

二〇二一年  
七月半年度训练

约书亚记•士师记•路得记  
结晶读经

晨兴圣言

**2021**  
**JULY SEMIANNUAL TRAINING**

**Crystallization-Study of  
Joshua, Judges, and Ruth**

**Holy Word Morning Revival**

## 标语

- ① 我们需要认识，按预表迦南地有两面的意义：在积极一面，迦南预表包罗万有的基督同祂追测不尽的丰富；在消极一面，迦南表征撒但黑暗国度空中、天上的部分，连同撒但的势力。
- ② 我们要为着神的建造，完全得着并据有基督这包罗万有的地，就必须学习受主直接的、头手的同在之保守、掌管、管理并指引；我们若有主的同在，就有智慧、眼光、先见、以及对事物内里的认识；主的同在对我们乃是一切。
- ③ 我们需要蒙拯救脱离不法，不作行不法的人，借着顺从事奉神的原则，行神眼中看为正的事，并征服在旧造里撒但的混乱，且为着新造完成神圣的经纶。
- ④ 我们要作一个正常的基督徒，作今日的得胜者，答应主当前的呼召，并应付主在祂恢复里当前的需要，就必须作今日的路得，转向神的经纶，进入以马内利之地，与基督成为婚配，使我们得以生出基督，来应付神与人今日的需要。

## Key Statements

- ① We need to know that the land of Canaan has a twofold significance in typology: on the positive side, Canaan typifies the all-inclusive Christ with His unsearchable riches, and on the negative side, Canaan signifies the heavenly part of the dark kingdom of Satan with its satanic forces.
- ② In order for us to fully gain and possess Christ as the all-inclusive land for God's building, we must learn to be kept, to be ruled, to be governed, and to be guided by the direct, firsthand presence of the Lord; if we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us.
- ③ We need to be rescued from lawlessness and from being workers of lawlessness, do what is right in the eyes of God by obeying the principle of serving God, and conquer the satanic chaos in the old creation and carry out the divine economy for the new creation.
- ④ To be a normal Christian, to be one of today's overcomers, to answer the Lord's present calling, and to meet His present need in His recovery, we need to be today's Ruths to turn to God's economy, to enter into the land of Immanuel, and to marry ourselves to Christ that we may bring forth Christ to meet today's need of both God and men.

# 約書亞記·士師記·路得記結晶讀經

## 訓練標語歌

C大調

4/4

① 我們需要認識, 按豫表 迦南地有兩面的  
意義: 在積極一面, 迦南豫表 包羅萬有的  
基督 同祂 追測不盡 的豐富; 在消極  
一面, 迦南表徵 撒但 黑暗國度 空中天上的  
部分, 連同 撒但的勢力。 ② 我們要  
為着 神的建造 完全得着並 據有 基督 這  
包羅萬有的地, 就必須 學習 受主 直接  
的、頭手的同在之 保守、 掌管、 管理  
並指引; 我們 若有主的同在, 就有智慧、  
眼光、先見、 以及 對事物內裏的 認識;  
主的同在對我們乃是一切。

③ 我們需要蒙拯救脫離不法，不作行不法的

$\overset{C}{\underline{1}} \underline{2} | \overset{C}{3} \overset{C}{3} \overset{C}{3} \underline{2} | \overset{F}{5 \cdot \underline{1}} \overset{F}{7} \overset{F}{1} | \overset{F}{6 \cdot \underline{6}} \overset{F}{6} \overset{F}{\underline{5}} \overset{F}{4} | \overset{C}{5} \overset{C}{\underline{3}}$   
 人，藉着順從事奉神的原則，行神眼中看為  
 $\overset{F}{\underline{5}} \overset{F}{\underline{5}} \overset{F}{\underline{4}} \overset{F}{\underline{5}} | \overset{F}{6} \overset{F}{6} \overset{F}{6} \overset{F}{5} | \overset{C}{\dot{1} \cdot \underline{5}} \overset{C}{4} \overset{C}{3} | \overset{Dm}{4} \overset{Dm}{4} \overset{Dm}{\underline{3}} \overset{Dm}{4} \overset{Dm}{\underline{5}} \overset{Dm}{6} |$   
 正的事，並征服在舊造裏撒但的混亂，  
 $\overset{G}{5} \overset{G}{\underline{3}} \overset{C}{\underline{2}} \overset{C}{\underline{2}} - | \overset{C}{3} \overset{C}{3} \overset{C}{3} \overset{C}{2} | \overset{C7}{5} \overset{C7}{\underline{5}} \overset{C7}{\underline{1}} \overset{C7}{\underline{1}} - | \overset{F}{6} \overset{F}{6} \overset{F}{6} \overset{F}{5} | \overset{Fm}{\dot{1} \cdot}$   
 且為着新造完成神聖的經綸。  
 $\overset{C}{7} \overset{C}{\underline{2}} \overset{C}{\dot{1}} | \overset{C}{\dot{1} \cdot \underline{5}} \overset{C}{\underline{5}} \overset{C}{\underline{4}} \overset{C}{\underline{3}} | \overset{G}{4} \overset{G}{\dot{1}} \overset{G}{\dot{1}} \overset{G}{7 \cdot} | \overset{C}{\dot{1} - - - -} | \overset{C}{\dot{1} -}$

④ 我們要作一個正常的基督徒，作

$\overset{G}{3} \overset{G}{4} | \overset{G}{5} \overset{G}{5} \overset{G}{5} \overset{G}{3} | \overset{F}{5 \cdot \underline{5}} \overset{F}{5} \overset{F}{2} | \overset{F}{5} \overset{F}{5} \overset{F}{\underline{1}} \overset{F}{\underline{1}} - | \overset{C}{1} \overset{C}{3}$   
 今日得勝者，答應主當前的呼召，  
 $\overset{Dm}{5} | \overset{Dm}{4 \cdot \underline{4}} \overset{Dm}{4} \overset{Dm}{6} | \overset{G}{2 \cdot \underline{2}} \overset{G}{3} \overset{G}{4} | \overset{Em}{5 \cdot \underline{5}} \overset{Em}{5} \overset{Em}{6} | \overset{A7}{7 \cdot \underline{6}} \overset{A7}{6}$   
 並應付主在祂恢復裏當前的需要，  
 $\overset{F}{5} | \overset{F}{6 \cdot \underline{1}} \overset{F}{\underline{1}} \overset{F}{6} | \overset{C}{5} \overset{C}{1} \overset{C}{2} \overset{C}{1} \overset{C}{\underline{5}} | \overset{G}{5 - - - -} | \overset{G}{5 - 6} \overset{G}{5} |$   
 就必須作今日的路得，轉向  
 $\overset{F}{6} \overset{F}{7} \overset{F}{\dot{1}} \overset{F}{\dot{1}} - | \overset{G}{7} \overset{G}{\dot{1}} \overset{G}{\underline{2}} \overset{G}{7} \overset{G}{5} \overset{G}{4} | \overset{C}{3 \cdot \underline{5}} \overset{C}{5} - | \overset{C7}{5 \cdot 6}$   
 神的經綸，進入以馬內利之地，與  
 $\overset{F}{6} \overset{F}{5} | \overset{F}{6} \overset{F}{7} \overset{F}{\dot{1}} \overset{F}{\dot{1}} - | \overset{G}{7} \overset{G}{\dot{1}} \overset{G}{\underline{2}} \overset{G}{7} \overset{G}{6} \overset{G}{5} | \overset{C}{\dot{3} - \dot{2}} - | \overset{C}{\dot{1} \cdot}$   
 基督成為婚配，使我們得以生出基督，  
 $\overset{D7}{\dot{1}} \overset{D7}{7} \overset{D7}{\dot{1}} | \overset{D7}{\dot{2}} \overset{D7}{\dot{1}} \overset{D7}{\underline{1}} \overset{D7}{\dot{1}} - | \overset{G}{\dot{1}} \overset{G}{7} \overset{G}{6} \overset{G}{7 \cdot} | \overset{C}{\dot{1} - - - -} | \overset{C}{\dot{1} - -} ||$   
 來應付神與人今日的需要。

# 约书亚记·士师记·路得记

## 结晶读经

### 篇题

- 第一篇 神对约书亚的吩咐、应许和鼓励
- 第二篇 借着击败撒但的势力据有迦南地
- 第三篇 过约但河并预备打仗
- 第四篇 神的子民需要寻求主的指引，有主的同在，以展示祂的得胜，好建造祂的身体并扩展祂的国度
- 第五篇 迦南地的出产以及分配美地的内在意义
- 第六篇 士师记的内在意义和以色列在敬拜神之事上的背道
- 第七篇 神兴起底波拉作以色列的士师并作以色列的母，她实行女人对男人的服从，以守住神的定命，并将全以色列带进正确的等次，服在神的作王和作头之下
- 第八篇 基甸作神大能勇士的内在意义
- 第九篇 以色列人没有王，各人行自己眼中看为正的事
- 第十篇 路得拣选她的目标，使用她的权利，寻找她的安息，并得着赏赐来为着神的经纶
- 第十一篇 波阿斯与路得预表基督与召会
- 第十二篇 在主的恢复里走生命的路

# Crystallization-Study of Joshua, Judges, and Ruth

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- Msg. 3: Crossing the Jordan River and Being Prepared for Battle**
- Msg. 4: The Need for God's People to Seek the Lord's Direction and Have the Lord's Presence to Display His Victory for the Building Up of His Body and the Spreading of His Kingdom**
- Msg. 5: The Produce of the Land of Canaan and the Intrinsic Significance of the Allotment of the Good Land**
- Msg. 6: The Intrinsic Significance of the Book of Judges and the Apostasy of Israel in the Worshipping of God**
- Msg. 7: God's Raising Up of Deborah as a Judge of Israel and as a Mother in Israel Who Practiced the Female Submission to the Man in Order to Keep God's Ordination and Bring All of Israel into a Proper Order under God's Kingship and Headship**
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- Msg. 9: The Children of Israel Not Having a King and Everyone Doing What Was Right in His Own Eyes**
- Msg. 10: Ruth's Choosing for Her Goal, Exercising Her Right, Seeking for Her Rest, and Receiving a Reward for God's Economy**
- Msg. 11: Boaz and Ruth Typifying Christ and the Church**
- Msg. 12: Taking the Way of Life in the Lord's Recovery**

## 约书亚记、士师记、与路得记

### 隐藏的内在意义

- 一 我们研读旧约的历史和预言时，需要对整本圣经中神为着基督与召会，那终极完成于新耶路撒冷的永远经纶，有全面的观点，完全的看见。这会我们对神向我们陈明旧约历史，并给我们旧约预言的目的，不仅有更广阔的看见，也得着更深的内在意义。旧约一切历史和预言的观点、中心、及内在的意义，必须是基督和祂的身体，这身体要终极完成于新耶路撒冷，为着神永远的经纶。
- 二 神要完成祂这样一个永远的经纶，就必须创造诸天为着地，并创造地为着人。（亚十二1。）神按着祂的形像，照着祂的样式造人，使人有灵，得以接触祂、接受祂、拥有祂、并以祂作为人的生命和内容。可悲的是，这人从神并从神为着祂经纶的定旨堕落了。然后，神从堕落的人类中，拣选了一个名叫亚伯拉罕的人，以及他的后裔，使他们成为独特的子民，在列国（外邦人）中作祂珍贵的选民。神用了四百多年，来产生、构成、形成这样一班选民，顶替亚当的族类，以完成祂永远的经纶。神带祂这样一班选民经过在埃及和旷野的试验和苦难，使他们受训练、受管教，而够资格与祂配合，在这地上为基督取得神所应许的地，并产生合式的人，好把基督生到人类中。为基督据有神应许的地，并产生合式的人，好把基督生到人类中，乃是约书亚记、士师记、和路得记这部分旧约历史两个主要的点。这两个主要的点，就是为基督取得地，并为基督预备真实的先祖，乃是约书亚记至路得记之历史的灵。

## The Hidden, Intrinsic Significance of Joshua, Judges, and Ruth

1. In studying the histories and the prophecies of the Old Testament, we need the full scope, the full view, of the entire Scriptures concerning God's eternal economy for Christ and the church, which consummates in the New Jerusalem. This will render us not only a broader view but also the deeper intrinsic significance of God's purpose in presenting to us the histories and giving us the prophecies of the Old Testament. The scope, the center, and the intrinsic significance of all the histories and the prophecies of the Old Testament must be Christ and His Body, which will ultimately consummate in the New Jerusalem for God's eternal economy.
2. For God to accomplish such an eternal economy of His, He needed to create the heavens for the earth, and the earth for man (Zech. 12:1). God created man in His own image and according to His own likeness with a spirit for man to contact Him, receive Him, keep Him, and take Him as man's life and content. It was very sad that this man became fallen from God and from God's purpose for His economy. Then out of the fallen humankind God chose a man by the name of Abraham and his descendants, and He made them a particular people as His dear elect among all the nations (the Gentiles). It took God over four hundred years to produce, constitute, and form such an elect to replace the Adamic race for the fulfilling of His eternal economy. God brought such an elect of His through trials, sufferings, in both Egypt and the wilderness that they might be trained, disciplined, and qualified to coordinate with Him in taking His promised land for Christ on this earth and in providing the proper persons to bring forth Christ into the human race. To take possession of God's promised land for Christ and to provide the proper persons to bring forth Christ into the human race are the two major points of the section of the history in the Old Testament in the three books of Joshua, Judges, and Ruth. These two main points, to take the land for Christ and to provide the bona fide ancestors for Christ, are the spirit of the history from Joshua to Ruth. They are the hidden, intrinsic significance of

这两点是这段旧约历史隐藏的内在意义。我们对此必须有清楚的异象；否则，我们这三卷书的结晶读经将是徒然的，就象许多犹太或基督徒历史学家、圣经学者、和圣经教师的研读一样。

三 我们若靠主的怜悯，看见这样一个异象，这部分旧约的历史就会像新约一样使我们受益。这样一个异象会帮助我们看见，神子民在地上的历史，事实上就是作工的神在祂旧约选民中间奋力活动的历史，甚至是运行的神在祂赎民里奋力活动的历史，使他们与祂一起奋力活动，为着完成神关于基督和祂扩增的永远经纶，这要终极完成于新耶路撒冷。盼望借着这训练，我们都能看见并领悟，我们的生活、日常行事、求学、职业和事业，都必须是神今天在地上，在祂美妙且超绝行动中之历史的一部分。要作一个正常的基督徒，作今日的得胜者，答应主当前的呼召，并应付主在祂恢复里当前的需要，仅仅作一个所谓的好弟兄或好姊妹，经常参加召会聚会，行为正直，过一种在人看来相当完全的生活，根本是不够的。当神在祂的历史中，在爱祂的得胜者里行动并奋力活动时，我们必须与神是一；这就是说，在生命上，在生活上，并在我们今天地上全部的行动上，我们都必须与神是一。我们必须写神今天的历史！我们必须与那奋力活动的是一而一同往前！在祂里面！同着祂！凭着祂！也是为着祂！我们必须是有活力的、活泼的、活动的！我们必须作今日的约书亚和迦勒，为基督据有神所应许之地为业，使我们得以成为祂的产业！我们必须作今日的路得，转向神的经纶，进入以马内利之地，与基督成为婚配，使我们得以生出基督，来应付人今日的需要。这该是约书亚记、士师记、路得记这三卷书的内在意义。这次训练的结果，该是为基督得着神所应许之地，并生出超绝的基督，以应付神与人今日的需要。

this section of the Old Testament history. We have to have a clear vision concerning this. Otherwise, our crystallization-study on these three books will be in vain, just like the studies of so many historians, Bible students, and Scripture teachers, either Jewish or Christian.

3. If by the Lord's mercy we would see such a vision, this section of the history in the Old Testament will benefit us the same as the New Testament does. Such a vision will help us to see that the history of God's people on the earth is actually the history of the working God energizing among His chosen people in the Old Testament and even the history of the operating God energizing in His redeemed people and having them to energize together with Him for the accomplishment of His eternal economy concerning Christ and His increase, which will consummate in the New Jerusalem. I hope that through this training we all can see and realize that our living, our daily walk, our schooling, our job, and our business must be a part of God's history in His marvelous and excellent move on the earth today. To be a normal Christian, to be one of today's overcomers, to answer the Lord's present calling, and to meet the Lord's present need in His recovery, it is altogether not sufficient to just be a so-called good brother or good sister, attending the church meetings regularly, behaving rightly, and living a life that is somewhat perfect in the eyes of men. We need to be one with God in His history, moving and energizing in His loving overcomers, in life, in living, and in our entire doing today on this earth! We need to write God's today's history! We need to march on as one with the energizing God! In Him! With Him! By Him! And for Him! We need to be vital! Living! And Active! We need to be today's Joshuas and Calebs to take possession of the God-promised land for Christ that we may become His possession! We need to be today's Ruths to turn to God's economy, to enter into the land of Immanuel, and to marry ourselves to Christ that we may bring forth Christ to meet men's need today. This should be the intrinsic significance of these three books—Joshua, Judges, and Ruth. The issue of this training should be the gaining of the God-promised land for Christ and the bringing forth of the excellent Christ to meet today's need of both God and men.



# 约书亚记结晶读经

## 第一周

### 神对约书亚的吩咐、 应许和鼓励

诗歌：586, 568 (568)

读经：书一 1 ~ 9

## 纲要

### 【周一】

参“约书亚记、士师记、与路得记隐藏的内在意义”。（见第六至七页。）

### 【周二】

壹 约书亚在以下方面预表基督：

一 “约书亚”这希伯来名等于希腊文的“耶稣”，（来四8，徒七45，）意，“耶和华救主”，或“耶和华救恩”（太一21，民十三16）：

1 作我们首领的基督是我们的真约书亚，作我们救恩的元帅，（来二10，四8，）要领我们进荣耀里去，并进入神所应许之地的安息里，以基督作我们完全的平安和完满的满足。（二10，四11，申十二9，太十一28 ~ 30。）

# CRYSTALLIZATION-STUDY OF JOSHUA

## Week One

### God's Charge, Promise, and Encouragement to Joshua

Hymns: E811, E784 (E784)

Scripture Reading: Josh. 1:1-9

## OUTLINE

### §Day 1

Please refer to “The Hidden, Intrinsic Significance of Joshua, Judges, and Ruth” (pp. 6-7)

### §Day 2

I. Joshua is a type of Christ in the following aspects:

A. The Greek equivalent of the Hebrew name Joshua is Jesus (Heb. 4:8; Acts 7:45), which means “Jehovah the Savior,” or “the salvation of Jehovah” (Matt. 1:21; Num. 13:16):

1. Christ as our Leader is our real Joshua as the Captain of our salvation (Heb. 2:10; 4:8) to lead us into glory and into the rest of the God-promised land with Christ as our perfect peace and full satisfaction (2:10; 4:11; Deut. 12:9; Matt. 11:28-30).



2 约书亚预表基督是恩典，顶替由摩西所表征的律法；（书一2上，约一17；）当颁赐律法的摩西死了，约书亚就进来，将百姓带进美地；（书一1~4；）他预表主耶稣是我们的首领，将我们带进对祂自己作我们安息，作美地实际的享受里。（申八7~10，十二9，腓一19，弗三8，西一12，二6~7，来四8~9，太十一28~29。）

二 在与亚玛力人的争战中，（出十七8~16，）亚玛力人预表肉体，就是堕落旧人的总和；约书亚预表现今的、实际的基督，作内住、争战的灵，就是与肉体争战并治死肉体的一位（罗八9~13，加五16~17，24）：

- 1 肉体的目的是要拦阻我们进入对包罗万有之基督作我们美地的完满享受里。
- 2 神的经纶将我们从肉体救到那灵，使我们能有分于三一神丰富的福—罗七17~八2，加三14，弗一3~14。

### 【周三】

三 约书亚四十岁时，联同迦勒成为十二个探子中的两个，他们二人满有信心，接受神的话作他们的信心，顾到神的权益，使祂的百姓据有美地；在旷野里，蒙神救赎的人中间，只有两个得胜者，约书亚和迦勒，得着美地为奖赏—民十三30，十四6~9，27~30，罗十17，加三3，5，来十一5~6，腓三13~14，参徒六5：

- 1 根据民数记十三和十四章的记载，以色列人有不信的恶心；约书亚和迦勒劝勉并警告百姓，说，“你们不可背叛耶和华；”（十四9；）这话指明不相信主就是背叛祂—十三31~33，十四1~3，6~11，申一26，32。

2. Joshua typifies Christ as grace replacing the law, signified by Moses (Josh. 1:2a; John 1:17); it was when Moses the lawgiver died that Joshua came in to bring the people into the good land (Josh. 1:1-4); he typifies the Lord Jesus as our Leader bringing us into the enjoyment of Himself as our rest, as the reality of the good land (Deut. 8:7-10; 12:9; Phil. 1:19; Eph. 3:8; Col. 1:12; 2:6-7; Heb. 4:8-9; Matt. 11:28-29).

B. In the war against Amalek (Exo. 17:8-16), Amalek typifies the flesh as the totality of the fallen old man; Joshua typifies the present and practical Christ as the indwelling, fighting Spirit, the One who fights against the flesh and puts it to death (Rom. 8:9-13; Gal. 5:16-17, 24):

1. The purpose of the flesh is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land.
2. God's economy delivers us from the flesh to the Spirit so that we may participate in the blessing of the riches of the Triune God—Rom. 7:17—8:2; Gal. 3:14; Eph. 1:3-14.

### §Day 3

C. At the age of forty Joshua joined Caleb, as two of the twelve spies, as ones who had hearts full of faith by taking the word of God as their faith to care for God's interests for His people to possess the good land; only two overcomers among God's redeemed in the wilderness, Joshua and Caleb, received the prize of the good land—Num. 13:30; 14:6-9, 27-30; Rom. 10:17; Gal. 3:3, 5; Heb. 11:5-6; Phil. 3:13-14; cf. Acts 6:5:

1. According to the record in Numbers 13 and 14, the people of Israel had an evil heart of unbelief; Joshua and Caleb exhorted and warned the people by saying, "Do not rebel against Jehovah" (v. 9); these words indicate that not to believe in the Lord is to rebel against Him—Num. 13:31-33; 14:1-3, 6-11; Deut. 1:26, 32.

- 2 我们若要完全据有基督这美地，就必须求主拯救我们脱离有不信的恶心；有这样刚硬的心就是从活神坠落、转离了一25 ~ 26, 28, 35 ~ 39 节，九 23，徒六 5 上，来三 7 ~ 13。
- 3 我们基督徒行事为人，是凭着信心，不是凭着眼见；（林后五 7；）因此，我们必须持续地望断以及于耶稣，就是我们信心的创始者与成终者；（来十二 1 ~ 2；）我们的信不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。（加二 20，彼后一 1。）
- 4 我们需要领悟，对基督徒来说，最大的罪乃是不信；我们若抓住神的话并相信祂的话，就好了；当我们凭自己的感觉而活，不运用信心的灵并将我们的心转向主，以相信神话语（祂的约，祂的遗嘱）中神圣的事实时，对我们来说，我们就是背叛神的话，羞辱神，以神为说谎的一申一 25 ~ 26，来三 12，16 ~ 19，四 2，6，十一 1，罗三 4。
- 5 我们不该被自己的定罪、感觉、和环境等乌云所威胁或恐吓；我们必须活在新约之下，不信任何的失败、软弱、黑暗、或消极的事物；我们是有约的人，我们有一节应许的经文可以应付每一种处境—创九 8 ~ 17，后四 2 ~ 3，哀三 22 ~ 23，罗八 1，林后十二 9，提后一 10，二 1，犹 24，约壹一 9，林前一 9。
- 6 我们的灵是复活、是灵之基督作新约一切遗赠之实际的“银行账户”；借着生命之灵的律，这一切遗赠都分赐到我们里面，对我们成为真实的；因着召会人乃是在约之下的人，实际上我们可以称为约的召会—赛四二 6，四九 8，罗八 2，10，6，11，16，来八 10，约十六 13。

2. If we are going to fully possess Christ as the good land, we must ask the Lord to save us from having an evil heart of unbelief; to have such a hardened heart is to fall away, to turn away, from the living God—vv. 25-26, 28, 35-39; 9:23; Acts 6:5a; Heb. 3:7-13.
3. Our Christian walk is by faith, not by sight (2 Cor. 5:7); thus, we must continually look away unto Jesus, the Author and Perfecter of our faith (Heb. 12:1-2); our faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us (Gal. 2:20; 2 Pet. 1:1).
4. We need to realize that for a Christian, unbelief is the greatest sin; if we grasp hold of God's Word and believe His Word, all will be well; when we live by our feelings and do not exercise our spirit of faith and turn our heart to the Lord in order to believe in the divine facts in God's Word, which is His covenant, His will, to us, we are rebelling against the Word of God, insulting God, and making Him a liar—Deut. 1:25-26; Heb. 3:12, 16-19; 4:2, 6; 11:1; Rom. 3:4.
5. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation—Gen. 9:8-17; Rev. 4:2-3; Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9.
6. Our spirit is the “bank account” of the resurrected, pneumatic Christ as the reality of all the bequests of the new covenant; by the law of the Spirit of life, all these bequests are dispensed into us and made real to us; because the church people are a people under the covenant, we can actually be called the church of the covenant—Isa. 42:6; 49:8; Rom. 8:2, 10, 6, 11, 16; Heb. 8:10; John 16:13.

貳 “你一生的日子，必无一人能在你面前站立得住。我怎样与摩西同在，也必照样与你同在；我必不撇下你，也不丢弃你。你当刚强壮胆，因为你必使这百姓承受那地为业，就是我向他们列祖起誓要赐给他们的。只要刚强，大大壮胆，照我仆人摩西所吩咐你的一切律法，谨守遵行，不偏离左右，使你无论往哪里去，都可以顺利”——书一 5～7：

- 一 耶和华告诉约书亚，祂怎样与摩西同在，也必照样与约书亚同在，这乃是一件大事；在一个时候，主曾告诉摩西，“我的同在必和你同去，我必使你得安息；”（出三三 14；）因着摩西是个非常接近神的心，并照着神心的人，他有神的同在到了完满的地步。
- 二 在新约里，耶稣的同在是以马内利，意思是“神与我们同在”；（太一 23，十八 20，二八 20；）基督作为实际的灵，赐生命的灵，就是以马内利，在我们灵里神圣三一的同在。（提后四 22。）
- 三 我们该不断运用我们信心的灵，刚强并大大壮胆，享受由美地所预表包罗万有的基督作我们今日产业的凭质，就是我们在来世和永世对美妙之基督完满和永远产业的样本——林后四 13，弗一 14，18，林后一 22，五 5～6 上。
- 四 我们该接受主作我们的力量和胆量，好在任何境遇下显大基督，就是经历基督而有最高的享受；（腓一 20，四 11～13；）我们能一直宣告：“耶和华

II. **“No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you. Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them. Only be strong and very courageous, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go”—Josh. 1:5-7:**

- A. For Jehovah to tell Joshua that, as He was with Moses, He would be with Joshua was a great matter; at one point the Lord told Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); because Moses was a person very near to God’s heart and according to God’s heart, he had God’s presence to a full extent.
- B. In the New Testament the presence of Jesus is Emmanuel, meaning “God with us” (Matt. 1:23; 18:20; 28:20); Christ as the Spirit of reality, the life-giving Spirit, is Emmanuel, the presence of the Divine Trinity in our spirit (2 Tim. 4:22).
- C. We should continually exercise our spirit of faith to be strong and very courageous to enjoy the all-inclusive Christ, signified by the good land, as the pledge of our inheritance today, which is a sample of our full and eternal inheritance of the wonderful Christ in the next age and for eternity—2 Cor. 4:13; Eph. 1:14, 18; 2 Cor. 1:22; 5:5-6a.
- D. We should take the Lord as our strength and our courage to magnify Christ under any circumstances, which is to experience Him with the topmost enjoyment (Phil. 1:20; 4:11-13); we can always declare, “Jehovah



是我的亮光，是我的拯救；我还怕谁呢？耶和华是我生命的力量；我还惧怕谁呢？”——诗二七 1。

五 从前死作王管辖我们，（罗五 14，）我们因怕死而一直在其奴役之下；主既废除了魔鬼，又把死废掉，（来二 14～15，提后一 10，）现今我们就不再怕死，并从死的奴役下得了释放。

六 “因为耶和华必不丢弃祂的百姓，也不离弃祂的产业；”（诗九四 14；）“主是帮助我的，我必不惧怕；人能把我怎么样？”（来十三 6；）“神若帮助我们，谁能抵挡我们？”（罗八 31。）

七 我们需要是那些将神赐给我们的灵，如火挑旺起来的人，神赐给我们的灵，不是胆怯的灵，乃是能力、爱、并清明自守的灵；（提后一 6～7；）我们的感觉全都是谎言；我们该一直相信并宣告，我们是刚强的，我们是满了爱的，我们是非常清明的；这样，我们就能“刚强壮胆”，（书一 6，）进入并享受包罗万有的基督作美地的实际。

八 我们不该从关于神永远经纶属天异象的圣言“偏离左右”，（7，）使我们无论往哪里去，都可以顺利，行事为人配得过主，“以致凡事蒙祂喜悦；”（西一 10；）因此，在我们被接去以前，我们能借着不断相信神是，我们不是，而得着“蒙神喜悦”的见证。（来十一 5～6，创五 21～24。）

## 【周五、周六】

叁 “这律法书不可离开你的口，总要昼夜默想，好使你照这书上所写的一切，谨守遵行。如此，你的道路就可以亨通，你也必凡事顺利。我岂没有吩咐你么？你当刚强

is my light and my salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?”—Psa. 27:1.

E. Death once reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death; since the Lord destroyed the devil and nullified death (Heb. 2:14-15; 2 Tim. 1:10), we now have no more fear of death and are released from its slavery.

F. “Jehovah will not abandon His people, / Nor will He forsake His inheritance” (Psa. 94:14); “The Lord is my Helper, and I will not fear. What shall man do to me?” (Heb. 13:6); “If God is for us, who can be against us?” (Rom. 8:31).

G. We need to be those who fan into flame our God-given spirit, which is not a spirit of cowardice but of power and of love and of sobermindedness (2 Tim. 1:6-7); our feelings are altogether a lie; we should always believe and declare that we are strong, that we are full of love, and that we are very clear; then we can “be strong and take courage” (Josh. 1:6) to enter into and enjoy the all-inclusive Christ as the reality of the good land.

H. We should not turn away “to the right or to the left” (v. 7) from the holy Word concerning the heavenly vision of God’s eternal economy, so that we may have success wherever we go by walking worthily of the Lord “to please Him in all things” (Col. 1:10); thus, before our translation we can obtain the testimony that we have been “well pleasing to God” by continually believing that God is and we are not (Heb. 11:5-6; Gen. 5:21-24).

## §Day 5 & Day 6

**III. “This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will**

壮胆，不要惧怕，也不要惊惶；因为你无论往哪里去，耶和华你的神必与你同在”——书一8～9：

- 一 约书亚要被神的话占有，也要让神的话占有他；（参西三16；）借着被话占有并充满，他就能顺利并成功地取得神应许之地。
- 二 约书亚能实行神的话上所写之一切的诀窍，以及他能亨通、顺利、刚强、壮胆，取得神应许之地的诀窍，乃是他昼夜默想神的话，不让神的话离开他的口；“你的口”这话表明默想主要是借着大声说话来实行：
  - 1 “默想”这辞意义丰富，原文含示敬拜、与自己交谈、以及大声说话；默想话乃是借着仔细揣摩而品尝、享受它——诗一一九15，23，48，78，97～104，148。
  - 2 祷告、对自己说话和赞美主，也可包括在默想话中；默想神的话乃是享受祂的话作为祂的气，（提后三16，）因而被神注入、将神吸入、并接受属灵的滋养。
  - 3 默想主的话乃是“反刍”，如同牛吃草；（利十一3；）我们默想神的话时，就借着反复加以思想而接受神的话，如同牛咀嚼反刍的食物；我们早晨祷读主的话时，可以这样作，使我们借着反复思想从神的话所领受的，来得着滋养。
- 三 诗人说，“我要默想你的训辞，看重你的道路。我要在你的律例中自乐；我不忘记你的话”——诗一一九15～16：
  - 1 诗人默想神的话时，这话就成为他的欢乐，他的欢

**have success. Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go”—Josh. 1:8-9:**

- A. Joshua was to be occupied with God’s word and let the word occupy him (cf. Col. 3:16); by being occupied and filled with the word, he would have prosperity and success in taking the God-promised land.
- B. The key to Joshua’s carrying out all that is written in God’s Word and the key to his prosperity, success, strength, and courage in taking the God-promised land were for him to not let God’s word depart from his mouth by musing upon it day and night; the words your mouth show that musing was mainly practiced by speaking aloud:
  1. The Hebrew word for muse is rich in meaning; it implies to worship, to converse with oneself, and to speak aloud; to muse on the word is to taste and enjoy it through careful considering—Psa. 119:15, 23, 48, 78, 97-100, 148, cf. vv. 9-11.
  2. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word; to muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment.
  3. To muse upon the Word is to “chew the cud,” like a cow eating grass (Lev. 11:3); when we muse upon the word of God, we receive it with much consideration and reconsideration; just as a cow chews its cud, we may do this while we are pray-reading the word early in the morning so that we may receive nourishment by reconsidering what we receive from God’s word.
- C. The psalmist said, “I will muse upon Your precepts / And regard Your ways. / I will take delight in Your statutes; / I will not forget Your word”——Psa. 119:15-16:
  1. When the psalmist mused upon God’s word, it became his delight, his

喜快乐，(耶十五16,)并且他不忘记神的话;因此，这话成了他常时和永远的滋养。(诗一一九105,130。)

2 我们借着默想神的话，记念祂的话并被祂的话救活——“求你记念向你仆人所说的话，你曾使我在这话中有盼望。这是我在患难中的安慰，因为你的话将我救活”——49~50节。

四 默想神的话，甚至比祷读更丰富、更广阔、更包罗，因这包含祷告、敬拜、享受、交谈、下拜、甚至举手接受神的话；(48;) 向神的话举手，指我们热诚欢乐地接受它，并对它说，阿们。(尼八5~6。)

五 当我们这样用我们的灵接触主的话，并且和主不断交通的时候，我们必定会感觉到在圣经话语里的沐浴、温暖、新鲜、滋润和供应；我们唯一该作的上好之事，就是摸着神、敬拜祂、相信祂、吸取祂、享受祂、追求祂并赢得祂——诗二七4，腓三8,14。

六 我们真实花时间默想神的话时，就被神注入，因神发光，并将神照耀出来；(林后三15~18;) 这就是为什么我们唱：“祷告与主来往交通，沐浴在祂面光中；让祂荣美将你浸透，使你返照祂面容。”(诗歌五六八首，第六节。)

七 因着我们的主和我们的神已经吩咐我们进到祂里面，并享受祂这包罗万有之美地的实际，我们该对祂的话说阿们，刚强壮胆，不要惧怕，也不要惊惶，因为当我们使万民作主的门徒，使他们成为国度的子民时，我们无论往哪里去，耶和華我们的神都必与我们同在，直到这时代的终结，就是祂来临的时候——书一9，太二八20。

gladness and joy (Jer. 15:16), and he would not forget God's word; thus, it became a constant and eternal nourishment to him (Psa. 119:105, 130).

2. By musing upon God's word, we remember His word and are enlivened by it—"Remember the word to Your servant / In which You have made me hope. / This is my comfort in my affliction, / For Your word has enlivened me"—vv. 49-50.

D. Musing upon the word is even richer, broader, and more inclusive than pray-reading, for it includes prayer, worship, enjoyment, conversation, bowing down, and even lifting up our hand to receive God's word (v. 48); to lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6).

E. When we touch the Lord's word with our spirit in this way and remain in continual fellowship with Him, we should have a feeling of being bathed, warmed, refreshed, moistened, and supplied by the word in the Bible; the one thing, the best thing, we should do is to touch Him, worship Him, believe in Him, absorb Him, enjoy Him, pursue Him, and gain Him—Psa. 27:4; Phil. 3:8, 14.

F. When we truly take time to muse upon God's word, we are being infused with God to glow with God and to shine forth God (2 Cor. 3:15-18); this is why we sing, "Pray to fellowship with Jesus, / Bathing in His countenance; / Saturated with His beauty, / Radiate His excellence" (Hymns, #784, stanza 6).

G. Because our Lord and our God has commanded us to enter into and enjoy Him as the reality of the all-inclusive good land, we should say Amen to His word to be strong, to take courage, and to not be afraid or dismayed, for Jehovah our God is with us wherever we go, as we disciple all the nations to make them the kingdom people until the end of this age, the time of His coming—Josh. 1:9; Matt. 28:20.





# 第一周■周一

## 晨兴喂养

书十四 1～2 “以下是以色列人在迦南地所得的产业，…乃是…拈阄分给〔他们的〕。”

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

二 6～7 “你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

这两个主要的点一为基督取得那地，并为基督产生真实的先祖，乃是约书亚记至路得记之历史的灵。神应许的地既是基督的预表，为基督得着地，意思就是为基督得着基督。

神已将那地赐给以色列人，这是个事实，但尚未成为实际；这乃是仍待应验的应许。…唯有以色列人得着美地，据有美地以后，那地才真正成为他们的，成为实际的事实。

…今天传福音的原则是一样的。神的救恩已在基督里且凭着基督应许、预备并完成了。…神要将救恩赐给罪人，但他们需要借着接受祂救恩的恩赐来回应祂。…事实上，接受神的救恩就是帮助神。你若知道神的心，就会领悟每当罪人悔改并接受基督时，那个罪人就是在帮助神。（约书亚记生命读经，三九至四一页。）

## 信息选读

在约书亚记的开头，以色列人预备好可以往前，取得美地，据有美地并享受美地。以色列人这样作，意思就是他们在为美地所预表的基督作些事…。今

# WEEK 1 — DAY 1

## Morning Nourishment

Josh. 14:1-2 And these are what the children of Israel received as inheritances in the land of Canaan...by the lot of their inheritance...

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him.

These two main points—to take the land for Christ and to provide the bona fide ancestors for Christ—are the spirit of the history from Joshua to Ruth. Since the God-promised land is a type of Christ, to gain the land for Christ means to gain Christ for Christ.

It was a fact that God had given the land to Israel, but this fact was not yet practical. Rather, it was a promise that still needed to be fulfilled....Only after Israel had gained the good land and had taken possession of it did the land actually become theirs as a practical fact.

The principle is the same with the preaching of the gospel today. God's salvation has been promised, prepared, and completed in Christ and with Christ....God wants to give salvation to sinners, but they need to respond to Him by receiving His gift of salvation.... Actually, to receive God's salvation is to do God a favor. If you know the heart of God, you will realize that whenever a sinner repents and receives Christ, that sinner is doing God a favor. (Life-study of Joshua, pp. 31-32)

## Today's Reading

At the beginning of the book of Joshua, Israel was ready to go forward, to take the good land, to possess it, and to enjoy it. For Israel to do this meant that they were doing something for Christ, who is typified by the good land....

天，基督这美地预备好给祂的信徒取得并据有。然而，那些预备好取得祂，据有祂，并享受祂作包罗万有之美地的人在哪里？

今天我们的需要乃是得着、…据有更多的基督，经历更多的基督。…这不仅是为着我们的享受，也是为着使基督成为祂所该是的。…我们为基督得着基督，好使祂能得着团体的彰显；这就是使美地成为以马内利的地。（赛八8。）保罗是奋力追求基督以得着基督的人。（腓三8，12。）…因为许多基督徒没有追求基督以得着基督，神就需要得胜者。

…早在第一世纪，主就进来呼召得胜者，（启二7，11，17，26～28，三5，12，20～21，二一7，）今天祂仍在发出对得胜者的呼召。然而，甚至在虔敬的基督徒中间，也很难找到一些得胜者，一些追求基督以得着基督的人。

在约书亚的时代，有二、三百万以色列人，但少有约书亚和迦勒。少有尽心竭力的人，真实追求神的人。若没有这样的人，美地和赐美地者都会闲着。那地和赐地者需要一些人去取得那地，据有那地，并享受那地。那些据有那地的人，乃是帮助了那地的赐与者。

今天我们需要为基督取得并据有那地；我们需要为基督得着基督；我们若这样作，就会帮助基督。然而，我们若继续过例行的基督徒生活和召会生活，就无法为基督得着那地；为此，神需要一些得胜者。今天地上有数以百万计的真基督徒，但得胜者在哪儿？神正在呼召得胜者，但谁愿意答应祂的呼召？谁愿意回应神的呼召，追求基督以得着基督？我盼望我们中间有许多人愿意帮助基督，回应神对得胜者的呼召。（约书亚记生命读经，四一至四四页。）

参读：约书亚记生命读经，第六篇。

Today, Christ as the good land is ready to be taken and possessed by His believers. However, where are those who are ready to take Him, possess Him, and enjoy Him as the all-inclusive good land?

Our need today is to gain more of Christ, to possess more of Christ, and to experience more of Christ....This is not only for our enjoyment but also for Christ to be what He should be.... We gain Christ for Christ so that He may have His corporate expression. This is to make the good land the land of Immanuel (Isa. 8:8)....Paul was one who struggled to pursue Christ in order to gain Christ (Phil. 3:8,12).... Because so many Christians do not pursue Christ in order to gain Him, God needs the overcomers.

As early as the first century, the Lord came in to call for overcomers (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21; 21:7), and today He is still sounding out the call for the overcomers. Nevertheless, even among devoted Christians it is hard to find some overcomers, some who are pursuing Christ in order to gain Him.

At the time of Joshua, there were two or three million Israelites, but there were not many Joshuas and Calebs. There were not many endeavoring ones, genuine pursuers of God. Without such ones both the good land and the Giver of the land would have been idle. Both the land and the Giver of the land needed certain ones to take the land, possess the land, and enjoy the land. Those who possessed the land did a favor to the One who gave them the land.

We today need to take and possess the land for Christ. We need to gain Christ for Christ. If we do this, we will do Christ a favor. However, if we go on living a routine Christian life and church life, we will not be able to gain the land for Christ. For this, God needs some overcomers. There are millions of real Christians on earth today, but where are the overcomers? God is calling for overcomers, but who will answer His call? Who will respond to God's call by pursuing Christ in order to gain Christ? I hope that many among us will do Christ a favor by responding to God's call for overcomers. (Life-study of Joshua, pp. 32-35)

Further Reading: Life-study of Joshua, msg. 6

# 第一周■周二

## 晨兴喂养

来二 10 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

四 8 “若是约书亚已经使他们得了安息，此后神就不会提起别的日子了。”

11 “所以我们务必竭力进入那安息…”。

在约书亚记中，第一个基督的预表就是约书亚自己。…约书亚预表基督，也预表恩典（基督）顶替律法（摩西）。（一 2 上，约一 17。）当颁赐律法的摩西死了，约书亚就进来，（申三四 8～9，）将百姓带进美地，（书一 6，）这预表主耶稣将神的子民带进安息，进入对包罗万有之基督的享受。（约书亚记生命读经，六页。）

约书亚意耶和華救主，或耶和華救恩，（民十三 16，）是希伯來名字，等于希腊文的耶稣；所以约书亚预表主耶稣，将神的百姓带进安息。（圣经恢复本，来四 8 注 1。）

## 信息选读

希伯来二章十节所说以及三节和一章十四节所提的救恩，乃是把我们堕落的景况拯救到荣耀里。身为开拓者、先锋的耶稣，（六 20，）已领先进入荣耀；现今我们这些跟从祂的人，正在同一路上，也要被带进神所为我们命定同样的荣耀里。（林前二 7，帖前二 12。）祂已经开了路，我们现今正行在其中。因此，祂不仅是救主，拯救我们脱离堕落的光景；祂也是创始者，领先进入荣耀的开拓者，要把我们带进同样的光景里。（圣经恢复本，来二 10 注 5。）

# WEEK 1 — DAY 2

## Morning Nourishment

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

11 Let us therefore be diligent to enter into that rest...

The first type of Christ in the book of Joshua is Joshua himself.... Joshua typifies Christ and grace (Christ) replacing the law (Moses—Josh. 1:2a; John 1:17). It was when Moses the lawgiver died that Joshua came in (Deut. 34:8-9) to bring the people into the good land (Josh. 1:6), typifying the Lord Jesus bringing the people of God into rest, into the enjoyment of the all-inclusive Christ. (Life-study of Joshua, p. 4)

Joshua, which means “Jehovah the Savior” or the “salvation of Jehovah” (Num. 13:16), is a Hebrew name, of which the equivalent in Greek is Jesus. Hence, Joshua was a type of the Lord Jesus, who brought the people of God into rest. (Heb. 4:8, footnote 1)

## Today's Reading

The salvation mentioned in Hebrews 2:10 and referred to in verse 3 and 1:14 saves us from our fallen state into glory. Jesus, as the Pioneer, the Forerunner (6:20), took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us (1 Cor. 2:7; 1 Thes. 2:12). He cut the way, and we are now taking the way. Hence, He is not only the Savior who saved us from our fallen state but also the Author who, as the Pioneer, entered into glory that we may be brought into the same estate. (Heb. 2:10, footnote 4)

希伯来三章七节至四章十三节所说的安息，既是包罗万有的基督，十一节的跌倒，就是从基督坠落，与基督隔绝。（加五 4。）在加拉太书，加拉太信徒的危机，是从恩典的自由漂到律法的辖制里。（五 1～4。）保罗劝勉他们，要在恩典的自由中站立得住，就是不要与基督隔绝。在希伯来书这里，希伯来信徒的危机是不愿丢弃那照着律法设立的老宗教，也不竭力享受基督作他们的安息。他们若仍在老旧的宗教，就是在犹太教里徘徊，就会赶不上作他们安息的基督。希伯来书作者恳切地勉励他们，要作基督的同伙，与基督一同竭力进入安息，使他们这些有分于基督的人，能享受基督作他们的安息。（来四 11 注 3。）

亚玛力人预表肉体，就是堕落旧人的总和。（加二 16…。）亚玛力人和以色列人之间的争战，描绘信徒里面肉体 and 那灵之间的冲突。（五 17，参彼前二 11。）…以色列人击败亚玛力人，是借着吗哪（出十六）和活水的供应，（十七 1～6，）并借着摩西的举手，以及约书亚的争战。（出十七 8 注 1，11 注 1。）

亚玛力人是以色列人去美地的路上所遇到的第一个仇敌。（申二五 17～18，撒上十五 2。）这指明我们的肉体是在一切的仇敌当中为首的。肉体、罪、世界、和撒但都彼此关联，但与信徒争战时，其中最突出的乃是肉体。（加五 17。）在我们的经历中，当肉体被治死时，（24，罗八 13，）世界就无法扣留我们，罪就不能在我们里面运行，撒但也无力在我们身上作工。亚玛力人攻击以色列人的目的，是要拦阻他们进入美地。照样，撒但挑动肉体与我们争战，目的是要阻止我们完全享受包罗万有的基督作我们的美地。（见申八 7 注 1。）（出十七 8 注 2。）

参读：约书亚记生命读经，第一篇；马太福音生命读经，第一、六篇；出埃及记生命读经，第四十六至四十八篇。

Since the rest that is covered in Hebrews 3:7—4:13 is the all-inclusive Christ, to fall from it is to fall from Christ, to be brought to nought from Christ (Gal. 5:4). In Galatians the danger was that the Galatian believers would drift into the bondage of law from the freedom of grace (Gal. 5:1-4). Paul advised them to stand fast in the freedom of grace, that is, not to be brought to nought from Christ. Here, in Hebrews, the danger was that the Hebrew believers would not forsake their old religion, which was according to the law, and press on into the enjoyment of Christ as their rest. If they continued to stagger in their old religion, that is, in Judaism, they would come short of Christ, who was their rest. The writer of Hebrews earnestly encouraged them, as Christ's partners, to press on with Christ and enter into the rest, that they, as His partakers, might enjoy Christ as their rest. (Heb. 4:11, footnote 1)

Amalek typifies the flesh, which is the totality of the fallen old man (Gal. 2:16...). The fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers (Gal. 5:17; cf. 1 Pet. 2:11). (Exo. 17:8, footnote 1) Amalek was defeated by Israel through the supply of the manna (Exo. 16) and the living water (17:1-6) and by the lifting up of Moses' hands and the fighting of Joshua. (Exo. 17:11, footnote 1)

Amalek was the first enemy encountered by the children of Israel on the way to the good land (Deut. 25:17-18; 1 Sam. 15:2). This indicates that our flesh is the first among all our enemies. The flesh, sin, the world, and Satan are all related, but the most prominent among them in fighting against the believers is the flesh (Gal. 5:17). When in our experience the flesh is put to death (Gal. 5:24; Rom. 8:13), the world cannot hold us, sin cannot operate in us, and Satan is powerless to work on us. Amalek's purpose in attacking Israel was to frustrate them from entering the good land. Likewise, Satan's aim in stirring up the flesh to fight against us is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land (see footnote 1 on Deut. 8:7). (Exo. 17:8, footnote 2)

Further Reading: Life-study of Joshua, msg. 1; Life-study of Matthew, msg. 1, 6; Life-study of Exodus, msg. 46-48



# 第一周■周三

## 晨兴喂养

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者…”

罗十 17 “可见信是由于听，听是借着基督的话。”

来四 2 “…所听见的话与他们无益，因为这话在听见的人里面，没有与信心调和。”

加二 20 “…我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

旧约所有得胜的圣徒不过是信心的见证人，但耶稣乃是信心的创始者。祂是信心的发起者、开创者、源头和因由。照我们天然的人，我们没有信的能力，我们凭自己没有信。那叫我们得救的信，乃是我们从主所得宝贵的信。（彼后一1。）当我们仰望耶稣，祂这赐生命的灵（林前十五 45）就将祂自己，将祂信的成分，灌输到我们里面；这样，自然而然的，有一种信在我们里面升起，我们就有信心相信祂。这不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。因此，乃是主自己作我们的信。我们因着祂作我们的信而活，是因着祂的信，（加二 20，）不是因着我们自己的信。（圣经恢复本，来十二 2 注 3。）

就如十个探子的恶信（民十三 31 ~ 33）和百姓向摩西、亚伦所发的怨言（十四 1 ~ 4）所指明的，以色列人不顾神，只顾自己。…因此，他们不信神，并且得罪神到一个地步，使神憎恶他们。他们的光景带来神的审判和惩罚。只有神是信心的源头。我们若要有信心，就必须学习顾到神的权益，而不顾自己的利益。（民十四 11 注 1。）

# WEEK 1 — DAY 3

## Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith...

Rom. 10:17 So faith comes out of hearing, and hearing through the word of Christ.

Heb. 4:2...The word heard did not profit them, not being mixed together with faith in those who heard.

Gal. 2:20 ...I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

The overcoming saints in the Old Testament are only witnesses of faith, whereas Jesus is the Author of faith. He is the Originator, the Inaugurator, the source, and the cause of faith. In our natural man we have no believing ability....When we look away unto Jesus [Heb. 12:2], He as the life-giving Spirit (1 Cor. 15:45) transfuses us with Himself, with His believing element. Then, spontaneously, a kind of believing arises in our being, and we have the faith to believe in Him. This faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us. Hence, He Himself is our faith. We live by Him as our faith; that is, we live by His faith (Gal. 2:20), not by our own. (Heb. 12:2, footnote 3)

As indicated by the evil report of the ten spies (Num. 13:31-33) and the murmuring of the people against Moses and Aaron (14:1-4), the children of Israel did not care for God but cared only for themselves.... Because of this, they did not believe in God, and they offended God to such an extent that they became abhorrent to Him. Their situation brought in God's judgment and punishment. God alone is the source of faith. If we would have faith, we must learn to care for God's interests and not for our benefit. (Num. 14:11, footnote 1)

神对什么信实？神对祂所说的信实。神对祂的话信实，祂的话就是遗命，就是约。约就是神的话。

我们的基督徒生活以及召会生活，绝对是约的生活。…在新约圣经的每一节，我们看见神的应许。我要给你们其中的一节：“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”（林前十13。）…在你面临任何环境时都…有一节圣经作活的应许，来给你倚靠并凭此而活。…我们不该被自己的定罪、感觉、和环境等乌云所威胁或恐吓。我们乃是在神的约下，完全在祂的祝福下。不再有定罪，不再有审判，不再有咒诅。死已经被废去，在召会中我们不断地享受生命。…不要怕失去你的职业或健康。不要被黑暗或消极的事物所威胁。我们是有约的人，我们有一节应许的经文可以应付每一种处境。（创世记生命读经，五三三至五三四页。）

只有神的话是真的！如果环境和经历与神的话相合，我们感谢赞美神！如果环境和经历与神的话不合，就只有神的话是真的。凡和神的话相反的，都是假的。…神说基督是我的圣别，神说基督是我的生命，神说基督是我的得胜。撒但说你还是败坏，但神的话是真的。撒但说你还是软弱，但神的话是真的。撒但说你还是污秽，但神的话是真的。撒但对你说的都是谎言，只有神的话是真的！（倪柝声文集第二辑第四册，一五九至一六〇页。）

信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信。…当我们悔改归向神，那是灵的基督作神圣化的灵，（彼前一2上，）就在我们里面运行，作我们的信，使我们凭这信信靠主耶稣。（徒十六31。）…我们这些罪人原是没有信的。信乃是借着我们的听见话而进到我们里面的。这话就是基督自己。（罗马书的结晶，八四至八五页。）

参读：希伯来书生命读经，第二十五篇；得胜的生命，第七至八篇。

To what is God faithful? He is faithful to what He says. He is faithful to His Word, and His Word is the testament, the covenant. The covenant is simply God's Word.

Our Christian life and church life are absolutely a covenant life.... In verse after verse of the New Testament, we find God's promises. I want to give you one of them: ...“No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it” (1 Cor. 10:13). There is a verse for every circumstance that you face...as a living promise for you to rely upon and live by....We should not be threatened or frightened by the clouds of our convictions, feelings, and environments. We are under God's covenant, fully under His blessing. There is no more condemnation, no more judgment, no more curse. Death has been abolished. In the church, we continually enjoy life.... Do not be frightened about losing your job or your health. Do not be threatened by any dark or negative thing. We are the covenanted people, and we have a verse of promise to meet every situation. (Life-study of Genesis, p. 437)

Only God's Word is true! If the environment and experience match God's Word, we thank and praise Him! If the environment and experience do not match God's Word, it is God's Word that stands. Anything that contradicts God's Word is false.... God says that Christ is my holiness, my life, and my victory. Satan will say that you are still corrupt, weak, and unclean. But God's Word is true. Satan's words are lies. Only God's Word is true! (CWWN, vol. 24, “The Overcoming Life,” p. 136)

The faith of the believers is actually not their own faith but Christ entering into them to be their faith....When we repented unto God, the pneumatic Christ as the sanctifying Spirit of God (1 Pet. 1:2a) moved within us to be our faith by which we believed on the Lord Jesus (Acts 16:31).... As sinners, we did not have faith. Faith came into us by our hearing the word. This word is just Christ Himself. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 273)

Further Reading: Life-study of Hebrews, msg. 25; CWWN, vol. 24, “The Overcoming Life,” chs. 7-8

# 第一周■周四

## 晨兴喂养

书一5~7 “你一生的日子，必无一人能在你面前站立得住。我…必…与你同在；我必不撇下你，也不丢弃你。你当刚强壮胆，因为你必使这百姓承受那地为业，就是我向他们列祖起誓要赐给他们的。只要…谨守遵行〔律法〕，不偏离左右，使你无论往哪里去，都可以顺利。”

神的应许首先是约书亚一生的日子，必无一人能在他面前站立得住。（书一5上。）第二，神应许，祂必与约书亚同在，必不撇下他，也不丢弃他。（5下。）在九节下半，神对约书亚说，“你无论往哪里去，耶和华你的神必与你同在。”

首先，神鼓励约书亚当刚强壮胆。（6上，7上，9上。）约书亚不是在自己里面壮胆，乃是在这位行动并运行的神里面壮胆。…接着，神鼓励约书亚不要惧怕，也不要惊惶。（9中。）…不仅如此，神告诉约书亚，他无论往哪里去，都可以顺利。（7下，8下。）

以色列人同意约书亚，接受神的任命。他们的回答含示他们是乐意的，是预备好的，并且他们不只与约书亚同心合意，也与耶和华他们的神同心合意；这显于他们在他们神的名里给约书亚祝福的事上。他们在神经纶的大轮里与三一神是一，目的是要得着美地。（约书亚记生命读经，一四、一七页。）

## 信息选读

提后一章六至七节指明，我们必须将我们的灵，如火挑旺起来。在这两节里保罗说，“为这缘故，我提醒你，将那借我接手，在你里面神的恩赐，再如火挑

# WEEK 1 — DAY 4

## Morning Nourishment

Josh. 1:5-7 No man will be able to stand before you all the days of your life....I will be with you; I will not fail you nor forsake you. Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them....Do not turn away from [the law] to the right or to the left, that you may have success wherever you go.

God's promise first was that no man would be able to stand before Joshua all the days of his life (Josh. 1:5a). Second, God's promise was that He would be with Joshua and would not fail him or forsake him (v. 5b). In verse 9c God said to Joshua, "Jehovah your God is with you wherever you go."

First, God encouraged Joshua to be strong and to be bold (vv. 6a, 7a, 9a). Joshua was to be bold not in himself but in the moving and operating God.... Next, God encouraged Joshua not to be afraid or dismayed (v. 9b).... Furthermore, God told Joshua that he would have success wherever he went (vv. 7c, 8b).

The children of Israel agreed with Joshua in taking God's commission. Their response [in verses 16 through 18] implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God as expressed by their blessing of Joshua in the name of their God. They were one with the Triune God in the great wheel of His economy for the purpose of gaining the good land. (Life-study of Joshua, pp. 10, 12)

## Today's Reading

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame. In these verses Paul says, "For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For



旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”…神所给我们的灵，是我们必须挑旺起来的。我们必须挑旺我们的灵。…有时候你受苦到一个地步，你可能怀疑神，怀疑你的得救。但不论你多么的怀疑，在你里面有一个东西是你不能否认的，就是你的灵。你不是象野兽一样，你有灵。这灵对撒但是个麻烦。无论撒但作了多少工，又正在作多少工，在我们里面有一样东西是他摸不到的，那就是我们的灵。我们必须将我们的灵如火挑旺起来。

你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。你必须敞开你全人的这三层。你必须用口说，“哦，主耶稣。”但你还必须加深地用口、用心来说，“哦，主耶稣。”然后你还必须更深地用口、用心、用灵来说，“哦，主耶稣。”这是从深处敞开你的灵。火就会烧起来。你如果下沉，就应当从你的深处操练你的灵，一再地呼求：“哦，主耶稣。”这样，你就会高昂起来。

我们常常被仇敌欺骗愚弄。我们说我们是软弱的、模糊不清的。但是当我们说我们软弱时，我们就是软弱的；当我们说我们模糊不清时，我们就是模糊不清的。另一面，当我们说我们是刚强的，我们就是刚强的；当我们说我们是清明的，我们就是清明的。我们说我们是什么，我们就是什么。不要说你是软弱的。如果你说你是软弱的，软弱就随着你。但如果你说你是刚强的，能力就随着你。我们能说我们是刚强的，因为我们有性能，我们有本钱。神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。我们应当宣告这事，声明这事；这样，我们就会得着。这是我们的分，这是神所已经分给我们合法、派定的分。（那灵同我们的灵，八九至九一、九三页。）

参读：约书亚记生命读经，第二篇；那灵同我们的灵，第八章。

God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.”. . .Our God-given spirit is what we must fan into flame. We have to fan our spirit. At times you may suffer to such an extent that you may begin to doubt God and doubt your salvation. But regardless of how much you doubt, one thing is within you that you cannot deny—your spirit. You are not like a beast. You have a spirit. This spirit is a trouble to Satan. Regardless of how much work Satan has done and is still doing, there is one thing within us that he cannot touch—our spirit. We need to fan our spirit into flame.

If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, “O Lord Jesus.” But then you have to go deeper by using your mouth with your heart to say, “O Lord Jesus.” Then you need to go even deeper by using your mouth with your heart and with your spirit to say, “O Lord Jesus.” This is to open up your spirit from deep within. Then the fire burns. If you are down, you should call “O Lord Jesus” again and again from deep within with the exercise of your spirit. Then you will be up.

Quite often we are cheated and deceived by the enemy. We say that we are weak and cloudy. But when we say that we are weak, we are weak. When we say that we are cloudy, we are cloudy. On the other hand, when we say that we are strong, we are strong. When we say that we are clear, we are clear. When we say what we are, that is what we are. Do not say that you are weak. If you say that you are weak, weakness is with you. But if you say that you are strong, strength is with you. We can say that we are strong because we have the capacity. We have the capital. God gave us not a spirit of cowardice but a spirit of power, of love, and of sobermindedness. We should declare this and claim this. Then we will have it. This is our portion. This is our legal, God-appointed lot, which has been allotted to us by God. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 182-185)

Further Reading: Life-study of Joshua, msg. 2; CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 8

# 第一周■周五

## 晨兴喂养

书一 8 ~ 9 “这律法书不可离开你的口，总要昼夜默想，好使你照这书上所写的一切，谨守遵行。如此，你的道路就可以亨通，你也必凡事顺利。我岂没有吩咐你么？你当刚强壮胆，不要惧怕，也不要惊惶；因为你无论往哪里去，耶和华你的神必与你同在。”

神对约书亚的鼓励，乃是以约书亚遵行神的话为条件。…这律法书不可离开他的口，总要昼夜默想，好使他照这书上所写的一切，谨守遵行。（书一 8 上。）约书亚要被神的话占有，也要让话占有他。借着被话占有并充满，他就能顺利并成功地取得美地。（约书亚记生命读经，一五页。）

（默想）这辞意义丰富，原文含示敬拜、与自己交谈、以及大声说话。默想话乃是借着仔细揣摩而品尝、享受它。祷告、对自己说话和赞美主，也可包括在默想话中。默想神的话乃是享受祂的话作为祂的气，（提后三 16，）因而被神注入、将神吸入、并接受属灵的滋养。（圣经恢复本，诗一一九 15 注 1。）

## 信息选读

诗人在（诗篇一百一十九篇）许多经节里说到他默想神的话。（15, 23, 48, 78, 99, 148。）…默想神的话就是“反刍”，象牛吃草一样。（利十一 3。）…我们若太快接受这话，就不会有多少享受。但我们接受这话的时候，若是“反刍”，我们的享受就必加增。

# WEEK 1 — DAY 5

## Morning Nourishment

Josh. 1:8-9 This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.... Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.

God's encouragement to Joshua was in the term of Joshua's walking in the word of God....The book of the law was not to depart from his mouth, but he was to muse upon it day and night so that he would be certain to do according to all that was written in it (Josh. 1:8a). Joshua was to be occupied with God's word and to let the word occupy him. By being occupied and filled with the word, he would have prosperity and success in taking the good land. (Life-study of Joshua, p. 11)

Rich in meaning, the Hebrew word for muse (often translated meditate in the KJV) implies to worship, to converse with oneself, and to speak aloud. To muse on the word is to taste and enjoy it through careful considering. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word. To muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment. (Psa. 119:15, footnote 1)

## Today's Reading

In a number of verses [in Psalm 119] the psalmist says that he mused upon God's word (vv. 15,23,48, 78,99,148).... To muse upon the Word is to "chew the cud," like a cow eating grass (Lev. 11:3).... If we take in the Word too quickly, we shall not have very much enjoyment. But if we "chew the cud" as we take in the Word, our enjoyment will increase.

当我们默想神的话，…我们自然而然就会祷告。…此外，我们会与自己交谈，或开始赞美主。我们也许被神的话感动，想要大声赞美主。（出埃及记生命读经，七七六至七七七页。）

反刍表征接受神的话，反复加以思想。…早晨祷读的时候，我们可以反复思想所读的话。这就是反刍，借着反复思想从神的话所领受的，来得着喂养。（利未记生命读经，三六八页。）

通常默想主的话会比祷读主的话还要缓慢，还要细致。比如，我们默想出埃及二十章二节的时候，可能对自己说，“要纪念耶和华是你的主。祂曾将你从埃及地，从为奴之家领出来。现在你出来了。阿们！主啊，我敬拜你，将我从捆绑中领出来！”我们默想神的话，对主说话，或是对自己说话，都该是自然的，并且该满了享受。我们也许低头敬拜主，思想主的话，有所纪念，或责备自己。

在旧约，寻求神的人默想神活的话。他们接触神的话，与今天许多人所依循的方式—主要是操练心思研读字句的话—有所不同。当诗人默想神的话时，他们对神说话、祷告、敬拜祂、甚至向祂下拜。他们在神面前，对自己述说神的怜悯、救恩、和恩典的供应。这样默想神的话，甚至比祷读更丰富、更广阔、更包罗，因这包含祷告、敬拜、享受、交谈、下拜、甚至举手接受神的话。这也包含欢乐、赞美、呼喊、甚至在主面前哭泣。…我们若默想神的话，会以这话为乐。有时候我们会在主面前哭泣，或向祂唱赞美的诗歌。（出埃及记生命读经，七七七至七七八页。）

参读：出埃及记生命读经，第五十六至五十七篇；利未记生命读经，第三十六篇。

When we muse upon the Word of God,...we shall spontaneously pray... Furthermore, we may converse with ourselves or begin to praise the Lord. We may be so inspired by the Word that we want to shout our praises to the Lord. (Life-study of Exodus, pp. 669-670)

Chewing the cud signifies receiving the word of God with much consideration and reconsideration....We may do this while we pray-read early in the morning. As we are pray-reading, we may consider and reconsider the word. This is to chew the cud to receive nourishment by reconsidering what we receive from God's word. (Life-study of Leviticus, p. 315)

Usually musing upon the Word will be slower and finer than pray-reading the Word. For example, in our musing upon Exodus 20:2, we may say to ourselves, "Remember that Jehovah is your Lord. He has brought you out of the land of Egypt, out of the house of bondage. Now you are out. Amen! O Lord, I worship You for bringing me out of bondage!" In all our musing upon God's Word, talking to the Lord or conversing with ourselves, we should be spontaneous and full of enjoyment. We may bow down to worship the Lord, ponder the Word, remember, or give ourselves a rebuke.

The seekers of God in the Old Testament mused upon His living word. Their way of handling the Word of God was different from that followed by many today who mainly exercise their mind to study the Word in letter. As the psalmists mused upon the Word of God, they spoke to God, prayed, worshipped Him, and even bowed down to Him. In the presence of God, they spoke to themselves of His mercy, salvation, and gracious supply. Musing upon the Word in this way is even richer, broader, and more inclusive than pray-reading, for it includes prayer, worship, enjoyment, conversation, bowing down, and even lifting up our hands to receive God's word. It also includes rejoicing, praising, shouting, and even weeping before the Lord... If we muse upon the Word of God, we shall delight ourselves in the Word. Sometimes we may weep before the Lord or sing hymns of praise to Him. (Life-study of Exodus, pp. 670-671)

Further Reading: Life-study of Exodus, msg. 56-57; Life-study of Leviticus, msg. 36

# 第一周■周六

## 晨兴喂养

诗一一九 48 “我要向你的诫命举手，这些诫命是我所爱的；我也要默想你的律例。”

147 ~ 148 “我趁天未亮呼求；我仰望了你的言语。我趁夜更未换，将眼睁开，为要默想你的话语。”

向神的话举手，指明我们热诚欢乐地接受它，并对它说，阿们。（尼八 5 ~ 6。）（圣经恢复本，诗一一九 48 注 1。）

（在诗篇一百一十九篇一百四十七节，）我们看见诗人天未亮就起来呼求，并仰望了神的言语。一百四十八节（指明），…诗人夜间醒来，为要默想神的话语。默想神的话比仅仅思想神的话所含的意义更丰富。我们默想神的话，乃是借着与神谈话，敬拜祂，享受祂，从祂领受恩典，并在主面前与自己交谈。（出埃及记生命读经，七七八页。）

## 信息选读

默想神的话就是享受神的话作祂的呼出，这乃是在这话里接触神，与祂交通，敬拜祂，借着这话并用这话向祂祷告。我们这样默想神的话，就要被神注入，将祂吸入我们里面，并得着属灵的滋养。

诗人等候主的话，仰望它，并趁天未亮起来向主呼求，述说他需要主的话。然后他默想这话，敬拜主，向祂祷告，并得着祂的供应。他也对自己说话，并用神的话教导自己。这一切都是默想神话语的一部分。（出埃及记生命读经，七七七至七七九页。）

# WEEK 1 — DAY 6

## Morning Nourishment

Psa. 119:48 ...I will lift up my hand to Your commandments, which I love; and I will muse upon Your statutes.

147-148 I anticipated the dawn and cried out; I hoped in Your words. My eyes anticipated the night watches, that I might muse upon Your word.

To lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6). (Psa. 119:48, footnote 1)

[In Psalm 119:147] we see that the psalmist rose up before dawn, cried out, and hoped in God's word. Verse 148 goes on to...[indicate that] the psalmist woke up during the night to muse upon God's word. Musing upon the Word involves more than just meditating on it. We muse upon the Word by talking to God, worshipping Him, enjoying Him, receiving grace from Him, and conversing with ourselves in the Lord's presence. (Life-study of Exodus, p. 671)

## Today's Reading

To muse upon the Word of God is to enjoy His Word as His breath. It is to contact God in the Word and to have fellowship with Him, to worship Him, and to pray to Him through and with the Word. By musing upon the Word of God in this way, we shall be infused by God, breathe Him into us, and receive spiritual nourishment.

The psalmist waited for the Lord's word, hoped in it, and arose before dawn to cry out to the Lord that he needed His word. Then he mused upon the Word, worshipping the Lord, praying to Him, and receiving His supply. He also spoke to himself and instructed himself with the Word of God. All this is part of musing upon the Word of God. (Life-study of Exodus, pp. 671-672)

关于默想圣经，…慕勒…说，“…我每天必须注意的最大最先要作的事，就是要在主里面喜乐。第一件事所该注意的，并不在于我事奉主多少，我如何荣耀主，而是在于我里面怎样得着喜乐，我里面的人怎样得着滋养。”（倪柝声文集第三辑第二册，一七三页。）

当我们真是用灵来接触主的话，并且一面读还一面和主不断交通的时候，我们的灵里必定会一直感觉到一种沐浴的光景，好象全人都浸在圣经的话语里洗澡一样，非常的清凉，舒畅而轻快。我们在交通里读经的时候，必须要有这种感觉。…你在神话语里经过的时候，总该象一个洗澡的人从水里浸过一样。…（你）越读，里头越新鲜，…（这）新鲜…好象是清晨的甘露一样。…你也不知道是受了什么感动，或者蒙了什么光照，得了什么教导，都不知道，但总觉得很滋润，一节一节地读，一节一节地有滋润，里面是甜甜美美的。还有，你会觉得有供应，越读里头越满足，越读里头越饱满，越有能力，越刚强。在这里当然也会有亮光。

就是这样，早晨你读了三十分钟的圣经，什么都没有明白，但是你能说你在神的话语里洗了一个澡。虽然没有明白，但是你读过圣经之后，灵里面是暖煦煦的，也不是太热，也不是太烫，也不是太烧，就是这样一种说不出的温暖。同时还感觉新鲜，还感觉滋润，还感觉有供应，有饱足。这是一个很好的读经。…这正如你吃了一顿丰美的早餐一样，吃的是什么可能都记不太清楚了，但是吃过之后，总觉得里面充实了，有力量了，…有一种说不出的光景。你越这样来读主的话语，和主交通，就越知道读经是多实际的一件事，也是多甜美的一件事！（初信课程第二十四课，一〇至一一页。）

参读：诗篇生命读经，第四十篇；初信造就，第九、十一篇；初信课程，第二十四课。

Concerning meditating [musing] on the Word,...George Muller...said,...“The first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished.” (CWWN, vol. 48, “Messages for Building Up New Believers (1),” p. 138)

When we touch the Lord’s Word with our spirit and remain in continual fellowship with Him, our spirit should have a feeling of being bathed, as if our whole being were taking a bath in the Bible. This is refreshing, comfortable, and joyful. We should have this kind of feeling when we fellowship with God through reading the Word....When we pass through God’s word, we should be like a person who has taken a bath, a person who has been soaked in water. The more we read, the more we should be refreshed....This freshness...is like the freshness of the morning dew....We may not know what has touched us, what has enlightened us, or what we have learned, but we will be moistened. As we read verse by verse, we become moist, and we will be full of an inward sweetness. In addition, we will sense a supply. The more we read, the more we will be inwardly satisfied, filled, empowered, and strengthened. There will also be light.

This is the way we should read the Bible for thirty minutes in the morning. Although we may not understand anything, we will take a bath in God’s Word and feel warm in our spirit. We will not have the sense of being hot, scorched, or burned, but we will have an indescribably warm feeling and be refreshed, moistened, supplied, and satisfied. This is good Bible reading. This can be compared to eating a rich breakfast. We may not remember exactly what we ate, but we will feel full and energized....This is an indescribable feeling. The more we read the Lord’s Word and fellowship with Him in this way, the more we will know how real and sweet it is to read the Bible. (CWWL, 1959, vol. 3, “Lessons for New Believers,” pp. 323-324)

Further Reading: Life-study of the Psalms, msg. 40; CWWN, vol. 48, “Messages for Building Up New Believers (1),” chs. 9,11; CWWL, 1959, vol. 3, “Lessons for New Believers,” lsn. 24



# 第一周诗歌

568

## 祷告 — 与主交通

8 7 8 7 副 (英 784)

F 大调

4/4

5 · 5 6 5 3 1 | 1 - 6 0 | 5 · 1 3 1 5 3 | 2 - - 0 |  
 一 祷告与主来往交通, 祂面灵里来寻求;  
 5 · 5 6 5 3 1 | 1 - 6 0 | 5 · 1 3 2 1 7 | 1 - - 0 |  
 祂前求问并且静听, 隐密之处来等候。  
 2 · #1 2 3 4 2 | 3 - 5 0 | 6 · 6 5 3 4 3 | 2 - - 0 |  
 (副) 祷告与主来往交通, 祂面灵里来寻求;  
 5 · 5 6 5 3 1 | 1 - 6 0 | 5 · 1 3 2 1 7 | 1 - - 0 ||  
 祂前求问并且静听, 隐密之处来等候。

- 二 祷告与主来往交通, 从你里面全敞开;  
敞着脸面将祂瞻仰, 单一、纯洁又实在。
- 三 祷告与主来往交通, 凭信将祂来寻求;  
学习来摸祂这活灵, 恭敬、仰望并等候。
- 四 祷告与主来往交通, 以灵、以真为秘诀;  
总要凭灵祷告、求问, 照着里面的感觉。
- 五 祷告与主来往交通, 诚恳静听祂所言;  
让祂心意印刻于你, 使你成全祂心愿。
- 六 祷告与主来往交通, 沐浴在祂面光中;  
让祂荣美将你浸透, 使你返照祂面容。

# WEEK 1 — HYMN

## Pray to fellowship with Jesus

Prayer — Fellowship with the Lord

784

1. Pray to fel-lowship with Je - sus, In the spir-it seek His face;  
 Ask and list-en in His pre - sence, Wait - ing in the se-cret place.  
**Chorus**  
 (C) Pray to fel-lowship with Je - sus, In the spir-it seek His face;  
 Ask and list-en in His pre - sence, Wait - ing in the se-cret place.

2. Pray to fellowship with Jesus,  
Fully opened from within,  
With thy face unveiled, beholding,  
Single, pure, and genuine.
3. Pray to fellowship with Jesus,  
Seeking Him in confidence;  
Learn to touch Him as the Spirit,  
Looking up in reverence.
4. Pray to fellowship with Jesus,  
Speaking nothing in pretense;  
Ask according to the spirit,  
Praying by the inner sense.
5. Pray to fellowship with Jesus,  
List'ning earnestly to Him;  
Be impressed with His intentions,  
Yielding to Him from within.
6. Pray to fellowship with Jesus,  
Bathing in His countenance;  
Saturated with His beauty,  
Radiate His excellence.





# 约书亚记结晶读经

## 第二周

### 借着击败撒但的势力 据有迦南地

诗歌：109（补917）

读经：书五 13～15，六 1～21

## 纲要

### 【周一】

- 壹 旧约里有一套预表；新约里有那套关于神经纶之预表的全部应验——林前十 3～4，1，11。
- 贰 约书亚记是一卷有深奥预表的书——13，二 18，三 3，10～11，五 12，六 6。
- 叁 约书亚记这卷书的内在意义是取得那地——1，2，6，五 12。
- 肆 我们要领会以色列人进迦南和在迦南争战的意义，就需要认识，按预表迦南有两面的意义——西一 12，弗一 3，二 2，六 12：

# CRYSTALLIZATION-STUDY OF JOSHUA

## Week Two

### Possessing the Land of Canaan by Defeating the Satanic Forces

Hymns: E124 (E893)

Scripture Reading: Josh. 1:2, 6, 11; 5:13-15; 6:1

## OUTLINE

### §Day 1

- I. In the Old Testament there is a typology, a set of types, and in the New Testament there is a complete fulfillment of that typology concerning God's economy—1 Cor. 10:3-4, 1, 11.
- II. The book of Joshua is a book with profound types—1:13; 2:18; 3:3, 10-11; 5:12; 6:6.
- III. The intrinsic significance of the book of Joshua is the taking of the land—1:2, 6; 5:12.
- IV. In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we need to know that Canaan has a twofold significance in typology—Col. 1:12; Eph. 1:3; 2:2; 6:12:

一 在积极一面，迦南是丰富之地，预表包罗万有的基督同祂追测不尽的丰富—申八7~10，西一12，弗三8：

## 【周二】

- 1 美地是圣经里所看到基督终极的预表—申八7。
- 2 美地，迦南地，预表基督是一切，又在一切之内，祂对我们乃是一切—弗三8。
- 3 在圣经里，地是基督的表号，象征—创一9，彼后三5：
  - a 创世记一章九至十节和十三节里第三日从死水出来的地，预表第三日从死里出来的复活基督。
  - b 在创世记一章十一至十二节，二十四至二十五节，许多不同种类的生命从地里出来；这表征基督是各种生命的源头。
  - c 圣经里所启示神的心意，乃是基督该作我们的地—申八7~10。
- 4 基督作美地，从死水出来的地，由迦南地所描述—创一9，书一13。

## 【周三】

二 在消极一面，迦南表征撒但黑暗国度空中、天上的部分，就是满了撒但势力的诸天界—弗二2，六12：

- 1 撒但有他的权势和他的使者，这些使者是他的从属，就是那些执政的、掌权的、和管辖这黑暗世界的；因此，撒但有他的国，就是黑暗的权势—徒二六18，太十二26，二五41，弗六12，西一13。

A. On the positive side, Canaan, a land of riches, typifies the all-inclusive Christ with His unsearchable riches—Deut. 8:7-10; Col. 1:12; Eph. 3:8:

## §Day 2

1. The good land is the ultimate type of Christ found in the Scriptures—Deut. 8:7.
2. The good land, the land of Canaan, is a type of the Christ who is all and in all and who is everything to us—Eph. 3:8.
3. In the Bible the land is a figure, a symbol, of Christ—Gen. 1:9; 2 Pet. 3:5:
  - a. The land that came out of the death water on the third day in Genesis 1:9-10 and 13 is a type of the resurrected Christ who came out of death on the third day.
  - b. Many different kinds of life in Genesis 1:11-12 and 24-25 came out of the land; this signifies that Christ is the source of all kinds of life.
  - c. God's intention revealed in the Scriptures is that Christ should be our land—Deut. 8:7-10.
4. Christ as the good land, the land that came out of the death water, is depicted by the land of Canaan—Gen. 1:9; Josh. 1:13.

## §Day 3

B. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan, the heavenlies that are full of Satan's forces—Eph. 2:2; 6:12:

1. Satan has his authority and his angels, who are his subordinates as principalities, powers, and rulers of the darkness of this world; hence, he has his kingdom, the authority of darkness—Acts 26:18; Matt. 12:26; 25:41; Eph. 6:12; Col. 1:13.

2 神的仇敌撒但一直竭力拦阻神的子民享受包罗万有的基督作美地；直到今天邪恶的势力还是一直蒙蔽神的子民，使其无法看见基督的包罗万有一二 8，18，林后四 3～4。

3 以弗所书指明，诸天界里有好几层——一 3，二 2，六 12：

a 基督是在最高的一层，就是三层天上，作我们的一切，就是我们的美地——申八 7～10。

b 诸天界里还有较低的一层，就是空中，在那里撒但是空中掌权者的首领，阻挠地上的人接触神并接受基督；这是由那些阻挠以色列人进入美地的迦南人所预表的一弗二 2。

4 迦南人预表跟随撒但的堕落天使，背叛的天使，他们成了撒但国里执政的、掌权的和有权势的，就是诸天界里邪恶的属灵势力——启十二 4，7，弗六 12。

三 迦南在预表上两面的意义在以弗所书里说到；就这面意义说，旧约的约书亚记，就好比新约的以弗所书，因为两卷书所记载的都是“迦南”：

1 以色列人一进入迦南，就得享迦南的丰富，并从事争战——书五 12，六 1～21。

2 以弗所三章八节说到基督的丰富，一章三节，二章六节和六章十二节说到诸天界；这指明在召会中，我们该享受基督的丰富并从事属灵的争战。

## 【周四】

3 若没有约书亚记，我们就无法完全领会以弗所六章十至二十节的属灵争战。

伍 我们若要据有美地，以成就神的定旨，就

2. Satan, the enemy of God, has been doing his utmost to hinder the people of God from enjoying the all-inclusive Christ as the good land; to this day, evil forces are veiling the all-inclusiveness of Christ from God's people—2:8, 18; 2 Cor. 4:3-4.

3. The book of Ephesians indicates that in the heavenlies there are different layers—1:3; 2:2; 6:12:

a. Christ is in the highest layer, the third heaven, to be our everything as our good land—Deut. 8:7-10.

b. There is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and receiving Christ; this is typified by the Canaanites, who were frustrating Israel from entering into the good land—Eph. 2:2.

4. The Canaanites typify the fallen angels, the rebellious angels who follow Satan, who have become the powers, rulers, and authorities in Satan's kingdom, the spiritual forces of evil in the heavenlies—Rev. 12:4, 7; Eph. 6:12.

C. The two aspects of the significance of Canaan in typology are spoken of in Ephesians; in this sense, the book of Joshua in the Old Testament is comparable to Ephesians because both books are a record of “Canaan”:

1. As soon as the children of Israel entered Canaan, they enjoyed the riches of Christ and engaged in warfare—Josh. 5:12; 6:1-21.

2. Ephesians 3:8 speaks of the riches of Christ, and 1:3; 2:6; and 6:12 speak of the heavenlies; this indicates that in the church we should enjoy the riches of Christ and engage in spiritual warfare.

## §Day 4

3. Without the book of Joshua we cannot fully understand the spiritual warfare in Ephesians 6:10-20.

V. If we would possess the good land for the fulfillment

必须从事属灵的争战，击败撒但的势力—  
书六 21:

**of God's purpose, we must engage in spiritual warfare  
to defeat the satanic forces—Josh. 6:21:**

一 我们需要认识属灵的争战—撒但的国与神的国之间的争战—的需要—太六 10，七 21，十二 26，28，赛十四 12～14。

A. We need to realize the necessity of spiritual warfare—a warfare between the kingdom of Satan and the kingdom of God—Matt. 6:10; 7:21; 12:26, 28; Isa. 14:12-14.

二 当以色列人预备好要据有迦南地时，那地满了鬼附的人、拜偶像的人和拿非利人—民十三 33。

B. When Israel was ready to take possession of the land of Canaan, the land was filled with demon-possessed people, idol worshippers, and the Nephilim—Num. 13:33.

三 因着拿非利人（堕落天使和堕落人类的混杂）住在迦南地，所以神命令以色列人要取得这地，并毁坏其上所有的人，使人类得着清理—申七 1～2:

C. Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up—Deut. 7:1-2:

1 按照神圣的思想，迦南地的国民必须消灭，因为他们是属魔鬼的，并且与鬼调和—2 节，书十一 21～22，十四 6～14。

1. According to the divine thought, the nations in the land of Canaan had to be exterminated because they were devilish and mingled with demons—v. 2; Josh. 11:21-22; 14:6-14.

2 迦南人不仅表征堕落的天使，也表征与邪灵，与空中撒但黑暗权势联结的人类—民十四 45。

2. The Canaanites signify not only the fallen angels but also human beings who have joined themselves to the evil spirits, to the satanic power of darkness in the air—Num. 14:45.

四 以色列人与那地居民的争战，描绘在地上那看得见的景象背后，正进行着看不见的属灵争战—但十 10～21，弗六 10～20:

D. Israel's fighting against the inhabitants of the land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth—Dan. 10:10-21; Eph. 6:10-20:

1 极其重要的是，我们要看见，在景物的背后正进行着属灵的争斗，这争斗不是人的眼睛所能看见的。

1. It is crucial for us to see that behind the scene a spiritual struggle is taking place, a struggle not seen with human eyes.

2 除了在地上的争战以外，在空中还有神与撒但势力之间的争战—二 2，六 12。

2. In addition to the war on earth, there is a war between God and the satanic forces in the air—2:2; 6:12.

五 以色列人与迦南人争战，为要据有并享受美地，这预表整个召会，包括所有的肢体，都有分子属灵的争战，抵挡“诸天界里那邪恶的属灵势力”

E. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces



力”，（12，）使圣徒能享受基督作包罗万有的地。

六 基督是我们的美地，神要我们赢得基督，但在我们和美地之间，有一层属魔鬼、鬼魔的势力；我们若要据有美地作我们的享受，就必须击败这些撒但的势力—西一12~13，二15，弗三18，六11~12：

- 1 在这里有一个非常真实的属灵争战是我们需要参与的；我们必须争战以得着包罗万有的基督，为着建造召会作基督的身体、新人和神的国—10~12节，提前六12上，提后二3~4，西一13，18，二19，三10~11。
- 2 我们若要据有基督作我们的享受，就必须是一个团体的战士，就是作基督身体的召会，与撒但的势力争战，击败撒但的势力，使我们更多得着基督，以建造基督的身体，建立并扩展神的国，使基督能回来承受这地—弗三8，四16，太二四14，后十一15。

## 【周五】

陆 我们要从事属灵的争战，就需要看见那揭示基督是耶和华军队之元帅的异象—书五13~14：

- 一 约书亚是耶和华军队看得见的元帅，而基督是那看不见的元帅，为以色列人与迦南七族争战—14节。
- 二 因着基督是耶和华军队的元帅这异象，约书亚需要一直站在圣别的地位上—15节：
  - 1 圣别指圣别的性情和品质—罗一2。

of evil in the heavenlies” (v. 12) that the saints may enjoy Christ as the all-inclusive land.

F. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land; if we would take possession of the good land for our enjoyment, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:11-12:

1. There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ, the new man, and the kingdom of God—vv. 10-12; 1 Tim. 6:12a; 2 Tim. 2:3-4; Col. 1:13, 18; 2:19; 3:10-11.
2. If we would take possession of Christ for our enjoyment, we must be a corporate warrior, the church as the Body of Christ, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth—Eph. 3:8; 4:16; Matt. 24:14; Rev. 11:15.

## §Day 5

**VI. In order to engage in spiritual warfare, we need to see the vision that unveils Christ as the Captain of Jehovah's army—Josh. 5:13-14:**

- A. Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain to fight against the seven tribes of Canaan for Israel—v. 14.
- B. Because of the vision of Christ as the Captain of Jehovah's army, Joshua needed to stand on the position of sanctification (holiness) all the time—v. 15:
  1. Holiness is the nature and quality of being holy—Rom. 1:2.

2 “圣别”（归神）是圣别所产生的实际果效、行动特点、以及终极情形—六 19，22。

## 【周六】

柒 我们需要认识以色列人在第一次争战中能以得胜的极重要因素—书六 1～20：

- 一 耶利哥关得严紧，没有交通，没有进出往来；这表征黑暗的权势，就是在诸天界里邪恶的属灵势力，受到了捆绑—太十二 29，弗六 12。
- 二 神的百姓不需要作任何事来毁灭耶利哥。
- 三 他们只需要相信并信靠神，听从以色列军队元帅的指示，并抬着约柜高举基督—书六 3～11。
- 四 这里祭司抬着约柜，表明在属灵的争战里，我们该作的第一件事乃是高举基督，在凡事上让祂居第一位，居首位—4，7～11 节，西一 18：
  - 1 以色列人攻击耶利哥时，是在约柜所预表之基督的吩咐下作这事—书五 14，六 3～11。
  - 2 约柜预表作他们元帅的基督，领头攻击仇敌—4 节。
- 五 要保持静默，直到听见吩咐才呼喊，意即以主的方式完成事情，不发表任何想法、意见或感觉—10 节。
- 六 以色列人在过约但河之后，在第一次争战中胜过耶利哥，不是凭着争战，乃是借着吹号并呼喊；这表征他们相信神指示的话，见证并宣扬神和基督（约柜）—2～5 节。

2. Sanctification (to God) is the practical effect, the character in activity, and the consummate state produced by being sanctified—6:19, 22.

## §Day 6

**VII. We need to know the vital factors that enabled the people of Israel to be victorious in their first warfare—Josh. 6:1-20:**

- A. The shutting up of Jericho, with no traffic coming in or going out, signifies that the powers of darkness, the spiritual forces of evil in the heavenlies, were bound—Matt. 12:29; Eph. 6:12.
- B. God's people did not need to do anything to destroy Jericho.
- C. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark—Josh. 6:3-11.
- D. The bearing of the Ark here by the priests shows that in the spiritual warfare the first thing we should do is exalt Christ, giving Him the first place, the preeminence, in all things—vv. 4, 7-11; Col. 1:18:
  1. When the people of Israel attacked Jericho, they did this under the commanding of Christ typified by the Ark—Josh. 5:14; 6:3-11.
  2. The Ark, a type of Christ, who was their Commander in chief, took the lead to attack the enemies—v. 4.
- E. To remain silent until the command was given to shout means to carry out the matter in the Lord's way without expressing any thought, opinion, or feeling—v. 10.
- F. The victory over Jericho in Israel's first battle after crossing the Jordan was won not by Israel's fighting but by their blowing the trumpets and shouting, signifying the testifying and proclaiming of God with Christ (the Ark) through faith in God's word of instruction—vv. 2-5.

捌 一个独特的原则乃是：属灵的得胜不是靠着争战，乃是靠着赞美——代下二十 20 ~ 22:

一 我们要学习借着赞美去胜过撒但。

二 一个赞美神的人，乃是超越过一切的；他能够借着赞美一直得胜；这是原则，这也是事实——来十一 30, 33 ~ 34, 十三 15。

**VIII. A unique principle is that spiritual victory does not depend on warfare—it depends on praise—2 Chron. 20:20-22:**

A. We need to learn to overcome Satan by our praise.

B. A person who praises God transcends everything and overcomes continually by his praise; this is a principle, and this is a fact—Heb. 11:30, 33-34; 13:15.





## 第二周■周一

### 晨兴喂养

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

二6 “祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

〔约书亚记中〕与基督有关的头一个预表，乃是以色列人据有并享受应许之地。这预表信徒实际的经历在基督里各样福分的丰富，如以弗所书中所启示的。…以色列人过约但河，乃是预表信徒经历基督的死，（罗六3～4上，加二20～21，）而不是预表信徒肉身的死亡。…以色列人进入美地，乃是预表信徒经历接管诸天界，就是撒但和他黑暗权势所在的地方，（弗二6，六12，）而不是预表信徒死后上天堂。这都与以色列人据有并享受美地有关。（约书亚记生命读经，七页。）

### 信息选读

〔我们〕要明白以色列人怎样进迦南，进迦南的争战到底如何，就必须先断定到底迦南是预表什么。…我们仔细地读，就看见迦南不能预表天堂。迦南是预表我们今天属天的地位，迦南就等于以弗所书所说的诸天界。我们与基督一同坐在诸天界里，而同时我们是与诸天界里那邪恶的属灵势力摔跤。（六12。）所以读预表的人，不要光读约书亚记，也必须读以弗所书。另外一方面，约书亚记不只要和以弗所书一同读，还得和希伯来书一同读。因为约书亚记的进迦南有两个预表：一面预表属灵的争战，这要联到

## WEEK 2 — DAY 1

### Morning Nourishment

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

2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

The first of the types [in the book of Joshua] related to Christ is Israel's possessing and enjoying the promised land. This typifies the believers' practical experience of the riches of the blessings in Christ as revealed in the book of Ephesians. Israel's crossing of the river Jordan typifies the believers' experience of the death of Christ (Rom. 6:3-4a; Col. 2:20), not the believers' physical death. Israel's entering into the good land typifies the believers' experience of taking over the heavenlies, where Satan and his power of darkness are (Eph. 2:6; 6:12), not the believers' going to heaven after their death. This is all related to Israel's possessing and enjoying the good land. (Life-study of Joshua, p. 5)

### Today's Reading

In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we must first know what Canaan typifies.... If we are careful in our reading, we will conclude that Canaan cannot be a type of heaven. It is a type of our heavenly position. It is the equivalent of the heavenlies spoken of in Ephesians. On the one hand, we are seated with Christ in the heavenlies. On the other hand, we wrestle against the spiritual forces of evil in the heavenlies (Eph. 6:12). In studying this typology, we must not stop with the book of Joshua; we must also study Ephesians. In fact, Joshua must be read not only with Ephesians but with Hebrews as well. The entrance into Canaan in the book of Joshua typifies two things: spiritual

以弗所书；一面预表安息，这要联到希伯来书。那一个安息，很明显地是指着国度说的。…不是一切在羔羊血底下的人都进迦南，不是吃过逾越节羊羔的肉的人都进迦南，只有两个人进了迦南，其余的都倒毙在旷野里了。蒙召的多，选上的少，所以迦南地是预表国度。进迦南的预表给我们看见谁能在国度里掌权。若把这个基本的问题一解决，就能看见约书亚记里面，什么部分是预表我们基督徒今天所得着的属灵的地位，什么部分是预表我们基督徒将来要得的奖赏。

（倪柝声文集第三辑第八册，一一一页。）

按旧约预表，迦南有两方面：在积极一面，迦南是丰富之地，（申八7～10…，）预表包罗万有的基督同祂追测不尽的丰富；（西一12，弗三8；）在消极一面，迦南表征撒但黑暗国度空中、天上的部分。撒但是这世界的王（约十二31）和空中掌权者的首领，（弗二2，）有他的权势（徒二六18）和他的使者，（太二五41，）这些使者是他的从属，就是那些执政的、掌权的、和管辖这黑暗世界的。（弗六12。）因此，撒但有他的国，（太十二26，）就是黑暗的权势。（西一13。）迦南人预表跟随撒但的堕落天使，背叛的天使，（启十二4，7，）他们成了撒但国里执政的、掌权的和有权势的。（参但十13，20。）以色列人与迦南人争战，为要据有并享受美地，这预表整个召会，包括所有的肢体，都有分于属灵的争战，抵挡“诸天界里那邪恶的属灵势力”，（弗六12，）使圣徒能享受基督作包罗万有的地。召会必须是这样一个团体的战士，抵挡撒但空中的势力，使神的子民更多赢得基督，好建造基督的身体，建立并开展神的国，使基督能回来承受这地。（圣经恢复本，民二一1注1。）

参读：约书亚记生命读经，第一、五至六篇；倪柝声文集第三辑第八册，读经之路（下编），一一一页；包罗万有的基督，第一章。

warfare (in Ephesians) and rest (in Hebrews). The rest here clearly refers to the kingdom.... Not everyone who passed under the blood of the lamb or ate of the passover lamb entered Canaan; only two entered. The rest died in the wilderness. Many are called but few are chosen. Hence, Canaan is a type of the kingdom. The entrance into Canaan typifies our reigning in the kingdom. Once we are clear about this fundamental point, we will see which part of Joshua is a type of a Christian's position in the heavenlies today and which part is a type of his reward in the future. (CWWN, vol. 54, "How to Study the Bible," p. 105)

In the typology of the Old Testament, Canaan has two aspects: on the positive side, Canaan, a land of riches (Deut. 8:7-10)..., typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8), and on the negative side, it signifies the aerial part, the heavenly part, of the dark kingdom of Satan. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12). Hence, he has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13). The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan's kingdom (cf. Dan. 10:13, 20). The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against "the spiritual forces of evil in the heavenlies" (Eph. 6:12) that the saints may enjoy Christ as the all-inclusive land. The church must be such a corporate warrior, fighting against Satan's aerial forces so that God's people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth. (Num. 21:1, footnote 1)

Further Reading: Life-study of Joshua, msgs. 1, 5-6; CWWN, vol. 54, "How to Study the Bible," ch. 5; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 1

## 第二周■周二

### 晨兴喂养

申八7~9 “因为耶和华你神领你进入美地，那地有川，有泉，有源，从谷中和山上流出水来；那地有小麦、大麦、葡萄树、无花果树、石榴树；那地有出油的橄榄树，有蜜。你在那地不缺食物，你必一无所缺；那地的石头是铁，山内可以挖铜。”

美地，迦南地，（申八7~10，）预表包罗万有的基督；这位基督是一切，又在一切之内，祂对我们乃是一切。逾越节、吗哪、帐幕同其器具、以及一切的祭，都是描述基督不同方面的预表。…（然而，）在美地以外没有一个预表显示基督是包罗万有者。因此，美地是圣经里所看到基督终极的预表。（新约总论第二册，二八三页。）

### 信息选读

在圣经里，地是基督的表号，象征。第三日从死水出来的地，（创一9~10，13，）预表第三日从死里出来的复活基督。然后许多不同种类的生命，包括植物、动物、和人类的生命，从地里出来。（11~12，24~25。）这表征基督是各种生命的源头。…圣经里所启示神的心意，乃是基督该作我们的地。基督作美地，从死水出来的地，高过死水且被死水包围的地，由迦南地所描述。这地是旧约重要的中心。为这缘故，主一再说到那地。祂召出亚伯拉罕，并且告诉他，祂要将他带进一地，就是迦南地。（创十二1。）按预表说，神计划的中心就是美地连同殿与城。

## WEEK 2 — DAY 2

### Morning Nourishment

Deut. 8:7-9 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains...; a land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey; a land in which you will eat bread without scarcity;...a land whose stones are iron, and from whose mountains you can mine copper.

The good land, the land of Canaan (Deut. 8:7-10), is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us. The passover, the manna, the tabernacle with its furniture, and all the offerings are types depicting various aspects of Christ.... [However], no type other than the good land shows that Christ is the all-inclusive One. Therefore, the good land is the ultimate type of Christ found in the Scriptures. (The Conclusion of the New Testament, pp. 466-467)

### Today's Reading

In the Bible the land is a figure, a symbol, of Christ. The land that came out of the death water on the third day (Gen. 1:9-10, 13) is a type of the resurrected Christ who came out of death on the third day. Many different kinds of life, including vegetable, animal, and human life, then came out of the land (Gen. 1:11-12, 24-25). This signifies that Christ is the source of all kinds of life....God's intention revealed in the Scriptures is that Christ should be our land. Christ as the good land, the land that came out of the death water, the land that was elevated above and surrounded by the death water, is depicted by the land of Canaan. This land is the crucial focus of the Old Testament. For this reason the Lord speaks of the land again and again. He called out Abraham and told him that He would bring him into a certain land, the land of Canaan (Gen. 12:1). The center of God's plan, speaking according to type, is the good land with its temple and city.

美地供应以色列人所需要的一切。…这一切项目都是基督的预表，这些多半在申命记八章七至十节提起。祂是从谷中和山上流出的水。祂是小麦，表征成为肉体且钉十字架的基督；祂是大麦，表征复活的基督。葡萄树预表基督是使神和人喜悦的牺牲者；无花果树预表基督作我们生命供应的甜美和满足；石榴树预表基督生命的丰盛和美丽；橄榄树预表基督是被那灵充满，且被那灵这欢腾的油所膏的人；动物的生命预表带着救赎生命的基督；奶与蜜预表在丰富和甜美里的基督；石头、铁和铜，预表基督是为着建造和争战的材料。（新约总论第二册，二八三至二八五页。）

约翰十二章二十四节给我们看见，主是那一粒麦子落在地里死了，埋葬了。因此小麦是代表基督成为肉体，成为一个人，落到地里来受死，被埋葬。小麦预表那位成为肉体的基督，受死的基督，被埋葬的基督。

大麦是指基督的复活，预表复活的基督。在迦南地，大麦是所有谷物中首先成熟的。主在利未记二十三章嘱咐以色列人，到了收割庄稼的时候，初熟的庄稼必须献上给神，而初熟的庄稼明显就是大麦。林前十五章二十节说，“但如今基督，就是睡了之人初熟的果子，已经从死人中复活。”这清楚指明，初熟的庄稼乃是预表基督作复活初熟的果子。因此，大麦是预表复活的基督。主用以食饱五千人的，就是大麦饼，（约六9，）预表祂在复活里作信祂之人的生命供应。（真理课程三级卷一，四五页。）

参读：出埃及记生命读经，第一百五十三篇；新约总论，第四十四篇。

The good land provided whatever the children of Israel needed.... All these items, most of which are mentioned in Deuteronomy 8:7-10, are types of Christ. He is the water that springs from valleys and hills. He is the wheat, which signifies the incarnated and crucified Christ, and the barley, which signifies the resurrected Christ. The vine typifies Christ as the sacrificing One who cheers God and man; the fig tree, the sweetness and satisfaction of Christ as our life supply; the pomegranate, the abundance and beauty of the life of Christ; the olive tree, Christ as the man filled with the Spirit and anointed with the Spirit as the oil of exultant joy; the animal life, Christ with His redeeming life; milk and honey, Christ in His richness and sweetness; stones, iron, and copper, Christ as the materials for building and fighting. (The Conclusion of the New Testament, pp. 467-468)

John 12:24 shows us that the Lord is the one grain of wheat that fell into the ground and died and was buried. Hence, the wheat represents the Christ who was incarnated to be a man and who fell into the ground to die and be buried. It typifies the Christ who was incarnated, the Christ who died, and the Christ who was buried.

Barley denotes Christ's resurrection and typifies the resurrected Christ. In the land of Canaan barley is the first among the grains to ripen. In Leviticus 23 the Lord charged the Israelites that when the harvest time came, the firstfruits of the harvest had to be offered to God, and the firstfruits were clearly barley. First Corinthians 15:20 says, "But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep." This clearly indicates that the firstfruits of the harvest typify Christ as the firstfruits of resurrection. Hence, barley typifies the resurrected Christ. The barley loaves with which the Lord fed the five thousand (John 6:9) typify Christ in His resurrection as the life supply to His believers. (Truth Lessons—Level Three, vol. 1, p. 45)

Further Reading: Life-study of Exodus, msg. 153; The Conclusion of the New Testament, msg. 44



## 第二周■周三

### 晨兴喂养

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

约书亚一章预表以弗所一章。约书亚一章给我们看见，一切都预备好了。以色列人借着数百年在埃及，以及四十年在旷野，神在他们身上的对付，已经预备好了。…他们已经预备好，与神是一，往前去取得迦南地，那地乃是预表丰富、包罗万有的基督。

根据以弗所一章，我们已经蒙神拣选，有分于祂的圣别性情，也被神预定，要得着祂的生命，好成为祂的儿子。（4～5。）不仅如此，基督的救赎已经把我们带进基督这三一神的具体化身里，祂乃是那个范围和元素，我们在这范围里并借这元素，就能被作成神的基业。（7，11。）我们既已蒙救赎，并被摆在基督这范围和元素里，就天天被这元素重新构成并变化，成为珍宝，作神的基业。我们取得基督，并享受祂作我们的基业时，就成为神的基业。此外，我们还有那灵的盖印和作质。（13～14。）那灵的盖印就是那灵浸润并浸透我们，为要变化我们；那灵作质乃是担保神是我们的基业。（约书亚记生命读经，一九至二〇页。）

### 信息选读

以弗所二章指明，诸天界里有好几层。基督是在最高的一层，就是三层天上，作我们的一切，就是

## WEEK 2 — DAY 3

### Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Chapter 1 of Joshua typifies chapter 1 of Ephesians. Joshua 1 shows us that everything was ready. Israel had been prepared through God's dealing with them for several hundred years in Egypt and for forty years in the wilderness....They were ready to go on with God as one to take the land of Canaan, which typifies the rich, all-inclusive Christ.

According to Ephesians 1, we have been chosen by God to partake of His holy nature and we have been predestinated by God to have His life in order to become His sons (vv. 4-5). Furthermore, Christ's redemption has brought us into Christ as the embodiment of the Triune God to be the realm in which and the element by which we can be made God's inheritance (vv. 7, 11). Having been redeemed and having been put into Christ as the realm and the element, we are daily being reconstituted and transformed by this element to be a treasure for God's inheritance. As we take Christ and enjoy Him as our inheritance, we become God's inheritance. In addition, we have the sealing and the pledging of the Spirit (vv. 13-14). The Spirit's sealing is the Spirit's soaking and saturating of us in order to transform us. The Spirit's pledging is the guarantee that God is our inheritance. (Life-study of Joshua, pp. 13-14)

### Today's Reading

Ephesians 2 indicates that in the heavenlies there are different layers. Christ is in the highest layer, the third heaven, to be our everything as our



我们的美地。但诸天界里还有较低的一层，就是空中，在那里撒但是空中掌权者的首领，阻挠地上的人接触神并接受基督。（2。）这就是由那些阻挠以色列人进入美地的迦南人所预表的。

二章也告诉我们，我们原是死了的人，（1，5，）但神使我们这些蒙拣选的喇合，成为享受基督的人。在一章我们看见约书亚，就是在基督里的信徒，领受了一切在基督里的福分；但在二章，我们看见喇合，就是一切邪恶的、死了的罪人。然而，神能借着基督的救赎，施行祂大能的救恩，拯救这样的罪人，使这样的喇合成为享受基督的人。（约书亚记生命读经，二〇页。）

堕落的天使与人类之间不法的结合产生了拿非利人。创世记六章四节所说，“上古英武有名的人，”就是堕落的灵与人类调和的产品。（参民十三33。）…他们是人类一人的血统一与天使的灵调和后的产物。…根据圣经记载，拿非利人是“身量高大”的人。（民十三32。）你若看到他们，他们会把你吓坏。摩西所打发去窥探迦南地的十二个探子，其中十个正是这样。他们看见了拿非利人，就战栗害怕。（33。）他们告诉以色列人：“我们不可进入那地，因为在那里我们看到拿非利人。”他们所看见的那些拿非利人，应该也是堕落的天使和人的女子调和而生的后裔。（创世记生命读经，四四七页。）

因着拿非利人（堕落天使和堕落人类的混杂）住在迦南地，所以神命令以色列人要取得这地，并毁灭其上所有的人，使人类得着清理。（申七1~2。）（圣经恢复本，民十三33注1。）

参读：约书亚记生命读经，第三篇；创世记生命读经，第二十七篇；以弗所书生命读经，第六十三至六十五篇。

good land. But there is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and from receiving Christ (v. 2). This is typified by the Canaanites, who were frustrating Israel from entering into the good land.

Ephesians 2 also tells us that we were once dead persons (vv. 1, 5), but then God made us, the chosen Rahabs, the enjoyers of Christ. In Ephesians 1 we see Joshua, the believers in Christ receiving all the blessings in Christ. But in Ephesians 2 we see Rahab, all the sinners who were wicked, evil, and dead. Nevertheless, God can perform His dynamic salvation through the redemption of Christ to save such sinners, to make such Rahabs the enjoyers of Christ. (Life-study of Joshua, pp. 14-15)

This illegal marriage between fallen angels and the human race produced Nephilim. The “mighty men who were of old, the men of renown” in Genesis 6:4 were a product of the fallen spirits mingled with the human race (cf. Num. 13:33)...They were the product of the mingling of the human race, that is, human blood, with angelic spirits. According to the Bible, the Nephilim were “men of great size” (Num. 13:32). If you were to look at them, they would threaten you, and you would be frightened. That is exactly what happened to ten of the twelve spies sent by Moses to explore the land of Canaan. They saw the Nephilim and were terrified (Num. 13:33). They told the Israelites, “We should not go into the land, for we saw the Nephilim there.” The Nephilim whom they saw should be again the descendants of the fallen angels that had mingled with the daughters of men. (Life-study of Genesis, pp. 366-367)

Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up (Deut. 7:1-2). (Num. 13:33, footnote 1)

Further Reading: Life-study of Joshua, msg. 3; Life-study of Genesis, msg. 27; Life-study of Ephesians, msgs. 63-65

## 第二周■周四

### 晨兴喂养

弗六 10～12 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

我们若仔细地研读预表，就会看见…一面，迦南是丰富之地，如申命记八章所启示的。…另一面，迦南地满了恶人和仇敌，需要以色列人将其完全消灭。迦南的这一点，或这一面，表征撒但黑暗国度里最邪恶的部分。…我们能否享受基督作包罗万有的地，乃在于我们有没有击败迦南人所预表的仇敌。这指明整个召会，包括所有的肢体，都该从事以弗所六章所启示的属灵争战。（民数记生命读经，二七一至二七二页。）

### 信息选读

接着（但以理十章四至九节）关于基督是神行动中之宝贵者的异象（之后），我们看见关于空中属灵争斗的事。按照十至十七节，波斯国的魔君阻挡受差遣的天使（他可能是大君之一）二十一日。大君之一的米迦勒，来帮助受差的天使；那天使滞留在波斯诸王那里。波斯国的魔君必定是一个邪灵，一个跟随撒但背叛神的背叛天使，受撒但委派帮助波斯。这邪灵与受差的天使争斗二十一日之久。这就是说，但以理在那些日子祷告时，空中进行着二灵之间的属灵争斗；一灵属于撒但，另一灵属于神。二者在争战，因为受差的天使（可能是加百列），

## WEEK 2 — DAY 4

### Morning Nourishment

**Eph. 6:10-12 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.**

If we study the typology carefully, we will see that ...on the one hand, Canaan is a land of riches, as revealed in Deuteronomy 8....On the other hand, Canaan was a land full of evil persons and enemies, all of whom were to be eradicated by the children of Israel. This feature, or aspect, of Canaan signifies the most evil part of Satan's dark kingdom....Whether or not we can enjoy Christ as the all-inclusive land depends on whether or not we defeat the enemies typified by the Canaanites. This indicates that the church as a whole, including all the members, should engage in the spiritual warfare revealed in Ephesians 6. (Life-study of Numbers, p. 240)

### Today's Reading

Following the vision concerning Christ as the precious One in God's move [in Daniel 10:4-9], we see something regarding the spiritual struggle in the air. According to verses 10 through 17, the evil prince of the kingdom of Persia withstood the sent angelic messenger, probably one of the chief princes, for twenty-one days. Michael, one of the chief princes, came to help the sent angelic messenger, and the sent messenger remained there with the kings of Persia. The evil prince of the kingdom of Persia must have been an evil spirit, a rebellious angel, who followed Satan in his rebellion against God and who was commissioned by Satan to help Persia. This evil spirit struggled against the sent angelic messenger for twenty-one days. This means that while Daniel was praying for all those days, a spiritual struggle was taking place in the air between

受神差遣去回应但以理的祷告。米迦勒来帮助受差的天使。就如天使长米迦勒在犹大书九节那里争战；照样，他在但以理书这里也来争战。我们需要看见一个重点，就是在景物的背后正进行着属灵的争斗，这争斗不是物质的眼睛所看得见的。

在关于以色列定命的异象（但十一 2 ~ 十二 13）揭示与但以理之前，他先看见物质景象背后之属灵景象的异象。（十 2 ~ 十一 1。）在这属灵的景象中，基督是居首位的。这景象也包括善与恶的灵，这些灵正进行着看不见的属灵争战。（但以理书生命读经，一一四至一一五页。）

我们还应该记得，在空中有邪恶的势力，我们必须与仇敌争战。虽然我们是在享受包罗万有之基督的一分，但是仇敌和他在诸天界里的邪恶势力仍然霸占那地。你和我必须争战，去得着整块的地。弟兄姊妹们，当我们这样享受基督的时候，我们在灵中就能体会到诸天界里邪恶势力的实际。这些邪恶势力还是一直蒙蔽神的儿女们，使其无法看见基督的包罗万有。神的百姓很少能经历基督的包罗万有，就是由于诸天界里邪恶势力的控告。直到今天，那些邪恶势力还是一直蒙蔽着基督的包罗万有性。因此我们必须争战。在这里有一个非常真实的属灵争战是我们需要参与的。借着对包罗万有的基督有所享受，我们就有负担去打这个仗；我们就有负担为着这个争战。就是为这缘故，我们编组成了军队。争战就在我们的前面。（包罗万有的基督，一九七一至一九八页。）

参读：民数记生命读经，第二十一、三十二篇；但以理书生命读经，第十五篇；实行召会生活的基本原则，第六章。

two spirits, one belonging to Satan and the other belonging to God. They were fighting because the sent angelic messenger (he might have been Gabriel) had been sent by God in answer to Daniel's prayer. Michael came to help the sent angelic messenger. Just as the archangel Michael fought in Jude 9, so he came in to fight here in Daniel. The crucial point we need to see is that behind the scene a spiritual struggle, a struggle not seen with physical eyes, was taking place.

Before the vision concerning the destiny of Israel was unveiled to Daniel [Dan. 11:2—12:13], he was given a vision of the spiritual scene that is behind the physical scene [in 10:2—11:1]. In this spiritual scene Christ is preeminent. This scene also includes both good and evil spirits, spirits that are engaged in an invisible spiritual war. (Life-study of Daniel, pp. 96-97)

We must also remember that there are evil powers in the heavenlies. We must fight the battle with the enemy. We are enjoying a portion of the all-inclusive Christ, yet the enemy and his evil forces in the heavenlies are still usurping and occupying the land. You and I have to fight the battle to take possession of the entire land. Brothers and sisters, as soon as we enjoy Christ in such a way, we realize in our spirit the reality of the evil forces in the heavenlies. These evil forces are veiling the all-inclusiveness of Christ from the Lord's children. Very few of the Lord's people can realize the all-inclusiveness of Christ simply because of the accusations of the evil powers in the heavenlies. To this very day the evil forces are still veiling the all-inclusiveness of Christ. Therefore, we must fight the battle. There is an exceedingly real spiritual warfare in which we must engage. By enjoying something of the all-inclusive Christ, we will be burdened for this fighting; we will be burdened for this battle. That is why we have been formed as an army. The conflict is before us. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 336)

Further Reading: Life-study of Numbers, msgs. 21, 32; Life-study of Daniel, msg. 15; CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6

## 第二周■周五

### 晨兴喂养

书五 13 ~ 14 “...有一个人手里有拔出来的刀，〔在约书亚〕对面站立。约书亚到祂那里，对祂说，你是帮助我们呢，还是帮助我们的敌人？祂说，都不是，我现在来，是作耶和華军队的元帅。约书亚就面伏于地下拜，说，我主有什么话告诉仆人？”

（在约书亚五章十三至十五节，）这异象乃是向约书亚揭示，基督是耶和華军队的元帅。（14。）约书亚是耶和華军队看得见的元帅，而基督是那看不见的元帅。基督是这样一位元帅，为以色列人与迦南七族争战。因此，约书亚需要一直站在圣别的地位上。（15。）（圣经恢复本，书五 13 注 1。）

### 信息选读

主基督是耶和華军队的王，荣耀的元帅。（书五 14。）祂在军队里负起领导来，祂要走在我们前面；祂要为我们争战。我们需要这样的一个异象。约书亚怎样能看见这异象呢？无他，乃是因为他为着摆在前头的争战大有负担。当他和以色列民享受那美地的出产之后，马上他就看见，摆在前面的乃是仇敌和耶利哥坚固的城。约书亚对于那个情势看得很清楚，他就为着那个争战有负担。我相信为这缘故，他就到神面前去祷告；就是在那时神向约书亚显现，给他看见耶和華军队的元帅。约书亚看见了这样的一个异象，就有信心和确据，知道神是与他同在。他毫无疑问地知道，神自己作了祂军队的元帅，正走在他前面。我们也需要有这样的确据。

## WEEK 2 — DAY 5

### Morning Nourishment

Josh. 5:13-14 ...There was a man standing opposite [Joshua], and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries? And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

This vision [in Joshua 5:13-15] was an unveiling to Joshua of Christ as the Captain of Jehovah's army (v. 14). Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain. Christ was such a captain to fight against the seven tribes of Canaan for Israel. Because of this, Joshua needed to stand on the position of sanctification (holiness) all the time (v. 15). (Josh. 5:13, footnote 1)

### Today's Reading

The Lord Christ as the Prince, the glorious Captain, of Jehovah's army (Josh. 5:14)...will take the lead in the army, ...will go before us, and ...will fight the battle for us. We need such a vision. How could Joshua receive this vision? It was simply because he was exceedingly burdened for the battle before him. Immediately after he and the people of Israel enjoyed the produce of the good land, he realized that before them lay the enemy and the stronghold of Jericho. Joshua had a clear view of the situation, and he was burdened for the battle. I believe that because of this he went to the Lord in prayer, and at that time the Lord revealed Himself to Joshua as the Captain of Jehovah's army. Joshua received such a vision and, thereby, the faith and assurance that the Lord was with him. Joshua knew then without a shadow of doubt that the Lord Himself as the Captain of the army of Jehovah was going before him. We too need such an assurance.

有的人能从他们自己的经历里见证说，当他们享受了一点基督的包罗万有以后，马上就觉得属灵争战的需要。他们看见了，空中的仇敌和他诸天界里的邪恶势力仍然霸占着这块指明包罗万有基督的美地，将其向神的儿女们遮蔽起来。谁愿为主争战，使这地得以显示出来？我们若是这样享受基督，我们自然就会带着一个争战的负担到神面前去。乃是到那时，祂才给我们一个异象，看见祂自己就是元帅。…我们就能满有把握地往前去。

我们还必须记得，我们的仇敌不是属血肉的；他们不是人。他们是属灵的军队，是在诸天界里执掌权的。…我们不是与人争战，我们乃是与那些在人背后的邪恶势力争战。我们若是向主忠诚，站在复活的立场上，编组成军为祂争战，我们就需要准备好，接受那些散布在我们周围，许多关于我们的恶言。我们必须准备好碰到许多的反对。…但是赞美主，当我们听到这些邪恶的传言之后，我们可以欢喜，因为这是我们必定得胜的信号。这是一些信号，说出仇敌是在恐惧中，他的失败是注定的。耶利哥必定在我们面前倒下。阿利路亚！…赞美主！

我们的仇敌不是在这地上，乃是在天上。因此我们不该用属肉体的兵器。我们不该与人争辩；我们不该下到他们的地位，中了他们的策略。不，我们的兵器是属灵的。这些兵器是什么？就是羊角号。让我们吹号；让我们吹羊角。让我们宣告十字架的得胜，宣告那位得胜者的胜利。我们必须把基督宣告出去，就是宣告我们所享受的基督，胜过众仇敌的征服者。这是我们的兵器，我们不知道别的。这就是得着包罗万有基督的方法。这就是在忠心里、在安息里、并在享受里，去得着那美地。（包罗万有的基督，一九八至一九九、二〇一至二〇二页。）

参读：包罗万有的基督，第十四章；生命的经历，第十八篇。

Some can testify from their own experience that immediately after enjoying something of the all-inclusiveness of Christ, they have realized the need of spiritual warfare. They have seen that the enemy and his evil powers in the heavenlies are still usurping the good land of the all-inclusive Christ and veiling it from the Lord's children. Who will fight the battle to uncover the land? If we enjoy Christ in such a way, we will spontaneously go to the Lord with a burden for the battle. It is then that He will give us a vision of Himself as the Captain....We can then go forward with full assurance.

We must also remember that our enemies are not flesh and blood; they are not people. They are the spiritual forces, the principalities, the powers in the heavenlies....We are not fighting with people but with the evil forces behind the people. If we are faithful with the Lord to take the ground of resurrection and be formed into an army to fight the battle for Him, we must be ready for many evil reports to be spread concerning us. We must be prepared for considerable opposition.... But praise the Lord, whenever we hear these reports, we may rejoice, for they are signs that we will win. They are signs that the enemy is in fear and his defeat is inevitable. Jericho will certainly fall before us. Hallelujah! ...Praise the Lord!

Our enemy is not on the earth but in the heavenly places. Hence, we should not use weapons of flesh. We should not argue with people; we should not come down to their level and engage in their tactics. No. Our weapons are spiritual. What are they? They are the trumpets of rams' horns. Let us blow the trumpets; let us blow the rams' horns. Let us declare the victory of the cross, the victory of the victorious One. We must proclaim Christ—the Christ we enjoy, the Christ who is the Conqueror over every foe. This is our weapon—we know nothing else. This is the way to possess the all-inclusiveness of Christ. This is the way to take the good land in faithfulness, in rest, and in enjoyment. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 336-337, 339)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 14; CWWL, 1953, vol. 3, "The Experience of Life," ch. 18



## 第二周■周六

### 晨兴喂养

书六 5 “他们吹羊角的声音拖长，你们听见号声时，众百姓要大声呼喊，城墙就必塌陷…”

代下二十 21 ~ 22 “约沙法…设立一些人，穿着圣别的礼服走在军前，…众人一开始欢呼歌唱赞美，耶和华就派伏兵击杀那来攻击犹太人的〔人〕…”

以色列人在过约但河之后，在第一次争战中胜过耶利哥，不是凭着争战，乃是借着吹号并呼喊，就是借着他们相信神指示的话，见证并宣扬神和神的约柜。（书六 2 ~ 5。）这些是他们能赢得胜利的重要因素。（约书亚记生命读经，五三页。）

### 信息选读

我们是去打仗，但却是带着和平的兵器去；我们带着羊角去。羊角就是用和平的兵器去争战的一个记号…。羊角是不能用来杀人的，乃完全是和平的；然而却是打仗的兵器。羊角是用来吹的号，宣告并宣布和平的福音。这是我们该用来打属灵战争的兵器。我们是宣告基督而争战！

神的军队约六十万人，天天围绕耶利哥城，吹着羊角。先出来一个分队，接着是吹号的祭司，然后是约柜，再后是所有其余的军队。这是他们争战的方法。在耶利哥，或许有些人在那里嗤笑他们，他们从未见过这样一种不属世界的作法。每一天他们都绕城一次，六天之久重复一样的作法。到了第七天，照着神所吩咐的，他们绕城七次。

## WEEK 2 — DAY 6

### Morning Nourishment

Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat...

2 Chron. 20:21-22 ...He appointed them to sing to Jehovah and give thanks in holy array as they went out before the army...When they began to shout in song and to praise, Jehovah set ambushes for [those] who were coming out against Judah...

The victory over Jericho in Israel's first battle after crossing the Jordan was won not by Israel's fighting but by their blowing of the trumpets and shouting, by their testifying and proclaiming of God with His Ark, through their faith in God's word of instruction (Josh. 6:2-5). These were the vital factors that enabled them to win the victory. (Life-study of Joshua, p. 43)

### Today's Reading

We go to a battle, but we go with instruments of peace; we go with rams' horns. Rams' horns are a symbol of fighting a warfare with peaceful weapons....They cannot kill; they are utterly peaceful. But they are weapons for battle. They are trumpets to be blown, declaring and proclaiming the gospel of peace. This is the weapon we must use to fight the spiritual warfare. We fight by proclaiming Christ.

Day by day the army of God, six hundred thousand strong, marched around the city, blowing the rams' horns. First came one division, then the priests blowing the trumpets, then the Ark, and then the remainder of the army at the rear...There were probably some people in Jericho who laughed and scorned them. They had never seen such an unworldly performance. Once a day they compassed the city, day after day for six days repeating the same procedure. When the seventh day came, as they were instructed, they compassed the city seven times.

我们在这里要注意，约书亚吩咐百姓…（不可呼喊，直）等到绕到最后一圈，听到角声拖长。…在那时之前他们必须安静。这是什么意思呢？意思就是说，我们若是要见证得胜的基督，许多时候我们需要安静；我们必须让祭司吹号。…不要说，“哦，我们是在召会立场上！哦，我们是地方召会！我们是这个，我们是那个！”你若是把这些说得这么轻，就没有祭司体系。我们必须让祭司体系吹号发声。不能有别的声音。然后等到时候到了，主所指定的时候到了，你和我就必须呼喊。我们用大的声音来向主祷告并赞美，仇敌就要在我们面前仆倒。这就是我们争战的方法。

这样的争战…是一个打仗，…是一场争战，却是一个享受，一个安息，并且是一个满足。我们乃是这样得着包罗万有的基督。…但是…我们只能和众圣徒一同领略并得着包罗万有之基督的阔、长、高、深。要得着那地，我们必须与众圣徒编组联合一起，成为神的军队。（包罗万有的基督，一九九至二〇一页。）

我们要学习…不只借着祷告胜过撒但，并且借着赞美胜过撒但。许多人在那里看见撒但是那么凶，自己是那么软弱，就想奋斗，就想祷告。但是，在这里给我们看见一个独特的原则：属灵的得胜不是靠着争战，乃是靠着赞美。…多少的争战，都能够借着赞美胜过；但因为缺少赞美，所以没有胜过。你如果相信神，那你即使在困难之中，也能够对主说，“我赞美你的名，你比一切高，你比一切强，你的慈爱永远长存！”一个赞美神的人，乃是超越过一切的；他能够借着赞美一直得胜。这是原则，这也是事实。（倪柝声文集第三辑第二册，三一五至三一六页。）

参读：约书亚记生命读经，第七、十篇；初信造就，第十六篇。

We must notice here that Joshua commanded the people [not to shout] ...until they heard the long blast of the rams' horns at the end of the final circuit.... Before that time they were to keep silence. What is the meaning of this? It means that if we are going to testify the victorious Christ, there are many times when we must be silent; we must let the priesthood blow the trumpet.... Do not say, "We are on the church ground. We are the local church. We are this, and we are that." If we say these things lightly, there is no priesthood. We must let the priesthood blow the trumpet and give the sound. There must be no other voice. Then when the time comes, the time appointed by the Lord, we must shout. We must pray and praise the Lord with a loud voice, and the enemy will fall before us. This is the way for us to fight the battle.

Such a battle ..is a war, ...a fight, and yet it is an enjoyment, a rest, and a satisfaction. It is in this way that we possess the all-inclusiveness of Christ. [Yet] we can only apprehend the breadth, the length, the height, and the depth of the all-inclusive Christ with all the saints. To take possession of the good land, we must be formed and united together with the saints as the army of God. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 337-339)

We need to learn to overcome Satan ...not only by prayer but also by praise. Many people are conscious of Satan's ferocity and their own weaknesses, and they resolve to struggle and pray. However, we find a very unique principle here: Spiritual victory does not depend on warfare but on praise.... Much warfare can be won by praise. Many battles are lost because of the lack of praise. If you believe in God, you can tell the Lord in the midst of your problems, "I praise Your name. You are higher than everything. You are stronger than everything. Your lovingkindness endures forever!" A person who praises God transcends everything. He overcomes continually by his praise. This is a principle, and this is also a fact. (CWWN, vol. 48, "Messages for Building Up New Believers (1)" pp. 254-255)

Further Reading: Life-study of Joshua, msgs. 7, 10; CWWN, vol. 48, "Messages for Building Up New Believers (1)," ch. 16

## 第二周诗歌

看哪！主必快来！

(英893)

E 大调

补 917

4/4

1 1 1 3 3 | 6 - - 6 | 5 1 4 3 | 2 - - 2 | 3 5 6 5 |  
 一 今日争战凶猛，撒但尚未退败；战场传来呼  
 #4 3 2 5 i | 7 i 6 6 | 5 - - 5 | 5 3 2 1 | 6 - - 6 |  
 喊之声，比前更加澎湃；阴府背叛喧嚣，虽  
 6#4 3 2 | 7 - - 7 | i . 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 - - - ||  
 仍强悍不衰；请听夜半主发呼声：“看哪，我必快来！”

- 二 虽有更苦试炼， 争战不断接连；  
 黑暗权势如同军队， 集聚进逼无间；  
 正当傲醒等候， 正逢艰苦试验；  
 却闻歌声喜乐、甘甜：“我主已快显现！”
- 三 当在末后年日， 持守见证不移；  
 撒但无所不用其极， 我们仍需站立；  
 应当重新得力， 才能胜过仇敌；  
 直到见主，何等欢喜， 叹息全都止息。
- 四 谁愿奋力进前， 靠主能力遮盖？  
 谁愿坚定为主争战， 直到那日奏凯？  
 得胜欢呼号声， 至终必定传开；  
 何等喜乐，已先听见：“看哪，我必快来！”
- 五 谁愿走上窄路， 将神旨意拣选？  
 历经风暴，通过考验， 绝不退后、心变？  
 谁愿忠勇进前， 忍受痛苦、凶险？  
 众得胜者仿佛看见：“我主已快显现！”
- 六 应当加紧脚步， 尽管黑暗四布；  
 期待那日被提之福， 荣耀辉煌夺目；  
 终将撒但征服， 迎接再临基督；  
 得胜者啊，扬声欢呼：“看哪！耶稣，我主！”

## WEEK 2 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming

893

1. Con - flict to - day is fierce, The strength of Sa - tan more; The  
 cry of bat - tle call - ing now Is loud - er than be - fore. The  
 re - bel voice of hell E'en strong - er now be - comes; But  
 list, the mid - night cry re - sounds, Be - hold, I quick - ly come!

2. Trials more bitter grow,  
 The fighting doth enlarge;  
 Hell's forces rally all their pow'rs  
 And gather for the charge.  
 Yet while we wait and watch  
 And feel the war severe,  
 We hear the joyful song ring out,  
 Jesus, the Lord, is near!
3. 'Tis harder at the end  
 The word to testify,  
 For Satan fights with all his pow'r  
 Our witness to defy.  
 Much greater strength we need  
 The foe to overcome;  
 How happy when the Lord we see  
 And all our sighing's done!
4. Who then will forward go  
 Strong in His mighty power?  
 Who then will firmly trust the Lord  
 Until the vict'ry hour;  
 Till with the conqu'rors blest,  
 The triumph song's begun?  
 That man will then rejoice to hear,  
 Behold, I quickly come!
5. Who then will choose God's best,  
 And take the narrow track,  
 Though passing thru the wildest storms,  
 Yet never turning back?  
 Who now will dare press on,  
 Enduring pain and fear?  
 All such will then rejoice to see  
 Jesus, the Lord, is near!
6. Though deep the darkness be  
 We still would onward go,  
 Till we the day of rapture greet  
 And glory 'round shall glow.  
 'Tis there we'll see the Lord,  
 And Satan overcome;  
 The overcomers will rejoice,  
 Jesus, the Lord, has come!



# 约书亚记结晶读经

## 第三周

### 过约但河 并预备打仗

诗歌： 227 (228)

读经： 书三 1～四 24， 五 1～10

## 纲要

### 【周一】

壹 约书亚三章一节至四章二十四节记载以色列人过约但河：

一 当以色列人看见他们神的约柜，又见祭司利未人抬着，就要从所在的地方起行，跟着约柜去—三 3， 6：

1 约柜预表基督作三一神的具体化身—出二五 10～22。

2 当神的约柜与以色列人一同前行时，三一神与他们同行，在前面领导，因此三一神是头一个踏入水中的一书三 8， 10～11。

3 约柜扛在祭司的肩头上，指明抬约柜的祭司按预表是与三一神成为一个实体—3 节：

# CRYSTALLIZATION-STUDY OF JOSHUA

## Week Three

### Crossing the Jordan River and Being Prepared for Battle

Hymns: E279 (E280)

Scripture Reading: Josh. 3:1—4:24; 5:1-10

## OUTLINE

### §Day 1

**I. Joshua 3:1—4:24 is a record of the people of Israel crossing the Jordan River:**

A. When the people of Israel saw the Ark of the Covenant of their God and the Levitical priests bearing the Ark, they set out from their place and followed it—3:3, 6:

1. The Ark was a type of Christ as the embodiment of the Triune God—Exo. 25:10-22.

2. When the Ark of God went with the children of Israel, the Triune God went with them, taking the lead and thus being the first to step into the water—Josh. 3:8, 11.

3. That the Ark was on the shoulders of the priests indicates that, in type, the priests who bore the Ark became one entity with the Triune God—v. 3:



- a 他们与神乃是一个团体人—团体的神人。
- b 神在他们的行走里行走，他们在神的行走里行走。

## 二 约但河预表基督的死与复活—徒二 23 ~ 24, 三 15:

- 1 主的约柜在百姓前头过去，到约但河里—书三 10 ~ 11。
- 2 约柜进入约但河，并从约但河上来，就是指明基督的死与复活—15 节，四 11。

## 三 以色列人过约但河，不是预表信徒肉身的死亡，乃是预表信徒经历基督的死，在这死里旧人被了解并埋葬—罗六 3 ~ 6, 加二 20:

- 1 约但河就预表的意义说，乃是指信徒受浸所浸入之基督的死—罗六 3 ~ 4。
- 2 以色列人经过基督的死，以埋葬他们的旧人，并成为在基督里的新人—林后五 17：
  - a 他们已预备好进入美地，要取得那地作他们的产业，并与迦南人打仗；然而，他们在旧人里无法取得胜利。
  - b 按预表，他们在基督的死里埋葬，然后在基督的复活里复活，成为在基督里的新人，为着打属灵的仗—弗六 10 ~ 20。
  - c 我们必须看见，我们的旧人，我们天然的人，是完全不合格为得着基督打属灵的仗；在基督里，我们就不再是旧人，乃是新人了—四 22 ~ 24。

## 【周二】

- 3 信徒浸入基督的死，乃是过约但河，这引领信徒进

- a. They and God were one corporate person—a corporate God-man.
- b. God walked in their walking, and they walked in God's walking.

## B. The Jordan River typifies the death and resurrection of Christ—Acts 2:23-24; 3:15:

- 1. The Ark of the Covenant of the Lord crossed over before the people into the Jordan—Josh. 3:11.
- 2. The Ark's entering into and coming out of the Jordan indicates Christ's death and resurrection—v. 15; 4:11.

## C. Israel's crossing of the river Jordan typifies not the believers' physical death but the believers' experience of the death of Christ, in which the old man is terminated and buried—Rom. 6:3-6; Gal. 2:20:

- 1. According to typology, the Jordan River denotes the death of Christ into which the believers have been baptized—Rom. 6:3-4.
- 2. The children of Israel passed through the death of Christ to bury their old man and become a new man in Christ—2 Cor. 5:17:
  - a. They were ready to enter into the good land, take the land as their possession, and engage in warfare against the Canaanites; however, in their old man they could not gain the victory.
  - b. In type, they were buried in the death of Christ, and then they were resurrected in the resurrection of Christ to become a new man in Christ for the fighting of the spiritual warfare—Eph. 6:10-20.
  - c. We need to realize that our old man, our natural man, is not qualified to fight the spiritual warfare for the gaining of Christ; in Christ we are no longer the old man but a new man—4:22-24.

## §Day 2

- 3. The believers' baptism into the death of Christ, as the crossing of the

入基督的复活—罗六3~6，西二12：

- a 受浸在埋葬的一面，是了结我们的旧人。
- b 受浸在复活一面，使我们的灵有新生的起头，好叫我们在基督里凭神圣的生命活过来—约三6，15，罗八10。
- c 在这复活的境地里，我们就得享基督作包罗万有的美地，而在其中生活行动；甚至在其中生根、建造，以完成神的经纶—六4，西二7。

四 以色列人过约但河并进入美地，与以色列人据有并享受美地有关；这样的据有并享受美地，预表信徒实际地经历在基督里各样福分的丰富，如以弗所书中所启示的一书四1。

五 以色列人过约但河之后进入美地，乃是预表信徒经历接管诸天界，就是撒但和他黑暗权势所在的地方—弗二2，六12。

贰 从约但河中取十二块石头，另把十二块石头立在约但河中—书四3~9：

- 一 从约但河中取出的十二块石头，表征新以色列的十二支派—3~7节。
- 二 这些石头从约但河的水中被拿起来，表征从死里复活—7节：
  - 1 这十二块石头是一个记号，表明“复活的”新以色列人乃是越过死水的见证—6~7，21~24节。
  - 2 这预表信徒与基督一同经历从死里复活—罗六3~4。

三 立在约但河中另外的十二块石头，表征在旧生

Jordan River, leads the believers into the resurrection of Christ—Rom. 6:3-6; Col. 2:12:

- a. In the aspect of burial, baptism is the termination of our old man.
- b. In the aspect of resurrection, baptism is the germination of our spirit so that we may be made alive in Christ with the divine life—John 3:6, 15; Rom. 8:10.
- c. In the realm of resurrection we enjoy Christ as the all-inclusive good land in which we walk and even are being rooted and built up for the accomplishment of the economy of God—6:4; Col. 2:7.

D. Israel's crossing the Jordan and entering into the good land are related to Israel's possessing and enjoying the good land, which typifies the believers' practical experience of the riches of the blessings in Christ as revealed in the book of Ephesians—Josh. 4:1.

E. Israel's entering into the good land after crossing the Jordan typifies the believers' experience of taking over the heavenlies, where Satan and his power of darkness are—Eph. 2:2; 6:12.

**II. Twelve stones were taken out of the Jordan, and another twelve stones were erected in the Jordan—Josh. 4:3-9:**

- A. The twelve stones taken from the Jordan signify the twelve tribes of the new Israel—vv. 3-7.
- B. The stones' being raised up from the waters of the Jordan signifies resurrection from death—v. 7:
  - 1. These twelve stones were a sign, showing that the “resurrected” new Israel would be a testimony of the crossing of the death water—vv. 6-7, 21-24.
  - 2. This typifies the believers' experiencing with Christ the resurrection from death—Rom. 6:3-4.

C. The other twelve stones erected in the middle of the Jordan signify the

命和旧性情里的以色列十二支派—书四 9:

1 约书亚把这十二块石头立在约但河中约柜所在的地方，表征主要把在旧性情里的以色列人留在约但河的死水下。

2 这预表信徒的旧人应当留在基督的死里—罗六 6，加二 20，腓三 10。

四 两组各十二块的石头，表征我们的旧人已经埋葬，我们复活的新人与三一神一同活着并作工，如同一人；这与以弗所二章一节、四至六节、十五节、十节的启示相符。

### 【周三】

叁 抬见证柜的祭司在约但河中的干地上站定，直到国民尽都过了约但河—书三 8，13～15，17，四 10～11，15～18:

一 抬约柜的祭司是首先下水去，末后从水里上来的；他们在河底，直等到神的百姓都过了河，才能出来—三 17，四 15～16。

二 神把祭司放在死里，好叫以色列人有一条路，到生命之地—10 节:

1 在河底是死的地位，不是舒服的，不是好看的。

2 在河底抬见证的柜，是顶苦的。

3 主今日找一班像约书亚三至四章里的祭司的人，叫他们先下水，先进入死—三 8，17:

twelve tribes of Israel in their old life and in their old nature—Josh. 4:9:

1. Joshua erected these twelve stones in the middle of the Jordan where the Ark was, signifying that the Lord wanted Israel in their old nature to remain under the death water of the Jordan.

2. This typifies that the old man of the believers should remain in the death of Christ—Rom. 6:6; Gal. 2:20; Phil. 3:10.

D. The two sets of twelve stones signify that our old man has been buried and our resurrected new man is living and working with the Triune God as one; this corresponds with the revelation in Ephesians 2:1, 4-6, 15, and 10.

### §Day 3

**III. The priests carrying the Ark of the Testimony stood firmly on dry ground at the bottom of the river Jordan until all the nation had completely crossed over the Jordan—Josh. 3:8, 13-15, 17; 4:10-11, 15-18:**

A. The priests bearing the Ark were the first ones to go into the water and the last ones to come up out from the water; they waited at the bottom of the river for all of God's people to cross over—3:17; 4:15-16.

B. God put the priests in the place of death so that the Israelites would have a way to the land of life—v. 10:

1. The bottom of the river is the position of death; it is not comfortable or attractive.

2. To bear the Ark of the Testimony at the bottom of the river is a great suffering.

3. The Lord is seeking for a group of people who, like the priests in Joshua 3 and 4, step into the water, that is, walk into death first—3:8, 17:

- a 他们乐意先受十字架的对付，站在死里，好叫召会有一条生命的路—林后四 10 ~ 12。
- b 神必须先把我们摆在死里，好叫别人得着生命—约二 19，十二 24，林前十五 36。

## 【周四、周五】

三 因着使徒保罗借着死供应生命，他能见证说，“这样，死是在我们身上发动，生命却在你们身上发动”—林后四 12：

- 1 使徒们的工作乃是死在他们身上发动，使生命在信徒身上发动—10 ~ 12 节。
- 2 死在我们身上发动的结果是美妙的，就是生命在别人身上发动—12 节。
- 3 新约职事真实的工作不是作工的问题，乃是死的问题—1 节，三 8 ~ 9，五 18。
- 4 在主的恢复里，我们需要死，好叫生命在别人身上作工；因此，我们死就是我们作工—四 12。
- 5 “主不需要你为祂完成什么工作。祂需要你死。如果你死了，生命就会在别人身上作工。借着死，你就把生命供应人。因此，我们的工作乃是被治死”—哥林多后书生命读经，三四七页。

## 【周六】

肆 以色列人虽然受了管教、训练，并且合格，但在过约但河以后，他们在攻击前仍需要进一步的预备—书五 1 ~ 10：

一 过约但河是为着与迦南七族打仗—四 12 ~ 13。

- a. They are willing to be dealt with by the cross first, to stand in the place of death in order that the church will find the way of life—2 Cor. 4:10-12.
- b. God must first put us in the place of death before others can receive life—John 2:19; 12:24; 1 Cor. 15:36.

## §Day 4 & Day 5

C. Because the apostle Paul ministered life by dying, he could testify, saying, “So then death operates in us, but life in you”—2 Cor. 4:12:

- 1. The work of the apostles is the work of death operating in them so that life may operate in the believers—vv. 10-12.
- 2. The issue, the result, of the operation of death in us is wonderful—it is life in others—v. 12.
- 3. The real work of the new covenant ministry is not a matter of working; it is a matter of dying—v. 1; 3:8-9; 5:18.
- 4. In the Lord’s recovery we need to die so that life may work in others; hence, our dying is our working—4:12.
- 5. “The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying. Therefore, our work is to be put to death”—Life-study of 2 Corinthians, p. 295.

## §Day 6

**IV. Although the Israelites had been disciplined, trained, and qualified, after crossing the Jordan they still needed further preparation before the attack—Josh. 5:1-10:**

A. The crossing of the river Jordan was for war against the seven tribes in



二 约书亚有分于过约但河的神迹，他就得着加力，能带领以色列人与一切属鬼魔的迦南人打仗—三 6~7, 10, 四 14。

三 耶和华吩咐约书亚“第二次给以色列人行割礼”—五 2:

1 行割礼的目的是要使神的选民成为新的百姓，好承受神应许之地—参创十七 7~12。

2 给新以色列人行割礼，预表基督借着祂的死所成就的割礼，应用在信徒身上，使他们脱去肉体的身体，好在复活里承受基督作神分给他们的分—西二 11~12, 一 12。

3 属灵的割礼是在基督的死里埋葬的延续—罗六 3~4:

a 借着过约但河，旧以色列人被埋葬，新以色列人出来；这是神所作客观的工作。

b 以色列人受割礼，就是实际应用神在过约但河的事上所作的一书五 2~9。

4 在新约里，属灵的割礼乃是不断地将基督的死应用于我们的肉体—腓三 3, 西二 11:

a 虽然在事实上，我们已浸入基督的死，与祂一同埋葬并复活，但在实行上，我们仍然必须靠着那灵，天天将十字架的割除应用在我们的肉体上一罗八 13, 加五 24。

b 这是留在基督之死与埋葬里的实际与实行。

四 以色列人在吉甲安营，并在耶利哥的平原守逾

Canaan—4:12-13.

B. As Joshua was participating in the miracle of crossing the Jordan, he was strengthened to take the lead to war against the demonic Canaanites—3:6-7, 10; 4:14.

C. Jehovah charged Joshua to “circumcise again the children of Israel a second time”—5:2:

1. The purpose of circumcision was to make God’s chosen people a new people for the inheriting of God’s promised land—cf. Gen. 17:7-12.

2. The circumcising of the new Israel typifies the circumcision of Christ, by His death, applied to the believers in the putting off of the body of the flesh that they may inherit Christ in resurrection as the portion allotted to them by God—Col. 2:11-12; 1:12.

3. Spiritual circumcision is a continuation of the burial in the death of Christ—Rom. 6:3-4:

a. Through the crossing of the river Jordan, the old Israel was buried and a new Israel came forth; this was an objective work done by God.

b. The children of Israel’s being circumcised was their practical application of what God had done in the crossing of the river Jordan—Josh. 5:2-9.

4. In the New Testament spiritual circumcision is the constant application of Christ’s death to our flesh—Phil. 3:3; Col. 2:11:

a. Although in fact we have been baptized into the death of Christ and have been buried and raised with Him, in practicality we still must apply the circumcision of the cross to our flesh by the Spirit day by day—Rom. 8:13; Gal. 5:24.

b. This is the reality and practicality of remaining in the death and burial of Christ.

D. The children of Israel camped in Gilgal and held the Passover on the



## 逾越节—书五 10:

- 1 守逾越节是纪念耶和华救赎以色列人长子脱离死的审判；也是纪念耶和华拯救以色列人脱离埃及和法老的暴政—出十二 3 ~ 7, 11 ~ 14, 十四 13 ~ 30。
- 2 守逾越节指明，耶和华怎样拯救以色列人脱离法老和埃及，祂也照样要毁灭迦南各族，拯救以色列人脱离他们—书五 10。
- 3 以色列人守逾越节，预表信徒赴主的筵席，纪念主是他们的救赎主和救主—太二六 26 ~ 28。

## plains of Jericho—Josh. 5:10:

1. The Feast of the Passover was held to remember Jehovah's redeeming of Israel from the death-judgment on their firstborn sons and also Jehovah's saving of Israel from Egypt and from the tyranny of Pharaoh—Exo. 12:3-7, 11-14; 14:13-30.
2. The keeping of the Passover indicated that just as Jehovah had saved Israel from Pharaoh and Egypt, so He would destroy the tribes of Canaan and deliver Israel from them—Josh. 5:10.
3. Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord as their Redeemer and Savior—Matt. 26:26-28.



## 第三周■周一

### 晨兴喂养

书三 6 “约书亚又对祭司说，你们抬起约柜，在百姓前头过去。…”

罗六 5～6 “我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长；知道我们的旧人已经与祂同钉十字架，使罪的身体失效…”。

约但河是预表基督的死与复活，而过约但河乃是预表信徒的受浸。（真理课程三级卷二，一七七页。）

约书亚三至四章说到以色列人过约但河。以色列人已预备好进入美地，要取得那地作他们的产业。然而，他们在旧人里无法取得胜利。他们的旧人必须埋葬，好使他们能成为新人。这与神新约的经纶相符。以色列人在基督的死里埋葬，然后在基督的复活里复活。这指明甚至在旧约时代，以色列人就与基督联合，与祂成为一了。因着他们与基督成为一，经过基督的经历，祂的历史就成了他们的历史；特别是他们经过基督的死，埋葬他们的旧人，并成为在基督里的新人，为着打属灵的仗。（约书亚记生命读经，二六页。）

### 信息选读

我们必须看见，我们天然的人，我们的旧人，是完全不合格为得着基督打属灵的仗。神的心意是要将我们联于基督，使我们与基督之间有生机的联结，…我们已经与祂联合为一，得以经历祂所经过

## WEEK 3 — DAY 1

### Morning Nourishment

Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people...

Rom. 6:5-6 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection, knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled...

The Jordan River typifies the death and resurrection of Christ, and the crossing of the Jordan River typifies the believers' baptism. (Truth Lessons—Level Three, vol. 2, p. 150)

Joshua 3 and 4 are on Israel's crossing of the river Jordan. The people of Israel were ready to enter into the good land and to take it as their possession. However, in their old man they could not gain the victory. Their old man had to be buried so that they could become a new man. This corresponds to the New Testament economy of God. The children of Israel were buried in the death of Christ and then they were resurrected in the resurrection of Christ. This indicates that even in the Old Testament time the children of Israel were identified with Christ and were one with Him. Because they were one with Christ, passing through Christ's experiences, His history became their history. In particular, they passed through Christ's death to bury their old man and to become a new man in Christ for the fighting of the spiritual warfare. (Life-study of Joshua, p. 19)

### Today's Reading

We need to realize that our natural man, our old man, is altogether not qualified to fight the spiritual warfare for the gaining of Christ. God's intention is to join us to Christ to have an organic union between us and Christ....We have been identified with Christ to experience what He has gone

的。在与基督的联结里，祂的经历成了我们的经历。祂死在十字架上，我们也与祂同死。祂埋葬了，我们也与祂一同埋葬。祂从死人中复活，我们也与祂一同复活。现在因着我们是基督里的人，我们就不再是旧人，乃是新人了。

神的约柜和抬约柜的祭司领头进到约但河里，并在水里站住。（书三 3, 6, 8, 10 ~ 11, 14, 17 上。）约柜预表基督作三一神的具体化身。当神的约柜与以色列人一同前行时，三一神与他们同行，在前面领导，因此三一神是头一个踏入水中的。约柜扛在抬约柜之祭司的肩头上，指明抬约柜的祭司是与三一神成为一个实体；二者乃是一个团体人。神在他们的行走里行走，他们在神的行走里行走。今天主恢复的开展，乃是借着基督与扛抬的祭司一同行动。我们和祂一同行走，如同一个团体人。（约书亚记生命读经，二六至二七页。）

按圣经中属灵的原则，关于每一件事第一次所提到的，就是那一件事的属灵意义。信徒受浸第一次提到的，是发生在约但河，〔太三 6，〕所以约但河就预表的意义说，乃是指信徒受浸所浸入之基督的死。

罗马六章三节说，“岂不知我们这浸入基督耶稣的人，是浸入祂的死么？”受浸不是一种形式或仪文，乃是我们与基督联合的表明。基督与祂的死乃是联合为一的。基督的死将我们信徒从世界和撒但黑暗的权势分别出来，并且将我们天然的生命、旧人、自己、肉体，甚至我们整个的历史，一并了结。前者是由过红海所表明，后者乃由过约但河所表征。我们乃是借着受浸，与祂一同埋葬归入死。我们不是直接死的，乃是借着受浸归入基督的死。（真理课程三级卷二，一七八至一七九页。）

参读：约书亚记生命读经，第四至五篇。

through. In union with Christ, His experiences become ours. He died on the cross, and we died with Him. He was buried, and we were buried with Him. He was resurrected from the dead, and we were resurrected with Him. Now because we are persons in Christ, we are no longer the old man but the new man.

The Ark of God with the bearing priests took the lead to go into the waters of the Jordan and stood still in the waters (Josh. 3:3, 6, 8, 11, 14, 17a). The Ark was a type of Christ as the embodiment of the Triune God. When the Ark of God went with the children of Israel, the Triune God went with them, taking the lead and thus being the first to step into the water. Yet the Ark was on the shoulders of the bearing priests. This indicates that the priests bearing the Ark became one entity with the Triune God; they were one corporate person. God walked in their walking, and they walked in God's walking. The spread of the Lord's recovery today is through Christ's move together with His bearing priests. We and He walk together as a corporate man. (Life-study of Joshua, pp. 19-20)

According to the spiritual principle in the Scriptures, the first mention concerning a matter becomes the spiritual significance of that matter. The first mention of the believers' baptism takes place in the Jordan [Matt. 3:6]. Hence, according to the meaning in typology, the Jordan River denotes the death of Christ into which the believers have been baptized.

Romans 6:3 says, "Are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?" Baptism is not a form or a ritual; it signifies our identification with Christ. Christ and His death are one. Christ's death has separated us from the world and the satanic power of darkness; it has terminated our natural life, our old man, our self, our flesh, and even our entire history. The former is signified by the crossing of the Red Sea and the latter by the crossing of the Jordan River. Through baptism we were buried with Christ into death. We did not die directly; we entered into Christ's death through baptism. (Truth Lessons—Level Three, vol. 2, p. 151)

Further Reading: Life-study of Joshua, msg. 4-5

## 第三周■周二

### 晨兴喂养

书四 3 “…你们…从约但河中，…取十二块石头带过去…”

9 “约书亚另把十二块石头立在约但河中，在抬约柜的祭司脚站立的地方；直到今日，那些石头还在那里。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…”

信徒浸入基督的死，乃是过约但河，这引领信徒进入基督的复活。歌罗西二章十二节说，“在受浸中与祂一同埋葬，也在受浸中，借着那叫祂从死人中复活之神所运行的信心，与祂一同复活。”受浸在埋葬的一面，是了结我们的肉体；在复活一面，使我们的灵有新生的起头，好叫我们在基督里凭神圣的生命活过来。在这复活的新境地，我们就得享基督作包罗万有的美地，而在其中生活行动；（罗六 4；）甚至在其中生根、建造，（西二 7，）以完成神的经纶。（真理课程三级卷二，一七九页。）

### 信息选读

以色列十二支派的十二个代表，从约但河中，祭司的脚站定的地方，取十二块石头带过去，放在以色列人当夜要住宿的地方。（书四 1～5，8。）十二块石头表征新以色列的十二支派。这些石头从约但河的水中被拿起来，表征从死里复活。从水中被拿起来的十二块石头是一个记号，表明“复活的”新以色列人乃是越过死水的见证。（6～7，21～

## WEEK 3 — DAY 2

### Morning Nourishment

Josh. 4:3 ...Take up...out of the middle of the Jordan...twelve stones; and bring them over with you...

9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

The believers' baptism into the death of Christ, as the crossing of the Jordan River, leads the believers into the resurrection of Christ. Colossians 2:12 says, "Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead." In the aspect of burial, baptism is the termination of our flesh; in the aspect of resurrection, baptism is the germination of our spirit so that we are made alive in Christ with the divine life. In the new realm of resurrection we enjoy Christ as the all-inclusive good land in which we walk and even are being rooted and built up for the accomplishing of the economy of God (Rom. 6:4; Col. 2:7). (Truth Lessons—Level Three, vol. 2, p. 151)

### Today's Reading

Twelve representatives of the twelve tribes of Israel took up twelve stones from the place where the priests' feet stood firm in the middle of the Jordan and brought them over and laid them down in the place where Israel lodged that night (Josh. 4:1-5, 8). The twelve stones signify the twelve tribes of the new Israel. Their being raised up from the waters of the Jordan signifies resurrection from death. The twelve stones raised up from the water were a sign, signifying that the resurrected new Israel would be a testimony of



24。)这预表信徒与基督一同经历从死里复活。(罗六3~11。)

约书亚另把十二块石头立在约但河中，在抬约柜的祭司脚站立的地方。(书四9。)这些是另外的十二块石头，表征在旧生命和旧性情里的以色列十二支派。约书亚把这十二块石头立在约但河中约柜所在的地方，表征主要把在旧性情里的以色列人留在约但河的死水下。这预表信徒的旧人应当留在基督的死里。(罗六6，加二20。)我们这些在基督的死与复活里与祂联合，与基督一同复活成为新人的人，该将我们的旧人留在祂的死之下。我们这些在召会生活中的人都该能宣告说，我们的旧人已经与基督一同埋葬，并留在基督的死里，现今我们乃是新人。

抬约柜的祭司站在约但河中，直到众百姓尽都过了河，诸事都办完了，并直到约书亚照耶和華所吩咐的，吩咐他们从约但河里上来。(书四10~11。)这是何等一幅三一神具体化身在基督里之行动的图画！祭司站在约但河中，无须惧怕，因为约柜与他们同在。

因着我们的旧人已经埋葬，我们的新人与三一神一同作工，我们无须受任何临到我们之事的搅扰。三一神与我们同在，祂与我们一同活着，一同作工。

我们来看约书亚三至四章所记载以色列人的历史时，必须看见同样的事也发生在我们身上。我们与基督同死，与祂一同埋葬，也与祂一同复活，成了新的。以弗所二章告诉我们，那些原来死在罪中的信徒，已经一同与基督活过来，并一同复活，一同坐在诸天界里，(5~6，)成了一个新人。(15。)这新人乃是神的杰作。(10。)(约书亚记生命读经，二九至三一页。)

参读：真理课程三级卷二，第二十九、三十三课。

the crossing of the death water (vv. 6-7, 21-24). This typifies the believers' experience with Christ of the resurrection from death (Rom. 6:3-11).

Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark had stood (Josh. 4:9). These were another twelve stones, signifying the twelve tribes of Israel in their old life and in their old nature. Joshua erected these twelve stones in the middle of the Jordan where the Ark was, signifying that the Lord wanted Israel in their old nature to remain under the death water of the Jordan. This typifies that the old man of the believers should remain in the death of Christ (Rom. 6:6; Col. 2:20). We who have been identified with Christ in His death and resurrection, who have been resurrected with Christ to become the new man, should leave our old man under His death. We in the church life should all be able to declare that our old man has been buried with Christ and remains under the death of Christ and that we are the new man.

The priests who carried the Ark stood in the middle of the Jordan until all the people had completely crossed over the river and everything was completed and until Joshua commanded them, according to the command of Jehovah, to come up out of the Jordan (Josh. 4:10-11). What a marvelous picture of the move of the Triune God embodied in Christ! As the priests stood in the middle of the Jordan, there was no need for them to be afraid, for the Ark was with them.

Because our old man has been buried and our new man is working with the Triune God, we do not need to be troubled by anything that may befall us. The Triune God is with us, and He and we are living together and working together.

As we consider Israel's history recorded in Joshua 3 and 4, we need to realize that the same things have happened to us. We died with Christ, we were buried with Him, and we were resurrected with Him to become something new. Ephesians 2 tells us that the believers, who were dead in sin, have been made alive, raised, and seated together with Christ (vv. 5-6) to be one new man (v. 15). This new man is God's masterpiece (v. 10). (Life-study of Joshua, pp. 21-23)

Further Reading: Truth Lessons—Level Three, vol. 2, lsns. 29, 33

## 第三周■周三

### 晨兴喂养

书四 10 “抬约柜的祭司站在约但河中，直到耶和华吩咐约书亚告诉百姓的事办完了，…于是百姓急速过去了。”

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

神把祭司放在死里，好叫以色列人有一条路，到生命之地。祭司是首先下水去，末后从水里上来的。他们是神的得胜者。神今日找一班象当日的祭司的人，叫他们先下水，先进入死。他们乐意先受十字架的对付，站在死里，好叫召会有一条生命的路。神必须先把我们摆在死里，好叫别人得着生命。神的得胜者，就是神的开道者。（倪柝声文集第一辑第十一册，一二八页。）

### 信息选读

不是祭司能成功什么，乃是因为他们抬着约柜。他们必须抬着约柜，下到河底。我们必须让基督作中心，必须披着基督，下到水里。祭司的脚站在河底，肩抬着约柜。站在死地，高举的是基督。

在河底是死的地位，不是舒服的，不是好看的，不是安息的，不是坐着，不是躺着，乃是站着。我发脾气活着，基督在别人身上就不能活着。我站在河底，别人就得以过约但河去得胜。死在我身上发动，生命就在别人身上发动。我作出死来顺服神，就有生命在别人身上发动，叫他们也顺服神。基督的死，使

## WEEK 3 — DAY 3

### Morning Nourishment

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people.... And the people hurried and crossed over.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

God put the priests in the place of death so that the Israelites would have a way to the land of life. The priests were the first ones to go into the water and the last ones to come up out of the water. They were the overcomers of God. Today God is seeking for a group of people who, like the priests of old, step into the water, that is, walk into death first. They are willing to be dealt with by the cross first, to stand in the place of death in order that the church will find the way of life. God must first put us in the place of death before others can receive life. The overcomers of God are the pioneers of God. (CWWN, vol. 11, p. 764)

### Today's Reading

The priests could not do much by themselves; they merely bore the Ark. They had to bear the Ark of the Covenant and go down into the midst of the water. We have to let Christ be the center, to put on Christ, and to go down to the water. The feet of the priests were standing on the riverbed while their shoulders were bearing the Ark. They were standing in death, while lifting up Christ.

The bottom of the river is the position of death; it is not comfortable, attractive, or restful. They were not sitting there, nor lying there, but standing there. If I live in my temper, Christ cannot live in others. If I stand at the bottom of the river, others will cross over the Jordan victoriously. Death works in me, but life works in others. If I die in submitting to God, life will work in others to make them also submit to God. The death of Christ works

祂的生命发生在我们身上。没有死，就没有生命。

在河底抬约柜，是顶苦的。需要小心战兢，恐怕一不小心，圣别的神就来灭绝他们。他们站在这里，看着一个一个的以色列人都过去，他们竟被撇在末后。所以使徒说，“神把我们使徒显列在末后，…成了世界上的污秽，万物中的渣滓。”（林前四9～13。）他愿别人信福音，却不愿别人象他有手上的锁链。（徒二六29。）我要得着美名呢？通达呢？同情呢？还是要叫神的召会得着生命呢？愿我们能祷告说，“主啊，让我死，好叫别人得生命。”神明说，这并非一件容易的事。但是，唯有这样，才能成功神永远的计划。…在河底，直等到神的百姓都过了河，才能出来。国度还没有进来，我们不能出死。但终有…我们得胜的约书亚，必要叫我们从水里上来。（书四17。）这是在国度起始的时候。

许多人不是不顺服，乃是够不够顺服。…未经过十字架，就不能到客西马尼。不经过十字架的对付，就不能说，“愿你的旨意成就。”许多人喜欢亚伯拉罕的蒙召，不喜欢摩利亚山上的奉献。

神放我在河底，作祂的得胜者。神叫我带锁链，好叫别人得福音。死在我身上发动，生命在别人身上发动。这是唯一的生命的运河。…主的死先使我们充满生命，而后使这生命流到别人身上。（林后四10～12。）

神的得胜者所作的事，就是站在基督的死上，好叫别人得着生命。…神先叫祂的得胜者看见一个真理，叫他们证实这个真理，好得着一些人来顺服这个真理。（倪柝声文集第一辑第十一册，一二八至一三〇页。）

参读：倪柝声文集第一辑第十一册，神的得胜者，一二七至一三一页。

His life into us. Without death, there is no life.

To bear the Ark of the Covenant at the bottom of the river is a great suffering. They needed to be very careful. If they were not careful, the holy God would destroy them. They stood there watching the Israelites crossing one by one. Yet they were set to be last. The apostle said, "God has set forth us the apostles last"; "we have become as the offscouring of the world, the scum of all things, until now" (1 Cor. 4:9, 13). He wished all would believe in the gospel but not be like him with chains on his hands (Acts 26:29). Do I want a good report, an easy life, or sympathy? Or do I want the church of God to gain life? May we be able to pray, "Lord, let me die so that others can gain life." God has said clearly that this is not an easy matter. Yet only in this way will God accomplish His eternal plan. Before they could come out, they waited at the bottom of the river for all of God's people to cross over. We cannot come out of death before the kingdom comes. Eventually, ...our triumphant Joshua will tell us to come up out of the water [cf. Josh. 4:17]. This will happen at the beginning of the kingdom.

Many people are not disobedient; they are merely not obedient enough.... Without going through the cross, one cannot reach Gethsemane. Without dealing with the cross, one cannot say, "Your will be done." Many people like the calling of Abraham, yet they do not like the consecration on Mount Moriah.

God has put us at the river bottom in order that we would be His overcomers. He put us in chains in order that others can receive the gospel. Death works in me but life in others. This is the only channel of life....The Lord's death first fills us with life, and then this life flows to others (2 Cor. 4:10-12).

The work of God's overcomer is to stand upon Christ's death so that others can gain life.... His overcomers first see a truth and confirm such truth before He gains some others to obey this truth. (CWWN, vol. 11, pp. 764-766)

Further Reading: CWWN, vol. 11, pp. 763-767

## 第三周■周四

### 晨兴喂养

约二 19 “耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

林前十五 36 “愚昧的人，你所种的，若不死就不能生。”

林后四 10 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

神先叫我们经过死，好叫别人得着生命。需要我们先经过苦，受过痛，才能叫别人得着生命。学习神的真理，需要先站在河底。召会所以不能过到美地去得胜，就是因为缺少祭司站在约但河底。站在约但河底的人，都会在别人身上创造出追求的心。如果在我们里面有一个真理顶深的组织，就能吸引别人来追求真理。…当我们让真理组织在我们里面时，我们就让基督的身体多长一寸。得胜者从上头得着生命来供给身体。（倪柝声文集第一辑第十一册，一三〇至一三一页。）

### 信息选读

林后四章给我们看见，有实际就有供应。…在〔十节〕我们看见，耶稣的死所显明的地方，就是耶稣的生命所显明的地方。换句话说，因为耶稣的死在我们身上，所以耶稣的生命也在我们身上。这是说到他们这一班人认识耶稣的死，所以生命就在他们身上显明。保罗接下去又说，“这样，死是在我们身上发动，生命却在你们身上发动。”（12。）在十节，他是说到生命的彰显；在十二节，他是说到生命的供应。在自己身上显明，我们说这是生命；在别人身上显明，

## WEEK 3 — DAY 4

### Morning Nourishment

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

1 Cor. 15:36 Foolish man, what you sow is not made alive unless it dies.

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

God wants us to go through death first after which He will give others life. We first must pass through the sufferings and the pain before others can have the life. To learn God's truth, one must stand at the bottom of the river first. The reason the church cannot gain the victory by crossing over to the good land is that there is a shortage of priests who will stand in the bottom of the Jordan. Those who stand in the bottom of the Jordan will create a seeking heart in others. If a truth is deeply constituted in us, it will attract others to pursue the truth... When we allow a truth to be constituted in us, we are allowing the Body of Christ to grow one more inch. The overcomers are those who receive life from above to supply the Body. (CWWN, vol. 11, p. 766)

### Today's Reading

Second Corinthians 4 shows us clearly that where there is reality, there is the supply... [Verse 10] shows us that when the death of Jesus is manifested, His life is also manifested. In other words, the life of Jesus is seen in us because the death of Jesus is seen in us. When a group of people knows the death of Jesus, life is made manifest in them. Paul then said, "So then death operates in us, but life in you" (v. 12). In verse 10, he spoke of the manifestation of life. In verse 12 he spoke of the supply of life. When the manifestation is in us, it is life. When the manifestation is in others, it is supply. But the source is the same—the death of Jesus. Therefore, hollow

我们说那是供应；而那一个来源是一样的，就是耶稣的死。所以空空的讲道是没有用处的。没有摸着实际的讲道，对于基督的身体不能有什么供应。乃是在我们身上有耶稣的死发动，才在别人身上有耶稣的生命发动。这不只是讲道的问题，不只是作工的问题，而是生命的供应的问题。当然，讲道有它相当的用处，但讲道的后面如果没有实际，就不能有生命的供应。乃是我们得着“耶稣的…死”（10）的时候，基督的身体就得着供应。有实际就有供应。如果我们不认识什么叫作“耶稣的…死”，没有静默无声地在那里背十字架，我们就没有供应。弟兄姊妹，你要记得，在属灵的实际方面，工作不是你去“作”的，乃是你自己在神面前实在有所经过，就自然而然叫基督的身体有所得着。你自己这一边，知道什么叫作“耶稣的…死”，在另一边，基督的身体就自然而然得着供应。

因此，我们赦免人不需要那样告诉人，我们爱人不需要那样吹号筒，我们背十字架不需要那样吸引人注意。我们如果摸着实际，就自自然然会供应别人。我们知道也好，我们不知道也好，我们觉得也好，我们不觉得也好，都不成问题。

你在神面前知道什么叫作“耶稣的…死”，自自然然“耶稣的生命”会在召会里发动。是生命就自自然然地有供应。供应是把生命分给人，不是把你的工作给人家欣赏；供应是叫人得造就，不是叫人知道你有这样那样的经历。所以要紧的是在实际上有没有供应。每一次你经过耶稣的死的时候，总有弟兄或者姊妹得着你生命的供应。不必等到你写了一本传记，人才能得着供应；只要在你从主那里得着生命的时候，召会就已经得着生命的供应了。（倪柝声文集第二辑第十六册，二二九至二三一页。）

参读：倪柝声文集第二辑第十六册，圣灵与实际，二二九至二三六页。

preachings are vain. Preachings that do not touch any reality do not render any supply to the Body of Christ. When the death of Jesus operates in us, the life of Jesus operates in others. This is not a matter of preaching or work, but a matter of the supply of life. Of course, preaching has its use. But if there is no reality behind one's preaching, there will not be the supply of life. When we have the "death of Jesus" (v. 10) in us, the Body of Christ receives the supply. Where there is reality, there is supply. If we do not know what the "death of Jesus" means and if we have not borne the cross in silence, we do not have the supply. Brothers and sisters, we have to remember that as far as spiritual reality is concerned, no work should be "performed" by us. When we pass through something in a real way, the Body of Christ spontaneously receives the supply. On our side, we should know the "death of Jesus," and on the side of the Body of Christ, there will be the supply spontaneously.

Therefore, there is no need for us to tell others that we are forgiving others. There is no need for us to blow the trumpet and tell others that we are loving them. We do not need to draw attention to our bearing of the cross. If we touch reality, spontaneously, others will receive the supply. It does not matter whether or not we know that others are supplied, and it does not matter whether or not we feel it.

If we know what the "death of Jesus" means before the Lord, "the life of Jesus" will operate in the church spontaneously. If it is life, there will be the supply spontaneously. Supply gives life to others; it is not an exhibition of our own work. Supply edifies others, rather than broadcasts our own experience. The most important thing for us to do is have the supply through possessing the reality. Every time we pass through the death of Jesus, there will always be some brothers and sisters who receive the supply of life. There will be no need for us to wait to write an autobiography before others will receive the supply. As soon as we receive life from the Lord, the church will have the supply of life. (CWWN, vol. 36, "The Holy Spirit and Reality," pp. 243-244)

Further Reading: CWWN, vol. 36, "The Holy Spirit and Reality," pp. 243-248



## 第三周■周五

### 晨兴喂养

书三 17 “抬耶和華約櫃的祭司在約但河中的干地上站定，…直到國民盡都過了約但河。”

林后四 11～12 “因為我們這活着的人，是常為耶穌被交于死，使耶穌的生命，也在我們這必死的肉身上顯明出來。這樣，死是在我們身上發動，生命却在你們身上發動。”

我們什麼時候真的在主面前背十字架，什麼時候基督的身體就得着供應。我們如果不知道什麼叫作生命的供應，我們就不能領會保羅所說的“死是在我們身上發動，生命却在你們身上發動。”（林后四 12。）還有，保羅对在歌羅西的聖徒說，“現在我因為為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠。”（西一 24。）…這是生命的供應。（倪柝聲文集第二輯第十六冊，二三一頁。）

### 信息選讀

（在林后四章）保羅沒有談論他的工作和成就，他乃是說到苦難。他在八節說，“我們四面受壓。”我們若是保羅，也許會說，“哥林多人哪，我們各面都蒙祝福。…我們的工作這樣蒙祝福，就證明我們的職事是出于主的，我們的工作也是出于主的。”…在十節他接着說，“身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。”保羅…並沒有說，“身體上常帶着大能之神的大祝福。”…表面看來，保羅是個處境悲慘的可憐使徒。

## WEEK 3 — DAY 5

### Morning Nourishment

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan,...until all the nation had completely crossed over the Jordan.

2 Cor. 4:11-12 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.

Whenever we are truly bearing the cross before the Lord, the Body of Christ will receive the supply. If we do not know the meaning of the supply of life, we will not understand what Paul meant when he said, “Death operates in us, but life in you” [2 Cor. 4:12]. Moreover, he told the Colossian saints, “I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church” (Col. 1:24)....This is the supply of life. (CWWN, vol. 36, “The Holy Spirit and Reality,” p. 244)

### Today's Reading

[In 2 Corinthians 4], instead of talking about his work and accomplishments, Paul speaks of affliction. In verse 8 he says, “We are pressed on every side.” If we had been Paul, we probably would have said, “Corinthians, we are blessed on every side....This blessing on our work proves that our ministry is of the Lord and that our work is of Him.” Paul continues, “Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body” (v. 10).... Paul does not say, “Always bearing about in the body the great blessing of the mighty God.”...Seemingly Paul was a pitiful apostle in a pitiful situation.

保罗在十一节接着说，“因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”我们也许以为保罗会说“蒙拯救脱离死”，而不会说被交于死。然而，保罗常被交于死，使耶稣的生命在他必死的肉身上显明出来。…保罗在这里并不是说必死的身體，乃是说必死的肉身（原文即肉体）。身体这个辞是积极、正面的，而肉身（肉体）这个辞是消极、反面的。必死的含示肉身渐渐死去。如果有人说是我们的身体是必死的肉身，我想我们一定不高兴。但保罗用这样的话，说到他自己。…保罗这个名字的意思就是微小。保罗在这几节经文里的意思是说，“我宁可保持微小。在我身上所显出来的生命，乃是一个拿撒勒人的生命，而不是世上伟人的生命。不仅如此，耶稣的生命也在我这必死的肉身上显明出来。我不是什么大人物，我也没有什么了不起的情形显在一个绝佳的身体上。不，我是个微小的人，在我必死的肉身上显出拿撒勒人耶稣的生命。”

保罗在十二节说，“这样，死是在我们身上发动，生命却在你们身上发动。”在这节经文里，保罗的确提到他的工作。他的工作乃是死在他身上发动。…使徒们的工作乃是死在他们身上发动，使生命在信徒身上发动。…死在使徒们身上发动，这句话可能不太好听。但是死发动的结果却是美妙的，就是生命在别人身上发动。这是新约职事的真实工作。这不是作工的问题，乃是死的问题。在主的恢复里，我们需要死，好叫生命在别人身上作工。因此，我们死就是我们作工。主不需要你为祂完成什么工作。祂需要你死。如果你死了，生命就会在别人身上作工。借着死，你就把生命供应人。因此，我们的工作乃是被治死。…使徒们不是跟从一个大人物，乃是跟从拿撒勒人耶稣这个微小的人。不仅如此，他们没有被高举，反而常常被治死，好叫耶稣的生命能在他们必死的肉身上显明出来。死在他们身上发动，生命就在信徒身上发动。（哥林多后书生命读经，三四四至三四七页。）

参读：哥林多后书生命读经，第三十三篇。

In verse 11 Paul goes on to say, “For we who are alive are always being delivered unto death for Jesus’ sake that the life of Jesus also may be manifested in our mortal flesh.” Perhaps we would expect Paul to say, “being rescued from death,” instead of “being delivered unto death.” Paul, however, was always being delivered unto death so that the life of Jesus might be manifested in his mortal flesh. Here Paul does not speak of mortal body, but of mortal flesh. The word body is positive, but the word flesh is negative. Mortal implies that the flesh is dying. I do not think we would be happy if someone referred to our body as mortal flesh. Nevertheless, Paul adopted such an expression in speaking of himself. The name Paul means little. In these verses Paul seems to be saying, “I prefer to stay in my smallness. The life manifested in me is the life of a Nazarene, not the life of a great man in the world. Moreover, the life of Jesus is manifested in my mortal flesh. I am not a great person manifesting something marvelous in a splendid body. No, I am a small person manifesting the life of Jesus, a man from Nazareth, in my mortal flesh.”

In verse 12 Paul says, “So then death operates in us, but life in you.” In this verse Paul does refer to his work. His work was a work of death operating in him....The work of the apostles is the work of death operating in them so that life may operate in the believers. It may not sound pleasant to us to hear of death operating in the apostles. But the issue, the result, of this operation of death is wonderful—it is life in others. This is the real work of the new covenant ministry. It is not a matter of working; it is a matter of dying. In the Lord’s recovery we need to die so that life may work in others. Hence, our dying is our working. The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying. Therefore, our work is to be put to death. The apostles were not followers of a great person, but of a small man, Jesus of Nazareth. Furthermore, instead of being exalted, they were always being put to death so that the life of Jesus could be manifested in their mortal flesh. Death operated in them so that life might operate in the believers. (Life-study of 2 Corinthians, pp. 294-296)

Further Reading: Life-study of 2 Corinthians, msg. 33

## 第三周■周六

### 晨兴喂养

书五 3 “约书亚就制造了火石刀，…给以色列人行割礼。”

西二 11 “你们在祂里面也受了非人手所行的割礼，乃是在基督的割礼里，脱去了肉体的身体。”

罗八 13 “…你们若靠着那灵治死身体的行为，必要活着。”

以色列人虽然受了管教、训练，并且合格，但在过约但河以后，他们在攻击〔迦南人〕前仍需要进一步的预备。…约书亚五章说到四件有内在意义的事。第一项是割礼。割礼是在基督的死里埋葬的延续。借着过约但河，以色列的旧人被埋葬，然后他们出来，成为新人。这是神所作客观的工作。以色列人仍需要将其应用于他们的肉体。所以，他们预备了火石刀，割去他们的阳皮。这个割除就是他们应用神在过约但河的事上所作的。借着割除他们的肉体，辊去埃及的羞辱，他们就在实际并实行上被埋葬、得复活。（约书亚记生命读经，三二页。）

### 信息选读

在新约里，割礼的意思乃是不断地将主的死应用于我们的肉体。罗马六章三至四节说，我们已浸入基督的死，和祂一同埋葬；但八章十三节和加拉太五章二十四节告诉我们，我们必须靠着那灵，将十字架的割除应用于我们的肉体。事实上，我们的肉体已经被钉十字架，

## WEEK 3 — DAY 6

### Morning Nourishment

Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel...

Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ.

Rom. 8:13 ...If by the Spirit you put to death the practices of the body, you will live.

Although the Israelites had been disciplined, trained, and qualified, after crossing the Jordan they still needed further preparation before [they attacked the Canaanites]. Joshua 5 covers four matters of intrinsic significance. The first item is circumcision. Circumcision is a continuation of the burial in the death of Christ. By crossing the river Jordan, Israel's old man was buried, and they came out to become the new man. This was an objective work done by God. Israel still needed to apply it to their flesh. Therefore, they prepared knives of flint to cut off their foreskins. This cutting was their application of what God had done in the crossing of the river Jordan. By cutting off their flesh to roll away the reproach of Egypt, they were buried and resurrected, both actually and practically. (Life-study of Joshua, p. 25)

### Today's Reading

In the New Testament circumcision means the constant application of the Lord's death to our flesh. Romans 6:3-4 says that we have been baptized into the death of Christ and buried with Him, but Romans 8:13 and Galatians 5:24 tell us that we should apply the circumcision of the cross to our flesh by the Spirit. In fact our flesh has already been crucified, but in practicality we need

但在实行上，我们需要天天将肉体钉十字架。这是留在基督之死与埋葬里的实际与实行，这也是割礼的意义。

约书亚五章之内在意义的第二项是逾越节。守逾越节是纪念以色列人长子蒙救赎脱离死的审判，以及他们蒙拯救脱离埃及和法老的暴政。这预表主的筵席。…今天我们的分不是死，乃是在基督的筵席前有分于祂并享受祂。…以色列人守逾越节，预表信徒赴主的筵席，纪念主的救赎和拯救。（太二六26～28。）主耶稣用饼和杯设立祂的筵席，以顶替逾越节。祂应验了预表，如今祂对我们乃是真正的逾越节。（林前五7。）

内在意义的第三项是吃美地的出产。…吗哪和美地的出产都是预表基督。

内在意义的第四项是关于耶和華军队的元帅。以色列人预备好了：他们受了割礼，享受了逾越节，也享受了美地的出产；然而，他们仍需要元帅。于是约书亚看见异象，基督被揭示为耶和華军队的元帅。约书亚是看得见的元帅，而基督是那看不见的元帅。在以色列人攻击迦南人以前，他们完全预备好并且够资格，有基督这位神的具体化身作他们的元帅。他们攻击耶利哥时，是在约柜所预表之元帅的吩咐下作这事。约柜预表作他们元帅的基督，领头攻击仇敌。

要预备据有美地，我们需要进入这四项：对付肉体，享受主的筵席，享受包罗万有的基督作美地的出产，并看见异象，就是基督这位神的具体化身作我们的元帅。（约书亚记生命读经，三二至三三、三七、三三至三四页。）

参读：包罗万有的基督，第十四章。

to crucify the flesh day by day. This is the reality and practicality of remaining in the death and burial of Christ, and this is the significance of circumcision.

The second item of intrinsic significance in Joshua 5 is the Passover. The Feast of the Passover was held to remember Israel's redemption from the death-judgment on the firstborn sons and their salvation from Egypt and from the tyranny of Pharaoh. This is a type of the Lord's table...Our portion today is not death but the partaking and enjoying of Christ at His table. Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord's redemption and salvation (Matt. 26:26-28). The Lord Jesus established His table with the bread and the cup to replace the Feast of the Passover. He has fulfilled the type, and now He is the real Passover to us (1 Cor. 5:7).

The third item of intrinsic significance is the eating of the produce of the good land.... Both the manna and the produce of the good land typify Christ.

The fourth item of intrinsic significance concerns the Captain of Jehovah's army. The children of Israel were ready. They had been circumcised, they had enjoyed the Passover, and they had enjoyed the produce of the good land. However, they still needed a Captain. Then Joshua saw a vision in which Christ was unveiled as the Captain of Jehovah's army. Joshua was the visible commander, but Christ was the invisible One. Before the children of Israel attacked the Canaanites, they were fully prepared and qualified with Christ, the embodiment of God, as their Captain. When they attacked Jericho, they did this under the commanding of the Captain typified by the Ark. The Ark, a type of Christ, who was their Commander in chief, took the lead to attack the enemies.

To prepare to possess the good land, we need to enter into these four items. We need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ, the embodiment of God, as our Captain. (Life-study of Joshua, pp. 25-26, 28, 26-27)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 14

# 第三周诗歌

228

## 圣灵的丰满 — 借十字架

7 6 7 6 双副 (英 280)

降 E 大调

4/4

5 | 5 5 6·3 | 5 4 0 4 | 4 4 5·2 | 3 - - 2 |  
 一 求 主 宝 血 洁 净 我， 洗 尽 所 有 罪 过， 将  
 1 3 5 i | 7 6 0 i | i 5 4·2 | 1 - - 5 | 5 5 6·3 |  
 你 圣 洁 的 膏 油， 重 新 为 我 涂 抹。 我 认 自 己 的  
 5 4 0 4 | 4 4 5·2 | 3 - - 2 | 1 3 5 i | 7 6 0 i |  
 生 活， 真 是 失 败、软 弱， 我 望 充 满 你 的 灵， 完  
 i 5 4·2 | 1 - - 5 | i i i·7 | 7 6 - 6 | 6 6 2·6 |  
 全 为 你 而 活。(副)哦， 求 主 救 我 脱 离 这 个 可 怜 的  
 i 7 - 5 | i 5 4 3 | 3 2 - 1 | 1 2 7·1 | 1 - - ||  
 自 己！ 求 主 使 我 从 今 后， 完 全 充 满 了 你。

二 我心何等地干旱，  
 我是何等地盼望，  
 求主让我今隐藏  
 求主今听我呼求，  
 常为软弱悲叹；  
 能被圣灵充满。  
 在你击伤石磬；  
 让你活水泛滥。

三 我心何等的冷淡，  
 愿主圣灵充满我，  
 我今躺卧在祭坛，  
 求主烈火从天降，  
 顺服何等迟慢；  
 使我不再背叛。  
 不敢稍为动弹，  
 把我所有烧干。

四 求主十架在我身，  
 把我度量扩充大，  
 好叫圣灵充满我，  
 你的活水到处流，  
 天天作工更深，  
 使我化为灰尘；  
 天天比前更多，  
 解除众人干渴。

# WEEK 3 — HYMN

## Oh, from myself deliver

### Fulness of the Spirit — By the Cross

280

1. Lord, may Thy blood now cleanse me, Wash all my sins a - way, That  
 with Thy Ho - ly Spir - it Thou may a - noint, I pray. My  
 serv - ice, I con - fess, Lord, Is fail - ure - full and weak; The  
 fill - ing of Thy Spir - it To live for Thee I  
 seek. (C) Oh, from my - self de - liv - er, From all its mi - se - ry; I'd  
 hence - forth be for - ev - er Com - plete - ly filled with Thee.

2. Oh, Lord, how dry my heart is,  
 It yearns and pants for Thee;  
 The filling of Thy Spirit  
 Is now my fervent plea.  
 Within the smitten Rock, Lord,  
 I would entirely hide;  
 Pour thru Thy living water,  
 Till I am satisfied.

3. How cold my heart has been, Lord,  
 How slow obeying Thee;  
 So fill me with Thy Spirit,  
 I'll ne'er rebellious be.  
 I lie upon Thy altar  
 And dare not move away;  
 Oh, may Thy flame descending  
 Consume my all, I pray.

4. Oh, may Thy Cross within me  
 Deepen its work and burn  
 In me enlarge Thy measure,  
 And me to ashes turn.  
 Oh, may Thy Spirit fill me  
 Each day more than before,  
 And may Thy living water  
 On me and thru me pour.





# 约书亚记结晶读经

## 第四周

神的子民需要寻求主的指引，  
有主的同在，以展示祂的得胜，  
好建造祂的身体  
并扩展祂的国度

诗歌：290 (574)

读经：太一5，书六22～26，七1～6，10～15，20～21，九14

## 纲要

### 【周一】

壹 当两个探子来到耶利哥，喇合（她是妓女，也是迦南人）与他们接触，愿意接待、隐藏并释放他们，乃是出于她信心的行动；（书二1下～7，15～16，22，雅二25；）她相信以色列的神，并宣告：“耶和华你们的神本是上天下地的神”（书二11下）：

一 耶和华预备妓女喇合给约书亚，为着取得那地；因着她相信神，她“就不与那些不信从的人一同灭

# CRYSTALLIZATION-STUDY OF JOSHUA

## Week Four

**The Need for God's People to Seek  
the Lord's Direction and Have the Lord's Presence  
to Display His Victory for the Building Up  
of His Body and the Spreading of His Kingdom**

Hymns: E389 (E792)

Scripture Reading: Matt. 1:5; Josh. 6:22-26; 7:1-6, 10-15, 20-21; 9:14

## OUTLINE

### §Day 1

I. **When the two spies came to Jericho, Rahab (who was both a harlot and a Canaanite) contacted them and was willing to receive them, hide them, and deliver them by acts that issued out of her faith (Josh. 2:1b-7, 15-16, 22; James 2:25); she believed in the God of Israel and declared, "Jehovah your God, He is God in heaven above and upon earth beneath" (Josh. 2:11b):**

A. **Jehovah provided Rahab the harlot to Joshua for the gaining of the land; because of her faith in God, she "did not perish with those who were**

亡”；（来十一31；）她转向以色列人和他们的神，并且信靠祂和祂的百姓。（书二12～13。）

二 喇合与她全家得救的记号，是挂在她房子窗户上的一条朱红线绳；（18，21；）系在窗户上的朱红线绳，预表公开承认基督救赎的血；（彼前一18～19；）她相信借这记号，她和她全家都必得救。

三 喇合虽是被定罪的迦南人，又是在耶利哥这受神永远咒诅之地（书六26）的妓女，（二1，）却在归向神和神的百姓后，（六22～25，来十一30～31，）嫁给以色列领头的犹大支派中一个首领的儿子，（代上二10～11，）也许是两个探子之一的撒门，（太一5，）然后生了敬虔的波阿斯，基督乃是从他而出；喇合就联于成为肉体的基督，为着完成神永远的经纶。（5。）

四 这给我们看见，不论我们的背景如何，只要我们归向神和神的百姓，并与神百姓中适当的人结合，（不是就物质的意义说，乃是就属灵的意义说，）就会生出正确的果实，并享受基督长子的名分——出二四13，三三11，民二七18，申三四9，书一1，王下二2～15，腓二19～23，林前四17。

## 【周二】

貳 毁灭耶利哥之后，以色列在艾城战败；在耶利哥，约书亚照着神的经纶打发探子，不是为着争战，乃是要得着喇合；但在艾城，由于以色列人失去了主的同在，（书七12下，）约书亚就为着争战打发探子（2～3）：

disobedient” (Heb. 11:31); she turned to Israel and their God, and she trusted in Him and His people (Josh. 2:12-13).

B. The sign for Rahab and her house to be saved was for her to hang a line of scarlet thread in the window of her house (vv. 18, 21); the scarlet thread tied in the window typifies an open confession of the redeeming blood of Christ (1 Pet. 1:18-19); she believed that by this sign she and her household would be delivered.

C. Although Rahab was a condemned Canaanite and a prostitute in Jericho (Josh. 2:1), a place cursed by God for eternity (6:26), after she turned to God and to God's people (vv. 22-25; Heb. 11:30-31), she married Salmon (Matt. 1:5), the son of a leader of Judah, a leading tribe of Israel (1 Chron. 2:10-11), and probably one of the two spies; then she brought forth Boaz, a godly man, out of whom Christ came, and she became associated with Christ in His incarnation for the fulfillment of God's eternal economy (Matt. 1:5).

D. This shows that regardless of our background, if we turn to God and His people and are joined to the proper person among God's people (not in a physical sense but in a spiritual sense), we will bring forth proper fruit and participate in the enjoyment of the birthright of Christ—Exo. 24:13; 33:11; Num. 27:18; Deut. 34:9; Josh. 1:1; 2 Kings 2:2-15; Phil. 2:19-23; 1 Cor. 4:17.

## §Day 2

**II. After the destruction of Jericho, Israel was defeated at Ai; at Jericho, according to God's economy, Joshua sent out spies, not for fighting but to gain Rahab; but at Ai, because Israel had lost the presence of the Lord (Josh. 7:12c), Joshua sent out spies for fighting (vv. 2-3):**

一 探子向约书亚关于艾城的报告，指明以色列人把神放在一边；他们没有求问神该如何攻打艾城；他们忘记神，只顾到自己；那时，他们没有与神是一，反而凭自己行动，没有寻求主的指引，也没有主的同在；以色列人因着他们的罪与神分开了—1~5, 12节下：

- 1 以色列人在艾城失败的关键，乃是他们失去神的同在，不再与神是一；这次失败以后，约书亚学了功课，知道要留在约柜前与主同在；（6；）至终，主进来对他说话，告诉他作什么。（10~15。）
- 2 我们从这记载该学习的属灵功课乃是：我们这些神的子民该一直与我们的神是一；祂不仅在我们中间，也在我们里面，使我们成为有神的人—神人。
- 3 我们既是神人，就该实行与主是一，与祂同行，与祂同活，并与祂一同行事为人；这是基督徒行事为人的路，神儿女争战的路，也是建造基督身体的路。
- 4 我们若有主的同在，就有智慧、眼光、先见、以及对事物内里的认识；主的同在对我们乃是一切—林后二10，四6~7，加五25，创五22~24，来十一5~6。

### 【周三】

二 我们若要进入、据有并享受包罗万有的基督这美地的实际，就必须在主的同在里去；主应许摩西：“我的同在必和你同去，我必使你得安息；”（出三三14；）神的同在就是祂的道路，是那向祂的百姓指示当行之路的“地图”：

- 1 我们要为着神的建造完全得着并据有基督这包罗万有的地，就必须抓牢这一个原则：神的同在乃是一切问题的准则；我们无论作什么，都必须注意我们

A. The report of the spies to Joshua concerning Ai indicates that Israel had set God aside; instead of asking God what they should do against Ai, they forgot God and cared only for themselves; at that time they were not one with God but acted on their own, without seeking the Lord's direction and without having the Lord's presence; Israel was separated from God because of their sin—vv. 1-5, 12c:

1. The secret of Israel's defeat at Ai was that they had lost God's presence and were no longer one with God; after this defeat Joshua learned the lesson of staying with the Lord before the Ark (v. 6); eventually, the Lord came in to speak to him and to tell him what to do (vv. 10-15).
2. The spiritual lesson to be learned from this account is that we, the people of God, should always be one with our God, who is not only among us but also in us, making us men with God—God-men.
3. As God-men, we should practice being one with the Lord, walking with Him, living with Him, and having our entire being with Him; this is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ.
4. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us—2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.

### §Day 3

B. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord; the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); God's presence is His way, the “map” that shows His people the way they should take:

1. In order for us to fully gain and possess Christ as the all-inclusive land for God's building, we must hold on to this principle: God's presence is the criterion for every matter; regardless of what we do, we must

有否神的同在；我们若有神的同在，就有一切，但我们若失去神的同在，就失去一切—太一 23，提后四 22，加六 18，诗二七 4，8，五一 11，林后二 10，结四八 35。

- 2 主的同在，主的微笑，是支配的原则；我们必须学习受主同在的保守、掌管、管理并指引，不是祂间接的同在，乃是主直接的、头手的同在；祂宝贵的同在是我们据有包罗万有的基督这流奶与蜜美地之实际的大能—出三 8，二五 30，申二六 9，结二十六 6。
- 3 “我年轻时，人教导我各种得胜、圣别、并属灵的方法。然而，这些方法没有一样管用。至终，经过六十八年以上的经历，我发现除了主的同在以外，没有一样管用。祂与我们同在，乃是一切” —约书亚记生命读经，五八至五九页。

## 【周四】

三 以色列人进入迦南地并战胜耶利哥之后，第一个犯罪的是亚干；亚干所犯严重的罪，其内在、属灵的意义和神圣的观点，乃是他贪爱一件美好的巴比伦衣服，（示拿地后来称为巴比伦，）为着好看，装饰自己，使自己体面—书七 21：

- 1 欺骗了圣灵的亚拿尼亚和撒非喇犯了相同原则的罪—这是巴比伦的原则，就是装假—徒五 1 ~ 11，后十七 4，6，太二三 13 ~ 36：
  - a 他们没有那么爱主，却要显出是那么爱主的；他们装假；神的儿女需要蒙拯救脱离在人面前装假。
  - b 他们没有甘心乐意把一切都奉献给神，但他们在人

pay attention to whether or not we have God's presence; if we have God's presence, we have everything, but if we lose God's presence, we lose everything—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11; 2 Cor. 2:10; Ezek. 48:35.

2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided, not by His secondhand presence but by the direct, firsthand presence of the Lord; His precious presence is the power for us to possess the all-inclusive Christ as the reality of the good land flowing with milk and honey—Exo. 3:8; 25:30; Deut. 26:9; Ezek. 20:6.
3. “In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord's presence. His being with us is everything” —Life-study of Joshua, p. 48.

## §Day 4

C. When the Israelites entered into the land of Canaan and gained the victory over Jericho, the first person to commit sin was Achan; the intrinsic, spiritual significance and divine view of Achan's serious sin was his coveting a beautiful Babylonian garment (Shinar is the area that was later called Babylon) in his seeking to improve himself, to make himself look better for the sake of appearance—Josh. 7:21:

1. Ananias and Sapphira, who lied to the Holy Spirit, sinned in the same principle—this is the principle of Babylon, which is hypocrisy—Acts 5:1-11; Rev. 17:4, 6; Matt. 23:13-36:
  - a. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord; they were just pretending; God's children need to be delivered from pretending before men.
  - b. They were not willing to offer everything cheerfully to God, but



的面前却假冒是完全奉献的；什么时候我们穿上一件与自己实际光景不相称的衣服，我们就是在巴比伦的原则里一六 1～6，十五 7～8。

- 2 因着要得人的荣耀所作假冒的事，是凭着妓女的原则作的，不是凭着新妇的原则作的；假的奉献和假的属灵都是罪，但真实的敬拜是在灵和真实里；愿神使我们作诚实的人—启十七 4～5，十九 7～9，路十二 1，林前二 9～10，林后二 10，五 14～15，约四 23～24。
- 3 “要紧的不是人怎样看；人是看外貌，耶和华是看内心；”（撒上十六 7；）我们若将神的话珍藏在心里，（诗一一九 11，）并让基督安家在我们心里，（弗三 16～17，）祂就要成为我们心中所存的善；这样，从我们心里所充满的，我们就能将祂这美妙的善分赐到人里面。（路六 44～45。）

## 【周五】

叁 以色列人对付了他们的罪，就是亚干的罪之后，（书七 11～12，20～21，）就战胜艾城，（八 1～35，）但之后又有以色列人如何受了基遍人欺骗的记载（九 1～27）：

- 一 基遍人就是希未人（三，七，十一 18～19）—是以色列人必须灭绝净尽的迦南地列国之一，因为他们是属魔鬼的，并且与鬼调和；（申七 2，九 4～5，十八 9～14；）基遍的居民设诡计欺骗以色列人。（书九 3～14。）
- 二 因着他们听见以色列人击败耶利哥和艾城，就想要与以色列人讲和立约，使以色列人让他们活着；他们假充使者而来并假装是从远地来的；他们到吉甲营中见约书亚，对他和以色列人说，

before man they acted as if they had offered all; whenever we put on a garment that does not match our actual condition, we are in the principle of Babylon—6:1-6; 15:7-8.

2. Everything done in falsehood to receive glory from man is done in the principle of the harlot, not in the principle of the bride; false consecration and spirituality are sins, but true worship is in spirit and truthfulness; may God make us true men—Rev. 17:4-5; 19:7-9; Luke 12:1; 1 Cor. 2:9-10; 2 Cor. 2:10; 5:14-15; John 4:23-24.
3. “It is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart” (1 Sam. 16:7); if we treasure up God’s word in our heart (Psa. 119:11) and allow Christ to make His home in our heart (Eph. 3:16-17), He will become the good treasure of our heart, and out of the abundance of our heart we can dispense Him as this wonderful, good treasure into others (Luke 6:44-45).

## §Day 5

**III. After Israel dealt with their sin, the sin of Achan (Josh. 7:11-12, 20-21), they were victorious over Ai (8:1-35), but then there is a record of how the children of Israel were deceived by the Gibeonites (9:1-27):**

- A. The Gibeonites were Hivites (vv. 3, 7; 11:18-19)—one of the nations in the land of Canaan that had to be exterminated by Israel because they were devilish and mingled with demons (Deut. 7:2; 9:4-5; 18:9-14); the inhabitants of Gibeon deceived Israel with their craftiness (Josh. 9:3-14).
- B. Because they had heard of Israel’s defeating both Jericho and Ai, they wanted to make peace and a covenant with Israel so that Israel would let them live; they went out as though they were envoys and pretended to have come from afar; they went to Joshua at the camp of Gilgal and said

“我们是从远地来的，…我们是你们的仆人；现在求你们与我们立约。”（6，11。）

三 约书亚九章十四节是圣经中强而有力的一段，给我们看见以色列人为什么受了基遍人的欺骗—他们“并没有求耶和华指示”；因此，约书亚与他们讲和，与他们立约，让他们活着（15）：

- 1 以色列人受了欺骗，因为他们好象一个忘记丈夫的妻子；全本圣经是一部神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配。（创二21～24，歌一2～4，赛五四5，六二5，耶二2，三1，14，三一32，结十六8，二三5，何二7，19，太九15，约三29，林后十一2，弗五25～32，后十九7，二一2，9～10，二二17上。）
- 2 圣经给我们看见，我们这班神的选民是祂的妻子，在祂与我们之间，必须有基于相互之爱的婚姻联结；所以，宇宙是结婚礼堂，丈夫是那经过过程并终极完成的三一神，在此与蒙救赎、重生、圣别、更新、变化、并荣化的三部分人结为婚配；至终，圣经结束于新耶路撒冷，就是神选民在新天新地里的终极完成，作宇宙的妻子，直到永远—后二一9～10，二二17上。
- 3 妻子绝不该离开她的丈夫，乃该一直依赖丈夫，并与他是一；基遍人到以色列人那里时，以色列这妻子该到她丈夫那里去，问问祂该作什么—书九14。

## 【周六】

- 4 作为爱主并渴望成为祂得胜新妇构成分子的信徒，我们碰到一切的问题，都该和神商量；我们需要把每件事都带到主面前，在祂面前并在与祂的交通里

to him and to the men of Israel, “From a faraway land we have come...We will be your servants; make then a covenant with us” (vv. 6, 11).

C. Joshua 9:14 is a very powerful portion of the Scriptures that shows us why the children of Israel were deceived by the Gibeonites—“they did not ask for the counsel of Jehovah”; thus, Joshua made peace with them and made a covenant with them to let them live (v. 15):

1. The children of Israel were deceived because they were like a wife who forgot her husband; the entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17a).
2. The Bible shows us that we, as God’s elect, are His wife and that between Him and us there must be a marriage union of mutual love; the universe, therefore, is a wedding place, the place where the Husband, the processed and consummated Triune God, is being joined in marriage to the redeemed, regenerated, sanctified, renewed, transformed, and glorified tripartite man; eventually, the Bible ends with the New Jerusalem as the ultimate consummation of God’s elect in the new heaven and new earth, as the universal wife for eternity—21:9-10; 22:17a.
3. A wife should never leave her husband; rather, she should always rely upon him and be one with him; when the Gibeonites came to Israel, as the wife Israel should have gone to her Husband and checked with Him about what to do—Josh. 9:14.

## §Day 6

4. As believers who love the Lord and aspire to be the constituents of His overcoming bride, we should consult God related to every problem that we encounter; we need to bring every matter to the Lord and to consider,

来考虑、审核并定规事情：

- a 每一个信徒从这一面来说，都要软弱到一个地步，每逢碰到一件事的时候，他没法主张，不敢定规，不能去作，必须和主先接触过，先商量过，让祂来定规；这才是基督徒最甜美的生活—林后十二9～10。
- b 我们无别办法，一切都得和神交通，一切都得和祂商量，一切都得让祂来处理，一切都得让祂来说话，一切都得由祂来主张；在基督徒身上，每一时刻，每一件事，都依赖另一位—神—乃是荣耀的一排四6～7，箴三5～6，耶十七7～8，林后—8～9，诗六二8，一〇二标题与7节。
- 5 神若引导你走你所不认识的路，这就迫使“你与祂有千百次的谈话，以致这路程在祂和你中间，变成一个永远的纪念”—倪柝声文集第一辑第七册，二二八页。
- 6 以色列没有寻求她丈夫的意思，结果乃是这独立自主的妻子受了欺骗，没有保护，没有防卫；从圣经中的这记载，我们需要学习，我们是主的妻子，该与祂同活，一直依赖祂，并时时与祂是一；这是约书亚九章的内在意义。

examine, and determine things before Him and in fellowship with Him:

- a. In this respect, every believer needs to be weak to the extent that he does not have his own ideas, make his own decisions, or take any action related to what he encounters without contacting the Lord and consulting with Him, allowing Him to make the decisions; this is the sweetest living of a Christian—2 Cor. 12:9-10.
- b. We have no alternative but to fellowship with God in all things, discuss all things with Him, and allow Him to handle all things, speak in all things, and make every decision; it is glorious for a Christian to be dependent on another One—God—at every moment and in every matter—Phil. 4:6-7; Prov. 3:5-6; Jer. 17:7-8; 2 Cor. 1:8-9; Psa. 62:8; Psa. 102, title and v. 7.
- 5. If God leads you to take a way that you do not know, “this forces you to have hundreds and thousands of conversations with Him, resulting in a journey that is an everlasting memorial between you and Him”—The Collected Works of Watchman Nee, vol. 7, p. 1144.
- 6. The result of Israel’s not seeking the counsel of her Husband was that this independent and individualistic wife was deceived, and she had no protection, no safeguard; from this record in the Scriptures, we need to learn that, as the Lord’s wife, we should co-live with Him, always relying on Him and being one with Him all the time; this is the intrinsic significance of Joshua 9.



## 第四周■周一

### 晨兴喂养

书二 11 “我们一听见，心就融化了。…耶和华你们的神本是上天下地的神。”

彼前一 18 ~ 19 “知道你们得赎，脱离你们祖宗所传流虚妄的生活，…乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。”

太一 5 “撒门从喇合氏生波阿斯，波阿斯从路得氏生俄备得，俄备得生耶西。”

约书亚打发两个探子去窥探那地，特别是耶利哥。（书二 1 上。）约书亚打发探子的真正目的，乃是把喇合找出来。…喇合相信以色列的神。（8 ~ 11，来十一 31 上。）她告诉探子说，她知道耶和华已经把那地赐给以色列人，并且那地的一切居民，在他们面前也都丧胆了。她接着说，他们听见以色列人出埃及的时候，耶和华怎样在以色列人前面使红海的水干了，以及以色列人怎样待亚摩利人的两个王西宏和噩，将他们尽都毁灭。然后喇合宣告说，“耶和华你们的神本是上天下地的神。”（书二 11 下。）因着她相信神，她“就不与那些不信从的人一同灭亡”。（来十一 31 下。）（约书亚记生命读经，二二至二三页。）

### 信息选读

喇合借着出于她信心的行动，愿意接待两个探子，将他们隐藏起来，又释放他们。（书二 1 下 ~ 7，15 ~ 16，22，雅二 25。）她接待、隐藏并释放探子，乃是信心的行动。这指明她的信心是积极的。她接待两个探子后，就与他们有很好的交通，说到神所要作的事。

## WEEK 4 — DAY 1

### Morning Nourishment

Josh. 2:11 When we heard, our hearts melted;...for Jehovah your God, He is God in heaven above and upon earth beneath.

1 Pet. 1:18-19 ...You were redeemed from your vain manner of life...with precious blood, as of a Lamb without blemish and without spot, the blood of Christ.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth...

Joshua sent the two spies to spy out the good land, especially Jericho (Josh. 2:1a). Joshua's real purpose in sending out the spies was to find Rahab. Rahab believed in the God of Israel (vv. 8-11; Heb. 11:31a). She told the spies that she knew that Jehovah had given the land to the people of Israel and that all the inhabitants of the land melted before them. She went on to say that they had heard how Jehovah had dried up the water of the Red Sea before Israel when they came out of Egypt and what they did to the two kings of the Amorites, Sihon and Og, whom they utterly destroyed. Then Rahab declared, "Jehovah your God, He is God in heaven above and upon earth beneath" (Josh. 2:11b). Because of her faith in God, she "did not perish with those who were disobedient" (Heb. 11:31a). (Life-study of Joshua, p. 16)

### Today's Reading

Rahab was willing to receive the spies, hide them, and deliver them by her acts out of her faith (Josh. 2:1b-7, 15-16, 22; James 2:25). Her receiving, hiding, and delivering the spies were acts of faith. This indicates that her faith was active. After receiving the spies, she had good fellowship with them concerning what God intended to do.



探子告诉喇合，要在她房子窗户上挂一条朱红线绳。（书二 18。）她照着他们的话，“把朱红线绳系在窗户上。”（21。）…系在喇合房子窗户上的朱红线绳，是公开的挂在那里，每一个人都看得见。因此，系在窗户上的朱红线绳，预表公开承认基督救赎的血。（彼前一 18～19。）喇合作出这样公开的承认，并且相信借这记号，她和她全家都必得救。

妓女喇合后来成为基督一位超绝、显著的先祖。这迦南妇人嫁给犹太支派的首领撒门，她借着与这犹太首领的联结，成了以色列的一部分，并生出大卫的曾祖父波阿斯。马太一章基督的家谱里包括了喇合的名字，这是何等尊荣！这是个有力的记号，说出约书亚记所记载的历史，与神关于基督的永远经纶是一致的。（约书亚记生命读经，二三至二四、二一页。）

现在我们必须全神贯注于管治我们与基督联合的原则。第一个原则是，无论我们的背景如何，我们都必须归向神和神的子民。第二，我们必须与适当的人结合，这不是就物质的意义说，乃是就属灵的意义说。我们归向神和神的子民以后，必须与适当的人联合、建造并调和。第三，我们必须生出正确的果实。然后我们就会完全在基督的长子名分里。

今天许多基督徒似乎失去了长子的名分。他们没有撒门和波阿斯。你若要有撒门和波阿斯，必须与正确的信徒，与领头支派中正确的领头人调和。然后你需要生出正确的果实，就是大卫的先祖波阿斯。我们必须归向主，我们必须归向主的子民；我们必须顾到如何与别人调和。我们若与适当的人调和，必然会生出正确的果实。这会保守我们在对基督长子名分的完满享受里。（马太福音生命读经，三六至三七页。）

参读：马太福音生命读经，第三篇；认识生命与召会，第十六至十七篇。

The spies told Rahab to hang a line of scarlet thread in the window of her house (Josh. 2:18). According to their word, “she tied the scarlet line in the window” (v. 21). The scarlet thread tied in the window of Rahab’s house was hung out in the open; it was there for everyone to see. Thus, the scarlet thread tied to the window typifies an open confession of the redeeming blood of Christ (1 Pet. 1:18-19). Rahab made such an open confession and believed that by this sign she and her household would be delivered.

Eventually Rahab the harlot became one of the excellent, prominent ancestors of Christ. This Canaanite woman married Salmon, a leader of the tribe of Judah, and through her union with this Jewish leader she became a part of Israel and brought forth Boaz, the great-grandfather of David. What an honor it is that Rahab’s name is included in the genealogy of Christ in Matthew 1! This is a strong sign that the history recorded in Joshua is in line with God’s eternal economy concerning Christ. (Life-study of Joshua, pp. 17, 15-16)

Now we must pay our full attention to the principles governing our association with Christ. The first principle is that, no matter what our background is, we must turn to God and to God’s people. Second, we must marry the proper person, not in a physical sense, but in a spiritual sense. After we have turned to God and to God’s people, we must be joined, built up, and involved with the proper person. Third, we must bring forth the proper fruit. Then we will be fully in the portion of the birthright of Christ.

It seems that many Christians today have lost their birthright. They do not have Salmon and Boaz. If you would have a Salmon and a Boaz, you must become involved with the proper believers, with the proper leading ones in the leading tribes. Then you need to bring forth the proper fruit, Boaz, who will be a forefather of David. We must turn to the Lord, and we must turn to the Lord’s people; we must also take care of how we become involved with others. If we become involved with the proper persons, surely we shall bring forth the proper fruit. This will keep us in the full enjoyment of the birthright of Christ. (Life-study of Matthew, p. 31)

Further Reading: Life-study of Matthew, msg. 3; CWWL, 1953, vol. 1, “Knowing Life and the Church,” chs. 16-17

## 第四周■周二

### 晨兴喂养

书七 6 “约书亚便撕裂衣服，他和以色列的长老在耶和华的约柜前，面伏于地，直到晚上…”。

林后二 10 “你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

加五 25 “我们若凭着灵活着，也就当凭着灵而行。”

在耶利哥，约书亚照着神的经纶打发探子，不是为着争战，乃是要得着喇合。在毁灭耶利哥的事上，不需要争战；但在艾城，由于（以色列人）失去了主的同在，约书亚就为着争战打发探子。（书七 2。）探子回到约书亚那里说，因为那里的人少，众民不必都上去。…他们因着愚昧、骄傲和盲目，就轻视仇敌。约书亚接到探子的报告，就差遣三千兵丁去攻打艾城。但以色列人被艾城的人击败，有三十六人被杀。这时，约书亚就领悟事情不对了；于是他在耶和华的约柜前，面伏于地，直到晚上。（6～9。）（约书亚记生命读经，五六页。）

### 信息选读

我们都需要从这记载学功课。我们这些神的子民该一直与我们的神是一。今天，尤其在新约里，我们的神不仅在我们中间，也在我们各人里面。因此，我们每个人都不是独立、单独的人。反之，我们是有神的人—神人。…为这缘故，我们必须领悟，无论我们作什么，无论我们去哪里，无论我们是什么，都不该凭着我们自己。我们不该凭着自己，乃该同着神行动、为人或行事。

## WEEK 4 — DAY 2

### Morning Nourishment

Josh. 7:6 And Joshua rent his clothes and fell to the ground upon his face before the Ark of Jehovah until the evening, he and the elders of Israel...

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

At Jericho, according to God's economy, Joshua sent out spies, not for fighting but to gain Rahab. In the destruction of Jericho, no fighting was needed. But at Ai, because they lost the presence of the Lord, Joshua sent out spies for fighting (Josh. 7:2). The spies returned to Joshua and said that because the enemies were few, not all the people needed go up.... Because of their foolishness, pride, and blindness, they despised their enemy. Nevertheless, Joshua received the report from the spies and sent three thousand men of war against Ai. But when Israel was defeated by the people of Ai and thirty-six men were slaughtered, Joshua realized that something was wrong. He then fell to the ground upon his face before the Ark of Jehovah until evening (vv. 6-9). (Life-study of Joshua, p. 46)

### Today's Reading

We all need to learn a lesson from this account. We, the people of God, should always be one with our God. Today, especially in the New Testament, our God is not only among us but also within each one of us. Therefore, every one of us is not a solitary individual, a person alone. On the contrary, we are men with God, God-men.... For this reason, we must realize that whatever we do, wherever we go, and whatever we are should not be by ourselves. We should not act, behave, or do things by ourselves but with God.

探子向约书亚（关于艾城）的报告，指明以色列人把神放在一边。他们忘记神，只知道自己。那时他们没有与神是一，只关心自己。因此，神离开他们，祂对约书亚说，“你们若不把当灭的物从你们中间毁掉，我就不再与你们同在了。”（书七 12 下。）神不再与我们同在，是一件非常严重的事。…以色列人因着他们的罪与神分开了；这罪使他们变得愚昧。以色列人该求问神，问祂要他们如何攻打艾城。这是他们得胜的秘诀。约书亚该对百姓说，“不要忘记我们在耶利哥所经历的。我们没有争战；我们乃是与神同行，如同一人。让我们在艾城作同样的事，同着约柜绕城。”

以色列人在艾城失败的关键，乃是他们失去神的同在，不再与神是一。这次失败以后，约书亚学了功课，知道要留在约柜前与主同在。至终，主进来对他说话，告诉他要作什么。今天对我们来说原则是一样的。我们若有神的同在，就有智慧、眼光、先见、以及对事物内里的认识。

我们研读这段以色列历史的内在意义时，需要学习与主同行的秘诀。今天我们不能仅仅跟随主，乃该与祂同行，与祂同活，并与祂一同行事为人。这是基督徒行事为人的路，神儿女争战的路，也是建造基督身体的路。…我们需要记得我们是神人，并要实行与主是一。关于这点，主耶稣说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”（约十四 20。）这话启示我们是“在里面”的人：我们在基督里面，祂也在我们里面。（十五 4。）因此，我们无论作什么，都不该凭着自己作，乃该同着且凭着另一位作。（约书亚记生命读经，五七至五八页。）

参读：神的建造，第七篇；倪柝声文集第一辑第七册，二二七至二二八页；基督徒的生活，第十五篇。

The report of the spies to Joshua indicates that Israel had set God aside. They forgot God and knew only themselves. At that time they were not one with God but cared only for themselves. Thus, God stayed away from them, and He said to Joshua, "I will not be with you anymore unless you destroy that which was devoted to destruction from among you" (Josh. 7:12c). It is a very serious matter for God no longer to be with us. Israel was separated from God because of their sin. This sin caused them to become foolish. Israel should have asked God what He wanted them to do against Ai. This was the secret for their victory. Joshua should have said to the people, "Do not forget what we experienced at Jericho. We did not fight, but instead we walked with God as one. Let us do the same thing at Ai, walking around the city with the Ark."

The secret of Israel's defeat at Ai was that they lost God's presence and were no longer one with Him. After this defeat, Joshua learned the lesson of staying with the Lord before the Ark. Eventually, the Lord came in to speak to him and to tell him what to do. The principle is the same with us today. If we have God's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things.

As we study the intrinsic significance of this part of Israel's history, we need to learn the secret of walking with the Lord. Today we should not merely follow the Lord but walk with Him, living with Him and having our being with Him. This is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ. We need to remember that we are God-men and to practice being one with the Lord. Concerning this, the Lord Jesus said, "In that day you will know that I am in My Father, and you in Me, and I in you" (John 14:20). This word reveals that we are a people of "ins": we are in Christ and He is in us (15:4). Therefore, whatever we do should not be done by ourselves but should be done with and by another One. (Life-study of Joshua, pp. 46-48)

Further Reading: CWWL, 1958, vol. 2, "The Building Work of God," ch. 7; CWWN, vol. 7, pp. 1143-1144; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 15

## 第四周■周三

### 晨兴喂养

出三三 14 “耶和华说，我的同在必和你同去，我必使你得安息。”

诗二七 8 “你说，你们当寻求我的面；那时我的心向你，耶和华啊，你的面我正寻求。”

太一 23 “‘…人要称祂的名为以马内利。’（以马内利翻出来，就是神与我们同在。）”

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

我年轻时，人教导我各种得胜、圣别、并属灵的方法。然而，这些方法没有一样管用。至终，经过六十八年以上的经历，我发现除了主的同在以外，没有一样管用。祂与我们同在，乃是一切。（约书亚记生命读经，五八至五九页。）

### 信息选读

我们若是要往前去得着那地，我们必须是在神的同在里去。若是神的同在与我们同去，我们就能进去并享受那地。你记得神如何应许摩西说，“我的同在必和你同去，我必使你得安息。”（出三三 14。）这意思就是说，祂要用祂的同在领以色列人去得着那地。所以摩西对神说，“你的同在若和我们同去，就不要把我们在这里领上去。”（15。）摩西要求神的同在必须与他同去，否则他就不去。

有一次我们四、五位一同服事主的人出门到某地去，…有一位弟兄那时对我们不太高兴，但他没有选择的余地，只好与我们同行。我们都坐同一列火车，但是我们坐在第一车厢，唯独这一位弟兄自己一人坐在第二车厢。…他与我们一同离开，…一同旅行，

## WEEK 4 — DAY 3

### Morning Nourishment

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

Psa. 27:8 When You say, Seek My face, to You my heart says, Your face, O Jehovah, will I seek.

Matt. 1:23 “...And they shall call His name Emmanuel” (which is translated, God with us).

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord's presence. His being with us is everything. (Life-study of Joshua, p. 48)

### Today's Reading

If we would go on to possess the land, we must do so by the presence of the Lord. If the presence of the Lord goes with us, we can enter and enjoy the land. You remember how the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14). This means that He would bring the people into the possession of the land by His presence. So Moses said to the Lord, “If Your presence does not go with us, do not bring us up from here” (v. 15). Moses demanded that the Lord's presence must go with them; otherwise, he would not go.

One time, four or five of us who were serving the Lord together were going to a certain place....One brother at that time, however, was not happy with us, yet he had no choice but to go. We all traveled on the same train: all but this one brother sat in car number one, and he sat by himself in car number two.... He left with us, he traveled with us, and he arrived with us,

也…一同到达，但是他的同在不与我们在一起。

有些为主工作的人对我说，“弟兄，…你不信主祝福了我们么？”我这样回答：“没有疑问，主是帮助了你，也祝福了你，但是让我们在主面前安静一会儿。”过了一会，我这样问他：“弟兄，在你最深处的感觉中，你是不是觉得你有主的同在？我知道你曾为主作过一些工，也知道主帮助了你，祝福了你；但是我愿意问你这一个问题，在你全人的最深处，你有没有觉得主是那么亲自地与你同在？你有没有一直觉得祂向你显露笑容，并且祂的微笑进入你的里面？”…到最后，这样的弟兄就说，“我必须告诉你，已经有一段时间我是失去了与主的交通。”然后我就问：“弟兄，…你是受主帮助的管理呢，或是受主同在的管理？你是受祂祝福的管理呢，或是受祂笑容的管理？”

即使我们眼中带着泪水，我们天天还得这样说，“主，除了你微笑的同在，无别能使我满足。除了你荣脸上的微笑，我别的什么都不要。只要我有这一个，我就不管天塌下来，或是地裂开。全世界可以都起来反对我，但是只要你的笑脸在我身上，我就能赞美你，并且一切都可以使我满意。”主说，“我的同在必和你同去。”何等宝贝！主的同在，主的微笑，乃是支配的原则。我们必须惧怕从主有所接受，却失去祂的同在。

…很可能主自己会把什么东西给你，但是那一件东西却将主的同在从你夺去。…我们必须学习只受主同在的保守、掌管、管理并指引。…我们不要祂间接的同在。…你要学习单单受主直接、头手同在的管理。…这不仅是一个条件，一个资格，也是一个能力，使你能进去得着那地。主头手的同在要以力量加强你去得着基督的丰富与万有。哦，神头手的同在有何等的力量，何等的大能！（包罗万有的基督，一三八至一三九、一四一至一四二页。）

参读：包罗万有的基督，第十一章；出埃及记生命读经，第一百七十五至一百七十七篇。

but his presence was not with us.

Some Christian workers have said to me, "...Do you not believe that the Lord has blessed us?" "Undoubtedly," I have answered, "the Lord has helped you and blessed you, but let us be silent for a little while before the Lord." After a while I have asked, "Brother, do you feel in your deepest sense that you have the presence of the Lord with you? I know that you have done something for the Lord; I know that the Lord has helped you and blessed you. But I wish to know, in the innermost part of your being, do you feel that the Lord is so present with you? Do you always sense His face smiling upon you, and has the very smile of the Lord entered into you?"...Eventually, such brothers have said, "I must tell you, for some time I have lost my fellowship with the Lord." Then I asked, "Brother, ...are you governed by the help of the Lord or by His presence? Are you governed by His blessing or by His smile?"

Although it may be with tears in our eyes, we must say day by day, "Lord, nothing but Your smiling presence will satisfy me. I do not want anything but the smile of Your glorious face. As long as I have this, I care not whether the heaven comes down or the earth falls apart. The whole world may rise against me, but as long as I have Your smile upon me, I can praise You, and everything is well." The Lord said, "My presence shall go with you." What a treasure! The presence, the smile, of the Lord is the governing principle. We must be fearful of receiving anything from the Lord yet losing His presence....

The Lord Himself may very well give you something, and yet that very thing will rob you of His presence....We must learn to be kept, to be ruled, to be governed, to be guided simply by the presence of the Lord....We do not want His presence secondhand....Try to be governed by the direct, firsthand presence of the Lord. This is not only a requirement and a qualification but also a power for you to go on to possess the land. The firsthand presence of the Lord will strengthen you with might to obtain the fullness, the all-inclusiveness of Christ. What a strength, what a power, is in the direct presence of the Lord! (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 294-296)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 11; Life-study of Exodus, msg. 175-177



## 第四周■周四

### 晨兴喂养

太六 6 “你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。”

约四 23 “时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。”

在约书亚六章，以色列人战胜取得了耶利哥，但在攻取艾城时却失败了。因着亚干保留了一件巴比伦的衣服，（七 21，）神的子民就被击败。任何属巴比伦的东西都给撒但有立场来击败神的子民。所以，我们必须弃绝一切属巴比伦的东西。我们若要作神纯洁的子民来事奉祂，首先需要彻底清理一切属巴比伦的东西。（以赛亚书生命读经，二二九页。）

### 信息选读

以色列人进入迦南之后，第一个犯罪的是亚干。亚干所犯的是什么罪呢？他说，“我在所夺的财物中，看见一件美好的示拿衣服，…我贪图这些物件，便拿去了。”（书七 21。）巴比伦是在示拿地。…一件巴比伦的衣服，就使亚干犯了罪。什么叫作美好的衣服？美好的衣服就是为着好看而穿的衣服。穿上一件美好的衣服，就是把自己装饰一下，让自己体面一点，光彩一点。贪爱巴比伦的衣服，就是要装饰，要体面，要有光彩。这个就是亚干所犯的罪。

到新约里召会起头的时候，第一个犯罪的是谁？圣经给我们看见是亚拿尼亚和撒非喇。他们犯什么

## WEEK 4 — DAY 4

### Morning Nourishment

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

In Joshua 6 the children of Israel gained the victory over Jericho, but in fighting against Ai they were defeated. Because Achan kept a Babylonian garment (7:21), God's people suffered a defeat. Anything that is Babylonian gives Satan the ground to defeat the people of God. Therefore, we must forsake everything Babylonian. If we would serve God as His pure people, we first need to have a thorough clearance of all Babylonian things. (Life-study of Isaiah, p. 180)

### Today's Reading

When the Israelites entered into the land of Canaan, the first person to commit sin was Achan. What was the sin which Achan committed? He said, “When I saw among the spoil a beautiful mantle of Shinar, ...I coveted them and took them” (Josh. 7:21). A Babylonian garment seduced Achan to commit sin.... A beautiful garment is worn for the sake of appearance. When one puts on a beautiful garment, it means that he adorns himself to improve his appearance and to add a little luster to himself. Achan's coveting of the Babylonian garment meant that he was seeking to improve himself, to make himself look better. This was Achan's sin.

Who were the first ones to commit sin in the New Testament, after the church began? The Scriptures reveal that they were Ananias and Sapphira.

罪？他们欺骗了圣灵。他们没有那么爱主，却要显出是那么爱主的；他们装假。他们没有甘心乐意把一切都奉献给神，但他们在人的面前却假冒是完全奉献的。这一个就是示拿的衣服。…所以巴比伦的原则就是装假；实际上没有那样，在人面前却装作那样，为要得着人的荣耀。神的儿女有一个危险，就是要在外表上装作属灵的样子。许多所谓属灵的态度都是假装的，许多祷告的长短也是假装的，许多祷告的声音也是假装的。实际不是那样，外面装得那样，这就是巴比伦的原则。什么时候我们穿上一件与自己实际光景不相称的衣服，我们就是在巴比伦的原则里。

神的儿女因为要得着人的荣耀，不知道有多少的假冒。这是与新妇完全不同的。假冒的事，是凭着妓女的原则作的，不是凭着新妇的原则作的。神的儿女能被拯救脱离在人面前的装假，就是一件大事。巴比伦的原则就是在人面前装假，要得着在人面前的荣耀。在召会里要得着人的荣耀，要得着人的地位，这就是示拿衣服的罪，这就是亚拿尼亚、撒非喇所犯的罪。假的奉献是罪，假的属灵是罪。凡是真实的敬拜，都得在灵和真实里。

神最恨恶巴比伦的原则。我们在神的面前要注意，到底在我们里面有多少不是绝对的？一切不绝对的，一半一半的，就是巴比伦。我们要求神给我们光，让我们在光中审判自己一切不绝对的东西。当我们这样审判自己的时候，就是承认我们也恨恶巴比伦的原则。求主赐恩给我们，不让我们在基督之外求荣耀，不让我们在基督之外求尊贵。（倪柝声文集第二辑第十四册，一二〇至一二一、一二四页。）

参读：以赛亚书生命读经，第二十六篇；倪柝声文集第二辑第十四册，荣耀的教会，第五章。

What was the sin that they committed? They lied to the Holy Spirit. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord. They were just pretending. They were not willing to offer everything cheerfully to God. Before man, however, they acted as if they had offered all. This is the Babylonian garment. The principle of Babylon, therefore, is hypocrisy. There is no reality, yet people act as if there is in order to obtain glory from man. Here is a real danger to God's children—pretending to be spiritual. There is a great deal of spiritual behavior which is acted out in falsehood.... Many long prayers are counterfeit; many prayerful tones are unreal. There is no reality, but it is made to appear as if there is. This is the principle of Babylon. Whenever we put on a garment which does not match our actual condition, we are in the principle of Babylon.

God's children do not know how much falsehood they have put on in order to receive glory from man. This is entirely opposite from the attitude of the bride. Everything done in falsehood is done in the principle of the harlot, not in the principle of the bride. It is a great matter for God's children to be delivered from pretending before man. The principle of Babylon is to pretend in order to receive glory from man. If we set our sight upon man's glory and man's position in the church, we are participating in the sin of the Babylonian garment and the sin committed by Ananias and Sapphira. False consecration is sin, and false spirituality is also sin. True worship is in spirit and truthfulness.

God hates the principle of Babylon more than anything else. We must note in His presence how much of our being is still not absolute for Him. Anything which is halfway and not absolute is called Babylon. We need God to enlighten us so that in His light we may judge everything in us which is not absolute toward Him. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ. (CWWN, vol. 34, "The Glorious Church," pp. 102-103, 105-106)

Further Reading: Life-study of Isaiah, msg. 26; CWWN, vol. 34, "The Glorious Church," ch. 5

## 第四周■周五

### 晨兴喂养

书九 14 “以色列人…并没有求耶和華指示。”

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

我们研读旧约的历史和预言，需要对全本圣经，关于神为着基督与召会终极完成于新耶路撒冷的经纶，有全面的观点，完全的看见。我…的负担是要将这原则应用于约书亚九章，使我们看见本章的内在意义。…以色列人…受了基遍人的欺骗，…因为他们好象一个忘记丈夫的妻子。他们在这里所作的，与夏娃在创世记三章所作的完全相同。狡猾的蛇要试诱、引诱亚当，但他不敢直接去找亚当。撒但乃是去找亚当的配偶，一个女人，因为他知道欺骗女人比较容易。（林后十一 3，提前二 14。）（约书亚记生命读经，六五页。）

### 信息选读

在最纯洁并圣别的意义上，圣经乃是记载一对宇宙配偶的罗曼史。这对配偶的男方是神自己，女方是神所救赎的团体人。圣经给我们看见，我们这班神的选民是祂的妻子，在祂与我们之间，必须有基于相互之爱的婚姻联结。所以，宇宙是结婚礼堂，丈夫是那经过过程并终极完成的三一神，在此与蒙救赎、重生、圣别、变化、并荣化的三部分人结为婚配。丈夫是三一的，妻子是三部分的，因此两者彼此非常相配，一同活着，在整个宇宙中作唯一的对偶。

## WEEK 4 — DAY 5

### Morning Nourishment

Josh. 9:14 And the men...did not ask for the counsel of Jehovah.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

To study the Old Testament histories and prophecies we need a full scope, a full view, of the entire Scriptures concerning God's economy for Christ and the church, which consummates in the New Jerusalem. My burden in this message is to apply this principle to Joshua 9 so that we may see the intrinsic significance of this chapter...The children of Israel were deceived by the Gibeonites ...because they were like a wife who forgot her husband. What they did here was exactly the same as what Eve did in Genesis 3. The subtle serpent wanted to tempt, to seduce, Adam, yet he did not dare to go to him directly. Instead, Satan went to Adam's counterpart, a female, because he knows that it is easier to deceive a female (2 Cor. 11:3; 1 Tim. 2:14). (Life-study of Joshua, p. 53)

### Today's Reading

The Bible is the record of a romance, in the most pure and holy sense, of a universal couple. The male of this couple is God Himself, and the female is God's redeemed people as a corporate being. The Bible shows us that we, as God's elect, are His wife and that between Him and us there must be a marriage union based upon mutual love. The universe, therefore, is a wedding place, the place where the Husband, the processed and consummated Triune God, is being joined in marriage to the redeemed, regenerated, sanctified, transformed, and glorified tripartite man. The Husband is triune and the wife is tripartite, and thus they match each other very well to live together as the unique couple in the entire universe.

这神圣的罗曼史一再启示于全本圣经中。人堕落以后，神拣选一个人，就是亚伯拉罕；这人同着他一切的后裔，包括犹太人和外邦人，成了神的妻子。在旧约里，神常说到祂自己是丈夫，祂的子民是妻子。（赛五四5…。）至终，圣经结束于新耶路撒冷，就是神选民在新天新地里的终极完成，作宇宙的妻子，直到永远。（启二一9～10。）

在耶利米二章二节，…有一段“订婚”的时期，就是神追求以色列的时候。神将以色列从埃及领到西乃的时候，以色列必定“爱上”了这位宇宙的男人，这位唯一的英雄。无论以色列想要什么，祂都能作到。他们所需要的，祂都有。祂有智慧、才干、才能、力量、权能、能力和权柄，作成一切事。…我信当以色列到达西乃山时，就定意要“嫁给”这一位。

妻子绝不该离开她的丈夫，乃该一直依赖丈夫，并与他是一。撒但来引诱夏娃时，她若守住这原则，就会跑开，到她丈夫那里去。那会是她的保护，她的防卫。

假定我是妻子，一个贫穷的女人来到我这里求些帮助，我这妻子可否凭自己直接为这贫穷的女人作些事？因着这似乎是微不足道的事，所以我可能给她一点钱或食物，而没有为这事问过我的丈夫。这就是在约书亚九章所发生的事。基遍人到以色列人这里，好象贫穷的女人来到富有、高尚之家的贵妇这里。以色列这妻子该到她丈夫那里去，问问祂这件事。但以色列人“并没有求耶和華指示”。（14。）以色列人受了基遍人的欺骗，就与他们立约。一旦以色列人立了这约，指着耶和華的名向基遍人起了誓，约就不能改变，以色列人就不能碰基遍人。（约书亚记生命读经，六五至六七页。）

参读：初信课程，第二十一课。

This divine romance is revealed repeatedly throughout the Bible. After man fell, God selected one man, Abraham. This one with all of his descendants, both Jewish and Gentile, became God's wife. In the Old Testament God often refers to Himself as the Husband and to His people as the wife (Isa. 54:5...). Eventually, the Bible ends with the New Jerusalem as the ultimate consummation of God's elect in the new heaven and new earth, as the universal wife for eternity (Rev. 21:9-10).

There were some "bridal days" [Jer. 2:2], a period of time in which God "courted" Israel. By the time God had brought Israel out of Egypt to Sinai, surely she had "fallen in love" with this universal Man, this unique Hero. Whatever Israel wanted, He could do. What they needed, He had. He had the wisdom, the capacity, the ability, the strength, the might, the power, and the authority to do everything.... I believe that when Israel arrived at Sinai they made a definite determination to "marry" this One.

A wife should never leave her husband. Rather, she should always rely upon him and be one with him. If Eve had kept this principle when Satan came to seduce her, she would have run away to her husband. That would have been her protection, her safeguard.

Suppose I am a wife and a poor woman comes to me asking for some help. As a wife, should I do something directly, on my own, for this poor woman? Since this seems to be an insignificant matter, I might just give her a little money or some bread without asking my husband about it. This is what happened in Joshua 9. The Gibeonites came to Israel like a poor woman coming to a rich lady from a strong, high-ranking family. Israel, the wife, should have gone to her Husband and checked with Him. But Israel "did not ask for the counsel of Jehovah" (v. 14). Instead, Israel was deceived by the Gibeonites and made a covenant with them. Once the people of Israel had made this covenant, swearing to the Gibeonites by the name of Jehovah, the covenant could not be altered, and the Israelites could not touch the Gibeonites. (Life-study of Joshua, pp. 53-55)

Further Reading: CWWL, 1959, vol. 3, "Lessons for New Believers," ch. 21



## 第四周■周六

### 晨兴喂养

腓四 6~7 “应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

真实的婚姻生活，乃是妻子与她丈夫同活，一直与他是一。…然而，以色列这亲爱的妻子，从未学习在这事上养成习惯。他们在艾城遭遇失败，就学了要与主是一的功课，但他们没有完全学会。…艾城的人刚勇地与以色列争战，而〔在约书亚九章，〕基遍人来到他们这里却是乞求作他们的仆人。结果，以色列这独立自主的妻子受了欺骗，没有保护，没有防卫。从本章我们需要学习，我们是主的妻子，该一直与祂是一。这就是约书亚九章的内在意义。（约书亚记生命读经，六七至六八页。）

### 信息选读

正常基督徒的生活，乃是一个交通的生活，这个交通的生活就是说，你和神没有办法断开，你不能向神独立。你从得救那一天起，永远不再是，也不该是一个独立的人。

我们通常都是注意对不对，好不好的问题，实在说这些都是属人的道德观念。…在神这生命的救恩里所该有的一个观念，不是道德的，也不是宗教的，完全是交通的。一件事…你…要问，…你是向神独立着而作的呢，或者你是和神交通着而作的？所以基督徒这个交通的生活不是指着别的，乃是指着在一切的事上都是和神有交通，和神通着，和神交流着。你不光是在那里一直注意作对的事，作好的事，作虔诚的事；你更是注意，

## WEEK 4 — DAY 6

### Morning Nourishment

Phil. 4:6-7 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

The real married life is when the wife is co-living with her husband, always one with him.... However, this dear wife, Israel, never learned to be habitual in this matter. At Ai they suffered a defeat and learned the lesson to be one with the Lord, but they did not learn it fully....Whereas the people of Ai fought against Israel strongly, [in Joshua 9] the Gibeonites came to them begging to be their servants. The result was that Israel, this independent, individualistic wife, was deceived. She had no protection, no safeguard. From this chapter we need to learn that, as the Lord's wife, we should be one with Him all the time. This is the intrinsic significance of Joshua 9. (Life-study of Joshua, p. 55)

### Today's Reading

A normal Christian life is a life of fellowship. This means that we cannot be separated from God; we cannot be independent from God. From the day of our salvation...we should no longer be independent.

We usually pay attention to whether something is right or wrong or good or bad, but these are moral concepts....Our concept in God's salvation should not be morality or religion; it should be fellowship.... In doing something,... we must ask whether we did it independently from God or in fellowship with God. Therefore, a life of fellowship means that we have fellowship with God, are connected to Him, and have a mutual flow with Him in everything. We should not focus on doing things that are right, good, or godly. Rather, we should focus on whether we are joined to God, connected to Him, and in a



当你去作这些对的事、好的事、虔诚的事的时候，你和神之间是联着的，通着的，交流着的，不断开的。

当你没有得救的时候，你是宇宙间一个最独立的人，…但是一得救了，你这个英雄好汉就要变作非常有依赖性的人，没有这一位神，你没有法子活，…没有法子判断事情，…不敢有一个主张。从前凡事到你跟前来，你都有见地，都有办法，都有眼光，都有主张。从你作了基督徒这一天起，你和从前两样了，你变作不能自主了，不能独立了，碰到一切的问题，你都觉得…必须和神商量，…和神接触一下，…在神面前…考虑一下，…让神来鉴定一下，…到神跟前去给祂审核一下。…这乃是最好的…基督徒生活。每一个基督徒从这一面来说，都要软弱到一个地步，每逢碰到一件事的时候，他没法主张，不敢定规，不能去作；必须和主先接触过，先商量过，让祂来定规。这才是基督徒最好…最甜美的生活。

我们要知道，每一个亚当的子孙，每一个堕落的人，都是一个非常刚强的独立者。不要说男的，连女的也是；不要说老人家，连小孩子也是。…碰到了事情…（和）难处都要去自处自决。…所以得救有一面的意义，就是叫你这个刚强的独立者软下来，再没有法子刚强，再也不能独立。你总觉得你自己没有办法，一切都得和神交通，一切都得和祂商量，…让祂来处理，…让祂来说话，…由祂来主张。…你觉得非祂不可；你倚靠祂，你仗赖祂。…今天人说到某人是一个依赖别人的人，这是很羞耻的话；一说到某人能自立，能独立，这是很光荣的话。但是在基督徒身上，…依赖…乃是非常荣耀的。…我们每一分钟，每一件事，都是依赖另外的一位，那就是神。（初信课程，第二十一课，三至六页。）

参读：神救恩生机的一面，第四篇。

mutual flow with Him when doing things that are right, good, or godly. We should focus on not being separated from God.

Before a person is saved, he may be the most independent person on earth.... But once this great and capable person is saved, he becomes a dependent person. Without God he cannot live, make decisions, or have an opinion. Previously, he had his own point of view, method, and insight concerning everything. But from the day he becomes a Christian, he is changed and can no longer decide things on his own or be independent. He feels that he needs to contact and consult God related to every problem he encounters, that is, to bring every matter to the Lord and to consider, examine, and determine things before Him. This believer is the best type of Christian. In this respect, every Christian needs to be weak to the extent that he neither has his own ideas, nor makes his own decisions, nor takes any action related to what he encounters without contacting the Lord and consulting with Him, allowing Him to make the decisions. This is the best and sweetest living of a Christian.

We need to realize that every descendant of Adam, every fallen man, is very strong and independent. This applies both to men and women and to the elderly and children. We can all find a way out of any situation and cope with problems on our own....Therefore, one of the consequences of being saved is that strong, independent persons such as ourselves become weak and are no longer strong or independent. We feel that we have no alternative but to fellowship with God in all things, discuss all things with Him, and allow Him to handle all things, speak in all things, and make every decision.... We feel that we cannot do anything without Him. Therefore, we depend on Him and rely on Him....Today it is shameful for someone to be referred to as a dependent person; rather, it is considered an honor to be self-supporting and independent. However, for a Christian...it is glorious...to be dependent.... We depend on another One—God—at every moment and in every matter. (CWWL, 1959, vol. 3, "Lessons for New Believers," pp. 282-284)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 4

## 第四周诗歌

### 祷告 — 等候神

特 (英 792)

574

F 大调

3/4

1 1 1 | 3 - 1 | 2 3 2 | 1 - - | 3 3 3 | 3 - 4 |  
 一 我 今 等 候, 主, 我 今 等 候; 让 我 安 息 于  
 2 - - | 5 5 5 | 5 - 6 | 5 - - | 3 3 3 | 3 - 4 |  
 你, 使 我 清 楚 你 意, 这 是 我 所 愿  
 3 - - | 2 2 2 | 3 - - | 2 <sup>^</sup> 2 2 | 1 - - ||  
 祈 - 我 今 等 候, 我 今 等 候。

二 我今等候, 主, 我今等候; 当我在此停留,  
 向我施行拯救, 教我借你祈求 -  
 我今等候, 我今等候。

三 我今等候, 主, 我今等候; 完全与我调和,  
 直到安家于我, 你像在我显着 -  
 我今等候, 我今等候。

四 我今等候, 主, 我今等候; 你旨向我明授,  
 你路助我肯走, 你命借我涌流 -  
 我今等候, 我今等候。

五 我今等候, 主, 我今等候; 愿我所有祷告,  
 都是你的发表, 使神得着荣耀 -  
 我今等候, 我今等候。

## WEEK 4 — HYMN

### Waiting on Thee, Lord, waiting on Thee

Prayer — Waiting on God

792

2. Waiting on Thee, Lord, waiting on Thee;  
 While here with Thee I stay,  
 Show me Thy glorious way,  
 Ever by Thee to pray—  
 Waiting on Thee, waiting on Thee.
3. Waiting on Thee, Lord, waiting on Thee;  
 Mingle Thyself with me,  
 Till truly one with Thee  
 Thine image I will be—  
 Waiting on Thee, waiting on Thee.
4. Waiting on Thee, Lord, waiting on Thee;  
 Make me Thy will to know,  
 Help me Thy way to go,  
 That life thru me may flow—  
 Waiting on Thee, waiting on Thee.
5. Waiting on Thee, Lord, waiting on Thee;  
 Make all my prayer to Thee  
 Thyself expressed thru me,  
 Give me Thy secret key—  
 Waiting on Thee, waiting on Thee.



# 约书亚记结晶读经

## 第五周

### 迦南地的出产 以及分配美地的 内在意义

诗歌：补 210（补 253）

读经：书五 12，十三 1～二二 34，西一 12，徒二六 18

## 纲要

### 【周一】

壹 以色列人进入迦南地之后，吗哪止住了；他们不再有吗哪了，却吃迦南地的出产——书五 12：

一 当百姓开始吃那地的出产，吗哪就止住了，这指明那地的出产乃是吗哪的延续。

二 以色列人在旷野飘流时所吃的吗哪，（出十六，）预表基督是神直接赐给祂选民的属天食物，吃的人不需要劳苦。

三 以色列人在迦南争战时神所赐应许之地丰富的出产，预表基督是赐给信徒那终极完成的生命

# CRYSTALLIZATION-STUDY OF JOSHUA

## Week Five

### The Produce of the Land of Canaan and the Intrinsic Significance of the Allotment of the Good Land

Hymns: E1145, E1168 (E1164)

Scripture Reading: Josh. 5:12; 13:1—22:34; Col. 1:12; Acts 26:18

## OUTLINE

### §Day 1

I. **After the children of Israel entered the land of Canaan, the manna ceased; there was no longer manna, but they ate of the yield of the land of Canaan—Josh. 5:12:**

A. The ceasing of the manna when the people began to eat the produce of the land indicates that the produce of the land was the continuation of the manna.

B. The manna eaten by Israel in their wandering in the wilderness (Exo. 16) typifies Christ as the heavenly food given directly by God to His chosen people, which requires no labor on the part of the eaters.

C. The rich produce of the promised land given by God to Israel in their fighting in Canaan typifies Christ as the consummated life supply given to

供应，需要他们在祂身上劳苦—申八7~10:

- 1 就如这里的预表所描绘的，我们取得基督这地之后，需要在祂身上劳苦，好从祂有所出产，成为我们的食物，我们的生命供应。
- 2 我们吃基督并享受祂作美地的出产时，就被祂构成，在生命、性情和彰显上与基督一式一样—约六57，腓一19~21上。
- 3 至终，我们对基督作我们的地业、产业的享受，要将我们构成为神的基业、神的珍宝和产业—弗一11~14，18下，参出十九5。

## 【周二】

四 以色列人在埃及、旷野和美地，经历了三个阶段的吃:

- 1 以色列人在埃及吃逾越节的羊羔—十二3，8~9:
  - a 正如吃逾越节烤羊羔的肉是为得着生命的供应，我们也需要吃基督作我们生命的供应—8~10节，约六53，55~57:
    - (-) 要解决人堕落的问题并成就神原初的心意，就需要生命与救赎。
    - (-) 神借着基督之血的法理救赎乃是手续，以达到神将基督作为生命分赐到我们里面，作我们生机救恩的目标—罗五10。
  - b 以色列人吃逾越节的羊羔，要带着头、腿、内脏而吃—出十二9:
    - (-) 头表征智慧，腿表征举止、行动，内脏表征基督所是的内里诸部分，包括祂的心思、情感、意志和心，连同这些部分的一切功用。

the believers, which requires them to labor on Him—Deut. 8:7-10:

1. As portrayed in the typology here, after possessing Christ as the land, we need to labor on Him to produce something of Him that will become our food, our life supply.
2. As we eat Christ and enjoy Him as the produce of the good land, we are constituted with Him, being made the same as Christ in life, nature, and expression—John 6:57; Phil. 1:19-21a.
3. Ultimately, our enjoying of Christ as our inheritance, our possession, will constitute us to be God's inheritance, God's treasure and possession—Eph. 1:11-14, 18b; cf. Exo. 19:5.

## §Day 2

D. In Egypt, the wilderness, and the good land, the people of Israel experienced three stages of eating:

1. In Egypt the people of Israel ate the passover lamb—12:3, 8-9:
  - a. Just as the roasted flesh of the passover lamb was to be eaten for life supply, so we need to eat Christ for our life supply—vv. 8-10; John 6:53, 55-57:
    - 1) To solve the problem of the fall of man and to accomplish God's original intention, both life and redemption are needed.
    - 2) God's judicial redemption through the blood of Christ is the procedure to reach God's goal of dispensing Christ as life into us for our organic salvation—Rom. 5:10.
  - b. The children of Israel were to eat the passover lamb with its head, legs, and inward parts—Exo. 12:9:
    - 1) The head signifies wisdom, the legs signify activity and move, and the inward parts signify the inward parts of Christ's being, including His mind, emotion, will, and heart with all their functions.



(二) 吃逾越节的羊羔，要带着头、腿、内脏而吃，表征接受完整的基督，包括祂的智慧、举止、行动、和内里的诸部分—约六 57，林前一 24，后十四 4 下，腓一 8。

2 以色列人在旷野吃吗哪—出十六 14 ~ 16，31，民十一 7：

a 神将吗哪赐给祂的百姓吃，指明祂的心意是要借着改变饮食来改变他们的构成—出十六 14 ~ 15：

(一) 在名义上，以色列人不是埃及人；但在性情和构成上，他们与埃及人丝毫没有不同—3 节。

(二) 埃及的饮食是指我们所渴望得喂养，以满足我们的一切事物—民十一 4 ~ 6。

b 神要祂的赎民忘掉埃及的饮食，而有分于属天的食物—申八 3：

(一) 我们越多吃吗哪，就越符合神，与祂联合为一，且照着祂的所是生活并行事为人。

(二) 在我们与主同活的日常生活中，帮助我们最大的，就是吃基督作属天的食物；借着吃基督，我们成为基督；也就是说，基督成了我们的构成成分—约六 56 ~ 58。

## 【周三】

3 以色列人在迦南地吃美地的出产—书五 11 ~ 12：

a 在第三阶段的吃，他们吃美地丰富的供应，这使他们进一步被构成得胜的子民。

b 美地有小麦、大麦、葡萄树、无花果树、石榴树、出油的橄榄树和蜜；这一切都预表基督那追测不尽的丰富—申八 8，弗三 8。

2) Eating the passover lamb with the head, legs, and inward parts signifies taking Christ in His entirety with His wisdom, His activity and move, and His inward parts—John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8.

2. In the wilderness the people of Israel ate manna—Exo. 16:14-16, 31; Num. 11:7:

a. By giving His people manna to eat, God indicated that His intention was to change their constitution by changing their diet—Exo. 16:14-15:

1) In name the children of Israel were not Egyptian, but in nature and in constitution they did not differ from the Egyptians in the least—v. 3.

2) The Egyptian diet denotes all the things we desire to feed on in order to find satisfaction—Num. 11:4-6.

b. God wanted His redeemed people to forget the Egyptian diet and to partake of heavenly food—Deut. 8:3:

1) The more manna we eat, the more we correspond to God, are identified with Him, and live and walk according to what He is.

2) What helps us most in our daily living with the Lord is eating Christ as the heavenly food; by eating Christ, we become Christ; that is, Christ becomes our constituent—John 6:56-58.

## §Day 3

3. In Canaan the people of Israel ate the produce of the good land—Josh. 5:11-12:

a. In the third stage of eating, they ate the rich supply of the good land, which constituted them further to be an overcoming people.

b. The good land was a land of wheat, barley, vines, fig trees, pomegranates, olive trees with oil, and honey, all of which typify the unsearchable riches of Christ—Deut. 8:8; Eph. 3:8.

- c 以色列人借着享受美地的丰富，就征服那地的各族，建立神的国，并建造殿作神在地上的居所—书五 11 ~ 12。
- 4 这三个阶段预表信徒借着吃基督而享受基督的三个阶段—约六 51 ~ 57，林前五 7 ~ 8，十 3 ~ 4，腓一 19：
  - a 借着头两个阶段的吃，信徒得着加力脱离世界，并被基督这属天元素所构成—约六 51 ~ 57，林前五 7 ~ 8，十 3 ~ 4。
  - b 为着达到神经纶的目标，我们需要往前，直到我们进入最高的阶段，就是吃基督作美地丰富的出产，使我们胜过属灵的仇敌，而被建造成为神的居所，并在地上建立神的国。
  - c 我们吃基督作美地的出产时，就被祂构成，在生命、性情和彰显上与基督一式一样，为着建造召会作基督的身体—弗四 16。

## 【周四】

贰 分配美地的内在意义乃是：我们这班那地的据有者，经历同一位基督不同的方面—书十三 1 ~ 二二 34：

- 一 在神的经纶里，有拈阄分地这样一件事—西一 12。
- 二 约书亚据有美地以后，神就吩咐他拈阄分配已据有的地，甚至分配还未据有的地，因为在神眼中，那地全是给以色列人的—书十三 6：
  - 1 神在祂的智慧里，不是把美地整个地赐给所有的以色列人；祂乃是将那地，就是基督，分配给不同的支派—7 节。

- c. By enjoying the riches of the good land, the people of Israel conquered the tribes in the land, established the kingdom of God, and built up the temple as God's dwelling place on earth—Josh. 5:11-12.
- 4. These three stages typify the three stages of the believers' enjoyment of Christ by eating Him—John 6:51-57; 1 Cor. 5:7-8; 10:3-4; Phil. 1:19:
  - a. By their eating in the first two stages, the believers are energized to leave the world and are constituted with Christ as the heavenly element—John 6:51-57; 1 Cor. 5:7-8; 10:3-4.
  - b. To reach the goal of God's economy, we need to progress until we enter into the highest stage of eating Christ as the rich produce of the good land so that we may overcome the spiritual enemies, be built up to be God's dwelling place, and establish God's kingdom on earth.
  - c. As we eat Christ as the produce of the good land, we are constituted with Him and are made the same as Christ in life, nature, and expression for the building up of the church as the Body of Christ—Eph. 4:16.

## §Day 4

**II. The intrinsic significance of the allotment of the good land is that we, the possessors of the land, experience the one Christ in different ways—Josh. 13:1—22:34:**

- A. Within God's economy there is something called the allotment of the land—Col. 1:12.
- B. After Joshua took possession of the land, God commanded him to allot the land that had been possessed and even the land that had not yet been possessed, because in God's eyes all the land was for Israel—Josh. 13:6:
  - 1. In His wisdom, God did not allot the good land as a whole to all the children of Israel; rather, He allotted that land, that is, Christ, to the different tribes—v. 7.

- 2 因为各支派有所不同，神就无法以相同的方式将相同的地分给每一支派。
- 3 所有的支派都是那地的据有者，但各支派照着他们的所是，分别据有特定的一分地—十四 6 ~ 15，十八 1 ~ 十九 27。
- 4 拈阄分地这预表，今天应验在我们中间—西 12：
  - a 我们都有同一位基督，但我们却经历基督不同的方面—林前 1-2。
  - b 我们所据有的地（基督），乃是照着我们的所是—罗十二 3，弗四 7。

## 【周五】

三 在歌罗西一章十二节保罗使用包罗万有之地的观念，说到“众圣徒的分”：

- 1 在原文，译为“分”的字，也可译为“业分”，指分得的分。
- 2 保罗写歌罗西书时，一定是想到旧约中分配美地给以色列人的图画；他使用“分”这辞，是以旧约记载土地的业分为背景—书十四 2：
  - a 歌罗西书启示基督是我们的分，我们的业分—15 ~ 19，二 6 ~ 15。
  - b 正如迦南地对以色列人是一切；照样，基督是美地这预表的实际，对我们也是一切—12。
- 3 基督这居首位并包罗万有者乃是所分给众圣徒的分—12 节。
- 4 新约信徒所分得的分，不是物质的土地，乃是包罗万

2. Because the tribes were different, God could not give the same land in the same way to every tribe.
3. All the tribes were possessors of the land, but the tribes possessed particular portions of the land according to what they were—14:6-15; 18:1—19:27.
4. The fulfillment of this type of the allotment of the land is among us today—Col. 1:12:
  - a. We all have the same Christ, but we experience Christ in different ways—1 Cor. 1:2.
  - b. The land (Christ) we possess is according to what we are—Rom. 12:3; Eph. 4:7.

## §Day 5

C. In Colossians 1:12 Paul employs the concept of the all-inclusive land, speaking of “the allotted portion of the saints”:

1. The Greek word rendered “portion” can also be rendered “lot,” referring to an allotment.
2. When Paul was writing the Epistle to the Colossians, he had in mind the picture of the allotting of the good land to the children of Israel; he used the word portion with the Old Testament record of the land as the background—Josh. 14:2:
  - a. In Colossians Christ is revealed as our portion, our lot—1:15-19; 2:6-15.
  - b. Just as the land of Canaan was everything to the children of Israel, so Christ, the reality of the type of the good land, is everything to us—1:12.
3. Christ as the preeminent and all-inclusive One is the allotted portion of the saints—v. 12.
4. The New Testament believers’ allotted portion is not a physical land;

有的基督，作为赐生命的灵—西二 6 ~ 7，加三 14：

- a 美地的丰富预表基督那追溯不尽之丰富的不同方面，在祂的灵里作祂信徒全备的供应—申八 7 ~ 10，弗三 8，腓一 19。
- b 在基督里的信徒借着享受那地的丰富，被建造为基督的身体，作神的家与神的国—弗一 22 ~ 23，二 21 ~ 22，提前三 15，太十六 18 ~ 19，罗十四 17。

## 【周六】

四 在行传二十六章十八节，保罗说到包罗万有的基督是我们的基业：

- 1 我们的眼睛得开，并从撒但权下转向神，结果，我们不仅罪得赦免，也得着神圣的基业。
- 2 这基业就是三一神自己带着祂所有的一切、所作的一切、以及祂为赎民所要作的一切；这位三一神具体化身在包罗万有的基督里面，基督是所分给众圣徒的分，作他们的基业—西二 9。
- 3 美地的确预表包罗万有的基督，经过过程并终极完成之三一神的具体化身，已赐给我们作我们的基业—一 12。

it is the all-inclusive Christ as the life-giving Spirit—2:6-7; Gal. 3:14:

- a. The riches of the good land typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.
- b. By enjoying the riches of the land, the believers in Christ are built up to be His Body as the house of God and the kingdom of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

## §Day 6

D. In Acts 26:18 Paul refers to the all-inclusive Christ as our inheritance:

- 1. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins, but we also receive a divine inheritance.
- 2. This inheritance is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people; this Triune God is embodied in the all-inclusive Christ, who is the portion allotted to the saints as their inheritance—Col. 2:9.
- 3. The good land truly is a type of the all-inclusive Christ, the embodiment of the processed and consummated Triune God, who has been given to us as our inheritance—1:12.



# 第五周■周一

## 晨兴喂养

书五 12 “他们吃了那地的出产，当日吗哪就止住了…”。

约六 51 “我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”

57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

当百姓开始吃那地的出产，吗哪就止住了，这指明那地的出产乃是吗哪的延续。以色列人在旷野飘流时所吃的吗哪，…预表基督是神直接赐给祂选民的属天食物，吃的人不需要劳苦。以色列人在迦南争战时神所赐应许之地丰富的出产，（申八 7～10，）预表基督是赐给信徒那终极完成的生命供应（赐生命的灵—加三 14），需要他们在祂身上劳苦。（圣经恢复本，书五 12 注 1。）

## 信息选读

我们享受基督时，祂就将我们作成祂的产业；这是一件生机的事。我们若取得、据有、并享受基督作我们包罗万有的美地，那地就成为我们的供应。…那地所给我们的主要是食物。…然后我们吃在那地上劳苦所产生的食物，结果就成为生机的。

我们接受到里面的任何食物，都生机地变化我们。以色列人在埃及时，吃埃及的食物，这食物使他们有了埃及的构成。以后，神将他们带出埃及，进到旷野，在那里停留四十年。他们在旷野时，每天都吃属天的东西—吗哪；吗哪将他们构成属天的

# WEEK 5 — DAY 1

## Morning Nourishment

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land...

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

57...He who eats Me, he also shall live because of Me.

The ceasing of the manna when the people began to eat the produce of the land indicates that the produce of the land was the continuation of the manna. The manna eaten by Israel in their wandering in the wilderness...typifies Christ as the heavenly food given directly by God to His chosen people, which requires no labor on the part of the eaters. The rich produce of the promised land given by God to Israel in their fighting in Canaan (Deut. 8:7-10) typifies Christ as the consummated life supply (the life-giving Spirit—Gal. 3:14) given to the believers, which requires them to labor on Him. (Josh. 5:12, footnote 1)

## Today's Reading

When we enjoy Christ, He makes us His possession. This is something organic. If we take Christ, possess Christ, and enjoy Christ as our all-inclusive good land, the land will become our supply....The main thing that the land affords us is food....Then we eat the food that is produced by our labor on the land, and as a result we become organic.

Anything that we take into us as food transforms us organically. When the Israelites were in Egypt, they ate Egyptian food, and this food caused them to have an Egyptian constitution. Eventually, God brought them out of Egypt and into the wilderness, where they remained for forty years. Every day while they were in the wilderness they ate something heavenly—



子民。至终，吗哪止住了。（书五 12。）…从那时起，…他们开始由美地的出产所构成。因此，以色列人的构成有三方面：首先，在埃及由埃及的食物所构成；其次，在旷野由吗哪所构成；第三，在迦南由那地的出产所构成。在每一种情形里，他们都不是由教训或规条所构成，乃是由他们所吃的食物所构成。

今天我们在基督里的信徒，也照着我们所吃的被构成。我们若要成为属天的子民，就需要吃基督作我们属天的吗哪。我们若要成为得胜者，就需要在作为美地的基督身上劳苦。在基督身上劳苦，意思就是得着基督作我们的享受。…借着我们的劳苦，有些东西就会产生，那出产要成为我们的食物，我们的供应。我们吃基督作这食物，并享受祂，就被祂构成，在生命和性情上与基督一式一样。这就是保罗所说“因为在我，活着就是基督”（腓一 21）的意思。

这种对基督的享受要新陈代谢地变化我们，使我们成为基督的珍宝，祂的产业。保罗在以弗所一章说到这点。这一章首先有神的拣选和预定，然后有基督的救赎。借着基督的救赎，我们进入基督这一种特别的元素里；这元素成为我们的享受，将我们构成成为神的基业。

首先，神进入我们里面作我们的基业。当我们享受基督，祂就将我们构成成为神的基业。一面，有基督作我们的美地，作我们的产业；另一面，对这产业的享受使我们由基督所构成，因此我们就成为神的基业。…我们需要取得包罗万有的基督作我们的美地，并在祂身上劳苦，以得着一些出产，这出产要成为我们生机、变化人的食物。我们吃这食物，就会在神圣的生命里长大，并逐渐成熟。我们会生机地被基督构成，被基督这新的元素变化。然后我们就会生机地成为神的基业、祂的珍宝和产业。（约书亚记生命读经，四四至四七页。）

参读：约书亚记生命读经，第五至六、十二至十三篇。

man. The manna constituted them into a heavenly people. Eventually, the manna ceased...(Joshua 5:12).... From that time onward,...they began to be constituted with the produce of the good land. Thus, the children of Israel were constituted in three ways: first, in Egypt with Egyptian food; second, in the wilderness with manna; and third, in Canaan with the produce of the land. In each case they were constituted not by teachings or regulations but by what they ate.

As believers in Christ today, we also are constituted according to what we eat. If we want to be a heavenly people, we need to eat Christ as our heavenly manna. If we want to be overcomers, we need to labor on Christ as our good land. To labor on Christ means to gain Christ as our enjoyment.... Through our labor something will be produced, and that produce will become our food, our supply. As we eat Christ as this food and enjoy Him, we will be constituted with Him, being made the same as Christ in life and nature. This is what Paul meant when he said, "For to me, to live is Christ" (Phil. 1:21).

This enjoyment of Christ will transform us metabolically and cause us to become Christ's treasure, His possession. Paul speaks of this in Ephesians 1. In this chapter we first have God's choosing and predestinating, and then we have Christ's redeeming. Through the redemption of Christ, we enter into Christ as a particular kind of element, and this element becomes our enjoyment that constitutes us into God's inheritance.

First, God comes into us to be our inheritance. When we enjoy Christ, He constitutes us to be God's inheritance. On the one hand, we have Christ as our good land, as our possession. On the other hand, the enjoyment of this possession constitutes us with Christ, and we thereby become God's inheritance. We need to take the all-inclusive Christ as our good land and labor on Him to gain some produce, which will be our organic, transforming food. As we eat this food, we will grow and gradually mature in the divine life. We will be constituted with Christ organically, transformed by Christ as a new element. Then in an organic way we will become God's inheritance, His treasure and possession. (Life-study of Joshua, pp. 35-37)

Further Reading: Life-study of Joshua, msgs. 5-6, 12-13

## 第五周■周二

### 晨兴喂养

出十二3 “…各人要按着父家取羊羔，一家一只。”

9 “一点不可吃生的，也绝不可吃水煮的，要带着头、腿、内脏，用火烤了吃。”

林前五7 “…我们的逾越节基督，已经被杀献祭了。”

在他们对神救恩的经历里，以色列人在吃的事上经过三个阶段。在第一阶段，他们在埃及吃逾越节的羊羔，（出十二，）这使他们得着加力，能走出埃及，而从埃及的世界分别出来。（圣经恢复本，书五12注1。）

（羔羊的）头表征智慧，腿表征举止、行动，内脏表征基督所是的内里诸部分，包括祂的心思、情感、意志和心，连同这些部分的一切功用。吃逾越节的羊羔，要带着头、腿、内脏而吃，表征接受完整的基督，包括祂的智慧、举止、行动、和内里的诸部分。（约六57，林前一24，启十四4下，腓一8。）（出十二9注2。）

### 信息选读

在第二阶段，他们在旷野吃吗哪，（出十六，）这使他们被属天的元素重新构成属天的子民。在第三阶段，他们在美地吃丰富的出产，这使他们进一步被构成得胜的子民。…借着头两个阶段的吃，信徒得着加力脱离世界，并被基督这属天元素所构成。为着达到神经纶的目标，基督所有的信徒都需要往前，直到他们进入最高的阶段，就是吃基督作美地

## WEEK 5 — DAY 2

### Morning Nourishment

Exo. 12:3 ...Each man shall take a lamb according to his fathers' house, a lamb for a household.

9 Do not eat any of it raw or boiled at all with water, but roasted with fire—its head with its legs and with its inward parts.

1 Cor. 5:7 ...Our Passover, Christ, also has been sacrificed.

In their experience of God's salvation Israel passed through three stages in their eating. In the first stage they ate the passover lamb in Egypt (Exo. 12), which strengthened them to walk out of Egypt and to be separated from the Egyptian world. (Josh. 5:12, footnote 1)

The head [of the passover lamb] signifies wisdom, the legs signify activity and move, and the inward parts signify the inward parts of Christ's being, including His mind, emotion, will, and heart with all their functions. Eating the passover lamb with the head, legs, and inward parts signifies taking Christ in His entirety, in His wisdom, activities, move, and inward parts (John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8). (Exo. 12:9, footnote 2)

### Today's Reading

In the second stage they ate the manna in the wilderness (Exo. 16), which reconstituted them with a heavenly element to be a heavenly people. In the third stage they ate the rich produce in the good land, which constituted them further to be an overcoming people.... By their eating in the first two stages the believers are energized to leave the world and are constituted with Christ as the heavenly element. To reach the goal of God's economy, all Christ's believers need to progress until they enter into the highest stage of

(包罗万有的灵)丰富的出产,使他们胜过属灵的仇敌,而被建造成神的居所,并在地上建立神的国。(圣经恢复本,书五12注1。)

吗哪,(出十六15,31,)预表基督作神子民唯一、属天的食物。(约六31~35。)神将吗哪赐给祂的百姓吃,指明神的心意是要改变他们的性情,他们的构成,好完成祂的定旨。因着以色列人仍然由埃及的元素所构成,而与埃及人一样,所以他们不够资格建造帐幕作神在地上的居所。四十年之久,神只给以色列人吗哪吃。(出十六35,民十一6。)这表明神在祂救恩里的心意,乃是要将祂自己作到基督的信徒里面,并借着以基督作他们唯一的属天食物喂养他们,改变他们的构成,因而以基督重新构成他们,使他们够资格建造召会作神的居所。事实上,信徒由基督重新构成之后,他们自己就成了神的居所。(出十六4注1。)

主耶稣是真吗哪。在约翰第六章祂指明我们应当寻求祂并吃祂。然而,很少基督徒看见改变饮食的需要。所有重生的人都需要改变他们的饮食。这就是出埃及十六章比十二章更为重要的原因。在十二章我们看见一班蒙救赎的人,却没有看见一班被重新构成的人。在十四章时,神的百姓已从埃及出来,但埃及还没有从他们里面出来。按照他们的构成,他们仍是埃及人。因此,神的心意是要借着改变他们的饮食来改变他们的构成。在以色列人建造帐幕的时候,他们的饮食已经改变。他们的构成可能也已经开始改变。他们建造帐幕时,没有吃埃及的食物。反之,他们的饮食是由吗哪所组成。(出埃及记生命读经,四七三页。)

参读:新约总论,第四十二篇;歌罗西书生命读经,第六篇;生命信息,第十二、二十七至二十八章。

eating Christ as the rich produce of the good land, the all-inclusive Spirit, that they may overcome the spiritual enemies, be built up to be God's dwelling place, and establish God's kingdom on earth. (Josh. 5:12, footnote 1)

[The] manna (Exo. 16:15, 31), [is] a type of Christ as the unique, heavenly food for God's people (John 6:31-35). By giving them manna to eat, God indicated that His intention was to change the nature of His people, to change their very constitution, for the accomplishing of His purpose. Because the children of Israel were still constituted with the Egyptian element and were thus the same as the Egyptians, they were not qualified to build up the tabernacle as God's habitation on earth. For forty years God gave the children of Israel nothing to eat but manna (Exo. 16:35; Num. 11:6). This shows that God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their unique heavenly food, thereby reconstituting them with Christ in order to qualify them to build up the church as God's dwelling place. In fact, after being reconstituted with Christ, the believers themselves become the dwelling place of God. (Exo. 16:4, footnote 1)

The Lord Jesus is the real manna. In John 6 He indicates that we should seek Him and eat Him. However, not many Christians realize the need for a change of diet. All those who have been regenerated need to change their diet. This is the reason that Exodus 16 is even more crucial than Exodus 12. In chapter 12 we see a people who have been redeemed, but we do not see a people who have been reconstituted. At the time of chapter 14, God's people had come out of Egypt, but Egypt had not come out of them. According to their constitution, they were still Egyptians. Thus, God's intention was to change their constitution by changing their diet. By the time the children of Israel had built the tabernacle, their diet had been changed. Their constitution had probably begun to change also. When they were building the tabernacle, they did not eat Egyptian food. Instead, their diet consisted of manna. (Life-study of Exodus, pp. 410-411)

Further Reading: The Conclusion of the New Testament, msg. 42; Life-study of Colossians, msg. 6; CWWL, 1978, vol. 2, "Life Messages, Volume 1," chs. 12, 27-28

## 第五周■周三

### 晨兴喂养

申八7~10 “因为耶和华你神领你进入美地，…那地有小麦、大麦、葡萄树、无花果树、石榴树；那地有出油的橄榄树，有蜜。你在那地不缺食物，你必一无所缺；…你吃得饱足，就要颂赞耶和华你的神，因祂将那美地赐给你了。”

我要请你们想一想，你们今天吃什么？你们是在吃羊羔、吗哪、或者美地丰富的出产？…在你基督徒的生活中，吃基督必须从羊羔和吗哪进步到美地结实的食物。你必须吃小麦、大麦、和其他有矿物的食物，使你成为刚强的石头、铁和铜，为着神的建造，并且为着争战。（李常受文集一九七七年第一册，二七六页。）

### 信息选读

我们必须建造圣殿并且争战，使神得着国度。这是神今天所需要的。有帐幕还不够。神需要一个国度，其中有一个殿和一座城，有王权和争战的能力。羊羔使我们有能力离开埃及，吗哪滋养我们，并且用属天的素质将我们构成。这两项虽然都很好，但不适于争战。没有人能用羊羔或吗哪争战。我们需要含有矿物的干粮。我们必须是磐石，而不是薄饼。我们需要铁和铜制成的武器。哦，我们需要石头、铁和铜好建造圣殿，建立国度，争战，打败仇敌！…当祂的百姓吃干粮，并且接受矿物，使他们成为石头、铁和铜时，神就得着祂的国度。

## WEEK 5 — DAY 3

### Morning Nourishment

Deut. 8:7-10 For Jehovah your God is bringing you to a good land...; a land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey; a land in which you will eat bread without scarcity; you will not lack anything in it....And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Consider what you are eating today. Are you eating the Lamb, the manna, or the rich produce of the good land?...In your Christian life, the eating of Christ must progress from the Lamb and the manna to the solid food of the good land. You need to eat the wheat, the barley, and all the other foodstuffs that have the minerals to make you strong stones, iron, and copper for God's building and for the fighting of the battle. (CWWL, 1977, vol. 1, "The Kernel of the Bible," p. 206)

### Today's Reading

We must build the temple and fight the battle so that God may have the kingdom. This is what God needs today. The tabernacle is not adequate. God needs a temple with a city in a kingdom with the kingship and the fighting capability. The Lamb energizes us to leave Egypt, and the manna nourishes us and constitutes us with the heavenly element. Although both of these items are good, they are not good for fighting. No one would fight a battle with a lamb or with manna. We need solid food with minerals in it. We need to be rocks, not wafers. We need weapons made out of iron and copper. Oh, we need stones, iron, and copper to build up the temple, to establish the kingdom, to fight the battle, and to defeat the enemy!...As His people eat the solid food and take in the minerals that make them stones, iron, and copper, God has His kingdom.

这些矿物使我们成为磐石，为着神的建造，使国度可被建立；并且这些矿物使我们成为铁和铜，可以争战征服仇敌。…吃含有矿物的干粮就不容易了。圣经中有一章（参出十二）说到吃羊羔的事，有两章（参出十六，约六 22 ~ 71）说到吃吗哪的事。但全本圣经都是说到吃有矿物的干粮。如果你要知道如何吃干粮，你需要读…利未记、…民数记，以及从申命记到列王纪上这许多卷书。…我们一旦在美地，就不再吃吗哪了。因为我们的供应是那地丰富的出产。为了要吃这丰富的出产，我们首先必须住在美地。…在旷野没有小麦，没有大麦，没有葡萄，没有无花果；那里只有吗哪。

第二，我们必须美地上经营。我们需要耕地、撒种、浇灌、耙土，然后收成。我们生活在其中的美地就是基督。一天过一天我们需要经营基督。晨更、祷告、与主有对付，这些就是经营基督的各方面。有时候在晨更中我们可以耕地和撒种；在别的时候我们可以浇灌或耙土。不要懒惰，说，“我有没有晨更、祷告或花时间与主交通，都无所谓。”你有没有作这些事，情形大不相同。我们需要经营基督。我们都必须象农夫一样殷勤工作。我们必须耕地、除草、耙土、浇灌，甚至杀死害虫和蜗牛。

假使我们经营基督作美地，在作物和羊群两方面，我们的收成都将是丰富的。收成以后，我们将有小麦、大麦、葡萄、无花果、橄榄和石榴。除了所有的植物生命以外，在美地上还有动物的生命——牛、牲畜、羊。这是我们丰富经历基督的收成。（李常受文集一九七七年第一册，二七六至二七九页。）

参读：圣经的核仁，第四至五篇；哥林多前书生命读经，第五十篇；包罗万有的基督，第十四章。

These minerals make us rocks for God's building so that the kingdom may be established, and they make us iron and copper to fight the battle to subdue the enemy. It is not easy to eat the solid food that contains minerals. One chapter [cf. Exo. 12] covers the eating of the Lamb, and two chapters [cf. Exo. 16; John 6:22-71], the eating of the manna. But whole books in the Bible are devoted to the eating of the solid food with the minerals. If you want to know how to eat the solid food, you need to read...Leviticus,...Numbers, and all the books from Deuteronomy to 1 Kings. Once we are in the good land, we shall no longer eat manna, for our supply is the rich produce of the land. In order to eat this rich produce, we must first live in the good land.... In the wilderness there is no wheat, no barley, no grapes, and no figs; there is just manna.

Second, we need to labor on the good land. We need to till the ground, sow the seed, water the seed, cultivate the soil, and then reap the harvest. The good land in which we are living is Christ. Day by day we need to work on Christ. Morning watch, prayer, and dealing with the Lord are all aspects of working on Christ. Sometimes in morning watch we may till the ground and sow the seed; at other times we may water the seed or cultivate the soil. Do not be lazy and say, "It does not matter whether or not I have morning watch, pray, or spend time to deal with the Lord." It makes a great deal of difference whether or not you do these things. We need to labor on Christ. We all must be diligent to work like farmers. We must till the ground, remove the weeds, cultivate the soil, water the seeds, and even kill the damaging bugs and snails.

If we labor on Christ as the good land, our harvest will be rich in both crops and flocks. After we reap the harvest, we shall have wheat, barley, vines, figs, olives, and pomegranates. In addition to all the plant life, in the good land there is the animal life—the oxen, the cattle, and the sheep. This is the harvest of our rich experience of Christ. (CWWL, 1977, vol. 1, "The Kernel of the Bible," pp. 206-208)

Further Reading: CWWL, 1977, vol. 1, "The Kernel of the Bible," chs. 4-5; Life-study of 1 Corinthians, msg. 50; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 14



## 第五周■周四

### 晨兴喂养

民二六 55 “虽是这样，还要拈阡分地；他们要按着祖宗支派的名字，承受为业。”

罗十二 3 “我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。”

在神的经纶里，有拈阡分地这样一件事。约书亚据有美地以后，神就吩咐他拈阡分配已据有的地，甚至分配还未据有的地，因为在神眼中，那地全是给以色列人的。…〔现在〕我们要开始来看拈阡分地。我们特别要尽力来看拈阡分配美地的内在意义。

神在祂的智慧里，不是把美地整个地赐给所有的以色列人。祂乃是将那地，就是基督，分配给不同的支派。所有的支派都不一样；他们各有不同。（约书亚记生命读经，八〇页。）

### 信息选读

在创世记四十九章，十二支派的父亲雅各，以预言的形式祝福每一个儿子。…雅各对犹大的祝福，启示神看犹大是三重的狮子：小狮子、成熟的公狮和母狮。（9。）作为小狮子，犹大能长大并刚强；作为公狮，他能争战；作为母狮，他能生产。便雅悯是个撕掠的狼，（27，）而但乃是道上的蛇，咬伤马蹄，阻挠神的子民往前。（17。）西布伦是停船的海口，（13，）拿弗他利是被释放的母鹿。（21。）

## WEEK 5 — DAY 4

### Morning Nourishment

Num. 26:55 But the land shall be apportioned by lot; they shall inherit it according to the names of the tribes of their fathers.

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Within God's economy there is such a thing as the allotment of the land. After Joshua took possession of the land, God commanded him to allot the land that had been possessed and even the land that had not yet been possessed, because in God's eyes all the land was for Israel....We will [now] begin to consider the allotment of the land. In particular, we will endeavor to see the intrinsic significance of the allotment of the good land.

In His wisdom, God did not allot the good land as a whole to all the children of Israel. Rather, He allotted the land, that is, Christ, to the different tribes. All the tribes were not the same; they were different. (Life-study of Joshua, p. 65)

### Today's Reading

In Genesis 49 Jacob, the father of the twelve tribes, blessed each of his sons in the form of a prophecy....Jacob's blessing of Judah reveals that God considered Judah a threefold lion: a young lion, a mature lion, and a lioness (v. 9). As a young lion he could grow and become strong, as a lion he could fight, and as a lioness he could produce. Benjamin was a ravenous wolf (v. 27), and Dan was a serpent in the way, biting the horse's heels to frustrate God's people from going on (v. 17). Zebulun was a shore for ships (v. 13), and Naphtali was a hind let loose (v. 21).

因为各支派有所不同，神就无法以相同的方式将相同的地分给每一支派。所有的支派都是那地的据有者，但各支派照着他们的所是，分别据有特定的一分地。那地拔尖的部分分给了犹大。但的支派也分得一分，他们却没有赶出霸占的迦南人。

拈阄分地这预表，今天应验在我们中间。我们都有同一位基督，但我们却经历基督不同的方面。我们所据有的地（基督），乃是照着我们的所是。

在利未记一章，基督被揭示为五类的燔祭：公牛、羊群中的绵羊、山羊、斑鸠和雏鸽。这些项目所预表的只是一位基督，但它们是照着献祭者的能力献上的，指明我们对基督的经历，在大小和种类上各有不同。大小和种类不在于基督，乃在于我们对基督的经历和享受。保罗所经历的基督可由公牛来预表，而今天许多信徒所经历的基督可由鸽子来预表。

在二章，基督还由三种素祭所揭示：细面、薄饼和新穗子。我们若是软弱的，不能吃薄饼，就可以吃细面。我们长大后，就能经历基督作薄饼。使徒保罗完全成熟，且满了力量；他是吃新穗子的人。我们再次看见只有一位基督，却有许多的样式和不同的大小；我们可能在不同的方面和不同的程度上，经历祂作细面、薄饼和新穗子。

拈阄分地的内在意义乃是：据有那地的人各不相同。这指明对基督的经历，在神子民中间是不同的。在神的命定里，美地是以不同的程度分给祂的百姓。新约清楚告诉我们：“神所分给各人信心的度量。”（罗十二3。）新约也告诉我们：“肢体不都有一样的功用。”（罗十二4。）所以，神将恩典赐给各肢体，是照着各肢体在身体里的功用。（弗四7。）这是神的命定和神圣的分配。（约书亚记生命读经，八〇至八二页。）

参读：约书亚记生命读经，第十一篇。

Because the tribes were different, God could not give the same land in the same way to every tribe. All the tribes were possessors of the land, but the tribes possessed particular portions of the land according to what they were. The top portion of the land was allotted to Judah. Dan was allotted a portion, but they did not dispossess the occupying Canaanites.

The fulfillment of this type of the allotment of the land is among us today. We all have the same Christ, but we experience Christ in different ways. The land (Christ) we possess is according to what we are.

In Leviticus 1 Christ is unveiled as burnt offerings in five types: a young bull, a sheep from the flock, a goat, a turtledove, and a young pigeon. These items typify just one Christ, but they were offered according to the offerer's ability, indicating that our experiences of Christ differ in both size and kind. The size and kind do not depend on Christ but on our experience and enjoyment of Christ. Whereas the Christ experienced by Paul was typified by a young bull, the Christ experienced by many believers today is typified by a pigeon.

Christ is also unveiled by the three kinds of meal offerings in Leviticus 2: fine flour, a wafer, and grain that remains in the ears. If we are weak and cannot eat the wafer, we can eat the fine flour. As we grow we can experience Christ as the wafer. The apostle Paul was fully mature and full of energy. He was one who ate the grain. Once again we see that there is only one Christ—one Christ in many types and sizes—but we may experience Him in different ways and in different degrees as fine flour, a wafer, and grain.

The intrinsic significance of the allotment of the land is that the possessors of the land are different. This indicates that the experience of Christ among God's people is not the same. In God's ordination the good land is allotted to His people in different degrees. The New Testament clearly tells us that "God has apportioned to each a measure of faith" (Rom. 12:3). We are also told that "all the members do not have the same function" (v. 4). Therefore, God gives grace to each member according to its function in the Body (Eph. 4:7). This is God's ordination and the divine allotment. (Life-study of Joshua, pp. 65-66)

Further Reading: Life-study of Joshua, msg. 11

## 第五周■周五

### 晨兴喂养

西一 12, 二 6~7 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。…你们既然接受了基督，就是主耶稣，在祂里面已经生根，并被建造，…就要在祂里面行事为人。”

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

在歌罗西书保罗使用包罗万有之地的观念。…（众圣徒所分得的）“分”（一 12）就是包罗万有的基督作我们的享受。…保罗写歌罗西书时，无疑心里有以色列人分得美地的图画。（书十四 1。）他以旧约对地的记载为背景，使用“分”字。神将美地赐给祂的选民以色列人，作他们的产业，给他们享受。…正如迦南地对以色列人怎样是一切；照样，基督是美地这预表的实际，对我们也是一切。（新约总论第二册，二八四页。）

新约信徒的基业，他们所分得的分，不是物质的土地，乃是包罗万有的基督，作为赐生命的灵。（西二 6~7，加三 14。）祂是众圣徒所分得的分，作了他们神圣的基业，给他们享受。美地的丰富预表基督那追测不尽之丰富的不同方面，在祂的灵里作祂信徒全备的供应。（申八 7~10，弗三 8，腓一 19。）在基督里的信徒借着享受那地的丰富，被建造为基督的身体，作神的家与神的国。（弗一 22~23，二 21~22，提前三 15，太十六 18~19，罗十四 17。）（新约总论第十二册，六五页。）

### 信息选读

我们要有（神在我们里面）真正的长大，首先就必须在基督—我们的美地—里生根。这含示基督是我们的土壤，我们的土地。不然，我们怎能在祂里面生根？我们

## WEEK 5 — DAY 5

### Morning Nourishment

Col. 1:12 ...The Father,...has qualified you for a share of the allotted portion of the saints in the light. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him...

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

In Colossians Paul employs the concept of the all-inclusive land....This “allotted portion” (1:12) is the all-inclusive Christ for our enjoyment....When Paul was writing the Epistle to the Colossians, he no doubt had in mind the picture of the allotting of the good land to the children of Israel (Josh. 14:1). He used the word portion with the Old Testament record of the land as the background. God gave His chosen people, the children of Israel, the good land for their inheritance for their enjoyment.... Just as the land of Canaan was everything to the children of Israel, so Christ, the reality of the type of the good land, is everything to us.

The New Testament believers’ inheritance, their allotted portion, is not a physical land; it is the all-inclusive Christ as the life-giving Spirit (Col. 2:6-7; Gal. 3:14). He is the allotted portion of the saints as their divine inheritance for their enjoyment. The riches of the good land typify the unsearchable riches of Christ in the different aspects of His bountiful supply to His believers in His Spirit (Deut. 8:7-10; Eph. 3:8; Phil. 1:19). By enjoying the riches of the land, the believers in Christ are built up to be His Body as the house of God and the kingdom of God (Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17). (The Conclusion of the New Testament, pp. 467, 3534)

### Today’s Reading

In order to have genuine growth [of God in us], we must first be rooted in Christ, our good land. This implies that Christ is our soil, our earth. Otherwise, how could we be rooted in Him? We are plants rooted in Christ as

乃是植物，在作为土壤的基督里面生根。所以，基督这经过过程、包罗万有的三一神，乃是我们的土地。赞美主，我们已经栽种在其上！我们已经栽种到基督里面了，现今我们在这位活的基督里生根；祂就是我们的美地。

基督乃是肥沃的土壤，我们这些植物正在其中长大。这土壤是活的、行动的。因着我们已经在基督这活的土壤里生根，祂行动的时候，我们就行动；我们是在祂里面行事为人。因此，我们的行事为人事实上不是我们的，乃是祂的行事为人。这样在作为美地的基督里面行事为人，也就是我们的长大。长大就是以这种方式行事为人。所以，当我们在基督里行事为人时，我们就在祂里面长大。

我们乃是在作土壤的基督里生根的活植物。基督是行动的，因着我们在祂里面，祂行动的时候，我们也行走（行事为人）。然而，那些无心寻求主的基督徒，并不在基督行动的时候行事为人。他们没有在主的行动上与祂合作。但我们这些爱主、追求主的人，每当主行动的时候，我们都该与祂合作，并且说“阿们”。我们在祂里面应当非常主动而积极。我们借着这种在基督里行事为人的经历，就吸取基督的丰富。

…我们在基督里行事为人，乃是在祂的行动里与祂的合作。借着这样与祂合作，我们自然而然就把祂的丰富吸收到我们里面。我们从基督所吸收到里面来的，乃是祂自己作为土壤的丰富元素；我们所吸收的元素，就成了神在我们里面的增长。…神在我们里面这样的加增，就是我们所说神增长的意义。

当我们体会我们在祂里面已经生根，我们自然而然就在祂里面行事为人。照歌罗西二章六至七节来看，生根必须在行事为人之前。我们已经在基督里生根，现今在祂里面行事为人。我们只要留在基督里，让祂行事为人。这样，祂的行事为人就成了我们的行事为人。（歌罗西书生命读经，四七一至四七四页。）

参读：新约总论，第二十四、四十四、三百五十二篇；歌罗西书生命读经，第七、二十至二十一、四十四、四十六至四十八、五十一至五十三、五十五篇。

the soil. Therefore, Christ, the processed, all-inclusive Triune God, is our land. Praise the Lord that we have been planted! Having been planted into Christ, we are now rooted in the living Christ who is our good land.

Christ is the fertile soil in which we, the plants, are growing. This soil is living and moving. Because we have been rooted into Christ as such a living soil, we move when He moves, for we walk in Him. Thus, our walking is not actually ours; it is His. Such a walking in Christ as the good land is also our growing. To grow is to walk in this way. Therefore, when we walk in Christ, we grow in Him.

We are living plants rooted in Christ as our soil. Christ is moving, and because we are in Him, we walk as He moves. However, those Christians who have no heart to seek the Lord do not walk when Christ moves. They do not cooperate with Him in His moving. But as those who love the Lord and pursue Him, we should always cooperate with Him and say “Amen” whenever He moves. We should be very active and aggressive in Him. Through this experience of walking in Christ, we absorb the riches of Christ.

Our walking in Christ is the cooperation we render to Him in His activity. By cooperating with Him in this way, we spontaneously absorb His riches into our being. What we absorb of Christ into us—the element of the riches of Himself as the soil—becomes the increase of God within us...This increase of God within us is what we mean by the growth of God.

When we realize that we have been rooted in Him, we shall automatically walk in Him. According to Colossians 2:6 and 7, the rooting must precede the walking. Having been rooted in Christ, we now walk in Him. We simply remain in Christ, and He does the walking. Thus, His walking becomes our walking. (Life-study of Colossians, pp. 380-382)

Further Reading: The Conclusion of the New Testament, msgs. 24, 44, 352; Life-study of Colossians, msgs. 7, 20-21, 44, 46-48, 51-53, 55



## 第五周■周六

### 晨兴喂养

徒二六18“我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

弗一13～14“你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记；这圣灵是我们得基业的凭质…”

在行传二十六章十八节，保罗说到包罗万有的基督是我们的基业。我们的眼睛得开，并从撒但权下转向神，结果，我们不仅罪得赦免，也得着神圣的基业。这基业就是三一神自己带着祂所有的一切、所作的一切、以及祂为赎民所要作的一切。这位三一神具体化身在包罗万有的基督里面；（西二9；）基督是所分给众圣徒的分，作他们的基业。所赐给众圣徒的圣灵，就是这神圣基业的预尝、印记、凭质和保证；（罗八23，弗一13～14；）今天我们有分于且享受这基业作预尝，来世要完满地有分于且享受这基业，直到永远。（彼前一4。）美地的确预表包罗万有的基督，经过过程之三一神的具体化身，已赐给我们作我们的基业。（新约总论第二册，二八五页。）

### 信息选读

受了圣灵为印记，意即被圣灵这活的印记所标明。我们已成了神所选定的基业。（弗一11。）在我们得救时，神把圣灵放在我们里面作印记，将我们标出，指明我们是属神的。圣灵，就是神自己，

## WEEK 5 — DAY 6

### Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive...an inheritance among those who have been sanctified by faith in Me.

Eph. 1:13-14 ...You also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, who is the pledge of our inheritance...

In Acts 26:18 Paul refers to the all-inclusive Christ as our inheritance. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins, but we also receive a divine inheritance. This inheritance is the Triune God Himself with all that He has, all He has done, and all He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9) who is the portion allotted to the saints as their inheritance. The Holy Spirit, who has been given to the saints, is the foretaste, the seal, the pledge, and the guarantee of this divine inheritance (Rom. 8:23; Eph. 1:13-14), which we are sharing and enjoying today as a foretaste and will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4). The good land truly is a type of the all-inclusive Christ. Christ, the embodiment of the processed Triune God, has been given to us as our inheritance. (The Conclusion of the New Testament, p. 468)

### Today's Reading

To be sealed with the Holy Spirit is to be marked with the Holy Spirit as a living seal. We have been designated as God's inheritance (Eph. 1:11). At the time we were saved, God put His Holy Spirit into us as a seal to mark us out, indicating that we belong to God. The Holy Spirit, who is God Himself



进到我們里面，使我們有印记所表征之神的形像，因此得以象神。（圣经恢复本，弗一13注1。）

我们是神的基业，圣灵在我们身上乃是印记；神是我们的基业，圣灵对我们乃是这基业的凭质。神将圣灵赐给我们，不仅作我们基业的保证，担保我们所承受的；也作我们从神所要承受的预尝，使我们预先尝到完全的基业。在古时，“凭质”的原文是用于土地的买卖，卖主给买主那片土地的一些泥土作样品；因此，根据古代希腊文的用法，凭质也是样品。圣灵乃是我们从神所要完满承受之产业的样品。（弗一14注2。）

彼前一章四节的基业，包含将来魂的救恩，（5, 9,）主显现时我们所要得着的恩，（13,）将要显出的荣耀，（5:1,）不能衰残的荣耀冠冕，（4,）以及永远的荣耀。（10.）我们永远的基业这一切的项目，都与我们重生所得，且在基督徒一生中不断经历并享受之神圣的生命有关。“这基业就是完全得着所应许给亚伯拉罕和众信徒的，（创十二3, 见加三6与后文,）这比以色列人占有迦南时所得着的高得多；正如重生之人的儿子名分，比以色列人的儿子名分还要高，因为重生之人借着信，已经得了所应许的那灵作他们得基业的凭质。比较加拉太三章十八节、二十九节，林前六章九节，以弗所五章五节，希伯来九章十五节。”（Alford, 阿福德，引自 Wiesinger, 魏辛格。）

借着我們第二次的出生，重生，我們已生入新的基业。照着彼前一章四节，这基业不是在地上，乃是存留在诸天之上。虽然这基业为我们存留在诸天之上，但我们现今在地上就能享受这基业。我们属天、神圣、属灵的基业是存留在诸天之上，但这基业却不断传输到我们灵里，作我们的享受。（新约总论第五册，三五页。）

参读：新约总论，第一百零一篇。

entering into us, causes us to bear God's image, signified by the seal, thus making us like God. (Eph. 1:13, footnote 1)

Since we are God's inheritance, the Holy Spirit is a seal upon us. Since God is our inheritance, the Holy Spirit is a pledge to us of this inheritance. God gives His Holy Spirit to us not only as a guarantee of our inheritance, securing our heritage, but also as a foretaste of what we will inherit of God, affording us a taste beforehand of the full inheritance. In ancient times the Greek word for pledge was used in the purchasing of land. The seller gave the purchaser some soil as a sample from the land. Hence, a pledge, according to ancient Greek usage, is also a sample. The Holy Spirit is the sample of what we will inherit of God in full. (Eph. 1:14, footnote 1)

The inheritance in 1 Peter 1:4 comprises the coming salvation of our souls (vv. 5, 9), the grace to be revealed at the unveiling of the Lord (v. 13), the glory to be revealed (5:1), the unfading crown of glory (v. 4), and the eternal glory (v. 10). All these items of our eternal inheritance are related to the divine life which we received through regeneration and which we are experiencing and enjoying throughout our entire Christian life. "This inheritance is the full possession of that which was promised to Abraham and all believers (Gen. 12:3; see Gal. 3:6ff.), an inheritance, as much higher than that which fell to the children of Israel in the possession of Canaan, as the sonship of the regenerate, who have already received the promise of the Spirit through faith as a pledge of their inheritance, is higher than the sonship of Israel: compare Gal. 3:18, 29; 1 Cor. 6:9; Eph. 5:5; Heb. 9:15"—Wiesinger, quoted by Alford.

Through our second birth, regeneration, we have been born into a new inheritance. According to 1 Peter 1:4, this inheritance is not on earth; rather, it is kept in the heavens. Although this inheritance is kept for us in the heavens, we can enjoy it now on earth. Our heavenly, divine, spiritual inheritance is kept in the heavens; yet it is continually being transmitted into our spirit for our enjoyment. (The Conclusion of the New Testament, p. 1090)

Further Reading: The Conclusion of the New Testament, msg. 101

# 第五周诗歌

基督美地，包罗万有

补 253

(申命记八章七至十节)(英1164)

降 A 大调

6/8

3 · 2 1 4 3 | 3 2 1 5 | 1 1 2 2 | 3 · 3 5 |  
 一 基督美地，包罗万有一袖是我的一切：源、  
 5 2 2 5 | 5 3 3 3 | 2 1 6 7 1 | 2 · 2 0 |  
 泉、河川，清新明透，日夜涌流不歇；  
 5 6 1 6 3 | 5 6 5 · | 5 6 1 6 3 | 5 6 5 · |  
 谷中、山上流出水来，润我心田，满溢充盈；  
 1 1 1 1 · | 1 1 1 5 · | 1 · 2 · | 1 · 1 0 ||  
 何等荣耀，活水澎湃一作我生命！

- 二 神成肉身，忍辱受死， 繁增如同小麦；  
 死而复活，生命分赐， 初熟犹似大麦；  
 无花果树，甘甜满足， 葡萄产酒，神、人喜悦；  
 如此供应，全在基督— 有袖无缺！
- 三 基督还是真石榴树， 生命丰美、充足；  
 是橄榄树，新油产出， 膏抹永不缺如；  
 流奶与蜜，美善甘甜， 供我滋养，加我能力；  
 袖的丰富，如此完全— 基督美地！
- 四 在这美地不缺食物， 我们一无所缺；  
 袖是如此丰饶富庶， 我们赞颂不绝；  
 上好美地，广大无边， 应有尽有，齐备完全；  
 今在我心还要扩展— 无量无限！
- 五 这地石头如铁之坚， 山内可以挖铜；  
 权柄如铁，凭以争战， 仇敌不能得逞；  
 再经苦难，渣滓全去， 炼净、明亮，如铜显出；  
 有铁有铜，应付所需— 全是基督！
- 六 为这美地我们颂赞： 主，你何其包罗！  
 吃喝饱足，让你充满， 丰富岂能尽说！  
 求使我们经营不辍， 美地实际增长不已；  
 我的喜乐，我的生活— 基督美地！

# WEEK 5 — HYMN

Jesus, the all-inclusive land

Experience of Christ — As the Good Land

1164

1. Je - sus, the all - in - clu - sive land, Is ev - ery - thing to  
 me: A Christ of brooks, of depths and streams, And foun - tains bub - bling free.  
 Springing from val - leys and from hills, Flow - ing till ev - ery part He fills,  
 He wa - ters us— how glo - ri - ous— By His life!

2. Jesus is now the land of wheat—  
 Incarnate, crucified.  
 But resurrection life is He  
 By barley signified.  
 He is a land of figs and vines—  
 Blood of the grape, the cheering wine.  
 With such supplies He satisfies—  
 Christ our land!
3. O what a rich, abundant Christ:  
 Our pomegranate true,  
 The olive tree whose oil is now  
 Anointing us anew.  
 Rich milk and honey He doth bring,  
 Sweet, satisfying, nourishing.  
 Our Christ is such; He is so much!  
 What a Christ!
4. In our good land we eat the bread—  
 There is no scarcity.  
 We never lack one thing in Him,  
 So rich, so full is He.  
 He is a land so vast, immense;  
 He is complete in every sense.  
 How He expands—land of all lands—  
 In our heart!
5. Christ is a land of iron stones,  
 Whence comes authority.  
 We must dig out this solid Christ  
 To bind His enemy.  
 Then we must through the sufferings pass  
 To be refined as burnished brass.  
 With iron bind, as brass refined,  
 Is our need.
6. Lord, how we bless Thee for this land,  
 The all-inclusive Christ!  
 We've eaten Him, we're filled with Him,  
 O how He has sufficed!  
 Teach us to labor constantly  
 Upon this vast reality;  
 This is our joy, this our employ—  
 Christ our land!



# 士师记结晶读经

## 第六周

### 士师记的内在意义 和以色列在敬拜神之事上的背道

诗歌：601 (580)

读经：士一 1, 二 1, 十七 1~5, 十八 1, 30~31, 帖后二 2~3, 彼后一 3~21, 二 1, 15

## 纲要

### 【周一】

壹 我们需要认识士师记的内在意义：

- 一 在士师记一章一至二十节，以色列人求问耶和华，这描绘以色列人信靠神的美丽光景；这幅与主是一的美妙图画，预表神与祂子民生机的联结，乃是接续约书亚记里以色列人最初进入美地时的一，如约书亚六章所描绘的一民二七 21，撒上二二 10，二三 9~10，撒下二 1。
- 二 按照旧约全面的观点，神在西乃山娶了以色列为妻—出二十 6 注 1：
  - 1 在神的观念和愿望里，祂要作以色列的丈夫，也要

# CRYSTALLIZATION-STUDY OF JUDGES

## Week Six

### The Intrinsic Significance of the Book of Judges and the Apostasy of Israel in the Worshipping of God

Hymns: E832 (E800)

Scripture Reading: Judg. 1:1; 2:1; 17:1-5; 18:1, 30-31; 2 Thes. 2:2-3; 2 Pet. 1:3-21; 2:1, 15

## OUTLINE

### §Day 1

**I. We need to know the intrinsic significance of the book of Judges:**

- A. Israel's inquiring of Jehovah in Judges 1:1-20 describes the beautiful scene of Israel's trusting in God; this marvelous picture of oneness with the Lord, prefiguring the organic union of God with His people, is a continuation of the oneness in the book of Joshua when the people of Israel first entered into the good land as described in Joshua 6—Num. 27:21; 1 Sam. 22:10; 23:9-10; 2 Sam. 2:1.
- B. According to the full scope of the Old Testament, at Mount Sinai God married Israel—Exo. 20:6, footnote 2:
  1. In His concept and desire, God wanted to be a Husband to Israel,

以色列作祂的妻子，在这美妙的婚姻联结中，活在与祂最亲密的接触里。

2 撒母耳在写历史书时，将士师记放在约书亚记之后，给我们看见以色列对她的丈夫是过怎样的生活。

3 如士师记所揭示，以色列无心作耶和华的妻子；她离弃作她丈夫的神，与别神行了邪淫，向这些神跪拜—二 11 ~ 13, 17, 三 7, 八 33, 十 6, 参耶十一 13, 结十六 25 ~ 26, 何一 2, 二 2。

三 在士师记一章一至二十节犹大和迦勒的记事之后，本书所记载以色列的历史，满了淫妇的腐烂败坏：

1 约书亚记是一卷满了以色列在耶和华面前奇妙地战胜迦南居民的历史书；士师记却是一卷满了以色列离弃耶和华，在仇敌手下悲惨失败的历史书。

2 这就是士师记的内在意义。

四 士师记的内容包括以色列人信靠神，离弃神，遭仇敌击败，在悲惨的情形中向神悔改，借着士师得蒙拯救，其后又渐渐败坏；这成为士师记里重复七次的循环—一 1 ~ 2, 二 11 ~ 三 11。

## 【周二】

贰 士师记二章一节说到耶和华的使者—五 23, 民二二 22:

一 耶和华的使者就是神自己，在祂神圣的三一里作仆人服事祂的选民—参来一 14。

二 三一神的具体化身是基督，基督就是耶和华的使者，作为旧约里行动的耶和华，照顾以色列人—出三 2 注 1。

and He wanted Israel to be a wife to Him, living in the most intimate contact with Him in this marvelous marriage union.

2. In writing the books of history, Samuel put Judges after Joshua to show us the kind of life Israel lived toward her Husband.

3. As unveiled in Judges, Israel did not have a heart to be the wife of Jehovah; rather, she forsook God as her Husband and went about as a harlot after other gods and worshipped them—2:11-13, 17; 3:7; 8:33; 10:6; cf. Jer. 11:13; Ezek. 16:25-26; Hosea 1:2; 2:2.

C. After the account of Judah and Caleb in Judges 1:1-20, Israel's history as recorded in this book is full of the rottenness and corruption of a harlot:

1. Whereas Joshua is the book of Israel's history full of marvelous victories over the inhabitants of Canaan in the presence of Jehovah, Judges is the book of Israel's history full of miserable defeats under their enemies in the forsaking of Jehovah.

2. This is the intrinsic significance of the book of Judges.

D. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, repenting to God in their misery, being delivered through the judges, and again becoming corrupted; this became a cycle repeated seven times in Judges—1:1-2; 2:11—3:11.

## §Day 2

II. **Judges 2:1 speaks of the Angel of Jehovah—5:23; Num. 22:22:**

A. The Angel of Jehovah is God Himself in His Divine Trinity serving His elect as a Servant—cf. Heb. 1:14.

B. The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament—Exo. 3:2, footnote 1.



三 基督是耶和华的使者，意思就是神在祂神圣的三一里指派并托付祂自己，采取行动照顾祂的子民。

四 因为以色列没有作正确的妻子，这位作以色列丈夫、元首和王的耶和华，就成了祂妻子的仆人：

- 1 耶和华来到妻子这里，不是作丈夫、元首或王，乃是作耶和华的使者，就是耶和华所差遣者—亚二 9～11。
- 2 既然以色列没有将耶和华当作元首，祂就作仆人服事以色列；祂在士师记二章一至三节里对以色列的话不是责备或命令，乃是一个仆人的劝戒。

### 【周三】

叁 士师记十七至十八章启示以色列在敬拜神之事上的背道：

- 一 背道的意思就是离开神的道路，而走别的道路，跟从神以外的事物；背道就是在耶稣基督的名下，在敬拜神的掩饰下，为自己作事—徒九 2，十八 26，彼后二 2，15，21，犹 11，士十八 30～31。
- 二 “米迦这人有了神堂，又制造以弗得和家中的神像，叫他一个儿子承接圣职作他的祭司”—十七 5：
  - 1 米迦的家是神堂，有偶像（作基督的顶替品）、以弗得（代表神的权柄）、以及雇用的祭司（代表圣品阶级与平信徒制度—7～13），这描绘今天基督徒中间在敬拜神的事上背道的情形。
  - 2 米迦的母亲将东西献给神，但她献给神的东西搀杂着拜偶像的酵；（1～4；）基督教里也有同样的搀杂与背道的光景存在。
  - 3 我们可将米迦的“神堂”这幅图画，（5，）应用于基督教的情形。

C. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

D. Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife:

1. Jehovah came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah—Zech. 2:9-11.
2. Since Israel did not regard Jehovah as the Head, He became a Servant to serve her; His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant.

### §Day 3

III. Judges 17 and 18 reveal the apostasy of Israel in the worshipping of God:

- A. Apostasy means to leave the way of God and to take another way to follow things other than God, and it is to do things for the self under the name of Jesus Christ and under the cloak of worshipping God—Acts 9:2; 18:26; 2 Pet. 2:2, 15, 21; Jude 11; Judg. 18:30-31.
- B. “The man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest”—17:5:
  1. The house of Micah as a house of gods, with its idols (as replacements of Christ), its ephod (representing the authority of God), and its hired priest (representing the clergy-laity system, vv. 7-13), portrays the apostate situation related to the worship of God among Christians today.
  2. Micah’s mother offered something to God, but her offering was mixed with the leaven of idolatry (vv. 1-4); the same mixture and apostate situation exists in Christianity.
  3. We may apply the picture of Micah’s “house of gods” (v. 5) to the situation of Christianity.

4 今天的基督教有许多米迦的“神堂”；罗马天主教、国教、各宗各派、和许多独立团体都是米迦的“神堂”，满了偶像，作基督的顶替品。

## 【周四、周五】

三 “但人就为自己设立那雕像”，并且“神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子”——十八 30 ~ 31：

- 1 但的背道乃是设立分裂的敬拜中心——十七 9 ~ 10，十八 27 ~ 31，王上十二 26 ~ 31。
- 2 但作为小狮子，为得更多地土（表征基督）争战，但得胜成功之后，成了骄傲、单独并独立的一申三三 22，书十九 47，士十八 27 ~ 31。
- 3 这些但人所得着的，使他们骄傲并独立，不愿服从主所命定的——1 ~ 31 节，申十二 5，8：
  - a 但因着很成功，就变得骄傲并单独；他只关心自己，不关心别人——三三 22，士十八 27 ~ 31。
  - b 但背道的源头乃是不关心别的支派；不关心基督身体其他的部分，乃是背道的源头。
- 4 在整个以色列历史中，没有一件事比但设立分裂的敬拜中心这个背道的事，更有罪、更损害神的百姓——创四九 16 ~ 18，申三三 22，士十八 1，30 ~ 31。
- 5 每一个分裂的中心，都是为着某个人的私利设立的；这样的作法不仅引起分裂，也引起争竞——1，13 ~ 31 节，创四九 16 ~ 18，申三三 22：
  - a 帐幕在示罗，在但却有雕像——书十八 1。
  - b “神的殿在示罗多少日子，但人为自己设立…所制作的雕像也有多少日子”——士十八 31，撒上一 3。

4. Today's Christianity has many “houses of Micah”; the Roman Catholic Church, the state churches, the denominations, and many of the independent groups are “houses of Micah,” full of idols as replacements of Christ.

## §Day 4 & Day 5

C. “The children of Dan erected for themselves the sculptured idol,” and they “set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh”—18:30-31:

1. The apostasy with Dan was the setting up of a divisive center of worship—17:9-10; 18:27-31; 1 Kings 12:26-31.
2. Dan fought as a young lion to gain more land (signifying Christ), but after being successful and victorious, he became proud, individualistic, and independent—Deut. 33:22; Josh. 19:47; Judg. 18:27-31.
3. What the Danites gained made them proud and independent, unwilling to submit to what the Lord had ordained—vv. 1-31; Deut. 12:5, 8:
  - a. Because Dan was successful, he became proud and individualistic; he cared only for himself, not for others—33:22; Judg. 18:27-31.
  - b. The source of Dan's apostasy was in not caring for the other tribes; not caring for other parts of the Body is the source of apostasy.
4. Nothing throughout the history of Israel was more sinful or more damaging to God's people than Dan's apostasy in setting up a divisive center of worship—Gen. 49:16-18; Deut. 33:22; Judg. 18:1, 30-31.
5. Every divisive center is set up for someone's self-interest; such a practice causes not only division but also competition—vv. 1, 13-31; Gen. 49:16-18; Deut. 33:22:
  - a. The tabernacle was in Shiloh, and the graven image was in Dan—Josh. 18:1.
  - b. “They set up the sculptured idol.. the whole time that the house of God was in Shiloh”—Judg. 18:31; 1 Sam. 1:3.

- 6 在基督教的历史里，有过许多的“但人”，他们不愿意服在别人之下，反而设立了另外的敬拜中心—士十八 1，13～31。
- 7 防止落到背道中，最好的路是顾到整个身体，并且顾到主一个工作中独一的见证—林前十 17，十二 12，27。

## 【周六】

四 圣经很强地预言，主回来以前，在祂的子民中间有很重大背道的事—帖后二 3:

- 1 要先有背道的事，主来临的日子才会来临—2～3 节。
- 2 这背道的事，就是从圣经所启示神经纶的正路背离—提前一 4，弗一 10，三 9。
- 3 甚至今天在一些基督徒中间，也有一种离开新约正路的倾向—彼后二 15。

五 彼得后书的背景和负担是背道的事—就是偏离神真理的正路—二 1:

- 1 背道的事将信徒从神的经纶岔到那迷惑人的哲学，属人的逻辑里—西二 8。
- 2 背道者的教训不是引导信徒有分于赐人生命生命树，乃是引导他们有分于带进死亡的知识树—创二 9，16～17，林后十一 2～3，12～15。
- 3 彼得对付背道的事所用的抗毒剂，乃是生命的供备和真理的启示—彼后一 3～21:
  - a 在三至十一节，彼得用那为着正当基督徒生活之神圣生命的供备，预防背道的事。

6. In the history of Christianity there have been many “Dans,” who were not willing to submit to others but set up another center of worship—Judg. 18:1, 13-31.
7. The best way to be safeguarded from falling into apostasy is to care for the entire Body and the Lord’s unique testimony in the Lord’s one work—1 Cor. 10:17; 12:12, 27.

## §Day 6

D. There is a strong prophecy in the Bible that before the Lord’s coming back there will be a great apostasy among His people—2 Thes. 2:3:

1. The day of the Lord’s coming will not come unless the apostasy comes first—vv. 2-3.
2. This apostasy will be a falling away from the straight way of God’s economy as revealed in the Scriptures—1 Tim. 1:4; Eph. 1:10; 3:9.
3. Even today there is a tendency among some Christians to leave the straight way of the New Testament—2 Pet. 2:15.

E. The background and burden of 2 Peter is apostasy—a deviation from the right track of God’s truth—2:1:

1. The apostasy distracted the believers from the economy of God by leading them into the human logic of puzzling philosophies—Col. 2:8.
2. The teachings of the apostates did not lead the believers to partake of the tree of life, which gives life, but to participate in the tree of knowledge, which brings in death—Gen. 2:9, 16-17; 2 Cor. 11:2-3, 12-15.
3. The antidotes used by Peter in dealing with apostasy are the provision of life and the revelation of truth—2 Pet. 1:3-21:
  - a. In verses 3 through 11 Peter used the provision of the divine life for the proper Christian life to inoculate against the apostasy.

b 在十二至二十一节，他用神圣真理的启示，预防背道中的异端—二 1 注 3。

4 因着今日的基督教满了背道，主需要一个恢复—恢复生命和真理—约一 4，八 12，十 10 下，十四 6，启二 4，15。

六 今天，在背道的时候，我们需要见证神纯正话语完全的启示，并需要为着神的话里所启示更深的真理争战，这些真理包括：

1 关于神永远经纶的启示—弗一 10，三 9。

2 关于神圣三一的启示—林后十三 14，启一 4 ~ 5。

3 关于包罗万有之基督的身位与工作的启示—西二 9，16 ~ 17，三 11。

4 关于终极完成的赐生命之灵的启示—约七 39，林前十五 45 下，启二二 17。

5 关于神永远生命的启示—约三 15 ~ 16。

6 关于基督的身体（就是神的召会）的启示—弗一 22 ~ 23，林前十二 12 ~ 13，27，十 32。

b. In verses 12 through 21 he used the revelation of the divine truth to inoculate against the heresy in the apostasy—2:1, footnote 3.

4. Because today's Christianity is filled with apostasy, the Lord needs a recovery—the recovery of life and truth—John 1:4; 8:12; 10:10b; 14:6; Rev. 2:4, 15.

F. Today, in a time of apostasy, we need to testify the full revelation of the pure Word of God and to fight for the deeper truths revealed in the Word of God, including:

1. The revelation concerning the eternal economy of God—Eph. 1:10; 3:9.

2. The revelation concerning the Divine Trinity—2 Cor. 13:14; Rev. 1:4-5.

3. The revelation concerning the person and work of the all-inclusive Christ—Col. 2:9, 16-17; 3:11.

4. The revelation concerning the consummated life-giving Spirit—John 7:39; 1 Cor. 15:45b; Rev. 22:17.

5. The revelation concerning the eternal life of God—John 3:15-16.

6. The revelation concerning the Body of Christ, which is the church of God—Eph. 1:22-23; 1 Cor. 12:12-13, 27; 10:32.



# 第六周■周一

## 晨兴喂养

士一 1 ~ 2 “约书亚死后，以色列人求问耶和华说，谁要为我们先上去攻击迦南人，与他们争战？耶和华说，犹大要先上去，我已将那地交在他手中。”

约书亚死后，以色列人求问耶和华说，谁要为他们先上去攻击迦南人，与他们争战。（士一 1。）耶和华赐下祂的回答和应许，说，“犹大要先上去，我已将那地交在他手中。”（2。）这幅与主是一的图画，就是神与祂子民生机联结的美妙图画，乃是接续约书亚记里以色列人最初进入美地时的一。（士师记生命读经，七页。）

## 信息选读

我们若按照（圣经）全面的观点来读旧约，就会领悟，神在西乃山娶了以色列为妻。在神的观念和愿望里，祂对以色列要象丈夫对妻子一样，祂也期望以色列象妻子一样对祂。我们读士师记时，需要记住这点。

撒母耳在写历史书时，将士师记放在约书亚记之后，给我们看见以色列对她的丈夫是过怎样的生活。因着某种缘故，以色列无心作耶和华的妻子。身为妻子，她忘记她的丈夫，离开她的丈夫，照着自己的愿望行动。至终，以色列成了淫妇。在何西阿的时候，以色列在神眼中是淫妇。（何一 2，二 2。）她已落到奸淫的罪里，没有确定的丈夫。除了耶和华祂的丈夫以外，她有了许多别的男人。…在士师记里，有一幅妻子离弃丈夫，甚至不承认祂存在的可怕图画。这是一幅淫妇（离弃丈夫并随从偶像之

# WEEK 6 — DAY 1

## Morning Nourishment

Judg. 1:1-2 ...After the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them? And Jehovah said, Judah shall go up. I have now given the land into his hand.

After the death of Joshua, the children of Israel inquired of Jehovah concerning who would go up for them first against the Canaanites in order to fight against them (Judg. 1:1). Jehovah gave His answer and promise, saying, “Judah shall go up. I have now given the land into his hand” (v. 2). This marvelous picture of oneness with the Lord, of the organic union of God with His people, is a continuation of the oneness in the book of Joshua when the people of Israel first entered into the good land. (Life-study of Judges, p. 5)

## Today's Reading

If we read the Old Testament according to [the] full scope [of the Scriptures], we will realize that at Mount Sinai God married Israel. In His concept and desire, He wanted to be to Israel as a husband to a wife, and He expected Israel to act as a wife toward Him. We need to keep this point in mind as we read the book of Judges.

In writing the books of history, Samuel put Judges after Joshua to show us what kind of life Israel lived toward her Husband. For some reason, she did not have a heart to be the wife of Jehovah. As a wife, she forgot her Husband, left her Husband, and acted according to her own desires. Eventually, Israel became a harlot. At the time of Hosea, Israel was a harlot in the eyes of God (Hosea 1:2; 2:2). Having fallen into the sin of adultery, she did not have a definite husband. In addition to Jehovah as her Husband, she had many other men....In the book of Judges there is a terrible picture of a wife forsaking her Husband and not even acknowledging His existence. This is an ugly picture of a harlot, a wife who forsook her Husband and went after idols. In the



妻子)的丑陋图画。起初以色列对神有新婚之爱,但在婚后,她失去向丈夫作贞洁妻子的地位。她离弃神并随从偶像。每个偶像都是一个“男人”,以色列变得满了偶像。耶利米十一章十三节说,百姓为向偶像烧香所立的坛,与耶路撒冷街道的数目相等。以西结十六章二十四节告诉我们,以色列“在各街市…作了高台”。

在士师记里,多次重复一句特别的话:“那些日子,以色列中没有王,各人行自己眼中看为正的事。”(十七6,十八1,十九1,二一25。)但神是王!按照圣经的原则,丈夫是婚姻的头和家庭的头。神在创造里命定男人有这权柄;所以,男人有作王的身分。在预表和表号里,神是独一的男人。我们都是女人,因为我们(召会)是基督团体的妻子。神既是我们的创造者和我们的主,祂也该是我们的王。

在撒母耳记上,以色列人求神为他们立一位王。(八5。)这大大地得罪了神。(7。)以色列虽然是神的妻子,却成了淫妇。她不承认神的君王身分,也不承认神是她的丈夫。所以,以色列人行他们自己眼中看为正的事,结果就变得腐烂败坏。

这是我们在士师记里所看见的。…在一章一至二十节犹大和迦勒的记事之后,士师记所记载以色列的历史,满了淫妇的腐烂败坏。这就是士师记的内在意义。

约书亚记是一卷满了以色列在耶和華面前,奇妙地战胜迦南居民的历史书;相反的,士师记却是一卷满了以色列离弃耶和華,在仇敌手下悲惨失败的历史书。(士师记生命读经,一至三页。)

参读:士师记生命读经,第一、三、九至十篇;神话语的职事,第六章。

beginning Israel had a bridal love toward God, but after her marriage she lost her position as a chaste wife to her husband. She forsook God and went to idols. Every idol was a “man,” and Israel became full of idols. Jeremiah 11:13 says that according to the number of the streets of Jerusalem the people had set up altars to burn incense to their idols. Ezekiel 16:24 tells us that Israel made “an elevation in every open square.”

In the book of Judges, a particular saying is repeated a number of times: “In those days there was no king in Israel; everyone did that which was right in his own eyes” (17:6; 18:1; 19:1; 21:25). But God was the King! According to the principle in the Bible, the husband is the head of the marriage and the head of the family. In creation God ordained that the man would have this authority; therefore, he also has the kingship. In typology and in figure, God is the unique man. We all are females because we, the church, are the corporate wife to Christ. Since God is our Creator and our Lord, He should also be our King.

In the book of 1 Samuel, the children of Israel asked God to appoint a king for them (8:5). This was a great offense to God (v. 7). Even though Israel was a wife to God, she became a harlot. She did not recognize God’s kingship, and she did not recognize God as her Husband. Therefore, the children of Israel did what was right in their own eyes, and as a result they became rotten and corrupted.

This is what we see in the book of Judges.... After the story of Judah and Caleb in 1:1-20, Israel’s history as recorded in Judges was full of the rottenness and corruption of a harlot. This is the intrinsic significance of the book of Judges.

Joshua is the book of Israel’s history full of the marvelous victories over the inhabitants of Canaan in the presence of Jehovah. Judges, on the contrary, is the book of Israel’s history full of miserable defeats under their enemies in the forsaking of Jehovah. (Life-study of Judges, pp. 1-3)

Further Reading: Life-study of Judges, msgs. 1,3,9-10; CWWN, vol. 53, “The Ministry of God’s Word,” ch. 6

## 第六周■周二

### 晨兴喂养

士二 1 “耶和华的使者…说，我使你们从埃及上来，领你们到我向你们列祖起誓应许之地。我又说，我永不废弃与你们所立的约。”

出三 2 “耶和华的使者从荆棘中火焰里向摩西显现…”

神在西乃山与以色列进入婚姻的联结；祂要以色列在这美妙的婚姻联结里，一直与祂有最亲密的接触。但以色列弃绝神作她的丈夫，作她的王，“竟随从别神，行了邪淫，向这些神跪拜。”（士二 17。）在对付这情形时，王成了一个仆人，就是耶和华的使者，来劝戒以色列人。（1～5。）

全本旧约，从出埃及三章至撒迦利亚三章，都说到耶和华的使者。士师记二章和六章也提到耶和华的使者。这些事例中的使者乃是一位特别的使者。耶和华的使者就是神自己，在祂神圣的三一里作仆人服事祂的选民。（士师记生命读经，一一页。）

### 信息选读

摩西蒙神呼召，将以色列领出埃及时，呼召的耶和华成了耶和华的使者。在出埃及三章，“耶和华”与“耶和华的使者”的名称是交互使用的。（2，4。）三一神的具体化身是基督，基督就是耶和华的使者，作为旧约里行动的耶和华，照顾以色列人。基督是行动的神，不是静默、被动的神。基督是耶和华的使者，意思就是神在祂神圣的三一里指派并托付祂自己，采取行动照顾祂的子民。

## WEEK 6 — DAY 2

### Morning Nourishment

Judg. 2:1 Then the Angel of Jehovah...said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My covenant with you.

Exo. 3:2 ...The Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush...

At Mount Sinai God entered into a marriage union with Israel and... wanted her to remain in the most intimate contact with Him in this marvelous marriage union. But Israel rejected God as her Husband and as her King and “went about as harlots after other gods and worshipped them” (Judg. 2:17). In dealing with this situation, the King became a servant, as the Angel of Jehovah, to admonish the children of Israel (vv. 1-5).

The Angel of Jehovah is spoken of throughout the Old Testament, from Exodus 3 through Zechariah 3. The Angel of Jehovah is also mentioned in Judges 2 and 6. The word angel is capitalized in these instances because this Angel is a particular Angel. The Angel of Jehovah is just God Himself in His Divine Trinity serving His elect as a Servant. (Life-study of Judges, p. 9)

### Today's Reading

When Moses was being called by God to lead Israel out of Egypt, the calling Jehovah became the Angel of Jehovah. In Exodus 3 the names Jehovah and the Angel of Jehovah are used interchangeably (vv. 2,4). The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as the acting Jehovah in the Old Testament. Christ is the acting God, not a silent, passive God. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

因为以色列没有作正确的妻子，这位作以色列丈夫、元首和王的耶和华，就成了祂妻子的仆人。这就是说，祂来到妻子这里，不是作丈夫、元首或王，乃是作耶和华的使者，就是耶和华所差遣者。（亚二 9～11。）既然以色列没有将耶和华当作元首，祂就作仆人服事以色列。祂在士师记二章里的劝戒，乃是一个仆人的劝戒。

关于基督作耶和华的使者，让我们重温四福音里所启示的基督。马太福音陈明基督是君王，马可福音陈明这位君王是奴仆；因此君王救主成了奴仆救主。路加福音陈明奴仆救主是在人性美德里带着神圣属性的人救主。然而，祂不仅是人；祂也是神。所以，约翰福音陈明祂是神。（一 1。）祂是永远的神成为肉体；（14；）所以，我们的救主乃是神人，祂既是君王，又是奴仆。这是四福音的内在意义。

我们的神要拯救我们并作我们的王，我们需要承认祂是我们的元首和王。然而，为了拯救我们，这位王必须成为仆人和奴仆。作为奴仆，祂是神也是人。祂是人，但祂的本质、祂的素质乃是神。…神在祂的神性里是我们的王和元首。因着我们的情形十分可怜，王就必须成为仆人服事我们。在士师记二章神所差遣的仆人，实际上就是那行动的耶和华自己。祂来不是要责备或命令，乃是要劝戒并照顾以色列。这是二章里耶和华使者的意义。

二章一至五节有耶和华使者的劝戒。我们看过，耶和华的使者就是基督作为旧约里行动的耶和华，为要照顾以色列人。（出三 2～10，十四 19，士六 21。）（士师记生命读经，一一至一三页。）

参读：出埃及记生命读经，第八十至八十一篇；启示录生命读经，第十三、六十二篇。

Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife. This means that He did not come to her as a Husband, Head, or King but came to her as the Angel of Jehovah, who was sent by Jehovah (Zech. 2:9-11). Since Israel did not consider Jehovah as the Head, He became a Servant to serve her. His admonition in Judges 2 was the admonition of a servant.

With respect to Christ as the Angel of Jehovah, let us review what is revealed concerning Christ in the four Gospels. In the Gospel of Matthew Christ is presented as the King, and in the Gospel of Mark the King is presented as a Slave. The King-Savior thus became a Slave-Savior. In the Gospel of Luke the Slave-Savior is presented as a Man-Savior in His human virtues with the divine attributes. However, He is more than just a man; He is also God. Therefore, in the Gospel of John He is presented as God (1:1). He is the eternal God who became flesh (v. 14). Our Savior, therefore, is a God-man, who is both a King and a Slave. This is the intrinsic significance of the four Gospels.

Our God wants to save us and be our King, and we need to acknowledge Him as our Head and King. In order to save us, however, the King had to become a Servant and a Slave. As a Slave He is both God and man. He is a man, but His substance, His very essence, is God. In His divinity God is our King and Head. Because our situation was so poor, the King had to become a Servant to serve us. The Servant sent by God in Judges 2 was actually Jehovah Himself in His acting situation. He did not come to rebuke or command; rather, He came to admonish and to take care of Israel. This is the significance of the Angel of Jehovah in Judges 2.

In 2:1-5 we have the admonition of the Angel of Jehovah, who, as we have seen, is Christ as the acting Jehovah in the Old Testament taking care of Israel (Exo. 3:2-10; 14:19; Judg. 6:21). (Life-study of Judges, pp. 9-11)

Further Reading: Life-study of Exodus, msgs. 80-81; Life-study of Revelation, msgs. 13, 62

## 第六周■周三

### 晨兴喂养

彼后二 2 “也有许多人将要随从他们的邪荡，叫真理的路因他们的缘故被毁谤。”

15 “离弃正路而走迷了，随从比珥之子巴兰的路；巴兰曾经贪爱不义的工价。”

以色列堕落，就在行政、敬拜、和道德三方面变得混乱。…神的帐幕在示罗，大祭司有乌陵和土明，但没有管理。士师记十七至十八章启示，以色列人在敬拜上可憎的混乱。米迦在他家里设立神堂。他母亲将银子献给耶和华，制作一个雕像，和一个铸像。米迦就设立神堂，又制造以弗得和家中的神像，并叫他一个儿子承接圣职作他的祭司。以弗得表征神的权柄，没有以弗得，人就不能敬拜神。后来，米迦叫一个利未人承接圣职作他家的祭司，每年给他十锭银子，加上一套衣服、和维生的食物。那些日子，但人抢走米迦的雕像、以弗得、家中的神像并铸像，连同他的祭司，并用这些在但城设立另一个敬拜的地方，而神的帐幕仍在示罗。结果有了两个敬拜中心—正确的在示罗，那里有神的帐幕；不正确的在但。那是以色列人在敬拜上的混乱。（士师记生命读经，六四至六五页。）

### 信息选读

我们可将〔米迦的神堂〕这幅图画，应用于当前基督教的情形。今天的基督教有许多“米迦的神堂”，其中最显著的是罗马天主教。罗马天主教设立了偶像，制作自己的“以弗得”，并设立自己的祭司。按照新约，所有由神所生的人都该是祭司，（彼前二

## WEEK 6 — DAY 3

### Morning Nourishment

2 Pet. 2:2 ...Many will follow their licentiousness, because of whom the way of the truth will be reviled.

15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness.

In their degradation Israel became chaotic in three ways: in government, in worship, and in morality....God's tabernacle was at Shiloh, and the high priest had the Urim and Thummim, but there was no administration. Judges 17 and 18 reveal the abominable chaos in the children of Israel's worship. Micah set up a house of gods in his home. His mother consecrated silver to Jehovah to make an idol and a molten image. Micah then set up a house of gods, made an ephod and teraphim, and consecrated one of his sons to be his priest. The ephod signifies the authority of God, without which no one can worship God. Later, Micah consecrated a Levite to be his house priest, paying him a salary of ten pieces of silver a year plus an array of clothing and his food. In those days the Danites robbed Micah of his idol, the ephod, the teraphim, and the molten image with his priest, and with them they set up another worship place in the city of Dan, while God's tabernacle remained in Shiloh. The result was two worship centers—the proper one with God's tabernacle at Shiloh and the improper one in Dan. That was the chaos of the children of Israel in their worship. (Life-study of Judges, p. 53)

### Today's Reading

We may apply this picture to the present situation of Christianity. Today's Christianity has many “houses of Micah,” the most prominent of which is the Roman Catholic Church. The Roman Catholic Church has set up idols, made its own “ephod,” and set up its own priests. According to the New Testament all those who are born of God should be priests (1 Pet. 2:5, 9), but

5, 9, ) 但天主教雇了自己的祭司, 并设立了教皇之下的阶级组织。原则上, 天主教与士师记里米迦的神堂相同。国教、各宗各派、和许多独立团体也都是米迦的神堂, 满了偶像, 作基督的顶替品。

在基督教里, 并非每样东西都是错的, 但每样东西都是搀杂。就象妇人把面酵藏在三斗面里, 直到全团都发了酵。(太十三 33。) 面象征基督是神和祂子民的食物。酵象征邪恶的事(林前五 6, 8) 和邪恶的教训。(太十六 6, 11~12。) 米迦的母亲将东西献给神, 但她献给神的东西搀杂着拜偶像的酵。

基督徒中间任何不是照着圣经的教训或实行, 都是偶像。在我们中间最近的背叛里, 提倡关于自治的教训。那些教导这事的人, 强调每个地方召会都是绝对自治的。然而, 这违反圣经且产生地方宗派。这种教训成了偶像。…每个地方召会在其事务上是自治的, 但若说每个地方召会在当地各方面都是绝对自治的, 这就是偶像。然而, 有些人用这教训散布分裂。

圣经启示召会是基督的身体, 在宇宙一面是独一的。因为基督身体的众肢体存在于地上不同的城市里, 基督这独一的身体就彰显在地上许多城市的人中间——一个城市, 一个召会。天主教、各宗各派、和独立团体是“米迦的神堂”, 而我们聚集乃是作为地方召会, 作某一城市里的召会。在圣经里没有家的召会、街的召会、国的召会、或区的召会, 只有地方召会。一个城市里的地方召会乃是基督身体的一部分。所以, 我们实行地方召会, 也实行基督宇宙的身体。(士师记生命读经, 六五、七二至七三页。)

参读: 以弗所书生命读经, 第二十七篇; 长老训练第七册, 第八章。

Catholicism has hired its own priests and set up a hierarchy under a pope. In principle, Catholicism is the same as the house of Micah in Judges. The state churches, the denominations, and many of the independent groups are also houses of Micah, full of idols as replacements of Christ.

Not everything in Christianity is wrong, but everything is a mixture. It is like the woman who hid leaven in three measures of meal until the whole was leavened (Matt. 13:33). The meal signifies Christ as food for God and for His people. The leaven signifies evil things (1 Cor. 5:6, 8) and evil doctrines (Matt. 16:6, 11-12). Micah's mother offered something to God, but her offering to God was mixed with the leaven of idolatry.

Any teaching or practice among Christians that is not according to the Scriptures is an idol. In the recent rebellion among us, a teaching regarding autonomy was promoted. Those who teach this stress that every local church is absolutely autonomous. However, this is contrary to the Scriptures and produces local sects. This teaching has become an idol. Each local church is autonomous in its business affairs, but the teaching that each local church is absolutely autonomous in every way within its locality is an idol. Nevertheless, some are using this teaching to spread division.

The Bible reveals that the church as the Body of Christ is universally and uniquely one. Because all the members of the Body of Christ exist on earth in different cities, this unique Body of Christ is expressed among people on earth in many cities—one city, one church. Whereas Catholicism, the denominations, and the independent groups are “houses of Micah,” we meet as a local church, as the church in a particular city. In the Scriptures there are no house churches, street churches, state churches, or district churches. Instead, there are local churches. The local church in a city is a part of the Body. Therefore, we practice the local churches, and we also practice the universal Body of Christ. (Life-study of Judges, pp. 53-54,59-60)

Further Reading: Life-study of Ephesians, msg. 27; CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” ch. 8



## 第六周■周四

### 晨兴喂养

申十二 5 “但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去。”

8 “你们将来不可照我们今日在这里所行的，各人行自己眼中看为正的事。”

在申命记三十三章二十二节，但被比作小狮子，从巴珊跳出来。但作为小狮子，为得更多地土争战；（书十九 47，士十八 27 ~ 29；）地象征基督。（见申八 7 注 1。）但得胜成功之后，成了虺蛇，单独并独立地骄傲行事，设立偶像和分裂的敬拜中心，并且当神的殿在示罗时，一直在但城任命受雇的祭司。（士十八 30 ~ 31，参申十二 5 与注。）但这条蛇咬伤马蹄，使骑马的向后坠落，表征但所带进的背道，成了以色列国很大的绊脚石。在召会历史中，许多属灵的人跟随但的榜样，因而拦阻神的子民，使他们不能走神所命定的路。（圣经恢复本，创四九 17 注 1。）

### 信息选读

很多人用敬拜神为掩饰，好设立分裂的中心。有些人会说，“为着敬拜神作这样的事有什么错？设立敬拜中心不比上电影院好么？”按照旧约的历史，历代以来没有一件事比但设立分裂的敬拜中心这个行动更有罪、更损害神的百姓。在申命记十二、十四、十五、十六章，神至少十五次借着摩西嘱咐以色列人，不可在他们各自所选择的地方献燔祭。他们奉命要到神为祂的名和祂的居所，所选择唯一

## WEEK 6 — DAY 4

### Morning Nourishment

Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes.

In Deuteronomy 33:22 Dan is likened to a young lion.... As a young lion, Dan fought in order to gain more land (Josh. 19:47; Judg. 18:27-29), the land signifying Christ (see footnote 1 on Deut. 8:7). After his success in his victory Dan became a serpent, a viper, acting individualistically and independently in his pride to set up an idol and a divisive center of worship and to ordain a hired priest in the city of Dan during the time that the house of God was in Shiloh (Judg. 18:30-31; cf. Deut. 12:5 and footnote). As a serpent Dan bit the horse's heels so that its rider fell backward, signifying that the apostasy brought in by Dan became a great stumbling block to the nation of Israel. Throughout the history of the church many spiritual people have followed Dan's example, thereby frustrating God's people from going on in His ordained way. (Gen. 49:17, footnote 1)

### Today's Reading

Many use the matter of the worship of God as a cloak for setting up a divisive center. Some would say, "What could be wrong with doing such a thing for the worship of God? Isn't it better to set up a center of worship than to go to a movie theater?" According to the history in the Old Testament, nothing throughout the generations was more sinful or more damaging to God's people than Dan's act of setting up a divisive center of worship. In Deuteronomy 12, 14, 15, and 16 the Lord through Moses charged the children of Israel at least fifteen times not to offer their burnt offerings in the place of their choice. They were commanded to

的地方去。十二章十三至十四节说，“你要谨慎，不可在你所看中的各地方献上燔祭；唯独耶和華从你的一个支派中所选择的地方，你要在那里献上燔祭，行我一切所吩咐你的。”…摩西这位年迈慈爱的律法颁布者，再三将这事嘱咐以色列人。你若读那几章，就看见摩西为这唯一的地方，就是神为祂的名和祂的居所，所选择的地方，嘱咐百姓。神一再吩咐摩西发出这个嘱咐，原因乃是祂顾到维持祂子民的合一。

以色列人进入美地以后，帐幕，就是神的家，是在示罗。（士十八 31。）…〔因此，〕示罗就是唯一敬拜神的中心。示罗既是唯一的中心，就该维持神子民的合一。然而，但在北方设立了另一个中心，在以色列人中间引起了第一次的分裂。…〔虽然神〕是无所不在的，…但是为着保守祂子民的合一，神喜欢受限制。今天多数基督徒…象但人一样，觉得可以随便设立另外的敬拜中心。

士师记十八章三十节说，“但人就为自己设立那雕像。”这里我们看见，但人为他们自己作了一些事。他们不关心别的支派。因此，他们背道的源头乃是不关心他们的弟兄。不关心身体其他的部分，乃是背道的源头。这种背道在敬拜神的伪装下偷偷地进来。今天的原则也是这样。许多基督徒设立别的中心，不是为着赌博或跳舞，乃是为着敬拜神。虽然这事似乎很正面，事实上却是凭自己，为自己而作的。每一个分裂的中心都是为着某人的私利设立的。这样的作法不仅引起分裂，也引起争竞。（创世记生命读经，一五七一至一五七三页。）

参读：创世记生命读经，第一百零二至一百零三篇；李常受文集一九七五至一九七六年第三册，青年训练，第十二章；马太福音生命读经，第四十七篇。

go to the unique place the Lord had chosen for His name and for His habitation. Deuteronomy 12:13 and 14 say, “Be careful that you do not offer up your burnt offerings in every place that you see; but in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.”…Again and again Moses, the elderly, loving lawgiver, charged the children of Israel concerning this matter. If you read these chapters, you will see that Moses charged the people concerning the unique place, the place the Lord had chosen for His name and for His habitation. The reason the Lord commanded Moses to issue this charge repeatedly was that He was concerned about maintaining the unity of His people.

After the children of Israel entered the good land, the tabernacle, the house of God, was in Shiloh (Judg. 18:31)… [Hence,] Shiloh was the unique center for the worship of God. As the unique center, it should have maintained the unity of God’s people. However, Dan set up another center in the north, which caused the first division among the children of Israel… [Although God] is omnipresent…[He] enjoys being limited for the purpose of keeping the unity of His people. Most Christians today,…like the Danites,…feel free to set up another center of worship.

Judges 18:30 says, “The children of Dan erected for themselves the sculptured idol.” Here we see that the Danites did something for themselves. They did not care for the other tribes. Thus, the source of their apostasy was not caring for their brothers. Not caring for the other parts of the Body is the source of apostasy. This apostasy crept in under the guise of the worship of God. The principle is the same today. Many Christians set up other centers, not for gambling or dancing, but for worshipping God. Although this seems so positive, it is actually done by the self and for the self. Every divisive center is established for someone’s self-interest. Such a practice causes not only division but also competition. (Life-study of Genesis, pp. 1317-1319)

Further Reading: Life-study of Genesis, msgs. 102-103; CWWL, 1975-1976, vol. 3, “Young People’s Training,” ch. 12; Life-study of Matthew, msg. 47

## 第六周■周五

### 晨兴喂养

林前十二27“你们就是基督的身体，并且各自作肢体。”

12“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

士师记十八章三十节所说的“为自己”非常有意义。许多宣称敬拜神的人，实际上是为自己作事。背道就是以敬拜神为掩饰，为自己作事。耶罗波安无心为神，反之，他的心是为着他自己的小王国。他心里恐惧国度会回归大卫家。（王上十二26。）他用神的名为掩饰，尽一切可能保全他的王国。这就是背道。（创世记生命读经，一五七六页。）

### 信息选读

今天整个基督教国是背道的。许多人在耶稣基督的名下，在敬拜神的掩饰下，为他们自己作事。这是主需要恢复的原因。主的恢复总会得罪人。只要这里有恢复，分裂的团体就被定罪。只要殿在耶路撒冷，金牛犊就在定罪之下。但可能爱耶路撒冷么？不，但与耶路撒冷之间不可能妥协。常有人来向我说，“李弟兄，请不要这样放胆直言，为什么不温和一点？”我回答说，“我该对谁温和？对蛇？对虺？对雕像？对金牛犊？…”我们怎能对今日的背道仁慈？这里不能有妥协。不要想和蛇、虺妥协。你若对蛇仁慈，你会中毒。你若对今日的背道温和，你会受破坏。…在耶路撒冷有神的殿作祂的见证，在但却有背道。在召会

## WEEK 6 — DAY 5

### Morning Nourishment

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

The words for themselves in Judges 18:30 are very significant. Many who claim to be worshipping God are really doing something for themselves. Apostasy is doing something for the self under the cloak of worshipping God. Jeroboam had no heart for God. Rather, his heart was for his own little empire. In his heart he feared that the kingdom would return to the house of David (1 Kings 12:26). Using the name of God as a cloak, he did everything possible to preserve his empire. This is apostasy. (Life-study of Genesis, p. 1321)

### Today's Reading

The whole of Christendom today is an apostasy. So many are doing things for themselves under the name of Jesus Christ and under the cloak of the worship of God. This is the reason the Lord needs a recovery. The Lord's recovery will always offend others. As long as the recovery is here, the divisive groups will stand condemned. As long as the temple was in Jerusalem, the golden calf was under condemnation. Was it possible for Dan to love Jerusalem? No, there could be no reconciliation between Dan and Jerusalem. Often others have come to me and said, "Brother Lee, please don't be so bold. Why not be a little nice?" I replied, "To whom should I be nice? To the serpent? To the horned snake? To the graven image? To the golden calf?..." How can we be kind to today's apostasy? There can be no compromise. Do not try to compromise with the serpent, the horned snake. If you are kind to the snake, you will be poisoned by it. If you try to be nice to today's apostasy, you will be damaged.... In Jerusalem there was God's temple as His testimony, but in Dan there was apostasy.

的历史和我们自己的经历中，我们都见过这事。…我们可能说，我们在为主作工，实际上却是为别的作工，这就是背道。

但不关心别的支派，只关心自己的支派，他赢得胜利，得了扩张、扩大之后，就为自己作事。这是他背道的源头。按照旧约，主从不忘记但的背道。在神眼中，这是在祂经纶中最败坏的罪。没有一件事比分裂更破坏人。没有一件事比神子民中间的分裂更有害。分裂的敬拜中心常与偶像有关。因为魔鬼是潜伏在偶像背后，所以但设立偶像，就成为一条蛇。什么时候你变成分裂了，不管你的理由多美好，在你背后必定有个东西—那狡猾者蛇。整个召会历史都见证这事，我们的经历也证实这事。每当你不关心别人，只关心自己的利益，只为自己作事，蛇就在近处。防止落到背道中，最好的路是顾到别人。假定但曾和别的支派商量说，“弟兄们，你们同意我在但城设立另一个敬拜中心么？”他若这样作，对方会说，“弟兄，不可这样作。申命记十二、十四、十五、十六章禁止我们有别的敬拜中心，为要使我们到唯一的中心去。”如果但和别的支派商讨，他就不至于背道了。然而因着单独，他设立了另一个敬拜中心，就落到背道之中。

原则上，每一个分裂的敬拜中心都是一样。那些设立这种中心的人，只关心自己的利益，自己的愿望，而忽略了别的圣徒。他们象但一样。但只关心自己的支派，不关心别的支派。（创世记生命读经，一五七六至一五七八页。）

参读：一的真正立场，第三章；列王纪生命读经，第八篇。

Both in church history and in our own Christian experience we have seen this very thing....We might have said that we were working for the Lord when we were actually working for something else. This is apostasy.

Dan did not care for the other tribes; he cared only for his own tribe. After he won the victory and gained the expansion, the enlargement, he did something for himself. This was the source of his apostasy. According to the Old Testament, the Lord never forgot Dan's apostasy. In the eyes of God it was the worst sin in His economy. Nothing is more damaging than divisiveness. Nothing is more destructive than division among God's people. Divisive worship centers are often related to idols. Because the devil lurks behind idols, by setting up an idol Dan became a serpent. Whenever you become divisive, no matter how good your reason may be, there will be something behind you—the serpent, the subtle one. The whole history of the church testifies of this and our experience confirms it. Whenever you do not care for others, but only for your interests, doing something merely for yourself, the serpent is at hand. The best way to be safeguarded from falling into apostasy is taking care of others. Suppose Dan had contacted the other tribes and said, "Brothers, do you agree that I set up another worship center in the city of Dan?" Had he done this, the others would have said, "Brother, don't do this. Deuteronomy 12,14,15, and 16 forbid us to have any other center of worship that we may come to the unique center." If Dan had consulted the other tribes, he would have been kept from apostasy. But being individualistic, he set up another worship center and fell into apostasy.

In principle, every divisive center of worship is the same. Those who establish them care only for their interests, their desires, and they neglect all the other saints. They are like Dan, who cared only for his tribe, not for the others. (Life-study of Genesis, pp. 1321-1323)

Further Reading: CWWL, 1972, vol. 2, "The Genuine Ground of Oneness," ch. 3; Life-study of 1 & 2 Kings, msg. 8



## 第六周■周六

### 晨兴喂养

彼后一 3 “神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。”

19 “我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。”

〔彼得后书〕是在召会堕落和背道时写的，…作者的负担是要信徒接受预防注射，能抵挡背道的毒素。…背道的事将信徒从神的经纶岔到那迷惑人的哲学，属人的逻辑里。这不是有分于赐人生命生命树，乃是有分于带进死亡的知识树。（创二 9，16～17。）…使徒为了预防这种死亡的毒素，就在他医治人的书信里，首先以神能，就是神圣的能力，作最强、最有效的抗毒剂。这神圣的能力，将一切关于这产生并供应神圣生命（不是杀死人的知识），和彰显神之敬虔（不是人智慧的表现）的事，供给信徒。这丰富神圣的供备，〔彼后一 3～11，〕…能充分且有余地使信徒过正当的基督徒生活，并胜过撒但的背道。（彼得后书生命读经，一六至一七页。）

### 信息选读

彼后一章三节的“神能”，即“神圣的能力”；“神圣”这辞，指神永远、无限、全能的神性。因此，神能，即神圣的能力，乃是神圣生命的能力，与神圣的性情有关。…这里“赐给”一辞，意即分赐、注入、栽种。一切关于生命和敬虔的事，已借着那

## WEEK 6 — DAY 6

### Morning Nourishment

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue.

19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

[Second Peter] was written in the time of the church's degradation and apostasy....The burden of the writer was to inoculate the believers against the poison of apostasy....The apostasy distracted the believers from the economy of God by leading them into the human logic of puzzling philosophies. It was not the exercise of partaking of the tree of life that gives life, but of participating in the tree of knowledge that brings in death (Gen. 2:9, 16-17).... In order to inoculate against this death-poison in his healing Epistle, Peter first prescribed the divine power as the strongest and most effective antidote. This provides the believers with all things related to the generating and supplying divine life (not the killing knowledge) and the God-expressing godliness (not the show of human wisdom). This rich divine provision, which is covered in detail in the following verses (2 Pet. 1:3-11), is more than sufficient for the believers to live a proper Christian life and overcome the satanic apostasy. (Life-study of 2 Peter; p. 14)

### Today's Reading

In 2 Peter 1:3 the word divine denotes the eternal, unlimited, and almighty divinity of God. Hence, divine power is the power of the divine life related to the divine nature. Here the word granted means imparted, infused, planted. All things which relate to life and godliness have been imparted to us, infused into us, by the all-inclusive life-giving Spirit, who



重生我们并住在我们里面，包罗万有之赐生命的灵，分赐、注入并栽种到我们里面。（林后三6，17，约三6，罗八11。）…生命是内里的能力，内里的力量，产生外在的敬虔，引到并致成荣耀。

在彼后一章十九至二十一节，彼得…用见于旧约申言者的话，证实他们的见证。使徒的见证和经上申言者的话，都是真理的照亮。这照亮是神圣供备的一部分，就是神借着祂的能力所作的供备，使祂的选民能远离异端和背道。

重要的是，我们要领悟，背道的元素今天仍然在延续。因为好些基本的真理被弃绝，甚至被表面看来是基要的信徒所弃绝，我们在主的恢复里就需要为真理打仗。…我们不但相信基要派的基督徒所持守一切真实的项目，也相信更深的真理。我们确信圣经完全是神逐字默示的。我们愿跟随提后三章十六节说，圣经都是神的呼出。我们信主耶稣是神的儿子，祂是真神又是真人。我们相信基督的成为肉体，以及祂为着救赎我们死在十字架上。照着圣经，我们信主的死是包罗万有的。借着祂的钉十字架，祂了结旧造，包括我们同我们的肉体和我们堕落的性情。我们完全相信主的复活和升天。我们信主现今在宝座上。但我们也信祂不局限于宝座，因为祂是赐生命的灵，住在我们的灵里。我们相信基督所是的、已经作的、正在作的、和将要作的每一方面；我们也相信基督所达到、所得着的一切。不但如此，照着圣经，我们相信变化以及被神的元素构成，以重组我们这人。我们可以说，这一切都是我们更深的真理。在背道的时候，我们相信并见证神纯正话语完全的启示。（彼得后书生命读经，一七、八一、一〇六至一〇七页。）

参读：彼得后书生命读经，第二、八至十一篇；提摩太后书生命读经，第二、七篇。

has regenerated us and who indwells us. Life is the inward energy, inward strength, to bring forth the outward godliness, which leads to glory and results in glory.

In 1:19-21 Peter [uses] the prophetic word found in the Old Testament to confirm the apostles' testimony. Both the apostles' witness and the prophetic word in the Scriptures are the shining of the truth. This shining is part of the divine provision, the provision God has made by His power so that His elect children may be able to stay away from heresy and apostasy.

It is important for us to realize that the element of apostasy continues today. Because a number of basic truths have been given up, even by those who apparently are fundamental believers, there is the need for us in the Lord's recovery to fight the battle for the truth....We believe not only in all the genuine items held by fundamental Christians, but also in the deeper truths. We definitely believe that the Bible is fully inspired by God word for word. We would follow the literal translation of 2 Timothy 3:16 to say that all Scripture is God-breathed. We believe that the Lord Jesus is the Son of God. He is true God and true man. We believe in Christ's incarnation and in His death on the cross for our redemption. According to the Scriptures, we believe that the Lord's death was all-inclusive. Through His crucifixion He terminated the old creation, including us with our flesh and our fallen nature. We fully believe in the Lord's resurrection and ascension. We believe that the Lord is now on the throne. But we also believe that He is not limited to the throne, for as the life-giving Spirit He dwells in our spirit. We believe in every aspect of what Christ is and of what He has done, is doing, and will do. We also believe in all that Christ has attained and obtained. Furthermore, according to the Bible, we believe in transformation and in being constituted of the element of God for the rearrangement of our being. We may say that all this is our deeper faith. In a time of apostasy, we believe and testify the full revelation of the pure Word of God. (Life-study of 2 Peter, pp. 14-15, 69-70, 91-92)

Further Reading: Life-study of 2 Peter, msgs. 2, 8-11; Life-study of 2 Timothy, msgs. 2, 7

# 第六周诗歌

## 读 经 — 神话语的功用

580

11 11 11 11 (英 800)

降 E 大调

6/4

3 - 3 #2 - 3 | 5 - 3 2 - 3 | 1 - - 2 - - | 3 - - 3 - - |  
 一 主神已经说话,揭示祂自己:  
 3 - #4 3 - 4 | 5 - #4 5 - 6 | 7 - - 6 - - | 5 - - 5 - - |  
 祂的特性、身位尽显明无遗;  
 i - i 7 - 6 | 5 - 4 3 - 3 | 6 - - 5 - - | 4 - - 4 - - |  
 亚当子孙竟然祂奥秘得知,  
 4 - 4 3 - 2 | 5 - 3 1 - 2 | 3 - - 2 - - | 1 - - 1 - - ||  
 图画加上明言,描绘何尽致。

- 二 主神已经说话,表露祂心意: 要叫祂的爱子凡事居首席,  
 使祂在子面得荣耀无匹, 而在万有中间得彰显不已。
- 三 主神已经说话,将基督表明: 祂是神又是人,神性调人性;  
 祂是一切一切,将万有维系, 是神计划中心,也是其边际。
- 四 主神已经说话,昭示祂定规: 要使元首基督显于祂召会;  
 神格一切丰满都住基督里, 召会作祂身体显明祂奥秘。
- 五 主神已经说话,天不再隐蔽: 与人调和乃是三一神心意;  
 父神在子面,子化身成灵; 住于基督身体,神计划得成。
- 六 主神已经说话,启示真完备: 伟大创造之主降世何卑微,  
 成功奇妙救赎并丰满救恩; 全地都当称颂神莫测经纶。

# WEEK 6 — HYMN

## God the Lord has spoken, God has been unveiled

Study of the Word — The Function of the Word

800

D A/C# Bm D/A G A D  
 1. God the Lord has spok - en, God has been un - veiled;  
 D E<sup>7</sup>/B A/C# D A/E E<sup>7</sup> A A<sup>7</sup>  
 5 All His cha - rac - ter and per - sons are ex - pressed;  
 D/F# G D/F# D B/D# B<sup>7</sup> Em Em/D  
 9 Un - to A - dam's sons His mys - tery is re - vealed,  
 A<sup>7</sup>/C# A<sup>7</sup> D/F# G D/A A<sup>7</sup> D  
 13 Full - y il - lus - trat - ed and made man - i - fest.

2. God the Lord has spoken, and His heart disclosed,  
 That His Son should have pre-eminence in all,  
 That in His dear Son He might be glorified  
 Midst all His creation, either great or small.
3. God the Lord has spoken, Christ has been revealed:  
 He is very God and yet is truly man;  
 He is all in all, in Him all things subsist,  
 Center and circumference of th' eternal plan.
4. God the Lord has spoken, and His mystery shown,  
 Christ and His expression has His counsel willed:  
 Christ with all God's fulness as the glorious Head,  
 And the Church His Body, with His riches filled.
5. God the Lord has spoken, and from heaven shown  
 That the triune God would blend with creature-man:  
 Father in the Son, the Son the Spirit is,  
 Dwelling in the Body to fulfill His plan.
6. God the Lord has spoken, revelation giv'n  
 Of His vast creation and His lowly birth,  
 Of His great redemption and salvation full;  
 May His adoration ever fill the earth.



# 士师记结晶读经

## 第七周

神兴起底波拉作以色列的士师  
并作以色列的母，  
她实行女人对男人的服从，  
以守住神的定命，  
并将全以色列带进正确的等次，  
服在神的作王和作头之下

诗歌：388 (746)

读经：士四～五

## 纲要

### 【周一】

壹 士师记表明，以色列人因着厌弃神作他们的王，而得罪了神；我们若厌弃神作我们的王、我们的主、我们的头、和我们的丈夫，这在神眼中是大恶，极大的恶事—撒上八7，十二17，19，士二—25，十七6，路十九11～14，耶十一13，结十六24：

# CRYSTALLIZATION-STUDY OF JUDGES

## Week Seven

**God's Raising Up of Deborah as a Judge  
of Israel and as a Mother in Israel  
Who Practiced the Female Submission to the Man  
in Order to Keep God's Ordination  
and Bring All of Israel into a Proper Order  
under God's Kingship and Headship**

Hymns: E510 (E942)

Scripture Reading: Judg. 4—5

## OUTLINE

### §Day 1

- I. **The book of Judges shows that Israel had offended God by rejecting Him as their King; it is a great wickedness, a great evil, in the sight of God if we reject Him as our King, our Lord, our Head, and our Husband—1 Sam. 8:7; 12:17, 19; Judg. 21:25; 17:6; Luke 19:11-14; Jer. 11:13; Ezek. 16:24:**

一 我们该不断接受、经历并享受基督作我们的王、我们的主、我们的头、和我们的丈夫，使祂成为我们的祝福，也使我们对众圣徒和众召会成为祝福的管道—太二2，约一49，来七2，赛三二1~2，三三22，腓二9~11，罗十四6~9，林后四5，西二19，弗一22~23，林后十一2~3，何二19~20，民六23~27，诗一二八5，四八2。

二 马太一章一节说到基督是“大卫的子孙〔直译，儿子〕，亚伯拉罕〔的〕子孙〔直译，儿子〕”：

- 1 因着我们背叛，我们需要悔改，接受基督作为大卫的子孙，就是作我们的权柄，作我们的主宰者和君王，好使祂能在神的国里，在我们里面并在我们身上掌权。
- 2 我们若有基督作大卫的子孙（儿子），更大的所罗门，也就会有祂作亚伯拉罕的子孙（儿子），真以撒；这就是说，我们越接受基督作我们的君王（大卫的子孙），我们就越在祂的掌权之下；我们越在祂的掌权之下，我们也就越享受祂作我们的祝福（亚伯拉罕的子孙）；这就是经过过程、终极完成为包罗万有之灵的三一神之福—1节，加三14，16，29。
- 3 这会我们对圣徒成为祝福的管道，使他们得到信仰上的进步（生命的长大）和喜乐（对基督的享受）；我们已经蒙召要祝福别人，所以我们这些蒙福的人该一直祝福别人，好叫我们承受福分—腓一25，彼前三9。

## 【周二】

貳 神兴起底波拉作以色列的士师，她实行女人对男人的服从，以守住神的定命，并将全以色列带进正确的等次，服在神的作王

A. We should continually take, experience, and enjoy Christ as our King, our Lord, our Head, and our Husband so that He can be our blessing to make us a channel of blessing to the saints and all the churches—Matt. 2:2; John 1:49; Heb. 7:2; Isa. 32:1-2; 33:22; Phil. 2:9-11; Rom. 14:6-9; 2 Cor. 4:5; Col. 2:19; Eph. 1:22-23; 2 Cor. 11:2-3; Hosea 2:19-20; Num. 6:23-27; Psa. 128:5; 48:2.

B. Matthew 1:1 speaks of Christ as “the son of David, the son of Abraham”:

1. Because we are rebels, we need to repent and receive Christ as the son of David, that is, as our authority, as our Sovereign and King, so that He may rule in us and over us in God’s kingdom.
2. If we have Christ as the son of David, the greater Solomon, we will also have Him as the son of Abraham, the real Isaac; this means that the more we take Christ as our King (the son of David), the more we are under His ruling, and the more we are under His ruling, the more we enjoy Him as our blessing (the son of Abraham); this is the blessing of the processed Triune God consummated as the all-inclusive Spirit—v. 1; Gal. 3:14, 16, 29.
3. This will cause us to become channels of blessing for the saints’ progress (their growth in life) and for their joy of the faith (their enjoyment of Christ); we have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing—Phil. 1:25; 1 Pet. 3:9.

## §Day 2

II. God raised up Deborah as a judge of Israel who practiced the female submission to the man in order to keep God’s ordination and bring all of Israel into a proper order



## 和作头之下—士四~五:

- 一 以笏死后，以色列人又行耶和华眼中看为恶的事，（四 1，）所以耶和华把以色列人交付于迦南王耶宾手中，他的军长是西西拉；他有铁车九百辆，他大大欺压以色列人二十年之久—2~3 节上。
- 二 在士师记四章的时候，以色列的男人在神命定的领头功用上失败了；这迫使神作不寻常、不平常的事，兴起一个女人底波拉作以色列的士师；这样一个女人的兴起，改变了整个以色列的光景—4~5 节。
- 三 以色列人哀求耶和华，（3 下，）女申言者底波拉就被兴起，作以色列的士师；她常坐在底波拉棕树下，以色列人都上她那里去听判断。（4~5。）
- 四 在圣经里，正确的女人指明服从神，守住神定命的人；这是以色列在作他们的王、他们的主、他们的头、和他们的丈夫之神面前该采取的地位，但以色列违反神的定命，离开他们作神妻子的地位，离弃神，转向众多的偶像；这将以色列带到悲惨的情况和光景里：
  - 1 参孙从母腹里就作拿细耳人，共作一生之久；拿细耳人要任由发络长长，表征他要一直服从主的作头，如此就有能力—民六 5，士十六 17，林前十一 3~6，10，15。
  - 2 但大利拉天天用话催逼他，要他将能力的秘诀告诉她，甚至“他魂里烦得要死”；（士十六 16；）因着撒但折磨的计谋，参孙就落在他的网罗里，他的头发被大利拉剃除，他就被非利士人捉住，失去拿细耳人的奉献，失去能力，失去分别为圣的见证，失去神的同在。（但七 25。）

## under God's kingship and headship—Judg. 4—5:

- A. The children of Israel again did that which was evil in the sight of Jehovah after Ehud died (4:1), so Jehovah sold Israel into the hand of Jabin the king of Canaan, the captain of whose army was Sisera; he had nine hundred iron chariots, and he oppressed Israel severely for twenty years—vv. 2, 3b.
- B. At the time of Judges 4, the men of Israel had failed in their God-ordained function of leadership; this forced God to do something extraordinary and unusual in raising up a female, Deborah, as a judge of Israel; the raising up of such a female changed the entire condition of Israel—vv. 4-5.
- C. The children of Israel cried out to Jehovah (v. 3a), and Deborah, a prophetess, was raised up as a judge of Israel; she would sit under the palm of Deborah, and the children of Israel went up to her for judgment (vv. 4-5).
- D. In the Bible a proper female indicates one who is in submission to God, one who keeps God's ordination; this is the position that Israel should have taken before God as her King, her Lord, her Head, and her Husband, but Israel violated God's ordination, leaving her position as God's wife and forsaking Him for hundreds of idols; this brought Israel into a miserable situation and condition:
  1. Samson was a Nazarite from his mother's womb for the full course of his life; the Nazarite was to let his hair grow long, signifying that he was to remain in subjection to the Lord's headship, wherein is power—Num. 6:5; Judg. 16:17; 1 Cor. 11:3-6, 10, 15.
  2. But Delilah pressed him with her words every day and urged him to tell her the secret of his power until "his soul was tired to death" (Judg. 16:16); because of Satan's wearing-out tactics, Samson fell into Satan's snare, his hair was shaved by Delilah, and he was captured by the Philistines, losing his Nazarite consecration, his power, his testimony of sanctification, and God's presence (Dan. 7:25).

3 那些接受不同且错谬的教训，认为信徒不该服从神所指派之代表权柄的人，就被这教训所破坏；我们（尤其是已婚的姊妹—弗五 22 ~ 24）该有服从的灵、地位、气氛和意愿；你若是这样的人，这对你和你的将来都有很大的祝福。

五 我们读士师记五章里底波拉所作的歌，就能看见她满了能力、才干、眼光和远见；但这样卓越、有才干的人非常服从；神使她作首领，但她守住正确的等次，以巴拉为她的遮盖—四 6 ~ 9，参林前十一 3 ~ 6，10。

六 底波拉领悟她需要一个男人作她的遮盖；正如保罗在林前十一章三节说到：“基督是各人的头，男人是女人的头，神是基督的头。”

七 当这卓越不凡的妇人领头实行女人对男人的服从，全国就进入绝佳、正确的等次；众首领统率，众百姓跟随，军队就形成了；每个人都回到他们在耶和華面前正确的地位上。

八 因此，底波拉在她的歌里能说，“以色列中有首领统率，百姓也甘心奉献自己，你们应当颂赞耶和華。…那时有余剩的贵胄下来；耶和華的百姓与我一同下来攻击勇士”—士五 2，13。

### 【周三】

九 召会中的姊妹们第一且最大的功用，乃是服从；如果姊妹们能学习这个功课，召会就必刚强、丰富且得更新：

1 要服从就需要有生命的供应、恩典的享受、十字架的作工、以及否认己。

2 满有基督的人就满有服从；主一生都是服从的，祂

3. Those who accept the different and wrong teaching that the believers should not submit to deputy authorities appointed by God will be spoiled by this teaching; with us (especially with the married sisters—Eph. 5:22-24), there should be a submissive spirit, standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and for your future.

E. By reading Deborah's song in Judges 5, we can see that she was full of ability, capacity, insight, and foresight, but such an excellent and capable person was very submissive; God made her the leader, yet she kept the proper order and took Barak as her covering—4:6-9; cf. 1 Cor. 11:3-6, 10.

F. Deborah realized that she needed a man to be her covering; as Paul says in 1 Corinthians 11:3: "Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ."

G. When this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into an excellent and proper order; all the leaders took the lead, all the people followed, and the army was formed; everyone returned to his or her proper position before Jehovah.

H. Thus, Deborah could say in her song, "That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah... / Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty"—Judg. 5:2, 13.

### §Day 3

I. The first and greatest function of the sisters in the church is to be submissive; if the sisters can learn this lesson, the church will be strong, enriched, and renewed:

1. To be submissive requires the supply of life, the enjoyment of grace, the working of the cross, and the denial of the self.

2. Those who are filled with Christ are filled with submission; the Lord,

给了我们服从和顺从的生命—腓二 5 ~ 11，来五 7 ~ 9。

- 3 一个姊妹肯嫁给一个弟兄，就是说她乐意把自己摆在这里说，“我肯服从；”如果一个姊妹心中没有打算要服从一个人，就别作他的妻子，别嫁给他—弗五 22 ~ 23，彼前三 1 ~ 6。

## 【周四】

叁 底波拉不仅兴起作以色列的士师，也作以色列的母—士五 7：

一 当召会生活在实行上达到顶峰时，每个召会都应该有一些真实的母亲；在罗马十六章十三节保罗说，“问在主里蒙拣选的鲁孚和他母亲，也就是我的母亲安”：

- 1 使徒保罗需要一位母亲；没有一位姊妹作母亲来照顾那些背负事奉主担子的人，他们就很不幸了；我们都需要属灵的母亲来照顾，她们的照顾乃是给我们真实的滋养和我们真实的保护。
- 2 保罗有属灵的母亲，指明在罗马的召会生活里的圣徒，借着基督的钉十字架与复活有了生命的转换；有生命的转换最好的路乃是跟随保罗的榜样，他定意不知道别的，只知道包罗万有的基督，并这位钉十字架的一林前二 2。

二 约翰福音是一卷讲生命的书，不是讲天然的生命，而是讲转换并变化过的生命；本来约翰不是马利亚的儿子，马利亚也不是约翰的母亲，但凭着基督释放生命的死，凭着祂分赐生命的复活，并凭着祂与他们生命的联结，祂所爱的门徒就能

who was submissive throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.

3. For a sister to marry a brother means that she is willing to offer herself up and say, “I am willing to submit”; if a sister has never intended in her heart to submit to the one whom she intends to marry, she should not be his wife and should not marry him—Eph. 5:22-23; 1 Pet. 3:1-6.

## §Day 4

**III. Deborah rose up not only as a judge of Israel but also as a mother in Israel—Judg. 5:7:**

A. When the church life in practicality reaches a peak, there should be some real mothers in every church; in Romans 16:13 Paul says, “Greet Rufus, chosen in the Lord, and his mother as well as mine”:

1. The apostle Paul needed a mother; without a sister as a mother to take care of them, all of those who bear the burden for the Lord’s service would be sorrowful; we all need the care of spiritual mothers, whose care is our real nourishment and our real protection.
2. Paul’s having a spiritual mother indicates that the saints in the church life in Rome had a life transfer through the crucifixion and resurrection of Christ; the best way to have a life transfer is by following the pattern of Paul, who did not determine to know anything but the all-inclusive Christ, and this One crucified—1 Cor. 2:2.

B. The Gospel of John is a book on life, not on the natural life but on the transferred and transformed life; originally, John was not Mary’s son, and Mary was not John’s mother, but by Christ’s life-releasing death, by His life-dispensing resurrection, and by His life union with them, His beloved disciple could be one with Him and become the son of His mother, and she



与祂是一而成为祂母亲的儿子，祂母亲也能成为祂所爱之门徒的母亲—十九 26～27。

## 【周五】

- 三 我们的第一种关系是在肉身里面，但第二种是在灵里，就是在转换过的生命里面；因着我们有第二次出生，（三 6，）我们定规有第二种关系，与真实的姊妹和真实的母亲有第二种家庭关系。
- 四 姊妹们若操练祷告和信心的灵，作真实的母亲，（林后四 13，）她们就会晓得自己是多么自私，多么在自己里面；有好的属灵儿女会暴露她们到极点；再者姊妹们会借着照顾一些属灵的儿女而在生命里长大成熟。
- 五 如果姊妹们真爱主，并且在主的恢复里对召会生活认真，就必须看自己是服事的护士，召会的护士，在召会这真正的医院中护理看顾；所有的姊妹们都必须凭着祷告作服事的姊妹，并凭着爱这极超越的路作慈爱的母亲，好在属灵生活和召会生活上帮助有需要者和年幼者；这是得着祝福、长大、属灵、并对主真正的享受最好的路—罗十六 1～2，13，赛六六 12～13，林前十二 31 下，十三 4～7。

## 【周六】

肆 圣经说，那时在神百姓中间，有“心中定大志的”，也有“心中设大谋的”—士五 15～16：

- 一 定大志是作一个决断，设大谋是定一个计划，要向主活并活出主，为着祂现今的恢复，建造祂的身体，预备祂的新妇，并引进祂国度

could become the mother of His beloved disciple—19:26-27.

## §Day 5

- C. Our first relationship is in the flesh, but the second is in the spirit, that is, in the transferred life; because we have the second birth (3:6), surely we have the second relationship, the second family relationship with the real sisters and the real mothers.
- D. If the sisters exercise their spirit of prayer and faith to be real mothers (2 Cor. 4:13), they will realize how selfish they are and how much they are in themselves; having good children in the spirit will expose them to the uttermost; furthermore, the sisters will grow and mature in life by taking care of some spiritual children.
- E. If the sisters love the Lord and mean business to be for the church life in the Lord's recovery, they need to consider themselves as serving nurses, as church nurses, who give nursing care in the church as a true hospital; all the sisters need to be serving sisters by prayer and loving mothers by the most excellent way of love in order to help the needy ones and the younger ones in their spiritual life and church life; this is the best way to receive the blessing, the growth, the spirituality, and the real enjoyment of the Lord—Rom. 16:1-2, 13; Isa. 66:12-13; 1 Cor. 12:31b; 13:4-7.

## §Day 6

**IV. The Bible says that at that time among God's people, there were "great resolutions in heart," and there were "great searchings of heart"—Judg. 5:15-16:**

- A. To have a great resolve is to make a firm decision, and to have a great searching is to devise a plan to live to the Lord and to live out the Lord for His up-to-date recovery in the building up of His Body, the preparation of

的实现—林后五 14 ~ 15, 罗十四 7 ~ 9, 启十九 7 ~ 9。

二 当李弟兄于一九四三年受日本宪兵迫害期间, 主给了他一个梦, 梦里他看见天亮了, 象清晨黎明一样, 前面是一条康庄大道, 非常明亮平直, 并且宽广无限; 这就是主恢复的康庄大道, 旭日东升, 并无限无量的前途—参箴四 18。

三 我们需要渴望并祷告要象底波拉在她的歌末了所描述的那些人, 这歌荣耀地结束于: “愿爱你的人如日头出现, 光辉烈烈” —士五 31:

1 日头出现, 光辉烈烈, 意思就是日头明亮、灿烂、荣耀的照耀; 众召会若经历定大志, 设大谋, 以及如日头出现而照耀, 就必定享受主作他们的得胜。

2 被医治的基督作为公义の日头重新构成的得胜者, 要在他们父的国里, 发光如同太阳—玛四 2, 路一 78 ~ 79, 太十三 43。

His bride, and the ushering in of His kingdom in its manifestation—2 Cor. 5:14-15; Rom. 14:7-9; Rev. 19:7-9.

B. As Brother Lee was in the process of being oppressed by the Japanese military police in 1943, the Lord gave him a dream in which he saw the day dawn, like the dawning in the morning, with a broad highway, very bright, very straight, and stretching on boundlessly; this is the broad highway, the rising sun, and the boundless future of the Lord's recovery—cf. Prov. 4:18.

C. We need to aspire and pray to be like those whom Deborah describes at the end of her song, which concludes in a glorious way: “May those who love Him be like the sun / When it rises in its might”—Judg. 5:31:

1. For the sun to rise in its might means that it shines brightly, brilliantly, and gloriously; if all the churches would experience the resolutions, the searchings, and the rising up to shine like the sun, they surely would enjoy the Lord as their victory.

2. The overcomers who are reconstituted with the healing Christ as the Sun of righteousness will shine forth like the sun in the kingdom of their Father—Mal. 4:2; Luke 1:78-79; Matt. 13:43.





# 第七周■周一

## 晨兴喂养

罗十四 9 “因此基督死了，又活了，为要作死人并活人的主。”

太一 1 “耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱。”

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

新约首先用这句话陈明福音：“你们要悔改，因为诸天的国已经临近了。”（太四 17。）这指明福音首先不是以生命的方式陈明，如约翰福音所指明的，乃是以国度的方式陈明，如马太福音所指明的；其原因乃在于需要一个国度、范围、领域，好让神施行行政，将祂那包罗万有的所是赐给我们。即使约翰福音这卷生命的福音也告诉我们，我们若不重生，就不能进神的国。（三 3，5。）需要有国度，好让神施行行政，将祂自己分赐到我们里面，作我们生命的福。因此，在福音书里，我们接受耶稣基督，不是先作生命，乃是先作君王。…我们若不悔改，接受主作君王救主（马太福音），就不能得着祂作奴仆救主（马可福音）、人救主（路加福音）和神救主（约翰福音）。（新约总论第九册，七至八页。）

## 信息选读

我们需要悔改，不仅因为我们是犯罪的，也因为我们背叛的。我们甚至是神的仇敌。我们需要为着我们的背叛悔改。…我们若没有背叛，就不会犯罪。因着我们背叛，我们需要悔改，接受基督作我们的权柄、主宰者和君王，好使祂能在神的国里，在我们里面并在我们身上掌权。这就是为什么马太

# WEEK 7 — DAY 1

## Morning Nourishment

Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

[In the New Testament the gospel is] presented first with these words: “Repent, for the kingdom of the heavens has drawn near” (Matt. 4:17). This indicates that the gospel is presented first not in the way of life, as in John, but in the way of the kingdom, as in Matthew. The reason for this is that there is the need of a kingdom, a realm, a sphere, for God to exercise Himself to give us His all-inclusive being. Even in John, the Gospel of life, we are told that if we are not regenerated, we cannot enter into the kingdom of God (John 3:3, 5). There is the need of a kingdom so that God can exercise Himself to dispense Himself into us as our life blessing. Therefore, in the gospel we receive Jesus Christ first not as life but as the King. If we do not repent and receive the Lord as the King-Savior [Matthew], we cannot have Him as the Slave-Savior [Mark], the Man-Savior [Luke], and the God-Savior [John]. (The Conclusion of the New Testament, p. 2758)

## Today's Reading

We need to repent not only because we are sinful but also because we are rebellious. We are even enemies of God. We need to repent of our rebellion.... If we did not rebel, we could not sin. Because we are rebels, we need to repent and receive Christ as our authority, as our Sovereign and King, that He may rule in us and over us in God's kingdom. This is the reason that in Matthew 1:1 Christ is presented first not as the Son of Abraham for the

一章一节不是先陈明基督是为着那福的亚伯拉罕子孙，而是先陈明基督是为着国度的大卫子孙。

一旦有了国度，国度就成为神施行行政以祝福我们的范围、领域。…我们可能不领悟，祝福需要神权柄的领域，神行政下的领域。少了这样的领域，神就没有路进来祝福我们。我们若不在神的行政之下，接受祂作我们的主宰者，祂就没有路祝福我们。因此，在我们的经历中，我们的救主耶稣基督，必须先是为着国度的大卫子孙，然后才是为着那福的亚伯拉罕子孙。

接受基督作大卫的子孙，乃是承认祂的君王地位，明白我们必须在祂的君王职分和主宰权柄之下。祂不仅仅作为救主临到我们，更是作为君王救主临到我们。祂对我们若不是君王，就不能作我们的救主。我们若不在祂的权柄、行政之下，我们就不能得救。救恩乃是在祂的行政、祂的君王职分之下临到我们。我们若说，“哦，主耶稣，我接受你作我的君王，” 我们就会蒙拯救到极点。

我们若有基督作大卫的子孙，更大的所罗门，也就会有祂作亚伯拉罕的子孙，就是真以撒。这意味着，我们若有国度，我们也就有祝福。这是生命之福，就是经过过程、终极完成为包罗万有之灵的三一神之福。我们许多人能作见证，借着接受基督作我们的君王，我们享受经过过程的三一神作我们的福。我们越在主的管治之下，就越享受三一神作我们的福。…马太二十八章十九节说到信徒被浸入三一神—父、子、圣灵—的名里，这就是对三一神的享受。作为大卫的子孙和亚伯拉罕的子孙，基督将我们带进三一神里。只要我们得着大卫的子孙和亚伯拉罕的子孙，我们就得着三一神，并且在三一神里。这就是神国里神圣的福分。（新约总论第九册，八至一〇页。）

参读：新约总论，第二百六十五篇；腓立比书生命读经，第七篇；倪柝声文集第一辑第七册，二八三至二九〇页。

blessing but as the Son of David for the kingdom.

Once there is the kingdom, the kingdom becomes the realm, the sphere, for God to exercise Himself to bless us....We may not realize that the blessing requires a sphere of God's authority, a sphere under God's administration. Without such a sphere, there is no way for God to come in to bless us. If we are not under God's administration, receiving Him as our Sovereign, there is no way for Him to bless us. Therefore, in our experience our Savior, Jesus Christ, must first be the Son of David for the kingdom and then the Son of Abraham for the blessing.

To receive Him as the Son of David is to recognize His kingly status and to realize that we should be under His kingship and sovereignty. He comes to us not merely as the Savior but as the King-Savior. If He is not the King to us, He cannot be our Savior. If we are not under His authority, His administration, we cannot be saved. Salvation comes to us under His administration, under His kingship. If we say, "O Lord Jesus, I take You as my King," we will be saved to the uttermost.

If we have Christ as the Son of David, the greater Solomon, we will also have Him as the Son of Abraham, the real Isaac. This means that if we have the kingdom, we will also have the blessing. This is the blessing of life, the blessing of the processed Triune God consummated as the all-inclusive Spirit. Many of us can testify that by receiving Christ as our King we enjoy the processed Triune God as our blessing. The more we are under the Lord's ruling, the more we enjoy the Triune God as our blessing. Matthew 28:19 speaks of the believers' being baptized into the Triune God—into the name of the Father, of the Son, and of the Holy Spirit. This is the enjoyment of the Triune God. As the Son of David and the Son of Abraham, Christ brings us into the Triune God. As long as we have the Son of David and the Son of Abraham, we have the Triune God, and we are in the Triune God. This is the divine blessing in the divine kingdom. (The Conclusion of the New Testament, pp. 2758-2759)

Further Reading: The Conclusion of the New Testament, msg. 265; Life-study of Philippians, msg. 7; CWWN, vol. 7, pp. 1191-1196

## 第七周■周二

### 晨兴喂养

林前十一 3 “我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。”

10 “因此，女人为着天使的缘故，应当在头上有服权柄的表记。”

在…士师记三章七节至五章三十一节…的历史之前，以色列人从未有过女性首领。然后忽然间，神兴起一个女人底波拉作以色列的士师。关于这点，我们需要领悟，在圣经里，每当神作一件不寻常的事，都是非常有意义的。这首先指明男人的失败，然后指明神超绝的行动。在四章的时候，以色列所有的男人都失败了，所以神兴起一个妇人。一个女人的兴起，改变了整个以色列的光景。

在圣经里，正确的女人指明服从神，守住神定命的人。这是以色列在神面前该采取的地位，但以色列的情形已变得完全不正常；男人离开了他们在耶和華面前的地位。因此，以色列违反神的定命，离开他们作神妻子的地位，离弃神，转向众多的偶像。（士师记生命读经，一八至一九页。）

### 信息选读

按照神的创造，底波拉是非常能干的人。我们读她在士师记五章里所作的歌，就能看见她满了能力、才干、眼光和远见；但这样卓越的人非常服从。神使她作首领，但她守住正确的等次，以巴拉为她的遮盖。（四 6～9。）底波拉领悟她需要一个男人作她的遮盖。…她守住这样的地位，全国就变得不一样。在以色列悲惨的情形里，没有人愿意领头为耶

## WEEK 7 — DAY 2

### Morning Nourishment

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.

Prior to the history recorded in Judges 3:7 through 5:31, the people of Israel had never had a female leader. Then, suddenly, God raised up a female, Deborah, as a judge of Israel. Regarding this, we need to realize that in the Bible, whenever God does something which stands out as being extraordinary, it is very significant. It indicates, first, man's failure, and then, God's excellent act. At the time of Judges 4, all the men of Israel had failed, so God raised up a woman. That raising up of a female changed the entire condition of Israel.

In the Bible a proper female indicates one who is in submission to God, one who keeps God's ordination. This is the position that Israel should have taken before God, but the situation in Israel had become fully abnormal. The men had left their position before Jehovah. Hence, Israel violated God's ordination, leaving her position as God's wife and forsaking Him for hundreds of idols. (Life-study of Judges, p. 15)

### Today's Reading

According to God's creation, Deborah was a very capable person. By reading her song in Judges 5, we can see that she was full of ability, capacity, insight, and foresight. But such an excellent person was very submissive. God made her the leader, yet she kept the proper order and took Barak as her covering (4:6-9). She realized that she needed a man to be her covering...When she took this kind of standing, the whole nation became different. In their miserable situation no one would take the lead to fight for Jehovah's interest, and no one

和华的权益争战，也没有人愿意跟随。但这卓越不凡的妇人领头实行女人对男人的服从，全国就进入正确的等次。每个人都回到他们正确的地位上。因此，底波拉在她的歌里能说，“那时有余剩的贵胄下来；耶和华的百姓与我一同下来攻击勇士。”（五13。）众首领统率，众百姓跟随，军队就形成了。起先只有一些人跟随，但至终众百姓都跟随了。由此我们看见全国就进入极美的等次，在耶和華面前居于正确的地位。（士师记生命读经，一九页。）

拿细耳人必须对付他性情里的背叛。感谢神，我们被造，头上有许多头发，指明我们在权柄之下。我能见证，在某人、某事、或某种环境之下，乃是很大的祝福。…在某人或某事之下乃是祝福。甚至受到严格的限制也是祝福。感谢主，从我进入这恢复那天，主就把我置于某人、某事、或某种环境之下。

今天有人教导，信徒不需要服从代表权柄，不该在任何人之下。这种错谬的教训非常破坏人。首先对这样教导的人是破坏，然后对接受这种教训的人也是破坏。接受这种教训，认为信徒不该服从代表权柄的人，就被这教训所破坏。有些人甚至在年轻时就被破坏，无可救药。因此，教导我们不该服从代表权柄是一件严重的事，接受这种教训也是一件严重的事。

拿细耳人是满了头发，满了服从的人。他有服从的灵、地位、气氛和意愿。你若是这样的人，这对你和你的将来都有很大的祝福。（民数记生命读经，七六至七七页。）

参读：士师记生命读经，第一、四、八篇；民数记生命读经，第八、十篇；倪柝声文集第二辑第十八册，第五十二、六十七篇。

would be willing to follow. But when this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into the proper order. Everyone returned to his or her proper position. Thus Deborah could say in her song, "Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty" (5:13). All the leaders took the lead, and all the people followed; the army was formed. At first, only some of the people followed, but eventually they all followed. From this we see that the entire country came into an excellent order, assuming the proper position before Jehovah. (Life-study of Judges, pp. 15-16)

A Nazarite must deal with the rebellion in his nature. Thank God that we were created with an abundance of hair on our head, indicating that we are under authority. I can testify that it is a great blessing to be under someone, some thing, or some environment. It is a blessing to be under someone or some thing. It is even a blessing to be severely limited. I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment.

Today some are teaching that it is not necessary for believers to submit to a deputy authority, that believers should not be under anyone. This erroneous teaching is very damaging. First, it is damaging to those who teach in this way, and then it is damaging to the ones who receive such a teaching. Those who accept the teaching that the believers should not submit to deputy authority will be spoiled by this teaching. Some may even be spoiled without remedy in their youth. Therefore, it is a serious matter to teach that we should not submit to deputy authority, and it is also a serious matter to receive this teaching.

A Nazarite is a person full of hair, full of submission. With him there are a submissive spirit, standing, atmosphere, and intention. If you are such a person, there will be a great blessing for you and for your future. (Life-study of Numbers, pp. 70-71)

Further Reading: Life-study of Judges, msgs. 1, 4, 8; Life-study of Numbers, msgs. 8, 10; CWWN, vol. 38, chs. 52, 67



## 第七周■周三

### 晨兴喂养

腓二 8 “既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

弗五 22 “作妻子的，要服从自己的丈夫，如同服从主。”

彼前三 5 “因为从前那仰望神的圣别妇人，也是这样妆饰自己，服从自己的丈夫。”

以弗所五章说到家庭里的事，是先劝作妻子的。二十四节先对姊妹说话，二十五节才对弟兄说话。…二十四节说，“妻子也要照样凡事服从丈夫。”如果一个姊妹要出嫁，来问我说，“我嫁给某人好不好？”我定规回答她说，“你能不能服从他？”如果你不能服从他，你就没有资格嫁给他。如果你能服从他，你才有资格嫁给他。如果你心中没有打算要服从他，你就别作他的妻子，别嫁给他。…你肯嫁给一个人，就是说你把自己摆在这里，说，“我肯服从。”（倪柝声文集第二辑第十八册，三一四页。）

### 信息选读

姊妹们首要的功用，就是成为服从的。这不是在作什么工，却有一种真实的功用。成为服从的，比作任何事都重要。姊妹们若是服从的，她们就是在作全世界最伟大的事。这是姊妹这一面最大的功用。林前十一章三节说，“基督是各人的头，男人是女人的头，神是基督的头。”在这节经文中，我们可以看见神圣的次序。然而，今天在全世界每一个国家、每一个学校、每一个家庭，我们所看到的不是

## WEEK 7 — DAY 3

### Morning Nourishment

Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord.

1 Pet. 3:5 For in this manner formerly the holy women also, who hoped in God, adorned themselves, being subject to their own husbands.

Ephesians 5 first exhorts the wife. Verse 24 is directed at the sisters, and verse 25 is directed at the brothers....Verse 24 says, “Let the wives be subject to their husbands in everything.” If a sister wants to be married and she comes to me and asks, “Should I marry a certain person?” I will surely answer, “Can you be subject to him?” If you cannot be subject to him, you are not qualified to marry him. You can only marry him if you can submit to him. If you have never intended to submit to him in your heart, you should not be his wife and should not marry him.... Marrying a person means that you are willing to offer yourself up and say, “I am willing to submit.” (CWWN, vol. 38, p. 525)

### Today's Reading

The first function of the sisters is to be submissive. This does not involve the doing of any kind of work, but it is a real function. Being submissive is much greater than any kind of doing. If the sisters are submissive, they are doing the greatest thing in the world. This is the greatest function on the side of the sisters. First Corinthians 11:3 says, “Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.” In this verse we can see the divine order. However, in the entire world today, in every country, in all the schools, and in all the homes, what we see is not order

次序和服从，而是背叛加上背叛。全世界向着神都是背叛的；这世界就象风暴的海洋，满了背叛的风。在召会生活中不该是这样。召会是蒙神拣选的器皿，要向宇宙作一个与世界完全不同的见证。召会是圣别的，完全脱离世界的道路和潮流。作为召会，我们不是在世界的流里，乃是在新耶路撒冷的流里。（启二二1。）地方召会是基督身体在地方上的彰显，其中该有真实的服从。

要服从就需要有生命的供应、恩典的享受、十架的作工、以及否认己。我们绝不要想凭我们的己服从。我们要将自己奉献给主，不是要为主作工，而是单单的服从。姊妹们若作到服从这件事，召会就会得着加强、丰富和更新。一处地方召会的姊妹们若服从，召会就会活而刚强、丰富又兴旺。姊妹们的服从，远比她们作任何的工更有效。这是姊妹们要学的第一个功课。这不是说，姊妹们就不必和召会交通了，而是姊妹们必须认识，她们的位置和地位就是服从。（李常受文集一九六八年第一册，一〇四至一〇六页。）

救恩不光是为叫人喜欢，也是为叫人服从。人若光为喜乐，其所得的必不丰盛；唯有服从的人才能经历救恩的丰盛，否则就把救恩的性质改变了。我们当服从，象主一样；主耶稣凭着顺从便成了我们救恩的根源。神拯救我们，盼望我们服从祂的旨意。若碰着神的权柄，服从便很简单，明白神的旨意也很简单，因主一直服从，也把祂服从的生命赐给了我们。（倪柝声文集第三辑第一册，一六〇页。）

参读：李常受文集一九六八年第一册，一〇四至一〇八页；权柄与顺服，第五篇。

and submission but rebellion upon rebellion. The entire world is rebellious toward God. The world is like a stormy ocean full of the winds of rebellion. In the church the situation should not be like this. The church is God's chosen vessel to bear a testimony to the universe that is absolutely different from the world. The church is sanctified, separated from the course of the world and from the current of the age. As the church we are not in the flow of the world but in the flow of the New Jerusalem (Rev. 22:1). In the local churches as the local expressions of the Body of Christ, there should be genuine submission.

To be submissive requires the supply of life, the enjoyment of grace, the working of the cross, and the denial of the self. We should never try to be submissive by our self. We should consecrate ourselves to the Lord not to do a work for the Lord but simply to be submissive. If the sisters take care of this one matter of being submissive, the church will be strengthened, enriched, and renewed. If the sisters in a local church are submissive, the church will be strong, living, rich, and prevailing. It is much more prevailing for the sisters to be submissive than for them to do any kind of work. This is the first lesson the sisters need to learn. This does not mean that there is no need for the sisters to fellowship with the church, but the sisters must know that their position and standing are to be submissive. (CWWL, 1968, vol. 1, pp. 83-85)

Salvation not only brings joy; it also brings submission. If a man is only for joy, his experiences will not be abundant. Only submissive ones will experience the fullness of salvation. Otherwise, we change the nature of salvation. We need to be submissive, even as the Lord was submissive. The Lord became the source of our salvation through obedience. God saved us with the hope that we would submit to His will. When one meets God's authority, submission is a simple matter, and knowing God's will is also a simple matter, because the Lord, who was submissive throughout His life, has already given us His life of submission. (CWWN, vol. 47, "Authority and Submission," p. 146)

Further Reading: CWWL, 1968, vol. 1, pp. 83-86; CWWN, vol. 47, "Authority and Submission," ch. 5

## 第七周■周四

### 晨兴喂养

士五 7 “…直到我底波拉兴起，等我兴起作以色列的母。”

罗十六 13 “问在主里蒙拣选的鲁孚和他母亲，也就是我的母亲安。”

1～2 “我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事，…她素来护助许多人，也护助了我。”

罗马十六章里所着重的是姊妹，不是弟兄，那里提起母亲，但没有提起父亲。…“我向你们推荐我们的姊妹”，〔1，〕这不是肉身的姊妹。…没有一节圣经告诉我们保罗肉身父母的名字。十三节的母亲，与鲁孚的关系是肉身的母亲，但更要紧的是，她与保罗的关系不是肉身的母亲。（李常受文集一九七五至一九七六年第一册，六四页。）

### 信息选读

新约告诉我们，保罗至少有两个儿子，一个名叫提摩太，第二个名叫提多，但这些都不是他肉身的儿子。保罗用了非常亲密的辞句来称他们为儿子：“凭信作我真孩子的提摩太”，以及“作我真孩子的提多”。（提前一 2，多一 4。）…新约很少告诉我们使徒肉身的直系亲属。…彼得的确告诉我们，他有一个儿子名叫马可：“我儿子马可。”（彼前五 13 下。）当然马可不是彼得肉身的儿子。…彼得是马可的父亲，不是他肉身的父亲，而是他灵里的父亲，是他在共同信仰上的父亲。

照约翰十九章里的记载，主耶稣被钉十字架，在十字架上受苦，当祂快要被钉死的时候，祂看着祂肉身的母亲。当时共有四位姊妹站在十字架旁边，看

## WEEK 7 — DAY 4

### Morning Nourishment

Judg. 5:7 ...Until I, Deborah, rose up; until I rose up as a mother in Israel.

Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

1-2 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,...for she herself has also been the patroness of many, of myself as well.

The emphasis in Romans 16 is on the sisters, not the brothers, and there is mention of a mother but no mention of a father....“I commend to you Phoebe our sister” [v. 1], not a sister in the flesh....We do not have a verse to tell us the names of Paul’s mother and father in the flesh. The mother in verse 13 is a mother in the flesh in relation to Rufus, but more important, she is a mother not in the flesh in relation to Paul. (CWWL, 1975-1976, vol. 1, p. 47)

### Today’s Reading

The New Testament tells us that Paul had at least two sons, one named Timothy and the second named Titus, but these were not his sons in the flesh. Paul uses a very intimate expression to call them sons: “...genuine child in faith,” and “...genuine child” (1 Tim. 1:2; Titus 1:4)....The New Testament tells us very little about the direct flesh relatives of the apostles....Peter did tell us that he had a son named Mark: “Mark my son” (1 Pet. 5:13). Surely Mark was not Peter’s son in the flesh.... Peter was Mark’s father, not his father in the flesh but his father in the spirit, his father in the common faith.

According to the record in John 19, when the Lord Jesus was suffering during His crucifixion, He looked at His mother in the flesh. At that time four sisters were standing by the cross, watching how the Lord was being

着主如何被钉。马利亚在那里，还有她的姊妹，以及另外两位也叫作马利亚的姊妹。马利亚的姊妹就是雅各和约翰的母亲，因此雅各和约翰是耶稣的表兄弟。主耶稣快要被钉死的时候，看着祂肉身的母亲，对她说，“看哪，你的儿子。”同时祂对祂的表兄弟约翰说，“看哪，你的母亲。”（25～27。）

约翰福音是一卷讲生命的书，不是讲天然的生命，而是讲转换并变化过的生命。使徒约翰要达到他的目的，就给我们一段记载，来指明相信基督之人的生命，如何能够借着耶稣的十字架和祂的复活，而得着转换。如果你注视耶稣的十字架，你就会得着转换。主耶稣对约翰和母亲所说的话给我们看见，祂分赐生命、释放生命的死转换了人的生命。

本来约翰不是马利亚的儿子，马利亚也不是约翰的母亲。但因着耶稣钉十字架，耶稣的母亲马利亚就成了约翰的母亲。约翰原是马利亚姊妹的儿子，现在竟成了马利亚的儿子。这不是一段领养的故事，其意思不是说，当他们都站在十字架旁时，主耶稣好象法官一样，作成了领养的手续。…照着肉身的生命，约翰是马利亚的外甥，马利亚是约翰的姨母。但他们因着注视十字架，得着了另一个生命。…在这第二个生命里面，外甥成了真儿子，姨母也成了真母亲。

要彻底有实际的召会生活，在地方召会里就该有一些真实的姊妹和母亲。我们需要成为服事的姊妹，也需要成为母亲。我们中间只要缺少了象非比那样的姊妹，召会生活就不实际。然而这位姊妹的服事是在罗马十六章的开头，在第一节。当实际的召会生活到达顶峰时，每个召会都该有一些真实的母亲。（李常受文集一九七五至一九七六年第一册，六四至六八页。）

参读：李常受文集一九七五至一九七六年第一册，六〇至七五页。

crucified. Mary was there, and her sister, and another two sisters also named Mary. Mary's sister was the mother of James and John, so James and John were the cousins of Jesus. Near the end of His crucifixion, the Lord Jesus looked at His mother in the flesh, and in a sense it was as if He said to her, "Mother, don't behold Me, but behold your son." At the same time He said to His cousin John, "Behold, your mother" (vv. 25-27).

The Gospel of John is a book on life, not on the natural life but on the transferred and transformed life. To fulfill his purpose John gives us a record to show how the life of the believers of Christ could be transferred by the cross of Jesus and by His resurrection. If you look at the cross of Jesus, you will be transferred. The word of the Lord Jesus to John and to His mother was a word to show us that His life-imparting, life-releasing death transfers people's lives.

Originally, John was not Mary's son, and Mary was not John's mother. But because of the crucifixion of Jesus, Mary, the mother of Jesus, became the mother of John. John, who was the son of Mary's sister, became Mary's son. This is not a story of adoption, and it does not mean that the Lord Jesus was like a judge to carry out the adoption as they all stood by the cross.... According to the life in the flesh, John was Mary's nephew, and Mary was John's aunt. But by looking at the cross, they received another life.... In this second life the nephew becomes a real son, and the aunt becomes a real mother.

To have the practical church life to the uttermost, in the local church there should be some real sisters and some real mothers. [Recently] it was my burden to share with you that you need to be a serving sister, but now I am burdened to share with you that you need to be a mother. As long as there is a shortage of sisters like Phoebe among us, the church life is not practical. Yet the serving of that sister is at the beginning of Romans 16, in the first verse. When the church life in practicality reaches a peak, in every church there should be some real mothers. (CWWL, 1975-1976, vol. 1, pp. 47-50)

Further Reading: CWWL, 1975-1976, vol. 1, pp. 45-46 (also in the booklet The Serving Sisters in the Church Life), pp. 47-55 (also in the booklet The Loving Mothers in the Church Life)



## 第七周■周五

### 晨兴喂养

约十九 26 ~ 27 “耶稣看见祂母亲和祂所爱的那门徒站在旁边，就对祂母亲说，妇人，看哪，你的儿子。又对那门徒说，看哪，你的母亲。从那时候，那门徒就接她到自己家里去了。”

三 6 “从肉体生的，就是肉体；从那灵生的，就是灵。”

一九四八年，倪弟兄在训练里告诉圣徒，尤其告诉姊妹们说，她们该是另一个青年圣徒的母亲。许多姊妹们能够每人照顾二、三位属灵的儿女。…小孩子多半不喜欢尊重自己父母亲的话，尤其是他们长到十几岁的时候。但如果我愿意把你的孩子当作我的孩子，他们就会尊重我的话。倘若我的孩子有了一些难处，他们不会向我敞开。但你若把他们当作你的孩子，他们会全人向你敞开。虽然他们不肯接受我对他们所说的，但你无论说什么，他们都愿意接受。父母和十几岁的少年中间有许多的难处。十几岁的少年愿意服从、顺服的很少。然而连最麻烦的人也乐意听外人所说的话。（李常受文集一九七五至一九七六年第一册，六八至六九页。）

### 信息选读

我们都需要第二次的出生，我们也都需要第二位母亲。倘若你们姊妹们愿意接受负担，注视十字架，使自己在生命里得着转换，并且把一些初中年龄的青年人当作自己的孩子，五年之内，召会就会复兴。上好的路乃是注视十字架而产生一个生命的转换。你需要把一个青年人带到十字架那里，注视钉十字

## WEEK 7 — DAY 5

### Morning Nourishment

John 19:26-27 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, Woman, behold, your son. Then He said to the disciple, Behold, your mother. And from that hour the disciple took her into his own home.

3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

In his training in 1948 Brother Nee told the saints, especially the sisters, that they should be a mother to another young saint. Many sisters could each take care of two or three children in the spirit. For the most part, children do not like to respect the word of their own parents, especially when they become teenagers. But if I would take your children as my children, they would respect my word. If my children have some problems, they would not open themselves to me. But if you would take them as your children, they would open up their whole being to you. Although they would not take anything that I would say to them, they would receive whatever you would say. There are many problems with the parents and the teenagers. Very few teenagers would be submissive and obedient. Yet even the troublesome ones would be happy to listen to someone other than their own parents. (CWWL, 1975-1976, vol. 1, pp. 50-51)

### Today's Reading

We all need a second birth, and we all need a second mother. If you sisters would pick up the burden by looking at the cross, getting yourself transferred in life, and take some young ones of junior-high age to be your children, within five years there will be a revival in the church. The best way is to have a life transfer by looking at the cross. You need to bring a young one to the cross to look at the crucified Jesus. He will say, “Look at your mother. This is



架的耶稣。祂就要对那青年人说，“看哪，你的母亲，这是你的母亲。”祂也要对你说，“看哪，你的儿子，这是你的儿子。”或说，“这是你的女儿。”

各种年龄的姊妹都必须作另一个人的母亲。照顾孩子会使你长大成熟。在天然的生命里，青年人要成熟，最好的路就是有两个孩子。带着一些较年轻的人作你属灵的儿女，更会使你长大。

然而，这样来照顾一些人是个很大的试验。如果你天然的生命还没有除去，还没有一个转换的话，这么实行就会成为一个网罗。你会落入天然的爱里，落入肉体情感的陷阱里。唯有借着十字架的生命转换，这样的实行才有果效。

在召会生活里，我们需要真实的姊妹，真实的弟兄，尤其需要真实的母亲。所有的姊妹都需要得着鼓励，来照顾一些属灵的儿女。这不是能够分配给姊妹们的事情，而是需要你们接受这个负担。…作母亲这件事会带来许多功课，并且在各方面都会把你摆在真实的试验上。你会看见你是如何爱自己过于爱别人，你是如何单单顾念自己。这些事都要被试验、被暴露出来。没有这个试验，你绝不会晓得你是多么自私、多么在自己里面。

光是作普通的弟兄姊妹还不够。所有的姊妹都必须服事的姊妹，而且无论我们有没有儿女，我们都必须作母亲。这是得着祝福、长大、属灵、并对主真正的享受最好的路。

如果你带着一个孩子，并且照顾这个孩子，你马上会变得非常实际。没有一个人能够这么帮助你脱离天然的性情，这个孩子会把你从地上带到三层天上去。（李常受文集一九七五至一九七六年第一册，六九至七〇、七三至七四页。）

参读：玛拉基书生命读经，第二至三篇；历史与启示，第六、八篇。

your mother.” And He will say to you, “Look at your son. This is your son,” or, “This is your daughter.”

All the sisters of all ages need to be a mother to someone else. Taking care of a child will cause you to grow and to be mature. In the natural life the best way for the young ones to mature is for them to have two children. Even more, to pick up some younger ones as your children in the spirit will cause you to grow.

However, to take care of some in this way is a big test. If your natural life has not been crossed out, has never had a transfer, this practice will become a snare. You will fall into the natural love and be trapped by the fleshly emotion. Such a practice will work only by a life transfer through the cross.

In the church life we need the real sisters and the real brothers, and especially we need the real mothers. All the sisters need to be encouraged to take care of some children in the spirit. This is not a matter that can be assigned to the sisters, but there is the need for you to pick up the burden. The matter of being a mother will bring in many lessons, and it will put you on the real test in every way. You will see how you love yourself more than others, how you care only for yourself. All these things will be tested and exposed. Without this testing, you could never realize how selfish you are and how much you are in yourself.

It is not adequate to be a brother or a sister in a general way. All the sisters need to be serving sisters, and whether or not we have children, we all need to be the mothers. This is the best way to receive the blessing, the growth, the spirituality, and the real enjoyment of the Lord.

If you would pick up a child and take care of that child, right away you will become very practical. No one else can help you so much to stay away from your natural disposition. Such a child will take you from the earth to the third heaven. (CWWL, 1975-1976, vol. 1, pp. 51, 53-54)

Further Reading: Life-study of Malachi, msgs. 2-3; CWWL, 1981, vol. 2, “The History and Revelation of the Lord’s Recovery,” chs. 6, 8

# 第七周■周六

## 晨兴喂养

士五 15 ~ 16 “…在流便的族系中，有心中定大志的。…在流便的族系中，有心中设大谋的。”

31 “耶和華啊，愿你的仇敌都这样灭亡。愿爱你的人如日头出现，光辉烈烈…”

（在士师记五章三十一节，）日头出现，光辉烈烈，意思就是日头明亮、灿烂、荣耀的照耀。我们需要设大谋，定大志，如日头出现而照耀。众召会若都象这样，就必定享受得胜。但愿在主恢复里所有亲爱的圣徒，都设大谋，定大志，并愿他们众人因着爱主，都如日头出现，光辉烈烈。（士师记生命读经，二〇页。）

## 信息选读

圣经说，那时在神百姓中间，有心中定大志的，也有心中设大谋的。（士五 15 ~ 16。）这些人为谁定大志，为谁设大谋呢？只要是个有志气的人，他虽然活在世上，心都是向着神的；我们应当向神，心中定大志，设大谋。但愿所有的青年人，从今天起，都肯在心中定大志，设大谋。定大志是作一个决断，设大谋是定一个计划。不只定一个志向，乃是定一个大的志向；不只有一个计划，乃是有一个大的计划。但愿今天就是你们定大志、设大谋的日子。

有人或许要问：定大志、设大谋作什么？乃是要在地上为神活着。“为神活着”四个字包含很广，总括来说，就是在你一生中，接受神作你的生命。

# WEEK 7 — DAY 6

## Morning Nourishment

Judg. 5:15-16 ...Among the divisions of Reuben there were great resolutions in heart....In the divisions of Reuben there were great searchings of heart.

31 May all Your enemies so perish, O Jehovah. But may those who love Him be like the sun when it rises in its might...

[In Judges 5:31], for the sun to rise in its might means that it shines brightly, brilliantly, and gloriously. We need the searchings, the resolutions, and the rising up to shine like the sun. If all the churches would be like this, they surely would enjoy the victory. May all the dear saints in the Lord's recovery have great searchings and make great resolutions, and may they all, by loving the Lord, rise up like the sun to shine brightly. (Life-study of Judges, p. 17)

## Today's Reading

The Bible says that among God's people there were great resolutions in heart, and there were also great searchings of heart (Judg. 5:15-16). For whom did they have great resolutions and great searchings? A person of aspiration, though he lives on the earth, always turns his heart to the Lord. We should have great resolutions in heart and great searchings of heart toward God. May all the young people, starting from today, be willing to have great resolutions and great searchings of heart. To have a great resolve is to make a firm decision, and to have a great searching is to devise a plan. This is not just to have a resolve but to have a great resolve, and not just to make a plan but to make a great plan. May today be the day that you have a great resolve and make a great plan.

Some may ask, "What is the purpose of having a great resolve and a great searching?" It is to live for God on the earth. The meaning of these three words living for God is quite broad. In brief, it means to receive God as your life for your

神会带领你在地上为祂活着；换句话说，神会带领你在地上彰显祂，到各处、各方、各国、各民中，为祂作见证，引领别人也认识神。

我平常睡觉不太作梦，但有一天晚上，我作了一个梦。梦见自己手里拿着一根手杖，安然的走路，走到一个地方，前面是很陡的下坡，并且是个弯道，下面有四个台阶。我拄着拐杖，一步一步地走下去，突然一只狼犬扑到我身上。那只狼犬的颜色，和日本宪兵队制服的颜色相同，…但我却没有受伤；一转眼，那只狗离开了。突然间，放眼前面，竟是一条康庄大道，非常的平直，并且宽广无限；那时正值旭日东升。我的心便豁然开朗，看见这康庄大道，旭日东升，前途无限的光景，我便大摇大摆地走了。这就是我的梦。

主借着那个梦告诉我：“放心，你不在日本人手下。”…我知道，主还要留我在这地上，前面是一条康庄大道，我只管往前行走。

在这四十多年中，我们所经过的，已经证明这个梦得着应验，现今我们乃是在这条康庄大道上。值此时刻，我们特别需要青年人起来，全时间事奉主。没有任何事比全时间更荣耀，想想我们赚得千万，也比不上赚得一个灵魂。我们若能有几年的工夫，叩得几千灵魂得救，而他们能生生不息，一个带一个，建立家聚会，并且个个生命长大，学习真理，这是何等有价值。这是新路，是康庄大道，旭日东升，前途万里。（李常受文集一九八六年第二册，六二九至六三〇、六六二、六六六至六六七页。）

参读：福乐的人生，第三、六篇；神人的生活，第十六篇。

entire life. God will lead you to live on the earth for Him. In other words, God will lead you to express Him on this earth by going to every place, every country, and every nation to testify on His behalf and to lead people to know Him.

I rarely have dreams when I sleep, but I had a dream one night. In the dream I held a cane in my hand and was walking peacefully until I came to a place with a steep, crooked downward slope with four steps. I went down the slope step by step, leaning on my cane, and suddenly a German shepherd dog threw itself on me. The German shepherd was the same color as that of the uniform of the Japanese military police... I was not wounded, and in an instant the dog went away. Suddenly, when I looked ahead, there was a broad highway very straight and stretching on boundlessly, and the sun had just risen from the east. My heart then felt free and released, and seeing the broad highway, the rising sun, and the boundless, bright horizon, I strode fearlessly onward. This was my dream.

Through the dream the Lord told me, “Be at peace. You are not under the hand of the Japanese.”...I knew that the Lord still wanted me to remain on the earth, because there was a broad highway ahead, and I could just keep going on.

The past forty years that we have gone through proves that the dream has been fulfilled, and now we are still on this broad highway. At this point in time we particularly need young people to rise up and serve the Lord full time. There is nothing more glorious than serving full time. Consider this: The gaining of a million dollars cannot compare to the gaining of one soul. If we can spend several years to labor and save several thousand souls through door-knocking, and if they multiply continually, each bringing in new ones and establishing home meetings, and each maturing in life and learning the truth, how worthwhile it will be! This is the new way. This is the broad highway, the rising sun, and the boundless future. (CWWL, 1986, vol. 2, “A Blessed Human Life,” pp. 502, 531, 535)

Further Reading: CWWL, 1986, vol. 2, “A Blessed Human Life,” chs. 3,6; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 16

# 第七周诗歌

# WEEK 7 — HYMN

746

## 国 度 — 里面的统治

8 8 8 8 (英 942)

降 B 大调

3/4

5̣ . 5̣ 4̣ | 3̣ 5̣ 1 | 1 2 7̣ | 1 - 3 | 2 - 2 |  
 一 神 的 国 度 今 在 地 上, 是 神 掌  
 3 - 2 1 | 7̣ - 6̣ | 5̣ - - | 1 1 5̣ | 6̣ 7̣ 1 |  
 权 在 我 心 里; 乃 是 基 督 活  
 4 . 3 2 1 | 1 7̣ 6̣ | 5̣ - 4 | 3 5 1 | 1 2 7̣ | 1 - - ||  
 我 里 面, 作 主 作 王 统 治 管 理。

- |                          |                        |
|--------------------------|------------------------|
| 二 基督生命同祂权柄,<br>管理全人每一部分, | 使祂登极在我心中,<br>规律一切言语行动。 |
| 三 基督在我心中登极,<br>稳定祂的全权统治, | 就在我心建祂国度,<br>为着神旨各方铺路。 |
| 四 借着祂在我心执政,<br>当我让祂作主作王, | 祂将生命向我供应;<br>我就得享祂的丰盛。 |
| 五 借着祂在里面管治,<br>当祂里面国度掌权, | 祂的丰满在我建起;<br>祂的身体就得建立。 |
| 六 借祂里面属天管治,<br>借着我肯服祂权柄, | 我像天上国民活着;<br>祂的国度实现于我。 |
| 七 在这属天范围活着,<br>属天光中行动争战, | 带着祂这属天王权,<br>直到国度在地实现。 |

## God's Kingdom on the earth is now

### The Kingdom — Its Inner Reign

942

1. God's Kingdom on the earth is now His sov-ereign gov-ern-ment with-in;  
 'Tis Christ Him-self in us to live As Lord and King to rule and reign.

2. His life with His authority  
Enthrones Him now within our hearts  
To govern all our words and deeds  
And regulate our inward parts.
3. The Lord enthroned within our hearts  
His Kingdom doth establish there,  
Assuring His full right to reign  
And for God's purpose to prepare.
4. 'Tis by His reign within our hearts  
That life to us He e'er supplies;  
When taking Him as Lord and King,  
His wealth our being satisfies.
5. 'Tis by His ruling from within  
His fulness vast is testified;  
'Tis when His inner kingdom rules  
His Body's blessed and edified.
6. 'Tis by His heav'nly rule within  
As heav'nly citizens we live;  
'Tis by submission to His rule  
Expression of His reign we give.
7. Here in this heav'nly realm we live,  
And with this heav'nly pow'r possessed  
We walk and fight in heav'nly light  
Until the Kingdom's manifest.





# 士师记结晶读经

## 第八周

### 基甸作神大能勇士的 内在意义

诗歌：630（英 899）

读经：士六～九

## 纲要

### 【周一】

壹 基甸被神兴起作神大能的勇士，为神所差，以拯救以色列人（士六 12～14，参约八 29）脱离米甸人的欺压；（士六 1～八 32；）我们必须看见基甸成功的内在意义：

一 基甸仔细听神的话，这在当时以色列人中间是少有的：

1 主总是愿意开通我们的耳朵，好听见祂的声音，使我们能照着祂的经纶看事物—启一 10，12，伯三三 14～16，赛五十四 4～5，出二一 6。

2 那灵向众召会说话时，（启二 7 上，）我们的耳朵都必须被开通，受割礼，（耶六 10，徒七 51，）得洁净，（出二九 20，利八 23～24，十四 14，）且

# CRYSTALLIZATION-STUDY OF JUDGES

## Week Eight

### The Intrinsic Significance of Gideon as God's Valiant Warrior

Hymns: E890, E904 (E899)

Scripture Reading: Judg. 6—9

## OUTLINE

### §Day 1

I. **Gideon was raised up by God as His valiant warrior and sent by God to save Israel (Judg. 6:12-14; cf. John 8:29) from the oppression of the Midianites (Judg. 6:1—8:32); we must see the intrinsic significance of Gideon's success:**

A. Gideon listened carefully to the word of God, something that was rare among the children of Israel at that time:

1. The Lord always wants to open our ears to hear His voice so that we may see things according to His economy—Rev. 1:10, 12; Job 33:14-16; Isa. 50:4-5; Exo. 21:6.

2. As the Spirit is speaking to the churches (Rev. 2:7a), we all need an opened, circumcised (Jer. 6:10; Acts 7:51), cleansed (Exo. 29:20; Lev. 8:23-24; 14:14), and anointed ear (vv. 17, 28) to hear the Spirit's

被膏抹，（17，28，）好听见那灵说话。

## 二 基甸顺从神的话，照着神的话行动—参来十一 32～33 上：

- 1 在新约里我们有基督顺从并服从的生命，我们若照着灵而行，就会自然而然满足律法义的要求—腓二 5～11，罗八 4。
- 2 我们来就近律法的态度，若只是关切字句的诫命，我们所有的就是律法在杀死人的字句这一面；然而，我们若将律法的每一部分当作我们所爱之神呼出的话，我们就会有律法赐生命之灵的这一面；然后，律法会发挥功用，将神自己作为生命，分赐到我们这些爱祂的寻求者里面—诗一一九 25，116，130，林后三 6，提后三 16～17。

### 【周二】

- 3 有活力就是活而满了活动的，里外都被那灵充满且充溢，并深入主的话，随时随处传扬福音并教导真理，使主得着扩增和繁殖—但十一 32 下，徒十三 52，四 8，31，十三 9，二 38，五 32 下，提后四 1～2。

三 基甸拆毁巴力（迦南人主要的男神）的坛，砍下木像（或，亚舍拉，主要的女神）；这摸着神的心，因为神恨恶偶像，认为偶像都是与祂妻子以色列行淫的男人；就内在一面说，偶像就是我们里面所爱的任何事物，超过了主，并在我们的生活中顶替了主—士六 25～28，结十四 1～3。

四 基甸因着拆毁父亲为巴力所筑的坛，砍下木像，就牺牲了他与父亲的关系，以及他在社会的享受，为要跟从耶和华；基甸要作这样的事，就

speaking.

## B. Gideon obeyed God's word and acted on it—cf. Heb. 11:32-33a:

1. In the New Testament we have Christ's life of obedience and submission, and if we walk according to the spirit, we will spontaneously fulfill the righteous requirement of the law—Phil. 2:5-11; Rom. 8:4.
2. If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter; however, if we take every part of the law as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit; then the law will function to dispense God Himself as life into us as His loving seekers—Psa. 119:25, 116, 130; 2 Cor. 3:6; 2 Tim. 3:16-17.

### §Day 2

3. To be vital is to be living and active by being filled with the Spirit inwardly and outwardly and by preaching the gospel and teaching the truths at any time and in any place by diving into the Word for the increase and propagation of the Lord—Dan. 11:32b; Acts 13:52; 4:8, 31; 13:9; 2:38; 5:32b; 2 Tim. 4:1-2.

C. Gideon tore down the altar of Baal (the chief male god of the Canaanites) and cut down the Asherah (the chief female goddess); this touched God's heart because God hated the idols, which He regarded as men with whom His wife Israel had committed harlotry; intrinsically, an idol is anything within us that we love more than the Lord and that replaces the Lord in our life—Judg. 6:25-28; Ezek. 14:1-3.

D. By tearing down the altar of Baal and cutting down the Asherah that belonged to his father, Gideon sacrificed his relationship with his father and his enjoyment of society to follow Jehovah; for Gideon to do such a

需要牺牲他自己的权益，而他的牺牲是他成功的有力因素——士六 28 ~ 32。

五 由于以上这四个因素，基甸得了赏赐——经纶的灵降在他身上；(34) 因此，他成为一个大能的人，只带着三百人，就击败两个首领和两个王；他们的人“像蝗虫那样多”，并且“骆驼无数”；(5, 七 25, 八 10 ~ 12;) 在基甸身上有一幅图画，给我们看见一个与神联结的人，就是神人，如何实行神的话并完成神的经纶。

### 【周三】

貳 得胜者如何蒙拣选，见于神如何拣选基甸，以及与他一同争战，击败米甸人的那三百人——六 1 ~ 6, 11 ~ 35, 七 1 ~ 8, 19 ~ 25, 八 1 ~ 4:

一 基甸的故事给我们看见如何成为得胜者:

- 1 我们必须认识己，看见我们自己是至微小的一六 15，弗三 8，太二十 27 ~ 28，加六 3。
- 2 我们必须看见属天的异象，就是基督乃是神永远经纶的中心与普及——士六 12，徒二六 16 ~ 22，西一 17 下，18 下，提前一 3 ~ 4，腓三 8，10。
- 3 我们必须照着神那美好、可喜悦、并纯全的旨意，将自己献上给神，当作活祭，有基督身体的实际和生活；(罗十二 1 ~ 5，参士六 21 ~ 24;) 我们必须是听见并回应启示录二、三章里主对得胜者之呼召的人——二 7, 11, 17, 26 ~ 28, 三 5, 12, 20 ~ 21，诗歌六四七首。
- 4 我们必须为着主的见证，拆毁我们心中、生活中、工作中的偶像，领悟一面神引导我们进入对基督作生命、

thing required that he sacrifice his own interests, and his sacrifice was a strong factor of his success—Judg. 6:28-32.

E. As a result of the above four factors, Gideon received a reward—the economical Spirit came upon him (v. 34); hence, he became powerful and with only three hundred men defeated two princes and two kings, who had people “like a locust swarm in number” and “camels...without number” (v. 5; 7:25; 8:10-12); with Gideon we have a picture of a man who lived in union with God, a God-man, to fulfill God’s word and to carry out God’s economy.

### §Day 3

**II. The selection of the overcomers is seen with God’s selection of Gideon and the three hundred men to fight with him to defeat the Midianites—6:1-6, 11-35; 7:1-8, 19-25; 8:1-4:**

A. The account of Gideon shows us how to be an overcomer:

1. We must know the self, realizing ourselves to be the least—6:15; Eph. 3:8; Matt. 20:27-28; Gal. 6:3.
2. We must see the heavenly vision of Christ as the centrality and universality of God’s eternal economy—Judg. 6:12; Acts 26:16-22; Col. 1:17b, 18b; 1 Tim. 1:3-4; Phil. 3:8, 10.
3. We must offer up ourselves to God as a living sacrifice according to His good, well-pleasing, and perfect will to have the reality and living of the Body of Christ (Rom. 12:1-5; cf. Judg. 6:21-24); we must be those who hear and answer the Lord’s call in Revelation 2 and 3 for the overcomers—2:7, 11, 17, 26-28; 3:5, 12, 20-21; Hymns, #894.
4. We must tear down the idols in our heart, in our life, and in our work for the Lord’s testimony, realizing that on the one hand, God leads us

亮光、能力的享受，另一面神是信实的，容许我们有经济上的困难、情感上的痛苦、身体上的痛苦，失去天然的长处，好使我们接受基督作我们的满足，被基督充满，并让祂在凡事上居首位—士六 25 ~ 28，约十 10，八 12，提后二 1，西一 17 下，18 下，约壹五 21，伯二二 24 ~ 26，太十 35 ~ 39，林后十二 7 ~ 9，伯一 1，22，二 9 ~ 10，三 1，11，林后四 5，林前二 2。

## 【周四】

二 得胜者如何蒙拣选，见于那三百人如何被选上；神告诉基甸，跟随他的人太多，指明神要为以色列人争战；第一次挑选的结果，有二万二千人离开：

- 1 那些离开的人想要荣耀自己—士七 1 ~ 2，约五 41，44。
- 2 那些离开的人是惧怕胆怯的—士七 3，太二五 25，参申二十 5 ~ 8。

三 第二次的挑选，由百姓怎样喝水而决定；凡直接用嘴喝水的人，被神剔除；凡用手捧到嘴边喝水的人被神选上，因为他们是否否认己的人；借着这样喝水，他们能殷勤留意仇敌的任何攻击—士七 4 ~ 6：

- 1 那些有机会放纵自己，却不这样作的人，乃是已借着十字架受过对付而否认自己的人，他们为着神定旨的缘故，在主争战的日子，牺牲个人的安适—7 节，诗一一〇 3。
- 2 得胜者绝对为着神的荣耀，他们除了怕得罪主和失去祂的同在之外，什么都不畏惧；（出三三 14 ~ 16；）他们让十字架对付己。（约壹三 8，来二

into the enjoyment of Christ as life, light, and power, and on the other hand, God is faithful to allow us to have financial difficulties, emotional sufferings, physical sufferings, and the loss of natural goodness in order that we would take Christ as our satisfaction, be filled with Christ, and allow Him to have the first place in all things—Judg. 6:25-28; John 10:10; 8:12; 2 Tim. 2:1; Col. 1:17b, 18b; 1 John 5:21; Job 22:24-26; Matt. 10:35-39; 2 Cor. 12:7-9; Job 1:1, 22; 2:9-10; 3:1, 11; 2 Cor. 4:5; 1 Cor. 2:2.

## §Day 4

B. How the overcomers are selected is seen with the selection of the three hundred; by telling Gideon that he had too many people, God was indicating that He would fight for Israel; the first selection resulted in twenty-two thousand leaving:

1. Those who left wanted to glorify themselves—Judg. 7:1-2; John 5:41, 44.
2. Those who left were fearful and afraid—Judg. 7:3; Matt. 25:25; cf. Deut. 20:5-8.

C. The second selection was determined by how the people drank; those who drank directly with their mouth were eliminated by God; those who drank by bringing water in their hand to their mouth were selected by God because they were self-denying persons; by drinking in this way, they were able to watch diligently for any attack by the enemy—Judg. 7:4-6:

1. Those who have the chance to indulge themselves but will not do so are self-denying persons who have been dealt with by the cross, sacrificing their personal rest and comfort for the sake of God's purpose in the day of His warfare—v. 7; Psa. 110:3.
2. The overcomers are absolute for God's glory and are afraid of nothing except offending the Lord and losing His presence (Exo. 33:14-16); they allow the cross to deal with the self (1 John 3:8; Heb. 2:14; Rom.



## 【周五】

四 神给基甸三百人，使他们成为一体，由辊入米甸营中的“一个大麦圆饼”所表征，使米甸人被击败，并使神得胜—士七 9～25：

1 基甸和他的三百人同心合意，举动一致，作法一样，如同一人，表征在那灵里的合一，与在身体里的生活；他们在复活里，由先熟的谷物大麦所表征，（六 16，撒下二 19，利二三 10，林前十五 20，）调和在一起，成为一饼，表征召会。（十 17。）

2 保罗认为召会是一个饼，这种想法乃是取自旧约里的素祭；（利二 4～5；）我们是许多子粒，（约十二 24，）使我们可以被磨成细面，用油调和，好作成饼，就是召会。（林前十二 24～25。）

3 同工们和长老们必须彼此牧养，彼此相爱，作身体生活的模型，就是那些学习被调节、被调和、被除去，好为着实际的身体生活，凭着那灵作一切事，将基督分赐到彼此里面之人的模型—罗十二 1～5，参代下一 10。

五 基甸和他的三百人争战劳苦，但全会众追赶仇敌，收获成果，表征我们得胜时，基督的全身体都要得复兴，直到耶和華作平安，耶和華沙龙，（士六 24，）在地上掌权—七 22～25，八 1～4，西一 24，诗一二八 5，赛三二 17，六六 12。

六 基甸和他的三百人追赶米甸诸王时，“虽然疲乏，还是追赶”（士八 4下；）因着我们蒙了神的怜悯，在神永远经纶的实际里尽职并生活，我们就不丧胆；（林后四 1，16～18；）我们可能劳苦到疲

## §Day 5

D. God gave Gideon three hundred men and made them one body, signified by a “round loaf of barley bread” tumbling through the camp of the Midianites for their defeat and God’s victory—Judg. 7:9-25:

1. Gideon and his men moved and acted together in one accord as one man, signifying the oneness in the Spirit and the living in the Body; they were blended together in resurrection, signified by barley, the first-ripe grain (6:16; 2 Sam. 21:9; Lev. 23:10; 1 Cor. 15:20), to be one bread, signifying the church (10:17).

2. Paul’s thought of the church being one bread was taken from the Old Testament with the meal offering (Lev. 2:4-5); we are the many grains (John 12:24) so that we may be ground into fine flour mingled with oil for making the cake, the bread, of the church (1 Cor. 12:24-25).

3. All the co-workers and elders should shepherd one another and love one another to be a model of the Body life, a model of those who are learning to be tempered, blended, and crossed out in order to do everything by the Spirit to dispense Christ into one another for the practical Body life—Rom. 12:1-5; cf. 2 Chron. 1:10.

E. Gideon and his three hundred men fought the battle and labored, yet the whole congregation chased the enemy and reaped the harvest, signifying that when we overcome, the whole Body is revived until Jehovah as peace, Jehovah-shalom (Judg. 6:24), reigns on the earth—7:22-25; 8:1-4; Col. 1:24; Psa. 128:5; Isa. 32:17; 66:12.

F. As Gideon and his men were pursuing the kings of Midian, they were “weary yet pursuing” (Judg. 8:4b); because we have received God’s mercy to minister and live in the reality of God’s eternal economy, we do not lose heart (2 Cor. 4:1, 16-18); we may labor to the point of exhaustion, but our



乏的地步，但我们的劳苦是照着神在我们里面大能的运行。（西一 28～29，林前十五 58。）

## 【周六】

叁 我们必须看见基甸失败的关键内在的意义：

- 一 第一，基甸不仁慈；他杀了那些不支持他的同胞，（士八 16～17，）干犯了神的第六条诫命；（出二十 13；）基督是神的恩慈，领我们悔改。（罗二 4，多三 4，弗二 7。）
- 二 第二，他放纵肉体的情欲，（参加五 16，罗八 4，）对肉体的情欲毫不约束；这由士师记八章三十节所指明，那里告诉我们，基甸有七十个儿子，“因为他有许多妻子；”此外，他在示剑的妾，也给他生了一个儿子；（31；）借此基甸干犯了第七条诫命。（出二十 14。）
- 三 第三，虽然基甸在拒绝管理百姓的事上作得正确，（士八 22～23，）却贪恋百姓所夺的掠物（他们所夺的耳环），因而干犯了第十条诫命，百姓就将掠物交给他；基甸用他从百姓取得的金子制造了一个以弗得，这以弗得成了以色列人的偶像；（24～27，出三二 1～4 与 2 注 1；）结果，基甸的家和整个以色列社会都败坏了。
- 四 士师记是关于享受那预表基督的美地；基甸的成功指明得着绝佳的机会享受基督，而他的失败指明失去享受基督的机会。

肆 基甸放纵性欲并贪恋金子，导致拜偶像；

labor is according to God's operation, which operates in us in power (Col. 1:28-29; 1 Cor. 15:58).

## §Day 6

**III. We must see the intrinsic significance of the secret of Gideon's failure:**

- A. First, Gideon was not kind; he killed those countrymen who did not support him (Judg. 8:16-17), breaking the sixth commandment of God (Exo. 20:13); Christ as the kindness of God led us to repentance (Rom. 2:4; Titus 3:4; Eph. 2:7).
- B. Second, he indulged in the lust of the flesh (cf. Gal. 5:16; Rom. 8:4), not exercising any restriction over his fleshly lust; this is indicated by Judges 8:30, which tells us that Gideon had seventy sons, "for he had many wives"; in addition, his concubine who was in Shechem also bore him a son (v. 31); by this Gideon broke the seventh commandment (Exo. 20:14).
- C. Third, although Gideon did a good thing in refusing to rule over the people (Judg. 8:22-23), he coveted the spoil of his people (their golden earrings), thereby breaking the tenth commandment, and they surrendered it to him; Gideon made an ephod with the gold he had taken from the people, and this ephod became an idol to the children of Israel (vv. 24-27; Exo. 32:1-4 and footnote 1 on v. 2); as a result, Gideon's family and the entire society of Israel were corrupted.
- D. Judges is a book concerning the enjoyment of the good land, which is a type of Christ; Gideon's success indicates the gaining of an excellent opportunity to enjoy Christ, but his failure indicates the losing of the opportunity to enjoy Christ.

**IV. Gideon's indulgence in sex and his greediness for gold**

贪婪就是拜偶像，（西三5，）淫乱和贪婪都连于拜偶像；（弗五5；）基甸的失败给我们看见，我们在对付性欲和钱财的事上，必须施行严格的管制：

**led to idolatry; greediness is idolatry (Col. 3:5), and both fornication and greediness are linked to idol worship (Eph. 5:5); his failure shows us that we need to exercise strict control in dealing with the matters of sex and wealth:**

一 甚至在以色列国和以色列国最高峰的威荣里得荣耀的所罗门王，（王上四34，八10～11，）起初是敬畏神、爱神的人，至终由于娶了许多外邦妻子，也成了拜偶像的人。（十一1～13，见43注1。）

A. Even King Solomon, who was glorified in the kingdom of Israel with the splendor of that kingdom at its highest peak (1 Kings 4:34; 8:10-11) and began as a God-fearing and God-loving person, eventually became an idol worshipper through his many foreign wives (11:1-13; see footnote 1 on v. 43).

二 基甸死后，以色列人的堕落开始于离弃耶和华他们的神，并且敬拜迦南人的偶像；结果他们就放纵肉体的情欲；此外，基甸的妾的儿子亚比米勒，杀了基甸的其他七十个儿子，而另一个儿子约坦逃跑了一士八33～九57。

B. After Gideon died, Israel's degradation was initiated in their forsaking of Jehovah their God and their worshipping the idols of the Canaanites, which issued in their indulgence in fleshly lust; also, the son of Gideon's concubine, Abimelech, slew seventy of Gideon's other sons, whereas Jotham, another son, escaped—Judg. 8:33—9:57.

三 约坦大胆宣告，将亚比米勒的掌权比喻为荆棘的掌权，与那些拒绝野心并成为神子民供应管道，象橄榄树、无花果树、和葡萄树的人相对；（8～13；）神报应亚比米勒向他父亲所行的恶，（14～55，）就是杀了自己弟兄七十个人；神也将示剑人一切的恶报应在他们头上；耶路巴力（基甸一六32）的儿子约坦的咒诅都归到他们身上。（九56～57。）

C. Jotham boldly declared a parable of Abimelech's reign as the reign of the bramble versus those who are like olive trees, fig trees, and vine trees, who reject ambition and become a channel of supply to God's people (vv. 8-13); God repaid the evil of Abimelech (vv. 14-55), which he had done to his father by slaying his seventy brothers; and God brought all the evil of the men of Shechem back upon their own heads, and the curse of Jotham the son of Jerubbaal (Gideon—6:32) came upon them (9:56-57).

四 在基甸的成功里，他将自己联于神，但在他的失败里，他将自己联于撒但；离弃神而与撒但联结，就是进入这恶者里面内在的野心里—赛十四13～14。

D. In Gideon's success he joined himself to God, but in his failure he joined himself to Satan; to forsake God and join with Satan is to enter into the intrinsic ambition within this evil one—Isa. 14:13-14.

五 我们没有权利与主离婚，没有理由离弃祂；我们必须接受祂，爱祂，尊重祂，尊敬祂，看重祂，高举祂，紧联于祂，并弃绝撒但到极点；这样我们就必蒙福；以耶和华为主、为头、为王、为丈夫的每一国家、每一社会、每一团体和每一个人，是有福的一诗三三12。

E. We have no right to divorce the Lord and no reason to forsake Him; we must take Him, love Him, honor Him, respect Him, regard Him, exalt Him, and cling to Him, rejecting Satan to the uttermost; then we will be blessed; blessed is everyone—nation, society, group, and individual—whose Lord, Head, King, and Husband is Jehovah—Psa. 33:12.



# 第八周■周一

## 晨兴喂养

士六 12 “耶和华的使者向基甸显现，对他说，大能的勇士，耶和华与你同在。”

启二 7 “那灵向众召会所说的话，凡有耳的，就应当听。…”

士师记六章一节至八章三十二节…这一段〔的〕内在意义，…〔第一，〕乃是…基甸成功的秘诀，然后…〔是〕他失败的关键。（士师记生命读经，二九页。）

虽然我们所在的角度和地位都是对的，我们仍可能没有适当能听的耳朵。启示录一章着重看，二、三章着重听。在属灵的事上，看见是在于听见。本书作者首先是听见声音，（一 10，）然后才看见异象。（12。）如果我们的耳朵发沉听不见，我们就看不见。（赛六 9～10。）犹太人不肯听主的话，所以看不见主照着新约所行的事。（太十三 15，徒二八 27。）主总是愿意开通我们的耳朵，好听见祂的声音，（伯三三 14～16，赛五十四 4～5，出二一 6，）使我们能照着祂的经纶看事物。发沉的耳朵需要受割礼；（耶六 10，徒七 51；）罪人的耳朵需要用救赎的血洁净，并用那灵膏抹。（利十四 14，17，28。）我们要作祭司事奉主，耳朵也需要用救赎的血洁净。（出二九 20，利八 23～24。）在启示录中，那灵向众召会说话时，我们的耳朵都必须被开通、受割礼、得洁净、且被膏抹，好听见那灵说话。（圣经恢复本，启二 7 注 3。）

## 信息选读

# WEEK 8 — DAY 1

## Morning Nourishment

Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

The intrinsic significance of...Judges [6:1—8:32] is...first, the secret of Gideon's success and then the secret of his failure. Gideon, a marvelous judge who was called by Jehovah in a very particular way, was successful because of four things. First, he listened carefully to the word of God, something that was rare among the children of Israel at that time. Second, Gideon obeyed God's word and acted on it. (Life-study of Judges, p. 23)

Although our angle and position may be right, we still may not have the proper ear to hear. Revelation 1 emphasizes seeing and chapters 2 and 3 emphasize hearing. In spiritual things, seeing depends on hearing. The writer of Revelation first heard the voice (1:10) and then saw the vision (1:12). If our ears are dull and cannot hear, then we cannot see (Isa. 6:9-10). The Jews would not hear the word of the Lord, so they could not see what the Lord was doing according to the new testament (Matt. 13:15; Acts 28:27). The Lord always wants to open our ears to hear His voice (Job 33:14-16; Isa. 50:4-5; Exo. 21:6) that we may see things according to His economy. The dull ears need to be circumcised (Jer. 6:10; Acts 7:51). The sinners' ears need to be cleansed with the redeeming blood and anointed with the Spirit (Lev. 14:14,17,28). To serve the Lord as priests, we must have our ears cleansed with the redeeming blood (Exo. 29:20; Lev. 8:23-24). According to Revelation, as the Spirit is speaking to the churches, we all need an opened, circumcised, cleansed, and anointed ear to hear the Spirit's speaking. (Rev. 2:7, footnote 1)

## Today's Reading

希伯来五章八节告诉我们，主顺从是从苦难中得到的。…遇到苦难还能顺从才是真顺从。人的用处不在有无苦难，乃在因苦难学得了顺从。顺从神的人才有用处。心不软下来，苦难总不离开你。多有苦难是我们的路，贪安逸爱享受的人没有用处。总要学习在苦难中能顺从。因主到地上来，不是带了顺从来，乃是因苦难而学了顺从。（权柄与顺服，四三至四四页。）

（律法义的要求）不是有意识的，靠我们外面的努力来遵守，乃是自然且不知不觉的，靠生命之灵内里的运行而成就。生命的灵，就是基督的灵，基督是与神的律法一致的。当我们照着这灵而行，我们里面的这灵，自然就借着我们就律法一切义的要求。（圣经恢复本，罗八4注1。）

律法有两面一字句的一面和那灵的一面。“那字句杀死人，那灵却叫人活。”（林后三6。）我们就近律法的态度，若只是关切字句的诫命，我们所有的就是律法在杀死人的字句这一面。然而，我们若将律法的每一部分一所有的诫命、典章、律例、训辞和判语，当作我们所爱之神呼出的话，我们就会有律法赐生命之灵的这一面。…律法的功用也有两面。消极一面，律法暴露人的罪，（罗三20下，七7下，）叫罪人服在神面前。（三19。）律法也将神所拣选的人看守在其监管之下，好带他们归于基督。（加三23~24。）积极一面，律法的功用是神活的见证，将活神供应给寻求祂的人；（诗一一九2，88；）律法也是神活的话，其功用是将神自己作为生命和光，分赐到那些爱律法的人里面。（25，116，130。）（诗一一九50注1。）

参读：士师记生命读经，第五篇；权柄与顺服，第五篇；实行主当前行动之路，第二、六章。

Hebrews 5:8 tells us that the Lord's obedience was learned through suffering.... True submission is found when there is still obedience in spite of suffering. A man's usefulness is not in whether he has suffered, but in whether he has learned obedience in suffering. Only those who are obedient to God are useful. If the heart is not softened, the suffering will not go away. Our way is the way of manifold sufferings. A man who yearns after ease and enjoyment is of no use. We must all learn to be obedient in sufferings. When the Lord came to the earth, He did not bring obedience with Him; rather, He learned it through sufferings. (CWWN, vol. 47, "Authority and Submission," p. 146)

[The law's righteous requirement is] not consciously kept by us through our outward endeavoring but spontaneously and unconsciously fulfilled in us by the inward working of the Spirit of life. The Spirit of life is the Spirit of Christ, and Christ corresponds with the law of God. This Spirit within us spontaneously fulfills all the righteous requirements of the law through us when we walk according to Him. (Rom. 8:4, footnote 1)

There are two aspects of the law—the aspect of the letter and the aspect of the Spirit. “The letter kills, but the Spirit gives life” (2 Cor. 3:6). If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter. However, if we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit. The function of the law also has two aspects. On the negative side, the law exposes man's sin (Rom. 3:20b; 7:7b) and subdues sinners before God (Rom. 3:19). It also guards God's chosen people in its custody that they might be conducted to Christ (Gal. 3:23-24). On the positive side, as God's living testimony, the law functions to minister the living God to His seekers (Psa. 119:2, 88), and as God's living word, the law functions to dispense God Himself as life and light into those who love the law (vv. 25, 116, 130). (Psa. 119:50, footnote 1)

Further Reading: Life-study of Judges, msg. 5; CWWN, vol. 47, "Authority and Submission," ch. 5; CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," chs. 2, 6



## 第八周■周二

### 晨兴喂养

士六 25 ~ 26 “当那夜，耶和华对基甸说，你…拆毁你父亲为巴力所筑的坛，砍下坛旁的木像，在这保障顶上整整齐齐地为耶和华你的神筑一座坛…”

34 “耶和华的灵披戴在基甸身上，他就吹角；亚比以谢族都应召跟随他。”

〔基甸成功的第三因素是〕他拆毁巴力的坛，砍下木像；（士六 25 ~ 28；）这摸着神的心。以色列堕落时，神恨恶偶像到极点。神这真丈夫认为，所有的偶像都是与祂妻子以色列行淫的男人。第四，基甸因着拆毁父亲为巴力所筑的坛，砍下木像，就牺牲了他与父亲的关系，以及他在社会的享受。因着他所作的，俄弗拉城的人就与他争辩，甚至要杀他。（28 ~ 30。）基甸要为神作这样的事，就需要牺牲他自己的权益，而他的牺牲是他成功的有力因素。（士师记生命读经，二九至三〇页。）

### 信息选读

由于这四个因素，基甸得了赏赐：经纶的灵降在他身上。（士六 34。）因此，他成为一个大能的人，只带着三百人，就击败两个首领和两个王。（七 25，八 10 ~ 12。）在基甸身上有一幅图画，给我们看见一个与神联结的人，就是神人，如何实行神的话并完成神的经纶。（圣经恢复本，士六 27 注 1。）

心里已经奉献，外面还得拆偶像作见证。个人当注意，家庭也当注意，和我来往的人也当注意。一

## WEEK 8 — DAY 2

### Morning Nourishment

Judg. 6:25-26 And that night Jehovah said to him,...Tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it. And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner...

34 And the Spirit of Jehovah clothed Gideon; and he blew the trumpet, and the Abiezrites were called up behind him.

[The third factor of Gideon's success was that] he tore down the altar of Baal and cut down the Asherah (Judg. 6:25-28). This touched God's heart. In the degradation of Israel, God hated the idols to the uttermost. God as the genuine Husband regarded all the idols as men with whom His wife Israel had committed harlotry. Fourth, by tearing down the altar of Baal and cutting down the Asherah that belonged to his father, Gideon sacrificed his relationship with his father and his enjoyment of society. Because of what he had done, the men of the city of Ophrah contended with him and even wanted to kill him (vv. 28-30). For Gideon to do such a thing for God required that he sacrifice his own interests, and his sacrifice was a strong factor of his success. (Life-study of Judges, p. 23)

### Today's Reading

As a result of these four factors, Gideon received a reward: the economical Spirit came upon him (Judg. 6:34). Hence, he became powerful and with only three hundred men defeated two princes and two kings (7:25; 8:10-12). With Gideon we have a picture of a man who lived in union with God, a God-man, to fulfill God's word and to carry out God's economy. (Judg. 6:27, footnote 1)

After one has consecrated himself in his heart, he still needs to tear down the idols as an outward testimony. We need to be aware of ourselves, our

切能与神同等的，都当拆掉。看见神的人，才知道什么是偶像。看见神的使者——主——的人，才知道在主以外的东西都是偶像。看见了神的使者，才知道木头并不是神。

（拆掉偶像并作见证之后，）圣灵就临到他身上。圣灵的充满，不是祷告求能力的结局，乃是人站在合宜的情形中，圣灵就降到他身上。（倪柝声文集第一辑第十一册，一三八页。）

实行主当前行动最新的路，…（其中一点乃是）不被文化、宗教或教育充满，而被那灵，就是被经过过程之三一神的终极完成所充满。为着生活和工作，我们需要里里外外、在素质和经纶上被这样一位灵所充满并充溢。…我们应当记住我们被充满不是一次而永远的。基督所成就的是一次而永远的，但我们所必须经历的不是这样。我们一生当中的每时刻、每天、每晨、每晚、整天从早到晚，都必须经历被这奇妙、包罗万有、经过过程、终极完成的灵所充满。每天早晨我们必须祷告的第一件事是：“主，新鲜地充满我。主，充满我。以你自己这终极完成的灵充满我。我喜欢里里外外被你充满并充溢。我要被你包裹并与你调和。”

我们传福音并教导真理，乃是借着深深进入主的话。我们深深进入“金块”，使我们能得装备以传讲并教导。我们里面所充满的就是我们所发表的。…我们有新约圣经恢复本、生命读经、新约总论，以及…“真理课程”。…我们需要用这些著作中所包含的一切真理，将我们浸透、注入、充满并泡透。这样每当你说话，你都会说真理。（李常受文集一九八五年第五册，五八九至五九〇、五九二页。）

参读：倪柝声文集第一辑第十一册，一〇四至一〇七、一一二至一一五、一三七至一四〇页。

family, and those with whom we have contact. Anything that occupies equal standing with God should be torn down. Only those who have seen God know what an idol is. Only those who have seen the Angel of God, who is the Lord, know that anything besides the Lord is an idol. Only after one has seen the Angel of God will he realize that the wooden image is not God.

After having passed through these four steps, the Holy Spirit came upon Gideon. The filling of the Holy Spirit does not come as a result of prayer for power. When a man stands in the proper condition, the Holy Spirit will come upon him. (CWWN, vol. 11, p. 772)

[One] point of the up-to-date way to practice the Lord's present move is to be filled..., not with culture, religion, or education but with the Spirit, who is the ultimate consummation of the processed Triune God. We need to be filled with such a Spirit inwardly and outwardly, essentially and economically, for life and for work. We should remember that we are not filled once for all. What Christ has accomplished is once for all, but what we have to experience is not. Time after time, day after day, morning after morning, evening after evening, all day long, we have to experience being filled with this wonderful, all-inclusive, processed, consummated Spirit for our entire lives. Every day in the morning the first thing we have to pray is, "Lord, fill me afresh. Fill me, Lord. Fill me with Yourself as the consummated Spirit. I like to have You filling me up within and without. I want to be wrapped up and mingled with You."

We preach the gospel and teach the truths by diving into the Word. By diving into "the gold bar" we will be enabled and equipped to preach and to teach. Whatever we are filled with inwardly is what we will utter...We have the Recovery Version of the New Testament, the Life-studies, The Conclusion of the New Testament, and the Truth Lessons....We need to get ourselves saturated, infused, filled, and soaked with all the truths contained in these writings. Then whenever we speak, we will speak the truth. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 484-486)

Further Reading: CWWN, vol. 11, pp. 743-753, 757-760, 770-774

## 第八周■周三

### 晨兴喂养

士六 15 “基甸说，主啊，请容我说，我凭什么拯救以色列人呢？我的家族在玛拿西支派中是至贫穷的，我在我的父家又是至微小的。”

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

结十四 7 “…凡与我疏远，将他的偶像接到心里的，我耶和华必亲自回答他。”

（要进入得胜的生命，我们）必须认透自己；必须看见自己只配死。…我们的尽头，是神的起头。我们不能接受基督的得胜，是因为对自己还有盼望。基督已经住在我们里面。不过，我们没有给祂地位，在我们里面作主掌权。

在神的面前谦卑顶容易，在人面前，和人比较地谦卑，却是顶难。说我是至微小的容易，说我在我的父家是至微小的，不容易。说我的家族是贫穷的容易，说我的家族在玛拿西支派中是至贫穷的，不容易。别人看见他面上的光，自己还不知道有光的，就是得胜者。凡用镜子看自己面上的光的，都不是得胜者。…有得胜者的实际，而不负得胜者之名称的，都是得胜者。（倪柝声文集第一辑第十一册，一〇六、一三七页。）

### 信息选读

没有看见异象的，就不能出来作工。有了异象，虽遇难处，也必能达到目的。有了主的话，就必能渡到那边去。

## WEEK 8 — DAY 3

### Morning Nourishment

Judg. 6:15 ...[Gideon] said to Him, Please, Lord, by what way can I save Israel? My clan here is the poorest in Manasseh, and I am the least in my father's house.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Ezek. 14:7 ...Every man...who separates himself from Me and sets up his idols in his heart...

[To] enter into this victorious life...we must know the self thoroughly. We must see that the self deserves only to die.... Our end is God's beginning. We cannot receive the victory of Christ if we still have hope in our self. Christ is living in us, but we have not given Him the ground to rule over us and reign within us.

It is easy to be humble before God, but it is very difficult to be humble before man in comparison with others. Saying, "I am the least" is easy, but saying, "I am the least in my father's house" is not easy. Saying, "My family is poor" is easy, but saying, "My family is poor in Manasseh" is not easy (Judg. 6:15). The overcomers do not see the shining on their own faces, though others may see it. All those who see the shining on their own faces through a mirror are not overcomers.... The overcomers have the reality of an overcomer rather than the name of an overcomer. (CWWN, vol. 11, pp. 745, 771)

### Today's Reading

No one can work without seeing a vision, [a heavenly vision of the Lord]. If one has the vision, though he may encounter difficulties, he will still reach his goal. When we have the Lord's word, we can cross to the other side.

当把微小的自己献上，交在神的手里。看自己大和看自己小，而不把自己交在神手里的，都是同样地没有用处。所有合乎神旨意的活祭，神都悦纳。得胜者，是神呼召的。

吹角，〔士六34，〕就是招呼人来，同作得胜者。单独地行动，不是得胜者当有的。我们当与失败者分开，却不当与其他的得胜者分开。

照普通的情形，信徒在经济上都发生困难。或因以前所作的事是不正当的，现在不能再作；或因属灵的原因，有神在背后管理这事，有一个专一的目的。神所以将我们的财物，给我们拿去，是要我们追求基督，叫基督在万有中居首位。财主不是不能进神的国，乃是难进神的国；不是不能事奉主，乃是难事奉主。当将宝贝丢在山野里，才能以耶和華為至宝。（伯二二24～25。）神在旷野里对付以色列人，使他们衣食都没有地上的供给，好叫他们认识神的丰富。地上的供给停止了，天上的供给就来到。物质的困难，就是要我们追求叫基督在万有中居首位，学习信心的功课。困难来到了，当相信是出于神而快乐。但不可盼望困难来到。如果这样，撒但也能将困难加给我们。

我们丧失父母、丈夫、妻子、儿女、亲友，是神要我们以基督为万足。神给我们除掉这些，是要我们以基督为主，让祂在我们身上居首位。神并非严厉苦待我们，乃是要我们以基督为主。在主面前流泪，比在人前快乐更宝贝。我们在主里所找得的，是在父母、妻子、孩子里所找不着的。（倪柝声文集第一辑第十一册，一三七至一三八、一一〇至一一一页。）

We need to offer up ourselves, even what we regard to be the least, to the hand of God. It does not matter whether we see ourselves as big or as small. If we do not put ourselves in the hand of God, both are equally futile. All living sacrifices that are according to God's will are acceptable to God. The overcomers were called by God.

The blowing of the trumpet (Judg. 6:34) is a call for others to join the ranks of the overcomers. Overcomers should not act independently. We should separate ourselves from the defeated ones, but we should not separate ourselves from the other overcomers.

In general all believers have financial difficulties. Perhaps this is because the things they formerly did were improper, things they now can no longer do. Or perhaps it is because of spiritual reasons, where God is behind the scene directing matters with some specific goal. God takes away our material possessions so that we will seek Christ that He may have the first place in all things. It is not impossible for a rich man to enter the kingdom of God, but it is difficult. It is not impossible for him to serve the Lord, but it is difficult. Cast your treasure in the dust, and Jehovah will be your treasure (Job 22:24-25). In the wilderness God dealt with the children of Israel by stripping them of all the earthly supply of food and clothing in order that they might know God's riches. When the earthly supply stops, the heavenly supply comes. Difficulty in material supplies comes for the purpose that we may seek to have Christ take the first place in all things and learn the lessons of faith. When difficulty comes, we should believe that it is from God and rejoice. But we should not hope for difficulties to come. If we do, Satan also can cause difficulties to be added to us.

The reason we lose our parents, husband, wife, children, and relatives is that God wants us to take Christ as our satisfaction. God takes these away from us in order that we would take Christ as Lord and allow Him to have the first place in us. God has no intention to deal with us severely; His intention is only for us to take Christ as Lord. To weep before the Lord is more precious than to be happy before men. What we find in the Lord is what cannot be found in our parents, wife, and children. (CWWN, vol. 11, pp. 771-772, 748-749)

Further Reading: CWWL, 1954, vol. 1, pp. 417-418; CWWL, 1954, vol. 4, pp. 517-521



## 第八周■周四

### 晨兴喂养

士七 4～7 “耶和华对基甸说，人还是太多；…基甸就带他们下到水旁。…于是用手捧到嘴边舔水的有三百人，…耶和华对基甸说，我要用这舔水的三百人拯救你们，将米甸人交在你手中；其余的人都可以各归各处去。”

士师记七章二至七节里拣选三百人这件事也强调，为着神的定旨牺牲我们个人的权益和享受。基甸吹号招聚百姓攻打米甸人时，三万二千人响应。神说，跟随基甸的人太多，神不能将米甸人交在他们手中，免得以色列人向神夸大，说，“是我们自己的手救了我们。”（2。）神告诉基甸，跟随他的人太多，指明神要为以色列人争战。首先，二万二千人回去，因为他们惧怕。（3。）然后耶和华试验剩下的一万人，带他们到水旁喝水。凡屈膝跪下喝水，和舔水像狗舔的，就被打发回家。（5。）只有用手捧到嘴边舔水的三百人，蒙神拣选来与米甸人争战。（6。）耶和华告诉基甸，祂要用那样舔水的三百人，拯救他们脱离米甸人。这三百人和基甸一样，甘愿牺牲，为神所用。（士师记生命读经，三〇页。）

### 信息选读

第一次挑选的结果，有二万二千人离开。因为他们…要荣耀自己。我们舍得生命，却舍不得荣耀。不只当胜过撒但，也当胜过自己。神只要为祂作工，而不夸功的人。为神作工以后，只当说，

## WEEK 8 — DAY 4

### Morning Nourishment

Judg. 7:4-7 Then Jehovah said to Gideon, The people are still too many.... So he brought the people down to the water.... And the number of those who lapped the water into their mouth with their hand was three hundred men.... And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go...

The selection of the three hundred in Judges 7:2-7 also stresses the sacrifice of our personal interests and enjoyment for God's purpose. When Gideon blew the trumpet to call the people to fight against the Midianites, thirty-two thousand responded. God said that those who were with Gideon were too many for God to deliver Midian into their hand, for Israel might have vaunted himself against God, saying, "My own hand has saved me" (v. 2). By telling Gideon that he had too many people, God was indicating that He would fight for them. First, twenty-two thousand went home because they were afraid (v. 3). Then Jehovah tested the remaining ten thousand by bringing them to the water to drink. Those who bowed down on their knees and lapped as a dog laps were sent home (v. 5). Only the three hundred who lapped the water into their mouths with their hands were chosen by God for the battle against Midian (v. 6). Jehovah told Gideon that through the three hundred men who lapped in that way, He would save them from Midian. Like Gideon, these three hundred were willing to sacrifice in order to be used by God. (Life-study of Judges, pp. 23-24)

### Today's Reading

The first selection resulted in twenty-two thousand people leaving. They left because...they wanted to glorify themselves. We are willing to give up our life but not to give up our glory. Not only do we have to overcome Satan, we have to overcome ourselves as well. God wants only those who will work for Him



“我们是无用的奴仆。”（路十七 10。）…神不能与我们同分荣耀。如果我们为自己有所盼望，我们就是被淘汰的。…惧怕战栗的，都请回家。（士七 3。）必须不爱惜自己，必须忍受痛苦。最大的痛苦，不是物质的，乃是属灵的。凡要荣耀自己和惧怕战栗的人，都要被淘汰。得胜不在乎人多，乃在乎认识神。

第二次的挑选…是借着喝水的小事。小事常显出我们自己是如何。当日犹太人和亚拉伯人行路，是将行李背在背上。在路上喝水有两个法子：第一，将行李放下，用口对水而喝。第二，为赶路，并防备劫路的，就不放下行李，用手捧水而喝。这一万人，用口对水而喝的，有九千七百；用手捧水而喝的，有三百。用口对水而喝的人，是神所淘汰的。用手捧水而喝的人，是神所要用的。有机会放纵而不放纵的人，是经过十字架对付的人。这样的人，神能用他。无论如何都肯让十字架对付的人，神才能用他。

神选择得胜者的三个条件是：第一，完全为神的荣耀；第二，不怕什么；第三，让十字架对付自己。是否得胜者，自己可以断定，也能断定。神试炼我们，我们自己也显出我们是不是得胜者。知道十字架得胜的人，才能继续维持十字架的得胜。（倪柝声文集第一辑第十一册，一三八至一三九页。）

参读：长老训练第七册，第一、六、八章；从天上来的异象，第六章。

without boasting about it. After working for God, we should merely say, “We are unprofitable slaves” (Luke 17:10)...God cannot divide His glory between Him and us. If we still expect anything for ourselves, we will be eliminated. These ones also left...because they were fearful and afraid (Judg. 7:3)...One must not love himself but must endure suffering. The greatest suffering is not material but spiritual. Whoever wants to glorify himself and is fearful and afraid will be eliminated. Overcoming does not depend on the number of people but on knowing God.

The [second] selection...was based on a very small matter, that of drinking. A small matter always exposes what we are. In those days both the Jews and the Arabs carried their luggage on their backs when they traveled. There were two ways to drink water along the way. One was to put down the luggage and kneel, bowing down to the ground to drink with the mouth. The other was to leave the luggage on the back and drink by putting the hand to the mouth.... Among the ten thousand, nine thousand and seven hundred drank with their mouths directly to the water, while three hundred drank by putting water in their hand to the mouth. Those who drank directly with their mouths were eliminated by God. Those who drank by bringing water in their hand to the mouth were selected by God. A person who has the chance to indulge himself but who will not do so is one who has been dealt with by the cross. This kind of person can be used by God. God can only use those who are willing to be unconditionally dealt with by the cross.

The three conditions by which God selects the overcomers are: (1) being absolute for God's glory, (2) being afraid of nothing, and (3) allowing the cross to deal with the self. One can judge for himself if he is an overcomer. God will test us, and we will be exposed as to whether or not we are overcomers. Only those who know the victory of the cross will be able to maintain the victory of the cross. (CWWN, vol. 11, pp. 772-774)

Further Reading: CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” chs. 1, 6, 8; CWWL, 1965, vol. 3, “The Heavenly Vision,” ch. 6

## 第八周■周五

### 晨兴喂养

士七 13 ~ 14 “...一个大麦圆饼辊入米甸营中，...这不是别的，乃是...基甸的刀；神已将米甸和全营都交在他的手中。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

十二 24 “...但神将这身体调和在一起...”

按照士师记七章九至十五节，基甸在米甸营中听见一个梦的叙述。（在十三至十四节）一个米甸人将梦告诉同伴，...那同伴回答说，这不是别的，乃是基甸的刀；神已将米甸和全营都交在基甸的手中。基甸听见这梦的叙述和梦的讲解，就敬拜神。他回到以色列营中，说，“起来吧，耶和华已将米甸营交在你们手中了。”（15。）

基甸将三百人分作三队，把角和空瓶交在各人手里，瓶内都有火把。（16。）他们就吹角，打破瓶子，左手拿着火把，右手拿着角，喊叫说，“耶和华和基甸的刀！”（19 ~ 20。）米甸全营的人都乱窜，一面喊叫，一面逃跑。（士师记生命读经，三七页。）

### 信息选读

神给基甸三百人，叫他们成为一体。单独的得胜，是不当的。基甸和那三百人，举动一致，作法一样。肉体都割去了，所以能一样。这是在那灵里的合一，在身体里的生活。（倪柝声文集第一辑第十一册，一四〇页。）

## WEEK 8 — DAY 5

### Morning Nourishment

Judg. 7:13-14 ...There was this round loaf of barley bread tumbling through the camp of Midian....This is nothing else but the sword of Gideon....God has delivered Midian and all the camp into his hand.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

12:24...But God has blended the body together...

According to Judges 7:9 through 15, Gideon heard the account of a dream in the camp of Midian. [In verses 13-14] one of the Midianites recounted a dream to his companion.... His companion responded by saying that this was nothing else than the sword of Gideon and that God had delivered Midian and all the camp into Gideon's hand. When Gideon heard the account of the dream and its interpretation, he worshipped, returned to the camp of Israel, and said, "Arise, for Jehovah has delivered the camp of Midian into your hand" (v. 15).

Gideon divided the three hundred men into three companies and put trumpets into their hands, as well as empty pitchers, with torches inside the pitchers (v. 16). They blew the trumpets and shattered the pitchers. Then, holding the torches in their left hands and the trumpets in their right hands, they cried out, "A sword for Jehovah and for Gideon!" (vv. 19-20). Then the whole camp of the Midianites ran off, and they shouted and fled. (Life-study of Judges, p. 29)

### Today's Reading

God gave Gideon three hundred men and made them one body. Individual victory is not proper. Gideon and those three hundred men moved together and acted in one accord. All of their flesh was cut off, so they could be one. This is the oneness in the Spirit and a living in the Body. (CWWN, vol. 11, p. 774)

大麦饼是一个永不受限制之复活基督的饼。…你说你不能应付局面，对！你实在不能。但有一位能——就是作大麦的那一位。有一个大麦饼在你里面；有一点点复活的基督在你里面，那就够了。（包罗万有的基督，五七页。）

保罗认为召会是一个饼，〔林前十17，〕这种想法不是他自己发明的，乃是取自旧约。利未记二章四节的素祭，是由细面调油所作的饼组成的。面的每一部分都是用油混合或调和的。那就是相调。保罗告诉我们，召会乃是由细面所作成的饼。…约翰十二章二十四节说，基督是一粒麦子，落在地里死了，在复活里长起来，产生许多子粒，就是我们，祂的信徒。我们是许多子粒，被磨成细面，好作成召会这饼。在这里我们能看见圣经中相调的思想。

〔林前十二章二十四节〕说得很清楚，神把所有的信徒调和在一起。但这恢复中的相调在哪里？我们可能以为召会中的配搭就是相调的实际；但我必须告诉你们，甚至召会中的配搭也不是基督身体的实际。…我们要在基督身体的实际里，就需要完全在基督复活的生命里。在众地方召会中，我们的确有些美好的配搭，但是我要问：“这种配搭是凭天然的生命，还是在复活里作出来的？”在复活里，意思就是我们天然的生命被钉死，然后我们这人里神所造的部分就在复活里被拔高，在复活里与基督成为一。…今天，在众地方召会中，我们一般所能看见的，多半是在聚会、活动、工作和事奉上的“召会”；我们看不见多少在复活里，就是在那灵里，在那是灵的基督里，并在终极完成的神里面，基督身体的实际。（关于相调的实行，一五至一七页。）

参读：包罗万有的基督，第五至六章；关于相调的实行，第二至四章。

A barley loaf...is a loaf of the resurrected Christ who can never be limited....You say that you cannot meet the situation. This is right. You surely cannot. But there is One who can—the One who is the barley. A barley loaf is within you; a little bit of the resurrected Christ is in you—that is good enough. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 236)

Paul’s thought of the church being one bread [1 Cor. 10:17] was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Every part of the flour was mixed, or mingled, with the oil. That is blending. Paul tells us that the church is a bread, a cake, made of fine flour... John 12:24 says that Christ is the one grain of wheat who fell into the earth and died and grew up in resurrection to produce many grains, which are we, His believers. We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. Here we can see the thought of blending in the Bible.

[First Corinthians 12:24] says clearly that God has blended all the believers together. But where is the blending in the recovery? We may think that the coordination in the church is the reality of the blending. However, I must tell you that even the coordination in the church is not the reality of the Body of Christ. To be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ. We do have some good coordination in the local churches. However, I would ask, “Is this kind of coordination carried out by the natural life or in resurrection?” To be in resurrection means that our natural life is crucified, and then the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection. It is common today that in the local churches what we can see is mostly the “church” in its meetings, activities, works, and services. But we cannot see much of the reality of the Body of Christ in resurrection, that is, in the Spirit, in the pneumatic Christ, and in the consummated God. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” pp. 112-113)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” chs. 5-6; CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 2-4

## 第八周■周六

### 晨兴喂养

罗二 4 “还是你藐视祂丰富的恩慈、宽容与恒忍，不晓得神的恩慈是领你悔改？”

加五 16 “我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。”

士八 23 “基甸说，我不管理你们，…唯有耶和華管理你们。”

基甸在大大成功——士师记里所记载以色列历史一切循环中最大的成功——以后，有了可怕的失败。他失败的关键包含三个因素。第一，基甸不仁慈；他杀了那些不支持他的同胞，（八 16～17，）干犯了神的第六条诫命。（出二十 13。）第二，他放纵肉体的情欲，对肉体的情欲毫不约束。这由士师记八章三十节所指明，那里告诉我们，基甸有七十个儿子，“因为他有许多妻子。”此外，他在示剑的妾，也给他生了一个儿子。（31。）借此基甸干犯了第七条诫命。（出二十 14。）第三，他虽然在拒绝管理百姓的事上作得正确，（士八 22～23，）却贪恋百姓所夺的掠物，百姓就将掠物交给他。（24。）（士师记生命读经，三〇至三一页。）

### 信息选读

基甸放纵性欲并贪恋金子，导致拜偶像。贪婪就是拜偶像，（西三 5，）淫乱与贪婪都连于拜偶像。（弗五 5。）甚至所罗门王，起初是敬畏神、爱神的人，至终由于娶了许多外邦妻子，也成了拜偶像的人。（王上十一 4。）基甸用他从百姓取得的金子制造了一个以弗得，这以弗得成了以色列人的偶像。（士八 27。）结果，基甸的家和整个以色列社会都

## WEEK 8 — DAY 6

### Morning Nourishment

Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Judg. 8:23 But Gideon said to them, I will not rule over you.... Jehovah will rule over you.

After his great success—the greatest success in all the cycles of Israel's history recorded in Judges—Gideon had a terrible failure. The secret of his failure comprises three factors. First, Gideon was not kind. He killed those countrymen who did not support him (Judg. 8:16-17), breaking the sixth commandment of God (Exo. 20:13). Second, he indulged in the lust of the flesh, not exercising any restriction over his fleshly lust. This is indicated by Judges 8:30, which tells us that Gideon had seventy sons, “for he had many wives.” In addition, his concubine who was in Shechem also bore him a son (v. 31). By this Gideon broke the seventh commandment (Exo. 20:14). Third, although he did a good thing in refusing to rule over the people (Judg. 8:22-23), he coveted the spoil of his people, and they surrendered it to him (v. 24). (Life-study of Judges, p. 24)

### Today's Reading

Gideon's indulgence in sex and his greediness for gold led to idolatry. Greediness is idolatry (Col. 3:5), and both fornication and greediness are linked to idol worship (Eph. 5:5). Even King Solomon, who began as a God-fearing and God-loving person, eventually became an idol worshipper through his many foreign wives (1 Kings 11:4). Gideon made an ephod with the gold he had taken from the people, and this ephod became an idol to the children of Israel (Judg. 8:27). As a result, Gideon's family and the

败坏了。基甸起初拆毁巴力的坛及其偶像，但在他成功以后，却建立另一个敬拜的东西。这失败抵销了他一切的成功。…他的失败给我们看见，我们在对付性欲和钱财的事上，必须施行严格的管制。…在这些事上任何的放纵，都会抹煞我们对基督的享受。

以色列惨痛历史第五、第六次循环（八 33～十 5，十 6～十二 15）的内在意义，乃是以色列离弃神，将自己联于偶像。这就是说，以色列人与神，就是她合法的丈夫离婚，转去随从许多偶像。…人离弃神，开始于创世记三章。…接受知识树，实际上就是与撒但结婚，与神离婚。

基甸的失败是由于他离弃神，以及将自己联于撒但。…他将自己联于撒但，结果就是谋杀；他也放纵肉体、贪婪、犯奸淫。这带进他的家和整个以色列社会的败坏。…随从撒但，就是进入撒但堕落时所呈现的野心里。他要升到宝座上；他要与至高者一样。（赛十四 13～14。）因此，离弃神而与撒但联结，就是进入这恶者里面内在的野心里。

在家庭生活里，每当丈夫和妻子爱主，并弃绝祂以外的一切，他们的婚姻生活就很美妙。然而一旦丈夫或妻子开始爱别的东西，以之代替主，他们的婚姻生活和家庭生活就变得混乱。

我们没有权利与主离婚；我们没有理由离弃祂。我们必须接受祂，爱祂，尊重祂，尊敬祂，看重祂，高举祂，紧联于祂，并弃绝撒但到极点。这样我们就必蒙福。…我们若爱主，恨撒但，就必蒙福。然而，每当我们改变，开始爱基督以外的东西，我们就必遇见难处。诗篇三十三篇十二节说，“以耶和華為神的，那国是有福的。”凡以耶和華為主、为头、为王、为丈夫的每一国家、社会、团体和个人，都是有福的。（士师记生命读经，三一至三二、四一至四三页。）

参读：士师记生命读经，第六至八篇。

entire society of Israel were corrupted. Gideon began by tearing down the altar of Baal and its idol, but after his success he built something idolatrous. This failure canceled all his success.... His failure shows us that we need to exercise strict control in dealing with the matters of sex and wealth.... Any indulgence in these things will cause our enjoyment of Christ to be annulled.

The intrinsic significance of the fifth and sixth cycles of Israel's miserable history (8:33—10:5; 10:6—12:15) consists of Israel's forsaking God and joining herself to idols. This means that Israel divorced God, her legitimate Husband, and went after many idols. Man's forsaking of God began in Genesis 3....To take the tree of knowledge is actually to marry Satan and divorce God.

Gideon's failure was due to his forsaking of God and his joining himself to Satan....When he joined himself to Satan, the issue was murder. He also indulged in the flesh, coveted, and committed idolatry. This issued in the corruption of his family and the entire society of Israel. To go along with Satan is to enter into the ambition that was present in Satan when he fell. He wanted to ascend to the throne; he wanted to be like the Most High (Isa. 14:13-14). Hence, to forsake God and join with Satan is to enter into the intrinsic ambition within this evil one.

In family life, whenever a husband and a wife love the Lord and reject everything other than Him, their married life will be wonderful. But once a husband or wife begins to love something else in place of the Lord, their married life and family life become chaotic.

We have no right to divorce the Lord; we have no basis to forsake Him. We must take Him, love Him, honor Him, respect Him, regard Him, exalt Him, and cling to Him, rejecting Satan to the uttermost. Then we will be blessed. If we love the Lord and hate Satan, we will be blessed.... Psalm 33:12 says, "Blessed is the nation whose God is Jehovah." Blessed is everyone—nation, society, group, and individual—whose Lord, Head, King, and Husband is Jehovah. (Life-study of Judges, pp. 24-25, 33-35)

Further Reading: Life-study of Judges, msgs. 6-8



# 第八週詩歌

# WEEK 8 — HYMN

## 持守主得胜工作

(英899)

降 A 大调

4/4

5 | 1 1 1 3 | 3 . 2 2 4 | 3 4 2 1 7 | 1 — —  
 一 得 胜 大 工 主 已 完 成, 非 凭 你 我 功 绩;  
 5 | 1 1 1 3 | 3 . 2 2 4 | 3 4 2 1 7 | 1 — —  
 我 们 只 需 向 敌 夸 胜, 持 守 主 工 到 底。  
 3 1 | 5 5 5 4 | 4 . 3 3 3 1 | 5 5 5 4 | 4 . 3 3  
 然 而 麦 粒 须 先 破 碎, 方 能 长 起, 结 实 累 累;  
 5 | 1 . 1 1 3 3 5 | 5 . 4 4 5 | 1 . 1 1 3 3 5 | 5 . 4 4  
 天 然 旧 造 土 里 枯 萎, 萌 发 生 命 新 样 华 美:  
 5 | 1 — b7 — | 6 — — 4 2 | 1 . 1 3 2 1 7 | 1 — — ||  
 舍 此 无 路, 从 罪 与 己 得 释。

二 经过苦难, 登上宝座, 主, 你如此领率;  
 我们跟从也不退缩, 向前凭信与爱。  
 短暂轻微苦楚忍受, 国度荣耀就在前头;  
 你死已毁撒但权能, 引众信者进入光中;  
 黑暗不再, 生命之光放明。

三 痛苦死荫你已走过, 大胜阴府权势;  
 释放生命多而又多, 都借你灵分赐。  
 我们奉献作你出口, 求差我们渡海穿州;  
 宣扬你名能施拯救, 领千万人来得自由;  
 争战事奉, 直至你旨成就。

## The work is Thine, O Christ our Lord

Service — By being Buried

899

1. The work is Thine, O Christ our Lord, The cause for which we stand; And be - ing Thine, 'twill o - vercome Its foes on ev - ery hand. Yet grains of wheat, be - fore they grow, Are bur - ied in the earth be - low; All that is old doth pe - rish there To form a life both new and fair: So too are we from self and sin made free.

2. Through suffring Thou, O Christ, didst go  
 Unto Thy throne above,  
 And ledest now the selfsame way  
 Those true in faith and love;  
 So lead us, then, though suffrings wait,  
 To share Thy kingdom's heav'nly state;  
 Thy death has broken Satan's might,  
 And leads the faithful to the light;  
 Eternal light, from darkness into light.

3. Thou hast, O Savior, led the way  
 Through agony and death;  
 O give, we pray, yet more and more  
 Thy Spirit's living breath!  
 Send messengers o'er land and sea  
 To bring Thy children all to Thee;  
 Thy name can save, Thy name makes free;  
 We consecrate ourselves to Thee  
 As servants true, as warriors brave and true.



# 士师记结晶读经

## 第九周

以色列人没有王，  
各人行自己眼中  
看为正的事

诗歌：746 (745)

读经：士二 10 ~ 18, 三 7 ~ 15, 八 33 ~ 35,  
十 6 ~ 7, 十三 1, 十七 5 ~ 6, 十八 1, 30 ~  
31, 十九 1, 二一 25

## 纲要

### 【周一】

壹 以色列堕落，在行政、敬拜和道德上变得混乱—士三 7 ~ 15, 八 33 ~ 35, 十三 1, 十七 5 ~ 6, 十八 30 ~ 31:

一 以色列人取得迦南地为业之后，没有听从神的命令，赶出灭尽所有住在迦南地的七族—一 27 ~ 36。

二 结果以色列人事奉他们的神，因而行主眼中看为恶的事—二 10 ~ 18。

# CRYSTALLIZATION-STUDY OF JUDGES

## Week Nine

**The Children of Israel Not Having a King  
and Everyone Doing What Was Right  
in His Own Eyes**

Hymns: E942 (E941)

Scripture Reading: Judg. 2:10-18; 3:7-15; 8:33-35; 10:6-7; 13:1;  
17:5-6; 18:1, 30-31; 19:1; 21:25

## OUTLINE

### §Day 1

**I. In their degradation Israel became chaotic in government, worship, and morality—Judg. 3:7-15; 8:33-35; 13:1; 17:5-6; 18:30-31:**

A. After the children of Israel possessed the land as their inheritance, they did not obey God's command to utterly drive out and destroy the seven tribes inhabiting Canaan—1:27-36.

B. As a result, the children of Israel served their gods, thus doing evil in the sight of the Lord—2:10-18.

三 以色列人离弃了领他们出埃及地的耶和华他们列祖的神，去随从跪拜四围之民的一些神，惹耶和华发怒——十 6 ~ 7。

四 神就把他们交在抢夺他们的人手中，又将他们交付在仇敌的手中，甚至他们再不能站立得住；他们无论何时出去，主的手都以灾祸攻击他们——二 11 ~ 15。

五 士师时期可以说是以色列历史中最黑暗的一段，也是一段惨痛的时期。

六 在那段时间，在以色列人中满了背叛神、拜偶像、（十七 ~ 十八、）内战、（九、）支派间的对立和争执、（二十 ~ 二一、）淫乱、（十九、）污秽、残酷的杀戮、以及种种恶行。

贰 “那些日子，以色列中没有王，各人行自己眼中看为正的事”——二一 25:

一 以色列民说他们中间没有王，这就是说，他们废掉了神和祂的身分，不承认神的君王身分——十七 6，十八 1，十九 1。

二 虽然神的帐幕在示罗，大祭司有乌陵和土明，但在以色列中没有行政，没有管理，因为以色列废掉了神和祂作他们王的身分；因此，在士师记里没有神的彰显——十八 31，出二八 30 注 3。

## 【周二】

三 因着士师时期，以色列中没有王，以色列人各人行自己眼中看为正的事，结果就变得腐烂败坏——士十七 6，十八 1，十九 1，二一 25:

1 摩西告诉以色列民，当他们进入美地的时候，不可

C. The children of Israel forsook the Lord God of their fathers, who brought them out of the land of Egypt, and they followed the gods of the people that were around them; they bowed themselves down to them and provoked Jehovah to anger—10:6-7.

D. God delivered them into the hands of spoilers, and He sold them into the hands of their enemies so that they could no longer stand; whenever they went out, the hand of the Lord was against them for evil—2:11-15.

E. The age of the judges may be considered the darkest period in the history of Israel; it was also a period of tragedy.

F. At that time, among the children of Israel there were rebellions against God, idolatry (chs. 17—18), infighting (ch. 9), hostility and controversy among the tribes (chs. 20—21), fornication (ch. 19), filthiness, brutal killings, and all manner of evil doing.

**II. “In those days there was no king in Israel; everyone did what was right in his own eyes”——21:25:**

A. When the people of Israel said that there was no king among them, this meant that they had annulled God and His status and did not recognize God’s kingship—17:6; 18:1; 19:1.

B. Although God’s tabernacle was at Shiloh and the high priest had the Urim and Thummim, there was no government, no administration, in Israel because Israel had annulled God and His status as their King, and thus, there was no expression of God in Judges—18:31; Exo. 28:30, footnote 1.

## §Day 2

C. Because there was no king in Israel during the time of the judges, the children of Israel did what was right in their own eyes, and as a result they became rotten and corrupted—Judg. 17:6; 18:1; 19:1; 21:25:

1. Moses told the people of Israel that when they entered the good land,

行那些在自己眼中看为正，而在神眼中看为不正的事—申十二 8 ~ 14。

2 撒但使以色列民行自己眼中看为正的事，成为无法无天的，不受神的约束；这可见于士师记十七至十八章，十九章一节，二十一章二十五节。

3 今天的基督徒常说，某事在他们眼中看是对的，或是不对的；这种作法，就是行自己眼中看为正的事。

4 行我们自己眼中看为正的事，这是可怕的；我们必须行神眼中看为正的事—申十二 8。

四 当以色列中没有王，就没有权柄，各人就任意而行；这正是现今邪恶世代—世界以及基督教这宗教系统—里的光景—弗二 2， 12。

五 在主的恢复里，我们需要蒙拯救脱离士师记所描绘的不法，而在神国里活在神的管治之下，并实行神的旨意—多二 14， 加一 4， 太六 10。

### 【周三】

叁 神是永世的君王，就是那有绝对权柄直到永远的一位，祂绝不改变—提前一 17：

一 我们所相信、所事奉，并且正分赐到我们里面的神，乃是永世的君王，永远的王—17 节，林后十三 14。

二 基督生为王，就是那要牧养神子民的掌权者，现今祂是万王之王，万主之主—太二 2， 6， 启十九 16， 十七 14：

1 基督作为君王，祂是耶和華神，也是人—诗二四 8， 10。

2 我们需要领悟基督是我们的王，在我们心里掌权，

they should not do things that were right in their own eyes but not right in the eyes of God—Deut. 12:8-14.

2. Satan caused the people of Israel to do what was right in their own eyes, to be lawless and godless, and to cast off God's constraint; this is revealed in Judges 17—18; 19:1; and 21:25.

3. Christians today often say that to them a certain thing is right or wrong; to live in this way is to do what is right in our own eyes.

4. It is dreadful for us to do what is right in our own eyes; we must do what is right in the eyes of God—Deut. 12:8.

D. When there was no king in Israel, there was no authority, and the people just did what they pleased; this is exactly the state of things in the present evil age, both in the world and in Christianity as a religious system—Eph. 2:2, 12.

E. In the Lord's recovery we need to be delivered from the lawlessness portrayed in Judges and to live under the rule of God in the kingdom of God and do the will of God—Titus 2:14; Gal. 1:4; Matt. 6:10.

### §Day 3

III. God is the King of the ages, the One with absolute authority for eternity, who never changes—1 Tim. 1:17:

A. The God in whom we believe and whom we serve and who is being dispensed into us is the King of the ages, the King of eternity—v. 17; 2 Cor. 13:14.

B. Christ was born to be the King, a Ruler who will shepherd God's people, and He is now the King of kings and the Lord of lords—Matt. 2:2, 6; Rev. 19:16; 17:14:

1. As the King, Christ is Jehovah God, and He is also a man—Psa. 24:8, 10.

2. We need to realize that Christ is our King reigning in our hearts and



并承认基督在众地方召会中的君王职分；在众地方召会中，我们都活在祂的君王职分之下—弗三 17，提前三 15，六 15。

- 3 基督将作为荣耀的王而来，祂是万军之耶和华，就是终极完成的三一神具体化身在得胜且要来的基督里，祂将在神永远的国里掌权—诗二四 7～10。
- 4 基督在大卫的宝座上治理祂的国，首先要在千年国，然后要在新天新地，直到永远—赛九 7，路一 33 注 1。
- 5 “那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中…”—赛十六 5：
  - a 基督在大卫的帐幕中掌权，表征安慰、鼓励和复兴。
  - b 基督的宝座必因慈爱（柔细的情爱）坚立，并且祂必凭真实（即真诚和信实）坐在其上—5 节。
  - c 我们若让基督在我们里面掌权，带进国度以及慈爱、真实、信实、公平和公义，我们也会象祂一样，有这些美德—5 节。

## 【周四、周五】

肆 我们需要蒙拯救脱离不法，不作行不法的人，并借着顺从事奉神的原则，行神眼中看为正的事—多二 14，太七 21～23：

一 行自己眼中看为正的事乃是不法—士二一 25：

- 1 “罪就是不法；” 所以不法就是罪，或者反过来说，罪就是不法—约壹三 4：

recognize the kingship of Christ in the local churches, where we live under His kingship—Eph. 3:17; 1 Tim. 3:15; 6:15.

3. Christ will come as the King of glory—Jehovah of hosts, the consummated Triune God embodied in the victorious and coming Christ, who will reign in God’s eternal kingdom—Psa. 24:7-10.
4. Christ’s ruling on the throne of David over His kingdom will be first in the millennium and then in the new heaven and new earth for eternity—Isa. 9:7; Luke 1:33, footnote 1.
5. “Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David”—Isa. 16:5:
  - a. Christ’s reigning in the tent of David signifies consolation, encouragement, and restoration.
  - b. Christ’s throne will be established in lovingkindness, tender affection, and He will sit on His throne in truth, that is, in truthfulness and faithfulness—v. 5.
  - c. If we allow Christ to reign in us, bringing in the kingdom with lovingkindness, truthfulness, faithfulness, justice, and righteousness, we will become the same as He is in these virtues—v. 5.

## §Day 4 & Day 5

**IV. We need to be rescued from lawlessness and from being workers of lawlessness and to do what is right in the eyes of God by obeying the principle of serving God—Titus 2:14; Matt. 7:21-23:**

A. Doing what is right in our own eyes is lawlessness—Judg. 21:25:

1. “Sin is lawlessness”; hence, lawlessness is sin, or, reciprocally, sin is lawlessness—1 John 3:4:

- a 在约壹三章四节，“不法”（或，没有律法）是指没有或不在神管治人的原则之下。
- b 犯罪即没有律法，违犯律法。
- c 在神面前，罪就是人任性、任意行事，随己意而行并背叛神的权柄。
- d 不法就是不承认神的权柄，不服神的权柄。
- e 行不法就是在神管治人的原则以外，不在这原则之下过生活；现今的时代，乃是充满不法，充满背叛。
- f 不法不只是背叛权柄，也是行事如同没有律法。

2 基督要洁净我们，归祂自己成为独特的子民，作祂特有的产业，就为我们舍了自己，赎我们脱离一切的不法—多二 14。

二 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去”—太七 21：

- 1 呼求主够叫我们得救，但要进诸天的国，还需要实行天父的旨意—罗十 13，十二 2，太十二 50，弗五 17，西一 9。
- 2 进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同—约三 3，5：
  - a 进神的国是借着神圣生命的出生—一 12 ~ 13，三 5 ~ 6。
  - b 进诸天的国是借着神圣生命的生活—太七 21，十二 50。

三 主耶稣斥责那些在祂的名里预言过，赶鬼过，

- a. In 1 John 3:4 “lawlessness,” or being without law, denotes being without, or not under, the principle of God’s ruling over man.
- b. To sin is to be without law, to trespass against the law.
- c. In God’s eyes, a person sins when he acts according to his own nature and deliberation, walking according to self-will and rebelling against God’s authority.
- d. Lawlessness is not recognizing and submitting to God’s authority.
- e. To practice lawlessness is to live a life outside of and not under God’s ruling principle over man; the present age is full of lawlessness and rebellion.
- f. In lawlessness one not only rebels against authority but acts as if there were no law.

2. In order to purify to Himself a particular people as His peculiar possession, Christ gave Himself for us to redeem us from all lawlessness—Titus 2:14.

B. “Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens”—Matt. 7:21:

- 1. To call on the Lord suffices for us to be saved, but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father—Rom. 10:13; 12:2; Matt. 12:50; Eph. 5:17; Col. 1:9.
- 2. Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God through regeneration—John 3:3, 5:
  - a. The entrance into the kingdom of God is gained through being born of the divine life—1:12-13; 3:5-6.
  - b. The entrance into the kingdom of the heavens is gained through the living of the divine life—Matt. 7:21; 12:50.

C. The Lord Jesus rebuked those who prophesied, cast out demons, and did

并行过许多异能的人，因为他们这些“行不法的人”作那些事，是出于他们自己，不是因顺服神的旨意而作—七 23:

- 1 宇宙中有两个原则：一是神权柄的原则，一是撒但背叛的原则—徒一 7，赛十四 13 ~ 14：
  - a 我们不能一面事奉神，一面又走背叛的路；我们必须脱离不法的原则，不走背叛的路—太二八 18，犹 11。
  - b 事奉神的对面就是权柄；权柄的问题若没有好好解决，就在事奉上，各种样的难处都会发生。
- 2 愿主保守我们的事奉，乃是在服从神的权柄与父的旨意的原则里—徒一 7，太七 21，十二 50。

## 【周六】

伍 士师记所记载行政、敬拜和道德的混乱，描绘在旧造里撒但的混乱—创三 1 ~ 5，启二十 10 ~ 二一 4:

- 一 宇宙在混乱中；这混乱就是今天世上苦难的由来；只要万物中一天有这混乱的存在，世上就一天必定有苦难—罗八 18 ~ 22。
- 二 宇宙的历史乃是神的经纶与撒但的混乱的历史—创一 1 ~ 2, 26，启二十 10 ~ 二一 4:
  - 1 魔鬼撒但是邪恶之混乱的源头与元素—太十六 23，后二 9 ~ 10，林后二 11，彼前五 8。
  - 2 神自己就是神圣的经纶，并且祂进到了我们里面，作为一种行政、安排和计划，使一切都有次有序—弗一 10，三 10。

works of power in His name because, as “workers of lawlessness,” they did these things out of themselves, not out of obedience to God’s will—7:23:

1. There are two principles in the universe—the principle of God’s authority and the principle of Satan’s rebellion—Acts 1:7; Isa. 14:13-14:
  - a. We cannot serve God on the one hand and take the way of rebellion on the other hand; we must turn away from the principle of lawlessness and reject the way of rebellion—Matt. 28:18; Jude 11.
  - b. Serving God is directly linked to His authority; if we do not settle the matter of authority, we will have problems in all areas of our service.
2. May the Lord preserve our service in the principle of submission to God’s authority and the Father’s will—Acts 1:7; Matt. 7:21; 12:50.

## §Day 6

**V. The chaos in government, worship, and morality recorded in the book of Judges portrays the satanic chaos in the old creation—Gen. 3:1-5; Rev. 20:10—21:4:**

- A. The universe is in a state of chaos; this chaos is the source of suffering in the world today, and as long as there is chaos in creation, there will be sufferings in the world—Rom. 8:18-22.
- B. The history of the universe is a history of God’s economy and Satan’s chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:
  1. Satan, the devil, is the source and element of the evil chaos—Matt. 16:23; Rev. 2:9-10; 2 Cor. 2:11; 1 Pet. 5:8.
  2. God Himself is the divine economy, and He has come into us as an administration, arrangement, and plan to put everything in order—Eph. 1:10; 3:10.

3 在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行的，并且实际上是帮助神的经纶—9 节。

三 我们活在混乱、背叛与不法中的人，需要对神的经纶有清楚的异象—诗二 1～6，箴二九 18 上，弗三 9：

1 我们需要被这异象管治、控制并指引—徒二六 19。

2 我们必须在神的经纶，神永远的旨意这异象中刚强而不摇动—弗一 10，三 9，后四 11，林前十五 58，来十二 28。

四 得胜者征服在旧造里撒但的混乱，并且为着新造完成神圣的经纶—提前一 4，弗一 10，三 9～10，林后五 17，加六 15：

1 得胜者不是从撒但的混乱里被拯救出来，乃是胜过撒但毁坏的混乱，而在建造的神圣经纶里得胜—提前一 3～4，19～20，四 1～2，多三 10，提后一 15，四 8。

2 当得胜者忍受混乱时，他们“在基督耶稣里的恩典上得着加力”，（二 1，）能够为着神圣的经纶站住，且活出神圣的经纶—一 10～15，三 14～17，四 2，5，7，18。

3. In the Bible and in our experience, the satanic chaos always goes along with the divine economy and actually helps God's economy—v. 9.

C. As those who are living in the midst of chaos, rebellion, and lawlessness, we need to have a clear vision of God's economy—Psa. 2:1-6; Prov. 29:18a; Eph. 3:9:

1. We need to be governed, controlled, and directed by this vision—Acts 26:19.

2. We must be strong and unshakable in the vision of God's economy, God's eternal will—Eph. 1:10; 3:9; Rev. 4:11; 1 Cor. 15:58; Heb. 12:28.

D. The overcomers conquer the satanic chaos in the old creation and carry out the divine economy for the new creation—1 Tim. 1:4; Eph. 1:10; 3:9-10; 2 Cor. 5:17; Gal. 6:15:

1. The overcomers are not delivered out of the satanic chaos; instead, they conquer the destructive satanic chaos and triumph in the constructive divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 1:15; 4:8.

2. As the overcomers are suffering the chaos, they are “empowered in the grace which is in Christ Jesus” (2:1) and are able to stand for and live out the divine economy—1:10-15; 3:14-17; 4:2, 5, 7, 18.





# 第九周■周一

## 晨兴喂养

士二 11 ~ 12 “以色列人行耶和华眼中看为恶的事，…离弃了…耶和华他们列祖的神，去随从跪拜别神，就是四围众民的一些神，惹耶和华发怒。”

二一 25 “那些日子，以色列中没有王，各人行自己眼中看为正的事。”

以色列人进入了美地，但美地上满了仇敌。…然而，神对祂子民的定旨不是仅仅击败仇敌，完全占有美地，乃是要他们建立国度。因着这定旨尚未成就，士师记的结语说，…以色列人行自己眼中看为正的事，因为他们没有君王或国度。

神需要一个国度，使祂可以得着彰显。以色列人被领出埃及，经过旷野，他们在那里为神建造帐幕。然后他们进入美地，每一支派都分得一部分美地。在士师记里，仇敌被击败到某种程度，使以色列人可以享受美地。虽然如此，士师记没有神的彰显，因为士师记中没有王，各人都行自己眼中看为正的事。（李常受文集一九八三年第三册，三七七至三七八页。）

## 信息选读

从以色列人出埃及，一直到申言者撒母耳，就是到大卫作以色列全国的王为止，（撒下五 3 ~ 4，）约有四百五十年。（徒十三 17 ~ 20，参士十一 26，王上六 1。）这段时期的大部分，可称为士师时代。在这时代内，以色列人因为不能驱尽、

# WEEK 9 — DAY 1

## Morning Nourishment

Judg. 2:11-12 And the children of Israel did what was evil in the sight of Jehovah.... And they forsook Jehovah, the God of their fathers,...and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

The children of Israel entered into the good land, but the good land was filled with enemies.... However, God's purpose for His people was not merely to defeat the enemies and take full possession of the land but for them to set up a kingdom. Because this purpose had not been fulfilled, the conclusion of Judges says...[that] the children of Israel did whatever was right in their own eyes because there was no king or kingdom.

God needs a kingdom so that He may have an expression. The children of Israel were brought out of Egypt and through the wilderness, where they built the tabernacle for God. Then they entered into the good land, and every tribe was allotted a portion of the land. In Judges the enemies were defeated to some extent so that the children of Israel could enjoy the good land. Nevertheless, there was no expression of God in Judges because there was no king. Everyone acted according to what was right in his own eyes. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," p. 290)

## Today's Reading

From the time the children of Israel left Egypt to the time of the prophet Samuel when David was king of the whole nation of Israel (2 Sam. 5:3-4), it was about 450 years (Acts 13:17-20; Judg. 11:26; 1 Kings 6:1). A major section of this period may be called the age of the judges. During this age, the children of Israel could not utterly drive out and destroy the seven tribes in

灭尽留在迦南地的七族，必然的结果就是：渐渐离弃神，随从外邦的风俗，与外邦人通婚，又拜别神。所以神照着祂以前多次警告的话，把他们交在外邦人手中。但他们一悔改，神就俯允他们的祷告，借着士师拯救他们。…这样循环重复有七次之多。

以色列人离弃了领他们出埃及地的耶和华他们列祖的神，去随从跪拜四围之民的一些神，惹耶和华发怒。神就把他们交在抢夺他们的人手中，又将他们交付在仇敌的手中，甚至使他们再不能站立得住。他们无论何时出去，主的手都以灾祸攻击他们。（士二 11～15。）

就是神兴起士师，来拯救他们脱离抢夺他们之人的手，他们也不肯听从，…偏离他们列祖所行的道路。他们行恶比他们的列祖更甚，而且总不断绝顽梗的恶行。（16～19。）

士师时期可以说是以色列历史中最黑暗的一段，因为在以色列人中满了背叛神、拜偶像、（十七～十八、）内战、（九、）支派间的对立和争执、（二十～二一、）淫乱、（十九、）污秽、残酷的杀戮、以及种种恶行，并且各人任意而行。（十七 6，二一 25。）这也是一段惨痛的时期。以色列人因着不信，以致倒毙旷野，在旷野飘流了四十年之久。（来三 7，19。）他们进迦南以后，因离弃神、拜偶像所带来的失败、灾祸，则不只是四十年，甚至是十倍于四十年。（真理课程一级卷一，一五一至一五三页。）

参读：真理课程一级卷一，第十课；士师记生命读经，第一、三至四、六至七、九至十篇；圣言中所启示的神圣三一，第九章。

Canaan. Consequently, they gradually forsook God, followed the customs of the nations, had mixed marriages with the nations, and worshipped other gods. Therefore, God delivered them into the hands of the nations according to His warnings. But whenever they repented, God would listen to their prayers and would deliver them through the hand of a judge....This cycle was repeated, as many as seven times.

The children of Israel forsook the Lord God of their fathers who brought them out of the land of Egypt, and they followed the gods of the people that were around them. They bowed themselves down to them, and provoked Jehovah to anger. So God delivered them into the hands of spoilers, and He sold them into the hands of their enemies so that they could no longer stand. Whenever they went out, the hand of the Lord was against them for evil (Judg. 2:11-15).

Even though God raised up judges to deliver them out of the hands of those who spoiled them, they would not hearken...; they turned quickly out of the way in which their fathers walked. They corrupted themselves more than their fathers and did not cease from their own doings nor from their stubborn way (2:16-19).

The age of the judges may be considered the darkest period in the history of Israel. At that time, among the children of Israel there were rebellions against God, idolatry (Judg. 17—18), infighting (ch. 9), hostility and controversy among the tribes (chs. 20—21), fornication (ch. 19), filthiness, brutal killings, and all manner of evil doing. Every man did that which was right in his own eyes (17:6; 21:25). It was also a period of tragedy. The unbelief of the children of Israel caused them to wander for forty years so that even their carcasses fell in the wilderness (Heb. 3:7, 19). But their forsaking God and their idolatry after they entered the land issued in a situation of defeat and tragedy that lasted not merely forty years, but ten times forty years. (Truth Lessons—Level One, vol. 1, pp. 119-120)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 10; Life-study of Judges, msgs. 1, 3-4, 6-7, 9-10; CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," ch. 10

## 第九周■周二

### 晨兴喂养

申十二8 “你们将来不可照我们今日在这里所行的，各人行自己眼中看为正的事。”

14 “唯独耶和华从你的一个支派中所选择的地方，你要在那里献上燔祭，行我一切所吩咐你的。”

今天的基督徒，就象士师时代的以色列人一样，在他们中间没有王，（士十七6，二一25，）也就是没有国。换句话说，没有主权，没有约束，各人任意行事，对自己不公义，对别人不和平，在神面前喜乐不起来。他们讲笑话时笑得很响，等到要祷告，或在祷告聚会，或在擘饼聚会，却一直是愁眉不展，无法在灵里喜乐。

一个让神管治，服在神权柄之下的人，即使是在觉得痛苦，或遇见为难的事时，都还能在灵里喜乐。他能说，“虽然心可伤痛，我的灵还能赞颂；…因为我让我的神掌权，我服在祂的主权下；我是一个受约束的人，我是一个受管治的人。因为我是一个得救的人，我已经从撒但黑暗的权势、黑暗的国度里被神救出来，迁到祂爱子的国度里了。”（国度之于信徒，一九至二〇页。）

### 信息选读

摩西告诉以色列民，当他们进入美地的时候，不可行那些在自己眼中看为正，而在神眼中看为不正的事。在旷野他们作自己眼中看为正的事，那是不法、不讨神喜欢的。在旷野，神容忍他们，

## WEEK 9 — DAY 2

### Morning Nourishment

Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes.

14 But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.

Like the children of Israel in the age of the judges, who had no king among them (Judg. 17:6; 21:25), today's Christians have no kingdom among them. In other words, there is no authority or restraint among them; each one does things according to his or her own will. They are not righteous toward themselves, they have no peace toward others, and they have no joy before God. They can laugh loudly when they tell jokes, but when it is time for them to pray in the prayer meeting or the Lord's table meeting, they wear a sad expression and cannot be joyful in spirit.

One who is ruled by God and submits to God's authority can be joyful even in his sufferings and difficult situations. He is able to say, "Although my heart is broken, my spirit still praises God.... This is because I allow my God to reign in me, and I submit to His authority. I am a person under God's restriction and rule because I am saved and have been delivered by God from Satan's authority and kingdom of darkness and transferred into the kingdom of the Son of His love." (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," pp. 409-410)

### Today's Reading

Moses told the people of Israel that when they entered the good land, they should not do things that were right in their own eyes but not right in the eyes of God. In the wilderness they did whatever was right in their own eyes. That was lawlessness; it was something that could never please God. He tolerated

但是一到美地，神不再容忍他们。于是，摩西告诉他们，当他们进到美地献燔祭的时候，必须在神所选择的地点。在美地必须作神眼中看为正的事。而第一样必要作的事，就是把燔祭带到神所选择的地点。

这意思是说，当我们还未活在基督里，还未安息在基督里，也未承受在基督里那分产业的时候，我们可以按着自己的选择，随便行动。但是一旦我们安息在基督里，承受祂作我们的分，就不应该凭着自己的看法作事，乃要按照神的选择。赞美主，现在我们在基督里，我们是在美地。…因此，为着献上祭物，需要有正确的地点，就是保守神子民合一的地点。如果以色列民进了美地之后，仍然自由选择他们敬拜神的地点，那么，不久他们就要分裂了。多少世纪以来，以色列民在敬拜神的事上，一直保持在一里。这独一敬拜的地点，保守了他们的一。神的选择是唯一的选择，神的选择也就是他们的选择。

今天基督徒太随便了，他们有太多的选择，几乎每个人都按着自己的选择，而有某种样式的会。常听人说，“我不喜欢那样的聚会。”或说，“我赞成这样的聚会。”…我们都需要说，“主，什么是你的选择？我不喜欢我的选择。我不喜欢作我自己眼中看为正的事，只要作在你眼中看为正的事。我不喜欢按我的口味聚会，我只要在你选择的地点聚会。”

只有一个正确的口味，和一个正确的选择，那就是神所选择一的立场，是独一无二的。…我们都需要在一的独一立场上。（李常受文集一九七一年第二册，二七至二九页。）

参读：基督是实际，第三篇；国度之于信徒，第一至四、六篇。

it in the wilderness, but He would not tolerate it in the good land. Then Moses told them that when they entered into the good land, they must present their burnt offerings in the very place of God's choice. If it was according to their choice, it would again be something that was right in their own eyes. But in the good land they must do what is right in the eyes of God. The first thing they must do is to bring their offerings to the place of God's choice.

This means that when we are not living in Christ, not resting in Christ, and not inheriting our portion in Christ, we may act in a loose way according to our choice. But once we are resting in Christ, inheriting Him as our portion, we should not do things according to what is right in our eyes but according to the choice of God. Praise the Lord that we are now in Christ! We are in the good land....Thus, for the presenting of the offerings, there is the need of a proper place, a place that will keep the oneness of the people of God. If the people of Israel had the liberty to choose a place for their worship to God when they went into the good land, it would not be long before they would be divided. Through all the centuries the people of Israel have been kept as one as far as their worship to God is concerned. The oneness has been kept by this unique place of worship. The only choice was God's choice, and God's choice was their choice.

Today Christians are too free; they have too many choices. Almost everybody has a certain kind of church according to his or her choice. People say, "I don't like that kind of meeting," or "I prefer this kind of meeting."... We all need to say, "Lord, what is Your choice? Where is the place You have chosen?...I do not like to do anything that is right in my own eyes, but everything that is right in Your eyes. I do not like to meet according to my taste; I want to meet in the place of Your choice."

There is only one proper taste and one proper choice; that is God's choice of the one unique ground of oneness....We all need to be on the unique ground of oneness. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 20-21)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," ch. 3; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 1-4, 6

## 第九周■周三

### 晨兴喂养

提前一 17 “但愿尊贵荣耀归与那永世的君王，就是那不能朽坏、不能看见、独一的神，直到永远永远。阿们。”

赛十六 5 “那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中施行审判，寻求公平，速行公义。”

在提前一章十七节…的“永世”，实际上就是永远的意思。这辞需要在召会的败落上来领会。保罗在狱中时，召会开始败落，情况非常令人失望。许多人感到沮丧，甚至保罗的一些同工也离开他。但他有坚强的信心同绝对的把握：他所相信、那将荣耀的福音托付给他的神，乃是永世的君王，就是那有绝对权柄直到永远的一位，祂绝不改变。没有一位属地的君王能称为永世的君王。…保罗所事奉的神的确是永世的君王，永远的君王。我们所事奉，并且正分赐到我们里面的，乃是永世的君王。（新约总论第一册，六一至六二页。）

### 信息选读

按照以赛亚十六章五节，包罗万有的基督乃是在大卫帐幕中掌权的王。我们可能会认为，基督的这一面和我们没有什么关系，因为基督乃是在来世以色列国复兴期间，在大卫帐幕中作王掌权的。但我们必须知道，我们也能在恩典时代，享受基督作在大卫帐幕里的掌权者。

我们必须看见，按照希伯来六章五节，恩典时代，就是新约时代，乃是来世的预尝。…因此，我们今日

## WEEK 9 — DAY 3

### Morning Nourishment

1 Tim. 1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

Isa. 16:5 Then will a throne be established in lovingkindness, and upon it One will sit in truth in the tent of David, judging and pursuing justice and hastening righteousness.

In 1 Timothy 1:17...“ages” actually means eternity. This word needs to be understood in relation to the decline of the church. When Paul was in prison, the churches began to decline, and the situation was very disappointing. Many were discouraged. Even some of Paul’s co-workers left him. But he had a strong faith with an absolute assurance that the very God in whom he believed, the One who had entrusted him with the gospel of glory, is the King of the ages, the One with the absolute authority for eternity, who never changes. No earthly king can be called the King of the ages....The God whom Paul served truly is the King of the ages, the King of eternity. The One whom we serve and who is being dispensed into us is the King of the ages. (The Conclusion of the New Testament, pp. 51-52)

### Today’s Reading

According to Isaiah 16:5, the all-inclusive Christ is the King reigning in the tent of David. We may wonder what this aspect of Christ has to do with us since Christ will reign as a king in the tent of David in the coming age during the restoration of the nation of Israel. We need to realize, however, that we can also enjoy Christ as the reigning One in the tent of David in the age of grace.

We have to realize that, according to Hebrews 6:5, the age of grace, the New Testament age, is a foretaste of the coming age....Thus, what we are



所享受的，乃是在复兴时代里，要来之国度的预尝。

因此，我们必须看见，今天基督是我们的王。祂不仅在我们心中掌权，也在大卫的帐幕里掌权。在旧约里，当大卫的帐幕立起，大卫的国度完全建立时，那对以色列人是极大的安慰和喜乐。在来世，当基督在大卫帐幕中掌权时，那对以色列人要成为更大的安慰。基督在大卫的帐幕中掌权，表征安慰、鼓励和复兴。…祂在大卫帐幕中，在我们里面掌权，意思就是，祂带着国度在我们里面掌权。

以赛亚十六章五节说，…基督的宝座必因慈爱坚立。慈爱的意思是柔细的情爱。我们都能就近祂的宝座，因为在那里有慈爱。…基督凭真实坐在宝座上，真实在这里的意思是真诚和信实。基督不仅是活泼、慈仁的，也是真诚、信实的；祂是配得的一位。祂是那坐在大卫帐幕中宝座上的，祂是真大卫。祂施行审判，寻求公平。审判乃是调整、改正，以制造和平。基督是整个宇宙中唯一的审判官。按照我们天然的人，我们并不按公平对待别人。作丈夫的不按公平对待妻子，作妻子的也不按公平对待丈夫。但基督对每一个人都是完全公平的，并且祂在一切的审判中，寻求公平；祂也是速行公义的那一位。…五节给我们看见，基督有慈爱、真实、信实、公平和公义。今天基督在大卫的帐幕中，在我们里面掌权，带进国度以及慈爱、真实、信实、公平和公义。我们若在祂的管理、掌权之下，我们也会象祂一样，有这些美德。

当基督在千年国作王时，甚至最明亮的东西也要“蒙羞”。（赛二四 23。）但即使在今天，我们也能享受基督在我们里面作王，作为祂在来世作王的预尝。（以赛亚书生命读经，三五七至三六〇页。）

参读：新约总论，第五、三百六十六篇；以赛亚书生命读经，第四十一篇；圣经的十条路线，第十篇。

enjoying today is a foretaste of the coming kingdom in the age of restoration.

Thus, today we have to realize that Christ is our King. He reigns not only in our hearts but also in the tent of David. In the Old Testament, when the tent of David was setup, when David's kingdom was fully established, that was a great consolation and joy to the Israelites. In the coming age, when Christ reigns in the tent of David, that will be a greater consolation to Israel. Christ reigning in the tent of David signifies consolation, encouragement, and restoration.... For Him to reign in us in the tent of David means that He reigns in us with a kingdom.

[Isaiah 16:5 says that] Christ's throne will be established in lovingkindness. Lovingkindness means tender affection. All of us can approach His throne because lovingkindness is there. Christ sits upon His throne in truth. Truth here means truthfulness and faithfulness. Christ is not only loving and kind but also truthful and faithful. He is the worthy One. As the One sitting upon the throne in the tent of David, He is the real David. He judges and pursues justice. To judge is to adjust and correct in order to make peace. Christ is the unique Judge in the whole universe. In our natural being, we do not treat others justly. The husbands do not treat the wives in justice, nor do the wives treat the husbands in justice. But Christ is perfectly just with everyone and pursues justice in all of His judgments. He is also the One hastening righteousness. Isaiah 16:5 shows that with Christ there is lovingkindness, truthfulness, faithfulness, justice, and righteousness. Today Christ reigns in us in the tent of David, bringing in the kingdom with lovingkindness, truthfulness, faithfulness, justice, and righteousness. If we are under His ruling, His reigning, we will be the same as He is in these virtues.

When Christ reigns in the millennium, even the brightest things “will be ashamed” [Isa. 24:23]. But even today we can enjoy Christ reigning in us as a foretaste of His reign in the coming age. (Life-study of Isaiah, pp. 283-285)

Further Reading: The Conclusion of the New Testament, msgs. 5, 366; Life-study of Isaiah, msg. 41; CWWL, 1959, vol. 3, “Ten Lines in the Bible,” ch. 10

## 第九周■周四

### 晨兴喂养

约壹三 4 “凡犯罪的，也行不法；罪就是不法。”

多二 14 “祂为我们舍了自己，要赎我们脱离一切的不法，并洁净我们，归祂自己成为独特的子民，作祂特有的产业，热心行善。”

人照着己意而行，人不顺服在神的权柄之下，就是犯罪。…人凭着自己的血气行善，乃是不蒙神悦纳的。人的行为即使是良善的，只要是凭血气作的，都是被定罪的。…人行善仍然被定罪，原因乃是人的善行并不是行在神的权柄之下。罪就是人任性而行。人不服在权柄底下，即使所行的是好的、良善的，仍是犯罪。神看人这样凭着己意所行的善，乃是不法的。神不是看人所献的羊、牛、脂油有多少，…听命与顺服的对面就是权柄。（倪柝声文集第三辑第十三册，一二二页。）

### 信息选读

马太七章二十一至二十三节，主责备那些奉祂名预言、赶鬼、行异能的人。…这乃是因为他们是出于自己而作，不是因顺服神的旨意而作。所以主接着就说，“唯独实行我诸天之上父旨意的人，才能进去。”〔21。〕现今的时代，乃是充满不法，充满背叛。…罪就是不法，罪也就是悖逆。…〔根据约壹三章四节，〕不法的意思就是没有律法；没有律法就是罪。撒但是干犯权柄而犯罪；人是有律法就犯律法，没有律法就随意。…干犯律法是行为问题，固然是罪；不法，乃是存心问题，也是罪。不

## WEEK 9 — DAY 4

### Morning Nourishment

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

A man sins when he walks according to his self-will and rebels against God's authority....Those who do good according to their own flesh do not please God. Even if a man's conduct is approved, his very person is condemned as long as he acts according to the flesh....Man is condemned for doing good because this good is not performed under God's authority. Sin means to act presumptuously. If a man does not come under authority, he sins even when his conduct is good. In God's eyes all goodness performed by self-will is lawlessness. God is not concerned with the number of sheep and cattle and the amount of fat that man offers to Him....Obedience and submission are man's responses to authority. (CWWN, vol. 59, p. 110)

### Today's Reading

In Matthew 7:21-23 the Lord rebuked those who prophesied, cast out demons, and did works of power in His name.... They were rebuked because they were doing these things out of themselves, not out of obedience to God's will. This is the reason the Lord said that only “he who does the will of My Father who is in the heavens” [v. 21] can enter the kingdom of the heavens. The present age is full of lawlessness and rebellion....Sin is lawlessness and rebellion according to 1 John 3:4. Being lawless is being without the law, and being without the law is sin. Satan sinned by trespassing against authority. Man breaks the law when the law is present and acts irresponsibly when no law is present.... Breaking the law is a matter of conduct, and it is sin. Being lawless

只不服在权柄之下，乃是没有权柄。在这末后的时代，因着不法者在这里，堕落的人要把一切的权柄都推翻，随己意作事，不法要掌权。…从撒但犯罪的起头，从人类犯罪的起头，一直到世代的末了，撒但一直与神的权柄作对，人也一直与神的权柄作对。…背叛乃是这世界的原则。我们如果要事奉神，就要碰着权柄。我们必须脱离这世界的这两个原则：不法与背叛。

我们要看见，宇宙中有两个原则：一是神权柄的原则，一是撒但背叛的原则。我们不能一面事奉神，一面又走背叛的路。…背叛的人虽能讲道，但撒但要在哪里笑，因为这人里头有撒但的原则。事奉的对面就是权柄。这个问题若没有好好解决，就在事奉、生活上，各种样的问题、难处都会发生。我们要问：我们是不是服神的权柄？我们要事奉神的人，必须得着一个基本的启示，就是认识神的权柄。…我们要知道，任何的悖逆都是顺着撒但而来的。没有遇见权柄的人，就自己拆毁自己的工作。你反对撒但的工作，但是你还顺着撒但的原则，你就一点路都没有。我们没有碰着权柄，没有碰着里头的根，就神在各地没有工作，在中国没有工作，在世界也没有工作。背叛的根不除掉，我们就没有前途，没有工作。求神怜悯我们，叫我们实在碰见权柄，脱离背叛的原则，不走背叛的路。求神使我们的事奉，乃是在顺服权柄的原则里。（倪柝声文集第三辑第十三册，一一九至一二〇页。）

参读：新约圣经中奇妙的基督，第二、六章；国度与召会，第一至三章。

is a matter of motive, and it is sin as well. In lawlessness one not only rebels against authority but acts as if there is no law. In the end times the presence of the lawless one will result in fallen man overturning all forms of authority. He will act according to his self-will and lawlessness will reign.... From the time of Satan's fall, throughout man's history of transgression to the end of this age, Satan is continually fighting against God's authority. Man is also standing against God's authority.... Rebellion constitutes the underlying principle of this world. In order to serve God, we have to experience authority. We have to free ourselves from these two worldly principles—lawlessness and rebellion.

We must realize that there are two principles in this universe. One is the principle of God's authority, and the other is the principle of Satan's rebellion. We cannot serve God on the one hand and take the way of rebellion on the other hand.... A rebellious man can give a message, but Satan will laugh at such a man because he is operating under Satan's principle. Service is directly linked to authority. If we do not settle the matter of authority, we will have problems in all areas of our service and living. We have to ask ourselves if we are under God's authority. As servants of God we have to have a fundamental revelation, a revelation of His authority.... We have to know that any kind of rebellion is from Satan. Those who have not seen authority are destroying their own work. We may say that we are destroying Satan's work, but actually we are working according to Satan's principle. This will lead us nowhere. Unless we touch authority and its underlying root, God will not be able to have any work in China, in other places, and in the entire world. If we do not remove the root of rebellion, we will have no future and no work. May the Lord be merciful to us and grant us a real touch with authority. May we turn away from the principle of rebellion and reject the way of rebellion. May the Lord preserve our service in the principle of submission. (CWWN, vol. 59, pp. 106-108)

Further Reading: CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," chs. 2,6; CWWL, 1957, vol. 3, "The Kingdom and the Church," chs. 4, 6-7

## 第九周■周五

### 晨兴喂养

太七 21 ~ 23 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。当日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？那时，我要向他们宣告：我从来不认识你们，你们这些行不法的人，离开我去吧。”

马太七章二十一节说，“不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”这不是指今天诸天之上国的实际，乃是指将来国度的实现。我们要进诸天的国，需要作两件事：呼求主，并实行天父的旨意。呼求主够叫我们得救，（罗十 13，）但要进诸天的国，还需要实行天父的旨意。因此，不是每一个说主啊，主啊的人，都能进诸天的国，唯独那些呼求主，且实行天父旨意的人，才能进去。

进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同。（约三 3，5。）进神的国是借着神圣生命的出生，进诸天的国是借着神圣生命的生活。（马太福音生命读经，三三六页。）

### 信息选读

在马太七章二十一节，主不是说，“你们…父，”乃是说，“我…父。”这里主似乎说，“我是人子，是神子，我一直实行我父的旨意。你们也是神的儿子，是我的弟兄。因此，你们必须是我的同伴，并

## WEEK 9 — DAY 5

### Morning Nourishment

**Matt. 7:21-23** Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father.... Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and...cast out demons, and...did many works of power? And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

[Matthew 7:21] does not refer to the reality of the kingdom of the heavens today, but to the coming manifestation of the kingdom in the future. To enter into the kingdom of the heavens we need to do two things: call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father. Hence, “Not everyone who says... Lord, Lord, will enter into the kingdom of the heavens,” but those who call on the Lord and do the will of the heavenly Father.

Since entering into the kingdom of the heavens also requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God by being regenerated (John 3:3, 5). This latter is by the birth of the divine life; the former is by the living of that life. (Life-study of Matthew, p. 302)

### Today's Reading

In Matthew 7:21 the Lord does not say “your Father,” but “My Father.” Here the Lord seems to be saying, “I, the Son of Man and the Son of God, have been doing the will of My Father. You also are sons of God and My brothers. Therefore, you must be My companions and take the same way

走我所走的路。…你们是我的弟兄、我的同伴、我的同伙。你们和我走同样的路，实行同样的旨意。你们照着我父的旨意与我同活。”…要实行父的旨意，我们需要走狭路。…我们的父有一个旨意要成就，但这旨意只能借着祂的生命才能成就。我们需要活在天父的生命里，并且凭着这生命而活。这种生活乃是为着实行父的旨意。

主从来不称许那些在祂的名里，却不照着天父的旨意（21）预言、赶鬼、并行许多异能的人。（22。）主不否认他们作了那些事，但祂认为那些事是不法的，因为不是照着天父的旨意作的，与神圣的旨意不一致。主似乎说，“你们在我的名里预言过，在我的名里赶鬼过，并在我的名里行过许多异能，但我从来不可你们作那些事。我从来不可你们，因为你们不法地作那一切的事。你们在己里，在自己的欲望里，照着自己的心意，不照着我父的旨意作那些事。”因此，他们即使在主的名里作了那些事，也不能进诸天的国，却要“离开”主，就是在来世被拒于国度的实现之外，不能得国度的赏赐。

无论哪一种赛跑，跑者必须跑在正确的跑道上。你也许跑得比别人快，但你若跑出你跑道的线外，你就不被承认了。这种赛跑会被视为不法。你必须在跑道上赛跑，这就是说，你必须跑在狭路上。今天许多基督教工人的工作，不受属天跑道的约束。在他们自己眼中，他们在主的名里，并为着主作了许多的事。然而，在主眼中，他们的工作是一种过犯，违犯了属天的跑道。因此他们的工作是不法。…在主的恢复里，有限制的跑道，我们奔跑时必须受限制。我们若跑在跑道上，没有跑出去，我们就要蒙主称许。（马太福音生命读经，三三六至三四〇页。）

参读：马太福音生命读经，第二十四篇；圣经要道，第二十五至二十六题。

that I take....You are My brothers, My companions, and My partners. You and I are walking the same way and doing the same will. You are living with Me according to the will of My Father.”...In order to do the will of the Father, we need to walk in the constricted way....Our Father has a will to accomplish, but we can accomplish it only by His life. We need to live in the life of the heavenly Father and also by that life. This kind of living is for the doing of the Father’s will.

The Lord never approved those who prophesied, cast out demons, and did many works of power in His name, but not according to the will of the heavenly Father (v. 21). The Lord did not deny that they did those things, but He considered those things as lawlessness because they were not done according to the will of the heavenly Father. They were not done in the line of the divine will. The Lord seemed to be saying, “You prophesied in My name, you cast out demons in My name, and you did many works of power in My name, but I never allowed you to do them. I never approved you because you did all those things in a lawless way. You did them in yourself, in your own desire, and according to your own intention, not according to the will of My Father.” Thus, those who do such things, even in the Lord’s name, will not enter into the kingdom of the heavens, but will depart from the Lord; that is, they will be rejected from the manifestation of the kingdom in the coming age.

The runners in any race must run in the proper lanes. Although you may run faster than others, your running will not be recognized if you run outside the lines of your lane. Rather, that type of running will be considered lawlessness. You must run the race between the lines; that is, you must run in a constricted way. Today the work of many Christian workers is not restricted by the heavenly lines. In their own eyes, they have done a great deal in the Lord’s name and for the Lord. In the eyes of the Lord, however, their work is a kind of transgression, a violation of the heavenly lines. Hence, their work is lawlessness....There are constricting lines in the Lord’s recovery, and we must be constricted in our running. If we run between the lines, not outside of them, we shall be approved by the Lord. (Life-study of Matthew, pp. 303-305)

Further Reading: Life-study of Matthew, msg. 24; CWWL, 1932-1949, vol. 3, “Crucial Truths in the Holy Scriptures, Volume 2,” chs. 25-26



# 第九周■周六

## 晨兴喂养

提后二 1 “所以，我的孩子，你要在基督耶稣里的恩典上得着加力。”

四 8 “从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

今天地上满了混乱，到处都是混乱。社会里的每一部分都是混乱。然而，我们不该沮丧。除了撒但的混乱之外，还有神圣的经纶。撒但的混乱要结束，神圣的经纶要达到终极的完成。撒但混乱的结局乃是火湖，神圣经纶的终极完成乃是新耶路撒冷。

在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行的。我们似乎是交替地在经纶和混乱之间，在混乱和经纶之间。什么地方有神圣的经纶，什么地方就有撒但的混乱。什么地方有神，什么地方也就有撒但。（在旧造里撒但的混乱以及为着新造的神圣经纶，一三页。）

## 信息选读

得胜者乃是那些忍受混乱，却不失望也不沮丧的人。他们反而得了加强，能够为着神圣的经纶站住，且活出神圣的经纶。撒但的混乱仍然在基督教国里，在我们四围继续进行着。甚至在主的恢复里，我们也经历这样的混乱。…我们若得主的加强，能征服一切毁坏的混乱，我们就要得胜地进到国度里。我们要成为那些在独一建造的经纶里得胜的人。

# WEEK 9 — DAY 6

## Morning Nourishment

2 Tim. 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus.

4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Today the earth is filled with chaos. Chaos is everywhere. Every part of society is chaotic. However, we should not be discouraged. In addition to the satanic chaos, there is the divine economy. Whereas the satanic chaos will come to an end, the divine economy will reach a consummation. The end of the satanic chaos will be the lake of fire, and the consummation of the divine economy will be the New Jerusalem.

Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy. It seems that we alternate between economy and chaos, between chaos and economy. Where there is the divine economy, there is the satanic chaos. Where God is, Satan is also. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” pp. 201-202)

## Today's Reading

The overcomers are those who suffer the chaos, but they are not disappointed or discouraged. Instead, they are strengthened and enabled to stand for and live out the divine economy. The satanic chaos is still going on around us in Christendom. Even within the Lord's recovery, we have experienced this chaos.... If we are enabled by the Lord to conquer all the destructive chaos, we will triumphantly enter into the kingdom. We will be those who triumph in the unique constructive economy.

我们必须借着经过过程并终极完成之三一神作全足的恩典，征服撒但的混乱。（林前十五 10，林后十二 9，提后四 22。）在林前十五章十节保罗说，神的恩与他同在。在加拉太六章十八节他说，主耶稣基督的恩与我们的灵同在；在提后四章二十二节他说，主与我们的灵同在。主这全足的恩典与我们的灵同在。我们借着祂作我们全足的恩典，就能征服一切撒但的混乱，并完成独一的神圣经纶。

我们按照真理就能征服一切撒但的混乱，并完成神圣的经纶；召会，就是神在肉体的显现，乃是这真理的柱石和根基。（提前三 15～16。）背叛的人不能摇动在主恢复里的召会，因为召会是真理的柱石和根基。柱石支持建筑物，而根基托住柱石。召会是支持真理的柱石，也是托住真理的根基。因为召会是真理的柱石和根基，我们就必须是教导真理的人。我们教导真理，就会点亮在黑暗中的人，给人注射抵抗毒素，吞灭死亡，并将走岔的人带回到正路上。

启示录二章和三章启示，我们必须在某些情形里，来征服一切撒但的混乱，并完成独一的神圣经纶。…我们必须是以起初的爱爱主的人。（二 4。）起初的爱可以比作新婚的爱。…我们必须恢复我们向我们的丈夫基督那新婚的爱。…我们也必须在召会这今日的乐园里，享受基督作生命树，使我们能成为发光的灯台。（7，5。）主…告诉得胜者，祂要给他们吃整个的生命树。…我们该吃一棵树，宇宙树，独一的树，就是生命树，也就是基督作神圣生命的具体化身。（在旧造里撒但的混乱以及为着新造的神圣经纶，八七至九〇页。）

参读：在旧造里撒但的混乱以及为着新造的神圣经纶，第一至三章。

We have to conquer the satanic chaos by the processed and consummated Triune God as the all-sufficient grace (1 Cor. 15:10; 2 Cor. 12:9; 2 Tim. 4:22). In 1 Corinthians 15:10 Paul says that the grace of the Lord was with him; in Galatians 6:18 he says that the grace of the Lord Jesus Christ is with our spirit; and in 2 Timothy 4:22 he says that the Lord is with our spirit. The Lord as the all-sufficient grace is with our spirit, and we can conquer all the satanic chaos and carry out the unique divine economy by Him as our all-sufficient grace.

We can conquer all the satanic chaos and carry out the divine economy according to the truth, of which the church, the manifestation of God in the flesh, is the pillar and base (1 Tim. 3:15-16). The rebellious ones cannot shake the church in the Lord's recovery, because the church is the pillar and base of the truth. The pillar supports the building, and the base holds the pillar. The church is the pillar supporting the truth, and it is the base holding the truth. Because the church is the pillar and base of the truth, we need to be those who teach the truth. Our teaching of the truth will enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track.

Revelation 2 and 3 reveal that we need to conquer all the satanic chaos and carry out the unique divine economy in certain conditions. We need to be those who love the Lord with the first love (2:4). The first love may be compared to the love of newlyweds...We must recover the wedding, bridal love toward our Husband, Christ. We also need to enjoy eating Christ as the tree of life in the church as today's Paradise so that we can be a shining lampstand (vv. 7, 5). The Lord...tells the overcomers that He will give them to eat of the entire tree of life...We should eat one tree, the universal tree, the unique tree, that is, the tree of life, which is Christ as the embodiment of the divine life. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 256-258)

Further Reading: CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," chs. 1-3

# 第九周诗歌

745

## 国度 — 意义

7 6 7 6 双 (英 941)

F 大调

4/4

1 | 3 5 5 6 | 5 - 3 1 | 7 1 4 3 | 2 - -  
 一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;  
 1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -  
 是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。  
 5 | 1̇ 5 4 3 | 6 - 5 7 | 1̇ 5 4 3 | 2 - -  
 神 在 祂 的 国 度 里, 施 行 祂 的 王 权,  
 1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||  
 照 祂 自 己 来 治 理, 直 到 永 永 远 远。

- 二 国度中心是宝座, 神在其上掌权;  
 一切带上祂正规, 照着祂心所愿。  
 国度之中祂作王, 一切归祂管治;  
 为首为主的身分, 如此始能维持。  
 三 神借掌权国度中, 通行祂的旨意;  
 在祂统治的权下, 成全祂的心意。  
 唯有在神国度中, 祝福始能得着;  
 乃是从神的宝座, 流出生命水河。  
 四 服在神的管治下, 乃是蒙福之本;  
 背叛神圣的主权, 乃是罪恶之根。  
 撒但邪恶的目的, 乃在翻神宝座;  
 我们该有的目标, 在神权下活着。  
 五 在神至高国度中, 基督得显为大;  
 基督掌权生命中, 神就能有可夸。  
 当神施行祂统治, 一切全都蒙福;  
 基督若为神掌权, 神的荣耀显出。  
 六 日期满足的时候, 主要归一万有,  
 万有要认祂王权, 将祂统治领受。  
 生命荣耀的管治, 教会现已预尝,  
 并催国度速实现, 万有都得分享。

# WEEK 9 — HYMN

## God's kingdom is God's reigning

### The Kingdom — Its Meaning

941

2. Upon the throne, the center  
 Of government divine,  
 God reigns, and with His purpose  
 Brings everything in line.  
 God's headship and His lordship  
 He only can maintain  
 As King within His kingdom,  
 O'er everything to reign.
3. By reigning in His kingdom  
 God worketh all His will,  
 And under His dominion  
 His purpose doth fulfill.  
 'Tis only in God's kingdom  
 His blessing we may know;  
 'Tis from His throne almighty  
 The stream of life doth flow.
4. Submitted to God's ruling,  
 All virtue thus will win;  
 Rebellion to His Headship  
 Is but the root of sin.  
 The evil aim of Satan—  
 God's throne to overthrow;  
 Our aim and goal is ever  
 His rule to fully know.
5. Within God's sovereign kingdom  
 His Christ is magnified;  
 When Christ in life is reigning,  
 The Father's glorified.  
 When God is in dominion,  
 All things are truly blessed;  
 When Christ for God is reigning,  
 God's glory is expressed.
6. In fulness of the seasons  
 God's Christ will head up all.  
 Then all will own His reigning  
 And worship, great and small.  
 Such reign in life and glory  
 The Church e'en now foretastes  
 And to His rule submitting  
 Unto His kingdom hastes.



# 路得记结晶读经

## 第十周

路得拣选她的目标，  
使用她的权利，寻找她的安息，  
并得着赏赐来为着神的经纶

诗歌：补 333，补 335 (140)

读经：得一～四

## 纲要

### 【周一】

壹 士师记是一卷以色列惨痛历史的书，黑暗而腐臭；路得记是士师记的附录，记载一对夫妇佳美的故事，明亮而芬芳；这故事里的主角—路得—犹如荆棘中长出的百合花，又如黑夜里明亮的星—得一～四。

贰 路得记一章说到以利米勒偏离神经纶中的安息，（1～2，）拿俄米回归神经纶中的安息，（3～7，19～22，）以及路得拣选她的目标（8～18）：

一 路得记是一卷安息的书；安息日的安息，就是

# CRYSTALLIZATION-STUDY OF RUTH

## Week Ten

**Ruth's Choosing for Her Goal,  
Exercising Her Right, Seeking for Her Rest,  
and Receiving a Reward for God's Economy**

Hymns: E546, E547 (E170)

Scripture Reading: Ruth 1—4

## OUTLINE

### §Day 1

- I. **Judges is a book of Israel's miserable history, dark and foul; Ruth, as an appendix to the book of Judges, is the record of a couple's excellent story, bright and aromatic; the main character in this story, Ruth, is like a lily growing out of brambles and a bright star in the dark night—Ruth 1—4.**
- II. **Chapter 1 of the book of Ruth speaks of Elimelech's swerving from the rest in God's economy (vv. 1-2), Naomi's returning to the rest in God's economy (vv. 3-7, 19-22), and Ruth's choosing for her goal (vv. 8-18):**

A. Ruth is a book of rest; the Sabbath rest is Christ as our rest, typified by the



基督作我们的安息，由迦南美地所预表——申十二9，来四8~9：

- 1 神在第七日安息了，因为祂达到了祂所愿望的；祂的心愿是要在地上得着人在祂的形像上彰显祂，并有祂的管治权代表祂——创一26~28，罗八28~29，林后三18，罗五17，21，启五9~10，二二5。
- 2 在旧约里，美地是安息，因为圣殿能建造在那里；圣殿是以色列人进入美地终极的完成；神有了圣殿，就能为着祂的国度、管理和行政，得着祂的彰显和代表——王上八1~11。
- 3 基督作众圣徒的安息，分为三个阶段：
  - a 在召会时代，属天的基督，就是那彰显、代表、并满足了神的一位，歇了一切的工，坐在诸天之上神的右边，现今在我们灵里是我们的安息；祂作我们的安息，乃是我们完全的平安和完满的满足——太十一28~29。
  - b 在千年国里，撒但在地除去之后，（启二十1~3，）神要因基督和得胜的圣徒，而得着彰显、代表并满足；然后基督连同国度，将是得胜圣徒更完满的安息，他们要与基督一同作王，（4，6，）有分于并享受祂的安息。
  - c 在新天新地里，所有的仇敌，包括最后的仇敌，死，都被基督征服之后，（林前十五24~27，）祂这位全胜者，将是神所有赎民最完满的安息，直到永远。

## 【周二】

二 以利米勒离开美地，意思是他偏离了神经纶中的

good land of Canaan—Deut. 12:9; Heb. 4:8-9:

1. God rested on the seventh day because He had attained what He desired; the desire of God's heart is to have man on earth expressing Him in His image and representing Him with His dominion—Gen. 1:26-28; Rom. 8:28-29; 2 Cor. 3:18; Rom. 5:17, 21; Rev. 5:9-10; 22:5.
2. In the Old Testament the good land was a rest because the temple could be built there; the temple was the ultimate consummation of the entering into the good land by the children of Israel; with the temple God could have His expression and His representation for His kingdom, government, and administration—1 Kings 8:1-11.
3. Christ is rest to the saints in three stages:
  - a. In the church age the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit; as our rest, He is our perfect peace and full satisfaction—Matt. 11:28-29.
  - b. In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.
  - c. In the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God's redeemed for eternity.

## §Day 2

B. For Elimelech to leave the good land meant that he was swerving from the

安息，使自己与神的经纶断绝；他从犹大（美地最好的部分—创四九8~10，出三8下，申八7~10）的伯利恒（要来之基督的出生地—弥五2，路二4~7），偏离到摩押这拜偶像之地。（士十6。）

三 拿俄米回到圣地，就是从摩押这拜偶像之地回到犹大这以马内利之地，（赛八8，）到了伯利恒这基督出生之地；（得一19上，22下；）她带着她的儿媳路得回来；路得是神赐给她的，为着完成神关于基督的经纶。（22上。）

四 路得所拣选的目标，乃是与神的选民一同有分于对基督的享受；她成为基督重要的先祖，有助于将基督生到人类里；这乃是她拣选神和神的国，使神关于基督的经纶得以完成—太一5~6。

### 【周三、周四】

叁 路得记二章说到路得这位从异邦背景归向神的人，使用她的权利，好有分于神选民产业的丰富出产：

一 路得按着她那寄居者、穷人、和寡妇的三重身分，使用她的权利，拾取收割时所遗落的；她拾取麦穗不是她的乞讨，乃是她的权利。

二 关于收割庄稼的事，神的条例乃是：以色列人若将田角和收割时所遗落的留给穷人、寄居的和孤儿寡妇，耶和华就要赐福与他们—利二三22，十九9~10，申二四19。

三 波阿斯顺从这条例，由此见证他对耶和华大有信心；在神的主宰权柄之下，这条例似乎是为

rest in God's economy, thus cutting himself off from God's economy; he swerved from Bethlehem, the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7), in Judah, the top part of the good land (Gen. 49:8-10; Exo. 3:8b; Deut. 8:7-10), to Moab, a country of idolatry (Judg. 10:6).

C. Naomi's returning to the Holy Land was her returning to the rest in God's economy from Moab, the country of idolatry, to Judah, the land of Immanuel (Isa. 8:8), to arrive at Bethlehem, the birthplace of Christ (Ruth 1:19a, 22b); she returned with Ruth, her daughter-in-law given to her by God for the accomplishing of His economy concerning Christ (v. 22a).

D. Ruth chose the goal of participating with God's elect in the enjoyment of Christ, and she became an important ancestor of Christ, one who helped bring forth Christ into mankind; this was her choosing God and His kingdom for the carrying out of God's economy concerning Christ—Matt. 1:5-6.

### §Day 3 & Day 4

**III. Chapter 2 of the book of Ruth speaks of Ruth, as one who had returned to God from her heathen background, exercising her right to partake of the rich produce of the inheritance of God's elect:**

A. According to her threefold status as a sojourner, a poor one, and a widow, Ruth exercised her right to glean the harvest; her gleaning was not her begging but her right.

B. God's ordinance concerning the reaping of the harvest was that Jehovah would bless the children of Israel if they left the corners of their fields and the gleanings for the poor, the sojourners, the orphans, and the widows—Lev. 23:22; 19:9-10; Deut. 24:19.

C. Boaz obeyed this ordinance, thereby testifying to his great faith in Jehovah; under God's sovereignty, this ordinance seems to have been

路得一人写的。

- 四 路得来到美地以后，就有权利享受那地的出产；照样，我们信入基督以后，也有权利享受祂作我们的美地；路得使用她的权利，得着并据有美地的出产，这表征我们信入基督，在我们与祂“联合”的灵里（罗八 16，林前六 17）与祂有生机的联结之后，就必须开始追求基督，以得着、据有、经历并享受祂。（腓三 7～16。）
- 五 路得记描绘罪人有分于基督并享受基督的路、地位、资格和权利；照着神的定命，我们信入基督的人有资格和地位，可以支取我们享受基督的权利。（西一 12，启二 7，二二 14。）
- 六 路得记这个故事是可爱、感人、折服人、并征服人的；在二章这芬芳的故事里，含示四个预表：
- 1 波阿斯大有财富，（一，）预表基督富于神的恩典。（林后十二 7～9。）
  - 2 神应许之美地的田，（得二 2～3，）预表包罗万有的基督，祂是一切属灵神圣出产的源头，作神选民的生命供应。（腓一 19～21 上。）
  - 3 大麦和小麦（得二 23）预表基督是作成神和祂子民食物的材料。（利二，约六 9，33，35。）
  - 4 路得这摩押女子，是与神的应许隔绝的异邦罪人，（申二三 3，参弗二 12，）竟然得着权利有分于神选民收割时所遗落的，这预表外邦的“狗”得着特权，有分于神选民儿女的分落在桌子下的碎渣。（太十五 21～28 与 27 注 1。）

written for one person—Ruth.

- D. Just as Ruth had the right to enjoy the produce of the good land after coming into the land, so we have the right to enjoy Christ as our good land after believing into Him; Ruth's exercising of her right to gain and possess the produce of the good land signifies that, after believing into Christ and being organically joined to Him in our "joined" spirit (Rom. 8:16; 1 Cor. 6:17), we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him (Phil. 3:7-16).
- E. The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ; according to God's ordination, we who have believed into Christ have been qualified and positioned to claim our right to enjoy Christ (Col. 1:12; Rev. 2:7; 22:14).
- F. As a narration, the book of Ruth is lovely, touching, convincing, and subduing; in the aromatic story in chapter 2, four types are implied:
1. Boaz, rich in wealth (v. 1), typifies Christ, who is rich in the divine grace (2 Cor. 12:7-9).
  2. The field of the God-promised good land (Ruth 2:2-3) typifies the all-inclusive Christ, who is the source of all the spiritual and divine products for the life supply of God's elect (Phil. 1:19-21a).
  3. Barley and wheat (Ruth 2:23) typify Christ as the material for making food for both God and His people (Lev. 2; John 6:9, 33, 35).
  4. Ruth, a Moabitess, a heathen sinner alienated from God's promises (Deut. 23:3; cf. Eph. 2:12), being given the right to partake of the gleanings of the harvest of God's elect typifies the Gentile "dogs" who are privileged to partake of Christ as the crumbs under the table of the portion of God's elect children (Matt. 15:21-28 and footnote 1 on v. 27).



肆 路得记三章说到路得寻找她的安息：

一 “路得的婆婆拿俄米对她说，女儿啊，我不当为你找个安身之处，使你享福么？”——1 节：

- 1 拿俄米知道，作路得丈夫合式的人，乃是波阿斯；因此，拿俄米充当“中间人”，以促成路得结婚。
- 2 真正的新约执事就象拿俄米，激动在基督里的信徒爱祂，以祂作新郎，好接受祂作丈夫——林后十一 2，后十九 7，二一 9 ~ 10。
- 3 我们得着安息唯一的路乃是接受基督作我们的丈夫；我们必须认识祂是我们的丈夫并接受祂作我们的丈夫，活在与祂最亲近、最密切的接触里——林前二 9，参十六 22。
- 4 我们若嫁给基督，以祂为我们的丈夫，我们的生活就要改变；我们会领悟，我们必须有妻子的贞洁，并且会学习如何享受基督作我们的生命和人位，与祂在一里行事为人——林后二 10。

二 路得来到美地，使用她的权利享受美地丰富的出产，还需要一个家使她得着安息；这样的安息只能借着婚姻而得：

- 1 虽然我们得救并爱主，但我们若要得着一个家作我们的安息，就必须嫁给主耶稣，以祂为我们的丈夫，以召会为我们的家，在其中与祂一同生活——罗七 4，林后十一 2，弗五 25 ~ 27。
- 2 基督作我们的丈夫，召会作我们的家，合起来乃是一个完整的单位，使我们得着正确、充分的安息。(32。)

IV. Chapter 3 of the book of Ruth speaks of Ruth's seeking for her rest:

A. "Naomi, her [Ruth's] mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you"—v. 1:

1. Naomi realized that the proper person to be Ruth's husband was Boaz; hence, Naomi acted as a "middleman" in order to prod Ruth to get married.
2. The genuine ministers of the New Testament are like Naomi in that they stir up the believers in Christ to love Him as their Bridegroom that they may take Him as their Husband—2 Cor. 11:2; Rev. 19:7; 21:9-10.
3. The only way for us to have rest is to take Christ as our Husband; we must know Him as our Husband and take Him as our Husband, living in the closest and most intimate contact with Him—1 Cor. 2:9; cf. 16:22.
4. If we marry Christ, taking Him as our Husband, our life will be changed; we will realize that we must have a wife's fidelity, and we will learn how to enjoy Christ as our life and our person, walking and behaving in oneness with Him—2 Cor. 2:10.

B. After coming to the good land and exercising her right to enjoy its rich produce, Ruth still needed a home so that she could have rest; this kind of rest could come only through marriage:

1. Although we may be saved and love the Lord, in order to have a home for our rest we must marry the Lord Jesus, taking Him as our Husband, and live together with Him in the church as our home—Rom. 7:4; 2 Cor. 11:2; Eph. 5:25-27.
2. Christ as our Husband and the church as our home are a complete unit for us to have a proper and adequate rest (v. 32).

三 从马太一章五至六节和十六节的观点看，路得寻找她的安息，实际上是为着家谱的延续，以带进基督。

四 波阿斯告诉路得：“我实在是你的亲人，只是还有一个亲人比我更近”——得三 12：

1 在本节，路得丈夫的第一个亲人，就是路得最近的亲人，预表我们天然的人，不能也不愿把我们从旧人的债务（罪）里赎回。（四 1～6。）

2 波阿斯，路得丈夫的第二个亲人，预表基督，祂有分于血肉之体，（来二 14，）成为我们的亲人，能救赎我们脱离罪，恢复我们在神创造里天然之人所失去的权利，在祂与我们神圣生机的联结里作我们的新丈夫，并娶我们作祂的配偶，使祂得着扩增。（得四 7～13。）

伍 路得记四章说到路得得着赏赐，来为着神的经纶：

一 路得得着赏赐为着神的经纶，其中一部分是赢得一位赎她的丈夫；这丈夫预表基督是救赎信徒的丈夫；如今我们这些在基督里的信徒有一位丈夫，祂是我们永远、现在、和每日的救赎主，搭救我们，拯救我们，救拔我们，脱离一切的难处。

二 除了赢得赎她的丈夫以外，路得也清偿已死丈夫所负的债；（1～9；）这预表信徒蒙救赎，脱离他们旧人的罪：

1 照着罗马六章六节与七章二至四节，这已死的丈夫，就是我们的旧丈夫，乃是我们的旧人；神造我们作祂的妻子，但我们背叛了祂；我们丢弃祂，并

C. Considered in the light of Matthew 1:5-6 and 16, Ruth's seeking for her rest was actually for the continuation of the genealogy to bring in Christ.

D. Boaz told Ruth, "I am a kinsman, yet there is a kinsman closer than I"—Ruth 3:12:

1. In this verse the first kinsman of Ruth's husband, Ruth's closest kinsman, typifies our natural man, who cannot and will not redeem us from the indebtedness (sin) of our old man (4:1-6).

2. Boaz, the second kinsman of Ruth's husband, typifies Christ, who partook of blood and flesh (Heb. 2:14) to be our Kinsman and who can redeem us from our sin, recover the lost right of our natural man in God's creation, be our new Husband in His divine organic union with us, and take us as His counterpart for His increase (Ruth 4:7-13).

**V. Chapter 4 of the book of Ruth speaks of Ruth's receiving a reward for God's economy:**

A. As part of her reward for God's economy, Ruth gained a redeeming husband, who typifies Christ as the redeeming Husband of the believers; now as believers in Christ, we have a Husband who is our eternal, present, and daily Redeemer, rescuing us, saving us, delivering us, from all our troubles.

B. In addition to gaining a redeeming husband, Ruth was redeemed from the indebtedness of her dead husband (vv. 1-9); this typifies the believers being redeemed from the sin of their old man:

1. According to Romans 6:6 and 7:2-4, the dead husband, our old husband, is our old man; God created us to be His wife, but we rebelled against Him; we gave Him up and assumed the position of a husband for



且擅自取了作丈夫的地位。

2 我们罪恶的丈夫用许多债务缠累我们；但在我们嫁给基督那天，我们得着了一位丈夫，祂是我们全能、无所不能的救赎主；我们都需要基督作我们这样的丈夫，并且该习惯地来到祂面前，简单地说，“主耶稣，我需要你。”

三 路得所得着赏赐的另一方面，是她成为基督家谱中重要的先祖，带进大卫的王室，为着产生基督；（得四 13 下～22，太一 5～16；）这指明她所赢得的，是包罗万有、延展无限的，使她有地位、有资格将基督带到人类中；因此，在将基督带到地的每一角落这条联线上，她是重要的环节。

四 路得不仅成为家谱中重要的先祖，为着产生基督，她也延续神所创造的人类这条线，使基督能成为肉体；基督的成为肉体，乃是将祂从永远里带到时间里，并将祂的神性带到人性里：

1 我们基督徒生活的每一天，都该是基督成为肉体的延续，有基督生出来，好借着我们将基督作为那灵供应给人，使祂生到他们里面—林后三 6。

2 若要这事发生，我们都需要为基督说话，说出基督，并且将基督说到人里面；这样供应基督，必然会以新陈代谢的方式改变我们和我们所照顾的人，使我们变化成为祂的形像—18 节，四 1。

ourselves.

2. Our sinful husband encumbered us with many debts, but on the day we married Christ, we received a Husband who is our almighty, omnipotent Redeemer; we all need Christ to be such a Husband to us, and we should habitually come to Him and simply say, “Lord Jesus, I need You.”

C. Another aspect of Ruth’s reward is that she became a crucial ancestor in the genealogy to bring in the royal house of David for the producing of Christ (Ruth 4:13b-22; Matt. 1:5-16); this indicates that she had an all-inclusive and all-extensive gain with the position and capacity to bring Christ into the human race; she is thus a great link in the chain that is bringing Christ to every corner of the earth.

D. Ruth not only became a crucial ancestor in the genealogy for the producing of Christ, but she also continued the line of the God-created humanity for the incarnation of Christ; the incarnation of Christ was a matter of His being brought out of eternity into time and with His divinity into humanity:

1. Every day of our Christian life should be a continuation of Christ’s incarnation, with Christ being brought forth in order to be born into others through our ministering Christ as the Spirit into them—2 Cor. 3:6.

2. In order for this to happen, we all need to speak for Christ, to speak forth Christ, and to speak Christ into others; ministering Christ in this way will surely change us, and the ones for whom we care, in a metabolic way for our transformation into His image—v. 18; 4:1.



# 第十周■周一

## 晨兴喂养

创二 2 “到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。”

来四 9 “这样，必有一安息日的安息，为神的子民存留。”

士师记是一卷以色列惨痛历史的书，黑暗而腐臭；路得记是记载一对夫妇佳美的故事，明亮而芬芳。这故事里的主角犹如荆棘中长出的百合花，又如黑夜里明亮的星。（圣经恢复本，得一 1 注 1。）

路得记说到基督借着成为肉体被带到人类中，这是真安息。因此路得记是一卷安息的书。我们会看见，路得嫁给波阿斯以后，生了一个孩子俄备得；路得借此享受安息，得着完全的满足，并对她的后裔有完满的盼望。后来的世代先是在大卫之下享受安息。一千年后，他们又因主耶稣享受真安息。二千年后，神的子民在千年国里因着基督作王，要更完满地享受这安息。千年国后，对这安息的享受要终极完成于新天新地里的新耶路撒冷，直到永远。安息乃是开启路得记的钥匙。（路得记生命读经，七页。）

## 信息选读

神安息了，因为祂完成了祂的工，并且满足了。神的荣耀得着彰显，因为人有了祂的形像；祂的权柄也即将施行，以征服祂的仇敌撒但。只要人彰显神并对付神的仇敌，神就得着满足而能安息。…后来第七日蒙纪念为安息日。（出二十 8～11。）神

# WEEK 10 — DAY 1

## Morning Nourishment

Gen. 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

Heb. 4:9 So then there remains a Sabbath rest for the people of God.

Judges is a book of Israel's miserable history, dark and foul; Ruth is the record of a couple's excellent story, bright and aromatic. The main character in this story is like a lily growing out of brambles and a bright star in the dark night. (Ruth 1:1, footnote 1)

The book of Ruth speaks of Christ being brought into mankind through incarnation. This is the real rest. Ruth is thus a book of rest. As we will see, after Ruth married Boaz, they brought forth a child, Obed, and Ruth enjoyed a rest with an absolute satisfaction and full expectation for her descendants. The following generations enjoyed rest under David. Then after one thousand years, they enjoyed the real rest with the Lord Jesus. Two thousand years later, this rest will be enjoyed in a fuller way in the millennial kingdom with Christ as the King. After the millennium, the enjoyment of this rest will consummate in the New Jerusalem in the new heaven and new earth for eternity. This matter of rest is the key to the book of Ruth. (Life-study of Ruth, pp. 5-6)

## Today's Reading

God rested because He had finished His work and was satisfied. God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan. As long as man expresses God and deals with God's enemy, God is satisfied and can rest. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11).

的第七日乃是人的第一日。神已经预备好一切给人享受。人被造后，并不是加入神的工作，乃是进入神的安息。人受造不是为了作工，乃是以神为满足，并与神一同安息。（参太十一 28 ~ 30。）

安息日是为人设立的，人不是为安息日创造的。（可二 27。）…（创世记二章二节）里的安息是一粒种子，在整本圣经里发展，收成于启示录。这种子的发展包括旧约里安息日的安息（出二十 8 ~ 11）和美地的安息、（申十二 9，来四 8，）新约里主日的安息、（启一 10，徒二十 7，林前十六 2，）和千年国的安息。（来四 1，3，9，11。）安息的终极完成乃是新天新地同新耶路撒冷的安息，在那里所有得赎的圣徒都要彰显神的荣耀，（启二一 11，23，）并要凭神的权柄作王，（二二 5 下，）直到永远。（圣经恢复本，创二 2 注 1。）

安息日的安息，就是基督作我们的安息；由迦南美地所预表。（申十二 9，来四 8。）基督作众圣徒的安息，分为三个阶段：（一）在召会时代，祂这位属天的基督，歇了一切的工，坐在诸天之上神的右边，现今在我们灵里是我们的安息；（太十一 28 ~ 29，）（二）在千年国里，撒但在地除去之后，（启二十 1 ~ 3，）基督连同国度将是得胜圣徒更完满的安息，他们要与基督一同作王，（4，6，）有分于并享受祂的安息；（三）在新天新地里，所有的仇敌，包括最后的仇敌，死，都被基督征服之后，（林前十五 24 ~ 27，）祂这位全胜者，将是神所有赎民最完满的安息，直到永远。但这里所说安息日的安息，就是迦南美地的安息所预表的，只该包括基督作我们安息的头两个阶段，不该包括第三阶段。头两个阶段的安息乃是奖赏，要给那些竭力追求基督，不仅蒙了救赎，还丰满地享受了基督，以致成为得胜者的人。第三阶段的安息不是奖赏，乃是给所有赎民完满的分。（来四 9 注 1。）

参读：路得记生命读经，第一篇。

God's seventh day was man's first day. God had prepared everything for man's enjoyment. After man was created, he did not join in God's work; he entered into God's rest. Man was created not to work but to be satisfied with God and rest with God (cf. Matt. 11:28-30).

The Sabbath was made for man, not man for the Sabbath (Mark 2:27). The rest in Genesis 2:2 is a seed that develops through the Bible and is harvested in Revelation. The development of this seed includes the rest of the Sabbath day (Exo. 20:8-11) and the rest of the good land (Deut. 12:9; Heb. 4:8) in the Old Testament, the rest of the Lord's Day in the New Testament (Rev. 1:10; Acts 20:7; 1 Cor. 16:2), and the rest of the millennial kingdom (Heb. 4:1, 3, 9, 11). The consummation of rest is the rest of the new heaven and new earth with the New Jerusalem, in which all the redeemed saints will express God's glory (Rev. 21:11, 23) and reign with God's authority (Rev. 22:5b) for eternity. (Gen. 2:2, footnote 1)

This Sabbath rest is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 4:8). Christ is rest to the saints in three stages: (1) in the church age, as the heavenly Christ, the One who rests from His work and sits on the right hand of God in the heavens, He is the rest to us in our spirit (Matt. 11:28-29); (2) in the millennial kingdom, after Satan is removed from this earth (Rev. 20:1-3), Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be His co-kings (Rev. 20:4, 6), sharing and enjoying His rest; (3) in the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all God's redeemed for eternity. But the Sabbath rest mentioned here and typified by the rest of the good land of Canaan covers only the first two stages of Christ's being our rest; it does not include the third stage. The rest in the first two stages is a prize to His diligent seekers, who not only are redeemed but also have enjoyed Him in a full way, thus becoming the overcomers, whereas the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones. (Heb. 4:9, footnote 1)

Further Reading: Life-study of Ruth, msg. 1

## 第十周■周二

### 晨兴喂养

得一 16 “路得说，不要催我离开你回去不跟随你。你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。”

19 “于是二人同行，来到伯利恒。…”

太二 1 “在希律王的日子，耶稣生在犹太的伯利恒。…”

在路得记一章一至二节我们看见，以利米勒偏离神经纶中的安息。他原在美地，有其中的一分；他该留在那里。留在神所应许并赐给的美地，乃是真安息。…以色列的安息，意即他们的昌盛成为他们的享受与满足，乃是和他们在神的经纶里与神之间的光景有关。以色列人离开美地，就使自己与神永远的经纶断绝。…以利米勒的错误，是偏离了给他机会享受美地之安息的立场，地位。他从犹太的伯利恒偏离了。伯利恒，大卫的城，被指定为要来之基督的出生地。（弥五 2，路二 4～7。）在神眼中，伯利恒是个非常特别的地方，因为这是神要借着成为肉体而生为人的地方。

犹太是以色列中君王支派的地。（创四九 8～10。）在所有支派中，没有一个支派分得的地比犹太更高。这地是神应许之地（出三 8 下）最好的部分，美地（申八 7～10）最好的部分，以马内利之地（赛八 8）最好的部分。以利米勒偏离这地，是何等的错误！…以利米勒从犹太的伯利恒偏离到摩押，就是神所弃绝并定罪的乱伦之地。（创十九 30～38，申二三 2～4。）…摩押也是拜偶像之地。（士十 6。）（路得记生命读经，六至八页。）

## WEEK 10 — DAY 2

### Morning Nourishment

Ruth 1:16 But Ruth said, Do not entreat me to leave you.... For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

19 So the two of them traveled until they came to Bethlehem...

Matt. 2:1 ...Jesus was born in Bethlehem of Judea...

In Ruth 1:1 and 2 we see that Elimelech swerved from the rest in God's economy. He was in the good land and had a portion of it, and he should have remained there. Remaining in the good land that God has promised and given is the real rest. Israel's rest, their prosperity for their enjoyment and their contentment, was related to their situation with God in His economy. For an Israelite to leave the good land meant that he was cutting himself off from God's eternal economy. Elimelech's mistake was to swerve from the ground, the standing, which gave him the opportunity to enjoy the rest in the good land. He swerved from Bethlehem in Judah.... Bethlehem, the city of David, was designated as the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7). In the eyes of God, Bethlehem was a very special place, for it was the place where He, through incarnation, would be born to be a man.

Judah was the land of the royal tribe among Israel (Gen. 49:8-10).... It was the top part of the God-promised land (Exo. 3:8b), the top part of the good land (Deut. 8:7-10), and the top part of the land of Immanuel (Isa. 8:8). How mistaken Elimelech was in swerving from this land! Elimelech swerved from Bethlehem in Judah to Moab, a place of incest rejected and condemned by God [Gen. 19:30-38; Deut. 23:2-4].... Moab was a country of idolatry (Judg. 10:6). (Life-study of Ruth, pp. 5-7)



拿俄米从摩押，拜偶像之地归回，…回到犹大，以马内利之地。…拿俄米归回，因为她受了神的剥夺，先失去她的丈夫，然后失去她的两个儿子，遗留下她和两个儿媳为寡妇，没有子女。（得—5，20～21。）拿俄米归回，也因为她听见耶和華眷顾祂的百姓，赐粮食与他们。（6。）

拿俄米带着她的儿媳路得回来〔伯利恒〕；路得是神赐给她的，为着完成神关于基督的经纶。（22上。）

路得记一章八至十八节记载路得拣选她的目标。…拿俄米为她两个儿媳的前途，向她们建议。她对她们说，“你们各人回娘家去吧。愿耶和華以恩慈待你们，象你们以恩慈待已死的人与我一样。愿耶和華使你们各在新夫家中寻得安息。”（8～9上。）于是拿俄米与她们亲嘴，…然后俄珥巴与婆婆亲嘴而别，只是路得紧紧随着婆婆。拿俄米对路得说，“你嫂子已经回她本民和她的神那里去了，你也跟着你嫂子回去吧。”（14～15。）…路得对拿俄米说，“不要催我离开你回去不跟随你。你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。你在哪里死，我也在哪里死，也葬在哪里。除非死能使你我相离，不然，愿耶和華重重地降罚与我。”（16～17。）拿俄米见路得定意要跟随自己去，就不再对她说什么了。（18。）

路得所拣选的目标，乃是与神的选民一同有分于对基督的享受；她甚至成为基督重要的先祖，有助于将基督生到人类里。这不仅是她这位摩押寡妇的定意，更是她的目标，她的拣选。路得拣选神和神的国，使神关于基督的经纶得以完成。为着这样的目标，为着这样一个拣选这目标的人，阿利路亚！（路得记生命读经，一〇至一三页。）

参读：路得记生命读经，第二篇。

Naomi returned from Moab, the country of idolatry,...to Judah, the land of Immanuel. Naomi returned because she had been stripped by God first of her husband and then of her two sons, leaving her and her two daughters-in-law as widows without children (Ruth 1:5, 20-21). Naomi returned also because she had heard that Jehovah had visited His people by giving them food (v. 6).

Naomi returned [to Bethlehem] with Ruth, her daughter-in-law given to her by God for the accomplishment of His economy concerning Christ (v. 22a).

In verses 8 through 18 we have an account of Ruth's choosing for her goal.... Naomi made a proposal to her two daughters-in-law for their future. She said to them, "Go and return, each of you, to your mother's house. May Jehovah deal kindly with you, just as you have dealt with the dead and with me. May Jehovah grant you to find rest, each of you in the house of your husband" (vv. 8-9a). Then she kissed them....Orpah kissed her mother-in-law, but Ruth clung to her. Naomi said to Ruth, "Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law" (vv. 14-15). Ruth said to Naomi, "Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God. Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you" (vv. 16-17). When Naomi saw that Ruth was determined to go with her, she ceased speaking to her about it (v. 18).

Ruth chose the goal of participating with God's elect in the enjoyment of Christ, and she even became a top ancestor of Christ who helped bring forth Christ into mankind. This was more than just a resolution on the part of the Moabite widow; it was a goal, a choosing. Ruth chose God and His kingdom for the carrying out of God's economy concerning Christ. Hallelujah for such a goal and for such a person choosing this goal! (Life-study of Ruth, pp. 8-10)

Further Reading: Life-study of Ruth, msg. 2

# 第十周■周三

## 晨兴喂养

利二三 22 “你们收割地的庄稼时，不可割尽田角，也不可拾取收割时所遗落的，要留给穷人和寄居的；我是耶和华你们的神。”

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

路得的丈夫死后，她有两个选择：留在摩押，或与拿俄米一同回到以色列作外人。路得拣选往以色列地去，因为她可能听过很多关于神、神的应许和美地的事。她所听见的好消息，足以让她作美好的拣选。路得与拿俄米到了以色列地以后，就使用她的权利。

关于收割庄稼的事，神的吩咐乃是：以色列人若将田角和收割时所遗落的留给穷人、寄居的和孤儿寡妇，耶和华就要赐福与他们。关于这点，利未记二十三章二十二节说，“你们收割地的庄稼时，不可割尽田角，也不可拾取收割时所遗落的，要留给穷人和寄居的。”类似的话可见于十九章九至十节。申命记二十四章十九节说，“你在田间收割庄稼，若忘下一捆在田里，不可回去拾取，要留给寄居的与孤儿寡妇；这样，耶和华你神必在你手所办的一切事上，赐福与你。”这不仅显示神的慈爱，以及祂是何等伟大、纯良和无微不至，也显示美地丰富的出产。（路得记生命读经，一四至一五页。）

## 信息选读

# WEEK 10 — DAY 3

## Morning Nourishment

Lev. 23:22 And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner; I am Jehovah your God.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

After Ruth's husband died, she had two choices: remain in Moab or go with Naomi to be a foreigner in Israel. Ruth chose to go to the land of Israel because she probably had heard a great deal concerning God, God's promise, and the good land. She had heard the good news sufficiently for her to make a wonderful choice. After arriving in the land of Israel with Naomi, Ruth exercised her right.

God's commandment concerning the reaping of the harvest was that Jehovah would bless the children of Israel if they left the corners of their fields and the gleanings for the poor, the sojourners, the orphans, and the widows. Concerning this, Leviticus 23:22 says, "When you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner." A similar word is found in Leviticus 19:9-10. Deuteronomy 24:19 says, "When you reap your harvest in your field and you forget a sheaf in the field, you shall not turn back to gather it; it shall be for the sojourner, the orphan, and the widow, in order that Jehovah your God may bless you in all your undertakings." This shows not only the lovingkindness of God and how great, fine, and detailed He is, but shows also the rich produce of the good land. (Life-study of Ruth, p. 11)

## Today's Reading

神要祝福以色列人在美地上的庄稼，但这祝福有个条件—要留些东西给穷人；百姓不可割尽田角。然而，在神借摩西所颁赐关于收割之律法的条例中，并没有指定田角的大小。田角大小在于地主对耶和华的信心。人对耶和华的信心越大，所留的田角就越大。我相信顺从这条例，乃是波阿斯的实行。他对耶和华必大有信心。在神的主宰权柄之下，这条例似乎是为路得一人写的。

拿俄米和她儿媳路得回到伯利恒，正是动手割大麦的时候。（得一 22 下。）大麦比其他谷类先成熟，预表复活的基督。（约六 9 ~ 10, 56 ~ 58。）

神是主宰一切的；在祂的主宰权柄里，祂将路得从摩押带到伯利恒城。在路得到达那里以前，祂预备了一个富有、慷慨的人，名叫波阿斯。…路得获拿俄米许可，去拾取麦穗。（得二 2 ~ 3。）路得求拿俄米让她往田间去，她在谁的眼中蒙恩，就在谁的身后拾取麦穗。拿俄米告诉路得只管去，她就去了。她来到田间，在收割的人身后拾取麦穗，恰巧是在波阿斯那块田里。

后来，波阿斯得以认识路得。（4 ~ 7。）波阿斯从伯利恒来，对收割的人说，“愿耶和华与你们同在。”他们回答说，“愿耶和华赐福与你。”（4。）波阿斯问监管收割之人的仆人关于路得的事，仆人告诉他，她是那摩押女子，随同拿俄米从摩押乡间回来的，请求在收割的人身后，拾取打捆剩下的麦穗。仆人对波阿斯所说关于路得的话，指明他很满意路得，认为她是贞洁、贤德的女子。（路得记生命读经，一五至一六页。）

参读：路得记生命读经，第三篇。

God wanted to bless the harvest of the Israelites in the good land, but this blessing had a condition—that something would be left for the poor. The people would not be allowed to reap completely the corners of their field. However, in the ordinance of the law given by God through Moses regarding reaping, the size of the corners of the field was not specified. The size depended on the landlord's faith in Jehovah. The larger one's faith in Jehovah was, the larger the corners of the field would be. I believe that it was the practice of Boaz to obey this ordinance. He must have had great faith in Jehovah. Under God's sovereignty this ordinance seems to have been written for one person—Ruth.

Naomi returned to Bethlehem with her daughter-in-law Ruth at the beginning of the barley harvest (Ruth 1:22b). Barley, which ripens earlier than other grains, typifies the resurrected Christ (John 6:9-10, 56-58).

God is sovereign, and in His sovereignty He brought Ruth from Moab to the city of Bethlehem. Before she arrived there, He had prepared a rich, generous man by the name of Boaz. Ruth gained Naomi's permission to go gleaning (Ruth 2:2-3). Ruth asked Naomi to let her go to the field and glean among the ears of grain after him in whose sight Ruth had found favor. Naomi told Ruth to go, and she went and gleaned in the field after the reapers, happening to glean in a portion of the field belonging to Boaz.

Boaz eventually became acquainted with Ruth (vv. 4-7). He came from Bethlehem and said to the reapers, "Jehovah be with you," and they said to him, "Jehovah bless you" (v. 4). When Boaz asked the young man who was set over the reapers concerning Ruth, the young man told him that she was the young Moabite woman who had returned with Naomi from the country of Moab and who had asked to glean and gather after the reapers among the sheaves. His word to Boaz regarding Ruth indicates that he was happy with her, considering her a woman of fidelity and virtue. (Life-study of Ruth, pp. 11-13)

Further Reading: Life-study of Ruth, msg. 3

## 第十周■周四

### 晨兴喂养

得二 8 “波阿斯对路得说，…不要往别人田里拾取麦穗，…要紧随着我的使女们。”

11 ~ 12 “…凡你向婆婆所行的，并你离开父母和出生地，…人全都告诉我了。愿耶和華照你所行的报答你；你来投靠耶和華以色列神的翅膀下，愿你满得祂的酬报。”

路得记二章八至十三节有波阿斯对路得的恩言。…路得听见这些话，就面伏于地叩拜，问波阿斯说，“我既是外邦人，怎么在你眼中蒙恩，使你这样顾恤我呢？”（10。）波阿斯回答说，自从她丈夫死后，凡她向婆婆所行的，并她离开父母和出生地，到素不认识的民中，这一切事人全都告诉他了。

波阿斯不仅亲切地对路得说话，也对她显示慷慨。（14 ~ 16。）到了吃饭的时候，波阿斯叫她来吃点饼，把烘了的穗子递给她，她就吃饱了。她起来又拾取麦穗，波阿斯吩咐仆人，她就是在禾捆中拾取麦穗，也可以容她，不可羞辱她。他又对他们说，“并要从捆里抽出些来，留给她拾取，不可斥责她。”（16。）（路得记生命读经，一七至一八页。）

### 信息选读

路得告诉拿俄米，她在波阿斯的田间拾取麦穗，拿俄米就对她说，“愿那人蒙耶和華赐福，因为他不断以慈爱待活人和死人。”（得二 20 上。）然后拿俄米告诉路得，那人与她们相近，是她们的亲人。（20 下。）…在二十二节拿俄米嘱咐路得，说，“女儿啊，你跟着他的使女出去，不叫人遇见你在别人

## WEEK 10 — DAY 4

### Morning Nourishment

Ruth 2:8 And Boaz said to Ruth,...Do not go to glean in another field,...but stay close to my young women.

11-12 [For] all that you have done for your mother-in-law..., as well as how you left your father and mother and the land of your birth,...may Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

In Ruth 2:8 through 13 we have Boaz's word of grace to Ruth....When Ruth heard these words, she fell upon her face, bowed herself to the ground, and asked Boaz, "Why have I found favor in your sight that you regard me, though I am a foreigner?" (v. 10). Boaz replied that all that she had done for her mother-in-law since the death of her husband Elimelech had been made known to him.

Boaz not only spoke kindly to Ruth but also showed generosity to her (vv. 14-16). At mealtime Boaz told her to eat some food, extending some parched grain to her, and she ate and was satisfied. When she rose up to glean, Boaz charged his young men to let her glean among the standing grain and not to rebuke her. Then he went on to say to them, "Also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her" (v. 16). (Life-study of Ruth, pp. 13-14)

### Today's Reading

When Ruth told Naomi that she had gleaned in the field of Boaz, Naomi said to her, "Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead" (Ruth 2:20a). Then Naomi told Ruth that the man was close to them, one of their kinsmen (v. 20b). In verse 22 Naomi charged Ruth, saying, "It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field."...What was on



田间，这才为好。”…拿俄米心里所想的，不仅要路得有分于波阿斯的丰富，得着满足，也要路得得着波阿斯作她的丈夫，并为以利米勒的名生子。

路得这位从异邦背景归向神的人，使用她的权利，好有分于神选民产业的丰富出产。路得是摩押女子，来到美地作寄居者。按着她那寄居者、穷人、和寡妇的三重身分，使用她的权利，拾取收割时所遗落的。她虽然贫穷，却从未成为乞讨者。她拾取麦穗不是她的乞讨，乃是她的权利。

路得记描绘罪人有分于基督并享受基督的路、地位、资格和权利。照着神的定命，我们信入基督的人有资格和地位，可以支取我们享受基督的权利。这意思是说，今天我们不需要乞求神拯救我们；我们能到神那里去，为自己支取祂的救恩。我们有地位、资格、和权利向神支取救恩。这是接受福音的最高标准。

路得记这个故事是可爱、感人、折服人、并征服人的。在二章这芬芳的故事里，含示四个预表。…波阿斯大有财富，（1，）预表基督富于神的恩典。（林后十二9。）…神应许之美地的田，（得二2～3，）预表包罗万有的基督，祂是一切属灵神圣出产的源头，作神选民的生命供应。（腓一19下。）…大麦和小麦（得二23）预表基督是作成神和祂子民食物的材料。（利二，约六9，33，35。）…路得这摩押女子（申二三3）是与神的应许隔绝的异邦罪人，（弗二12，）竟然得着权利有分于拾取神选民收割时所遗落的，这预表外邦的“狗”得着特权，有分于神选民儿女的分落在桌子下的碎渣。（西一12，太十五21～28。）（路得记生命读经，一八至二一页。）

参读：哥林多前书生命读经，第十六篇。

Naomi's heart was not only that Ruth would partake of Boaz's riches and be satisfied, but also that she would gain Boaz himself as her husband and bring forth a son for the name of Elimelech.

Ruth, as one who had returned to God from her heathen background, exercised her right to partake of the rich produce of the inheritance of God's elect. Ruth, a Moabitess, had come to the good land as a sojourner. According to her threefold status as a sojourner, a poor one, and a widow, she exercised her right to glean the harvest. Although she was poor, she never became a beggar. Her gleaning was not her begging; it was her right.

The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ. According to God's ordination, we have been qualified and positioned to claim our right to enjoy Christ. This means that today we do not need to beg God to save us. We can go to God to claim His salvation for ourselves. We have the position, the qualification, and the right to claim salvation from God. This is the highest standard of receiving the gospel.

As a narration, the book of Ruth is lovely, touching, convincing, and subduing. In the aromatic story in chapter 2, four types are implied. Boaz, rich in wealth (2:1), typifies Christ, who is rich in the divine grace (2 Cor. 12:9). The field of the God-promised good land (Ruth 2:2-3) typifies the all-inclusive Christ, who is the source of all the spiritual and divine products for the life supply to God's elect (Phil. 1:19b). Barley and wheat (Ruth 2:23) typify Christ as the material for making food for both God and His people (Lev. 2; John 6:9, 33, 35). Ruth, a Moabitess (Deut. 23:3), a heathen sinner, alienated from God's promises (Eph. 2:12), given the right to partake of the gleaning of the harvest of God's elect typifies the "Gentile dogs" who are privileged to partake of the crumbs under the table of the portion of God's elect children (Col. 1:12; Matt. 15:25-28). (Life-study of Ruth, pp. 14-15)

Further Reading: Life-study of 1 Corinthians, msg. 16



# 第十周■周五

## 晨兴喂养

得三 1 “路得的婆婆拿俄米对她说，女儿啊，我不当为你找个安身之处，使你享福么？”

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

路得记三章显示路得寻找她的安息。我们需要享受基督到得着安息的地步。要得着安息，我们必然需要家。没有一个地方能象家那样，给我们这么多安息。在三章拿俄米提议，甚至推动，为路得得着一个家。

路得所采取的步骤，符合我们属灵的经历。…借着相信主耶稣，我们就与祂有生机的联结。如今祂在我们里面，我们也在祂里面。有了这亲密、生机的联结，我们就必须开始追求基督，以得着、据有、经历并享受祂。这由路得使用她的权利，得着并据有美地的出产所预表。路得来到美地以后，就有权利享受那地的出产；照样，我们相信基督以后，也有权利享受祂作我们的美地。

然而，我们拾取麦穗以后，还需要一个家，使我们得着定居的安息。这样的安息只能借着婚姻而得。…拿俄米要找一条路，为路得建立一个家。

〔1。〕路得若要得着一个家作她的安息，就需要丈夫。拿俄米知道，作路得丈夫合式的人，乃是预表基督的波阿斯。（路得记生命读经，二二至二三页。）

## 信息选读

你与主同在的时候曾说，“主，你是我的丈夫”么？虽然你得救并爱主，你也不会得着一个家作你的安息，直到你嫁给主耶稣，以祂为你的丈夫。

# WEEK 10 — DAY 5

## Morning Nourishment

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Ruth chapter 3 shows Ruth's seeking for her rest. We need to enjoy Christ to such an extent that we have rest. In order to have rest, we surely need a home. No place can give us as much rest as our home. In chapter 3 Naomi proposed and even pushed to gain a home for Ruth.

The steps taken by Ruth correspond to our spiritual experience.... By believing in the Lord Jesus, we were organically joined to Him. Now He is in us and we are in Him. With this intimate, organic union, we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him. This is typified by Ruth's exercising of her right to gain and possess the produce of the good land. Just as Ruth had the right to enjoy the produce of the good land after coming into the land, so we have the right to enjoy Christ as our good land after believing in Him.

However, after our gleaning we still need a home so that we can have a settled rest. This kind of rest can come only through marriage....Naomi wanted to find a way to establish a home for Ruth [cf. v. 1]. If Ruth was to have a home for her rest, she needed a husband. Naomi realized that the proper person to be Ruth's husband was Boaz, who typifies Christ. (Life-study of Ruth, pp. 17-18)

## Today's Reading

Have you ever had a time with the Lord when you said, “Lord, You are my Husband”? Even though you are saved and you love the Lord, you will not have a home for your rest until you marry the Lord Jesus, taking Him as your Husband.

在现今的世代，有许多偶像，就如娱乐、运动和购物，使基督徒变得不忠贞。似乎他们从未嫁给基督，从未真正以基督为他们的丈夫。结果，他们从一地到一地徘徊、流荡，没有安息。

找着我们丈夫的地方，是在我们的家，就是在召会里。在召会里，基督是丈夫。仅仅得着丈夫并不够，我们还必须得着家。…我们若得着基督，享受基督，并经历基督，却没有得着召会，就仍是无家可归。所以，我们不仅必须强调基督作我们的丈夫，也必须强调召会作我们的家。基督作我们的丈夫，召会作我们的家，合起来乃是一个完整的单位，使我们得着正确、充分的安息。

拿俄米清楚知道，路得需要嫁给波阿斯。…如此，就需要拿俄米作中间人，来推动路得和波阿斯结婚。…今天我的负担和拿俄米一样。我在为你们寻找安息之所；而你们得着安息唯一的路，乃是接受基督作你们的丈夫。因此，我在这里作中间人，推动你们嫁给基督。…你不仅需要在祂的田间拾取麦穗—你需要以祂为你的丈夫。所以，我的负担是要推动我们众人嫁给基督。我在推动大家嫁给基督，使我们能建立一个家，并在这家里，就是在召会里享受祂。

没有什么比婚姻更亲密的了。以基督为我们的丈夫，是最亲密的事。我们若嫁给基督，以祂为我们的丈夫，我们的生活就要改变。我们会领悟，我们必须有妻子的贞洁，并且会学习如何享受基督作我们的生命，与祂在一里行事为人。这样，我们就成为得着基督并享受基督的人，爱祂，与祂一同留在家里，并在家中，就是在召会中，与祂一同生活。我们若这样作，就会真正认识在主恢复里的召会生活。（路得记生命读经，二三至二五页。）

参读：路得记生命读经，第四篇；罗马书生命读经，第一篇；哥林多后书生命读经，第五十二至五十三篇。

In this modern age there are many idols, such as entertainment, sports, and shopping, which cause Christians to be unfaithful. It seems as if they have never been married to Christ, that they have never actually taken Him as their Husband. As a consequence, they are roaming, wandering from place to place with no rest.

The place to find our Husband is in our home, the church. Christ is the Husband in the church. To have a husband is not sufficient. We must also have a home.... If we have Christ, enjoy Christ, and experience Christ, yet we do not have the church, we are still homeless. Therefore, we must stress not only Christ as our Husband but also the church as our home. Christ as our Husband and the church as our home are a complete unit for us to have a proper and adequate rest.

Naomi was clear that Ruth needed to be married to Boaz.... There was the need for Naomi, as the person in the middle, to push Ruth and Boaz to get married. My burden today is like Naomi's. I am seeking a resting place for you, and the only way for you to have rest is to take Christ as your Husband. Thus, I am here as a person in the middle to push you to marry Christ.... You need to do more than to glean in His field—you need to take Him as your Husband. My burden, therefore, is to push all of us to marry Christ. I am pushing us to marry Christ so that we can build up a home and enjoy Him in this home, which is the church.

Nothing is more intimate than marriage. Taking Christ as our Husband is a most intimate matter. If we marry Christ, taking Him as our Husband, our life will be changed. We will realize that we must have a wife's fidelity, and we will learn how to enjoy Christ as our life, walking and behaving in oneness with Him. Then we will become those who gain Christ and enjoy Christ, loving Him, staying at home with Him, and living with Him at home, in the church. If we do this, we will truly know the church life in the Lord's recovery. (Life-study of Ruth, pp. 18-19)

Further Reading: Life-study of Ruth, msg. 4; Life-study of Romans, msg. 1; Life-study of 2 Corinthians, msg. 52-53

# 第十周■周六

## 晨兴喂养

太一 5～6 “…波阿斯从路得氏生俄备得，俄备得生耶西，耶西生大卫王。…”

赛五四5 “因为造你的，是你的丈夫；…救赎你的，是以色列的圣者…”

罗七 4 “…你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。”

我们若看马太一章五至六节和十六节，就会看见路得寻找她的安息，实际上是为着家谱的延续，以带进基督。（路得记生命读经，二八至二九页。）

（在路得记三章十二节，）路得丈夫的第一个亲人，就是路得最近的亲人，预表我们天然的人，不能也不愿把我们从旧人的债务（罪）里赎回。（四 1～6。）波阿斯，路得丈夫的第二个亲人，预表基督，祂有分于血肉之体，（来 2:14，）成为我们的亲人，能救赎我们脱离罪，恢复我们在神创造里天然之人所失去的权利，在祂与我们神圣生机的联结里作我们的新丈夫，并娶我们作祂的配偶，使祂得着扩增。（得四 7～13。）（圣经恢复本，得三 12 注 1。）

## 信息选读

重要的点是，路得得着赏赐为着神的经纶，其中一部分是赢得一位赎她的丈夫；这丈夫预表基督是救赎信徒的丈夫。唯有基督能作我们的丈夫和我们的救赎主。…如今我们这些在基督里的信徒有一位丈夫，祂是我们永远、现在、和每日的救赎主，搭救我们，拯救我们，救拔我们，脱离一切的难处。这是何等的赢得！

# WEEK 10 — DAY 6

## Morning Nourishment

Matt. 1:5-6 ...And Boaz begot Obed of Ruth, and Obed begot Jesse, and Jesse begot David the king...

Isa. 54:5 For your Maker is your Husband...And the Holy One of Israel is your Redeemer...

Rom. 7:4 ...You also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

If we consider Matthew 1:5-6 and 16, we will see that Ruth's seeking for her rest was actually for the continuation of the genealogy to bring in Christ. (Life-study of Ruth, p. 21)

In Ruth 3:12 the first kinsman of Ruth's husband, Ruth's closest kinsman, typifies our natural man, who cannot and will not redeem us from the indebtedness (sin) of our old man (4:1-6). Boaz, the second kinsman of Ruth's husband, typifies Christ, who partook of blood and flesh (Heb. 2:14) to be our Kinsman and who can redeem us from our sin, recover the lost right of our natural man in God's creation, be our new Husband in His divine organic union with us, and take us as His counterpart for His increase (Ruth 4:7-13). (Ruth 3:12, footnote 1)

## Today's Reading

The crucial point...is that, as part of her reward for God's economy, Ruth gained a redeeming husband, who typifies Christ as the redeeming Husband to the believers. Only Christ can be both our Husband and our Redeemer... Now as believers in Christ, we have a Husband who is our eternal, present, and daily Redeemer, rescuing us, saving us, delivering us, from all our troubles. What a gain this is!

路得也清偿已死丈夫所负的债。（得四 1～9。）这预表信徒蒙救赎，脱离他们旧人的罪。…波阿斯对那比他更近的亲人说，“你从拿俄米手中买这田地的时候，也当娶死人的妻摩押女子路得，叫死人的名得以在他的产业上存立。”（5。）那亲人回答说，“这样我自己就不能赎了，恐怕于我的产业有损。你自己可以赎我所当赎的，因我不能赎了。”（6。）波阿斯就这样作，清偿路得所负的债。

照着罗马七章，这已死的丈夫，就是我们的旧丈夫，乃是我们的旧人。神造我们作祂的妻子，但我们背叛了祂。我们丢弃祂，并且擅自取了作丈夫的地位。我们罪恶的丈夫用许多债务缠累我们。但在我们嫁给基督那天，我们得着了一位丈夫，祂是我们全能、无所不能的救赎主。…我们既有祂作我们的丈夫，就该来到祂面前，简单地说，“主耶稣，我需要你。”

路得所得着赏赐的另一面，是她成为基督家谱中重要的先祖，带进大卫的王室，为着产生基督。（得四 13 下～22，太一 5～16。）这指明她所赢得的，是包罗万有、延展无限的，使她有地位、有资格将基督带到人类中。因此，在将基督带到地的每一角落这条联线上，她是重要的环节。我们都感激路得，因为没有她，基督就无法临及我们。

这职事的负担是要在信徒里面产生基督。这就是说，这职事的目标不是要教导你谦卑，或仅仅在你的行为上荣耀神。…路得不仅成为基督家谱中重要的先祖，为着产生基督，她也延续神所创造的人类这条线，使基督能成为肉体。（太一 5～16。）基督的成为肉体是祂从永远里出来，带着祂的神性进到时间里。…我们基督徒生活的每一天，都该是基督成为肉体的延续，有基督生出来，好借着我们将基督供应给人，使祂生到他们里面。若要这事发生，我们都需要为基督说话，说出基督，甚至将基督说（到人里面）。这样供应基督，必然会改变我们。（路得记生命读经，三二至三四页。）

参读：路得记生命读经，第五篇。

Ruth was redeemed from the indebtedness of the dead husband (Ruth 4:1-9). This typifies being redeemed from the sin of the believers' old man.... Boaz said to the kinsman who was closer than he, "On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance" (v. 5). That kinsman replied, "I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it" (v. 6). Boaz did so, redeeming Ruth from her indebtedness.

According to Romans 7 the dead husband, our old husband, is our old man. God created us to be His wife, but we rebelled against Him. We gave Him up and assumed the position of the husband for ourselves. Our sinful husband encumbered us with many debts. But on the day we married Christ, we received a Husband who is our almighty, omnipotent Redeemer...Having Him as our Husband, we should come to Him and simply say, "Lord Jesus, I need You."

Another aspect of Ruth's reward is that she became a crucial ancestor in the genealogy to bring in the royal house of David for the producing of Christ (Ruth 4:13b-22; Matt. 1:5-16). This indicates that she had an all-inclusive and all-extensive gain with the position and capacity to bring Christ into the human race. She is thus a great link in the chain that is bringing Christ to every corner of the earth. We all are indebted to Ruth, for without her Christ could not have reached us.

The burden of this ministry is to produce Christ in the believers. This means that the goal of this ministry is not to teach you to be humble or merely to glorify God in your behavior. Ruth not only became a crucial ancestor in the genealogy for the producing of Christ, but she also continued the line of the God-created humanity for the incarnation of Christ (Matt. 1:5-16). The incarnation of Christ was a matter of His being brought out of eternity into time with His divinity... Every day of our Christian life should be a continuation of Christ's incarnation, with Christ being brought forth in order to be born into others through our ministering Christ to them. In order for this to happen, we all need to speak for Christ, to speak forth Christ, and even speak Christ to others. Ministering Christ in this way will surely change us. (Life-study of Ruth, pp. 24-26)

Further Reading: Life-study of Ruth, msg. 5

# 第十周诗歌

140

## 赞美主 – 祂的美丽

8 7 8 7 (英 170)

降 E 大调

4/4

5 · 3̣ 6 i̇ | 7 6 5 3 | 1 1 2 3 | 5 6 5 - |  
 一 主, 你 是 那 可 爱 新 郎, 神 所 选 立, 我 所 爱;  
 5 · 3̣ 6 i̇ | 7 6 5 5 | 5 i̇ i̇ 3 | 5 2 1 - ||  
 你 的 自 己 富 有 吸 引, 我 心 怎 能 不 爱 戴!

- 二 亲爱良人, 我爱慕你, 你的宝贵谁能言!  
 你的爱情, 我深珍爱, 你的可爱何无限!
- 三 你比美者还要更美, 你比甜者还更甜!  
 你既柔细、你又亲切, 你是何等的完全!
- 四 你的衣服满了没药, 你的口中满恩惠!  
 在你受苦馨香气中, 凭爱珍藏你宝贵。
- 五 神曾用那喜乐的油, 膏你胜过你同伴;  
 从你那些“象牙宫”中, 发出对你的称赞。
- 六 神已永远赐福与你, 你已胜过众仇敌;  
 我今见你加冕、登极, 权柄、威严, 无可比。
- 七 你是“万国所羡慕的”, 他们必知你价值;  
 你乃“超乎万人之上”, 永远配得我赏识!

第五节的“象牙宫”指各地教会。

# WEEK 10 — HYMN

## Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

170

1. Lord, Thou art the love-ly Bride-groom, God ap-point-ed, dear to us;  
 Thy dear self is so at-trac-tive, To our heart so beau-te-ous!

2. Dear Beloved, we admire Thee,  
 Who can tell Thy preciousness;  
 All Thy love we deeply treasure  
 And Thine untold loveliness.
3. Thou art fairer than the fairest,  
 Thou art sweeter than the sweet;  
 Thou art meek and Thou art gracious,  
 None can e'er with Thee compete.
4. Full of myrrh are all Thy garments,  
 And Thy lips are filled with grace;  
 In the savor of Thy suffering,  
 We in love Thyself embrace.
5. It is with the oil of gladness  
 Thy God hath anointed Thee;  
 From the palaces of ivory  
 Praise shall ever rise to Thee.
6. God hath blessed Thee, Lord, forever,  
 Thou hast won the victory;  
 Now we see Thee throned in glory  
 With Thy pow'r and majesty.
7. Thou art the desire of nations,  
 All Thy worth they'll ever prove;  
 Thou, the chiefest of ten thousand,  
 Ever worthy of our love.





# 路得记结晶读经

## 第十一周

### 波阿斯与路得

### 预表基督与召会

诗歌：英 1140（英 1177）

读经：得一 16～17，二 1～3，13～16，三 9，  
12，15，四 1～17，21～22

## 纲要

### 【周一】

壹 在约书亚记至路得记这段以色列人历史的开始和结束，有两个显著的人物预表基督；这两个人就是约书亚和波阿斯，他们表征一个人的两方面——书一 1，得四 21～22：

一 在开始时，约书亚预表基督，将神所拣选的人带进神命定的福分里；如约书亚所预表的，基督已经把我们带进美地，也为我们取得那地，并将那地分给我们作产业，给我们享受；基督已经为我们得着美地，至终祂就是美地，给我们享受。

二 在结束时，波阿斯预表基督是我们的丈夫，作了我们的满足。

# CRYSTALLIZATION-STUDY OF RUTH

## Week Eleven

### Boaz and Ruth

### Typifying Christ and the Church

Hymns: E1140 (E1177)

Scripture Reading: Ruth 1:16-17; 2:1-3, 13-16; 3:9, 12, 15; 4:1-17, 21-22

## OUTLINE

### §Day 1

**I. At the beginning and at the end of the portion of Israel's history from Joshua to Ruth are two prominent persons typifying Christ; these persons are Joshua and Boaz, who signify two aspects of one person—Josh. 1:1; Ruth 4:21-22:**

A. At the beginning Joshua typifies Christ in bringing God's chosen people into God's ordained blessings; as typified by Joshua, Christ has brought us into the good land, has taken possession of the land for us, and has allotted the land to us as our inheritance for our enjoyment; Christ has gained the good land for us, and eventually, He is the good land for us to enjoy.

B. At the end Boaz typifies Christ as our Husband for our satisfaction.

## 贰 在路得记，波阿斯预表基督以下几方面：

- 一 波阿斯是富有且慷慨给与的人，（二 1， 14 ~ 16， 三 15，）预表基督有追溯不尽的神圣丰富，并且以祂全备的供应照顾神穷乏的子民。（弗 3 8，路十 33 ~ 35，腓一 19。）
- 二 波阿斯是路得的亲人，（得二 3，三 9， 12，）赎回玛伦失去的产权，并且娶了玛伦的寡妇路得为妻，以产生必需的后嗣，（四 9 ~ 10， 13，）预表基督救赎召会，使召会成为祂的配偶，好叫祂得着扩增。（弗五 23 ~ 32，约三 29 ~ 30。）
- 三 按照路得记，波阿斯赎回路得并赎回她的长子名分；因此，他成了基督一位显著的先祖—得四 1 ~ 17， 21 ~ 22，太一 5 ~ 6：
  - 1 你既是弟兄，是波阿斯，就该顾到别人的基督长子名分，不该单顾自己的长子名分；换句话说，你不仅该顾到自己对基督的享受，也该顾到别人对基督的享受—弗三 2，彼前四 10 ~ 11，太二四 45 ~ 47。
  - 2 假定在召会生活中有些亲爱的圣徒成了像路得一样，失去了对长子名分的享受，就是对基督的享受，我们需要在召会生活里有许多波阿斯，把这些亲爱的圣徒带回对基督的享受里。
  - 3 路得记告诉我们，有另一个亲属与路得的关系比波阿斯更近，但那人自私自利，只顾自己的长子名分：
    - a 有些弟兄该顾到召会生活中像可怜的“路得”那样的人，但他们在对基督的属灵享受上很自私—结三四 2 ~ 23。

## II. In the book of Ruth, Boaz typifies Christ in the following aspects:

- A. As a man, rich in wealth and generous in giving (2:1, 14-16; 3:15), Boaz typifies Christ, whose divine riches are unsearchable and who takes care of God's needy people with His bountiful supply (Eph. 3:8; Luke 10:33-35; Phil. 1:19).
- B. As the kinsman (Ruth 2:3; 3:9, 12) who redeemed the lost right to Mahlon's property and took Mahlon's widow, Ruth, as his wife for the producing of the needed heirs (4:9-10, 13), Boaz typifies Christ, who redeemed the church and made the church His counterpart for His increase (Eph. 5:23-32; John 3:29-30).
- C. According to the book of Ruth, Boaz redeemed Ruth and redeemed her birthright; hence, he became a notable forefather of Christ—4:1-17, 21-22; Matt. 1:5-6:
  1. As a brother and a Boaz, you should take care of others' birthright of Christ, not only your own birthright; in other words, you should not only take care of your own enjoyment of Christ but also others' enjoyment of Christ—Eph. 3:2; 1 Pet. 4:10-11; Matt. 24:45-47.
  2. Suppose some dear ones in the church life become like Ruth, losing the enjoyment of their birthright, their enjoyment of Christ; we need to have a number of Boazes in the church life to bring these dear saints back into the enjoyment of Christ.
  3. The book of Ruth tells us that there was another kinsman who was even closer to Ruth than Boaz was, but that man was selfish; he only took care of his own birthright:
    - a. Some brothers should take care of ones who are like poor "Ruths" in the church life, but they are selfish in the spiritual enjoyment of Christ—Ezek. 34:2-23.

b 有人是真波阿斯，在对基督的享受上是丰富的，他愿意付代价，将那样的圣徒带进对基督完满的享受里；借着这样牧养别人，他就对基督有更多的享受，甚至对基督有最大的享受；一天过一天，我们该顾到别人对基督的享受—箴十一 25，徒二十 35，彼前五 1~4。

## 【周二、周三】

四 那些成为像波阿斯的人，在召会生活乃是柱子（圣殿其中一根柱子名叫“波阿斯”—王上七 21）；在圣经里，柱子是神建造的标记、见证，神的建造乃是借着在实行身体生活中被变化而成的一创二八 22 上，王上七 15~22，加二 9，提前三 15，启三 12，罗十二 2，弗四 11~12：

1 那些在召会生活中是柱子的人，乃是一直在神的审判（铜）之下，领悟他们是在肉体里的人，一无价值，只配死与埋葬—诗五一 5，出四 1~9，罗七 18，太三 16~17：

a 我们必须断定自己是一无所是的，只够资格钉死；我们无论是什么，都是因着神的恩，并且劳苦的不是我们，乃是神的恩—林前十五 10，加二 20，彼前五 5~7。

b 信徒中间的分裂和不结果子，都是因为没有铜，没有什么经过神审判的；反而有骄傲、自夸、自我表白、自我称义、自我称许、自找借口、自义、定罪别人、规律别人，而不牧养人、寻找人—太十六 24，路九 54~55。

c 我们爱主并经历祂是那样子像铜的人，（结四十 3，）祂就成为我们超凡的爱、极广的宽恕、无上的信实、尽致的卑微、绝顶的纯洁、至圣至义、光明正大—腓四 5~8。

b. Someone who is a real Boaz and is rich in the enjoyment of Christ will pay the price to bring such saints into the full enjoyment of Christ; by shepherding others in this way, he will have even more enjoyment of Christ, the greatest enjoyment of Christ; day by day we should take care of others' enjoyment of Christ—Prov. 11:25; Acts 20:35; 1 Pet. 5:1-4.

## §Day 2 & Day 3

D. Those who become like Boaz are pillars in the church life (one of the pillars in the temple was named “Boaz”—1 Kings 7:21); in the Scriptures the pillar is a sign, a testimony, of God's building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12:

1. Those who are pillars in the church life are constantly under God's judgment (bronze), realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:

a. We must judge ourselves as nothing and as being qualified only to be crucified; whatever we are, we are by the grace of God, and it is not we who labor but the grace of God—1 Cor. 15:10; Gal. 2:20; 1 Pet. 5:5-7.

b. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God's judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse, self-righteousness, condemning others, and regulating others instead of shepherding and seeking them—Matt. 16:24; Luke 9:54-55.

c. When we love the Lord and experience Him as the man of bronze (Ezek. 40:3), He will become our extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and our brightness and uprightness—Phil. 4:5-8.

2 殿里柱子的柱顶有“装修的格子网〔如格子架〕和拧成的链索形成的花圈”；这些表征错综复杂的光景，而那些在神建造中作柱子的人，在其中生活并承担责任—王上七 17，林后一 12，四 7～8。

3 柱顶上有百合花和石榴—王上七 18～20：

a 百合花表征信靠神的生活，就是凭神之于我们的所是，不凭我们的所是而过生活；铜的意思是“不是我”，百合花的意思是“乃是基督”—歌二 1～2，太六 28，30，林后五 4，加二 20。

b 柱顶花圈上的石榴，表征那作生命的基督之丰富的丰满、丰盛、美丽和彰显—腓一 19～21 上，弗一 22～23，三 19。

c 借着格子网的除去和拧成之链索的限制，我们就能过信靠神的单纯、简单生活，彰显基督神圣生命的丰富，为着神在生命里的建造。

## 【周四】

叁 在这明亮而芬芳的故事里，路得在以下几方面预表召会：

一 路得在神的创造里，在亚当里是女人，在人的堕落里是摩押女子（一个罪人），因而成了旧人，具有这两面，预表召会在得救之前，是神创造里的人，也是在人的堕落里的罪人，乃是“我们的旧人”—罗六 6。

二 路得是寡妇，死了丈夫，为波阿斯所赎回；波阿斯清理了路得已死丈夫的债务，恢复她已死丈夫所失去的产权；（得四 9～10；）因此路得预表蒙了基督救赎的召会，而召会的旧人乃是已经被钉十字

2. On the capitals of the pillars in the temple, there were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situations in which those who are pillars in God’s building live and bear responsibility—1 Kings 7:17; 2 Cor. 1:12; 4:7-8.

3. On the top of the capitals were lilies and pomegranates—1 Kings 7:18-20:

a. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”—S. S. 2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.

b. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—Phil. 1:19-21a; Eph. 1:22-23; 3:19.

c. Through the crossing out of the network and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God’s building in life.

## §Day 4

III. In this bright and aromatic story, Ruth typifies the church in the following ways:

A. Ruth, being a woman in Adam in God’s creation and a Moabitess (a sinner) in man’s fall, thus becoming an old man with these two aspects, typifies the church, before her salvation, as men in God’s creation and sinners in man’s fall being “our old man”—Rom. 6:6.

B. Ruth, being the widow of the dead husband, redeemed by Boaz, who cleared the indebtedness of her dead husband for the recovery of the lost right of her dead husband’s property (Ruth 4:9-10), typifies the church with her old man as her crucified husband (Rom. 7:4a; 6:6) redeemed by



架的丈夫；（罗七4上，六6；）基督清理了召会旧人的罪，（约一29，）好恢复神所创造而堕落之天然人所失去的权利。（创一26，赛五四5。）

三路得被波阿斯赎回以后，成了他的新妻子，（得四13，）预表召会得救以后，因着召会天然的人得了重生（约三6下）而成了基督的配偶。（29上，罗七4。）

四路得拣选跟随拿俄米到以色列地，（得一16～17，）并与波阿斯联结，预表外邦罪人联于基督，（林后一21，）使他们有分于神应许的产业。（弗三6。）

## 【周五】

肆波阿斯（预表基督是我们的新丈夫）和路得（预表召会，其旧人乃是已经被钉十字架的丈夫）的图画，是保罗在罗马七章一至六节所说的：

一在神的创造里，人原初的地位是妻子的地位；以赛亚五十四章五节说，造我们的神是我们的丈夫；我们是神的妻子，必须倚靠祂，并以祂为我们的头。

二人堕落时，取了另一个地位，就是旧人自取的地位（旧人乃是我们这个由神所创造，却因罪而堕落的人）；神所造的人是妻子，但堕落的人向神独立，并且自立为头，为丈夫。

三我们的旧人，就是旧丈夫，既与基督同钉十字架，（罗六6，）我们就脱离了他的律法，（七2～4，）并且归与新丈夫，就是那永活者基督。

四我们信徒有两种身分：

Christ, who cleared away her old man's sin (John 1:29) for the recovery of the lost right of her fallen natural man created by God (Gen. 1:26; Isa. 54:5).

C. Ruth, after being redeemed by Boaz, becoming a new wife to him (Ruth 4:13) typifies the church, after being saved, through the regeneration of the church's natural man (John 3:6b), becoming the counterpart of Christ (v. 29a; Rom. 7:4).

D. Ruth, choosing to follow Naomi to the land of Israel (Ruth 1:16-17) and being united to Boaz, typifies the Gentile sinners being attached to Christ (2 Cor. 1:21) that they may partake of the inheritance of God's promise (Eph. 3:6).

## §Day 5

**IV. The picture of Boaz (typifying Christ as our new Husband) and Ruth (typifying the church with her old man as her crucified husband) is spoken of by Paul in Romans 7:1-6:**

A. In God's creation man's original position was that of a wife; Isaiah 54:5 says that God our Maker is our Husband; as a wife to God, we must depend upon Him and take Him as our Head.

B. When man fell, he took another position, the self-assuming position of the old man (our very being which was created by God but became fallen through sin); the man created by God was a wife, but the fallen man became independent of God and made himself the head as the husband.

C. Since our old man, who was the old husband, has been crucified with Christ (Rom. 6:6), we are freed from his law (7:2-4) and are joined to the new Husband, Christ, as the ever-living One.

D. As believers, we have two statuses:

- 1 我们有堕落旧人的旧身分，我们的旧人离弃了信靠神之原初正确的地位，擅自取了作丈夫，作头，向神独立的地位。
  - 2 我们有作为重生之新人的新身分，恢复到我们作神真正妻子之原初正确的地位，（赛五四5，林后十一2～3，）倚靠神，以祂为我们的头。
- 五 我们因为已经钉了十字架，（加二20，罗六6，）就不再有丈夫的旧身分；现今我们只有正确妻子的新身分，以基督为我们的丈夫，不该再凭旧人活着（不该再以旧人为我们的丈夫）。

## 【周六】

- 六 在罗马七章四节，保罗将葬礼和婚礼放在一起；一面，我们埋葬了；另一面，我们结婚了；我们照着旧身分已经是死的了，叫我们照着新身分归与别人；照着我们的新身分，我们归与那从死人中复活的，使我们结果子给神。
- 七 我们的旧人，就是旧丈夫，既与基督同钉十字架，叫我们“归与别人，就是归与那从死人中复活的，使我们结果子给神”；（4；）归与，指明我们在作妻子的新身分里，在人位、名义、生命和存在上，与基督在祂的复活里有生机的联结。
- 八 身为重生的新人和基督的妻子，我们一切的所是和所作，现今都与神有关，并且祂是我们所结的果子，我们生命的满溢；这与结果子给死（5）不同，那是从前我们作旧人，作旧丈夫所结的。
- 九 如今我们归与复活的基督，祂是我们灵里赐生命的灵；这是“那灵…同我们的灵”（八16）联合成为“一灵”（林前六17）：

1. We have our old status as the fallen old man, who left the original position of a wife, dependent on God, and took the self-assuming position of a husband and head, independent of God.
  2. We have our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God (Isa. 54:5; 2 Cor. 11:2-3), dependent on Him and taking Him as our Head.
- E. We no longer have the old status of the husband, for we have been crucified (Gal. 2:20; Rom. 6:6); we now have only the new status of the proper wife, in which we take Christ as our Husband, and should no longer live according to the old man (no longer taking the old man as our husband).

## §Day 6

- F. In Romans 7:4 Paul puts together a funeral and a wedding; on the one hand, we were buried; on the other hand, we were married; we were made dead according to our old status that we might marry another according to our new status; according to our new status, we marry Him who has been raised from the dead, that we might bear fruit to God.
- G. Our old man, our old husband, has been crucified with Christ, so that we “might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God” (v. 4); this joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection.
- H. As the regenerated new man and the wife to Christ, everything we are and do is now related to God, and God is brought forth by us as the fruit, the overflow, of our life; this is in contrast to the fruit born to death (v. 5), which was previously brought forth by us as the old man, the old husband.
- I. We are now joined to the resurrected Christ as the life-giving Spirit in our spirit; this is the joining of “the Spirit ...with our spirit” (8:16) as “one spirit” (1 Cor. 6:17):

- 1 我们该将我们的全人转向并置于这联结的灵—罗八 6 下。
- 2 我们也该照着这联结的灵生活并行事为人—4 节。
- 3 我们这样活在这联结的灵里，就能活出基督的身体，成为基督团体的彰显，使三一神得着荣耀—弗一 23，三 21，林前十 31，彼前四 11，后二一 10 ~ 11。

1. We should have our whole being turned to and set on this joined spirit—Rom. 8:6b.
2. We should also live and walk according to this joined spirit—v. 4.
3. When we thus live in this joined spirit, we can live out the Body of Christ to become the corporate expression of Christ for the glory of the Triune God—Eph. 1:23; 3:21; 1 Cor. 10:31; 1 Pet. 4:11; Rev. 21:10-11.



# 第十一周■周一

## 晨兴喂养

书一 5 ~ 6 “…我…必…与你同在；…你当刚强壮胆，因为你必使这百姓承受那地为业，就是我…起誓要赐给他们的。”

得四 9 ~ 10 “波阿斯…说，你们今日作见证，凡属…玛伦的，我都从拿俄米手中置买了；我又娶了…摩押女子路得为妻，好叫死人的名得在他的产业上存立…”

波阿斯与路得…预表基督与召会。…在约书亚记至路得记这段以色列人历史的开始和结束，有两个显著的人物预表基督。（书一 1，得四 21。）这两个人就是约书亚和波阿斯，他们表征一个人的两方面。

在开始时，约书亚预表基督，将神所拣选的人带进神命定的福分里。（书一 2 ~ 4，弗一 3 ~ 14。）如约书亚所预表的，基督已经把我们带进美地，也为我们取得那地，并将那地分给我们作产业，给我们享受。基督已经为我们得着美地，至终祂就是美地，给我们享受。

在结束时，波阿斯预表基督的其他方面，特别预表基督是我们的丈夫，作了我们的满足。…波阿斯是富有且慷慨给与的人，（得二 1，14 ~ 16，三 15，）预表基督有追溯不尽的神圣丰富，并且以祂全备的供应照顾神穷乏的子民。（弗三 8，路十 33 ~ 35，腓一 19 下。）（路得记生命读经，三六至三七页。）

## 信息选读

路得记告诉我们，波阿斯赎回了路得，也为她赎回了长子的名分。这就是说，作我们真波阿斯的基

# WEEK 11 — DAY 1

## Morning Nourishment

Josh. 1:5-6 ...I will be with you....Be strong and take courage, for you will cause this people to inherit the land which I swore...to give to them.

Ruth 4:9-10 And Boaz said..., You are witnesses today, that I buy from Naomi's hand all that was...Mahlon's. Furthermore Ruth the Moabitess...I acquire as my own wife so that I may raise up the dead man's name upon his inheritance...

Boaz and Ruth typify Christ and the church.... At the beginning and at the end of the portion of Israel's history from Joshua to Ruth are two prominent persons typifying Christ (Josh. 1:1; Ruth 4:21). These persons are Joshua and Boaz, who signify two aspects of one person.

At the beginning Joshua typifies Christ in bringing God's chosen people into God's ordained blessings (Josh. 1:2-4; Eph. 1:3-14). As typified by Joshua, Christ has brought us into the good land, has taken possession of the land for us, and has allotted the land to us as our inheritance for our enjoyment. Christ has gained the good land for us, and eventually He is the good land for us to enjoy.

At the end Boaz typifies Christ in other aspects. In particular, he typifies Christ as our Husband for our satisfaction. As a man, rich in wealth and generous in giving (Ruth 2:1, 14-16; 3:15), Boaz typifies Christ, whose divine riches are unsearchable and who takes care of God's needy people with His bountiful supply (Eph. 3:8; 2 Cor. 12:9; Phil. 1:19b). (Life-study of Ruth, pp. 27-28)

## Today's Reading

The book of Ruth tells us that Boaz redeemed Ruth; he also redeemed the birthright for her. This means that Christ, as our real Boaz, has redeemed



督，赎回了我们和长子的名分。…波阿斯赎回他亲属的产业，并娶了那人的寡妇；（得四 1～17；）因此，他成了基督一位显著的先祖，基督伟大的同伙。你既是弟兄，是波阿斯，就该顾到别人的基督长子名分。…换句话说，你不仅该顾到自己对基督的享受，也该顾到别人对基督的享受。

路得和拿俄米已经失去了享受，就是长子的名分，但照着神的规定，有一条路可恢复长子的名分，将其赎回，但必须由别人赎回。今天在召会生活中，原则是一样的。…常常有些亲爱的圣徒失去对基督的享受。就一面说，他们成了拿俄米或路得。若是这样，你需要成为波阿斯，能赎回别人失去的长子名分，并与被赎回的人结合。

失去丈夫的意思就是失去对长子名分的享受。…因此，我需要你作我的弟兄，赎回我的长子名分。但你需要在基督里多少丰富一点。…然后你付代价，重新得回我的长子名分，并且你也与我结合。这就是说，你与我调和。这样的属灵调和会产生大卫的祖父俄备得。波阿斯成了基督一位伟大的先祖。就属灵的意义说，他享受了基督最大、最丰富的分。一位弟兄若成了我的波阿斯，他将成为对基督有最大享受的人。因为他赎回了我的长子名分，并且这样与我联结，我们在主里的联结，至终会生出对基督的完满享受。

今天在召会生活里，我们需要有许多波阿斯。…有些弟兄该顾到我这个可怜的路得，但他们在对基督的属灵享受上很自私。甚至在对基督的属灵享受上，我们也很可能是自私的。然而，波阿斯很慷慨，付了代价，赎回我的长子名分。这一切都指明我们不仅该顾到自己的长子名分，也该顾到别人的长子名分。一天过一天，我们该顾到别人对基督的享受。我们越这样作越好。（马太福音生命读经，三七至三九页。）

参读：路得记生命读经，第六至七篇；马太福音生命读经，第三篇。

both us and the birthright. Boaz redeemed his kinsman's inheritance and married the man's widow (Ruth 4:1-17); hence, he became a notable forefather of Christ, a great associate of Christ. As a brother and a Boaz, you should take care of others' birthright of Christ.... In other words, you should not only take care of your own enjoyment of Christ, but also others' enjoyment of Christ.

Ruth and Naomi had lost the enjoyment, the birthright, but according to God's regulation there was a way to restore the birthright, to redeem it. But it had to be redeemed by someone else. The principle is the same in the church life today....Quite often, some dear ones lose their enjoyment of Christ. In a sense, they become Naomi or Ruth. If so, you need to be a Boaz, able to redeem the lost birthright and marry the redeemed one.

To lose the husband means to lose the enjoyment of the birthright.... Thus, I need you, as my brother, to redeem my birthright. But you need to be somewhat richer in Christ....Then you pay the price to regain my birthright, and you also marry me. This means that you become involved with me. This kind of spiritual involvement will produce Obed, the grandfather of David. Boaz became one of the great forefathers of Christ. In a spiritual sense, he was the one who enjoyed the largest and richest portion of Christ. If a brother becomes a Boaz to me, he will be the one with the greatest enjoyment of Christ. Because he redeemed my birthright and became so involved with me, our involvement in the Lord will eventually bring forth the full enjoyment of Christ.

In the church life today we need to have a number of Boazes.... Some brothers should take care of me, the poor Ruth, but they are selfish in the spiritual enjoyment of Christ. Even in the spiritual enjoyment of Christ it is quite possible to be selfish. However, a Boaz will be generous and pay the price to redeem my birthright. All this indicates that we should take care of not only our own birthright, but also others' birthright. Day by day we should take care of others' enjoyment of Christ. The more we do this, the better. (Life-study of Matthew, pp. 32-33)

Further Reading: Life-study of Ruth, msgs. 6-7; Life-study of Matthew, msg. 3

# 第十一周■周二

## 晨兴喂养

王上七 21 “他将两根柱子立在殿廊前头：…左边立一根，起名叫波阿斯。”

启三 12 “得胜的，我要叫他在我神殿中作柱子…。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…。”

（王上七章中）两根柱子的名字是雅斤和波阿斯。（21。）雅斤意即“祂必坚立”，波阿斯意即“在祂里面有力量”。这两根柱子立在廊前，见证主要建立祂的建造，并且真正的力量是在建造里。就是在今天，召会的建造也作这见证。借着王上七章这幅图画的细节我们看见，我们如何能在神的建造中成为柱子，就是审判我们自己，凭信而活，承担责任，并且彰显生命的丰富。（创世记生命读经，一二八五页。）

## 信息选读

两根柱子是铜造的。（王上七 15。）创世记的柱子是石柱，但王上七章的柱子是铜柱。…铜表征神的审判。例如，帐幕门口的祭坛包着铜，指明神的审判。（出二七 1～2，民十六 38～40。）洗濯盆也是铜作的。（出三十 18。）此外，挂在杆子上的铜蛇，（民二一 8～9，）也见证基督替我们受神审判。（约三 14。）…那两根柱子是铜造的，清楚指明我们若要作柱子，就必须认识我们是在神审判之下的人。我们不仅该在神的审判之下，也该在我们自己的审判之下。正如保罗在加拉太二章二十节所说的一样，我们必须说，“我已经被钉十字架。我所以被钉，因为在神的经纶中，我一无用处，我只有资格死。”

# WEEK 11 — DAY 2

## Morning Nourishment

1 Kings 7:21 And he erected the pillars at the portico of the temple. When...he erected the left pillar, he called its name Boaz.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God...

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

The names of these two pillars were Jachin and Boaz (1 Kings 7:21). Jachin means, “He shall establish,” and Boaz means, “In it is strength.” These two pillars standing on the portico testify that the Lord will establish His building and that genuine strength is in the building. Even today, the building of the church gives this testimony. By the details of the picture in 1 Kings 7, we see how we can be a pillar in the building of God, judging ourselves, living by faith, bearing the responsibility, and expressing the riches of life. (Life-study of Genesis, p. 1077)

## Today's Reading

The two pillars were made of bronze (1 Kings 7:15). In Genesis the pillar is a pillar of stone, but in 1 Kings 7 the pillars are pillars of bronze... [Bronze] signifies God's judgment. For example, the altar at the entrance of the tabernacle was covered with bronze indicating God's judgment (Exo. 27:1-2; Num. 16:38-40). The laver was also made of bronze (Exo. 30:18). Furthermore, the serpent of bronze put on a pole (Num. 21:8-9) also testified of Christ's being judged by God on our behalf (John 3:14)...That the two pillars were made of bronze clearly indicates that if we would be a pillar, we must realize that we are those under God's judgment. We should not only be under God's judgment, but also under our own judgment. Like Paul in Galatians 2:20, we must say, “I have been crucified. I have been crucified because I am not good for anything in God's economy. I am only qualified for death.”

你若自以为有资格，你就与铜无关，你是自制的金子。经历铜就是一直在神的审判之下，也在我们自己的审判之下。我们都必须把这话应用在自己身上，说，“主啊，怜悯我，因为在我里面一无良善。”这就是我们已经被钉死的原因。我们若以为在自己里面还有良善，我们就是说谎的人。

在加拉太二章二十节保罗说，“不再是我，乃是基督在我里面活着。”我们也可应用他在林前十五章十节的话，那里说，“然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”在加拉太二章二十节保罗说，“不再是我，乃是基督。”在林前十五章十节他说，“不是我，乃是神的恩。”保罗似乎说，“无论我今天成了什么人，都是因着神的恩。凭我自己，我一无所是。凭我自己，我绝不能成为使徒或者供应神活话的人。我比别人劳苦，但劳苦的不是我一这是神的恩。”这就是铜的经历。

在预表和表号上，王上七章的两根铜柱告诉我们，我们必须在神的审判之下，并在我们自己的审判之下。我们必须断定自己是一无所有的，是只有资格钉死的。我这话不仅是对弟兄说，也是对姊妹说。…我们必须看自己是在神审判之下的人。

我们的问题是我们并不定罪自己，反而表白、称义、称许并原谅自己。我们常说，“这不是我的错，这是某某弟兄的错。我总是很谨慎，我没有错。”这就是自我表白。我们表白自己后，又进一步称义并称许自己。…有时我们犯了错，可能又原谅自己。…已往我有过许多的自我表白、自我称义、自我称许和自我原谅。…我们若天天把这四件事钉在十字架上，在我们的家中就绝不会有争吵。（创世记生命读经，一二七一、一二七三至一二七四、一二七八至一二七九页。）

参读：创世记生命读经，第八十三篇。

If you think that you are qualified, then you have nothing to do with bronze. Instead, you are self-made gold. The experience of bronze is that we are always under God's judgment and under our own self-judgment. We all must apply this word to ourselves, saying, "Lord, have mercy upon me, for in me there is nothing good." This is the reason that we have been crucified. If we think there is something good in us, we are liars.

In Galatians 2:20 Paul said, "It is no longer I who live, but...Christ...lives in me." We may also apply his word in 1 Corinthians 15:10, which says, "But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me." In Galatians 2:20, Paul said, "No longer I who live, but...Christ" and in 1 Corinthians 15:10, he said, "Not I but the grace of God." Paul seemed to be saying, "Whatever I am, I am by the grace of God. By myself, I am nothing. By myself, I could never be an apostle or a minister of God's living word. I labored more than the others, but it was not I who labored—it was the grace of God." This is the experience of bronze.

In typology and in figure, the two bronze pillars in 1 Kings 7 tell us that we must be under God's judgment as well as under our own self-judgment. We must judge ourselves as being nothing and as being only qualified to be crucified. I say this not only to the brothers, but also to the sisters....We must consider ourselves as those under God's judgment.

Our problem is that we do not condemn ourselves. Rather, we vindicate, justify, approve, and excuse ourselves. Often we say, "That is not my mistake; it is Brother So-and-so's mistake. I am always careful. I am not wrong." This is self-vindication. After we vindicate ourselves, we proceed to justify and approve ourselves.... Sometimes, however, we are caught in a mistake. Then we excuse ourselves.... In the past, I have had a lot of self-vindication, self-justification, self-approval, and self-excuse.... If we would daily crucify these four things, there would be no fighting whatever. (Life-study of Genesis, pp. 1064-1067,1071)

Further Reading: Life-study of Genesis, msg. 83

## 晨兴喂养

太六 28 ~ 30 “你们何必为衣服忧虑？你们细想野地里的百合花，怎样生长；它们既不劳苦，也不纺线。…就是所罗门在他极盛的荣耀里，也没有披戴得象这些花中的一朵。小信的人哪，野地里的草，今天存在，明天就丢在炉里，神尚且这样给它穿戴，何况你们？”

王上七章十七节说，“柱子上端的柱顶有装修的格子网和拧成的链索形成的花圈，一个柱顶有七个，另一个柱顶也有七个。”…装修的格子网就象格子架，就是有小方孔的架子，用以支撑藤蔓。另外本节的“装修”、“拧成”都含设计的意思。因此，装修的格子就是格子的设计，…格子网的设计是为着长百合花。这格子架是为着安置百合花。就一面说，这格子架是托住百合花的网。…装修的格子网，和拧成的链索形成的花圈（表征）…错综复杂的情况。（创世记生命读经，一二八〇至一二八一页。）

## 信息选读

柱子在家庭、召会、并职事中所背负的担子和责任，总是在错综复杂的情况里。我们常喜欢把这些情况理清楚，但是作不到。如果你理清楚一个复杂的情况，就有另外三个来顶替。你越想把一件事理清楚，情况就越不清楚。你越想使人了解，事情就越遭人误解。

要在这种复杂的情况里承担责任，我们必须在神里面凭信而活。王上七章十九节说，“廊子里柱子上端的

## Morning Nourishment

Matt. 6:28-30 And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin thread....Not even Solomon in all his glory was clothed like one of these. And if God so arrays the grass of the field, which is here today and tomorrow is cast into the furnace, will He not much more clothe you, you of little faith?

First Kings 7:17 speaks of “nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.”...The checker work resembles a trellis, a frame with small square holes that bears a vine. Furthermore, the word work in this verse implies a design. Hence, checker work is a checker design and chain work a chain design....This checker design is for the growth of the lilies. This trellis is the setting for the lilies. In a sense, it is a net to hold the lilies.... [The] nets of checker work and wreaths of chain work [signify an]...intermixed and complicated situation. (Life-study of Genesis, p. 1073)

## Today's Reading

The burden and responsibility borne by the pillars in the family, in the church, and in the ministry is always in a complicated and intermixed situation. We may often like to straighten out these situations, but we cannot do it. If you straighten out one complication, there will be three others to take its place. If you attempt to make one matter clear, the situation will become even more unclear. The more you try to make it understandable, the more it will be misunderstood.

In order to bear the responsibility in this complicated situation, we must live by faith in God. First Kings 7:19 says, “And the capitals that were at the

柱顶…刻着百合花。”百合花表征信靠神的生活。首先，我们必须定罪自己，认识我们是堕落、无能、不够格，并且一无所有；然后我们必须有神里面凭信活着，不凭我们的所是或我们所能作的活着。我们必须是百合花，凭神之于我们的所是，不凭我们的所是存活。（太六28，30。）我们今天活在地上是在于祂。我们在错综复杂的召会生活中怎能承担责任？在我们自己里面，我们不能作这事；但我们若是在神里面凭信而活就能这样作。不再是我，乃是基督在我里面活着—这就是百合花。不是我承担责任—乃是祂承担责任。

我们都已经受了审判，我们需要在神的审判之下，审判自己。我们要作铜柱，说，“我是堕落、败坏、罪恶的，并且什么都不配，只配死，”这很容易。但是要在格子网的除去和链索的限制下，经过三天复活的过程却非常难。但是我们越在格子网和链索中，…越长出百合花，越显出石榴。这样，我们就成了活的见证，不是出于任何天然的东西，乃是出于在格子网的除去和链索的限制之下，复活的过程。我们无可逃避，我们必须留在格子网和链索中，正象被埋葬三天，再从复活的过程中出来一样。我们经过了这种经历，百合花就长出来，石榴就显出来。每根柱子都必须作凭信而活的见证，好在格子网的除去和链索的限制之下，经过复活的过程，显出基督的丰富。圣殿前两根柱子的铜，指明我们是在死的审判之下，这死的审判把我们带进由柱顶底座高三肘所表征的复活过程。这复活的过程带我们经过格子网和链索，长出百合花，结出石榴作见证。这是柱子承担责任的路，由柱顶全高五肘所表征。（创世记生命读经，一二八一至一二八三、一二九〇至一二九一页。）

参读：创世记生命读经，第八十四篇。

top of the pillars in the portico were of lily work.”...The lily signifies a life of faith in God. Firstly, we must condemn ourselves, realizing that we are fallen, incapable, unqualified, and that we are nothing. Then we must live by faith in God, not by what we are or by what we can do. We must be a lily existing by what God is to us, not by what we are (Matt. 6:28,30). Our living on earth today depends upon Him. How can we possibly bear the responsibility in the intermixed and complicated church life? In ourselves, we are incapable of doing this, but we can do so if we live by faith in God. It is not I but Christ who lives in me—this is the lily. It is not I who bear the responsibility—it is He who bears it.

We all have been judged and we need to judge ourselves under God's judgment. It is easy to be a bronze pillar, saying, "I'm fallen, corrupted, sinful, and good for nothing but death." But to pass through the three days of the process of resurrection in the midst of the crossing out of the checker work and the limitation of the chain work is very difficult. But the more we are in the checker work and the chain work,... the more the lily grows, and the more of the pomegranates we express. Then we become a living testimony, not of anything natural, but of the process of resurrection under the crossing out of the checker work and the restraint of the chain work. There is no escape. We must stay in the checker work and chain work. It is exactly like being buried for three days and coming out through the process of resurrection. As we pass through this experience, the lily grows and the pomegranates are expressed. Every pillar must bear the testimony of living by faith to express the riches of Christ through the process of resurrection under the crossing out of the checker work and the restriction of the chain work. The bronze in the two pillars in front of the temple indicates that we are under the death-judgment, which brings us into the process of resurrection, signified by the three-cubit height of the base of the capitals. This process of resurrection brings us through the network and the chain work to grow the lily and to bear the pomegranates for a testimony. This is the way for the pillar to bear the responsibility, signified by the five cubits, the total height of the capitals. (Life-study of Genesis, pp. 1073-1075, 1083)

Further Reading: Life-study of Genesis, msg. 84



# 第十一周■周四

## 晨兴喂养

罗七 4 “我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死了的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。”

路得在神的创造里，在亚当里是女人，在人的堕落里是摩押女子，因而成了旧人，具有这两面，预表召会在得救之前，是神创造里的人，也是在人的堕落里的罪人，乃是“我们的旧人”。（罗六 6。）

路得是寡妇，死了丈夫，为波阿斯所赎回；波阿斯清理了路得已死丈夫的债务，恢复她已死丈夫所失去的产权；因此路得预表蒙了基督救赎的召会，而召会的旧人乃是已经被钉十字架的丈夫；（罗七 4 上；）基督清理了召会旧人的罪，好恢复神所创造而堕落之天然人所失去的权利。

我们的旧人已经与基督同钉十字架。（六 6。）基督的钉十字架毁坏我们旧人堕落的部分，但救赎受造的部分。基督没有救赎我们旧人堕落的部分；反之，祂乃是将这部分了结。然而，祂救赎我们受造的部分，好恢复我们。所以，基督在十字架上的死了结我们旧人堕落的部分，救赎神所造的部分。（路得记生命读经，三八至四〇页。）

## 信息选读

路得被波阿斯赎回以后，成了他的新妻子，预表召会得救以后，因着召会天然的人得了重生而成了基督的配偶。（罗七 4 下。）被赎回的路得怎样成

# WEEK 11 — DAY 4

## Morning Nourishment

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

Ruth, being a woman in Adam in God's creation and a Moabitess in man's fall, thus becoming an old man with these two aspects, typifies the church, before her salvation, as men in God's creation and sinners in man's fall being "our old man" (Rom. 6:6).

Ruth, being the widow of the dead husband, redeemed by Boaz, who cleared the indebtedness of her dead husband for the recovery of the lost right of her dead husband's property, typifies the church with her old man as her crucified husband (Rom. 7:4a) redeemed by Christ, who cleared away her old man's sin for the recovery of the lost right of her fallen natural man created by God.

Our old man has been crucified with Christ (Rom. 6:6). Christ's crucifixion destroyed the fallen part of our old man, but it redeemed the created part. Christ did not redeem the fallen part of our old man; on the contrary, He terminated it. However, He redeemed our created part in order to recover us. Therefore, Christ's death on the cross terminated the fallen part of our old man and redeemed the part created by God. (Life-study of Ruth, pp. 28-30)

## Today's Reading

Ruth, after being redeemed by Boaz, becoming a new wife to him typifies the church, after being saved, through the regeneration of the church's natural man, becoming the counterpart of Christ (Rom. 7:4b). Just as the redeemed

了波阿斯的新妻子，照样，得救并重生的召会，也在与祂生机的联结里，成了祂的新妻子，祂的配偶。

路得〔拣选跟随拿俄米到以色列地，并〕与波阿斯联结，预表外邦罪人联于基督，使他们有分于神应许的产业。（弗三6。）

路得的身分，第一种是神所创造、甚好的人。（创一27，31。）第二，她是在亚当里堕落的人，被神定罪且在神面前被构成为罪人。（罗五18上，19上。）第三，她成为旧人，因着离弃神作她的丈夫，作了自己的旧丈夫，（六6上，七2，）这旧丈夫使她负债。第四，她因旧丈夫的罪而成为负债者。第五，她是摩押女子，被神放弃之乱伦的外邦人。（申二三3。）第六，她与神的选民以色列联结，成为神应许的有分者。（弗二12～13，三6。）第七，她被她的亲人波阿斯赎回，作她新丈夫的新妻子。（得四5，13。）第八，她是保守基督成为肉体这条线的人。（太一5下。）第九，她是大卫的曾祖母，生出神所设立地上行政的王室。第十，她成为基督重要的先祖，将基督，就是神的具体化身，带给地上的人。

我们可概述路得的身分：她是天然、神所造的人；堕落、败坏的人；旧丈夫—在旧人里与罪、债务牵连的人—的旧妻子；与神的选民联结的人；被赎回的人；新妻子；带进地上神圣行政之王室的人；以及基督重要的先祖，将基督带给人类。简单地说，路得是天然的人、堕落的人、与罪牵连的人、被赎回的人、与新丈夫联结的人、以及将基督带给人类的人。（路得记生命读经，四〇、四四至四五页。）

参读：真理课程三级卷二，第三十四课；召会的意义，第八篇。

Ruth became a new wife to Boaz, so the saved and regenerated church has become His new wife, His counterpart, in the organic union with Him.

Ruth, [choosing to follow Naomi to the land of Israel and] being united to Boaz, typifies the Gentile sinners being attached to Christ that they may partake of the inheritance of God's promise (Eph. 3:6).

Ruth's first status was that of a God-created person who was very good (Gen. 1:27, 31). Second, she was a fallen person in Adam who was condemned by God and constituted a sinner before God (Rom. 5:18a, 19a). Third, she became an old man to be, by forsaking God as her Husband, an old husband to herself (Rom. 6:6a; 7:2) who brought her into indebtedness. Fourth, she became a debtor in the sin of her old husband. Fifth, she was a Moabitess, an incestuous Gentile abandoned by God (Deut. 23:3). Sixth, she became one who joined God's elect, Israel, in partaking of God's promises (Eph. 2:12-13; 3:6). Seventh, she was redeemed by her kinsman, Boaz, to be a new wife to him, her new husband (Ruth 4:5, 13). Eighth, she was one who kept the line of Christ's incarnation (Matt. 1:5b). Ninth, she was the great-grandmother of David who brought forth the royal family of the God-ordained government on the earth. Tenth, she became a crucial ancestor of Christ who brought forth Christ, the embodiment of God, to men on earth.

We may summarize Ruth's statuses by saying that she was a natural, God-created person; a fallen, corrupted person; an old wife to an old husband—a person in the old man involved with sin, with indebtedness; a person who joined God's elect; a redeemed person; a new wife; a person who brought in the royal family of the divine government on earth; and one of the crucial ancestors of Christ who brought Christ to the human race. Stated simply, Ruth was a natural person, a fallen person, a person involved in sin, a redeemed person, a person united to a new husband, and a person who brought Christ to humanity. (Life-study of Ruth, pp. 30, 33-34)

Further Reading: Truth Lessons—Level Three, vol. 2, lsn. 34; CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," ch. 8; CWWL, Bible Notes & Hymns, vol. 1, pp. 339-343

# 第十一周■周五

## 晨兴喂养

罗六 6～8 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，因为已死的人，是已经从罪开释了。我们若与基督同死，就信也必与祂同活。”

（波阿斯（预表基督是我们的新丈夫）和路得（预表召会，其旧人乃是已经被钉十字架的丈夫）的图画，是保罗在罗马七章一至六节所说的。）

在神的创造里，人原初的地位是妻子的地位。（赛五四 5。）…我们是神的妻子，必须倚靠祂，并以祂为我们的头。…人堕落时，取了另一个地位，就是旧人自取的地位。…神所造的人是妻子；堕落的人成了丈夫。堕落的人擅自取了作丈夫的地位，向神独立，并且自立为头，为丈夫。在你得救以前，你从不认为自己是妻子。…在堕落的人中，男人和女人都认为自己是丈夫。…因此，堕落的人成了强悍、丑陋的丈夫。…重生新人的地位，乃是真正妻子的地位。重生将我们恢复到我们原初的地位。

罗马七章二至三节的头一个丈夫…乃是第六章六节里那已经与基督同钉十字架的旧人。（罗马书生命读经，一六四至一六七页。）

## 信息选读

我们信徒得救以后有两个身分—旧身分和新身分。由于堕落，我们有旧身分；由于重生，我们有新身分。因着堕落，我们是旧人；因着重生，我们是新人。作为旧人，我们是丈夫；作为新人，我们是妻子。因此，我们有两个身分。

# WEEK 11 — DAY 5

## Morning Nourishment

Rom. 6:6-8 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves; for he who has died is justified from sin. Now if we have died with Christ, we believe that we will also live with Him.

[The picture of Boaz (typifying Christ as our new Husband) and Ruth (typifying the church with her old man as her crucified husband) is spoken of by Paul in Romans 7:1-6.]

In God's creation man's original position was that of a wife [cf. Isa. 54:5].... As a wife to God, we must depend upon Him and take Him as our head. When man fell, he took another position, the self-assuming position of the old man....The man created by God was a wife; the fallen man became a husband. Assuming the position of the husband, the fallen man became independent of God and made himself the head as the husband. Before you were saved, you never considered yourself as a wife.... Among fallen people both males and females think of themselves as husbands.... Hence, fallen man became a strong, ugly husband. The position of the regenerated new man is a genuine wife's position. Regeneration restores us to our original position.

The first husband of Romans 7:2-3 is...the old man of Romans 6:6, which has been crucified with Christ. (Life-study of Romans, pp. 140-143)

## Today's Reading

We, the believers, after being saved, have two statuses—the old and the new. Due to the fall we have the old status; due to regeneration we have a new one. Because of the fall we are the old man, and because of regeneration we are the new man. As the old man we were the husband; as the new man we are the wife. Hence, we have two statuses.

让我们看罗马七章一至六节，与罗马六章六节和加拉太二章十九至二十节的关系。…罗马七章一节说，“律法作主管辖人，是在他活着的时候。”本节并不难懂。二节告诉我们，“女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。”请注意，这节不是说“女人还活着”，乃是说“丈夫还活着”。丈夫若死了，女人就脱离了丈夫的律法。三节告诉我们，丈夫活着，她若归与别的男人，便叫淫妇；然而，丈夫若死了，她就脱离了律法，并可归与别人。

四节〔说〕，“我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了。”我们被治死不是自杀的结果，乃是借着基督的身体，意思是我们死在基督的十字架上。“借着基督的身体”这辞形容死，指明这是怎样的死，…乃是与基督同钉十字架。基督钉十字架时，我们与祂同死。我们需要将这一节与六章六节比较，那里说，“知道我们的旧人已经与祂同钉十字架。”…〔这节〕符合七章四节所说我们借着基督的身体已经是死的。

六章六节继续说，“叫我们不再作罪的奴仆。”旧人已经钉十字架，但我们还活着。我们不该再作罪的奴仆。…加拉太二章十九节…说，“我借着律法，已经向律法死了，叫我可以向神活着。”我们是死的，还是活着的？我们是两个人，还是一个人？由这一节我们能看见，我们有两个身分，有两个我—旧“我”和新“我”。旧“我”死了，叫新“我”可以活着。…二十节接着宣告：“我已经与基督同钉十字架。”这话无疑符合罗马六章六节和七章四节。这三节彼此符合。…然后，加拉太二章二十节又说，“我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的。”这节启示信徒有两个身分—旧人的身分，和重生新人的身分。（罗马书生命读经，一六七至一六九页。）

参读：罗马书生命读经，第十二篇。

[Consider] Romans 7:1-6 in relation to Romans 6:6 and Galatians 2:19-20. Romans 7:1 says, “The law lords it over the man as long as he lives.” This verse presents no difficulty. In 7:2 we are told that the “married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.” Please notice that it does not say “she is living,” but “he is living.” If the husband dies, the wife is discharged from the law of the husband. Romans 7:3 tells us that if, while the husband lives, the wife marries another husband she will be called an adulteress. However, if the husband dies, she is freed from the law and may be married to another.

[Romans 7:4 says], “So then, my brothers, you also have been made dead to the law through the body of Christ.” We were not put to death as a result of suicide, but through the body of Christ, meaning that we died on the cross of Christ. The phrase “through the body of Christ” modifies death, indicating what sort of death it was.... It was a co-crucifixion with Christ. When Christ was crucified, we died with Him. We need to compare this with Romans 6:6, which says, “Knowing this, that our old man has been crucified with Him.”... This verse...corresponds with Romans 7:4 which says that we were made dead through the body of Christ.

Romans 6:6 continues with the phrase “that we should no longer serve sin as slaves.” The old man has been crucified, yet we still live. We should no longer serve sin as slaves....Galatians 2:19...says, “For I through law have died to law that I might live to God.” Are we dead or living? Are we two persons or one? By this verse we can see that we have two statuses, that there are two I’s—an old “I” and a new “I.” The old “I” is dead that the new “I” may live. Verse 20 follows by declaring, “I am crucified with Christ,” a phrase which undoubtedly corresponds to Romans 6:6 and 7:4. These three verses correspond to one another....Then, Galatians 2:20 says, “And the life which I now live in the flesh I live in faith, the faith of the Son of God.” This verse reveals that a believer has two statuses—the status of an old man and the status of the regenerated new man. (Life-study of Romans, pp. 143-145)

Further Reading: Life-study of Romans, msg. 12



罗七 4 “…你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。”

6 “但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。”

在罗马七章四节，保罗将葬礼和婚礼放在一起。一面，我们埋葬了；另一面，我们结婚了。我们已经是死的了，叫我们归与别人。在四节，我们死而结婚；在加拉太二章十九节，我们死而活。我们若没有双重身分，这怎么可能？我们照着旧身分已经是死的了，叫我们照着新身分归与别人。照着我们的新身分，我们归与那从死人中复活的，使我们结果子给神。（罗马书生命读经，一七〇页。）

## 信息选读

现在我们归与我们的新丈夫基督，…“就是归与那从死人中复活的。”（罗七 4。）在林后十一章二节，保罗也说，他将我们许配一个丈夫，就是基督。基督是我们的新丈夫。

重生的人，无论男女信徒，都是妻子的一部分。既然基督是我们的丈夫，我们就必须倚靠祂，并以祂为头。（弗五 23。）我们若这样作，就会在复活里结果子给神，（罗七 4，）并在灵的新样里服事。（6。）我们就不再在肉体里，乃在灵的新样里。

基督不但是我的头—祂也是我的人位。妻子必须以丈夫为她们的人位，不只以丈夫为她们的头。我们甚

Rom. 7:4 ...You also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

In Romans 7:4 Paul puts together a funeral and a wedding. On the one hand, we were buried; on the other hand, we were married. We have been made dead that we might marry another. In Romans 7:4 we are dead to marry; in Galatians 2:19 we are dead to live. If we did not have two statuses, how could this be possible? We were made dead according to our old status that we might marry another according to our new status. According to our new status, we marry Him who has been raised from the dead, that we might bear fruit to God. (Life-study of Romans, p. 145)

## Today's Reading

Now we are married to Christ, our new husband,...“to Him who has been raised from the dead” [Rom. 7:4]. In 2 Corinthians 11:2 Paul also says that he has espoused us to one husband, Christ. Christ is our new husband.

As regenerated beings, both male and female believers are a part of the wife. Since Christ is our husband, we must depend on Him and take Him as our Head (Eph. 5:23). If we do this, we will bear fruit in resurrection to God (Rom. 7:4) and serve the Lord in newness of spirit (7:6). We will no longer be in the flesh, but in the newness of the spirit.

Christ is not only my head—He is also my person. The wives must take their husbands as their person, not only as their head. We must even take



至必须以基督为我们的生命。基督是我们的丈夫、我们的头、我们的人位、和我们的生命。我们已被了结，一无所是。基督活在我们里面，并替我们活。我已完全蒙召，脱离一切，并进入祂里面。我相信祂，并全然信靠祂。基督是我的一切。祂是我的丈夫、我的头、我的人位、我的生命。所以，我完全在恩典之下，绝不再在律法之下。律法与我无关，我也与律法无关。“我借着律法，已经向律法死了。”（加二 19。）现今在恩典里，我向神活着。…身为新人和归与新丈夫的妻子，我们所是和所作的一切，都与神有关。我们结果子给神。…这意思乃是神出来了，神作为果子产生出来了。因此，我们一切的所是和所作，必须是活的神。我们必须生出神来，作神的满溢。这样，我们就有活的神作我们的果子，并且我们结果子给神。

我们是妻子，也必须在灵的新样里服事主，不在字句的旧样里。罗马七章六节的灵字指我们重生之人的灵，有主，就是那灵，住在其中。（提后四 22。）我们可以在灵的新样里服事，因为神更新了我们的灵。（罗马书生命读经，一七一至一七五页。）

如今，这灵住在我们得重生的灵里，与我们的灵联结为一灵。（罗八 9 ~ 11 上，林前六 17。）祂不仅在我们里面，祂还与我们的灵联结成一灵。为此，我们就要操练，将我们的全人转向并置于这联结的灵。（罗八 6 下。）不要把我们的心思放在许多无谓的事上，要把我们的心思置于灵，全人转向这联结的灵。并且，我们更要照着这联结的灵生活、行动。（4。）我们说话、行事、待人、接物，都照着这联结的灵，连我们在家庭生活中，与家人谈话都要照着这灵。我们这样活在这联结的灵里，就能活出基督的身体，而成为基督团体的彰显。（弗一 23。）（对基督身体的透视，三三至三四页。）

参读：对基督身体的透视，第二篇。

Christ as our life. Christ is our husband, our head, our person, and our life. We have been terminated and have become nobody. Christ lives in us and for us. I have been fully called out of everything else and called into Him. I believe in Him and put my whole trust in Him. Christ is everything to me. He is my husband, my head, my person, and my life. Therefore, I am fully under grace, no longer under law in any way. The law has nothing to do with me, and I have nothing to do with the law. "I through law have died to law" (Gal. 2:19). Now in grace I am alive to God. As a new man and the wife, married to a new husband, whatever we are and do is related to God. We bear fruit to God.... [This] means that God comes forth, that God is brought forth as fruit. Thus, all we are and do must be the living God. We must bring forth God as an overflow of God. In this way we have the living God as our fruit and we bear fruit to God.

As a wife we must also serve the Lord in newness of spirit, not in oldness of the letter. The word spirit in this verse denotes our regenerated human spirit in which the Lord as the Spirit dwells (2 Tim. 4:22). We may serve in newness of spirit because God has renewed our spirit. (Life-study of Romans, pp. 146-147, 149)

The Spirit now dwells in our regenerated spirit and is joined to our spirit as one spirit (Rom. 8:9-11a; 1 Cor. 6:17). He is not only in us but also joined with our spirit to become one spirit with us. We must therefore exercise to turn our whole being to this joined spirit and set our mind on it (Rom. 8:6b). Do not place your mind on frivolous matters; set it on the spirit by turning your entire being to this joined spirit. We should also live and walk according to this joined spirit (v. 4). We must speak, do things, treat others, and deal with matters according to this joined spirit. We should talk to our family members in our home life according to this spirit. When we live in this joined spirit, we will be able to live out the Body of Christ and become His corporate expression (Eph. 1:23). (CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," p. 132)

Further Reading: CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," ch. 2

# 第十一周诗歌

## 荣耀基督，荣耀召会

(英1177)

降B大调

6/8

一 荣 耀 神 人 是 基 督，是 神 穿 上 人 性； 今 作 人 位 我  
 1. 6 7 | 1 1 2 3 | 2. 2 5 | 5 6 6 1 | 1. 6 3 | 5 5  
 里 住，替 我 活 祂 生 命。 圣 中 之 圣，人 中 人，丰 富 正  
 6 6 | 3. 3 3 | 2 3 #4 5 | 6 2 2 1 | 7. 6. | 5. 5 5 |  
 合 我 需； 荣 耀 人 位 作 顶 替，我 里 定 居。 哦  
 3. 3 5 | 3. 3 2 | 1 1 2 1 6 | 5. 5 5 | 5 4 4 6 | 6  
 主， 哦 主， 你 是 那 人 神 所 喜； 今 接 你 作 生 命、  
 5 5 1 | 1 1 6 7 1 | 2. 2 5 | 3. 3 5 | 3. 3 2 | 1 1  
 人 位，唯 愿 一 切 是 你。 哦 主， 哦 主， 愿 你 安  
 2 #2 | 3. 3 3 | 3 3 4 3 | 3 2 6 1 | 5 3 2 1 | 1. 1 ||  
 家 我 心， 事 事 处 处 将 我 征 服，占 有 我 各 部 分。

二 荣 耀 基 督 成 那 灵， 我 里 说 话 供 应；  
 这 灵 说 话 我 倾 听， 祂 就 分 赐 不 停。  
 话 中 之 水 时 洗 涤， 更 新、圣 化 不 已；  
 新 造 成 分 来 顶 替， 旧 造 消 弭。  
 哦 主，哦 主， 更 多 分 赐 你 自 己；  
 听 你 说 话，享 你 同 在， 是 我 时 刻 凭 倚。  
 哦 主，哦 主， 愿 你 安 家 我 心，  
 说 话、分 赐，新 陈 代 谢， 更 新 我 各 部 分。

三 新 郎 基 督 来 迎 娶 祂 的 荣 耀 新 妇，  
 就 是 得 荣 的 召 会， 将 祂 光 辉 透 出。  
 荣 耀 就 是 祂 自 己 浸 透 我 们 衷 里，  
 直 至 荣 光 显 无 已， 再 无 隐 蔽。  
 哦 主，哦 主， 赞 美 你 神 圣 经 纶，  
 用 你 荣 耀 漫 溢 我 们， 直 至 完 全 脱 尘。  
 显 出，显 出， 荣 耀 不 再 藏 隐，  
 从 你 所 爱 召 会 之 中， 透 出 荣 耀 无 尽。

# WEEK 11 — HYMN

## Oh, Christ in all His glory put on humanity

Experience of Christ — As Our Person

1177

1. Oh, Christ in all His glo - ry put on human - i - ty So He could be my Per - son, and live instead of  
 me. A man in life and be - ing, He ful - ly fits my case, So all His glorious Per - son can me re -  
 place. (C) O Lord, O Lord, You are the man for me! I take You as my Person, as my full i - den - ti -  
 ty. O Lord, O Lord, subdue my every part, And every moment, every place, make home in all my heart.

2. Oh, Christ became the Spirit to speak inside of me,  
 And as the speaking Spirit He speaks unceasingly.  
 His speaking is the water that washes me within,  
 Discharging all my oldness, imparting Him.  
 O Lord, O Lord, speak all You want to me.  
 Your speaking is Your presence—I must have it constantly.  
 O Lord, O Lord, speak-wash my every part  
 And by this metabolic change, make home in all my heart.

3. Oh, Christ will come, the Bridegroom, for us, His glorious Bride,  
 By coming from within us the church is glorified.  
 His Person is the glory expanding now in us;  
 This glory is our Person—how glorious!  
 O Lord, O Lord, by Your economy  
 So flood us with Your glory, saturate us thoroughly.  
 Come out, come out, break forth in glory here,  
 And from the church, O glorious One, in glory soon appear.



# 路得记结晶读经

## 第十二周

### 在主的恢复里 走生命的路

诗歌：补 27 (529)

读经：得一 16～17, 20～21, 二 10～16, 三 1, 7～13, 四 9～15, 太七 13～14

## 纲要

### 【周一、周二】

壹 约书亚记、士师记、和路得记这三卷书陈明神行动的两方面一幅清楚的图画：祂在经纶之灵，就是能力之灵里的行动，与祂在素质之灵，就是生命之灵里的行动——士十三 25, 十四 6, 约二十 22, 徒一 8, 罗八 2:

一 在约书亚、迦勒、和一切士师身上，我们看见神在能力里的行动，正如参孙的事例所描绘的，他是一个在能力的灵里行动，而不是在生命的灵里行动的人——士十四 6。

二 相反的，路得记乃是一卷生命的书；路得记的目的不是要告诉我们任何关于能力的事，乃是

# CRYSTALLIZATION-STUDY OF RUTH

## Week Twelve

### Taking the Way of Life in the Lord's Recovery

Hymns: E505 (E733)

Scripture Reading: Ruth 1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15; Matt. 7:13-14

## OUTLINE

### §Day 1 & Day 2

I. **The three books of Joshua, Judges, and Ruth present a clear picture of the two aspects of God's move: His move in His economical Spirit, the Spirit of power, and His move in His essential Spirit, the Spirit of life—Judg. 13:25; 14:6; John 20:22; Acts 1:8; Rom. 8:2:**

A. With Joshua, Caleb, and all the judges we see the move of God in power, illustrated by Samson as one who moved in the Spirit of power but not in the Spirit of life—Judg. 14:6.

B. In contrast, the book of Ruth is a book of life; the purpose of this book is not to tell us anything about power but to reveal the things of life to the

要用拿俄米、路得和波阿斯为例子，启示生命的事到极点——16～17，20～21，二10～16，三1，7～13，四9～15。

三 在主的恢复里，我们不该走士师有能力作大工的路；我们若走能力的路，不走生命的路，那么无论我们作成什么，都毫无意义。

四 看见唯有生命才能生出基督，对我们是很重要的——路一35：

- 1 唯有生命能将神带到人性里，产生基督，供应基督，并将基督供给全人类——太一18，20～21。
- 2 这乃是借着走生命之路的生命之人路得和波阿斯作成的。

贰 照着神的生命神圣、永久的性质，神的生命是唯一的生命；唯有神的生命才算为生命——约一4，十10下，十一25，十四6：

一 生命是奥秘的，因为生命就是神自己——1，14，五26，弗四18：

- 1 神圣的生命可视为神首要且基本的属性——18节，约五26，约壹五11～12，罗八2。
- 2 生命就是神的内容和神的流出；神的内容是神的所是，神的流出是祂自己作生命分赐给我们——弗四18，后二二1。
- 3 生命就是基督，生命是基督活在我们里面，并从我们活出来——约十四6，西三4，加二20，腓一21上。
- 4 生命就是圣灵——约十四16～17，林前十五45下，罗八2，林后三6。
- 5 生命乃是经过过程并终极完成的三一神分赐到我

uttermost, using Naomi, Ruth, and Boaz as examples—1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15.

C. In the Lord's recovery we should not take the way of the judges to be powerful and to do a great work; if we take the way of power instead of the way of life, whatever we accomplish will mean nothing.

D. It is crucial for us to see that only life can bring forth Christ—Luke 1:35:

1. Only life can bring God into humanity, produce Christ, minister Christ, and supply the entire human race with Christ—Matt. 1:18, 20-21.
2. This was accomplished by Ruth and Boaz, persons of life, who took the way of life.

**II. According to the divine and eternal nature of the life of God, God's life is the unique life; only the life of God can be counted as life—John 1:4; 10:10b; 11:25; 14:6:**

A. Life is mysterious, for life is God Himself—1:1, 14; 5:26; Eph. 4:18:

1. The divine life may be considered the first and the basic attribute of God—v. 18; John 5:26; 1 John 5:11-12; Rom. 8:2.
2. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.
3. Life is Christ, and life is Christ living in us and lived out from us—John 14:6; Col. 3:4; Gal. 2:20; Phil. 1:21a.
4. Life is the Holy Spirit—John 14:16-17; 1 Cor. 15:45b; Rom. 8:2; 2 Cor. 3:6.
5. Life is the processed and consummated Triune God dispensed into us



们里面，并活在我们里面—约一 14，七 37～39，二十 22，罗八 10，6，11。

二 神照着祂的形像，照着祂的样式造人，目的是要人接受祂作生命，使人成为生命的人，就是神人，在神的属性里彰显神—创一 26，二 9。

### 【周三】

叁 我们需要认识善恶知识树的意义，并完全从善恶知识树转向生命树—9，16～17 节：

一 生命树表征三一神在基督里，以食物的形态将祂自己分赐到祂所拣选的人里面作生命—9 节。

二 新约启示基督是生命树这表号的应验—约一 1，4，14，十一 25，十四 6，十五 1，5：

1 约翰一章四节论到基督说，“生命在祂里面；”这是指由生命树所表征的生命。

2 创世记二章所描绘的生命，就是具体化身在基督里的生命—约壹五 11～12，约一 1，4，14。

3 我们若将约翰一章四节和十五章五节摆在一起，就会领悟基督自己是生命，又是葡萄树，因此是生命树。

三 善恶知识树表征撒但对人乃是死亡的源头—来二 14：

1 善恶知识树也表征神以外一切的事物。

2 任何不是神自己的事物，包括善的，甚至合乎圣经及宗教的事物，都会被那狡猾者撒但所利用，将死亡带进召会—太十六 18，箴十六 25，十八 21。

and living in us—John 1:14; 7:37-39; 20:22; Rom. 8:10, 6, 11.

B. God's purpose in the creation of man in His image and according to His likeness was that man would receive Him as life so that man might become a man of life, a God-man, expressing God in His attributes—Gen. 1:26; 2:9.

### §Day 3

**III. We need to know the significance of the tree of the knowledge of good and evil and turn absolutely from this tree to the tree of life—vv. 9, 16-17:**

A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food—v. 9.

B. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life—John 1:1, 4, 14; 11:25; 14:6; 15:1, 5:

1. Speaking of Christ, John 1:4 says, “In Him was life”; this refers to the life signified by the tree of life.

2. The life portrayed in Genesis 2 is the life incarnated in Christ—1 John 5:11-12; John 1:1, 4, 14.

3. If we put together John 1:4 and 15:5, we will realize that Christ, who Himself is life and also a vine tree, is the tree of life.

C. The tree of the knowledge of good and evil signifies Satan as the source of death to man—Heb. 2:14:

1. The tree of the knowledge of good and evil also signifies all things apart from God.

2. Anything that is not God Himself, including good things and even scriptural and religious things, can be utilized by Satan, the subtle one, to bring death into the church—Matt. 16:18; Prov. 16:25; 18:21.

四 在约翰四、八、九和十一章，有四件事例，说明生命的原则与善恶相对：

- 1 我们不该顾到善恶，乃该顾到生命—四 10 ~ 14, 20 ~ 21, 23 ~ 24, 八 3 ~ 9, 九 1 ~ 3, 十一 20 ~ 27。
- 2 辨识一件事最好的办法，乃是按着生命或死亡，而不是按着是与非、善与恶来辨识—罗八 6, 林后十一 3。

## 【周四】

肆 基督是我们的生命—西三 4:

一 神的生命就是基督的生命，基督的生命又成了我们的生命—4 节，约五 26:

- 1 基督是我们的生命，意思就是说，祂对我们是主观到了极点的——4, 十四 6 上, 十 10 下, 林前十五 45 下, 罗八 10, 6, 11。
- 2 不可能把一个人和他的生命分开，因为人的生命就是人自己；因此，说基督是我们的生命，意思就是说，基督成了我们，我们与祂同有一个生命和生活—约十四 6 上, 腓一 21 上。

二 基督是我们的生命，这真理有力地指明我们要以祂为生命，并要在日常生活中活祂—西三 4, 约六 57:

- 1 基督必须在实际上、在经历上是我们的生命；一天过一天，我们需要在祂的生命里得救—西三 4, 林前十五 45 下, 罗五 10。
- 2 新人乃是我们接受基督作生命并活基督的自然结果—西三 3 ~ 4, 10 ~ 11。

伍 我们在神面前的生活和工作有两条可能的

D. In John 4, 8, 9, and 11 are four cases that illustrate the principle of life versus good and evil:

1. We should care not for good and evil but for life—4:10-14, 20-21, 23-24; 8:3-9; 9:1-3; 11:20-27.
2. The best way to discern a matter is to discern according to life or death, not according to right and wrong, good and evil—Rom. 8:6; 2 Cor. 11:3.

## §Day 4

IV. Christ is our life—Col. 3:4:

A. The life of God is the life of Christ, and the life of Christ has become our life—v. 4; John 5:26:

1. For Christ to be our life means that He is subjective to us to the uttermost—1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.
2. It is impossible to separate a person from the life of that person, for a person's life is the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him—John 14:6a; Phil. 1:21a.

B. The truth that Christ is our life is a strong indication that we are to take Him as life and live Him in our daily life—Col. 3:4; John 6:57:

1. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life—Col. 3:4; 1 Cor. 15:45b; Rom. 5:10.
2. The new man is the spontaneous issue of our taking Christ as our life and living Him—Col. 3:3-4, 10-11.

V. There are two possible ways of our life and work

路—引到生命的路，以及引到毁坏的路—  
太七 13～14：

一 我们要走引到生命的路，就需要进窄门，走狭路—13～14节：

- 1 那窄门不仅对付外面的行为，也对付里面的动机。
- 2 旧人、己、肉体、人的观念、世界同其荣耀，都被摒除在外；只有合乎神旨意的，才能进去—21节，十二 50。
- 3 我们要先进窄门，然后走狭路，这路乃是一生之久且引到生命的一七 14。
- 4 十四节里的“生命”是指国度永远蒙福的光景，这国度充满了神永远的生命；这生命今天是在国度的实际里，来世要在国度的实现里—十九 29，路十八 30。

二 阔路是按照属世的系统，满足天然的口味，为要得着群众，维持人的事业，成就人的企业；阔路所引到的毁坏，不是指人的沉沦，乃是指人行为和工作的毁坏—林前三 15，太十三 31～33，启二 13，20，十七 4～5。

三 主恢复的路乃是生命的路，要引到来世诸天之国实现时在生命里活的赏赐—诗十六 11，耶二一 8，太十九 29，路十八 30，林前三 13～15，十五 58。

## 【周五】

陆 我们需要凭生命的感觉而活；生命的感觉就是在我们里面之神圣生命的感觉、知觉—

**before God—the way that leads to life and the way that leads to destruction—Matt. 7:13-14:**

A. In order to take the way that leads to life, we need to enter in through the narrow gate and then walk on the constricted way—vv. 13-14:

1. The narrow gate deals not only with outward conduct but also with inward motive.
2. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded; only that which corresponds with God's will can enter in—v. 21; 12:50.
3. First, we need to enter in through the narrow gate and then walk on the constricted way, a way that is lifelong and leads to life—7:14.
4. The word life in Matthew 7:14 refers to the ever-blessed condition of the kingdom, which is filled with the eternal life of God; this life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age—19:29; Luke 18:30.

B. The broad way is according to the worldly systems, satisfying the natural tastes, to get the crowd, to maintain a career of man, and to achieve man's enterprise; the destruction to which the broad way leads refers not to the perishing of a person but to the destruction of a person's deeds and works—1 Cor. 3:15; Matt. 13:31-33; Rev. 2:13, 20; 17:4-5.

C. The way of the Lord's recovery is the way of life that leads to a living reward in life in the manifestation of the kingdom of the heavens in the coming age—Psa. 16:11; Jer. 21:8; Matt. 19:29; Luke 18:30; 1 Cor. 3:13-15; 15:58.

## §Day 5

**VI. We need to live by the sense of life—the feeling, the consciousness, of the divine life within us—Rom. 8:6;**

## 罗八 6, 弗四 18 ~ 19:

- 一 生命感觉的源头是神圣的生命、生命的律、圣灵、住在我们里面的基督、以及在我们里面运行的神—罗八 2, 10 ~ 11, 腓二 13。
- 二 神圣的生命是最高的生命, 有最丰富、最强、最敏锐的感觉; 这乃是生命的感觉—弗四 18。
- 三 生命的感觉引导我们, 支配我们, 管制我们, 并指引我们, 使我们知道我们是活在神圣的生命里, 或活在天然的生命里, 是活在肉体里, 或活在灵里—罗八 6。

柒 我们需要胜过死亡对召会的攻击, 并在基督复活的生命里建造基督的身体—太十六 18, 约十一 25, 弗一 22 ~ 23, 四 16:

- 一 借着我们灵里基督复活的生命, 我们就能胜过死亡对召会的攻击—太十六 18, 徒二 24, 提后一 10:
  - 1 自伊甸园开始, 神与撒但的争执, 一直就是在死亡与生命这个问题上—罗八 6, 10 ~ 11, 来二 15。
  - 2 马太十六章十八节给我们看见, 召会所受的攻击是从什么源头而来—“阴间的门”, 就是死亡; 撒但特别的目的, 乃是在召会里散布死亡; 他最害怕的就是召会抵挡他死亡的权势—启二 8, 10 ~ 11。
- 二 我们应该操练灵, 在基督复活的生命里建造基督的身体—弗二 6, 21 ~ 22, 四 16, 启一 18, 二 8, 腓三 10:
  - 1 召会作为基督的身体, 其性质乃是复活; 复活的实际乃是基督这赐生命的灵—约十一 25, 徒二 24, 弗一 19 ~ 23, 林前十五 45 下。

## Eph. 4:18-19:

- A. The source of the sense of life is the divine life, the law of life, the Holy Spirit, Christ abiding in us, and God operating in us—Rom. 8:2, 10-11; Phil. 2:13.
- B. The divine life is the highest life, with the richest, strongest, and keenest feeling; this feeling is the sense of life—Eph. 4:18.
- C. The sense of life guides us, governs us, controls us, and directs us, causing us to know whether we are living in the divine life or in the natural life and whether we are living in the flesh or in the spirit—Rom. 8:6.

**VII. We need to be victorious over the attack of death upon the church and build up the Body of Christ in the resurrection life of Christ—Matt. 16:18; John 11:25; Eph. 1:22-23; 4:16:**

- A. By the resurrection life of Christ in our spirit, we can be victorious over the attack of death upon the church—Matt. 16:18; Acts 2:24; 2 Tim. 1:10:
  1. From Eden onward, God's controversy with Satan has been on the issue of death and life—Rom. 8:6, 10-11; Heb. 2:15.
  2. Matthew 16:18 shows us from what source the attack upon the church will come—“the gates of Hades,” that is, death; Satan's special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death—Rev. 2:8, 10-11.
- B. We should be exercised in spirit to build up the Body of Christ in the resurrection life of Christ—Eph. 2:6, 21-22; 4:16; Rev. 1:18; 2:8; Phil. 3:10:
  1. The nature of the church as the Body of Christ is resurrection, and the reality of resurrection is Christ as the life-giving Spirit—John 11:25; Acts 2:24; Eph. 1:19-23; 1 Cor. 15:45b.



2 当我们凭我们里面神圣的生命而活时，我们就在复活里过生活，使基督的身体得着建造—腓三 10 ~ 11，弗四 15 ~ 16，西二 19，三 15。

## 【周六】

捌 “我们因为爱弟兄，就晓得是已经出死入生了” —约壹三 14 上：

一 死是出于神的仇敌魔鬼撒但，撒但是由带来死的善恶知识树所表征—创二 9，17。

二 生命是出于神这生命的源头，神是由发出生命生命树所表征—9，16 ~ 17 节。

三 死与生命不仅分别出于撒但和神这两个源头，也是两种素质、两种元素、两个范围—约五 24。

四 出死入生就是从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围；这是在我们重生时发生的—约壹三 14 上，约三 3，5，15。

五 我们晓得—有里面的知觉—我们已经出死入生，乃是因为我们爱弟兄；对弟兄的爱（神的爱）是这件事有力的证明—约壹三 14 上：

1 相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明—约五 24，约壹三 14 上。

2 信是接受永远的生命，爱是凭着永远的生命而活，并将这生命彰显出来—约三 15，36，约壹三 11，14 ~ 18，四 7 ~ 12，16，19 ~ 21。

2. When we live by the divine life within us, we are living a life in resurrection for the building up of the Body of Christ—Phil. 3:10-11; Eph. 4:15-16; Col. 2:19; 3:15.

## §Day 6

**VIII. “We know that we have passed out of death into life because we love the brothers”—1 John 3:14a:**

A. Death is of the devil, God’s enemy, Satan, signified by the tree of knowledge of good and evil, which brings death—Gen. 2:9, 17.

B. Life is of God, the source of life, signified by the tree of life, which issues in life—vv. 9, 16-17.

C. Death and life are not only of two sources, Satan and God; they are also two essences, two elements, and two spheres—John 5:24.

D. To pass out of death into life is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life; this took place at the time of our regeneration—1 John 3:14a; John 3:3, 5, 15.

E. We know—have the inner consciousness—that we have passed out of death into life because we love the brothers; love (the love of God) toward the brothers is strong evidence of this—1 John 3:14a:

1. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life—John 5:24; 1 John 3:14a.

2. To have faith is to receive the eternal life; to love is to live by the eternal life and express it—John 3:15, 36; 1 John 3:11, 14-18; 4:7-12, 16, 19-21.





# 第十二周■周一

## 晨兴喂养

士十三 25 “...耶和华的灵开始感动他。”

徒一 8 “但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

约书亚记、士师记、和路得记这三卷书陈明神行动的两方面一幅清楚的图画：祂在经纶之灵，就是能力之灵里的行动，与祂在素质之灵，就是生命之灵里的行动。

在约书亚记和士师记中，难以看出神在生命中的行动。在约书亚、迦勒和一切士师身上，我们看见神在能力里的行动。参孙是这事典型的例证。他在世的日子大有能力，他死的时候甚至能力更大，而他的死乃是自杀。在他身上我们看不见生命。他是一个拿细耳人，指明他将自己服在神的作头之下，不剃头发、不吃不洁的食物、也不喝酒。（士十三 5～7。）这些看起来是生命的方面，但实际上只是遵照神圣的规条。...参孙以神作他的头而有能力，这是照着规条而非照着生命。因他没有出于生命的东西，就不知道如何约束他肉体里的情欲。...性这件事乃参孙的一大绊脚石。他放纵而不约束自己，无论到哪里都放纵自己。（李常受文集一九九三年第二册，九五至九六页。）

## 信息选读

参孙是士师记中最后一位士师。所谓最后，是指总结或完结。士师们整个的光景总结于无生命的能

# WEEK 12 — DAY 1

## Morning Nourishment

Judg. 13:25 And the Spirit of Jehovah began to move him...

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The three books of Joshua, Judges, and Ruth present a clear picture of the two aspects of God's move: His move in His economical Spirit, the Spirit of power, and His move in His essential Spirit, the Spirit of life.

In Joshua and Judges it is difficult to see God's move in life. With Joshua, Caleb, and all the judges we see the move of God in power. Samson is a typical illustration of this. He was powerful in his life and even more powerful in his death, which was a suicide. We see nothing of life in him. That he was a Nazarite indicates that he submitted himself under God's headship, not cutting his hair, eating unclean food, or drinking wine (Judg. 13:5-7). These may seem to be aspects of life, but they are actually only according to the divine regulation.... Samson had power by taking God as his Head, which is according to regulation, not according to life. Because he had nothing of life, he did not know how to restrain the lust in his flesh.... The matter of sex was a big stumbling block to Samson. He had no restriction in his indulgence and indulged himself wherever he went. (CWWL, 1993, vol. 2, p. 71)

## Today's Reading

Samson was the last judge in the book of Judges. Being last indicates the conclusion and consummation. The entire situation of the judges

力。这很可悲。一个在神元首权柄之下的拿细耳人，一个完全顺服而分别出来为着神并归于神，且满了神圣能力的人，怎么也会放纵情欲，这很难解释。无论在何处，面对任何人，参孙都满了能力，但他同时又犯淫乱，满了肉体。…我在中国曾看过一些五旬节派的传道人，他们虽大有能力，许多人却也是任意妄为，不受规律、约束或管制。…〔有〕的人传扬又真又活的神，并传扬基督是神的儿子成为人来作我们的救主。他们所传的是基要并正确的，但他们却活在淫乱中。这些传道人可视为今日的参孙。士师记告诉我们，耶和华的灵感动了参孙，（十三 25，）而其他的士师也同样大有能力。…他们虽然大有能力，却过于放纵他们的情欲，毫无羞耻、顾虑和约束。

在士师记黑暗的情形之后，有一卷简短的路得记，明亮、洁白且发光。路得记论到生命而非能力。以利米勒虽然没有犯罪，却因离开圣地迁到摩押而受神惩治；他因为这样，就没有过一种照着神永远经纶的生活。…神惩治了他和他的儿子，使他的妻子和两个儿媳成为寡妇，没有儿子。（得一 1～5。）拿俄米没有悖逆神，反而承认神是剥夺她丈夫和儿子的那一位。（20～21。）

唯有生命能维持住谱系，将神带到人性里，好将基督服事给全人类作为供应。参孙、基甸或其他的士师，都不够资格作这事。已往我鼓励圣徒要得扩增，但我无意要任何人去作这事而不在意生命，象参孙或基甸那样。我们若没有扩增，看起来似乎是没有能力也没有工作成就；然而我们若成为谱系的一部分，将基督从永远带到时间里，那可能比较好。（李常受文集一九九三年第二册，九六至九八、一〇〇页。）

参读：再论生命的认识，第一至二、四、七、十篇；享受基督使祂得扩增，第一章。

consummated in power without life. This is deplorable. It is difficult to explain how a Nazarite under God's headship, one who was full of submission in being separated for and unto God and full of the divine power, could also be full of the indulgence of lust. Everywhere and with everyone he was powerful and at the same time fleshly in his fornication.... Although some of the Pentecostal preachers whom I saw in China were powerful, many were also reckless, without regulation, restraint, or control. [Some] persons preached the true, living God and Christ as the Son of God becoming a man to be our Savior. Their preaching was fundamental and right, but they were living in fornication. These preachers may be considered today's Samsons. Judges tells us that the Spirit of Jehovah moved Samson (13:25), and the other judges likewise were powerful...Although they were powerful, they too indulged their lust without shame, care, or restriction.

After the dark and black situation in Judges, there is the short book of Ruth, which is bright, white, and shining. Ruth deals with life, not power. Although Elimelech did not commit sin, he was chastised by God for leaving the Holy Land and moving to Moab, because by doing so, he did not live a life according to God's eternal economy...God chastised him and his sons, leaving his wife and two daughters-in-law as widows without children (Ruth 1:1-5). Naomi did not rebel against God but instead acknowledged Him as the One who stripped her of her husband and sons (vv. 20-21).

Only life can maintain the lineage to bring God into humanity for the ministering of Christ as the supply to the entire human race. Neither Samson nor Gideon nor the other judges were qualified to do this. In the past I encouraged the saints to gain the increase, but I did not intend that anyone do it as a Samson or a Gideon by not caring for life. It would be better not to have the increase, to seem to be powerless and without the success of a work, yet to be part of the lineage that brings Christ from eternity into time. (CWWL, 1993, vol. 2, pp. 71-74)

Further Reading: CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," chs. 1-2, 4, 7, 10; CWWL, 1963, vol. 1, "The Enjoyment of Christ for His Increase," ch. 1

## 第十二周■周二

### 晨兴喂养

得一 16 “路得说，…你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。”

太一 18 “耶稣基督的由来，乃是这样：祂母亲马利亚已经许配了约瑟，他们还没有同居，马利亚就被看出怀了孕，就是她从圣灵所怀的。”

以利米勒在去摩押地之前，卖了他所有的产业，因此没有留下一分土地给作寡妇的拿俄米同两个守寡的儿媳，而使她们双手空空。拿俄米这敬虔的妇人回到圣地，就是回到神经纶中的安息，再次有分于神应许之地的享受，而联于基督的家谱。虽然她的归回是一件大事，却不是借能力完成的。拿俄米相信神、敬畏神并尊重神，但她就象是个乞丐。为这缘故，她的儿媳路得去拾取麦穗；…路得是个穷乞丐，仰赖他人的怜悯。实在说来，这里没有一点能力。虽然如此，路得却是非常在生命的线上。（李常受文集一九九三年第二册，九八页。）

### 信息选读

拿俄米告诉路得，她没有能力再为路得生出一个丈夫来赎回路得，好生出以利米勒的后代；于是她劝路得回娘家去。路得的回应满了生命；她告诉拿俄米，她愿意跟拿俄米在贫困中回去。（参得一 16。）…路得所作的乃是符合新约信徒的灵。主耶稣嘱咐祂的门徒要撇下父母、儿女、亲戚、房屋和一切，空手到祂那里。（太十九 29，路十四 26。）

## WEEK 12 — DAY 2

### Morning Nourishment

Ruth 1:16 But Ruth said,...Wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Before going to Moab, Elimelech sold all his property. This left Naomi, a widow with two widowed daughters-in-law, empty-handed, not having any portion of land. As a godly woman, she returned to the Holy Land, that is, to the rest in God's economy, to participate again in the enjoyment of the God-promised land and to become related to Christ's genealogy. Although her returning was a great matter, it was not accomplished by power. Naomi believed in God, feared God, and regarded God, but she was simply like a beggar. For this reason Ruth, her daughter-in-law, went gleaning.... Ruth was a poor beggar, depending upon others' mercy. To be sure, there was no power in this. Nevertheless, Ruth was very much in the line of life. (CWWL, 1993, vol. 2, p. 73)

### Today's Reading

Naomi told Ruth that she had no more capacity to produce a husband to redeem her and bring forth a descendant of Elimelech, and she advised Ruth to return to her own parents. Ruth's reply was full of life. She told Naomi that she would return with her in poverty [cf. Ruth 1:16]...What Ruth did was in the spirit of the New Testament believers. The Lord Jesus commanded His disciples to forsake parents, children, relatives, houses, and all things and come to Him empty-handed (Matt. 19:29; Luke 14:26).

路得记除了拿俄米和路得，还有波阿斯。两名寡妇贫穷，波阿斯富有；但这三位都是充分在生命里的人。波阿斯完全节制、约束、并控制自己的情欲。拿俄米指示路得：“你要沐浴抹膏，换上衣服，下到禾场上，却不要使那人认出你来，直等他吃喝完了。到他躺下的时候，你看准他躺卧的地方，就进去掀开他脚上的被，躺卧在那里；他必告诉你所当作的事。”（三 3~4。）若无适当的节制和控制，没有人能受得了这样的试诱。波阿斯半夜醒来时，发现一名女子躺在他的脚边。（8。）路得对他说，“我是你的婢女路得。请你展开你的衣边遮盖你的婢女，因为你是我的亲人。”（9。）波阿斯没有动情欲，反而称她为“女儿”；（10~11；）他知道自己是她的亲人，照神的命定，他不只有权利，也有责任，要赎回她公公和丈夫的产业。此外，他同意娶她为妻。这人有生命最高的标准。

今天在主的恢复中，我们不走士师有能力并作大工的路。…没有一位士师成了基督的先祖。…反倒是由一对夫妇一路得和波阿斯一作成这事。（太一 5。）这对夫妇没有打仗，也没有施展权能。波阿斯虽然富有，还是个农夫，在收割期间睡在田间的麦堆中。甚至当一名年轻女子将自己献给他时，他还告诉女子：“女儿啊，…还有一个亲人比我更近。你今夜在这里住宿，明早他若肯为你尽亲人的本分，就由他尽好了。倘若不肯，我指着永活的耶和華起誓，我必为你尽亲人的本分，你只管躺到黎明。”（得三 11~13。）波阿斯知道他若不顾到那位更近的亲人，神圣别的会就要定罪路得逾越分际。这表明波阿斯多么遵行律法。这无关乎能力，全然是基于生命。（李常受文集一九九三年第二册，九八至一〇〇页。）

参读：路得记生命读经，第二、五、八篇；生命的认识，第一至二、五篇。

Besides Naomi and Ruth, the book of Ruth also has Boaz. The two widows were poor, and Boaz was rich, but all three were persons fully in life. Boaz altogether restrained, constrained, and controlled his lust. Naomi instructed Ruth, “Wash yourself therefore, and anoint yourself, and put on your best clothes; and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking. And when he lies down, notice the place where he lies, and go and uncover his feet, and lie down. And he will tell you what you should do” (3:3-4). Without the proper restriction and control, no man could endure such a temptation. Upon waking up at midnight, Boaz found a woman lying at his feet (v. 8). Ruth said to him, “I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman” (v. 9). Boaz was not moved in his lust but instead addressed her as “daughter” (vv. 10-11), and he acknowledged that as her kinsman, and according to God’s ordinance, he had not only the right but also the responsibility to redeem the possession that was her father-in-law’s and her husband’s. Moreover, he agreed to marry her. This man had the highest standard of life.

Today in the Lord’s recovery we do not take the way of the judges to be powerful and to do a great work....None of the judges became a forefather of Christ.... Rather, it was one couple, Ruth and Boaz, who did this (Matt. 1:5). They did not fight a war or exercise power. Although Boaz was rich, he was still a farmer who slept with the sheaves of grain in the field during harvest. Even when a young woman offered herself to him, he told her, “My daughter,...there is a kinsman closer than I. Stay for the night; and in the morning if he will do the kinsman’s duty, fine; let him do it. But if he is not willing to do the kinsman’s duty for you, I will do it for you, as Jehovah lives. Lie down until morning” (Ruth 3:11-13). Boaz knew that if he did not care for the closer kinsman, the holy society of God would condemn Ruth for overstepping. This shows how lawful Boaz was. This was not related to power; it was altogether based on life. (CWWL, 1993, vol. 2, pp. 73-74)

Further Reading: Life-study of Ruth, msgs. 2,5,8; CWWL, 1953, vol. 3, “The Knowledge of Life,” chs. 1-2, 5



## 晨兴喂养

林后十一3“我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。”

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

使徒保罗在〔林后十一章三节〕指明，热中犹太教者的教训好比创世记三章蛇向夏娃所说诱骗的话。换句话说，保罗把热中犹太教者的活动，比作蛇在夏娃身上所作的。我们读创世记三章，就知道蛇打岔夏娃，使她偏离了对生命树的享受。蛇将夏娃指向另一棵树，就是带进死亡的善恶知识树，借这就使她偏离了对生命树的享受。

生命树是很简单的。这棵树只有一种元素，就是生命。生命树的结果乃是生命。相反的，善恶知识树却是错综复杂的。与这棵树有关的，乃是善、恶、知识和死亡。

整本圣经就是这两棵树的发展。生命树表征神在基督里成了那灵，作我们的生命。善恶知识树表征撒但，就是死亡。撒但乃是死亡的权势。表征撒但（就是死亡）的善恶知识树，包含知识、善与恶。蛇借着善恶知识树，以及这棵树的错综复杂，打岔了夏娃，使她偏离生命树。（哥林多后书生命读经，五四八至五四九页。）

## 信息选读

死亡的正确意义是指离开了对神的享受。这就是

## Morning Nourishment

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

[In 2 Corinthians 11:3] the apostle Paul indicates that the teachings of the Judaizers can be compared to the deceitful word spoken by the serpent to Eve in Genesis 3. In other words, Paul likens the activities of the Judaizers to the serpent's work on Eve. From reading Genesis 3 we know that the serpent distracted Eve from the enjoyment of the tree of life. The way he turned her away from the enjoyment of the tree of life was to point her to another tree, to the tree of the knowledge of good and evil, which issues in death.

The tree of life is simple. With this tree, there is just one element, and that element is life. The tree of life issues in life. The tree of the knowledge of good and evil, on the contrary, is complicated and also complicating. With this tree, we have good, evil, knowledge, and death.

The Bible as a whole is a development of these two trees. The tree of life signifies God in Christ as the Spirit to be life to us. The tree of the knowledge of good and evil signifies Satan as death. Satan is the power of death. The tree of knowledge of good and evil signifying Satan as death includes knowledge, good, and evil. The serpent distracted Eve from the tree of life by the tree of the knowledge of good and evil with its complications. (Life-study of 2 Corinthians, pp. 465-466)

## Today's Reading

The proper understanding of death is that it denotes separation from

说，我们若不享受神，我们就是在死亡之中。照样，我们若离开了对神的享受，我们就会死。…在罗马八章六节，死就是与享受神隔绝。生命却相反，因为生命乃是对神的享受。当我们享受神，我们与神就不再隔绝，我们乃是在生命里，生命也在我们里面运行。

撒但打岔信徒，使他们离开生命树；撒但乃是想要使我们离开享受神作我们的生命。历世纪以来，狡猾的蛇一直用各种教训使神的选民无法享受神作他们的生命。这些教训多半与知识、善、恶有关，但这些教训的结果，却叫人与神隔绝。

辨识一件事最好的办法，乃是按着生命或死亡来辨识。我们需要问这样的问题：这种教训到底是帮助我更多享受主，把我带进生命，还是把死亡的毒素注射到我里面？你可能发现，你若将某种教训或传讲接受到你里面，你里面对主的享受就立即中断了；有些东西如同绝缘体一样，使神圣的电流中断。因此，我们该学习以生命与死亡来辨识、分辨事物。

为着真正辨识的秘诀，我们要感谢主。这个秘诀，乃是要辨识人所传讲或教训的，是否帮助我们享受主，并得着更多生命的供应。任何人的传讲若切断我们对主的享受，那种传讲就必定是出于蛇，出于撒但。…许多离开主恢复的人，既没有生命的供应，也没有享受，这指明他们接受了不是出于主的东西。…主真正的职事总是加强我们享受祂作我们生命的供应。…凡是使你对主的享受中断的东西，都是出于蛇的；凡增加你对主的享受的，就是出于那灵，出于新约的职事。（哥林多后书生命读经，五五二、五五四至五五五页。）

参读：我们急切的需要—灵与生命，第二至三章；新约总论，第八、四十一篇。

the enjoyment of God. This means that if we do not have the enjoyment of God, we are in death. Likewise, if we are separated from the enjoyment of God, we shall die.... In Romans 8:6 death is separation from the enjoyment of God. Life is the opposite, for it is the enjoyment of God. When we have the enjoyment of God, there is no separation between us and God, we are in life, and life operates in us.

In distracting the believers from the tree of life, Satan seeks to separate us from the enjoyment of God as our life. For centuries the subtle serpent has been using teachings to keep God's chosen people from enjoying Him as their life. For the most part, these teachings are related to knowledge, good, and evil. But such teachings result in separation from God.

The best way to discern a matter is to discern according to life or death. We need to ask questions like this: Does this teaching help me to enjoy the Lord more and bring me into life, or does it cause the poison of death to be injected into me? You may find that if you accept a certain kind of teaching or preaching, taking it into you, immediately your inward enjoyment of the Lord is cut off. Some things function like insulation that stops the flowing of the divine electricity. Therefore, we must learn to discern, to differentiate, matters by life and death.

Thank the Lord for the secret of real discernment. This secret is to discern a preaching or teaching by whether or not it helps us to enjoy the Lord and gain more life supply. If anyone's preaching cuts us off from the enjoyment of the Lord, that preaching must be of the serpent, of Satan.... Many of those who have left the Lord's recovery have neither the life supply nor the enjoyment. This is an indication that they have taken in something that is not of the Lord. The genuine ministry of the Lord always strengthens us in the enjoyment of Him as our life supply. Anything that cuts you off from the enjoyment of the Lord is of the serpent. But anything that causes your enjoyment of the Lord to increase is of the Spirit and of the New Testament ministry. (Life-study of 2 Corinthians, pp. 468-470)

Further Reading: CWWL, 1988, vol. 3, "Our Urgent Need— Spirit and Life," chs. 2-3; The Conclusion of the New Testament, msgs. 8, 41

## 第十二周■周四

### 晨兴喂养

太七 13 ~ 14 “你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少。”

谁能进马太七章十三节所说的窄门？只有具备五章九福里所描述之性质的国度子民才能进去。进窄门的人必须灵里贫穷、哀恸、温柔、饥渴慕义、怜悯、清心、与众人和平、愿意为义受逼迫、并且愿意为基督受辱骂。只有具备这种性质的人才能进窄门。此外，进窄门的人必须遵行国度更高的律法，就是那些补充和更改的律法，并且他们不该忧虑自己的生活。他们必须相信天父在看顾他们。再者，他们不该懒惰、松散，而该殷勤、奋发。这些就是进窄门，走狭路的人。（马太福音生命读经，三三〇至三三一页。）

### 信息选读

那门窄，那路狭。因为国度的新律法…更严格，而且…要求…更高。那窄门不仅对付外面的行为，也对付里面的动机。旧人、己、肉体、人的观念、世界同其荣耀，都被摒除在外；只有合乎神旨意的，才能进去。…进门不过是开始走路，这路乃是一生之久。

我们都很喜乐自己是在主的恢复里，并且非常珍赏这恢复。…你既是在主恢复里的人，你是否走在狭路上？我们都必须能说，我们不是走基督教的路，

## WEEK 12 — DAY 4

### Morning Nourishment

Matt. 7:13-14 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Who can enter through the narrow gate spoken of in Matthew 7:13? Only the kingdom people with the nature described in the nine blessings in chapter 5. Those who enter the narrow gate must be poor in spirit, mourning, meek, hungry and thirsty for righteousness, merciful, pure in heart, making peace with all men, willing to be persecuted for the sake of righteousness, and willing to be reproached for Christ. Only those with such a nature can enter through the narrow gate. Furthermore, those who enter through this narrow gate must be under the higher laws of the kingdom, the complemented and changed laws, and they should not have any anxiety concerning their living. Rather, they must have the confidence that their heavenly Father is taking care of them. Moreover, they should not be lazy or idle, but diligent and industrious. These are the people who enter through the narrow gate and walk on the constricted way. (Life-study of Matthew, pp. 297-298)

### Today's Reading

The gate is narrow and the way is constricted because the new law of the kingdom is stricter and the demand...is higher.... It deals not only with outward conduct, but also with inward motive. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded. Only that which corresponds to God's will can enter in....To enter the gate is simply to begin walking on the way, a way which is lifelong.

We all are happy to be in the Lord's recovery and appreciate the recovery very much.... As one in the Lord's recovery, are you walking on the constricted way? We all must be able to say that we are not taking the way of

乃是走狭路。…基督教里的人在礼拜时，可以使用摇滚乐，或其他属世的方法，但我们不能…。所有的青年人都渴望自由，…摆脱所有的约束。青年人从高中毕业，就象笼中小鸟要得自由一样。然而，许多人太自由了，以致没有限制，没有约束。反之，在主的恢复里，我们在走狭路。…在主的恢复里，我们必须在灵里行事为人。在灵里生活，在灵里行事为人，约束了我们。甚至我们爱人、欢乐、高兴的时候，也必须在约束之下。我们不可象那些一兴奋就抛弃所有约束的人一样。反之，我们的兴奋必须受灵的限制。聚会时更须如此。尽管我们可以充分释放灵，但就着身体的活动而言，我们该受约束。在每件事上，我们都需要走狭路，不可走阔路。

在我们与弟兄们的交通中，我们必须受限制。你想要称赞一位弟兄么？你称赞的时候，必须受限制。你要责备一位弟兄么？你责备的时候，必须受限制。你正与一些弟兄交通么？这很好，但你与他们交通必须受限制。有时候你一交通，就忘了所有的限制。你谈了一小时又一小时，不顾吃饭或休息的需要。不仅如此，在你的交通中，…你毫不受约束地谈到每个人。赞美主，我们真是自由，然而我们仍须受限制、约束并抑制。

（马太七章十四节）的生命是指国度永远蒙福的光景，这国度充满了神永远的生命。这生命今天是在国度的实际里，来世要在国度的实现里。（十九路十八 30。）今天在主的恢复里，我们乃是走引到生命的狭路。（马太福音生命读经，三三一至三三二、三三四至三三五页。）

参读：生命的基本功课，第三、七至八、十一至十五课；神永远的心意与撒但反抗的计谋，第二至三章。

Christianity, but the way of constriction....Those in Christianity can use rock music or other worldly methods in their services, but we cannot.... All young people desire to be free,...to put off all restriction. When [they] graduate from high school, they are like caged birds wanting to be free. However, many are so free that they have no constriction, no restriction. We in the Lord's recovery, on the contrary, are taking a constricted way....We in the Lord's recovery must walk in our spirit. Living in spirit and walking in spirit restrict us. Even when we are loving, rejoicing, and happy, we must be under restriction. We must not be like those who throw off all restraint in their excitement. Rather, we must be excited within the limit of the spirit. This must even be true in the meetings. Although we may fully release our spirit, we should be restricted as far as physical activity is concerned. In everything, we need to take the constricted way, not the broad way.

We must take the constricted way in our fellowship with the brothers. Do you intend to praise a brother? You must praise him in a constricted way. Are you about to rebuke a brother? You must rebuke him in a constricted way. Are you having fellowship with some brothers? This is excellent, but you must fellowship with them in a constricted way. Sometimes when you are having fellowship, you forget all limitation. You go on hour after hour without taking care of the need for food or rest. Furthermore, in your fellowship you talk... about everyone without any restriction. Praise the Lord that we are truly free. Nevertheless, we still have the limitations, restrictions, and constrictions.

Life in Matthew 7:14 refers to the ever-blessed condition of the kingdom, which is filled with the eternal life of God. This life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age (19:29; Luke 18:30). In the Lord's recovery today we are taking the constricted way which leads to life. (Life-study of Matthew, pp. 298-299, 301)

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons on Life," lsns. 3,7-8,11-15; CWWL, 1981, vol. 1, "God's Eternal Intention and Satan's Counterplot," chs. 2-3



## 第十二周■周五

### 晨兴喂养

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

基督就是复活，也就是生命。召会今天在地上，既作基督的器皿，就是要彰显出这个生命与这个复活。神乃是要召会彰显出基督的生命来，所以今天在召会里必须满了生命。在召会里，一切出于神的，乃是生命；一切出于撒但的，乃是死亡。

主到地上来主要的目的，乃是要叫人得生命，（约十 10，）就是叫人得着神的生命。…神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿。…神乃是借着召会，就是基督的器皿，叫人得着神的生命、神的丰富。（倪柝声文集第二辑第二十四册，一七九至一八〇页。）

### 信息选读

撒但是神的对头，凡神所作的，他都要攻击。今天神的目的乃是在召会身上，所以撒但专门攻击召会。撒但攻击基督徒和召会，不一定是用罪和世界来诱人失脚，因为人很容易分别这些。然而我们可能不犯罪，也不爱世界，却仍然不能避免撒但的攻击。…单单对付罪，或对付世界，不足以堵住撒但的攻击。撒但真正的利器乃是用死亡来攻击召会，死亡是不易被发现的，死亡可能很隐藏的偷进召会里。这并非说，世界、罪恶，就不被撒但用以攻击召会；乃是说，撒但能用那些文雅的、道德的，而不只是污秽的、残暴的罪，来攻击基督徒。许多文

## WEEK 12 — DAY 5

### Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

John 11:25 ...I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Christ is the resurrection and the life. Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life. In the church everything that issues from God is life, and everything that issues from Satan is death.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God's life.... God's Christ is life, and God's Christ is resurrection, and the church is the vessel of this life and resurrection....Through the church—the vessel of Christ—God dispenses His life and riches to men. (CWWN, vol. 44, pp. 881-882)

### Today's Reading

Satan is God's rival. He attacks everything that God wants to do. Since God's goal today is the church, Satan's attacks are directed specifically against the church. Satan does not necessarily stumble Christians or the church with the enticement of sin or the world, because these things are too obvious. While we may be free from sin and not love the world, we can still be under Satan's attacks.... Dealing with sin and the world alone is not enough to stop the attacks of Satan. The ultimate weapon Satan uses to attack the church is death. Death is not easily identifiable; it can creep secretly into the church. This does not mean that Satan will not use the world and sin to attack the church. It means that Satan can use refined and moral things, not just filthy and treacherous sins to attack Christians. Many refined and moral things are



雅的、道德的事情，却充满死亡，撒但能够轻易的使用这些死亡的事情攻击召会。

马太十六章十八节说，主的召会的根基乃是基督这磐石，是阴间的门所不能胜过的。阴间就是死亡。召会的根若是在天上，就是不能斩断的，（因为）生根在天上…，死亡不能胜过她。召会只有建造在基督这磐石上，死亡才不能胜过她。…基督徒…能知道道理讲得好不好，但却不容易…分别死亡与复活。召会若建造在基督这磐石上，能够分辨…死亡（和）…生命，阴间的门就不能胜过她。

罗马八章十节，与约翰十二章二十五节是相对的：罗马八章十节是说到身体和灵；约翰十二章二十五节是说到魂，保守魂，与丧失魂。二者结果都是说到死亡与复活。一切从身体，从魂出来的，结果乃是死亡，就是阴间；一切从灵出来的，结果就是生命。…基督徒不是问事情作好或作坏，乃是问事情的来源为何，是从天然生命出来的，或是从肉体，从魂里出来的，还是从灵出来的。一切在基督徒身上的，只有出于灵的，才是生命，才能叫人得生命；凡是出于别的，即使人看为好的、有益的、良善的，都是死亡，都不能叫人得生命。

召会所需要的乃是生命，就是基督复活的生命。一切的道理、思想、神学、解经，都不能取代基督的生命。只有基督的生命，只有出于基督生命的，是阴间的门所不能胜过的。其他的一切都不过是死亡的各种形式，都经不起撒但的攻击。求神怜悯我们，叫我们自己不摸死亡，也不把死亡带给召会。求神用生命充满召会，叫撒但无处可攻击召会。（倪柝声文集第二辑第二十四册，一八〇至一八一、一八三页。）

参读：生命树，第一至十、十四、十六章；生命经历的实际功课，第五章。

filled with death, and Satan can easily utilize these deadly things to attack the church.

Matthew 16:18 says that the foundation of the Lord's church is Christ the Rock, and the gates of Hades cannot prevail against this church. Hades is death. If the church has its roots in heaven, it will be impossible to cut it off from heaven, because...its roots are entrenched and death cannot prevail against it. The only reason that death cannot prevail over the church is that the church is built upon Christ the Rock.... Many Christians...know whether or not a sermon is well-delivered. But it is hard for them to distinguish between death and resurrection. But if the church is built on Christ the Rock, it will distinguish between death and life, and the gates of Hades will not prevail against it.

Romans 8:10 corresponds with John 12:25. Romans 8:10 is on the body and the spirit, while John 12 is on the soul, both the preserving and the losing of the soul. In both cases the end result is related to death and resurrection. Everything that issues from the body or from the soul results in death, which is Hades, whereas everything that issues from the spirit results in life.... A Christian should not ask whether a thing is good or evil but should ask from where a thing originates. Does it originate from the natural life, the flesh, the soul, or does it originate from the spirit? Of all the things that a Christian possesses, only those that originate from the spirit are of life, and only they can give others life. Nothing else—no matter how good, profitable, or nice—gives life.

The church needs life, the resurrection life of Christ. No doctrine, idea, theology, or exposition can replace the life of Christ. Only the life of Christ and that which issues from it will prevail against the gates of Hades. Everything else is just disguised forms of death and cannot withstand the attacks of Satan. May the Lord be merciful to us, and may He keep us from touching death or bringing death into the church. May God fill the church with life, and may Satan find no opening to attack the church. (CWWN, vol. 44, pp. 882-885)

Further Reading: CWWL, 1965, vol. 2, "The Tree of Life," chs. 1-10, 14, 16; CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," ch. 5

## 第十二周■周六

### 晨兴喂养

约壹三 14 “我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。”

约五 24 “…那听我话，又信差我来者的，就有永远的生命，不至于受审判，乃是已经出死入生了。”

死是出于神的仇敌魔鬼撒但，撒但是由带来死的善恶知识树所表征；生命是出于神这生命的源头，神是由发出生命生命树所表征。（创二 9，16～17。）死与生命不仅分别出于撒但和神这两个源头，也是两种素质、两种元素、两个范围。出死入生就是从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围。这是在我们重生时发生在我们身上的。我们晓得这事，对这事有里面的知觉，乃是因为我们爱弟兄。对弟兄的爱（神的爱）是这件事有力的证明。相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明。信是接受永远的生命，爱是凭着永远的生命而活，并将这生命彰显出来。

不爱弟兄就证明没有凭着神圣之爱的素质和元素而活，并没有留在它的范围中；反而是活在撒但死的素质和元素里，并且住在它的范围中。（约翰一书生命读经，二八七至二八八页。）

### 信息选读

借着重生，我们已经从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围。…首先有源头，然后从源头流出素质，素质形成元素，

## WEEK 12 — DAY 6

### Morning Nourishment

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

John 5:24 ...He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

Death is of the devil, God's enemy Satan, signified by the tree of knowledge of good and evil, which brings death. Life is of God, the source of life, signified by the tree of life, which issues in life (Gen. 2:9, 16-17). Death and life are not only of these two sources, Satan and God; they are also two essences, two elements, and two spheres. To pass out of death is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life. This took place in us at our regeneration. We know (oida) this, we have the inner consciousness of this, because we love the brothers. Love (agape—the love of God) toward the brothers is a strong evidence of this. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life. To have faith is to receive the eternal life; to love is to live by the eternal life and express it.

Not loving the brothers is evidence of not living by the essence and element of the divine life and not remaining in its sphere. It is living in the essence and element of the satanic death and abiding in its sphere. (Life-study of 1 John, pp. 236-237)

### Today's Reading

Through regeneration we have passed out of the source, essence, element, and sphere of death into the source, essence, element, and sphere of life.... First we have the source. Then out of the source comes the essence. The

末了这元素变成范围。因此关于生命，首先有生命的源头，从这生命的源头流出生命的素质；这素质形成生命的元素；然后这生命的元素成为生命的范围。

我们可以用泉源来说明生命的源头、生命的素质、生命的元素、以及生命的范围。水从泉源流出，成为一道河。泉源是源头。我们可以说氧化氢（ $H_2O$ ）是从泉源流出之物的素质；这素质取了水的形状；涌流的水成为一道河。这里有泉源作源头，氧化氢作素质，水作元素，河流作范围。因此，在河流的范围里有水作元素；这元素的素质是氧化氢；这一切的源头乃是泉源。

我们神的儿女已经从神接受了神圣的生命。神是神圣生命的源头，泉源。神圣生命的素质就是神的所是。因此，神的所是，神的素质，是我们所接受作为神圣生命之灵水的素质。这生命也是我们能凭以并在其中生活的元素。当我们在神圣生命的元素里生活，神圣的生命就成为我们生活的范围。现今我们在神圣生命的范围里生活，拥有神圣生命的元素，并且享受神圣生命的素质。不仅如此，当我们享受神圣生命的素质，我们与作这生命源头的神就有了生机的联结。这就是为什么我们说，神圣的生命有源头、素质、元素和范围。

在原则上，死也是一样。…我们〔曾〕在死的范围里生活，有死的元素，受死的素质苦害。不仅如此，我们也与撒但（死的源头）联结。因此，我们在重生以前，经历且遭受死的源头、素质、元素和范围的苦害。（约翰一书生命读经，二九八至三〇〇页。）

参读：约翰一书生命读经，第二十八、三十四篇；生命经历的基本原则，第一至四章；神圣的经纶，第四至五章。

essence forms an element, and eventually this element becomes a sphere. Therefore, regarding life, we first have the source of life. Out of this source of life comes the essence of life. The essence forms the element of life, and this element of life then becomes the sphere of life.

We may use a fountain to illustrate the difference between the source of life, the essence of life, the element of life, and the sphere of life. Water flows out of a fountain and becomes a river. The fountain is the source. We may say that  $H_2O$  is the essence of what comes out of the fountain. This essence then takes the form of water, and the flowing water becomes a river. Here we have the fountain as the source, the  $H_2O$  as the essence, the water as the element, and the river as the sphere. Therefore, in the sphere of the river we have the water as the element, and the essence of this element is  $H_2O$ . The source of it all is the fountain.

As children of God, we have received the divine life from God. God is the source, the fountain, of the divine life. The essence of the divine life is the very being of God. Hence, God's being, His essence, is the essence of the spiritual water we have received as the divine life. This life also is an element by which and in which we can live. When we live in the element of the divine life, the divine life becomes the sphere of our living. Now we are living in the sphere of the divine life, possessing the element of the divine life, and enjoying the essence of the divine life. Furthermore, as we enjoy the essence of the divine life, we are organically joined to God as the source of this life. This is the reason we say that with the divine life we have the source, the essence, the element, and the sphere.

The principle is the same with death....We were living in the sphere of death, possessing the element of death, and suffering the essence of death. Moreover, we were joined to Satan, the source of death. Therefore, before regeneration, we were experiencing and suffering the source, essence, element, and sphere of death. (Life-study of 1 John, pp. 245-246)

Further Reading: Life-study of 1 John, msgs. 28, 34; CWWL, 1963, vol. 3, "Basic Principles of the Experience of Life," chs. 1-4; CWWL, 1984, vol. 3, "The Divine Economy," chs. 4-5

# 第十二周诗歌

# WEEK 12 — HYMN

## 529 里面生命的各方面 — 两棵树

8 8 8 8 (英 733)

D 大调

3/4

5 5 5 | 5 - 5 | 6 - 6 | 5 - - | 1̇ 1̇ 6 | 2 - 3 | 4 - 4 | 3 - 1 |  
 一 当日神在伊甸园中， 将人置于二树之前：借  
 3 - 3 | 3 - 3 | 5 - 5 | 5 - - | 1̇ 7 6 | 5 - 4 | 3 - 2 | 1 - - ||  
 生命树指明自己， 以知识树表明撒但。

二 生命树乃神的中心， 神是要在基督里面，	照神永远计划所定， 给人接受，作人生命。
三 知识树是神的警告， 恶者撒但，死亡渊藪，	提示神外另有源头： 人若接触，死亡必受。
四 生命之树人肯接受， 且必变成珍贵宝石，	人必得着神作生命， 神的心愿借此完成。
五 知识一树人若接触， 成为罪恶，带进死亡，	撒但必得进人里面， 使神计划难得成全。
六 这是表明只有神是 摸着神外一切事物，	我们生命唯一源头； 就是摸着死亡之由。
七 知识不过带来死亡， 在神之外任何事物，	尽管外观是善非恶； 都是撒但施计之所。
八 不只恶与基督相对， 凡属知识不拘善恶，	就是善也与祂相抵； 都与生命相反不一。
九 主，教我们唯独摸你， 你外事物概不接触，	好叫我们被你充满； 对恶如此，对善亦然。

## In Eden's garden fair we see Various Aspects of the Inner Life — The Two Trees

733



- |   |   |
|---|---|
| 2. The tree of life the center is<br>Of God's eternal, perfect plan,<br>Denoting God in Christ as life<br>To be received as all by man.                     | 6. This signifies that only God<br>Is our full source of life and breath;<br>To touch ought else is but to touch<br>The source of knowledge and of death. |
| 3. The tree of knowledge standing there,<br>Bespeaks a sure and warning voice:<br>Outside of God there is a source<br>Of death to all who make this choice. | 7. For knowledge only bringeth death,<br>Though evil or though good it seem;<br>For any thing apart from God,<br>Is but the fruit of Satan's scheme.      |
| 4. If man would eat the tree of life,<br>Then God as life he will receive,<br>And be transformed to precious stones,<br>God's will and Purpose to achieve.  | 8. Not only evil, but the good<br>Is contradictory to Christ;<br>Not only knowledge of the bad,<br>But even good is versus Christ.                        |
| 5. If man the tree of knowledge takes,<br>Then Satan enters into man<br>As sin, which brings him into death,<br>That he may not fulfill God's plan.         | 9. Lord, teach us only Thee to touch,<br>That with Thy life we filled may be,<br>And not to touch the good or bad,<br>Or anything apart from Thee.        |

