第二周

编组成军以保护神的见证，并为着祂在地上的行动争战，所需要的长大与成熟

诗歌：401

读经：民一 2 ～ 3、19 ～ 20，二 1 ～ 2、32、34，腓三 12 ～ 15，弗六 10 ～ 12

纲要

周一

壹 民数记着重于蒙神救赎、领受启示并经过训练的以色列人，如何编组成军，以保护神的见证，并为着祂在地上的行动争战—民一 2 ～ 3、19 ～ 20：

一 神所造的地已经被撒但毁坏，因此神需要得着一班人，为着祂在地上的行动被编组成军—3 节。

二 民数记给我们看见，神如何把祂所救赎的人编组成军，围绕并保护祂的见证—二 1 ～ 2、32、34：

1 在民数记里，特别是在头四章，以色列人按着神的安排编组成军。

2 以色列人要编组成军，就需要被数点；数点之后以色列人才能编组成军—一 2 ～ 3、19 ～ 20。

Week Two

The Growth and Maturity Required for the Formation of the Army to Protect God's Testimony and Fight for His Move on Earth

RK Hymns: 540

Scripture Reading: Num. 1:2-3, 19-20; 2:1-2, 32, 34; Phil. 3:12-15; Eph. 6:10-12

Outline

Day 1

I. The emphasis of Numbers is how the Israelites, who had been redeemed, received revelation, and been trained by God, were formed into an army to protect God's testimony and fight for His move on earth—1:2-3, 19-20:

A. Since the earth created by God was ruined by Satan, God needs to gain a group of people to be formed into an army for His move on earth—v. 3.

B. Numbers shows how God formed His redeemed people into an army to surround and protect His testimony—2:1-2, 32, 34:

1. In Numbers, particularly in the first four chapters, the Israelites were formed into an army according to God's arrangement.

2. In order for the children of Israel to be formed into an army, they needed to be numbered; only after being numbered could the Israelites be formed into an army—1:2-3, 19-20.

贰 为了“能出去打仗”，以色列男子需要至少年满二十岁；这与长大、成熟有关—3节：

一 当时以色列人大约有二百万，但二十岁以上能出去打仗的，只有六十万零三千五百五十人—45～46节。

二 地上信徒虽多，其中只有少数人生命成熟到一个地步，能为神的见证争战—弗四12、15～16，六10～12。

三 民数记提到军队服役的年龄，就是二十岁以上；但这卷书没有提到退役年龄：

1 神的军队是强壮的，就象迦勒虽已八十多岁，却仍像四十多岁时一样，在神面前刚强，能争战—书十四6、10～11。

2 这表征我们必须兼有生命与生命的成熟，才能被神数点。

四 按照民数记，小孩和妇女都没有被数点：

1 小孩表征幼稚，妇女表征软弱。

2 只有二十岁以上的男丁能参与争战，这表征在信徒中，只有生命成熟并刚强的才能从事属灵争战。

五 被数点的人需要经过摩西、亚伦及十二支派首领的认可—一4、16～18：

1 摩西表征基督是身体的头，运用祂的权柄；亚伦表征基督是大祭司，执行祂的祭司职分；十二支派的首领表征召会中的长老和领头的人—西一18，来八1，徒十四23：

II. In order “to go forth for military service,” an Israelite male needed to be at least twenty years old; this is related to growth and maturity—v. 3:

A. There were approximately two million Israelites, but only 603,550 were twenty years old and upward and were able to go forth for military service—vv. 45-46.

B. Even though there are a great many believers on earth, only a small number among them are mature in life to the extent that they are able to fight for God’s testimony—Eph. 4:12, 15-16; 6:10-12.

C. Numbers mentions the age for those enlisting in the army, which was twenty years old and upward, yet this book does not mention the age for retirement:

1. God’s army was strong, just as Caleb was able to fight and was as strong before God in his eighties as he was in his forties—Josh. 14:6, 10-11.

2. This signifies that we must have both life and maturity in life in order to be numbered by God.

D. According to Numbers, neither children nor women were numbered:

1. Children signify immaturity, and women signify weakness.

2. That only males who were twenty years old and upward were able to engage in warfare signifies that among the believers, only those who are mature in life and strong are able to fight in spiritual warfare.

E. Those who were numbered needed to be confirmed by Moses, Aaron, and the leaders of the twelve tribes—1:4, 16-18:

1. Moses signifies Christ as the Head of the Body who executes His authority, Aaron signifies Christ as the High Priest who exercises His priesthood, and the leaders of the twelve tribes signify the elders and leading ones in the church—Col. 1:18; Heb. 8:1; Acts 14:23:

a 这指明神子民的数点是根据生命和生命的成熟，以及属灵权柄的认可。

b 编组成为神的军队需要生命、成熟和属灵权柄的认可。

2 以色列人要被数点，就需要在他们宗族生命的交通里，也必须在生命里长大达到成熟，这由二十岁所表征—民一 1 ～ 16。

周二

叁 在主今日的恢复里，急切需要为着编组成为神的军队所要求的长大与成熟；我们需要在生命里长大达到成熟—出三十 14，民一 2 ～ 3、18，弗四 12 ～ 16：

一 就属灵一面说，二十岁以上的男丁，表征神的子民中间灵里刚强并在神圣生命里成熟的人，不论其天然的身分如何；唯有这些人够资格编组成军，为着神在地上的权益和行动争战—出三十 14，民一 3。

二 生命长大乃是神成分的加多（西二 19），基督身量的增长（弗三 17 上，四 13），圣灵地位的开展（五 18），人成分的减少，天然生命的破碎，魂的各部分被征服（提后一 7）。

三 变化是我们在天然的生命里新陈代谢的改变，而成熟是我们被那改变我们的神圣生命所充满；变化的最后阶段是成熟，就是生命达到丰满—来六 1。

四 在新约里，“成熟”这辞用于指信徒在神的生命上长成、成熟并完全—太五 48，约三 3、5 ～ 6、15：

1 作为信徒我们需要往前，竭力前进，达到成熟，忘

a. This indicates that the numbering of God's people is based on life and maturity in life and is confirmed by spiritual authority.

b. Life, maturity, and the confirmation of spiritual authority are required for the formation of God's army.

2. In order to be numbered, the children of Israel were required to be in the fellowship of the life of their fathers' households and had to grow in life unto maturity, which is signified by the age of twenty—Num. 1:1-16.

Day 2

III. In the Lord's recovery today, there is an urgent need for the growth and maturity required for the formation of God's army; we need to grow in life unto maturity—Exo. 30:14; Num. 1:2-3, 18; Eph. 4:12-16:

A. Spiritually, males who are twenty years old and over signify those among God's people who, regardless of their natural status, are strong in spirit and mature in the divine life; only these are qualified to be formed into an army to fight for God's interest and move on earth—Exo. 30:14; Num. 1:3.

B. The growth of life is the increase of the element of God (Col. 2:19), the increase of the stature of Christ (Eph. 3:17a; 4:13), the expanding of the ground of the Holy Spirit (5:18), the decrease of the human element, the breaking of the natural life, and the subduing of every part of our soul (2 Tim. 1:7).

C. To be transformed is to be metabolically changed in our natural life, whereas to be matured is to be filled with the divine life that changes us; the last stage of transformation is maturity, the fullness of life—Heb. 6:1.

D. In the New Testament the word mature refers to the believers' being full-grown and perfected in the life of God—Matt. 5:48; John 3:3, 5-6, 15:

1. As believers, we need to go on, to be brought on, to maturity by forgetting

记背后的，努力面前的，追求对基督完满的享受并赢得基督，好在千年国里对基督有极点的享受—腓三 12 ～ 15。

2 在属灵生命上成熟的先决条件，就是在神圣生命里一直长大—弗四 15。

3 信徒在基督生命里长大成熟的最终结果乃是长成的人—召会作基督的身体，长成一个成熟的人—13、16 节。

五 成熟就是基督在我们里面完全成形了；也就是说，我们已经完全变化成祂的形像—加四 19，林后三 18：

1 从我们得重生的时候起，主就一直在我们里面作工，使我们有祂的形像—18 节，罗八 29。

2 等到主把祂的形像完全作到我们里面，祂也从我们里面完全彰显出来的时候，我们就生命成熟了—29 节，林后三 18。

周三

六 雅歌三章给我们看见寻求者的成熟，四章解释这样的成熟是借着意志的降服而达到的：

1 寻求者成熟的秘诀，就是她的意志已完全降服且复活了—歌三 6 ～ 9，四 1 下、4。

2 颈项表征人服在神之下的意志；主看我们意志的降服，是顶美丽的事—4 节。

3 首先我们的意志必须降服，然后它会在复活里刚强，好象大卫收藏军器的高楼，为着属灵的争战—弗六 10。

4 我们若有服从的意志，我们的意志就要显得象大卫的高楼，收藏各种争战的武器—林后十 3 ～ 5。

the things which are behind and stretching forward to the things which are before, pursuing toward the fullest enjoyment and gaining of Christ for the uttermost enjoyment of Christ in the millennial kingdom—Phil. 3:12-15.

2. The prerequisite for maturity in the spiritual life is to grow continually in the divine life—Eph. 4:15.

3. The ultimate issue of the believers' growth and maturity in the life of Christ is a full-grown man—the church as the Body of Christ growing into a mature man—vv. 13, 16.

E. To be mature is to have Christ fully formed in us; it also means that we have been fully transformed into His image—Gal. 4:19; 2 Cor. 3:18:

1. Since the time of our regeneration, the Lord has been working in us so that we may have His image—v. 18; Rom. 8:29.

2. When the Lord has fully worked His image into us and is fully expressed through us, we will be mature in life—v. 29; 2 Cor. 3:18.

Day 3

F. Chapter 3 of Song of Songs shows us the maturity of the seeking one, and chapter 4 explains that maturity is reached by the subduing of the will:

1. The secret of the maturity of the seeking one is that her will has been completely subdued and resurrected—3:6-9; 4:1b, 4.

2. The neck signifies the human will under God; the Lord considers the submission of our will a most beautiful thing—v. 4.

3. First, our will must be subdued; then it will be strong in resurrection and be like the tower of David, the armory for the spiritual warfare—Eph. 6:10.

4. If we have a submissive will, our will becomes like the tower of David that holds all kinds of weapons for warfare—2 Cor. 10:3-5.

周四

肆 神的儿女要达到二十岁的属灵年龄，就需要经过生命经历的头三层，并进入第四层：

一 生命经历的第一层是在基督里，第二层是住在基督里，第三层是基督住在我们里面，也就是十字架层—加二 20，三 1，五 24，太十六 24。

二 在第三层，寻求的信徒对付肉体、己和天然的构成连同天然的力量和才干：

1 肉体是指堕落之旧人的总和，也就是我们整个堕落的人—创六 3，罗七 18 上，加二 16：

a 肉体是旧人的活出与彰显—罗六 6。

b 肉体是无法改变或改进的；因此，我们必须记得这个事实：肉体是一直与我们在一起的—十三 14，加五 16。

c 肉体是神仇敌的营盘，是仇敌工作最大的基地—19 ～ 21 节：

(一) 肉体是我们仇敌中的头一个，在罪、世界和撒但前面，领先与我们争战—罗八 3。

(二) 神恨恶肉体，就如祂恨恶撒但一样；祂要毁坏肉体，就如祂要毁坏撒但—出十七 16，申二五 17 ～ 19，撒上十五 2 ～ 3。

2 己就是魂生命，重在人的意思，人的主张—太十六 23 ～ 25：

a 在马太十六章二十三至二十五节，有三个辞彼此相关，就是“心思”、“己”和“魂生命”：

(一) 心思是己的发表，己是魂生命的具体表现—

Day 4

IV. In order for the children of God to reach the spiritual age of twenty, they need to pass through the first three stages of the experience of life and enter into the fourth stage:

A. The first stage of the experience of life is being in Christ, the second stage is abiding in Christ, and the third stage is Christ living in us, which is also the stage of the cross—Gal. 2:20; 3:1; 5:24; Matt. 16:24.

B. In the third stage the seeking believers deal with the flesh, the self, and the natural constitution with the natural strength and ability:

1. The flesh denotes the totality of the fallen old man, our entire fallen being—Gen. 6:3; Rom. 7:18a; Gal. 2:16:

a. The flesh is the living out and the expression of the old man—Rom. 6:6.

b. The flesh cannot be changed or improved; thus, we need to be mindful of the fact that the flesh is always with us—13:14; Gal. 5:16.

c. The flesh is the camp of God's enemy and the largest base for his work—vv. 19-21:

1)The flesh is the first among our enemies, taking the lead over sin, the world, and Satan to fight against us—Rom. 8:3.

2)God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.

2. The self is the soul-life with the emphasis on human thoughts and opinions—Matt. 16:23-25:

a. In Matthew 16:23-25 three terms are related to one another: mind, himself, and soul-life:

1)Our mind is the expression of our self, and our self is the embodiment of our

23～25节。

(二)魂生命具体表现在己里面，并借着己活出来，而己又借着心思、想法、思想、观念和意见发表出来—22～23节。

b 己是撒但的具体化身；己是魂里撒但的素质，使魂向神独立，发表魂自己的意见和自己的意志—23节，创三1～6，林后十一3。

c 己就是那向神宣告独立的魂—太十六23，路十四26，伯四二5～6。

3 天然的构成是我们肉身和精神能力的集大成—林前二14～15，腓三3、10～11：

a 天然的力量和才干没有神圣的元素。

b 天然的力量和才干凭自己行事，不照着神的意愿而行。

c 当我们凭天然的才干作工，我们寻求自己的荣耀，满足自己的愿望。

d 当我们天然的力量和才干受了十字架的对付，这些力量和才干就在复活里成为有用的—11节。

周五

三 属灵经历和属灵生命的第四层是最高的一层，就是基督长成在我们里面—属灵争战层，在此基督在我们里面长成并成熟了—弗四13～16，六10～18：

1 在第三层的末了，我们有神的形像彰显神，在第四层我们有祂的权柄代表祂—创一26。

2 在第四层里生命的经历包括：认识身体，认识升天，同基督掌权，从事属灵争战，以及满有基督的身量—林前十二27，弗六10～12。

soul-life—vv. 23-25.

2)Our soul-life is embodied in and lived out by our self, and our self is expressed through our mind, idea, thought, concept, and opinion—vv. 22-23.

b. The self is the embodiment of Satan; the self is the essence of Satan in the soul, making the soul independent from God to express its self-opinion and self-will—v. 23; Gen. 3:1-6; 2 Cor. 11:3.

c. The self is the soul declaring its independence from God—Matt. 16:23; Luke 14:26; Job 42:5-6.

3. The natural constitution is the aggregate of our physical and mental abilities—1 Cor. 2:14-15; Phil. 3:3, 10-11:

a. The natural strength and ability do not have the divine element.

b. The natural strength and ability act on their own, not according to God's will.

c. When we work with our natural ability, we seek our own glory and satisfy our own desire.

d. When our natural strength and ability are dealt with by the cross, they become useful in resurrection—v. 11.

Day 5

C. The fourth stage of our spiritual experience and spiritual life is the highest stage—Christ's full growth in us—the stage of spiritual warfare, where Christ is fully grown and matured in us—Eph. 4:13-16; 6:10-18:

1. At the end of the third stage, we express God with His image, and in the fourth stage, we represent Him with His authority—Gen. 1:26.

2. The experience of life in the fourth stage includes knowing the Body, knowing ascension, reigning with Christ, engaging in spiritual warfare, and being full of the stature of Christ—1 Cor. 12:27; Eph. 6:10-12.

3 我们要认识身体，活在身体里，必须先对付肉体、己和天然的构成—加五 24，太十六 24：

a 我们若是还照肉体活着，还活在自己里面，还凭天然的能力事奉神，就无法认识身体—林前十二 12。

b 唯有当我们的肉体受了对付，己意受了破碎，天然生命受了击打，那在我们里面的神圣生命才使我们认识身体，并且领悟我们不过是身体的肢体，那在我们里面的生命是无法独立的。

4 我们要有属灵的争战并对付神的仇敌，就必须先对付肉体、己和魂生命—林后十 3 ～ 5，弗六 10 ～ 12：

a 从事属灵争战以对付撒但并为神恢复地，需要我们全然、绝对为着神，并完全顺从祂—创一 26 ～ 28：

(一) 我们不能保留自己，或为自己留下一点什么。

(二) 我们对付撒但时，己必须完全被弃绝。

b 召会必须从事属灵的争战，以带进神的国—太十二 28，弗六 10 ～ 18，启十二 10 上，十一 15。

周六

伍 在香坛那里的祷告，带进以色列人的数点，为要编组成军，为神在地上的权益争战—出三十 11 ～ 16，民一 45 ～ 46：

一 在香坛那里祷告的结果，导致主对众召会的众圣徒作一次“军事人口调查”；凡被数点的人，都有资格为着神在地上的行动争战—二 32，四 23，提后二 3。

二 在香坛那里所献上的代求，乃是为着信徒的长大

3. In order to know the Body and live in the Body, we must first deal with the flesh, the self, and the natural constitution—Gal. 5:24; Matt. 16:24:

a. If we still live according to the flesh, in ourselves, and serve the Lord in our natural ability, there is no way for us to know the Body—1 Cor. 12:12.

b. Only when our flesh has been dealt with, the self-opinion has been broken, and the natural life has been smashed will the divine life within us enable us to know the Body and realize that we are simply members of the Body and that the life within us cannot be independent.

4. If we want to fight the spiritual warfare and deal with God's enemy, we must first deal with our flesh, self, and soul-life—2 Cor. 10:3-5; Eph. 6:10-12:

a. Engaging in spiritual warfare to deal with Satan and recover the earth for God requires that we be wholly and absolutely for God and obey Him completely—Gen. 1:26-28:

1) We cannot preserve ourselves or leave one bit for ourselves.

2) When we are dealing with Satan, self must be utterly abandoned.

b. The church must engage in spiritual warfare, fighting to bring in the kingdom of God—Matt. 12:28; Eph. 6:10-18; Rev. 12:10a; 11:15.

Day 6

V. The prayer at the incense altar issued in the numbering of the children of Israel for the formation of an army to fight for God's interest on the earth—Exo. 30:11-16; Num. 1:45-46:

A. As a result of the prayer at the incense altar, the Lord conducts a "military census" of the saints in the churches; those who are numbered are qualified to go to war for God's move on the earth—2:32; 4:23; 2 Tim. 2:3.

B. The intercession offered at the incense altar is for the growth and maturity

成熟，使军队能以编组—弗四 13，六 10 ～ 12：

1 我们越在香坛那里祷告，就越看见成熟的需要是迫切的，也越为着在生命里长大成熟有急切的祷告—林前二 6，三 1 ～ 2，十四 20，十六 13，来五 14 ～ 六 1，弗三 16。

2 唯有这样一支军队组成，神才能为着祂的定旨在地上行动；若没有由成熟之人所组成的军队，神就无法行动—四 13，六 10 ～ 12。

of the believers so that an army can be formed—Eph. 4:13; 6:10-12:

1. The more we pray at the incense altar, the more we will realize that the need for maturity is desperate, and the greater will be the urgency to pray for the growth in life unto maturity—1 Cor. 2:6; 3:1-2; 14:20; 16:13; Heb. 5:14—6:1; Eph. 3:16.

2. Only when such an army is formed will God be able to move on earth for His purpose; apart from an army formed of mature ones, there is no way for God to move—4:13; 6:10-12.

第二周　周一

晨兴喂养

民一 3“凡以色列中，从二十岁以上能出去打仗的，你和亚伦要按他们的军队数点。”

弗四 15“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

数点根据三件基本的事：第一，根据家谱，是关乎生命；第二，根据年龄，是关乎成熟；第三，根据摩西、亚伦和十二个族长的鉴定，这是关乎印证。神子民的编组，以今天的话说，就是配搭；乃是根据三件事：生命、成熟和承认（印证）。这三者必须齐备，神子民才能有正确的编组，也就是有正确的配搭。（民数记概论上册，二三至二四页。）

信息选读

家谱与生命有关；年龄与长大成熟有关。一个人即使是亚伯拉罕、以撒、雅各的后裔，但生命若没有成熟也不可被数点。凡满了一个月的，就算为以色列人，那是关乎生命；但要被编组成军，就要二十岁以上才可以，这是关乎长大成熟。当时以色列人也许有二百万，但二十岁以上能出去打仗的，只有六十万零三千五百五十人。（民一 45～46。）今天在召会中也是这样，信徒有许多，但生命成熟到一个地步，能为神的见证争战的，只是一部分。换句话说，不是所有受浸得救的圣徒都成熟到能为神的见证争战。

WEEK 2 — DAY 1

Morning Nourishment

Num. 1:3 From twenty years old and upward, all who are able to go forth for military service in Israel, you and Aaron shall number them by their companies.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

The numbering of the Israelites is based on three basic matters: genealogy, which is related to life; age, which is related to maturity; and the confirmation by Moses, Aaron, and the leaders of the twelve tribes. Today the formation of God's people into an army is a matter of coordination, which is based on three matters: life, maturity, and confirmation. These three matters must be fulfilled in order for God's people to be properly formed, which is to be properly coordinated. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 71)

Today's Reading

A person's genealogy is related to his life, whereas his age is related to his growth and maturity. If an Israelite was not mature, even though he was a descendant of Abraham, Isaac, and Jacob, he could not be numbered. Those who were one month old and upward were considered Israelites; this is related to life. However, to be formed into an army, an Israelite needed to be at least twenty years old; this is related to growth and maturity. Although there were about two million Israelites at the time of Numbers, only six hundred three thousand five hundred fifty were twenty years old and upward and were able to go forth for military service (Num. 1:45-46). This is also true in the church today. Even though there are many believers on earth, only a small number among them are mature in life to the extent that they are able to fight for God's testimony. In other words, not all the saved and baptized saints are mature enough to be able to fight for God's testimony.

在争战的事上，民数记提到服役年龄，就是二十岁以上，却没有提到退役年龄。迦勒八十岁还在争战，（书十四6，10～11，）摩西在旷野带领以色列人，直到一百二十岁。这说明生命成熟能为神的见证争战的人，是没有年龄限制的，也不该有年龄限制。

神的军队一直是强壮的。就象迦勒虽已八十多岁，却仍像四十多岁时一样，（7，10～11，）在神面前刚强，能争战。这意思是，我们要兼有生命与成熟，才能被神数点。按照民数记，这个数点里没有小孩，也没有妇女；因为小孩代表幼稚，妇女代表软弱。在召会中原则也是这样，有的人得救的年日不少，但是在主里不够刚强，仍然软弱。在争战里只有二十岁以上的男丁，这表征在信徒中，只有生命成熟并刚强的才能从事属灵争战。

被数点的人必须经过承认，也就是需要摩西、亚伦及十二位宗族首领的认可。…在此摩西表征基督是身体的头，运用祂的权柄。亚伦表征基督是大祭司，执行祂的祭司职分。主一面是元首有权柄，一面是祭司，来看顾、察验并鉴定神的子民。此外，还有十二个宗族首领，表征召会中的长老、领头的人。这给我们看见，数点是根据生命和生命的成熟，还要加上属灵权柄的鉴定。

今天在召会中有基督元首的权柄，也有基督祭司的职分。当召会情形正常时，作长老的在召会中领头，学习活在神面前，鉴定并判断人有没有生命，够不够成熟，够不够刚强。（民数记概论上册，一九至二二页。）

参读：民数记概论，第二篇；民数记生命读经，第二至三篇。

Concerning the matter of warfare, Numbers mentions the age for those enlisting in the army, which was twenty years old and upward; yet this book does not mention the age for retirement. Caleb fought when he was eighty years old (Josh. 14:6, 10-11), and Moses led the children of Israel in the wilderness until he was one hundred twenty years old. This signifies that those who are mature in life and are able to fight for God's testimony are not, and should not be, limited by age.

God's army was strong, just as Caleb was able to fight and was as strong before God in his eighties as he was in his forties (vv. 7, 10-11). This signifies that we must have both life and maturity in life in order to be numbered by God. According to Numbers, neither children nor women were numbered. Children signify immaturity, and women signify weakness. In principle, the same is true of the church. Although some believers may have been saved for a long period of time, they are still weak and not sufficiently strong in the Lord. Only males who were twenty years old and upward were able to engage in warfare; this signifies that among the believers, only those who are mature in life and strong are able to fight in spiritual warfare.

Those who were numbered needed to be confirmed by Moses, Aaron, and the leaders of the twelve tribes….Here Moses signifies Christ as the Head of the Body who executes His authority. Aaron signifies Christ as the High Priest who exercises His priesthood. The Lord is not only the Head with authority but also the Priest coming to care for, examine, and confirm God's people. Moreover, the leaders of the twelve tribes signify the elders and leading ones in the church. This indicates that the numbering of God's people is based on life and maturity in life and is confirmed by spiritual authority.

Today in the church there is the headship and priesthood of Christ. When a church is in a normal condition, the elders take the lead in the church and learn to live before God to confirm and judge whether people have life and are sufficiently mature and strong. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 68-69)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 2; Life-study of Numbers, msgs. 2-3

第二周　周二

晨兴喂养

西二19“…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

弗三17“使基督借着信，安家在你们心里…。”

一个长进的基督徒，当你碰着他的思想时，会感觉有主的味道；当你碰着他的喜好，甚至他的厌恶时，也能感觉有主的味道；你看他定规事情，选择事物，也会感受到主的味道。为什么呢？因为他让主的灵和主的生命，从他灵里，浸透到他的心思、情感、意志里；这就是他让主的生命，在他里面开展、扩大，也就是让主的生命，在他里面一步一步长大，一点一点成熟。好比树上的果子，果子长大一点，就成熟一点。有一天主的灵和主的生命，要完全浸润我们全人，使我们全人都有主，都是主的味道；到这时，我们就是成熟的信徒，不只行事为人完全无可指摘，并且人碰着我们的时候，无论我们的思想、爱好或主张，人都能感觉到有主的味道。因为主的灵、主的生命，从我们中心的灵，扩展到我们魂的每一部分。（基督徒生命成熟的路，一四六页。）

信息选读

我们的心向着主是关闭的，主被拘禁在我们灵里，祂出不来。好象主虽然在我们里面，但祂的周围都是此路不通；祂在我们里面动弹不得，一点也没有机会出来。

WEEK 2 — DAY 2

Morning Nourishment

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph. 3:17 ...Christ may make His home in your hearts through faith...

If a Christian has the proper growth in life, when you touch his thoughts, you will sense the taste of the Lord in it; when you touch his likes or even his dislikes, you will sense the taste of the Lord; and if you watch the way he decides and chooses, you will also sense the taste of the Lord.... [This] is because he allows the Lord's Spirit and the Lord's life to permeate from his spirit into his mind, emotion, and will. That is, he allows the Lord's life to spread and expand in him and also allows the Lord's life in him to grow step by step and to mature little by little. In the same way, the more the fruit on a tree grows, the more it matures. One day the Lord's Spirit and life will permeate our whole being completely, causing our whole being to be filled with the Lord and to have the taste of the Lord in full. When this happens, we will be mature believers. Not only will we be blameless in our daily walk, but when others touch us, they will be able to sense the taste of the Lord in our thoughts, preferences, and ideas. This will be the case because the Lord's Spirit and life will have spread from our spirit to every part of our soul. (CWWL, 1955, vol. 3, "The Way for a Christian to Mature in Life," pp. 300-301)

Today's Reading

Our heart is often closed toward the Lord, and the Lord is detained in our spirit to the extent that He cannot come out. Although the Lord is within us, it is as if He is surrounded by signs that say, No Thoroughfare. Thus, the Lord is not able to move within us even a little bit, and He does not have an opportunity to come out of us.

…这不是说我们不承认这位主，乃是说在我们思想里没有主的地位，我们想东想西，就是不想主；在我们情感里也没有主的地位，我们什么都爱，就是不爱主；我们心志的主张、拣选里，也都没有主的地位，只有我们自己。换句话说，我们虽然得救，有主在我们灵里，但主却不能从我们灵里出来，管制我们的心思、心情和心志。我们是一个信主，有主的人，但我们的心思、心情、心志向着主是独立的。在我们魂的三部分里，主没有地位。这就是为什么我们生命不成熟的原因。

为着我们生命的长大，我们的心必须向主敞开，我们的心情、心志、心思，对主必须是开启的。这一开启，主就能从我们灵里出来，进到我们的心志里，进到我们的心情里，也进到我们的心思里。这样，祂就有路达到我们魂的各部分。…心怎样向主开启呢？每当我们要定规一件事，要有一个主张的时候，我们都该先转向主说，“主啊，我爱你，我愿意讨你的喜悦。”这样，我们的心志就向主打开了。这一打开，主就进到我们的心志里。每一次我们有所爱好，有所愿望时，我们都当在那里停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这样，我们的心情向主就开启了，主当然就进到我们的心情里了。同样的，每一次我们思想一件事时，先把我们的思想停一停，对主说，“主啊，我爱你，我要讨你的喜悦。”这就是我们在心思里，向主开了一个口，主就能从这个口，进到我们心思里。

我们如此一再地在心思、心情、心志里，向主敞开，主的灵就能一再地得着机会，进到我们魂的各部分。（基督徒生命成熟的路，一五五至一五七页。）

参读：基督徒生命成熟的路，第十二至十三篇；生命的认识，第一、十二篇；创世记生命读经，第九十二至九十三篇。

This does not mean that we do not acknowledge the Lord at all; it means that there is no ground for the Lord in our thoughts. We think about this and that, but we do not think about the Lord. There is also no ground for the Lord in our emotions. We love many things, but we do not love the Lord. Moreover, there is no ground for the Lord in our will—in our decisions and choices. Our self has all the ground. Although we have been saved and have the Lord in our spirit, the Lord cannot come out from our spirit to control our mind, emotion, and will. We believe in the Lord and have the Lord, but our mind, emotion, and will are independent of the Lord, and the Lord has no ground in these three parts of our soul. This is the reason why we are not mature in life.

In order for us to grow in life, our heart must be open to the Lord, and our mind, emotion, and will must be opened to the Lord. Once these three parts are open, the Lord will be able to spread out from our spirit into our mind, emotion, and will to reach these different parts of our soul. How do we open our heart to the Lord? Whenever we have to make a determination or decision, we should first say to the Lord, “O Lord, I love You. I am willing to please You.” This kind of prayer opens our will to the Lord, and once our will is opened, the Lord will enter into it. In addition, whenever we love or desire something, we should stop for a moment and say to the Lord, “O Lord, I love You. I want to please You.” This opens our emotion to the Lord. When we do this, the Lord will surely enter into our emotion. Similarly, whenever we begin to think about something, we should stop our thinking for a moment and say to the Lord, “O Lord, I love You. I want to please You.” This kind of statement opens our mind to the Lord, and through this opening, the Lord will be able to enter into our mind.

Whenever we open to the Lord in our mind, the Lord’s Spirit will gain the opportunity to enter into the different parts of our soul. (CWWL, 1955, vol. 3, “The Way for a Christian to Mature in Life,” pp. 306-308)

Further Reading: CWWL, 1955, vol. 3, “The Way for a Christian to Mature in Life,” chs. 18-19; CWWL, 1953, vol. 3, “The Knowledge of Life,” chs. 1, 12;Life-study of Genesis, msgs. 92-93

第二周　周三

晨兴喂养

歌四 4“你的颈项好象大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌。”

弗六 10“末了的话，你们要在主里，靠着祂力量的权能，得着加力。”

雅歌三章告诉我们这位寻求者的成熟，四章继续解释她如何达到这样成熟的阶段。三章提到她的成熟，说到她已成了华轿。…至终我们看到主将她视为耶路撒冷。轿是城的缩影；城是完满地盛装主，而轿是小规模地盛装主。…然后四章解释这样的成熟是借着意志的降服而达到的。

在四章四节，主将〔寻求者〕的颈项比作大卫的高楼。…头发表征我们的意志；…颈项也表征我们的意志。圣经中那些背叛神的人，都称作硬着颈项的人。（出三二 9，徒七 51。）所以我们看见，羊群安卧在山旁，〔歌四 1，〕乃是显示她意志的降服，而大卫的高楼则说明她的意志在复活里是何等的刚强。首先，我们的意志必须降服，然后我们的意志在复活里必须是刚强的。天然的意志必须受对付，然后我们才会有复活的意志。钉十字架且降服的意志，如同羊群安卧在山旁；但复活的意志必须像大卫建造收藏军器的高楼。（李常受文集一九七二年第一册，三六三至三六四页。）

信息选读

雅歌何等富有诗意！首先我们的意志必须降服，然后我们的意志才会得复活，象大卫的高楼，成为属灵争战用的军器库。一切属灵争战用的武器，都

WEEK 2 — DAY 3

Morning Nourishment

S. S. 4:4 Your neck is like the tower of David, built for an armory: a thousand bucklers hang on it, all the shields of the mighty men.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Song of Songs 3 tells us of the maturity of the seeking one, and chapter 4 continues by explaining how she reached such a mature stage….Eventually, she is reckoned by the Lord as Jerusalem. This is the maturity that is mentioned in chapter 3 when she becomes the palanquin. A palanquin is a miniature of the city. The city contains the Lord in a full way, and the palanquin contains the Lord on a smaller scale….Then chapter 4 explains that such a maturity is reached by the subduing of the will.

In 4:4 the Lord likens [the seeking one's] neck to the tower of David….The hair signifies our will, and…our neck also signifies our will. Those who are rebellious toward God in the Bible are called stiff-necked (Exo. 32:9; Acts 7:51). So we see that a flock of goats appearing on the mountain [S. S. 4:1] shows the subduing of her will, and the tower of David illustrates how strong her will is in resurrection. First of all, our will must be subdued; then it must be strong in resurrection. The natural will must be dealt with, and then we will have a resurrected will. The crucified and subdued will is just like a flock of goats standing on a mountainside, but the resurrected will must be like the tower of David builded up as an armory. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 273-274)

Today's Reading

How poetic the Song of Songs is! First, our will must be subdued; then it will be resurrected like the tower of David, the armory for the spiritual warfare. All the weapons for spiritual warfare are kept in our subdued and

保存在我们降服且复活的意志里。我们的意志若从未被主征服，就绝不能象坚固的军器库，保存所有属灵争战用的武器。这里的武器，大多数是防卫性的，而非攻击性的。这里不重在出外争战，乃重在固守抵抗。盾牌和挡牌都是防卫用的，为要站住。在属灵的争战中，我们不太攻击，我们主要的是防御，就是站着抵挡仇敌一切邪恶、狡猾的攻击。以弗所六章所提军装的项目，大多也是防卫性的。我们实在无需争战，因为主已赢了这场争战。

我们只需要站住，抵挡仇敌所有的攻击。保护我们抵挡仇敌火箭的盾牌和挡牌，乃是收藏在高楼里；这高楼就是寻求主者降服且复活的意志。这是在生命里真实的成熟。

未降服的意志，一面是顽梗的，另一面是软弱的。当仇敌来时，这顽梗、未降服的意志总是无条件地投降。由我们自己的经历，我们都知道这个。…有些姊妹在服从的事上是顽梗的，但她们遇到仇敌的攻击时，却是第一个投降的。然而，我们若有服从的意志，就是象羊群安卧在山旁那样降服的意志，我们的意志就要显得象大卫的高楼。当仇敌来时，我们的意志乃象大卫的高楼，收藏各种抵挡仇敌攻击的武器。

雅歌三章中寻求者成熟的秘诀，就是她的意志已完全降服且复活了。在〔雅歌前三章关于寻求者的〕八个表号中，头一个〔骏马〕在意志上是最强的，而最后一个〔冠冕〕完全没有自己的意志。马有超强的意志，但华轿和冠冕却毫无意志。她已从她天然的意志里出来，如今站在她复活的意志里抵挡仇敌。她像大卫建造收藏军器的高楼，为着属灵的争战。（李常受文集一九七二年第一册，三六四至三六五页。）

参读：歌中的歌，六九至七〇页；雅歌中所描绘的生命与建造，第六章。

resurrected will. If our will has never been subdued by the Lord, it can never be a strong armory to keep all the weapons for spiritual warfare. All the weapons are mostly defensive, not offensive. It is not so much a matter of going out to fight as it is a matter of standing to resist. Bucklers and shields are all for protection in order to stand. In spiritual warfare, we are not so much on the offensive as we are on the defensive, standing against all the devilish, subtle attacks of the enemy. Most of the items of the armor mentioned in Ephesians 6 are also defensive. There is really no need for us to fight; the Lord has won the battle already.

We simply need to stand and resist all the enemy's attacks. The bucklers and the shields that protect us against the arrows of the enemy are kept in this tower, which is the subdued and resurrected will of the Lord's seeking one. This is the real maturity in life.

An unsubdued will is, on the one hand, stubborn, and on the other hand, weak. When the enemy comes, the stubborn, unsubdued will always makes an unconditional surrender. We all know this by our own experience….The sisters who are stubborn in the matter of submission are the first to surrender when the enemy attacks. But if we have a submissive will, a will that has been subdued like a flock of goats on a mountainside, our will is expressed like a tower of David. When the enemy comes, our will is like the tower of David that holds all kinds of weapons against his attacks.

The secret of the maturity of the seeking one in Song of Songs 3 is that her will has been completely subdued and resurrected. Of all eight figures [of the seeking one in the first three chapters of Song of Songs], the first one, [the mare], is strongest in the will, and the last one, [the crown], has no will of its own at all. The mare has an exceedingly strong will, but the palanquin and the crown have no will at all. She has come out of her natural will and is now standing in her resurrected will against the enemy. She is like the tower of David builded as an armory for the spiritual warfare. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 274-275)

Further Reading: CWWN, vol. 23, "The Song of Songs," pp. 61-62; CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 6

第二周　周四

晨兴喂养

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

任何天然的东西里面都没有神圣的元素，天然的力量和才干更是如此。使用我们天然的力量和才干，完全违反召会作基督身体的基本原则，因为召会作为基督的身体，全然是人性与神性调和的组成。召会作为新人必须充满神圣的元素。主定罪基督教，因为基督教已经变成由人天然的力量和才干所作出的宗教，在其中神圣的元素没有发展的余地。然而，真正的召会乃是神圣元素与人性调和的组成。我们必须学习这点，当作基本的功课，也必须使每一位有分于召会事奉的圣徒，对这点有深刻的印象。（李常受文集一九七九年第二册，一七九页。）

信息选读

在事奉中，我们必须在成为肉体的原则里作每件事。成为肉体的原则就是神圣的性情作到人性里。当主耶稣在地上时，祂是在满了神圣元素的人性里作每件事，而不凭着天然的力量和才干作任何事。祂说，离了父祂就不能作什么。（约五 19。）在祂一切的行事、说话、并工作上，父都在祂里面并与祂是一。（十四 10，十 30。）凡祂所行、所说、并所作的，完全是凭着父这神圣的元素。我们需要省察我们所用以事奉主的力量和才干，是天然的还是神圣的。我们必须学习弃绝天然的力量和才干，也要帮助众圣徒有这样的学习。

WEEK 2 — DAY 4

Morning Nourishment

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Anything natural does not have the divine element in it, especially the natural strength and natural ability. To use our natural strength and ability is altogether against the basic principle of the church as the Body of Christ, because the church as the Body of Christ is altogether a composition of humanity mingled with divinity. The church as the new man must be full of the divine element. The Lord condemns Christianity because it has become a religion carried out by man's natural strength and man's natural ability. There is no development of the divine element there. But the genuine church is a composition of the divine element mingled with humanity. We must learn this as a basic lesson, and we also must impress every saint who partakes of the church service with this point. (CWWL, 1979, vol. 2, "Basic Lessons on Service," p. 140)

Today's Reading

In our service we must do everything in the principle of incarnation. The principle of incarnation is that the divine nature is wrought into humanity. When the Lord Jesus was on this earth, He did everything in His humanity full of the divine element. He did not do anything by the natural strength or the natural ability. He said that He could not do anything apart from the Father (John 5:19). The Father was within Him and one with Him in all His deeds, in all His words, and in all His works (14:10; 10:30). Whatever He did, whatever He said, and whatever He worked was altogether with the Father as the divine element. We need to consider whether the strength and ability we use for the Lord's service are natural or divine. We have to learn the lesson of rejecting our natural strength and ability, and we have to help all the saints to learn this lesson.

今天我们行事为人，或为主服事，也可能凭着自己、照着我们天然的力量和才干，而不照着神的意愿。因着我们有力量和才干，我们就觉得不需要祷告，不需要等候主，不需要寻求主的旨意，或寻求主的引导。这正是发生在摩西身上的事。他为了保护他的希伯来同胞而杀了一个埃及人，乃是凭自己行事，而没有照着神的意愿。（出二 11 ～ 12。）今天基督教里有一种可悲的光景，就是为主作工的人大多是凭着自己，靠着他们天然的力量和才干。他们的祷告不是寻求主的带领，只是要主在他们所作的事上赐下祝福。他们很少为主的意愿祷告，因为他们信靠自己天然的力量和才干。

我们凭天然的力量和才干作工，目标乃是寻求自己的荣耀，动机乃是满足自己的愿望。我们若看见这个异象，就会杀死我们自私和不纯净的动机。事实上，在主的工作中，我们不该有自己的愿望，也不该有自己的目标，为着个人的荣耀，叫自己有可夸的。我们该单单因着主的带领，而不是为着达到自己的目标而行事。要达到自己的目标是不对的。我们的目标必须是主的目标。

杀死我们的愿望和目标，意思就是杀死我们的力量和才干。为着我们自己荣耀的愿望和目标，与我们天然的力量和才干是一。世上的人，甚至许多基督徒，是为着他们的愿望和荣耀，凭着他们的力量和才干行事；但我们必须定罪并弃绝这个。

天然的力量和才干若经过十字架的对付，就会非常有用。它们经过十字架的对付之后，就是在复活里。…在复活里，有一些神圣的东西已经作到我们的力量和才干里。…我们的力量和才干受过对付之后，在复活里对于我们事奉主就成为有用的。（李常受文集一九七九年第二册，一七九至一八三页。）

参读：事奉的基本功课，第十六至二十课；出埃及记生命读经，第一百三十三至一百三十五篇。

Today it is possible that we may act and do some service for the Lord on our own according to our natural strength and ability but not according to God's will. Because we have the strength and the ability, we feel that we do not need to pray, to wait on the Lord, to seek the Lord's will, or to look for the Lord's leading. This was exactly what happened to Moses. When he slew an Egyptian to protect his fellow Hebrew, he did this on his own and not according to the Lord's will (Exo. 2:11-12). The sad situation in today's Christianity is that people work for the Lord mostly on their own by their natural strength and ability. They do not pray for the Lord's leading. They may pray only for the Lord to bestow His blessing upon what they do. They do not pray that much for the Lord's will, because they trust in their natural strength and ability.

When we work in our natural strength and ability, the goal is to seek our own glory, and the motive is to satisfy our own desire. If we see this vision, it will kill our self-seeking and impure motive. Actually, in the Lord's work we should not have our own desire, and we should not have our own goal for our glory, for our boast. We should do things simply because the Lord leads us to do them. We should not do them because we have something to achieve for our goal. That is wrong. The goal must be the Lord's.

To kill our desire and our goal means to kill our strength and ability. Our own desire and our own goal for our glory are one with our natural strength and natural ability. The people of the world and even many Christians do things by their strength and ability for their desire and glory, but we have to condemn and reject this.

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection…. In resurrection something divine has been wrought into our strength and ability…. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 140-143)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," chs. 16-20; Life-study of Exodus, msgs. 133-135

第二周　周五

晨兴喂养

弗四 16“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

六 13“所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”

可说没有一件事，需要我们认识身体，比属灵争战更急切。因为属灵争战，并不是个人的，乃是身体的。不是我们单个信徒能够和仇敌争战，乃是整个身体才能对付仇敌。所以我们要说到属灵争战，就不能不先来看认识身体。

为何我们〔生命的经历〕必须到灵命第四层，才提起认识身体这个问题？因为我们这里所说的身体，乃是指着基督那奥秘的身体，就是召会说的。这身体，乃是基督那在我们众人里面的生命，和我们调和而成的。当我们的生命经历还在第二、三层里面的时候，我们还是活在自己的生命里，对主调成这身体的生命就无法认识。乃是当我们的己生命彻底解决了，有了过约但河的经历，而进入第四层了，我们才能摸着这身体生命的实际，而认识这身体。（生命的经历，三八〇页。）

信息选读

圣经和经历都证明，我们每个人虽是基督的一个肢体，但我们每个人里面所有的，绝不是肢体的生命，乃是身体的生命。…所有活在身体上的肢体，它里面所有的生命，都必是其他的肢体所有的生命，也就是

WEEK 2 — DAY 5

Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Nothing requires us to know the Body so urgently as spiritual warfare, because spiritual warfare is not an individual matter but a Body matter. No individual believer can fight with the enemy; it takes the whole Body. If we wish to learn spiritual warfare, we must first know the Body.

We must wait until the fourth stage [of the experience of life] to speak of knowing the Body, because the Body referred to here is the mystical Body of Christ, the church. This Body is formed by Christ as life in each of us, Christ mingled with us. During the second and third stages of our experience of life, we are still living in our own life; therefore, we cannot know this life that mingles with us to form the Body. Only when our self life has been utterly dealt with and we have the experience of passing through the Jordan and entering into the fourth stage [of our spiritual life] will we be able to touch the reality of this life of the Body and come to know the Body. (CWWL, 1953, vol. 3, “The Experience of Life,” p. 479)

Today’s Reading

The Bible and our experience prove that though each one of us is a member of Christ, the life in each one of us is not a member life but a Body life....Each member [of our body] shares in common the same life together with all the other members, that is, the life of the entire body....Similarly, in the Body of

全个身体里面的生命。…照样，在基督奥秘的身体上，任何一个肢体，如果和身体是联贯的，是有交通的，就他的生命必是身体的生命；身体的生命，也必是他的生命。他离开众肢体不行，众肢体离开他也不行。因为他和众肢体里面所有的生命，都是一个身体的生命，是无法分别，更是无法分开的。就是这个生命，是把我们众人联起来，成为基督的身体的，说得更准确、更透彻一点，是和我们众人调成基督的身体的。

但这件事，在我们还未把自己身上的难处对付干净以前，是没法清楚经历到的。我们若是还凭肉体活着，还活在自己里面，还凭天然的能力事奉神，基督在我们里面那身体的生命，就没法彰显出来，我们也就没法认识这身体。人越凭肉体活着，就越不觉得需要这身体的扶持。人越凭己意而行，就越不觉得需要召会的托住。人越凭天然事奉，也就越不觉得需要肢体的配搭。乃是一个人肉体受了对付，己意受了破碎，天然生命受了击打，然后他里面的生命才给他一个感觉，叫他觉得，他不过是身体上的一个肢体，在他里面的生命是没有法子独立的，所以这生命也就要求他，带着他，去和别的肢体交通，和别的肢体联结。到这时候，他才开始认识一点身体，也才有资格来摸属灵的争战。

所以一面说，人要有属灵的争战，来解决神的难处，必须先对付肉体、自己、和魂生命，先解决自己的难处；另一面说，人要有属灵的争战，必须先认识身体，而要认识身体，活在身体里，也必须先对付肉体、自己、和魂生命。所以不论是从争战一面说，或是从认识一面说，都需要人经过前三层的对付，脱离了肉体、自己、和魂生命，而达到第四层的生命经历才可以。（生命的经历，三八〇至三八二页。）

参读：生命的经历，第九至十一、十五篇；圣洁没有瑕疵，第一章。

Christ, when one member is joined to the Body or having fellowship with the Body, his life is the life of the Body, and the life of the Body is his life. It would not do for him to be separated from the other members, or vice versa, because the life in him and in the other members is of the same Body; it can neither be distinguished nor separated. It is this life that joins us together to become the Body of Christ; or, to say it more precisely and emphatically, it is this life that mingles with us to become the Body of Christ.

We cannot, however, experience this before the difficulties of the self have been entirely dealt with. If we are still living according to the flesh, in ourselves, and serving the Lord in our natural ability, the life of the Body, which is Christ Himself in us, has no way of being manifested, and there is no way for us to know the Body. The more we live by the flesh, the less we feel the need for the support of the Body. If we live by our self-opinion, we find no need for the sustaining of the church. If we serve with our natural ability, we sense no need for the coordination of the members. Only when our flesh has been dealt with, the self-opinion has been broken, and the natural life has been smashed, will the life within cause us to realize that we are simply members of the Body and that the life in us cannot be independent. Hence, this life requires us to have fellowship with all other members and be joined to them, and it also brings us into that fellowship and the experience of being joined together. It is at this time that we begin to know a little concerning the Body and become qualified to engage in spiritual warfare.

On one hand, we say that if we want to fight the spiritual warfare and deal with God's difficulty we must first deal with our flesh, self, and soul-life, thus solving our own difficulties; on the other hand, we say that in order to fight the battle, we must first know the Body, and in order to know the Body and live in the Body, we must first deal with our flesh, self, and soul-life. Whether, therefore, we speak from the standpoint of fighting the warfare or knowing the Body, we all must first pass through the preceding three stages—coming out of the flesh, the self, and the soul-life—in order to attain to the fourth stage of the experience of life. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 479-480)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," chs. 9-11, 15; CWWN, vol. 34, "The Glorious Church," ch. 1

第二周　周六

晨兴喂养

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

提后二 3 “你要和我同受苦难，好象基督耶稣的精兵。”

首先，需要帐幕作为神的具体表现；然后，神的选民需要经历帐幕的各方面，直到他们到达香坛，为着神的权益和祂的行动代求。神的子民尤其需要为着主军队的编组祷告，这军队要为神在地上的行动争战。香坛描述过后，紧接着就提起人口调查和遮罪银〔出三十〕的事，原因就在这里。事实上，出埃及三十章十一至十六节强调人口调查的事过于赎价银，就是遮罪银的事。在十二节里，主吩咐摩西，要按以色列人被数点的，计算总数。这次数点百姓乃是为着军队的编组。（出埃及记生命读经，一八九〇至一八九一页。）

信息选读

我们若要在军队里为着神的行动争战，就需要成熟。我们需要长大，直到我们属灵的年龄满了二十岁。在香坛所献的代求就是为着这个长大成熟，使军队能编组起来。在香坛那里的代求越多，神的百姓就会越迫切要长大。我们会更加领悟，我们迫切需要成熟。我们更多的人迫切需要长大，达到成熟，好够资格被编组成军。唯有当这样一支军队编组起来，神才能为着祂的定旨在地上行动。若没有成熟

WEEK 2 — DAY 6

Morning Nourishment

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

2 Tim. 2:3 Suffer evil with me as a good soldier of Christ Jesus.

First, there is the need of the tabernacle as God’s embodiment. Then God’s chosen people must experience all the aspects of the tabernacle until they arrive at the incense altar to intercede for God’s interests and His move. In particular, God’s people need to pray for the formation of the army of the Lord, an army to fight for God’s move on earth. This is the reason the census and the propitiation silver are mentioned [in Exodus 30] immediately after the description of the incense altar. Actually, in verses 11 through 16 there is more emphasis on the census than on the ransom silver, the propitiation silver. In verse 12 the Lord told Moses to take a sum, a census, of the sons of Israel according to those who were numbered of them. This numbering of the people is for the formation of an army. (Life-study of Exodus, p. 1649)

Today’s Reading

If we would be in the army to fight for God’s move, we need to mature. We need to grow until we come to the spiritual age of twenty. The intercession offered at the incense altar is for this growth and maturity so that the army can be formed. The more intercession there is at the incense altar, the greater will be the urgency for God’s people to grow. More and more we shall realize that the need for maturity is desperate. There is the urgent need for more of us to grow, reach maturity, and thereby become qualified to be formed into an army. Only when such an army has been formed will God be able to move on

之人所组成的军队，神就无法行动。哦，神的选民需要长大！

主的恢复若要往前，许多的圣徒需要经历外院子和帐幕的一切方面。他们必须到祭坛那里，然后在圣所的桌子前享受基督作生命的供应。接着他们需要接受基督作光，并经历天然人的破碎，好得着约柜，就是基督作神的见证。最终，他们会到达香坛，并为着神的行动代求。

在主的恢复里，有些圣徒有过这种经历。…这些圣徒渴望留在香坛祷告。…“主，我们为着你的恢复呼求你。主啊，往前吧！然而看看今天的光景—到处都有仇敌。主，你的见证在哪里？我们祷告，愿你的见证往前。”这就是在香坛所献代求的祷告。

我们到达香坛并留在那里一段时间之后，就无心为着房子、车子这些物质的东西祷告。我们唯一的渴望就是为着主的行动祷告，也会对祂在全地的见证有负担。我们会祷告说，“主，愿你的恢复往前。主啊，你在地上的见证如何？主，在欧洲、在南美洲往前。”我们也许很有负担为着主的行动祷告，以致无心为着私事祷告。我们会把包括身体健康的这些事，都交在主的手中。即使我们外面为着私事或为着健康有些祷告，这些事却不是我们里面所真正关心的。我们里面深处所关心的乃是主的恢复、行动和见证。

在香坛代求的祷告，使神迫切要在祂的子民中间有一次人口调查；这样，军队就能编组起来，为着祂的行动争战。这意思是，在香坛的祷告导致军队的编组。…在香坛祷告的结果，主就对众召会的众圣徒作一次军事人口调查。祂到处数点祂的子民，凡被数点的人都够资格出去争战。（出埃及记生命读经，一八九五、一八九八至一八九九页。）

参读：出埃及记生命读经，第一百五十四篇。

earth for His purpose. Apart from an army formed of mature ones, there is no way for God to move. Oh, God’s chosen people need to grow!

If the Lord’s recovery is to move on, a number of saints need to experience all the aspects of the outer court and the tabernacle. They must go to the altar and then enjoy Christ as their life supply at the table in the Holy Place. Then they need to receive Christ as their light and experience the breaking of their natural being in order to have the Ark, Christ as the testimony of God. Eventually, they will reach the incense altar and intercede for God’s move.

Some of the saints in the recovery have had this experience…. These saints long to stay at the incense altar to pray,…“Lord, we call on You for Your recovery. O Lord, move on. But look at today’s situation—there are enemies everywhere. Lord, where is Your testimony? We pray that Your testimony will go on.” This is the intercessory prayer offered at the incense altar.

After we arrive at the incense altar and stay there for a period of time, we shall not have the appetite to pray for material things, such as a house or a car. Our only desire will be to pray for the Lord’s move. We shall be burdened for His testimony throughout the earth. We shall pray, “Lord, may Your recovery move on. O Lord, what about Your testimony on earth? Lord, move on in Europe and in South America.” We may be so burdened to pray for the Lord’s move that we shall not have the heart to pray for personal matters. We shall leave all these matters, including concern for our health, in the hand of the Lord. But even if we outwardly have some prayer for personal matters or for our health, inwardly those things are not our real concern. Our concern deep within is for the Lord’s recovery, move, and testimony.

The intercessory prayer at the incense altar makes it urgent for God to have a census among His people so that an army can be formed to fight for His move. This means that it is the prayer at the incense altar that leads to the formation of the army….As a result of the prayer at the incense altar, the Lord conducts a military census of the saints in the churches. Here and there, He numbers His people. Those who are numbered are the ones qualified to go to war. (Life-study of Exodus, pp. 1653-1654, 1656-1657)

Further Reading: Life-study of Exodus, msg. 154

第二周诗歌

羡　慕 – 在主里的长进　298

8 6 8 6 副（英 395）

降 E 大调　6/4

E♭ Fm Gm B♭7 E♭ B♭7 E♭
3 3 3 4 – 4 | 5 4 3 2 3 4 | 5 1 4 3 – 2 | 1 – – 1 – 0 |

一 哦主,求你 长 在 我心,你 外 再无 他 求!

E♭ Fm E♭ B♭7 E♭ B♭7 E♭
3 3 3 4 – 4 | 5 4 3 2 3 4 | 5 1 4 3 – 2 | 1 – – 1 0

使我逐日 与 你 更亲,逐 日 向罪 自 由。

E♭ Cm. Gm E♭ A♭ B♭7 E♭ B♭
5 | 5 3 5 1 – 5 | 5 3 5 5 – 5 | 6 – 5 5 4 3 | 3 – – 2 – 0 |

(副) 愿 你 逐日 维 持 的力,仍 然 顾我 软 弱,

E♭ Fm Gm B♭7 E♭ B♭7 E♭
3 3 3 4 – 4 | 5 4 3 2 3 4 | 5 1 4 3 – 2 | 1 – – 1 – 0 ‖

你的亮光 除 我 阴翳,生 命 吞我 死 涸。

二 当你荣光照我心头,　所有恶念都消;
“我是无有,你是万有”,　我愿常受此教。

三 你这圣洁、荣耀的主,　让我更多瞻仰;
无论快乐或是艰苦,　我愿作你活像。

四 天上喜乐,求你膏我,　灵力,求你助我;
但愿你的热切爱火,　从我全人射过。

五 可怜的己,愿其消沉,　惟你作我目标,
使我逐日借着你恩,　更配与你相交。

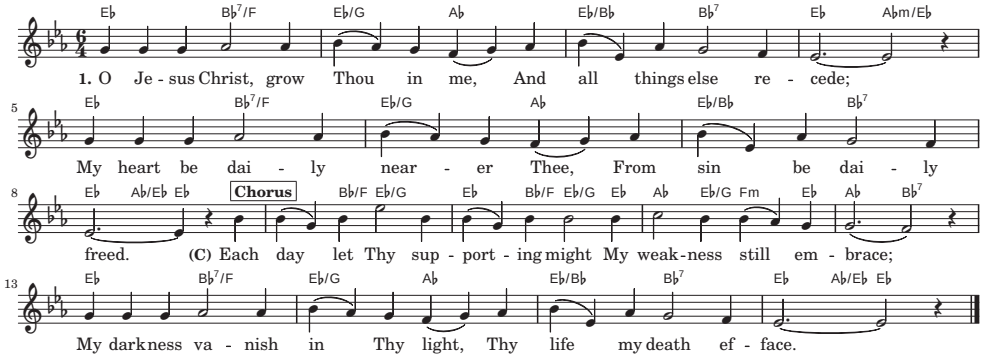
第一节的“长”,意思是生长、长大。

WEEK 2 — HYMN

O Jesus Christ, grow Thou in me

Longings — For Growth in Christ

395



2. In Thy bright beams which on me fall,
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

3. More of Thy glory let me see,
Thou Holy, Wise, and True;
I would Thy living image be,
In joy and sorrow too.

4. Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through all my being shine.

5. Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to bear Thy name.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: