第十一周

全足者的异象—对神子民的神圣眼光

诗歌：补 916，补 508

读经：民二三 7～12、19～26，二四 3～9，启二一 9～10，徒二六 19

纲要

周一

壹 我们绝不该低估了正确看见一件事情的价值；这个看见会改变我们，影响我们的全人—启二一 9～10，徒二六 19。

贰 在圣经里，“异象”是指一个特殊的景象；它是说到一种特别的看见，即荣耀、里面的看见，也是说到我们从神所看见的属灵景象—结一 1、4～28，但七 1、9～10、13～14：

一 我们要得着异象，就需要有启示、光和视力—弗一 17～18 上。

二 属天的异象支配我们、限制我们、管制我们、指引我们、保守我们、彻底翻转我们、保守我们在真正的一里并给我们胆量往前—箴二九 18 上。

三 我们在属天的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配—腓三

Week Eleven

The Vision of the All-sufficient One—the Divine View of God's People

MC Hymns: 977, 1226

Scripture Reading: Num. 23:7-12, 19-26; 24:3-9; Rev. 21:9-10; Acts 26:19

Outline

Day 1

I. We should never underestimate the value of having a proper view of a certain matter; the view changes us; it affects our entire being—Rev. 21:9-10; Acts 26:19.

II. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery we see from God—Ezek. 1:1, 4-28; Dan. 7:1, 9-10, 13-14:

A. In order to have a vision, we need revelation, light, and sight—Eph. 1:17-18a.

B. The heavenly vision governs us, restricts us, controls us, directs us, preserves us, revolutionizes us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a.

C. Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy—Phil. 3:13-14; 1 Tim.

13～14，提前一4。

叁 正如巴兰这外邦的申言者被带到异象里，我们需要看见全足者的异象，并对神的子民有神圣的眼光—民二三7～12、19～26，二四3～9：

一 申言者巴兰得听神的言语，得见全足者的异象—4节，创十七1注2。

二 “我从高峰看他，从小山望他；这是独居的民，不将自己算在万民中”—民二三9：

1 这话指明以色列人是圣别的子民，是从万民中分别出来的子民。

2 召会也是这样—林前三17，弗一4，五27，彼前二9。

三 “谁能数算雅各的尘土？谁能数点以色列的四分之一？愿我之死如正直人之死；愿我之终如正直人之终”—民二三10：

1 巴兰在本节上半的话是丰盈扩增的祝福。

2 他在本节下半的话是极大祝福和珍赏的话。

四 “祂未见雅各中有罪孽，也未见以色列中有祸患；耶和华他们的神与他们同在，有向王欢呼的声音在他们中间”—21节：

1 这话不是按着人的眼光，乃是按着神圣的眼光。

2 在神眼中，以色列没有过犯：

a 在他们自己里面，神的子民有许多缺失。

b 在神的救赎里，并在基督里，他们没有缺失。

1:4.

III. Like Balaam, a Gentile prophet who was brought into a vision, we need to see the vision of the All-sufficient One and have a divine view of God's people—Num. 23:7-12, 19-26; 24:3-9:

A. The prophet Balaam heard the words of God and saw the vision of the All-sufficient One—v. 4; Gen. 17:1, footnote 2.

B. "From the top of the rocks I see him, / And from the hills I behold him. / Here is a people who live alone / And do not reckon themselves among the nations"—Num. 23:9:

1. This word indicates that the children of Israel were a holy people, a sanctified people set apart from the nations.

2. The same is true of the church—1 Cor. 3:17; Eph. 1:4; 5:27; 1 Pet. 2:9.

C. "Who can count the dust of Jacob, / Or number the fourth part of Israel? / Let me die the death of the upright, / And let my latter end be like theirs!"—Num. 23:10:

1. Balaam's word in verse 10a was a blessing of abundant increase.

2. His word in verse 10b was a word of great blessing and appreciation.

D. "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel; / Jehovah their God is with them, / And the shout of a king is among them"—v. 21:

1. This word was spoken not according to the human view but according to the divine view.

2. In the sight of God, Israel is without fault:

a. In themselves God's people have many defects.

b. In God's redemption and in Christ they have no defects.

3 神看祂的子民，不是按着他们在自己里面的所是，乃是按着他们在基督里的所是—参林后五 16 ～ 17。

周二

五 “雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽”—民二四 5：

1 巴兰第一首诗歌启示以色列是圣别的（二三 9），第二首启示以色列是完全的（21），第三首启示以色列是美丽的，如“佳美”一辞所指明（二四 5）。

2 这将是千年国时以色列真实的光景：

a 神应许亚伯拉罕的后裔要成为万国的福—创十二 2 ～ 3。

b 至终，神要完全祝福犹太人，他们要成为全人类的福—赛二 2 ～ 3，亚八 20 ～ 23。

3 巴兰的诗歌也指明，就立场说，召会是圣别的；在神眼中，召会是完全的；就外表说，召会是美丽的、佳美的—参弗五 27：

a 当召会满了基督，召会就是圣别、完全并美丽的—三 15 ～ 21，四 13、15。

b 基督是召会作为新人的内容、构成的成分和每一部分—西三 10 ～ 11。

六 “如延展的山谷，如河旁的园子，如耶和华所栽的沉香树，如水边的香柏木。水要从他的桶里流出，他的种子必撒在多水之处”—民二四 6～7 上：

1 六节说到山谷和园子，以及七节说到水从桶里流出，乃是用比喻启示出召会有山谷（启二 9 ～ 10），召会像园子（林前三 9 下），并且在召会中

3. When God looks at His people, He does not see them according to what they are in themselves but according to what they are in Christ—cf. 2 Cor. 5:16-17.

Day 2

E. “How fair are your tents, O Jacob, / Your tabernacles, O Israel!”—Num. 24:5:

1. Balaam’s first parable reveals that Israel is holy (23:9); the second, that Israel is perfect (v. 21); and the third, that Israel is beautiful, as indicated by the word fair (24:5).

2. This will be the actual condition of Israel in the millennium:

a. God promised that the descendants of Abraham would be a blessing to all the nations—Gen. 12:2-3.

b. Eventually, the Jews will be fully blessed by God, and they will be a blessing to the entire human race—Isa. 2:2-3; Zech. 8:20-23.

3. Balaam’s parables also indicate that in its standing the church is holy, in the sight of God the church is perfect, and in appearance the church is beautiful, fair—cf. Eph. 5:27:

a. The church is sanctified, perfect, and beautiful when it is full of Christ—3:15-21; 4:13, 15.

b. Christ is the content, the constituent, and every part of the church as the new man—Col. 3:10-11.

F. “Like valleys they are spread forth, / Like gardens beside a river, / Like aloes which Jehovah has planted, / Like cedars beside water. / Water shall flow from his buckets, / And his seed shall be in many waters”—Num. 24:6-7a:

1. The word concerning valleys and gardens in verse 6 and concerning water flowing from buckets in verse 7 reveals figuratively that the church has valleys (Rev. 2:9-10), that the church is like a garden (1 Cor. 3:9b), and that in

有充盈的水（十二 13，参约七 38 ～ 39）。

2 这些乃是论到召会的一些丰富。

七 巴兰在民数记二十四章七节下半说到雅各的王必超过亚甲，说到雅各的国必被高举，这话乃是预言，至终要应验在基督身上。

周三

八 “凡给你祝福的，愿他蒙福；凡咒诅你的，愿他受咒诅”—9 节下：

1 巴兰没有咒诅神的百姓，反而代表神全然祝福他们。

2 祝福人就是说他好话，积极地说到他—弗一 3。

3 我们越为着主的子民赞美祂，在信心里说他们的好话，我们就越把自己摆在神的祝福之下：

a 凡积极说到召会的，都得着祝福。

b 凡消极说到召会的，就把自己摆在咒诅之下。

周四、周五

肆 我们需要看见有关召会的异象，并看见召会乃是“基督的”、“复活的”、属天的；这些形容词描述圣经里所表达的事实—17 ～ 23 节，二 5 ～ 6：

一 召会乃是在基督里、在复活里并在诸天界的升天里—5 ～ 6 节：

1 基督借着包罗万有的死了结整个旧造以后，召会就在祂的复活里产生出来；召会完全是在复活里的，

the church there is an abundance of water (12:13; cf. John 7:38-39).

2. These are some of the riches concerning the church.

G. Balaam's word in Numbers 24:7b about Jacob's king being higher than Agag and about Jacob's kingdom being exalted is a prophecy that eventually has its fulfillment in Christ.

Day 3

H. "Blessed is everyone who blesses you, / And cursed is everyone who curses you"—v. 9b:

1. Instead of cursing God's people, Balaam, speaking on behalf of God, altogether blessed them.

2. To bless a person is to speak well of him, to speak positively concerning him—Eph. 1:3.

3. The more we praise the Lord for His people and speak well of them in faith, the more we put ourselves under God's blessing:

a. Those who speak positively concerning the church receive the blessing.

b. Those who speak negatively put themselves under a curse.

Day 4 & Day 5

IV. We need to have a vision concerning the church and see that the church is "Christly," "resurrectionly," and heavenly; these adjectives describe the facts conveyed in the Bible—vv. 17-23; 2:5-6:

A. The church is a matter in Christ, in resurrection, and in ascension in the heavenlies—vv. 5-6:

1. After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection; the church is absolutely

是在基督复活里的新造，由复活的基督所创造—彼前一3，弗二6。

2 召会已经与基督一同复活，现今乃是在升天里，与基督一同在诸天界里—6节。

3 召会是属于基督的；召会是属于复活的；召会也是属于诸天的。

二 这异象要支配我们到极点，并排除一切不是基督的（属于基督的）、复活的（属于复活的）或属天的（属于诸天的）—徒二六19。

伍 我们要学会如何看神的子民，这乃是严肃的事：

一 约瑟的两个梦都是出于神，向他揭示神对祂地上子民之性情、地位、功用和目标的神圣眼光—创三七5～9：

1 约瑟在第一个梦里，看见田里的禾捆（7～8）；我们若看见这属天的梦，就会看见在神的眼光中，祂的子民都是满了生命的禾捆，为要出产食物，作素祭满足神和人（利二4～5）。

2 约瑟在第二个梦里，看见太阳、月亮与十一颗星，向他下拜；在神永远的眼光里，祂的子民乃是满了光的天体—创三七9，参启十二1。

3 我们若因主的圣徒满了生命和光而赞美祂，我们就是头一个有分于生命的人—创十二2～3，民二四9。

周六

二 民数记三十三章记载以色列人从奴役之地到安息之地，共四十二个站口，其中没有说到百姓的失败：

in resurrection, a new creation created in Christ's resurrection and by the resurrected Christ—1 Pet. 1:3; Eph. 2:6.

2. The church has been resurrected with Christ, and now the church is in ascension, in the heavenlies, with Christ—v. 6.

3. The church is of Christ, the church is of resurrection, and the church is of the heavens.

B. Such a vision will govern us to the uttermost and rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens)—Acts 26:19.

V. We need to learn that the way we look at God's people is a serious matter:

A. Joseph's two dreams, both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth—Gen. 37:5-9:

1. In his first dream Joseph saw sheaves in the field (vv. 7-8); if we see this heavenly dream, then we see that in God's view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man (Lev. 2:4-5).

2. In his second dream Joseph saw the sun, the moon, and eleven stars bowing down to him; in God's eternal view, His people are heavenly bodies full of light—Gen. 37:9; cf. Rev. 12:1.

3. If we praise the Lord for His saints being full of life and light, we will be the first to participate in life—Gen. 12:2-3; Num. 24:9.

Day 6

B. In Numbers 33, the record of the forty-two stations of the journey of the Israelites from the land of slavery to the land of rest, there is no mention of the failures of the people:

1 我们若只有民数记三十三章的记载，就会以为以色列人的行程完全是进取的，积极的，成功的，从一站到另一站，直至他们达到目标—安息之地：

a 我们从民数记一章读到三十二章，可能认为以色列人没有一点好的。

b 三十三章表明，在神眼中，关于他们的记载乃是积极的。

c 这指明在神看来，祂总是积极地看祂的子民。

2 我们需要对召会有属天的看法，并领悟所有地方召会都是要来之新耶路撒冷的一部分—启一 10～12、20，二一 2、9～11。

3 我们若有神对祂子民的眼光，就会象神看他们一样的看他们—被拣选、得救赎、蒙拯救脱离堕落之辖制的人，正在享受基督，与三一神同被建造，编组成军为神争战，并被神预备好，得以据有包罗万有的基督作美地—弗一 4～7、11～12，二 6、8、13～16、21～22，三 8、15～21，四 12～13、16、23～24，五 27，六 10～18。

1. If we had only the record in Numbers 33, we would think that in their journey the children of Israel were altogether aggressive, positive, and successful, going from station to station until they reached their goal—the land of rest:

a. After reading Numbers 1 through 32, we may have the opinion that there was nothing good with the children of Israel.

b. Numbers 33 shows that in the eyes of God the record regarding them is positive.

c. This indicates that, in His view, God always considers His people in a positive way.

2. We need to view the church in a heavenly way and realize that all the local churches are parts of the coming New Jerusalem—Rev. 1:10-12, 20; 21:2, 9-11.

3. If we have God's view of His people, we will see them as God sees them—chosen, redeemed, saved from the bondage of the fall, enjoying Christ, being built up with the Triune God, formed into an army to fight for God, and prepared by God to possess the all-inclusive Christ as the good land—Eph. 1:4-7, 11-12; 2:6, 8, 13-16, 21-22; 3:8, 15-21; 4:12-13, 16, 23-24; 5:27; 6:10-18.

第十一周　周一

晨兴喂养

民二三9“…这是独居的民，不将自己算在万民中。”

21“祂未见雅各中有罪孽，也未见以色列中有祸患；耶和华他们的神与他们同在，有向王欢呼的声音在他们中间。”

彼前二9“唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民…。”

〔在民数记二十三章〕巴兰第一首诗歌里，…〔九节〕说以色列人独居，不将自己算在万民中，这指明他们是圣别的子民，是从万民中分别出来的子民。…这指明召会是由一班特别的子民，分别出来的子民、圣别归神的子民所组成的。召会不与万民搀杂在一起，乃是独居的。…〔在十节〕我们看见扩增的祝福。雅各，就如尘土一样，是无穷无数的。甚至以色列的四分之一，也没有人能数点。…第一首诗歌祝福以色列人是分别出来的子民，是特别的一班人，是独居的，不将自己算在万民中。因为这民蒙祝福得到丰盈的扩增，没有人能数点他们。巴兰说出了这大的祝福之后，就发表了他对以色列人的珍赏。（民数记生命读经，二九一、三一〇、二九一至二九二页。）

信息选读

〔巴兰第二〕首诗歌中最显著的话是在民数记二十三章二十一节：“祂未见雅各中有罪孽，也未见以色列中有祸患。”以色列既不完全，神既能看见祂子民一切的罪孽，巴兰怎会说出这样的话？答案乃是这话不是按着人的看法，乃是按着神圣的看

WEEK 11 — DAY 1

Morning Nourishment

Num. 23:9 ...Here is a people who live alone and do not reckon themselves among the nations.

21 He has not beheld iniquity in Jacob, nor has He seen trouble in Israel; Jehovah their God is with them, and the shout of a king is among them.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession...

[In Numbers 23:9] the word about the children of Israel's dwelling alone and not reckoning themselves among the nations indicates that they were a holy, sanctified people, a people set apart from the nations. This indicates that the church is composed of a separate people, a particular people, a people sanctified to God. The church is not mixed with the nations but stands alone. [In verse 10] we see the blessing of increase. Jacob, like the dust, will be numberless, countless. No one will be able to count even the fourth part of Israel. The first parable was a blessing upon the children of Israel as a separate people, a particular and special class of people who dwell alone and who are not reckoned among the nations. Because this people will be blessed with abundant increase, no one will be able to number them. After uttering this great blessing, Balaam expressed his appreciation of Israel. (Life-study of Numbers, pp. 253, 264, 253)

Today's Reading

One of the most striking lines in [Balaam's second] parable is in Numbers 23:21: "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel." How could Balaam speak such a word, since Israel was not perfect and since God could see all the iniquities of His people? The answer is that this word was spoken not according to the human view but according to the

法。神的看法与我们的看法不同。我们若看见这点，每当我们说到圣徒的缺失时，我们就会谨慎。按照我们的看法，某位圣徒可能有许多缺失，但按照神的看法，这位圣徒是完全的。

以色列人有许多罪孽，我们怎能使这明显的事实与二十一节的话一致？这表面的矛盾可由以下事实得着解决：神的赎民有双重的身分—在自己里面的身分，以及在神救赎里的身分。今天我们信徒的光景也是这样。在我们自己里面，我们有许多缺失；但在神的救赎里，并在基督里，我们没有缺失。神看我们时，不是按着我们在自己里面的所是，乃是按着我们在基督里的所是。神并不看祂的赎民在他们自己里面的所是。我们甚至可以说，祂已经忘记我们在自己里面的所是。我们说这话的根据乃是神已经赦免了我们；当祂赦免时，祂就忘记。（来八 12。）神已经把我们众人都摆在基督里。（林前一 30。）因为祂已经把我们摆在基督里，祂看我们的时候，是在基督里看我们。神对我们的看法乃是，我们在基督里没有任何罪孽。…神对召会生活的看法，原则也是一样。按照我们的看法，召会生活也许很可怜。但按照神的看法，召会生活是荣耀的。神未见召会中有罪孽。

民数记二十三章二十一节说，神未见以色列中有祸患。这里祸患一辞，意思是困难的事，邪恶的事，这些事使百姓陷入祸患。这种祸患比罪孽更坏。在神眼中，祂子民以色列中没有罪孽或祸患。…同样的原则，神未见召会生活中有罪孽或祸患，因为召会是在基督里。我们在基督里，已经蒙拣选、蒙救赎、并蒙拯救脱离堕落的辖制。所以，按照神的看法，我们已经从堕落、定罪、和自己里面被带出来。所以，我们可以说，在基督里召会生活是荣耀的。…在我们里面，召会生活不是荣耀的，但在基督里，召会生活真是荣耀。（民数记生命读经，二九三至二九五页。）

参读：民数记生命读经，第三十四至三十五篇。

divine view. God's view is different from our view. If we realize this, we will be careful whenever we speak of the defects of the saints. According to our view, a certain saint may have many defects, but according to God's view, this saint is perfect.

How can we reconcile the word in verse 21 with the obvious fact that the children of Israel had many iniquities? This apparent contradiction is reconciled by the fact that God's redeemed people have a twofold status: their status in themselves and their status in God's redemption. This is our situation as believers today. In ourselves we have many defects, but in God's redemption and in Christ we have no defects. When God looks at us, He does not see us according to what we are in ourselves but according to what we are in Christ. God does not look at what His redeemed people are in themselves. We may even say that He has forgotten what we are in ourselves. Our basis for saying this is that God has forgiven us, and when God forgives, He forgets (Heb. 8:12). God has put us all into Christ (1 Cor. 1:30). Since He has put us into Christ, when He looks at us, He sees us in Christ. God's view of us is that in Christ we do not have any iniquity. The principle is the same with God's view of the church life. According to our view, the church life may be very poor. But according to God's view, the church life is glorious. God has not beheld iniquity in the church.

Numbers 23:21 says that God has not seen trouble in Israel. Here the word trouble means hard things, evil things that cause people to be troubled. This kind of trouble is even worse than iniquity. In the sight of God, there was neither iniquity nor trouble in His people Israel. In the same principle, God does not see iniquity or trouble in the church life, because the church is in Christ. In Christ we have been chosen, redeemed, and saved from the bondage of the fall. Therefore, according to God's view, we have been brought out of the fall, out of condemnation, and out of ourselves. Therefore, we may say that in Christ the church life is glorious….In ourselves the church life is not glorious, but in Christ the church life truly is glorious. (Life-study of Numbers, pp. 254-255)

Further Reading: Life-study of Numbers, msgs. 34-35

第十一周　周二

晨兴喂养

民二四 5“雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽！”

弗五 27“祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

林前十二 13“因为我们…都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

三 9“…你们是神的耕地，神的建筑。”

一切都在于我们的异象。耶和华告诉外邦的申言者巴兰说，“祂未见雅各中有罪孽，也未见以色列中有祸患。”（民二三 21。）在耶和华眼中，“雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽！”（二四 5。）神总是透过深谷看见目标。我们若在深谷中，当然会为着那情形叹息。但那不是终局，那只是到达目标之高速路上的地下通道。我们必须开车经过地下通路，到达高山上的目标。我们不仅必须有视力，更要有远见，学习透过事物看见目标。召会绝不会被击败。我们若说召会总是被击败，我们就错了。召会至终要得胜。（李常受文集一九六四年第四册，三五七页。）

信息选读

神的灵临到巴兰身上，巴兰便提起诗歌说，“比珥的儿子巴兰宣告说，眼目睁开的人宣告说，得听神的言语，得见全足者的异象，仆倒而眼目得开的人宣告说。”（民二四 3 下～ 4。）“眼目睁开”和“得听神的言语”，这两句话指明申言者是儆醒的。他仆倒而眼目得开，指明他与神合作。

WEEK 11 — DAY 2

Morning Nourishment

Num. 24:5 How fair are your tents, O Jacob, your tabernacles, O Israel!

Eph. 5:27 ...He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

3:9 ...You are God's cultivated land, God's building.

Everything depends on our vision. The Lord told Balaam, the Gentile prophet, "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel" (Num. 23:21). In the eyes of the Lord, "How fair are your tents, 0 Jacob, / Your tabernacles, O Israel!" (24:5). God always sees through the valleys to the goal. Of course, if we are in a valley, we may bemoan the fact. But that is not the end—that is just an underpass on the highway to the goal. We must drive through the underpass to the goal upon the high mountain. We must learn to see through things to the goal, not only with insight but also with foresight. The church can never be defeated. We are wrong if we say that the church is always defeated. The church will eventually be victorious! (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 265-266)

Today's Reading

The Spirit of God came upon Balaam, and he took up his parable and said, "Balaam the son of Beor declares, / And the man whose eye is opened declares; / He declares, he who hears the words of God, / Who sees the vision of the All-sufficient One, / Falling down, but having his eyes uncovered" (Num. 24:3b-4). The phrases whose eye is opened and who hears the speaking of God indicate that the prophet was on the alert. His falling down with his eyes uncovered indicates that he cooperated with God.

〔民数记二十四章五节的话〕使我们想起巴兰在头两首诗歌里论到以色列的话。在第一首诗歌里，他说，“这是独居的民，不将自己算在万民中。”（二三9下。）这话指明以色列是圣别的子民，是分别出来，圣别出来归于神的。在神眼中，以色列是独居的。按照神的看法，甚至在今天，以色列也不算在万民中。我们若有神的看法，就会看以色列是特别、分别出来的子民，是圣别的国。在第二首诗歌里，巴兰说，“祂未见雅各中有罪孽，也未见以色列中有祸患。”（21上。）这就是说，在神眼中，以色列没有缺失。

第一首诗歌启示以色列是圣别的，第二首启示以色列是完全的。…按照第三首，以色列是美丽的。以色列的美丽，可由“佳美”一辞所指明。〔二四5。〕在神眼中，以色列是圣别、无罪且美丽的；就立场说，她是圣别的；就性质说，她是完全的；就外表说，她是美丽的。这启示神已经拣选、救赎、拯救、分别并拔高这民，使他们完全并美丽。…按照圣经，这将是千年国时以色列真实的光景。在今世，犹太人不受列国欢迎，但在主耶稣回来以后，他们要受到列国的欢迎。神应许亚伯拉罕的后裔要成为万国的福。（创十二2～3。）至终，神要完全祝福犹太人，他们要成为全人类的福。

〔在民数记二十四章六节〕将以色列比作山谷，山谷通常都是绿的；又比作河旁的园子。沉香树是以其医治果效著称的植物。（主耶稣安葬时就是用沉香敷裹的—约十九39。）主耶稣回来以后，以色列将成为万民的医治，那医治乃是极大的祝福。…民数记二十四章七节…指明以色列有丰富供应的水。一个国家的水与那个国家的丰富有关。国家的水越多，这国家就会有越多的丰富。没有水，那地就要成为沙漠。（民数记生命读经，三〇一至三〇三页。）

参读：神建造的异象，第十一章；真理课程四级卷二，第二十五课。

[The word in verse 5] reminds us of Balaam’s word concerning Israel in his first two parables. In the first parable he said, “Here is a people who live alone / And do not reckon themselves among the nations” (23:9b). This word indicates that Israel is a holy people, a people separated, or sanctified, unto God. In the sight of God, Israel stands alone. According to God’s view, Israel, even today, is not reckoned among the nations. If we have God’s view, we will regard Israel as a particular and separate people, as a sanctified and holy nation. In his second parable Balaam said, “He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel” (Num. 23:21a). This means that, in the sight of God, Israel is without fault.

The first parable reveals that Israel is holy, and the second, that Israel is perfect….According to the third parable, Israel is beautiful. Israel’s beauty is indicated by the word fair [24:5]. In the sight of God, Israel is holy, sinless, and beautiful. In standing she is holy, in kind she is perfect, and in appearance she is beautiful. This reveals that God has chosen, redeemed, saved, separated, uplifted, perfected, and beautified this people. According to the Bible, this will be the actual situation of Israel during the millennium. The Jews are not welcomed by the nations in this age, but they will be welcomed by the nations after the Lord Jesus comes back. God promised that the descendants of Abraham would be a blessing to all the nations (Gen. 12:2-3). Eventually the Jews will be fully blessed by God, and they will be a blessing to the entire human race.

[In Numbers 24:6] Israel is likened to valleys, which usually are green, and to gardens beside a river. Aloe is a plant known for its healing effect. (The Lord Jesus was buried with aloes—John 19:39.) After the coming back of the Lord Jesus, Israel will be a healing to the nations, and that healing will be a great blessing. Numbers 24:7a…indicates that Israel will have an abundant supply of water. The water of a country is related to the riches of that country. The more water a nation has, the more riches it will have. Without water, the land would be a desert. (Life-study of Numbers, pp. 258-259)

Further Reading: CWWL, 1964, vol. 4, “The Vision of God’s Building,” ch. 11; Truth Lessons—Level Four, vol. 2, lsn. 25

第十一周　周三

晨兴喂养

民二四9“…凡给你祝福的，愿他蒙福；凡咒诅你的，愿他受咒诅。”

弗一3“我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

在一九四〇年代初期，在上海一次祷告聚会中所发生的〔一件〕事，帮助我来看神的百姓，象神看他们一样。在那次聚会中，一位老练的同工姊妹，因着召会下沉的光景而受搅扰，就为召会向主呼求。她祷告时，因着召会可怜的光景而叹息、呻吟。当她祷告完之后，倪弟兄向主发出赞美，并感谢祂，说，召会绝不软弱或下沉，乃是一直高昂的。全会众都震撼。然后，倪弟兄帮助我们认识巴兰对以色列人之预言的意义。巴勒雇巴兰去咒诅以色列人，然而巴兰不但没有咒诅神的百姓，反而祝福他们。巴兰代表神，说，“祂未见雅各中有罪孽，也未见以色列中有祸患。”（民二三21。）不仅如此，在民数记二十四章五节巴兰说，“雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽！”按照这些经节，神未见以色列中有罪孽和祸患。反之，祂只看见美好、佳美和华丽。今天的召会也是这样。（出埃及记生命读经，九四至九五页。）

信息选读

你若为着召会生活赞美主，称赞召会生活，你就越将自己摆在神的祝福之下。我在召会生活所有的年日中，从未见过一个说召会消极话的人是在神的祝福之下。相反的，所有说召会贫穷、下沉、发死

WEEK 11 — DAY 3

Morning Nourishment

Num. 24:9 ...Blessed is everyone who blesses you, and cursed is everyone who curses you.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Something happened in a prayer meeting in Shanghai in the early 1940s that helped me to see God's people as He sees them. In that meeting an experienced sister co-worker, troubled by the low state of the church, cried out to the Lord on behalf of the church. As she prayed, she sighed and groaned because of the poor condition of the church. When she finished praying, Brother Nee broke forth in praise to the Lord and gave Him thanks that the church is never weak or low, but always high. The congregation was shocked. Then Brother Nee helped us to understand the significance of Balaam's prophecy regarding the children of Israel. Balaam was hired by Balak to curse the children of Israel. But instead of cursing God's people, Balaam blessed them. Speaking on behalf of God, Balaam said, "He has not beheld iniquity in Jacob, / Nor has he seen trouble in Israel" (Num. 23:21). Furthermore, in Numbers 24:5 Balaam said, "How fair are your tents, O Jacob, / Your tabernacles, O Israel!" According to these verses, God did not see iniquity or perverseness, trouble, in Israel. Instead, He saw only goodness, fairness, and beauty. The same is true regarding the church today. (Life-study of Exodus, pp. 78-79)

Today's Reading

If you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing. During all the years I have been in the church life, I have not seen one person who spoke negatively about the church who was under God's blessing. On the contrary, all who have said that

的人，都在咒诅之下。凡说召会积极话的，宣告召会是可爱的，并且召会是神的家的人，都蒙了祝福。这不仅仅是道理，这乃是在许多圣徒的经历中可以得到证实的见证。

有时候我对召会感到失望，没有积极的想法，主就在我里面警告我要谨慎。我立刻求主洁净我，并且开始宣告召会是何等美好。即使召会带给我难处，我仍然爱召会。我越这样说积极的话，就越在神的祝福之下。…论到召会，谁的话是正确的？是你的话，还是主的话？在永世里，主的话会显为正确的，因为在永世里，召会将是美妙、荣耀、高超的。仇敌对召会所有的控告都是谎言。说召会贫穷或发死，就是说邪恶的谎言。…召会是拔高的，并且满了生命。…不要看得比主更深。…你比神更智慧或更有洞察力么？圣经宣告主未见以色列中有祸患，你却说你看见了召会中的祸患。你选择要相信哪一个？主的眼光，还是你的？如果在对召会的评估上，我们与主站在一起，我们就要蒙保守，不从祝福中落到咒诅里。

每逢我对领头的人用不积极的方式说到召会时，后来总是懊悔。…我若试图为自己找借口，说我不是定罪召会，只是讲述事实，我里面就更受搅扰。…所以，我能从经历中见证，摸召会不是一件小可的事。每当我们摸召会时，必须是积极的，这样，我们就要蒙祝福。

旧约启示神多次进来责备以色列人。但是当外邦人攻击神的百姓时，他们迟早都要受亏损。在神眼中，以色列人蒙了救赎，被圣别，被变化，并被建造，而且神在他们中间得着了居所。

小心你的天然眼光。若是神未见召会中有罪孽或祸患，你如何能见到？当神怜悯时，祂的怜悯是丰盛的。（出埃及记生命读经，九五至九七页。）

参读：出埃及记生命读经，第七篇。

the church was poor, low, or dead have been under a curse. Those who speak positively about the church, declaring that the church is lovely and that it is God's house, receive the blessing. This is not mere doctrine; it is a testimony that can be verified by the experiences of many saints.

Sometimes when I am disappointed over the church and do not think positively about it, the Lord within warns me to be careful. Immediately I ask the Lord to cleanse me, and I begin to declare how wonderful the church is. Even though the church may cause me trouble, I still love the church. The more I speak this positive way, the more I am under God's blessing. Whose word about the church is right, yours or the Lord's? In eternity, the Lord's word will prove to be right, for in eternity the church will be marvelous, glorious, and transcendent. All the enemy's accusations regarding the church are lies. To say that the church is poor or dead is to utter a devilish lie….The church is uplifted and very living. Do not see deeper than the Lord sees…. Are you wiser or more perceptive than God? The Bible declares that the Lord does not behold perverseness in Israel. But you claim to see perverseness in the church. Which do you choose to believe, the Lord's sight or yours? If we stand with the Lord's estimation of the church, we shall be kept from falling from the blessing into the curse.

Whenever I speak to the leading ones concerning the church in a way that is not positive, I have regrets later…. If I try to excuse myself by saying that I was not condemning the church but simply speaking the facts, I am even more troubled within…. Therefore, I can testify from experience that it is not an easy matter to touch the church. Whenever we touch it, we must do so in a positive way. Then we shall receive the blessing.

The Old Testament reveals that many times God came in to rebuke and to reprove the children of Israel. But when the Gentiles attacked God's people, the Gentiles suffered loss sooner or later. In His eyes, the children of Israel were redeemed, sanctified, transformed, and built up, and God had His dwelling place among them.

Be careful of your natural sight. If God does not see iniquity or perverseness in the church, then how can you see it? When God is merciful, He abounds in mercy. (Life-study of Exodus, pp. 79-81)

Further Reading: Life-study of Exodus, msg. 7

第十一周　周四

晨兴喂养

创三七６～７“…请听我所作的这梦：我们在田里捆禾稼，忽然间我的禾捆起来站着，你们的禾捆来围着我的禾捆下拜。”

十二３“那为你祝福的，我必赐福与他；那咒诅你的，我必咒诅他。地上的万族都必因你得福。”

创世记三十七章二节告诉我们，约瑟将他哥哥们的恶行报给他父亲。…在三十七章，我们看见约瑟哥哥们的忌恨和怒气；在三十八章，我们看见犹大的情欲。约瑟看见他哥哥们的恶行，就报给他父亲。但约瑟作了两个梦。（三七５～９。）在第一个梦里，约瑟看见田里的禾捆。这个梦启示，约瑟再好，不过是禾捆；他的哥哥们再坏，也是禾捆。神给约瑟这梦，他在梦中得着神对他哥哥们的看法。…神给约瑟一个梦，祂似乎说，“约瑟，在我眼中，你和你哥哥们一样，他们也和你一样美好。你是禾捆，他们也是禾捆。你和他们唯一的不同，就是我拣选了你来掌权。但这不是说你比他们好。”（创世记生命读经，一六八七至一六八八页。）

信息选读

我们若没有经历，就不能明白圣经中关于约瑟梦见禾捆的话。当你初初进入召会生活，你也许会说，“召会生活何等美妙！弟兄姊妹都很美好！我何等爱召会！”然而，你越爱召会，越照顾圣徒，你就越看见“地鼠”、“乌龟”和“蝎子”。然后你会说，“…主，召会的光景真可怜。…”在这样的时候，你就需要属天的梦。当梦来了，主会告诉你：

WEEK 11 — DAY 4

Morning Nourishment

Gen. 37:6-7 ...Listen to this dream which I have had: There we were, binding sheaves in the field, when suddenly my sheaf rose up and remained standing; and then your sheaves gathered around and bowed down to my sheaf.

12:3 And I will bless those who bless you, and him who curses you I will curse; and in you all the families of the earth will be blessed.

In Genesis 37:2 we are told that Joseph brought to his father an evil report regarding his brothers....In chapter 37 we see the hatred and anger of Joseph's brothers, and in chapter 38 we see Judah's lust. Joseph saw the evil of his brothers and reported it to his father. But Joseph had two dreams (37:5-9). In the first dream Joseph saw sheaves in the field. This dream reveals that, at the most, Joseph was just a sheaf and that, at the worst, his brothers also were sheaves. God gave Joseph this dream, and in it he had God's view of his brothers....God came to give Joseph a dream, and He seemed to say, "Joseph, in My eyes you are the same as your brothers, and they are just as good as you are. You are a sheaf; and they also are sheaves. The only difference between you and them is that I have chosen you to reign. But this does not mean that you are better than they are." (Life-study of Genesis, pp. 1414-1415)

Today's Reading

If we do not have experience, we shall not be able to understand the word in the Bible regarding Joseph's dream of the sheaves. When you first come into the church life, you may say, "How wonderful the church life is! The brothers and sisters are all marvelous! How I love the church!" However, the more you love the church and care for the saints, the more "gophers," "turtles," and "scorpions" you will see. Then you will say, "...Lord, the situation in the church is pitiful...." At such a time you need a heavenly dream. When the

“你并不比别人好，别人也不比你差。你们在我里面都是生命的禾捆。在我的子民中，没有‘地鼠’、‘蝎子’或‘乌龟’。众人都是满了生命的禾捆。”我若没有看见这样属天的梦，我早已不干了。但我已经看见这梦。我已经看见我是禾捆，那些在我眼中是“地鼠”的人，也都是禾捆。

多年前，我向主有许多告状的祷告；我将我所看见的恶行报给祂。我在祷告中说，“主，我放下我的职业，为着这工作献上我的生命和前途。但是主，看看这班人！”然而，最终梦来了，主对我说，“你并不比他们好。你再好，不过是禾捆；他们再坏，也是禾捆。”起初我很困扰，我和主辩论，说，“主，你不透，你太表面。你岂没有看见他们的心么？”但主说，“我不用你的眼光看他们。我用我的眼光看他们。在新耶路撒冷里，没有‘地鼠’和‘蝎子’。”

以利亚抱怨以色列人说，“以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命。”（王上十九 10。）以利亚在神面前控告以色列人。主不喜悦这事，便回答说，“但我在以色列中为自己留下了七千人，都是未曾向巴力屈膝，未曾与巴力亲嘴的。”（18。）不要去主那里，在祂面前控告别人。反之，你该对祂说，“主，既然你未见罪孽，我也不愿看见任何罪孽。所有的‘地鼠’和‘蝎子’都是禾捆，我爱他们。”

然而，这不容易作到。你会以为我在教你说谎，…但谁是对的，是你还是神？梦又如何？你若看见了属天的梦，那么你就看见在神的眼光中，祂的子民都是满了生命的禾捆，为要出产食物，作素祭满足神和人。（创世记生命读经，一六八八至一六九〇页。）

参读：创世记生命读经，第一百一十至一百一十一篇；召会的组织，附篇，第五至六篇。

dream comes, the Lord will tell you, “You are not any better, and the others are not worse than you. You are all sheaves of life in Me. There are no ‘gophers,’ ‘scorpions,’ or ‘turtles’ among My people. All are sheaves full of life.” If I had not seen such a heavenly dream, I would have quit long ago. But I have seen the dream. I have seen that I am a sheaf and that all those who in my eyes are “gophers” are sheaves also.

Years ago, I prayed many accusing prayers to the Lord; I reported to Him the evils I had seen. In my prayers I said, “Lord, I have given up my job and consecrated my life and my future for this work. But, Lord, look at this people!” Eventually, however, the dream came, and the Lord said to me, ‘You are not better than they. At the most, you are just a sheaf, and, at the worst, they also are sheaves.” At the beginning I was troubled and argued with the Lord, saying, “Lord, You are not thorough. You are superficial. Don’t You see their heart?” But the Lord said, “I don’t look at them from your view. I see them from My view. In the New Jerusalem there are no ‘gophers’ and ‘scorpions.’”

Elijah complained against Israel saying, “The children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life” (1 Kings 19:10). Elijah was accusing Israel before God. Being displeased with this, the Lord replied, ‘Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him” (1 Kings 19:18). Do not go to the Lord in the way of accusing others before Him. Instead, you should say to Him, “Lord, since You see no iniquity, I do not choose to see any either. All the ‘gophers’ and ‘scorpions’ are sheaves, and I love them.”

However, this is not easy to do. You may even think that I am teaching you to lie….But who is right—God or you? And what about the dream? If you have seen the heavenly dream, then you have seen that in God’s view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man. (Life-study of Genesis, pp. 1415-1416)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 3: The Organization of the Church,” chs. 5-6

第十一周　周五

晨兴喂养

创三七9“后来他〔约瑟〕又作了一个梦，…梦见太阳、月亮与十一颗星，向〔他〕下拜。”

启十二1“天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。”

弗五8“你们从前是黑暗，但如今在主里面乃是光，行事为人就要象光的儿女。”

在圣经中，有凭两个见证人证实的原则。因此，约瑟作了两个梦。约瑟在第二个梦里，看见太阳、月亮与十一颗星，向他下拜。（创三七9。）这指明在神眼中，所有被定罪并受控告的人都满了光。…生命成熟掌权的一面绝不定罪别人，反而牧养并珍赏他们，说，“哦，召会生活和所有的圣徒真美妙！圣徒们是满了生命的禾捆。他们何等滋养并满足人！不仅如此，他们还是满了光的属天发光体。”你若说，这样说是谎言，你作不来，这意思就是你没有看见那个梦，那个异象。（创世记生命读经，一六九〇页。）

信息选读

让我对长久在召会生活中的人提出这个问题：…你若是诚实的，你会承认你曾对妻子或丈夫批评过一些圣徒。也许几年前，你对所有的弟兄姊妹，感觉都很积极，今天却不然。几年前，照着你天然的眼光，所有的圣徒都十分美好。但今天你需要属天的梦的眼光。创世记三十七章有两个梦。一个是满了生命的禾捆，另一个是满了光的天体。这就是神对祂子民的眼光，是属天的眼光。因为我有这属天的眼光，我就大得鼓励。我不是与“地鼠”和“蝎子”同工。我乃是服事禾捆，我是在太阳、月亮之

WEEK 11 — DAY 5

Morning Nourishment

Gen. 37:9 And he had still another dream...: There were the sun and the moon and eleven stars, bowing down to me.

Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars.

Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light.

In the Bible there is the principle of confirmation by two witnesses. Thus, Joseph had two dreams. In Joseph's second dream he saw the sun, the moon, and the eleven stars bowing down to him (Gen. 37:9). This indicates that in the eyes of God all the condemned and accused people are full of light.... The reigning aspect of the maturity of life never condemns others. Rather, it shepherds and appreciates them. It says, "Oh, the church life and all the saints are wonderful! The saints are sheaves full of life. How nourishing and satisfying they are! Furthermore, they are heavenly luminaries full of light." If you say that it is a lie to speak this way and that you cannot do it, it means that you have not seen the dream, the vision. (Life-study of Genesis, pp. 1416-1417)

Today's Reading

[If you] have been in the church life a long time, do you still feel...the saints are wonderful? If you are honest, you will admit that you have criticized certain saints to your wife or husband.... Years ago, according to your natural view, all the saints were so good. But today you need the view of the heavenly dream. In Genesis 37 there are two dreams. One is of sheaves full of life, and the other of the heavenly host full of light. This is God's view, the heavenly view, of His people. Because I have this heavenly view, I am greatly encouraged. I am not working with "gophers" and "scorpions." I am serving the sheaves, I am under the sun and moon, and I am walking among the stars. The dream Joseph saw is similar to the vision

下，我是行在众星之中。约瑟所见的梦，很象启示录十二章的异象，那里神的子民是由一个身披日头、脚踏月亮、头戴十二星冠冕的妇人来表征。我们需要这样的异象，从属天的观点来看神的子民。

有一件事是确定的：谁定罪召会或责备圣徒，谁的生命就受亏损。没有一个例外。你也许是对的，召会也许真的错了。圣徒们的光景也许是“地鼠”和“蝎子”的光景。但你若定罪他们，你的生命就受亏损。然而你若说，“主，我赞美你，因为你的子民满了生命和光，”你就是头一个有分于生命的人。因这缘故，我不敢说弟兄姊妹不好。反之，我总是说，“赞美主！圣徒们是何等美好！”我这样作，就享受生命。但我若批评弟兄姊妹，我就立刻发死。没有一个对召会或圣徒说消极话的人，会享受生命。反之，那些说消极话的人必然发死。我们需要说，“赞美主，我的弟兄乃是属天的光体！他若今天不是，将来必是。”在神没有时间的元素。天上没有时钟，只有永远。当神从永远的观点来看祂的子民时，祂看他们都是满了生命的禾捆，以及满了光的太阳、月亮与众星。

创世记三十七章开始是告诉我们，雅各如何爱他亲爱的儿子约瑟，以及约瑟如何将他哥哥们的恶行报给他的父亲，然后告诉我们约瑟的梦。（5～10。）…约瑟的梦启示出神子民在祂眼中的真实光景。神的子民都是生命的禾捆。禾捆就是一捆满了生命和生命供应的麦子。…不要说，“我不喜欢以色列人，因为他们很邪恶。”…〔在巴兰的时候，〕以色列人的确很邪恶。然而，巴兰在神的管治之下说，神未见雅各中有罪孽，未见以色列中有祸患。（民二三21。）…在神眼中，所有神的选民都是生命的禾捆，满了生命的供应。不仅如此，神的子民也象照耀在天空的众星。（创世记生命读经，一六九一至一六九二、一六九九页。）

参读：创世记生命读经，第一百一十至一百一十一篇；长老训练第二册，第三章。

in Revelation 12, where God’s people are signified by the woman clothed with the sun, with the moon under her feet, and with the crown of twelve stars upon her head. We need such a vision to see God’s people from the heavenly viewpoint.

One thing is certain: Whoever condemns the church or blames the saints will suffer the loss of life. There is not one exception to this. You may be right, and the church may actually be wrong. The condition of the saints may be that of “gophers” and “scorpions.” But if you condemn them, you will suffer the loss of life. However, if you say, “Lord, I praise You because Your people are full of life and light,” you will be the first to participate in life. For this reason, I dare not say that the brothers and sisters are not good. Rather, I always say, “Praise the Lord! How good the saints are!” When I do this, I enjoy life. But if I were to criticize the brothers and sisters, I would immediately suffer death. No one who speaks negatively concerning the church or the saints enjoys life. On the contrary, all those who speak negatively suffer death. We need to say, “Praise the Lord, my brother will be a heavenly light! If he is not so today, he will be in the future.” With God there is no time element. There is no clock in heaven, only eternity. As God views His people from the standpoint of eternity, He sees them all as sheaves full of life and as the sun, moon, and stars full of light.

Genesis 37 begins by telling us how Jacob loved his dear son Joseph, and how Joseph reported the evils of his brothers to his father. Then we are told about Joseph’s dreams (37:5-10).... Joseph’s dreams reveal the actual situation of God’s people in His eyes. God’s people are all sheaves of life. A sheaf is a bundle of wheat full of life and life supply....Do not say, “I don’t like the Israelites, because they are so evil.”....At [Balaam’s] time, Israel actually was evil. Nevertheless, Balaam, under the control of God, said that God had not beheld iniquity in Jacob nor perverseness in Israel (Num. 23:21)....In God’s eyes all His chosen people are sheaves of life, full of life supply. Furthermore, God’s people are like stars shining in the sky. (Life-study of Genesis, pp. 1417-1418, 1423-1424)

Further Reading: Life-study of Genesis, msgs. 110-111; CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” ch. 3

第十一周　周六

晨兴喂养

启一20“论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。”

二一2“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

虽然神的子民是位于天上的太阳、月亮与众星，却是活在地上的禾捆，（腓三20，二15，）因为禾捆生长在田里。今天我们乃是活在地上的属天子民。

我们是神的子民。我一直因此得着鼓励、加强并造就。我对你们众人有完全的信心，我期望在新耶路撒冷看见你们众人。我喜欢有永远的眼光，而不是来自地上的眼光。我不愿照着有限的视力看事情。反之，我要用神圣的望远镜。你若说弟兄姊妹不行，这意思就是你非常短视。你若用神圣的望远镜，透过时间来看，你会看见新耶路撒冷，在那里没有别的，只有禾捆和众星。在新耶路撒冷，没有“地鼠”或“蝎子”。在那里，每样东西都满了生命和光。

你越在生命里成熟，越不消极地说到圣徒或召会。…有一天属天的梦来了，你的眼光就会翻转。你晓得你不敢说有关召会或圣徒消极的事。反之，你会说，“这是召会，这是神的子民。在神眼中，信徒都是禾捆。他们也是太阳、月亮与众星。”（创世记生命读经，一六九二、一六九四页。）

信息选读

WEEK 11 — DAY 6

Morning Nourishment

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Although God’s people are positioned in heaven as the sun, the moon, and the stars, they are living on earth as sheaves (Phil. 3:20; 2:15), for sheaves grow in the field. Today we are the heavenly people living on earth.

We are God’s people. I have been encouraged, strengthened, and edified by this. I have complete faith in you all, and I expect to see you all in the New Jerusalem. I like to have an eternal view, not the view from the earth. I do not want to view things according to my limited sight. Rather, I would use the divine telescope. If you say that the brothers and sisters are so bad, it means that you are extremely shortsighted. But if you use the divine telescope to see through time, you will behold the New Jerusalem where there is nothing but sheaves and stars. In the New Jerusalem there are no “gophers” or “scorpions.” There, everything is full of life and light.

The more mature in life you become, the less you will speak negatively concerning the saints or the church….One day the heavenly dream will come, and your view will be revolutionized. You will realize that you dare not say anything negative concerning the church or the saints. On the contrary, you will say, “This is the church, and this is God’s people. In God’s eyes the believers are all sheaves. They are also the sun, the moon, and the stars.” (Life-study of Genesis, pp. 1418-1420)

Today’s Reading

〔关于〕以色列人行程的站口，按照民数记三十三章一至四十九节，从奴役之地到安息之地，共有四十二个站口。…这四十二个站口的记载，并没有提到百姓的失败。我们若只有三十三章的记载，就会以为以色列人在他们的行程中完全是进取的、积极的、成功的，从一站到另一站，直至他们达到目标—安息之地。我们从一章读到三十二章，结果可能认为以色列人没有一点好的。但三十三章给我们看见，在神眼中，关于他们的记载乃是积极的。这指明在神看来，祂总是积极地看祂的子民。神看祂的子民，不是从坏的角度，乃是从好的角度。

什么时候你受试诱要批评某个地方召会，你需要注意这一点。到底召会是美妙的，还是可怜的，事实上不在于召会是怎样，反倒在于你是怎样。你若有消极的态度，从消极的角度来看召会，你就看不见召会中任何好的事物。你若有积极的态度，从积极的角度来看召会，你就会说召会是美妙的。关于我们当地的召会生活，我们不该感到挫折或失望，也不该灰心。我们看众召会，需要有属天的看法，并领悟所有地方召会都是要来之新耶路撒冷的一部分。

从我们对民数记的研读，我们要学知，如何看神的子民乃是一件严肃的事。也许在你眼中，神的子民并不很好；但神看他们是被拣选、得救赎、蒙拯救脱离堕落之辖制的人，正在享受基督，与三一神同被建造，编组成军为神争战，并被神预备好，得以据有包罗万有的基督作美地。我们若这样看神的子民，就不会对召会生活感到灰心或沮丧。（民数记生命读经，二六三至二六四页。）

参读：民数记生命读经，第三十一篇。

In this message I would...like to say a word concerning the stations of the journey made by the children of Israel. According to Numbers 33:1-49, there were a total of forty-two stations, from the land of slavery to the land of rest. The record of these forty-two stations does not mention anything about the failures of the people. If we had only the record in Numbers 33, we would think that in their journey the children of Israel were altogether aggressive, positive, and successful, going from one station to another until they reached their goal—the land of rest. As a result of our reading of Numbers 1 through 33, we may have the opinion that there was nothing good with the children of Israel. But chapter 33 shows us that in the eyes of God the record regarding them is positive. This indicates that, in His view, God always considers His people in a positive way. God looks at His people not from the angle of the bad but from the angle of the good.

You need to be mindful of this whenever you are tempted to criticize a particular local church. Whether the church is marvelous or pitiful actually does not depend on what the church is; rather, it depends on what you are. If you have a negative attitude and view the church from a negative angle, you will not see anything good in the church. If you have a positive attitude and view the church from a positive angle, you will say that the church is marvelous. Concerning the church life in our locality, we should not be defeated or disappointed, and we should not lose heart. We need to view the churches in a heavenly way and realize that all the local churches are parts of the coming New Jerusalem.

From our study of the book of Numbers, we need to learn that the way we look at God's people is a serious matter. Perhaps in your eyes God's people are not very good. But God sees them as chosen, redeemed, saved from the bondage of the fall, enjoying Christ, being built up with the Triune God, formed into an army to fight for God, and prepared by God to possess the all-inclusive Christ as the good land. If we see God's people in this way, we will not lose heart or be discouraged concerning the church life. (Life-study of Numbers, pp. 234-235)

Further Reading: Life-study of Numbers, msg. 31

第十一周诗歌

606

教　会 — 建造

8 7 8 7 双（英 840）

F 大调　　3/2

F　B♭　Dm　C　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 ♯1 2 | 3 — — —
一 救我 脱　离自 己、天 然，主啊，我　愿被建 造，

F　B♭　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — —
同众 圣　徒作 你 圣 殿，为着 充　满你 荣 耀。

F7　B♭　F　Dm　C
1 1 | 6 — — 6 7 • 6 | 6 — 5 — 1 1 | 1 — — 1 7 1 | 3 — 2 —
救我 脱　离乖 僻 个 性，脱离 骄　傲与单 独；

C7　F　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — — ‖
使我 甘　愿服 你 权 柄，让你 有　家可 居 住。

二 生命供应，活水流通，　长进、变化又配搭；
守住等次，尽我功用，　成全别人，不践踏。
自己所经，自己所见，　所是、所有并所能，
不再高估，不再稍偏，　接受一切的平衡。

三 持定元首，联络供应，　享受基督的丰富；
充满神的一切丰盛，　因神增加得成熟，
同尝基督莫测大爱，　赏识基督的阔长；
长大成人，不作婴孩，　满有基督的身量。

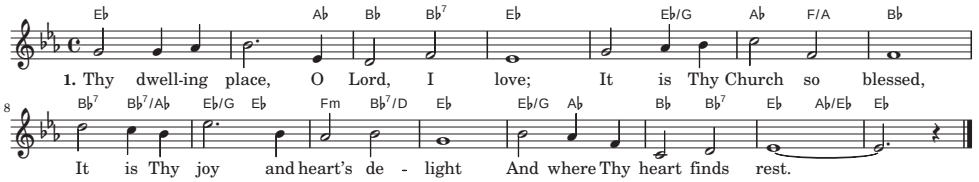
四 作神居所，作你身体，　主啊，我愿被建造，
成为你的团体大器，　让你来显你荣耀。
圣城景色、新妇荣美，　今在此地就彰显，
透出你的荣耀光辉，　将你照耀在人间。

WEEK 11 — HYMN

Thy dwelling place, O Lord, I love

The Church — Her Attraction

852



2. For her, Thyself Thou gavest, Lord,
That she be Thine, complete;
For her, I too my body give,
Thy heart's desire to meet.

3. For her, Thou hast become my life,
That she my living be;
For her, I would forsake myself,
That she be filled with Thee.

4. The Church is Thy beloved Bride,
Thou in Thy Body seen;
She is my joy and heart's desire,
The one on whom I lean.

5. In her, Thy full supply, O Lord,
Thou dost to me impart;
In her am I possessed by Thee
To satisfy Thy heart.

6. Thy dwelling place, O Lord, I love;
It is Thy Church, Thy home;
In it I would forever live
And never longer roam.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: