第六周

民数记中所启示的神圣三一

JL 诗歌：447， 448

读经：民一 1，六 13 ～ 16，七 1、11 ～ 17，九 15 ～ 18、21，二十 6 ～ 8

纲要

周一

壹 三一神主要的是指神自己这神圣的人位；神圣的三一主要的是指神是三一的，这是神格主要的属性—太二八 19，启一 4 ～ 5。

贰 整体说来，圣经是由神圣的三一构成的—创一 26，出三 14 ～ 15，民六 24 ～ 26，赛六 8，太二八 19，林后十三 14，弗三 14 ～ 17，启一 4 ～ 5。

叁 我们花时间和精力，带着祷告的灵，操练我们的全人，对圣言中所启示的神圣三一作一次透彻、详尽的研读，是非常值得的—太二八 19，启一 4 ～ 5。

肆 圣经包含许多明确的教训，然而，圣经没有任何直接论及神圣三一的教训或道理：

Week Six

The Divine Trinity as Revealed in Numbers

JL Hymns: 608, 609

Scripture Reading: Num. 1:1; 6:13-16; 7:1, 11-17; 9:15-18, 21; 20:6-8

Outline

Day 1

I. The Triune God refers mainly to God Himself, the divine person; the Divine Trinity refers mainly to God's being triune, which is the primary attribute of the Godhead—Matt. 28:19; Rev. 1:4-5.

II. As a whole, the Bible is constructed with the Divine Trinity—Gen. 1:26; Exo. 3:14-15; Num. 6:24-26; Isa. 6:8; Matt. 28:19; 2 Cor. 13:14; Eph. 3:14-17; Rev. 1:4-5.

III. It is altogether worthwhile for us to spend our time and energy, with a spirit of prayer, to exercise our entire being to conduct a thorough and exhaustive study of the Divine Trinity as revealed in the holy Word—Matt. 28:19; Rev. 1:4-5.

IV. Although the Bible contains many explicit teachings, the Scriptures do not contain any direct teaching or doctrine concerning the Divine Trinity:

一 反之，圣经从始至终，只在许多神圣、属灵事实的描述中指明神圣的三一—弗三 14～17，四 3～6。

二 圣经没有关于神圣三一的道理，这强烈地指明，神圣的三一是为使神将祂自己作到我们里面，使我们可以有分于、经历并享受祂；这在马太二十八章十九节和林后十三章十四节完全得着证明。

周二

三 在圣经中，每一次直接或间接提及、指明或暗示神圣的三一，都是为使我们有分于三一神—约十四 19～20、23，弗四 3～6，启一 4～5。

四 每当我们研读圣经中任何一处说到神圣的三一，我们不该满意于找到道理的教训，而该领悟这一处乃是为使我们认识如何有分于、享受并经历三一神—弗一 3～7、13～14。

伍 按照整本圣经的启示，神圣的三一乃是为着神的分赐—林后十三 14：

一 将神圣的分赐归之于神圣的三一，比归之于三一神更为正确。

二 神的愿望和祂强烈的心意，乃是要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切—罗八 2、10～11。

三 没有神圣的三一，神就无法完成祂神圣的分赐—弗三 14～17。

四 新约启示，神圣三一的三者都在我们里面—弗四 6，约十四 20、23，罗八 10～11，林后十三 5，西一 27，腓二 13。

A. Instead, the Divine Trinity is only indicated throughout the Scriptures in many narrations of divine and spiritual facts—Eph. 3:14-17; 4:3-6.

B. The fact that the Bible contains no doctrines concerning the Divine Trinity indicates strongly that the Divine Trinity is for God to work Himself into us so that we may partake of, experience, and enjoy Him; this is fully proved by Matthew 28:19 and 2 Corinthians 13:14.

Day 2

C. Every direct or indirect mention, indication, or implication of the Divine Trinity in the Bible is for our participation in the Triune God—John 14:19-20, 23; Eph. 4:3-6; Rev. 1:4-5.

D. Whenever we study a portion of the Word regarding the Divine Trinity, we should not be content to look for doctrinal teaching but should realize that this portion is for us to know how to participate in, enjoy, and experience the Triune God—Eph. 1:3-7, 13-14.

V. According to the entire revelation of the Bible, the Divine Trinity is for God's dispensing—2 Cor. 13:14:

A. It is more accurate to refer to the dispensing of the Divine Trinity rather than to that of the Triune God.

B. God's desire with His strong intention is to dispense Himself into His chosen people as their life, their life supply, and their everything—Rom. 8:2, 10-11.

C. Without the Divine Trinity God would have no way to carry out His divine dispensing—Eph. 3:14-17.

D. The New Testament reveals that all three of the Divine Trinity are in us—Eph. 4:6; John 14:20, 23; Rom. 8:10-11; 2 Cor. 13:5; Col. 1:27; Phil. 2:13.

周三

陆 神圣的三一是我们基督徒生活的模型—太二八 19，帖前五 23：

一 由于我们里面的争战，我们需要学习与神圣的三一合作—林后十三 14：

1 在神圣三一的三者之间，是和谐一致的。

2 父乐于高举子，子愿意服从父，灵为子作见证—太三 17，十七 5，十二 28，腓二 5 ～ 11，约十六 13 ～ 15。

二 我们这人的三部分，需要与内住的神圣三一合作—十四 16 ～ 20、23。

三 至终，我们的全人—灵、魂、体—要荣耀神圣的三一；我们与内住的神圣三一合作，会带进祂的得荣、祂的彰显和祂的显明—帖前五 23，帖后一 10、12。

四 基督徒的生活乃是我们与神圣三一调和的生活—林后十三 14，弗三 14 ～ 17，四 4 ～ 6：

1 在我们的基督徒生活里，神用四种凭借使我们与神圣的三一调和：神圣的生命（约三 15）、十字架（西一 20）、那灵（罗八 11）与话（耶十五 16，约六 63）。

2 我们必须一直在神圣的生命里，借着十字架，并借着话，与那灵有交通—林后十三 14，罗八 11，西三 16。

柒 表面看来，民数记这卷书是记载神子民的数点，以及他们在旷野的行程；事实上，这记载是以神圣的三一作结构—民一 1，六 13 ～ 16，七 1、11 ～ 17，九 15 ～ 18、21，二十 6 ～ 8：

Day 3

VI. The Divine Trinity is the model of our Christian life—Matt. 28:19; 1 Thes. 5:23:

A. Because of the warfare within us, we need to learn to cooperate with the Divine Trinity—2 Cor. 13:14:

1. Among the three of the Divine Trinity there is harmony.

2. The Father is pleased to exalt the Son, the Son is willing to subject Himself to the Father, and the Spirit testifies concerning the Son—Matt. 3:17; 17:5; 12:28; Phil. 2:5-11; John 16:13-15.

B. With our tripartite being we need to cooperate with the indwelling Divine Trinity—14:16-20, 23.

C. Eventually, our entire being—spirit, soul, and body—will glorify the Divine Trinity; our cooperation with the indwelling Divine Trinity will result in His glorification, His expression, and His manifestation—1 Thes. 5:23; 2 Thes. 1:10, 12.

D. The Christian life is a life of our being mingled with the Divine Trinity—2 Cor. 13:14; Eph. 3:14-17; 4:4-6:

1. In our Christian life, God uses four instruments to mingle us with the Divine Trinity: the divine life (John 3:15), the cross (Col. 1:20), the Spirit (Rom. 8:11), and the Word (Jer. 15:16; John 6:63).

2. We should always have fellowship with the Spirit in the divine life through the cross and through the Word—2 Cor. 13:14; Rom. 8:11; Col. 3:16.

VII. Apparently, the book of Numbers is a record of the numbering of God's people and their journey in the wilderness; actually, such a record is structured with the Divine Trinity—Num. 1:1; 6:13-16; 7:1, 11-17; 9:15-18, 21; 20:6-8:

一 没有神圣的三一，民数记的记载是空洞的；民数记的记载，其内在的实际乃是神圣的三一。

周四

二 在民数记一章我们看见三一神成为肉体：

1 我们若要在民数记一章看见三一神成为肉体，就需要来看帐幕同约柜的事：

a 在帐幕里有约柜，在约柜里有律法；律法称为“见证”—十七 4、10。

b 律法是神的见证，因为律法见证神，给我们看见神。

c 虽然事实上神是中心，但我们所有的不仅仅是在祂自己里面的神，而是在皂荚木包金所作成之约柜里面的神；这约柜是木与金这两个元素的一个实体，预表那在人性里带着神性的基督。

2 在帐幕同约柜这幅图画里，我们看见三一神成为肉体来作人，生活在人中间。

3 帐幕里竖板的数目—四十八—是很有意义的：

a 四十八这数字是由六乘八组成的，表征在复活（八）里的人（六）。

b 四十八也是由十二乘四组成的，表征在受造之物（四）里的三一神（包含于三乘四所组成的十二这数字）。

c 这幅图画表明三一神成为肉体来作人，生活在人中间；这里我们看见三一神、人以及三一神居住在人中间。

4 从帐幕同约柜这幅图画，我们看见神不再仅仅在诸天之上；神也在地上，在一个是神具体化身的人—耶稣基督—里—西二 9。

A. Without the Divine Trinity, the record in Numbers would be empty; the intrinsic reality of the record in Numbers is the Divine Trinity.

Day 4

B. In chapter 1 of Numbers we see the incarnation of the Triune God:

1. In order to see the incarnation of the Triune God in Numbers 1, we need to consider the matter of the tabernacle with the Ark:

a. Within the tabernacle was the Ark, and within the Ark was the law, which was called “the Testimony”—17:4, 10.

b. The law is a testimony of God because it testifies, shows us, God.

c. Although God is actually the center, we do not have God merely in Himself but God in an Ark made of acacia wood overlaid with gold; the Ark, being one entity of two elements, wood and gold, typifies Christ in His humanity with His divinity.

2. In the picture of the tabernacle with the Ark, we see the Triune God incarnated to be a man living among men.

3. The number of the boards in the tabernacle—forty-eight—is significant:

a. Forty-eight is composed of six multiplied by eight, which signifies man (six) in resurrection (eight).

b. Forty-eight is also composed of twelve multiplied by four, which signifies the Triune God (contained in the number twelve, composed of three multiplied by four) in His creature (four).

c. In this picture we see the Triune God, we see man, and we see the Triune God dwelling among men.

4. From this picture of the tabernacle with the Ark, we see that God is no longer only in the heavens; He is also on earth, in a man who is His embodiment—Jesus Christ—Col. 2:9.

5 三一神成为肉体，具体化身成为人，已经得着扩展、扩增并扩大；基督在祂的扩展和扩大里成了帐幕，神的居所—约一 1、14：

a 当神只在基督里时，没有人能进入祂里面；若没有基督的扩展，没有人能进入神里面。

b 如今基督已经扩展成为帐幕，祂不仅是神的居所，也是我们能进入神里面的地方。

c 今天我们能进入神里面，以基督为我们的生命，使祂成为我们生活的意义—十一 25，十四 6，约壹五 11 ～ 12。

d 祂既是我们的生命（西三 4），成为我们生活的意义，祂就是我们的见证；我们在每一方面活祂，彰显祂，表明祂，祂自然而然就成为我们的中心。

6 基督，三一神的具体化身，已经扩大成为神所居住并我们所进入的居所—约一 14。

7 神得着一个居所，我们也得着一个地方，在此我们能进入神里面，与神相会，并与神调和—十四 20，十五 4 ～ 5，林前六 17。

周五

三 神圣的三一启示于拿细耳人的分别—民六 13 ～ 16：

1 神圣的三一与拿细耳人被分别出来有关，由祭物—燔祭、赎罪祭、平安祭和素祭—所指明—11 ～ 12、14 ～ 17 节。

2 拿细耳人要被领到会幕门口—13 节：

a 会幕指基督作神的居所，以及神子民聚集的地方。

5. The Triune God incarnated to be embodied as a man has been expanded, increased, and enlarged; in His expansion and enlargement, Christ became the tabernacle, God's dwelling place—John 1:1, 14:

a. When God was in Christ only, no one could enter into Him; without Christ's expansion no one could enter into God.

b. Now, in His expansion into a tabernacle, Christ is not only God's dwelling place but also the place where we can enter into God.

c. Today we can enter into God, taking Christ as our life that He may be the meaning of our life—11:25; 14:6; 1 John 5:11-12.

d. As He is our life (Col. 3:4) to be the meaning of our life, He is our testimony; we live Him, express Him, and show Him in every aspect, and spontaneously He becomes our center.

6. Christ, the embodiment of the Triune God, has been enlarged into a habitation in which God dwells and into which we enter—John 1:14.

7. God has a dwelling place, and we have a place where we can enter into God, meet with God, and be mingled with God—14:20; 15:4-5; 1 Cor. 6:17.

Day 5

C. The Divine Trinity is revealed in the separation of the Nazarite—Num. 6:13-16:

1. The fact that the Divine Trinity was involved with the separation of the Nazarite is indicated by the offerings—the burnt offering, the sin offering, the peace offering, and the meal offering—vv. 11-12, 14-17.

2. The Nazarite was brought to the entrance of the Tent of Meeting—v. 13:

a. The Tent of Meeting refers to Christ as the dwelling place of God and the meeting place of His people.

b 作为会幕的基督是我们享受神圣三一的立场和范围。

3 “耶和华”这个神圣称谓指明神与人的关系，也指明三一—出三 14。

4 拿细耳人被分别出来，好叫他在预表里有分于神圣三一的神圣分赐。

周六

四 神圣的三一启示于帐幕和祭物的功用—民七 1、11 ～ 17：

1 帐幕和坛，开始发挥功用，完全牵连着神圣的三一。

2 帐幕和坛发挥功用，开始于民数记七章为坛行奉献之礼所献的供物。

3 这奉献之礼是为着帐幕连同其一切的物件，并为着坛连同其一切的器具，使其借着神圣三一的分赐发挥功用（1），好叫神的赎民可以享受神圣三一的丰富。

五 神圣的三一启示于遮盖帐幕的云和火—九 15 ～ 18、21：

1 云彩和火遮盖帐幕，指明神圣的三一是为着神子民的停留或前行，使他们能随时且一路享受神圣三一的丰富。

2 他们或停留或前行，神总是作为神圣的三一与他们同在。

六 神圣的三一启示于被击打的磐石—二十 6 ～ 8：

b. As the Tent of Meeting, Christ is the ground and the sphere for our enjoyment of the Divine Trinity.

3. The divine title Jehovah denotes God’s relationship with man, and it denotes the Trinity—Exo. 3:14.

4. The separation of the Nazarite was so that he might participate in the divine dispensing of the Divine Trinity in type.

Day 6

D. The Divine Trinity is revealed in the function of the tabernacle and the offerings—Num. 7:1, 11-17:

1. The beginning of the function of the tabernacle and the altar involved the Divine Trinity.

2. The function of the tabernacle and the offerings began in Numbers 7 with the offerings for the dedication of the altar.

3. This dedication was for the tabernacle with all its furnishings and the altar with all its utensils to be put into function through the dispensing of the Divine Trinity (v. 1) so that God’s redeemed people could enjoy the riches of the Divine Trinity.

E. The Divine Trinity is revealed in the cloud and the fire covering the tabernacle—9:15-18, 21:

1. The cloud and the fire covering the tabernacle indicates that the Divine Trinity is for God’s people to stay or to journey so that they may enjoy the riches of the Divine Trinity all the time and all the way.

2. When they remained and when they journeyed, God’s presence was with them as the Divine Trinity.

F. The Divine Trinity is revealed in the smitten rock—20:6-8:

1 磐石预表钉十字架的基督，随着神的子民（林前十4），水预表生命的灵（约七38～39，启二二1～2）。

2 民数记二十章里被击打的磐石给我们看见，神圣的三一在神子民的行程里随行，解他们的干渴，使他们享受神圣生命的丰富—约壹五 11 ～ 12。

1. The rock typifies the crucified Christ following God's people (1 Cor. 10:4), and the water typifies the Spirit of life (John 7:38-39; Rev. 22:1-2).

2. The smitten rock in Numbers 20 shows that the Divine Trinity follows God's people on their journey to quench their thirst so that they may enjoy the riches of the divine life—1 John 5:11-12.

第六周■周一

晨兴喂养

启一4～5“约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了。”

神圣的三一是我们的神最高的神圣属性。已过在关于神身位的神学研究里，发明了“三一的”这辞。“三一的”是形容词，正如“圣别的”是形容词一样。三一神有一种属性，就是三一。…圣别是神的属性，三一也是神的属性。在林后十三章十四节，恩、爱与交通是三一神的属性，但神最高的属性乃是神圣的三一。说祂将祂自己分赐到我们里面，是一般的说法。专一地说，我们必须晓得，祂是分赐祂的三一，因为祂的三一是最高且包罗万有的属性，包括祂的爱、祂的恩、祂的交通、祂的圣别和祂的一切。…如果神不是三一的—父、子、灵，祂就无法将祂自己分赐到我们里面（长老训练第三册，八七页）。

信息选读

这次交通会帮助你们明了，如何使用、领会并应用圣经中，特别在新约里，论到神圣三一的许多经文。因为整体说来，圣经是由神圣的三一构成的。这是一个很大的主题。我相信在要来的年日里，我们若是对祂忠信，关于这件事会有更多的光（长老训练第三册，八九页）。

‹‹ WEEK 6 — DAY 1 ››

Morning Nourishment

Rev. 1:4-5 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

The Divine Trinity is the top divine attribute of our God. In the theological study of the past concerning God's person, the word triune was invented. Triune is an adjective just as holy is an adjective. The Triune God bears an attribute, which is trinity....Holiness is an attribute of God, and trinity is also an attribute of God. In 2 Corinthians 13:14 grace, love, and fellowship are attributes of the Triune God, but the top attribute of our God is the trinity. To say that He is dispensing Himself into us is a general speaking. Specifically speaking, we must realize that He is dispensing His trinity because His trinity is the top and all-inclusive attribute including His love, His grace, His fellowship, His holiness, and His everything. If God were not triune—the Father, the Son, and the Spirit—He could not have a way to dispense Himself into us. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 304)

Today's Reading

This fellowship may help you to realize how to use, understand, and apply many verses in the Bible, especially in the New Testament, concerning the Divine Trinity because as a whole the Bible is constructed with the Divine Trinity. This is a great subject. I believe that if we are faithful to Him in the coming years, more light will come concerning this matter. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 305)

我们要以准确、简洁的方式来看，关于神圣的三一，圣经到底说了什么。为着这次研读，我们需要全人专注，操练我们的心思和我们的灵。这样透彻、详尽研究的结论，应该成为我们衡量所有其他教训的标准，包括教父、大公会议和信经的教训。

主的恢复是真理的恢复。主使用路德马丁恢复了关于因信称义的真理。神圣三一的重要真理已经争论了十九个世纪；我们花时间和精力，带着祷告的灵，对圣言中所启示的神圣三一，作一次透彻、详尽的研读，是非常值得的。我们在辩证的灵里，刻意用“圣言中所启示的”这辞，含示我们只在意圣经所说的，并且我们知道圣经所说的可能不同于传统的教训。然而，我们的灵不是为着争执，而是为着供应真理，给圣徒预防注射，好对抗错误的教训。

圣经包含许多明确的教训，就如使徒保罗在罗马三至五章论到称义的教训。然而，圣经没有任何直接论及神圣三一的教训或道理。反之，圣经从始至终，只在许多神圣、属灵事实的描述中指明三一。例如创世记一章一节…就指明三一。尽管这一节没有任何关于三一的教训或道理，但我们看见，神创造的描述确定地指明神是三一的。

已过十九个世纪以来，许多伟大的学者主要是将三一想成一种教训，要使我们认识神的身位，就是祂的神格。然而，圣经没有关于三一的道理，这事实强烈指明，三一的存在不是为着教训，而是为使神将祂自己作到我们里面，使我们可以有分于、经历并享受祂。这在马太二十八章十九节和林后十三章十四节完全得着证明；这些是圣经中关于三一的最佳经文（圣言中所启示的神圣三一，二至四页）。

参读：长老训练第三册，第七至八章。

In a precise and brief way we will see what the Bible actually says about the Trinity. For this kind of study we need to concentrate our entire being, exercising both our mind and our spirit. The conclusion of such a thorough and exhaustive study should be the standard by which we measure all other teachings, including those of the church fathers, councils, and creeds.

The Lord’s recovery is a recovery of the truth. With Martin Luther the Lord recovered the truth concerning justification by faith. The crucial truth of the Divine Trinity has been debated for nineteen centuries. It is altogether worthwhile for us to spend our time and energy with a spirit of prayer to conduct a thorough and exhaustive study of the Divine Trinity as revealed in the holy Word. We intentionally use the phrase as revealed in the holy Word in a polemical spirit to imply that we care only for what the Bible says, and we recognize that what the Bible says may be different from traditional teachings. Nevertheless, our spirit is not to fight but to minister the truth to inoculate the saints against wrong teachings.

The Bible contains many explicit teachings, such as the apostle Paul’s teaching concerning justification in Romans 3 through 5. However, the Scriptures do not contain any direct teaching or doctrine concerning the Divine Trinity. Instead, the Trinity is only indicated throughout the Scriptures in many narrations of the divine and spiritual facts. For instance, Genesis 1:1...indicates the Trinity. Although this verse does not contain any teaching or doctrine of the Trinity, we will see that the narration of God’s creation definitely indicates that God is triune.

Through the past nineteen centuries many great scholars have primarily considered the Trinity as a teaching for us to know about God’s person, His Godhead. However, the fact that the Bible contains no doctrines concerning the Trinity indicates strongly that the Trinity does not exist for teaching but for God to work Himself into us so that we may partake of, experience, and enjoy Him. This is fully proven by Matthew 28:19 and 2 Corinthians 13:14, which are the best verses concerning the Trinity in the Bible. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” pp. 207-209)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” chs. 7-8

第六周■周二

晨兴喂养

太二八 19“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

林后十三 14“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

尽管这里没有论及三一的教训或道理，却有一个属灵的事实：传福音的人应该将相信的人浸入三一神—父、子、圣灵—的名里〔太二八 19〕。我们受浸是浸入三一神里，使我们可以有分于并享受祂。文生（M. R. Vincent）在“新约字研”（Word Studies in the New Testament）里说，“浸入神圣三一的名里，含示与祂属灵、奥秘的联合。”这显示三一不是为着教训（圣言中所启示的神圣三一，四至五页）。

信息选读

林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这节提到三一—子耶稣基督、父神和圣灵，但没有教导我们关于三一的道理。反之，以这样的方式提到三一神，指明我们需要享受三一神作爱、恩和交通。作源头的爱，与父神对应；作彰显和流道的恩，与子神对应；恩和爱要传输到我们里面，是借着灵神的临及，交通。这就是享受三一神作爱、恩和交通。这指明三一神是为着我们的享受。

在圣经中，每一次直接或间接提及、指明或暗示三一，都不是为着教导，而是为使我们有分于三一神。…这事需要深刻地印在我们里面。每当我们研

‹‹ WEEK 6 — DAY 2 ››

Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Although there is no teaching or doctrine concerning the Trinity here, there is a spiritual fact that those who preach the gospel should baptize the believing ones into the name of the Triune God—the Father, the Son, and the Holy Spirit [Matt. 28:19]. We are baptized into the Triune God so that we may participate in and enjoy Him. In Word Studies in the New Testament M. R. Vincent says, “Baptizing into the name of the Holy Trinity implies a spiritual and mystical union with him.” This shows that the Trinity is not for teaching. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” p. 209)

Today’s Reading

Second Corinthians 13:14...speaks of the Trinity—Jesus Christ the Son, God the Father, and the Holy Spirit—but it does not teach us a doctrine concerning the Trinity. Instead, the way the Triune God is mentioned indicates that we need to enjoy the Triune God as love, grace, and fellowship. Love as the source corresponds to God the Father. Grace as the expression and the course corresponds to God the Son. Grace and love are transmitted into us through the reaching, the fellowship, of God the Spirit. This is the enjoyment of the Triune God as love, grace, and fellowship. This indicates that the Triune God is for our enjoyment.

Every direct or indirect mention, indication, or implication of the Trinity in the Bible is not for teaching but for our participation in the Triune God....This needs to be deeply impressed into us. Whenever we study a verse in the Bible

读圣经中任何一处说到神圣的三一，我们不该满意于找到道理的教训，而该领悟这一处乃是为使我们认识如何有分于、享受并经历三一神（圣言中所启示的神圣三一，五页）。

照着圣经六十六卷书完整的启示，神格的三一乃是为着神的分赐。神的愿望和祂强烈的心意，乃是要将祂自己分赐到祂所拣选的人里面，作他们的生命，作他们生命的供应，并作他们的一切。要作这事或完成这分赐，祂必须是三一。没有祂的三一，就无法完成祂神圣的分赐。因此，祂的三一绝对是为着神圣的分赐。头一处清楚指出神圣三一的经文，是创世记一章二十六节。神在要创造人的时候，该有过一次神格会议（如行传二章二十三节所启示的—见该处注解）。在那次会议中，祂们这样谈论：“我们要按着我们的形像，照着我们的样式造人。”这听起来很象会议中的谈话。在创造诸天和地的时候，没有这样的会议，这样的谈话，说到“我们”。“我们”就是神圣的三一—父、子、灵。头一次提起神圣的三一，就是说到神圣的分赐。神按着祂自己的形像，照着祂自己的样式造人，为着将来祂把自己分赐到人里面去的工作（长老训练第三册，八五页）。

子是父的化身，仍然在我们的身外。祂需要成为那灵，好使祂能住在信徒里面。现今我们既有那灵作子的实化，住在我们里面，我们也就有父的化身，以及父作我们的标的。事实上，父作我们的标的是在我们里面，因为这标的是化身在子里，子且实化为那灵，住在我们里面。我们若有那灵就有子，我们若有子就有父。因此神圣三一的三者都在我们里面（在神圣三一里并同神圣三一活着，四三至四四页）。

参读：圣言中所启示的神圣三一，第一章。

concerning the Trinity, we should not be content to look for doctrinal teaching but must realize that this verse is for us to know how to participate in, enjoy, and experience the Triune God. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” pp. 209-210)

According to the entire revelation of the sixty-six books of the Bible, the Trinity of the Godhead is for God’s dispensing. God’s desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To do this, or to carry out this dispensing, He needs to be triune. Without His Trinity He has no way to carry out His divine dispensing. Therefore, His Trinity is absolutely for the divine dispensing. The first verse that clearly bears the denotation of the Divine Trinity is Genesis 1:26. When God was going to create man, there must have been a council in the Godhead (as the one revealed in Acts 2:23—see footnote 1, Recovery Version). In that conference They conversed in this way: “Let Us make man in Our image, according to Our likeness.” This sounds very much like a talk in a council. In the creation of the heavens and the earth there was not such a council, such a talk, that referred to “Us.” The “Us” is the Divine Trinity—the Father, the Son, and the Spirit. The first mentioning of the Divine Trinity refers to the divine dispensing. God made man in His own image and according to His own likeness for the coming work of dispensing Himself into man. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 302-303)

The Son as the Father’s embodiment was still outside of us. He needed to become the Spirit so that He could abide in the believers. Now that we have the Spirit as the realization of the Son abiding in us, we also have the Father’s embodiment and the Father as our object. Actually, the Father as our object is within us, because the object is embodied in the Son and the Son is realized as the Spirit who indwells us. If we have the Spirit, we have the Son, and if we have the Son, we have the Father. Thus, the three of the Divine Trinity are in us. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 303)

Further Reading: CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” ch. 1

第六周■周三

晨兴喂养

帖前五 23“且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

约十四 23“耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

因为人是三部分的—有体、魂、灵，他可视为“人的三一”。与神圣的三一不同的是，在“人的三一”里面总有争战。圣经说，肉体，我们的身体，纵任贪欲，抵抗我们与神圣之灵调和的灵（加五 17）。我们的肉体也和我们的心思交战（罗七 23）。肉体与那渴望作正事、合乎逻辑的魂交战。魂渴望行善，但肉体不允许。每当我们的魂渴望行善时，我们邪恶肉体里的罪就起来，与我们的魂交战（18～21）。我们里面还有主耶稣，祂住在我们灵里（提后四 22）。这给我们造成进一步的麻烦，因为祂对肉体说“不”，多半的时候，祂也对魂说“不”。…由于我们里面的争战，我们必须学习与神圣的三一合作（一九九〇年秋全时间训练信息合辑，四九页）。

信息选读

神圣的三一是我们基督徒生活的模型。在神圣的三一之间，没有争战。父乐于高举子，子非常愿意顺从父，灵也愿意为子作见证。我们“人的三一”不是这样。因此，我们需要救主。这位救主就是已进入我们灵里的神圣三一。我们得救以后，我们“人的三一”需要跟从内住的神圣三一。…至终，我们

‹‹ WEEK 6 — DAY 3 ››

Morning Nourishment

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Because man is a tripartite being—having a body, a soul, and a spirit—he may be considered as a “human trinity.” Unlike the Divine Trinity, within the “human trinity” there is always fighting. The Bible says that the flesh, our body, lusts or fights against our spirit, which is mingled with the divine Spirit (Gal. 5:17). Our flesh also fights with our mind (Rom. 7:23). The flesh fights against the logical soul, which desires to do the right thing....Whenever our soul desires to do good, the sin in our evil flesh rises up to fight against our soul (vv. 18-21). We also have the Lord Jesus within us, dwelling in our spirit (2 Tim. 4:22). This causes us further trouble because He says no to the flesh, and most of the time He says no to the soul. Due to the warfare within us, we must learn to cooperate with the Divine Trinity. (CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” p. 478)

Today’s Reading

The Divine Trinity is the model of our Christian life. Among the Divine Trinity there is no warfare. The Father is happy to exalt the Son, the Son is very willing to subject Himself to the Father, and the Spirit is willing to testify concerning the Son. Our “human trinity” is not like this. Therefore, we need a Savior. This Savior is the Divine Trinity, who has come into our spirit. After we are saved, our “human trinity” needs to follow the indwelling Divine Trinity....Eventually, our entire

的全人—灵、魂、体—要荣耀神圣的三一。这样与内住的神圣三一合作，会带进祂的得荣、祂的彰显和祂的显明。

即使我们用我们的魂选择并定意，我们还是不能单独用我们的魂行动。子作事的时候，祂不是照着祂的意思，乃是照着父的意思作事。同样，我们的魂应当不照着自己的意思，乃照着灵的意思行事。这是我们得救以后的生活。我们得救以后，神圣的三一加到我们三部分的人里。我们不是与神圣的三一交换生命，乃是已经且正在与祂调和。…基督徒的生活是“人的三一”—体、魂、灵—与神圣的三一调和在一起。这两个“三一”调和在一起成为一。

在我们的基督徒生活里，神用四种凭借使我们与神圣的三一调和：神圣的生命、十字架、那灵与话。这些是主的神圣供备。我们借着主神圣的生命、借着祂的灵、借着基督的十字架并借着话，与祂调和。因此，我们必须一直在神圣的生命里，借着十字架，并借着话，与那灵有交通。为这缘故，我们必须每天使自己与圣言联合，接受十字架的对付，并与那灵成为一，使我们能有分于神圣的生命（一九九〇年秋全时间训练信息合辑，四九至五一页）。

表面看来，民数记这卷书是记载神子民的数点，以及他们在旷野的行程。事实上，这记载是以神圣的三一作结构。…民数记的记载，其内在的实际乃是神圣的三一，启示于拿细耳人的分别，耶和华对祂子民的三重祝福，帐幕和坛的功用，神在祂子民行程中持续与他们同在，以及那在他们跟从神的路上随着他们、解他们干渴的磐石。这启示出三一是何等紧要。神圣三一是我们跟从主的路、服事祂的路以及得着生命供应的路（圣言中所启示的神圣三一，九二页）。

参读：一九九〇年秋全时间训练信息合辑，第六篇。

being—spirit, soul, and body—will glorify the Divine Trinity. This cooperation with the indwelling Trinity will result in His glorification, His expression, and His manifestation.

Even though we make choices and decisions with our soul, we still cannot act with our soul alone. When the Son did things, He did not do them according to His own will but according to the Father’s will. In the same way, our soul should do things not according to its own will but according to the spirit’s will. This is our life after we are saved. After we were saved, the Divine Trinity was added to our tripartite being. Instead of exchanging lives with the Divine Trinity, we have been and are being mingled together with Him....The Christian life is the “human trinity”—the body, the soul, and the spirit—mingled together with the Divine Trinity. These two “trinities” are mingled together as one.

In our Christian life, God uses four instruments to mingle us with the Divine Trinity: the divine life, the cross, the Spirit, and the Word. These are the Lord’s divine provisions....Therefore, we must always have fellowship with the Spirit in the divine life through the cross and through the Word. For this reason we must join ourselves to the holy Word every day, accept the dealing of the cross, and be one with the Spirit so that we may participate in the divine life. (CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” pp. 478-480)

Apparently, the book of Numbers is a record of the numbering of God’s people and their journey in the wilderness. Actually, such a record is structured with the Divine Trinity....The intrinsic reality of the record in Numbers is the Divine Trinity, as revealed in the separation of the Nazarite, Jehovah’s threefold blessing to His people, the function of the tabernacle and the altar, God’s continual presence with His people in their journey, and the thirst-quenching rock that followed them as they followed God. This reveals how crucial the Trinity is. The Divine Trinity is our way to follow the Lord, our way to serve Him, and our way to be supplied with life. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” pp. 274-275)

Further Reading: CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” ch. 6

第六周■周四

晨兴喂养

约一 1“太初有话，话与神同在，话就是神。”

14“话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

民数记一章所描绘的图画给我们看见全本新约，从三一神成为肉体来作人，生活并居住在人中间，直到神成肉体的完成，就是新耶路撒冷。

要从民数记一章看见三一神成为肉体很困难，因为我们没有这样的观念。我们若要在这章看见三一神成为肉体，就需要来看帐幕同约柜的事。在帐幕里有约柜，在约柜里有律法。律法称为“见证”（十七 4、10）。律法是神的见证，因为律法见证神，给我们看见神。因此，事实上神乃是中心。然而，这里不仅仅是在祂自己里面的神，而是在皂荚木包金所作成之约柜里面的神。这约柜是木与金这两个元素的一个实体，预表那在人性里带着神性的基督（民数记生命读经，九页）。

信息选读

在民数记一章没有话成肉体一辞，但是有这幅图画在这里。在帐幕同约柜这幅图画里，我们看见三一神成为肉体来作人，生活在人中间。帐幕是用四十八块竖板建造的。首先，四十八这数字是由六乘八组成的，表征在复活（八）里的人（六）。其次，四十八是由十二乘四组成的，表征在受造之物（四）里的三一神（包含于三乘四所组成的十二这数字）。因此，这幅图画表明三一神成为肉体来作人，生活

‹‹ WEEK 6 — DAY 4 ››

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

The picture portrayed in Numbers chapter 1 shows us the entire New Testament, from the incarnation of the Triune God to be a man, living and dwelling among men, to the consummation of the incarnation, the New Jerusalem.

To see the incarnation of the Triune God in Numbers 1 is difficult, because we do not have such a concept. If we would see the incarnation of the Triune God in this chapter, we need to consider the matter of the tabernacle with the Ark. Within the tabernacle was the Ark, and within the Ark was the law. The law is called “the Testimony” (17:4, 10). The law is a testimony of God because it testifies, shows us, God. Thus, it is actually God who is the center. However, here we do not have God merely in Himself but God in an Ark made of acacia wood overlaid with gold. This Ark, being one entity of two elements, wood and gold, typifies Christ in His humanity with His divinity. (Life-study of Numbers, p. 9)

Today’s Reading

The word incarnation is not in Numbers chapter 1, but the picture is here. In this picture of the tabernacle with the Ark, we see the Triune God incarnated to be a man living among men. The tabernacle was built with forty-eight boards. First, the number forty-eight is composed of six multiplied by eight, which signifies man (six) in resurrection (eight). Second, forty-eight is composed of twelve multiplied by four, which signifies the Triune God (contained in the number twelve, composed of three multiplied by four) in His creature (four). Therefore, this picture shows the Triune God incarnated to be a man living among men. Here

在人中间。这里我们看见三一神，看见人，也看见三一神居住在人中间。

民数记一章提供我们新约从成为肉体到新耶路撒冷的一幅图画。事实上，这是召会历史的摘要，开始于成为肉体，完成于新耶路撒冷。在预表上，从民数记至玛拉基书以色列人的历史，包括非常美好、令人鼓舞的事，以及非常可怜、令人沮丧的事，这些都是描绘召会的历史。

在民数记的图画里，神在中心；这就是说，神在约柜里，在基督里。神不再仅仅在诸天之上；神也在地上，在一个是神具体化身的人里。这位是神具体化身的人就是耶稣基督（西二9）。这样一个人由两种元素，金的元素和木的元素所构成。祂是“金木人”，是神人。

如今这位奇妙者，就是三一神成为肉体，具体化身成为人，已经得着扩展、扩增并扩大。基督在祂的扩展和扩大里成了帐幕，神的居所。作为这样一个帐幕，祂是人可以进入的。

当神只在基督里时，没有人能进入祂里面。若没有基督的扩展，没有人能进入神里面。但如今基督已经扩展成为帐幕，祂不仅是神的居所，也是我们能进入神里面的地方。今天我们能进入神里面，以基督为我们的生命，使祂成为我们生活的意义。祂既是我们的生命，成为我们生活的意义，祂就是我们的见证。我们在每一方面并每一方向活祂，彰显祂，表明祂。然后祂自然而然就成为我们的中心。因此，今天基督是我们生活的意义、我们的见证和我们的中心。

基督，神的具体化身，已经扩大成为神所居住并我们所进入的居所。在基督这扩大的身体里，神得着了一个居所，我们也得着了一个地方，在此我们能进入神里面，与神相会，甚至与神调和（民数记生命读经，九至一二页）。

参读：民数记生命读经，第二、十四篇。

we see the Triune God, we see man, and we see the Triune God dwelling among men.

Numbers 1 affords us a picture of the New Testament from the incarnation to the New Jerusalem. This is actually a summary of the history of the church, which began with the incarnation and will consummate with the New Jerusalem. In type, the history of Israel from Numbers through Malachi, which includes things that are both very good and encouraging and very poor and discouraging, portrays the history of the church.

In the picture in Numbers, God is in the center; that is, God is in the Ark, in Christ. God is no longer just in the heavens; He is also on the earth, in a man who is His embodiment. This man who is the embodiment of God is Jesus Christ (Col. 2:9). Such a man is constituted with two elements, a golden element and a wooden element. He is a “gold-wood” man, a God-man.

Now this wonderful One, the Triune God incarnated to be embodied as a man, has been expanded, increased, and enlarged. In His expansion and enlargement, Christ has become the tabernacle, God’s dwelling place. As such a tabernacle, He is enterable.

When God was in Christ only, no one could enter into Him. Without Christ’s expansion, no one could enter into God. But now, in His expansion into a tabernacle, Christ is not only God’s dwelling place but also the place where we can enter into God. Today we can enter into God, taking Christ as our life that He may be the meaning of our life. As He is our life to be the meaning of life to us, He is our testimony. We live Him, express Him, and show Him in every aspect and in every direction. Then He spontaneously becomes our center. Therefore, Christ today is our meaning of life, our testimony, and our center.

Christ, the embodiment of God, has been enlarged into a habitation in which God dwells and into which we enter. In this enlarged Body of Christ, God has a dwelling place, and we have a place where we can enter into God, meet with God, and even be mingled with God. (Life-study of Numbers, pp. 9-11)

Further Reading: Life-study of Numbers, msgs. 2, 14

第六周■周五

晨兴喂养

民六 13“拿细耳人满了分别出来的日子，条例乃是这样：人要领他到会幕门口。”

17“也要把那只公绵羊连同那筐无酵饼，献给耶和华作平安祭，又要将同献的素祭和奠祭献上。”

在旧约，神命定亚伦的子孙作祭司。因此照着神的拣选，有些人生在祭司职分里。然而，对那些渴慕事奉神的人，门并未关闭，因为神也设立了拿细耳人的原则。那些没有生在祭司职分里的人，他们若有心事奉神，可以自愿成为拿细耳人。撒母耳是个拿细耳人。他生来不是祭司，却借着成为拿细耳人，至终得以担任祭司而事奉（撒上一～三）。亚伦家的祭司是神所拣选的，但拿细耳人是自己自愿的。今天这两个原则仍存于召会生活中。一面说来，我们蒙神所拣选（弗一 4）；另一面，我们需要自愿成为拿细耳人，好作祭司事奉神。我们知道我们蒙神所拣选，但在实际的事奉里，我们不太觉得自己蒙了拣选。反而当我们在召会生活中事奉，我们多半感觉需要自愿。主耶稣是真正的拿细耳人。身为祂的跟从者，我们需要自愿事奉神。罗马十二章一至二节说到自愿献上自己，并从世界中分别出来归给神（圣言中所启示的神圣三一，八二页）。

信息选读

作拿细耳人的意思就是自愿，…〔我们需要看见〕神圣的三一完全牵连在拿细耳人的分别中。拿细耳

‹‹ WEEK 6 — DAY 5 ››

Morning Nourishment

Num. 6:13 Now this is the law of the Nazarite when the days of his separation are fulfilled: He shall be brought to the entrance of the Tent of Meeting.

17 And he shall offer the ram for a sacrifice of peace offerings to Jehovah, with the basket of unleavened bread. The priest shall also offer its meal offering and its drink offering.

In the Old Testament God ordained that the descendants of Aaron would be the priests. Thus, some were born into the priesthood according to God's selection. However, the door was not closed for others who desired to serve God, for God also established the principle of the Nazarite. If those who were not born into the priesthood had a heart to serve God, they could volunteer as Nazarites. Samuel was a Nazarite. He was not born a priest, but by becoming a Nazarite, he eventually acted and served as a priest (1 Sam. 1—3). The Aaronic priests were chosen by God, but the Nazarites volunteered themselves. These two principles still exist in the church life today. On the one hand, we are chosen by God (Eph. 1:4); on the other hand, we need to volunteer as Nazarites in order to serve as priests. Although we know that we are chosen by God, in our actual service we do not have much consciousness of being chosen. Instead, when we serve in the church life, we are mainly conscious of the need to volunteer. The Lord Jesus was the real Nazarite. As His followers, we need to volunteer to serve God. Romans 12:1-2 speaks about voluntarily offering ourselves and being separated from the world unto God. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 267-268)

Today's Reading

To be a Nazarite means to volunteer oneself, yet only recently did I see that the Trinity is altogether involved with the separation of the Nazarite. In the

人被分别出来，需要几种祭物—燔祭、赎罪祭、平安祭，以及不同种类抹油和调油的素祭饼。在分别拿细耳人的事上，这四种祭物都是基本的。

〔在民数记六章十三节，〕会幕指基督是神的居所，以及神子民聚集的地方。我们在出埃及记和利未记各处都看见，每一个享受神圣三一的事例，都是在会幕里。我们绝不该离开作为会幕的基督，因为祂是我们享受神圣三一的立场和范围。

旧约通常用“奉给耶和华”这个说法〔参 14〕，而很少用“奉给神”这个说法。在旧约里，“耶和华”这个神圣称谓有两个主要特征：它指明神与人的关系，也指明三一。…在出埃及三章六节，耶和华说，“我是…亚伯拉罕的神，以撒的神，雅各的神。”耶和华称自己为三代人的神，三重的神，含示神圣的三一。因此，在民数记六章拿细耳人的分别里，耶和华就是三一神。

在利未记一至七章祭司的承接圣职里，有燔祭、赎罪祭、平安祭和素祭，却没有奠祭；但在拿细耳人的分别里，包含了奠祭。这指明我们如果仅仅根据神的拣选事奉神，我们可以使神满足；但我们必须自愿事奉神，才能使神喜悦。

拿细耳人被分别出来，好叫他在预表里有分于神圣三一的神圣分赐。甚至在拿细耳人开始事奉之前，将自己从世界分别出来归神时，他就有分于神圣三一的丰富。按照罗马十二章一节的嘱咐，我们需要自愿将自己奉献给神；在民数记六章拿细耳人的分别这个预表里，显示神圣三一完全牵连在我们的奉献里（圣言中所启示的神圣三一，八二至八三、八六页）。

参读：民数记生命读经，第四十九至五十篇。

separation of the Nazarite there was the need of several offerings—the burnt offering, the sin offering, the peace offering, and the meal offering of different kinds of cakes anointed and mingled with oil. These four kinds of offerings were basic to the separation of the Nazarite.

[In Numbers 6:13] the Tent of Meeting refers to Christ as the dwelling place of God and the meeting place of His people. Every instance of enjoying the Trinity that we have seen throughout Exodus and Leviticus is at the Tent of Meeting. We must never leave Christ as the Tent of Meeting, because He is the ground and sphere for our enjoyment of the Divine Trinity.

The Old Testament almost always uses the expression offering to Jehovah [v. 14]; very rarely does it use the expression offering to God. The divine title Jehovah bears two primary characteristics in the Old Testament. It denotes God's relationship with man, and it denotes the Trinity. We have seen that in Exodus 3:6 Jehovah said, "I am...the God of Abraham, the God of Isaac, and the God of Jacob." Jehovah identified Himself as the God of three generations, a threefold God, implying the Divine Trinity. Thus, in the separation of the Nazarite in Numbers 6, Jehovah is the Triune God.

With the consecration of the priests in Leviticus 1—7 there was the burnt offering, the sin offering, the peace offering, and the meal offering but no drink offering, but with the separation of the Nazarite the drink offering was included. This indicates that if we serve God based only on His selection, we may satisfy God, but we must volunteer to serve God to give Him pleasure.

The separation of the Nazarite was so that he might participate in the divine dispensing of the Divine Trinity in type. Even before a Nazarite began serving, he participated in the riches of the Trinity when he separated himself from the world unto God. According to the charge in Romans 12:1, we need to voluntarily consecrate ourselves to God, and the types in the separation of the Nazarite in Numbers 6 show that the Divine Trinity is fully involved in our consecration. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 268, 270)

Further Reading: Life-study of Numbers, msgs. 49-50

第六周■周六

晨兴喂养

民九 15 ～ 17 “…有云彩遮盖帐幕，就是见证的会幕；…常是这样；白昼云彩遮盖帐幕，夜间形状如火。云彩几时从帐幕收上去，以色列人就几时起行；云彩在哪里停住，以色列人就在哪里安营。”

〔出埃及记、利未记、民数记〕这三卷书是一个记载。这记载的头一部分是出埃及记，强调帐幕；第二部分是利未记，强调祭司职分；第三部分是民数记，强调帐幕和坛的功用，以及祭司的事奉。帐幕和坛是在出埃及记最后一章设立的，却在民数记七章为坛行奉献之礼而献上供物时才开始发挥功用。这奉献之礼是为着帐幕连同其一切的物件，并为着坛连同其一切的器具，使其借着神圣三一的分赐发挥功用，好叫神的赎民可以随时享受神圣三一的丰富，直到世世代代。帐幕和坛开始发挥功用，完全牵连着神圣三一（圣言中所启示的神圣三一，八九页）。

信息选读

云彩预表白昼的那灵，火预表夜间的那灵。帐幕预表基督是神在祂子民中间的住处。耶和华就是三一神。…云彩和火遮盖帐幕，指明神圣的三一是为着神子民的停留或前行，使他们能随时且一路享受神圣三一的丰富。他们或停留或前行，神总是作为神圣的三一与他们同在。有时“神”对我们是客观的，但“三一”对我们总是主观的。换句话说，当我们经历神，祂就是三一。三一不是为着神格的道理知识，乃是为着神子民对神的经历和享受。

‹‹ WEEK 6 — DAY 6 ››

Morning Nourishment

Num. 9:15-17 ...The cloud covered the tabernacle, the Tent of the Testimony;...so it was always; the cloud covered it by day, and the appearance of fire by night. And whenever the cloud was taken up from over the tent, then after that the children of Israel set out; and in the place where the cloud settled, there the children of Israel encamped.

Three books [Exodus, Leviticus, and Numbers] are one record. The first part of this record, Exodus, stresses the tabernacle; the second part, Leviticus, stresses the priesthood; and the third part, Numbers, stresses the function of the tabernacle and the altar and the service of the priesthood. The tabernacle and the altar were set up in the last chapter of Exodus, but their function began in Numbers 7 with the offerings for the dedication of the altar. This dedication was for the tabernacle with all its furnishings and the altar with all its utensils to be put into function through the dispensing of the Divine Trinity so that God's redeemed people could enjoy the riches of the Divine Trinity all the time through all their generations. The beginning of the function of the tabernacle and the altar altogether involved the Divine Trinity. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," pp. 272-273)

Today's Reading

The cloud typifies the Spirit in the day, and the fire typifies the Spirit in the night. The tabernacle typifies Christ as God's dwelling among His people. Jehovah is the Triune God. The cloud and the fire covering the tabernacle indicate that the Divine Trinity is for God's people to stay or to journey so that they may enjoy the riches of the Divine Trinity all the time and all the way. When they remained and when they journeyed, God's presence was with them as the Trinity. God is sometimes objective to us, but the Trinity is always subjective. In other words, when we experience God, He is the Trinity. The Trinity is not for doctrinal knowledge of the Godhead but for the experience and enjoyment of God by His people.

民数记二十章六至八节说，“耶和华的荣光向他们显现。耶和华对摩西说，你拿着杖，…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…。”在这些经节里，荣光是神的彰显，耶和华就是三一神。磐石预表钉十字架的基督，随着神的子民〔林前十４下〕。…今天基督乃是那灵，随着我们到各处。水预表生命的灵（4，约七 38 ～ 39）。在出埃及十七章，这水开始从被击打的磐石流出，并且在民数记二十章继续涌流。按照保罗在林前十章四节的话，以色列子民四十年在旷野一路的行程中，磐石必定随着他们，流出水来解他们的干渴。那灵作为活水，流自基督这被击打的磐石，乃是三一神的流出；这流的结果乃是全本圣经的总结。启示录二十二章一至二节里，从神宝座流出之生命水的河，连同沿着河岸生长的生命树，乃是三一神的流出。这是一件大事。民数记二十章里被击打的磐石给我们看见，神圣的三一在神子民的行程里随行，解他们的干渴，使他们享受神圣生命的丰富。

我们在民数记里看到的五个事例—拿细耳人的分别，耶和华对祂子民的三重祝福，帐幕和祭物的功用，遮盖帐幕的云和火，被击打的磐石—都有三一神牵连其内。我们需要神圣的三一，使我们能奉献作拿细耳人。神圣的三一是赐给我们之神圣祝福的结构和内容。我们需要神圣的三一，使帐幕和坛得以发挥功用。我们需要神圣的三一作为神的同在，来与我们同在，与我们同行，并引导我们。我们需要神圣的三一作活水的源头，一直随着我们，解我们的干渴（圣言中所启示的神圣三一，九〇至九二页）。

参读：圣言中所启示的神圣三一，第八章。

Numbers 20:6-8 says, “The glory of Jehovah appeared to them. Then Jehovah spoke to Moses, saying, Take the rod...and speak to the rock before their eyes, so that it yields its water.”...In these verses glory is God expressed, and Jehovah is the Triune God. The rock typifies the crucified Christ following God’s people [1 Cor. 10:4b]....Christ today as the Spirit follows us everywhere. The water typifies the Spirit of life (v. 4a; John 7:38-39). This water began to flow out of the smitten rock in Exodus 17 and continued in Numbers 20. According to Paul’s word in 1 Corinthians 10:4, the rock must have followed the children of Israel and flowed out water to quench their thirst throughout their journey in the wilderness for forty years. The Spirit as the living water flowing out of Christ as the smitten rock is the flowing out of the Triune God, and the issue of this flow is the conclusion of the entire Bible. The river of water of life that proceeds out of the throne of God with the tree of life growing alongside in Revelation 22:1-2 is the flowing out of the Triune God. This is a great matter. The smitten rock in Numbers 20 shows that the Divine Trinity follows God’s people on their journey to quench their thirst so that they may enjoy the riches of the divine life.

The five cases we have considered in Numbers—the separation of the Nazarite, the threefold blessing of Jehovah to His people, the function of the tabernacle and the offerings, the cloud and the fire covering the tabernacle, and the smitten rock—all involve the Triune God. We need the Divine Trinity for our consecration as Nazarites. The Trinity is the structure and content of the divine blessing to us. We need the Trinity for the function of the tabernacle and the altar. We need the Trinity as God’s presence to stay with us, journey with us, and guide us. We need the Trinity to be the source of living water that always follows us to quench our thirst. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” pp. 273-274)

Further Reading: CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” ch. 8

第六周诗歌

447

经历神 — 借三身位

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C 大调　　4/4

5 5 5 | 3·5 5 5 6 6 | 4 6·6 6 6 | 5·3 5 5
一 何等奥 妙,父、子、灵 乃是 一神!身位虽 三,本质却
4 4 | 3 – 3 5 5 5 | 3·5 5 5 6 6 | 4 6·
是 一 灵; 何等荣 耀,这 位 神 进 入 我 心,
6 6 6 | 5·3 5 5 4 4 | 3 – 3 5 5 1 | 3·2
在 我 里 面,作 我 一 切 供 应。副三 一 之 神,作
1 7 1 6 | 5 – 5 1 1 7 | 2 – 2 4 6 5 | 3 – 3 5 5 1 |
了我的一 切! 何等奇 妙! 何等荣 耀! 神圣成
3·2 1 7 1 6 | 5 – 5 1 7 1 | 2 – 2 3 4 7 | 1 – 1 ‖
分,我能取用不 竭! 何等高 超! 何等逍 遥!

二 何等丰富,父乃是一切源头，　祂的一切全为供人享受;
何等有福,这一切竟归我有，　不尽不竭,取用直到永久!

三 何等奇妙,子乃是父的显出，　借着肉身来与人类同处;
何等有效,在十架成功救赎，　使我罪人竟能与神联属!

四 何等美妙,灵乃是子的进入，　进入我灵,作我生命供应;
何等逍遥,我今能与灵接触，　灵灵响应,二灵竟成一灵。

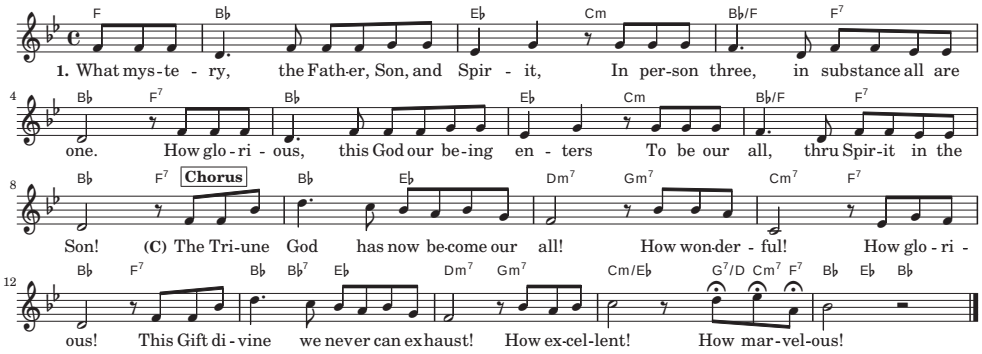
五 何等实际,神一切全在灵里，　是灵在灵给我接触、经历;
何等希奇,我与神联合为一，　生命、性情不再彼此各异。

WEEK 6 — HYMN

What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608



2. How rich the source, the Father as the fountain,
And all this wealth He wants man to enjoy!
O blessed fact, this vast exhaustless portion
Is now for us forever to employ!

3. How wonderful, the Son is God's expression
Come in the flesh to dwell with all mankind!
Redemption's work, how perfectly effective,
That sinners we with God might oneness find.

4. The Spirit is the Son's transfiguration
Come into us as life the full supply.
Amazing fact, our spirit with the Spirit
Now mingles and in oneness joins thereby!

5. How real it is that God is now the Spirit
For us to touch, experience day by day!
Astounding fact, with God we are one spirit,
And differ not in life in any way!

申言稿：

Composition for prophecy with main point and sub-points: