第九周

摩西愿意耶和华的百姓都是申言者

诗歌：628

读经：民十一 29，申十八 15 ～ 19，徒三 21 ～ 22，林前十四 1、3、5、24、31

纲要

周一

壹 我们的神乃是说话的神—来一 1 ～ 2 上：

一 神是个奥秘，但这奥秘借着神的说话，已经启示出来了—1 ～ 2 节上：

1 若非神说话，就永远没有人能认识祂—路一 70，徒三 21。

2 我们的神是启示出来的神，因为祂已经在祂的说话中，将自己启示出来—来一 1 ～ 2 上。

二 凡受造之物都是出自神的话—创一 3，约一 3：

1 旧造—整个宇宙—是凭神的说话而有的—创一 3、6 ～ 7，诗三三 9，罗四 17，来十一 3。

2 新造是借着整个作为话的神说话所产生的—约一 1、3、五 24。

3 说话的神继续借着祂的说话行作万事—罗四 17。

Week Nine

Moses Desiring That All Jehovah's People Would Be Prophets

JL Hymns: 866

Scripture Reading: Num. 11:29; Deut. 18:15-19; Acts 3:21-22; 1 Cor. 14:1, 3, 5, 24, 31

Outline

Day 1

I. Our God is a speaking God—Heb. 1:1-2a:

A. God is a mystery, but this mystery has been revealed by God's speaking—vv. 1-2a:

1. Without the divine speaking, God would remain forever unknowable—Luke 1:70; Acts 3:21.

2. Our God is the revealed God because He has revealed Himself in His speaking—Heb. 1:1-2a.

B. Every created thing came out of the word of God—Gen. 1:3; John 1:3:

1. The old creation—the whole universe—came into being by God's speaking—Gen. 1:3, 6-7; Psa. 33:9; Rom. 4:17; Heb. 11:3.

2. The new creation was brought into being by the entire God speaking as the Word—John 1:1, 3; 5:24.

3. The speaking God continues to do all things through His speaking—Rom. 4:17.

三 活神借着说话，将祂自己分赐并注入到我们里面—提后三 16 ～ 17：

1 神一说话，光就照亮，带给我们领悟、异象、智慧和口才—诗一一九 105、130。

2 神一说话，生命就分赐出来，而这生命包含基督一切神圣的属性和人性的美德—约六 63，一 1，4。

3 神一说话，能力就传输出来，而这是生命生长并生产的能力—可四 14、26。

四 在旧约，神是借着众申言者，就是借着被神的灵推动的人，多分多方向列祖说话—来一 1，彼后一 21。

五 在新约，神在子里，就是在子的人位里说话—来一 2 上：

1 这个人位先是个人的，然后成了团体的—太十七 5，徒九 4，林前十二 12。

2 神今天是在一个人位里说话，而这人位已经扩增为一个团体的人，包括众使徒和这人位之身体的众肢体—十四 4 下、31。

3 信徒都是团体的子的一部分；神仍然在子里说话—来一 2 上。

六 说话的神渴望得着说话的子民—徒四 31，六 7，十二 24，十九 20，西四 3，提后四 2，启一 2、9。

C. The living God imparts and infuses Himself into us by speaking—2 Tim. 3:16-17:

1. When God speaks, the light shines, bringing us understanding, vision, wisdom, and utterance—Psa. 119:105, 130.

2. When God speaks, life is imparted, and this life includes all the divine attributes and human virtues of Christ—John 6:63; 1:1, 4.

3. When God speaks, power is transmitted, and this is the growing and producing power of life—Mark 4:14, 26.

D. In the Old Testament, God spoke in many portions and in many ways to the fathers in the prophets, in men borne by the Spirit—Heb. 1:1; 2 Pet. 1:21.

E. In the New Testament, God speaks in the Son, in the person of the Son—Heb. 1:2a:

1. This person was first an individual and then became corporate—Matt. 17:5; Acts 9:4; 1 Cor. 12:12.

2. God today speaks in a person, and this person has increased to be a corporate person, including all the apostles and all the members of this person's Body—14:4b, 31.

3. The believers are all a part of the corporate Son; God is still speaking in the Son—Heb. 1:2a.

F. The speaking God desires to have a speaking people—Acts 4:31; 6:7; 12:24; 19:20; Col. 4:3; 2 Tim. 4:2; Rev. 1:2, 9.

周二

贰 在民数记十一章二十九节，摩西喊说，“唯愿耶和华的百姓都是申言者，愿耶和华把祂的灵放在他们身上！”：

Day 2

II. In Numbers 11:29 Moses exclaimed, “Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!”:

一 申言者主要不是预言未来的人，乃是为别人说话的人，就如亚伦为摩西说话—出七 1～2，四 16。

二 申言者是神的发言人；他们为神说话并说出神—赛一1～2上，六8～9，耶一1～4，结一3，二1～7：

1 神是隐藏的，但借着申言者的说话，就将神的自己和神的心意说明出来—赛四五 15，弗一9，三3～5。

2 申言者直接得着神的启示，被神的灵推动，为神说话并将神说出来—彼后一 21。

三 摩西愿意所有的以色列人都作申言者，就是为神说话的人—民十一 29：

1 民数记十一章二十九节的话，是摩西所发出一个极大的预言。

2 关于神所有的子民都该作申言者的这件事，新约里的保罗与旧约里的摩西是一致的—29 节，林前十四 31：

a 摩西所说的话，为保罗在林前十四章所推动，并且在神新约的经纶里，借着召会聚会中众信徒的申言而得应验—24、31 节。

b 保罗的观念可能是从摩西来的，因为保罗最懂旧约，他必定熟悉摩西在民数记十一章二十九节所说的。

c 在旧约和新约里，神都要祂的子民为祂说话。

四 申言者预表基督是将我们带进神的光和启示之中的一位—约一 1、14，六 63，八 12，太十一 27，可四 11。

A. A prophet is not mainly one who predicts the future but one who speaks for another, as Aaron spoke for Moses—Exo. 7:1-2; 4:16.

B. Prophets are God's spokesmen; they speak for God and speak forth God—Isa. 1:1-2a; 6:8-9; Jer. 1:1-4; Ezek. 1:3; 2:1-7:

1. God is hidden, but through the speaking of the prophets, God Himself and His intention are explained—Isa. 45:15; Eph. 1:9; 3:3-5.

2. Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and to speak forth God—2 Pet. 1:21.

C. Moses desired that all the people of Israel would be prophets, those who spoke for God—Num. 11:29:

1. The word in Numbers 11:29 was a great prophecy uttered by Moses.

2. Concerning the matter that all of God's people should be prophets, Paul in the New Testament and Moses in the Old Testament are in agreement—v. 29; 1 Cor. 14:31:

a. The word that Moses spoke was promoted by Paul in 1 Corinthians 14, and it is fulfilled in God's New Testament economy by the prophesying of the believers in the church meetings—vv. 24, 31.

b. It is likely that Paul's concept came from Moses, because Paul, as one who understood the Old Testament, must have been familiar with what Moses had said in Numbers 11:29.

c. In both the Old and New Testaments God wants His people to speak for Him.

D. A prophet typifies Christ as the One who brings us into God's light and revelation—John 1:1, 14; 6:63; 8:12; Matt. 11:27; Mark 4:11.

周三

叁 “耶和华你的神要从你们弟兄们中间，给你兴起一位申言者象我，你们要听从祂”—申十八 15：

一 在十五至十九节，摩西说到耶和华神为以色列人兴起一位像摩西的申言者（要来的基督）。

二 行传三章二十二节把申命记十八章十五至十九节，应用到基督这位神成为肉体来作人者的身上，指明基督就是神应许给祂子民以色列人的申言者。

三 申言者要从他们的弟兄们中间兴起（15 上），指明基督这位要来的申言者既是神圣的，又是属人的—约一 1、14：

1 基督若仅仅是神，就不能从犹太人中间作一位弟兄而被兴起；但基督是成为肉体的一位，穿上了人的性情，作了犹太人，就从祂的弟兄们中间被兴起—罗一 3 ～ 4，八 3，腓二 5 ～ 8。

2 要来的基督乃是神成肉体来作神人—路一 31 ～ 33。

四 申命记十八章十八节指明，神要借着基督的成为肉体，兴起这位申言者讲说神的话—约一 14，三 34，七 16 ～ 17，八 18，来一 2 上：

1 讲说神的话，即申言，乃是分赐神，把神说到人里面—林前十四 1、3、5、24 ～ 25、31。

2 这就是神所兴起的申言者主耶稣所作的—徒三 21 ～ 22。

Day 3

III. “A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him”—Deut. 18:15:

A. In verses 15 through 19 Moses spoke concerning Jehovah God’s raising up of a Prophet (the coming Christ) like Moses for the children of Israel.

B. Acts 3:22 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel.

C. That the Prophet was to be from among their brothers (v. 15a) indicates that Christ as the coming Prophet would be human as well as divine—John 1:1, 14:

1. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who has put on human nature and was a Jew, Christ was from among His brothers—Rom. 1:3-4; 8:3; Phil. 2:5-8.

2. The coming Christ would be God incarnated to be a Godman—Luke 1:31-33.

D. Deuteronomy 18:18 indicates that God would raise up this Prophet through the incarnation of Christ to speak the word of God—John 1:14; 3:34; 7:16-17; 8:18; Heb. 1:2a:

1. To speak God’s word—to prophesy—is to dispense God, to speak God forth into others—1 Cor. 14:1, 3, 5, 24-25, 31.

2. This is what the Lord Jesus did as the Prophet raised up by God—Acts 3:21-22.

周四

Day 4

肆 旧约的申言者预表新约圣灵这涂抹的膏油—林后一21，约壹二20、27：

一 在新约里，圣灵顶替了申言者的工作—路一41～42、46～55、67～79。

二 圣灵膏油的涂抹，顶替了旧约的申言者—徒三21～22，林前十五45下，林后三17，徒一2，二4。

三 圣灵这膏油涂抹的元素，已经进到我们里面，作我们的申言者—罗八11、16，林前六17，加四4、6：

1 在旧约里，圣灵借以向人启示的代表乃是申言者—彼后一21。

2 今天申言者所预表之启示的灵是在我们里面，那灵给我们启示—弗一17～18，林前十四29～30。

四 在我们里面施膏的灵就是申言者—林后一21，约壹二20、27：

1 施膏的灵已经进到我们里面，作了我们活的申言者—20、27节。

2 在旧约里，神的灵临到一些人，只感动他们；现今那灵已经进到我们众人里面，作我们的申言者—民十一25～26、29。

3 感动人作申言者的那灵，已作为膏油涂抹进到我们里面，作我们的申言者—约壹二20、27。

IV. The prophets in the Old Testament typify the Holy Spirit as the anointing ointment in the New Testament—2 Cor. 1:21; 1 John 2:20, 27:

A. In the New Testament the Holy Spirit has replaced the work of the prophets—Luke 1:41-42, 46-55, 67-79.

B. The anointing of the Holy Spirit has replaced the prophets of the Old Testament—Acts 3:21-22; 1 Cor. 15:45b; 2 Cor. 3:17; Acts 1:2; 2:4.

C. The Holy Spirit, the anointing element, has entered into us to be our Prophet—Rom. 8:11, 16; 1 Cor. 6:17; Gal. 4:4, 6:

1. In the Old Testament the representatives through whom the Holy Spirit gave revelations were the prophets—2 Pet. 1:21.

2. Today the Spirit of revelation, typified by the prophets, is in us, and the Spirit gives us revelation—Eph. 1:17-18; 1 Cor. 14:29-30.

D. The anointing Spirit within us is the Prophet—2 Cor. 1:21; 1 John 2:20, 27:

1. The anointing Spirit has entered into us to be our living Prophet—vv. 20, 27.

2. In the Old Testament the Spirit of God came upon certain people and moved only them; now the Spirit has entered into all of us to be our Prophet—Num. 11:25-26, 29.

3. The Spirit who inspired people to be prophets has entered into us as the anointing to be our Prophet—1 John 2:20, 27.

周五

Day 5

伍 新约给我们看见，神要我们得救并重生的人都作申言者说话—林前十四1、3、5、24、31：

V. The New Testament shows that God wants us, the saved and regenerated ones, to prophesy as prophets—1 Cor. 14:1, 3, 5, 24, 31:

一 申言是超越的恩赐，乃是借着享受基督，在生命的长大里所产生，为着建造召会—12 节，太十六 18，林前十四 4 下。

二 新约信徒蒙神拯救，作君王、作祭司，并作申言者为神申言—启一 5 ～ 6，二十 4 下，林前十四 31：

1 重生并得救的人都能为神申言—约三 3、5 ～ 6，林前十四 31 ～ 32。

2 神愿意每一位信徒都申言，就是为祂说话，并说出祂—1、3、5、24、31 节。

3 按照成为肉体的原则，神要在我们里面并借着我们说话—六 17，七 25、40。

三 为神说话并说出神，乃是凭神的灵说话；那灵总是预备好，要同着并借着我们说话—十二 3，十四 32。

四 就着“为…说话”，并“说出…”的意义而言—为神说话，并说出神—申言需要生命多有长大—弗四 15：

1 为这缘故，我们需要认识神，也需要经历基督—来八 10 ～ 11，腓三 7 ～ 15。

2 我们对神若没有足够的认识，对基督若没有足够的经历，就没有什么可为祂说的，也不能说出祂。

五 新约申言者主要的工作是为着建造、勉励并安慰人—林前十四 3。

周六

A. Prophesying is the excelling gift produced in the growth in life through the enjoyment of Christ for the building up of the church—v. 12; Matt. 16:18; 1 Cor. 14:4b.

B. The New Testament believers are saved by God to be kings, priests, and prophets who prophesy for God—Rev. 1:5-6; 20:4b; 1 Cor. 14:31:

1. Regenerated and saved persons are able to prophesy for God—John 3:3, 5-6; 1 Cor. 14:31-32.

2. God desires that each of the believers prophesy, that is, speak for Him and speak Him forth—vv. 1, 3, 5, 24, 31.

3. God wants to speak within us and through us according to the principle of incarnation—6:17; 7:25, 40.

C. Speaking for God and speaking forth God are speaking by the Spirit of God; the Spirit is always ready to speak with us and through us—12:3; 14:32.

D. To prophesy in the sense of telling for and telling forth—speaking for God and speaking forth God—requires much growth in life—Eph. 4:15:

1. For this, we need to know God and experience Christ—Heb. 8:10-11; Phil. 3:7-15.

2. If we do not have the adequate knowledge of God and experience of Christ, we do not have anything to say for Him, and we cannot speak Him forth.

E. The main work of the New Testament prophets is for building up, encouraging, and consoling others—1 Cor. 14:3.

Day 6

六 在召会聚会申言的目标，乃是建造召会作基督的身体—12 节。

七 申言需要三种构成的元素：

1 对神的话有认识—属人学习的元素—提后三 16 ～ 17，结三 1 ～ 4。

2 有圣灵即时的感动—神圣感动的元素—林前十四 32、37 上，约壹一 6 ～ 7，罗八 4。

3 有异象，看见神的权益和经纶，看见召会是基督的身体，看见地方召会，看见世界，看见个别的圣徒，甚至看见自己—借着神圣之光的光照而有所看见—弗一 17，林前二 11 ～ 12。

八 我们若要申言，就需要过申言的生活：

1 我们需要晨晨复兴—箴四 18，哀三 22 ～ 24，诗一一九 147 ～ 148：

a 义人的途径好象黎明的光，越照越明，直到日午；这是照着神创造里的自然律，我们必须照着这自然的律。

b 在哀歌三章二十二至二十四节耶利米说，主的怜恤每早晨都是新鲜的，崭新的。

2 我们也需要时时与主交通，照着灵而行，无论得时不得时都传道（讲说主），借此过日日得胜的生活—约壹一 6，罗八 4，提后四 2 上。

F. The goal of prophesying in the church meetings is the building up of the church as the Body of Christ—v. 12.

G. Prophesying requires the three constituting elements of prophesying:

1. A knowledge of the Word of God—the human element of learning—2 Tim. 3:16-17; Ezek. 3:1-4.

2. The instant inspiration of the Holy Spirit—the divine element of inspiration—1 Cor. 14:32, 37a; 1 John 1:6-7; Rom. 8:4.

3. A vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light—Eph. 1:17; 1 Cor. 2:11-12.

H. If we are going to prophesy, we need to live a prophesying life:

1. We need to be revived every morning—Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148:

a. The path of the righteous is like the dawn that becomes brighter and brighter until noontime; this is according to the natural law in God's creation, and we have to go along with it.

b. In Lamentations 3:22-24 Jeremiah says that the Lord's compassions are fresh and new every morning.

2. We also need to live an overcoming life every day by fellowshipping with the Lord moment by moment, by walking according to the spirit, and by speaking the word (the Lord) in season and out of season—1 John 1:6; Rom. 8:4; 2 Tim. 4:2a.

第九周　周一

晨兴喂养

来一1～2“神既在古时，借着众申言者，多分多方向列祖说话，就在这末后的日子，在子里向我们说话；神已立祂作承受万有者，也曾借着祂造了宇宙。”

神是奥秘的，祂完完全全是个奥秘。但这奥秘借着神的说话，已经启示出来了。若非神说话，就永远没有人能认识祂。但我们的神不再是奥秘的。祂不再是个奥秘，乃是一个故事；…我们都能讲说神的故事，因为神的故事就是不断的说话；神的故事是个说话的历史。

希伯来书开始于神说话。…赞美神，祂说话了！神说话绝不是一件小事，神若不说话，祂就是奥秘的；但祂已经说话，把自己启示出来，就不再是奥秘的了。现今祂是那启示出来的神。（希伯来书生命读经，三七、二一页。）

信息选读

借着说话，〔神〕创造天地，行作万事。所以，每一个得救有祂生命的人，都当学习为祂说话，并说祂的话。…宇宙间最大的奥秘就是神。这奥秘在哪里启示出来，或说在哪里向人类打开呢？

乃是在祂的话里向我们打开，向我们启示出来。希伯来一章告诉我们，我们的神乃是说话的神。（1～2。）人类的说话，是从祂创造出来的。祂是说话的神，祂也是话。…神要人为祂说话。（为神说话，三九至四〇页。）

希伯来一章一至二节说，神在古时、在旧约时代借着众申言者说话，但如今到了新约时代，神在基督里说话。整个新约时代，（不仅耶稣基督在地上

WEEK 9 — DAY 1

Morning Nourishment

Heb. 1:1-2 God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe.

God is mysterious. He is altogether a mystery. But this mystery has been revealed by God's speaking. Without the divine speaking, God would remain forever unknowable. But our God no longer is mysterious. He is not a mystery, but a story....We can tell the story of God. The story of God is a matter of continual speaking; it is a speaking history.

The book of Hebrews begins with God speaking.... God has spoken! Praise Him! It is absolutely not a small thing that God has spoken. Without speaking God is mysterious. But He has revealed Himself in His speaking. He is no longer mysterious. Now He is the revealed God. (Life-study of Hebrews, pp. 31,17)

Today's Reading

God created the universe and continues to do all things through His speaking. Therefore, everyone who has been saved and who has His life should learn to speak for Him and to speak His word.

The greatest mystery in the universe is God. Where is this mystery opened and revealed to man? This mystery is opened and revealed to us in His Word. Hebrews 1 tells us that our God is a speaking God (vv. 1-2). The speaking of the human race came from His creation. He is a speaking God, and He is also the Word. God's desire...is that man speak for Him. (CWWL, 1985, vol. 5, "Speaking for God," p. 201)

Hebrews 1:1-2 says that God in ancient times, in the Old Testament times, spoke through the prophets, but now in the New Testament times, God speaks in Christ. In the entire New Testament age, not only in the three

的三年半，）神都在子的身位里说话。今天我们必须晓得，子已经成了集体的一位。我们这些相信神儿子的人，都已经成了这集体儿子的一部分。因此，神还是借着子说话，就是借着召会说话。（神圣的说话，五五页。）

我们有一位说话的神，而这位说话的神渴望得着说话的子民。神渴望说话，祂的灵正在等待我们说话。在美国成百万的基督徒若每天肯为神和基督说话，全地就会翻转过来。然而…基督徒的传统、风俗和习惯〔是〕上教堂只…听一个人讲。我们都必须起来推翻这个风俗。

当我们来召会聚会时，我们必须说话。我们有不只一种说话的方式。呼喊、歌唱、赞美和祷告，都是不同种的说话。…我们不该在会所开始聚会，乃该在我们的餐厅、起居室、或卧房开始聚会。当我们预备要来聚会时，我们就应当开始唱诗；在来聚会的路上，我们应当唱着、赞美着、祷告着、喊着而来。（申言的实行，四三至四四页。）

如果你来到聚会中说话，你就会被充满。…要借着说话来享受！神在旧造里说话，也在新造里说话。现在轮到我们在日常生活中说话，在尽职事时说话，在聚会中说话，在圣灵里说话，凭着信心的灵说话，并且说基督的话。我们有圣灵，我们能够在祂里面说话；我们有信心的灵，我们能够凭着祂说话；我们有基督的话，就是神和那灵，就是生命，我们能够用祂来说话。我们有些东西，使我们能够在祂里面说话，凭着祂说话，并且用祂来说话！我们都能够在圣灵里说话，凭着信心的灵说话，并且用基督的话来说话。（神圣的说话，六〇至六一页。）

参读：希伯来书生命读经，第二至三篇；哥林多前书生命读经，第六十三篇；以弗所书生命读经，第三十九、八十四篇；申言的实行，第四篇；为神说话，第三篇；神圣的说话，第一至四章。

and a half years of Jesus Christ's earthly life, God speaks in the person of the Son. Today we have to realize that the Son has been made a corporate One. We the believers of His Son have all become the parts of this corporate One, a corporate Son. Therefore, God is still speaking through the Son, that is, through the church. (CWWL, 1985, vol. 3, "The Divine Speaking," p. 308)

We have a speaking God, and this speaking God desires to have a speaking people. God desires to speak, and His Spirit is waiting for us to speak. If all the millions of Christians in the United States would speak for God and Christ every day, the whole earth would be overturned. However, ... [the] habit of Christians [is] to go to church simply to listen to one speaker. We all need to rise up and overthrow this custom.

When we come to the church meetings, we must speak. There is more than one way to speak. Shouting, singing, praising, and praying are all different kinds of speaking....We should not begin the meeting in the meeting hall but in our dining room, living room, or bedroom. When we are preparing to come to the meeting, we should begin to sing, and on the way to the meeting, we should come singing, praising, praying, and shouting. (CWWL, 1990, vol. 2, "The Practice of Prophesying," pp. 366-367)

If you speak when you come to the meeting, you will be filled up....Enjoy yourself by speaking. God spoke in His old creation, and He spoke in His new creation. Now it is our turn to speak in our daily life, in our ministry, in the meetings, in the Holy Spirit, by the spirit of faith, and with the word of Christ. We have the Holy Spirit in whom we can speak, we have the spirit of faith by which we can speak, and we have the word of Christ, which is God with the Spirit, which is life, with which we can speak. We have something that we can speak in, speak by, and speak with. We all can speak in the Holy Spirit, by the spirit of faith, and with the word of Christ. (CWWL, 1985, vol. 3, "The Divine Speaking," p. 311)

Further Reading: Life-study of Hebrews, msgs. 2-3; Life-study of 1 Corinthians, msg. 63; Life-study of Ephesians, msgs. 39, 84; CWWL, 1990, vol. 2, "The Practice of Prophesying," ch. 4; CWWL, 1985, vol. 5, "Speaking for God," ch. 3; CWWL, 1985, vol. 3, "The Divine Speaking," chs. 1-4

第九周　周二

晨兴喂养

民十一 29“摩西对他说，你为我的缘故嫉妒人么？唯愿耶和华的百姓都是申言者，愿耶和华把祂的灵放在他们身上！”

林前十四 31“因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

申言者乃是神的发言人。…例如出埃及三章与四章，当摩西被神呼召的时候，他对神说，他是拙口笨舌的人。（四 10。）神就把亚伦赐给摩西作他的申言者。（14～16，七 1。）亚伦不是为摩西说预言，乃是替摩西说话。在全本圣经中，作申言者是重在为神说话，并且说出神来，有时也说预言，但〔那〕是次要的。这是圣经中作申言者的正确意义。（真理课程一级卷二，一九页。）

申言者直接得着神的启示，被神的灵推动，（彼后一 21，）为神说话并将神说出来。神是隐藏的，但借着申言者的说话，就将神的自己和神的心意说明出来。（真理课程三级卷二，一四一页。）

信息选读

〔在民数记十一章，〕七十〔个长老〕中有两个，没有和其余的人一同在会幕四围，而他们也申言。（26。）…约书亚为摩西嫉妒，要摩西禁止他们。〔27～28。〕但摩西回答：“你为我的缘故嫉妒人么？”（29 上。）然后摩西发出一个极大的预言：“唯愿耶和华的百姓都是申言者，愿耶和华把祂的灵放在他们身上！”（29 下。）这预言为保罗在哥林多前书所推动，并要在神新约经纶中得以应验。（民数记生命读经，一四六页。）

WEEK 9 — DAY 2

Morning Nourishment

Num. 11:29 But Moses said to him, Are you jealous for my sake? Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

Prophets are God's spokesmen....For example, in Exodus 3 and 4 when Moses was called by God, he told God that he was slow of speech and of a slow tongue (4:10). So God gave Aaron to Moses to be his prophet (4:14-16; 7:1). Aaron did not predict for Moses; rather, he spoke for him. In the whole Bible, to prophesy is mainly to speak for God and to speak forth God; sometimes it is also to predict, ... [which] is secondary. This is the proper meaning of prophesying in the Bible. (Truth Lessons—Level One, vol. 2, p. 19)

Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and speak forth God (2 Pet. 1:21). God is hidden, but through the speaking of the prophets, God Himself and His intention are explained. (Truth Lessons—Level Three, vol. 2, p. 121)

Today's Reading

[In Numbers 11] two of the seventy [elders], who were not with the others around the Tent of Meeting, also prophesied (v. 26).... Joshua was jealous for Moses, and he charged Moses to forbid them [vv. 27-28]. But Moses replied, "Are you jealous for my sake?" (v. 29a). Then Moses uttered a great prophecy: "Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!" (v. 29b). This prophecy was promoted by Paul in 1 Corinthians and will be fulfilled in God's New Testament economy. (Life-study of Numbers, p. 133)

这给我们看见，不仅新约的保罗，在林前十四章三十一节有那样的看见，说，“你们都能一个一个地申言。”恐怕保罗的观念是从摩西来的，因为保罗最懂旧约，他必定熟悉民数记十一章二十九节，摩西所说的：“唯愿耶和华的百姓都是申言者。”我们都知道，保罗写新约的书信时，有许多话都是源自旧约。因此我们看见，新旧约圣经里，有个一贯的概念，就是神愿意祂的子民为祂说话。（为神说话，五〇页。）

保罗和摩西几乎说到相同的事。…（民十一29，…林前十四31。）今天基督徒多半把“申言”这个辞领会成说预言的意思，这是可怜的光景。但摩西使用希伯来文的“申言”，用意并不是指着“说预言”。连他自己也没有说多少预言！摩西五经里面有多少预言？很少。但他的著作，就是他的说话，完全把神说出来了。他为神说话，他也说神！他很少说预言。以赛亚、耶利米、以西结也是一样。他们的书包含的预言其实很少，书中充满的乃是说出神，为神说话，以及直接说神。这是旧约的申言：预言很少，其中充满的乃是说出神，为神说话，以及直接说神。新约里的希腊文也是这样。新约希腊文的申言，意思是一种神的说话。你说出神，说出基督，你向人说基督，你为基督说话。这就是申言。申言主要就是为基督说话，说出基督，把基督说出来。申言就是说神，说基督，说神圣的权益，说基督和神的事，说出神，把神说出来，并且为神说话。（神圣的说话，一四至一五页。）

参读：民数记生命读经，第十八篇；罗马书生命读经，第二十六篇；真理课程一级卷二，第十四课；真理课程三级卷二，第三十课；长老训练第八册，第三章；人人要说神的话，第一篇。

Paul in the New Testament was not the only one who had this kind of vision in 1 Corinthians 14:31: “You can all prophesy one by one.” It is very likely that Paul’s concept came from Moses, because Paul, as one who understood the Old Testament, must have been familiar with what Moses had said in Numbers 11:29, “Oh that all Jehovah’s people were prophets!” We know that when Paul wrote the Epistles in the New Testament, many of his words were derived from the Old Testament. Therefore, we see that this concept is consistent in both the Old and New Testaments—God wants His people to speak for Him. (CWWL, 1985, vol. 5, “Speaking for God,” p. 209)

Paul said nearly the same thing that Moses did…(Num. 11:29;…1 Cor. 14:31). It is a poor situation that most of the Christian people today understand the word prophesy to mean to predict. But when Moses used the Hebrew word for prophesy, his intention was not to indicate prediction. Even he himself did not predict much. In all his five books how many predictions are there? There are very few, but his writing, that is, his speaking, was altogether the speaking forth of God. He was speaking for God, and he was speaking God. Moses predicted little. It was the same with Isaiah, Jeremiah, and Ezekiel. Their books actually contain very few predictions but rather are full of speaking forth God, speaking for God, and speaking God directly. This was the Old Testament prophecy: there is not much prediction, but it is full of speaking forth of God, speaking for God, and speaking God directly. It is the same way with the Greek word in the New Testament. Prophecy in New Testament Greek means a kind of speaking of God. You speak God forth, you speak Christ out, you speak Christ to people, you speak for Christ. This is prophecy. To prophesy is mainly to speak for Christ, to speak Christ forth, to speak Christ out. To prophesy is to speak God, to speak Christ, to speak the divine interest, to speak the things concerning Christ and God, and to speak forth, speak out, and speak for God. (CWWL, 1985, vol. 3, “The Divine Speaking,” pp. 280-281)

Further Reading: Life-study of Numbers, msg. 18; Life-study of Romans, msg. 26; Truth Lessons—Level One, vol. 2, lsn. 14; Truth Lessons—Level Three, vol. 2, lsn. 30; CWWL, 1986, vol. 1, “Elders’ Training, Book 8: The Life Pulse of the Lord’s Present Move,” ch. 3; CWWL, 1985, vol. 4, “Everyone Speaking the Word of God,” ch. 1; CWWL, 1994-1997, vol. 4, pp. 325-327

第九周　周三

晨兴喂养

申十八 15“耶和华你的神要从你们弟兄们中间，给你兴起一位申言者象我，你们要听从祂。”

约七 16～17“耶稣回答说，我的教训不是我自己的，乃是那差我来者的。人若立志实行祂的旨意，就必晓得这教训或是出于神，或是我从自己说的。”

在申命记十八章十五至十九节，摩西说到耶和华神为以色列人兴起一位像摩西的申言者（要来的基督）。行传三章二十二节把这些经节应用于基督，指明基督就是神应许给祂百姓以色列人的申言者。…申言者要从他们的弟兄们中间兴起。（申十八 15 上。）这指明基督这位要来的申言者既是神圣的，又是属人的；祂是神成为肉体来作人，就是神人。基督作为神，不能作为弟兄从犹太人中间兴起；但基督作为成肉体者，祂穿上人的性情，作了犹太人，所以能从祂的弟兄们中间兴起。…摩西告诉以色列人，他们要听从这位申言者。（15 下。）

神兴起的申言者，正如以色列人在何烈山向耶和华他们的神所求一切的话。（16～17。）他们告诉摩西，他们不能忍受听见神的声音。他们想要一个中间人，一个能听见神的话并把话传给他们的人。因着他们想要一位申言者，摩西应许神会实现他们想要申言者的愿望。（申命记生命读经，一六四至一六五页。）

信息选读

〔申命记十八章十八节〕指明，神要借着基督的成为肉体，兴起这位申言者讲说神的话。（约一

WEEK 9 — DAY 3

Morning Nourishment

Deut. 18:15 A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him.

John 7:16-17 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me. If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.

In Deuteronomy 18:15-19 Moses spoke concerning Jehovah God's raising up of a Prophet (the coming Christ) like Moses for the children of Israel. Acts 3:22 applies these verses to Christ, indicating that Christ is the Prophet promised by God to His people, the children of Israel. The Prophet was to be from among their brothers (Deut. 18:15a). This indicates that Christ as the coming Prophet would be human as well as divine, that He would be God incarnated to be a man, the God-man. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who has put on human nature and who was a Jew, Christ was from among His brothers. Moses told the children of Israel that they were to listen to this Prophet (Deut. 18:15b).

The Prophet raised up by God would be according to all that the children of Israel asked of Jehovah their God at Horeb (vv. 16-17). They had told Moses that they could not bear to hear God's voice. They wanted a middleman, one who could hear God's word and pass it on to them. Because they wanted a prophet, Moses promised that God would fulfill their desire for a prophet. (Life-study of Deuteronomy, pp. 140-141)

Today's Reading

Deuteronomy 18:18 indicates that God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 1:14; 3:34;

14，三 34，七 16 ～ 17，来一 2 上。）主耶稣来的时候，祂的确讲说神的话。讲说神的话，乃是分赐神，把神说到人里面。（申命记生命读经，一六五页。）

旧约的申言者摩西，曾预言基督将以神所兴起之申言者的身分而来。在申命记十八章十五至十九节，摩西对以色列百姓说，耶和华神要从他们中间兴起一位申言者，神要将当说的话传给祂，祂要将神所吩咐的一切，都传给神的百姓。在行传三章，彼得引用摩西的话，指明基督就是神借着摩西应许要赐给祂子民的申言者。因此，这预言应验在行传三章二十二至二十三节。摩西说，这位申言者要从“你们…中间”兴起。…基督若仅仅是神，就不能从以色列人中间兴起；但基督乃是神成为肉体，祂穿上人性，成为一个犹太人，所以祂就是摩西所预言，要从“你们…中间”兴起的申言者。基督在祂第一次来时是神所兴起的申言者，祂讲说神的话，（约一 14，三 34，七 16 ～ 17，来一 2 上，）并论到许多关于神经纶的事，尤其是关于神经纶的预言与完成。基督在祂第一次来时，的确是伟大的申言者。（真理课程四级卷一，三二至三三页。）

正如神的长子是神的话，（约一 1，）乃是神的发言，为着讲说并分赐神，以完成祂永远的经纶；神的许多儿子是神的话的肢体，也是神的发言，讲说并分赐神，使神得着扩展，使基督得着扩增。神的长子是神的发言，我们是许多的儿子。这意思是说，众子都是神的发言，好叫神得着扩展，并使基督得着扩增。（活力排，三五页。）

参读：申命记生命读经，第二十篇；活力排，第三篇；真理课程四级卷一，第三课；圣经的核仁，第十二篇。

7:16-17; Heb. 1:2a). When the Lord Jesus came, He surely spoke God’s word. To speak God’s word is to dispense God, to speak God forth into others. (Life-study of Deuteronomy, p. 141)

The Old Testament prophet Moses prophesied that Christ would come as a Prophet raised up by God (Deut. 18:15-19). In verse 15 Moses said to the children of Israel, “A Prophet will Jehovah your God raise up for you from your midst.” Moses indicated that God would give Him, the Prophet, the words that He ought to speak and that He would speak to God’s people all that God commanded Him. In Acts 3:22-23 Peter quotes Moses’ words to indicate that Christ is the Prophet promised by God through Moses to His people. Thus, the fulfillment of this prophecy was confirmed in Acts 3:22-23. Moses said that this Prophet would be raised up “from your midst.”...If Christ were merely God, He could not have been raised up from among the Israelites. However, as the incarnated God, Christ put on human nature and became a Jew. Thus, He is the Prophet raised up “from your midst,” as prophesied by Moses. Christ in His first coming was the Prophet raised up by God. He spoke the word of God (John 1:14; 3:34; 7:16-17; Heb. 1:2) and prophesied many things concerning God’s economy, especially concerning the accomplishment of God’s economy. Christ was indeed a great Prophet in His first coming. (Truth Lessons—Level Four, vol. 1, pp. 31-32)

As the firstborn Son of God being the Word of God (John 1:1) is God’s oracle for the speaking and dispensing of God to carry out His eternal economy, so the many sons of God being members of the Word of God are God’s oracle, speaking and dispensing God for the spreading of God and the increase of Christ. The firstborn Son of God is the oracle of God, and we are the many sons. This means that all the sons are God’s oracle so that God may have a spread and Christ may have an increase. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 83)

Further Reading: Life-study of Deuteronomy, msg. 20; CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 3; Truth Lessons—Level Four, vol. 1, lsn. 3; CWWL, 1977, vol. 1, “The Kernel of the Bible,” ch. 12

第九周　周四

晨兴喂养

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

旧约所有的申言者，都预表新约圣灵这涂抹的膏油；到了新约，申言者所代表的圣灵—膏油，直接、亲身地进到我们里面，作了我们的申言者。旧约的律法，代表神生命的性情；神生命的性情，就是爱、光明、圣别和公义。旧约的律法在外面，表明神生命的性情；今天神生命的性情，已直接进到我们里面，就不再需要什么外面的律法来表明。旧约时代，一切都是影儿，都是预表，都是代表；到新约时代，实体来了。…旧约里，圣灵借以向人启示的代表乃是申言者，今天申言者所预表之启示的灵是在我们里面，直接地来启示我们。（再论生命的认识，二一三页。）

信息选读

今天在我们里面，生命的律顶替了旧约的律法；圣灵膏油的涂抹，顶替了旧约的申言者。我们虽然仍守律法，但不是守外面的律法，乃是守里面的律法，这个律法就是神的生命。圣灵在我们里面，作膏油涂抹，就是我们的申言者。

我们能不能是别人的申言者呢？比如，有位圣徒想去一个地方，他就来与我们交通：“可以不可以

WEEK 9 — DAY 4

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

All the prophets in the Old Testament typify the Holy Spirit as the anointing ointment in the New Testament. In the New Testament the Holy Spirit, the anointing ointment, has entered into us personally and directly to be our Prophet. The law in the Old Testament represents and declares the nature of God’s life, which is love, light, holiness, and righteousness. Today the nature of God’s life has entered into us directly, so there is no longer any need for an outward law to declare it to us. In the Old Testament everything was a shadow, a type, a representation, but in the New Testament the reality has come…. In the Old Testament the representatives through whom the Holy Spirit gave revelations were the prophets. Today the Spirit of revelation, typified by the prophets, is in us, and the Spirit gives us revelations directly. (CWWL, 1955, vol. 4, “Further Talks on the Knowledge of Life,” pp. 303-304)

Today’s Reading

Today the law of life within us has replaced the law of the Old Testament, and the anointing of the Holy Spirit has replaced the prophets of the Old Testament. Although we still keep the law, we are keeping an inward law, not an outward law. God’s life is the law in us, and the Holy Spirit, as the anointing ointment, is the Prophet in us.

Can we be a prophet to others? For example, if a saint wants to go to a certain place, he may come to us for fellowship, asking, “Should I go to a

请你替我寻求神，我该不该去那个地方？”…他问我们当然不对，我们不该作他的申言者，但是他问自己也不对，因为他不能作自己的申言者。那么他该问谁呢？他应该问他里头的膏油涂抹，他里头的膏油涂抹就是他的申言者。召会的负责弟兄不是我们的申言者，同工也不是我们的申言者；我们更不是别人的申言者。

那个感动人作申言者的灵，就是膏油涂抹到人身上作申言者的。那个膏油已经涂抹到我们里面，所以我们再也不需要什么代表人物，来作我们的申言者。…在旧约时代，是神的灵临到一些人，只感动他们在那里作人的申言者。…旧约感动人作申言者的那灵，今天已经作为膏油涂抹进到我们里面，亲自、直接作了我们的申言者。（再论生命的认识，二一二至二一三页。）

新约里的圣灵顶替了旧约申言者的这项工作。今天在召会中有申言者，有人能说预言，有人能劝勉安慰，但没有个人的申言者，来对你说你该如何如何。…每个人都能够直接认识神，直接接受神的引导，知道神的旨意。你们有申言者么？我感觉羞愧，许多人以我为申言者，就是那种个人的申言者。工人的危险就是作太多申言者的工作。个人的申言者这样多，就破坏了新约申言者正当的地位。新约的召会不必用什么极属灵的人，来作为个人的申言者，引导人该如何作；那是圣灵的工作，不是申言者的工作。新约申言者主要的工作，乃是建造、勉励和安慰。这也是今天神的工人所要作的工作。（倪柝声文集第二辑第二十二册，一八至一九页。）

参读：再论生命的认识，第十七篇；倪柝声文集第二辑第二十二册，第三十二篇；灵的操练与神的建造，第三篇；神话语的职事，第三至四章。

certain place? Would you seek an answer from God for me?”...It is not right for him to ask us, because we are not his prophet, but it is also not right for him to only ask himself, because he is not a prophet only in himself. Instead, he should seek the leading of the Spirit as the anointing ointment within him; the Spirit anointing within him is the Prophet. The responsible brothers in the church are not our prophets, the coworkers are also not our prophets, and we, needless to say, are not others' prophets.

The Spirit who inspired people to be prophets in the Old Testament is now the Spirit as the anointing ointment within all of us. Since the Spirit is anointing us from within, we no longer need an outward representative to be our prophet…. In the Old Testament the Spirit of God came upon certain people and moved only them. But now the Spirit has entered into all of us to be our Prophet. The Spirit who inspired people to be prophets has entered into us today as the anointing to be our Prophet personally and directly. (CWWL, 1955, vol. 4, “Further Talks on the Knowledge of Life,” p. 303)

In the New Testament the Holy Spirit has replaced the work of the Old Testament prophets. Today we have prophets in the church. Some can prophesy, while others can exhort and comfort. But we do not have personal prophets to come and tell us what we should do…. Everyone can know God directly and be led of God and know God's will directly. Do you have a prophet? I am ashamed that many people have considered me a prophet, that is, the kind of personal prophet mentioned above. The danger of a worker is to burden himself with the work of a prophet. When there are too many personal prophets, the proper place of the New Testament prophet is annulled. The New Testament church does not need any spiritual giants to act as personal prophets to teach others what they should do. That is the work of the Holy Spirit, not the work of the prophets. The main work of the New Testament prophets is for building up, encouraging, and consoling men. This is the work that God's workers should do today. (CWWN, vol. 42, pp. 242-243)

Further Reading: CWWL, 1955, vol. 4, “Further Talks on the Knowledge of Life,” ch. 17; CWWN, vol. 42, ch. 32; CWWL, 1961-1962, vol. 3, “The Exercise of the Spirit and the Building of God,” ch. 3; CWWN, vol. 53, “The Ministry of God's Word,” chs. 3-4

第九周　周五

晨兴喂养

林前十四 3“但那申言的，是对人讲说建造、勉励和安慰。”

5“我愿意…你们申言；…使召会得建造…。”

31“因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

借着享受基督而在生命里长大，所发展的一切恩赐中，最高的恩赐乃是申言。这是超越的恩赐，因为这恩赐建造召会。（林前十四 4 下～ 5。）在林前十二章，就是论到恩赐的一章，最后一节里，保罗告诉我们要切慕那更大的恩赐。（建造召会的超越恩赐，二〇页。）

在新约中，有一章圣经专特说到申言这件事，那就是林前十四章。这一章圣经共四十节，一开头就说，“你们要追求爱，更要切慕属灵的恩赐，尤其要切慕申言。”（1。）这是因为申言乃是超越的恩赐。十二节说，“你们…既渴慕灵，就要为着召会的建造，寻求得以超越。”超越一辞，原文指充盈、满溢、洋溢，也指超越。…我们追求主到一个地步，就是要能申言，为主说话，并说出主，把主说到人里面，供应基督以建造召会。（新约福音祭司的尽职，三二页。）

信息选读

新约信徒蒙神拯救，作君王、作祭司，并作申言者为神申言。（启一 5 ～ 6，二十 4 下，6 下，林前

WEEK 9 — DAY 5

Morning Nourishment

1 Cor. 14:3 But he who prophesies speaks building up and encouragement and consolation to men.

5 I desire...especially that you would prophesy...that the church may receive building up.

31 For you can all prophesy one by one that all may learn and all may be encouraged.

Among all the gifts that are developed in the growth in life through the enjoyment of Christ, the top gift is prophesying. This is the excelling gift because it builds up the church (1 Cor. 14:4b-5). In the last verse of 1 Corinthians 12, a chapter on the gifts, Paul tells us to earnestly desire the greater gifts. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” p. 455)

In the New Testament 1 Corinthians 14 is a chapter that especially speaks concerning prophesying. Because prophesying is the excelling gift, this chapter of forty verses begins with this word: “Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy” (v. 1). Verse 12 says, “Since you are zealous of spirits, seek that you may excel for the building up of the church.” The word excel in Greek denotes “to become full, to abound, to overflow,” hence “to excel”...We should pursue the Lord to such an extent that we can prophesy, speaking for the Lord, speaking forth the Lord, and speaking the Lord into others, that we may minister Christ for the building up of the church. (CWWL, 1989, vol. 2, “The Ministry of the New Testament Priests of the Gospel,” p. 256)

Today’s Reading

The New Testament believers are saved by God to be kings, priests, and prophets who prophesy for God (Rev. 1:5-6; 20:4b; 1 Cor. 14:31). God desires

十四31。）神愿意每一位信徒都能申言，就是为祂说话，并说出祂。（真理课程三级卷二，一四四页。）

神说话的灵急切期盼我们说话。…在新约，神是借着成为肉体的原则运行。神不凭着祂自己作什么，特别在说话的事上。…祂喜欢借着我们说话，并在我们里面说话。…当我们讲说时，我们所说出的主是同着我们说，并在我们里面说。我们若不说话，神就无法说话，但每逢我们敞开说话，盼望说话的那灵就立即随着我们，并加入我们说话。至终，很难说是祂还是我们在说话。

那灵总是预备好，期盼同着我们并借着我们说话，但我们总是不肯与那灵合作说话。每逢我们来聚会，我们必须试着说话。实在说来，我们说得正确或不正确，说得好或坏，都不要紧。只要我们说话，神就欢喜。父母总是喜欢听年幼的儿女们说话。…多年来，我们的天父未曾看见我们在聚会中多说话，这必定使祂烦恼。我们来聚会若是说话，即使说得不正确，祂也是高兴的。说得不正确比不说要好得多。当一个人说话，即使是不正确的，他也是在学习供应别人。（申言的实行，四四至四五页。）

就着为主说话并说出主的意义而言，申言需要在生命里有许多的长大。为此，我们需要认识神并经历基督。我们对神若没有足够的认识，对基督若没有足够的经历，就没有什么可为祂说的，也不能说出祂。…每当申言者为神说话，说出神来，或说预言时，他必须借着神的灵说话。我们若没有生命的灵，却为神说话或想要说出神来，我们的说话就只是平常人的说话，而不是申言。（新约总论第七册，一五〇页。）

参读：建造召会的超越恩赐，第二章；新约福音祭司的尽职，第四篇；申言的实行，第四篇；聚会来说神的话，第一、三篇。

that each of the believers prophesy, that is, speak for and speak forth Him. (Truth Lessons—Level Three, vol. 2, pp. 122-123)

The speaking Spirit of God is earnestly expecting that we would speak. In the New Testament, God operates through the principle of incarnation. God does not do anything by Himself, especially in the matter of speaking. He prefers to speak through us and speak within us….When we speak, the very Lord whom we speak forth is speaking with us and within us. If we do not speak, God has no way to speak, but whenever we open up to speak, the Spirit who expects to speak immediately follows us and joins with our speaking. Eventually, it is difficult to tell whether it is He or we who is speaking.

The Spirit is always ready and expects to speak with us and through us, but we would not always cooperate with the Spirit to speak. Whenever we come to the meeting, we must try to speak. In a good sense, it does not matter whether we speak properly or wrongly, well or poorly. As long as we speak, God will be happy. Parents always like to hear their young children speak….For many years our Father in heaven has not seen us speak much in the meetings, and this should have bothered Him. If we come to the meetings speaking, even in an incorrect way, He will be happy. To speak incorrectly is much better than not to speak. When someone speaks, even incorrectly, he is learning to minister to others. (CWWL, 1990, vol. 2, “The Practice of Prophesying,” pp. 367-368)

To prophesy in the sense of telling for and telling forth requires much growth in life. For this, we need to know God and experience Christ. If we do not have the adequate knowledge of God and experience of Christ, we do not have anything to say for Him, and we cannot speak Him forth. Whenever a prophet speaks for God, speaks forth God, or speaks in the way of foretelling, he must speak by the Spirit of God. If we speak for God or try to speak forth God without the Spirit of life, our speaking will be ordinary human speaking, not prophesying. (The Conclusion of the New Testament, p. 2172)

Further Reading: CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” ch. 2; CWWL, 1989, vol. 2, “The Ministry of the New Testament Priests of the Gospel,” ch. 4; CWWL, 1985, vol. 4, “Meeting to Speak the Word of God,” chs. 1, 3

第九周　周六

晨兴喂养

林前十四 12 “…就要为着召会的建造，寻求得以超越。”

32 “并且申言者的灵，是服从申言者的。”

弗一 17 “愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

三种构成申言的元素〔乃是〕：对神的话有认识—属人学习的元素；…有圣灵即时的感动—神圣感动的元素；…有异象，看见神的权益和经纶，看见召会是基督的身体，看见地方召会，看见世界，看见个别的圣徒，甚至看见自己—借着神圣之光的光照而有所看见。（哥林多前书结晶读经纲要，第十篇。）

信息选读

我们若要申言，就需要过申言的生活。第一，我们需要晨晨复兴。（箴四 18，哀三 22 ～ 24，诗一一九 147 ～ 148。）…每二十四小时就有新的开始，就有黎明和升起的太阳。这是照着神创造里的自然律。我们必须照着这自然的律。每早晨，我们必须早起接触主，呼求祂，并被祂复兴。在哀歌三章二十二至二十四节耶利米说，主的怜恤每早晨都是新鲜的。祂的怜恤像清晨的甘露。每早晨我们必须享受这新鲜的甘露，使我们得以有新的起头，就是早晨的复兴。

我们也必须过日日得胜的生活。（启二一 7。）晨兴之后，我们不该停止接触主。我们可以借着时

WEEK 9 — DAY 6

Morning Nourishment

1 Cor. 14:12 ...Seek that you may excel for the building up of the church.

32 And the spirits of prophets are subject to prophets.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

The three constituting elements of prophesying [are]:...[to] possess a knowledge of the Word of God—the human element of learning;... [to] have the instant inspiration of the Holy Spirit— the divine element of inspiration;... [and to] have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 33)

Today's Reading

If we are going to prophesy, we need to live a prophesying life. First, we need to be revived every morning (Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148)....Every twenty-four hours there is a new start, a dawn, a rising sun. This is according to the natural law in God's creation. We have to go along with this natural law. Every morning we have to rise early to contact the Lord, to call on Him, and to be revived by Him. In Lamentations 3:22-24 Jeremiah says that the Lord's compassions are fresh and new every morning. His mercies are like the fresh dew in the morning. Every morning we must enjoy this fresh dew to have a new start, a morning revival.

We must also live an overcoming life every day (Rev. 21:7). After the morning revival we should not stop contacting the Lord. We can live a

时与主交通而过得胜的生活。（约壹一6。）我们也需要照着灵而行，（罗八4下，）不在灵之外作任何事。我们也必须随时说主的话，就是讲说主，…无论得时不得时…。（提后四2上。）我们不该说，“现在不是我们对人说话的时候。”看起来好象不是时候，但即使是不得时，我们仍须说主的话。这样一个申言的生活使我们够资格申言。

在台北，我们与圣徒有过一些实际的交通，关于如何预备在主日召会聚会中申言。每周他们读一章圣经，把这章分成六段，供六天用。在每天的那一段里，他们选出二至三节祷读，用这些经节享受主，使他们每晨得复兴。我们吩咐圣徒在他们早晨与主同在的时候，把主所感动他们的，简短的记下，作个提醒。在周末，他们会有六段一周中所得灵感的笔记。在周六晚上，他们用这些灵感的笔记，写成一篇三分钟的申言稿。然后，他们在家中操练说。他们受教导，不可太长或太短。到了主日，他们去召会聚会的时候，乃是有备而去，这样就成就了主在林前十四章二十六节的话—“各人或有”。他们不是光信靠即时的灵感，乃是来聚会时已经预备好，带着他们所享受之基督的丰富。…圣徒需要得成全以享受基督，被主话浸透，不住地祷告，时时与主交通，在灵里生活行动，并随时在灵里讲说主。然后他们需要学习如何为召会聚会写申言稿。我盼望我们都为着召会的聚会试着实行这事。（建造召会的超越恩赐，三一至三二页。）

参读：主今日恢复的进展，第六至七章；新约总论，第二百零二、三百四十篇；为着建造基督的身体讲说基督，第一章。

victorious life by fellowshipping with the Lord moment by moment (1 John 1:6). We also need to walk according to the spirit (Rom. 8:4b), not doing anything outside of the Spirit. We should also speak the word (the Lord) all the time, …in season and out of season (2 Tim. 4:2a). We should not say, “Now is not the time for me to speak to people.” Seemingly it is out of season, but even if it is out of season, we still have to speak the word. Such a prophesying life qualifies us to prophesy.

In Taipei we gave the saints some practical fellowship concerning how to prepare to prophesy in the church meetings on the Lord’s Day. Every week they will cover a chapter of a certain book of the Bible and divide this chapter into six portions for six days. In each section for each day, they choose two or three verses for pray-reading, and they enjoy the Lord with these verses for their morning revival. We charged the saints to write down a short reminder of what the Lord inspired them with in their time with Him in the morning. At the end of the week they will have six notes of what they were inspired with during the week. On Saturday night they use these notes of their inspiration to compose a prophecy to speak for three minutes. Then they practice it in their homes. They are instructed not to be too long or too short. When they go to the church meeting on the Lord’s Day, they have something, thus fulfilling the Lord’s word in 1 Corinthians 14:26: “Each one has.” They do not trust merely in instant inspiration, but they come to the meeting prepared with the riches of Christ that they have enjoyed….The saints need to be perfected to enjoy the Lord, to be saturated with the Word, to pray unceasingly, to fellowship with the Lord moment by moment, to walk in the Spirit, and to speak the Lord in the Spirit at all times. Then they need to learn how to compose a prophecy for the church meetings. I hope that we all would try to practice this for our church meetings. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” pp. 463-464)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), outls. 6-10; CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” chs. 6-7; The Conclusion of the New Testament, msgs. 202, 340; CWWL, 1988, vol. 1, “Speaking Christ for the Building Up of the Body of Christ,” ch. 1

第九周诗歌

624

聚　会 — 展览基督

8 8 8 6 副（英 864）

E 大调　　6/8

E　　B7　C♯m　　B7　　E
1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
一 每 逢 聚 集 带 来 基 督, 将 祂 所 赐 有 余 丰 富,

A　　E　C♯m　F♯m　B7　　E
5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 • 1
同 来 献 上 作 神 食 物, 如 此 展 览 基 督。

E　　B7　　E　　B7　　E
1 | 3 3 3 2 | 1 • 1 3 | 5 5 5 4 | 3 • 3
(副) 前 来 展 览 基 督, 前 来 展 览 基 督;

A　　E　C♯m　F♯m　B7　　E
5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 • 1 ‖
共 同 带 来 祂 的 丰 富, 前 来 展 览 基 督。

二 凭祂生活, 靠祂争战, 在祂身上经营无间;
借祂丰富彼此结联, 为要展览基督。

三 凡我所是、所行、所历, 都是基督作我实际,
好使我们每逢聚集, 都能展览基督。

四 聚会为神带来基督, 彼此享受祂的丰富,
且得与神同享基督, 如此展览基督。

五 复活基督作神馨香, 升天基督向神举上,
使神满足供神欣赏, 如此展览基督。

六 聚会中心、聚会实际、所有服事、所有空气,
除此之外别无目的, 全为展览基督。

七 所有见证、所有祷告、所有灵中彼此相交、
恩赐运用、一切教导, 都为展览基督。

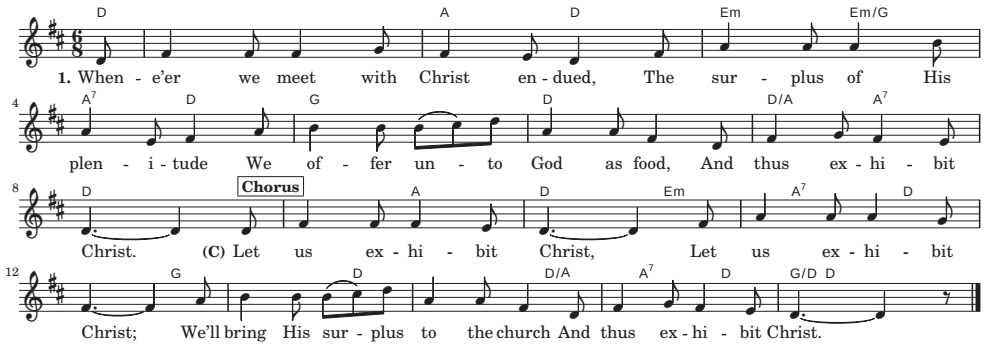
八 为使父神得荣称许, 为使基督得到高举,
并使聚会应付所需, 必须展览基督。

WEEK 9 — HYMN

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864



2. In Christ we live, by Christ we fight,
On Christ we labor day and night,
And with His surplus we unite
To thus exhibit Christ.

3. Our life and all we are and do
Is Christ Himself, the substance true,
That every time we meet anew
We may exhibit Christ.

4. In meetings Christ to God we bear
And Christ with one another share,
And Christ with God enjoying there,
We thus exhibit Christ.

5. The risen Christ to God we bring,
And Christ ascended offering,
God's satisfaction answering,
We thus exhibit Christ.

6. The center and reality,
The atmosphere and ministry,
Of all our meetings is that we
May thus exhibit Christ.

7. The testimony and the prayer,
And all the fellowship we share,
The exercise of gifts, whate'er,
Should just exhibit Christ.

8. The Father we would glorify,
Exalting Christ the Son, thereby
The meeting's purpose satisfy
That we exhibit Christ.

申言稿：_____

Composition for prophecy with main point and sub-points: