

遮罪银为着编组成军，  
为神在地上的权益和行动争战

RK 诗歌： 641, 554

读经：出三十 11～16，弗一 19～21，二 6，六  
10～18，来六 1

### 纲 目

### 周 一

壹 神的心意是要得着一班编组成军队的人，打属灵的仗，为神在地上的权益和行动争战——出三十 12～14，民一 1～3:

一 属灵的争战是必需的，因为撒但的意志在对抗神的意志——太六 10，七 21，赛十四 12～14。

二 属灵争战的目的，就是把神的国带进来——启十二 10。

三 神有许多仇敌，并且无论在哪里，祂都不受欢迎——出二三 23，民十四 45，二一 1:

1 神因着这么多的仇敌，在地上就没有行动的自由；神需要争战，好毁灭祂的仇敌。

2 按照以弗所六章十至十八节，召会必须是战士，与神的仇敌争战。

**The Expiation Silver for the Formation of an Army  
to Fight for God's Interests and Move on Earth**

RK Hymns: 893, 767

Scripture Reading: Exo. 30:11-16; Eph. 1:19-21; 2:6; 6:10-18; Heb. 6:1

### Outline

### Day 1

**I. God's intention is to have a people formed into an army that will engage in spiritual warfare to fight for His interests and move on earth—Exo. 30:12-14; Num. 1:1-3:**

*A. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14.*

*B. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10.*

*C. God has many enemies, and He is not welcome anywhere—Exo. 23:23; Num. 14:45; 21:1:*

1. Because of all these enemies, God does not have the freedom to move on earth; God must fight in order to destroy His enemies.

2. According to Ephesians 6:10-18, the church must be a warrior fighting against God's enemies.

貳 香坛与遮罪银之间的关系，其属灵的意义乃是：我们在香坛祷告，为着编组成军，为神在地上的行动争战——出三十 1～16：

一 帐幕表征神具体化身在祂的选民里面，为着祂在地上的行动；帐幕以及与其有关的一切，都是为着神的行动——二五 8～9：

- 1 在香坛的祷告，是为着神的行动；因着神的众仇敌反对神的行动，神就借着争战而行动——民十 35。
- 2 神的子民尤其需要为着编组成军祷告，好为着神在地上的行动争战，以完成祂的定旨——弗六 10～12。
- 3 这代求祷告的结果乃是数点神的百姓，编组成军，与反对神行动的仇敌争战，就是与美地居民所预表诸天界里执政的、掌权的争战——出三十 11～16，二三 23，弗六 12。
- 4 当神有了这样的军队，祂就能在地上为着祂的权益有所行动。

二 男丁有资格从军的年龄，其属灵意义乃是：我们若要在军队里为着神的行动争战，就需要成熟——出三十 14，来五 14～六 1，腓三 15，林前二 6：

- 1 二十岁以上的男丁都要付半舍客勒银子，表征要从事属灵的争战，必须在生命上成熟——出三十 13～14：
  - a 我们要在军队中，为神的行动争战，就必须灵里刚强，并且长大，直到我们属灵的年龄满了二十岁——弗四 15。

**II. The spiritual significance of the relationship between the incense altar and the expiation silver is that at the incense altar we pray for the formation of an army to fight for God's move on earth—Exo. 30:1-16:**

*A. The tabernacle signifies God embodied in His chosen people for His move on earth; the tabernacle and everything related to it is for God's move—25:8-9:*

1. The prayer at the incense altar is for God's move; because of all the enemies that oppose God's move, God moves by fighting—Num. 10:35.
2. In particular, God's people need to pray for the formation of an army to fight for God's move on earth to accomplish His purpose—Eph. 6:10-12.
3. This intercessory prayer issues in the numbering of God's people to form an army to fight against God's enemies, who oppose His move, that is, against the rulers and authorities in the heavenlies, typified by the inhabitants of the good land—Exo. 30:11-16; 23:23; Eph. 6:12.
4. When God has such an army, He is able to move on earth for His interests.

*B. The spiritual significance of the age of the males qualified to be in the army is that if we would be in the army to fight for God's move, we need maturity—Exo. 30:14; Heb. 5:14—6:1; Phil. 3:15; 1 Cor. 2:6:*

1. The half shekel of silver to be paid by every male over the age of twenty signifies that it takes maturity in life to fight the spiritual warfare—Exo. 30:13-14:
  - a. In order to be in the army to fight for God's move, we need to be strong in spirit and grow until we come to the spiritual age of twenty—Eph. 4:15.

- b 变化乃是在我们天然生命里的改变；成熟乃是被那改变我们的神圣生命所充满——来六 1。
- c 神要主宰的用人、事、物倒空所充满我们的一切，除去我们先入的一切，使我们的度量增加，好被祂充满——路一 53，太五 6，罗八 28～29。
- 2 今天在主的恢复里，迫切需要成熟；我们更多的人急切需要长大，达到成熟，好够资格被编组成军——来六 1，腓三 15 与注 1。
- 3 在香坛所献上的代求，乃是为着信徒的长大成熟，好形成军队——弗四 13，六 10～12。
- 4 我们越在香坛那里祷告，就越看见成熟的需要是迫切的，也越为着需要在生命里长大成熟有急切的祷告——林前二 6，三 1～2，十四 20，十六 13。
- 5 唯有这样一支军队形成，神才能为着祂的定旨在地上行动；若没有由成熟之人所形成的军队，神就无法行动——弗四 13，六 10～12。

## 周 四

- 三 按照遮罪银的预表，我们所凭以争战的基督乃是升天的基督，在诸天之上的基督——一 20～23，出三十 12～13：
- 1 作为举祭的半舍客勒银子，预表神的子民所经历并付出作为遮罪银的升天基督——13 节，弗一 21，四 10，来四 14，七 26，八 1。
- 2 为着属灵的争战，我们对基督的经历必须达到最高点，就是与祂一同坐在诸天界里，并且不是在自己里，乃是在升天的基督里争战——弗一 20～21，二 6，六 10～12，歌四 8。

- b. To be transformed is to be changed in our natural life; to be matured is to be filled with the divine life that changes us——Heb. 6:1.
- c. God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with Him——Luke 1:53; Matt. 5:6; Rom. 8:28-29.
2. In the Lord's recovery today, there is the desperate need of maturity; there is an urgent need for more of us to grow, reach maturity, and thereby become qualified to be formed into an army——Heb. 6:1; Phil. 3:15 and footnote 1.
3. The intercession offered at the incense altar is for the growth and maturity of the believers so that an army can be formed——Eph. 4:13; 6:10-12.
4. 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.
5. 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——Eph. 4:13; 6:10-12.

## Day 4

- C. *According to the type of the expiation silver, the Christ by whom we fight is the ascended Christ, the Christ in the heavens——1:20-23; Exo. 30:12-13:*
1. The half shekel as a heave offering typifies the ascended Christ experienced by God's people and paid by them as the expiation silver——v. 13; Eph. 1:21; 4:10; Heb. 4:14; 7:26; 8:1.
2. In order to fight the spiritual warfare, our experience of Christ must reach the highest point, the point where we are sitting with Him in the heavenlies and are fighting not in ourselves but in the ascended Christ——Eph. 1:20-21; 2:6; 6:10-12; S. S. 4:8.

### 叁 我们需要经历基督作遮罪银，为着神的建造和行动：

一 在香坛祷告的结果乃是数点以色列人，为要编组成军，为着神在地上的权益争战——出三十 11～13，民一 45～46：

1 召会要成为神的丰满，神的彰显，就必须是战士，从事属灵的争战——创一 26，弗一 22～23，六 10～11。

#### 周 五

2 在香坛祷告的结果，乃是主对众召会的众圣徒作了一次“军事人口调查”；凡被数点的人都够资格为着神在地上的行动出去争战——民二 32，四 23，提后二 3。

二 逾越节的羊羔完全且绝对是为着救赎的，对全体百姓都通用；但遮罪银只适用于那些够资格形成神军队的人：

1 因着我们天然的人不够资格被征召进入神的军队，所以我们必须出代价经历基督作我们的救赎，就是遮罪银所表征的——林前一 30。

2 救赎的意思乃是我们被带回归神，我们天然的人被神了结，并且我们被基督重新构成。

#### 周 六

三 为着神建造和行动的遮罪银称为举祭，表征升天的基督，是那些能出去打仗之人所付出的代价——出三十 14：

1 举祭表征复活并升天的基督，就是在诸天界里的基督——弗一 19～21。

2 所交作为举祭的半舍客勒银子，被神用来为着建造帐幕：

### III. We need to experience Christ as the expiation silver for God's building and God's move:

A. *The prayer at the incense altar issues in the numbering of the children of Israel for the formation of an army to fight for God's interests on this earth—Exo. 30:11-13; Num. 1:45-46:*

1. For the church to be the fullness of God, the expression of God, the church must be a warrior engaging in spiritual warfare—Gen. 1:26; Eph. 1:22-23; 6:10-11.

#### Day 5

2. 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—Num. 2:32; 4:23; 2 Tim. 2:3.

B. *The passover lamb was purely and absolutely for redemption, and it was available for all the people, but the expiation silver was applied only to those who were qualified to be formed into God's army:*

1. Because our natural man is not qualified to be drafted into God's army, we must pay the price to experience Christ as our redemption, signified by the expiation silver—1 Cor. 1:30.

2. Redemption means that we are brought back to God, that our natural man is terminated by God, and that we are reconstituted with Christ.

#### Day 6

C. *The expiation silver for God's building and God's move was called a heave offering, signifying the ascended Christ as the price paid by those who are able to go to war—Exo. 30:14:*

1. The heave offering signifies the resurrected and ascended Christ, the Christ in the heavenlies—Eph. 1:19-21.

2. The giving of the half shekel of silver as a heave offering was used by God for the building up of the tabernacle:



- a 整个帐幕寄托于一百个银卯座，表征召会乃是寄托于我们所经历之升天的基督——出三八 25 ~ 27。
  - b 柱子的银柱顶，以及银钩和连络的杆，表征我们所经历之升天的基督成了召会的荣耀、力量和联结的能力——28 节。
- 3 所交作为举祭的半舍客勒银子，是给神用来为着编组成军——三十 11 ~ 13:
- a 遮罪银是举祭，表征在升天里的基督，这指明唯有那些守住升天地位的人，才能从升天超越的地位，攻打空中的仇敌——弗二 6。
  - b 为着神在地上的行动，我们必须编组成军，凭着在升天里宝贵的基督，在身体里打属灵的仗——六 10 ~ 12。

- a. The one hundred silver sockets, upon which the entire tabernacle rested, signify that the church rests on the ascended Christ experienced by us—Exo. 38:25-27.
  - b. The silver capitals of the pillars and the silver hooks and connecting rods signify that the ascended Christ experienced by us becomes the glory, strength, and linking power of the church—v. 28.
3. The giving of the half shekel of silver as a heave offering was used by God to accomplish the formation of an army—30:11-13:
- a. As indicated by the fact that the expiation silver was a heave offering signifying Christ in ascension, only those who keep the position of ascension can fight against the enemy in the air from the transcendent position of ascension—Eph. 2:6.
  - b. For God's move on earth, we need to be formed into an army, fighting the spiritual warfare in the Body by the precious Christ in ascension—6:10-12.



# 第八周·周一

## 晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

启十二 10 “…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”

全本圣经给我们看见一件事—神的心意是要得着一班编成军队的人，以基督为他们的生活意义、见证、中心、领导、道路与目标，并且往前为神争战，使祂在地上取得立场，得着一班人建造成为祂的国和祂的家，就是将来要完成于新耶路撒冷的（民数记生命读经，七至八页）。

## 信息选读

我们在创世记二章看见，人可以自由地运用他的意志，或吃生命树，或吃善恶知识树。这两棵树分别代表神的意志和撒但的意志。因此，在园子里有一个三角的局面：生命树代表神的意志，善恶知识树代表撒但的意志，亚当代表人的意志。实际上，生命树是指神自己，善恶知识树是指撒但。所以，有三个人位—神、撒但和人—各有一个意志。

圣经说，我们必须为着国度悔改（太四 17）。神的国实际上就是神圣意志的行使。当罪人为着神的国悔改时，他们就从撒但那边转到神这一边，就是转向神的国，神的意志。一个人从撒但的意志转向神的意志之后，就必须相信主耶稣并且受浸。借着受浸，他从黑暗的权势，就是撒但的意志，迁到神爱子的国里（西一 13）。

# << WEEK 8 — DAY 1 >>

## Morning Nourishment

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

Rev. 12:10 ...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

The entire Bible shows us one thing—that God’s intention is to have a people formed into an army to take Christ as their meaning of life, testimony, center, Leader, way, and goal and to proceed on and fight for God that He may gain the ground on earth and have a people built up as His kingdom and His house, which will consummate in the New Jerusalem. (Life-study of Numbers, p. 6)

## Today's Reading

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil. These two trees represent the divine will and the satanic will, respectively. Hence, in the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God’s love (Col. 1:13).

不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇敌也必须被击败。为此，召会必须是战士。甚至在雅歌中，我们也看见，当寻求者享受主的同在时，争战也在进行着。因此，我们是照着实际、凭着恩典行事，我们是活在爱和光中，并且我们也争战，为要征服撒但的意志。我们的行事为人是为着完成神的定旨，我们的生活是为着基督的满足，并且我们的争战是为着击败神的仇敌（以弗所书生命读经，六三五至六三七页）。

我们所以要认识身体，认识升天，所以要掌权，就是为着要有属灵的争战。…属灵的争战，目的是为带进神的国度。这在圣经中，乃是一个重大的题目（生命的经历下册，四二八页）。

神有许多仇敌；埃及人是神的仇敌，亚玛力人也是神的仇敌。我们读旧约就能看见，从埃及到迦南，神处处都有仇敌。甚至祂自己的子民也可能成为祂的仇敌。今天也是这样。到底谁是为着神的？我们在自己里面也是神的仇敌。

神因着这么多的仇敌，就没有行动的自由。祂想要往某个方向行动，却没有通道，没有通畅的道路可行，因为仇敌极力把道路阻塞。如果神想要往不同的方向行动，其他的仇敌也会尽力拦阻祂。神无论在哪里都不受欢迎。那么祂怎么办？神需要争战，好毁灭祂所有的仇敌。因这缘故，以色列人得了指示，不可怜悯迦南人；反之，他们需要把迦南人灭绝尽净。

在以弗所书里我们看见，召会是神的丰满。什么是神的丰满？神的丰满就是神的帐幕，也就是三一神具体化身在祂的选民里面。按照以弗所书，召会，神的子民，最终应当是一个战士，不是与血肉之人争战，乃是与空中执政的、掌权的争战（出埃及记生命读经，一八九〇页）。

参读：包罗万有的基督，第十二至十三章；基督徒生命成熟的路，第四篇。

Not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. Even in the Song of Songs we see that as the seeking one enjoys the Lord's presence, the fighting is going on. Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God's enemy. (Life-study of Ephesians, pp. 528-530)

The reason we must know the Body, know the ascension, and reign is that we may have spiritual warfare....The purpose of spiritual warfare is to bring in the kingdom of God. This is a subject of great significance in the Bible. (The Experience of Life, p. 355)

God has many enemies. The Egyptians were His enemies. The Amalekites also were enemies of God. As we read the Old Testament, we can see that from Egypt to Canaan God had enemies everywhere. Even His own people could be enemies to Him. The same is true today. Who is for God? In ourselves we also are God's enemies.

Because of all the enemies, God does not have the freedom to move. If He wants to move in a certain direction, there is no thoroughfare, no freeway, because the enemies seek to block the way. Then if God seeks to move in a different direction, other enemies will try to frustrate Him. God is not welcome anywhere. What, then, shall He do? God must fight in order to destroy all His enemies. This was the reason the children of Israel were told not to have mercy on the Canaanites. On the contrary, they were to utterly destroy them.

In the book of Ephesians we see the church as the fullness of God. What is the fullness of God? The fullness of God is God's tabernacle, that is, the embodiment of the Triune God in His chosen people. Eventually, according to the book of Ephesians, the church, God's people, should be a warrior fighting not against flesh and blood, but against the principalities and powers in the air. (Life-study of Exodus, pp. 1648-1649)

Further Reading: The All-inclusive Christ, chs. 12-13; The Way for a Christian to Mature in Life, ch. 4



## 第八周·周二

### 晨兴喂养

民十 35 “约柜往前行的时候，摩西就说，耶和華啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。”

弗六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

帐幕表征神具体化身在祂的选民，祂所拣选的人里面。神具体表现于帐幕的目的何在？就是为着神在地上的行动。就这点而论，今天与古时的原则是一样的。所以要紧的乃是：我们要看见帐幕及其有关的一切，乃是为着神在地上的行动（出埃及记生命读经，一八八九至一八九〇页）。

### 信息选读

首先，需要帐幕作为神的具体表现；然后，神的选民需要经历帐幕的各方面，直到他们到达香坛，为着神的权益和祂的行动代求。神的子民尤其需要为着主军队的编组祷告，这军队要为神在地上的行动争战。香坛描述过后，紧接着就提起人口普查和遮罪银的事，原因就在这里。事实上，出埃及三十一章十一至十六章强调人口普查的事过于赎价银，就是遮罪银的事。在十二节里，主吩咐摩西，要按以色列人被数点的，计算总数。这次数点百姓乃是为着军队的编组。

我们在香坛那里…需要祷告。然而，我们不该为自己和自己的利益祷告，乃该为神的行动和祂的权益祷告。为神的行动和权益祷告，就是代求的祷告。

## << WEEK 8 — DAY 2 >>

### Morning Nourishment

Num. 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

The tabernacle signifies God embodied in His elect, His chosen people. What is the purpose of this embodiment of God in the tabernacle? It is for God's move on earth. Concerning this, the principle is the same today as it was in ancient times. Therefore, it is crucial for us to see that the tabernacle and everything related to it is for God's move on earth. (Life-study of Exodus, p. 1648)

### Today's Reading

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 immediately after the description of the incense altar. Actually, in Exodus 30:11-16 there is more emphasis on the census than on the ransom silver, the expiation 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.

At the incense altar we need to pray. However, instead of praying for ourselves and our own interests, we should pray for God's move and for His interests. Prayer for God's move and God's interests is intercessory prayer.

在三十章里论到香坛的记载以后，紧接着说到人口调查和遮罪银的事。要把军队编组起来争战，就需要人口调查。在香坛的代求乃是为着神的行动。但神怎能在有许多仇敌的情况下行动？答案乃是：神借着争战而行动。但神的军队在哪里？神的武装队伍在哪里？这些武装的队伍必是由神的选民编组而成（出埃及记生命读经，一八九〇至一八九一、一八八九、一八九三页）。

〔出埃及三十章十二节的“总数”，〕是二十岁以上男丁的总数（14，民一2～3）——六十万零三千五百五十人，能编组成军，为神在地上的权益争战（出三8 26，民一45～46，二32）。只有这些人（女人或二十岁以下的人除外）够资格用遮罪银赎出。

帐幕表征神具体化身在祂的选民里面，为着祂在地上的行动，以建造召会作祂团体的彰显。在香坛献上的祷告，是为着神的行动。这代求祷告的结果乃是数点神的百姓，编组成军，与反对神行动的仇敌争战，就是与美地居民所预表诸天界里执政的、掌权的争战（见出二三23注1）。当神有了这样的军队，祂就能在地上为着祂的权益有所行动。因此，遮罪银和香坛有直接的关系（圣经恢复本，出三十12注1）。

我们这些神的选民，无论年龄大小，从属灵上说，都已经蒙了救赎。然而，我们需要问问自己，按照我们的成熟度，我们属灵的年龄有多大？也许你属灵的年龄只有几周或几岁。在出埃及三十章，那时以色列人的总数至少有二百万。但还不到三分之一，准确说，只有六十万零三千五百五十人，够资格在神的军队里。三分之二以上神的百姓，包括所有的女子以及二十岁以下的男丁，在这军事人口的调查中都不能被数点（出埃及记生命读经，一八九五页）。

参读：出埃及记生命读经，第一百五十三篇；神建造的异象，第九章。

In Exodus 30, immediately after the record concerning the incense altar, we have a word regarding the census and the expiation silver. In order to have the formation of an army to fight, there was the need of a census. The intercession at the incense altar is for God's move. But how can God move in a situation where there are so many enemies? The answer is that God moves by fighting. But where is God's army? Where are His hosts? These hosts must be formed from God's chosen people. (Life-study of Exodus, pp. 1649, 1648, 1652)

[The "sum" in Exodus 30:12] was the sum of the males who were twenty years old and over (v. 14; Num. 1:2-3)—the 603,550 men who could be formed into an army to fight for God's interests on earth (Exo. 38:26; Num. 1:45-46; 2:32). Only these, not the women or the younger men, were qualified to be ransomed by the expiation silver.

The tabernacle signifies God embodied in His chosen people for His move on earth to build up the church as His corporate expression. The prayer offered at the incense altar is for God's move. This intercessory prayer issues in the numbering of God's people to form an army to fight against God's enemies, who oppose His move, that is, against the rulers and authorities in the heavenlies, typified by the inhabitants of the good land (see footnote 1 on Exo. 23:23). When God has such an army, He is able to move on earth for His interests. Thus, there is a direct relationship between the expiation silver and the incense altar. (Exo. 30:12, footnote 1)

As God's chosen people, we all have been redeemed, no matter what our age may be, spiritually speaking. However, we need to ask ourselves what our spiritual age is according to our maturity. Perhaps your spiritual age is only a few weeks or a few years. The total number of the children of Israel at the time of Exodus 30 was at least two million. But less than a third, 603,550 to be exact, were qualified to be in God's army. More than two-thirds of God's people, all the females and the males under the age of twenty, could not be numbered in this military census. (Life-study of Exodus, pp. 1652-1653)

Further Reading: Life-study of Exodus, msg. 153; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 9

出三十 14 “凡被数点的，自二十岁以上的人，要将这举祭献给耶和華。”

来六 1 “所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟，不再立根基，就是悔改脱开死行，信靠神。”

表面看来，遮罪银的确是预表基督的救赎；但我们要看基督救赎的初步经历，并不需要付出什么。然而，论到出埃及三十章里的遮罪银，凡被数点的都需要交银子半舍客勒〔13〕（出埃及记生命读经，一九〇一页）。

## 信息选读

唯有二十岁以上的男子才能交遮罪银。从属灵上说，这指明我们都需要长大。我们若没有长大到二十岁，就不够资格被征召入军队，为着神在地上的行动争战。在有些国家，青年人也许害怕被征召入伍，就盼望不要达到役龄。他们因为害怕被征召入伍就不想长大。在属灵生命上，许多信徒的长大受到拦阻。…他们没有在生命里长大。…我盼望别人问起我们几岁时，更多的人能说，就属灵而论，我们已经满了二十岁，够资格交半舍客勒了。最终，我们都应当能说，“赞美主，在属灵的生命上，我不再是个十几岁的青少年！我已经过了二十岁，够资格交半舍客勒，且够资格被征召入神的军队。”（出埃及记生命读经，一九〇三页）

就属灵一面说，二十岁以上的男丁（民一 2～3），表征神的子民中间灵里刚强并在神圣生命里成熟的人，而不

Exo. 30:14 Each one who was enrolled among their numbering, from twenty years old and over, shall give the heave offering of Jehovah.

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God.

Apparently the propitiation silver does typify the redemption of Christ. But for the initial experience of Christ's redemption, we do not need to pay anything. However, concerning the propitiation silver in Exodus 30, all those who were numbered were required to pay a half-shekel of silver. (Life-study of Exodus, p. 1659)

## Today's Reading

The propitiation silver could be paid only by males twenty years of age and upward. This indicates that, spiritually speaking, we all need to grow up. If we do not grow up and reach the age of twenty, we shall not be qualified to be drafted into the army to fight for God's move on earth. In some countries the young people may be afraid of being drafted and wish that they could stay under draft age. Because they are afraid of the military draft, they do not want to grow up. In the spiritual life many believers have their growth stunted....They have not grown in life....I hope that more and more of us will be able to say when we are asked how old we are, spiritually speaking, that we have reached the age of twenty and are qualified to pay the half-shekel. Eventually, we all should be able to say, "Praise the Lord that in the spiritual life I am no longer a teenager! I am past the age of twenty, and I am qualified to pay the half-shekel and be drafted into God's army." (Life-study of Exodus, pp. 1660-1661)

Spiritually, males who are twenty years old and over (Num. 1:2-3) signify those among God's people who, regardless of their natural status, are strong in spirit

论天然的身分如何。只有这些人够资格编组成军，为着神在地上的权益和行动争战（圣经恢复本，出三十14注1）。

在创世记三十七章以前，雅各是个变化过的人；但他尚未成熟。变化乃是在我们天然生命里的改变，而成熟乃是我们被那改变我们的神圣生命所充满。我们可能在天然的生命里变化了，却没有被神圣的生命所充满。

甚至雅各对约瑟的偏心，也在神的主宰之下。在三十七章，神运用祂的主宰对付这种偏心，使雅各成熟。

雅各的历史也必须成为我们的传记。我们必须相信，我们日常生活中的每件事，都在神主宰的手下。雅各所遭遇的每件事，都是为着他的变化和成熟。雅各要被变化，必须被压到环境里，叫他无可选择，只得经历改变。我们和雅各一样，在被改变之后，神要主宰地用人、事、物倒空所充满我们的一切，除去我们先入的一切东西，使我们的度量增加，好被神充满（创世记生命读经，一四一一、一四二九至一四三〇页）。

我们若要在军队里为着神的行动争战，就需要成熟。我们需要长大，直到我们属灵的年龄满了二十岁。在香坛所献的代求就是为着这个长大成熟，使军队能编组起来。在香坛那里的代求越多，神的百姓就会越迫切要长大。我们会更加领悟，我们迫切需要成熟。我们更多的人急切需要长大，达到成熟，好够资格被编组成军。唯有这样一支军队形成，神才能为着祂的定旨在地上行动。若没有由成熟之人所组成的军队，神就无法行动。哦，神的选民需要长大！在香坛献给神代求的祷告，正是为此！（出埃及记生命读经，一八九五页）

参读：出埃及记生命读经，第一百五十四篇；雅歌中所描绘的生命与建造，第八章。

and mature in the divine life. Only these are qualified to be formed into an army to fight for God's interests and move on earth. (Exo. 30:14, footnote 1)

Prior to Genesis 37 Jacob was a transformed person; however, he was not yet mature. To be transformed is to be changed in our natural life, whereas to be matured is to be filled with the divine life that changes us. We may be transformed in our natural life, yet not be filled with the divine life.

Even Jacob's partiality toward Joseph was under God's sovereignty. In Genesis 37 God exercised His sovereignty to deal with this partiality so that Jacob might mature.

Jacob's history must also become our biography. We must believe that everything in our daily life is under God's sovereign hand. Everything that happened to Jacob was for his transformation and maturity. In order to be transformed, Jacob had to be pressed into situations that gave him no choice except to undergo a change. Like Jacob, after we have been changed, God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God. (Life-study of Genesis, pp. 1184, 1199-1200)

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 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! The intercessory prayer offered to God at the incense altar is for this. (Life-study of Exodus, pp. 1653-1654)

Further Reading: Life-study of Exodus, msg. 154; CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 8

## 第八周·周四

### 晨兴喂养

弗一 20 ~ 22 “就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，将万有服在祂的脚下，并使祂向着召会作万有的头。”

赎价银〔遮罪银〕所预表的基督不是钉十字架的基督，不是作为赎罪祭和赎愆祭死在十字架上的基督。反之，遮罪银乃是举祭；举祭表征复活并升天的基督，在诸天之上的基督。按照遮罪银的预表，我们所凭以争战的基督不是钉十字架的那一位，乃是升天的那一位（出埃及记生命读经，一八九六至一八九七页）。

### 信息选读

凡从事属灵争战的人都知道，这场争战不是在地上打的；属灵的争战是在空中进行的。我们要从事这样的争战，就需要与升天的基督一同在诸天界里。我们需要与作我们举祭的基督一同在诸天之上。…摇祭表征复活的基督，而举祭表征升天的基督。所以，举祭比摇祭更进前一步；也就是说，升天的基督超越过复活的基督。在升天里，基督击败了祂的仇敌。

半舍客勒的意义是什么？…不是预表成为肉体的基督、钉十字架的基督，甚至也不是预表复活的基督。作为举祭的遮罪银，乃是升天基督的预表。

## << WEEK 8 — DAY 4 >>

### Morning Nourishment

Eph. 1:20-22 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; and He subjected all things under His feet and gave Him to be Head over all things to the church.

The Christ typified by the ransom silver is not the crucified Christ, the Christ who died on the cross as the sin offering and the trespass offering. On the contrary, the expiation silver is a heave offering, and the heave offering signifies the resurrected and ascended Christ, the Christ in the heavens. According to the type of the expiation silver, the Christ by whom we fight is not the crucified One—He is the ascended One. (Life-study of Exodus, p. 1655)

### Today's Reading

All those who have engaged in spiritual warfare know that this warfare is not fought on earth. The battles of spiritual warfare are waged in the air. In order to fight this kind of battle, we need to be in the heavenlies with the ascended Christ. We need to be in the heavens with Christ as our heave offering. Elsewhere we have pointed out that the wave offering signifies the resurrected Christ and that the heave offering signifies the ascended Christ. Therefore, the heave offering is an advancement beyond the wave offering; that is, the ascended Christ is an advancement over the resurrected Christ. In ascension Christ defeats His enemy.

What is the significance of the half-shekel?...It does not typify the incarnated Christ, the crucified Christ, nor even the resurrected Christ. The expiation silver as a heave offering is a type of the ascended Christ.



我们要交半舍客勒，对基督的经历就必须达到最高点，就是与祂一同坐在诸天界里；这是对基督最高的经历。我们需要经历这样的基督，才有作为半舍客勒的基督。换句话说，半舍客勒银子表征我们所经历并付出作为丁税的升天基督。

我们在聚会中，必须是在诸天之上；不然，我们就不能尽功用。每当我们没有与基督一同在诸天之上，我们就无法在聚会中尽功用。当我们合式地尽功用时，我们就真是在升天的基督里。

按照出埃及三十章，在香坛之后，紧接着有遮罪银，为着神的建造和神的行动，然后有铜洗濯盆，为着神居所的运作。没有遮罪银，神的居所就无法建造起来，神的居所也无法行动。

我们已经看见，在香坛的祷告，代求，乃是为着神的行动；神的行动需要一支能为着祂权益争战的军队；而为着祂军队的编组，就需要一次人口普查。我们由此便能明白香坛和遮罪银之间的关系。我们能了解，为什么描述过香坛之后，紧接着就提起遮罪银。在香坛祷告的结果乃是数点以色列人，为要编组成军，为着神在地上的行动争战。

假设在以色列人中间还没有编组成军。若是没有军队，帐幕还可能行动么？不，没有军队为着神的权益争战，帐幕就无法行动。

以弗所书论到召会是三一神的丰满。召会是三一神的丰满，意思就是召会是神的彰显。以弗所书论到召会是神的彰显，末了的点是什么？这启示于第六章，就是属灵的争战。按照六章，召会必须是战士，与神的仇敌争战（出埃及记生命读经，一八九七、一九〇三至一九〇四、一九二二、一八九二至一八九三、一八八七页）。

参读：出埃及记生命读经，第一百五十五篇；生命的经历，第十六篇。

In order for us to pay the half-shekel, our experience of Christ must reach the highest point, the point where we are sitting with Him in the heavenlies. This is the highest experience of Christ. We need to experience such a Christ in order to have Him as the half-shekel. In other words, the half-shekel of silver signifies the ascended Christ experienced by us and paid by us as the poll tax.

When we are in the meetings, we need to be in the heavens. Otherwise, we shall not be able to function. Whenever we are not with Christ in the heavens, we cannot function in the meetings. When we function properly, we are truly in the ascended Christ.

According to Exodus 30, immediately after the incense altar, we have the silver for God's building and God's move, and then the laver of bronze for the operation of God's dwelling place. Without the expiation silver, there would not be a way to have God's dwelling place built up or a way for God's dwelling place to move.

We have seen that the prayer, the intercession, at the incense altar is for God's move, that God's move requires an army that can fight for His interests, and that for the formation of His army a census is necessary. By this we can understand the relationship between the incense altar and the expiation silver. We can understand why the expiation silver is mentioned immediately after the description of the incense altar. The prayer at the incense altar issues in the numbering of the children of Israel for the formation of an army to fight for God's move on earth.

Suppose an army had not been formed among the children of Israel. Would it still have been possible for the tabernacle to move without an army? No, there would have been no way for the tabernacle to move without an army to fight for God's interests.

The book of Ephesians is a book on the church as the fullness of the Triune God. For the church to be the fullness of the Triune God means that the church is the expression of God. What is the last point in Ephesians concerning the church as God's expression? This point, revealed in chapter 6, is spiritual warfare. According to Ephesians 6, the church must be a warrior fighting against God's enemy. (Life-study of Exodus, pp. 1655, 1661, 1677, 1651-1652, 1646)

Further Reading: Life-study of Exodus, msg. 155; The Experience of Life, ch. 16

# 第八周·周五

## 晨兴喂养

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

提后二 3 “你要和我同受苦难，好像基督耶稣的精兵。”

主的恢复若要往前，许多的圣徒需要经历外院子和帐幕的一切方面。他们必须到祭坛那里，然后在圣所的桌子前享受基督作生命的供应。接着他们需要接受基督作光，并经历天然人的破碎，好得着约柜，就是基督作神的见证。最终，他们会到达香坛，并为着神的行动代求（出埃及记生命读经，一八九八页）。

## 信息选读

在香坛代求的祷告，使神迫切要在祂的子民中间有一次人口普查；这样，军队就能编组起来，为着祂的行动争战。这意思是，在香坛的祷告导致军队的编组。不要以为这种领会是我想像出来的。这绝不是想像出来的，乃是对属灵世界之事的真实描述。在香坛祷告的结果，乃是主对众召会的众圣徒作了一次“军事人口普查”。祂到处数点祂的子民，凡被数点的人都够资格出去争战。然而，他们必须领悟，他们不能凭自己去争战；他们需要基督这升天的一位，需要在三层天宝座上的基督。

只有满二十岁的男丁才够资格成为这军队的一部分。这指明要编组军队，许多神的选民需要成熟。

# << WEEK 8 — DAY 5 >>

## Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

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

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. (Life-study of Exodus, p. 1656)

## Today's Reading

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. Do not think that this understanding is a product of my imagination. Far from being imaginary, this is a true description of events in the spiritual world. 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. However, they must realize that they cannot fight on their own; they need Christ as the ascended One. They need the Christ who is on the throne in the third heaven.

Only males who have reached the age of twenty are qualified to be part of this army. This indicates that, in order for the army to be formed, a good number of God's chosen people need to mature.

在一些国家里，要征召一定年龄的青年服兵役。然而，这种军事征召与救赎无关。青年人被征召服役，并不需要蒙救赎。但要编组神的军队，情形就完全不同了；要编组神的军队，救赎是必需的。你相信天然的人够资格在神的军队里么？天然的人必然不够资格被征召进入这军队。因这缘故，除了逾越节羊羔的血以外，还进一步需要赎价银，遮罪银。

逾越节的羊羔和遮罪银之间有个重要的区别。逾越节的羊羔完全且绝对是为着救赎的，对全体百姓都通用。但赎价银乃是在应用到那些够资格编组成为神军队的人身上时，才与救赎有关。假设有些神的选民不满二十岁，想要纳半舍客勒的赎价银，因着他们年龄不足，尚未成熟，就不够资格纳赎价银。然而，借着逾越节的羊羔所完成的救赎，年龄并不是个因素。所有以色列人，无论年龄大小，都够资格被羊羔救赎，连才生的婴孩也够资格蒙救赎。有些圣经教师一向忽略了羊羔的救赎和赎价银在资格上的不同（出埃及记生命读经，一八九九、一八九三至一八九四页）。

基督作我们每天的公义，使我们成为圣别、分别的人。我们不再是凡俗的；反之，我们与别人有别。所以，在我们的日常生活中，基督不但该是我们的公义，也该是我们的圣别。

我们得圣别并分别归神，我们也就得救赎。这就是说，我们被带回归神。每当夫妻争吵的时候，他们就离开主。但基督成为他们的公义和圣别，他们就自然而然被带回归神。这是救赎。…救赎包括了结、顶替以及被带回归神。因此，救赎实际上就是变化（哥林多前书生命读经，一五六页）。

参读：生命课程，第四十六课；生命的经历，第十八至十九篇。

In certain countries young men of a particular age are drafted into the army. However, this kind of military draft has nothing to do with redemption. A young man does not need to be redeemed in order to be drafted into military service. But the situation is altogether different with the formation of God's army. The formation of God's army requires redemption. Do you believe that a natural man is qualified to be in God's army? The natural man surely is not qualified to be drafted into this army. For this reason, there is the need of the ransom silver, the expiation silver, a further requirement in addition to the blood of the passover lamb.

There is an important difference between the passover lamb and the expiation silver. The passover lamb was purely and absolutely for redemption, and it was available for all the people. But the ransom silver was related to redemption as it applied to those who were qualified to be formed into God's army. Suppose some of God's chosen people who were under the age of twenty wanted to put in the half-shekel of the ransom silver. Because they were under age, not yet mature enough, they would be disqualified from paying the ransom silver. However, age was not a factor in the redemption accomplished through the passover lamb. All the children of Israel, regardless of age, were qualified to be redeemed by the lamb. Even a newborn infant was qualified to be redeemed. The matter of the difference in qualification for the redemption of the lamb and the ransom silver has been overlooked by some teachers of the Bible. (Life-study of Exodus, pp. 1657, 1652-1653)

Christ as our daily righteousness causes us to become sanctified and separated persons. No longer are we common; rather, we are separate from others. Therefore, in our daily living Christ should be not only our righteousness but also our sanctification.

When we are sanctified and separated unto God, we are also redeemed. This means that we are brought back to God. Whenever a husband and wife quarrel, they are carried away from the Lord. But when Christ becomes righteousness and sanctification to them, spontaneously they are brought back to God. This is redemption....Redemption includes termination, replacement, and being brought back to God. Thus, redemption is actually transformation. (Life-study of 1 Corinthians, p. 129)

Further Reading: Life Lessons, lsn. 46; The Experience of Life, chs. 18-19

## 第八周·周六

### 晨兴喂养

弗二 6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

六 10～11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

出埃及三十八章二十七节告诉我们，要用那一百他连得银子，铸造圣所和幔子的卯座…。每个卯座重一他连得，一他连得约等于一百磅。整个帐幕寄托于这一百个银卯座。不仅如此，帐幕里所有的柱子都有银柱顶，这些柱顶表征荣耀。二十八节说，“用那一千七百七十五舍客勒银子，作柱子上的钩子，包裹柱顶并作连络的杆。”钩子和杆乃是为着帐幕的形成与连结。

这银子表征天上的基督，是那些能出去打仗之人所付出的代价。每个地方召会都寄托于这位基督，就是那些能出去打仗的圣徒所经历的基督。这些弟兄姊妹经历复活并升天的基督到这样的地步，而他们所经历的基督成了银卯座、银柱顶、银钩和银杆（出埃及记生命读经，一八九九至一九〇〇页）。

### 信息选读

无论哪里有地方召会，哪里必定有一些圣徒从属灵上说已经满了二十岁，也接受基督作他们的赎价银。这位基督不是钉十字架的一位，乃是复活并升天的一位。这些圣徒与这位基督是一，并经历祂到

## << WEEK 8 — DAY 6 >>

### Morning Nourishment

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

Exodus 38:27 tells us that the hundred talents of silver were used to make the sockets for the sanctuary and the veil....Each socket weighed a talent, and a talent is equal to approximately one hundred pounds. The entire tabernacle rested upon these one hundred silver sockets. Furthermore, all the pillars in the tabernacle had caps of silver. These caps signify glory. Exodus 38:28 says, “And of the one thousand seven hundred seventy-five shekels he made hooks for the pillars and overlaid their capitals and made connecting rods for them.” The hooks and the fillets (connecting rods) were for the formation of the tabernacle and the connecting of it.

This silver signifies the Christ in the heavens as the price paid by those who are able to go to war. Every local church rests upon this Christ, experienced by the saints who are able to go to war. These brothers and sisters have experienced the resurrected and ascended Christ to this extent, and the Christ whom they have experienced becomes the silver sockets, the silver crowns of the pillars, the silver hooks, and the silver fillets. (Life-study of Exodus, pp. 1657-1658)

### Today's Reading

Wherever there is a local church, there is sure to be a number of saints who, spiritually speaking, have reached the age of twenty and who take Christ as their ransom silver. This Christ is not the crucified One; He is the resurrected and ascended One. These saints are one with this Christ and experience Him to such

一个地步，以致祂成了当地召会的卯座。祂也成了柱顶，就是说，祂成了该召会的荣耀。不仅如此，这位升天的基督还成了钩子和杆，就是该召会的力量和联结的能力。

没有遮罪银，神的居所就无法建造起来。不仅如此，没有遮罪银，神的居所也无法行动。遮罪银为卯座、柱顶、柱子上的钩子和杆提供了材料。遮罪银也关联到二十岁以上男丁的数点；他们要被征召，编组成军，为着神在地上的行动争战。

出埃及三十章里所交的半舍客勒乃是一种税。原则上，它有几分像今天的所得税。这税给神用来完成两件事。首先，神用这税收取银子，为着建造帐幕。从三十八章二十五至二十八节我们晓得，由遮罪银这项税收所得的银子，用来作帐幕柱子的一百个卯座，也用来作柱顶、钩子和杆。其次，神用这项税收编组军队。因此，借着交半舍客勒银子，神作了两件事：建造帐幕和编组军队（出埃及记生命读经，一九〇〇至一九〇二页）。

只有一种人能够有属灵的争战，就是蒙了救恩，从死里复活过来，与基督一同坐在天上的人。只有这样的人，才能从天上攻打空中的仇敌。所以要有属灵的争战，就必须先守住属天的地位（生命的经历下册，四四一至四四二页）。

我们应当说，“在神的军队里我绝不凭自己争战，唯有在基督里并凭着基督，我才去。我有基督作我的半舍客勒，作我的赎价银。祂是宝贵而有价值的。”我们若要在神的军队里争战，就需要单单凭着这位宝贵的基督来争战（出埃及记生命读经，一八九六页）。

参读：新约总论，第四百二十六篇；雅歌结晶读经，第十二篇。

an extent that He becomes the sockets of the church in their locality. He also becomes the caps on the pillars; that is, He becomes the glory of that church. Furthermore, this ascended Christ becomes the hooks and the fillets, the strength and the linking power of that church.

Without the expiation silver, God's dwelling place could not be built up. Furthermore, apart from the expiation silver, there was no way for God's dwelling place to move. The expiation silver provided the material for the sockets, the caps, the hooks, and the fillets of the pillars. The expiation silver was also related to the numbering of the males twenty years of age and over to be drafted to form the army to fight for God's move on earth.

The payment of the half-shekel in Exodus 30 was a kind of tax. In principle, it was somewhat similar to today's income tax. This tax was used by God to accomplish two things. First, God used this tax to collect silver for the building up of the tabernacle. From Exodus 38:25-28 we learn that the silver from this tax, the expiation silver, was used to make the hundred sockets for the pillars of the tabernacle and also to make the caps, the hooks, and the fillets. Second, God used this tax to accomplish the formation of an army. Therefore, through the single matter of the half-shekel payment God did something for the building of the tabernacle and the formation of the army. (Life-study of Exodus, pp. 1658-1660)

There is only one kind of people who 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. (The Experience of Life, p. 366)

We should say, "In myself I shall never go to fight in God's army. Only in Christ and by Christ shall I go. I have Christ as my half-shekel, as my ransom silver. He is precious and valuable." If we would fight in God's army, we must fight only by this precious Christ. (Life-study of Exodus, pp. 1654-1655)

Further Reading: The Conclusion of the New Testament, msg. 426; Crystallization-study of Song of Songs, msg. 12



# 第八周诗歌

# WEEK 8 — HYMN

## Hymns, #1132

### 愿你长在我里

补 438

(英 1132)

降 E 大调

2/4

1 - | 1 3 | 2 7 | 1 - | 1 - | 1 1 | 3 4 | 5 . 5 | 5 6 |  
一 主, 教导我祷告, 不要外邦世俗老  
5 - | 5 5 | 6 . 6 | 4 6 | 5 - | 5 5 | 6 . 6 | 6 6 | 7 6 |  
套, 不用天然技巧, 每日简单将你圣  
5 6 | 5 - | 5 - | 6 - | 4 3 | 2 3 | 4 - | 3 - | 3 - ||  
名求告。 主, 愿你长在我里。

二 主,你在我心中,乃是奇妙生命之种;  
愿你分赐更丰,在我里面完成所动善工。

主,愿你长在我里。

三 主,使我心柔软,你知我心一切为难;  
呼求你名不断,翻动我心,除去硬石阻拦。

主,愿你长在我里。

四 主,你光照明亮,暴露我总让你失望;  
但你仍赐盼望,生命种子必定发苗生长。

主,愿你长在我里。

五 主,倒空我所有一灵里贫穷,毫无保留;  
愿你生命涌流,将我浸透,生命达到成熟。

主,愿你长在我里。

六 主,使我心纯洁,有你充满,作我一切,  
我就一无所缺,心思、情感、意志更新不歇。

主,愿你长在我里。

七 主,铭刻我心上,愿你深入我心土壤,  
天天有路扩充,生命种子带进国度显彰。

主,愿你长在我里。

八 主,你长在我里!生命力量无可匹敌,  
必拯救我到底,以你生命将我更新不已。

主,愿你长在我里。

1 Lord, teach us how to pray,  
Not as the nations do in vain,  
But turn us from our way,  
And cause us, Lord, to call on You each day—  
Lord Jesus, grow in us.  
2 Lord, You're the seed of life;  
You've sown Yourself into our heart,  
And now You have a start;  
So day by day more life to us impart—  
Lord Jesus, grow in us.  
3 Lord Jesus, soften us;  
You know the source from which we came.  
By calling on Your name,  
Lord, let no earth unturned nor rocks remain—  
Lord Jesus, grow in us.  
4 Lord, how Your light makes clear  
That we could not but e'er fail You;  
Yet there's a message true,  
The seed of life within us will break through—  
Lord Jesus, grow in us.  
5 Make us in spirit poor;  
Lord, take whate'er we think we know.  
We'll open to life's flow,  
And thus take in the life that makes us grow—  
Lord Jesus, grow in us.  
6 Lord, make us pure in heart;  
For we'll be not content until  
You all our being fill,  
O Lord, renew our mind, emotion, will—  
Lord Jesus, grow in us.  
7 Yes, Lord, impress our heart  
That we must take You in each day;  
The seed will have its way;  
Your growing brings the kingdom here to stay—  
Lord Jesus, grow in us.  
8 Amen!—The growth in life!  
There's nothing that Your life can't do;  
Our every part renew.  
We'll make it, we'll make it just by You.  
Lord Jesus, grow in us.  
Lord Jesus, grow in us.

## 第八周申言

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]