

第三周

祭司和利未人 为着神行动的事奉

MR 诗歌：657, 659

读经：民三 1 ~ 39, 四 1 ~ 33

纲要

周一

壹 民数记是一卷事奉的书，三至四章论到圣别的事奉：

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

贰 圣别的事奉是由祭司和利未人执行的——3、6、9 ~ 10 节：

- 一 祭司是直接事奉神的受膏者——3 节：

Week Three

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

MR Hymns: 911, 912

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

Outline

Day 1

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

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

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

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

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

周二

- 二 利未人不是直接作祭司的，他们是祭司职任中服事的人—9、12、17 节：
 - 1 在祭司职任，就是在祭司的服事中，有许多事务都需要利未人的服事—25 ~ 37 节。
 - 2 利未人的服事乃是照管会幕，就是预表基督与召会之见证的帐幕—十八 1 ~ 4、6：
 - a 利未人在照管帐幕及其内的物件时，并不是直接事奉神；他们乃是服事祭司职任和祭司，而祭司是直接事奉神的人—三 9、12、17。
 - b 祭司要看守圣所和坛，而利未人是在祭司以下服事，照管圣所和坛—十八 5 ~ 6。
- 三 见证的帐幕及其一切物件和祭坛，由祭司所服事，预表基督各面的丰富，由新约信徒服事给人—三 25 ~ 26、31、36 ~ 37，弗三 8，林后三 3，提前四 6：

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

Day 2

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

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

周三

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

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

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

Day 3

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

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

b 祭司照管约柜；这是直接照管基督并供应基督—5～6 节。

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

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

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

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

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

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

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

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

a 我们是今日的革顺人、哥辖人和米拉利的子孙。

b 为神的扩大作神具体化身的基督，乃是借着那些爱祂的人而行动—歌七 11～12，启二 4～5。

周四

肆 在旧约，祭司和利未人是有区别的，但在新约里只有一班人，就是祭司—罗十五

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

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

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

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

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

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

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

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

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

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

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

Day 4

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

16, 彼前二 5、9, 启一 6, 五 10:

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

周五

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

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

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

Day 5

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

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

- 一 祭司与利未人圣别的事奉乃是争战。
- 二 今天我们既是神福音的祭司，就该看自己是战士——罗十五 16：
 - 1 我们传讲、教导、造就别人，并建造基督的身体，就是在争战——弗三 8，四 12、16，六 10～12。
 - 2 新约的祭司是战士，我们祭司的事奉乃是争战——后五 10，十九 11～14。
- 三 我们为神所作一切属灵的工作，不论是用何方式，只要摸着属灵范围的事，性质都是争战——林后十 3～5：

周六

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

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

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

Day 6

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

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

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

晨兴喂养

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

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

信息选读

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

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

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

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

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

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

参读：各种年龄者都为主的见证，第一章；祭司的体系，第一部分，第二篇。

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

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

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

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

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

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

晨兴喂养

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

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

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

信息选读

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

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

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

参读：民数记生命读经，第四篇；真理课程三级卷二，第二十一至二十二课。

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

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

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

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

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

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

晨兴喂养

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

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

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

信息选读

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

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

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

参读：民数记生命读经，第五篇；启示的事奉，第二篇。

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

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

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

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

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

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

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

晨兴喂养

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

9 “惟有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

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

信息选读

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

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

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

参读：祭司职分与神的建造，第十一篇；教会的路，第五篇。

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

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

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

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

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

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

信息选读

作为祭司，我们必须先坚定持续地祷告，花时间在主面前。这就是祭司的职事。

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

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

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

参读：祭司的体系，第一部分，第六篇；真理课程三级卷二，第三十课。

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

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

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

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

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

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

信息选读

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

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

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

Today's Reading

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

的心思意念，都掳来顺从基督。因此，造就圣徒也是一种属灵的争战。

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

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

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

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

参读：民数记生命读经，第二十六至二十七篇。

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

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

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

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

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

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

第三周诗歌

补 507

聚集在耶路撒冷

C 大调

(英1251)

4/4

一 聚集 在耶路撒冷,完全 脱离巴比伦,我们 作合一见
 证,哦,愿 荣耀归给神!摒弃 各样的教训,放下一切的异
 议,竭力 保守灵合一,在众地方召会里。(副) 阿利 路 亚!
 阿利 路 亚!我们 都同心合意,建造 基督的身体。阿利
 路 亚!阿利 路 亚!我们 如今活在地方召会 里。

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

WEEK 3 — HYMN

To Jerusalem we've come

The Church — The Lord's Recovery

1251

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

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

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single 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.