第十周

关于基督的主要预表和预言

EM　诗歌：451

读经：民十七8，十九2、9，二十8，二一4～9，三五6～7，二四17

纲要

周一

壹 我们需要看见并经历在民数记里关于基督的主要预表：

一 亚伦发芽的杖不是预表死了的基督，乃是预表复活的基督，发芽的基督；祂不只发芽，并且开花、结出熟果—十七8：

1 民数记十六章三节的话以及摩西在九至十节的话，表明神子民中间这次背叛的根乃是野心，要争夺权力和更高的地位；野心暗中破坏神的计划，并败坏神的子民；历世纪以来，基督徒中间的许多难处都是由野心引起的—参太二十20～28，约叁9～11。

2 摩西是神代表的权柄，是神所委派的权柄，他将这案件交给神这最高的权柄，让神说话、暴露并审判；在争夺权力的事上，惟一能审判并暴露真实光景的，乃是神自己—民十六4～5。

Week Ten

The Major Types and the Prophecy concerning Christ

EM Hymns: 612

Scripture Reading: Num. 17:8; 19:2, 9; 20:8; 21:4-9; 35:6-7; 24:17

Outline

Day 1

I. We need to see and experience the major types concerning Christ in Numbers:

A. Aaron's budding rod typifies not a dead Christ but the resurrected Christ, the budding Christ, who not only buds but also blossoms and bears fruit to maturity—17:8:

1. The word in Numbers 16:3 and Moses' word in verses 9 and 10 show that the root of this rebellion among God's people was ambition, the struggle for power and for a higher position; ambition undermines God's plan and damages His people; throughout the centuries many problems among Christians have been caused by ambition—cf. Matt. 20:20-28; 3 John 9-11.

2. As God's deputy, or delegated, authority, Moses referred the case to God as the highest authority, for His speaking, exposing, and judging; in a struggle for power the only One who can judge and expose the real situation is God Himself—Num. 16:4-5.

3 可拉和其他人活活地坠落阴间（33）；他们直接下到那里，不需要先经过死（参启十九 20）；这是耶和华所创作的一件新事（民十六 29 ～ 30）。

4 神对这些与可拉、大坍、亚比兰一同背叛之二百五十人的审判，表征人对神一切的事奉，若是照着人的意见、凭人的肉体并与别人争竞，都要受十字架的审判。

5 十六章里可拉和他一党的背叛，与祭司职分有关（3、8 ～ 10），所以亚伦的杖发芽乃是个表白，指明亚伦蒙神悦纳，在神所赐的祭司职分上有权柄（5）。

6 一切事奉的原则乃在于发芽的杖；复活乃是我们事奉神的永远原则；凡是我们能的，乃是天然的，我们不能的，才是复活的—参罗一 9，七 6，林后一 8 ～ 9。

周二

二 红母牛，除污秽之水的主要成分，表征救赎的基督—民十九 2、9：

1 红色表征罪之肉体的样式，为着外在担负人的罪。

2 母牛没有残疾，表征基督虽然是在罪之肉体的样式里，却没有罪的性情；母牛是无残疾的，指明基督是完全的。

3 母牛未曾负轭，表征基督从未被任何人使用，特别是未被神的仇敌撒但使用，或为着他被使用。

4 正如红母牛一样，基督也是在营外，就是在耶路撒冷城外的一座小山—加略山—被钉十字架的—3 节，来十三 12 ～ 13，太二七 33。

3. Korah and the others went down to Sheol alive and directly (v. 33); they did not need to die first (cf. Rev. 19:20); this was something new that Jehovah brought about (Num. 16:29-30).

4. God's judgment on the two hundred fifty men who rebelled with Korah, Dathan, and Abiram signifies the judgment of the cross on all of man's service to God that is according to man's opinions, by his flesh, and in rivalry with others.

5. Since the rebellion of Korah and his company in Numbers 16 was related to the priesthood (vv. 3, 8-10), the budding of Aaron's rod was a vindication indicating that Aaron was the one accepted by God as having authority in the God-given ministry of the priesthood (v. 5).

6. The principle to every service lies in the budding rod; resurrection is an eternal principle in our service to God; what we can do belongs in the natural realm, and what is impossible for us to do belongs in the realm of resurrection—cf. Rom. 1:9; 7:6; 2 Cor. 1:8-9.

Day 2

B. The red heifer, the principal component of the water for impurity, signifies the redeeming Christ—Num. 19:2, 9:

1. The color red signifies the likeness of the flesh of sin, which is for the bearing of man's sin outwardly.

2. The heifer being without defect signifies that although Christ was in the likeness of the flesh of sin, He did not have the sinful nature; that the heifer was without blemish indicates that Christ was perfect.

3. The heifer having never been under a yoke signifies that Christ was never used by anyone, especially by or for God's enemy, Satan.

4. Like the red heifer, Christ was crucified outside the camp, on Calvary, a small mount outside the city of Jerusalem—v. 3; Heb. 13:12-13; Matt. 27:33.

5 “祭司要把香柏木、牛膝草、朱红色线，都丢在烧牛的火中”—民十九 6：

a 香柏木表征基督尊贵的人性，牛膝草表征基督卑微的人性，朱红色表征救赎最高的意义。

b 尊高的基督与卑微的基督，在祂的救赎里，乃是除污秽之水的组成元素—9 节。

6 民数记十九章九节说，“要有一个洁净的人收起母牛灰，放在营外洁净的地方，为以色列人会众留着，用以作除污秽的水；这是赎罪祭”：

a 灰表征基督被减为无有（可九 12）；这灰要留作除污秽的水，为着洁净罪，或作赎罪祭。

b 民数记十九章的污秽，乃是指死，遍布在以色列人中间（十六 49）；因此需要除污秽的水。

7 “要为这不洁净的人拿些赎罪祭烧成的灰，放在器皿里，倒上活水”—十九 17：

a 惟有基督救赎的工作，借着祂尊高而卑微的人性，凭祂的死和祂复活的灵（17），才能医治并洁净整个局面，除去死的不洁。

b 这里的活水（流动的水）表征在基督复活里的圣灵；在除污秽的水里，有基督救赎的效能，连同祂复活之灵洗净的能力。

周三

三 二十章八节里的磐石预表钉死并复活的基督，从磐石流出的水预表那灵，就是从钉十字架并复活之基督所流出的活水—林前十 4，约十九 34：

5. “The priest shall take cedar wood and hyssop and scarlet strands, and cast them into the midst of the burning of the heifer”—Num. 19:6:

a. Cedar wood signifies Christ in His dignified humanity, hyssop signifies Christ in His humbled humanity, and scarlet signifies redemption in its highest significance.

b. The high and dignified Christ and the lowly and humbled Christ in His redemption were elements for the composition of the water for impurity—v. 9.

6. Numbers 19:9 says, “A man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering”:

a. Ashes signify Christ reduced to nothing (Mark 9:12); these ashes were kept for the water for impurity; it was a purification of sin, or a sin offering.

b. The impurity in Numbers 19 refers to death, which became prevailing among the children of Israel (16:49); thus, there was the need for the water for impurity.

7. “For the unclean they shall take of the ashes of the burning of the sin offering, and running water shall be added to them in a vessel”—19:17:

a. Only the working of Christ’s redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection (v. 17), could heal and cleanse the situation from the uncleanness of death.

b. The living (running) water here signifies the Holy Spirit in the resurrection of Christ; in the water for impurity, there is the efficacy of Christ’s redemption with the washing power of the Spirit of His resurrection.

Day 3

C. The rock in Numbers 20:8 typifies the crucified and resurrected Christ, and the water that flowed from the rock typifies the Spirit as the living water that flowed out of the crucified and resurrected Christ—1 Cor. 10:4; John 19:34:

1 基督既已被钉十字架，那灵也既已赐下，基督就不需要再被钉了，就是不需要再次击打磐石，使活水流出；在神的经纶里，基督只该钉死一次—来七 27，九 26 ～ 28 上。

2 我们要从钉十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”；拿着杖就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中；吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们—参约四 10。

3 在民数记二十章摩西定罪百姓是背叛的人，其实摩西才是违背了神的话的人—10 ～ 11、24 节，二七 14。

4 摩西没有尊神为圣，就是使祂成为凡俗的；摩西向百姓动怒，又错误地击打磐石两下，就是没有尊神为圣。

5 神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话；因此，摩西违犯了神的圣别性情和祂神圣的经纶。

6 为这缘故，他虽然与神亲密，被视为神的同伴（出三三 11），却失去了进入美地的权利。

7 在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶；不然，我们会在言语和行动上背叛祂并得罪祂。

周四

四 民数记二十一章四至九节的铜蛇是主耶稣的预表（约三 14 ～ 15）；祂在罪之肉体的样式里被钉十字架，作我们的代替和顶替，使我们能“望”（信入）祂而得永远的生命：

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

2. To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock”; to take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation; to speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—cf. John 4:10.

3. In Numbers 20 Moses condemned the people as rebels, but Moses was the one who rebelled against God’s word—vv. 10-11, 24; 27:14.

4. Moses failed to sanctify God, making Him common; in being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God.

5. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God’s word in His economy; thus, Moses offended both God’s holy nature and His divine economy.

6. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land.

7. In all that we say and do concerning God’s people, our attitude must be according to God’s holy nature, and our actions must be according to His divine economy; otherwise, in our words and deeds we will rebel against Him and offend Him.

Day 4

D. The bronze serpent in Numbers 21:4-9 is a type of the Lord Jesus (John 3:14-15), who was crucified in the likeness of the flesh of sin as our Substitute and Replacement that we might “look at” (believe into) Him and have eternal life:

1 当以色列子民得罪神，为蛇所咬之后，神吩咐摩西举起铜蛇，替他们受神的审判，凡望那铜蛇的就活了。

2 主耶稣在“罪之肉体的样式”里来（罗八 3），这样式就是铜蛇的形状；铜蛇有蛇形而无蛇毒。

3 基督成为“罪之肉体的样式”，却与肉体的罪无分无关—林后五 21。

4 当祂在肉体里，在十字架上被举起时，古蛇撒但因着祂的死就受了对付；这就是说，堕落之人里面的蛇性受了对付—来二 14，约一 29。

5 日复一日，我们能享受主，并将祂这赎罪祭的实际应用到我们全人里面；祂是对付罪的生命，对付我们罪恶性情的生命。

周五

五 庇护城预表包罗万有的基督作救赎之神的具体化身，误犯罪的人可以逃入基督里得庇护—民三五 6 ～ 7、9 ～ 34：

1 神把基督交在罪人手中，他们错误地把祂治死—徒二 23，罗四 25，路二三 34，林前二 8。

2 倘若一个罪人悔改，神会看他是误犯罪的人而赦免他；这样一个人可以逃到基督里面；但任何人若拒绝福音，并不悔改，神会看他是故意犯罪的人，注定要沉沦—路二四 47，徒二 38，民三五 16，约三 16 ～ 18。

3 庇护城有六座，约但河两岸各三座；六这数字表征犯错的人，因为人是神在第六日创造的—民三五 14，创一 26 ～ 27、31。

1. When the children of Israel sinned against God, they were bitten by serpents; God told Moses to lift up a bronze serpent on their behalf for God’s judgment, that by looking upon that bronze serpent all might live.

2. The Lord Jesus came in “the likeness of the flesh of sin” (Rom. 8:3), which likeness is equal to the form of the bronze serpent; the bronze serpent had the form of the serpent but was without the serpent’s poison.

3. Christ was made in “the likeness of the flesh of sin, ” but He did not participate in any way in the sin of the flesh—2 Cor. 5:21.

4. When He was lifted up in the flesh on the cross, by His death Satan, the old serpent, was dealt with; this also means that the serpentine nature within fallen man has been dealt with—Heb. 2:14; John 1:29.

5. Day by day we can enjoy and apply the Lord to our being as the reality of the sin offering; He is the sin-dealing life, the life that deals with our sinful nature.

Day 5

E. The cities of refuge typify the all-inclusive Christ as the embodiment of the redeeming God, into whom mistaken sinners can flee for refuge—Num. 35:6-7, 9-34:

1. Christ was delivered by God into the hands of sinners, who mistakenly put Him to death—Acts 2:23; Rom. 4:25; Luke 23:34; 1 Cor. 2:8.

2. If any sinner repents, God will regard him as a mistaken sinner and will forgive him; such a one may flee into Christ, but if anyone refuses the gospel and does not repent, God will regard him as a willful sinner, one who is destined to perish—Luke 24:47; Acts 2:38; Num. 35:16; John 3:16-18.

3. There were six cities of refuge, three on each side of the Jordan; the number six signifies mistake-making man, who was created by God on the sixth day—Num. 35:14; Gen. 1:26-27, 31.

4 三这数字表征三一神作犯错之人的庇护；二这数字（两组各三座城）表征立在宇宙中的见证，向宇宙见证并宣告，三一神住在地上人类中间，作他们的庇护城。

5 给利未人的城有四十八座（民三五 7），要分散在以色列中间，作他们美妙便利的福分。

6 庇护城不仅为着以色列人，也为着在他们中间的外人并寄居的，这表征三一神作犯错之人的庇护，乃是为着全人类的—15 节。

7 不仅如此，六座庇护城分布在不同的地方，指明基督作三一神的具体化身，乃是亲近、便利的；三一神已经在人中间扩展，达到我们所在之处，作一切犯错之人的庇护城。

4. The number three signifies the Triune God as the refuge for the man who makes mistakes; the number two (the two sets of three cities each) signifies a testimony standing in the universe, testifying and declaring to the universe that the Triune God is living on earth among human beings to be their city of refuge.

5. The cities given to the Levites were forty-eight cities (Num. 35:7); the forty-eight cities were to be scattered among Israel to be her marvelously available blessing.

6. That the cities of refuge were to be not only for the children of Israel but also for the strangers and sojourners among them signifies that the Triune God as the refuge for mistake-making man is for all mankind—v. 15.

7. Furthermore, the distribution of the six refuge cities in different places indicates that Christ, the embodiment of the Triune God, is near and available; the Triune God has spread among men, to the very place where we are, to be a city of refuge for all those who make mistakes.

周六

Day 6

贰 认真说来，民数记只有二十四章十四至二十五节这段话是预言，也就是解经家所称“巴兰的预言”；这预言是说到主再来时所要发生的事，由十四节的“日后”（原文意，末后的日子）所指明：

II. Strictly speaking, the only portion of Numbers that is a prophecy is the portion in 24:14-25, which Bible expositors call “Balaam’s prophecy”; this prophecy speaks of the things that will happen at the Lord’s second coming, as indicated by the phrase in the last days in verse 14:

一 从雅各而出的星和从以色列兴起的杖都是指基督—17 节：

A. Both the Star out of Jacob coming forth and a Scepter rising out of Israel refer to Christ—v. 17:

1 主出生时显为明亮的星（太二 2），祂再来时要显为明亮的星（启二 28，二二 16），但在今世，就是祂两次的显现之间，祂也要在属祂的人心里如同晨星出现（彼后一 19）。

1. The Lord was manifested as a bright star at His birth (Matt. 2:2) and will be manifested as a bright star at His second coming (Rev. 2:28; 22:16), but in this age, between His two appearings, He also rises as the morning star in the hearts of those who belong to Him (2 Pet. 1:19).

2 杖是指基督的掌权；有杖的人就是在宝座上有包罗万有之权力和权柄的人—诗二 9，四五 6，创四九 10，启二 26 ～ 27。

2. The Scepter refers to Christ’s ruling; the One who has the scepter is the One who is on the throne and has all-inclusive power and authority—Psa. 2:9; 45:6; Gen. 49:10; Rev. 2:26-27.

二 民数记里以色列人的历史表征召会的历史（林前十5～6，参民二四9下）；在这些历史的末了，基督作为星和杖就要显现；祂要来照耀万民并治理全地；那时地上一切扰害神子民的情形，都要被除去，神的子民将不再受苦。

B. The history of Israel in the book of Numbers signifies the history of the church (1 Cor. 10:5-6; cf. Num. 24:9b); at the end of these histories, Christ will appear as the Star and the Scepter to shine on all the peoples and to rule the whole earth; at that time everything on earth that harasses God's people will be removed, and God's people will no longer suffer.

第十周■周一

晨兴喂养

民十七 8“第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。”

十六 5“〔摩西〕对可拉和可拉一党的人说，到了早晨，耶和华必指示谁是属祂的，谁是圣别的，就叫谁亲近祂…。”

杖是一根枯木，不仅被砍下，也枯槁了。然而〔在民数记十七章〕这样一根枯槁的死木竟然发了芽！芽乃是生机的东西，生命的东西。亚伦发芽的杖不是预表死了的基督，乃是预表复活的基督，发芽的基督；祂不只发芽，并且开花，结出熟果。这样一位基督把生命分赐给人（约十二 24，彼前一 3）。今天祂仍在发芽，我们就是祂发芽所产生的果子—熟杏（圣经恢复本，民十七 8 注 1）。

〔在民数记十六章，神子民中间〕这次背叛的根乃是野心，要争夺权力和更高的地位。野心暗中破坏神的计划，并败坏神的子民。历世纪以来，基督徒中间的许多难处都是由野心引起的（参太二十 20 ～ 28，约三 9 ～ 11）（民十六 3 注 1）。

信息选读

摩西虽然谦卑地面伏于地（民十六 4），却没有放弃他蒙神所赐，作神代表权柄的地位（5 ～ 11、16 ～ 18）。摩西没有反击，反倒将背叛者和他们所背叛的人带到神面前。摩西是神代表的权柄，是神所委派的权柄，他将这案件交给神这最高的权柄，让神说话、暴露并审判。在争夺权力的事上，惟一能审判并暴露真实光景的，乃是神自己（圣经恢复本，民十六 5 注 1）。

‹‹ WEEK 10 — DAY 1 ››

Morning Nourishment

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

16:5 And he spoke to Korah and to all his company, saying, In the morning Jehovah will make known who is His and who is holy, and will bring him near to Himself...

A rod is a piece of dead wood that has not only been cut but is also dried up. Yet [in Numbers 17] such a dead and dried-up piece of wood budded! A bud is something organic, something of life. The budding rod of Aaron typifies not a dead Christ but the resurrected Christ, the budding Christ, who not only buds but also blossoms and bears fruit to maturity. Such a Christ imparts life to others (John 12:24; 1 Pet. 1:3). Today He is still budding, and we are the fruit, the almonds, of His budding. (Num. 17:8, footnote 1)

The root of this rebellion [in Numbers 16] was ambition, the struggle for power and for a higher position. Ambition undermines God's plan and damages His people. Throughout the centuries many problems among Christians have been caused by ambition (cf. Matt. 20:20-28; 3 John 9-11). (Num. 16:3, footnote 1)

Today's Reading

Although Moses was humble in falling on his face (Num. 16:4), he did not give up his God-given position as God's deputy authority (vv. 5-11, 16-18). Moses did not fight back; rather, he brought the rebels and the ones against whom they rebelled to God. As God's deputy, or delegated, authority, Moses referred this case to God as the highest authority, for His speaking, exposing, and judging. In a struggle for power the only One who can judge and expose the real situation is God Himself. (Num. 16:5, footnote 1)

可拉和其他人活活地坠落阴间。他们直接下到那里，不需要先经过死（参启十九20）。这是耶和华所创作的一件新事（民十六29～30）（民十六33注1）。

神对〔那些与可拉、大坍、亚比兰一同背叛之〕二百五十人的审判，表征人对神一切的事奉，若是照着人的意见、凭人的肉体并与别人争竞，都要受十字架的审判（民十六35注1）。

民数记十六章里可拉和他一党的背叛，与祭司职分有关（3、8～10），所以亚伦的杖发芽乃是个表白，指明亚伦蒙神悦纳，在神所赐的祭司职分上有权柄（民十七8注1）。

一切事奉的原则乃在于发芽的杖。神把其他的十一根杖都发还，只把亚伦那根发芽的杖留在约柜里，作永远的记念。这个意思就是说，复活乃是我们事奉神的永远原则。事奉神的人，乃是一个死了的人，再复活了。神一直向自己并向祂的子民见证，事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。凡自己以为不错的，凡对自己有错误估价的，这人永远不知道复活是什么。…如果有人一直自以为了不得，以为自己行，以为自己有用，这就是不认识复活的人。你也许认识复活的道理、复活的理由、复活的结果，但你不认识复活。所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。撒拉自己能生时，以撒就不会生出来。凡是你能的，乃是天然的；你不能的，才是复活的（倪柝声文集第三辑第一册，二七五至二七六页）。

参读：倪柝声文集第三辑第一册，权柄与顺服（下编），第四篇。

Korah and the others went down to Sheol alive. They went there directly; they did not need to die first (cf. Rev. 19:20). This was something new that Jehovah brought about (Num. 16:29-30). (Num. 16:33, footnote 1)

God's judgment of these two hundred fifty men signifies the judgment of the cross on all of man's service to God that is according to man's opinions, by his flesh, and in rivalry with others. (Num. 16:35, footnote 1)

Since the rebellion of Korah and his company in Numbers 16 was related to the priesthood (vv. 3, 8-10), the budding of Aaron's rod was a vindication indicating that Aaron was the one accepted by God as having authority in the God-given ministry of the priesthood. (Num. 17:8, footnote 1)

The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron's rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is....If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection. He may know the doctrine of resurrection, the reason for resurrection, or the result of resurrection, but he does not know resurrection. All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection. (CWWN, vol. 47, "Authority and Submission," pp. 248-249)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," chs. 21-22; CWWN, vol. 47, "Authority and Submission," ch. 15

第十周■周二

晨兴喂养

民十九 2 “耶和华所吩咐律法中的律例，乃是这样说，你要告诉以色列人，把一只纯全无残疾，未曾负轭的红母牛牵到你这里来。”

9 “要有一个洁净的人收起母牛灰，放在营外洁净的地方，为以色列人会众留着，用以作除污秽的水；这是赎罪祭。”

母牛，除污秽之水的主要成分（民十九 9），表征救赎的基督。红色表征罪之肉体的样式，为着外在担负人的罪。母牛没有残疾，表征基督虽然是在罪之肉体的样式里，却没有罪的性情（罗八 3 与注 3）。母牛是纯全的，指明基督是完全的（见出十二 6 注 1 一段）。母牛未曾负轭，表征基督从未被任何人使用，特别是未被神的仇敌撒但使用，或为着他被使用（参 5 与注 1）（圣经恢复本，民十九 2 注 1）。

〔正如红母牛一样，〕基督〔也〕是在营外（来十三 12 ～ 13），就是在耶路撒冷城外的一座小山—加略山（太二七 33 与注），被钉十字架的（民十九 3 注 1）。

信息选读

香柏木表征基督尊贵的人性，牛膝草表征基督卑微的人性，朱红色表征救赎最高的意义（见利十四 4 注 3）。尊高的基督与卑微的基督，在祂的救赎里，乃是除污秽之水的组成元素（民十九 9）（圣经恢复本，民十九 6 注 1）。

民数记十九章的污秽，不是指罪，乃是指死（11、13 ～ 16）。死出自罪，罪是死的根（罗五 12）。由

‹‹ WEEK 10 — DAY 2 ››

Morning Nourishment

Num. 19:2 This is the statute of the law which Jehovah has commanded, saying, Tell the children of Israel to bring you a red heifer without defect, in which is no blemish and upon which a yoke has never come.

9 And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering.

The heifer, the principal component of the water for impurity (Num. 19:9), signifies the redeeming Christ. The color red signifies the likeness of the flesh of sin, which is for the bearing of man's sin outwardly. The heifer being without defect signifies that although Christ was in the likeness of the flesh of sin, He did not have the sinful nature (Rom. 8:3 and footnote 3). That the heifer was without blemish indicates that Christ was perfect....The heifer having never been under a yoke signifies that Christ was never used by anyone, especially by or for God's enemy, Satan (cf. Exo. 12:5 and footnote 1). (Num. 19:2, footnote 1)

Christ was crucified outside the camp (Heb. 13:12-13), on Calvary, a small mount outside the city of Jerusalem (Matt. 27:33 and footnote). (Num. 19:3, footnote 1)

Today's Reading

In Numbers 19:6 cedar wood signifies Christ in His dignified humanity, hyssop signifies Christ in His humbled humanity, and scarlet signifies redemption in its highest significance....The high and dignified Christ and the lowly and humbled Christ in His redemption were elements for the composition of the water for impurity (v. 9). (Num. 19:6, footnote 1)

The impurity in Numbers 19 does not refer to sin but to death (vv. 11, 13-16). Death issues from sin, and sin is the root of death (Rom. 5:12). From the sin

于背叛的罪（民十一～十四，十六），死遍布在以色列人中间（49）。因此需要除污秽的水。惟有基督救赎的工作，借着祂尊高而卑微的人性，凭祂的死和祂复活的灵（十九 17 与注），才能医治并洁净整个局面，除去死的不洁（民十九 9 注 2）。

十七节里的活水表征在基督复活里的圣灵（约七 37 ～ 39 与 38 注 2、39 注 1）。在除污秽的水里，有基督救赎的效能，连同祂复活之灵洗净的能力（民十九 17 注 1）。

灰表征基督被减为无有（可九 12）。这灰要留作除污秽的水，为着洁净罪，或作赎罪祭（民十九 9 注 1）。

民数记十九章九节里的灰是红母牛烧过之后所存留下来的，表征主救赎的死在复活里的功效是永远不改变的。这个永远的功效是祂死而复活留下的；换句话说，主的救赎有永远的功效乃是在祂的复活里（参罗四 25）。…母牛的灰放在营外洁净的地方，表征主救赎的功效留在罪人所在的地方。另一面，要将赎罪的血带到会幕前，表征主的救赎在神面前的功效。…活水预表圣灵。我们这些神的子民，何时沾染了污秽，就要让圣灵调着主耶稣救赎永远的功效应用在我们身上，好除去我们的污秽。这就如同约壹一章七节所说，“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”这意思是，我们若发现自己有罪，就当取用主耶稣的血洗净我们的罪，好恢复我们和神之间的交通（民数记概论下册，第二十四篇—中文尚未出书）。

of rebellion (Num. 11—14 and 16), death became prevailing among the children of Israel (16:49). Thus, there was the need for the water for impurity. Only the working of Christ's redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection (19:17 and footnote), could heal and cleanse the situation from the uncleanness of death. (Num. 19:9, footnote 2)

The living water in Numbers 19:17 signifies the Holy Spirit in the resurrection of Christ....In the water for impurity, there is the efficacy of Christ's redemption with the washing power of the Spirit of His resurrection. (Num. 19:17, footnote 1)

Ashes signify Christ reduced to nothing (Mark 9:12). These ashes were kept for the water for impurity; it was a purification of sin, or a sin offering. (Num. 19:9, footnote 1)

In verse 9 the ashes refer to the remains of the red heifer, signifying that the Lord's redeeming death in resurrection is eternally efficacious. This eternal efficacy is what remains after the Lord's death and resurrection; in other words, the eternal efficacy of the Lord's redemption is in His resurrection (cf. Rom. 4:25). The ashes of the heifer being placed outside the camp in a clean place [Num. 19:9] signifies that the efficacy of the Lord's redemption remains in the place of sinners, whereas the redeeming blood being brought to the front of the Tent of Meeting signifies the efficacy of the Lord's redemption before God. The running water typifies the Holy Spirit. Whenever we, the people of God, are defiled, we need to allow the Holy Spirit, who is compounded with the eternal efficacy of the Lord's redemption, to be applied to us in order to remove our uncleanness. This corresponds to 1 John 1:7, which says, "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin." This means that if we realize that we have sinned, we should take the blood of the Lord Jesus in order to wash away our sins for the purpose of restoring the fellowship between God and us. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 295)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 24

第十周■周三

晨兴喂养

民二十 8 “你拿着杖，和你的哥哥亚伦招聚会众，在他们眼前吩咐磐石发出水来；这样，你就为他们使水从磐石中流出来，给会众和他们的牲畜喝。”

林前十 4 “也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”

民数记二十章里的磐石预表钉死并复活的基督（林前十 4 下），从磐石流出的水预表那灵（4 上），就是从钉十字架之基督所流出的活水（约十九 34 与注）。…这磐石乃是随着神的百姓经过旷野旅程的灵磐石。这表征基督被钉十字架，成了随着祂百姓的磐石。这随行的磐石就是复活的基督这赐生命的灵（林前十五 45），祂一直与召会同在，用生命的水供应祂的信徒。

基督既已被钉十字架，那灵也既已赐下，基督就不需要再被钉了，就是不需要再次击打磐石，使活水流出。在神的经纶里，基督只该钉死一次（来七 27，九 26 ～ 28 上）。我们要从钉十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”。拿着杖就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中。吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们（参约四 10）。我们若将基督的死应用在自己身上，并在信心里求基督赐给我们那灵，就必得着活的灵，作为生命全备的供应（腓一 19）（圣经恢复本，民二十 8 注 1）。

信息选读

‹‹ WEEK 10 — DAY 3 ››

Morning Nourishment

Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.

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

The rock in Numbers 20 typifies the crucified and resurrected Christ (1 Cor. 10:4b), and the water that flowed from the rock typifies the Spirit (v. 4a) as the living water that flowed out of the crucified Christ (John 19:34...)....This rock was a spiritual rock that followed God's people in their journey through the wilderness. This signifies that Christ has been crucified to become a rock that follows His people. This following rock is the resurrected Christ as the life-giving Spirit (1 Cor. 15:45), who is always with the church to supply His believers with the water of life.

Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, that is, no need to strike the rock again, that the living water may flow. In God's economy Christ should be crucified only once (Heb. 7:27; 9:26-28a). To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock." To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life (cf. John 4:10) based on the fact that the Spirit has already been given. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life (Phil. 1:19). (Num. 20:8, footnote 1)

Today's Reading

尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的。摩西向百姓动怒（民二十 10），又错误地击打磐石两下（11），就是没有尊神为圣。神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话。…因此，摩西违犯了神的圣别性情和祂神圣的经纶。为这缘故，他虽然与神亲密，被视为神的同伴（出三三 11），却失去了进入美地的权利。

在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶。这就是尊祂为圣。不然，我们会在言语和行动上背叛祂并得罪祂（圣经恢复本，民二十 12 注 1）。

摩西向以色列人动怒，…就没有向神子民在神圣别的性情上正确地代表祂；他击打磐石两下，就是在神行动上错误地代表神。因此，他和他哥哥就受神惩罚，不得进入美地（民二十 12 ～ 13、24，二七 12 ～ 14）。

在民数记二十章，神没有向百姓动怒，但摩西却动怒。…摩西在怒中可能以为这次神要消灭百姓了。然而，神晓得二十章里的难处，是由于百姓口渴。就如母亲不对口渴而哭的小孩生气，反会顾惜小孩；照样，神也不向祂口渴的百姓动怒，反而负责用水供应他们。

在二十四节神似乎是〔对摩西、亚伦〕说，“你们没有顺从我。你们没有作我吩咐你们作的事，反而作了别的事。百姓没有辱骂我，他们没有错。他们只是需要水而已，惟有我才能供应他们水。百姓口渴并没有犯错，他们没有背叛我。你们定罪他们是背叛的人，但你们才是违背我话的人。”（民数记生命读经，二三五至二三七页）

参读：民数记生命读经，第二十九至三十篇。

To sanctify God is to make Him holy, that is, separate from all the false gods; to fail to sanctify God is to make Him common. In being angry with the people (Num. 20:10) and in wrongly striking the rock twice (v. 11), Moses failed to sanctify God. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy....Thus, Moses offended both God's holy nature and His divine economy. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land.

In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy. This is to sanctify Him. Otherwise, in our words and deeds we will rebel against Him and offend Him. (Num. 20:12, footnote 1)

In being angry, Moses did not represent God rightly in His holy nature toward His people. In striking the rock twice, he represented God wrongly in God's action. Hence, he and his brother were punished by God by not being allowed to enter into the good land (Num. 20:12-13, 24; 27:12-14).

In Numbers 20 God was not angry with the people, but Moses was angry with them....In his anger, Moses might have thought that the time had come for God to consume the people. God, however, realized that the problem in Numbers 20 was caused by the people's thirst. Just as a mother is not angry with a child who cries because of thirst but instead cherishes the child, so God was not angry with His thirsty people but rather assumed the responsibility of supplying them with water.

[In Numbers 20:24] God seemed to be saying [to Moses and Aaron], "You did not obey Me. Instead of doing what I told you to do, you did something else. The people were not reviling Me. There was nothing wrong with them. They simply needed water, and only I can provide water for them. The people were not at fault for being thirsty, and they were not rebelling against Me. You condemned them as rebels, but you are the ones who rebelled against My word." (Life-study of Numbers, pp. 212-214)

Further Reading: Life-study of Numbers, msgs. 29-30

第十周■周四

晨兴喂养

民二一 7～8 “百姓到摩西那里，说，我们有罪了，…求你向耶和华祷告，叫这些蛇离开我们。于是摩西为百姓祷告。耶和华对摩西说，你制造一条火蛇，挂在杆上；凡被咬的，一看这蛇，就必得活。”

约三 14 “摩西在旷野怎样举蛇，人子也必照样被举起来。”

铜表征审判。〔民数记二十一章四至九节的〕铜蛇是主耶稣的预表；祂在罪之肉体的样式里被钉十字架，作我们的代替和顶替，使我们能“望”（信入）祂而得永远的生命（约三 14 ～ 15 与注，罗八 3 与注 3）（圣经恢复本，民二一 9 注 1）。

信息选读

在创世记三章，撒但化身为蛇，将他的性情注射到人肉体里。当以色列子民得罪神，为蛇所咬之后，神吩咐摩西举起铜蛇，替他们受神的审判，凡望那铜蛇的就活了（民二一 4 ～ 9）。那是个预表。在约翰三章十四节，主耶稣把那个预表应用到自己身上，表明祂成为肉体，乃是成为罪之肉体的样式（罗八 3），就是铜蛇的形状，有蛇形而无蛇毒。基督成为罪之肉体的样式，却与肉体的罪无分无关（林后五 21，来四 15）。当祂在肉体里，在十字架上被举起时，古蛇撒但因着主的死就受了对付（约十二 31 ～ 33，来二 14）。这就是说，堕落之人里面的蛇性受了对付。当人在基督里由神的生命所重生时，他那属撒但的性情就废止了。

‹‹ WEEK 10 — DAY 4 ››

Morning Nourishment

Num. 21:7-8 And the people came to Moses and said, We have sinned...; pray to Jehovah, that He may take away the serpents from us. So Moses prayed for the people. Then Jehovah said to Moses, Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live.

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.

Bronze signifies judgment. The bronze serpent is a type of the Lord Jesus, who was crucified in the likeness of the flesh of sin as our Substitute and Replacement that we might “look at” (believe into) Him and have eternal life. (Num. 21:9, footnote 1)

Today’s Reading

In Genesis 3 Satan, the serpent, injected his nature into man’s flesh. When the children of Israel sinned against God, they were bitten by serpents (Num. 21:4-9). God told Moses to lift up a bronze serpent on their behalf for God’s judgment, that by looking upon that bronze serpent all might live. That was a type. Here, in John 3:14, the Lord Jesus applied that type to Himself, indicating that when He was in the flesh, He was in “the likeness of the flesh of sin” (Rom. 8:3), which likeness is equal to the form of the bronze serpent. The bronze serpent had the form of the serpent but was without the serpent’s poison. Christ was made in “the likeness of the flesh of sin,” but He did not participate in any way in the sin of the flesh (2 Cor. 5:21; Heb. 4:15). When He was lifted up in the flesh on the cross, by His death Satan, the old serpent, was dealt with (John 12:31-33; Heb. 2:14). This means that the serpentine nature within fallen man has been dealt with. When a man is regenerated with the divine life in Christ, his satanic nature is annulled.

尼哥底母…是亚当的后裔，被古蛇毒害，里面有了蛇性。他不仅需要主作神的羔羊除去他的罪（约一 29），也需要主成为蛇的形状，在十字架上对付他的蛇性，使他得着永远的生命。照约翰二章所立定的原则，这就是变死亡为生命（圣经恢复本，约三 14 注 1）。

铜蛇首先表征主耶稣。其次，这蛇表征以色列人，因为是以色列人犯罪，该被挂在杆上，受咒诅、受审判；第三，这蛇表征那蛇撒但。实在说，不是以色列人自愿犯罪，乃是在他们里面的蛇叫他们犯罪。神审判以色列人，实际上是审判这蛇；所以，挂在杆上的，实际上是那蛇。犯罪的是人，但受审判的却是蛇。这给我们看见，实际上犯罪的乃是那在人里面的蛇，就是魔鬼。在神眼中，蛇和以色列人乃是一。所以，神审判杆上的蛇，也就是祂审判以色列人。

我们还要看见，至终不是以色列人本身受神审判，乃是一个代替受了神的审判。这代替—基督—乃是借着与祂所代替的人联合为一而受审判。基督的十字架指明两个联合：第一，基督所救赎的人与撒但联合；第二，基督与祂所救赎的人联合。

民数记二十一章八至九节说，“凡被咬的，一看这蛇，就必得活。…蛇若咬了什么人，那人一望这铜蛇就活了。”这意思是，凡看见自己里面是蛇，又定罪自己里面的撒但，并接受基督十字架的人，就有生命。

重生的原则就是我们看见自己已经与撒但联合，成了撒但的一部分，也看见主耶稣在十字架上，已经把这联合对付了；因此，我们定罪这联合，并接受主的救法，结果我们就活了，有复活的生命在我们里面运行。惟有这样，我们才能享受复活及复活的生命，并活在永远的生命里（民数记概论下册，第二十六篇—中文尚未出书）。

As a descendant of Adam, Nicodemus had been poisoned by the old serpent, and the serpent's nature was within him. He needed the Lord not only to be the Lamb of God to take away his sin (John 1:29) but also to be in the form of the serpent that his serpentine nature might be dealt with on the cross and that he might have eternal life. (John 3:14, footnote 1)

The bronze serpent first signifies the Lord Jesus. Second, it signifies the children of Israel, because they had sinned and should have been hung on the pole to be cursed and judged. Third, it signifies the serpent Satan. It was not that the children of Israel wanted to sin, but rather, the serpent in them caused them to sin. In judging the children of Israel, God actually was judging the serpent; therefore, the one hung on the pole was actually the serpent. Man sinned, but the serpent received the judgment. This shows that the one who sinned was actually the serpent in man, that is, the devil. In God's eyes the serpent and the children of Israel were one. Therefore, God's judging the serpent on the pole was also His judging of the children of Israel.

We also need to see that ultimately a Substitute, not the children of Israel themselves, was judged by God. This Substitute, Christ, was judged by being identified with the people for whom He was substituted. The cross of Christ indicates two identifications: the people redeemed by Christ were identified with Satan, and Christ was identified with His redeemed people.

Numbers 21:8-9 says, “Everyone who is bitten, when he sees it, shall live....If a serpent had bitten any man, when he looked at the bronze serpent, he lived.” This means that everyone who sees that he is inwardly serpentine, condemns Satan in him, and receives the cross of Christ will have life.

The principle of regeneration is that we see that we were identified with Satan as a part of Satan, and we see that the Lord Jesus has dealt with this identification on the cross; thus, we condemn this identification and receive the Lord's salvation with the result that we live and have the resurrection life operating in us. Only in this way can we enjoy resurrection and the resurrection life and live in the eternal life. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 312-314)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 26

晨兴喂养

民三五6～7“你们给利未人的城，当有六座庇护城，使误杀人的可以逃到那里；此外，还要给他们四十二座城。你们要给利未人的城，共有四十八座，连城带郊野都要给他们。”

庇护城预表包罗万有的基督作救赎之神的具体化身，误犯罪的人可以逃入基督里得庇护。神把基督交在罪人手中（徒二23，罗四25），他们错误地把祂治死（路二三34，林前二8）。倘若一个罪人悔改，神会看他是误犯罪的人而赦免他（路二四47，徒二38）。这样一个人可以逃到基督里面。但任何人若拒绝福音，并不悔改，神会看他是故意犯罪的人，注定要沉沦（民三五16，约三16～18）。

庇护城有六座，约但河两岸各三座（民三五14）。六这数字表征犯错的人，因为人是神在第六日创造的（创一26～27、31）。三这数字表征三一神作犯错之人的庇护。二这数字（两组各三座城）表征立在宇宙中的见证，向宇宙见证并宣告，三一神住在地上人类中间，作他们的庇护城（圣经恢复本，民三五6注1）。

信息选读

给利未人的四十八座城，要分散在以色列中间，这就把雅各在创世记四十九章七节对利未的咒诅变为祝福（圣经恢复本，民三五8注1）。

庇护城不仅为着以色列人，也为着在他们中间的外人并寄居的，这表征三一神作犯错之人的庇护，乃是为着全人类的。不仅如此，六座庇护城分布在

Morning Nourishment

Num. 35:6-7 And the cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and besides them you shall give forty-two cities. All the cities which you shall give to the Levites shall be forty-eight cities, they and their pasture lands.

The cities of refuge typify the all-inclusive Christ as the embodiment of the redeeming God, into whom mistaken sinners can flee for refuge. Christ was delivered by God into the hands of sinners (Acts 2:23; Rom. 4:25), who mistakenly put Him to death (Luke 23:34; 1 Cor. 2:8). If any sinner repents, God will regard him as a mistaken sinner and will forgive him (Luke 24:47; Acts 2:38). Such a one may flee into Christ. But if anyone refuses the gospel and does not repent, God will regard him as a willful sinner, one who is destined to perish (Num. 35:16; John 3:16-18).

There were six cities of refuge, three on each side of the Jordan (Num. 35:14). The number six signifies mistake-making man, who was created by God on the sixth day (Gen. 1:26-27, 31). The number three signifies the Triune God as the refuge for the man who makes mistakes. The number two (the two sets of three cities each) signifies a testimony standing in the universe, testifying and declaring to the universe that the Triune God is living on earth among human beings to be their city of refuge. (Num. 35:6, footnote 1)

Today's Reading

The forty-eight cities given to the Levites were to be scattered among Israel, changing Jacob's curse on Levi in Genesis 49:7 into a blessing. (Num. 35:8, footnote 1)

That the cities of refuge were to be not only for the children of Israel but also for the strangers and sojourners among them signifies that the Triune God as the refuge for mistake-making man is for all mankind. Furthermore, the distribution

不同的地方…指明基督作三一神的具体化身，乃是亲近、便利的。三一神已经在人中间扩展，达到我们所在之处，作一切犯错之人的庇护城（民三五 15 注 1）。

我们若将这些庇护城在地图中标出来，就能看见这六座城分布得很平均。六是由二乘三组成。三是神的数字，神乃是在祂的三一里临到人，和我们发生关系，成了我们的拯救。…福音乃是要将人浸入三一神—父、子、圣灵的名里〔太二八 19〕。路加十五章也给我们看见，这位三一神临到罪人，将罪人带回归神：牧人预表主耶稣（4），妇人预表圣灵（8），父亲预表父神（20）。林后十三章十四节也说到神对我们三面的祝福：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这些经文都启示三一神来作我们的救主和恩典，与我们有亲密的关系。此外，二是见证的数字。这指明在美地上一直有这样的见证，就是三一神来到人中间接触人，作了人的保障。

民数记三十五章给我们看见，在分配美地的事上，神要以色列人献上一些所承受的产业，结果就产生了利未人的城，在这些城当中，有些分出来作为庇护城。利未人的城可表征各地的召会；庇护城表征基督作我们的救主，叫我们免去死亡的审判，并得着释放，而得回我们属灵的产业。这意思是，地方召会需要尽功用传福音，使人接受基督的救赎，蒙称义，得着属灵的产业，而在基督里得着安息之所，使神也在他们中间得着居所。神作了这一切安排，使神和人、人和神同被建造，成为相互的居所，同得安息（民数记概论下册，第三十三篇—中文尚未出书）。

of the six refuge cities...indicates that Christ, the embodiment of the Triune God, is near and available. The Triune God has spread among men, to the very place where we are, to be a city of refuge for all those who make mistakes. (Num. 35:15, footnote 1)

If we mark out these cities of refuge on a map, we can see that they are evenly distributed. Six is composed of two times three. Three is the number for God. In His Trinity God reaches us and has a relationship with us to become our salvation....The gospel is to baptize man into the name of the Triune God—the Father, the Son, and the Holy Spirit [Matt. 28:19]. Luke 15 also shows that this Triune God reaches sinners to bring them back to God: the shepherd typifies the Lord Jesus (v. 4), the woman typifies the Spirit (v. 8), and the father typifies God the Father (v. 20). Second Corinthians 13:14 also speaks of the three aspects of God’s blessings to us: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” All these verses reveal the Triune God coming to be our Savior and as grace to have an intimate relationship with us. In addition, two is the number for testimony. This indicates that in the good land, there is always a testimony of the Triune God coming among man to contact him and be his security.

Numbers 35 shows that in the matter of the distribution of the good land, God wanted the children of Israel to offer up some of their inherited possessions. This resulted in the producing of the cities of the Levites, from which some were separated out as cities of refuge. The cities of the Levites can signify the local churches; the cities of refuge signify Christ as our Savior, sparing us from the judgment of death and delivering us so as to recover our spiritual possessions. This means that the local churches need to function in preaching the gospel so that man may receive Christ’s redemption, be justified, receive the spiritual inheritance, and thus gain a dwelling place in Christ and so that God may gain a dwelling place among them. God has made these arrangements so that God and man, man and God, may be built up together to become a mutual dwelling place for both to find rest. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 377, 379)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 33

第十周■周六

晨兴喂养

民二四 17 ～ 19“我看祂，却不在现时；我望祂，却不在近日。必有一星从雅各而出，必有一杖从以色列兴起，…祂必得…仇敌之地…为产业；以色列必行事勇敢。有一位出于雅各的，必掌大权，并除灭城中的余民。”

民数记是一卷陈述以色列人历史的书，而以色列人的历史乃是召会历史的预表。认真说来，全书只有二十四章十四至二十五节这段话是预言，也就是解经家所称“巴兰的预言”。这预言是说到主再来时所要发生的事，由十四节的“日后”（原文意，末后的日子）所指明（民数记概论下册，第三十五篇—中文尚未出书）。

信息选读

民数记二十四章十七节…的星和杖都是指基督。…星有几方面的含意：第一，星是在黑夜里出现；第二，星是属天的；第三，星是明亮的。圣经说到主耶稣两次的显现时，都说到祂是星。祂第一次显现是在祂出生时，外邦的星象家在东方看见祂的星。他们来到耶路撒冷，问说，“那生为犹太人之王的在哪里？因为祂的星出现的时候，我们看见了，就前来拜祂。”（太二 2）主的第二次显现是在祂再来时。在启示录二章主对在推雅推喇召会的得胜者说，“我又要把晨星赐给他。”（28）在二十二章主又说，“我是明亮的晨星。”（16）这两处经文都说到主第二次来时，乃是晨星。

在今世，就是〔主〕两次的显现之间，祂也要在属祂的人心里如同晨星出现（彼后一 19）。每一个

‹‹ WEEK 10 — DAY 6 ››

Morning Nourishment

Num. 24:17-19 I see Him, but not now; I behold Him, but not near. There shall come forth a Star out of Jacob, and a Scepter shall rise out of Israel....His enemies shall also be dispossessed—while Israel does valiantly. And One from Jacob shall have dominion and destroy the remnant from the city.

Numbers is a book that presents the history of Israel, and the history of Israel is a type of the history of the church. Strictly speaking, the only portion in Numbers that is a prophecy is the portion in 24:14-25, which Bible expositors call “Balaam’s prophecy.” This prophecy speaks of the things that will happen at the Lord’s second coming, as indicated by the phrase in the last days in verse 14. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” p. 385)

Today’s Reading

[In Numbers 24:17] Star and Scepter both refer to Christ....The star has several denotations: first, it appears in the night; second, it is heavenly; and third, it is bright. In speaking of the Lord Jesus’ two appearings, the Bible refers to Him as a star. His first appearing was at His birth. The pagan magi saw His star from the east. They came to Jerusalem and asked, “Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him” (Matt. 2:2). The Lord’s second appearing will be at His second coming. In Revelation 2 the Lord said to the overcomers of the church in Thyatira, “I will give the morning star” (v. 28), and in chapter 22 the Lord said again, “I am...the bright morning star” (v. 16). Both of these portions speak of the Lord as the morning star at His second coming.

In this age, between His two appearings, He also rises as the morning star in the hearts of those who belong to Him (2 Pet. 1:19). Every saved one has Christ as the star

得救的人都有基督作为星在他里面出现。祂向我们第一次显现，是作我们的救主，祂也要在我们里面一再出现，直到祂在荣耀里的第二次显现。今天祂在我们里面作为晨星出现，是指向祂的再来。

民数记二十四章十七节的杖是指基督的掌权。有杖的人就是在宝座上有权柄的人。比如，诗篇二篇九节论到基督说，“你必用铁杖打破他们；你必将他们如同窑匠的瓦器摔碎。”四十五篇六节说，“神啊，你的宝座是永永远远的；你国的权杖是正直的权杖。”一百一十篇二节说，“耶和华必从锡安伸出你能力的杖来：你要在你的仇敌中间掌权。”创世记四十九章十节说，“权杖必不离犹大，王杖必不离他两脚之间，直到细罗来到，万民都必归顺。”…这些经文给我们看见，杖是指基督在宝座上，得着王权执行祂国度的权柄。我们若将基督作为星和杖的经文合起来看，就看见主再来时，祂要在宝座上，在祂的国度里施行祂的权柄。

巴兰的预言指明今世完全是黑暗的；是由黑暗掌权、不服神权柄的世代。然而，星和杖要从雅各而出，从以色列兴起。基督是明亮的晨星，要照亮这黑暗的世界；基督是权柄，要从以色列兴起，管治这不法的地。今天这地是黑暗的，没有光的照耀；也是混乱的，没有权柄。主耶稣再来时，要如星显现，作宇宙之光，也要如杖显现，作宇宙的权柄。

民数记里以色列人的历史表征召会的历史。在这些历史的末了，基督作为星和杖就要显现。祂要来照耀万民并治理全地。那时摩押人、亚玛力人和地上一切扰害神子民的情形，都要被除去，神的子民将不再受苦（民数记概论下册，第三十五篇—中文尚未出书）。

rising in him. He appeared to us the first time as our Savior, and He will rise in us again and again until His second appearing in glory. His rising in us today as the morning star points to His second coming.

The scepter in Numbers 24:17 refers to Christ’s ruling. The one who has the scepter is the one who is on the throne and has authority. For example, Psalm 2:9 says concerning Christ, “You will break them with an iron rod; / You will shatter them like a potter’s vessel.” Psalm 45:6 says, “Your throne, O God, is forever and ever; / The scepter of uprightness is the scepter of Your kingdom.” Psalm 110:2 says, “Jehovah will send forth / The scepter of Your strength from Zion: / Rule in the midst of Your enemies.” Genesis 49:10 says, “The scepter will not depart from Judah, / Nor the ruler’s staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.”...These verses show that the scepter refers to Christ’s being on the throne and obtaining the kingship to exercise His authority of the kingdom. If we put the verses concerning the star together with the verses concerning the scepter, we will see that at the Lord’s second coming, He will exercise His authority on the throne and in His kingdom.

Balaam’s prophecy indicates that the present age is altogether dark; it is an age that is ruled by darkness and that does not submit to God’s authority. Nevertheless, the Star and the Scepter came forth out of Jacob and will rise out of Israel. Christ is the bright morning star to illuminate this dark world, and Christ as the scepter will rise out of Israel to rule over this lawless earth. Today this earth is dark, without the shining of light; it is also chaotic, without authority. When the Lord Jesus comes, He will appear as the star to be the light of the universe, and He will also appear as the scepter to be the authority of the universe.

The history of Israel in the book of Numbers signifies the history of the church. At the end of these histories, Christ will appear as the Star and the Scepter. He will come to shine on all the peoples and to rule the whole earth. At that time the Moabites, the Amalekites, and everything on earth that harasses God’s people will be removed, and God’s people will no longer suffer. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 385-387, 389)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 35

第十周诗歌

152 赞美主 — 祂的万有包罗性

（约翰福音）8 7 8 7（英 187）

G 大调 4/4

3 | 5 4 3 3 | 2 2 1 5 | 5·6 7 1 | 3 – 2
一 主, 你 于 我 何 其 丰 富, 你 爱 说 出 其 度 量!
5 | 4 3 2 3 3 | 2 1 7 1 6 | 5·6 7 1 | 3 2 1 ‖
你 的 自 己 无 限 富 有, 今 在 我 灵 给 我 享。

十三 主,你又是奇妙复活, 所有死亡全胜过;
使我借你复活大能, 与你同死并同活。

十四 你是神的无瑕羔羊, 救赎为我来作成;
你也是那赐圣灵者, 为着使我得生命。

十五 你是杆上所挂铜蛇, 救我脱离致死罪;
你在十架被人举起, 掌死魔鬼为我毁。

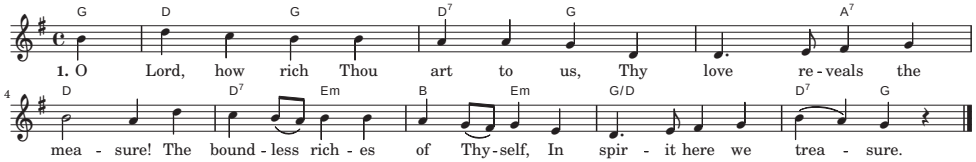
十八 你是磐石为我裂开, 流出生命的活水;
饮于你这常新水流, 得脱一切的困惫。

二十六 哦主,你是那"我是"的, 应付我们所需要;
享受你作一切一切, 神就因你得荣耀。

WEEK 10 — HYMN

O Lord, how rich Thou art to us

Praise of the Lord — His All-Inclusiveness 187



13. Thou art the resurrection too,
All death Thy life doth swallow;
'Tis by Thy resurrection pow'r,
We bear the cross and follow.

14. Thou art the spotless Lamb of God,
Who died for our redemption;
Thou art the Spirit-giver too,
For our regeneration.

15. Thou art the serpent made of brass,
Who saveth us from evil;
Thou on the tree wast lifted up,
To crush for us the devil.

18. Thou art the heav'nly riven rock,
With living water flowing;
We drink of this refreshing stream,
Thy quenching power knowing.

26. O Lord, Thou art the great "I AM,"
Who all our need doth furnish;
Enjoying Thee as all in all,
God's purpose we accomplish.

第十周申言

申言稿：

Composition for prophecy with main point and sub-points: