許諾，祂並不勉強我們。
- 2 今天在召會中，許多愛主、追求主的人留在『約但河東』；他們只想留在神的祝福和眷顧之下。

九 流便、迦得和瑪拿西半支派的揀選使他們的子孫失去承受迦南地的權利（18～19、33）：

- 1 這豫表我們今天若貪求安逸，只為自己着想，在追求神的事上停在半路，放棄了權利，我們就不能恢復這些權利，也無法得到補償；這是永遠的損失。
- 2 反之，我們今天若肯出代價，一直往前進入神榮耀的目標，以致享受神的豐滿，將來必有極為豐盛且特別的享受—腓三 14。

十 神已命定基督作我們的分，給我們享受，但我們必須與神所命定的合作，把神和基督之外的一切東西，從我們裏面趕出去；我們必須毀壞我們裏面所有的偶像，不給拜偶像留任何地位（民三三 50～53，約壹 5 21）；惟有那樣，

about themselves, cared too much for their own enjoyment, and did not care for God's will, plan, goal, kingdom, or testimony.

G. This indicates that if we care only for our own salvation, peace, blessing, or material things and are unwilling to go forward, we will not be able to fulfill God's will and plan or reach His goal, kingdom, and testimony; we should not substitute the second best for the best.

H. Moses permitted the promise of Reuben and Gad (Num. 32:16-19, 33), telling them that if they went to battle with their brothers, subdued the land, and freed themselves from their obligation, they could have the land east of the Jordan (vv. 20-22):

1. Here Moses represented God; many times God permits such promises as this; He does not force us.
2. Today in the church many of the Lord's lovers and pursuers remain on the east of the Jordan; they only want to be under God's blessing and care.

I. The choice of Reuben, Gad, and the half-tribe of Manasseh caused their descendants to lose the right to inherit the land of Canaan (vv. 18-19, 33):

1. This typifies that if we lust for ease and comfort today—caring only for ourselves, stopping halfway, and giving up our rights in the matter of pursuing the Lord—we will not be able to recover those rights, and there will not be any compensation for them; this is an eternal loss.
2. In contrast, if we are willing to pay the price today to go forward continually into God's glorious goal so as to enjoy His fullness, we will have an extremely rich and special enjoyment in the future—Phil. 3:14.

J. God has ordained Christ to be our portion for our enjoyment, but we must cooperate with God's ordination by driving out everything within us that is other than God and Christ; we must destroy all the idols within us and not leave any ground within us for the worship of idols (Num. 33:50-53; 1 John 5:21); only then can we have the genuine enjoyment of Christ for the

我們纔能對基督有真正的享受，好為着召會作
祂的建造和祂的國。

church as His building and His kingdom.

第七週 週一

晨興餽養

申八 9『你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。』

西一 12『感謝父，叫你們穀資格在光中同得所分給眾聖徒的分。』

（基督作為眾聖徒所分得的分）指業分，如以色列人分得迦南美地之分，作他們的產業。（書十四 1。）新約信徒的基業，我們所分得的分，不是物質的土地，乃是包羅萬有的基督。祂是眾聖徒所分得的分，作了我們神聖的基業，給我們享受。（聖經恢復本，西一 12 註 3。）

在神永遠的經綸裏，父將子，就是美地所豫表包羅萬有的基督，分給我們作我們永遠的分，並把我們遷到祂裏面，使我們能有分於祂。（西一 12～13，林前一 30，9。）我們需要站在基督身體一的正確立場上，（弗四 3～6，）並像保羅一樣守住正確的信仰。（提後四 7。）我們也需要在基督裏生活並行事為人，（西二 6～7，）照著神行動，作祂的彰顯。（見代下十六 12 註 1 二段。）這樣我們就必享受基督，而我們對基督這美地享受的境界也必擴大。（代上四 10。）（代下三三 9 註 1。）

信息選讀

我們若在基督裏生根，自然而然就在基督裏行事為人。譬如，一位姊妹若在基督裏深深的扎根，最終她買東西的方式就會受到影響。但一位姊妹若突然改變了買東西的方式，我對那種改變就沒有多少信心；

WEEK 7 — DAY 1

Morning Nourishment

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

[Christ as the allotted portion of the saints] refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1). The New Testament believers' inheritance, their allotted portion, is not a physical land; it is the all-inclusive Christ. He is the allotted portion of the saints as their divine inheritance for their enjoyment. (Col. 1:12, footnote 2)

In the eternal economy of God, the Father has allotted the Son, the all-inclusive Christ typified by the good land, to us as our eternal portion and has transferred us into Him that we may partake of Him (Col. 1:12-13; 1 Cor. 1:30, 9). We need to stand on the proper ground of the oneness of the Body of Christ (Eph. 4:3-6) and keep the proper faith as Paul did (2 Tim. 4:7). We also need to live and walk in Christ (Col. 2:6), conducting ourselves according to God to be His expression (see footnote 1, par. 2, on 2 Chron. 16:12). Then we will enjoy Christ, and the border of our enjoyment of Christ as the good land will be enlarged (1 Chron. 4:10). (2 Chron. 33:9, footnote 1)

Today's Reading

If we have been rooted in Christ, we shall spontaneously walk in Christ. For example, if a sister becomes deeply rooted in Christ, eventually the way she does her shopping will be affected. But if a sister undergoes a sudden change in her way of shopping, I would not have much confidence in that change. It

因這可能是一種草菇式的長大，並不是因著在基督裏深深的扎根，在祂裏面行事為人而長大。要記住，在基督裏生根，乃是在祂裏面行事為人的條件。

如果聖徒接觸主，並且花時間用許多禱告讀主的話，他們就會在基督裏深深的扎根。倘若一位姊妹這樣實行一段時間，她的購物就會在基督裏，而不是在基督以外。人因著聽過信息後所作的決定而改變行為，不太可靠。我所相信的，乃是接觸主、花時間多禱讀主的話，而在基督裏深深扎根所產生的結果。我們在基督裏生根時，就不需要為某些事情來下決心，因為我們自然而然就在祂裏面行事為人。…要在作土壤的基督裏深深的扎根，惟一路乃是接觸祂這土壤，並且天天吸取話中的水。我們越接觸土壤、吸收水分，我們就越長大。我們首先往下長，然後向上長。我們往下長一段時間之後，自然而然就不在基督以外的事物中行事為人了。反之，我們既在基督裏深深的扎根，也就在基督裏生活、行事、行動、為人。

當我們在基督裏行事為人時，我們就在祂裏面得以建造起來。我們已經在文化裏生根，並且在其中被建造。甚至小孩子也深深的在文化裏扎根。但他們在文化裏行事為人時，文化裏的東西就建造在他們裏面。每一個人都建造在一些事物裏。一面，我們在文化裏生根；另一面，我們在文化的一些方面裏被建造。

倘若我們花時間享受主，我們就該花充分的時間吸取祂。我們聽過許多信息論到主是誰，祂是甚麼，以及祂在那裏。我們也學會了如何運用靈來接觸祂。但如今我們必須花足穀的時間吸取祂。我們在這件事上不該閒懶、怠惰。我能從經歷中很強的見證，我們花時間享受主時，就把豐富土壤的一切元素吸收到我們裏面了。（歌羅西書生命讀經，五〇二至五〇四、五八一頁。）

參讀：歌羅西書生命讀經，第四十六至四十七篇。

may indicate a mushrooming type of growth, not the growth which comes from being deeply rooted in Christ and walking in Him. Remember, being rooted in Christ is the condition for walking in Him.

If the saints contact the Lord and spend time in the Word with much prayer, they will become deeply rooted in Christ. If a sister does this for a period of time, her shopping will be done in Christ, not in something other than Christ. I do not have any confidence in a change of behavior which results from making a decision after hearing a message. My confidence is in what issues from becoming deeply rooted in Christ through contacting the Lord and spending time in the Word with much prayer. When we are rooted in Christ, there is no need for us to make up our minds about certain things, for spontaneously we shall walk in Him. The only way to become deeply rooted in Christ as the soil is to contact Him as the soil and to daily absorb the water in the Word. The more we contact the soil and absorb the water, the more we shall grow. First we grow downward, then upward. After we have grown downward for a period of time, we shall automatically cease to walk in things other than Christ. Instead, because we have been deeply rooted in Christ, we shall live, walk, act, and have our being in Christ.

As we walk in Christ, we are built up in Him. We have already been rooted in our culture and built up in it. Even children are deeply rooted in their culture. But as they walk in their culture, something of this culture is built up within them. Everyone is built up in certain things. On the one hand, we are rooted in our culture; on the other hand, we are built up in certain aspects of our culture.

If we take time to enjoy the Lord, we shall take adequate time to absorb Him. We have heard a number of messages concerning who the Lord is, what He is, and where He is. We have also learned how to exercise our spirit to contact Him. But now we must take sufficient time to absorb Him. We should not be lazy or indolent in this matter. From my experience I can testify strongly that when we take time to enjoy the Lord, all the elements of the rich soil are absorbed into us. (Life-study of Colossians, pp. 405-406, 467)

Further Reading: Life-study of Colossians, msgs. 46-47

第七週 週二

晨興餽養

西二 6～7『你們既然接受了基督，就是主耶穌，在祂裏面已經生根，並正被建造，且照著你們所受的教導，在信心上得以堅固，洋溢著感謝，就要在祂裏面行事為人。』

我們既然接受了基督，就該在祂裏面行事為人。行事為人就是生活、行動、舉止、為人。我們該在基督裏行事為人，生活行動，使我們能享受祂的豐富，就如以色列人住在美地，享受其上一切豐富的出產。今天的美地就是基督那包羅萬有的靈，（加三 14，）祂住在我們的靈裏，（提後四 22，羅八 16，）作我們的享受。照著這靈而行，（4，加五 16，）乃是新約的中心和關鍵。（聖經恢復本，西二 7 註 3。）

如同植物，我們乃是活的生機體，已經在基督這土壤、土地裏生根，吸取祂一切的豐富作營養，成為我們的元素和本質，使我們藉此長大並建造。生根，是為著生命的長大，這是已經完成的；被建造，是為著基督身體的建造，這是正在進行的。這兩件事都是在基督裏。（西二 7 註 1。）

信息選讀

你若看見我們在基督這豐富的土壤裏生根，就會得著安慰和鼓勵。不要被你的軟弱所困擾，要思想你在其中生根的豐富土壤。在這土壤裏，你豈不是有豐滿、割禮、埋葬、復活、生命的分賜、規條的塗抹、和黑暗權勢的脫下麼？忘掉你的環境、你的光景、你的失敗、以及你的軟弱，單單花時間享受主。要花時間吸取祂，從祂這土壤裏吸收豐富的元

WEEK 7 — DAY 2

Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

As we have received Christ, we should walk in Him. In Colossians 2:6 to walk is to live, to act, to behave, and to have our being. We should walk, live, and act in Christ that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment. To walk according to this Spirit (Rom. 8:4; Gal. 5:16) is the central and crucial point in the New Testament. (Col. 2:6, footnote 2)

Like plants, we are living organisms. As such, we have been rooted in Christ, our soil, our earth, that we may absorb all His riches as nourishment. These riches become the element and substance with which we grow and are built up. To be rooted is for the growth in life. This rooting has been completed already. To be built up is for the building of the Body of Christ. This is still going on. Both these matters are in Christ. (Col. 2:7, footnote 1)

Today's Reading

If you see that we have been rooted in Christ as the rich soil, you will be comforted and encouraged. Do not be troubled by your weaknesses. Consider the rich soil in which you are rooted. In this soil do you not have the fullness, the circumcision, the burial, the raising up, the giving of life, the wiping out of the ordinances, and the stripping off of the powers of darkness? Forget your situation, your condition, your failures, and your weaknesses and simply take time to enjoy the Lord. Take time to absorb Him, to assimilate the rich

素。倘若你花時間吸取主，你就能見證，你在基督裏一無所缺。

我們每天早晨需要花足穀的時間吸取主。十分鐘雖然好，但在一天的起頭，最好花半小時享受主。倘若你早晨花半小時吸取主、享受主，你在一天的當中，就不會受到反面事物的攪擾。『蒼蠅』和『蠍子』不會來煩擾你，因為土壤裏的元素會驅逐牠們。但如果你在早晨沒有吸取主，就很容易受到『蒼蠅』和『蠍子』的攪擾。許多聖徒能見證，早晨吸取主，就是把最好的驅蟲劑供應給他們。然而，我們不但該在早晨花時間與主同在，也該整天與主同在。倘若我們早晨、下午、晚上都與主有一段美好的時光，我們就不僅有最佳的殺蟲劑，同時也享受了筵席。然而，我們若不忠信的花時間吸取主，我們的光景就會漸漸墮落。我們的經歷能證實這事。讓我們從思想、情感、意念中回轉過來，將自己向主敞開，運用我們的靈說，『主耶穌，我愛你，我敬拜你，我尊崇你。主，我把自己獻給你，我把心交給你，把今天每一件事都交給你。』你這樣接觸主的時候，切勿匆忙。要花時間，越多越好。你花時間接觸主的時候，自然而然就把土壤裏的豐富吸收到你裏面。

我們若要吸取作為土壤之基督的豐富，就需要有細嫩的新根。不要讓自己老化了，乃要天天新鮮而更新。要向主禱告：『主，我要讓我的奉獻是新鮮的，我要重新向你敞開。我要我的根是細嫩的，好吸取你的豐富。主，不要讓我的根老化。』如果我們的根細嫩新鮮，能吸取基督的豐富，我們就自然會因著所吸取的豐富而長大。這就是天天、時時主觀的享受基督並經歷祂。（歌羅西書生命讀經，五八二至五八三、六〇四頁。）

參讀：歌羅西書生命讀經，五十三、五十五至五十七篇。

elements from Him as the soil. If you take time to absorb the Lord, you will be able to testify that in Christ you have no lack.

Every morning we need to take an adequate amount of time to absorb the Lord. Although even ten minutes is good, it is best to spend thirty minutes to enjoy Him at the start of each new day. If you spend thirty minutes to absorb the Lord and to enjoy Him in the morning, you will not be bothered by negative things during the day. The “flies” and “scorpions” will not pester you, for the elements in the soil will repel them. However, if you fail to absorb the Lord in the morning, you are apt to be troubled by “flies” and “scorpions.” Many saints can testify that absorbing the Lord in the morning supplies them with the best insect repellent. However, we should spend time with the Lord not only in the morning but also throughout the day. If we have a good time with the Lord in the morning, afternoon, and evening, not only shall we be supplied with the most effective pest control, we shall also enjoy a feast. However, if we are not faithful to take time to absorb the Lord, our condition will gradually deteriorate. Our experience confirms this. Let us turn from our thought, emotion, and intention and open ourselves to the Lord, exercising our spirit to say, “O Lord Jesus, I love You, I worship You, and I adore You. Lord, I give myself to You. I give You my heart and everything concerning this day.” As you contact the Lord in this way, do not be hurried. Take time, the more the better. As you spend time contacting the Lord, spontaneously you will absorb into you the riches of the soil.

If we would absorb the riches of Christ as the soil, we need to have tender, new roots. Do not let yourself get old, but be fresh and renewed day by day. Pray to the Lord, “Lord, I want my consecration to be fresh, and I want to open to You anew. I want my roots to be tender that I may absorb Your riches. Lord, don’t let my roots get old.” If our roots are tender and new to absorb the riches of Christ, we shall grow automatically with the riches we assimilate. This is to enjoy Christ and to experience Him subjectively daily and hourly. (Life-study of Colossians, pp. 468-469, 487)

Further Reading: Life-study of Colossians, msgs. 53, 55-57

晨興餽養

西二 6～7『你們既然接受了基督，就是主耶穌，在祂裏面已經生根，並正被建造，…就要在祂裏面行事為人。』

19『…持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

歌羅西二章七節…說到在基督裏面正被建造。我們在基督裏長大時，就在祂裏面被建造。許多年前，我以為七節的建造是指與聖徒同被建造。但這裏的意思不是這樣。這裏的意思是說，我們自己需要（藉著長大而）被建造起來。…身體的建造在於眾肢體個人本身的建造。如果某一個肢體沒有被建造，他就不可能在身體裏被建造。要被建造在身體裏，首先必須自己被建造。我們成為建造起來的肢體，纔能與別人一同建造在身體裏。所以，七節裏的建造，不是身體團體的建造，乃是肢體個人的建造。反之，以弗所四章十六節乃是說到身體團體的建造。

我們若要在基督裏行事為人，就需要藉著在祂裏面生根來吸取祂的豐富，並作身體中個別的肢體被建造起來。我們需要在基督裏深深的扎根，好更多吸取祂的豐富；這樣，我們就會在祂裏面長大，並在祂裏面被建造。我們履行了這兩個條件，就能在基督裏行事為人。（歌羅西書生命讀經，五五八至五五九頁。）

信息選讀

在歌羅西二章十九節保羅說到：『持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合

Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him...

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

Colossians 2:7...speaks of being built up in Christ. As we grow in Christ, we are being built up in Him. Years ago, I considered the building up in 2:7 to mean the building up with the saints. But this is not the meaning here. Rather, the meaning is that we ourselves need to become built up...by growing. The building up of the Body depends upon the individual and personal building up of all the members. If a particular member has not been built up, it will not be possible for him to be built up in the Body. To be built up in the Body we first must be built up in ourselves. When we have become built-up members, we shall then be able to be built up with others in the Body. Therefore, the building up in 2:7 is not that of the Body corporately, but the building up of the members individually. In Ephesians 4:16, on the contrary, we have the building up of the Body in a corporate way.

If we would walk in Christ, we need to absorb His riches by being rooted in Him and to be built up as individual members of the Body. We need to sink our roots into Christ deeper and deeper so that we may absorb more of His riches. Then we shall grow and be built up in Him. Having fulfilled these two conditions, we shall then be able to walk in Christ. (Life-study of Colossians, pp. 449-450)

Today's Reading

In Colossians 2:19 Paul speaks of “holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and

一起，就以神的增長而長大。』持定元首等於住在基督裏。當然，持定元首含示我們沒有與祂分離，沒有與祂隔絕。保羅寫信給歌羅西人的時候，他們因著文化，已經有點與基督分離了。文化能成爲一種絕緣體，使我們離開基督。持定元首就是留在基督裏，在我們與祂之間沒有任何的絕緣體。

十九節裏『本於祂』一辭指明有些東西從元首出來，使身體長大。身體的長大在於有東西從基督這位元首出來，正如植物的長大在於養分從土壤進到植物裏。植物若沒有從土壤裏吸取養分，就無法長大。照樣，我們若沒有接受從基督這元首所出來的，身體也無法長大。所以，持定元首就等於在基督這土壤裏面生根。

我們首先個別的長大，然後團體的長大。個別的長大成了團體的長大。因此，不僅肢體個別的建造起來，身體也團體的建造起來。我們肉身的體可以說明這件事。…倘若所有的肢體都個別的長大，並且把自己建造起來，身體就會團體的被建造起來。

召會在一個地方一段時期以後，聖徒們中間，甚至領頭的人中間，可能會發生摩擦。如果有這樣的摩擦，召會怎能建造起來？一面有摩擦，一面也必須有長大。這個長大會抵銷摩擦的作用。我能作見證，這些年來在召會生活中，仇敵一直造成相當的摩擦，但在基督裏的長大會消除這一切的摩擦。所以，我們能喜樂的在一起，並且真正是一。基督的豐富補滿了我們當中的缺欠，然後我們就個別的長大，也團體的長大。這就是召會真正的建造。召會的建造乃是基於個別肢體的建造。不僅如此，肢體的建造乃是在於肢體的長大，肢體的長大又是在於在基督裏生根，並吸取基督的豐富，好成爲肢體藉以長大的元素。（歌羅西書生命讀經，五六二至五六三、五七一至五七二頁。）

參讀：歌羅西書生命讀經，第五十一至五十二篇。

sinews, grows with the growth of God.” Holding the Head is equal to abiding in Christ. Of course, to hold the Head implies that we are not detached, or severed, from Him. At the time Paul wrote to the Colossians, they had been somewhat detached from Christ by their culture. Culture can be a form of insulation which keeps us from Christ. To hold the Head is to remain in Christ without any insulation between us and Him.

The words “out from whom” in verse 19 indicate that something is coming out from the Head to cause the Body to grow. The growth of the Body depends on what comes out of Christ as the Head, just as the growth of a plant depends on what comes into the plant from the soil. If a plant does not absorb nutrients from the soil, the plant cannot grow. Likewise, if we do not receive what comes out from Christ as the Head, the Body cannot grow. Holding the Head is, therefore, equal to being rooted in Christ as the soil.

First, we grow individually, then corporately. Individual growth becomes corporate growth. Hence, not only are the members built up individually, but the Body is built up corporately.... [Our physical body illustrates that] if all the members grow and build themselves up individually, the body will be built up corporately.

After a church has been in a locality for a certain period of time, friction may develop between the saints, even among the leading ones. How can the church be built up if there is such friction? Along with the friction, there must also be growth. This growth will nullify the effect of the friction. I can testify that throughout the years in the church life, there has been considerable friction caused by the enemy. But the growth in Christ has canceled out all this friction. Therefore, we can be happy together and truly one. The shortages among us are filled by the riches of Christ. Then we grow both individually and corporately. This is the genuine building of the church. The building up of the church is based upon the building up of the individual members. Furthermore, the building of the members depends on their growth, which, in turn, depends upon being rooted in Christ and absorbing the riches of Christ to become the very element with which the members grow. (Life-study of Colossians, pp. 453, 459-460)

Further Reading: Life-study of Colossians, msgs. 51-52

第七週 週四

晨興餽養

加二 20『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著…。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

西三 3『因為你們已經死了，你們的生命與基督一同藏在神裏面。』

民數記三十二章說到豫先安排美地的分配。…關於約但河東之地的安排有兩面的意義。在積極一面，流便和迦得二支派看重領受神應許的產業。然而，在消極一面，他們在達到神的目標以前，就先有了自己的選擇；神終極的目的乃是在約但河西。三十四章說到美地的境界時，並不包括約但河東之地。美地上好的部分為二海（地中海與死海）一河（約但河）所環繞。這二海一河都表徵基督的死。因此，約但河東之地以屬靈的豫表說，是在基督死的範圍之外，所以是不好的。這兩個半支派的人是以次好的代替了上好的。許多時候我們作了自己的選擇，就使次好的成為上好的代替品。這兩個半支派有自己的選擇，是因他們的牲畜極其眾多，並看那塊地是可牧放牲畜之地。我們的『牛羣』、『羊羣』太多，常會成為試誘而叫我們有自己的選擇，以次好的代替上好的。（民數記概論上册，一四六至一四七頁。）

信息選讀

對基督的享受與祂的死極有關係。所以，我們對基督的享受必須是在祂死的範圍、境界裏。

WEEK 7 — DAY 4

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

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

Col. 3:3 For you died, and your life is hidden with Christ in God.

Numbers 32 speaks of the prearrangement of the distribution of the good land....There is a twofold significance to the arrangement concerning the land east of the Jordan. On the positive side, the tribes of Reuben and Gad highly regarded the receiving of the God-promised inheritance. However, on the negative side, they made their choice before they reached God's goal, which was on the west side of the Jordan. When the boundaries of the good land are mentioned in Numbers 34, the land on the east of the Jordan is not included. The best portion of the good land was surrounded by two seas (the Mediterranean Sea and the Dead Sea) and one river (the Jordan River). These three bodies of water signify Christ's death. Thus, in terms of spiritual typology, the land east of the Jordan was not good enough because it was outside of the realm of Christ's death. The two and a half tribes chose and thus substituted the second best for the best. Many times we also make our own choices and take the second best as a substitute for the best. The two and a half tribes made a choice because they had an abundance of livestock and saw that the land east of the Jordan was good for livestock. Having too many "cattle" and "flocks" often becomes a temptation to make our own choice and substitute the second best for the best. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 172-173)

Today's Reading

The enjoyment of Christ is closely related to His death. Our enjoyment of Christ, therefore, must be in the sphere, the territory, of His death.

美地的邊界也指明這是上升、高舉之地。這表徵升天的基督，屬天的基督。我們在祂的豐富裏所享受的這位基督，乃是復活並升天的基督。這位被釘十字架並埋葬的基督，已經在復活裏進到我們裏面。現今我們是在祂的升天裏，享受祂作高舉之地並其中一切的豐富。（民數記生命讀經，四〇六至四〇七頁。）

迦南地的東邊主要是以約但河為界。（民三四10～12。）凡沒有過約但河的，都不能算是達到神應許的美地。流便、迦得、和瑪拿西半支派得著約但河東之地，是按著他們自己的選擇；他們所得的地不能算是美地的一部分。…基督的死，就是十字架，是一道清楚的界限。所以，凡是沒有經過基督之死的，都不能算為在基督裏的產業。這指明我們要享受基督，就必須經過祂的死。（民數記概論下冊，一六七頁。）

流便和迦得支派所要的地，不必過約但河就可以到達。沒有過約但河，表徵沒有對付並埋葬舊人。惟有在我們對付並埋葬舊人之後，我們纔有地位說到得著美地作享受。…流便與迦得支派沒有與整體以色列人一同領受美地的應許。這表徵單獨的，沒有與基督的身體一同享受基督。（民數記生命讀經，三九四頁。）

過約但河指經過基督的死，進入祂的復活和升天。約但河西除了表徵升天的地位，也表徵在基督裏豐盛的產業。因此，得到約但河東之地，只構得上神屬靈的目標，卻不是神榮耀的目標—在升天的地位上，承受在基督裏豐盛的產業。（民數記概論下冊，一五五至一五六頁。）

參讀：民數記概論，第十一篇。

The borders of the good land also indicate that it is an elevated, uplifted land. This signifies the ascended Christ, the heavenly Christ. The Christ whom we enjoy in His riches is a resurrected and ascended Christ. The Christ who was crucified and buried has come into us in resurrection, and now we are in His ascension, enjoying Him as the uplifted land with all its riches. (Life-study of Numbers, p. 326)

The east side of the land of Canaan took the Jordan River as its main border (Num. 34:10-12). Those who did not cross the Jordan could not be considered as having reached the God-promised good land. The tribes of Reuben and Gad and half of the tribe of Manasseh gained the land east of the Jordan according to their own choice, but the land they gained cannot be considered as part of the good land...The death of Christ, the cross, is a clear boundary. Therefore, nothing that has not passed through the death of Christ can be counted as part of the inheritance in Christ. This indicates that we must pass through Christ's death in order to enjoy Him. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 373-374)

The land requested by Reuben and Gad could be reached without crossing the river Jordan. Without crossing the Jordan signifies without having the old man dealt with and buried. Only after we have had the old man dealt with and buried are we in a position to talk about possessing the good land for our enjoyment. Reuben and Gad did not receive the promise of the good land with the body of the children of Israel. This signifies receiving the enjoyment of Christ separately, without the Body of Christ. (Life-study of Numbers, pp. 318-319)

Crossing over the Jordan River denotes passing through Christ's death and entering into His resurrection and ascension. In addition to typifying the position of ascension, the land west of the Jordan typifies the rich inheritance in Christ. Thus, obtaining "the land east of the Jordan" reaches God's spiritual goal but not His glorious goal—receiving the rich inheritance in Christ in the position of ascension. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 365)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 11

第七週 週五

晨興餽養

路二二 42『父阿，你若願意，就把這杯從我撤去，然而不要成就我的意思，只要成就你的意思。』

詩十六 6『用繩量給我的地界，坐落在佳美之處；我的產業實在美好。』

代上五 26『…以色列的神激動亞述王…的靈；祂就把流便人、迦得人、瑪拿西半支派的人，遷徙到…。』

基督珍賞神用繩所量給祂的地界，以及神所給祂美好的產業。列國連同全地（詩二 8）對基督這承受神產業的人，（來一 2 下，）不僅是佳美的，也是美好的。（聖經恢復本，詩十六 6 註 1。）

流便和迦得二支派的請求（民三二 1～5）並沒有錯，但也不對。他們渴望領受神所應許的，是照著自己所選擇為上好的，不是照著神所選擇為上好的。渴望領受神所應許的，並沒有錯。然而，他們想要照自己所選擇為上好的來領受這應許，就不對了。至終，他們的地是以色列土地中，頭一塊被東方來的外邦侵略者奪取之地。（代上五 25～26。）流便和迦得支派就受苦了，這苦難與他們自己的選擇有關。（民數記生命讀經，三九二頁。）

信息選讀

在屬靈的事上，若照自己的揀選行事是可怕的。凡是照著我們所選擇的，結果都沒有益處。我們可能認為我們的選擇是最好的，但實際上卻是最壞的。所以在屬靈的事上，我們該盡量不照著自己的選擇行事。我們最好把事情交在主手中，讓主照著祂的選擇來作。

WEEK 7 — DAY 5

Morning Nourishment

Luke 22:42 Saying, Father, if You are willing, remove this cup from Me; yet, not My will, but Yours be done.

Psa. 16:6 The measuring lines have fallen on pleasant places for me; indeed the inheritance is beautiful to me.

1 Chron. 5:26 ...The God of Israel stirred up the spirit of...the king of Assyria;...and He carried them away, the Reubenites and the Gadites and the half-tribe of Manasseh...

Christ appreciated the measured possession and the beautiful inheritance given to Him by God. All the nations with the earth (Psa. 2:8) will be not only pleasant but also beautiful to Christ as the man who inherited God's inheritance (Heb. 1:2b). (Psa. 16:6, footnote 1)

The request of the two tribes, Reuben and Gad (Num. 32:1-5), was not wrong, but neither was it right. Their desire was to receive what God had promised, according to their choice as the best, not according to God's choice as the best. The desire to receive what God had promised was not wrong. However, they were not right in wanting to receive this according to their choice as the best. Eventually, their land was the first part of the land of Israel to be taken over by the Gentile invaders from the east [1 Chron. 5:25-26]. The tribes of Reuben and Gad suffered, and this suffering was related to their having their own choice. (Life-study of Numbers, pp. 317-318)

Today's Reading

In spiritual matters it is terrible to do things according to our choice. Whatever is according to our choice will not turn out to be profitable. We may think that our choice is the best, but it is actually the worst. Therefore, in spiritual matters we should try not to act according to our choice. It is much better for us to leave matters in the hand of the Lord and let Him do according to His choice.

兩個支派是因著他們所有的（極其眾多的牲畜—民三二1）和他們所看見的（可牧放牲畜之地—4），而有這樣的請求。這是他們選擇的理由。…甚至在召會生活中，自己的選擇也是來自兩件事：考慮我們所有並所需的，考慮我們面前所看見的某種光景或機會，如何切合我們的需要。我們的召會生活或對主的事奉，不該有這樣的光景。在召會生活和主的工作中，我們需要拒絕試誘，不能只顧自己的利益而有自己的選擇。…我們需要學習這功課，不考慮自己面前的所有或所是，只把我們的未來交在主手中。我們不該想要在召會生活或對主的事奉中有自己的選擇。你若堅持有自己的選擇，就要豫備有受苦的結果。我們的選擇不是上好的揀選。我們是短視的，多少也是自私的，所以在動機、渴望、存心、目標、目的上很難單純。我們應當甘願放棄自己的選擇，並告訴主，我們沒有任何自己的選擇。

在民數記三十二章二十二節，摩西用到『責任』一辭。每當我們有自己的選擇時，我們就為自己的選擇有所承擔，也會在某種的責任之下。我們在事奉主的時候，要學習絕不因自己的選擇而擔負責任。我們需要學習不要有自己的選擇，免得在神和祂的子民面前受責任的束縛。

兩個半支派所得的地，是按著他們自己的選擇，不必過約但河就可以到達。這指明那是在基督的死之外，因此實際上不是美地的一部分。照樣，我們自己的選擇也是在基督的死之外，所以與對豐富的基督真正的享受無關。我們若不經過基督的死，就不能進入祂的復活與升天的範圍裏。這給我們看見不該有自己的選擇。我們何時有自己的選擇，何時就在基督的死之外，結果就不在祂復活與升天的範圍裏，享受祂作屬天、被高舉的一位。（民數記生命讀經，三九三至三九四、三九七、四〇七頁。）

參讀：民數記生命讀經，第四十五至四十六篇。

The two tribes made their request because of what they had (a very great multitude of cattle—Num. 32:1) and because of what they saw (a land good for livestock—v. 4). This was the reason for their choice. Self-choice, even in the church life, comes from two things—considering what we have and need and considering how a particular situation or opportunity that we see in front of us fits in with our needs. This should not be our situation in the church life or in the service of the Lord. Both in the church life and in the Lord's work, we need to resist the temptation to have our self-choice for the purpose of taking care of our own welfare. We need to learn the lesson of not considering what we have or what is in front of us but leaving our future in the hand of the Lord. We should not try to have our own choice in the church life or in the Lord's service. If you insist on having your own choice, be prepared to suffer as a result. Our choice is not the best selection. We are shortsighted and somewhat selfish, so it is difficult for us to be pure in motive, desire, intention, goal, and purpose. We should be willing to give up our choice and tell the Lord that we do not have any choice of our own.

In verse 22 Moses uses the word obligation. Whenever we have our own choice, we will owe something for our choice and will be under some kind of obligation. In serving the Lord, we need to learn never to be obligated in this way. We need to learn not to have our own choice and thereby not to be obligated to God and to His people.

The land given to the two and a half tribes, the land which was according to their choice, could be reached without crossing the Jordan. This indicates that it was outside the death of Christ and thus was not actually a part of the good land. Our self-choice is likewise outside the death of Christ and therefore has nothing to do with the real enjoyment of the rich Christ. If we do not pass through the death of Christ, we cannot enter into His resurrection and ascension. This shows us that we should not have our own choice. Whenever we have our choice, we are outside the death of Christ and, as a result, are not in the realm of His resurrection and ascension to enjoy Him as the heavenly, elevated One. (Life-study of Numbers, pp. 318, 321, 326-327)

Further Reading: Life-study of Numbers, msgs. 45-46

第七週 週六

晨興餽養

腓三 13 ~ 14『弟兄們，我不是以為自己已經取得了，我只有一件事，就是忘記背後，努力前面的，向著標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。』

（在民數記三十二章中，流便子孫和迦得子孫）來見摩西和祭司以利亞撒，並會眾的首領，說，『…耶和華在以色列會眾前面所攻取之地，是可牧放牲畜之地，你僕人也有牲畜；…求你把這地給你僕人為業，不要叫我們過約但河。』（2, 4 ~ 5。）流便、迦得二支派停留在約但河東，因他們只想到自己，太顧自己的享受，而不顧神的旨意、計畫、目標、國度或見證。這指明我們若只顧自己的得救、平安、福分或財物，而留戀不前，就無法成就神的旨意、計畫，或達到神的目標、國度和見證。（民數記概論下冊，一五七頁。）

信息選讀

摩西責備流便、迦得子孫不與以色列人一同爭戰得迦南地。（民三二 6 ~ 15。）二支派的人回應摩西的責備，許諾他們願意過約但河爭戰，等弟兄們得迦南地為業之後，再回到約但河東。（16 ~ 19。）這豫表有的人願意幫助別人進迦南地，達到神榮耀的目標，自己卻無意願進入神榮耀的目標，承受那地為業。

摩西允許二支派的許諾，（16 ~ 19，）對他們說，他們若是與弟兄們同去打仗，制伏那地，卸下他們的責任，就能得約但河東之地。（20 ~ 22。）摩西

WEEK 7 — DAY 6

Morning Nourishment

Phil. 3:13-14 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

[In Numbers 32 the children of Gad and of Reuben] “spoke to Moses and to Eleazar the priest and to the leaders of the assembly, saying, ...The land which Jehovah struck before the assembly of Israel, is a land for livestock, and your servants have livestock....Let this land be given to your servants for a possession; do not make us cross over the Jordan” [vv. 2, 4-5]. The tribes of Reuben and Gad remained on the east of the Jordan because they thought only about themselves; cared too much for their own enjoyment; and did not care for God’s will, plan, goal, kingdom, or testimony. This indicates that if we care only for our own salvation, peace, blessing, or material things and are unwilling to go forward, we will not be able to fulfill God’s will and plan or reach His goal, kingdom, and testimony. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 366-367)

Today’s Reading

Moses rebuked the children of Reuben and Gad for not fighting with the Israelites to gain the land of Canaan (Num. 32:6-15). In response to Moses’ rebuke, the people of the two tribes promised that they would willingly cross over the Jordan to fight and that they would not return to the east of the Jordan until their brothers had gained the land of Canaan as their possession (vv. 16-19). This typifies that some are willing to help others enter into the land of Canaan to reach God’s glorious goal, but they have no desire to enter into God’s glorious goal to inherit the land themselves.

Moses permitted the promise of these two tribes (vv. 16-19), telling them that if they went to battle with their brothers, subdued the land, and freed themselves from their obligation, they could have the land east of the Jordan

在此是代表神。許多時候神允許這樣的許諾；祂並不勉強我們。今天在召會中，許多愛主、追求主的人留在『約但河東』；他們只想留在神的祝福和眷顧之下。

二支派的揀選使他們的子孫失去承受迦南地的權利。這豫表我們今天若貪求安逸，只為自己著想，在追求神的事上停在半路，放棄了權利，我們就不能恢復這些權利，也無法得到補償。這是永遠的損失。反之，我們今天若肯出代價，一直往前進入神榮耀的目標，以致享受神的豐滿，將來必有極為豐盛且特別的享受。我們若不肯往前，將來會永遠懊悔自己沒有享受基督的豐滿。這兩種人的結局會有很大的分別。照著列王紀和歷代志的記載，後來以色列人失敗、荒涼了，先被擄去的乃是住在約但河東之地的百姓。這啓示凡留在半路，滿足於神一點祝福的人，很容易被仇敵擄去。（民數記概論下冊，一五八至一五九頁。）

今天我們享受基督的原則也是一樣。基督已經賜給我們作我們的分，給我們享受；然而，我們要得著這分享受，必須履行條件。這條件就是與神所命定的合作，把神和基督之外的一切東西從我們裏面趕出去。這就是說，我們必須毀壞我們裏面所有的偶像。偶像就是除神以外霸佔我們的東西。學位、職位、華廈、地位或階級、美名—這一切都能成為霸佔我們的偶像。我們必須把一切可能在我們裏面的偶像毀壞，不留任何地位給偶像的崇拜。我們不對付裏面的偶像，就無法真正的享受基督。（民數記生命讀經，四〇四頁。）

參讀：民數記概論，第三十二至三十三篇。

(vv. 20-22). Here Moses represented God. Many times God permits promises such as this; He does not force us. Today in the church many of the Lord's lovers and pursuers remain on the east of the Jordan; they only want to be under God's blessing and care.

The choice of the two tribes caused their descendants to lose the right to inherit the land of Canaan. This typifies that if we lust for ease and comfort today—caring only for ourselves, stopping halfway, and giving up our rights in the matter of pursuing the Lord—we will not be able to recover those rights; neither will there be any compensation for them. This is an eternal loss. In contrast, if we are willing to pay the price today to go forward continually into God's glorious goal so as to enjoy His fullness, we will have an extremely rich and special enjoyment in the future. If we are not willing to go forward, we will forever regret not enjoying the riches of Christ. There will be a great difference between the outcomes of these two kinds of people. According to the records in Kings and Chronicles, the children of Israel later failed and became desolate, and the first to be captured were those who lived east of the Jordan. This reveals that those who remain halfway and are satisfied with only a little blessing from God will be easily captured by the enemy. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 367-368)

The principle is the same concerning our enjoyment of Christ today. Christ has been given to us as our portion for our enjoyment, yet there is a condition which we must fulfill in order to have this enjoyment. This condition is that we cooperate with God's ordination to drive out everything in us which is other than God and Christ. This means that we must destroy all the idols within us. An idol is anything other than God that occupies us. A degree, a good job, a nice house, a position or rank, a good name—all these can become idols occupying us. We must destroy any idols that may be in us and not leave any ground within us for the worship of idols. Without dealing with the idols in us, we cannot have the genuine enjoyment of Christ. (Life-study of Numbers, p. 324)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," chs. 32-33

第七週詩歌

650

事奉—隨主引領

7 7 7 7 (英 907)

降 E 大調

4/4

E^b 5 $\dot{1}$ $\dot{1}$ 7 6 | A^b 5 B^b 2 - | E^b 3 2 4 3 | F_7 2 B^b 1 5 - |
 一 不 是 我 們 隨 意 走, 乃 是 隨 主 的 引 領;
 E^b $\dot{1}$ 7 6 5 4 | A^b 3 2 1 7 - | F 5 6 7 $\dot{1}$ | B^b_7 3 2 1 - ||
 那 裏 活 水 方 湧 流, 那 裏 心 中 方 光 明。

二 不是自擇的工作， 就能博得祂嘉許；
 乃是完成祂委託， 纔可領受祂稱譽。

三 不是我們隨自己， 就能座前獻禱告；
 乃是那靈的歎息， 摸着更深的需要。

四 如果我們答應“不，” 當祂輕說“我需要，”
 就是壇上有禮物， 也不能使祂稱好。

五 我們如此向己死， 與祂一同活天上，
 如此奉獻而服事， 祂將自己作恩賞。

WEEK 7 — HYMN

Not where we elect to go

Service — By the Lord's Leading

907

1. Not where we e - lect to go, But where Je - sus leads the way,
 There the liv - ing wa - ters flow, There our dark - ness turns to day.

2. Not our self-appointed task

Will the Lord's approval win,
 But the work we did not ask,
 Finished humbly, just for Him.

3. Not the prayer we long to plead

When we bend before the Throne,
 But the touching deeper need
 Of the Spirit's wordless groan.

4. Not the gift we proudly lay

On His altar will He heed,
 If our hearts have said Him, "Nay,"
 When He whispered, "I have need."

5. Thus we die, and dying live

In the heavenlies with the Lord;
 Thus we serve, and pray, and give,
 Christ Himself our great Reward.

第八週

權柄、背叛、 對代表權柄的表白、 以及神正確的代表

詩歌：204

讀經：民十二 1～15，十六 1～十七 13，二十 2～13、24，二七 12～14，林後十 8，十三 10

綱要

週一

壹 神是最高的權柄；祂有一切的權柄—羅九 21～22：

一 神的權柄代表神自己，神的能力僅代表神的作為—徒十七 24。

二 神的權柄實際上就是神自己；權柄是出於神自己的所是—啓二 21。

三 無論甚麼權柄—屬靈的、地位的、行政的—都是出於神—林後十 8，十三 10，約十九 10～11，創九 6。

四 我們摸到神的權柄，就是摸到神自己—賽六 1～5：

1 碰見神權柄的，就是遇見了神—摩四 12。

2 得罪神的權柄，就是得罪神自己。

Week Eight

Authority, Rebellion, the Vindication of Delegated Authority, and a Proper Representative of God

RK Hymns: 984

Scripture Reading: Num. 12:1-15; 16:1—17:13; 20:2-13, 24; 27:12-14; 2 Cor. 10:8; 13:10

Outline

Day 1

I. God is the supreme authority; He has all authority—Rom. 9:21-22:

A. God's authority represents God Himself; God's power only represents God's works—Acts 17:24.

B. God's authority is actually God Himself; authority issues out from God's own being—Rev. 22:1.

C. All authority—spiritual, positional, and governmental—derives from God—2 Cor. 10:8; 13:10; John 19:10-11; Gen. 9:6.

D. When we touch God's authority, we touch God Himself—Isa. 6:1-5:

1. Meeting God's authority is the same as meeting God—Amos 4:12.

2. Offending God's authority is the same as offending God Himself.

五 在我們與神的關係中，沒有甚麼比碰着權柄更重要—徒九 5，太十一 25。

六 認識權柄是裏面的開啓，不是外面的教導—徒二二 6～16。

週二

七 只有神是人直接的權柄；其他一切的權柄都是間接的權柄—神設立的代表權柄—但四 32、34～37：

- 1 惟有我們碰着神的權柄，我們纔能順服神所設立的代表權柄—太二八 18，來十三 17，彼前五 5。
 - 2 神不只要我們順服祂自己，神也要我們順服祂一切的代表權柄—羅十三 1～7，林後十 8，十三 10，來十三 17。
 - 3 一切不順服神間接權柄的人，都是不服神直接的權柄。
 - 4 神要我們順服間接的權柄（即代表權柄），而得到屬靈的供應。
- 八 我們總得碰着權柄，受神約束，也受代表權柄的引領—賽三七 16，腓二 12，來十三 17。

週三

貳 宇宙中有兩個大原則—神的權柄和撒但的背叛；神和撒但之間所爭執的惟一問題，與權柄和背叛有關—徒二六 18，西一 13：

- 一 背叛乃是否認神的權柄，也是拒絕神的管治：
- 1 撒但原是神所造的天使長，但由於他的驕傲，他高舉自己、干犯神的主宰、背叛神，就成了神的對

E. In our relationship with God, nothing is more important than touching authority—Acts 9:5; Matt. 11:25.

F. Knowing authority is an inward revelation rather than an outward teaching—Acts 22:6-16.

Day 2

G. Only God is the direct authority to man; all other authorities are indirect authorities—delegated authorities, deputy authorities, appointed by God—Dan. 4:32, 34-37:

1. Only when we meet God's authority can we submit to the delegated authority whom God appoints—Matt. 28:18; Heb. 13:17; 1 Pet. 5:5.
 2. God requires that we submit not only to Him but to all delegated authorities—Rom. 13:1-7; 2 Cor. 10:8; 13:10; Heb. 13:17.
 3. Those who do not submit to God's indirect authority cannot submit to God's direct authority.
 4. God wants us to submit to indirect authority—delegated authorities—so that we may receive spiritual supply.
- H. We all must meet authority, be restricted by God, and be led by His delegated authority—Isa. 37:16; Phil. 2:12; Heb. 13:17.

Day 3

II. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:

- A. Rebellion is the denial of God's authority and the rejection of God's rule:
1. Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God's sovereignty, rebelled against God, became

頭，建立他自己的國—賽十四 12 ~ 14，結二八 2 ~ 19，太十二 26。

2 當人犯罪時，就背叛神，否認神的權柄，並拒絕神的管治；在巴別那裏，人集體背叛神，要從地上廢除神的權柄—創三 1 ~ 6，十一 1 ~ 9。

二 撒但雖然干犯神的權柄，人也干犯神的權柄，背叛神，神卻不讓這個背叛繼續下去，祂要在地上建立祂的國—啓十一 15。

三 宇宙中爭執的中心，乃是誰該得着權柄—四 2 ~ 3:

1 我們要和撒但爭執，肯定權柄是屬於神的—徒十七 24、30。

2 我們要存心順服神的權柄，維持神的權柄—太十一 25。

四 背叛的罪比甚麼罪都厲害—撒十五 23。

週四

參 民數記十二和十六章說到背叛神的代表權柄：

一 米利暗和亞倫毀謗摩西，乃是毀謗神的代表權柄—十二 1 ~ 15:

1 神指派摩西作祂在地上代理、代表的權柄；摩西所代表的乃是神的權柄—出三 10 ~ 18 上，七 1。

2 按照神行政的管理，米利暗和亞倫都該服從摩西；他們卻背叛了—民十二 1 ~ 2。

3 亞倫和米利暗不認識權柄，反而起了背叛的心—1 ~ 2 節。

God's adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.

2. When man sinned, he rebelled against God, denied God's authority, and rejected God's rule; at Babel men rebelled collectively against God to abolish God's authority from the earth—Gen. 3:1-6; 11:1-9.

B. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.

C. The center of dispute in the universe relates to who has authority—4:2-3:

1. We must contend with Satan by asserting that authority is with God—Acts 17:24, 30.

2. We need to set ourselves to submit to God's authority and uphold God's authority—Matt. 11:25.

D. The sin of rebellion is more serious than any other kind of sin—1 Sam. 15:23.

Day 4

III. Chapters 12 and 16 of Numbers speak of rebellion against God's delegated authority:

A. In speaking against Moses, Miriam and Aaron were speaking against the deputy authority of God—12:1-15:

1. God had appointed Moses to be His deputy authority, His representative authority on earth; the authority that Moses represented was the authority of God—Exo. 3:10-18a; 7:1.

2. According to God's governmental administration, Miriam and Aaron should have submitted themselves to Moses, but they rebelled—Num. 12:1-2.

3. Neither Aaron nor Miriam knew authority; instead, they fostered a rebellious heart—vv. 1-2.

4 背叛的話往上升，被神聽見了—2 節下：

a 亞倫、米利暗得罪摩西時，就是得罪摩西身上的神，所以神發怒了。

b 人一碰着代表的權柄，就是碰着那代表權柄身上的神。

c 得罪代表權柄，就是得罪神—4 ~ 10 節。

5 米利暗患了癩瘋，這是神行政的對付—10 節。

二 十六章所記載的背叛是團體的背叛：

1 本章的背叛，是神百姓中間廣泛、普遍的背叛—19 節上。

2 民數記十六章三節、九至十節的話，表明這次背叛的根乃是野心，要爭奪權力和更高的地位：

a 野心暗中破壞神的計畫，並敗壞神的子民。

b 歷世紀以來，基督徒中間的許多難處都是由野心引起的一參太二十 20 ~ 28，約叁 9 ~ 11。

3 摩西雖然謙卑的面伏於地（民十六 4），卻沒有放棄他蒙神所賜，作神代表權柄的地位（3 ~ 11、16 ~ 18）：

a 摩西沒有反擊，反倒將背叛者和他們所背叛的人帶到神面前—5 節。

b 摩西是神代表的權柄，是神所委派的權柄，他將這案件交給神這最高的權柄，讓神說話、暴露並審判—6 ~ 35 節。

c 在爭奪權力的事上，惟一能審判並暴露真實光景的，乃是神自己—30 ~ 33 節。

4 百姓向摩西、亞倫發怨言，證明他們背叛的天性還沒有被征服—41 節。

4. The words of rebellion ascended upward and were heard by God—v. 2b:

a. When Miriam and Aaron offended Moses, they offended God in Moses; therefore, God became angry.

b. Once a person touches delegated authority, he touches God in that delegated authority.

c. To offend the delegated authority is to offend God—vv. 4-10.

5. Miriam's becoming leprous was God's governmental dealing—v. 10.

B. The rebellion recorded in chapter 16 was a corporate rebellion:

1. The rebellion in this chapter was a widespread, universal rebellion among God's people—v. 19a.

2. Numbers 16:3, 9, and 10 show that the root of this rebellion was ambition, the struggle for power and for a higher position:

a. Ambition undermines God's plan and damages His people.

b. Throughout the centuries many problems among Christians have been caused by ambition—cf. Matt. 20:20-28; 3 John 9-11.

3. Although Moses was humble in falling on his face (Num. 16:4), he did not give up his God-given position as God's deputy authority (vv. 3-11, 16-18):

a. Moses did not fight back; rather, he brought the rebels and the ones against whom they rebelled to God—v. 5.

b. As God's deputy, or delegated, authority, Moses referred this case to God as the highest authority, for His speaking, exposing, and judging—vv. 6-35.

c. In a struggle for power, the only One who can judge and expose the real situation is God Himself—vv. 30-33.

4. The murmuring of the people against Moses and Aaron proves that their rebellious nature had not been subdued—v. 41.

肆 民數記十六章說到人背叛神的代表權柄，以及人如何抵擋神的代表權柄；十七章說到神表白祂所設立的權柄：

一 神向每個人表白：祂的代表權柄是出乎祂的設立—5 節。

二 可拉和他一黨的背叛，與祭司職分有關（十六 3、8～10），所以亞倫的杖發芽乃是個表白，指明亞倫蒙神悅納，在神所賜的祭司職分上有權柄（十七 2～10）。

三 亞倫發芽的杖豫表復活的基督，就是發芽、開花、結果的基督，把生命分賜給人—8 節：

1 基督是宇宙中最大的發芽的杖，將生命分賜給人；祂總是流出生命來點活人—約十二 24，彼前一 3。

2 今天基督仍在發芽，我們就是祂發芽所產生的果子—熟杏。

四 在豫表裏，杖表徵權柄—參林前四 21：

1 在民數記十七章，杖代表十二支派的首領（2），亞倫的杖代表利未支派（3）。

2 神的心意是要藉這根枯杖的發芽，使百姓的怨言止息。

3 神藉着杖的發芽向以色列人和亞倫說話—8 節。

五 發芽的杖表徵我們經歷復活的基督，使我們在神所賜的職事上有權柄—來九 4，民十七 1～10：

1 發芽、開花、結果的杖表徵基督復活的生命及其權

IV. Numbers 16 speaks of man's rebellion against God's deputy authority and how man opposed God's deputy authority; chapter 17 speaks of God's vindication of His appointed authority:

A. God vindicated to everyone that deputy authority is according to His appointment—v. 5.

B. Since the rebellion of Korah and his company was related to the priesthood (16:3, 8-10), the budding of Aaron's rod was a vindication indicating that Aaron was the one accepted by God as having authority in the God-given ministry of the priesthood (17:2-10).

C. The budding rod of Aaron typifies the resurrected Christ—the budding, blossoming, and fruit-bearing Christ—who imparts life to others—v. 8:

1. Christ, the greatest budding rod in the universe, imparts life to others; He always flows out life to enliven others—John 12:24; 1 Pet. 1:3.

2. Today Christ is still budding, and we are the fruit, the almonds, of His budding.

D. In typology a rod signifies authority—cf. 1 Cor. 4:21:

1. In Numbers 17 the rods represented the leaders of the twelve tribes (v. 2), and Aaron's rod represented the tribe of Levi (v. 3).

2. It was God's intention that the budding of a dead rod would cause the murmurings of the people to cease.

3. Through the budding of the rod, God spoke to the Israelites and also to Aaron—v. 8.

E. The budding rod signifies our experience of Christ in His resurrection as our authority in the God-given ministry—Heb. 9:4; Num. 17:1-10:

1. The budding, blossoming, fruit-yielding rod signifies the resurrection life of

柄—8 節，約十一 25。

2 復活乃是權柄的根據—林後一 8 ~ 9，十 8，十三 4、10：

a 發芽的杖指明權柄是根據復活—民十七 8。

b 神設立權柄的根據是復活—林後一 8 ~ 9，十 8，十三 10。

c 神對祂所設立之權柄的表白，乃是根據復活—民十七 5、8。

週六

伍 被神設立為代表權柄的人，必須是神正確的代表—十二 3 ~ 8，十六 1 ~ 5、28，林後五 20：

一 在出埃及記和民數記十二與十六章，摩西正確的代表神。

二 我們需要從摩西在代表神的事上一次的失敗學習嚴肅的功課—二十 2 ~ 13：

1 摩西擊打磐石兩下並稱百姓為背叛的人，沒有在以色列人眼前尊神為聖—10 ~ 12 節：

a 尊神為聖，就是使祂成為聖別的，也就是使祂從一切假神分別出來；沒有尊神為聖，就是使祂成為凡俗的—12 節。

b 摩西向百姓動怒，又錯誤的擊打磐石兩下，就是沒有尊神為聖—10 ~ 11 節。

c 神沒有動怒，摩西卻動怒，沒有在神聖別的情性上正確代表神；他擊打磐石兩下，沒有遵守神在祂經綸裏的話—10 ~ 12 節。

Christ with its authority—v. 8; John 11:25.

2. Resurrection is the basis of authority—2 Cor. 1:8-9; 10:8; 13:4, 10:

a. The budding rod indicates that authority is based on resurrection—Num. 17:8.

b. The basis of God's appointment of authority is resurrection—2 Cor. 1:8-9; 10:8; 13:10.

c. The basis of God's vindication of His appointed authority is resurrection—Num. 17:5, 8.

Day 6

V. One who has been appointed by God to be a deputy authority must be a proper representative of God—12:3-8; 16:1-5, 28; 2 Cor. 5:20:

A. In Exodus and in Numbers 12 and 16, Moses represented God in a proper way.

B. We need to learn a serious lesson from the one time that Moses failed to represent God—20:2-13:

1. In striking the rock twice and in calling the people rebels, Moses did not sanctify God in the sight of the people of Israel—vv. 10-12:

a. To sanctify God is to make Him holy, that is, separate from all the false gods; to fail to sanctify God is to make Him common—v. 12.

b. In being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God—vv. 10-11.

c. In being angry when God was not angry, Moses failed to represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy—vv. 10-12.

d 摩西違犯了神的聖別性情和祂神聖的經綸；他定罪百姓是背叛的人，其實他纔是違背了神的話的人—10、24 節，二七 12 ~ 14。

2 在我們所說並所作一切關於神子民的事上，我們的態度必須按照神聖別的性情，我們的行動必須按照祂神聖的經綸。

三 使徒保羅是基督的大使，代表神—林後五 20:

1 新約的執事是經授權得着屬天權柄的人，代表最高的權柄—三 6，五 20。

2 保羅運用他使徒的權柄，不是為轄管信徒，乃是為建造信徒—十 8，十三 10，一 24。

3 保羅在教導上，在從事屬靈爭戰上，在神度量之尺度內的行動上，並在他為基督對信徒的妒忌上，運用他使徒職分所含的權柄—林前四 17，林後十 3 ~ 4、13，十一 2。

四 正確代表神的人必須順服權柄（太八 8 ~ 9），領悟他在自己裏面沒有權柄（二八 18，林後十 8，十三 10），並且是在復活裏，活在基督復活生命裏的人（一 9，四 14，民十七 1 ~ 10）。

d. Moses offended both God's holy nature and His divine economy; he condemned the people as rebels, but he was the one who rebelled against God's word—vv. 10, 24; 27:12-14.

2. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy.

C. The apostle Paul was an ambassador of Christ, representing God—2 Cor. 5:20:

1. A new covenant minister is one who has been authorized with the heavenly authority to represent the highest authority—3:6; 5:20.

2. Paul exercised his apostolic authority not for ruling over the believers but for building them up—10:8; 13:10; 1:24.

3. Paul exercised the authority inherent in his apostleship by teaching, by engaging in spiritual warfare, by moving within the measure of God's rule, and by his jealousy for Christ over the believers—1 Cor. 4:17; 2 Cor. 10:3-4, 13; 11:2.

D. A person who represents God rightly must submit to authority (Matt. 8:8-9), realize that in himself he has no authority (28:18; 2 Cor. 10:8; 13:10), and be a person in resurrection, living in the resurrection life of Christ (1:9; 4:14; Num. 17:1-10).

第八週 週一

晨興餽養

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

羅九 21『窯匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？』

無論甚麼權柄都是出於神的，因為都是神定規的。一切在上的權柄，如果往上推，推到最後就遇到神了。神在一切權柄之上，所有的權柄都在神之下。你摸到神的權柄，就是摸到神自己。神的工作基本的不是用能力，乃是用權柄。…祂是用權柄的命令創造一切。命令就是權柄。神的權柄如何發生功效，我們不知道，但神所成就的，乃是在於祂的權柄。…那個百夫長的僕人病了，他知道他順服在上掌權的，也有在下的順服他。因此他只要主說一句話，相信事就那樣成了，因為一切的權柄都在主的手裏，他信主的權柄。所以主說，沒有信心比這個再大。（見太八 5～10。）碰見神權柄的，就是遇見了神。今天神所設立的權柄充滿了宇宙。…得罪神的權柄，就是得罪神自己。基督徒應該順服權柄。（倪柝聲文集第三輯第一冊，一三〇至一三一頁。）

信息選讀

我們是作主工的，是作神的僕人，第一碰著的就是權柄。人碰著權柄，會像碰著救恩一樣的實際，這乃是更深的功課。我們必須有一次碰著權柄，被權柄打倒了，這時纔能作神的工。在與神整個的關

WEEK 8 — DAY 1

Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

All authority is from God because everything is ordered by God. If we trace any authority upward, we eventually will come to God. God is above all authorities, and every authority is under Him. Once we touch God's authority, we touch God Himself. Basically, God's work is not carried out by power, but by authority.... Creation came about through the word of His authority. His word is His authority. We do not know how God's authority works. But we know that God accomplishes everything through His authority. The centurion whose servant was sick knew that there was an authority above him to which he should submit, inasmuch as there were those under him who submitted to him. Therefore, he only needed the Lord to say one word, and he believed that the matter would then be taken care of. He knew that all authority was in the Lord's hand; he believed in the Lord's authority. This is why the Lord said that He had found no faith greater than this. Meeting God's authority is the same as meeting God. Today God appoints authorities everywhere in the universe.... Offending God's authority is the same as offending God Himself. A Christian should submit to authority. (CWWN, vol. 47, "Authority and Submission," pp. 119-120)

Today's Reading

We who are involved in the Lord's work are the servants of God. As such, the first thing we touch is the matter of authority. Touching authority is as real as the matter of touching salvation. For us this is a deeper lesson. We must be touched and smitten at least once by authority. Only then can we work the

係中，就是我們是否碰著權柄？若碰著了，到處都會遇到權柄，我們這個人纔會受神約束，纔起首能被神所使用。

宇宙有兩個原則：一是神權柄的原則，一是撒但背叛的原則。…背叛的人雖能講道，撒但在那裏笑，因他裏頭有撒但的原則。事奉的對面就是權柄。…我們這班事奉神的人，必須要有一次基本的認識。比方人一次碰著了電，以後就曉得不能隨便了。同樣，人若一次碰著神的權柄，給神打倒，以後眼睛就越過越會明亮。

關於（民數記十六章背叛者）所說，摩西沒有把他們領到流奶與蜜之地，沒有把田地和葡萄園分給他們為產業，這些話也是有道理的。…但是請注意，人憑道理、憑肉眼所見，就走道理的路，但服權柄的人是憑信心走到迦南地。屬靈的路絕非講理由、講道理的人所能走得上的。凡憑信心，接受雲柱、火柱、以及代表的權柄—摩西—率領的人，必定能享受屬靈的豐滿。地開口就是為那些不服權柄的人開了速速下到陰間的路，死亡的路。那些不服權柄的人，眼睛相當明亮，可惜只看見曠野的荒涼。只有像是瞎眼的人，專憑信心摸索前進，不看當前的荒涼，因為屬靈的道路是憑信心的眼睛看到將來美好的應許，這等人纔能進迦南。所以人總得碰著權柄，受神的約束，也受代表權柄的引領。人若只碰著父親、哥哥、姐姐，他尚不認識何謂權柄，所以也就碰不到神。總之，權柄問題是裏面的開啓，不是外面的教導。（倪柝聲文集第三輯第一冊，一二四、一二六、一四六至一四七頁。）

參讀：權柄與順服，第一至三、六至八篇；如何作神代表的權柄，第一至四、六至七篇；國度之於信徒，第二至三篇。

work of God. In our relationship with God, nothing is more important....Once we touch [authority], we will see it wherever we turn. Only then can we be restricted by God, and only then can we begin to be used by God.

There are two principles in the universe—God’s authority and Satan’s rebellion....Although a rebellious person can preach, Satan will laugh, because the principle of Satan is there in the preaching. Service is ever attendant to authority....We who serve God must gain this basic understanding at some time. It is like touching electricity. Once one touches it, he will never be careless with it. In the same way, once a man meets God’s authority and is smitten by it, his eyes will be enlightened.

When the rebellious ones spoke against Moses for not leading them into the land flowing with milk and honey, and for not giving them the inheritance of fields and vineyards, their words were somewhat true....Please note that whenever men act and judge according to doctrine or according to what they see with their physical eyes, they are taking the way of reason. But those who submit to authority will enter Canaan by faith. The way of the spirit can never be taken by those who argue and reason. Those who by faith take the leading of the pillars of cloud and of fire and take the leading of Moses, the deputy authority, will enjoy the fullness of the Spirit. The earth opens its mouth for the rebellious ones. This is the way of death leading them quickly to Hades. Those who do not submit to authority have clear eyes, but they only see the desolation in the wilderness. Only those who are apparently blind, who probe forward by faith, ignoring the present desolation, can enter into Canaan. Those on the spiritual pathway see the future promise of blessing by the eyes of faith. Therefore, one must meet authority, be restricted by God, and be led by His deputy authority. If a man sees only his father, brothers, or sisters, he does not know what authority is, and has not yet met God. In any case, the matter of authority is an inward revelation rather than an outward teaching. (CWWN, vol. 47, “ Authority and Submission,” pp. 114-115, 133-134)

Further Reading: CWWN, vol. 47, “Authority and Submission,” chs. 1-3, 6-8, 12-15, 17-18; CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” chs. 2-3

第八週 週二

晨興餽養

來十三 17『你們要信從那些帶領你們的，且要服從；因他們為你們的魂儆醒，好像要交賬的人；你們要使他們歡樂的作這事，不至歎息；若歎息，就與你們無益了。』

彼前五 5『照樣，年幼的，要服從年長的；你們眾人彼此相待，也都要以謙卑束腰，因為神敵擋狂傲的人，賜恩給謙卑的人。』

誰也不敢說不聽主的權柄，但神所配搭之肢體的權柄也應聽從。應知道許多肢體是連在一起的。…有時主直接使用一個肢體，有時主用另一個肢體供應另一個肢體。當元首指揮眼睛去看時，全身都接受眼睛的看作為他的看見，因眼看見就是全身的看見。這個代表的功用，亦即代表的權柄，也就是元首的權柄。若其他肢體自以為能看，便是悖逆。我們總不能愚昧到一個地步，以為我是全能的。

永不要忘記，你只是一個肢體，需要接受別的肢體的功用。當我們服在看見的權柄底下，我們和元首即毫無間隔，因為供應即是權柄。誰有恩賜，誰就是那個職事；誰是職事，誰就是權柄。非眼不能看見，你要看就非服眼的權柄，接受其供應不可。神所派的職事，就是權柄，別人不該不接受他。人都願意直接接受神的權柄，但神有更多的間接權柄（即代表權柄）要我們順服，而得到屬靈的供應。（倪柝聲文集第三輯第一冊，一九二至一九三頁。）

WEEK 8 — DAY 2

Morning Nourishment

Heb. 13:17 Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

No one dares to say that he would not submit to the Lord's authority. But there is also the authority of the members in coordination that we have to submit to. We have to realize that all the members are joined together....Sometimes the Lord uses one member directly. At other times, the Lord uses a member to supply another member. When the head directs the eyes to see, the whole body takes the seeing of the eyes as its own seeing because when the eyes see, the whole body sees. This delegated function, which is deputy authority, is also the authority of the Head. If any other members think that they can see for themselves, they are in rebellion. We cannot be so foolish as to think that we are almighty.

Never forget that we are just members. We need to receive the function of the other members. When we submit to the authority of the seeing function, we will have no barrier with the Head, because the supply is in the authority. Whoever has the gift has that ministry; and whoever has the ministry has the authority. No one else can see except the eyes. If we want to see, we have to submit to the authority of the eyes and receive their supply. God's appointed ministry is His authority. No one should reject it. Everyone wants to receive God's direct authority. But God wants us to submit to indirect authorities (i.e., deputy authorities) so that we may receive spiritual supply. (CWWN, vol. 47, "Authority and Submission," p. 175)

除了神自己，連主耶穌在地上都得服權柄。我們該到處看到權柄，…有的人從來不認識誰是他的權柄，一個人都未順服過。…你若知道該順服的是誰，你就自然而然的知道在身體裏該站的地位，也會站住自己的地位。…〔順服〕是作工的人頭一個要學習的，也是工作最大的部分。（倪柝聲文集第三輯第一冊，一三一至一三二頁。）

在宇宙當中，只有神是人直接的權柄；除祂以外，一切的權柄都是代表的。父母作兒女的權柄，是代表神作權柄；丈夫作妻子的權柄，是代表神作權柄；政府的首長作百姓的權柄，是代表神作權柄；連學校裏的師長，店舖裏的經理，馬路上的警察，都是我們的代表權柄。召會中的長老也是代表神作權柄。我們今天活在地上，很少是直接活在神的權柄底下。我們所服的那一切權柄，差不多都是代表的權柄。…神直接作權柄的場合並不多，差不多的場合，神的權柄都是代表的。

今天人服神直接的權柄容易，服神所設立的代表權柄不容易，因為你看那些代表權柄不一定比你強，不一定比你好。…你到了一個地方召會中，可能那裏的長老得救不如你早，屬靈不如你高，教育程度不如你好，幹才也不如你大，但是你到了那裏，你就得服那個代表的權柄，接受那個代表的權柄。（長老治會，一七至一八頁。）

參讀：長老治會，第五至六篇；使徒的教訓與新約中的領導，第二章；召會的組織，第二至九篇。

Other than God Himself, everyone, including the Lord Jesus, has to submit to authority on earth. We should see authority everywhere....Some never realize who their authority is. They have never submitted to anyone.... If you know who you have to submit to, you will spontaneously know what position you should occupy in the Body, and you will stand in your proper position.... Submission is the first lesson for those who work. It is actually the major part of their work. (CWWN, vol. 47, "Authority and Submission," p. 120)

In the universe, only God is the direct authority to man. Other than God, all authorities are delegated. The parents represent God as the children's authority, and the husbands represent God as the wives' authority. The civil officers represent God as the citizens' authority, and even the teachers in the schools, the managers in the offices, and the policemen on the streets are all delegated authorities. The elders in the church also represent God as authority. Today while living on earth, seldom do we live under God's direct authority. Almost all the authorities that we submit to are delegated authorities....There are not many cases where God acts directly as authority. In almost all circumstances, God's authority is delegated.

It is easy today for man to submit to God's direct authority, but it is not easy to submit to the delegated authority God has appointed. The reason for this is that you may not consider the delegated authority better or stronger than you are....When you come to a local church, the elders there may not have been saved as long ago as you were. They may not be as spiritual as you are, may not have received as much education as you have received, and may not be as capable as you are. But when you are there, you have to accept that delegated authority and submit to it. (CWWL, 1960, vol. 2, "The Elders' Management of the Church," p. 141)

Further Reading: CWWL, 1960, vol. 2, "The Elders' Management of the Church," chs. 5-6; CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," ch. 2; CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 3: The Organization of the Church," chs. 2-9

第八週 週三

晨興餽養

啓四 2『…看哪，有一個寶座安置在天上，又有一位坐在寶座上。』

太十一 25『那時，耶穌回答說，父阿，天地的主，我頌揚你…。』

撒十五 23『悖逆與行邪術的罪相等；頑梗與拜虛神和家神相同。…』

宇宙中爭執的中心，乃是誰該得著權柄；我們要和撒但爭執，肯定權柄是屬於神的。我們要存心順服神的權柄，維持神的權柄。

保羅在未認識權柄之先，想要從地上剷除召會，但在大馬色路上遇見主以後，看見用腳（人的能力）踢犁棒（神的權柄）是難的，他立刻倒下來，承認耶穌是主，就在大馬色城內能順服亞拿尼亞的指示。（見徒九 3～19。）在這裏保羅碰著了神的權柄。所以當保羅得救的時候，不僅認識了神的救恩，也認識了神的權柄。（倪柝聲文集第三輯第一冊，一二〇至一二一頁。）

信息選讀

保羅是一個有聰明、有才能的人，而亞拿尼亞是一個無名的小弟兄，（聖經中只有這一次題過他的名，）如果保羅未遇見神的權柄，怎麼會聽亞拿尼亞的話呢？…這給我們看見，凡遇見權柄的人就只和權柄發生關係，不和人發生關係。我們應該只想到權柄而不想到人，因為不是順服那個人，乃是順服他身上

WEEK 8 — DAY 3

Morning Nourishment

Rev. 4:2 ...Behold, there was a throne set in heaven, and upon the throne there was One sitting.

Matt. 11:25 At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth...

1 Sam. 15:23 For rebellion is like the sin of divination, and insubordination is like idolatry...

The center of dispute in the whole universe relates to who has the authority. We have to contend with Satan by asserting that authority is with God. We have to set ourselves to submit to God's authority and to uphold God's authority.

Before Paul realized authority, he wanted to eradicate the church from the earth. But after he met the Lord on the way to Damascus, he realized that it was difficult to kick against the goads (God's authority) with his feet (man's energy). He immediately fell down, acknowledged Jesus as Lord, and submitted to the instruction of Ananias in Damascus. Paul met God's authority. At his conversion, Paul was brought not only into a realization of God's salvation, but also into a realization of God's authority. (CWWN, vol. 47, "Authority and Submission," p. 111)

Today's Reading

Paul was an intelligent and capable man, while Ananias was a very insignificant, small brother. The Bible refers to him only once. If Paul had not met God's authority, how could he possibly have listened to the words of Ananias?... This shows us that anyone who has met authority will deal with the authority alone; he will not deal with the person involved. We should only think of the authority, not of the person, because our submission is not to a person but to

神的權柄，否則根本不認識何為權柄。…若先碰著權柄而後去順服，不管那人是誰，這就對了。

神在召會中有一個目的，就是要藉召會在宇宙中彰顯神的權柄。我們可以從召會的配搭中看見神的權柄。…神乃是用最大的力量維持祂的權柄，神的權柄比甚麼都硬。我們這些自以為是（實在是瞎眼）的人總要有一次碰著神的權柄，碰破了纔能順服下來。…人必須遇見了神的權柄，然後纔能順服神所設立的代表權柄。

在民數記十六章裏有兩個背叛：從一至四十節是首領們的背叛，從四十一至五十節是全會眾的背叛。背叛的靈是會傳染的。…〔全會眾〕親眼看見有火從神那裏出來，燒滅了那獻香的二百五十人，還是背叛，竟然說是摩西害死他們。摩西、亞倫不能叫地開口，是神開的；摩西不能叫火燒人，是從耶和華神那裏出來了火，施行審判。人的眼睛只看見人。…這樣的人膽量很大，看見審判也不知害怕，因為他沒有認識權柄的知識，這是很危險的。所以全會眾攻擊摩西、亞倫時，神的榮光顯現，證明權柄是出於神。神出來施行審判，瘟疫發作，會眾死了一萬四千七百人。摩西屬靈的感覺非常快，即刻通知亞倫拿香爐，盛上火，加上香，到會眾那裏為他們遮罪；他站在死人與活人中間，瘟疫就止住了。

神能經得起他們在曠野十次的發怨言，神經不起人來頂撞祂的權柄。有許多罪是神受得住，且是可原諒的；但一背叛，神就不能容忍，因為背叛是死亡的原則，是撒但的原則。所以背叛的罪比甚麼罪都厲害。每當有人抵擋權柄，神立刻審判，這是何等嚴肅的事！（倪柝聲文集第三輯第一冊，一二一至一二二、一四七至一四八頁。）

參讀：權柄與順服，第一至三篇。

God's authority in that person.... If we touch the matter of authority first and then submit to the person, irrespective of who he is, we are on the right path.

God has only one goal in the church, which is to manifest His authority in the universe. We can see God's authority from the coordination in the church. God exercises the utmost of His strength to uphold His authority. His authority is stronger than anything else. We who are so self-confident, but who are in reality so blind, have to come face-to-face at least once with God's authority. Only when we are broken can we come into submission.... Only when a man meets God's authority will he submit to the deputy authority whom God appoints.

In Numbers 16 there are two rebellions. In verses 1 through 40 we have the rebellion of the leaders, whereas in verses 41 through 50 we have the rebellion of the whole assembly. A spirit of rebellion is contagious.... [The whole assembly] saw with their own eyes fire coming forth from God to consume the two hundred fifty incense burners. Yet they still rebelled. They even accused Moses of killing them. Moses and Aaron could not open the earth; it was God who opened it. Moses could not consume people with fire; it was the fire that proceeded from Jehovah God that judged the people. Some men only see through their own eyes.... Such people are very bold; they are not afraid even when they see judgment, because they do not have the knowledge of authority. This is a very dangerous matter. When the whole assembly attacked Moses and Aaron, the glory of God appeared, proving that authority is from God. God came forth to judge. A plague broke out, and 14,700 died. Moses was quick in his spiritual sensation; he immediately ordered Aaron to take the censer, put fire in it, and place incense on it to make propitiation for the assembly. Aaron stood between the dead and the living, and the plague was stopped.

God can bear His people's ten murmurings in the wilderness. But He cannot bear His authority being offended. God can bear many sins and can even pardon them. Once rebellion appears, however, God cannot tolerate it, for rebellion is according to the principle of death. It is according to the principle of Satan. For this reason, the sin of rebellion is more serious than any other kind of sin. Whenever someone opposes authority, God immediately comes in to judge. How solemn a matter this is! (CWWN, vol. 47, "Authority and Submission," pp. 111-112, 134-135)

Further Reading: CWWN, vol. 47, "Authority and Submission," chs. 1-3

第八週 週四

晨興餽養

民十六 5『…到了早晨，耶和華必指示誰是屬祂的，誰是聖別的，…祂所揀選的是誰，必叫誰親近祂。』

太二十 25～27『…外邦人有君王爲主治理他們，也有大臣操權管轄他們。但你們中間不是這樣；反倒你們中間無論誰想要爲大，就必作你們的僕役；你們中間無論誰想要爲首，就必作你們的奴僕。』

求地位和權力的野心，對神的子民總是個難處。野心是個『地鼠』，暗中破壞神的計畫，並敗壞神的子民。…我（李常受弟兄）和倪柝聲弟兄同在中國大陸的時候，看到他多次受攻擊。他絕不作甚麼或說甚麼來表白自己，也絕不抱怨人。他曾告訴我，因爲他是受攻擊的目標，他很難說到自己而不表白，也很難說到別人而不定罪。所以他說最好的方法，就是不說甚麼。（民數記生命讀經，一八八頁。）

信息選讀

對權力的野心和爭奪權力乃是在我們的血輪裏。這野心和爭鬪不僅在男人中間，在女人中間也有。米利暗和亞倫對摩西的背叛就證明這點。我相信這背叛是由米利暗鼓動的。…我們都要小心防備我們裏面這隻野心的『地鼠』。

頭一代跟隨基督的人，就受到爭奪權力的困擾。在極重要的時刻，當主耶穌要往耶路撒冷被釘十字架的時候，祂告訴跟隨祂的人將要發生在祂身上的事。（太二十 17～19。）他們聽了，卻沒聽見，也不在乎祂所說的。祂對他們說到祂的死，他們卻在

WEEK 8 — DAY 4

Morning Nourishment

Num. 16:5 ...In the morning Jehovah will make known who is His and who is holy;...the one whom He will choose He will bring near to Himself.

Matt. 20:25-27 ...The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave.

Ambition for position and power is always a problem to God's people. Ambition is a "gopher" that undermines God's plan and damages His people. When I was with Watchman Nee on the mainland of China, I saw him attacked a number of times. He never did anything or said anything to vindicate himself, and he never complained against others. As he told me, because he was the target, it was difficult for him to say anything concerning himself without vindicating, and it was difficult to say anything about others without condemning. So the best way, he said, was not to say anything. (Life-study of Numbers, p. 172)

Today's Reading

The ambition for power and the struggle for power are in our blood. This ambition and struggle can be found not only among males but also among females. The rebellion of Miriam and Aaron against Moses proves this. I believe that this rebellion was instigated by Miriam....We all need to be careful to guard against the "gopher" of ambition within us.

The first generation of Christ's followers was troubled by the struggle for power. At a very crucial time, when the Lord Jesus was going to Jerusalem to be crucified, He told His followers what would happen to Him (Matt. 20:17-19). They heard Him, but they neither listened to what He said nor cared about it. While He was telling them about His death, they were struggling

爭奪權力。雅各和約翰的母親（耶穌的姨母）甚至把她兩個兒子帶到主跟前，求祂在國度裏，叫一個在祂右邊，一個在祂左邊。（20～28。）其他的門徒就惱怒這兩個兄弟。這指明門徒中間有爭奪權力的事。

你若把使徒行傳和書信讀一遍，就看見召會生活從開始就有這種爭權。亞拿尼亞和撒非喇（徒五1～4）這對夫婦欺騙神，實際上也是爭權。他們想要在別人眼中更形重要，得以居高。在書信的末了，約翰題到一個爭權的人——丟特腓。（約叁9～11。）…基督教的歷史就是一部爭權的歷史。這種爭鬥在我們每一個人裏面。你可能不曉得，但它卻隱藏在你裏面。至終，召會生活會把我們真實的光景試驗出來。只要我們在召會生活中，遲早我們會被試驗並暴露出來。

請想想民數記裏，以色列人中間的背叛者。有些背叛者是在營邊界的人，有些是閒雜人，有些是與帶頭的摩西非常親近的人。…在十六章，二百五十個首領背叛了。看到這一切，我們必須相信，每一個以色列人裏面都有爭權。

在十六章，摩西在面對二百五十個首領這麼大規模的背叛時，乃是勇敢且忠信的。雖然他面伏於地，卻仍然作了些事。他將這事公開的帶到神那裏，讓神進來說話、審判並表白。

在這種背叛的情況下，最好甚麼也不作。主仍然活著。祂仍在寶座上，仍是主宰一切的。祂是主宰的主，也是最高的權柄。今天祂是基督身體的頭。因此，我們必須一直把這些事交給祂，讓祂作祂所是的。這是我們所能作的，也是我們必須作的。（民數記生命讀經，一八八至一九一頁。）

參讀：民數記生命讀經，第十九、二十三至二十四篇；民數記概論下冊，第二十一至二十二篇。

for power. The mother of James and John (Jesus' aunt) even brought her two sons to the Lord, begging Him to put one on His right and one on His left in the kingdom (Matt. 20:20-28). The other disciples were indignant toward these two brothers. This indicates that there was a power struggle among the disciples.

If you read through the Acts and the Epistles, you will see that this struggle for power was there from the beginning of the church life. Ananias and Sapphira (Acts 5:1-4) were a couple who lied to God. Actually, their lying was a struggle for power. They wanted to be more important, to elevate themselves in the eyes of others. At the end of the Epistles, John mentioned one who was struggling for power, Diotrephes (3 John 9-11). The history of Christianity is a history of the struggle for power. This struggle is within each one of us. You may not realize it, but it is hidden inside you. Eventually, the church life will be a test to our real situation. As long as we are in the church life, sooner or later we will be tested and exposed.

Consider the rebels among the children of Israel in Numbers. Some rebels were on the border of the camp, some were with the mixed multitude, and some were very close to Moses, the leading one. Now, in Numbers 16, two hundred fifty leaders rebelled. In view of all this, we must believe that the struggle for power was in every one of the sons of Israel.

In chapter 16, Moses was bold and faithful in confronting a large-scale rebellion, a rebellion of two hundred fifty leaders. Although he fell on his face, he still did something. He brought this matter openly to God, to let God come in to speak, to judge, and to vindicate.

In such a rebellious situation, it is better not to do anything. The Lord is still living. He is still on the throne and is still sovereign. He is the sovereign Lord and the highest authority. He is the Head of the Body today. Thus, we must always refer these things to Him and let Him be what He is. This is all we can do, and this is what we must do. (Life-study of Numbers, pp. 172-174)

Further Reading: Life-study of Numbers, msgs. 19, 23-24; CWWL, 1960, vol. 1, "Synopsis of Numbers," chs. 21-22

第八週 週五

晨興餽養

民十七 8『第二天，摩西進見證的會幕去；看哪，利未家亞倫的杖已經發了芽，甚至生了花苞，開了花，結了熟杏。』

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

神吩咐十二個首領按著支派，共取十二根杖，放在會幕內見證的櫃前。神說，『我揀選的那人，他的杖必發芽。』（民十七 5。）杖是一根木頭，是一根樹枝，上下都砍斷了，上離葉，下離根。曾有一次它是活的，現在是死了；原來能從樹上得汁液，能開花結果，現在是死了。十二根杖都沒有葉子、沒有根，都是死枯的。神說，若有那一根能發芽，那一根就是神所揀選的。在這裏，就說明復活乃是神揀選的根據；復活乃是權柄的根據。（倪柝聲文集第三輯第一冊，二六八至二六九頁。）

信息選讀

民數記十六章說到人背叛神的代表權柄，以及人如何抵擋神所設立的權柄。十七章說到神表白祂所設立的權柄。神表白祂設立人作權柄的根據乃是復活，祂用此來止息人的怨言。人本來沒有權柄向神問理由，神在這裏乃是降卑祂自己，來告訴人，祂設立權柄的理由和根據。神說，祂設立權柄的根據就是復活，為要叫以色列人無可非議。

亞倫和以色列人，同樣是屬乎亞當的，屬乎血氣的。在天然上、在天性上都是可怒之子，沒有分

WEEK 8 — DAY 5

Morning Nourishment

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the Tent of Meeting before the Ark. Then He said, "And the rod of the man whom I choose shall bud" (Num. 17:5). A rod is a piece of wood. It is a branch that has been stripped of its leaves and roots. It once was living but now has become dead. It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God's selection. It is also the basis of authority. (CWWN, vol. 47, "Authority and Submission," p. 243)

Today's Reading

Numbers 16 speaks of man's rebellion against God's deputy authority and how man opposed God's appointed authority. Chapter 17 speaks of God's vindication of His appointed authority. The basis of God's vindication of His appointed authority is resurrection. By resurrection He stopped man's murmuring. Man, of course, has no right to question God in the first place, but God condescended Himself to tell man the reason and basis for His appointment of authority. The basis for His appointment of authority is resurrection. This shut the mouth of the Israelites.

Both Aaron and the Israelites were descendants of Adam and both were fleshly. By nature and according to their natural disposition, they were both

別。十二根杖都是一樣的，同樣是沒有葉、沒有根的杖，同樣是死的，是沒有生命的。這給我們看見，事奉的根據，乃是在我們的天然之外的。乃是神另給我們復活的生命，我們纔能有權柄。權柄不在於人如何，乃在於他身上有復活。亞倫和其他人本來沒有任何分別；他與別人有分別，乃在於神肯挑選他，肯把復活的生命賜給他。所以權柄的根據乃是復活。

杖乃是指人的地位，而發芽是指復活的生命。論到地位，十二支派的那十二個人都有首領的地位；亞倫只代表利未支派，與其他人代表其他支派無異。亞倫不能根據他的地位事奉神，因他的地位和其他人的地位一樣，這就是其他支派表示異議的。…死而復活纔是神所承認的，神只承認那些經過死而進入復活的人，作為事奉祂的僕人。所以職事的標記乃是復活。人不能憑他自己的地位來事奉神，必須靠神的揀選。神叫亞倫的杖發芽、開花、結果子以後，其他支派的人有目共睹，就無話可說了。

我們身上若有權柄，乃是神的，不是我們的。…何時我們靠主，何時就看見權柄；何時我們一有天然，就立刻和任何其他一人一樣，沒有絲毫的權柄。一切出於復活的纔有權柄，權柄是在復活的上面，不是在你自己身上。不是任何的杖都擺在神面前，乃是復活的杖纔擺在神面前。並且，復活在發芽的杖上，不是隨便的，乃是完全的復活；不只是一點復活生命的彰顯即了，乃是發了芽、開了花、結了果，這乃是成熟的復活生命。只有成熟的復活生命，纔能作神代表的權柄。你身上復活的生命越彰顯，你的權柄就越大。（倪柝聲文集第三輯第一冊，二六九、二七一、二七八至二七九頁。）

參讀：如何作神代表的權柄，第四篇。

sons of wrath; there was no difference between them. All twelve rods were the same. They were all leafless and rootless rods, dead and lifeless. This shows us that the basis of service is something apart from our natural life. It is the resurrection life we receive from God that gives us authority. Authority has nothing to do with man but with the resurrection that is manifested through man. Aaron was no different than all the other persons. His distinction was in God's choosing and the resurrection life which God granted him. From this we see that the basis of authority is resurrection.

A rod signifies human position, while budding signifies the resurrection life. As far as position is concerned, the twelve leaders of the twelve tribes occupied a position of leadership. Aaron represented the tribe of Levi and was no different than the others in his representation of his own tribe. Aaron could not serve God based on his position, because his position was the same as all the others. In fact, this was why the other tribes objected to his leadership.... Resurrection is the mark that God recognizes. He only recognizes those who have passed through death and resurrection as His servants. Hence, the mark of ministry is resurrection. A man cannot base his service to God on his position. He must base it on God's selection. After God caused Aaron's rod to bud, blossom, and bear fruit, the tribes saw it, and they had nothing more to say.

If there is any authority in us, this authority comes from God, not from us.... Whenever we trust in the Lord, we see authority. Whenever we express the natural life, we become the same as everyone else, and there is no authority in us whatsoever. Only that which issues from resurrection results in authority. Authority is based on resurrection, not on ourselves. No ordinary rod can be placed before God. Only a rod of resurrection can be placed before Him. Furthermore, resurrection is found in the budding rod. It is not a general resurrection but a full resurrection. It is not just a faint expression of the resurrection life but a life that has budded, blossomed, and brought forth fruit. This is resurrection life in maturity. Only one matured in resurrection life can act as God's deputy authority. The more resurrection life is expressed through us, the more authority we will have. (CWWN, vol. 47, "Authority and Submission," pp. 243-245, 251-252)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 15

第八週 週六

晨興餽養

林後五 20『所以我們為基督作了大使，就好像神藉我們勸你們一樣；我們替基督求你們：要與神和好。』

十 13『我們卻不要過了度量誇口，只要照度量的神所分給我們尺度的度量誇口，這度量甚至遠達你們。』

使徒保羅乃是基督的大使。大使是代表最高權柄的人。…宇宙中最高的權柄乃是神，神已將天上和地上所有的權柄，都賜給了基督。（太二八 18。）神設立基督作萬王之王，萬主之主。（提前六 15，啓十七 14。）今天耶穌乃是基督，萬有之主，最高的權柄。這個最高的權柄，需要一些穀資格在地上代表祂的大使。主的職事不是僅僅作傳道人或教師，乃是由屬天權柄授權，作代表全宇宙最高權柄的人。首先，我們需要被基督俘擄；至終，我們需要成為基督在地上的代表，作大使對付屬地的國家。（李常受文集一九六七年第二冊，二一二至二一三頁。）

信息選讀

林後十章八節指明保羅從前曾向哥林多的信徒題到他使徒的權柄。使徒的權柄不是為轄管信徒，如人天然的觀念所以為的，乃是為建造信徒。

〔按照十三節，〕使徒是勇敢的，但不是沒有界限的。這表明他是在主的限制之下。他的誇口是照著度量的神，管治的神，所分給他的度量誇口。保羅向外邦世界（包括哥林多）的職事，是照著神的

WEEK 8 — DAY 6

Morning Nourishment

2 Cor. 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority....The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. First, we need to be captured by Christ, and eventually, we need to become a representative of Christ on this earth to deal with the earthly nations as an ambassador. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 171)

Today's Reading

Second Corinthians 10:8 indicates that in the past Paul did say something to the Corinthians concerning his apostolic authority. Apostolic authority is not for ruling over the believers, as in the natural sense, but for building them up.

[In verse 13], the apostle is bold, but he is not bold without limit. This shows that he is under the restriction of the Lord. His boasting is according to the measure of the rule which the God of measure, the ruling God, has apportioned to him. Paul's ministry to the Gentile world, including Corinth,

度量。（弗三 1～2，8，加二 8。）因此，他的誇口也是在這界限之內，不是過了度量。

我們不該以為，保羅這麼屬靈，必定與我們完全不同。甚至他也必須學習受主的限制。譬如，保羅想去羅馬，卻沒有料到他是帶著鎖鍊去的。不僅如此，他告訴羅馬的信徒，他想從羅馬經過，往西班牙去。（羅十五 24。）保羅從未去到西班牙，而是帶著鎖鍊到了羅馬。這鎖鍊就是主的度量、主的約束。…〔神〕乃是帶他去羅馬作囚犯。…神是主宰一切的，任何發生在保羅身上的事，都在神的主宰之下。這意思是說，保羅所受的捆鎖和監禁，都是神主宰的約束。保羅願意服在神的度量之下。他不掙扎，也不反抗這約束。

在召會的事奉上，我們需要看見神只量給我們這麼多，我們不該過度伸展自己。我們必須知道自己的限度，自己的屬區，而不越過到別人的區域。像保羅一樣，我們該照著我們的尺度行動、行事；也就是說，只照著神量給我們的度量行動、行事。

保羅從他所領受馬其頓人的呼聲中，知道哥林多是在他的尺度和度量之下。我們從行傳十六章知道，保羅非常清楚神呼召他去歐洲。他是照著神的尺度，把基督的福音帶到亞該亞。馬其頓和亞該亞都在保羅的尺度之下。因此，熱中猶太教的人不應該進入這地界而引起糾紛。這是保羅寫這幾節經文時，深處的感覺。

在林後〔十章〕，保羅表白他使徒的權柄。這權柄與屬區有關。保羅若沒有一個屬區，他就沒有權柄。他表白自己使徒的權柄時，並沒有越過他度量的界限來行事。他是一個完全在神約束下之人的好榜樣。（哥林多後書生命讀經，五二四至五二六、五三一、五三三至五三四頁。）

參讀：哥林多後書生命讀經，第五十至五十七篇；一個在靈裏之人的自傳，第六章。

was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8). Hence, his boast is also within this limit, not without measure.

We should not think that Paul was so spiritual that he was altogether different from us. Even he had to learn to take the Lord's restriction. For example, Paul wanted to go to Rome, but he did not expect to go there in bonds. Furthermore, he told the believers at Rome that he expected to go to Spain by way of them (Rom. 15:24). Paul never went to Spain, and he arrived in Rome in bonds. Those bonds were the Lord's measure, His limitation... God led him there as a prisoner... God is sovereign, and whatever happened to Paul was under God's sovereignty. This means that Paul's bonds and imprisonment were God's sovereign restriction. Paul was willing to be subject to God's measuring. He neither transgressed this restriction nor rebelled against it.

In the church service we need to realize that God has only measured out so much to us, and we should not overstretch ourselves. We need to know our limitation, our jurisdiction, and not go beyond it into others' territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

Paul knew from the Macedonian call he received that Corinth was under his rule, his measure. We know from Acts 16 that Paul became clear that God had called him to Europe. He came to Achaia with the gospel of Christ according to God's ruling. Both Macedonia and Achaia were under Paul's rule. Thus, the Judaizers should not have come into this territory to cause trouble. This was the feeling deep within Paul as he was writing these verses.

In this section of 2 Corinthians Paul is vindicating his apostolic authority. This authority is related to jurisdiction. If Paul did not have any jurisdiction, what would be his authority? In his vindication of his apostolic authority, Paul conducted himself so as not to overstep the boundary of his measure. He is a good example of a person fully under God's restriction. (Life-study of 2 Corinthians, pp. 445-447, 451-453)

Further Reading: Life-study of 2 Corinthians, msgs. 50-57; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 6

第八週詩歌

WEEK 8 — HYMN

746

國度—裏面的統治

8 8 8 8 (英 942)

降 B 大調

3/4

B^b F_7 B^b | 1 | 1 2 F | B^b | F | 2 - 2 |
 5 5 4 | 3 5 1 | 1 2 7 | 1 - 3 | 2 - 2 |
 一 神 的 國 度 今 在 地 上, 是 神 掌
 B^b F C_7 | 7 - 6 | F | B^b | E^b B^b | B^b |
 3 - 2 1 | 7 - 6 | 5 - - | 1 1 5 | 6 7 1 |
 權 在 我 心 裏; 乃 是 基 督 活
 C_m F_7 C_m B^b F_7 B^b | F_7 | B^b |
 4 · 3 2 1 | 1 7 6 | 5 - 4 | 3 5 1 | 1 2 7 | 1 - - ||
 我 裏 面, 作 主 作 王 統 治 管 理。

- 二 基督生命同祂權柄, 使祂登極在我心中,
管理全人每一部分, 規律一切言語行動。
- 三 基督在我心中登極, 就在我心建祂國度,
穩定祂的全權統治, 爲着神旨各方鋪路。
- 四 藉着祂在我心執政, 祂將生命向我供應;
當我讓祂作主作王, 我就得享祂的豐盛。
- 五 藉着祂在裏面管治, 祂的豐滿在我建起;
當祂裏面國度掌權, 祂的身體就得建立。
- 六 藉祂裏面屬天管治, 我像天上國民活着;
藉着我肯服祂權柄, 祂的國度實現於我。
- 七 在這屬天範圍活着, 帶着祂這屬天王權,
屬天光中行動、爭戰, 直到國度在地實現。

God's Kingdom on the earth is now

The Kingdom — Its Inner Reign

942

A^b E^b/G A^b F_m E^b F_m E^b/G A^b E^b/B^b B^b_7 E^b
 1. God's Kingdom on the earth is now His sov-ereign gov-ern-ment with-in;
 A^b A^b/C D^b B^b_m E^b E^b/D^b A^b/C E^b/B^b A^b F_m E^b E^b_7 A^b
 'Tis Christ Him-self in us to live As Lord and King to rule and reign.

2. His life with His authority
Enthrones Him now within our hearts
To govern all our words and deeds
And regulate our inward parts.
3. The Lord enthroned within our hearts
His Kingdom doth establish there,
Assuring His full right to reign
And for God's purpose to prepare.
4. 'Tis by His reign within our hearts
That life to us He e'er supplies;
When taking Him as Lord and King,
His wealth our being satisfies.
5. 'Tis by His ruling from within
His fulness vast is testified;
'Tis when His inner kingdom rules
His Body's blessed and edified.
6. 'Tis by His heav'nly rule within
As heav'nly citizens we live;
'Tis by submission to His rule
Expression of His reign we give.
7. Here in this heav'nly realm we live,
And with this heav'nly pow'r possessed
We walk and fight in heav'nly light
Until the Kingdom's manifest.

第九週

摩西願意耶和華的百姓 都是申言者

詩歌：628

讀經：民十一 29，申十八 15～19，徒三 21～22，林前十四 1、3、5、24、31

綱要

週一

壹 我們的神乃是說話的神——來一 1～2 上：

一 神是個奧秘，但這奧秘藉着神的說話，已經啓示出來了——1～2 節上：

1 若非神說話，就永遠沒有人能認識祂——路一 70，徒三 21。

2 我們的神是啓示出來的神，因為祂已經在祂的說話中，將自己啓示出來——來一 1～2 上。

二 凡受造之物都是出自神的話——創一 3，約一 3：

1 舊造——整個宇宙——是憑神的說話而有的一創一 3、6～7，詩三三 9，羅四 17，來十一 3。

2 新造是藉着整個作為話的神說話所產生的一約一 1、3、五 24。

3 說話的神繼續藉着祂的說話行作萬事——羅四 17。

Week Nine

Moses Desiring That All Jehovah's People Would Be Prophets

JL Hymns: 866

Scripture Reading: Num. 11:29; Deut. 18:15-19; Acts 3:21-22; 1 Cor. 14:1, 3, 5, 24, 31

Outline

Day 1

I. Our God is a speaking God—Heb. 1:1-2a:

A. God is a mystery, but this mystery has been revealed by God's speaking—vv. 1-2a:

1. Without the divine speaking, God would remain forever unknowable—Luke 1:70; Acts 3:21.

2. Our God is the revealed God because He has revealed Himself in His speaking—Heb. 1:1-2a.

B. Every created thing came out of the word of God—Gen. 1:3; John 1:3:

1. The old creation—the whole universe—came into being by God's speaking—Gen. 1:3, 6-7; Psa. 33:9; Rom. 4:17; Heb. 11:3.

2. The new creation was brought into being by the entire God speaking as the Word—John 1:1, 3; 5:24.

3. The speaking God continues to do all things through His speaking—Rom. 4:17.

三 活神藉着說話，將祂自己分賜並注入到我們裏面—提後三 16～17:

- 1 神一說話，光就照亮，帶給我們領悟、異象、智慧和口才—詩一一九 105、130。
- 2 神一說話，生命就分賜出來，而這生命包含基督一切神聖的屬性和人性的美德—約六 63，一 1，4。
- 3 神一說話，能力就傳輸出來，而這是生命生長並生產的能力—可四 14、26。

四 在舊約，神是藉着眾申言者，就是藉着被神的靈推動的人，多分多方向列祖說話—來一 1，彼後一 21。

五 在新約，神在子裏，就是在子的人位裏說話—來一 2 上:

- 1 這個人位先是個人的，然後成了團體的一太十七 5，徒九 4，林前十二 12。
- 2 神今天是在一個人位裏說話，而這人位已經擴增為一個團體的人，包括眾使徒和這人位之身體的眾肢體—十四 4 下、31。
- 3 信徒都是團體的子的一部分；神仍然在子裏說話—來一 2 上。

六 說話的神渴望得着說話的子民—徒四 31，六 7，十二 24，十九 20，西四 3，提後四 2，啓一 2、9。

週二

貳 在民數記十一章二十九節，摩西喊說，『惟願耶和華的百姓都是申言者，願耶和華把祂的靈放在他們身上!』:

C. The living God imparts and infuses Himself into us by speaking—2 Tim. 3:16-17:

1. When God speaks, the light shines, bringing us understanding, vision, wisdom, and utterance—Psa. 119:105, 130.
2. When God speaks, life is imparted, and this life includes all the divine attributes and human virtues of Christ—John 6:63; 1:1, 4.
3. When God speaks, power is transmitted, and this is the growing and producing power of life—Mark 4:14, 26.

D. In the Old Testament, God spoke in many portions and in many ways to the fathers in the prophets, in men borne by the Spirit—Heb. 1:1; 2 Pet. 1:21.

E. In the New Testament, God speaks in the Son, in the person of the Son—Heb. 1:2a:

1. This person was first an individual and then became corporate—Matt. 17:5; Acts 9:4; 1 Cor. 12:12.
2. God today speaks in a person, and this person has increased to be a corporate person, including all the apostles and all the members of this person's Body—14:4b, 31.
3. The believers are all a part of the corporate Son; God is still speaking in the Son—Heb. 1:2a.

F. The speaking God desires to have a speaking people—Acts 4:31; 6:7; 12:24; 19:20; Col. 4:3; 2 Tim. 4:2; Rev. 1:2, 9.

Day 2

II. In Numbers 11:29 Moses exclaimed, "Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!":

- 一 申言者主要不是豫言未來的人，乃是為別人說話的人，就如亞倫為摩西說話—出七 1～2，四 16。
- 二 申言者是神的發言人；他們為神說話並說出神—賽 1～2 上，六 8～9，耶一 1～4，結一 3，二 1～7：
 - 1 神是隱藏的，但藉着申言者的說話，就將神的自己和神的心意說明出來—賽四五 15，弗一 9，三 3～5。
 - 2 申言者直接得着神的啓示，被神的靈推動，為神說話並將神說出來—彼後一 21。
- 三 摩西願意所有的以色列人都作申言者，就是為神說話的人—民十一 29：
 - 1 民數記十一章二十九節的話，是摩西所發出一個極大的豫言。
 - 2 關於神所有的子民都該作申言者的這件事，新約裏的保羅與舊約裏的摩西是一致的—29 節，林前十四 31：
 - a 摩西所說的話，為保羅在林前十四章所推動，並且在神新約的經綸裏，藉着召會聚會中眾信徒的申言而得應驗—24、31 節。
 - b 保羅的觀念可能是從摩西來的，因為保羅最懂舊約，他必定熟悉摩西在民數記十一章二十九節所說的。
 - c 在舊約和新約裏，神都要祂的子民為祂說話。
- 四 申言者豫表基督是將我們帶進神的光和啓示之中的一位—約一 1、14，六 63，八 12，太十一 27，可四 11。

- A. A prophet is not mainly one who predicts the future but one who speaks for another, as Aaron spoke for Moses—Exo. 7:1-2; 4:16.
- B. Prophets are God's spokesmen; they speak for God and speak forth God—Isa. 1:1-2a; 6:8-9; Jer. 1:1-4; Ezek. 1:3; 2:1-7:
 1. God is hidden, but through the speaking of the prophets, God Himself and His intention are explained—Isa. 45:15; Eph. 1:9; 3:3-5.
 2. Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and to speak forth God—2 Pet. 1:21.
- C. Moses desired that all the people of Israel would be prophets, those who spoke for God—Num. 11:29:
 1. The word in Numbers 11:29 was a great prophecy uttered by Moses.
 2. Concerning the matter that all of God's people should be prophets, Paul in the New Testament and Moses in the Old Testament are in agreement—v. 29; 1 Cor. 14:31:
 - a. The word that Moses spoke was promoted by Paul in 1 Corinthians 14, and it is fulfilled in God's New Testament economy by the prophesying of the believers in the church meetings—vv. 24, 31.
 - b. It is likely that Paul's concept came from Moses, because Paul, as one who understood the Old Testament, must have been familiar with what Moses had said in Numbers 11:29.
 - c. In both the Old and New Testaments God wants His people to speak for Him.
- D. A prophet typifies Christ as the One who brings us into God's light and revelation—John 1:1, 14; 6:63; 8:12; Matt. 11:27; Mark 4:11.

週三

叁 『耶和華你的神要從你們弟兄們中間，給你興起一位申言者像我，你們要聽從祂』—申十八 15:

一 在十五至十九節，摩西說到耶和華神為以色列人興起一位像摩西的申言者（要來的基督）。

二 行傳三章二十二節把申命記十八章十五至十九節，應用到基督這位神成為肉體來作人者的身上，指明基督就是神應許給祂子民以色列人的申言者。

三 申言者要從他們的弟兄們中間興起（15 上），指明基督這位要來的申言者既是神聖的，又是屬人的一約一 1、14:

1 基督若僅僅是神，就不能從猶太人中間作一位弟兄而被興起；但基督是成為肉體的一位，穿上了人的性情，作了猶太人，就從祂的弟兄們中間被興起—羅一 3 ~ 4，八 3，腓二 5 ~ 8。

2 要來的基督乃是神成肉體來作神人—路一 31 ~ 33。

四 申命記十八章十八節指明，神要藉着基督的成為肉體，興起這位申言者講說神的話—約一 14，三 34，七 16 ~ 17，八 18，來一 2 上:

1 講說神的話，即申言，乃是分賜神，把神說到人裏面—林前十四 1、3、5、24 ~ 25、31。

2 這就是神所興起的申言者主耶穌所作的一徒三 21 ~ 22。

週四

Day 3

III. “A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him”—Deut. 18:15:

A. In verses 15 through 19 Moses spoke concerning Jehovah God’s raising up of a Prophet (the coming Christ) like Moses for the children of Israel.

B. Acts 3:22 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel.

C. That the Prophet was to be from among their brothers (v. 15a) indicates that Christ as the coming Prophet would be human as well as divine—John 1:1, 14:

1. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who has put on human nature and was a Jew, Christ was from among His brothers—Rom. 1:3-4; 8:3; Phil. 2:5-8.

2. The coming Christ would be God incarnated to be a Godman—Luke 1:31-33.

D. Deuteronomy 18:18 indicates that God would raise up this Prophet through the incarnation of Christ to speak the word of God—John 1:14; 3:34; 7:16-17; 8:18; Heb. 1:2a:

1. To speak God’s word—to prophesy—is to dispense God, to speak God forth into others—1 Cor. 14:1, 3, 5, 24-25, 31.

2. This is what the Lord Jesus did as the Prophet raised up by God—Acts 3:21-22.

Day 4

肆 舊約的申言者豫表新約聖靈這塗抹的膏油—林後一 21，約壹二 20、27：

- 一 在新約裏，聖靈頂替了申言者的工作—路一 41～42、46～55、67～79。
- 二 聖靈膏油的塗抹，頂替了舊約的申言者—徒三 21～22，林前十五 45 下，林後三 17，徒一 2，二 4。
- 三 聖靈這膏油塗抹的元素，已經進到我們裏面，作我們的申言者—羅八 11、16，林前六 17，加四 4、6：
 - 1 在舊約裏，聖靈藉以向人啓示的代表乃是申言者—彼後一 21。
 - 2 今天申言者所豫表之啓示的靈是在我們裏面，那靈給我們啓示—弗一 17～18，林前十四 29～30。
- 四 在我們裏面施膏的靈就是申言者—林後一 21，約壹二 20、27：
 - 1 施膏的靈已經進到我們裏面，作了我們活的申言者—20、27 節。
 - 2 在舊約裏，神的靈臨到一些人，只感動他們；現今那靈已經進到我們眾人裏面，作我們的申言者—民十一 25～26、29。
 - 3 感動人作申言者的那靈，已作為膏油塗抹進到我們裏面，作我們的申言者—約壹二 20、27。

週五

伍 新約給我們看見，神要我們得救並重生的人都作申言者說話—林前十四 1、3、5、24、31：

IV. The prophets in the Old Testament typify the Holy Spirit as the anointing ointment in the New Testament—2 Cor. 1:21; 1 John 2:20, 27:

- A. In the New Testament the Holy Spirit has replaced the work of the prophets—Luke 1:41-42, 46-55, 67-79.
- B. The anointing of the Holy Spirit has replaced the prophets of the Old Testament—Acts 3:21-22; 1 Cor. 15:45b; 2 Cor. 3:17; Acts 1:2; 2:4.
- C. The Holy Spirit, the anointing element, has entered into us to be our Prophet—Rom. 8:11, 16; 1 Cor. 6:17; Gal. 4:4, 6:
 1. In the Old Testament the representatives through whom the Holy Spirit gave revelations were the prophets—2 Pet. 1:21.
 2. Today the Spirit of revelation, typified by the prophets, is in us, and the Spirit gives us revelation—Eph. 1:17-18; 1 Cor. 14:29-30.
- D. The anointing Spirit within us is the Prophet—2 Cor. 1:21; 1 John 2:20, 27:
 1. The anointing Spirit has entered into us to be our living Prophet—vv. 20, 27.
 2. In the Old Testament the Spirit of God came upon certain people and moved only them; now the Spirit has entered into all of us to be our Prophet—Num. 11:25-26, 29.
 3. The Spirit who inspired people to be prophets has entered into us as the anointing to be our Prophet—1 John 2:20, 27.

Day 5

V. The New Testament shows that God wants us, the saved and regenerated ones, to prophesy as prophets—1 Cor. 14:1, 3, 5, 24, 31:

- 一 申言是超越的恩賜，乃是藉着享受基督，在生命的長大裏所產生，為着建造召會—12 節，太十六 18，林前十四 4 下。
- 二 新約信徒蒙神拯救，作君王、作祭司，並作申言者為神申言—啓一 5 ~ 6，二十四 下，林前十四 31：
 - 1 重生並得救的人都能為神申言—約三 3、5 ~ 6，林前十四 31 ~ 32。
 - 2 神願意每一位信徒都申言，就是為祂說話，並說出祂—1、3、5、24、31 節。
 - 3 按照成為肉體的原則，神要在我們裏面並藉着我們說話—六 17，七 25、40。
- 三 為神說話並說出神，乃是憑神的靈說話；那靈總是豫備好，要同着並藉着我們說話—十二 3，十四 32。
- 四 就着『為…說話』，並『說出…』的意義而言—為神說話，並說出神—申言需要生命多有長大—弗四 15：
 - 1 為這緣故，我們需要認識神，也需要經歷基督—來八 10 ~ 11，腓三 7 ~ 15。
 - 2 我們對神若沒有足彀的認識，對基督若沒有足彀的經歷，就沒有甚麼可為祂說的，也不能說出祂。
- 五 新約申言者主要的工作是為着建造、勉勵並安慰人—林前十四 3。

週六

- A. Prophecy is the excelling gift produced in the growth in life through the enjoyment of Christ for the building up of the church—v. 12; Matt. 16:18; 1 Cor. 14:4b.
- B. The New Testament believers are saved by God to be kings, priests, and prophets who prophesy for God—Rev. 1:5-6; 20:4b; 1 Cor. 14:31:
 1. Regenerated and saved persons are able to prophesy for God—John 3:3, 5-6; 1 Cor. 14:31-32.
 2. God desires that each of the believers prophesy, that is, speak for Him and speak Him forth—vv. 1, 3, 5, 24, 31.
 3. God wants to speak within us and through us according to the principle of incarnation—6:17; 7:25, 40.
- C. Speaking for God and speaking forth God are speaking by the Spirit of God; the Spirit is always ready to speak with us and through us—12:3; 14:32.
- D. To prophesy in the sense of telling for and telling forth—speaking for God and speaking forth God—requires much growth in life—Eph. 4:15:
 1. For this, we need to know God and experience Christ—Heb. 8:10-11; Phil. 3:7-15.
 2. If we do not have the adequate knowledge of God and experience of Christ, we do not have anything to say for Him, and we cannot speak Him forth.
- E. The main work of the New Testament prophets is for building up, encouraging, and consoling others—1 Cor. 14:3.

Day 6

六 在召會聚會申言的目標，乃是建造召會作基督的身體—12 節。

七 申言需要三種構成的元素：

- 1 對神的話有認識—屬人學習的元素—提後三 16 ~ 17，結三 1 ~ 4。
- 2 有聖靈即時的感動—神聖感動的元素—林前十四 32、37 上，約壹一 6 ~ 7，羅八 4。
- 3 有異象，看見神的權益和經綸，看見召會是基督的身體，看見地方召會，看見世界，看見個別的聖徒，甚至看見自己—藉着神聖之光的光照而有所看見—弗一 17，林前二 11 ~ 12。

八 我們若要申言，就需要過申言的生活：

- 1 我們需要晨晨復興—箴四 18，哀三 22 ~ 24，詩一一九 147 ~ 148：
 - a 義人的途徑好像黎明的光，越照越明，直到日午；這是照着神創造裏的自然律，我們必須照着這自然的律。
 - b 在哀歌三章二十二至二十四節耶利米說，主的憐恤每早晨都是新鮮的，嶄新的。
- 2 我們也需要時時與主交通，照着靈而行，無論得時不得時都傳道（講說主），藉此過日日得勝的生活—約壹一 6，羅八 4，提後四 2 上。

F. The goal of prophesying in the church meetings is the building up of the church as the Body of Christ—v. 12.

G. Prophesying requires the three constituting elements of prophesying:

1. A knowledge of the Word of God—the human element of learning—2 Tim. 3:16-17; Ezek. 3:1-4.
2. The instant inspiration of the Holy Spirit—the divine element of inspiration—1 Cor. 14:32, 37a; 1 John 1:6-7; Rom. 8:4.
3. A vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light—Eph. 1:17; 1 Cor. 2:11-12.

H. If we are going to prophesy, we need to live a prophesying life:

1. We need to be revived every morning—Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148:
 - a. The path of the righteous is like the dawn that becomes brighter and brighter until noontime; this is according to the natural law in God's creation, and we have to go along with it.
 - b. In Lamentations 3:22-24 Jeremiah says that the Lord's compassions are fresh and new every morning.
2. We also need to live an overcoming life every day by fellowshiping with the Lord moment by moment, by walking according to the spirit, and by speaking the word (the Lord) in season and out of season—1 John 1:6; Rom. 8:4; 2 Tim. 4:2a.

第九週 週一

晨興餽養

來一 1～2『神既在古時，藉著眾申言者，多分多方向列祖說話，就在這末後的日子，在子裏向我們說話；神已立祂作承受萬有者，也曾藉著祂造了宇宙。』

神是奧祕的，祂完完全全是個奧祕。但這奧祕藉著神的說話，已經啓示出來了。若非神說話，就永遠沒有人能認識祂。但我們的神不再是奧祕的。祂不再是個奧祕，乃是一個故事；…我們都能講說神的故事，因為神的故事就是不斷的說話；神的故事是個說話的歷史。

希伯來書開始於神說話。…讚美神，祂說話了！神說話絕不是一件小事，神若不說話，祂就是奧祕的；但祂已經說話，把自己啓示出來，就不再是奧祕的了。現今祂是那啓示出來的神。（希伯來書生命讀經，三七、二一頁。）

信息選讀

藉著說話，〔神〕創造天地，行作萬事。所以，每一個得救有祂生命的人，都當學習為祂說話，並說祂的話。…宇宙間最大的奧祕就是神。這奧祕在那裏啓示出來，或說在那裏向人類打開呢？

乃是在祂的話裏向我們打開，向我們啓示出來。希伯來一章告訴我們，我們的神乃是說話的神。（1～2。）人類的說話，是從祂創造出來的。祂是說話的神，祂也是話。…神要人為祂說話。（為神說話，三九至四〇頁。）

希伯來一章一至二節說，神在古時、在舊約時代藉著眾申言者說話，但如今到了新約時代，神在基督裏說話。整個新約時代，（不僅耶穌基督在地上

WEEK 9 — DAY 1

Morning Nourishment

Heb. 1:1-2 God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe.

God is mysterious. He is altogether a mystery. But this mystery has been revealed by God's speaking. Without the divine speaking, God would remain forever unknowable. But our God no longer is mysterious. He is not a mystery, but a story....We can tell the story of God. The story of God is a matter of continual speaking; it is a speaking history.

The book of Hebrews begins with God speaking.... God has spoken! Praise Him! It is absolutely not a small thing that God has spoken. Without speaking God is mysterious. But He has revealed Himself in His speaking. He is no longer mysterious. Now He is the revealed God. (Life-study of Hebrews, pp. 31,17)

Today's Reading

God created the universe and continues to do all things through His speaking. Therefore, everyone who has been saved and who has His life should learn to speak for Him and to speak His word.

The greatest mystery in the universe is God. Where is this mystery opened and revealed to man? This mystery is opened and revealed to us in His Word. Hebrews 1 tells us that our God is a speaking God (vv. 1-2). The speaking of the human race came from His creation. He is a speaking God, and He is also the Word. God's desire...is that man speak for Him. (CWWL, 1985, vol. 5, "Speaking for God," p. 201)

Hebrews 1:1-2 says that God in ancient times, in the Old Testament times, spoke through the prophets, but now in the New Testament times, God speaks in Christ. In the entire New Testament age, not only in the three

的三年半，) 神都在子的身位裏說話。今天我們必須曉得，子已經成了集體的一位。我們這些相信神兒子的人，都已經成了這集體兒子的一部分。因此，神還是藉著子說話，就是藉著召會說話。(神聖的說話，五五頁。)

我們有一位說話的神，而這位說話的神渴望得著說話的子民。神渴望說話，祂的靈正在等待我們說話。在美國成百萬的基督徒若每天肯為神和基督說話，全地就會翻轉過來。然而...基督徒的傳統、風俗和習慣(是)上教堂只...聽一個人講。我們都必須起來推翻這個風俗。

當我們來召會聚會時，我們必須說話。我們不只一種說話的方式。呼喊、歌唱、讚美和禱告，都是不同種的說話。...我們不該在會所開始聚會，乃該在我們的餐廳、起居室、或臥房開始聚會。當我們豫備要來聚會時，我們就應當開始唱詩；在來聚會的路上，我們應當唱著、讚美著、禱告著、喊著而來。(申言的實行，四三至四四頁。)

如果你來到聚會中說話，你就會被充滿。...要藉著說話來享受！神在舊造裏說話，也在新造裏說話。現在輪到我們在日常生活中說話，在盡職事時說話，在聚會中說話，在聖靈裏說話，憑著信心的靈說話，並且說基督的話。我們有聖靈，我們能殼在祂裏面說話；我們有信心的靈，我們能殼憑著祂說話；我們有基督的話，就是神和那靈，就是生命，我們能殼用祂來說話。我們有些東西，使我們能殼在祂裏面說話，憑著祂說話，並且用祂來說話！我們都能殼在聖靈裏說話，憑著信心的靈說話，並且用基督的話來說話。(神聖的說話，六〇至六一頁。)

參讀：希伯來書生命讀經，第二至三篇；哥林多前書生命讀經，第六十三篇；以弗所書生命讀經，第三十九、八十四篇；申言的實行，第四篇；為神說話，第三篇；神聖的說話，第一至四章。

and a half years of Jesus Christ's earthly life, God speaks in the person of the Son. Today we have to realize that the Son has been made a corporate One. We the believers of His Son have all become the parts of this corporate One, a corporate Son. Therefore, God is still speaking through the Son, that is, through the church. (CWWL, 1985, vol. 3, "The Divine Speaking," p. 308)

We have a speaking God, and this speaking God desires to have a speaking people. God desires to speak, and His Spirit is waiting for us to speak. If all the millions of Christians in the United States would speak for God and Christ every day, the whole earth would be overturned. However, ... [the] habit of Christians [is] to go to church simply to listen to one speaker. We all need to rise up and overthrow this custom.

When we come to the church meetings, we must speak. There is more than one way to speak. Shouting, singing, praising, and praying are all different kinds of speaking....We should not begin the meeting in the meeting hall but in our dining room, living room, or bedroom. When we are preparing to come to the meeting, we should begin to sing, and on the way to the meeting, we should come singing, praising, praying, and shouting. (CWWL, 1990, vol. 2, "The Practice of Prophesying," pp. 366-367)

If you speak when you come to the meeting, you will be filled up....Enjoy yourself by speaking. God spoke in His old creation, and He spoke in His new creation. Now it is our turn to speak in our daily life, in our ministry, in the meetings, in the Holy Spirit, by the spirit of faith, and with the word of Christ. We have the Holy Spirit in whom we can speak, we have the spirit of faith by which we can speak, and we have the word of Christ, which is God with the Spirit, which is life, with which we can speak. We have something that we can speak in, speak by, and speak with. We all can speak in the Holy Spirit, by the spirit of faith, and with the word of Christ. (CWWL, 1985, vol. 3, "The Divine Speaking," p. 311)

Further Reading: Life-study of Hebrews, msgs. 2-3; Life-study of 1 Corinthians, msg. 63; Life-study of Ephesians, msgs. 39, 84; CWWL, 1990, vol. 2, "The Practice of Prophesying," ch. 4; CWWL, 1985, vol. 5, "Speaking for God," ch. 3; CWWL, 1985, vol. 3, "The Divine Speaking," chs. 1-4

第九週 週二

晨興餽養

民十一 29『摩西對他說，你為我的緣故嫉妒人麼？惟願耶和華的百姓都是申言者，願耶和華把祂的靈放在他們身上！』

林前十四 31『因為你們都能一個一個的申言，為要使眾人學習，使眾人得勉勵。』

申言者乃是神的發言人。…例如出埃及三章與四章，當摩西被神呼召的時候，他對神說，他是拙口笨舌的人。（四 10。）神就把亞倫賜給摩西作他的申言者。（14～16，七 1。）亞倫不是為摩西說豫言，乃是替摩西說話。在全本聖經中，作申言者是重在為神說話，並且說出神來，有時也說豫言，但〔那〕是次要的。這是聖經中作申言者的正確意義。（真理課程一級卷二，一九頁。）

申言者直接得著神的啓示，被神的靈推動，（彼後一 21，）為神說話並將神說出來。神是隱藏的，但藉著申言者的說話，就將神的自己和神的心意說明出來。（真理課程三級卷二，一四一頁。）

信息選讀

〔在民數記十一章，〕七十〔個長老〕中有兩個，沒有和其餘的人一同在會幕四圍，而他們也申言。（26。）…約書亞為摩西嫉妒，要摩西禁止他們。（27～28。）但摩西回答：『你為我的緣故嫉妒人麼？』（29 上。）然後摩西發出一個極大的豫言：『惟願耶和華的百姓都是申言者，願耶和華把祂的靈放在他們身上！』（29 下。）這豫言為保羅在哥林多前書所推動，並要在神新約經綸中得以應驗。（民數記生命讀經，一四六頁。）

WEEK 9 — DAY 2

Morning Nourishment

Num. 11:29 But Moses said to him, Are you jealous for my sake? Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

Prophets are God's spokesmen....For example, in Exodus 3 and 4 when Moses was called by God, he told God that he was slow of speech and of a slow tongue (4:10). So God gave Aaron to Moses to be his prophet (4:14-16; 7:1). Aaron did not predict for Moses; rather, he spoke for him. In the whole Bible, to prophesy is mainly to speak for God and to speak forth God; sometimes it is also to predict, ... [which] is secondary. This is the proper meaning of prophesying in the Bible. (Truth Lessons—Level One, vol. 2, p. 19)

Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and speak forth God (2 Pet. 1:21). God is hidden, but through the speaking of the prophets, God Himself and His intention are explained. (Truth Lessons—Level Three, vol. 2, p. 121)

Today's Reading

[In Numbers 11] two of the seventy [elders], who were not with the others around the Tent of Meeting, also prophesied (v. 26)... Joshua was jealous for Moses, and he charged Moses to forbid them [vv. 27-28]. But Moses replied, "Are you jealous for my sake?" (v. 29a). Then Moses uttered a great prophecy: "Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!" (v. 29b). This prophecy was promoted by Paul in 1 Corinthians and will be fulfilled in God's New Testament economy. (Life-study of Numbers, p. 133)

這給我們看見，不僅新約的保羅，在林前十四章三十一節有那樣的看見，說，『你們都能一個一個的申言。』恐怕保羅的觀念是從摩西來的，因為保羅最懂舊約，他必定熟悉民數記十一章二十九節，摩西所說的：『惟願耶和華的百姓都是申言者。』我們都知道，保羅寫新約的書信時，有許多話都是源自舊約。因此我們看見，新舊約聖經裏，有個一貫的概念，就是神願意祂的子民為祂說話。（為神說話，五〇頁。）

保羅和摩西幾乎說到相同的事。…（民十一29，…林前十四31。）今天基督徒多半把『申言』這個辭領會成說豫言的意思，這是可憐的光景。但摩西使用希伯來文的『申言』，用意並不是指著『說豫言』。連他自己也沒有說多少豫言！摩西五經裏面有多少豫言？很少。但他的著作，就是他的說話，完全把神說出來了。他為神說話，他也說神！他很少說豫言。以賽亞、耶利米、以西結也是一樣。他們的書包含的豫言其實很少，書中充滿的乃是說出神，為神說話，以及直接說神。這是舊約的申言：豫言很少，其中充滿的乃是說出神，為神說話，以及直接說神。新約裏的希臘文也是這樣。新約希臘文的申言，意思是一種神的說話。你說出神，說出基督，你向人說基督，你為基督說話。這就是申言。申言主要就是為基督說話，說出基督，把基督說出來。申言就是說神，說基督，說神聖的權益，說基督和神的事，說出神，把神說出來，並且為神說話。（神聖的說話，一四至一五頁。）

參讀：民數記生命讀經，第十八篇；羅馬書生命讀經，第二十六篇；真理課程一級卷二，第十四課；真理課程三級卷二，第三十課；長老訓練第八冊，第三章；人人要說神的話，第一篇。

Paul in the New Testament was not the only one who had this kind of vision in 1 Corinthians 14:31: "You can all prophesy one by one." It is very likely that Paul's concept came from Moses, because Paul, as one who understood the Old Testament, must have been familiar with what Moses had said in Numbers 11:29, "Oh that all Jehovah's people were prophets!" We know that when Paul wrote the Epistles in the New Testament, many of his words were derived from the Old Testament. Therefore, we see that this concept is consistent in both the Old and New Testaments—God wants His people to speak for Him. (CWWL, 1985, vol. 5, "Speaking for God," p. 209)

Paul said nearly the same thing that Moses did...(Num. 11:29;...1 Cor. 14:31). It is a poor situation that most of the Christian people today understand the word prophesy to mean to predict. But when Moses used the Hebrew word for prophesy, his intention was not to indicate prediction. Even he himself did not predict much. In all his five books how many predictions are there? There are very few, but his writing, that is, his speaking, was altogether the speaking forth of God. He was speaking for God, and he was speaking God. Moses predicted little. It was the same with Isaiah, Jeremiah, and Ezekiel. Their books actually contain very few predictions but rather are full of speaking forth God, speaking for God, and speaking God directly. This was the Old Testament prophecy: there is not much prediction, but it is full of speaking forth of God, speaking for God, and speaking God directly. It is the same way with the Greek word in the New Testament. Prophecy in New Testament Greek means a kind of speaking of God. You speak God forth, you speak Christ out, you speak Christ to people, you speak for Christ. This is prophesy. To prophesy is mainly to speak for Christ, to speak Christ forth, to speak Christ out. To prophesy is to speak God, to speak Christ, to speak the divine interest, to speak the things concerning Christ and God, and to speak forth, speak out, and speak for God. (CWWL, 1985, vol. 3, "The Divine Speaking," pp. 280-281)

Further Reading: Life-study of Numbers, msg. 18; Life-study of Romans, msg. 26; Truth Lessons—Level One, vol. 2, lsn. 14; Truth Lessons—Level Three, vol. 2, lsn. 30; CWWL, 1986, vol. 1, "Elders' Training, Book 8: The Life Pulse of the Lord's Present Move," ch. 3; CWWL, 1985, vol. 4, "Everyone Speaking the Word of God," ch. 1; CWWL, 1994-1997, vol. 4, pp. 325-327

第九週 週三

晨興餽養

申十八 15『耶和華你的神要從你們弟兄們中間，給你興起一位申言者像我，你們要聽從祂。』

約七 16～17『耶穌回答說，我的教訓不是我自己的，乃是那差我來者的。人若立志實行祂的旨意，就必曉得這教訓或是出於神，或是我從自己說的。』

在申命記十八章十五至十九節，摩西說到耶和華神為以色列人興起一位像摩西的申言者（要來的基督）。行傳三章二十二節把這些經節應用於基督，指明基督就是神應許給祂百姓以色列人的申言者。…申言者要從他們的弟兄們中間興起。（申十八 15 上。）這指明基督這位要來的申言者既是神聖的，又是屬人的；祂是神成為肉體來作人，就是神人。基督作為神，不能作為弟兄從猶太人中間興起；但基督作為成肉體者，祂穿上人的性情，作了猶太人，所以能從祂的弟兄們中間興起。…摩西告訴以色列人，他們要聽從這位申言者。（15 下。）

神興起的申言者，正如以色列人在何烈山向耶和華他們的神所求一切的話。（16～17。）他們告訴摩西，他們不能忍受聽見神的聲音。他們想要一個中間人，一個能聽見神的話並把話傳給他們的人。因著他們想要一位申言者，摩西應許神會實現他們想要申言者的願望。（申命記生命讀經，一六四至一六五頁。）

信息選讀

（申命記十八章十八節）指明，神要藉著基督的成為肉體，興起這位申言者講說神的話。（約一

WEEK 9 — DAY 3

Morning Nourishment

Deut. 18:15 A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him.

John 7:16-17 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me. If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.

In Deuteronomy 18:15-19 Moses spoke concerning Jehovah God's raising up of a Prophet (the coming Christ) like Moses for the children of Israel. Acts 3:22 applies these verses to Christ, indicating that Christ is the Prophet promised by God to His people, the children of Israel. The Prophet was to be from among their brothers (Deut. 18:15a). This indicates that Christ as the coming Prophet would be human as well as divine, that He would be God incarnated to be a man, the God-man. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who has put on human nature and who was a Jew, Christ was from among His brothers. Moses told the children of Israel that they were to listen to this Prophet (Deut. 18:15b).

The Prophet raised up by God would be according to all that the children of Israel asked of Jehovah their God at Horeb (vv. 16-17). They had told Moses that they could not bear to hear God's voice. They wanted a middleman, one who could hear God's word and pass it on to them. Because they wanted a prophet, Moses promised that God would fulfill their desire for a prophet. (Life-study of Deuteronomy, pp. 140-141)

Today's Reading

Deuteronomy 18:18 indicates that God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 1:14; 3:34;

14, 三 34, 七 16 ~ 17, 來一 2 上。) 主耶穌來的時候, 祂的確講說神的話。講說神的話, 乃是分賜神, 把神說到人裏面。(申命記生命讀經, 一六五頁。)

舊約的申言者摩西, 曾豫言基督將以神所興起之申言者的身分而來。在申命記十八章十五至十九節, 摩西對以色列百姓說, 耶和華神要從他們中間興起一位申言者, 神要將當說的話傳給祂, 祂要將神所吩咐的一切, 都傳給神的百姓。在行傳三章, 彼得引用摩西的話, 指明基督就是神藉著摩西應許要賜給祂子民的申言者。因此, 這豫言應驗在行傳三章二十二至二十三節。摩西說, 這位申言者要從『你們...中間』興起。...基督若僅僅是神, 就不能從以色列人中間興起; 但基督乃是神成爲肉體, 祂穿上人性, 成爲一個猶太人, 所以祂就是摩西所豫言, 要從『你們...中間』興起的申言者。基督在祂第一次來時是神所興起的申言者, 祂講說神的話, (約一 14, 三 34, 七 16 ~ 17, 來一 2 上,) 並論到許多關於神經綸的事, 尤其是關於神經綸的豫言與完成。基督在祂第一次來時, 的確是偉大的申言者。(真理課程四級卷一, 三二至三三頁。)

正如神的長子是神的話, (約一 1,) 乃是神的發言, 爲著講說並分賜神, 以完成祂永遠的經綸; 神的許多兒子是神的話的肢體, 也是神的發言, 講說並分賜神, 使神得著擴展, 使基督得著擴增。神的長子是神的發言, 我們是許多的兒子。這意思是說, 眾子都是神的發言, 好叫神得著擴展, 並使基督得著擴增。(活力排, 三五頁。)

參讀: 申命記生命讀經, 第二十篇; 活力排, 第三篇; 真理課程四級卷一, 第三課; 聖經的核仁, 第十二篇。

7:16-17; Heb. 1:2a). When the Lord Jesus came, He surely spoke God's word. To speak God's word is to dispense God, to speak God forth into others. (Life-study of Deuteronomy, p. 141)

The Old Testament prophet Moses prophesied that Christ would come as a Prophet raised up by God (Deut. 18:15-19). In verse 15 Moses said to the children of Israel, "A Prophet will Jehovah your God raise up for you from your midst." Moses indicated that God would give Him, the Prophet, the words that He ought to speak and that He would speak to God's people all that God commanded Him. In Acts 3:22-23 Peter quotes Moses' words to indicate that Christ is the Prophet promised by God through Moses to His people. Thus, the fulfillment of this prophecy was confirmed in Acts 3:22-23. Moses said that this Prophet would be raised up "from your midst."...If Christ were merely God, He could not have been raised up from among the Israelites. However, as the incarnated God, Christ put on human nature and became a Jew. Thus, He is the Prophet raised up "from your midst," as prophesied by Moses. Christ in His first coming was the Prophet raised up by God. He spoke the word of God (John 1:14; 3:34; 7:16-17; Heb. 1:2) and prophesied many things concerning God's economy, especially concerning the accomplishment of God's economy. Christ was indeed a great Prophet in His first coming. (Truth Lessons—Level Four, vol. 1, pp. 31-32)

As the firstborn Son of God being the Word of God (John 1:1) is God's oracle for the speaking and dispensing of God to carry out His eternal economy, so the many sons of God being members of the Word of God are God's oracle, speaking and dispensing God for the spreading of God and the increase of Christ. The firstborn Son of God is the oracle of God, and we are the many sons. This means that all the sons are God's oracle so that God may have a spread and Christ may have an increase. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 83)

Further Reading: Life-study of Deuteronomy, msg. 20; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 3; Truth Lessons—Level Four, vol. 1, lsn. 3; CWWL, 1977, vol. 1, "The Kernel of the Bible," ch. 12

晨興餽養

約壹二 20『你們有從那聖者來的膏油塗抹，並且你們眾人都知道。』

27『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

舊約所有的申言者，都豫表新約聖靈這塗抹的膏油；到了新約，申言者所代表的聖靈—膏油，直接、親身的進到我們裏面，作了我們的申言者。舊約的律法，代表神生命的性情；神生命的性情，就是愛、光明、聖別和公義。舊約的律法在外面，表明神生命的性情；今天神生命的性情，已直接進到我們裏面，就不再需要甚麼外面的律法來表明。舊約時代，一切都是影兒，都是豫表，都是代表；到新約時代，實體來了。…舊約裏，聖靈藉以向人啓示的代表乃是申言者，今天申言者所豫表之啓示的靈是在我們裏面，直接的來啓示我們。（再論生命的認識，二一三頁。）

信息選讀

今天我們裏面，生命的律頂替了舊約的律法；聖靈膏油的塗抹，頂替了舊約的申言者。我們雖然仍守律法，但不是守外面的律法，乃是守裏面的律法，這個律法就是神的生命。聖靈在我們裏面，作膏油塗抹，就是我們的申言者。

我們能不能是別人的申言者呢？譬如，有位聖徒想去一個地方，他就來與我們交通：『可以不可以

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

All the prophets in the Old Testament typify the Holy Spirit as the anointing ointment in the New Testament. In the New Testament the Holy Spirit, the anointing ointment, has entered into us personally and directly to be our Prophet. The law in the Old Testament represents and declares the nature of God's life, which is love, light, holiness, and righteousness. Today the nature of God's life has entered into us directly, so there is no longer any need for an outward law to declare it to us. In the Old Testament everything was a shadow, a type, a representation, but in the New Testament the reality has come.... In the Old Testament the representatives through whom the Holy Spirit gave revelations were the prophets. Today the Spirit of revelation, typified by the prophets, is in us, and the Spirit gives us revelations directly. (CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," pp. 303-304)

Today's Reading

Today the law of life within us has replaced the law of the Old Testament, and the anointing of the Holy Spirit has replaced the prophets of the Old Testament. Although we still keep the law, we are keeping an inward law, not an outward law. God's life is the law in us, and the Holy Spirit, as the anointing ointment, is the Prophet in us.

Can we be a prophet to others? For example, if a saint wants to go to a certain place, he may come to us for fellowship, asking, "Should I go to a

請你替我尋求神，我該不該去那個地方？』…他問我們當然不對，我們不該作他的申言者，但是他問自己也不對，因為他不能作自己的申言者。那麼他該問誰呢？他應該問他裏頭的膏油塗抹，他裏頭的膏油塗抹就是他的申言者。召會的負責弟兄不是我們的申言者，同工也不是我們的申言者；我們更不是別人的申言者。

那個感動人作申言者的靈，就是膏油塗抹到人身上升申言者的。那個膏油已經塗抹到我們裏面，所以我們再也不需要甚麼代表人物，來作我們的申言者。…在舊約時代，是神的靈臨到一些人，只感動他們在那裏作人的申言者。…舊約感動人作申言者的那靈，今天已經作為膏油塗抹進到我們裏面，親自、直接作了我們的申言者。（再論生命的認識，二一二至二一三頁。）

新約裏的聖靈頂替了舊約申言者的這項工作。今天在召會中有申言者，有人能說豫言，有人能勸勉安慰，但沒有個人的申言者，來對你說你該如何如何。…每個人都能直接認識神，直接接受神的引導，知道神的旨意。你們有申言者麼？我感覺羞愧，許多人以我為申言者，就是那種個人的申言者。工人的危險就是作太多申言者的工作。個人的申言者這樣多，就破壞了新約申言者正當的地位。新約的召會不必用甚麼極屬靈的人，來作為個人的申言者，引導人該如何作；那是聖靈的工作，不是申言者的工作。新約申言者主要的工作，乃是建造、勉勵和安慰。這也是今天神的工人所要作的工作。（倪柝聲文集第二輯第二十二冊，一八至一九頁。）

參讀：再論生命的認識，第十七篇；倪柝聲文集第二輯第二十二冊，第三十二篇；靈的操練與神的建造，第三篇；神話語的職事，第三至四章。

certain place? Would you seek an answer from God for me?"...It is not right for him to ask us, because we are not his prophet, but it is also not right for him to only ask himself, because he is not a prophet only in himself. Instead, he should seek the leading of the Spirit as the anointing ointment within him; the Spirit anointing within him is the Prophet. The responsible brothers in the church are not our prophets, the co-workers are also not our prophets, and we, needless to say, are not others' prophets.

The Spirit who inspired people to be prophets in the Old Testament is now the Spirit as the anointing ointment within all of us. Since the Spirit is anointing us from within, we no longer need an outward representative to be our prophet.... In the Old Testament the Spirit of God came upon certain people and moved only them. But now the Spirit has entered into all of us to be our Prophet. The Spirit who inspired people to be prophets has entered into us today as the anointing to be our Prophet personally and directly. (CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," p. 303)

In the New Testament the Holy Spirit has replaced the work of the Old Testament prophets. Today we have prophets in the church. Some can prophesy, while others can exhort and comfort. But we do not have personal prophets to come and tell us what we should do.... Everyone can know God directly and be led of God and know God's will directly. Do you have a prophet? I am ashamed that many people have considered me a prophet, that is, the kind of personal prophet mentioned above. The danger of a worker is to burden himself with the work of a prophet. When there are too many personal prophets, the proper place of the New Testament prophet is annulled. The New Testament church does not need any spiritual giants to act as personal prophets to teach others what they should do. That is the work of the Holy Spirit, not the work of the prophets. The main work of the New Testament prophets is for building up, encouraging, and consoling men. This is the work that God's workers should do today. (CWWN, vol. 42, pp. 242-243)

Further Reading: CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," ch. 17; CWWN, vol. 42, ch. 32; CWWL, 1961-1962, vol. 3, "The Exercise of the Spirit and the Building of God," ch. 3; CWWN, vol. 53, "The Ministry of God's Word," chs. 3-4

第九週 週五

晨興餽養

林前十四 3『但那申言的，是對人講說建造、勉勵和安慰。』

5『我願意…你們申言；…使召會得建造…。』

31『因為你們都能一個一個的申言，為要使眾人有學習，使眾人得勉勵。』

藉著享受基督而在生命裏長大，所發展的一切恩賜中，最高的恩賜乃是申言。這是超越的恩賜，因為這恩賜建造召會。（林前十四 4 下～5。）在林前十二章，就是論到恩賜的一章，最後一節裏，保羅告訴我們要切慕那更大的恩賜。（建造召會的超越恩賜，二〇頁。）

在新約中，有一章聖經專特說到申言這件事，那就是林前十四章。這一章聖經共四十節，一開頭就說，『你們要追求愛，更要切慕屬靈的恩賜，尤其要切慕申言。』（1。）這是因為申言乃是超越的恩賜。十二節說，『你們…既渴慕靈，就要為著召會的建造，尋求得以超越。』超越一辭，原文指充盈、滿溢、洋溢，也指超越。…我們追求主到一個地步，就是要能申言，為主說話，並說出主，把主說到人裏面，供應基督以建造召會。（新約福音祭司的盡職，三二頁。）

信息選讀

新約信徒蒙神拯救，作君王、作祭司，並作申言者為神申言。（啓一 5～6，二十四 下，6 下，林前

WEEK 9 — DAY 5

Morning Nourishment

1 Cor. 14:3 But he who prophesies speaks building up and encouragement and consolation to men.

5 I desire...especially that you would prophesy...that the church may receive building up.

31 For you can all prophesy one by one that all may learn and all may be encouraged.

Among all the gifts that are developed in the growth in life through the enjoyment of Christ, the top gift is prophesying. This is the excelling gift because it builds up the church (1 Cor. 14:4b-5). In the last verse of 1 Corinthians 12, a chapter on the gifts, Paul tells us to earnestly desire the greater gifts. (CWWL, 1988, vol. 4, "The Excelling Gift for the Building Up of the Church," p. 455)

In the New Testament 1 Corinthians 14 is a chapter that especially speaks concerning prophesying. Because prophesying is the excelling gift, this chapter of forty verses begins with this word: "Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy" (v. 1). Verse 12 says, "Since you are zealous of spirits, seek that you may excel for the building up of the church." The word excel in Greek denotes "to become full, to abound, to overflow," hence "to excel"...We should pursue the Lord to such an extent that we can prophesy, speaking for the Lord, speaking forth the Lord, and speaking the Lord into others, that we may minister Christ for the building up of the church. (CWWL, 1989, vol. 2, "The Ministry of the New Testament Priests of the Gospel," p. 256)

Today's Reading

The New Testament believers are saved by God to be kings, priests, and prophets who prophesy for God (Rev. 1:5-6; 20:4b; 1 Cor. 14:31). God desires

十四 31。) 神願意每一位信徒都能申言，就是為祂說話，並說出祂。(真理課程三級卷二，一四四頁。)

神說話的靈急切期盼我們說話。…在新約，神是藉著成為肉體的原則運行。神不憑著祂自己作甚麼，特別在說話的事上。…祂喜歡藉著我們說話，並在我們裏面說話。…當我們講說時，我們所說出的主是同著我們說，並在我們裏面說。我們若不說話，神就無法說話，但每逢我們敞開說話，盼望說話的那靈就立即隨著我們，並加入我們說話。至終，很難說是祂還是我們在說話。

那靈總是豫備好，期盼同著我們並藉著我們說話，但我們總是不肯與那靈合作說話。每逢我們來聚會，我們必須試著說話。實在說來，我們說得正確或不正確，說得好或壞，都不要緊。只要我們說話，神就歡喜。父母總是喜歡聽年幼的兒女們說話。…多年來，我們的天父未曾看見我們在聚會中多說話，這必定使祂煩惱。我們來聚會若是說話，即使說得不正確，祂也是高興的。說得不正確比不說要好得多。當一個人說話，即使是不正確的，他也是在學習供應別人。(申言的實行，四四至四五頁。)

就著為主說話並說出主的意義而言，申言需要在生命裏有許多的長大。為此，我們需要認識神並經歷基督。我們對神若沒有足數的認識，對基督若沒有足數的經歷，就沒有甚麼可為祂說的，也不能說出祂。…每當申言者為神說話，說出神來，或說豫言時，他必須藉著神的靈說話。我們若沒有生命的靈，卻為神說話或想要說出神來，我們的說話就只是平常人的說話，而不是申言。(新約總論第七冊，一五〇頁。)

參讀：建造召會的超越恩賜，第二章；新約福音祭司的盡職，第四篇；申言的實行，第四篇；聚會來說神的話，第一、三篇。

that each of the believers prophesy, that is, speak for and speak forth Him. (Truth Lessons—Level Three, vol. 2, pp. 122-123)

The speaking Spirit of God is earnestly expecting that we would speak. In the New Testament, God operates through the principle of incarnation. God does not do anything by Himself, especially in the matter of speaking. He prefers to speak through us and speak within us....When we speak, the very Lord whom we speak forth is speaking with us and within us. If we do not speak, God has no way to speak, but whenever we open up to speak, the Spirit who expects to speak immediately follows us and joins with our speaking. Eventually, it is difficult to tell whether it is He or we who is speaking.

The Spirit is always ready and expects to speak with us and through us, but we would not always cooperate with the Spirit to speak. Whenever we come to the meeting, we must try to speak. In a good sense, it does not matter whether we speak properly or wrongly, well or poorly. As long as we speak, God will be happy. Parents always like to hear their young children speak....For many years our Father in heaven has not seen us speak much in the meetings, and this should have bothered Him. If we come to the meetings speaking, even in an incorrect way, He will be happy. To speak incorrectly is much better than not to speak. When someone speaks, even incorrectly, he is learning to minister to others. (CWWL, 1990, vol. 2, "The Practice of Prophesying," pp. 367-368)

To prophesy in the sense of telling for and telling forth requires much growth in life. For this, we need to know God and experience Christ. If we do not have the adequate knowledge of God and experience of Christ, we do not have anything to say for Him, and we cannot speak Him forth. Whenever a prophet speaks for God, speaks forth God, or speaks in the way of foretelling, he must speak by the Spirit of God. If we speak for God or try to speak forth God without the Spirit of life, our speaking will be ordinary human speaking, not prophesying. (The Conclusion of the New Testament, p. 2172)

Further Reading: CWWL, 1988, vol. 4, "The Excelling Gift for the Building Up of the Church," ch. 2; CWWL, 1989, vol. 2, "The Ministry of the New Testament Priests of the Gospel," ch. 4; CWWL, 1985, vol. 4, "Meeting to Speak the Word of God," chs. 1, 3

第九週 週六

晨興餽養

林前十四 12『…就要為著召會的建造，尋求得以超越。』

32『並且申言者的靈，是服從申言者的。』

弗一 17『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂。』

三種構成申言的元素（乃是）：對神的話有認識—屬人學習的元素；…有聖靈即時的感動—神聖感動的元素；…有異象，看見神的權益和經綸，看見召會是基督的身體，看見地方召會，看見世界，看見個別的聖徒，甚至看見自己—藉著神聖之光的光照而有所看見。（哥林多前書結晶讀經綱要，第十篇。）

信息選讀

我們若要申言，就需要過申言的生活。第一，我們需要晨晨復興。（箴四 18，哀三 22～24，詩一一九 147～148。）…每二十四小時就有新的開始，就有黎明和升起的太陽。這是照著神創造裏的自然律。我們必須照著這自然的律。每早晨，我們必須早起接觸主，呼求祂，並被祂復興。在哀歌三章二十二至二十四節耶利米說，主的憐恤每早晨都是新鮮的。祂的憐恤像清晨的甘露。每早晨我們必須享受這新鮮的甘露，使我們得以有新的起頭，就是早晨的復興。

我們也必須過日日得勝的生活。（啓二一 7。）晨興之後，我們不該停止接觸主。我們可以藉著時

WEEK 9 — DAY 6

Morning Nourishment

1 Cor. 14:12 ...Seek that you may excel for the building up of the church.

32 And the spirits of prophets are subject to prophets.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

The three constituting elements of prophesying [are]:...[to] possess a knowledge of the Word of God—the human element of learning;... [to] have the instant inspiration of the Holy Spirit—the divine element of inspiration;... [and to] have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 33)

Today's Reading

If we are going to prophesy, we need to live a prophesying life. First, we need to be revived every morning (Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148)...Every twenty-four hours there is a new start, a dawn, a rising sun. This is according to the natural law in God's creation. We have to go along with this natural law. Every morning we have to rise early to contact the Lord, to call on Him, and to be revived by Him. In Lamentations 3:22-24 Jeremiah says that the Lord's compassions are fresh and new every morning. His mercies are like the fresh dew in the morning. Every morning we must enjoy this fresh dew to have a new start, a morning revival.

We must also live an overcoming life every day (Rev. 21:7). After the morning revival we should not stop contacting the Lord. We can live a

時與主交通而過得勝的生活。（約壹一6。）我們也需要照著靈而行，（羅八4下，）不在靈之外作任何事。我們也必須隨時說主的話，就是講說主，…無論得時不得時…。（提後四2上。）我們不該說，『現在不是我們對人說話的時候。』看起來好像不是時候，但即使是不得時，我們仍須說主的話。這樣一個申言的生活使我們有資格申言。

在臺北，我們與聖徒有過一些實際的交通，關於如何豫備在主日召會聚會中申言。每週他們讀一章聖經，把這章分成六段，供六天用。在每天的那一段裏，他們選出二至三節禱讀，用這些經節享受主，使他們每晨得復興。我們吩咐聖徒在他們早晨與主同在的時候，把主所感動他們的，簡短的記下，作個題醒。在週末，他們會有六段一週中所得靈感的筆記。在週六晚上，他們用這些靈感的筆記，寫成一篇三分鐘的申言稿。然後，他們在家中操練說。他們受教導，不可太長或太短。到了主日，他們去召會聚會的時候，乃是有備而去，這樣就成就了主在林前十四章二十六節的話—『各人或有』。他們不是光信靠即時的靈感，乃是來聚會時已經豫備好，帶著他們所享受之基督的豐富。…聖徒需要得成全以享受基督，被主話浸透，不住的禱告，時時與主交通，在靈裏生活行動，並隨時在靈裏講說主。然後他們需要學習如何為召會聚會寫申言稿。我盼望我們都為著召會的聚會試著實行這事。（建造召會的超越恩賜，三一至三二頁。）

參讀：主今日恢復的進展，第六至七章；新約總論，第二百零二、三百四十篇；為著建造基督的身體講說基督，第一章。

victorious life by fellowshiping with the Lord moment by moment (1 John 1:6). We also need to walk according to the spirit (Rom. 8:4b), not doing anything outside of the Spirit. We should also speak the word (the Lord) all the time, ...in season and out of season (2 Tim. 4:2a). We should not say, "Now is not the time for me to speak to people." Seemingly it is out of season, but even if it is out of season, we still have to speak the word. Such a prophesying life qualifies us to prophesy.

In Taipei we gave the saints some practical fellowship concerning how to prepare to prophesy in the church meetings on the Lord's Day. Every week they will cover a chapter of a certain book of the Bible and divide this chapter into six portions for six days. In each section for each day, they choose two or three verses for pray-reading, and they enjoy the Lord with these verses for their morning revival. We charged the saints to write down a short reminder of what the Lord inspired them with in their time with Him in the morning. At the end of the week they will have six notes of what they were inspired with during the week. On Saturday night they use these notes of their inspiration to compose a prophecy to speak for three minutes. Then they practice it in their homes. They are instructed not to be too long or too short. When they go to the church meeting on the Lord's Day, they have something, thus fulfilling the Lord's word in 1 Corinthians 14:26: "Each one has." They do not trust merely in instant inspiration, but they come to the meeting prepared with the riches of Christ that they have enjoyed....The saints need to be perfected to enjoy the Lord, to be saturated with the Word, to pray unceasingly, to fellowship with the Lord moment by moment, to walk in the Spirit, and to speak the Lord in the Spirit at all times. Then they need to learn how to compose a prophecy for the church meetings. I hope that we all would try to practice this for our church meetings. (CWWL, 1988, vol. 4, "The Excelling Gift for the Building Up of the Church," pp. 463-464)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), outls. 6-10; CWWL, 1989, vol. 4, "The Advance of the Lord's Recovery Today," chs. 6-7; The Conclusion of the New Testament, msgs. 202, 340; CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," ch. 1

第九週詩歌

624

聚會—展覽基督

8 8 8 6 副 (英 864)

E 大調

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 每 逢 聚 集 帶 來 基 督, 將 祂 所 賜 有 餘 豐 富,
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1
 同 來 獻 上 作 神 食 物, 如 此 展 覽 基 督。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 (副) 前 來 展 覽 基 督, 前 來 展 覽 基 督;
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||

- 二 憑祂生活, 靠祂爭戰, 在祂身上經營無間;
 藉祂豐富彼此結聯, 為要展覽基督。
- 三 凡我所是、所行、所歷, 都是基督作我實際,
 好使我們每逢聚集, 都能展覽基督。
- 四 聚會為神帶來基督, 彼此享受祂的豐富,
 且得與神同享基督, 如此展覽基督。
- 五 復活基督作神馨香, 升天基督向神舉上,
 使神滿足供神欣賞, 如此展覽基督。
- 六 聚會中心、聚會實際, 所有服事、所有空氣,
 除此之外別無目的, 全為展覽基督。
- 七 所有見證、所有禱告, 所有靈中彼此相交,
 恩賜運用、一切教導, 都為展覽基督。
- 八 為使父神得榮稱許, 為使基督得到高舉,
 並使聚會應付所需, 必須展覽基督。

WEEK 9 — HYMN

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864

1. When - e'er we meet with Christ en - dued, The sur - plus of His
 plen - i - tude We of - fer un - to God as food, And thus ex - hi - bit
Chorus
 Christ. (C) Let us ex - hi - bit Christ, Let us ex - hi - bit
 Christ; We'll bring His sur - plus to the church And thus ex - hi - bit Christ.

2. In Christ we live, by Christ we fight,
 On Christ we labor day and night,
 And with His surplus we unite
 To thus exhibit Christ.
3. Our life and all we are and do
 Is Christ Himself, the substance true,
 That every time we meet anew
 We may exhibit Christ.
4. In meetings Christ to God we bear
 And Christ with one another share,
 And Christ with God enjoying there,
 We thus exhibit Christ.
5. The risen Christ to God we bring,
 And Christ ascended offering,
 God's satisfaction answering,
 We thus exhibit Christ.
6. The center and reality,
 The atmosphere and ministry,
 Of all our meetings is that we
 May thus exhibit Christ.
7. The testimony and the prayer,
 And all the fellowship we share,
 The exercise of gifts, whate'er,
 Should just exhibit Christ.
8. The Father we would glorify,
 Exalting Christ the Son, thereby
 The meeting's purpose satisfy
 That we exhibit Christ.

第十週

基督是從雅各而出的星

詩歌：402

讀經：民二四 17，創一 14～19，但十二 3，太二 1～12，啓一 16、20，二 1、28，三 1，二二 16，彼後一 19，創二二 17，猶 12～13

綱要

週一

壹 民數記二十四章十七節說，『必有一星從雅各而出』；這星是指基督：

一 基督這豫表的應驗，見於馬太二章二節所記載星象家（來自東方的博學者）的話：『那生為猶太人之王的在那裏？因為祂的星出現的時候，我們看見了，就前來拜祂』：

- 1 星象家不是說，『我們看見了一個星』，或『我們看見了那星』，乃是說，『我們看見了祂的星』。
- 2 這的確是民數記二十四章十七節的應驗；這節所說到的星向這些博學者顯現；它沒有向任何以色列人顯現。
- 3 猶太人有論到基督的聖經，並知道祂要生在何處（太二 4～6），但星象家看見了基督的星。
- 4 猶太人有關於基督將生於何處字句的知識（彌五 2），但這些來自東方的博學者接受了關於祂活的異象；至終那星引他們到基督所在的地方（太二 9～10）。

Week Ten

Christ as the Star out of Jacob

MC Hymns: 1198, 250

Scripture Reading: Num. 24:17; Gen. 1:14-19; Dan. 12:3; Matt. 2:1-12; Rev. 1:16, 20; 2:1, 28; 3:1; 22:16; 2 Pet. 1:19; Gen. 22:17; Jude 12-13

Outline

Day 1

I. Numbers 24:17 says, “There shall come forth a Star out of Jacob”; this Star refers to Christ:

A. The fulfillment of this type of Christ is found in the word of the magi, learned men from the east, recorded in Matthew 2:2: “Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him”:

1. The magi did not say, “We saw a star,” or “We saw the star,” but “We saw His star.”
2. This is certainly the fulfillment of Numbers 24:17; the star spoken of in this verse was shown to these learned men; it did not appear to any of the people of Israel.
3. Whereas the Jews had the Scriptures concerning Christ and knew where He would be born (Matt. 2:4-6), the magi saw the star of Christ.
4. The Jews had the knowledge in letters concerning where Christ was to be born (Micah 5:2), but these learned men from the east received a living vision of Him; eventually, the star led them to the place where Christ was (Matt. 2:9-10).

5 基督是真日頭（瑪四 2），但嚴格說來，祂在這黑夜的世代並非出現如日頭；祂乃是發光如星；星是在黑夜裏發光，但這指明白晝將到。

6 基督在第一次來時，祂公開出現如星，但祂在第二次來時，對儆醒等候祂來的得勝者將是晨星（啓二 28，二二 16）；對所有其餘的人，基督後來纔出現如日頭。

二 馬太二章一至十二節啓示，尋得基督是一件活的事，而不僅僅是聖經道理知識的事：

1 這星的顯現遠在真的宗教之外，遠在聖地的聖殿之外，遠在猶太的宗教中心之外，遠離祭司、經學家、法利賽人，遠離所有守宗教的百姓；反之，在外邦人之地，卻有一顆星顯明了一些有關基督的事。

2 單單手持聖經，念彌迦書五章二節說基督將生在伯利恆，那是不靈的；我們也許有聖經，但可能我們失去了屬天的星。

3 那星就是活的啓示，活的異象，不是老舊且死的聖經道理知識，不是彌迦書五章二節死的知識；今日我們所需要的不是單單聖經的知識，而是屬天的異象，今日、即時的異象，活的異象，人的觀念永遠沒法教導的異象。

4 卽或我們有了聖經的知識，我們還需要即時、今日的活星來引導我們，去到耶穌所在的那一條街，那一家屋子。

週二

5 星象家接受了活的異象後，受自己屬人觀念的誤引，去了猶太國的京城耶路撒冷，以爲猶太人的王就在那裏；他們這誤引使許多孩童被殺（太二

5. Christ is the real Sun (Mal. 4:2), but strictly speaking, He does not appear as the Sun during the age of night; rather, He shines as a star; a star shines at night, but it indicates that day is coming.

6. When Christ came the first time, He appeared openly as a star, but when He comes the second time, He will be the morning star (Rev. 2:28; 22:16) to His overcomers, who watch for His coming; to all others Christ will later appear as the sun.

B. Matthew 2:1-12 reveals that to find Christ is a living matter; it is not a matter of mere doctrinal knowledge of the Bible:

1. The star appeared far away from the genuine religion, far away from the temple in the Holy Land, far away from the Jewish religious center, far away from the priests, the scribes, the Pharisees, and all the religious people; instead, there was a star showing something of Christ in a heathen land.

2. Merely to hold the Bible in our hand and read Micah 5:2, saying that Christ will be born in Bethlehem, does not work; we may have the Bible, but we may miss the heavenly star.

3. The star is the living revelation, the living vision, not the old and dead doctrinal knowledge of the Scriptures, not the dead knowledge of Micah 5:2; what we need today is not merely Bible knowledge but the heavenly vision, the up-to-date, instant vision, the living vision, the vision that human concepts can never teach.

4. Even if we have the knowledge of the Scriptures, we still need the instant, up-to-date, living star to lead us to the very street and the very house where Jesus is.

Day 2

5. After receiving the living vision, the magi were misled by their human concept and went to Jerusalem, the capital of the Jewish nation, where its king was presumed to be; their being misled caused many young boys to be

16)。

6 他們到達耶路撒冷，查問猶太人的王當生在何處，我們讀到：『希律王聽見了，就驚慌不安，全耶路撒冷也同他一樣』—3 節：

a 他們聽見這信息，應當歡喜，卻反而不安。

b 基督徒盼望主來，盼望被提，當以此為鑑—提後四 8，參徒二六 16。

7 當星象家受了聖經的改正（太二 4～6），往伯利恆去（8～9），那星就再向他們顯現，引他們到基督所在的地方，『他們看見那星，就極其歡樂』（10）。

8 星象家得了聖經的改正，回到正確的路上，那星就再向他們顯現；活的異象總是隨着聖經的。

9 祭司是教導百姓律法的人（瑪二 7），經學家是通曉聖經的人（拉七 6）；祭司和經學家都具備基督出生的知識（太二 5～6），但他們沒有看見異象，也無心尋求基督，不像東方來的星象家那樣。

10 不論我們多『合乎聖經』，我們若失去主的同在，我們就完全錯了；在新約裏尋求並跟隨主的路，乃是不斷停留在祂隱密的同在中—約五 39～40，賽四五 15，出三三 11、14，參林後五 16。

11 儲存一些聖經知識是容易的事，但我們若要有活的引導，我們就必須活在與主親密的關係裏；我們必須與祂是一—二 10～14。

12 星象家看見了基督，並且敬拜祂；然後他們在夢中受神指示，不要回去見希律，就從『別的路』回本地去了（太二 12）；我們一旦看見了基督，就絕

killed (Matt. 2:16).

6. When they arrived in Jerusalem and inquired concerning where the King of the Jews was to be born, we read that “when Herod the king heard this, he was troubled and all Jerusalem with him”—v. 3:

a. When they heard this news, they should have rejoiced; instead, they were troubled.

b. A Christian who expects the Lord to come or who expects to be raptured should take this as a warning—2 Tim. 4:8; cf. Acts 26:16.

7. After the magi were corrected by the Scriptures (Matt. 2:4-6), they went to Bethlehem (vv. 8-9), and the star appeared to them again and led them to the place where Christ was, “and when they saw the star, they rejoiced exceedingly with great joy” (v. 10).

8. When the magi were corrected by the Scriptures and restored to the right track, the star appeared to them again; living vision always accompanies the Scriptures.

9. The priests were those who taught people the law (Mal. 2:7), and the scribes were those who knew the Scriptures (Ezra 7:6); both the priests and the scribes had knowledge concerning the birth of Christ (Matt. 2:5-6), but, unlike the magi from the east, they did not see the vision, nor did they have the heart to seek after Christ.

10. Regardless of how “scriptural” we are, if we lose the presence of the Lord, we are absolutely wrong; the New Testament way to find and follow the Lord is to continually stay in His hidden presence—John 5:39-40; Isa. 45:15; Exo. 33:11, 14; cf. 2 Cor. 5:16.

11. It is easy to accumulate scriptural knowledge, but if we would have living guidance, we must live in an intimate relationship with the Lord; we must be one with Him—2:10-14.

12. The magi saw Christ, and they worshipped Him; then they were warned by God in a dream that they should not return to Herod, so they departed into their own country “by another way” (Matt. 2:12); once we have seen Christ,

不走原路，就是遇不見基督之宗教的路，我們一定會走別的路。

週三、週四

貳 基督忠信的跟從者是照耀的活星，他們跟隨基督這照耀的活星，成為祂的複製—但十二 3，參創二二 17：

一 基督是神經綸的中心與普及，眾活星跟隨基督那屬天、活潑、當前和即時的異象—徒二六 16～18。

二 眾活星乃是祝福神子民的人；我們越為着神的子民讚美主，並在信心裏正面的說到他們，我們就越將自己擺在神的祝福之下—民二四 9，創十二 2～3，二二 17。

三 眾活星留意經上申言者的話，『如同留意照在暗處的燈』，使基督這晨星日復一日在他們心裏出現；我們若留意聖經如燈照在暗處的話，會叫我們在基督作晨星實際顯出前，就得着祂在我們心裏出現，照耀在我們今天所處之背道的黑暗中—彼後一 19，約六 63，啓二 28，二二 16，提後四 8：

1 按晨星的原則，基督徒應當清早起來，因為清晨是遇見主最好的時候（與神有交通、讚美歌頌、禱讀聖經同職事的話並向主禱告）—歌七 12，詩五 1～3，五七 8～9，五九 16～17，六三 1～8，九十 14，九二 1～2，一〇八 2～3，一四三 8，出十六 21。

2 祂會隱密的把祂自己當作晨星，賜給那些愛祂而儆醒等候祂的人，叫他們嘗到祂久離再臨之同在的新鮮。

we never take the same way, the way of religion apart from Christ, but we will always take another way.

Day 3 & Day 4

II. Christ's faithful followers are shining and living stars, those who follow Christ as the shining and living Star to be His duplication—Dan. 12:3; cf. Gen. 22:17:

A. The living stars follow the heavenly, living, up-to-date, and instant vision of Christ as the centrality and universality of God's economy—Acts 26:16-18.

B. The living stars are those who bless God's people; the more we praise the Lord for God's people and speak well of them in faith, the more we put ourselves under God's blessing—Num. 24:9; Gen. 12:2-3; 22:17.

C. The living stars give heed to the prophetic word of the Scriptures "as to a lamp shining in a dark place" so that Christ as the morning star rises in their hearts day by day; if we give heed to the word in the Bible, which shines as a lamp in a dark place, we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star—2 Pet. 1:19; John 6:63; Rev. 2:28; 22:16; 2 Tim. 4:8:

1. In the principle of the morning star, a Christian should rise up early because the early morning is the best time to meet the Lord (to fellowship with God, to praise and sing, to pray-read the Bible with the ministry, and to pray to the Lord)—S. S. 7:12; Psa. 5:1-3; 57:8-9; 59:16-17; 63:1-8; 90:14; 92:1-2; 108:2-3; 143:8; Exo. 16:21.

2. He will secretly give Himself as the morning star to those who love Him and who watch and wait for Him so that they may taste the freshness of His presence at His coming back after a long absence.

四 眾活星享受並被七倍加強的靈充滿，使他們為着神的建造加強的活並加強的亮—啓三1，四5，五6。

五 眾活星乃是眾召會的使者，他們享受並經歷是靈的基督作神的使者，並作從神來的新鮮信息，使他們能將新鮮並現今的基督分賜到神的子民裏面，為着耶穌的見證——16、20，二1，瑪三1～3。

週五

六 眾活星乃是『心中定大志』並『心中設大謀』的人；他們是愛神的人，像星『從其軌道』與神一同爭戰，抵擋祂的仇敵，使他們『如日頭出現，光輝烈烈』—士五15～16、20、31，但十一32，太十三43。

七 眾活星是敬畏耶和華並聽從祂僕人聲音者，信靠耶和華，好能行在暗中而有亮光—賽五十10～11，詩一三九7～12、23～24：

- 1 那些為自己造光，並行在自己所造之光裏，而不是行在神的光中的人，必落在悲慘之中—賽五十11。
- 2 這對我們該是警告，叫我們行在神所賜的光中，不行在為自己所造的光中—約壹一5。
- 3 『來吧，我們在耶和華的光中行走』—賽二5。

八 眾活星是由神在第四天的恢復並進一步的創造裏所設立的星作豫表，星是藉着照耀來管理；那裏有照耀，那裏就有管理，為着生命的長大—創一14～19：

- 1 主耶穌在變化山上的照耀，乃是國度在大能裏的來臨；這照耀實際上乃是三一神管治的同在一太十七

D. The living stars enjoy and are filled with the sevenfold intensified Spirit to make them intensely living and intensely shining for God's building—Rev. 3:1; 4:5; 5:6.

E. The living stars are the messengers of the churches, those who enjoy and experience the pneumatic Christ as the Messenger of God and as the fresh message from God so that they can dispense the fresh and present Christ into the people of God for the testimony of Jesus—1:16, 20; 2:1; Mal. 3:1-3.

Day 5

F. The living stars have “great resolutions in heart” and “great searchings of heart”; they are lovers of God who are like the “stars...from their courses” to fight together with God against His enemy so that they may be “like the sun / When it rises in its might”—Judg. 5:15-16, 20, 31; Dan. 11:32; Matt. 13:43.

G. The living stars are those who fear Jehovah and hear the voice of His Servant, trusting in Jehovah so that they may have light while walking in darkness—Isa. 50:10-11; Psa. 139:7-12, 23-24:

1. Those who make light for themselves and walk in their self-made light instead of in God's light will suffer torment—Isa. 50:11.
2. This should be a warning to us so that we may walk in the light given by God, not in the light we make for ourselves—1 John 1:5.
3. “Come and let us walk in the light of Jehovah”—Isa. 2:5.

H. The living stars are typified by the stars that were established on the fourth day of God's restoration with His further creation, in which they rule by their shining; where there is shining, there is ruling for the growth of life—Gen. 1:14-19:

1. The shining forth of the Lord Jesus on the Mount of Transfiguration was the coming of the kingdom in power; this shining forth is actually the ruling

1 ~ 8, 可九 1 ~ 8。

2 神的國作為神的管治，神的掌權，同其一切的祝福和享受，就是主耶穌的照耀，國度就是主耶穌藉着照耀在我們身上而有的擴展。

3 國度乃是主耶穌這實際的照耀；每當祂照耀在我們身上，並且我們也在那照耀之下，我們就在國度裏，受我們裏面神的管治和掌權，為着我們生命的長大。

週六

九 在消極一面，有些人是『流蕩的星』—猶 12 ~ 13:

1 流蕩之星的隱喻，指明這些反覆無常的教師、背道者，未穩固的定在屬天啓示不變之真理上，反倒在神像星一樣的子民中流蕩。

2 他們的定命乃是那為他們永遠存留的黑暗幽冥；反覆無常的背道者，今天是流蕩的星，將來要被禁入黑暗的幽冥裏。

3 我們也可以說，無論誰要使我們離開真正的地方召會，使我們不能與神的子民在召會立場上聚會的，都是流蕩的星；真正的星乃是使多人歸義的，他們並不領人走迷，而是使人轉上正路。

4 今日那活星和眾活星離我們不遠，就在那作基督身體實際彰顯的眾地方召會裏，並且與眾地方召會同在一啓一 11、20。

5 在所有的地方召會中，都有一些活星；我們只要與他們接觸，與他們在一起，他們就要引我們到耶穌所在的地方。

presence of the Triune God—Matt. 17:1-8; Mark 9:1-8.

2. The kingdom of God as the ruling of God, the reigning of God, with all its blessings and enjoyment is the shining of the Lord Jesus, and the kingdom is the spreading of the Lord Jesus by shining over us.

3. The kingdom is the shining of the reality of the Lord Jesus; whenever He is shining over us and we are under that shining, we are in the kingdom under God's ruling and reigning within us for our growth of life.

Day 6

I. On the negative side, there are some who are “wandering stars”—Jude 12-13:

1. The metaphor of wandering stars indicates that the erratic teachers, the apostates, were not solidly fixed in the unchanging truths of the heavenly revelation but were wandering about among God's starlike people.

2. Their destiny is the gloom of darkness, which has been kept for them for eternity; the erratic apostates are wandering stars today, but they will be imprisoned in the gloom of darkness.

3. We may also say that anyone who keeps us from the genuine local church and from meeting on the ground of the church with the Lord's people is a wandering star; the true stars are those who turn many to righteousness, those who do not lead people astray but turn them to the right way.

4. Today the living star and the living stars are not far from us—they are in and with the local churches as the practical expressions of the Body of Christ—Rev. 1:11, 20.

5. Among all the local churches there are some living stars; we simply need to contact them and keep company with them; they will lead us to the place where Jesus is.

十 願主憐憫我們，叫我們一直蒙保守在正路上，
遇見主，敬拜祂，並向祂獻上我們的愛；願主
使我們都像這些星象家，跟隨活星去尋得基督，
好成為祂的複製，作眾活星——參弗五 8～9。

J. May the Lord be merciful to us that we may always be kept in the right way to meet the Lord, to worship Him, and to offer our love to Him; may the Lord make us all like the magi, following the living star to find Christ in order to become His duplication as the living stars—cf. Eph. 5:8-9.

晨興餽養

太二 1～2『在希律王的日子，耶穌生在猶太的伯利恆。看哪，有星象家從東方來到耶路撒冷，說，那生為猶太人之王的在那裏？因為祂的星出現的時候，我們看見了，就前來拜祂。』

民二四 17『…必有一星從雅各而出…。』

耶穌生在伯利恆，…但奇怪的是，遠離了所謂的聖地，遠離了這真的宗教，遠離了聖殿，遠離了猶太的宗教中心，遠離了祭司、經學家、法利賽人和所有宗教人士，卻有一顆星在異教之地顯明有關基督的事。這星並未顯示給猶太人，而是顯示給外邦人，異教人。

單手持聖經，念彌迦書五章二節說基督將生在伯利恆，那是不靈的。也許在讀過以後，我們說我們知道了，但我們並未看見。不錯，我們知道了，但在我們身上並不發生甚麼事。那些祭司長和經學家真是精通聖經，但主並沒有到他們那裏去。祂去到一個遙遠的異教之地，把這件事啓示給一些異教徒，不是藉著聖經，而是藉著人手摸不到的東西——一顆天上的星。（李常受文集一九七〇年第一冊，三六九至三七〇頁。）

信息選讀

也許我們有聖經，但我們可能錯過了星。把聖經拿在手裏是容易的事，但要等待觀看一顆星太難了。我們根本沒法曉得這星會在何時何地出現。我們能研究聖經並在這方面得一個學位；我們也可能知道聖經講論基督的一切事，但我們無法斷定那顆星幾時來到。聖經這本書是在猶太人這羣宗教人士手中，星卻是顯示給異教人士。你看見這點麼？也許我們

Morning Nourishment

Matt. 2:1-2 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

Num. 24:17 ...There shall come forth a Star out of Jacob...

Jesus was born in Bethlehem....The strange thing, however, is this: far away from the so-called Holy Land, far away from the genuine religion, far away from the temple, far away from the Jewish religious center, far away from the priests, the scribes, the Pharisees, and all the religious people, was a star showing something of Christ in a heathen land. It did not appear to the Jews, but to the Gentiles, the heathen.

Merely to hold the Bible in our hand and read Micah 5:2, which indicates that Christ will be born in Bethlehem, does not work. We may say after we have read it that we have it, but we may not have seen it. We may have it, but nothing has happened to us. Those chief priests and scribes knew the Bible so well, but the Lord did not go to them. He went far away to a heathen land to reveal this matter to some pagans, not through the Scriptures but through something which human hands cannot touch—a heavenly star. (CWWL, 1970, vol. 1, "New Testament Service," pp. 276-277)

Today's Reading

We may have the Bible, yet we may miss the star. To hold the book in our hand is easy, but to wait and look unto the star is rather difficult. We simply do not know when and where the star will appear. We may study the Scriptures and obtain a degree in those studies, and we may learn all that the Bible has to say about Christ, but we simply cannot determine when the star will come. The book was with the Jewish people, the religious people, but the star appeared to the heathen. Have you seen this? We may think that the star

想，這星一定會向那些在聖殿中祈禱的祭司們顯現，但它卻是顯示給遠離聖殿的外邦人。

哦，我們都必須看見這顆星！不是有沒有聖經的問題，而是有沒有看見那星的問題。那星是甚麼？那星就是活的啓示，活的異象。不是聖經字句的死知識，不是彌迦書五章二節的死知識。今日我們所需要的不是單單聖經的知識，而是屬天的異象，即時的異象，活的異象，人的觀念沒法教導的異象。

你有甚麼？你所有的是聖經經節，或者你有的是星？你有的是聖經知識，或者你有天上的星？你有的是老舊的教訓，或是跟上時代、即時的異象？今天許多人手中有聖經，卻沒有看見星。單單有一本聖經在手裏是一件死的事，而看見星乃是一個活的經歷。按照馬太二章這裏所顯明的原則，尋找並服事基督不是照著舊約聖經。今日要認識基督，乃是一件活的事，不是照著聖經知識的死字句，而是照著那屬天的活星。

在（馬太二章的）事例裏，主遠離了宗教，甚至遠離合乎聖經的宗教。無論何時何地，有一個宗教建立起來，主就會往別處去。我們沒法將祂包圍、拘禁、限制在我們的宗教裏。我們在召會生活中必須學習，絕不建立宗教。不要堅持這個辦法或者那個方式對。如果我們這樣說，主就要說，『你看很對，但我根本不在意這些事。如果你不是那麼對，我倒要與你同在；但正因你太對了，我要去找那些錯的人。』每當我們堅持自己對，別人錯，主就要離開我們去找那些錯的人了。

民數記二十四章十七節說，『必有一星從雅各而出，』但這星沒有顯給雅各家任何一個人。從雅各而出的星顯給外教人了。（李常受文集一九七〇年第一冊，三七〇至三七二頁。）

參讀：新約的事奉，第五至六篇；真理課程四級卷一，第三課。

should have appeared to those priests praying in the temple, but it appeared to some pagans far away from the temple.

Oh, we all need to see this star! It is not a matter of holding the Bible but a matter of seeing the star. What is the star? The star is the living revelation, the living vision, not the dead knowledge of the Scriptures in the letter, not the dead knowledge of Micah 5:2. What we need today is not merely Bible knowledge but the heavenly vision, the instant vision, the living vision, the vision that human concepts cannot teach.

What do you have? Do you have the Scripture verses, or do you have the star? Do you have the scriptural knowledge, or do you have the heavenly star? Do you have the teachings concerning an old way, or do you have the up-to-date, instant vision? Today many have the Bible in their hands, but they have not seen the star. Merely to have the Bible in our hands may be a deadening thing, but to see the star is a living experience. To find and serve Christ according to the principle shown to us in Matthew 2 was not according to the Old Testament Scriptures. To know Christ today is something living, not according to the knowledge of the Bible in dead letters but according to the living, heavenly star.

In this case the Lord went away from religion, even from the scriptural religion. Wherever and whenever we set up a religion, the Lord may simply go elsewhere. We cannot circumscribe, confine, or restrict the Lord with our religion. We need to learn in the church life never to set up a religion. We should not insist that this method or that way is right. If we do that, the Lord may say, "It may be right for you, but I do not care for it. If you were not so right, I would be with you; but because you are so right, I will go to those who are wrong." When we insist that we are right and others are wrong, the Lord may leave us and go to the ones who are wrong.

Numbers 24:17 says, "There shall come forth a Star out of Jacob," but this star did not appear to any of the people of Jacob. The star out of Jacob appeared to the pagans. (CWWL, 1970, vol. 1, "New Testament Service," pp. 277-278)

Further Reading: CWWL, 1970, vol. 1, "New Testament Service," chs. 5-6; Truth Lessons—Level Four, vol. 1, lsn. 3

晨興餽養

太二 9～10『他們聽了王的話，就去了。看哪，他們曾看見它出現的那星，在他們前頭領路，直領到那孩子那裏，就在上頭停住了。他們看見那星，就極其歡樂。』

出三三 11『耶和華與摩西面對面說話，好像人與同伴說話一般…。』

我們要來看星象家作了甚麼事：他們看見了那天上的星，便跟隨它，但是他們犯了一個大錯。他們接受了異象，但很快的他們就轉向他們人的觀念，運用他們天然的頭腦。他們知道這星表徵猶太人的王；因此他們推想他們該去到耶路撒冷，詢問那些對這一類事有知識的人。我們知道，那一去就帶來許多麻煩。…他們用不著去耶路撒冷。他們完全錯了，以致許多幼小無辜的生命受害。猶太宗教的領袖們有知識，星象家有異象。但那些接受異象的人犯了一個大錯，若非神出來干預，甚至可能導致嬰孩耶穌喪生。（李常受文集一九七〇年第一冊，三七二頁。）

信息選讀

當星象家到達耶路撒冷，希律就驚慌不安，全耶路撒冷也同他一樣。（太二 3。）希律不安，是事出有因，但耶路撒冷為何也不安？他們不要基督麼？為何當他們所等候的那位出生的時候，全耶路撒冷都驚慌不安呢？這就是宗教。我怕當主來臨的時候，許多看起來在等待主回來的人也會不安。…然後希律就召了祭司長和民間的經學家，向他們查問基督

Morning Nourishment

Matt. 2:9-10 And after they heard the king, they went their way, and behold, the star which they saw at its rising led them until it came and stood over the place where the child was. And when they saw the star, they rejoiced exceedingly with great joy.

Exo. 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion...

Consider what the magi did: They saw the heavenly star and they followed it, but they made a great mistake. They received the vision, but they soon turned to their human concept and exercised their natural understanding. They realized that this star signified the King of the Jews; therefore, they reasoned that they should go to Jerusalem and inquire of those who would have knowledge of such matters. Their going, as we know, caused much trouble....They need not have gone to Jerusalem. They were thoroughly wrong and caused many young and innocent lives to be taken. The Jewish religious leaders had the knowledge, and the magi had the vision. Nevertheless, those who received the vision made a great mistake and, apart from divine intervention, would have caused the loss of the little child Jesus. (CWWL, 1970, vol. 1, "New Testament Service," p. 278)

Today's Reading

When the magi arrived in Jerusalem, Herod was troubled, and all Jerusalem with him (Matt. 2:3). Herod, yes, but why Jerusalem? Were those in Jerusalem not for Christ? Why was all Jerusalem troubled at the birth of the One for whom they were waiting? This is religion. I am afraid that many who are seemingly for the Lord's return will be troubled by His coming. Then Herod called the chief priests and scribes of the people together and inquired of them where the Christ was to be born (v. 4). The scribes were those among

當生在何處。(4。)經學家就是百姓中有神學博士學位的人。他們立刻回答說，『伯利恆！』他們引用的書卷對，章節對；他們引彌迦書五章二節，但他們有人去伯利恆麼？一個也沒有！他們因這消息驚慌不安，但沒有人有心要去看看發生了甚麼事。

星象家一進到宗教裏，就失去那星；但他們幾時離開宗教，星又向他們顯現了。他們在耶路撒冷找不到活的引導，在宗教裏得不著屬天的異象，他們必須離開宗教。當他們離開了耶路撒冷，看哪，那星在他們前頭領路。這原則在今天仍是一樣的。

彌迦書五章二節是聖言，是聖經，豫言耶穌要在伯利恆出生。但是單憑那節聖經你沒法找到耶穌；你能知道耶穌出生於那座城，但你不曾知道在那條街，在那個家。…即或你有了聖經的知識，你還需要即時、最新的活星，來引導你去耶穌所在的那條街，那間屋子。…累積一些聖經知識是容易的事，但我們若要有活的引導，就必須活在與主親密的關係裏；我們必須與祂是一。

那顆天上的星把星象家一直帶到那個地方。這是我們的需要。我確信，即或沒有彌迦書五章二節的知識，只要跟隨那星，他們仍然能彀到達那個地方。我們怎麼纔能尋得基督並事奉祂？不是單憑聖經的知識，而是憑那活星。…只有那些跟隨天上之星的人，纔能找到祂並敬拜祂。…我們需要聖經的知識麼？當然我們需要。它有幫助；但是有一個條件，那一個活的、即時的引導，就是此時此刻引我們去到耶穌確切所在之處的引導，是不可或缺的。…乃是那活的引導把我們帶到耶穌那裏，叫我們能敬拜祂，並向祂獻上我們的禮物。(李常受文集一九七〇年第一冊，三七二至三七四頁。)

參讀：脫離宗教儀文隨從靈，第二、十篇；倪柝聲文集第一輯第十五冊，馬太福音查經記錄，第二章。

the people who had doctor's degrees in theology. Immediately, they answered, "Bethlehem." They gave him the right book, the right chapter, and the right verse. They quoted Micah 5:2, but did any one of them go to Bethlehem? Not one! They were troubled by the news, but no one cared to go and see what had happened.

When the magi came into religion, they missed the star; but when they left religion, the star appeared to them [Matt. 2:9-10]. They could not find living guidance in Jerusalem. They did not receive the heavenly vision in religion; they had to leave. When they departed from Jerusalem, behold, the star went before them. In principle, it is the same today.

Micah 5:2 was the holy writing, the Holy Scripture, prophesying that Jesus would be born in Bethlehem. However, by that verse alone you could not find Jesus. You would know in what city Jesus was to be born, but you would not know on what street or in what house....Even if you have the knowledge of the Scriptures, you still need the instant, up-to-date, living star to lead you to the very street and the very house where Jesus is....It is easy to accumulate scriptural knowledge, but if you would have living guidance, you need to live in an intimate relationship with the Lord; you need to be one with Him.

The heavenly star led the magi to the very spot ["where the child was" (Matt. 2:9)]. This is all we need. I do believe that if they had no knowledge whatever of Micah 5:2 but simply followed the star, they could have arrived at that place. How can we find Christ and serve Him? Not merely by Bible knowledge but by the living star....Those who followed the heavenly star found Him and worshipped Him. Do we need the knowledge of the Scriptures? Of course we do. It helps, but there is a condition: the living, instant guidance, the guidance of this very moment to lead us to the very spot where Jesus is, is indispensable.... It is the living guidance that brings us to Jesus so that we may worship Him and offer our gifts to Him. (CWWL, 1970, vol. 1, "New Testament Service," pp. 278-280)

Further Reading: CWWL, 1970, vol. 3, "Being Delivered from Religious Rituals and Walking according to the Spirit," chs. 2, 10; CWWN, vol. 15, ch. 2

啓二 1 『…那右手中握著七星…的，這樣說。』

彼後一 19 『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了。』

不只基督自己是星，祂的跟從者也是，他們是在眾召會中發光的人。在使徒行傳與書信裏，帶頭的人被稱作長老，但在聖經末一卷裏他們乃是星。現在不是頭銜或地位的問題，乃是發不發光的問題。所有在地方召會中領頭的人必須是發光的星。…在新約開頭，只題到有一顆星在天上；但在新約末了，有七星在七個地方召會中。在每個地方召會中都有一顆星；在每個地方召會裏都有發光物，把人帶到正路上去。（李常受文集一九七〇年第一冊，三八四至三八五頁。）

信息選讀

聖經不只給我們看見，我們如何纔能跟隨那星；它也給我們看見，我們如何能成爲一顆星。有兩條路：第一是藉著聖經，第二是憑著那靈。

彼後一章十九節給我們第一個祕訣，…我們有申言者的話，就是聖經。但申言者的話並不是星；聖經不是星。…因爲我們有申言者的話，我們必須留意，我們必須全心關注，直等到天發亮，晨星在我們心裏出現。…這裏的『星』，原文可以繙作英文的『磷』。這星是像磷一樣，能在黑暗中發光的。…聖經不該僅僅是白紙黑字；不該是死的字句。我們

Rev. 2:1 ...These things says He who holds the seven stars in His right hand...

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

Not only is Christ Himself the star, but also His followers, the shining ones in the churches, are stars. In Acts and the Epistles the leading ones were called elders, but in the last book of the Bible they are the stars. Now it is not a matter of title or position but a matter of shining. All the leading ones of the local churches should be shining stars. In the beginning of the New Testament there was mention of only one star in the heavens, but at the end of the New Testament there are seven stars in seven local churches. In every local church there is a star; in every local church there is something shining, leading people to the right way. (CWWL, 1970, vol. 1, "New Testament Service," pp. 286-287)

Today's Reading

In the Bible we see how we may not only follow the star but even become one of the stars. There are two ways: first, by the Bible, and second, by the Spirit.

Second Peter 1:19 gives us the first secret....We have the prophetic word, the Bible. However, the prophetic word is not the star; the Bible is not the star....Since we have the prophetic word, we need to give heed to it, we need to pay full attention to it, until the day dawns and the morning star rises in our hearts. The word used for star here can be translated into English as "phosphorous." This star is something as phosphorous, bringing light in the darkness....The Bible should not simply be words in black and white; it

必須留意聖經的話，直到有些像磷一樣的東西在我們裏頭出現—那就是基督作為晨星。

有時我們拿起聖經來讀，卻感覺一無所獲。另有時當我們敞開我們的心，留意申言者的話，就有東西在裏面照耀了，出現了，天亮了，破曉了。當我們禱讀聖經經節的時候，在深處感覺發光、照亮，這種照亮產生向主耶穌的愛。我們覺得祂是何等可愛。…許多時候由於這個照亮，我們甚至愛主耶穌到癡狂的地步。那就是耶穌臨到我們，如同天發亮，作為晨星在我們心裏出現。…許多時候當我讀主話語的時候，有東西在我裏面出現，好像天發亮一樣。哦，實在美妙！局面也許黯淡，四圍都是黑暗，但是在裏面有些東西在照亮，在發光，充滿榮耀。

在星象家的日子，看見那星是奇蹟似的事件，但在今天看見晨星只是尋常的事，並且該是我們例常的經歷。每天都該有晨星在我們心裏出現。…所以，今日這星是來自這活話。…首先我們有話；其次由於留意申言者的話，我們有晨星在我們心裏出現。我們若一直隨從這在我們裏面出現的星，就會一直在那靈裏。

在彼後（一章十九節）我們有申言者的話，而在啓示錄（三章一節）我們有七靈。…耶穌的手不只握著七星，也握著七靈。這意思是，七靈與七星是一，七星與七靈是一。如果我們有活的話像晨星那樣在裏面出現，並且我們與七靈是一，到末了我們便成了眾星。我們不單有星在我們裏面照亮，並且藉著察看這星，並且在那靈裏跟隨，我們也成了眾星。（李常受文集一九七〇年第一冊，三八五至三八九頁。）

參讀：馬太福音生命讀經，第七篇；啓示錄生命讀經，第九、十四篇；長老訓練第十一冊，第一章。

should not be dead letters. We should give heed to the words of the Bible until something as phosphorous rises within us—that is, Christ as the morning star.

Sometimes we may take the Bible, read it, and feel that we receive nothing. Other times, however, when we open our heart and give heed to this prophetic word, something within is shining, rising, dawning, breaking through. While we are pray-reading the verses of the Bible, there is a sense deep within of enlightening, of shining, and this shining creates a love toward the Lord Jesus. We feel that He is so lovable....Many times by this shining we are beside ourselves with love to the Lord Jesus. That is Jesus coming to us as the dawning day, as the morning star rising in our hearts.... Many times when I was with this holy Word, something has risen within me like the daybreak. Oh, it is wonderful! The situation may not be bright, the surroundings may be full of darkness, but something within is enlightening, shining, filling with glory.

In the days of the magi, the seeing of the star was a miraculous occurrence, but today to see the morning star is only normal and should be our regular experience. Day by day we need to have the morning star rising in our heart. Today, therefore, the star comes from the living word.... First, we have the word; second, by giving heed to the prophetic word, we have the morning star rising in our heart. If we will simply go along continually with this inner, rising star, we will consistently be in the Spirit.

In 2 Peter we have the prophetic word, but in Revelation 3:1 we have the seven Spirits....The hand of Jesus holds not only the seven stars but also the seven Spirits. This means that the seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits. If we have the living word as the morning star rising within us and we are one with the seven Spirits, eventually we will become the stars. We not only have the star shining within us, but by looking to the star and following in the Spirit, we become the stars. (CWWL, 1970, vol. 1, "New Testament Service," pp. 287-289)

Further Reading: Life-study of Matthew, msg. 7; Life-study of Revelation, msg. 9,14; CWWL, 1991-1992, vol. 1, "Elders' Training, Book 11: The Eldership and the God-ordained Way (3)," ch. 1

晨興餽養

詩五 3『耶和華阿，…早晨我必向你陳明我的心意，並要守望。』

九十 14『求你使我們在早晨飽得你的慈愛，好叫我們一生歡呼喜樂。』

啓二 16『…我是大衛的根，又是他的後裔，我是明亮的晨星。』

二 28『我又要把晨星賜給他。』

清早是遇見主、與主有來往、與主有交通最好的時候。嗎哪總是在日出以前收取的。（出十六 14～21。）人要喫神給他的糧食，總應當清早起來。日頭一出來，嗎哪融化了，就喫不到了。你在神面前要得著屬靈的培養，要得著屬靈的造就，要有屬靈的交通，有分屬靈的糧食，就得早一點起來。起遲了就喫不到嗎哪。在清早的時候，神特別要將祂屬靈的食物，聖別的交通，分給祂的兒女。…所有認識神的人，都經常的在清早起來，到神面前去交通。

應當把我們一天之中最好的時候，清晨的時候，用在神面前。有些基督徒是把一天的時間都花在別的事上，等到晚上最累的時候，快要到牀上去睡的時候，纔在那裏跪下來讀聖經、禱告。怪不得他聖經讀不好，怪不得他禱告不好，怪不得他與主的交通不好。…我們一信主，就要學習在清早的時候劃出時間來，與神交通，與神來往。（初信造就上册，一九〇至一九二頁。）

信息選讀

啓示錄二章二十八節告訴我們，基督將是賜給得勝者的晨星。新約啓示，那天上光體所象徵的基督，乃

Morning Nourishment

Psa. 5:3 O Jehovah,...in the morning I will set forth my words in order to You, and I will watch.

90:14 Satisfy us in the morning with Your lovingkindness that we may give a ringing shout and rejoice all our days.

Rev. 22:16 ...I am the Root and the Offspring of David, the bright morning star.

2:28 And to him I will give the morning star.

The best time to meet the Lord, to contact Him, and to fellowship with Him is early in the morning. Manna is gathered before the sun rises (Exo. 16:14-21). Anyone who wants to eat God's food should rise up early. When the sun waxes hot, manna melts and is gone. If we want to receive spiritual nourishment and spiritual edification, and if we want to have spiritual fellowship and spiritual supply, we need to rise up early. If we rise up late, the manna will be gone. The early morning is the very time when God dispenses His spiritual food and holy fellowship to His children.... All those who know God rise up early.

We should spend the best time of the day—the early morning—before the Lord, rather than in other things. Some Christians spend the whole day on other matters and kneel down to read the Bible and pray only at night when they are about to go to sleep. No wonder they are ineffective in their Bible reading, their prayer, and their fellowship with the Lord....The moment we believe in the Lord, we should set apart the early morning for fellowshiping with God and for contacting Him. (CWWN, vol. 48, "Messages for Building Up New Believers (1)," pp. 165-167)

Today's Reading

Revelation 2:28 tells us that Christ will give the morning star to the overcomers. The New Testament reveals that Christ, who is signified by the

是明亮的晨星。（啓二二 16。）整本聖經關於基督的豫表，開始於祂是光，（創一 3，）結束於祂是晨星這光體。晨星是在午夜之後，黎明前最黑暗的時刻出現。這指明基督要在這世代臨近結束前，在最黑暗的時候，出現如明亮的晨星。…沒有一顆星像晨星那樣明亮。在最黑暗的時候，得勝者裏面有一顆星在照耀。得勝者要得著並享受特別的光，就是基督作為晨星。

在新約起頭，星是在宗教之外，（太二 1～6，）但在新約末了，星是在召會裏。…今天星是在召會裏，在眾召會中。耶穌基督是那晨星；祂今天行走在眾地方召會中間。我們要看晨星，就必須到地方召會去。…我們在宗教裏時，感到黑暗，但當主把我們帶到召會裏，我們就看見了明亮的星。那屬天的星今天是在地方召會中。

按照彼後一章十九節，晨星是與聖經相聯的。…我們若留意申言者的話，我們裏面的天就會發亮，並且晨星要在我們心裏升起。留意申言者的話，就是注意活的話。這不是僅僅讀主的話，乃是進入這話，直到有東西在我們裏面升起。我們可以稱之為黎明或晨星。十九節的晨星，希臘文是 phosphorus（磷），是一種帶光物質。…基督是真正的磷，照耀在今日的黑暗中。…我們必須留意（主的話），直到我們裏面有東西開始照耀我們。這個照耀會成為我們心中神聖的『磷』。然後我們會有晨星。我們會像馬太二章那些星象家一樣，從天上有東西照耀我們。我們必須來到確定的話跟前，將我們的全人—我們的口、我們的眼、我們的心思、我們的靈、和我們的心一向這話敞開，直到基督這晨星在我們裏面升起，並且照耀我們。（新約總論第十四冊，九四至九六頁。）

參讀：初信造就，第十一篇；新約總論，第一百一十三、四百零七、四百一十一篇；生命的認識，第十四篇。

heavenly luminaries, the lights, is the bright morning star (22:16). Concerning the types of Christ, the entire Bible begins with Him as the light (Gen. 1:3) and ends with Him as the morning star, a luminary. The morning star appears in the darkest hour, after midnight and prior to the dawn. This indicates that Christ will appear as the bright morning star in the darkest time, prior to the close of this age.

No star is as bright as the morning star. At the darkest time, within the overcomers there is a star shining. The overcomers will have and enjoy the particular light, Christ as the morning star. At the beginning of the New Testament the star was outside of religion (Matt. 2:1-6), but at the end of the New Testament the star is within the church....Today the star is in the church and among the churches. Jesus Christ, who is the morning star, is walking today among the local churches. To see the star, we must come to the local churches....When we are in religion, we have the sense of being in darkness, but when the Lord brings us into the churches, we see the bright star. The heavenly star today is in the local churches.

According to 2 Peter 1:19, the morning star is associated with the Bible.... If we take heed to the word of prophecy, the day will dawn within us, and the morning star will arise in our hearts. To take heed to the prophetic word is to pay attention to the living Word. It is not simply to read the Word; it is to enter into the Word until something arises within us. We may call this the dawn, or the morning star. In 2 Peter 1:19 the term “morning star” in Greek is phosphoros, a light-bearing substance....Christ is the real phosphorus shining in today’s darkness....We must take heed [to the Word] until something begins to shine within us. That shining will become the divine “phosphorus” in our heart. Then we will have the morning star. We will be like the wise men, and something from the heavens will shine over us. We must come to the sure Word and open up our whole being to the Word—our mouth, our eyes, our mind, our spirit, and our heart—until Christ as the morning star rises up in us and shines over us. (The Conclusion of the New Testament, pp. 4190-4192)

Further Reading: CWWN, vol. 48, ch. 11; The Conclusion of the New Testament, msgs. 113, 407, 411; CWWL, 1953, vol. 3, “The Knowledge of Life,” ch. 14

第十週 週五

晨興餽養

創一 16 ~ 18 『…神造了兩個大的光體，大的管晝，小的管夜；又造眾星。…這些光體…普照在地上，管理晝夜，分別光暗…。』

但十二 3 『通達人必發光，如同穹蒼的光輝；那使多人歸義的，必發光如星，直到永永遠遠。』

在〔神創造的〕第四天，…出現了更強、更扎實的光體。（創一 14 ~ 17。）雖然第一天光已經來了，但不是那麼扎實，不是那麼強。在第四天不只光來了，也有光體：太陽、月亮和眾星。這些光體更強、更扎實、也更便利。這是生命長大的第一個條件。

在豫表上，太陽豫表基督，…（並且）月亮是召會。…我們不單有日、月，還有眾星。不只有基督、召會，還有所有得勝的聖徒。但以理十二章三節說，『那使多人歸義的，必發光如星。』我們若要幫助人得救，使人從黑暗轉向光，使退後者得著恢復，我們就必須是發光的星。啓示錄一章二十節說，…眾使者（眾召會中的活肢體）是發光的星。主也說聖徒是世上的光。（太五 14。）保羅說，聖徒『好像發光之體顯在世界裏』（腓二 15。）（創世記生命讀經，四八至五〇頁。）

信息選讀

我們許多人都必須是發亮的星。我們都需要接觸基督，接觸召會，並接觸發光的聖徒們。…當你遇見一位活的弟兄或活的姊妹，你來到他們面前，你

WEEK 10 — DAY 5

Morning Nourishment

Gen. 1:16-18 ...God made the two great light-bearers, the greater light-bearer to rule the day and the lesser light-bearer to rule the night, and the stars...God set them...to give light on the earth and to rule over the day and over the night and to separate the light from the darkness...

Dan. 12:3 And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever.

On the fourth day, there was...the appearance of the stronger, more solid lights (Gen. 1:14-17). Although light came in on the first day, it was not that solid, not that strong. On the fourth day, not only the lights came, but also the light bearers—the sun, the moon, and the stars. These are lights which are stronger, more solid, and more available. This is the first requirement for the growth of life.

In typology, the sun typifies Christ,...[and] the moon is the church...We not only have the sun, the moon, but also the stars: not only Christ, the church, but also all the overcoming saints. Daniel 12:3 says that those who turn many to righteousness shine like the stars. If we are going to help people to be saved, if we are going to turn people from darkness to light, if we are going to recover all the backsliders, we must be the shining stars. Revelation 1:20 tells us...that the messengers (the living ones in the churches) are the shining stars. The Lord said that the saints are “the light of the world” (Matt. 5:14), and Paul said that the saints shine “as luminaries in the world” (Phil. 2:15). (Life-study of Genesis, pp. 39-40)

Today's Reading

Many of us have to be the shining stars. We need to contact Christ, we need to contact the church, and we also need to contact the shining saints...When you come to a living brother or a living sister, do you not sense an amount

不覺得是在一種照耀之下麼？這就是光，這光能幫助我們在生命中長大。

神在第四天所造的光體，是設立來藉著照耀『管理晝夜』的。（創一 18 上。）光不只照耀，也藉著照耀來管理。那裏有照耀，那裏就有管理。黑暗帶來混亂，而光規律一切。為著生命的長大，我們需要第四天光體的管理和規律。

第四天的光體也『分別光暗』。（18 中。）…光暗已經分開了。（4。）現在第四天光體照耀的管理，加強了這個分開。為著生命的長大，我們需要光體的管理和分開的加強。這是生命長大的第二個條件。

第一天，我們有來自靈和話的光。當我們往前時，我們需要第四天的光。在第四天，光來自基督，來自召會，並來自發光的聖徒。…第一天的光是為著生命的生出，第四天的光是為著生命的長大。第四天的光主要是直接從基督來的，也有從召會和發光的聖徒來的。在我們接受永遠的生命之後，我們若要在生命裏長大，首先必須接觸基督，第二要接觸召會，第三要接觸活的聖徒。當我們在這樣的照耀下，我們就是在長大的過程中。

（我們要禱告：）『主，我有了生命。但是主，你知道我還需要第四天的光體。我已經有了第一天的光，但我還需要第四天的光體。主耶穌，我需要你作我的太陽，我需要直接的接觸你。我要天天在你的同在裏，我要在你的照耀之下。我也需要月亮一召會，並且我也需要眾星一得勝的聖徒，發光的聖徒，就是使多人歸義的人。我需要那些能使人從黑暗轉向光明的人。』（創世記生命讀經，五一、五四至五五、五七頁。）

參讀：創世記生命讀經，第四至五篇；國度，第二章；生命的認識，第十四篇。

of light, that when you enter their presence you are under a certain kind of shining? This is light. This light will help us to grow in life.

The lights God made on the fourth day were established “to rule over the day and over the night” by their shining (Gen. 1:18a). The light not only shines, but also rules by its shining. Where there is shining, there is ruling. Darkness brings in confusion, but light regulates. For the growth of life, we need the ruling and the regulating of the fourth-day lights.

The lights on the fourth day also “separate the light from the darkness” (Gen. 1:18b). The separation of the light from the darkness...had happened already (Gen. 1:4). Now, the ruling of the fourth-day lights’ shining strengthens this separation. For the growth of life, we need the ruling of the lights and also the strengthening of the separation. This is the second requirement for the growth of life.

On the first day, we had the light from the Spirit and from the Word. As we go on, we need the lights of the fourth day. On the fourth day, the lights come from Christ, from the church, and from the shining saints....The light on the first day is for the generating of life; the lights on the fourth day are for the growth of life. The lights on the fourth day mainly come from Christ directly, also from the church and the shining saints. If we are to grow in life after we have received the eternal life, we must first contact Christ, second contact the church, and third contact the living saints. While we are under such a shining, we are in the process of growth.

[Bring these points to the Lord in prayer.] “Lord, I have the life. But Lord, You know that I need the lights of the fourth day. I have the light from the first day already, but I need the lights of the fourth day. Lord Jesus, I need You as the sun. I need to contact You directly. I want to be in Your presence day by day. I want to be under Your shining. I also need the church, the moon. And I need the stars. I need the overcoming saints, the ones who are shining, who turn many to righteousness. I need those who can turn people from darkness to light.” (Life-study of Genesis, pp. 41, 44, 46)

Further Reading: Life-study of Genesis, msgs. 4-5; CWWL, 1972, vol. 2, “The Kingdom,” ch. 2; CWWL, 1953, vol. 3, “The Knowledge of Life,” ch. 14

啓一 20『論到你所看見在我右手中的七星，和七個金燈臺的奧祕，那七星就是七個召會的使者，七燈臺就是七個召會。』

猶 13『…流蕩的星，有黑暗的幽冥為他們永遠存留。』

（猶大書十三節）說到異端者『是海裏的狂浪，湧出自己可恥的泡沫；是流蕩的星，有黑暗的幽冥為他們永遠存留』。…這些背道者是假牧人、虛空的雲彩、枯樹、流蕩的星，又是暗礁、海裏的狂浪，毫無節制的湧出自己可恥的泡沫。流蕩之星的隱喻，指明這些反覆無常的教師、背道者，未穩固的定在屬天啓示不變的真理上，反倒在神像星一樣的子民（但十二 3，腓二 15）中流蕩。他們的定命乃是那為他們永遠存留的黑暗幽冥。（猶大書生命讀經，一六至一七頁。）

信息選讀

星，也有消極的一面——流蕩的星。…我們該作星，但不該是流蕩的星；這是那些假的領袖。今天許多基督徒不是星；有些雖然是星，卻是流蕩的星。今日有些在宗教裏的領袖和教師，就是這一類。…一顆正當的星有一定的位置和固定的軌道，它是一直堅定在它的軌道上。但有些星沒有固定的位置和軌道，它們是流蕩的星。有些基督徒好像是星，好像也發光，但他們的光是騙人的。…你若是跟隨他們，你就被帶迷路了；到頭來你都不知道要往那裏去。…他們沒有立場，沒有立足點，沒有確定的路與主一同往前去。他們今天這樣說，明天又那樣說；他們

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

Jude 13 ...Wandering stars, for whom the gloom of darkness is kept for eternity.

[Jude 13 speaks] of the heretics as “wild waves of the sea, foaming out their own shames; wandering stars, for whom the gloom of darkness is kept for eternity”...These apostates are false shepherds, empty clouds, dead trees, and wandering stars. They are hidden reefs and wild, raging waves of the sea, foaming out, without restraint, their own shame. The metaphor of wandering stars indicates that the erratic teachers, the apostates, are not solidly fixed in the unchanging truths of the heavenly revelation, but are wandering about among God’s star-like people (Dan. 12:3; Phil. 2:15). Their destiny will be the gloom of darkness, which has been kept for them for eternity (Life-study of Jude, p. 14)

Today’s Reading

There is...a negative aspect to the stars—the wandering stars....We should be the stars but not the wandering stars. These are the false leading ones. So many Christians today are not stars; some, however, are stars, but they are wandering stars. There are religious leaders and teachers today who are in this category. A proper star has a certain position and fixed orbit. It continues in its course steadfastly. However, there are some stars with no fixed position or orbit; they are wandering stars. It seems that some Christians are stars; it seems that they are shining, but their shining is a deception.... If you follow them, you will be misled; eventually, you will not know where to go....They have no ground; they have no standing; they have no certain way to go on with the Lord. Today they say one thing, and tomorrow they will say something

是流蕩的。要當心！我們永遠無法藉著跟隨一顆流蕩的星來尋得耶穌。

我們怎能認出流蕩的星呢？有一些特徵。他們是秋天沒有果子的樹，是沒有雨水的雲彩。我們必須看果子。主耶穌說，從果子可以認出樹來。（太七 16～20。）我們如果跟隨流蕩的星，到末了我們的分與他們一樣——為他們永遠存留的黑暗幽冥。

我們必須跟隨發光的星，就是那些有確定立場、確定道路的人。他們是穩定的星，他們是堅定的人。如果有人來到我們面前，沒有確定的立場和道路，我們要遠避他。正當的立場是地方召會，正確的道路是在地方召會裏，在那靈裏向前。…要站在正當的立場上，要保守自己走在正確的路上。…如果你要到某地去，要拿出地圖來，走上對的路，進入對的車道；你這樣駕車，就能到達目的地。

我們深深感覺今日的混亂。哦，那些死的事物！哦，流蕩之人的攔阻與打岔！無論誰使我們離開真正的地方召會，使我們不能與主的子民在合一立場上聚會的，都是流蕩的星。真正的星乃是使多人歸義的，他們並不領人走迷，而是使人轉向正路。今天你我或任何人尋得基督的路，乃是要看那活星。阿利路亞！今日這星離我們不遠——就在地方召會中。所有的地方召會中都有一些活星。你只要與他們接觸，一直與他們為伴，他們就要引你到耶穌所在的地方。

願主憐憫我們，叫我們蒙保守在正路上，事奉主，敬拜祂，並向祂獻上我們的愛。願主使我們像那些星象家，跟隨那星去尋得基督。今日那活星和眾多的活星都在地方召會中。讓我們跟隨他們，個個都成為他們中間的一顆星。（李常受文集一九七〇年第一冊，三九二至三九四頁。）

參讀：猶大書生命讀經，第二篇。

different; they are wandering. We need to be careful. We cannot find Jesus by following a wandering star.

How can we recognize the wandering stars? There are some signs. They are autumn trees without fruit; they are waterless clouds. We need to look for the fruit. The Lord Jesus said that we may know a tree by its fruit (Matt. 7:16-20). If we follow the wandering stars, eventually our portion will be the same as theirs— the gloom of darkness that has been kept for them for eternity.

We need to follow the shining stars, those with a definite standing and a certain course. These are the stable stars, the steadfast ones. If anyone comes to us without a definite standing and a certain course, we should avoid him. The proper standing is the local church, and the right course is to go on in the Spirit in the local church....We need to take the proper standing and keep ourselves in the right course....If you intend to go to a certain place, you need to get out your map, get on the right road and in the right lane, and as you drive you will reach your destination.

We are aware of today's confusion. Oh, the dead things! Oh, the frustrations, the distractions of the wandering ones! Anyone who keeps us from the genuine local church and from meeting on the ground of oneness with the Lord's people is a wandering star. The true stars are those who turn many to righteousness, those who do not lead people astray, but turn them to the right way. Today the way for you and me and for everyone else to find Christ is to see the living star. Hallelujah! Today the star is not far from us—it is with the local churches. Among all the local churches there are some living stars. You simply need to contact them; you need to keep company with them. They will lead you to the place where Jesus is.

May the Lord be merciful to us so that we may always be kept in the right way to serve the Lord, to worship Him, and to offer our love to Him. May the Lord make us all like those magi, following the star to find Christ. Today the living star and the living stars are in the local churches. Let us follow them, and let us each be one of them. (CWWL, 1970, vol. 1, "New Testament Service," pp. 291-293)

Further Reading: Life-study of Jude, msg. 2

第十週詩歌

WEEK 10 — HYMN

606

召會—建造

8 7 8 7 雙 (英 840)

F 大調

3/2

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 #1 2 | 3 — — —

一 救我 脫 離自 己、天 然，主 阿，我 願 被 建 造，

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — —

同 眾 聖 徒 作 你 聖 殿，為 着 充 滿 你 榮 耀。

F7 B^b F Dm C

1 1 | 6 — 6 7 • 6 | 6 — 5 — 1 1 | 1 — 1 7 | 1 | 3 — 2 —

救 我 脫 離 乖 僻 個 性，脫 離 驕 傲 與 單 獨；

C7 F Dm C7 F

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — — ||

使 我 甘 願 服 你 權 柄，讓 你 有 家 可 居 住。

- | | |
|--------------|-----------|
| 二 生命供應，活水流通， | 長進、變化又配搭； |
| 守住等次，盡我功用， | 成全別人，不踐踏。 |
| 自己所經，自己所見， | 所是、所有並所能， |
| 不再高估，不再稍偏， | 接受一切的平衡。 |
| 三 持定元首，聯絡供應， | 享受基督的豐富； |
| 充滿神的一切豐盛， | 因神增加得成熟， |
| 同嘗基督莫測大愛， | 賞識基督的闊長； |
| 長大成人，不作嬰孩， | 滿有基督的身量。 |
| 四 作神居所，作你身體， | 主阿，我願被建造， |
| 成為你的團體大器， | 讓你來顯你榮耀。 |
| 聖城景色、新婦榮美， | 今在此地就彰顯， |
| 透出你的榮耀光輝， | 將你照耀在人間。 |

Freed from self and Adam's nature

The Church — Her Building

840

1. Freed from self and Adam's nature, Lord, I would be built by
Thee With the saints in to Thy temple, Where Thy glory we shall
see. From peccar traits deliver, From my independent
ways, That a dwelling place for Thee, Lord, We will be thru all our days.

- | | |
|---|--|
| 2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Buildd up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill. | 4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build. |
| 3. In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day. | 5. In God's house and in Thy Body
Buildd up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth. |

第十一週

全足者的異象— 對神子民的神聖眼光

詩歌：補 916, 補 508

讀經：民二三 7～12、19～26，二四 3～9，啓二一 9～10，徒二六 19

綱要 週一

壹 我們絕不該低估了正確看見一件事物的價值；這個看見會改變我們，影響我們的全人—啓二一 9～10，徒二六 19。

貳 在聖經裏，『異象』是指一個特殊的景象；它是說到一種特別的看見，即榮耀、裏面的看見，也是說到我們從神所看見的屬靈景象—結一 1、4～28，但七 1、9～10、13～14：

一 我們要得着異象，就需要有啓示、光和視力—弗一 17～18 上。

二 屬天的異象支配我們、限制我們、管制我們、指引我們、保守我們、徹底翻轉我們、保守我們在真正的一裏並給我們膽量往前—箴二九 18 上。

三 我們在屬天的異象之下，受指引朝向神的目的地，我們的生活也受神的經綸所支配—腓三

Week Eleven

The Vision of the All-sufficient One— the Divine View of God's People

MC Hymns: 977, 1226

Scripture Reading: Num. 23:7-12, 19-26; 24:3-9; Rev. 21:9-10; Acts 26:19

Outline Day 1

- I. We should never underestimate the value of having a proper view of a certain matter; the view changes us; it affects our entire being—Rev. 21:9-10; Acts 26:19.
- II. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery we see from God—Ezek. 1:1, 4-28; Dan. 7:1, 9-10, 13-14:
 - A. In order to have a vision, we need revelation, light, and sight—Eph. 1:17-18a.
 - B. The heavenly vision governs us, restricts us, controls us, directs us, preserves us, revolutionizes us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a.
 - C. Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy—Phil. 3:13-14; 1 Tim.

13～14，提前一4。

叁 正如巴蘭這外邦的申言者被帶到異象裏，我們需要看見全足者的異象，並對神的子民有神聖的眼光—民二三7～12、19～26，二四3～9：

一 申言者巴蘭得聽神的言語，得見全足者的異象—4節，創十七1註2。

二 『我從高峯看他，從小山望他；這是獨居的民，不將自己算在萬民中』—民二三9：

1 這話指明以色列人是聖別的子民，是從萬民中分別出來的子民。

2 召會也是這樣—林前三17，弗一4，五27，彼前二9。

三 『誰能數算雅各的塵土？誰能數點以色列的四分之一？願我之死如正直人之死；願我之終如正直人之終』—民二三10：

1 巴蘭在本節上半的話是豐盈擴增的祝福。

2 他在本節下半的話是極大祝福和珍賞的話。

四 『祂未見雅各中有罪孽，也未見以色列中有禍患；耶和華他們的神與他們同在，有向王歡呼的聲音在他們中間』—21節：

1 這話不是按着人的眼光，乃是按着神聖的眼光。

2 在神眼中，以色列沒有過犯：

a 在他們自己裏面，神的子民有許多缺失。

b 在神的救贖裏，並在基督裏，他們沒有缺失。

1:4.

III. Like Balaam, a Gentile prophet who was brought into a vision, we need to see the vision of the All-sufficient One and have a divine view of God's people—Num. 23:7-12, 19-26; 24:3-9:

A. The prophet Balaam heard the words of God and saw the vision of the All-sufficient One—v. 4; Gen. 17:1, footnote 2.

B. "From the top of the rocks I see him, / And from the hills I behold him. / Here is a people who live alone / And do not reckon themselves among the nations"—Num. 23:9:

1. This word indicates that the children of Israel were a holy people, a sanctified people set apart from the nations.

2. The same is true of the church—1 Cor. 3:17; Eph. 1:4; 5:27; 1 Pet. 2:9.

C. "Who can count the dust of Jacob, / Or number the fourth part of Israel? / Let me die the death of the upright, / And let my latter end be like theirs!"—Num. 23:10:

1. Balaam's word in verse 10a was a blessing of abundant increase.

2. His word in verse 10b was a word of great blessing and appreciation.

D. "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel; / Jehovah their God is with them, / And the shout of a king is among them"—v. 21:

1. This word was spoken not according to the human view but according to the divine view.

2. In the sight of God, Israel is without fault:

a. In themselves God's people have many defects.

b. In God's redemption and in Christ they have no defects.

3 神看祂的子民，不是按着他們在自己裏面的所是，乃是按着他們在基督裏的所是——參林後五 16 ~ 17。

週二

五 『雅各阿，你的帳棚何其佳美！以色列阿，你的帳幕何其華麗』——民二四 5：

1 巴蘭第一首詩歌啓示以色列是聖別的（二三 9），第二首啓示以色列是完全的（21），第三首啓示以色列是美麗的，如『佳美』一辭所指明（二四 5）。

2 這將是千年國時以色列真實的光景：

a 神應許亞伯拉罕的後裔要成爲萬國的福——創十二 2 ~ 3。

b 至終，神要完全祝福猶太人，他們要成爲全人類的福——賽二 2 ~ 3，亞八 20 ~ 23。

3 巴蘭的詩歌也指明，就立場說，召會是聖別的；在神眼中，召會是完全的；就外表說，召會是美麗的、佳美的一參弗五 27：

a 當召會滿了基督，召會就是聖別、完全並美麗的一三 15 ~ 21，四 13、15。

b 基督是召會作爲新人的內容、構成的成分和每一部分——西三 10 ~ 11。

六 『如延展的山谷，如河旁的園子，如耶和華所栽的沉香樹，如水邊的香柏木。水要從他的桶裏流出，他的種子必撒在多水之處』——民二四 6 ~ 7 上：

1 六節說到山谷和園子，以及七節說到水從桶裏流出，乃是用比喻啓示出召會有山谷（啓二 9 ~ 10），召會像園子（林前三 9 下），並且在召會中

3. When God looks at His people, He does not see them according to what they are in themselves but according to what they are in Christ—cf. 2 Cor. 5:16-17.

Day 2

E. “How fair are your tents, O Jacob, / Your tabernacles, O Israel!”—Num. 24:5:

1. Balaam’s first parable reveals that Israel is holy (23:9); the second, that Israel is perfect (v. 21); and the third, that Israel is beautiful, as indicated by the word fair (24:5).

2. This will be the actual condition of Israel in the millennium:

a. God promised that the descendants of Abraham would be a blessing to all the nations—Gen. 12:2-3.

b. Eventually, the Jews will be fully blessed by God, and they will be a blessing to the entire human race—Isa. 2:2-3; Zech. 8:20-23.

3. Balaam’s parables also indicate that in its standing the church is holy, in the sight of God the church is perfect, and in appearance the church is beautiful, fair—cf. Eph. 5:27:

a. The church is sanctified, perfect, and beautiful when it is full of Christ—3:15-21; 4:13, 15.

b. Christ is the content, the constituent, and every part of the church as the new man—Col. 3:10-11.

F. “Like valleys they are spread forth, / Like gardens beside a river, / Like aloes which Jehovah has planted, / Like cedars beside water. / Water shall flow from his buckets, / And his seed shall be in many waters”—Num. 24:6-7a:

1. The word concerning valleys and gardens in verse 6 and concerning water flowing from buckets in verse 7 reveals figuratively that the church has valleys (Rev. 2:9-10), that the church is like a garden (1 Cor. 3:9b), and that in

有充盈的水（十二 13，參約七 38 ~ 39）。

2 這些乃是論到召會的一些豐富。

七 巴蘭在民數記二十四章七節下半說到雅各的王必超過亞甲，說到雅各的國必被高舉，這話乃是豫言，至終要應驗在基督身上。

週三

八 『凡給你祝福的，願他蒙福；凡咒詛你的，願他受咒詛』—9 節下：

1 巴蘭沒有咒詛神的百姓，反而代表神全然祝福他們。

2 祝福人就是說他好話，積極的說到他—弗一 3。

3 我們越為着主的子民讚美祂，在信心裏說他們的好話，我們就越把自己擺在神的祝福之下：

a 凡積極說到召會的，都得着祝福。

b 凡消極說到召會的，就把自己擺在咒詛之下。

週四、週五

肆 我們需要看見有關召會的異象，並看見召會乃是『基督的』、『復活的』、屬天的；這些形容詞描述聖經裏所表達的事實—17 ~ 23 節，二 5 ~ 6：

一 召會乃是在基督裏、在復活裏並在諸天界的升天裏—5 ~ 6 節：

1 基督藉着包羅萬有的死了結整個舊造以後，召會就在祂的復活裏產生出來；召會完全是在復活裏的，

the church there is an abundance of water (12:13; cf. John 7:38-39).

2. These are some of the riches concerning the church.

G. Balaam's word in Numbers 24:7b about Jacob's king being higher than Agag and about Jacob's kingdom being exalted is a prophecy that eventually has its fulfillment in Christ.

Day 3

H. "Blessed is everyone who blesses you, / And cursed is everyone who curses you"—v. 9b:

1. Instead of cursing God's people, Balaam, speaking on behalf of God, altogether blessed them.

2. To bless a person is to speak well of him, to speak positively concerning him—Eph. 1:3.

3. The more we praise the Lord for His people and speak well of them in faith, the more we put ourselves under God's blessing:

a. Those who speak positively concerning the church receive the blessing.

b. Those who speak negatively put themselves under a curse.

Day 4 & Day 5

IV. We need to have a vision concerning the church and see that the church is "Christly," "resurrectionly," and heavenly; these adjectives describe the facts conveyed in the Bible—vv. 17-23; 2:5-6:

A. The church is a matter in Christ, in resurrection, and in ascension in the heavenlies—vv. 5-6:

1. After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection; the church is absolutely

是在基督復活裏的新造，由復活的基督所創造—彼前一3，弗二6。

2 召會已經與基督一同復活，現今乃是在升天裏，與基督一同在諸天界裏—6節。

3 召會是屬於基督的；召會是屬於復活的；召會也是屬於諸天的。

二 這異象要支配我們到極點，並排除一切不是基督的（屬於基督的）、復活的（屬於復活的）或屬天的（屬於諸天的）—徒二六19。

伍 我們要學會如何看神的子民，這乃是嚴肅的事：

一 約瑟的兩個夢都是出於神，向他揭示神對祂地上子民之性情、地位、功用和目標的神聖眼光—創三七5～9：

1 約瑟在第一個夢裏，看見田裏的禾捆（7～8）；我們若看見這屬天的夢，就會看見在神的眼光中，祂的子民都是滿了生命的禾捆，為要出產食物，作素祭滿足神和人（利二4～5）。

2 約瑟在第二個夢裏，看見太陽、月亮與十一顆星，向他下拜；在神永遠的眼光裏，祂的子民乃是滿了光的天體—創三七9，參啓十二1。

3 我們若因主的聖徒滿了生命和光而讚美祂，我們就是頭一個有分於生命的人—創十二2～3，民二四9。

週六

二 民數記三十三章記載以色列人從奴役之地到安息之地，共四十二個站口，其中沒有說到百姓的失敗：

in resurrection, a new creation created in Christ's resurrection and by the resurrected Christ—1 Pet. 1:3; Eph. 2:6.

2. The church has been resurrected with Christ, and now the church is in ascension, in the heavenlies, with Christ—v. 6.

3. The church is of Christ, the church is of resurrection, and the church is of the heavens.

B. Such a vision will govern us to the uttermost and rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens)—Acts 26:19.

V. We need to learn that the way we look at God's people is a serious matter:

A. Joseph's two dreams, both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth—Gen. 37:5-9:

1. In his first dream Joseph saw sheaves in the field (vv. 7-8); if we see this heavenly dream, then we see that in God's view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man (Lev. 2:4-5).

2. In his second dream Joseph saw the sun, the moon, and eleven stars bowing down to him; in God's eternal view, His people are heavenly bodies full of light—Gen. 37:9; cf. Rev. 12:1.

3. If we praise the Lord for His saints being full of life and light, we will be the first to participate in life—Gen. 12:2-3; Num. 24:9.

Day 6

B. In Numbers 33, the record of the forty-two stations of the journey of the Israelites from the land of slavery to the land of rest, there is no mention of the failures of the people:

- 1 我們若只有民數記三十三章的記載，就會以為以色列人的行程完全是進取的，積極的，成功的，從一站到另一站，直至他們達到目標—安息之地：
 - a 我們從民數記一章讀到三十二章，可能認為以色列人沒有一點好的。
 - b 三十三章表明，在神眼中，關於他們的記載乃是積極的。
 - c 這指明在神看來，祂總是積極的看祂的子民。
- 2 我們需要對召會有屬天的看法，並領悟所有地方召會都是要來之新耶路撒冷的一部分—啓—10～12、20，二—2、9～11。
- 3 我們若有神對祂子民的眼光，就會像神看他們一樣的看他們—被揀選、得救贖、蒙拯救脫離墮落之轄制的人，正在享受基督，與三一神同被建造，編組成軍為神爭戰，並被神豫備好，得以據有包羅萬有的基督作美地—弗—4～7、11～12，二—6、8、13～16、21～22，三—8、15～21，四—12～13、16、23～24，五—27，六—10～18。

1. If we had only the record in Numbers 33, we would think that in their journey the children of Israel were altogether aggressive, positive, and successful, going from station to station until they reached their goal—the land of rest:
 - a. After reading Numbers 1 through 32, we may have the opinion that there was nothing good with the children of Israel.
 - b. Numbers 33 shows that in the eyes of God the record regarding them is positive.
 - c. This indicates that, in His view, God always considers His people in a positive way.
2. We need to view the church in a heavenly way and realize that all the local churches are parts of the coming New Jerusalem—Rev. 1:10-12, 20; 21:2, 9-11.
3. If we have God's view of His people, we will see them as God sees them—chosen, redeemed, saved from the bondage of the fall, enjoying Christ, being built up with the Triune God, formed into an army to fight for God, and prepared by God to possess the all-inclusive Christ as the good land—Eph. 1:4-7, 11-12; 2:6, 8, 13-16, 21-22; 3:8, 15-21; 4:12-13, 16, 23-24; 5:27; 6:10-18.

晨興餽養

民二三9『…這是獨居的民，不將自己算在萬民中。』

21『祂未見雅各中有罪孽，也未見以色列中有禍患；耶和華他們的神與他們同在，有向王歡呼的聲音在他們中間。』

彼前二9『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民…。』

（在民數記二十三章）巴蘭第一首詩歌裏，…（九節）說以色列人獨居，不將自己算在萬民中，這指明他們是聖別的子民，是從萬民中分別出來的子民。…這指明召會是由一班特別的子民，分別出來的子民、聖別歸神的子民所組成的。召會不與萬民攙雜在一起，乃是獨居的。…（在十節）我們看見擴增的祝福。雅各，就如塵土一樣，是無窮無數的。甚至以色列的四分之一，也沒有人能數點。…第一首詩歌祝福以色列人是分別出來的子民，是特別的一班人，是獨居的，不將自己算在萬民中。因為這民蒙祝福得到豐盈的擴增，沒有人能數點他們。巴蘭說出了這大的祝福之後，就發表了他對以色列人的珍賞。（民數記生命讀經，二九一、三一〇、二九一至二九二頁。）

信息選讀

（巴蘭第二）首詩歌中最顯著的話是在民數記二十三章二十一節：『祂未見雅各中有罪孽，也未見以色列中有禍患。』以色列既不完全，神既能看見祂子民一切的罪孽，巴蘭怎會說出這樣的話？答案乃是這話不是按著人的看法，乃是按著神聖的看

Morning Nourishment

Num. 23:9 ...Here is a people who live alone and do not reckon themselves among the nations.

21 He has not beheld iniquity in Jacob, nor has He seen trouble in Israel; Jehovah their God is with them, and the shout of a king is among them.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession...

[In Numbers 23:9] the word about the children of Israel's dwelling alone and not reckoning themselves among the nations indicates that they were a holy, sanctified people, a people set apart from the nations. This indicates that the church is composed of a separate people, a particular people, a people sanctified to God. The church is not mixed with the nations but stands alone. [In verse 10] we see the blessing of increase. Jacob, like the dust, will be numberless, countless. No one will be able to count even the fourth part of Israel. The first parable was a blessing upon the children of Israel as a separate people, a particular and special class of people who dwell alone and who are not reckoned among the nations. Because this people will be blessed with abundant increase, no one will be able to number them. After uttering this great blessing, Balaam expressed his appreciation of Israel. (Life-study of Numbers, pp. 253, 264, 253)

Today's Reading

One of the most striking lines in [Balaam's second] parable is in Numbers 23:21: "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel." How could Balaam speak such a word, since Israel was not perfect and since God could see all the iniquities of His people? The answer is that this word was spoken not according to the human view but according to the

法。神的看法與我們的看法不同。我們若看見這點，每當我們說到聖徒的缺失時，我們就會謹慎。按照我們的看法，某位聖徒可能有許多缺失，但按照神的看法，這位聖徒是完全的。

以色列人有許多罪孽，我們怎能使這明顯的事實與二十一節的話一致？這表面的矛盾可由以下事實得著解決：神的贖民有雙重的身分——在自己裏面的身分，以及在神救贖裏的身分。今天我們信徒的光景也是這樣。在我們自己裏面，我們有許多缺失；但在神的救贖裏，並在基督裏，我們沒有缺失。神看我們時，不是按著我們在自己裏面的所是，乃是按著我們在基督裏的所是。神並不看祂的贖民在他們自己裏面的所是。我們甚至可以說，祂已經忘記我們在自己裏面的所是。我們說這話的根據乃是神已經赦免了我們；當祂赦免時，祂就忘記。（來八 12。）神已經把我們眾人都擺在基督裏。（林前一 30。）因為祂已經把我們擺在基督裏，祂看我們的時候，是在基督裏看我們。神對我們的看法乃是，我們在基督裏沒有任何罪孽。…神對召會生活的看法，原則也是一樣。按照我們的看法，召會生活也許很可憐。但按照神的看法，召會生活是榮耀的。神未見召會中有罪孽。

民數記二十三章二十一節說，神未見以色列中有禍患。這裏禍患一辭，意思是困難的事，邪惡的事，這些事使百姓陷入禍患。這種禍患比罪孽更壞。在神眼中，祂子民以色列中沒有罪孽或禍患。…同樣的原則，神未見召會生活中有罪孽或禍患，因為召會是在基督裏。我們在基督裏，已經蒙揀選、蒙救贖、並蒙拯救脫離墮落的轄制。所以，按照神的看法，我們已經從墮落、定罪、和自己裏面被帶出來。所以，我們可以說，在基督裏召會生活是榮耀的。…在我們裏面，召會生活不是榮耀的，但在基督裏，召會生活真是榮耀。（民數記生命讀經，二九三至二九五頁。）

參讀：民數記生命讀經，第三十四至三十五篇。

divine view. God's view is different from our view. If we realize this, we will be careful whenever we speak of the defects of the saints. According to our view, a certain saint may have many defects, but according to God's view, this saint is perfect.

How can we reconcile the word in verse 21 with the obvious fact that the children of Israel had many iniquities? This apparent contradiction is reconciled by the fact that God's redeemed people have a twofold status: their status in themselves and their status in God's redemption. This is our situation as believers today. In ourselves we have many defects, but in God's redemption and in Christ we have no defects. When God looks at us, He does not see us according to what we are in ourselves but according to what we are in Christ. God does not look at what His redeemed people are in themselves. We may even say that He has forgotten what we are in ourselves. Our basis for saying this is that God has forgiven us, and when God forgives, He forgets (Heb. 8:12). God has put us all into Christ (1 Cor. 1:30). Since He has put us into Christ, when He looks at us, He sees us in Christ. God's view of us is that in Christ we do not have any iniquity. The principle is the same with God's view of the church life. According to our view, the church life may be very poor. But according to God's view, the church life is glorious. God has not beheld iniquity in the church.

Numbers 23:21 says that God has not seen trouble in Israel. Here the word trouble means hard things, evil things that cause people to be troubled. This kind of trouble is even worse than iniquity. In the sight of God, there was neither iniquity nor trouble in His people Israel. In the same principle, God does not see iniquity or trouble in the church life, because the church is in Christ. In Christ we have been chosen, redeemed, and saved from the bondage of the fall. Therefore, according to God's view, we have been brought out of the fall, out of condemnation, and out of ourselves. Therefore, we may say that in Christ the church life is glorious....In ourselves the church life is not glorious, but in Christ the church life truly is glorious. (Life-study of Numbers, pp. 254-255)

Further Reading: Life-study of Numbers, msgs. 34-35

晨興餽養

民二四 5『雅各阿，你的帳棚何其佳美！以色列阿，你的帳幕何其華麗！』

弗五 27『祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵。』

林前十二 13『因爲我們…都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

三 9『…你們是神的耕地，神的建築。』

一切都在於我們的異象。耶和華告訴外邦的申言者巴蘭說，『祂未見雅各中有罪孽，也未見以色列中有禍患。』（民二三 21。）在耶和華眼中，『雅各阿，你的帳棚何其佳美！以色列阿，你的帳幕何其華麗！』（二四 5。）神總是透過深谷看見目標。我們若在深谷中，當然會爲著那情形歎息。但那不是終局，那只是到達目標之高速路上的地下通道。我們必須開車經過地下通路，到達高山上的目標。我們不僅必須有視力，更要有遠見，學習透過事物看見目標。召會絕不會被擊敗。我們若說召會總是被擊敗，我們就錯了。召會至終要得勝。（李常受文集一九六四年第四冊，三五七頁。）

信息選讀

神的靈臨到巴蘭身上，巴蘭便題起詩歌說，『比珥的兒子巴蘭宣告說，眼目睜開的人宣告說，得聽神的言語，得見全足者的異象，仆倒而眼目得開的人宣告說。』（民二四 3 下～4。）『眼目睜開』和『得聽神的言語』，這兩句話指明申言者是儆醒的。他仆倒而眼目得開，指明他與神合作。

Morning Nourishment

Num. 24:5 How fair are your tents, O Jacob, your tabernacles, O Israel!

Eph. 5:27 ...He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

3:9 ...You are God's cultivated land, God's building.

Everything depends on our vision. The Lord told Balaam, the Gentile prophet, "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel" (Num. 23:21). In the eyes of the Lord, "How fair are your tents, O Jacob, / Your tabernacles, O Israel!" (24:5). God always sees through the valleys to the goal. Of course, if we are in a valley, we may bemoan the fact. But that is not the end—that is just an underpass on the highway to the goal. We must drive through the underpass to the goal upon the high mountain. We must learn to see through things to the goal, not only with insight but also with foresight. The church can never be defeated. We are wrong if we say that the church is always defeated. The church will eventually be victorious! (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 265-266)

Today's Reading

The Spirit of God came upon Balaam, and he took up his parable and said, "Balaam the son of Beor declares, / And the man whose eye is opened declares; / He declares, he who hears the words of God, / Who sees the vision of the All-sufficient One, / Falling down, but having his eyes uncovered" (Num. 24:3b-4). The phrases whose eye is opened and who hears the speaking of God indicate that the prophet was on the alert. His falling down with his eyes uncovered indicates that he cooperated with God.

（民數記二十四章五節的話）使我們想起巴蘭在頭兩首詩歌裏論到以色列的話。在第一首詩歌裏，他說，『這是獨居的民，不將自己算在萬民中。』（二九下。）這話指明以色列是聖別的子民，是分別出來，聖別出來歸於神的。在神眼中，以色列是獨居的。按照神的看法，甚至在今天，以色列也不算在萬民中。我們若有神的看法，就會看以色列是特別、分別出來的子民，是聖別的國。在第二首詩歌裏，巴蘭說，『祂未見雅各中有罪孽，也未見以色列中有禍患。』（二一上。）這就是說，在神眼中，以色列沒有缺失。

第一首詩歌啓示以色列是聖別的，第二首啓示以色列是完全的。…按照第三首，以色列是美麗的。以色列的美麗，可由『佳美』一辭所指明。（二四5。）在神眼中，以色列是聖別、無罪且美麗的；就立場說，她是聖別的；就性質說，她是完全的；就外表說，她是美麗的。這啓示神已經揀選、救贖、拯救、分別並拔高這民，使他們完全並美麗。…按照聖經，這將是千年國時以色列真實的光景。在今世，猶太人不受列國歡迎，但在主耶穌回來以後，他們要受到列國的歡迎。神應許亞伯拉罕的後裔要成爲萬國的福。（創十二2～3。）至終，神要完全祝福猶太人，他們要成爲全人類的福。

（在民數記二十四章六節）將以色列比作山谷，山谷通常都是綠的；又比作河旁的園子。沉香樹是以其醫治果效著稱的植物。（主耶穌安葬時就是用沉香敷裹的一約十九39。）主耶穌回來以後，以色列將成爲萬民的醫治，那醫治乃是極大的祝福。…民數記二十四章七節…指明以色列有豐富供應的水。一個國家的水與那個國家的豐富有關。國家的水越多，這國家就會有越多的豐富。沒有水，那地就要成爲沙漠。（民數記生命讀經，三〇一至三〇三頁。）

參讀：神建造的異象，第十一章；真理課程四級卷二，第二十五課。

[The word in verse 5] reminds us of Balaam's word concerning Israel in his first two parables. In the first parable he said, "Here is a people who live alone / And do not reckon themselves among the nations" (23:9b). This word indicates that Israel is a holy people, a people separated, or sanctified, unto God. In the sight of God, Israel stands alone. According to God's view, Israel, even today, is not reckoned among the nations. If we have God's view, we will regard Israel as a particular and separate people, as a sanctified and holy nation. In his second parable Balaam said, "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel" (Num. 23:21a). This means that, in the sight of God, Israel is without fault.

The first parable reveals that Israel is holy, and the second, that Israel is perfect....According to the third parable, Israel is beautiful. Israel's beauty is indicated by the word fair [24:5]. In the sight of God, Israel is holy, sinless, and beautiful. In standing she is holy, in kind she is perfect, and in appearance she is beautiful. This reveals that God has chosen, redeemed, saved, separated, uplifted, perfected, and beautified this people. According to the Bible, this will be the actual situation of Israel during the millennium. The Jews are not welcomed by the nations in this age, but they will be welcomed by the nations after the Lord Jesus comes back. God promised that the descendants of Abraham would be a blessing to all the nations (Gen. 12:2-3). Eventually the Jews will be fully blessed by God, and they will be a blessing to the entire human race.

[In Numbers 24:6] Israel is likened to valleys, which usually are green, and to gardens beside a river. Aloe is a plant known for its healing effect. (The Lord Jesus was buried with aloes—John 19:39.) After the coming back of the Lord Jesus, Israel will be a healing to the nations, and that healing will be a great blessing. Numbers 24:7a...indicates that Israel will have an abundant supply of water. The water of a country is related to the riches of that country. The more water a nation has, the more riches it will have. Without water, the land would be a desert. (Life-study of Numbers, pp. 258-259)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 11; Truth Lessons—Level Four, vol. 2, lsn. 25

晨興餽養

民二四 9『…凡給你祝福的，願他蒙福；凡咒詛你的，願他受咒詛。』

弗一 3『我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們。』

在一九四〇年代初期，在上海一次禱告聚會中所發生的（一件）事，幫助我來看神的百姓，像神看他們一樣。在那次聚會中，一位老練的同工姊妹，因著召會下沉的光景而受攪擾，就為召會向主呼求。她禱告時，因著召會可憐的光景而歎息、呻吟。當她禱告完之後，倪弟兄向主發出讚美，並感謝祂，說，召會絕不軟弱或下沉，乃是一直高昂的。全會眾都震撼。然後，倪弟兄幫助我們認識巴蘭對以色列人之豫言的意義。巴勒雇巴蘭去咒詛以色列人，然而巴蘭不但沒有咒詛神的百姓，反而祝福他們。巴蘭代表神，說，『祂未見雅各中有罪孽，也未見以色列中有禍患。』（民二三 21。）不僅如此，在民數記二十四章五節巴蘭說，『雅各阿，你的帳棚何其佳美！以色列阿，你的帳幕何其華麗！』按照這些經節，神未見以色列中有罪孽和禍患。反之，祂只看見美好、佳美和華麗。今天的召會也是這樣。（出埃及記生命讀經，九四至九五頁。）

信息選讀

你若為著召會生活讚美主，稱讚召會生活，你就越將自己擺在神的祝福之下。我在召會生活所有的年日中，從未見過一個說召會消極話的人是在神的祝福之下。相反的，所有說召會貧窮、下沉、發死

Morning Nourishment

Num. 24:9 ...Blessed is everyone who blesses you, and cursed is everyone who curses you.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Something happened in a prayer meeting in Shanghai in the early 1940s that helped me to see God's people as He sees them. In that meeting an experienced sister co-worker, troubled by the low state of the church, cried out to the Lord on behalf of the church. As she prayed, she sighed and groaned because of the poor condition of the church. When she finished praying, Brother Nee broke forth in praise to the Lord and gave Him thanks that the church is never weak or low, but always high. The congregation was shocked. Then Brother Nee helped us to understand the significance of Balaam's prophecy regarding the children of Israel. Balaam was hired by Balak to curse the children of Israel. But instead of cursing God's people, Balaam blessed them. Speaking on behalf of God, Balaam said, "He has not beheld iniquity in Jacob, / Nor has he seen trouble in Israel" (Num. 23:21). Furthermore, in Numbers 24:5 Balaam said, "How fair are your tents, O Jacob, / Your tabernacles, O Israel!" According to these verses, God did not see iniquity or perverseness, trouble, in Israel. Instead, He saw only goodness, fairness, and beauty. The same is true regarding the church today. (Life-study of Exodus, pp. 78-79)

Today's Reading

If you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing. During all the years I have been in the church life, I have not seen one person who spoke negatively about the church who was under God's blessing. On the contrary, all who have said that

的人，都在咒詛之下。凡說召會積極話的，宣告召會是可愛的，並且召會是神的家的人，都蒙了祝福。這不僅僅是道理，這乃是在許多聖徒的經歷中可以得到證實的見證。

有時候我對召會感到失望，沒有積極的想法，主就在我裏面警告我要謹慎。我立刻求主潔淨我，並且開始宣告召會是何等美好。即使召會帶給我難處，我仍然愛召會。我越這樣說積極的話，就越在神的祝福之下。…論到召會，誰的話是正確的？是你的話，還是主的話？在永世裏，主的話會顯為正確的，因為在永世裏，召會將是美妙、榮耀、高超的。仇敵對召會所有的控告都是謊言。說召會貧窮或發死，就是說邪惡的謊言。…召會是拔高的，並且滿了生命。…不要看得比主更深。…你比神更智慧或更有洞察力麼？聖經宣告主未見以色列中有禍患，你卻說你看見了召會中的禍患。你選擇要相信那一個？主的眼光，還是你的？如果在對召會的評估上，我們與主站在一起，我們就要蒙保守，不從祝福中落到咒詛裏。

每逢我對領頭的人用不積極的方式說到召會時，後來總是懊悔。…我若試圖為自己找藉口，說我不是定罪召會，只是講述事實，我裏面就更受攪擾。…所以，我能從經歷中見證，摸召會不是一件小可的事。每當我們摸召會時，必須是積極的，這樣，我們就要蒙祝福。

舊約啓示神多次進來責備以色列人。但是當外邦人攻擊神的百姓時，他們遲早都要受虧損。在神眼中，以色列人蒙了救贖，被聖別，被變化，並被建造，而且神在他們中間得著了居所。

小心你的天然眼光。若是神未見召會中有罪孽或禍患，你如何能見到？當神憐憫時，祂的憐憫是豐盛的。（出埃及記生命讀經，九五至九七頁。）

參讀：出埃及記生命讀經，第七篇。

the church was poor, low, or dead have been under a curse. Those who speak positively about the church, declaring that the church is lovely and that it is God's house, receive the blessing. This is not mere doctrine; it is a testimony that can be verified by the experiences of many saints.

Sometimes when I am disappointed over the church and do not think positively about it, the Lord within warns me to be careful. Immediately I ask the Lord to cleanse me, and I begin to declare how wonderful the church is. Even though the church may cause me trouble, I still love the church. The more I speak this positive way, the more I am under God's blessing. Whose word about the church is right, yours or the Lord's? In eternity, the Lord's word will prove to be right, for in eternity the church will be marvelous, glorious, and transcendent. All the enemy's accusations regarding the church are lies. To say that the church is poor or dead is to utter a devilish lie....The church is uplifted and very living. Do not see deeper than the Lord sees.... Are you wiser or more perceptive than God? The Bible declares that the Lord does not behold perverseness in Israel. But you claim to see perverseness in the church. Which do you choose to believe, the Lord's sight or yours? If we stand with the Lord's estimation of the church, we shall be kept from falling from the blessing into the curse.

Whenever I speak to the leading ones concerning the church in a way that is not positive, I have regrets later.... If I try to excuse myself by saying that I was not condemning the church but simply speaking the facts, I am even more troubled within.... Therefore, I can testify from experience that it is not an easy matter to touch the church. Whenever we touch it, we must do so in a positive way. Then we shall receive the blessing.

The Old Testament reveals that many times God came in to rebuke and to reprove the children of Israel. But when the Gentiles attacked God's people, the Gentiles suffered loss sooner or later. In His eyes, the children of Israel were redeemed, sanctified, transformed, and built up, and God had His dwelling place among them.

Be careful of your natural sight. If God does not see iniquity or perverseness in the church, then how can you see it? When God is merciful, He abounds in mercy. (Life-study of Exodus, pp. 79-81)

Further Reading: Life-study of Exodus, msg. 7

晨興餽養

創三七 6～7『…請聽我所作的這夢：我們在田裏捆禾稼，忽然間我的禾捆起來站著，你們的禾捆來圍著我的禾捆下拜。』

十二 3『那為你祝福的，我必賜福與他；那咒詛你的，我必咒詛他。地上的萬族都必因你得福。』

創世記三十七章二節告訴我們，約瑟將他哥哥們的惡行報給他父親。…在三十七章，我們看見約瑟哥哥們的忌恨和怒氣；在三十八章，我們看見猶大的情慾。約瑟看見他哥哥們的惡行，就報給他父親。但約瑟作了兩個夢。（三七 5～9。）在第一個夢裏，約瑟看見田裏的禾捆。這個夢啓示，約瑟再好，不過是禾捆；他的哥哥們再壞，也是禾捆。神給約瑟這夢，他在夢中得著神對他哥哥們的看法。…神給約瑟一個夢，祂似乎說，『約瑟，在我眼中，你和你哥哥們一樣，他們也和你一樣美好。你是禾捆，他們也是禾捆。你和他們惟一的不同，就是我揀選了你來掌權。但這不是說你比他們好。』（創世記生命讀經，一六八七至一六八八頁。）

信息選讀

我們若沒有經歷，就不能明白聖經中關於約瑟夢見禾捆的話。當你初初進入召會生活，你也許會說，『召會生活何等美妙！弟兄姊妹都很美好！我何等愛召會！』然而，你越愛召會，越照顧聖徒，你就越看見『地鼠』、『烏龜』和『蠍子』。然後你會說，『…主，召會的光景真可憐。…』在這樣的時候，你就需要屬天的夢。當夢來了，主會告訴你：

Morning Nourishment

Gen. 37:6-7 ...Listen to this dream which I have had: There we were, binding sheaves in the field, when suddenly my sheaf rose up and remained standing; and then your sheaves gathered around and bowed down to my sheaf.

12:3 And I will bless those who bless you, and him who curses you I will curse; and in you all the families of the earth will be blessed.

In Genesis 37:2 we are told that Joseph brought to his father an evil report regarding his brothers....In chapter 37 we see the hatred and anger of Joseph's brothers, and in chapter 38 we see Judah's lust. Joseph saw the evil of his brothers and reported it to his father. But Joseph had two dreams (37:5-9). In the first dream Joseph saw sheaves in the field. This dream reveals that, at the most, Joseph was just a sheaf and that, at the worst, his brothers also were sheaves. God gave Joseph this dream, and in it he had God's view of his brothers....God came to give Joseph a dream, and He seemed to say, "Joseph, in My eyes you are the same as your brothers, and they are just as good as you are. You are a sheaf; and they also are sheaves. The only difference between you and them is that I have chosen you to reign. But this does not mean that you are better than they are." (Life-study of Genesis, pp. 1414-1415)

Today's Reading

If we do not have experience, we shall not be able to understand the word in the Bible regarding Joseph's dream of the sheaves. When you first come into the church life, you may say, "How wonderful the church life is! The brothers and sisters are all marvelous! How I love the church!" However, the more you love the church and care for the saints, the more "gophers," "turtles," and "scorpions" you will see. Then you will say, "...Lord, the situation in the church is pitiful...." At such a time you need a heavenly dream. When the

『你並不比別人好，別人也不比你差。你們在我裏面都是生命的禾捆。在我的子民中，沒有「地鼠」、「蠍子」或「烏龜」。眾人都是滿了生命的禾捆。』我若沒有看見這樣屬天的夢，我早已不幹了。但我已經看見這夢。我已經看見我是禾捆，那些在我眼中是『地鼠』的人，也都是禾捆。

多年前，我向主有許多告狀的禱告；我將我所看見的惡行報給祂。我在禱告中說，『主，我放下我的職業，為著這工作獻上我的生命和前途。但是主，看看這班人！』然而，最終夢來了，主對我說，『你並不比他們好。你再好，不過是禾捆；他們再壞，也是禾捆。』起初我很困擾，我和主辯論，說，『主，你不透，你太表面。你豈沒有看見他們的心麼？』但主說，『我不用你的眼光看他們。我用我的眼光看他們。在新耶路撒冷裏，沒有「地鼠」和「蠍子」。』

以利亞抱怨以色列人說，『以色列人背棄了你的約，拆毀了你的壇，用刀殺了你的申言者，只剩下我一個人，他們還尋索要奪我的命。』（王上十九10。）以利亞在神面前控告以色列人。主不喜悅這事，便回答說，『但我在以色列中為自己留下了七千人，都是未曾向巴力屈膝，未曾與巴力親嘴的。』（18。）不要去主那裏，在祂面前控告別人。反之，你該對祂說，『主，既然你未見罪孽，我也不願看見任何罪孽。所有的「地鼠」和「蠍子」都是禾捆，我愛他們。』

然而，這不容易作到。你會以為我在教你說謊，…但誰是對的，是你還是神？夢又如何？你若看見了屬天的夢，那麼你就看見在神的眼光中，祂的子民都是滿了生命的禾捆，為要出產食物，作素祭滿足神和人。（創世記生命讀經，一六八八至一六九〇頁。）

參讀：創世記生命讀經，第一百一十至一百一十一篇；召會的組織，附篇，第五至六篇。

dream comes, the Lord will tell you, “You are not any better, and the others are not worse than you. You are all sheaves of life in Me. There are no ‘gophers,’ ‘scorpions,’ or ‘turtles’ among My people. All are sheaves full of life.” If I had not seen such a heavenly dream, I would have quit long ago. But I have seen the dream. I have seen that I am a sheaf and that all those who in my eyes are “gophers” are sheaves also.

Years ago, I prayed many accusing prayers to the Lord; I reported to Him the evils I had seen. In my prayers I said, “Lord, I have given up my job and consecrated my life and my future for this work. But, Lord, look at this people!” Eventually, however, the dream came, and the Lord said to me, “You are not better than they. At the most, you are just a sheaf, and, at the worst, they also are sheaves.” At the beginning I was troubled and argued with the Lord, saying, “Lord, You are not thorough. You are superficial. Don’t You see their heart?” But the Lord said, “I don’t look at them from your view. I see them from My view. In the New Jerusalem there are no ‘gophers’ and ‘scorpions.’”

Elijah complained against Israel saying, “The children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life” (1 Kings 19:10). Elijah was accusing Israel before God. Being displeased with this, the Lord replied, “Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him” (1 Kings 19:18). Do not go to the Lord in the way of accusing others before Him. Instead, you should say to Him, “Lord, since You see no iniquity, I do not choose to see any either. All the ‘gophers’ and ‘scorpions’ are sheaves, and I love them.”

However, this is not easy to do. You may even think that I am teaching you to lie....But who is right—God or you? And what about the dream? If you have seen the heavenly dream, then you have seen that in God’s view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man. (Life-study of Genesis, pp. 1415-1416)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 3: The Organization of the Church,” chs. 5-6

晨興餽養

創三七9『後來他〔約瑟〕又作了一個夢，…夢見太陽、月亮與十一顆星，向〔他〕下拜。』

啓十二1『天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。』

弗五8『你們從前是黑暗，但如今在主裏面乃是光，行事爲人就要像光的兒女。』

在聖經中，有憑兩個見證人證實的原則。因此，約瑟作了兩個夢。約瑟在第二個夢裏，看見太陽、月亮與十一顆星，向他下拜。（創三七9。）這指明在神眼中，所有被定罪並受控告的人都滿了光。…生命成熟掌權的一面絕不定罪別人，反而牧養並珍賞他們，說，『哦，召會生活和所有的聖徒真美妙！聖徒們是滿了生命的禾捆。他們何等滋養並滿足人！不僅如此，他們還是滿了光的屬天發光體。』你若說，這樣說是謊言，你作不來，這意思就是你沒有看見那個夢，那個異象。（創世記生命讀經，一六九〇頁。）

信息選讀

讓我對長久在召會生活中的人題出這個問題：…你若誠實的，你會承認你曾對妻子或丈夫批評過一些聖徒。也許幾年前，你對所有的弟兄姊妹，感覺都很積極，今天卻不然。幾年前，照著你天然的眼光，所有的聖徒都十分美好。但今天你需要屬天的夢的眼光。創世記三十七章有兩個夢。一個是滿了生命的禾捆，另一個是滿了光的天體。這就是神對祂子民的眼光，是屬天的眼光。因為我有這屬天的眼光，我就大得鼓勵。我不是與『地鼠』和『蠍子』同工。我乃是服事禾捆，我是在太陽、月亮之

Morning Nourishment

Gen. 37:9 And he had still another dream...: There were the sun and the moon and eleven stars, bowing down to me.

Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars.

Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light.

In the Bible there is the principle of confirmation by two witnesses. Thus, Joseph had two dreams. In Joseph's second dream he saw the sun, the moon, and the eleven stars bowing down to him (Gen. 37:9). This indicates that in the eyes of God all the condemned and accused people are full of light.... The reigning aspect of the maturity of life never condemns others. Rather, it shepherds and appreciates them. It says, "Oh, the church life and all the saints are wonderful! The saints are sheaves full of life. How nourishing and satisfying they are! Furthermore, they are heavenly luminaries full of light." If you say that it is a lie to speak this way and that you cannot do it, it means that you have not seen the dream, the vision. (Life-study of Genesis, pp. 1416-1417)

Today's Reading

[If you] have been in the church life a long time, do you still feel...the saints are wonderful? If you are honest, you will admit that you have criticized certain saints to your wife or husband.... Years ago, according to your natural view, all the saints were so good. But today you need the view of the heavenly dream. In Genesis 37 there are two dreams. One is of sheaves full of life, and the other of the heavenly host full of light. This is God's view, the heavenly view, of His people. Because I have this heavenly view, I am greatly encouraged. I am not working with "gophers" and "scorpions." I am serving the sheaves, I am under the sun and moon, and I am walking among the stars. The dream Joseph saw is similar to the vision

下，我是行在眾星之中。約瑟所見的夢，很像啓示錄十二章的異象，那裏神的子民是由一個身披日頭、腳踏月亮、頭戴十二星冠冕的婦人來表徵。我們需要這樣的異象，從屬天的觀點來看神的子民。

有一件事是確定的：誰定罪召會或責備聖徒，誰的生命就受虧損。沒有一個例外。你也許是對的，召會也許真的錯了。聖徒們的光景也許是『地鼠』和『蠍子』的光景。但你若定罪他們，你的生命就受虧損。然而你若說，『主，我讚美你，因為你的子民滿了生命和光，』你就是頭一個有分於生命的人。因這緣故，我不敢說弟兄姊妹不好。反之，我總是說，『讚美主！聖徒們是何等美好！』我這樣作，就享受生命。但我若批評弟兄姊妹，我就立刻發死。沒有一個對召會或聖徒說消極話的人，會享受生命。反之，那些說消極話的人必然發死。我們需要說，『讚美主，我的弟兄乃是屬天的光體！他若今天不是，將來必是。』在神沒有時間的元素。天上沒有時鐘，只有永遠。當神從永遠的觀點來看祂的子民時，祂看他們都是滿了生命的禾捆，以及滿了光的太陽、月亮與眾星。

創世記三十七章開始是告訴我們，雅各如何愛他親愛的兒子約瑟，以及約瑟如何將他哥哥們的惡行報給他的父親，然後告訴我們約瑟的夢。（5～10。）…約瑟的夢啓示出神子民在祂眼中的真實光景。神的子民都是生命的禾捆。禾捆就是一捆滿了生命和生命供應的麥子。…不要說，『我不喜歡以色列人，因為他們很邪惡。』…（在巴蘭的時候，）以色列人的確很邪惡。然而，巴蘭在神的管治之下說，神未見雅各中有罪孽，未見以色列中有禍患。（民二三21。）…在神眼中，所有神的選民都是生命的禾捆，滿了生命的供應。不僅如此，神的子民也像照耀在天空的眾星。（創世記生命讀經，一六九一至一六九二、一六九九頁。）

參讀：創世記生命讀經，第一百一十至一百一十一篇；長老訓練第二冊，第三章。

in Revelation 12, where God's people are signified by the woman clothed with the sun, with the moon under her feet, and with the crown of twelve stars upon her head. We need such a vision to see God's people from the heavenly viewpoint.

One thing is certain: Whoever condemns the church or blames the saints will suffer the loss of life. There is not one exception to this. You may be right, and the church may actually be wrong. The condition of the saints may be that of "gophers" and "scorpions." But if you condemn them, you will suffer the loss of life. However, if you say, "Lord, I praise You because Your people are full of life and light," you will be the first to participate in life. For this reason, I dare not say that the brothers and sisters are not good. Rather, I always say, "Praise the Lord! How good the saints are!" When I do this, I enjoy life. But if I were to criticize the brothers and sisters, I would immediately suffer death. No one who speaks negatively concerning the church or the saints enjoys life. On the contrary, all those who speak negatively suffer death. We need to say, "Praise the Lord, my brother will be a heavenly light! If he is not so today, he will be in the future." With God there is no time element. There is no clock in heaven, only eternity. As God views His people from the standpoint of eternity, He sees them all as sheaves full of life and as the sun, moon, and stars full of light.

Genesis 37 begins by telling us how Jacob loved his dear son Joseph, and how Joseph reported the evils of his brothers to his father. Then we are told about Joseph's dreams (37:5-10).... Joseph's dreams reveal the actual situation of God's people in His eyes. God's people are all sheaves of life. A sheaf is a bundle of wheat full of life and life supply....Do not say, "I don't like the Israelites, because they are so evil."....At [Balaam's] time, Israel actually was evil. Nevertheless, Balaam, under the control of God, said that God had not beheld iniquity in Jacob nor perverseness in Israel (Num. 23:21)....In God's eyes all His chosen people are sheaves of life, full of life supply. Furthermore, God's people are like stars shining in the sky. (Life-study of Genesis, pp. 1417-1418, 1423-1424)

Further Reading: Life-study of Genesis, msgs. 110-111; CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 3

啓一 20『論到你所看見在我右手中的七星，和七個金燈臺的奧祕，那七星就是七個召會的使者，七燈臺就是七個召會。』

二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

雖然神的子民是位於天上的太陽、月亮與眾星，卻是活在地上的禾捆，（腓三 20，二 15，）因為禾捆生長在田裏。今天我們乃是活在地上的屬天子民。

我們是神的子民。我一直因此得著鼓勵、加強並造就。我對你們眾人有完全的信心，我期望在新耶路撒冷看見你們眾人。我喜歡有永遠的眼光，而不是來自地上的眼光。我不願照著有限的視力看事情。反之，我要用神聖的望遠鏡。你若說弟兄姊妹不行，這意思就是你非常短視。你若用神聖的望遠鏡，透過時間來看，你會看見新耶路撒冷，在那裏沒有別的，只有禾捆和眾星。在新耶路撒冷，沒有『地鼠』或『蠍子』。在那裏，每樣東西都滿了生命和光。

你越在生命裏成熟，越不消極的說到聖徒或召會。…有一天屬天的夢來了，你的眼光就會翻轉。你曉得你不敢說有關召會或聖徒消極的事。反之，你會說，『這是召會，這是神的子民。在神眼中，信徒都是禾捆。他們也是太陽、月亮與眾星。』（創世記生命讀經，一六九二、一六九四頁。）

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Although God's people are positioned in heaven as the sun, the moon, and the stars, they are living on earth as sheaves (Phil. 3:20; 2:15), for sheaves grow in the field. Today we are the heavenly people living on earth.

We are God's people. I have been encouraged, strengthened, and edified by this. I have complete faith in you all, and I expect to see you all in the New Jerusalem. I like to have an eternal view, not the view from the earth. I do not want to view things according to my limited sight. Rather, I would use the divine telescope. If you say that the brothers and sisters are so bad, it means that you are extremely shortsighted. But if you use the divine telescope to see through time, you will behold the New Jerusalem where there is nothing but sheaves and stars. In the New Jerusalem there are no "gophers" or "scorpions." There, everything is full of life and light.

The more mature in life you become, the less you will speak negatively concerning the saints or the church....One day the heavenly dream will come, and your view will be revolutionized. You will realize that you dare not say anything negative concerning the church or the saints. On the contrary, you will say, "This is the church, and this is God's people. In God's eyes the believers are all sheaves. They are also the sun, the moon, and the stars." (Life-study of Genesis, pp. 1418-1420)

（關於）以色列人行程的站口，按照民數記三十三章一至四十九節，從奴役之地到安息之地，共有四十二個站口。…這四十二個站口的記載，並沒有題到百姓的失敗。我們若只有三十三章的記載，就會以為以色列人在他們的行程中完全是進取的、積極的、成功的，從一站到另一站，直至他們達到目標—安息之地。我們從一章讀到三十二章，結果可能認為以色列人沒有一點好的。但三十三章給我們看見，在神眼中，關於他們的記載乃是積極的。這指明在神看來，祂總是積極的看祂的子民。神看祂的子民，不是從壞的角度，乃是從好的角度。

甚麼時候你受試誘要批評某個地方召會，你需要注意這一點。到底召會是美妙的，還是可憐的，事實上不在於召會是怎樣，反倒在於你是怎樣。你若有消極的態度，從消極的角度來看召會，你就看不見召會中任何好的事物。你若有積極的態度，從積極的角度來看召會，你就會說召會是美妙的。關於我們當地的召會生活，我們不該感到挫折或失望，也不該灰心。我們看眾召會，需要有屬天的看法，並領悟所有地方召會都是要來之新耶路撒冷的一部分。

從我們對民數記的研讀，我們要學知，如何看神的子民乃是一件嚴肅的事。也許在你眼中，神的子民並不很好；但神看他們是被揀選、得救贖、蒙拯救脫離墮落之轄制的人，正在享受基督，與三一神同被建造，編組成軍為神爭戰，並被神豫備好，得以據有包羅萬有的基督作美地。我們若這樣看神的子民，就不會對召會生活感到灰心或沮喪。（民數記生命讀經，二六三至二六四頁。）

參讀：民數記生命讀經，第三十一篇。

In this message I would...like to say a word concerning the stations of the journey made by the children of Israel. According to Numbers 33:1-49, there were a total of forty-two stations, from the land of slavery to the land of rest. The record of these forty-two stations does not mention anything about the failures of the people. If we had only the record in Numbers 33, we would think that in their journey the children of Israel were altogether aggressive, positive, and successful, going from one station to another until they reached their goal—the land of rest. As a result of our reading of Numbers 1 through 33, we may have the opinion that there was nothing good with the children of Israel. But chapter 33 shows us that in the eyes of God the record regarding them is positive. This indicates that, in His view, God always considers His people in a positive way. God looks at His people not from the angle of the bad but from the angle of the good.

You need to be mindful of this whenever you are tempted to criticize a particular local church. Whether the church is marvelous or pitiful actually does not depend on what the church is; rather, it depends on what you are. If you have a negative attitude and view the church from a negative angle, you will not see anything good in the church. If you have a positive attitude and view the church from a positive angle, you will say that the church is marvelous. Concerning the church life in our locality, we should not be defeated or disappointed, and we should not lose heart. We need to view the churches in a heavenly way and realize that all the local churches are parts of the coming New Jerusalem.

From our study of the book of Numbers, we need to learn that the way we look at God's people is a serious matter. Perhaps in your eyes God's people are not very good. But God sees them as chosen, redeemed, saved from the bondage of the fall, enjoying Christ, being built up with the Triune God, formed into an army to fight for God, and prepared by God to possess the all-inclusive Christ as the good land. If we see God's people in this way, we will not lose heart or be discouraged concerning the church life. (Life-study of Numbers, pp. 234-235)

Further Reading: Life-study of Numbers, msg. 31

第十一週詩歌

616

召會—吸引

8 6 8 6 (英辭 852, 不同調)

F 大調

3/4

5 | 3 - 4 . 2 | 5 - 4 2 | 1 - 7 | 1 - 3 | 3 2 2 | #4 - 4 | 5 -

一 主阿, 我 愛你 的居所, 就是你的召會!

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

她是 你心 所喜 所樂, 也是 我心 所歸。

- 二 你會為她捨了自己, 為要叫她歸你;
我也為她獻上身體, 成全你的心意。
- 三 為她你作我的生命, 叫她作我生活;
為她我願脫去個性, 讓她作你寄託。
- 四 她是你的心愛配偶, 也是你的身體;
她是我的心情所投, 也是我的憑倚。
- 五 在她你是我所享受, 成為我所見證;
在她我給你所佔有, 滿足你的心情。
- 六 主阿, 我愛你的居所, 就是你的召會!
我願永在其中生活, 不再別有所歸。

WEEK 11 — HYMN

Thy dwelling place, O Lord, I love

The Church — Her Attraction

852

1. Thy dwelling place, O Lord, I love; It is Thy Church so blessed,
It is Thy joy and heart's de-light And where Thy heart finds rest.

2. For her, Thyself Thou gavest, Lord,
That she be Thine, complete;
For her, I too my body give,
Thy heart's desire to meet.
3. For her, Thou hast become my life,
That she my living be;
For her, I would forsake myself,
That she be filled with Thee.
4. The Church is Thy beloved Bride,
Thou in Thy Body seen;
She is my joy and heart's desire,
The one on whom I lean.
5. In her, Thy full supply, O Lord,
Thou dost to me impart;
In her am I possessed by Thee
To satisfy Thy heart.
6. Thy dwelling place, O Lord, I love;
It is Thy Church, Thy home;
In it I would forever live
And never longer roam.

第十二週

屬靈爭戰的需要，
以及神的子民編組成軍，
豫備好爭戰

詩歌：637

讀經：民二一 1 ~ 3、21 ~ 35，二七 12 ~ 23，三一
13 ~ 54

綱要

週一

壹 我們需要認識屬靈爭戰的需要—民二一 1 ~
3、21 ~ 35：

- 一 屬靈爭戰的源頭，在於撒但的意志與神的意志之
間的衝突；這乃是撒但的國與神的國之間的爭戰—
太六 10，七 21，十二 26、28，賽十四 12 ~ 14。
- 二 在主的恢復裏，我們是在戰場上；我們若要據
有基督這美地，以成就神的定旨，就必須爭戰
敵擋並擊敗撒但的權勢—書五 2 ~ 六 16。

週二

三 神的軍隊戰勝亞拉得王、亞摩利人的王西宏和
巴珊王噩—民二一 1 ~ 3、21 ~ 35：

1 亞拉得王(1)、亞摩利人的王(21)和巴珊王(33)，

Week Twelve

**The Necessity of Spiritual Warfare
and God's People Formed into an Army
Ready for Battle**

RK Hymns: 885

Scripture Reading: Num. 21:1-3, 21-35; 27:12-23; 31:13-54

Outline

Day 1

I. We need to realize the necessity of spiritual warfare—Num.
21:1-3, 21-35:

- A. Spiritual warfare has its source in the conflict between the satanic will
and the divine will; this is a warfare between the kingdom of Satan and
the kingdom of God—Matt. 6:10; 7:21; 12:26, 28; Isa. 14:12-14.
- B. In the Lord's recovery we are on a battlefield; in order to possess Christ as
the good land for the fulfillment of God's purpose, we must fight against
and defeat the satanic forces—Josh. 5:2—6:16.

Day 2

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

1. The kings of Arad (v. 1), of the Amorites (v. 21), and of Bashan (v. 33) were

是約但河東的『守門者』，為撒但護衛着迦南地，就是黑暗的國：

a 被神的軍隊擊敗的諸王表徵執政的、掌權的和管轄這黑暗世界的；我們必須與他們爭鬪—弗六 12。

b 以色列人要進入美地，必須通過這三個王所管治的境界，與他們爭戰，毀滅他們，並佔領他們的境界。

2 我們要得着基督追測不盡的豐富，就必須擊敗亞拉得王、亞摩利人的王西宏和巴珊王噩所表徵的屬靈仇敵並佔領他們的境界—三 8，六 10～12。

四 以色列人與迦南人爭戰，為要據有並享受美地，描繪在地上那看得見的景象背後，那看不見的屬靈爭戰；這豫表召會的屬靈爭戰，抵擋『諸天界裏那邪惡的屬靈勢力』—但十 10～21，弗六 10～12：

1 按舊約豫表，迦南有兩方面：

a 在積極一面，迦南是豐富之地（申八 7～10），豫表包羅萬有的基督同祂追測不盡的豐富（西一 12，弗三 8）。

b 在消極一面，迦南表徵撒但黑暗國度空中、天上的部分：

（一）撒但是這世界的王（約十二 31）和空中掌權者的首領（弗二 2），有他的權勢（徒二六 18）和他的使者（太二五 41），這些使者是他的從屬，就是那些執政的、掌權的和管轄這黑暗世界的（弗六 12）；因此，撒但有他的國（太十二 26），就是黑暗的權勢（西一 13）。

（二）迦南人豫表跟隨撒但的墮落天使，背叛的天使（啓十二 4、7），他們成了撒但國裏執政的、掌權的和有權勢的（參但十 13、20）。

the “gate guards” on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan:

a. The kings defeated by God’s army signify the rulers, the authorities, and the world-rulers of darkness, against whom we must struggle—Eph. 6:12.

b. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory.

2. In order to gain the unsearchable riches of Christ, we must crush the spiritual enemies signified by the king of Arad, Sihon the king of the Amorites, and Og the king of Bashan and take over their territory—3:8; 6:10-12.

D. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth, and it typifies the spiritual warfare of the church against “the spiritual forces of evil in the heavenlies”—Dan. 10:10-21; Eph. 6:10-12:

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

a. On the positive side, Canaan, a land of riches (Deut. 8:7-10), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8).

b. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan:

1) As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12); hence, Satan has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13).

2) The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan’s kingdom (cf. Dan. 10:13, 20).

(三) 以色列人與迦南人爭戰，為要據有並享受美地，這豫表召會有分於屬靈的爭戰，抵擋『諸天界裏那邪惡的屬靈勢力』，使聖徒能享受基督作包羅萬有的地—弗六 12。

2 基督是我們的美地，神要我們得着基督，但在我們與美地之間，有一層屬鬼魔的權勢；我們若要據有美地，就必須擊敗這些撒但的權勢—西一 12 ~ 13，二 15，弗三 18，六 10 ~ 12。

3 在這裏有一個非常真實的屬靈爭戰是我們需要參與的；因此，召會必須是一個團體的戰士，爭戰好得着包羅萬有的基督，為着建立並開展神的國，使基督能回來承受這地—10 ~ 19 節。

週三

五 主耶穌已經得勝，召會在地上的工作就是維持基督的得勝—來二 14，西二 15，約壹三 8：

1 神的兒子顯現出來，為要消除魔鬼的作為—8 節。

2 基督作為人，在曠野的試誘中擊敗撒但—太四 1 ~ 11。

3 主耶穌藉着死，廢除了掌死權的魔鬼，廢掉撒但，使他歸於無有一來二 14，林前一 28。

4 神公開羞辱了邪惡的天使，仗着基督的十字架在凱旋中向他們誇勝—西二 15。

5 基督釘死的功效是撒但背叛的根基動搖，撒但屬地之國的營壘崩潰，並且死亡和陰間的能力被勝過並征服—太二七 51 ~ 52。

6 基督在祂神性的靈裏，去向無底坑的邪靈，宣揚祂在十字架上勝過撒但—彼前三 18 ~ 20。

3) The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church against the spiritual forces of evil in the heavenlies so that the saints may enjoy Christ as the all-inclusive land—Eph. 6:12.

2. God wants us to gain Christ as our good land, but between us and the good land, there is a layer of devilish, demonic forces; if we would take possession of the good land, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:10-12.

3. There is an exceedingly real spiritual warfare in which we must engage; thus, the church must be a corporate warrior fighting the battle to gain the all-inclusive Christ and for the establishing and spreading of the kingdom of God so that Christ may come back to inherit the earth—vv. 10-19.

Day 3

E. The Lord Jesus has already won the battle, and the work of the church on earth is to maintain Christ's victory—Heb. 2:14; Col. 2:15; 1 John 3:8:

1. The Son of God was manifested to destroy the works of the devil—v. 8.

2. As a man, Christ defeated Satan during the temptation in the wilderness—Matt. 4:1-11.

3. Through death the Lord Jesus destroyed the devil, who has the might of death, abolishing Satan and bringing him to nought—Heb. 2:14; 1 Cor. 1:28.

4. God openly shamed the evil angels, triumphing over them in the cross of Christ—Col. 2:15.

5. The effect of Christ's crucifixion was that the base of Satan's rebellion was shaken, that the strongholds of Satan's earthly kingdom were broken, and that the power of death and Hades was conquered and subdued—Matt. 27:51-52.

6. In the Spirit of His divinity, Christ proclaimed to the evil spirits in the abyss His victory over Satan on the cross—1 Pet. 3:18-20.

7 得勝者，就是大能者，領悟屬靈的爭戰是基於基督的得勝—珥三 11 下，約十二 31，啓五 5：

a 屬靈爭戰的起點是站在基督的得勝上面—弗六 11、13。

b 我們需要看見基督已經得勝—啓三 21。

8 召會在地上必須繼續並顯明基督對撒但的得勝工作—弗六 13，啓十二 11。

六 我們要從事屬靈的爭戰，就必須認識身體，認識升天，並在生命中作王—弗一 22～23，二 6，四 16，西三 1～4，羅五 17、21。

週四

貳 在民數記二十七章末了，神的子民以色列人已經編組成軍，豫備好爭戰：

一 以色列人成爲新的百姓，組成新的軍隊，有了新的神治—12～23 節：

1 新的百姓重新數點過，新的軍隊重新形成並得着加強，新的領導者約書亞被指派事奉。

2 約書亞不是單憑自己事奉，乃是同着祭司以利亞撒，以利亞撒要藉烏陵和土明得着神聖的指示；這就是說，百姓中間有了新的神治—19～21 節。

二 神的百姓被編組、被構成、受管教、受訓練並且合格了，就來到摩押平原，等候着要進入美地，取得這地並據有這地爲業—三六 13。

三 以色列人編組成軍，爲神爭戰，豫表新約的信徒被建造成爲基督生機的身體，要爲神並與神一同爭戰，以完成神的經綸—弗四 16，六 12。

7. The overcomers, the mighty ones, realize that spiritual warfare is based on the victory of Christ—Joel 3:11b; John 12:31; Rev. 5:5:

a. The starting point of spiritual warfare is standing upon the victory of Christ—Eph. 6:11, 13.

b. We need to see that Christ has already overcome—Rev. 3:21.

8. The church is on earth to perpetuate and manifest Christ's victory over Satan—Eph. 6:13; Rev. 12:11.

F. In order to engage in spiritual warfare, we need to know the Body, know the ascension, and reign in life—Eph. 1:22-23; 2:6; 4:16; Col. 3:1-4; Rom. 5:17, 21.

Day 4

II. At the end of Numbers 27, God's people, the Israelites, had been formed into an army ready for battle:

A. The children of Israel had become a new people formed into a new army with a new theocracy—vv. 12-23:

1. The new people had been renumbered, the new army had been re-formed and strengthened, and a new leader, Joshua, had been appointed to serve.

2. Joshua would serve not by himself but with Eleazar the priest, who would receive divine instructions by means of the Urim and the Thummim; this means that there was among the people a new theocracy—vv. 19-21.

B. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab, where they were waiting to enter into the good land, to take it, and to possess it—36:13.

C. The formation of the children of Israel into an army to fight for God typifies the New Testament believers' being built up into the organic Body of Christ to fight for God and with God for the carrying out of His economy—Eph. 4:16; 6:12.

週五

四 除了約書亞和迦勒以外，那些設資格並豫備好去據有美地的人，都是較年輕的——申一 35 ~ 36，民十四 31：

- 1 第二代不像第一代經歷那麼多，但他們得着了第一代所經歷的益處——二六 63 ~ 65。
- 2 年長的一代也許把他們所經歷、所享受、所遭遇的一切都告訴了年輕的一代；這些話乃是對第二代之培育的一部分。
- 3 年長一代所經歷的對於建造年輕的一代非常有果效；所以神能從第二代中豫備六十幾萬人，這一班人有豐富的承受和剛強的背景，設資格組成軍隊，為神的國爭戰。
- 4 今天在主的恢復中，原則也是一樣；年長一代所經歷的傳給了年輕的一代，對於建造他們，並豫備他們與神一同並為着神爭戰，非常有果效。

週六

五 在民數記三十一章十三至五十四節，我們看見一幅神那已經編組成軍，豫備爭戰之百姓中間同心合意的美麗圖畫——31 節：

- 1 在各類人中間的整個光景，乃是平安、喜悅與和諧的，因為他們都同心合意——徒一 14。
- 2 在召會裏真正的同心合意，乃是實行基督身體的一，就是那靈的一——弗四 3 ~ 6：
 - a 同心合意是指在我們內裏的所是裏，在我們的心思

Day 5

D. With the exception of Joshua and Caleb, those who were qualified and ready to take possession of the good land were the younger ones—Deut. 1:35-36; Num. 14:31:

1. The second generation did not pass through as much as the first generation did, but they received the benefit of what the first generation experienced—26:63-65.
2. Probably the older generation spoke to the younger generation about all that they experienced, enjoyed, and suffered, and this speaking was part of the raising up of the second generation.
3. What the older ones experienced was effective in building up the younger ones; therefore, God could prepare from the second generation more than six hundred thousand men with a rich inheritance and strong background who were qualified to be formed into an army to fight for God's kingdom.
4. The principle is the same with us in the Lord's recovery today; what the older ones have experienced is being passed on to the younger ones and will be very effective in building them up and preparing them to fight with God and for God.

Day 6

E. In Numbers 31:13-54 we see a beautiful picture of the one accord among God's people who had been formed into an army ready for battle—v. 31:

1. The entire situation among the different categories of people was peaceful, pleasant, and harmonious because they were all in one accord—Acts 1:14.
2. The genuine one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit—Eph. 4:3-6:
 - a. One accord refers to the harmony in our inner being, in our mind and will—

和意志裏的和諧—徒一 14，太十八 19。

b 同心合意乃是在我們全人裏面是一，結果我們在外面的說話上也是一—羅十五 5～6。

c 我們要同心合意，就需要同有一個心和一條路；這一個心和一條路就是同心合意—耶三二 39。

d 爲着主的行動，眾召會需要同心合意；我們都該說一樣的話，吹同樣的號，教導相同的事，並且有同樣的實行—書一 16～18，六 1～16，徒二 42，四 24、32，林前四 17，七 17，十一 16，十四 34，提前一 3～4，六 3。

六 在神在祂神聖三一裏的祝福之下，也在神人摩西的祝福之下，神的軍隊豫備好去取得美地—民六 22～27，林後十三 14，申三十 16，三三 1。

Acts 1:14; Matt. 18:19.

b. To be in one accord is to be one in our whole being, and this results in our being one in our outward speaking—Rom. 15:5-6.

c. In order to be in one accord, we need to have one heart and one way; this one heart and one way are the one accord—Jer. 32:39.

d. For the Lord's move, all the churches need to be in one accord; we should all voice the same thing, trumpet the same thing, teach the same thing, and be the same in practice—Josh. 1:16-18; 6:1-16; Acts 2:42; 4:24, 32; 1 Cor. 4:17; 7:17; 11:16; 14:34; 1 Tim. 1:3-4; 6:3.

F. God's army was prepared and ready to take the good land under the blessing of God in His Divine Trinity and also under the blessing of Moses, the man of God—Num. 6:22-27; 2 Cor. 13:14; Deut. 30:16; 33:1.

晨興餽養

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

十二 28『我若靠著神的靈趕鬼，這就是神的國臨到你們了。』

賽十四 13～14『你心裏曾說，我要升到天上；我要高舉我的寶座在神眾星以上。我要坐在聚會的山上，在北方的極處。我要升到高雲之上；我要使自己與至高者一樣。』

在宇宙中有三個意志：神的意志、撒但的意志、以及人的意志。我們若要知道召會如何能作神的戰士，從事屬靈的爭戰，我們就必須認識這三個意志，這三個意願。神的意志是自有永有的，是永遠的、非受造的。作為受造之物的天使也有意志。眾天使中的一位，就是天使長，受神指派管理亞當被造之前的宇宙。這天使長因著自己的高位和美麗，就變得驕傲起來。這驕傲使他興起邪惡的意願，這就成了撒但的意志。因此，在神的意願，神的意志之外，還有第二個意願，第二個意志；因為撒但的意志如今是對抗神的意志的。（以弗所書生命讀經，六三四頁。）

信息選讀

一切爭戰都源自這兩個意志的衝突。在撒但的意志興起與神的意志敵對之前，宇宙中沒有爭戰。宇宙中的衝突起始於天使長對神的背叛。…歷代以來，國家、團體、人羣之間，甚至人自己裏面，都一直有爭戰。譬如，你也許經歷理智與情慾內裏的爭戰。各式各樣的爭戰，其源頭都在於神的意志與撒但的意志之間的衝突。

Morning Nourishment

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

12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Isa. 14:13-14 ...You said in your heart: I will ascend to heaven; above the stars of God I will exalt my throne. And I will sit upon the mount of assembly....I will ascend above the heights...; I will make myself like the Most High.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 527)

Today's Reading

All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God.... Throughout history there have been wars between nations, groups, persons, and even within individuals. For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

因著神的偉大，祂給人自由的意志。…要緊的問題乃是，人是選擇神的意志還是選擇撒但的意志。人的意志若與神的意志站在一起，神的意志就能成就。但人的意志若站在撒但的意志這一邊，撒但的意志至少就會暫時的成功。我們都知道，人的意志是站在撒但意志的那一邊。這意思是說，人揀選跟從撒但，與撒但的意志站在同一邊。所以撒但暫時得了勝。

然而，藉著悔改，人能從撒但的意志轉向神的意志，從撒但那一邊轉到神這一邊。福音的第一個吩咐就是悔改，其次兩個吩咐乃是信而受浸。任何盼望得救的罪人，必須聽從這三個吩咐。他必須向神悔改，相信主耶穌，並在水裏受浸。悔改乃是有一個轉，從撒但的意志轉向神的意志。…從我們得救那天起，我們基督徒的生活就是爭戰的生活。以色列人出埃及之後也是一樣。（以弗所書生命讀經，六三四至六三六頁。）

若沒有約書亞記，我們就無法完全領會以弗所六章裏的屬靈爭戰。在那看得見的景象背後，在看不見的景象中有屬靈的爭戰。這就是說，除了在地上的爭戰以外，在空中還有神與撒但之間的爭戰。在諸天界裏滿了撒但的勢力。基督是我們的美地，神要我們贏得基督，但在我們和美地之間，有一層屬鬼魔的勢力。我們要據有美地作我們的享受，就必須擊敗這些撒但的勢力。

今天在主的恢復裏，我們是在戰場上。我們該是今天的約書亞和迦勒，與撒但空中的勢力爭戰，使我們更多得著基督，以建造基督的身體，建立並擴展神的國，使基督能回來承受這地。我們僅僅屬靈、聖別還不彀。我們需要向約書亞和迦勒學習，代表神今時代的權益，擊敗仇敵，使基督給人得著，並使基督藉祂的追求者得著擴增。（約書亞記生命讀經，七三至七四頁。）

參讀：以弗所書生命讀經，第六十三至六十五篇；民數記生命讀經，第三十三、五十篇。

In His greatness God gave man freedom of choice....The crucial issue was whether man would choose the divine will or the satanic will. If the human will stood with the divine will, then God's will would be accomplished. But if the human will took sides with the satanic will, Satan's will would be carried out, at least temporarily. As we all know, the human will took sides with the satanic will. This means that man chose to follow Satan and sided with the satanic will. Therefore, Satan was victorious temporarily.

However, through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side. The first commandment in the gospel is to repent. The next two commandments are to believe and to be baptized. Any sinner who desires to be saved must obey these three commandments. He must repent to God, believe in the Lord Jesus, and be baptized in water. To repent is to have a turn from the satanic will to the divine will. From the day we were saved, our Christian life has been a life of warfare. The same was true of the children of Israel after they made their exodus from Egypt. (Life-study of Ephesians, pp. 527-529)

Without [the book of] Joshua we cannot fully understand the spiritual warfare in Ephesians 6. There is spiritual warfare in the invisible scene behind the visible scene. This means that in addition to war on the earth, there is a war between God and Satan in the air. The heavenlies are full of Satan's forces. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land. If we would take possession of the good land for our enjoyment, we have to defeat these satanic forces.

In the Lord's recovery today we are on a battlefield. We should be today's Joshua and Caleb, fighting against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth....We need to learn of Joshua and Caleb to represent God's interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers. (Life-study of Joshua, pp. 60-61)

Further Reading: Life-study of Ephesians, msgs. 63-65; Life-study of Numbers, msgs. 33, 50

晨興餽養

弗六 11～12『要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，因我們…乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

但十 13『但波斯國的魔君，攔阻我二十一日；然而大君中的一位米迦勒來幫助我，因我單獨滯留在波斯諸王那裏。』

亞拉得王、亞摩利人的王（民二一 21）和巴珊王，（33，）是約但河東的『守門者』，為撒但護衛著迦南地，就是黑暗的國。以色列人要進入美地，必須通過這三個王所管治的境界，與他們爭戰，毀滅他們，並佔領他們的境界。這表徵召會要享受追測不盡之豐富的基督，就必須擊敗這幾個王所表徵的仇敵並佔領他們的境界。（聖經恢復本，民二一 1 註 2。）

信息選讀

（在但以理十章，）我們看見關於空中屬靈爭鬪的事。按照十至十七節，波斯國的魔君阻擋受差遣的天使（他可能是大君之一）二十一日。大君之一的米迦勒，來幫助受差的天使…。波斯國的魔君必定是一個邪靈，一個跟隨撒但背叛神的背叛天使，受撒但委派幫助波斯。…但以理在那些日子禱告時，空中進行著二靈之間的屬靈爭鬪；一靈屬於撒但，另一靈屬於神。二者在爭戰，因為受差的天使…受神差遣去回應但以理的禱告。…我們需要看見一個重點，就是在景物的背後正進行著屬靈的爭鬪，這

Morning Nourishment

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is...against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Dan. 10:13 But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me...

The kings of Arad, of the Amorites (Num. 21:21), and of Bashan (v. 33) were the “gate guards” on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory. This signifies that in order to enjoy the unsearchably rich Christ, the church must defeat and take over the territory of the enemies signified by these kings. (Num. 21:1, footnote 2)

Today's Reading

[In Daniel 10] we see something regarding the spiritual struggle in the air. According to verses 10 through 17, the evil prince of the kingdom of Persia withstood the sent angelic messenger, probably one of the chief princes, for twenty-one days. Michael, one of the chief princes, came to help the sent angelic messenger....The evil prince of the kingdom of Persia must have been an evil spirit, a rebellious angel, who followed Satan in his rebellion against God and who was commissioned by Satan to help Persia....While Daniel was praying for all those days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God. They were fighting because the...angelic messenger...had been sent by God in answer to

爭鬪不是物質的眼睛所看得見的。

十八至二十一節給我們看見更多關於景象背後屬靈爭鬪的事。天使要回去與波斯的魔君爭戰；而希臘（雅完）的魔君那時必要來。除了以色列的君米迦勒之外，沒有幫助天使抵擋這兩魔君的。『米迦勒』這名的意思是：『誰像神？』…天使曾起來扶助大利烏，使他堅強，（十一 1，）…就能以得國。…這景象也包括善與惡的靈，這些靈正進行著看不見的屬靈爭戰。（但以理書生命讀經，一一四至一一五頁。）

按舊約豫表，迦南有兩方面：在積極一面，迦南是豐富之地，（申八 7 ~ 10 與 7 註 1，）豫表包羅萬有的基督同祂追測不盡的豐富；（西一 12，弗三 8；）在消極一面，迦南表徵撒但黑暗國度空中、天上的部分。撒但是這世界的王（約十二 31）和空中掌權者的首領，（弗二 2，）有他的權勢（徒二六 18）和他的使者，（太二五 41，）這些使者是他的從屬，就是那些執政的、掌權的、和管轄這黑暗世界的。（弗六 12。）因此，撒但有他的國，（太十二 26，）就是黑暗的權勢。（西一 13。）迦南人豫表跟隨撒但的墮落天使，背叛的天使，（啓十二 4，7，）他們成了撒但國裏執政的、掌權的和有權勢的。（參但十 13，20。）以色列人與迦南人爭戰，為要據有並享受美地，這豫表整個召會，包括所有的肢體，都有分於屬靈的爭戰，抵擋『諸天界裏那邪惡的屬靈勢力』，（弗六 12，）使聖徒能享受基督作包羅萬有的地。召會必須是這樣一個團體的戰士，抵擋撒但空中的勢力，使神的子民更多贏得基督，好建造基督的身體，建立並開展神的國，使基督能回來承受這地。（聖經恢復本，民二一 1 註 1。）

參讀：但以理書生命讀經，第十五篇；包羅萬有的基督，第十一至十三章。

Daniel's prayer....The crucial point we need to see is that behind the scene a spiritual struggle, a struggle not seen with physical eyes, was taking place.

In verses 18 through 21 we see more of the spiritual struggle behind the scene. The angelic messenger would return to fight with the evil prince of Persia. The evil prince of Greece was then about to come. No one would hold with the angelic messenger against these two evil princes except Michael, the prince of Israel. The name Michael means "Who is like God?" The angelic messenger stood up to support and strengthen Darius (11:1)...in order [for him] to receive the kingdom....This scene also includes both good and evil spirits, spirits that are engaged in an invisible spiritual war. (Life-study of Daniel, pp. 96-97)

In the typology of the Old Testament, Canaan has two aspects: on the positive side, Canaan, a land of riches (Deut. 8:7-10 and 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. The church must be such a corporate warrior, fighting against Satan's aerial forces so that God's people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth. (Num. 21:1, footnote 1)

Further Reading: Life-study of Daniel, msg. 15; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 11-13

晨興餽養

來二 14『…祂也照樣親自分於血肉之體，為要藉著死，廢除那掌死權的，就是魔鬼。』

約壹三 8『…為此，神的兒子顯現出來，是要消除魔鬼的作為。』

西二 15『既將執政的和掌權的脫下，神就把他們公然示眾，仗著十字架在凱旋中向他們誇勝。』

以弗所六章十至十二節（指明）召會的職守是屬靈的爭戰。爭戰的對象不是屬血肉的，乃是屬靈的，他們所住的地方是空中。…十三至十四節…要我們站住，不是要我們進攻。屬靈的爭戰都是防守，不是進攻，因為主耶穌已經爭戰，已經得勝了。…主已經打了勝仗，召會就是來守住祂的勝利。…壯者是已經被捆綁了，召會的工作就是不給他解去捆綁。一切的進攻都用不著，只要守住就穀了。屬靈爭戰的起點，就是要站在基督的得勝上面，就是要看見基督已經得勝了。屬靈爭戰的起點，不是對付魔鬼，乃是相信主，不是盼望得勝，乃是已經得勝了，所以魔鬼不能作甚麼。…召會的職守是屬靈的爭戰，是神的權柄與鬼的權柄爭執的問題。（聖潔沒有瑕疵，七二至七三頁。）

信息選讀

召會的工作既是要為神站住，不讓撒但有地位，那麼我們應當怎樣行事為人，纔能作這工作？我們所有的罪都得對付，所有的不義都得對付；我們對於神的奉獻應當完全；魂的生命應當治死，天然的能力必須打掉。血氣的能力，在屬靈的爭戰中是沒有用處

Morning Nourishment

Heb. 2:14 ...He also Himself...partook of [blood and flesh], that through death He might destroy him who has the might of death, that is, the devil.

1 John 3:8 ...For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

Ephesians 6:10-12... [indicates] that the work and responsibility of the church is spiritual warfare. The opponents in this warfare are not flesh and blood, but spiritual beings whose dwelling is in the air....Verses 13 and 14...[tell us] that we should stand, not that we should attack. The spiritual warfare is defensive, not offensive, because the Lord Jesus has already fought the battle and won the victory....The Lord has already won the battle, and the church is here to maintain His victory....The strong man has already been bound. Her work is not to let him be loosed. There is no need to attack; simply guarding is sufficient. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already overcome. It is not dealing with Satan, but trusting in the Lord. It is not hoping that we will win the victory, because the victory has already been won. The devil can do nothing. The church's work and responsibility is spiritual warfare. It is a matter of the conflict between God's authority and Satan's power. (CWWN, vol. 34, "The Glorious Church," pp. 60-61)

Today's Reading

Since the work of the church is to stand for God and not give any ground to Satan, what manner of living should we have to accomplish this task? All our sins and unrighteousness must be dealt with, our consecration to God must be thorough, our soul-life must be put to death, and our natural man must be abandoned. The ability of the flesh is absolutely useless in spiritual warfare.

的。『我』沒有方法對付魔鬼，『我』是必須出去的。甚麼時候『我』出去，甚麼時候主耶穌就進來。…魔鬼只認識一個人，就是主耶穌。我們沒有方法對付魔鬼。撒但的火箭所能射得進的，就是我們的肉體。但是感謝神，我們都能穿上基督，基督是已經得勝了。我們並不以為只要我們安安靜靜的坐著，主耶穌就自然會來。…我們是基督的身體，要學習與基督同工。我們不能以為得救就穀了，我們還要看到神的需要。

…今天神把主耶穌的得勝賜給我們，主耶穌得勝所在的地方，鬼魔只能出去。我們要站住，因為主耶穌已經得勝了。當主耶穌救贖的時候，祂破壞了鬼魔（所有）的地位。…（現在）執行這判決的責任，是在召會身上。到了有一天，神看召會的工作已經穀的時候，國度就要來了，新天新地也就來了。（聖潔沒有瑕疵，七六至七八頁。）

沒有一件事需要我們認識身體，比屬靈爭戰更急切。因為屬靈爭戰，並不是個人的，乃是身體的。不是我們單個信徒能穀和仇敵爭戰，乃是整個身體纔能對付仇敵。

只有一種人能穀有屬靈的爭戰，就是蒙了救恩，從死裏復活過來，與基督一同坐在天上的人。只有這樣的人，纔能從天上攻打空中的仇敵。所以要有屬靈的爭戰，就必須先守住屬天的地位。

神的國是合法的，而撒但的國是非法的。宇宙都是神創造的，都是屬於神的，所以神有合法的權柄在其中掌權。但撒但的國，卻是因著他背叛神而設立的，所以完全是非法的。（生命的經歷，三八〇、四四一至四四二、四三五頁。）

參讀：聖潔沒有瑕疵，第一、三章；生命的經歷，第十五至十八篇；國度，第六至八章。

“I” cannot resist Satan. “I” must go! Whenever “I” goes out, the Lord Jesus will come in....Satan recognizes only one person—the Lord Jesus. We cannot resist Satan. The fiery darts of Satan can penetrate our flesh, but, praise God, we can put on Christ who has won the victory. The Lord Jesus will [not] automatically come if we sit and passively wait.... As the Body of Christ, we must learn to work together with God. We should never think that it is enough just to be saved. It is not. We must be concerned with God’s need.

Today God has caused us to share the victory of the Lord Jesus. Wherever the victory of the Lord Jesus is displayed, there Satan must leave. We must simply stand steadfast, because the Lord Jesus has already won the victory. In His redemptive work, the Lord Jesus destroyed all the...ground of the devil....Now the responsibility of executing this sentence is upon the church. When God sees that the church has sufficiently fulfilled this task, the kingdom will come, and the new heaven and the new earth will follow. (CWWN, vol. 34, “The Glorious Church,” pp. 64-66)

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

Only one kind of people...can engage in spiritual warfare—those who have received salvation, have been raised from death, and are now sitting with Christ in the heavens. Only this kind of men can attack the enemy in the air from a transcendent position in the heavens. Therefore, in order to engage in spiritual warfare, we must keep the heavenly position.

God’s kingdom is legal, whereas the kingdom of Satan is illegal. The whole universe was created by God and belongs to Him; hence, God has the legal right to reign. On the contrary, Satan’s kingdom was established by rebellion against God; hence, it is entirely illegal. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 479, 525, 520)

Further Reading: CWWN, vol. 34, “The Glorious Church,” chs. 1, 3; CWWL, 1953, vol. 3, “The Experience of Life,” chs. 15-18; CWWL, 1972, vol. 2, “The Kingdom,” chs. 6-8

晨興餽養

弗六 11～12『要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

神沒有和以色列人斷絕關係，這由民數記二十六章裏的重新數點得著證明。…頭一次數點的時候，還沒有任何擾亂或因著神的懲罰而人數減少。重新數點是在許多擾亂和藉審判而人數減少以後。然而，雖然有這一切試煉、風波、試誘、失敗和人數的減少，神為自己所得的數目，幾乎和祂開頭時所得的一樣。不管仇敵作了甚麼，不管百姓有多少失敗，神藉著祂主宰的恩典和行動，仍然得著超過六十萬的數目。（民數記生命讀經，三四九頁。）

信息選讀

（在民數記二十七章十二至二十三節）摩西不看自己失去領導的身分，他的心不放在自己的光景上，乃放在神的子民身上。…耶和華…（吩咐摩西）將約書亞領來，使約書亞站在祭司和全會眾面前，按手在他頭上，…然後囑咐他作領導者。（18～23。）這樣，神就興起了新的領導者。

在二十七章末了，我們看見一幅美妙的圖畫。…新的百姓重新數點過，新的軍隊重新形成並得著加強，新的領導者被指派事奉，不是單憑自己，乃是同著祭司以利亞撒，以利亞撒要藉烏陵和土明得著神聖的指示。這就是說，百姓中間有了新的神治。因此，在這章末了，我們看見新的百姓，新的軍隊和新的神治。（民數記生命讀經，三四九至三五〇頁。）

Morning Nourishment

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

God...was not finished with the children of Israel, [which] is proved by the renumbering in Numbers 26.... At the time of the first numbering, there had not been any trouble or reduction in number through God's punishment. The renumbering took place after much trouble and reduction through judgment. Nevertheless, in spite of all the trials, turmoils, temptations, failures, and reductions, God still had almost the same number for Himself as He had had in the beginning. Regardless of what the enemy had done and regardless of the people's failures, God, by His sovereign grace and acts, still had a number greater than six hundred thousand. (Life-study of Numbers, p. 288)

Today's Reading

[In] Numbers 27:12-23...Moses did not consider his loss of the leadership. His heart was not set on his situation but on God's people [vv. 16-17]The Lord [told Moses] to take Joshua and cause him to stand before the priest and the whole assembly, to lay his hands on him...and then to charge him to be the leader (vv. 18-23). In this way God raised up a new leader.

At the end of chapter 27 we see a wonderful picture....The new people had been renumbered, the new army had been re-formed and strengthened, and the new leader had been appointed to serve, not by himself but with Eleazar the priest, who would receive divine instructions by means of the Urim and Thummim. This means that there was among the people a new theocracy. Hence, at the end of this chapter we see a new people, a new army, and a new theocracy. (Life-study of Numbers, p. 289)

爭戰乃是身體的事。我們必須建造在一起。我們必須在一裏，並和諧一致如同活的身體、活的建造、以及神活的家；然後我們就能成為軍隊。…爭戰是基督身體的事；而身體乃是在基督裏、在那靈裏、並在諸天之上的新造。

我們也必須看見屬靈的爭戰不是對抗血肉之人，而是與屬靈的勢力，與邪靈爭戰。…邪靈（正）厲害的作工，來損毀神的國，以阻撓神定旨的完成。這是真實的爭戰。

我們在中國大陸的時候，倪弟兄非常暴露在攻擊之下，因為他在領頭。…早在一九三四年我就被帶到這爭戰裏，因為從那時起，我開始分擔一點責任，應付這爭戰。我看見仇敵的詭計、策略和詭詐作為，也看見我們的弟兄如何受到許多攻擊。最厲害的攻擊乃是謠言。

真正的仇敵不是人，真正的仇敵是在人背後的邪惡勢力；人只是被仇敵利用的傀儡而已。我們不該與人爭戰，我們該與他們背後的邪惡勢力爭戰。與邪惡勢力爭戰的路不是憑肉體，而是憑著靈，在靈裏，並藉著禱告。我們能對付在人背後作工、爭戰的仇敵，惟一的路乃是禱告，訴求諸天之上的寶座為最高的權柄。所以，需要真實、得勝的團體禱告。召會需要來在一起禱告，不是去對付人。我已經學了功課，甚麼時候有謠言，不要直接去對付謠言。…我們不該與人談論，或向人解釋甚麼。…我們該單單到主那裏，訴諸最高的權柄。我們乃是經過寶座，來對付在血肉之人背後的邪惡勢力。（李常受文集一九六三年第三冊，四四三至四四六頁。）

參讀：民數記生命讀經，第三十九至四十篇；實行召會生活的基本原則，第六章；基督在信徒裏面長大使神的定旨得完成，第一章；新約總論，第二百一十八篇。

To fight the battle is a matter of the Body. We must be built together. We must be in oneness and harmony as the living Body, the living building, and the living house of God. Then we can be the army....Warfare is something of the Body, which is in Christ, in the Spirit, and in the heavenly places.

Spiritual warfare is not a fighting against humans, that is, against flesh and blood. Rather, we fight with the spiritual forces, the evil spirits....Evil spirits are working to damage the kingdom of God in order to frustrate the fulfillment of God's purpose. This is a real fighting.

In mainland China, Brother Nee was very exposed to attack because he was taking the lead.... As early as 1934 I was brought into this fighting because from that time on I began to share the responsibility to deal with this warfare. I saw the wiles, the tactics, and the subtle ways of the enemy and how our brother was attacked very much. The most serious attacks were the rumors.

The real enemy is not the people. The real enemy is the evil forces behind the people. The people are merely the puppets of the enemy to be utilized by him. We should not fight the people; we should fight the evil forces behind them. The way to fight the evil forces is not by the flesh but by the Spirit, in the Spirit, and by prayer. The only way we can deal with the enemy who is working, fighting, behind certain people is to pray, to appeal to the throne in the heavens as the highest authority. Therefore, there is the need for real and prevailing corporate prayer. The church needs to come together to pray, not to deal with people. I have learned the lesson that whenever there is a rumor, we should not deal with it directly....We should not talk to people or explain things to them....We should simply go to the Lord and appeal to the highest authority. Through the throne we deal with the evil forces which are behind the blood and flesh. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," pp. 333-335)

Further Reading: Life-study of Numbers, msgs. 39-40; CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6; CWWL, 1970, vol.1, pp. 93-107; The Conclusion of the New Testament, msg. 218

晨興餽養

申一 35 ~ 39 『這惡世代的人，連一個也不得見我起誓要賜給你們列祖的美地，惟有耶孚尼的兒子迦勒…〔和〕嫩的兒子約書亞…〔以及〕你們的孩子，就是你們所說要被擄掠的，…必進入那地。我要將那地賜給他們，他們必得為業。』

我們經過的困難越多，我們對主就越有用。…神所揀選並救贖的人需要歷經各種阻撓。歷經這一切事之後，神的百姓就豫備好去據有神所應許之地。

除了約書亞和迦勒以外，那些有資格並豫備好去據有地的人，都是年輕的一代。他們是第二代。年長的一代，第一代的人，歷經許多事，學了許多功課。然而，他們不具備資格進入那地。第一代所學的功課，必然有一部分傳承給第二代。…年輕的一代從出生就被擺在一個地位，承受他們家族的傳統，並他們父母所經歷的一切。（民數記生命讀經，四六四頁。）

信息選讀

我信父老們曾對他們的孩子說過自己在埃及、從埃及出來、以及在曠野中的經歷。毫無疑問，父老們必定說到他們在埃及為奴時曾受到何等殘酷的對待；說到神如何在祂的憐憫裏，打發摩西將他們從轄制下解救出來；說到他們怎樣在次月的第十四日守逾越節；說到他們如何出埃及、過紅海。父老們也必定向孩子們解釋過，他們進入曠野，沒有食物，

Morning Nourishment

Deut. 1:35-39 Not one of these men, this evil generation, shall by any means see the good land which I have sworn to give to your fathers, except Caleb the son of Jephunneh...[and] Joshua the son of Nun....Moreover your little ones, who you said would be prey, and your children...shall enter there. And to them I will give it, and they will possess it.

The more difficulties we pass through, the more useful we will be to the Lord...God's chosen and redeemed people needed to undergo different kinds of frustrations. As a result of all these things, God's people were ready to take possession of the God-promised land.

With the exception of Joshua and Caleb, those who were qualified and ready to take possession of the land were younger ones. They were of the second generation. The older ones, those of the first generation, had passed through many things and had learned many lessons. However, they were not qualified to enter into the land. The lessons learned by the first generation surely became part of the heritage passed on to the second generation....By their birth the younger ones were put into a position to inherit the tradition of their family and all that their parents had experienced. (Life-study of Numbers, pp. 367-368)

Today's Reading

I believe that the fathers spoke to their children about their experiences in Egypt, in the exodus from Egypt, and in the wilderness. No doubt, the fathers spoke about how they were cruelly treated as slaves in Egypt, about how God in His mercy sent Moses to deliver them from bondage, about how they kept the Passover on the fourteenth day of the second month, and about how they marched out of Egypt and crossed the Red Sea. The fathers must have also explained to their children that they entered into the wilderness without food

但神用嗎哪餵養他們，並且用流自被擊打之磐石的水供應他們。他們也可能解釋過，雖然他們後來感覺嗎哪可厭，但他們仍珍賞它。…不僅如此，年輕的一代也得以認識摩西，曉得他給以色列人極大的幫助。摩西沒有被准許進入美地，但他對神的子民貢獻了許多積極的因素。

第二代不像第一代經歷那麼多，但他們得著了第一代所經歷的益處。我相信年長的一代把他們所經歷、所享受、所遭遇的一切都告訴了年輕的一代。這些話乃是對第二代的培育或建造的一部分。第一代所經歷的不是徒然的，因為這些都傳給了第二代。年長一代所經歷的，實際上不是為他們自己，乃是為建造年輕的一代效力。所以，神能彀從第二代中豫備六十幾萬人，這一班人有豐富的承受和剛強的背景，彀資格組成軍隊，與神一同並為著神爭戰。

今天在主的恢復中，原則也是一樣。主的恢復在美國已經有二十七年，也經過了許多事。你認為這一切事都是徒然的麼？絕不是徒然的。這些事傳給主恢復中年輕的一代，對於建造他們，並豫備他們與神一同並為著神爭戰，非常有果效。主恢復中年輕的一代承受了豐富的產業。因著這產業傳給年輕的一代，甚至構成到他們裏面，我充分的確信，當進一步的試驗來到時，會有非常正面的結果。

…在舊約裏，第二代從第一代所領受的，使年輕的一代豫備好去據有美地。（民數記生命讀經，四六四至四六五頁。）

參讀：民數記生命讀經，第五十二篇。

but that God fed them with manna and supplied them with water from the smitten rock. They might have also explained that although they eventually felt that manna was loathsome, they nevertheless appreciated it....Furthermore, the younger ones learned about Moses and about the great help he rendered to the people of Israel. Moses himself was not allowed to enter into the good land, but he contributed many constructive factors to God's people.

The second generation did not pass through as much as the first generation did, but they received the benefit of what the first generation experienced. I believe that the older generation told the younger generation about all they experienced, enjoyed, and suffered. This speaking was part of the raising up, or the building up, of the second generation. What the first generation experienced was not experienced in vain, for it was passed on to the second generation. What the older ones experienced actually was not effective for them, but it was very effective in building up the younger ones. Therefore, God was able to prepare from the second generation more than six hundred thousand men with a rich inheritance and strong background who were qualified to be formed into an army to fight with Him and for Him.

The principle is the same with us in the Lord's recovery today. The recovery has been in the United States for twenty-seven years and has passed through many things. Do you think that all these things have been in vain? They certainly have not been in vain. These things are being passed on to the younger ones in the Lord's recovery and will be very effective in building them up and preparing them to fight with God and for God. The younger ones in the Lord's recovery have a rich inheritance. Because this inheritance is being passed on to the younger ones and even being constituted into them, I have the full assurance that when a further testing comes, there will be a very positive result.

In the Old Testament, what the second generation received from the first generation made the younger ones ready to take possession of the good land. (Life-study of Numbers, pp. 368-369)

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

晨興餽養

徒一 14『這些人同著幾個婦人，和耶穌的母親馬利亞，並耶穌的兄弟，都同心合意，堅定持續的禱告。』

弗四 3～4『以和平的聯索，竭力保守那靈的一：一個身體和一位靈…。』

羅十五 6『使你們同心合意，用同一的口，榮耀我們主耶穌基督的神與父。』

主對祂的身體所渴望的乃是一。…當召會出現時，就有需要實行這個一。實行真正的一乃是同心合意。…〔這〕不只是我們聚在一起的事。…我們的一乃是基督生機身體的一，…〔就是〕三一神與蒙救贖並被變化之人的調和；因為身體是這樣的調和，這身體本身就是一。三一神的三者一父、子、靈一乃是這一的三個神聖因素，而這三個神聖因素與一個人性因素相調和，終極成為身體。

我們所有的一乃是完成的一，就是那靈的一。（弗四 3～4。）我們都有那靈在我們的『銀行帳戶』裏，就是在我們的靈裏。（羅八 9，16。）…但我們可能沒有開『一的支票』，因為我們可能沒有留在靈裏，反而留在我們的心思裏。當一位弟兄禱告時，我們可能在心思裏分辨這位弟兄的禱告是真的，還是在其中有隱藏的企圖。因此，我們對他的禱告可能不說『阿們』。在這種情形裏，就沒有一的實行。同心合意事實上乃是使用一，也就是使用我們所承受的。（長老訓練第十冊，三五至三六、五六頁。）

信息選讀

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Eph. 4:3-4 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: One Body and one Spirit...

Rom. 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

What the Lord desire[s] in His Body is oneness...When the church came into being, there was the need of the practice of this oneness. The practice of the genuine oneness is the one accord,...not merely a matter of our meeting together...Our oneness is the oneness of the organic Body of Christ, ... [which] is a mingling of the Triune God with His redeemed and transformed people. Because it is such a mingling, the Body itself is the oneness. The three of the Triune God—the Father, the Son, and the Spirit—are three divine factors of this oneness, and these three divine factors are mingled with one human factor, consummating in the Body.

The oneness that we have is the accomplished oneness, the oneness of the Spirit [Eph. 4:3-4]. We all have the Spirit in our “bank account,” that is, in our spirit (Rom. 8:9,16), ...but we may not write “checks of oneness” because we may not remain in the spirit. Instead, we may remain in our mind. When a certain brother prays, we may be in our mind discerning whether that brother’s prayer is genuine or whether there is hidden intention in his prayer. Thus, we may not say Amen to his prayer. In such a situation there is no practice of oneness. The one accord actually is the using of the oneness, which is the using of our possession. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10,” pp. 359-360, 373-374)

Today's Reading

(在)行傳一章，有一百二十個人同心合意，堅定持續的禱告。(14～15上。)他們眾人同有一個心思，要得著從上頭來的能力，為他們所愛、所跟隨那釘死、復活、並升天的主作見證。

林前一章十節說，我們要說一樣的話。也要在一樣的心思和一樣的意見裏，彼此和諧。我們如何能說一樣的話，有一樣的心思和意見？整卷哥林多前書給我們看見，這一樣的話就是基督，這一樣的心思和意見也是基督。我們在生活中，以基督作我們的中心和一切，我們所說的、所想的、所領會的就都是基督；這就是同心合意，就是合一的實行。

再者，腓立比二章二節也說，『要思念相同的事，有相同的愛，魂裏聯結，思念同一件事。』甚麼是思念相同的事？甚麼又是思念同一件事？我們把整卷腓立比書都讀過，尤其是第三章，就知道那是指對基督主觀的認識和經歷說的。

合一的實行牽涉到我們的心思，我們的愛，也牽涉到我們所說的話。…若是要思想，考慮一下，這是不是基督，然後再說，就沒有難處了。若是愛聖徒，問問自己，這樣的愛有沒有等次、高低或厚薄，以受主調整。說話也是這樣，是基督纔說，不是基督就不要說。我裏面有很重的負擔，我們都願意這裏的召會蒙恩、得福，但不要忘了詩篇一百三十三篇，神所命定那永遠生命的福，乃是在弟兄和睦同居上。…我們要蒙神祝福，就一定要實行合一，而實行合一的路就是同心合意。(主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一二至一六頁。)

參讀：關於活力排之急切需要的交通，第七、九至十、十二篇；聖經中管制並支配我們的異象，第二篇；申命記生命讀經，第十九篇；腓立比書生命讀經，第二、八篇；羅馬書生命讀經，第二十九篇。

By the time of Acts 1, there were one hundred twenty people praying steadfastly in one accord (vv. 14-15a). All of them had one mind, which was to receive power from on high and to testify of the crucified, resurrected, and ascended Lord, whom they loved and followed.

First Corinthians 1:10 says that we have to speak the same thing and to be attuned in the same mind and in the same opinion. How can we speak the same thing and have the same mind and the same opinion? The whole book of 1 Corinthians shows us that this same speaking is Christ, and the same mind and same opinion are also Christ. In our daily life, if we take Christ as our center and everything, what we speak, think, and understand will all be Christ. This is the one accord, which is the practice of oneness.

Furthermore, Philippians 2:2 says, “Think the same thing, having the same love, joined in soul, thinking the one thing.” What is it to think the same thing? And what is it to think the one thing? After reading through the whole book of Philippians, and especially after reading through chapter 3, we can see that this refers to the subjective knowledge and experience of Christ.

The practice of oneness touches our mind, our love, and our speaking.... If we would first consider and think a little before we speak and would ask if it is Christ or not, there would be no problem. If we love the saints, we should ask ourselves if our love has different classes, degrees, or depths, and we should be adjusted by the Lord accordingly. The same is true with our speaking. We should speak only if our speaking is Christ; otherwise, we should not speak. I have a heavy burden within me. We all want the church here to receive grace and blessing. But do not forget Psalm 133. The commanded blessing of the Lord, which is life forever, is upon the brethren dwelling together in oneness....In order for us to receive God's blessing, we must practice the oneness, and the way to practice the oneness is by the one accord. (CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure,” pp. 73-76)

Further Reading: Fellowship concerning the Urgent Need of the Vital Groups, chs. 7, 9-10,12; The Governing and Controlling Vision in the Bible, ch. 2; Life-study of Deuteronomy, msg. 19; Life-study of Philippians, msg. 2, 8; Life-study of Romans, msg. 29

第十二週詩歌

補917

看哪！主必快來！

(英893)

E 大調

4/4

E C#m A E B7 B E
 1 1 3 3 | 6 -- 6 | 5 1 4 3 | 2 -- 2 | 3 5 6 5 |
 一 今日爭戰兇猛，撒但尚未退敗；戰場傳來呼
 F# B F# B7 E A C#7
 #4 3 2 5 i | 7 i 6 6 | 5 -- 5 | 5 3 2 1 | 6 -- 6 |
 喊之聲，比前更加澎湃；陰府背叛喧囂，雖
 F# B7 E F#m E A B7 E
 6 #4 3 2 | 7 -- 7 | i . 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 --- ||
 仍強悍不衰；請聽夜半主發呼聲：“看哪，我必快來！”

- 二 雖有更苦試煉， 爭戰不斷接連；
 黑暗權勢如同軍隊， 集聚進逼無間；
 正當儆醒等候， 正逢艱苦試驗；
 卻聞歌聲喜樂、甘甜：“我主已快顯現！”
- 三 當在末後年日， 持守見證不移；
 撒但無所不用其極， 我們仍需站立；
 應當重新得力， 纔能勝過仇敵；
 直到見主，何等歡喜， 歎息全都止息。
- 四 誰願奮力進前， 靠主能力遮蓋？
 誰願堅定為主爭戰， 直到那日奏凱？
 得勝歡呼號聲， 至終必定傳開；
 何等喜樂，已先聽見：“看哪，我必快來！”
- 五 誰願走上窄路， 將神旨意揀選？
 歷經風暴，通過考驗， 絕不退後、心變？
 誰願忠勇進前， 忍受痛苦、兇險？
 眾得勝者彷彿看見：“我主已快顯現！”
- 六 應當加緊腳步， 儘管黑暗四佈；
 期待那日被提之福， 榮耀輝煌奪目；
 終將撒但征服， 迎接再臨基督；
 得勝者阿，揚聲歡呼：“看哪！耶穌，我主！”

WEEK 12 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming

893

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

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

