

第一周

编组成军，为着神在地上的权益 与神一同争战

RK 诗歌：109， 补 917

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

纲要

周一

壹 说民数记只是论到飘流和一再失败的书，这并不正确；民数记乃是论到得胜和荣耀的书——一 1～3、18、24、45～46， 二 1～2、17、32， 三三 52～53：

一 民数记陈明一个荣耀的景象，有纛和旗号，编组成军，有秩有序；何等荣耀，神在地上不仅有住处，也有军队——二 17， 出二五 8， 六 26， 七 4， 十二 41、51， 十三 18。

二 民数记自始至终是一卷荣耀的书；一开始神编组军队，末了则记载如何分配这军队所征服之地——一 1～3， 三三 52～53。

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

Week One

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

RK Hymns: 124, 893

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

Outline

Day 1

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

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

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

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

周二

貳 民数记的中心思想乃是基督是神子民的生活意义、见证、中心，以及他们行程和争战的领导、道路与目标——一5～53，西二9：

一 在民数记基督被启示为神子民生活的意义：

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

周三

二 作神子民生活之意义的基督，乃是神的见证——民一53：

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

Day 2

II. The central thought of Numbers is that Christ is the meaning of life, the testimony, the center of God's people, and the Leader, the way, and the goal of their journey and fighting——1:5-53; Col. 2:9:

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

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

Day 3

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

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

- c 神的律法乃是神所是的见证，告诉我们神是怎样的神。
- d 律法是神所是的图画，预表基督是神在祂一切神圣属性里的具体化身——西二 9。

三 基督是神子民的中心——一 15、18:

- 1 这由以色列人在帐幕四围安营的方式所描绘——民二 2。
- 2 今天在召会生活中，我们该以基督为我们惟一的中心——来二 12。

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

- 1 基督乃是一直在行动、活动并往前的一位：
 - a 在祂往前时，祂是我们的领导（太二三 10）、我们的道路（约十四 6）与我们的目标（腓三 12 ~ 14）。
 - b 在召会里，独一的领导乃是基督；祂在祂的道路上并朝着祂的目标领导着我们；这道路与目标其实都是祂自己。
- 2 腓立比三章十二至十四节指明基督该是我们的目标，我们的标竿；祂是我们向前直跑的目标。

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

周四

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

- c. The law of God is a testimony of what God is; it tells us what kind of God our God is.
- d. The law, as a portrait of what God is, typifies Christ as the embodiment of God in all His divine attributes——Col. 2:9.

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

- 1. This is portrayed by the way the children of Israel were encamped around the tabernacle——Num. 2:2.
- 2. In the church life today we should take Christ as our unique center——Heb. 2:12.

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

- 1. Christ is the One who is moving, acting, and always proceeding onward:
 - a. In His proceeding onward, Christ is our Leader (Matt. 23:10), our way (John 14:6), and our goal (Phil. 3:12-14).
 - b. The unique Leader in the church is Christ; He is leading us on the way and toward His goal, both of which are actually Himself.
- 2. Philippians 3:12-14 indicates that Christ should be our goal, our aim; Christ is the goal toward which we press.

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

Day 4

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

35, 三一 1 ~ 54, 三三 1 ~ 49:

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

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

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

周五

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

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

五 神的军队战胜亚摩利人的王西宏，和巴珊王噩——1～3、21～35 节：

- 1 亚拉得王（1）、亚摩利人的王（21）和巴珊王（33），是约但河东的“守门者”，为撒但护卫着迦南地，就是黑暗的国。
- 2 以色列人要进入美地，必须通过这三个王所管治的境界，与他们争战，毁灭他们，并占领他们的境界。
- 3 这表征召会要享受追测不尽之丰富的基督，就必须击败这几个王所表征的仇敌并占领他们的境界——弗三 8，六 10～12。

周六

六 在旧约的预表里，迦南有两方面：

- 1 在积极一面，迦南是丰富之地（申八 7～10），预表包罗万有的基督同祂追测不尽的丰富（西一 12，弗三 8）。
- 2 在消极一面，迦南表征撒但国度空中、天上的部分：

Day 5

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

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

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

1. The kings of Arad (v. 1), of the Amorites (v. 21), and of Bashan (v. 33) were the “gate guards” on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan.
2. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory.
3. This signifies that in order to enjoy the unsearchably rich Christ, the church must defeat and take over the territory of the enemies signified by these kings——Eph. 3:8; 6:10-12.

Day 6

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

1. On the positive side, Canaan, a land of riches (Deut. 8:7-10), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8).
2. On the negative side, Canaan signifies the aerial part, the heavenly part, of the kingdom of Satan:

- a 撒但是这世界的王（约十二 31）和空中掌权者的首领（弗二 2），有他的权势（徒二六 18）和他的使者（太二五 41），这些使者是他的从属，就是那些执政的、掌权的，掌管这黑暗世界的（弗六 12）；因此，撒但有他的国（太十二 26），就是黑暗的权势（西一 13）。
- b 迦南人预表跟随撒但堕落的天使，背叛的天使（启十二 4、7），他们成了撒但国里有能的、执政的和有权势的（参但十 13、20）。
- c 以色列人与迦南人争战，为要据有并享受美地，预表整个召会，包括所有的肢体，都有分于属灵的争战，抵挡“诸天界里那邪恶的属灵势力”（弗六 12），使圣徒能享受基督作包罗万有的地。
- d 召会必须是这一个团体的战士，抵挡撒但空中的势力，使神的子民更多赢得基督，好建造基督的身体，建立并开展神的国，使基督能回来承受这地——太十六 27～28，启十一 15，十二 10。
- 七 全本圣经给我们看见一件事——神的心意是要得着一班编组成军的人，以基督为他们的生活意义、见证、中心、领导、道路与目标，并且往前为神争战，使祂在地上得着立场，并得着一班人建造成为祂的国和祂的家，终极完成于新耶路撒冷——创一 26～28，出十二 41、51，十三 18，太十六 16～19，弗六 10～12，启十七 14，十九 11～16，二一 2、10～11。
- a. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12); hence, Satan has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13).
- b. The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan's kingdom (cf. Dan. 10:13, 20).
- c. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against "the spiritual forces of evil in the heavenlies" (Eph. 6:12) so that the saints may enjoy Christ as the all-inclusive land.
- d. The church must be such a corporate warrior, fighting against Satan's aerial forces so that God's people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth——Matt. 16:27-28; Rev. 11:15; 12:10.
- G. The entire Bible shows us one thing——that God's intention is to have a people formed into an army to take Christ as their meaning of life, testimony, center, Leader, way, and goal and to proceed on and fight for God so that He may have the ground on earth and have a people built up as His kingdom and His house, which will consummate in the New Jerusalem——Gen. 1:26-28; Exo. 12:41, 51; 13:18; Matt. 16:16-19; Eph. 6:10-12; Rev. 17:14; 19:11-16; 21:2, 10-11.

民一 1 ~ 3 “以色列人出埃及地后，第二年二月初一日，耶和华在西乃的旷野，在会幕中对摩西说，你们要按以色列人全会众的家族、宗族，照人名的数目，逐一计算所有男丁的总数。凡以色列中，从二十岁以上能出去打仗的，你和亚伦要按他们的军队数点。”

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

信息选读

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

Morning Nourishment

Num. 1:1-3 Then Jehovah spoke to Moses in the wilderness of Sinai, in the Tent of Meeting,... saying, Take the sum of all the assembly of the children of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head. From twenty years old and upward, all who are able to go forth for military service in Israel, you and Aaron shall number them by their companies.

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

Today's Reading

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

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

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

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

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

参读：神建造的异象，第九章。

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

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

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

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

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

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

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

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

信息选读

我们可以笼统地说，全本圣经的中心思想是基督，因为圣经集中于基督为中心。但民数记的中心思想是什么？民数记的中心思想乃是基督是神子民的生活意义、见证、中心，以及他们行程和争战的领导、道路与目标。

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

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

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

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

Today's Reading

In a general way, we may say that the central thought of the entire Bible is Christ, for the Bible is focused on Christ as the center. But what is the central thought of the book of Numbers? The central thought of Numbers is that Christ is the meaning of life, the testimony, the center of God's people, and the Leader, the way, and the goal of their journey and fighting.

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

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

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

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

参读：人生的意义与正确的奉献，第二篇。

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

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

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

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

晨兴喂养

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

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

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

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

信息选读

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

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

参读：民数记生命读经，第一至二篇。

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

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

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

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

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

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

晨兴喂养

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

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

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

信息选读

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

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

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

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

在利未记之后，我们来到民数记，民数记是一卷讲事奉的书。在四章三节，“事奉”一辞在原文有“服兵役”的意义，因此是指着争战说的。神看在旷野的以色列人乃是为祂见证而争战的军队。表面看来，以色列人是为他们自己争战；实际上，他们乃是为着神在地上的见证而战，因为他们中间有见证的帐幕，有神在地上的居所。在这个争战中有两种主要的功用：一是与仇敌争战，一是维持帐幕，这帐幕代表神在宇宙中的见证。惟有三十岁到五十岁的人，才有权利在会幕里面及周围工作。而二十岁到三十岁的，却有资格服役，就是与仇敌争战。一章三节说，“凡以色列中，从二十岁以上能出去打仗的，你和亚伦要按他们的军队数点。”这表示二十岁以上的有资格服兵役（李常受文集一九七七年第二册，一五至一六、五至六页）。

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

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

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

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

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

弗六 10～11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

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

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

信息选读

亚拉得王（民二一 1）、亚摩利人的王（21）和巴珊王（33），是约但河东的“守门者”，为撒但护卫着迦南地，就是黑暗的国。以色列人要进入美地，必须通过这三个王所管治的境界，与他们争战，毁灭他们，并占领他们的境界。这表征召会要享受追测不尽之丰富的基督，就必须击败这几个王所表征的仇敌并占领他们的境界（圣经恢复本，民二一 1 注 2）。

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

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

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

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

Today's Reading

The kings of Arad, of the Amorites (Num. 21:21), and of Bashan (v. 33) were the "gate guards" on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory. This signifies that in order to enjoy the unsearchably rich Christ, the church must defeat and take over the territory of the enemies signified by these kings. (Num. 21:1, footnote 2)

In their fighting together with God and for God, the children of Israel defeated the king of Arad and destroyed his people (Num. 21:1-3). By doing

迦南人中间的第一个仇敌。…神的子民也战胜了亚摩利人的王西宏同他的百姓，以及巴珊王噩同他的百姓（21～35）。这就是说，他们胜过迦南的两个守门者。…以色列人也战胜了米甸人同他们的五王（三一1～12）。以色列人战胜了米甸人，就胜过了迦南的守卫军。

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

神所拣选并救赎的人既是祭司军队，执行圣别的争战，他们就背负着神的居所、见证的帐幕同见证的柜。这指明今天在召会生活中，我们正在背负神的见证同神自己。在我们的肩头上，我们不仅担负着神的居所，也担负着居住者，就是神自己。只要召会背负着神的见证，召会就是神的居所。实际上，神的居所就是神的见证。今天，这神的见证，神的居所，就在我们的肩头上。

见证的帐幕表征神所拣选并救赎的人，与祂一同建造成成为祂在地上的居所（新约里的召会）。在这里我们要指出，就属灵一面说，以色列人的历史与召会的历史乃是一。以色列人的历史是预表，召会的历史是这预表的实际。这就是说，出埃及记、利未记和民数记中所记载的，预表使徒行传和书信中所记载的。

见证的柜表征基督是神在祂拣选并救赎之人中间经纶的中心。今天我们中间有约柜，也就是说，我们有基督亲自与我们同在（民数记生命读经，四四四至四四六页）。

参读：民数记生命读经，第三十二、五十篇。

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

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

As the priestly army carrying out the holy war, God's chosen and redeemed people bore with them God's dwelling, the Tabernacle of the Testimony with the Ark of the Testimony. This indicates that in the church life today we are bearing God's testimony with God Himself. Upon our shoulder we not only have God's dwelling place but also the Dweller, God Himself. As long as the church bears the testimony of God, the church is God's dwelling place. Actually, the dwelling place of God is the testimony of God. Today, this testimony of God, this dwelling place of God, is upon our shoulder.

The Tabernacle of the Testimony signifies God's chosen and redeemed people built up with Him as His dwelling on the earth (the church in the New Testament). Here we would point out that, spiritually speaking, the history of Israel and the history of the church are one. The history of Israel is a prefigure, and the history of the church is the reality of the prefigure. This means that what is recorded in Exodus, Leviticus, and Numbers prefigures what is recorded in Acts and in the Epistles.

The Ark of the Testimony signifies Christ as the center of God's economy among His chosen and redeemed people. Today we have the Ark among us; that is, we have Christ with us in a personal way. (Life-study of Numbers, pp. 355-357)

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

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

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

按旧约预表，迦南有两方面：在积极一面，迦南是丰富之地（申八 7～10 与 7 注 1），预表包罗万有的基督同祂追测不尽的丰富（西一 12，弗三 8）；在消极一面，迦南表征撒但黑暗国度空中、天上的部分。撒但是这世界的王（约十二 31）和空中掌权者的首领（弗二 2），有他的权势（徒二六 18）和他的使者（太二五 41），这些使者是他的从属，就是那些执政的、掌权的和管辖这黑暗世界的（弗六 12）。因此，撒但有他的国（太十二 26），就是黑暗的权势（西一 13）。迦南人预表跟随撒但的堕落天使，背叛的天使（启十二 4、7），他们成了撒但国里执政的、掌权的和有权势的（参但十 13、20）。以色列人与迦南人争战，为要据有并享受美地，这预表整个召会，包括所有的肢体，都有分于属灵的争战，抵挡“诸天界里那邪恶的属灵势力”（弗六 12），使圣徒能享受基督作包罗万有的地（圣经恢复本，民二一 1 注 1）。

信息选读

召会必须是这样一个团体的战士，抵挡撒但空中的势力，使神的子民更多赢得基督，好建造基督的身体，建立并开展神的国，使基督能回来承受这地（圣经恢复本，民二一 1 注 1）。

Morning Nourishment

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

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

In the typology of the Old Testament, Canaan has two aspects: on the positive side, Canaan, a land of riches (Deut. 8:7-10 and footnote 1 on v. 7), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8), and on the negative side, it signifies the aerial part, the heavenly part, of the dark kingdom of Satan. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12). Hence, he has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13). The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan's kingdom (cf. Dan. 10:13, 20). The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces of evil in the heavenlies” (Eph. 6:12) that the saints may enjoy Christ as the all-inclusive land. (Num. 21:1, footnote 1)

Today's Reading

The church must be such a corporate warrior, fighting against Satan's aerial forces so that God's people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth. (Num. 21:1, footnote 1)

全本圣经给我们看见一件事—神的心意是要得着一班编组成军的人，以基督为他们的生活意义、见证、中心、领导、道路与目标，并且往前为神争战，使祂在地上取得立场，并得着一班人建造成成为祂的国和祂的家，终极完成于新耶路撒冷。

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

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

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

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

参读：包罗万有的基督，第十二至十三章。

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

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

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

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

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

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

第一周诗歌

WEEK 1 — HYMN

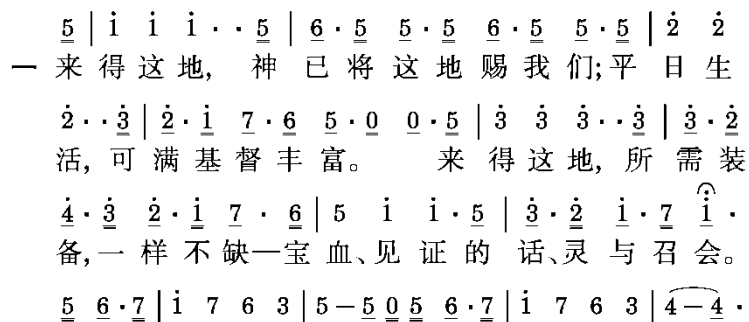
来得这地

补 243

C 大调

(英1287)

4/4



(副) 来得这地, 哦, 弟兄们 哪! 神赐这地给我们了。

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

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

来得这地, 哦, 姊妹们 哪! 投身其中, 紧紧跟随;

5̣ 6̣ . 7̣ | 1̣ 1̣ 0̣ . 7̣ 1̣ . 2̣ | 3̣ 3̣ 0̣ . 5̣ 5̣ . 5̣ | 6̣ 4̣ 3̣ 2̣ | 1̣ - 0̣ . ||
祂正在呼召, 祂走在前头, 所需一切祂已赐给!

二 我们有血, 基督是无瑕疵的祭, 祂舍自己, 使神完全满意;
所以我们到神面前, 坦然无惧, 只要我们宝血不断支取。

三 我们有话, 神话乃是我们食物, 我们用信调话并说“阿们”,
在每日中, 圣灵再向我们说话, 祂从里面规律调整我们。

四 我们有灵, 这灵乃是实际的灵, 不以我们的感觉作根据。
内住的灵, 教导我们住在祂里, 引导我们进入一切实际。

五 我们还有召会, 她是何等宝贝! 经历丰满, 圣徒不可或缺!
我们同聚必得这包罗万有主, 祂是我们一切中的一切!

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

Spiritual Warfare — Taking the Land

1287



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

第一周 · 申言

申言稿：_____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

[illegible]