

每週一妥拉 (2009/5/31-6/06)

從古時起，在全世界的猶太會堂會一週一次在安息日讀經，從摩西五經（妥拉）到先知的書（先知書）。本週的內容被給予一個希伯來名，出自於經文內容起頭的字。每週慣例讀經的實例剛好記載在路加福音四章 16 節，耶穌來到拿撒勒的會堂，讀了一段先知書（以賽亞書 61 章）。我們發現每週一次閱讀這些內容，不僅提供我們機會，與世界成千上萬的猶太人來確認神話語的內容，在我們為以色列與猶太人的代禱上，聖靈更時常貼切的啟發具體的內容禱告。

從五月卅一日到六月六日的閱讀被稱為「發光」（在會幕的燈）：

妥拉: 民數記 8:1-12:16

先知書: 撒迦利亞書 2:10-4:7

當我們旅遊經過民數記的沙漠（這本書的希伯來名字正是『在沙漠裡』），我們會發現許多沃土以瞭解在以色列所呈現出的人類景況，以及神向祂選民所展現的『恩慈與嚴厲』（羅 11:22）。儘管這週有許多重點我們無法一一提到如下：

*民數記 8:14:『這樣，你從以色列人中將利未人分別出來，利未人便要歸我。』神愛世人——但在對愛的表達上，祂可能有自己至高無上的目的，揀選特定的人（以色列）、族群（利未人）、家庭（亞倫的祭司家庭）、先知（米利暗）與個人領袖（摩西、約書亞），將他們分別出來。這些只是關於以色列的一些例子，今日在彌賽亞身體中祂持續做這樣的事。重點在於接受並服事祂已經為我們與他人劃好的界線。在本週妥拉閱讀最後，先知與祭司（米利暗和亞倫）因為對他們弟弟摩西『地位』的怨恨而惹了大麻煩。

請禱告在以色列彌賽亞身體中的大方與謙卑，對於不同的種族、屬靈恩賜、年紀、性別、才幹與技巧。

*民數記 9:19-21; 23:『雲彩在帳幕上停留許多日子，以色列人就守耶和華所吩咐的不起行。有時雲彩在帳幕上幾天，他們就照耶和華的吩咐住營，也照耶和華的吩咐起行。有時從晚上到早晨，有這雲彩在帳幕上；早晨雲彩收上去，他們就起行。有時晝夜雲彩停在帳幕上，收上去的時候，他們就起行。他們遵耶和華的吩咐安營，也遵耶和華的吩咐起行。他們守耶和華所吩咐的。』『所吩咐的』（charge）這個字與軍事上使用『看守』（watch）這個字是相同的。在這裡兩次描述到以色列軍營常規中一個重要成分『保衛主的看守』——警醒與順服祂的指令，無論是要求立即行動或在無限期的等候中耐心看守。

*民數記 10:25:『在諸營末後的是但營的轟，按著軍隊往前行。』我們在兩星期前曾說到猶大支派在前頭帶領（緊跟著帶領的是以撒迦與西布倫支派）。但支派殿後，他的名字與『神的審判（申冤）』有關（創世記 30:6）。後衛（rear guard）這個字含有聚集的概念，後衛不僅保護後面不受攻擊，他也不讓脫隊的人落後——聚集在後面脫隊的人。通常，年長較具經驗的戰士才會擔任此位置。

*民數記 11:1; 33-34:『眾百姓發怨言，他們的惡語達到耶和華的耳中。耶和華聽見了就怒氣發作，使火在他們中間焚燒，直燒到營的邊界。那地方便叫做基博羅哈他瓦（就是貪慾之人的

墳墓），因為他們在那裡葬埋那起貪慾之心的人。』 『貪慾』與喚起身體慾望進入強烈的貪求有關。

*民數記 11:29: 『惟願耶和華的百姓都受感說話！願耶和華把祂的靈降在他們身上』（參考林前 14:5; 39-40: 『你們要追求愛，也要切慕屬靈的恩賜，其中更要羨慕的，是作先知講道。所以我弟兄們，你們要切慕作先知講道，也不要禁止說方言。凡事都要規規矩矩的按著次序行。』這一段與十二章全部皆在顯示預言——在屬靈權柄與時候宣告主所說的話，是祂的政府對祂百姓很重要的部分。然而要緊的是，公認的先知知道並在他們權柄位置裡行事。當米利暗離開她的權柄位置，這是很嚴重的事，因為她處在公認與有影響力的位置上，必須被大大對付，在此事件中，甚至是公開被對付。

*撒迦利亞書 2:12-13: 『耶和華必收回猶大作他聖地的分，也必再揀選耶路撒冷。凡有血氣的都當在耶和華面前靜默無聲；因為祂興起，從聖所出來了。』

當爭戰在以色列各地增強時，特別是在耶路撒冷、古大衛城和聖殿山，

請禱告在這裡的信徒——不用情緒來禱告、敬拜與行動。反之，以聖靈的大能，我們將使我們的肉體靜默，好使我們聽得清楚聖靈正在對彌賽亞身體所說的話——找著我們在神裡的信心，惟有祂能『佔有』並『再次揀選耶路撒冷』。

*撒迦利亞書 3:1-2: 『天使（原文是他）又指給我看：大祭司約書亞站在耶和華的使者面前；撒但也站在約書亞的右邊，與他作對。耶和華向撒但說：撒但哪，耶和華責備你！就是揀選耶路撒冷的耶和華責備你！這不是從火中抽出來的一根柴嗎？』所有的以色列代表『從火中抽出來的一根柴』（希伯來文對此的表達，實際上有時會委婉的被用來形容『大屠殺的生還者』）。

以色列持續在列國的控告之下，在裡面有一個甦醒的彌賽亞身體，就定位成為『國度的祭司』。此餘民也被撒旦這位控告者攻擊，

請禱告彌賽亞身體在屬靈爭戰上的恩典與長大成熟，得以奉主的名站立抵達控告者——正如約書亞在這一章所做的，彌賽亞身體的主持續為我們除罪並給予清潔華美的衣服。

*撒迦利亞書 4:6b: 『萬軍之耶和華說：不是倚靠勢力，不是倚靠才能，乃是倚靠我的靈方能成事。』

馬汀和娜瑪·賽維士（Martin & Norma Sarvis）

於耶路撒冷，以色列

也請禱告遮蓋翻譯的肢體，謝謝。

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每周一妥拉 (2009/5/31-6/06)

从古时起，在全世界的犹太会堂会一周一次在安息日读经，从摩西五经（妥拉）到先知的书（先知书）。本周的内容被给予一个希伯来名，出自于经文内容起头的字。每周惯例读经的实例刚好记载在路加福音四章 16 节，耶稣来到拿撒勒的会堂，读了一段先知书（以赛亚书 61 章）。我们发现每周一次阅读这些内容，不仅提供我们机会，与世界成千上万的犹太人来确认神话语的内容，在我们为以色列与犹太人的代祷上，圣灵更时常贴切的启发具体的内容祷告。

从五月卅一日到六月六日的阅读被称为**「发光」（在会幕的灯）**：

妥拉：民数记 8:1-12:16

先知书：撒迦利亚书 2:10-4:7

当我们旅游经过民数记的沙漠（这本书的希伯来名字正是『在沙漠里』），我们会发现许多沃土以了解在以色列所呈现出的人类景况，以及神向祂选民所展现的『恩慈与严厉』（罗 11:22）。尽管这周有许多重点我们无法一一提到如下：

*民数记 8:14:『这样，你从以色列人中将利未人分别出来，利未人便要归我。』神爱世人—但在对爱的表达上，祂可能有自己至高无上的目的，拣选特定的人（以色列）、族群（利未人）、家庭（亚伦的祭司家庭）、先知（米利暗）与个人领袖（摩西、乔舒亚），将他们分别出来。这些只是关于以色列的一些例子，今日在弥赛亚身体中祂持续做这样的事。重点在于接受并服事祂已经为我们与他人划好的界线。在本周妥拉阅读最后，先知与祭司（米利暗和亚伦）因为对他们弟弟摩西『地位』的怨恨而惹了大麻烦。

请祷告在以色列弥赛亚身体中的大方与谦卑，对于不同的种族、属灵恩赐、年纪、性别、才干与技巧。

*民数记 9:19-21; 23:『云彩在帐幕上停留许多日子，以色列人就守耶和华所吩咐的不起行。有时云彩在帐幕上几天，他们就照耶和华的吩咐住营，也照耶和华的吩咐起行。有时从晚上到早晨，有这云彩在帐幕上；早晨云彩收上去，他们就起行。有时昼夜云彩停在帐幕上，收上去的时候，他们就起行。他们遵耶和华的吩咐安营，也遵耶和华的吩咐起行。他们守耶和华所吩咐的。』『所吩咐的』（charge）这个字与军事上使用『看守』（watch）这个字是相同的。在这里两次描述到以色列军营常规中一个重要成分『保卫主的看守』—警醒与顺服祂的指令，无论是要求立即行动或在无限期的等候中耐心看守。

*民数记 10:25:『在诸营末后的是但营的纛，按着军队往前行。』我们在两星期前曾说到犹大支派在前头带领（紧跟着带领的是艾萨克迦与西布伦支派）。但支派殿后，他的名字与『神的审判（申冤）』有关（创世记 30:6）。后卫（rear guard）这个字含有聚集的概念，后卫不仅保护后面不受攻击，他也不让脱队的人落后—聚集在后面脱队的人。通常，年长较具经验的战士才会担任此位置。

*民数记 11:1; 33-34:『众百姓发怨言，他们的恶语达到耶和华的耳中。耶和华听见了就怒气发作，使火在他们中间焚烧，直烧到营的边界。那地方便叫做基博罗哈他瓦（就是贪欲之人的

坟墓），因为他们在那里葬埋那起贪欲之心的人。』 『贪欲』与唤起身体欲望进入强烈的贪求有关。

*民数记 11:29: 『惟愿耶和华的百姓都受感说话！愿耶和华把祂的灵降在他们身上』（参考林前 14:5; 39-40: 『你们要追求爱，也要切慕属灵的恩赐，其中更要羡慕的，是作先知讲道。所以我弟兄们，你们要切慕作先知讲道，也不要禁止说方言。凡事都要规规矩矩的按着次序行。』这一段与十二章全部皆在显示预言——在属灵权柄与时候宣告主所说的话，是祂的政府对祂百姓很重要的部分。然而要紧的是，公认的先知知道并在他们权柄位置里行事。当米利暗离开她的权柄位置，这是很严重的事，因为她处在公认与有影响力的位置上，必须被大大对付，在此事件中，甚至是公开被对付。

*撒迦利亚书 2:12-13: 『耶和华必收回犹大作他圣地的分，也必再拣选耶路撒冷。凡有血气的都当在耶和华面前静默无声；因为祂兴起，从圣所出来了。』

当争战在以色列各地增强时，特别是在耶路撒冷、古戴维城和圣殿山，

请祷告在这里的信徒——不用情绪来祷告、敬拜与行动。反之，以圣灵的大能，我们将使我们的肉体静默，好使我们听得清楚圣灵正在对弥赛亚身体所说的话——找着我们在神里的信心，惟有祂能『占有』并『再次拣选耶路撒冷』。

*撒迦利亚书 3:1-2: 『天使（原文是他）又指给我看：大祭司约舒亚站在耶和华的使者面前；撒但也站在约舒亚的右边，与他作对。耶和华向撒但说：撒但哪，耶和华责备你！就是拣选耶路撒冷的耶和华责备你！这不是从火中抽出来的一根柴吗？』所有的以色列代表『从火中抽出来的一根柴』（希伯来文对此的表达，实际上有时会委婉的被用来形容『大屠杀的生还者』）。

以色列持续在列国的控告之下，在里面有一个苏醒的弥赛亚身体，就定位成为『国度的祭司』。此余民也被撒旦这位控告者攻击，

请祷告弥赛亚身体在属灵争战上的恩典与长大成熟，得以奉主的名站立抵达控告者——正如约舒亚在这一章所做的，弥赛亚身体的主持续为我们除罪并给予清洁华美的衣服。

*撒迦利亚书 4:6b: 『万军之耶和华说：不是倚靠势力，不是倚靠才能，乃是倚靠我的灵方能成事。』

马汀和娜玛·赛维士（Martin & Norma Sarvis）

于耶路撒冷，以色列

也请祷告遮盖翻译的肢体，谢谢。

国度祷告网

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This week's Torah Portion:

From ancient times there has been a weekly portion from the first five books of Moses (The Torah) and from the prophets (Haftarah) read on the Sabbath in synagogues around the world. This portion is given a Hebrew name taken from the opening words of the passage. An illustration of this practice appears to have been recorded in Luke 4:16 where Yeshua (Jesus) arrived in the synagogue in Nazareth and was asked to read the portion (Isaiah 61) from the Prophets. We have found that in perusing these weekly readings, not only are we provided opportunity to identify in the context of God's Word with millions of Jewish people around the world, but very often the Holy Spirit will illumine specific passages pertinent that week in our intercession for the Land and people of Israel. All texts are those of English translations of the Scriptures.

The readings for 31 May-6 JUNE 2009 are called "B'ha'alotkha"-"at the raising up" (of the lamps in the Tabernacle).

Torah: Numbers 8:1-12:16

Haftarah: Zechariah 2:10-4:7

As we travel through the desert of Numbers (the Hebrew name for the book is "In the Desert"), we will find actually very fertile soil for understanding both the human condition, as manifest in Israel, and the "goodness and severity of God" (Rom. 11:22), as demonstrated towards His chosen people. Although there are many more important points in this week's narrative than we could possibly allude to here we would mention the following:

*Numbers 8:14: "Thus you shall separate the Levites from among the children of Israel, and the Levites shall be Mine." God "so loved the World"-but in expressing that Love, he may in His own sovereign purposes choose to set particular peoples (Israel), tribes (Levites), families (Cohenim-Aaronic priests), prophets (Miriam) and individual leaders (Moses, Joshua) apart. These are only a few examples as related to Israel-and He continues this in the Body of Messiah today. The important thing is acceptance and ministry within those lines which it is plain He has drawn for us and for others. By the end of this Torah Portion, the prophet and the priest (Miriam and Aaron) get into serious trouble for becoming resentful regarding the 'place' of their brother Moses. Please pray for a generosity and humility in the Body of Messiah in Israel with regards to race, spiritual giftings, age, sex, and talents and acquired skills.

*Numbers 9:19-21; 23: "At the command of the LORD the sons of Israel would set out.even when the cloud lingered over the tabernacle for many days, the sons of Israel would keep/guard the LORD's charge and not set out. If sometimes the cloud remained a few days over the tabernacle, according to the command of the LORD they remained camped.At the command of the LORD they camped, and at the command of the LORD they set out; they kept the LORD's charge." The word "charge" is the same as that used for a military "watch". Twice here, an essential element of Israel's camp routine is described as "Guarding the Watch of the LORD" --keeping alert and obedient for His directive, whether it requires immediate galvanizing into action or watchful patience over an open-ended period of waiting.

*Numbers 10:25: "Then the standard of the camp of the children of Dan (the rear guard of all the camps) set out according to their armies." We wrote two weeks ago of the place of Judah in taking the lead (followed closely in leadership by Issachar and Zebulun). Dan was to bring up the rear. His name is related to "Godly Judgment" (Genesis 30:6). The word for "rear guard" (Heb: me'aseph) bears within it the concept of gathering. A rear guard not only protected the rear from attack, it also kept stragglers from fraying-out behind-"gathering" in loose ends, keeping the rear tight and pressing forward. Often, the older more-experienced warriors held oversight of this position.

*Numbers 11:1; 33-34: "Now the people became like those who complain of adversity in the hearing of the LORD."(NASB); "Now the mixed multitude who were among them yielded to intense craving..the LORD struck the people with a very great plague. So he called the name of that place "The Graves of Cravings" because there they buried the people who had yielded to craving" (NKJV). "Cravings" is related to physical appetites awakened into strong lusts.

*Numbers 11:29: ".O, that all the LORD's people were prophets and that the LORD would put His Spirit upon them!" (cf: I Corinthians 14:5; 39-40: "I wish you all spoke with tongues, but even more that you prophesied. Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak in tongues. Let all things be done decently and in order."). This section and all of chapter 12 show that prophecy-the proclaiming forth in spiritual authority and timing of what the LORD is speaking, is an important part of His government for His people. But it is essential that recognized prophets know and work within their place of authority. When Miriam leaves her place of authority, it is an extremely serious matter and, because of her recognized and influential position, must be dealt with strongly and, in this case, publically.

*Zechariah 2:12-13: "And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem. Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!" As the warfare intensifies over Israel, and Jerusalem and particularly as regards the ancient City of David and the Temple Mount, Please pray for believers here-that we will not pray nor worship nor act out of our emotions-that, instead, in the power of the Spirit we will silence our flesh so as to hear clearly what the Spirit is saying to the Body of Messiah-finding our confidence in God alone who will 'take possession' and 'again choose Jerusalem'.

*Zechariah 3:1-2: "Then he showed me Joshua the high priest standing before the Angel of the LORD, and the satan standing at his right hand to "satan" (i.e. accuse) him. And the LORD said to Satan, 'YHVH rebuke you, satan! YHVH who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire? All of Israel today stands as a 'brand plucked from the fire' (The Hebrew for this expression is in fact sometimes used as a euphemism for 'Holocaust Survivor'). She is continually under accusation from the nations, and within her is an awakened Messianic Body, coming into its place as a "Kingdom of Priests". This remnant is also bombarded by the satan (the accuser). Please pray for grace and growing maturity in spiritual warfare in the Body of Messiah to stand against the accuser in the name of the LORD-while

allowing, as did Joshua in this chapter, her LORD to provide constant cleansing from sin and clean garments.

*Zechariah 4:6b: " 'Not by might nor by power, but by My Spirit,' says the LORD of Armies."

也請禱告遮蓋翻譯的肢體，謝謝。

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