

二〇二一年  
七月半年度訓練

約書亞記•士師記•路得記  
結晶讀經

晨興聖言

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

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

**Holy Word Morning Revival**

## 標語

- 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，不作行不法的人，藉着順從事奉神的原則，行神眼中看為正的事，並征服在舊造裏撒但的混亂，且為着新造完成神聖的經綸。
- ④ 我們要做一個正常的基督徒，作今日的得勝者，答應主當前的呼召，並應付主在祂恢復裏當前的需要，就必須作今日的路得，轉向神的經綸，進入以馬內利之地，與基督成為婚配，使我們得以生出基督，來應付神與人今日的需要。

## 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

$\overset{C}{\underline{1}} \underline{2} | \overset{C}{3} \overset{C}{3} \overset{C}{3} \overset{C}{2} | \overset{F}{5 \cdot \underline{1}} \overset{F}{7} \overset{F}{1} | \overset{F}{6 \cdot \underline{6}} \overset{F}{6} \overset{F}{\underline{5}} \overset{F}{4} | \overset{C}{5} \overset{C}{\underline{3}}$   
 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。

# 約書亞記•士師記•路得記

## 結晶讀經

### 篇題

- 第一篇 神對約書亞的吩咐、應許和鼓勵
- 第二篇 藉着擊敗撒但的勢力據有迦南地
- 第三篇 過約但河並豫備打仗
- 第四篇 神的子民需要尋求主的指引，有主的同在，以展示祂的得勝，好建造祂的身體並擴展祂的國度
- 第五篇 迦南地的出產以及分配美地的內在意義
- 第六篇 士師記的內在意義和以色列在敬拜神之事上的背道
- 第七篇 神興起底波拉作以色列的士師並作以色列的母，她實行女人對男人的服從，以守住神的定命，並將全以色列帶進正確的等次，服在神的作王和作頭之下
- 第八篇 基甸作神大能勇士的內在意義
- 第九篇 以色列人沒有王，各人行自己眼中看為正的事
- 第十篇 路得揀選她的目標，使用她的權利，尋找她的安息，並得着賞賜來為着神的經綸
- 第十一篇 波阿斯與路得豫表基督與召會
- 第十二篇 在主的恢復裏走生命的路

# Crystallization-Study of Joshua, Judges, and Ruth

### Contents

- Msg. 1: God's Charge, Promise, and Encouragement to Joshua**
- Msg. 2: Possessing the Land of Canaan by Defeating the Satanic Forces**
- 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**
- Msg. 8: The Intrinsic Significance of Gideon as God's Valiant Warrior**
- 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**

## 約書亞記、士師記、與路得記

### 隱藏的內在意義

- 一 我們研讀舊約的歷史和豫言時，需要對整本聖經中神為着基督與召會，那終極完成於新耶路撒冷的永遠經綸，有全面的觀點，完全的看見。這會使我們對神向我們陳明舊約歷史，並給我們舊約豫言的目的，不僅有更廣闊的看見，也得着更深的內在意義。舊約一切歷史和豫言的觀點、中心、及內在的意義，必須是基督和祂的身體，這身體要終極完成於新耶路撒冷，為着神永遠的經綸。
- 二 神要完成祂這樣一個永遠的經綸，就必須創造諸天為着地，並創造地為着人。（亞十二1。）神按着祂的形像，照着祂的樣式造人，使人有靈，得以接觸祂、接受祂、擁有祂、並以祂作為人的生命和內容。可悲的是，這人從神並從神為着祂經綸的定旨墮落了。然後，神從墮落的人類中，揀選了一個名叫亞伯拉罕的人，以及他的後裔，使他們成為獨特的子民，在列國（外邦人）中作祂珍貴的選民。神用了四百多年，來產生、構成、形成這樣一班選民，頂替亞當的族類，以完成祂永遠的經綸。神帶祂這樣一班選民經過在埃及和曠野的試驗和苦難，使他們受訓練、受管教，而穀資格與祂配合，在這地上為基督取得神所應許的地，並產生合式的人，好把基督生到人類中。為基督據有神應許的地，並產生合式的人，好把基督生到人類中，乃是約書亞記、士師記、和路得記這部分舊約歷史兩個主要的點。這兩個主要的點，就是為基督取得地，並為基督豫備真實的先祖，乃是約書亞記至路得記之歷史的靈。

## 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

這兩點是這段舊約歷史隱藏的內在意義。我們對此必須有清楚的異象；否則，我們這三卷書的結晶讀經將是徒然的，就像許多猶太或基督徒歷史學家、聖經學者、和聖經教師的研讀一樣。

三 我們若靠主的憐憫，看見這樣一個異象，這部分舊約的歷史就會像新約一樣使我們受益。這樣一個異象會幫助我們看見，神子民在地上的歷史，事實上就是作工的神在祂舊約選民中間奮力活動的歷史，甚至是運行的神在祂贖民裏奮力活動的歷史，使他們與祂一起奮力活動，為着完成神關於基督和祂擴增的永遠經綸，這要終極完成於新耶路撒冷。盼望藉着這訓練，我們都能看見並領悟，我們的生活、日常行事、求學、職業和事業，都必須是神今天在地上，在祂美妙且超絕行動中之歷史的一部分。要作一個正常的基督徒，作今日的得勝者，答應主當前的呼召，並應付主在祂恢復裏當前的需要，僅僅作一個所謂的好弟兄或好姊妹，經常參加召會聚會，行為正直，過一種在人看來相當完全的生活，根本是不彀的。當神在祂的歷史中，在愛祂的得勝者裏行動並奮力活動時，我們必須與神是一；這就是說，在生命上，在生活上，並在我們今天地上全部的行動上，我們都必須與神是一。我們必須寫神今天的歷史！我們必須與那奮力活動的神是一而一同往前！在祂裏面！同着祂！憑着祂！也是為着祂！我們必須是有活力的、活潑的、活動的！我們必須作今日的約書亞和迦勒，為基督據有神所應許之地為業，使我們得以成為祂的產業！我們必須作今日的路得，轉向神的經綸，進入以馬內利之地，與基督成為婚配，使我們得以生出基督，來應付人今日的需要。這該是約書亞記、士師記、路得記這三卷書的內在意義。這次訓練的結果，該是為基督得着神所應許之地，並生出超絕的基督，以應付神與人今日的需要。

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.

# 約書亞記結晶讀經

## 第一週

### 神對約書亞的吩咐、 應許和鼓勵

詩歌：586, 568 (568)

讀經：書一 1 ~ 9

## 綱要

### 【週一】

參『約書亞記、士師記、與路得記隱藏的內在  
意義』。(見第六至七頁。)

### 【週二】

壹 約書亞在以下方面豫表基督：

一 『約書亞』這希伯來名等於希臘文的『耶穌』，  
(來四 8, 徒七 45,) 意, 『耶和華救主』, 或『耶  
和華救恩』(太一 21, 民十三 16)：

1 作我們首領的基督是我們的真約書亞，作我們救恩的元  
帥，(來二 10, 四 8,) 要領我們進榮耀裏去，並進入神  
所應許之地的安息裏，以基督作我們完全的平安和完滿  
的滿足。(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 約書亞豫表基督是恩典，頂替由摩西所表徵的律法；（書一2上，約一17；）當頒賜律法的摩西死了，約書亞就進來，將百姓帶進美地；（書一1～4；）他豫表主耶穌是我們的首領，將我們帶進對祂自己作我們安息，作美地實際的享受裏。（申八7～10，十二9，腓一19，弗三8，西一12，二6～7，來四8～9，太十一28～29。）

二 在與亞瑪力人的爭戰中，（出十七8～16，）亞瑪力人豫表肉體，就是墮落舊人的總和；約書亞豫表現今的、實際的基督，作內住、爭戰的靈，就是與肉體爭戰並治死肉體的一位（羅八9～13，加五16～17，24）：

- 1 肉體的目的是要攔阻我們進入對包羅萬有之基督作我們美地的完滿享受裏。
- 2 神的經綸將我們從肉體救到那靈，使我們能有分於三一神豐富的福—羅七17～八2，加三14，弗一3～14。

### 【週三】

三 約書亞四十歲時，聯同迦勒成爲十二個探子中的兩個，他們二人滿有信心，接受神的話作他們的信心，顧到神的權益，使祂的百姓據有美地；在曠野裏，蒙神救贖的人中間，只有兩個得勝者，約書亞和迦勒，得着美地爲獎賞—民十三30，十四6～9，27～30，羅十17，加三3，5，來十一5～6，腓三13～14，參徒六5：

- 1 根據民數記十三和十四章的記載，以色列人有不信的惡心；約書亞和迦勒勸勉並警告百姓，說，『你們不可背叛耶和華；』（十四9；）這話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 我們若要完全據有基督這美地，就必須求主拯救我們脫離有不信的惡心；有這樣剛硬的心就是從活神墜落、轉離了一25 ~ 26, 28, 35 ~ 39 節，九 23，徒六 5 上，來三 7 ~ 13。
- 3 我們基督徒行事為人，是憑着信心，不是憑着眼見；（林後五 7；）因此，我們必須持續的望斷以及於耶穌，就是我們信心的創始者與成終者；（來十二 1 ~ 2；）我們的信不是出於我們自己，乃是出於那將自己作信的成分，分賜到我們裏面，替我們信者的。（加二 20，彼後一 1。）
- 4 我們需要領悟，對基督徒來說，最大的罪乃是不信；我們若抓住神的話並相信祂的話，就好了；當我們憑自己的感覺而活，不運用信心的靈並將我們的心轉向主，以相信神話語（祂的約，祂的遺囑）中神聖的事實時，對我們來說，我們就是背叛神的話，羞辱神，以神為說謊的一申一 25 ~ 26，來三 12，16 ~ 19，四 2，6，十一 1，羅三 4。
- 5 我們不該被自己的定罪、感覺、和環境等烏雲所威脅或恐嚇；我們必須活在新約之下，不信任何的失敗、軟弱、黑暗、或消極的事物；我們是有約的人，我們有一節應許的經文可以應付每一種處境—創九 8 ~ 17，啓四 2 ~ 3，哀三 22 ~ 23，羅八 1，林後十二 9，提後一 10，二 1，猶 24，約壹一 9，林前一 9。
- 6 我們的靈是復活、是靈之基督作新約一切遺贈之實際的『銀行賬戶』；藉着生命之靈的律，這一切遺贈都分賜到我們裏面，對我們成為真實的；因着召會人乃是在約之下的人，實際上我們可以稱為約的召會—賽四二 6，四九 8，羅八 2，10，6，11，16，來八 10，約十六 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，必無一人能在你面前站立得住。我怎樣與摩西同在，也必照樣與你同在；我必不撇下你，也不丟棄你。你當剛強壯膽，因為你必使這百姓承受那地為業，就是我向他們列祖起誓要賜給他們的。只要剛強，大大壯膽，照我僕人摩西所吩咐你的一切律法，謹守遵行，不偏離左右，使你無論往那裏去，都可以順利』—書一 5～7：

- 一 耶和華告訴約書亞，祂怎樣與摩西同在，也必照樣與約書亞同在，這乃是一件大事；在一個時候，主曾告訴摩西，『我的同在必和你同去，我必使你得安息；』（出三三 14；）因着摩西是個非常接近神的心，並照着神心的人，他有神的同在到了完滿的地步。
- 二 在新約裏，耶穌的同在是以馬內利，意思是『神與我們同在』；（太一 23，十八 20，二八 20；）基督作為實際的靈，賜生命的靈，就是以馬內利，在我們靈裏神聖三一的同在。（提後四 22。）
- 三 我們該不斷運用我們信心的靈，剛強並大大壯膽，享受由美地所豫表包羅萬有的基督作我們今日產業的憑質，就是我們在來世和永世對美妙之基督完滿和永遠產業的樣本—林後四 13，弗一 14，18，林後一 22，五 5～6 上。
- 四 我們該接受主作我們的力量和膽量，好在任何境遇下顯大基督，就是經歷基督而有最高的享受；（腓一 20，四 11～13；）我們能一直宣告：『耶和華

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；我還怕誰呢？耶和華是我生命的力量；我還懼怕誰呢？』—詩二七 1。

五 從前死作王管轄我們，（羅五 14，）我們因怕死而一直在其奴役之下；主既廢除了魔鬼，又把死廢掉，（來二 14～15，提後一 10，）現今我們就不再怕死，並從死的奴役下得了釋放。

六 『因為耶和華必不丟棄祂的百姓，也不離棄祂的產業；』（詩九四 14；）『主是幫助我的，我必不懼怕；人能把我怎麼樣？』（來十三 6；）『神若幫助我們，誰能抵擋我們？』（羅八 31。）

七 我們需要是那些將神賜給我們的靈，如火挑旺起來的人，神賜給我們的靈，不是膽怯的靈，乃是能力、愛、並清明自守的靈；（提後一 6～7；）我們的感覺全都是謊言；我們該一直相信並宣告，我們是剛強的，我們是滿了愛的，我們是非常清明的；這樣，我們就能『剛強壯膽』（書一 6，）進入並享受包羅萬有的基督作美地的實際。

八 我們不該從關於神永遠經綸屬天異象的聖言『偏離左右』（7，）使我們無論往那裏去，都可以順利，行事為人配得過主，『以致凡事蒙祂喜悅』（西一 10；）因此，在我們被接去以前，我們能藉着不斷相信神是，我們不是，而得着『蒙神喜悅』的見證。（來十一 5～6，創五 21～24。）

## 【週五、週六】

叁 『這律法書不可離開你的口，總要晝夜默想，好使你照這書上所寫的一切，謹守遵行。如此，你的道路就可以亨通，你也必凡事順利。我豈沒有吩咐你麼？你當剛強

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**

壯膽，不要懼怕，也不要驚惶；因為你無論往那裏去，耶和華你的神必與你同在』——書一 8 ~ 9:

- 一 約書亞要被神的話佔有，也要讓神的話佔有他；（參西三 16；）藉着被話佔有並充滿，他就能順利並成功的取得神應許之地。
- 二 約書亞能實行神的話上所寫之一切的訣竅，以及他能亨通、順利、剛強、壯膽，取得神應許之地的訣竅，乃是他晝夜默想神的話，不讓神的話離開他的口；『你的口』這話表明默想主要是藉着大聲說話來實行：
  - 1 『默想』這辭意義豐富，原文含示敬拜、與自己交談、以及大聲說話；默想話乃是藉着仔細揣摩而品嚐、享受它——詩一一九 15, 23, 48, 78, 97 ~ 104, 148。
  - 2 禱告、對自己說話和讚美主，也可包括在默想話中；默想神的話乃是享受祂的話作為祂的氣，（提後三 16，）因而被神注入、將神吸入、並接受屬靈的滋養。
  - 3 默想主的話乃是『反芻』，如同牛喫草；（利十一 3；）我們默想神的話時，就藉着反覆加以思想而接受神的話，如同牛咀嚼反芻的食物；我們早晨禱讀主的話時，可以這樣作，使我們藉着反覆思想從神的話所領受的，來得着滋養。
- 三 詩人說，『我要默想你的訓辭，看重你的道路。我要在你的律例中自樂；我不忘記你的話』——詩一一九 15 ~ 16：
  - 1 詩人默想神的話時，這話就成為他的歡樂，他的歡

**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

喜快樂，（耶十五 16，）並且他不忘記神的話；因此，這話成了他常時和永遠的滋養。（詩一一九 105，130。）

2 我們藉着默想神的話，記念祂的話並被祂的話救活—『求你記念向你僕人所說的話，你曾使我在這話中有盼望。這是在患難中的安慰，因為你的話將我救活』—49 ~ 50 節。

四 默想神的話，甚至比禱讀更豐富、更廣闊、更包羅，因這包含禱告、敬拜、享受、交談、下拜、甚至舉手接受神的話；（48；）向神的話舉手，指我們熱誠歡樂的接受它，並對它說，阿們。（尼八 5 ~ 6。）

五 當我們這樣用我們的靈接觸主的話，並且和主不斷交通的時候，我們必定會感覺到聖經話語裏的沐浴、溫暖、新鮮、滋潤和供應；我們惟一該作的上好之事，就是摸着神、敬拜祂、相信祂、吸取祂、享受祂、追求祂並贏得祂—詩二七 4，腓三 8，14。

六 我們真實花時間默想神的話時，就被神注入，因神發光，並將神照耀出來；（林後三 15 ~ 18；）這就是為甚麼我們唱：『禱告與主來往交通，沐浴在祂面光中；讓祂榮美將你浸透，使你返照祂面容。』（詩歌五六八首，第六節。）

七 因着我們的主和我們的神已經吩咐我們進到祂裏面，並享受祂這包羅萬有之美地的實際，我們該對祂的話說阿們，剛強壯膽，不要懼怕，也不要驚惶，因為當我們使萬民作主的門徒，使他們成為國度的子民時，我們無論往那裏去，耶和華我們的神都必與我們同在，直到這世代的終結，就是祂來臨的時候—書一 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.



# 第一週■週一

## 晨興餽養

書十四 1 ~ 2 『以下是以色列人在迦南地所得的產業，…乃是…拈鬮分給〔他們的〕。』

西一 12 『感謝父，叫你們有資格在光中同得所分給眾聖徒的分。』

二 6 ~ 7 『你們既然接受了基督，就是主耶穌，…就要在祂裏面行事為人。』

這兩個主要的點一為基督取得那地，並為基督產生真實的先祖，乃是約書亞記至路得記之歷史的靈。神應許的地既是基督的豫表，為基督得着地，意思就是為基督得着基督。

神已將那地賜給以色列人，這是個事實，但尚未成為實際；這乃是仍待應驗的應許。…惟有以色列人得着美地，據有美地以後，那地纔真正成為他們的，成為實際的事實。

…今天傳福音的原則是一樣的。神的救恩已在基督裏且憑着基督應許、豫備並完成了。…神要將救恩賜給罪人，但他們需要藉着接受祂救恩的恩賜來回應祂。…事實上，接受神的救恩就是幫助神。你若知道神的心，就會領悟每當罪人悔改並接受基督時，那個罪人就是在幫助神。（約書亞記生命讀經，三九至四一頁。）

## 信息選讀

在約書亞記的開頭，以色列人豫備好可以往前，取得美地，據有美地並享受美地。以色列人這樣作，意思就是他們在為美地所豫表的基督作些事…。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，基督這美地豫備好給祂的信徒取得並據有。然而，那些豫備好取得祂，據有祂，並享受祂作包羅萬有之美地的人在那裏？

今天我們的需要乃是得着、…據有更多的基督，經歷更多的基督。…這不僅是為着我們的享受，也是為着使基督成為祂所該是的。…我們為基督得着基督，好使祂能得着團體的彰顯；這就是使美地成為以馬內利的地。（賽八8。）保羅是奮力追求基督以得着基督的人。（腓三8，12。）…因為許多基督徒沒有追求基督以得着基督，神就需要得勝者。

…早在第一世紀，主就進來呼召得勝者，（啓二7，11，17，26～28，三5，12，20～21，二一7，）今天祂仍在發出對得勝者的呼召。然而，甚至在虔敬的基督徒中間，也很難找到一些得勝者，一些追求基督以得着基督的人。

在約書亞的時代，有二、三百萬以色列人，但少有約書亞和迦勒。少有盡心竭力的人，真實追求神的人。若沒有這樣的人，美地和賜美地者都會閒着。那地和賜地者需要一些人去取得那地，據有那地，並享受那地。那些據有那地的人，乃是幫助了那地的賜與者。

今天我們需要為基督取得並據有那地；我們需要為基督得着基督；我們若這樣作，就會幫助基督。然而，我們若繼續過例行的基督徒生活和召會生活，就無法為基督得着那地；為此，神需要一些得勝者。今天地上有數以百萬計的真基督徒，但得勝者在那裏？神正在呼召得勝者，但誰願意答應祂的呼召？誰願意回應神的呼召，追求基督以得着基督？我盼望我們中間有許多人願意幫助基督，回應神對得勝者的呼召。（約書亞記生命讀經，四一至四四頁。）

參讀：約書亞記生命讀經，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

# 第一週■週二

## 晨興餽養

來二 10『原來萬有因祂而有，藉祂而造的那位，為着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。』

四 8『若是約書亞已經使他們得了安息，此後神就不會題起別的日子了。』

11『所以我們務必竭力進入那安息…。』

在約書亞記中，第一個基督的豫表就是約書亞自己。…約書亞豫表基督，也豫表恩典（基督）頂替律法（摩西）。（一2上，約一17。）當頒賜律法的摩西死了，約書亞就進來，（申三四8～9，）將百姓帶進美地，（書一6，）這豫表主耶穌將神的子民帶進安息，進入對包羅萬有之基督的享受。（約書亞記生命讀經，六頁。）

約書亞意耶和華救主，或耶和華救恩，（民十三16，）是希伯來名字，等於希臘文的耶穌；所以約書亞豫表主耶穌，將神的百姓帶進安息。（聖經恢復本，來四8註1。）

## 信息選讀

希伯來二章十節所說以及三節和一章十四節所題的救恩，乃是把我們從墮落的光景拯救到榮耀裏。身為開拓者、先鋒的耶穌，（六20，）已領先進入榮耀；現今我們這些跟從祂的人，正在同一路上，也要被帶進神所為我們命定同樣的榮耀裏。（林前二7，帖前二12。）祂已經開了路，我們現今正行在其中。因此，祂不僅是救主，拯救我們脫離墮落的光景；祂也是創始者，領先進入榮耀的開拓者，要把我們帶進同樣的光景裏。（聖經恢復本，來二10註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)

希伯來三章七節至四章十三節所說的安息，既是包羅萬有的基督，十一節的跌倒，就是從基督墜落，與基督隔絕。（加五 4。）在加拉太書，加拉太信徒的危機，是從恩典的自由漂到律法的轄制裏。（五 1～4。）保羅勸勉他們，要在恩典的自由中站立得住，就是不要與基督隔絕。在希伯來書這裏，希伯來信徒的危機是不願丟棄那照着律法設立的老宗教，也不竭力享受基督作他們的安息。他們若仍在老舊的宗教，就是在猶太教裏徘徊，就會趕不上作他們安息的基督。希伯來書作者懇切的勉勵他們，要作基督的同夥，與基督一同竭力進入安息，使他們這些有分於基督的人，能享受基督作他們的安息。（來四 11 註 3。）

亞瑪力人豫表肉體，就是墮落舊人的總和。（加二 16…。）亞瑪力人和以色列人之間的爭戰，描繪信徒裏面肉體和那靈之間的衝突。（五 17，參彼前二 11。）…以色列人擊敗亞瑪力人，是藉着嗎哪（出十六）和活水的供應，（十七 1～6，）並藉着摩西的舉手，以及約書亞的爭戰。（出十七 8 註 1，11 註 1。）

亞瑪力人是以色列人去美地的路上所遇到的第一個仇敵。（申二五 17～18，撒上十五 2。）這指明我們的肉體是在一切的仇敵當中為首的。肉體、罪、世界、和撒但都彼此關聯，但與信徒爭戰時，其中最突出的乃是肉體。（加五 17。）在我們的經歷中，當肉體被治死時，（24，羅八 13，）世界就無法扣留我們，罪就不能在我們裏面運行，撒但也無力在我們身上作工。亞瑪力人攻擊以色列人的目的，是要攔阻他們進入美地。照樣，撒但挑動肉體與我們爭戰，目的是要阻止我們完全享受包羅萬有的基督作我們的美地。（見申八 7 註 1。）（出十七 8 註 2。）

參讀：約書亞記生命讀經，第一篇；馬太福音生命讀經，第一、六篇；出埃及記生命讀經，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

# 第一週■週三

## 晨興餽養

來十二 2『望斷以及於耶穌，就是我們信心的創始者與成終者…。』

羅十 17『可見信是由於聽，聽是藉着基督的話。』

來四 2『…所聽見的話與他們無益，因為這話在聽見的人裏面，沒有與信心調和。』

加二 20『…我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

舊約所有得勝的聖徒不過是信心的見證人，但耶穌乃是信心的創始者。祂是信心的發起者、開創者、源頭和因由。照我們天然的人，我們沒有信的能力，我們憑自己沒有信。那叫我們得救的信，乃是我們從主所得寶貴的信。（彼後一1。）當我們仰望耶穌，祂這賜生命的靈（林前十五 45）就將祂自己，將祂信的成分，灌輸到我們裏面；這樣，自然而然的，有一種信在我們裏面升起，我們就有信心相信祂。這不是出於我們自己，乃是出於那將自己作信的成分，分賜到我們裏面，替我們信者的。因此，乃是主自己作我們的信。我們因着祂作我們的信而活，是因着祂的信，（加二 20，）不是因着我們自己的信。（聖經恢復本，來十二 2 註 3。）

就如十個探子的惡信（民十三 31 ~ 33）和百姓向摩西、亞倫所發的怨言（十四 1 ~ 4）所指明的，以色列人不顧神，只顧自己。…因此，他們不信神，並且得罪神到一個地步，使神憎惡他們。他們的光景帶來神的審判和懲罰。只有神是信心的源頭。我們若要有信心，就必須學習顧到神的權益，而不顧自己的利益。（民十四 11 註 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)

神對甚麼信實？神對祂所說的信實。神對祂的話信實，祂的話就是遺命，就是約。約就是神的話。

我們的基督徒生活以及召會生活，絕對是約的生活。…在新約聖經的每一節，我們看見神的應許。我要給你們其中的一節：『那臨到你們的試誘，無非是人所能受的；神是信實的，必不容你們受試誘過於所能受的，祂也必隨着試誘開一條出路，叫你們能忍受得住。』（林前十13。）…在你面臨任何環境時都…有一節聖經作活的應許，來給你倚靠並憑此而活。…我們不該被自己的定罪、感覺、和環境等烏雲所威脅或恐嚇。我們乃是在神的約下，完全在祂的祝福下。不再有定罪，不再有審判，不再有咒詛。死已經被廢去，在召會中我們不斷的享受生命。…不要怕失去你的職業或健康。不要被黑暗或消極的事物所威脅。我們是有約的人，我們有一節應許的經文可以應付每一種處境。（創世記生命讀經，五三三至五三四頁。）

只有神的話是真的！如果環境和經歷與神的話相合，我們感謝讚美神！如果環境和經歷與神的話不合，就只有神的話是真的。凡和神的話相反的，都是假的。…神說基督是我的聖別，神說基督是我的生命，神說基督是我的得勝。撒但說你還是敗壞，但神的話是真的。撒但說你還是軟弱，但神的話是真的。撒但說你還是污穢，但神的話是真的。撒但對你說的都是謊言，只有神的話是真的！（倪柝聲文集第二輯第四冊，一五九至一六〇頁。）

信徒的信實際上不是他們自己的信，乃是基督進到他們裏面作他們的信。…當我們悔改歸向神，那是靈的基督作神聖化的靈，（彼前一2上，）就在我們裏面運行，作我們的信，使我們憑這信信靠主耶穌。（徒十六31。）…我們這些罪人原是沒有信的。信乃是藉着我們聽見話而進到我們裏面的。這話就是基督自己。（羅馬書的結晶，八四至八五頁。）

參讀：希伯來書生命讀經，第二十五篇；得勝的生命，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

# 第一週■週四

## 晨興餽養

書一 5 ~ 7 『你一生的日子，必無一人能在你面前站立得住。我…必…與你同在；我必不撇下你，也不丟棄你。你當剛強壯膽，因為你必使這百姓承受那地為業，就是我向他們列祖起誓要賜給他們的。只要…謹守遵行〔律法〕，不偏離左右，使你無論往那裏去，都可以順利。』

神的應許首先是約書亞一生的日子，必無一人能在他面前站立得住。（書一 5 上。）第二，神應許，祂必與約書亞同在，必不撇下他，也不丟棄他。（5 下。）在九節下半，神對約書亞說，『你無論往那裏去，耶和華你的神必與你同在。』

首先，神鼓勵約書亞當剛強壯膽。（6 上，7 上，9 上。）約書亞不是在自己裏面壯膽，乃是在這位行動並運行的神裏面壯膽。…接着，神鼓勵約書亞不要懼怕，也不要驚惶。（9 中。）…不僅如此，神告訴約書亞，他無論往那裏去，都可以順利。（7 下，8 下。）

以色列人同意約書亞，接受神的任命。他們的回答含示他們是樂意的，是豫備好的，並且他們不只與約書亞同心合意，也與耶和華他們的神同心合意；這顯於他們在他們神的名裏給約書亞祝福的事上。他們在神經綸的大輪裏與三一神是一，目的是要得着美地。（約書亞記生命讀經，一四、一七頁。）

## 信息選讀

提後一章六至七節指明，我們必須將我們的靈，如火挑旺起來。在這兩節裏保羅說，『為這緣故，我題醒你，將那藉我接手，在你裏面神的恩賜，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

旺起來。因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』…神所給我們的靈，是我們必須挑旺起來的。我們必須挑旺我們的靈。…有時候你受苦到一個地步，你可能懷疑神，懷疑你的得救。但不論你多麼的懷疑，在你裏面有一個東西是你不能否認的，就是你的靈。你不是像野獸一樣，你有靈。這靈對撒但是個麻煩。無論撒但作了多少工，又正在作多少工，在我們裏面有一樣東西是他摸不到的，那就是我們的靈。我們必須將我們的靈如火挑旺起來。

你若要將你的靈挑旺起來，就必須敞開口，敞開心，敞開靈。你必須敞開你全人的這三層。你必須用口說，『哦，主耶穌。』但你還必須加深的用口、用心來說，『哦，主耶穌。』然後你還必須更深的用口、用心、用靈來說，『哦，主耶穌。』這是從深處敞開你的靈。火就會燒起來。你如果下沉，就應當從你的深處操練你的靈，一再的呼求：『哦，主耶穌。』這樣，你就會高昂起來。

我們常常被仇敵欺騙愚弄。我們說我們是軟弱的、模糊不清的。但是當我們說我們軟弱時，我們就是軟弱的；當我們說我們模糊不清時，我們就是模糊不清的。另一面，當我們說我們是剛強的，我們就是剛強的；當我們說我們是清明的，我們就是清明的。我們說我們是甚麼，我們就是甚麼。不要說你是軟弱的。如果你說你是軟弱的，軟弱就隨着你。但如果你說你是剛強的，能力就隨着你。我們能說我們是剛強的，因為我們有性能，我們有本錢。神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。我們應當宣告這事，聲明這事；這樣，我們就會得着。這是我們的分，這是神所已經分給我們合法、派定的分。（那靈同我們的靈，八九至九一、九三頁。）

參讀：約書亞記生命讀經，第二篇；那靈同我們的靈，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

# 第一週■週五

## 晨興餽養

書一 8～9『這律法書不可離開你的口，總要晝夜默想，好使你照這書上所寫的一切，謹守遵行。如此，你的道路就可以亨通，你也必凡事順利。我豈沒有吩咐你麼？你當剛強壯膽，不要懼怕，也不要驚惶；因為你無論往那裏去，耶和華你的神必與你同在。』

神對約書亞的鼓勵，乃是以約書亞遵行神的話為條件。…這律法書不可離開他的口，總要晝夜默想，好使他照這書上所寫的一切，謹守遵行。（書一 8 上。）約書亞要被神的話佔有，也要讓話佔有他。藉着被話佔有並充滿，他就能順利並成功的取得美地。（約書亞記生命讀經，一五頁。）

（默想）這辭意義豐富，原文含示敬拜、與自己交談、以及大聲說話。默想話乃是藉着仔細揣摩而品嚐、享受它。禱告、對自己說話和讚美主，也可包括在默想話中。默想神的話乃是享受祂的話作為祂的氣，（提後三 16，）因而被神注入、將神吸入、並接受屬靈的滋養。（聖經恢復本，詩一一九 15 註 1。）

## 信息選讀

詩人在（詩篇一百一十九篇）許多經節裏說到他默想神的話。（15, 23, 48, 78, 99, 148。）…默想神的話就是『反芻』，像牛喫草一樣。（利十一 3。）…我們若太快接受這話，就不會有多少享受。但我們接受這話的時候，若是『反芻』，我們的享受就必加增。

# 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.



當我們默想神的話，…我們自然而然就會禱告。…此外，我們會與自己交談，或開始讚美主。我們也許被神的話感動，想要大聲讚美主。（出埃及記生命讀經，七七六至七七七頁。）

反芻表徵接受神的話，反覆加以思想。…早晨禱讀的時候，我們可以反覆思想所讀的話。這就是反芻，藉着反覆思想從神的話所領受的，來得着餵養。（利未記生命讀經，三六八頁。）

通常默想主的話會比禱讀主的話還要緩慢，還要細緻。譬如，我們默想出埃及二十章二節的時候，可能對自己說，『要記念耶和華是你的主。祂曾將你從埃及地，從為奴之家領出來。現在你出來了。阿們！主阿，我敬拜你，將我從捆綁中領出來！』我們默想神的話，對主說話，或是對自己說話，都該是自然的，並且該滿了享受。我們也許低頭敬拜主，思想主的話，有所記念，或責備自己。

在舊約，尋求神的人默想神活的話。他們接觸神的話，與今天許多人所依循的方式—主要是操練心思研讀字句的話—有所不同。當詩人默想神的話時，他們對神說話、禱告、敬拜祂、甚至向祂下拜。他們在神面前，對自己述說神的憐憫、救恩、和恩典的供應。這樣默想神的話，甚至比禱讀更豐富、更廣闊、更包羅，因這包含禱告、敬拜、享受、交談、下拜、甚至舉手接受神的話。這也包含歡樂、讚美、呼喊、甚至在主面前哭泣。…我們若默想神的話，會以這話為樂。有時候我們會在主面前哭泣，或向祂唱讚美的詩歌。（出埃及記生命讀經，七七七至七七八頁。）

參讀：出埃及記生命讀經，第五十六至五十七篇；利未記生命讀經，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

# 第一週■週六

## 晨興餽養

詩一一九 48『我要向你的誠命舉手，這些誠命是我所愛的；我也要默想你的律例。』

147 ~ 148『我趁天未亮呼求；我仰望了你的言語。我趁夜更未換，將眼睜開，為要默想你的話語。』

向神的話舉手，指明我們熱誠歡樂的接受它，並對它說，阿們。（尼八 5 ~ 6。）（聖經恢復本，詩一一九 48 註 1。）

（在詩篇一百一十九篇一百四十七節，）我們看見詩人天未亮就起來呼求，並仰望了神的言語。一百四十八節（指明），…詩人夜間醒來，為要默想神的話語。默想神的話比僅僅思想神的話所含的意義更豐富。我們默想神的話，乃是藉着與神談話，敬拜祂，享受祂，從祂領受恩典，並在主面前與自己交談。（出埃及記生命讀經，七七八頁。）

## 信息選讀

默想神的話就是享受神的話作祂的呼出，這乃是在這話裏接觸神，與祂交通，敬拜祂，藉着這話並用這話向祂禱告。我們這樣默想神的話，就要被神注入，將祂吸入我們裏面，並得着屬靈的滋養。

詩人等候主的話，仰望它，並趁天未亮起來向主呼求，述說他需要主的話。然後他默想這話，敬拜主，向祂禱告，並得着祂的供應。他也對自己說話，並用神的話教導自己。這一切都是默想神話語的一部分。（出埃及記生命讀經，七七七至七七九頁。）

# 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)

關於默想聖經，…慕勒…說，『…我每天必須注意的最大最先要作的事，就是要在主裏面喜樂。第一件事所該注意的，並不在於我事奉主多少，我如何榮耀主，而是在於我裏面怎樣得着喜樂，我裏面的人怎樣得着滋養。』（倪柝聲文集第三輯第二冊，一七三頁。）

當我們真是用靈來接觸主的話，並且一面讀還一面和主不斷交通的時候，我們的靈裏必定會一直感覺到一種沐浴的光景，好像全人都浸在聖經的話語裏洗澡一樣，非常的清涼，舒暢而輕快。我們在交通裏讀經的時候，必須要有這種感覺。…你在神話語裏經過的時候，總該像一個洗澡的人從水裏浸過一樣。…（你）越讀，裏頭越新鮮，…（這）新鮮…好像是清晨的甘露一樣。…你也不知道是受了甚麼感動，或者蒙了甚麼光照，得了甚麼教導，都不知道，但總覺得很滋潤，一節一節的讀，一節一節的有滋潤，裏面是甜甜美美的。還有，你會覺得有供應，越讀裏頭越滿足，越讀裏頭越飽滿，越有能力，越剛強。在這裏當然也會有亮光。

就是這樣，早晨你讀了三十分鐘的聖經，甚麼都沒有明白，但是你能說你在神的話語裏洗了一個澡。雖然沒有明白，但是你讀過聖經之後，靈裏面是暖煦煦的，也不是太熱，也不是太燙，也不是太燒，就是這樣一種說不出的溫暖。同時還感覺新鮮，還感覺滋潤，還感覺有供應，有飽足。這是一個很好的讀經。…這正如你喫了一頓豐美的早餐一樣，喫的是甚麼可能都記不太清楚了，但是喫過之後，總覺得裏面充實了，有力量了，…有一種說不出的光景。你越這樣來讀主的話語，和主交通，就越知道讀經是多實際的一件事，也是多甜美的一件事！（初信課程第二十四課，一〇至一一頁。）

參讀：詩篇生命讀經，第四十篇；初信造就，第九、十一篇；初信課程，第二十四課。

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

# 第一週詩歌

568

## 禱告—與主交通

8 7 8 7 副 (英 784)

F 大調

4/4

5 · 5̣ 6̣ 5̣ 3̣ 1̣ | 1 - 6̣ 0 | 5̣ · 1̣ 3̣ 1̣ 5̣ 3̣ | 2 - - 0 |

一 禱告與主來往交通，祂面靈裏來尋求；

5 · 5̣ 6̣ 5̣ 3̣ 1̣ | 1 - 6̣ 0 | 5̣ · 1̣ 3̣ 2̣ 1̣ 7̣ | 1 - - 0 |

祂前求問並且靜聽，隱密之處來等候。

2 · #1̣ 2̣ 3̣ 4̣ 2̣ | 3 - 5̣ 0 | 6̣ · 6̣ 5̣ 3̣ 4̣ 3̣ | 2 - - 0 |

(副) 禱告與主來往交通，祂面靈裏來尋求；

5 · 5̣ 6̣ 5̣ 3̣ 1̣ | 1 - 6̣ 0 | 5̣ · 1̣ 3̣ 2̣ 1̣ 7̣ | 1 - - 0 |

祂前求問並且靜聽，隱密之處來等候。

- 二 禱告與主來往交通，從你裏面全敞開；  
敞着臉面將祂瞻仰，單一、純潔又實在。
- 三 禱告與主來往交通，憑信將祂來尋求；  
學習來摸祂這活靈，恭敬、仰望並等候。
- 四 禱告與主來往交通，以靈、以真為祕訣；  
總要憑靈禱告、求問，照着裏面的感覺。
- 五 禱告與主來往交通，誠懇靜聽祂所言；  
讓祂心意印刻於你，使你成全祂心願。
- 六 禱告與主來往交通，沐浴在祂面光中；  
讓祂榮美將你浸透，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.



# 約書亞記結晶讀經

## 第二週

藉着擊敗撒但的勢力  
據有迦南地

詩歌：109（補 917）

讀經：書五 13～15，六 1～21

## 綱要

### 【週一】

- 壹 舊約裏有一套豫表；新約裏有那套關於神經綸之豫表的全部應驗——林前十 3～4，1，11。
- 貳 約書亞記是一卷有深奧豫表的書——13，二 18，三 3，10～11，五 12，六 6。
- 參 約書亞記這卷書的內在意義是取得那地——1，2，6，五 12。
- 肆 我們要領會以色列人進迦南和在迦南爭戰的意義，就需要認識，按豫表迦南有兩面的意義——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 在積極一面，迦南是豐富之地，豫表包羅萬有的基督同祂追測不盡的豐富—申八7～10，西一12，弗三8：

## 【週二】

- 1 美地是聖經裏所看到基督終極的豫表—申八7。
- 2 美地，迦南地，豫表基督是一切，又在一切之內，祂對我們乃是一切—弗三8。
- 3 在聖經裏，地是基督的表號，象徵—創一9，彼後三5：
  - a 創世記一章九至十節和十三節裏第三日從死水出來的地，豫表第三日從死裏出來的復活基督。
  - b 在創世記一章十一至十二節，二十四至二十五節，許多不同種類的生命從地裏出來；這表徵基督是各種生命的源頭。
  - c 聖經裏所啓示神的心意，乃是基督該作我們的地—申八7～10。
- 4 基督作美地，從死水出來的地，由迦南地所描述—創一9，書一13。

## 【週三】

二 在消極一面，迦南表徵撒但黑暗國度空中、天上的部分，就是滿了撒但勢力的諸天界—弗二2，六12：

- 1 撒但有他的權勢和他的使者，這些使者是他的從屬，就是那些執政的、掌權的、和管轄這黑暗世界的；因此，撒但有他的國，就是黑暗的權勢—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 神的仇敵撒但一直竭力攔阻神的子民享受包羅萬有的基督作美地；直到今天邪惡的勢力還是一直蒙蔽神的子民，使其無法看見基督的包羅萬有一二 8，18，林後四 3～4。

3 以弗所書指明，諸天界裏有好幾層——一 3，二 2，六 12：

a 基督是在最高的一層，就是三層天上，作我們的一切，就是我們的美地——申八 7～10。

b 諸天界裏還有較低的一層，就是空中，在那裏撒但就是空中掌權者的首領，阻撓地上的人接觸神並接受基督；這是由那些阻撓以色列人進入美地的迦南人所豫表的一弗二 2。

4 迦南人豫表跟隨撒但的墮落天使，背叛的天使，他們成了撒但國裏執政的、掌權的和有權勢的，就是諸天界裏邪惡的屬靈勢力——啓十二 4，7，弗六 12。

三 迦南在豫表上兩面的意義在以弗所書裏說到；就這面意義說，舊約的約書亞記，就好比新約的以弗所書，因為兩卷書所記載的都是『迦南』：

1 以色列人一進入迦南，就得享迦南的豐富，並從事爭戰——書五 12，六 1～21。

2 以弗所三章八節說到基督的豐富，一章三節，二章六節和六章十二節說到諸天界；這指明在召會中，我們該享受基督的豐富並從事屬靈的爭戰。

## 【週四】

3 若沒有約書亞記，我們就無法完全領會以弗所六章十至二十節的屬靈爭戰。

伍 我們若要據有美地，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



必須從事屬靈的爭戰，擊敗撒但的勢力—  
書六 21:

- 一 我們需要認識屬靈的爭戰—撒但的國與神的國之間的爭戰—的需要—太六 10, 七 21, 十二 26, 28, 賽十四 12 ~ 14。
- 二 當以色列人豫備好要據有迦南地時，那地滿了鬼附的人、拜偶像的人和拿非利人—民十三 33。
- 三 因着拿非利人（墮落天使和墮落人類的混雜）住在迦南地，所以神命令以色列人要取得這地，並毀壞其上所有的人，使人類得着清理—申七 1 ~ 2:
  - 1 按照神聖的思想，迦南地的國民必須消滅，因為他們是屬魔鬼的，並且與鬼調和—2 節，書十一 21 ~ 22, 十四 6 ~ 14。
  - 2 迦南人不僅表徵墮落的天使，也表徵與邪靈，與空中撒但黑暗權勢聯結的人類—民十四 45。
- 四 以色列人與那地居民的爭戰，描繪在地上那看得見的景象背後，正進行着看不見的屬靈爭戰—但十 10 ~ 21, 弗六 10 ~ 20:
  - 1 極其重要的是，我們要看見，在景物的背後正進行着屬靈的爭鬪，這爭鬪不是人的眼睛所能看見的。
  - 2 除了在地上的爭戰以外，在空中還有神與撒但勢力之間的爭戰—二 2, 六 12。
- 五 以色列人與迦南人爭戰，為要據有並享受美地，這豫表整個召會，包括所有的肢體，都有分於屬靈的爭戰，抵擋『諸天界裏那邪惡的屬靈勢

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

- 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.
- 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.
- 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. 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. 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.
- 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. 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. In addition to the war on earth, there is a war between God and the satanic forces in the air—2:2; 6:12.
- 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，）使聖徒能享受基督作包羅萬有的地。

六 基督是我們的美地，神要我們贏得基督，但在我們和美地之間，有一層屬魔鬼、鬼魔的勢力；我們若要據有美地作我們的享受，就必須擊敗這些撒但的勢力—西一12～13，二15，弗三18，六11～12：

- 1 在這裏有一個非常真實的屬靈爭戰是我們需要參與的；我們必須爭戰以得着包羅萬有的基督，為着建造召會作基督的身體、新人和神的國—10～12節，提前六12上，提後二3～4，西一13，18，二19，三10～11。
- 2 我們若要據有基督作我們的享受，就必須是一個團體的戰士，就是作基督身體的召會，與撒但的勢力爭戰，擊敗撒但的勢力，使我們更多得着基督，以建造基督的身體，建立並擴展神的國，使基督能回來承受這地—弗三8，四16，太二四14，啓十一15。

## 【週五】

陸 我們要從事屬靈的爭戰，就需要看見那揭示基督是耶和華軍隊之元帥的異象—書五13～14：

- 一 約書亞是耶和華軍隊看得見的元帥，而基督是那看不見的元帥，為以色列人與迦南七族爭戰—14節。
- 二 因着基督是耶和華軍隊的元帥這異象，約書亞需要一直站在聖別的地位上—15節：
  - 1 聖別指聖別的性情和品質—羅一2。

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 『聖別』（歸神）是聖別所產生的實際果效、行動特點、以及終極情形—六 19，22。

## 【週六】

柒 我們需要認識以色列人在第一次爭戰中能  
以得勝的極重要因素—書六 1～20：

- 一 耶利哥關得嚴緊，沒有交通，沒有進出往來；  
這表徵黑暗的權勢，就是在諸天界裏邪惡的屬  
靈勢力，受到了捆綁—太十二 29，弗六 12。
- 二 神的百姓不需要作任何事來毀滅耶利哥。
- 三 他們只需要相信並信靠神，聽從以色列軍隊元  
帥的指示，並抬着約櫃高舉基督—書六 3～  
11。
- 四 這裏祭司抬着約櫃，表明在屬靈的爭戰裏，我們  
該作的第一件事乃是高舉基督，在凡事上讓祂居  
第一位，居首位—4，7～11 節，西一 18：
  - 1 以色列人攻擊耶利哥時，是在約櫃所豫表之基督的  
吩咐下作這事—書五 14，六 3～11。
  - 2 約櫃豫表作他們元帥的基督，領頭攻擊仇敵—4 節。
- 五 要保持靜默，直到聽見吩咐纔呼喊，意即以主  
的方式完成事情，不發表任何想法、意見或感  
覺—10 節。
- 六 以色列人在過約但河之後，在第一次爭戰中勝  
過耶利哥，不是憑着爭戰，乃是藉着吹號並呼  
喊；這表徵他們相信神指示的話，見證並宣揚  
神和基督（約櫃）—2～5 節。

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 一個獨特的原則乃是：屬靈的得勝不是靠着爭戰，乃是靠着讚美—代下二十 20 ~ 22:

- 一 我們要學習藉着讚美去勝過撒但。
- 二 一個讚美神的人，乃是超越過一切的；他能設藉着讚美一直得勝；這是原則，這也是事實—來十一 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.



## 第二週■週一

### 晨興餽養

弗一3『我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們。』

二6『祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』

〔約書亞記中〕與基督有關的頭一個豫表，乃是以色列人據有並享受應許之地。這豫表信徒實際的經歷在基督裏各樣福分的豐富，如以弗所書中所啓示的。…以色列人過約但河，乃是豫表信徒經歷基督的死，（羅六3～4上，加二20～21，）而不是豫表信徒肉身的死亡。…以色列人進入美地，乃是豫表信徒經歷接管諸天界，就是撒但和他黑暗權勢所在的地方，（弗二6，六12，）而不是豫表信徒死後上天堂。這都與以色列人據有並享受美地有關。（約書亞記生命讀經，七頁。）

### 信息選讀

〔我們〕要明白以色列人怎樣進迦南，進迦南的爭戰到底如何，就必須先斷定到底迦南是豫表甚麼。…我們仔細的讀，就看見迦南不能豫表天堂。迦南是豫表我們今天屬天的地位，迦南就等於以弗所書所說的諸天界。我們與基督一同坐在諸天界裏，而同時我們是與諸天界裏那邪惡的屬靈勢力摔跤。（六12。）所以讀豫表的人，不要光讀約書亞記，也必須讀以弗所書。另外一方面，約書亞記不只要和以弗所書一同讀，還得和希伯來書一同讀。因為約書亞記的進迦南有兩個豫表：一面豫表屬靈的爭戰，這要聯到

## 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

以弗所書；一面豫表安息，這要聯到希伯來書。那一個安息，很明顯的是指着國度說的。…不是一切在羔羊血底下的人都進迦南，不是喫過逾越節羊羔的肉的人都進迦南，只有兩個人進了迦南，其餘的都倒斃在曠野裏了。蒙召的多，選上的少，所以迦南地是豫表國度。進迦南的豫表給我們看見誰能在國度裏掌權。若把這個基本的問題一解決，就能看見約書亞記裏面，甚麼部分是豫表我們基督徒今天所得着的屬靈的地位，甚麼部分是豫表我們基督徒將來要得的獎賞。（倪柝聲文集第三輯第八冊，一一一頁。）

按舊約豫表，迦南有兩方面：在積極一面，迦南是豐富之地，（申八7～10…，）豫表包羅萬有的基督同祂追測不盡的豐富；（西一12，弗三8；）在消極一面，迦南表徵撒但黑暗國度空中、天上的部分。撒但是這世界的王（約十二31）和空中掌權者的首領，（弗二2，）有他的權勢（徒二六18）和他的使者，（太二五41，）這些使者是他的從屬，就是那些執政的、掌權的、和管轄這黑暗世界的。（弗六12。）因此，撒但有他的國，（太十二26，）就是黑暗的權勢。（西一13。）迦南人豫表跟隨撒但的墮落天使，背叛的天使，（啓十二4，7，）他們成了撒但國裏執政的、掌權的和有權勢的。（參但十13，20。）以色列人與迦南人爭戰，為要據有並享受美地，這豫表整個召會，包括所有的肢體，都有分於屬靈的爭戰，抵擋『諸天界裏那邪惡的屬靈勢力』，（弗六12，）使聖徒能享受基督作包羅萬有的地。召會必須是這樣一個團體的戰士，抵擋撒但空中的勢力，使神的子民更多贏得基督，好建造基督的身體，建立並開展神的國，使基督能回來承受這地。（聖經恢復本，民二一1註1。）

參讀：約書亞記生命讀經，第一、五至六篇；倪柝聲文集第三輯第八冊，讀經之路（下編），一一一頁；包羅萬有的基督，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

## 第二週■週二

### 晨興餽養

申八7～9『因為耶和華你神領你進入美地，那地有川，有泉，有源，從谷中和山上流出水來；那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。』

美地，迦南地，（申八7～10，）豫表包羅萬有的基督；這位基督是一切，又在一切之內，祂對我們乃是一切。逾越節、嗎哪、帳幕同其器具、以及一切的祭，都是描述基督不同方面的豫表。…（然而，）在美地以外沒有一個豫表顯示基督是包羅萬有者。因此，美地是聖經裏所看到基督終極的豫表。（新約總論第二冊，二八三頁。）

### 信息選讀

在聖經裏，地是基督的表號，象徵。第三日從死水出來的地，（創一9～10，13，）豫表第三日從死裏出來的復活基督。然後許多不同種類的生命，包括植物、動物、和人類的生命，從地裏出來。（11～12，24～25。）這表徵基督是各種生命的源頭。…聖經裏所啓示神的心意，乃是基督該作我們的地。基督作美地，從死水出來的地，高過死水且被死水包圍的地，由迦南地所描述。這地是舊約重要的中心。為這緣故，主一再說到那地。祂召出亞伯拉罕，並且告訴他，祂要將他帶進一地，就是迦南地。（創十二1。）按豫表說，神計畫的中心就是美地連同殿與城。

## 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.



美地供應以色列人所需要的一切。…這一切項目都是基督的豫表，這些多半在申命記八章七至十節題起。祂是從谷中和山上流出的水。祂是小麥，表徵成爲肉體且釘十字架的基督；祂是大麥，表徵復活的基督。葡萄樹豫表基督是使神和人喜悅的犧牲者；無花果樹豫表基督作我們生命供應的甜美和滿足；石榴樹豫表基督生命的豐盛和美麗；橄欖樹豫表基督是被那靈充滿，且被那靈這歡騰的油所膏的人；動物的生命豫表帶着救贖生命的基督；奶與蜜豫表在豐富和甜美裏的基督；石頭、鐵和銅，豫表基督是爲着建造和爭戰的材料。（新約總論第二冊，二八三至二八五頁。）

約翰十二章二十四節給我們看見，主是那一粒麥子落在地裏死了，埋葬了。因此小麥是代表基督成爲肉體，成爲一個人，落到地裏來受死，被埋葬。小麥豫表那位成爲肉體的基督，受死的基督，被埋葬的基督。

大麥是指基督的復活，豫表復活的基督。在迦南地，大麥是所有穀物中首先成熟的。主在利未記二十三章囑咐以色列人，到了收割莊稼的時候，初熟的莊稼必須獻上給神，而初熟的莊稼明顯就是大麥。林前十五章二十節說，『但如今基督，就是睡了之人初熟的果子，已經從死人中復活。』這清楚指明，初熟的莊稼乃是豫表基督作復活初熟的果子。因此，大麥是豫表復活的基督。主用以食飽五千人的，就是大麥餅，（約六9，）豫表祂在復活裏作信祂之人的生命供應。（真理課程三級卷一，四五頁。）

參讀：出埃及記生命讀經，第一百五十三篇；新約總論，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

## 第二週■週三

### 晨興餽養

弗三 8『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

六 12『因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

約書亞一章豫表以弗所一章。約書亞一章給我們看見，一切都豫備好了。以色列人藉着數百年在埃及，以及四十年在曠野，神在他們身上的對付，已經豫備好了。…他們已經豫備好，與神是一，往前去取得迦南地，那地乃是豫表豐富、包羅萬有的基督。

根據以弗所一章，我們已經蒙神揀選，有分於祂的聖別性情，也被神豫定，要得着祂的生命，好成為祂的兒子。（4～5。）不僅如此，基督的救贖已經把我們帶進基督這三一神的具體化身裏，祂乃是那個範圍和元素，我們在這範圍裏並藉這元素，就能被作成神的基業。（7，11。）我們既已蒙救贖，並被擺在基督這範圍和元素裏，就天天被這元素重新構成並變化，成為珍寶，作神的基業。我們取得基督，並享受祂作我們的基業時，就成為神的基業。此外，我們還有那靈的蓋印和作質。（13～14。）那靈的蓋印就是那靈浸潤並浸透我們，為要變化我們；那靈作質乃是擔保神是我們的基業。（約書亞記生命讀經，一九至二〇頁。）

### 信息選讀

以弗所二章指明，諸天界裏有好幾層。基督是在最高的一層，就是三層天上，作我們的一切，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

我們的美地。但諸天界裏還有較低的一層，就是空中，在那裏撒但是空中掌權者的首領，阻撓地上的人接觸神並接受基督。（2。）這就是由那些阻撓以色列人進入美地的迦南人所豫表的。

二章也告訴我們，我們原是死了的人，（1，5，）但神使我們這些蒙揀選的喇合，成爲享受基督的人。在一章我們看見約書亞，就是在基督裏的信徒，領受了一切在基督裏的福分；但在二章，我們看見喇合，就是一切邪惡的、死了的罪人。然而，神能藉着基督的救贖，施行祂大能的救恩，拯救這樣的罪人，使這樣的喇合成爲享受基督的人。（約書亞記生命讀經，二〇頁。）

墮落的天使與人類之間不法的結合產生了拿非利人。創世記六章四節所說，『上古英武有名的人，』就是墮落的靈與人類調和的產品。（參民十三33。）…他們是人類一人的血統—與天使的靈調和後的產物。…根據聖經記載，拿非利人是『身量高大』的人。（民十三32。）你若看到他們，他們會把你嚇壞。摩西所打發去窺探迦南地的十二個探子，其中十個正是這樣。他們看見了拿非利人，就戰慄害怕。（33。）他們告訴以色列人：『我們不可進入那地，因爲在那裏我們看到拿非利人。』他們所看見的那些拿非利人，應該也是墮落的天使和人的女子調和而生的後裔。（創世記生命讀經，四四七頁。）

因着拿非利人（墮落天使和墮落人類的混雜）住在迦南地，所以神命令以色列人要取得這地，並毀滅其上所有的人，使人類得着清理。（申七1～2。）（聖經恢復本，民十三33註1。）

參讀：約書亞記生命讀經，第三篇；創世記生命讀經，第二十七篇；以弗所書生命讀經，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

## 第二週■週四

### 晨興餽養

弗六 10～12『末了的話，你們要在主裏，靠着祂力量的權能，得着加力。要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

我們若仔細的研讀豫表，就會看見…一面，迦南是豐富之地，如申命記八章所啓示的。…另一面，迦南地滿了惡人和仇敵，需要以色列人將其完全消滅。迦南的這一點，或這一面，表徵撒但黑暗國度裏最邪惡的部分。…我們能否享受基督作包羅萬有的地，乃在於我們有沒有擊敗迦南人所豫表的仇敵。這指明整個召會，包括所有的肢體，都該從事以弗所六章所啓示的屬靈爭戰。（民數記生命讀經，二七一至二七二頁。）

### 信息選讀

接着（但以理十章四至九節）關於基督是神行動中之寶貴者的異象（之後），我們看見關於空中屬靈爭鬪的事。按照十至十七節，波斯國的魔君阻擋受差遣的天使（他可能是大君之一）二十一日。大君之一的米迦勒，來幫助受差的天使；那天使滯留在波斯諸王那裏。波斯國的魔君必定是一個邪靈，一個跟隨撒但背叛神的背叛天使，受撒但委派幫助波斯。這邪靈與受差的天使爭鬪二十一日之久。這就是說，但以理在那些日子禱告時，空中進行着二靈之間的屬靈爭鬪；一靈屬於撒但，另一靈屬於神。二者在爭戰，因為受差的天使（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

受神差遣去回應但以理的禱告。米迦勒來幫助受差的天使。就如天使長米迦勒在猶大書九節那裏爭戰；照樣，他在但以理書這裏也來爭戰。我們需要看見一個重點，就是在景物的背後正進行着屬靈的爭鬥，這爭鬥不是物質的眼睛所看得見的。

在關於以色列定命的異象（但十一 2～十二 13）揭示與但以理之前，他先看見物質景象背後之屬靈景象的異象。（十 2～十一 1。）在這屬靈的景象中，基督是居首位的。這景象也包括善與惡的靈，這些靈正進行着看不見的屬靈爭戰。（但以理書生命讀經，一一四至一一五頁。）

我們還應該記得，在空中有邪惡的勢力，我們必須與仇敵爭戰。雖然我們是在享受包羅萬有之基督的一分，但是仇敵和他在諸天界裏的邪惡勢力仍然霸佔那地。你和我必須爭戰，去得着整塊的地。弟兄姊妹們，當我們這樣享受基督的時候，我們在靈中就能體會到諸天界裏邪惡勢力的實際。這些邪惡勢力還是一直蒙蔽神的兒女們，使其無法看見基督的包羅萬有。神的百姓很少能經歷基督的包羅萬有，就是由於諸天界裏邪惡勢力的控告。直到今天，那些邪惡勢力還是一直蒙蔽着基督的包羅萬有性。因此我們必須爭戰。在這裏有一個非常真實的屬靈爭戰是我們需要參與的。藉着對包羅萬有的基督有所享受，我們就有負擔去打這個仗；我們就有負擔為着這個爭戰。就是為這緣故，我們編組成了軍隊。爭戰就在我們的前面。（包羅萬有的基督，一九七一至一九八頁。）

參讀：民數記生命讀經，第二十一、三十二篇；但以理書生命讀經，第十五篇；實行召會生活的基本原則，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

## 第二週■週五

### 晨興餽養

書五 13 ~ 14 『…有一個人手裏有拔出來的刀，〔在約書亞〕對面站立。約書亞到祂那裏，對祂說，你是幫助我們呢，還是幫助我們的敵人？祂說，都不是，我現在來，是作耶和華軍隊的元帥。約書亞就面伏於地下拜，說，我主有甚麼話告訴僕人？』

（在約書亞五章十三至十五節，）這異象乃是向約書亞揭示，基督是耶和華軍隊的元帥。（14。）約書亞是耶和華軍隊看得見的元帥，而基督是那看不見的元帥。基督是這樣一位元帥，為以色列人與迦南七族爭戰。因此，約書亞需要一直站在聖別的位置上。（15。）（聖經恢復本，書五 13 註 1。）

### 信息選讀

主基督是耶和華軍隊的王，榮耀的元帥。（書五 14。）祂在軍隊裏負起領導來，祂要走在我們前面；祂要為我們爭戰。我們需要這樣的一個異象。約書亞怎樣能看見這異象呢？無他，乃是因為他為着擺在前頭的爭戰大有負擔。當他和以色列民享受那美地的出產之後，馬上他就看見，擺在前面的乃是仇敵和耶利哥堅固的城。約書亞對於那個情勢看得很清楚，他就為着那個爭戰有負擔。我相信為這緣故，他就到神面前去禱告；就是在那時神向約書亞顯現，給他看見耶和華軍隊的元帥。約書亞看見了這樣的一個異象，就有信心和確據，知道神是與他同在。他毫無疑問的知道，神自己作了祂軍隊的元帥，正走在他前面。我們也需要有這樣的確據。

## 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.

有的人能從他們自己的經歷裏見證說，當他們享受了一點基督的包羅萬有以後，馬上就覺得屬靈爭戰的需要。他們看見了，空中的仇敵和他諸天界裏的邪惡勢力仍然霸佔着這塊指明包羅萬有基督的美地，將其向神的兒女們遮蔽起來。誰願為主爭戰，使這地得以顯示出來？我們若是這樣享受基督，我們自然就會帶着一個爭戰的負擔到神面前去。乃是到那時，祂纔給我們一個異象，看見祂自己就是元帥。…我們就能滿有把握的往前去。

我們還必須記得，我們的仇敵不是屬血肉的；他們不是人。他們是屬靈的軍隊，是在諸天界裏執政掌權的。…我們不是與人爭戰，我們乃是與那些在人背後的邪惡勢力爭戰。我們若是向主忠誠，站在復活的立場上，編組成軍為祂爭戰，我們就需要準備好，接受那些散佈在我們周圍，許多關於我們的惡言。我們必須準備好碰到許多的反對。…但是讚美主，當我們聽到這些邪惡的傳言之後，我們可以歡喜，因為這是我們必定得勝的信號。這是一些信號，說出仇敵是在恐懼中，他的失敗是注定的。耶利哥必定在我們面前倒下。阿利路亞！…讚美主！

我們的仇敵不是在這地上，乃是在天上。因此我們不該用屬肉體的兵器。我們不該與人爭辯；我們不該下到他們的地位，中了他們的策略。不，我們的兵器是屬靈的。這些兵器是甚麼？就是羊角號。讓我們吹號；讓我們吹羊角。讓我們宣告十字架的得勝，宣告那位得勝者的勝利。我們必須把基督宣告出去，就是宣告我們所享受的基督，勝過眾仇敵的征服者。這是我們的兵器，我們不知道別的。這就是得着包羅萬有基督的方法。這就是在忠心裏、在安息裏、並在享受裏，去得着那美地。（包羅萬有的基督，一九八至一九九、二〇一至二〇二頁。）

參讀：包羅萬有的基督，第十四章；生命的經歷，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

## 第二週■週六

### 晨興餽養

書六 5『他們吹羊角的聲音拖長，你們聽見號聲時，眾百姓要大聲呼喊，城牆就必塌陷…。』

代下二十 21～22『約沙法…設立一些人，穿着聖別的禮服走在軍前，…眾人一開始歡呼歌唱讚美，耶和華就派伏兵擊殺那來攻擊猶大人的〔人〕…。』

以色列人在過約但河之後，在第一次爭戰中勝過耶利哥，不是憑着爭戰，乃是藉着吹號並呼喊，就是藉着他們相信神指示的話，見證並宣揚神和神的約櫃。（書六 2～5。）這些是他們能贏得勝利的重要因素。（約書亞記生命讀經，五三頁。）

### 信息選讀

我們是去打仗，但卻是帶着和平的兵器去；我們帶着羊角去。羊角就是用和平的兵器去爭戰的一個記號…。羊角是不能用來殺人的，乃完全是和平的；然而卻是打仗的兵器。羊角是用來吹的號，宣告並宣佈和平的福音。這是我們該用來打屬靈戰爭的兵器。我們是宣告基督而爭戰！

神的軍隊約六十萬人，天天圍繞耶利哥城，吹着羊角。先出來一個分隊，接着是吹號的祭司，然後是約櫃，再後是所有其餘的軍隊。這是他們爭戰的方法。在耶利哥，或許有些人在那裏嗤笑他們，他們從未見過這樣一種不屬世界的作法。每一天他們都繞城一次，六天之久重複一樣的作法。到了第七天，照着神所吩咐的，他們繞城七次。

## 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.



我們在這裏要注意，約書亞吩咐百姓…（不可呼喊，直）等到繞到最後一圈，聽到角聲拖長。…在那時之前他們必須安靜。這是甚麼意思呢？意思就是說，我們若是要見證得勝的基督，許多時候我們需要安靜；我們必須讓祭司吹號。…不要說，『哦，我們是在召會立場上！哦，我們是地方召會！我們是這個，我們是那個！』你若是把這些說得這麼輕，就沒有祭司體系。我們必須讓祭司體系吹號發聲。不能有別的聲音。然後等到時候到了，主所指定的時候到了，你和我就必須呼喊。我們用大的聲音來向主禱告並讚美，仇敵就要在我們面前仆倒。這就是我們爭戰的方法。

這樣的爭戰…是一個打仗，…是一場爭戰，卻是一個享受，一個安息，並且是一個滿足。我們乃是這樣得着包羅萬有的基督。…但是…我們只能和眾聖徒一同領畧並得着包羅萬有之基督的闊、長、高、深。要得着那地，我們必須與眾聖徒編組聯合一起，成爲神的軍隊。（包羅萬有的基督，一九九至二〇一頁。）

我們要學習…不只藉着禱告勝過撒但，並且藉着讚美勝過撒但。許多人在那裏看見撒但是那麼兇，自己是那麼軟弱，就想奮鬥，就想禱告。但是，在這裏給我們看見一個獨特的原則：屬靈的得勝不是靠着爭戰，乃是靠着讚美。…多少的爭戰，都能藉着讚美勝過；但因爲缺少讚美，所以沒有勝過。你如果相信神，那你即使在困難之中，也能對主說，『我讚美你的名，你比一切高，你比一切強，你的慈愛永遠長存！』一個讚美神的人，乃是超越過一切的；他能藉着讚美一直得勝。這是原則，這也是事實。（倪柝聲文集第三輯第二冊，三一五至三一六頁。）

參讀：約書亞記生命讀經，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

## 第二週詩歌

補917

看哪！主必快來！

(英893)

E 大調

4/4

1 1 1 3 3 | 6 -- 6 | 5 1 4 3 | 2 -- 2 | 3 5 6 5 |  
 一 今日爭戰兇猛，撒但尚未退敗；戰場傳來呼  
 喊之聲，比前更加澎湃；陰府背叛喧囂，雖  
 仍強悍不衰；請聽夜半主發呼聲：“看哪，我必快來！”

- 二 雖有更苦試煉， 爭戰不斷接連；  
 黑暗權勢如同軍隊， 集聚進逼無間；  
 正當儆醒等候， 正逢艱苦試驗；  
 卻聞歌聲喜樂、甘甜： “我主已快顯現！”
- 三 當在末後年日， 持守見證不移；  
 撒但無所不用其極， 我們仍需站立；  
 應當重新得力， 纔能勝過仇敵；  
 直到見主，何等歡喜， 歎息全都止息。
- 四 誰願奮力進前， 靠主能力遮蓋？  
 誰願堅定為主爭戰， 直到那日奏凱？  
 得勝歡呼號聲， 至終必定傳開；  
 何等喜樂，已先聽見： “看哪，我必快來！”
- 五 誰願走上窄路， 將神旨意揀選？  
 歷經風暴，通過考驗， 絕不退後、心變？  
 誰願忠勇進前， 忍受痛苦、兇險？  
 眾得勝者彷彿看見： “我主已快顯現！”
- 六 應當加緊腳步， 儘管黑暗四佈；  
 期待那日被提之福， 榮耀輝煌奪目；  
 終將撒但征服， 迎接再臨基督；  
 得勝者阿，揚聲歡呼： “看哪！耶穌，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'r  
 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!



# 約書亞記結晶讀經

## 第三週

### 過約但河 並豫備打仗

詩歌： 227 (228)

讀經： 書三 1～四 24， 五 1～10

## 綱要

### 【週一】

壹 約書亞三章一節至四章二十四節記載以色列人過約但河：

一 當以色列人看見他們神的約櫃，又見祭司利未人抬着，就要從所在的地方起行，跟着約櫃去—三 3, 6:

1 約櫃豫表基督作三一神的具體化身—出二五 10～22。

2 當神的約櫃與以色列人一同前行時，三一神與他們同行，在前面領導，因此三一神是頭一個踏入水中的一書三 8, 10～11。

3 約櫃扛在祭司的肩頭上，指明抬約櫃的祭司按豫表是與三一神成爲一個實體—3 節：

# 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 他們與神乃是一個團體人—團體的神人。
- b 神在他們的行走裏行走，他們在神的行走裏行走。

## 二 約但河豫表基督的死與復活—徒二 23 ~ 24, 三 15:

- 1 主的約櫃在百姓前頭過去，到約但河裏—書三 10 ~ 11。
- 2 約櫃進入約但河，並從約但河上來，就是指明基督的死與復活—15 節，四 11。

## 三 以色列人過約但河，不是豫表信徒肉身的死亡，乃是豫表信徒經歷基督的死，在這死裏舊人被結並埋葬—羅六 3 ~ 6, 加二 20:

- 1 約但河就豫表的意義說，乃是指信徒受浸所浸入之基督的死—羅六 3 ~ 4。
- 2 以色列人經過基督的死，以埋葬他們的舊人，並成爲在基督裏的新人—林後五 17：
  - a 他們已豫備好進入美地，要取得那地作他們的產業，並與迦南人打仗；然而，他們在舊人裏無法取得勝利。
  - b 按豫表，他們在基督的死裏埋葬，然後在基督的復活裏復活，成爲在基督裏的新人，爲着打屬靈的仗—弗六 10 ~ 20。
  - c 我們必須看見，我們的舊人，我們天然的人，是完全不合格爲得着基督打屬靈的仗；在基督裏，我們就不再是舊人，乃是新人了—四 22 ~ 24。

## 【週二】

- 3 信徒浸入基督的死，乃是過約但河，這引領信徒進

- 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

入基督的復活—羅六 3 ~ 6，西二 12：

- a 受浸在埋葬的一面，是了結我們的舊人。
- b 受浸在復活一面，使我們的靈有新生的起頭，好叫我們在基督裏憑神聖的生命活過來—約三 6，15，羅八 10。
- c 在這復活的境地裏，我們就得享基督作包羅萬有的美地，而在其中生活行動；甚至在其中生根、建造，以完成神的經綸—六 4，西二 7。

四 以色列人過約但河並進入美地，與以色列人據有並享受美地有關；這樣的據有並享受美地，豫表信徒實際的經歷在基督裏各樣福分的豐富，如以弗所書中所啓示的一書四 1。

五 以色列人過約但河之後進入美地，乃是豫表信徒經歷接管諸天界，就是撒但和他黑暗權勢所在的地方—弗二 2，六 12。

貳 從約但河中取十二塊石頭，另把十二塊石頭立在約但河中—書四 3 ~ 9：

- 一 從約但河中取出的十二塊石頭，表徵新以色列的十二支派—3 ~ 7 節。
- 二 這些石頭從約但河的水中被拿起來，表徵從死裏復活—7 節：
  - 1 這十二塊石頭是一個記號，表明『復活的』新以色列人乃是越過死水的見證—6 ~ 7，21 ~ 24 節。
  - 2 這豫表信徒與基督一同經歷從死裏復活—羅六 3 ~ 4。

三 立在約但河中另外的十二塊石頭，表徵在舊生

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

命和舊性情裏的以色列十二支派—書四 9:

1 約書亞把這十二塊石頭立在約但河中約櫃所在的地方，表徵主要把在舊性情裏的以色列人留在約但河的死水下。

2 這豫表信徒的舊人應當留在基督的死裏—羅六 6，加二 20，腓三 10。

四 兩組各十二塊的石頭，表徵我們的舊人已經埋葬，我們復活的新人與三一神一同活着並作工，如同一人；這與以弗所二章一節、四至六節、十五節、十節的啓示相符。

### 【週三】

叁 抬見證櫃的祭司在約但河中的乾地上站定，直到國民盡都過了約但河—書三 8，13～15，17，四 10～11，15～18:

一 抬約櫃的祭司是首先下水去，末後從水裏上來的；他們在河底，直等到神的百姓都過了河，纔能出來—三 17，四 15～16。

二 神把祭司放在死裏，好叫以色列人有一條路，到生命之地—10 節:

1 在河底是死的地位，不是舒服的，不是好看的。

2 在河底抬見證的櫃，是頂苦的。

3 主今日找一班像約書亞三至四章裏的祭司的人，叫他們先下水，先進入死—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 他們樂意先受十字架的對付，站在死裏，好叫召會有一條生命的路—林後四 10 ~ 12。
- b 神必須先把我們擺在死裏，好叫別人得着生命—約二 19，十二 24，林前十五 36。

### 【週四、週五】

三 因着使徒保羅藉着死供應生命，他能見證說，『這樣，死是在我們身上發動，生命卻在你們身上發動』—林後四 12：

- 1 使徒們的工作乃是死在他們身上發動，使生命在信徒身上發動—10 ~ 12 節。
- 2 死在我們身上發動的結果是美妙的，就是生命在別人身上發動—12 節。
- 3 新約職事真實的工作不是作工的問題，乃是死的問題—1 節，三 8 ~ 9，五 18。
- 4 在主的恢復裏，我們需要死，好叫生命在別人身上作工；因此，我們死就是我們作工—四 12。
- 5 『主不需要你為祂完成甚麼工作。祂需要你死。如果你死了，生命就會在別人身上作工。藉着死，你就把生命供應人。因此，我們的工作乃是被治死』—哥林多後書生命讀經，三四七頁。

### 【週六】

肆 以色列人雖然受了管教、訓練，並且合格，但在過約但河以後，他們在攻擊前仍需要進一步的豫備—書五 1 ~ 10：

- 一 過約但河是為着與迦南七族打仗—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 約書亞有分於過約但河的神蹟，他就得着加力，能帶領以色列人與一切屬鬼魔的迦南人打仗—三 6～7，10，四 14。

三 耶和華吩咐約書亞『第二次給以色列人行割禮』—五 2：

1 行割禮的目的是要使神的選民成為新的百姓，好承受神應許之地—參創十七 7～12。

2 給新以色列人行割禮，豫表基督藉着祂的死所成就的割禮，應用在信徒身上，使他們脫去肉體的身體，好在復活裏承受基督作神分給他們的分—西二 11～12，一 12。

3 屬靈的割禮是在基督的死裏埋葬的延續—羅六 3～4：

a 藉着過約但河，舊以色列人被埋葬，新以色列人出來；這是神所作客觀的工作。

b 以色列人受割禮，就是實際應用神在過約但河的事上所作的一書五 2～9。

4 在新約裏，屬靈的割禮乃是不斷的將基督的死應用於我們的肉體—腓三 3，西二 11：

a 雖然在事實上，我們已浸入基督的死，與祂一同埋葬並復活，但在實行上，我們仍然必須靠着那靈，天天將十字架的割除應用在我們的肉體上一羅八 13，加五 24。

b 這是留在基督之死與埋葬裏的實際與實行。

四 以色列人在吉甲安營，並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

## 越節—書五 10:

- 1 守逾越節是記念耶和華救贖以色列人長子脫離死的審判；也是記念耶和華拯救以色列人脫離埃及和法老的暴政—出十二 3 ~ 7, 11 ~ 14, 十四 13 ~ 30。
- 2 守逾越節指明，耶和華怎樣拯救以色列人脫離法老和埃及，祂也照樣要毀滅迦南各族，拯救以色列人脫離他們—書五 10。
- 3 以色列人守逾越節，豫表信徒赴主的筵席，記念主是他們的救贖主和救主—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.



## 第三週■週一

### 晨興餽養

書三 6『約書亞又對祭司說，你們抬起約櫃，在百姓前頭過去。…』

羅六 5～6『我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長；知道我們的舊人已經與祂同釘十字架，使罪的身體失效…。』

約但河是豫表基督的死與復活，而過約但河乃是豫表信徒的受浸。（真理課程三級卷二，一七七頁。）

約書亞三至四章說到以色列人過約但河。以色列人已豫備好進入美地，要取得那地作他們的產業。然而，他們在舊人裏無法取得勝利。他們的舊人必須埋葬，好使他們能成爲新人。這與神新約的經綸相符。以色列人在基督的死裏埋葬，然後在基督的復活裏復活。這指明甚至在舊約時代，以色列人就與基督聯合，與祂成爲一了。因着他們與基督成爲一，經過基督的經歷，祂的歷史就成了他們的歷史；特別是他們經過基督的死，埋葬他們的舊人，並成爲在基督裏的新人，爲着打屬靈的仗。（約書亞記生命讀經，二六頁。）

### 信息選讀

我們必須看見，我們天然的人，我們的舊人，是完全不合格爲得着基督打屬靈的仗。神的心意是要將我們聯於基督，使我們與基督之間有生機的聯結，…我們已經與祂聯合爲一，得以經歷祂所經過

## 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。在與基督的聯結裏，祂的經歷成了我們的經歷。祂死在十字架上，我們也與祂同死。祂埋葬了，我們也與祂一同埋葬。祂從死人中復活，我們也與祂一同復活。現在因着我們是在基督裏的人，我們就不再是舊人，乃是新人了。

神的約櫃和抬約櫃的祭司領頭進到約但河裏，並在水裏站住。（書三 3, 6, 8, 10 ~ 11, 14, 17 上。）約櫃豫表基督作三一神的具體化身。當神的約櫃與以色列人一同前行時，三一神與他們同行，在前面領導，因此三一神是頭一個踏入水中的。約櫃扛在抬約櫃之祭司的肩頭上，指明抬約櫃的祭司是與三一神成爲一個實體；二者乃是一個團體人。神在他們的行走裏行走，他們在神的行走裏行走。今天主恢復的開展，乃是藉着基督與扛抬的祭司一同行動。我們和祂一同行走，如同一個團體人。（約書亞記生命讀經，二六至二七頁。）

按聖經中屬靈的原則，關於每一件事第一次所題到的，就是那一件事的屬靈意義。信徒受浸第一次題到的，是發生在約但河，〔太三 6，〕所以約但河就豫表的意義說，乃是指信徒受浸所浸入之基督的死。

羅馬六章三節說，『豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？』受浸不是一種形式或儀文，乃是我們與基督聯合的表明。基督與祂的死乃是聯合爲一的。基督的死將我們信徒從世界和撒但黑暗的權勢分別出來，並且將我們天然的生命、舊人、自己、肉體，甚至我們整個的歷史，一併了結。前者是由過紅海所表明，後者乃由過約但河所表徵。我們乃是藉着受浸，與祂一同埋葬歸入死。我們不是直接死的，乃是藉着受浸歸入基督的死。（真理課程三級卷二，一七八至一七九頁。）

參讀：約書亞記生命讀經，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

## 第三週■週二

### 晨興餽養

書四 3『…你們…從約但河中，…取十二塊石頭帶過去…。』

9『約書亞另把十二塊石頭立在約但河中，在抬約櫃的祭司腳站立的地方；直到今日，那些石頭還在那裏。』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着…。』

信徒浸入基督的死，乃是過約但河，這引領信徒進入基督的復活。歌羅西二章十二節說，『在受浸中與祂一同埋葬，也在受浸中，藉着那叫祂從死人中復活之神所運行的信心，與祂一同復活。』受浸在埋葬的一面，是了結我們的肉體；在復活一面，使我們的靈有新生的起頭，好叫我們在基督裏憑神聖的生命活過來。在這復活的新境地裏，我們就得享基督作包羅萬有的美地，而在其中生活行動；（羅六 4；）甚至在其中生根、建造，（西二 7，）以完成神的經綸。（真理課程三級卷二，一七九頁。）

### 信息選讀

以色列十二支派的十二個代表，從約但河中，祭司的腳站定的地方，取十二塊石頭帶過去，放在以色列人當夜要住宿的地方。（書四 1～5，8。）十二塊石頭表徵新以色列的十二支派。這些石頭從約但河的水中被拿起來，表徵從死裏復活。從水中被拿起來的十二塊石頭是一個記號，表明『復活的』新以色列人乃是越過死水的見證。（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。) 這豫表信徒與基督一同經歷從死裏復活。(羅六 3 ~ 11。)

約書亞另把十二塊石頭立在約但河中，在抬約櫃的祭司腳站立的地方。(書四 9。) 這些是另外的十二塊石頭，表徵在舊生命和舊性情裏的以色列十二支派。約書亞把這十二塊石頭立在約但河中約櫃所在的地方，表徵主要把在舊性情裏的以色列人留在約但河的死水下。這豫表信徒的舊人應當留在基督的死裏。(羅六 6，加二 20。) 我們這些在基督的死與復活裏與祂聯合，與基督一同復活成為新人的人，該將我們的舊人留在祂的死之下。我們這些在召會生活中的人都該能宣告說，我們的舊人已經與基督一同埋葬，並留在基督的死裏，現今我們乃是新人。

抬約櫃的祭司站在約但河中，直到眾百姓盡都過了河，諸事都辦完了，並直到約書亞照耶和華所吩咐的，吩咐他們從約但河裏上來。(書四 10 ~ 11。) 這是何等一幅三一神具體化身在基督裏之行動的圖畫！祭司站在約但河中，無須懼怕，因為約櫃與他們同在。

因着我們的舊人已經埋葬，我們的新人與三一神一同作工，我們無須受任何臨到我們之事的攪擾。三一神與我們同在，祂與我們一同活着，一同作工。

我們來看約書亞三至四章所記載以色列人的歷史時，必須看見同樣的事也發生在我們身上。我們與基督同死，與祂一同埋葬，也與祂一同復活，成了新的。以弗所二章告訴我們，那些原來死在罪中的信徒，已經一同與基督活過來，並一同復活，一同坐在諸天界裏，(5 ~ 6,) 成了一個新人。(15。) 這新人乃是神的傑作。(10。)(約書亞記生命讀經，二九至三一頁。)

參讀：真理課程三級卷二，第二十九、三十三課。

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

## 第三週■週三

### 晨興餽養

書四 10『抬約櫃的祭司站在約但河中，直到耶和華吩咐約書亞告訴百姓的事辦完了，…於是百姓急速過去了。』

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

神把祭司放在死裏，好叫以色列人有一條路，到生命之地。祭司是首先下水去，末後從水裏上來的。他們是神的得勝者。神今日找一班像當日的祭司的人，叫他們先下水，先進入死。他們樂意先受十字架的對付，站在死裏，好叫召會有一條生命的路。神必須先把我們擺在死裏，好叫別人得着生命。神的得勝者，就是神的開道者。（倪柝聲文集第一輯第十一冊，一二八頁。）

### 信息選讀

不是祭司能成功甚麼，乃是因為他們抬着約櫃。他們必須抬着約櫃，下到河底。我們必須讓基督作中心，必須披着基督，下到水裏。祭司的腳站在河底，肩抬着約櫃。站在死地，高舉的是基督。

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。我發脾氣活着，基督在別人身上就不能活着。我站在河底，別人就得以過約但河去得勝。死在我身上發動，生命就在別人身上發動。我作出死來順服神，就有生命在別人身上發動，叫他們也順服神。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



祂的生命發生在我們身上。沒有死，就沒有生命。

在河底抬約櫃，是頂苦的。需要小心戰兢，恐怕一不小心，聖別的神就來滅絕他們。他們站在這裏，看着一個一個的以色列人都過去，他們竟被撇在末後。所以使徒說，『神把我們使徒顯列在末後，…成了世界上的污穢，萬物中的渣滓。』（林前四 9～13。）他願別人信福音，卻不願別人像他有手上的鎖鍊。（徒二六 29。）我要得着美名呢？通達呢？同情呢？還是要叫神的召會得着生命呢？願我們能禱告說，『主阿，讓我死，好叫別人得生命。』神明說，這並非一件容易的事。但是，惟有這樣，纔能成功神永遠的計畫。…在河底，直等到神的百姓都過了河，纔能出來。國度還沒有進來，我們不能出死。但終有…我們得勝的約書亞，必要叫我們從水裏上來。（書四 17。）這是在國度起始的時候。

許多人不是不順服，乃是不毅順服。…未經過十字架，就不能到客西馬尼。不經過十字架的對付，就不能說，『願你的旨意成就。』許多人喜歡亞伯拉罕的蒙召，不喜歡摩利亞山上的奉獻。

神放我在河底，作祂的得勝者。神叫我帶鎖鍊，好叫別人得福音。死在我身上發動，生命在別人身上發動。這是惟一的生命的運河。…主的死先使我們充滿生命，而後使這生命流到別人身上。（林後四 10～12。）

神的得勝者所作的事，就是站在基督的死上，好叫別人得着生命。…神先叫祂的得勝者看見一個真理，叫他們證實這個真理，好得着一些人來順服這個真理。（倪柝聲文集第一輯第十一冊，一二八至一三〇頁。）

參讀：倪柝聲文集第一輯第十一冊，神的得勝者，一二七至一三一頁。

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

## 第三週■週四

### 晨興餽養

約二 19『耶穌回答說，你們拆毀這殿，我三日內要將它建立起來。』

林前十五 36『愚昧的人，你所種的，若不死就不能生。』

林後四 10『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。』

神先叫我們經過死，好叫別人得着生命。需要我們先經過苦，受過痛，纔能叫別人得着生命。學習神的真理，需要先站在河底。召會所以不能過到美地去得勝，就是因為缺少祭司站在約但河底。站在約但河底的人，都會在別人身上創造出追求的心。如果在我們裏面有一個真理頂深的組織，就能吸引別人來追求真理。…當我們讓真理組織在我們裏面時，我們就讓基督的身體多長一寸。得勝者從上頭得着生命來供給身體。（倪柝聲文集第一輯第十一冊，一三〇至一三一頁。）

### 信息選讀

林後四章給我們看見，有實際就有供應。…在〔十節〕我們看見，耶穌的死所顯明的地方，就是耶穌的生命所顯明的地方。換句話說，因為耶穌的死在我們身上，所以耶穌的生命也在我們身上。這是說到他們這一班人認識耶穌的死，所以生命就在他們身上顯明。保羅接下去又說，『這樣，死是在我們身上發動，生命卻在你們身上發動。』（12。）在十節，他是說到生命的彰顯；在十二節，他是說到生命的供應。在自己身上顯明，我們說這是生命；在別人身上顯明，

## 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

我們說那是供應；而那一個來源是一樣的，就是耶穌的死。所以空空的講道是沒有用處的。沒有摸着實際的講道，對於基督的身體不能有甚麼供應。乃是在我們身上有耶穌的死發動，纔在別人身上有耶穌的生命發動。這不只是講道的問題，不只是作工的問題，而是生命的供應的問題。當然，講道有它相當的用處，但講道的後面如果沒有實際，就不能有生命的供應。乃是我們得着『耶穌的…死』（10）的時候，基督的身體就得着供應。有實際就有供應。如果我們不認識甚麼叫作『耶穌的…死』，沒有靜默無聲的在那裏背十字架，我們就沒有供應。弟兄姊妹，你要記得，在屬靈的實際方面，工作不是你去『作』的，乃是你自己在神面前實在有所經過，就自然而然叫基督的身體有所得着。你自己這一邊，知道甚麼叫作『耶穌的…死』，在另一邊，基督的身體就自然而然得着供應。

因此，我們赦免人不需要那樣告訴人，我們愛人不需要那樣吹號筒，我們背十字架不需要那樣吸引人注意。我們如果摸着實際，就自自然然會供應別人。我們知道也好，我們不知道也好，我們覺得也好，我們不覺得也好，都不成問題。

你在神面前知道甚麼叫作『耶穌的…死』，自自然然『耶穌的生命』會在召會裏發動。是生命就自自然然的有供應。供應是把生命分給人，不是把你的工作給人家欣賞；供應是叫人得造就，不是叫人知道你有這樣那樣的經歷。所以要緊的是在實際上有沒有供應。每一次你經過耶穌的死的時候，總有弟兄或者姊妹得着你生命的供應。不必等到你寫了一本傳記，人纔能得着供應；只要在你從主那裏得着生命的時候，召會就已經得着生命的供應了。（倪柝聲文集第二輯第十六冊，二二九至二三一頁。）

參讀：倪柝聲文集第二輯第十六冊，聖靈與實際，二二九至二三六頁。

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

## 第三週■週五

### 晨興餽養

書三 17『抬耶和華約櫃的祭司在約但河中的乾地上站定，…直到國民盡都過了約但河。』

林後四 11～12『因為我們這活着的人，是常為耶穌被交於死，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，生命卻在你們身上發動。』

我們甚麼時候真的在主面前背十字架，甚麼時候基督的身體就得着供應。我們如果不知道甚麼叫作生命的供應，我們就不能領會保羅所說的『死是在我們身上發動，生命卻在你們身上發動。』（林後四 12。）還有，保羅對在歌羅西的聖徒說，『現在我因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

（在林後四章）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於主的，我們的工作也是出於主的。』…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.

保羅在十一節接着說，『因為我們這活着的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。』我們也許以為保羅會說『蒙拯救脫離死』，而不會說被交於死。然而，保羅常被交於死，使耶穌的生命在他必死的肉身上顯明出來。…保羅在這裏並不是說必死的身體，乃是說必死的肉身（原文即肉體）。身體這個辭是積極、正面的，而肉身（肉體）這個辭是消極、反面的。必死的含示肉身漸漸死去。如果有人說我們的身體是必死的肉身，我想我們一定不高興。但保羅用這樣的話，說到他自己。…保羅這個名字的意思就是微小。保羅在這幾節經文裏的意思是說，『我寧可保持微小。在我身上所顯出來的生命，乃是一個拿撒勒人的生命，而不是世上偉人的生命。不僅如此，耶穌的生命也在我這必死的肉身上顯明出來。我不是甚麼大人物，我也沒有甚麼了不起的情形顯在一個絕佳的身體上。不，我是個微小的人，在我必死的肉身上顯出拿撒勒人耶穌的生命。』

保羅在十二節說，『這樣，死是在我們身上發動，生命卻在你們身上發動。』在這節經文裏，保羅的確題到他的工作。他的工作乃是死在他身上發動。…使徒們的工作乃是死在他們身上發動，使生命在信徒身上發動。…死在使徒們身上發動，這句話可能不太好聽。但是死發動的結果卻是美妙的，就是生命在別人身上發動。這是新約職事的真實工作。這不是作工的問題，乃是死的問題。在主的恢復裏，我們需要死，好叫生命在別人身上作工。因此，我們死就是我們作工。主不需要你為祂完成甚麼工作。祂需要你死。如果你死了，生命就會在別人身上作工。藉着死，你就把生命供應人。因此，我們的工作乃是被治死。…使徒們不是跟從一個大人物，乃是跟從拿撒勒人耶穌這個微小的人。不僅如此，他們沒有被高舉，反而常常被治死，好叫耶穌的生命能在他們必死的肉身上顯明出來。死在他們身上發動，生命就在信徒身上發動。（哥林多後書生命讀經，三四四至三四七頁。）

參讀：哥林多後書生命讀經，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

## 第三週■週六

### 晨興餽養

書五 3『約書亞就製造了火石刀，…給以色列人行割禮。』

西二 11『你們在祂裏面也受了非人手所行的割禮，乃是在基督的割禮裏，脫去了肉體的身體。』

羅八 13『…你們若靠着那靈治死身體的行爲，必要活着。』

以色列人雖然受了管教、訓練，並且合格，但在過約但河以後，他們在攻擊〔迦南人〕前仍需要進一步的豫備。…約書亞五章說到四件有內在意義的事。第一項是割禮。割禮是在基督的死裏埋葬的延續。藉着過約但河，以色列的舊人被埋葬，然後他們出來，成爲新人。這是神所作客觀的工作。以色列人仍需要將其應用於他們的肉體。所以，他們豫備了火石刀，割去他們的陽皮。這個割除就是他們應用神在過約但河的事上所作的。藉着割除他們的肉體，輓去埃及的羞辱，他們就在實際並實行上被埋葬、得復活。（約書亞記生命讀經，三二頁。）

### 信息選讀

在新約裏，割禮的意思乃是不斷的將主的死應用於我們的肉體。羅馬六章三至四節說，我們已浸入基督的死，和祂一同埋葬；但八章十三節和加拉太五章二十四節告訴我們，我們必須靠着那靈，將十字架的割除應用於我們的肉體。事實上，我們的肉體已經被釘十字架，

## 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

但在實行上，我們需要天天將肉體釘十字架。這是留在基督之死與埋葬裏的實際與實行，這也是割禮的意義。

約書亞五章之內在意義的第二項是逾越節。守逾越節是記念以色列人長子蒙救贖脫離死的審判，以及他們蒙拯救脫離埃及和法老的暴政。這豫表主的筵席。…今天我們的分不是死，乃是在基督的筵席前有分於祂並享受祂。…以色列人守逾越節，豫表信徒赴主的筵席，記念主的救贖和拯救。（太二六26～28。）主耶穌用餅和杯設立祂的筵席，以頂替逾越節。祂應驗了豫表，如今祂對我們乃是真正的逾越節。（林前五7。）

內在意義的第三項是喫美地的出產。…嗎哪和美地的出產都是豫表基督。

內在意義的第四項是關於耶和華軍隊的元帥。以色列人豫備好了：他們受了割禮，享受了逾越節，也享受了美地的出產；然而，他們仍需要元帥。於是約書亞看見異象，基督被揭示為耶和華軍隊的元帥。約書亞是看得見的元帥，而基督是那看不見的元帥。在以色列人攻擊迦南人以前，他們完全豫備好並且有資格，有基督這位神的具體化身作他們的元帥。他們攻擊耶利哥時，是在約櫃所豫表之元帥的吩咐下作這事。約櫃豫表作他們元帥的基督，領頭攻擊仇敵。

要豫備據有美地，我們需要進入這四項：對付肉體，享受主的筵席，享受包羅萬有的基督作美地的出產，並看見異象，就是基督這位神的具體化身作我們的元帥。（約書亞記生命讀經，三二至三三、三七、三三至三四頁。）

參讀：包羅萬有的基督，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

# 第三週詩歌

228

聖靈的豐滿—藉十字架

7 6 7 6 雙副 (英 280)

降 E 大調

4/4

5 | 5 5 C7 6 · 3 | 5 4 0 4 | 4 4 5 · 2 | 3 - - 2 |  
 一 求 主 寶 血 潔 淨 我， 洗 盡 所 有 罪 過， 將  
 E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> B<sup>b</sup>7 E<sup>b</sup> E<sup>b</sup> C7  
 1 3 5 i | 7 6 0 i | i 5 4 · 2 | 1 - - 5 | 5 5 6 · 3 |  
 你 聖 潔 的 膏 油， 重 新 為 我 塗 抹。 我 認 自 己 的  
 Fm B<sup>b</sup>7 E<sup>b</sup> B<sup>b</sup>7 E<sup>b</sup> A<sup>b</sup>  
 5 4 0 4 | 4 4 5 · 2 | 3 - - 2 | 1 3 5 i | 7 6 0 i |  
 生 活， 真 是 失 敗、 軟 弱， 我 望 充 滿 你 的 靈， 完  
 E<sup>b</sup> B<sup>b</sup>7 E<sup>b</sup> A<sup>b</sup> A<sup>b</sup> F7  
 i 5 4 · 2 | 1 - - 5 | i i i · 7 | 7 6 - 6 | 6 6 2 · 6 |  
 全 為 你 而 活。(副 哦， 求 主 救 我 脫 離 這 個 可 憐 的  
 B<sup>b</sup> E<sup>b</sup> B<sup>b</sup>7 E<sup>b</sup> Fm F7 E<sup>b</sup> B<sup>b</sup>7 E<sup>b</sup>  
 i 7 - 5 | i 5 4 3 | 3 2 - 1 | 1 2 7 · 1 | 1 - - ||  
 自 己！ 求 主 使 我 從 今 後， 完 全 充 滿 了 你。

- |  |  |
|--|--|
| 二 我心何等的乾旱，<br>我是何等的盼望，<br>求主讓我今隱藏<br>求主今聽我呼求，  | 常為軟弱悲歎；<br>能被聖靈充滿。<br>在你擊傷石磬；<br>讓你活水氾濫。 |
| 三 我心何等的冷淡，<br>願主聖靈充滿我，<br>我今躺臥在祭壇，<br>求主烈火從天降， | 順服何等遲慢；<br>使我不再背叛。<br>不敢稍為動彈；<br>把我所有燒乾。 |
| 四 求主十架在我身，<br>把我度量擴充大，<br>好叫聖靈充滿我，<br>你的活水到處流， | 天天作工更深，<br>使我化為灰塵；<br>天天比前更多，<br>解除眾人乾渴。 |

# 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  
**Chorus**  
 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,<br>It yearns and pants for Thee;<br>The filling of Thy Spirit<br>Is now my fervent plea.<br>Within the smitten Rock, Lord,<br>I would entirely hide;<br>Pour thru Thy living water,<br>Till I am satisfied. | 4. Oh, may Thy Cross within me<br>Deepen its work and burn<br>In me enlarge Thy measure,<br>And me to ashes turn.<br>Oh, may Thy Spirit fill me<br>Each day more than before,<br>And may Thy living water<br>On me and thru me pour. |
| 3. How cold my heart has been, Lord,<br>How slow obeying Thee;<br>So fill me with Thy Spirit,<br>I'll ne'er rebellious be.<br>I lie upon Thy altar<br>And dare not move away;<br>Oh, may Thy flame descending<br>Consume my all, I pray.      |  |





# 約書亞記結晶讀經

## 第四週

神的子民需要尋求主的指引，  
有主的同在，以展示祂的得勝，  
好建造祂的身體  
並擴展祂的國度

詩歌：290 (574)

讀經：太一5，書六22～26，七1～6，10～15，20～21，九14

## 綱要

### 【週一】

壹 當兩個探子來到耶利哥，喇合（她是妓女，也是迦南人）與他們接觸，願意接待、隱藏並釋放他們，乃是出於她信心的行動；（書二1下～7，15～16，22，雅二25；）她相信以色列的神，並宣告：『耶和華你們的神本是上天下地的神』（書二11下）：

一 耶和華豫備妓女喇合給約書亞，為着取得那地；因着她相信神，她『就不與那些不信從的人一同滅

# 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』；（來十一31；）她轉向以色列人和他們的神，並且信靠祂和祂的百姓。（書二12～13。）

二 喇合與她全家得救的記號，是掛在她房子窗戶上的一條朱紅線繩；（18，21；）繫在窗戶上的朱紅線繩，豫表公開承認基督救贖的血；（彼前一18～19；）她相信藉這記號，她和她全家都必得救。

三 喇合雖是被定罪的迦南人，又是在耶利哥這受神永遠咒詛之地（書六26）的妓女，（二1，）卻在歸向神和神的百姓後，（六22～25，來十一30～31，）嫁給以色列領頭的猶大支派中一個首領的兒子，（代上二10～11，）也許是兩個探子之一的撒門，（太一5，）然後生了敬虔的波阿斯，基督乃是從他而出；喇合就聯於成爲肉體的基督，爲着完成神永遠的經綸。（5。）

四 這給我們看見，不論我們的背景如何，只要我們歸向神和神的百姓，並與神百姓中適當的人結合，（不是就物質的意義說，乃是就屬靈的意義說，）就會生出正確的果實，並享受基督長子的名分——出二四13，三三11，民二七18，申三四9，書一1，王下二2～15，腓二19～23，林前四17。

## 【週二】

貳 毀滅耶利哥之後，以色列在艾城戰敗；在耶利哥，約書亞照着神的經綸打發探子，不是爲着爭戰，乃是要得着喇合；但在艾城，由於以色列人失去了主的同在，（書七12下，）約書亞就爲着爭戰打發探子（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 探子向約書亞關於艾城的報告，指明以色列人把神放在一邊；他們沒有求問神該如何攻打艾城；他們忘記神，只顧到自己；那時，他們沒有與神是一，反而憑自己行動，沒有尋求主的指引，也沒有主的同在；以色列人因着他們的罪與神分開了—1 ~ 5, 12 節下：

- 1 以色列人在艾城失敗的關鍵，乃是他們失去神的同在，不再與神是一；這次失敗以後，約書亞學了功課，知道要留在約櫃前與主同在；（6；）至終，主進來對他說話，告訴他要作甚麼。（10 ~ 15。）
- 2 我們從這記載該學習的屬靈功課乃是：我們這些神的子民該一直與我們的神是一；祂不僅在我們中間，也在我們裏面，使我們成為有神的人—神人。
- 3 我們既是神人，就該實行與主是一，與祂同行，與祂同活，並與祂一同行事為人；這是基督徒行事為人的路，神兒女爭戰的路，也是建造基督身體的路。
- 4 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—林後二 10，四 6 ~ 7，加五 25，創五 22 ~ 24，來十一 5 ~ 6。

### 【週三】

二 我們若要進入、據有並享受包羅萬有的基督這美地的實際，就必須在主的同在裏去；主應許摩西：『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當行之路的『地圖』：

- 1 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，就必須抓牢這一個原則：神的同在乃是一切問題的準則；我們無論作甚麼，都必須注意我們

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；我們若有神的同在，就有一切，但我們若失去神的同在，就失去一切—太一 23，提後四 22，加六 18，詩二七 4，8，五一 11，林後二 10，結四八 35。

- 2 主的同在，主的微笑，是支配的原則；我們必須學習受主同在的保守、掌管、管理並指引，不是祂間接的同在，乃是主直接的、頭手的同在；祂寶貴的同在是我們據有包羅萬有的基督這流奶與蜜美地之實際的大能—出三 8，二五 30，申二六 9，結二十六 6。
- 3 『我年輕時，人教導我各種得勝、聖別、並屬靈的方法。然而，這些方法沒有一樣管用。至終，經過六十八年以上的經歷，我發現除了主的同在以外，沒有一樣管用。祂與我們同在，乃是一切』—約書亞記生命讀經，五八至五九頁。

## 【週四】

三 以色列人進入迦南地並戰勝耶利哥之後，第一個犯罪的是亞干；亞干所犯嚴重的罪，其內在、屬靈的意義和神聖的觀點，乃是他貪愛一件美好的巴比倫衣服，（示拿地後來稱為巴比倫，）為着好看，裝飾自己，使自己體面—書七 21：

- 1 欺騙了聖靈的亞拿尼亞和撒非喇犯了相同原則的罪—這是巴比倫的原則，就是裝假—徒五 1 ~ 11，啓十七 4，6，太二三 13 ~ 36：
  - a 他們沒有那麼愛主，卻要顯出是那麼愛主的；他們裝假；神的兒女需要蒙拯救脫離在人面前裝假。
  - b 他們沒有甘心樂意把一切都奉獻給神，但他們在人

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

的面前卻假冒是完全奉獻的；甚麼時候我們穿上一件與自己實際光景不相稱的衣服，我們就是在巴比倫的原則裏一六 1～6，十五 7～8。

- 2 因着要得人的榮耀所作假冒的事，是憑着妓女的原則作的，不是憑着新婦的原則作的；假的奉獻和假的屬靈都是罪，但真實的敬拜是在靈和真實裏；願神使我們作誠實的人—啓十七 4～5，十九 7～9，路十二 1，林前二 9～10，林後二 10，五 14～15，約四 23～24。
- 3 『要緊的不是人怎樣看；人是看外貌，耶和華是看內心；』（撒上一九 11，）並讓基督安家是我們心裏，（弗三 16～17，）祂就要成爲我們心中所存的善；這樣，從我們心裏所充滿的，我們就能將祂這美妙的善分賜到人裏面。（路六 44～45。）

## 【週五】

叁 以色列人對付了他們的罪，就是亞干的罪之後，（書七 11～12，20～21，）就戰勝艾城，（八 1～35，）但之後又有以色列人如何受了基遍人欺騙的記載（九 1～27）：

- 一 基遍人就是希未人（3，7，十一 18～19）—是以色列人必須滅絕淨盡的迦南地列國之一，因爲他們是屬魔鬼的，並且與鬼調和；（申七 2，九 4～5，十八 9～14；）基遍的居民設詭計欺騙以色列人。（書九 3～14。）
- 二 因着他們聽見以色列人擊敗耶利哥和艾城，就想要與以色列人講和立約，使以色列人讓他們活着；他們假充使者而來並假裝是從遠地來的；他們到吉甲營中見約書亞，對他和以色列人說，

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

『我們是從遠地來的，…我們是你們的僕人；現在求你們與我們立約。』（6，11。）

三 約書亞九章十四節是聖經中強而有力的一段，給我們看見以色列人為甚麼受了基遍人的欺騙——他們『並沒有求耶和華指示』；因此，約書亞與他們講和，與他們立約，讓他們活着（15）：

- 1 以色列人受了欺騙，因為他們好像一個忘記丈夫的妻子；全本聖經是一部神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成為婚配。（創二21～24，歌一2～4，賽五四5，六二5，耶二2，三1，14，三一32，結十六8，二三5，何二7，19，太九15，約三29，林後十一2，弗五25～32，啓十九7，二一2，9～10，二二17上。）
- 2 聖經給我們看見，我們這班神的選民是祂的妻子，在祂與我們之間，必須有基於相互之愛的婚姻聯結；所以，宇宙是結婚禮堂，丈夫是那經過過程並終極完成的三一神，在此與蒙救贖、重生、聖別、更新、變化、並榮化的三部分人結為婚配；至終，聖經結束於新耶路撒冷，就是神選民在新天新地裏的終極完成，作宇宙的妻子，直到永遠—啓二一9～10，二二17上。
- 3 妻子絕不該離開她的丈夫，乃該一直依賴丈夫，並與他是一；基遍人到以色列人那裏時，以色列這妻子該到她丈夫那裏去，問問祂該作甚麼—書九14。

## 【週六】

- 4 作為愛主並渴望成為祂得勝新婦構成分子的信徒，我們碰到一切的問題，都該和神商量；我們需要把每件事都帶到主面前，在祂面前並在與祂的交通裏

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,

來考慮、審核並定規事情：

- a 每一個信徒從這一面來說，都要軟弱到一個地步，每逢碰到一件事的時候，他沒法主張，不敢定規，不能去作，必須和主先接觸過，先商量過，讓祂來定規；這纔是基督徒最甜美的生活—林後十二 9～10。
- b 我們無別辦法，一切都得和神交通，一切都得和祂商量，一切都得讓祂來處理，一切都得讓祂來說話，一切都得由祂來主張；在基督徒身上，每一時刻，每一件事，都依賴另一位—神—乃是榮耀的一排四 6～7，箴三 5～6，耶十七 7～8，林後一 8～9，詩六二 8，一〇二標題與 7 節。
- 5 神若引導你走你所不認識的路，這就迫使『你與祂有千百次的談話，以致這路程在祂和你中間，變成一個永遠的記念』—倪柝聲文集第一輯第七冊，二二八頁。
- 6 以色列沒有尋求她丈夫的意思，結果乃是這獨立自主的妻子受了欺騙，沒有保護，沒有防衛；從聖經中的這記載，我們需要學習，我們是主的妻子，該與祂同活，一直依賴祂，並時時與祂是一；這是約書亞九章的內在意義。

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.





## 第四週■週一

### 晨興餽養

書二 11『我們一聽見，心就融化了。…耶和華你們的神本是上天下地的神。』

彼前一 18～19『知道你們得贖，脫離你們祖宗所傳流虛妄的生活，…乃是用基督的寶血，如同無瑕疵無玷污的羔羊之血。』

太一 5『撒門從喇合氏生波阿斯，波阿斯從路得氏生俄備得，俄備得生耶西。』

約書亞打發兩個探子去窺探那地，特別是耶利哥。（書二 1 上。）約書亞打發探子的真正目的，乃是把喇合找出來。…喇合相信以色列的神。（8～11，來十一 31 上。）她告訴探子說，她知道耶和華已經把那地賜給以色列人，並且那地的一切居民，在他們面前也都喪膽了。她接着說，他們聽見以色列人出埃及的時候，耶和華怎樣在以色列人前面使紅海的水乾了，以及以色列人怎樣待亞摩利人的兩個王西宏和噩，將他們盡都毀滅。然後喇合宣告說，『耶和華你們的神本是上天下地的神。』（書二 11 下。）因着她相信神，她『就不與那些不信從的人一同滅亡』（來十一 31 下。）（約書亞記生命讀經，二二至二三頁。）

### 信息選讀

喇合藉着出於她信心的行動，願意接待兩個探子，將他們隱藏起來，又釋放他們。（書二 1 下～7，15～16，22，雅二 25。）她接待、隱藏並釋放探子，乃是信心的行動。這指明她的信心是積極的。她接待兩個探子後，就與他們有很好的交通，說到神所要作的事。

## 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.

探子告訴喇合，要在她房子窗戶上掛一條朱紅線繩。（書二 18。）她照着他們的話，『把朱紅線繩繫在窗戶上。』（21。）…繫在喇合房子窗戶上的朱紅線繩，是公開的掛在那裏，每一個人看得見。因此，繫在窗戶上的朱紅線繩，豫表公開承認基督救贖的血。（彼前一 18～19。）喇合作出這樣公開的承認，並且相信藉這記號，她和她全家都必得救。

妓女喇合後來成爲基督一位超絕、顯著的先祖。這迦南婦人嫁給猶大支派的首領撒門，她藉着與這猶大首領的聯結，成了以色列的一部分，並生出大衛的曾祖父波阿斯。馬太一章基督的家譜裏包括了喇合的名字，這是何等尊榮！這是個有力的記號，說出約書亞記所記載的歷史，與神關於基督的永遠經綸是一致的。（約書亞記生命讀經，二三至二四、二一頁。）

現在我們必須全神貫注於管治我們與基督聯合的原則。第一個原則是，無論我們的背景如何，我們都必須歸向神和神的子民。第二，我們必須與適當的人結合，這不是就物質的意義說，乃是就屬靈的意義說。我們歸向神和神的子民以後，必須與適當的人聯合、建造並調和。第三，我們必須生出正確的果實。然後我們就會完全在基督的長子名分裏。

今天許多基督徒似乎失去了長子的名分。他們沒有撒門和波阿斯。你若要有撒門和波阿斯，必須與正確的信徒，與領頭支派中正確的領頭人調和。然後你需要生出正確的果實，就是大衛的先祖波阿斯。我們必須歸向主，我們必須歸向主的子民；我們必須顧到如何與別人調和。我們若與適當的人調和，必然會生出正確的果實。這會保守我們在對基督長子名分的完滿享受裏。（馬太福音生命讀經，三六至三七頁。）

參讀：馬太福音生命讀經，第三篇；認識生命與召會，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

## 第四週■週二

### 晨興餽養

書七 6『約書亞便撕裂衣服，他和以色列的長老在耶和華的約櫃前，面伏於地，直到晚上…。』

林後二 10『你們饒恕誰甚麼，我也饒恕；我若曾有所饒恕，我所已經饒恕的，是在基督的面前，為你們饒恕的。』

加五 25『我們若憑着靈活着，也就當憑着靈而行。』

在耶利哥，約書亞照着神的經綸打發探子，不是為着爭戰，乃是要得着喇合。在毀滅耶利哥的事上，不需要爭戰；但在艾城，由於（以色列人）失去了主的同在，約書亞就為着爭戰打發探子。（書七 2。）探子回到約書亞那裏說，因為那裏的人少，眾民不必都上去。…他們因着愚昧、驕傲和盲目，就輕視仇敵。約書亞接到探子的報告，就差遣三千兵丁去攻打艾城。但以色列人被艾城的人擊敗，有三十六人被殺。這時，約書亞就領悟事情不對了；於是在耶和華的約櫃前，面伏於地，直到晚上。（6～9。）（約書亞記生命讀經，五六頁。）

### 信息選讀

我們都需要從這記載學功課。我們這些神的子民該一直與我們的神是一。今天，尤其在新約裏，我們的神不僅在我們中間，也在我們各人裏面。因此，我們每個人都不是獨立、單獨的人。反之，我們是有神的人—神人。…為這緣故，我們必須領悟，無論我們作甚麼，無論我們去那裏，無論我們是甚麼，都不該憑着我們自己。我們不該憑着自己，乃該同着神行動、為人或行事。

## 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.

探子向約書亞（關於艾城）的報告，指明以色列人把神放在一邊。他們忘記神，只知道自己。那時他們沒有與神是一，只關心自己。因此，神離開他們，祂對約書亞說，『你們若不把當滅的物從你們中間毀掉，我就不再與你們同在了。』（書七 12 下。）神不再與我們同在，是一件非常嚴重的事。…以色列人因着他們的罪與神分開了；這罪使他們變得愚昧。以色列人該求問神，問祂要他們如何攻打艾城。這是他們得勝的祕訣。約書亞該對百姓說，『不要忘記我們在耶利哥所經歷的。我們沒有爭戰；我們乃是與神同行，如同一人。讓我們在艾城作同樣的事，同着約櫃繞城。』

以色列人在艾城失敗的關鍵，乃是他們失去神的同在，不再與神是一。這次失敗以後，約書亞學了功課，知道要留在約櫃前與主同在。至終，主進來對他說話，告訴他要作甚麼。今天對我們來說原則是一樣的。我們若有神的同在，就有智慧、眼光、先見、以及對事物內裏的認識。

我們研讀這段以色列歷史的內在意義時，需要學習與主同行的祕訣。今天我們不該僅僅跟隨主，乃該與祂同行，與祂同活，並與祂一同行事為人。這是基督徒行事為人的路，神兒女爭戰的路，也是建造基督身體的路。…我們需要記得我們是神人，並要實行與主是一。關於這點，主耶穌說，『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』（約十四 20。）這話啓示我們是『在裏面』的人：我們在基督裏面，祂也在我們裏面。（十五 4。）因此，我們無論作甚麼，都不該憑着自己作，乃該同着且憑着另一位作。（約書亞記生命讀經，五七至五八頁。）

參讀：神的建造，第七篇；倪柝聲文集第一輯第七冊，二二七至二二八頁；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

## 第四週■週三

### 晨興餽養

出三三 14『耶和華說，我的同在必和你同去，我必使你得安息。』

詩二七 8『你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。』

太一 23『「…人要稱祂的名為以馬內利。」（以馬內利繙出來，就是神與我們同在。）』

提後四 22『願主與你的靈同在。願恩典與你們同在。』

我年輕時，人教導我各種得勝、聖別、並屬靈的方法。然而，這些方法沒有一樣管用。至終，經過六十八年以上的經歷，我發現除了主的同在以外，沒有一樣管用。祂與我們同在，乃是一切。（約書亞記生命讀經，五八至五九頁。）

### 信息選讀

我們若是要往前去得着那地，我們必須是在神的同在裏去。若是神的同在與我們同去，我們就能進去並享受那地。你記得神如何應許摩西說，『我的同在必和你同去，我必使你得安息。』（出三三 14。）這意思就是說，祂要用祂的同在領以色列人去得着那地。所以摩西對神說，『你的同在若不和我們同去，就不要把我們從這裏領上去。』（15。）摩西要求神的同在必須與他同去，否則他就不去。

有一次我們四、五位一同服事主的人出門到某地去，…有一位弟兄那時對我們不太高興，但他沒有選擇的餘地，只好與我們同行。我們都坐同一列火車，但是我們坐在第一車廂，惟獨這一位弟兄自己一人坐在第二車廂。…他與我們一同離開，…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…一同到達，但是他的同在不與我們在一起。

有些為主工作的人對我說，『弟兄，…你不信主祝福了我們麼？』我這樣回答：『沒有疑問，主是幫助了你，也祝福了你，但是讓我們在主面前安靜一會兒。』過一會，我這樣問他：『弟兄，在你最深處的感覺中，你是不是覺得你有主的同在？我知道你曾為主作過一些工，也知道主幫助了你，祝福了你；但是我願意問你這一個問題，在你全人的最深處，你有沒有覺得主是那麼親自的與你同在？你有沒有一直覺得祂向你顯露笑容，並且祂的微笑進入你的裏面？』…到最後，這樣的弟兄就說，『我必須告訴你，已經有一段時間我是失去了與主的交通。』然後我就問：『弟兄，…你是受主幫助的管理呢，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？』

即使我們眼中帶着淚水，我們天天還得這樣說，『主，除了你微笑的同在，無別能使我滿足。除了你榮臉上的微笑，我別的甚麼都不要。只要我有這一個，我就不管天塌下來，或是地裂開。全世界可以都起來反對我，但是只要你的笑臉在我身上，我就能讚美你，並且一切都可以使我滿意。』主說，『我的同在必和你同去。』何等寶貝！主的同在，主的微笑，乃是支配的原則。我們必須懼怕從主有所接受，卻失去祂的同在。

…很可能主自己會把甚麼東西給你，但是那一件東西卻將主的同在從你奪去。…我們必須學習只受主同在的保守、掌管、管理並指引。…我們不要祂間接的同在。…你要學習單單受主直接、頭手同在的管理。…這不僅是一個條件，一個資格，也是一個能力，使你能進去得着那地。主頭手的同在要以力量加強你去得着基督的豐富與萬有。哦，神頭手的同在有何等的力量，何等的大能！（包羅萬有的基督，一三八至一三九、一四一至一四二頁。）

參讀：包羅萬有的基督，第十一章；出埃及記生命讀經，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

## 第四週■週四

### 晨興餽養

太六 6『你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你。』

約四 23『時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。』

在約書亞六章，以色列人戰勝取得了耶利哥，但在攻取艾城時卻失敗了。因着亞干保留了一件巴比倫的衣服，（七 21，）神的子民就被擊敗。任何屬巴比倫的東西都給撒但有立場來擊敗神的子民。所以，我們必須棄絕一切屬巴比倫的東西。我們若要作神純潔的子民來事奉祂，首先需要徹底清理一切屬巴比倫的東西。（以賽亞書生命讀經，二二九頁。）

### 信息選讀

以色列人進入迦南之後，第一個犯罪的是亞干。亞干所犯的是甚麼罪呢？他說，『我在所奪的財物中，看見一件美好的示拿衣服，…我貪圖這些物件，便拿去了。』（書七 21。）巴比倫是在示拿地。…一件巴比倫的衣服，就使亞干犯了罪。甚麼叫作美好的衣服？美好的衣服就是為着好看而穿的衣服。穿上一件美好的衣服，就是把自己裝飾一下，讓自己體面一點，光彩一點。貪愛巴比倫的衣服，就是要裝飾，要體面，要有光彩。這個就是亞干所犯的罪。

到新約裏召會起頭的時候，第一個犯罪的是誰？聖經給我們看見是亞拿尼亞和撒非喇。他們犯甚麼

## 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？他們欺騙了聖靈。他們沒有那麼愛主，卻要顯出是那麼愛主的；他們裝假。他們沒有甘心樂意把一切都奉獻給神，但他們在人的面前卻假冒是完全奉獻的。這一個就是示拿的衣服。…所以巴比倫的原則就是裝假；實際上沒有那樣，在人面前卻裝作那樣，為要得着人的榮耀。神的兒女有一個危險，就是要在外表上裝作屬靈的樣子。許多所謂屬靈的態度都是假裝的，許多禱告的長短也是假裝的，許多禱告的聲音也是假裝的。實際不是那樣，外面裝得那樣，這就是巴比倫的原則。甚麼時候我們穿上一件與自己實際光景不相稱的衣服，我們就是在巴比倫的原則裏。

神的兒女因為要得着人的榮耀，不知道有多少的假冒。這是與新婦完全不同的。假冒的事，是憑着妓女的原則作的，不是憑着新婦的原則作的。神的兒女能被拯救脫離在人面前的裝假，就是一件大事。巴比倫的原則就是在人面前裝假，要得着在人面前的榮耀。在召會裏要得着人的榮耀，要得着人的地位，這就是示拿衣服的罪，這就是亞拿尼亞、撒非喇所犯的罪。假的奉獻是罪，假的屬靈是罪。凡是真實的敬拜，都得在靈和真實裏。

神最恨惡巴比倫的原則。我們在神的面前要注意，到底在我們裏面有多少不是絕對的？一切不絕對的，一半一半的，就是巴比倫。我們要求神給我們光，讓我們在光中審判自己一切不絕對的東西。當我們這樣審判自己的時候，就是承認我們也恨惡巴比倫的原則。求主賜恩給我們，不讓我們在基督之外求榮耀，不讓我們在基督之外求尊貴。（倪柝聲文集第二輯第十四冊，一二〇至一二一、一二四頁。）

參讀：以賽亞書生命讀經，第二十六篇；倪柝聲文集第二輯第十四冊，榮耀的教會，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

## 第四週■週五

### 晨興餽養

書九 14『以色列人…並沒有求耶和華指示。』

林後十一 2『我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』

我們研讀舊約的歷史和豫言，需要對全本聖經，關於神為着基督與召會終極完成於新耶路撒冷的經綸，有全面的觀點，完全的看見。我…的負擔是要將這原則應用於約書亞九章，使我們看見本章的內在意義。…以色列人…受了基遍人的欺騙，…因為他們好像一個忘記丈夫的妻子。他們在這裏所作的，與夏娃在創世記三章所作的完全相同。狡猾的蛇要試誘、引誘亞當，但他不敢直接去找亞當。撒但乃是去找亞當的配偶，一個女人，因為他知道欺騙女人比較容易。（林後十一 3，提前二 14。）（約書亞記生命讀經，六五頁。）

### 信息選讀

在最純潔並聖別的意義上，聖經乃是記載一對宇宙配偶的羅曼史。這對配偶的男方是神自己，女方是神所救贖的團體人。聖經給我們看見，我們這班神的選民是祂的妻子，在祂與我們之間，必須有基於相互之愛的婚姻聯結。所以，宇宙是結婚禮堂，丈夫是那經過過程並終極完成的三一神，在此與蒙救贖、重生、聖別、變化、並榮化的三部分人結為婚配。丈夫是三一的，妻子是三部分的，因此兩者彼此非常相配，一同活着，在整個宇宙中作獨一的對耦。

## 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.

這神聖的羅曼史一再啓示於全本聖經中。人墮落以後，神揀選一個人，就是亞伯拉罕；這人同着他一切的后裔，包括猶太人和外邦人，成了神的妻子。在舊約裏，神常說到祂自己是丈夫，祂的子民是妻子。（賽五四5…。）至終，聖經結束於新耶路撒冷，就是神選民在新天新地裏的終極完成，作宇宙的妻子，直到永遠。（啓二一9～10。）

在耶利米二章二節，…有一段『訂婚』的時期，就是神追求以色列的時候。神將以色列從埃及領到西乃的時候，以色列必定『愛上』了這位宇宙的男人，這位獨一的英雄。無論以色列想要甚麼，祂都能作到。他們所需要的，祂都有。祂有智慧、才幹、才能、力量、權能、能力和權柄，作成一切事。…我信當以色列到達西乃山時，就定意要『嫁給』這一位。

妻子絕不該離開她的丈夫，乃該一直依賴丈夫，並與他是一。撒但來引誘夏娃時，她若守住這原則，就會跑開，到她丈夫那裏去。那會是她的保護，她的防衛。

假定我是妻子，一個貧窮的女人來到我這裏求些幫助，我這妻子可否憑自己直接為這貧窮的女人作些事？因着這似乎是微不足道的事，所以我可能給她一點錢或食物，而沒有為這事問過我的丈夫。這就是在約書亞九章所發生的事。基遍人到以色列人這裏，好像貧窮的女人來到富有、高尚之家的貴婦這裏。以色列這妻子該到她丈夫那裏去，問問祂這件事。但以色列人『並沒有求耶和華指示』（14。）以色列人受了基遍人的欺騙，就與他們立約。一旦以色列人立了這約，指着耶和華的名向基遍人起了誓，約就不能改變，以色列人就不能碰基遍人。（約書亞記生命讀經，六五至六七頁。）

參讀：初信課程，第二十一課。

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

## 第四週■週六

### 晨興餽養

腓四 6～7『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。』

真實的婚姻生活，乃是妻子與她丈夫同活，一直與他是一。…然而，以色列這親愛的妻子，從未學習在這事上養成習慣。他們在艾城遭遇失敗，就學了要與主是一的功課，但他們沒有完全學會。…艾城的人剛勇的與以色列爭戰，而〔在約書亞九章，〕基遍人來到他們這裏卻是乞求作他們的僕人。結果，以色列這獨立自主的妻子受了欺騙，沒有保護，沒有防衛。從本章我們需要學習，我們是主的妻子，該一直與祂是一。這就是約書亞九章的內在意義。（約書亞記生命讀經，六七至六八頁。）

### 信息選讀

正常基督徒的生活，乃是一個交通的生活，這個交通的生活就是說，你和神沒有辦法斷開，你不能向神獨立。你從得救那一天起，永遠不再是，也不該是一個獨立的人。

我們通常都是注意對不對，好不好的問題，實在說這些都是屬人的道德觀念。…在神這生命的救恩裏所該有的一個觀念，不是道德的，也不是宗教的，完全是交通的。一件事…你…要問，…你是向神獨立着而作的呢，或者你是和神交通着而作的？所以基督徒這個交通的生活不是指着別的，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。你不光是在那裏一直注意作對的事，作好的事，作虔誠的事；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

當你去作這些對的事、好的事、虔誠的事的時候，你和神之間是聯着的，通着的，交流着的，不斷開的。

當你沒有得救的時候，你是宇宙間一個最獨立的人，…但是一得救了，你這個英雄好漢就要變作非常有依賴性的人，沒有這一位神，你沒有法子活，…沒有法子判斷事情，…不敢有一個主張。從前凡事到你跟前來，你都有見地，都有辦法，都有眼光，都有主張。從你作了基督徒這一天起，你和從前兩樣了，你變作不能自主了，不能獨立了，碰到一切的問題，你都覺得…必須和神商量，…和神接觸一下，…在神面前…考慮一下，…讓神來鑑定一下，…到神跟前去給祂審核一下。…這乃是最好的…基督徒生活。每一個基督徒從這一面來說，都要軟弱到一個地步，每逢碰到一件事的時候，他沒法主張，不敢定規，不能去作；必須和主先接觸過，先商量過，讓祂來定規。這纔是基督徒最好…最甜美的生活。

我們要知道，每一個亞當的子孫，每一個墮落的人，都是一個非常剛強的獨立者。不要說男的，連女的也是；不要說老人家，連小孩子也是。…碰到了事情…（和）難處都要去自處自決。…所以得救有一面的意義，就是叫你這個剛強的獨立者軟下來，再沒有法子剛強，再也不能獨立。你總覺得你自己沒有辦法，一切都得和神交通，一切都得和祂商量，…讓祂來處理，…讓祂來說話，…由祂來主張。…你覺得非祂不可；你倚靠祂，你仗賴祂。…今天人說到某人是一個依賴別人的人，這是很羞恥的話；一說到某人能自立，能獨立，這是很光榮的話。但是在基督徒身上，…依賴…乃是非常榮耀的。…我們每一分鐘，每一件事，都是依賴另外的一位，那就是神。（初信課程，第二十一課，三至六頁。）

參讀：神救恩生機的一面，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

# 第四週詩歌

# WEEK 4 — HYMN

574

## 禱告—等候神

特 (英 792)

F 大調

3/4

F 1 1 1 | 3 - 1 | C7 2 3 2 | 1 - - | A7 3 3 3 | Dm Gm 3 - 4 |  
 一 我 今 等 候, 主, 我 今 等 候; 讓 我 安 息 於  
 C 2 - - | F 5 5 5 | Bb 5 - 6 | C 5 - - | Dm 3 3 3 | A7 3 - 4 |  
 你, 使 我 清 楚 你 意, 這 是 我 所 懇  
 Dm 3 - - | Gm 2 2 2 | F 3 - - | C7 2 2 2 | F 1 - - ||  
 祈 - 我 今 等 候, 我 今 等 候。

二 我今等候,主,我今等候; 當我在此停留,  
 向我施行拯救, 教我藉你祈求—  
 我今等候,我今等候。

三 我今等候,主,我今等候; 完全與我調和,  
 直到安家於我, 你像在我顯着—  
 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, 你命藉我湧流—  
 我今等候,我今等候。

五 我今等候,主,我今等候; 願我所有禱告,  
 都是你的發表, 使神得着榮耀—  
 我今等候,我今等候。

## Waiting on Thee, Lord, waiting on Thee

Prayer — Waiting on God

792

1. Wait - ing on Thee, Lord, wait - ing on Thee; Let me now rest in Thee;  
 Make Thy will clear to me, This is my earn - est plea—  
 Wait - ing on Thee, wait - ing on Thee.

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.



# 約書亞記結晶讀經

## 第五週

### 迦南地的出產 以及分配美地的 內在意義

詩歌：補 210（補 253）

讀經：書五 12，十三 1～二二 34，西一 12，徒二六 18

## 綱要

### 【週一】

壹 以色列人進入迦南地之後，嗎哪止住了；他們不再有嗎哪了，卻喫迦南地的出產—書五 12：

一 當百姓開始喫那地的出產，嗎哪就止住了，這指明那地的出產乃是嗎哪的延續。

二 以色列人在曠野飄流時所喫的嗎哪，（出十六，）豫表基督是神直接賜給祂選民的屬天食物，喫的人不需要勞苦。

三 以色列人在迦南爭戰時神所賜應許之地豐富的出產，豫表基督是賜給信徒那終極完成的生命

# 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



供應，需要他們在祂身上勞苦—申八7～10：

- 1 就如這裏的豫表所描繪的，我們取得基督這地之後，需要在祂身上勞苦，好從祂有所出產，成為我們的食物，我們的生命供應。
- 2 我們喫基督並享受祂作美地的出產時，就被祂構成，在生命、性情和彰顯上與基督一式一樣—約六57，腓一19～21上。
- 3 至終，我們對基督作我們的地業、產業的享受，要將我們構成爲神的基業、神的珍寶和產業—弗一11～14，18下，參出十九5。

## 【週二】

四 以色列人在埃及、曠野和美地，經歷了三個階段的喫：

- 1 以色列人在埃及喫逾越節的羊羔—十二3，8～9：
  - a 正如喫逾越節烤羊羔的肉是爲得着生命的供應，我們也需要喫基督作我們生命的供應—8～10節，約六53，55～57：
    - (-) 要解決人墮落的問題並成就神原初的心意，就需要生命與救贖。
    - (-) 神藉着基督之血的法理救贖乃是手續，以達到神將基督作爲生命分賜到我們裏面，作我們生機救恩的目標—羅五10。
  - b 以色列人喫逾越節的羊羔，要帶着頭、腿、內臟而喫—出十二9：
    - (-) 頭表徵智慧，腿表徵舉止、行動，內臟表徵基督所是的內裏諸部分，包括祂的心思、情感、意志和心，連同這些部分的一切功用。

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) 喫逾越節的羊羔，要帶着頭、腿、內臟而喫，表徵接受完整的基督，包括祂的智慧、舉止、行動、和內裏的諸部分—約六 57，林前一 24，啓十四 4 下，腓一 8。

2 以色列人在曠野喫嗎哪—出十六 14 ~ 16，31，民十一 7：

a 神將嗎哪賜給祂的百姓喫，指明祂的心意是要藉着改變飲食來改變他們的構成—出十六 14 ~ 15：

(一) 在名義上，以色列人不是埃及人；但在性情和構成上，他們與埃及人絲毫沒有不同—3 節。

(二) 埃及的飲食是指我們所渴望得餽養，以滿足我們的一切事物—民十一 4 ~ 6。

b 神要祂的贖民忘掉埃及的飲食，而有分於屬天的食物—申八 3：

(一) 我們越多喫嗎哪，就越符合神，與祂聯合為一，且照着祂的所是生活並行事為人。

(二) 在我們與主同活的日常生活中，幫助我們最大的，就是喫基督作屬天的食物；藉着喫基督，我們成為基督；也就是說，基督成了我們的構成成分—約六 56 ~ 58。

### 【週三】

3 以色列人在迦南地喫美地的出產—書五 11 ~ 12：

a 在第三階段的喫，他們喫美地豐富的供應，這使他們進一步被構成得勝的子民。

b 美地有小麥、大麥、葡萄樹、無花果樹、石榴樹、出油的橄欖樹和蜜；這一切都豫表基督那追測不盡的豐富—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 以色列人藉着享受美地的豐富，就征服那地的各族，建立神的國，並建造殿作神在地上的居所—書五 11 ~ 12。
- 4 這三個階段豫表信徒藉着喫基督而享受基督的三個階段—約六 51 ~ 57，林前五 7 ~ 8，十 3 ~ 4，腓一 19：
  - a 藉着頭兩個階段的喫，信徒得着加力脫離世界，並被基督這屬天元素所構成—約六 51 ~ 57，林前五 7 ~ 8，十 3 ~ 4。
  - b 爲着達到神經綸的目標，我們需要往前，直到我們進入最高的階段，就是喫基督作美地豐富的出產，使我們勝過屬靈的仇敵，而被建造成爲神的居所，並在天上建立神的國。
  - c 我們喫基督作美地的出產時，就被祂構成，在生命、性情和彰顯上與基督一式一樣，爲着建造召會作基督的身體—弗四 16。

## 【週四】

貳 分配美地的內在意義乃是：我們這班那地的據有者，經歷同一位基督不同的方面—書十三 1 ~ 二二 34：

- 一 在神的經綸裏，有拈鬮分地這樣一件事—西一 12。
- 二 約書亞據有美地以後，神就吩咐他拈鬮分配已據有的地，甚至分配還未據有的地，因爲在神眼中，那地全是給以色列人的—書十三 6：
  - 1 神在祂的智慧裏，不是把美地整個的賜給所有的以色列人；祂乃是將那地，就是基督，分配給不同的支派—7 節。

- 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 因為各支派有所不同，神就無法以相同的方式將相同的地分給每一支派。
- 3 所有的支派都是那地的據有者，但各支派照着他們的所是，分別據有特定的一分地—十四 6 ~ 15，十八 1 ~ 十九 27。
- 4 拈鬮分地這豫表，今天應驗在我們中間—西一 12：
  - a 我們都有同一位基督，但我們卻經歷基督不同的方面—林前一 2。
  - b 我們所據有的地（基督），乃是照着我們的所是—羅十二 3，弗四 7。

## 【週五】

三 在歌羅西一章十二節保羅使用包羅萬有之地的觀念，說到『眾聖徒的分』：

- 1 在原文，譯為『分』的字，也可譯為『業分』，指分得的分。
- 2 保羅寫歌羅西書時，一定是想到舊約中分配美地給以色列人的圖畫；他使用『分』這辭，是以舊約記載土地的業分為背景—書十四 2：
  - a 歌羅西書啓示基督是我們的分，我們的業分—一 15 ~ 19，二 6 ~ 15。
  - b 正如迦南地對以色列人是一切；照樣，基督是美地這豫表的實際，對我們也是一切—一 12。
- 3 基督這居首位並包羅萬有者乃是所分給眾聖徒的分—12 節。
- 4 新約信徒所分得的分，不是物質的土地，乃是包羅萬

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，作為賜生命的靈—西二 6～7，加三 14：

- a 美地的豐富豫表基督那追測不盡之豐富的不同方面，在祂的靈裏作祂信徒全備的供應—申八 7～10，弗三 8，腓一 19。
- b 在基督裏的信徒藉着享受那地的豐富，被建造為基督的身體，作神的家與神的國—弗一 22～23，二 21～22，提前三 15，太十六 18～19，羅十四 17。

## 【週六】

四 在行傳二十六章十八節，保羅說到包羅萬有的基督是我們的基業：

- 1 我們的眼睛得開，並從撒但權下轉向神，結果，我們不僅罪得赦免，也得着神聖的基業。
- 2 這基業就是三一神自己帶着祂所有的一切、所作的一切、以及祂為贖民所要作的一切；這位三一神具體化身在包羅萬有的基督裏面，基督是所分給眾聖徒的分，作他們的基業—西二 9。
- 3 美地的確豫表包羅萬有的基督，經過過程並終極完成之三一神的具體化身，已賜給我們作我們的基業—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.

# 第五週■週一

## 晨興餽養

書五 12『他們喫了那地的出產，當日嗎哪就止住了…。』

約六 51『我是從天上降下來的活糧，人若喫這糧，就必永遠活着。我所要賜的糧，就是我的肉，為世人的生命所賜的。』

57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

當百姓開始喫那地的出產，嗎哪就止住了，這指明那地的出產乃是嗎哪的延續。以色列人在曠野飄流時所喫的嗎哪，…豫表基督是神直接賜給祂選民的屬天食物，喫的人不需要勞苦。以色列人在迦南爭戰時神所賜應許之地豐富的出產，（申八 7～10，）豫表基督是賜給信徒那終極完成的生命供應（賜生命的靈—加三 14），需要他們在祂身上勞苦。（聖經恢復本，書五 12 註 1。）

## 信息選讀

我們享受基督時，祂就將我們作成祂的產業；這是一件生機的事。我們若取得、據有、並享受基督作我們包羅萬有的美地，那地就成為我們的供應。…那地所給我們的主要是食物。…然後我們喫在那地上勞苦所產生的食物，結果就成為生機的。

我們接受到裏面的任何食物，都生機的變化我們。以色列人在埃及時，喫埃及的食物，這食物使他們有了埃及的構成。以後，神將他們帶出埃及，進到曠野，在那裏停留四十年。他們在曠野時，每天都喫屬天的東西—嗎哪；嗎哪將他們構成屬天的

# 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。至終，嗎哪止住了。（書五 12。）…從那時起，…他們開始由美地的出產所構成。因此，以色列人的構成有三方面：首先，在埃及由埃及的食物所構成；其次，在曠野由嗎哪所構成；第三，在迦南由那地的出產所構成。在每一種情形裏，他們都不是由教訓或規條所構成，乃是由他們所喫的食物所構成。

今天我們在基督裏的信徒，也照着我們所喫的被構成。我們若要成爲屬天的子民，就需要喫基督作我們屬天的嗎哪。我們若要成爲得勝者，就需要在作爲美地的基督身上勞苦。在基督身上勞苦，意思就是得着基督作我們的享受。…藉着我們的勞苦，有些東西就會產生，那出產要成爲我們的食物，我們的供應。我們喫基督作這食物，並享受祂，就被祂構成，在生命和性情上與基督一式一樣。這就是保羅所說『因爲在我，活着就是基督』（腓一 21）的意思。

這種對基督的享受要新陳代謝的變化我們，使我們成爲基督的珍寶，祂的產業。保羅在以弗所一章說到這點。這一章首先有神的揀選和豫定，然後有基督的救贖。藉着基督的救贖，我們進入基督這一種特別的元素裏；這元素成爲我們的享受，將我們構成爲神的基業。

首先，神進入我們裏面作我們的基業。當我們享受基督，祂就將我們構成爲神的基業。一面，有基督作我們的美地，作我們的產業；另一面，對這產業的享受使我們由基督所構成，因此我們就成爲神的基業。…我們需要取得包羅萬有的基督作我們的美地，並在祂身上勞苦，以得着一些出產，這出產要成爲我們生機、變化人的食物。我們喫這食物，就會在神聖的生命裏長大，並逐漸成熟。我們會生機的被基督構成，被基督這新的元素變化。然後我們就會生機的成爲神的基業、祂的珍寶和產業。（約書亞記生命讀經，四四至四七頁。）

參讀：約書亞記生命讀經，第五至六、十二至十三篇。

manna. 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

## 第五週■週二

### 晨興餽養

出十二3『…各人要按着父家取羊羔，一家一隻。』

9『一點不可喫生的，也絕不可喫水煮的，要帶着頭、腿、內臟，用火烤了喫。』

林前五7『…我們的逾越節基督，已經被殺獻祭了。』

在他們對神救恩的經歷裏，以色列人在喫的事上經過三個階段。在第一階段，他們在埃及喫逾越節的羊羔，（出十二，）這使他們得着加力，能走出埃及，而從埃及的世界分別出來。（聖經恢復本，書五12註1。）

（羔羊的）頭表徵智慧，腿表徵舉止、行動，內臟表徵基督所是的內裏諸部分，包括祂的心思、情感、意志和心，連同這些部分的一切功用。喫逾越節的羊羔，要帶着頭、腿、內臟而喫，表徵接受完整的基督，包括祂的智慧、舉止、行動、和內裏的諸部分。（約六57，林前一24，啓十四4下，腓一8。）（出十二9註2。）

### 信息選讀

在第二階段，他們在曠野喫嗎哪，（出十六，）這使他們被屬天的元素重新構成屬天的子民。在第三階段，他們在美地喫豐富的出產，這使他們進一步被構成得勝的子民。…藉着頭兩個階段的喫，信徒得着加力脫離世界，並被基督這屬天元素所構成。爲着達到神經綸的目標，基督所有的信徒都需要往前，直到他們進入最高的階段，就是喫基督作美地

## 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



（包羅萬有的靈）豐富的出產，使他們勝過屬靈的仇敵，而被建造成為神的居所，並在地上建立神的國。（聖經恢復本，書五 12 註 1。）

嗎哪，（出十六 15, 31,）豫表基督作神子民惟一、屬天的食物。（約六 31 ~ 35。）神將嗎哪賜給祂的百姓喫，指明神的心意是要改變他們的性情，他們的構成，好完成祂的定旨。因着以色列人仍然由埃及的元素所構成，而與埃及人一樣，所以他們不穀資格建造帳幕作神在地上的居所。四十年之久，神只給以色列人嗎哪喫。（出十六 35, 民十一 6。）這表明神在祂救恩裏的心意，乃是要將祂自己作到基督的信徒裏面，並藉着以基督作他們惟一的屬天食物餵養他們，改變他們的構成，因而以基督重新構成他們，使他們穀資格建造召會作神的居所。事實上，信徒由基督重新構成之後，他們自己就成了神的居所。（出十六 4 註 1。）

主耶穌是真嗎哪。在約翰六章祂指明我們應當尋求祂並喫祂。然而，很少基督徒看見改變飲食的需要。所有重生的人都需要改變他們的飲食。這就是出埃及十六章比十二章更為重要的原因。在十二章我們看見一班蒙救贖的人，卻沒有看見一班被重新構成的人。在十四章時，神的百姓已從埃及出來，但埃及還沒有從他們裏面出來。按照他們的構成，他們仍是埃及人。因此，神的心意是要藉着改變他們的飲食來改變他們的構成。在以色列人建造帳幕的時候，他們的飲食已經改變。他們的構成可能也已經開始改變。他們建造帳幕時，沒有喫埃及的食物。反之，他們的飲食是由嗎哪所組成。（出埃及記生命讀經，四七三頁。）

參讀：新約總論，第四十二篇；歌羅西書生命讀經，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

## 第五週■週三

### 晨興餽養

申八7～10『因為耶和華你神領你進入美地，…那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。你在那地不缺食物，你必一無所缺；…你喫得飽足，就要頌讚耶和華你的神，因祂將那美地賜給你了。』

我要請你們想一想，你們今天喫甚麼？你們是在喫羊羔、嗎哪、或者美地豐富的出產？…在你基督徒的生活中，喫基督必須從羊羔和嗎哪進步到美地結實的食物。你必須喫小麥、大麥、和其他有礦物的食物，使你成為剛強的石頭、鐵和銅，為着神的建造，並且為着爭戰。（李常受文集一九七七年第一冊，二七六頁。）

### 信息選讀

我們必須建造聖殿並且爭戰，使神得着國度。這是神今天所需要的。有帳幕還不彀。神需要一個國度，其中有一個殿和一座城，有王權和爭戰的能力。羊羔使我們有能力離開埃及，嗎哪滋養我們，並且用屬天的素質將我們構成。這兩項雖然都很好，但不適於爭戰。沒有人能用羊羔或嗎哪爭戰。我們需要含有礦物的乾糧。我們必須是磐石，而不是薄餅。我們需要鐵和銅製成的武器。哦，我們需要石頭、鐵和銅好建造聖殿，建立國度，爭戰，打敗仇敵！…當祂的百姓喫乾糧，並且接受礦物，使他們成為石頭、鐵和銅時，神就得着祂的國度。

## 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.

這些礦物使我們成爲磐石，爲着神的建造，使國度可被建立；並且這些礦物使我們成爲鐵和銅，可以爭戰征服仇敵。…喫含有礦物的乾糧就不容易了。聖經中有一章（參出十二）說到喫羊羔的事，有兩章（參出十六，約六 22 ~ 71）說到喫嗎哪的事。但全本聖經都是說到喫有礦物的乾糧。如果你要知道如何喫乾糧，你需要讀…利未記、…民數記，以及從申命記到列王紀上這許多卷書。…我們一旦在美地，就不再喫嗎哪了。因爲我們的供應是那地豐富的出產。爲了要喫這豐富的出產，我們首先必須住在美地。…在曠野沒有小麥，沒有大麥，沒有葡萄，沒有無花果；那裏只有嗎哪。

第二，我們必須在美地上經營。我們需要耕地、撒種、澆灌、耙土，然後收成。我們生活在其中的美地就是基督。一天過一天我們需要經營基督。晨更、禱告、與主有對付，這些就是經營基督的各方面。有時候在晨更中我們可以耕地和撒種；在別的時候我們可以澆灌或耙土。不要懶惰，說，『我有沒有晨更、禱告或花時間與主交通，都無所謂。』你有沒有作這些事，情形大不相同。我們需要經營基督。我們都必須像農夫一樣殷勤工作。我們必須耕地、除草、耙土、澆灌，甚至殺死害蟲和蝸牛。

假使我們經營基督作美地，在作物和羊羣兩方面，我們的收成都將是豐富的。收成以後，我們將有小麥、大麥、葡萄、無花果、橄欖和石榴。除了所有的植物生命以外，在美地上還有動物的生命—牛、牲畜、羊。這是我們豐富經歷基督的收成。（李常受文集一九七七年第一冊，二七六至二七九頁。）

參讀：聖經的核仁，第四至五篇；哥林多前書生命讀經，第五十篇；包羅萬有的基督，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

## 第五週■週四

### 晨興餽養

民二六 55『雖是這樣，還要拈鬮分地；他們要按着祖宗支派的名字，承受為業。』

羅十二 3『我藉着所賜給我的恩典，對你們各人說，不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。』

在神的經綸裏，有拈鬮分地這樣一件事。約書亞據有美地以後，神就吩咐他拈鬮分配已據有的地，甚至分配還未據有的地，因為在神眼中，那地全是給以色列人的。…〔現在〕我們要開始來看拈鬮分地。我們特別要盡力來看拈鬮分配美地的內在意義。

神在祂的智慧裏，不是把美地整個的賜給所有的以色列人。祂乃是將那地，就是基督，分配給不同的支派。所有的支派都不一樣；他們各有不同。（約書亞記生命讀經，八〇頁。）

### 信息選讀

在創世記四十九章，十二支派的父親雅各，以豫言的形式祝福每一個兒子。…雅各對猶大的祝福，啓示神看猶大是三重的獅子：小獅子、成熟的公獅和母獅。（9。）作為小獅子，猶大能長大並剛強；作為公獅，他能爭戰；作為母獅，他能生產。便雅憫是個撕掠的狼，（27，）而但乃是道上的蛇，咬傷馬蹄，阻撓神的子民往前。（17。）西布倫是停船的海口，（13，）拿弗他利是被釋放的母鹿。（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).

因為各支派有所不同，神就無法以相同的方式將相同的地分給每一支派。所有的支派都是那地的據有者，但各支派照着他們的所是，分別據有特定的一分地。那地拔尖的部分分給了猶大。但的支派也分得一分，他們卻沒有趕出霸佔的迦南人。

拈鬮分地這豫表，今天應驗在我們中間。我們都有同一位基督，但我們卻經歷基督不同的方面。我們所據有的地（基督），乃是照着我們的所是。

在利未記一章，基督被揭示為五類的燔祭：公牛、羊羣中的綿羊、山羊、斑鳩和雛鴿。這些項目所豫表的只是一位基督，但牠們是照着獻祭者的能力獻上的，指明我們對基督的經歷，在大小和種類上各有不同。大小和種類不在於基督，乃在於我們對基督的經歷和享受。保羅所經歷的基督可由公牛來豫表，而今天許多信徒所經歷的基督可由鴿子來豫表。

在二章，基督還由三種素祭所揭示：細麵、薄餅和新穗子。我們若是軟弱的，不能喫薄餅，就可以喫細麵。我們長大時，就能經歷基督作薄餅。使徒保羅完全成熟，且滿了力量；他是喫新穗子的人。我們再次看見只有一位基督，卻有許多的樣式和不同的大小；我們可能在不同的方面和不同的程度上，經歷祂作細麵、薄餅和新穗子。

拈鬮分地的內在意義乃是：據有那地的人各不相同。這指明對基督的經歷，在神子民中間是不同的。在神的命定裏，美地是以不同的程度分給祂的百姓。新約清楚告訴我們：『神所分給各人信心的度量。』（羅十二 3。）新約也告訴我們：『肢體不都有一樣的功用。』（羅十二 4。）所以，神將恩典賜給各肢體，是照着各肢體在身體裏的功用。（弗四 7。）這是神的命定和神聖的分配。（約書亞記生命讀經，八〇至八二頁。）

參讀：約書亞記生命讀經，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

## 第五週■週五

### 晨興餽養

西一 12, 二 6~7『感謝父，叫你們有資格在光中同得所分給眾聖徒的分。…你們既然接受了基督，就是主耶穌，在祂裏面已經生根，並正被建造，…就要在祂裏面行事為人。』

弗三 8『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

在歌羅西書保羅使用包羅萬有之地的觀念。…（眾聖徒所分得的）『分』（一 12）就是包羅萬有的基督作我們的享受。…保羅寫歌羅西書時，無疑心裏有以色列人分得美地的圖畫。（書十四 1。）他以舊約對地的記載為背景，使用『分』字。神將美地賜給祂的選民以色列人，作他們的產業，給他們享受。…正如迦南地對以色列人怎樣是一切；照樣，基督是美地這豫表的實際，對我們也是一切。（新約總論第二冊，二八四頁。）

新約信徒的基業，他們所分得的分，不是物質的土地，乃是包羅萬有的基督，作為賜生命的靈。（西二 6~7，加三 14。）祂是眾聖徒所分得的分，作了他們神聖的基業，給他們享受。美地的豐富豫表基督那追測不盡之豐富的不同方面，在祂的靈裏作祂信徒全備的供應。（申八 7~10，弗三 8，腓一 19。）在基督裏的信徒藉着享受那地的豐富，被建造為基督的身體，作神的家與神的國。（弗一 22~23，二 21~22，提前三 15，太十六 18~19，羅十四 17。）（新約總論第十二冊，六五頁。）

### 信息選讀

我們要有（神在我們裏面）真正的長大，首先就必須在基督—我們的美地—裏生根。這含示基督是我們的土壤，我們的土地。不然，我們怎能在祂裏面生根？我們

## 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，在作為土壤的基督裏面生根。所以，基督這經過過程、包羅萬有的三一神，乃是我們的土地。讚美主，我們已經栽種在其上！我們已經栽種到基督裏面了，現今我們在這位活的基督裏生根；祂就是我們的美地。

基督乃是肥沃的土壤，我們這些植物正在其中長大。這土壤是活的、行動的。因着我們已經在基督這活的土壤裏生根，祂行動的時候，我們就行動；我們是在祂裏面行事為人。因此，我們的行事為人事實上不是我們的，乃是祂的行事為人。這樣在作為美地的基督裏面行事為人，也就是我們的長大。長大就是以這種方式行事為人。所以，當我們在基督裏行事為人時，我們就在祂裏面長大。

我們乃是在作土壤的基督裏生根的活植物。基督是行動的，因着我們在祂裏面，祂行動的時候，我們也就行走（行事為人）。然而，那些無心尋求主的基督徒，並不在基督行動的時候行事為人。他們沒有在主的行動上與祂合作。但我們這些愛主、追求主的人，每當主行動的時候，我們都該與祂合作，並且說『阿們』。我們在祂裏面應當非常主動而積極。我們藉着這種在基督裏行事為人的經歷，就吸取基督的豐富。

…我們在基督裏行事為人，乃是在祂的行動裏與祂的合作。藉着這樣與祂合作，我們自然而然就把祂的豐富吸收到我們裏面。我們從基督所吸收到裏面來的，乃是祂自己作為土壤的豐富元素；我們所吸收的元素，就成了神在我們裏面的增長。…神在我們裏面這樣的加增，就是我們所說神增長的意義。

當我們體會我們在祂裏面已經生根，我們自然而然就在祂裏面行事為人。照歌羅西二章六至七節來看，生根必須在行事為人之前。我們已經在基督裏生根，現今在祂裏面行事為人。我們只要留在基督裏，讓祂行事為人。這樣，祂的行事為人就成了我們的行事為人。（歌羅西書生命讀經，四七一至四七四頁。）

參讀：新約總論，第二十四、四十四、三百五十二篇；歌羅西書生命讀經，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

## 第五週■週六

### 晨興餽養

徒二六18『我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。』

弗一13～14『你們既聽了真理的話，就是那叫你們得救的福音，也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記；這聖靈是我們得基業的憑質…。』

在行傳二十六章十八節，保羅說到包羅萬有的基督是我們的基業。我們的眼睛得開，並從撒但權下轉向神，結果，我們不僅罪得赦免，也得着神聖的基業。這基業就是三一神自己帶着祂所有的一切、所作的一切、以及祂為贖民所要作的一切。這位三一神具體化身在包羅萬有的基督裏面；（西二9；）基督是所分給眾聖徒的分，作他們的基業。所賜給眾聖徒的聖靈，就是這神聖基業的豫嘗、印記、憑質和保證；（羅八23，弗一13～14；）今天我們有分於且享受這基業作豫嘗，來世要完滿的有分於且享受這基業，直到永遠。（彼前一4。）美地的確豫表包羅萬有的基督，經過過程之三一神的具體化身，已賜給我們作我們的基業。（新約總論第二冊，二八五頁。）

### 信息選讀

受了聖靈為印記，意即被聖靈這活的印記所標明。我們已成了神所選定的基業。（弗一11。）在我們得救時，神把聖靈放在我們裏面作印記，將我們標出，指明我們是屬神的。聖靈，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



進到我們裏面，使我們有印記所表徵之神的形像，因此得以像神。（聖經恢復本，弗一 13 註 1。）

我們是神的基業，聖靈在我們身上乃是印記；神是我們的基業，聖靈對我們乃是這基業的憑質。神將聖靈賜給我們，不僅作我們基業的保證，擔保我們所承受的；也作我們從神所要承受的豫嘗，使我們豫先嘗到完全的基業。在古時，『憑質』的原文是用於土地的買賣，賣主給買主那片土地的一些泥土作樣品；因此，根據古代希臘文的用法，憑質也是樣品。聖靈乃是我們從神所要完滿承受之產業的樣品。（弗一 14 註 2。）

彼前一章四節的基業，包含將來魂的救恩，（5，9，）主顯現時我們所要得着的恩，（13，）將要顯出的榮耀，（五 1，）不能衰殘的榮耀冠冕，（4，）以及永遠的榮耀。（10。）我們永遠的基業這一切的項目，都與我們重生所得，且在基督徒一生中不斷經歷並享受之神聖的生命有關。『這基業就是完全得着所應許給亞伯拉罕和眾信徒的，（創十二 3，見加三 6 與後文，）這比以色列人佔有迦南時所得着的高得多；正如重生之人的兒子名分，比以色列人的兒子名分還要高，因為重生之人藉着信，已經得了所應許的那靈作他們得基業的憑質。比較加拉太三章十八節、二十九節，林前六章九節，以弗所五章五節，希伯來九章十五節。』（Alford，阿福德，引自 Wiesinger，魏辛格。）

藉着我們第二次的出生，重生，我們已生入新的基業。照着彼前一章四節，這基業不是在地上，乃是存留在諸天之上。雖然這基業為我們存留在諸天之上，但我們現今在地上就能享受這基業。我們屬天、神聖、屬靈的基業是存留在諸天之上，但這基業卻不斷傳輸到我們靈裏，作我們的享受。（新約總論第五冊，三五頁。）

參讀：新約總論，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

# 第五週詩歌

補253

基督美地，包羅萬有

(申命記八章七至十節) (英1164)

降 A 大調

6/8

$A^b$   $D^b$   $E^b$   $A^b$   $E^b$   $A^b$   
 $\underline{3} \cdot \underline{2} \quad \underline{1} \quad 4 \quad 3 \quad | \quad 3 \quad \underline{2} \quad \underline{1} \quad \underline{5} \quad | \quad 1 \quad \underline{1} \quad 2 \quad \underline{2} \quad | \quad \underline{3} \cdot \underline{3} \quad \underline{5} \quad |$   
 一 基 督 美 地, 包 羅 萬 有 一 祂 是 我 的 一 切: 源、  
 $E^b$   $A^b$   $E^b$   $B^b_7$   $E^b_7$   $A^b_7$   
 $\underline{5} \quad \underline{2} \quad \underline{2} \quad \underline{5} \quad | \quad \underline{5} \quad \underline{3} \quad \underline{3} \quad \underline{3} \quad | \quad \underline{2} \quad \underline{1} \quad \underline{6} \cdot \underline{7} \quad \underline{1} \quad | \quad \underline{2} \cdot \underline{2} \quad \underline{0} \quad |$   
 泉、河 川, 清 新 明 透, 日 夜 湧 流 不 歇;  
 $A^b$   $Fm$   $A^b$   $Fm$   $A^b$   
 $\underline{5} \quad \underline{6} \quad \underline{1} \quad \underline{6} \quad \underline{3} \quad | \quad \underline{5} \quad \underline{6} \quad \underline{5} \cdot \quad | \quad \underline{5} \quad \underline{6} \quad \underline{1} \quad \underline{6} \quad \underline{3} \quad | \quad \underline{5} \quad \underline{6} \quad \underline{5} \cdot \quad |$   
 谷 中, 山 上 流 出 水 來, 潤 我 心 田, 滿 溢 充 盈;  
 $Fm$   $E$   $A^b$   $E^b_7$   $A^b$   
 $\underline{1} \quad \underline{1} \quad \underline{1} \quad \underline{1} \cdot \quad | \quad \underline{1} \quad \underline{1} \quad \underline{1} \quad \underline{5} \cdot \quad | \quad \underline{1} \cdot \underline{2} \cdot \quad | \quad \underline{1} \cdot \underline{1} \quad \underline{0} \quad ||$   
 何 等 榮 耀, 活 水 澎 湃 一 作 我 生 命!

- 二 神成肉身, 忍辱受死, 繁增如同小麥;  
 死而復活, 生命分賜, 初熟猶似大麥;  
 無花果樹, 甘甜滿足, 葡萄產酒, 神、人喜悅;  
 如此供應, 全在基督— 有祂無缺!
- 三 基督還是真石榴樹, 生命豐美、充足;  
 是橄欖樹, 新油產出, 膏抹永不缺如;  
 流奶與蜜, 美善甘甜, 供我滋養, 加我能力;  
 祂的豐富, 如此完全— 基督美地!
- 四 在這美地不缺食物, 我們一無所缺;  
 祂是如此豐饒富庶, 我們讚頌不絕;  
 上好美地, 廣大無邊, 應有盡有, 齊備完全;  
 今在我心還要擴展— 無量無限!
- 五 這地石頭如鐵之堅, 山內可以挖銅;  
 權柄如鐵, 憑以爭戰, 仇敵不能得逞;  
 再經苦難, 渣滓全去, 煉淨、明亮, 如銅顯出;  
 有鐵有銅, 應付所需— 全是基督!
- 六 為這美地我們頌讚: 主, 你何其包羅!  
 喫喝飽足, 讓你充滿, 豐富豈能盡說!  
 求使我們經營不輟, 美地實際增長不已;  
 我的喜樂, 我的生活— 基督美地!

# WEEK 5 — HYMN

Jesus, the all-inclusive land

Experience of Christ — As the Good Land

1164

$A^b$   $D^b/A^b$   $E^b$   $A^b$   $A^b/C$   $E^b$   
 $\underline{1}$  Je - sus, the all - in - clu - sive land, Is ev - ery - thing to  
 $A^b$   $A^b/C$   $B^b_m$   $E^b$   $A^b$   $Fm$   $B^b$   $B^b_7/D$   $E^b$   $E^b_7$   
 me: A Christ of brooks, of depths and streams, And foun - tains bub - bling free.  
 $A^b$   $D^b$   $A^b/C$   $A^b$   $D^b$   $A^b/C$   $A^b$   
 Springing from val - leys and from hills, Flow - ing till ev - ery part He fills,  
 $Fm$   $B^b_7/D$   $A^b/E^b$   $Fm$   $B^b_m$   $E^b_7$   $D^b/A^b$   $A^b$   
 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!



# 士師記結晶讀經

## 第六週

### 士師記的內在意義 和以色列在敬拜神之事上的背道

詩歌：601 (580)

讀經：士一 1, 二 1, 十七 1~5, 十八 1, 30~31, 帖後二 2~3, 彼後一 3~21, 二 1, 15

## 綱要

### 【週一】

壹 我們需要認識士師記的內在意義：

- 一 在士師記一章一至二十節，以色列人求問耶和華，這描繪以色列人信靠神的美麗光景；這幅與主是一的美妙圖畫，豫表神與祂子民生機的聯結，乃是接續約書亞記裏以色列人最初進入美地時的一，如約書亞六章所描繪的一民二七 21，撒上二二 10，二三 9~10，撒下二 1。
- 二 按照舊約全面的觀點，神在西乃山娶了以色列為妻—出二十 6 註 1：
  - 1 在神的觀念和願望裏，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，在這美妙的婚姻聯結中，活在與祂最親密的接觸裏。

2 撒母耳在寫歷史書時，將士師記放在約書亞記之後，給我們看見以色列對她的丈夫是過怎樣的生活。

3 如士師記所揭示，以色列無心作耶和華的妻子；她離棄作她丈夫的神，與別神行了邪淫，向這些神跪拜—二 11 ~ 13, 17, 三 7, 八 33, 十 6, 參耶十一 13, 結十六 25 ~ 26, 何一 2, 二 2。

三 在士師記一章一至二十節猶大和迦勒的記事之後，本書所記載以色列的歷史，滿了淫婦的腐爛敗壞：

1 約書亞記是一卷滿了以色列在耶和華面前奇妙的戰勝迦南居民的歷史書；士師記卻是一卷滿了以色列離棄耶和華，在仇敵手下悲慘失敗的歷史書。

2 這就是士師記的內在意義。

四 士師記的內容包括以色列人信靠神，離棄神，遭仇敵擊敗，在悲慘的情形中向神悔改，藉着士師得蒙拯救，其後又漸漸敗壞；這成爲士師記裏重複七次的循環—一 1 ~ 2, 二 11 ~ 三 11。

## 【週二】

貳 士師記二章一節說到耶和華的使者—五 23, 民二二 22:

一 耶和華的使者就是神自己，在祂神聖的三一裏作僕人服事祂的選民—參來一 14。

二 三一神的具體化身是基督，基督就是耶和華的使者，作爲舊約裏行動的耶和華，照顧以色列人—出三 2 註 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 基督是耶和華的使者，意思就是神在祂神聖的三一裏指派並託付祂自己，採取行動照顧祂的子民。
- 四 因為以色列沒有作正確的妻子，這位作以色列丈夫、元首和王的耶和華，就成了祂妻子的僕人：
- 1 耶和華來到妻子這裏，不是作丈夫、元首或王，乃是作耶和華的使者，就是耶和華所差遣者—亞二 9～11。
  - 2 既然以色列沒有將耶和華當作元首，祂就作僕人服事以色列；祂在士師記二章一至三節裏對以色列的話不是責備或命令，乃是一個僕人的勸戒。

### 【週三】

叁 士師記十七至十八章啓示以色列在敬拜神之事上的背道：

- 一 背道的意思就是離開神的道路，而走別的道路，跟從神以外的事物；背道就是在耶穌基督的名下，在敬拜神的掩飾下，為自己作事—徒九 2，十八 26，彼後二 2，15，21，猶 11，士十八 30～31。
- 二 『米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司』—十七 5：
  - 1 米迦的家是神堂，有偶像（作基督的頂替品）、以弗得（代表神的權柄）、以及雇用的祭司（代表聖品階級與平信徒制度—7～13），這描繪今天基督徒中間在敬拜神的事上背道的情形。
  - 2 米迦的母親將東西獻給神，但她獻給神的東西攙雜着拜偶像的酵；（1～4；）基督教裏也有同樣的攙雜與背道的光景存在。
  - 3 我們可將米迦的『神堂』這幅圖畫，（5，）應用於基督教的情形。

- 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 今天的基督教有許多米迦的『神堂』；羅馬天主教、國教、各宗各派、和許多獨立團體都是米迦的『神堂』，滿了偶像，作基督的頂替品。

## 【週四、週五】

三 『但人就為自己設立那雕像』，並且『神的殿在示羅多少日子，但人為自己設立米迦所製作的雕像也有多少日子』—十八 30 ~ 31:

- 1 但的背道乃是設立分裂的敬拜中心—十七 9 ~ 10，十八 27 ~ 31，王上十二 26 ~ 31。
- 2 但作為小獅子，為得更多地土（表徵基督）爭戰，但得勝成功之後，成了驕傲、單獨並獨立的一申三三 22，書十九 47，士十八 27 ~ 31。
- 3 這些但人所得着的，使他們驕傲並獨立，不願服從主所命定的—1 ~ 31 節，申十二 5，8：
  - a 但因着很成功，就變得驕傲並單獨；他只關心自己，不關心別人—三三 22，士十八 27 ~ 31。
  - b 但背道的源頭乃是不關心別的支派；不關心基督身體其他的部分，乃是背道的源頭。
- 4 在整個以色列歷史中，沒有一件事比但設立分裂的敬拜中心這個背道的事，更有罪、更損害神的百姓—創四九 16 ~ 18，申三三 22，士十八 1，30 ~ 31。
- 5 每一個分裂的中心，都是為着某個人的私利設立的；這樣的作法不僅引起分裂，也引起爭競—1，13 ~ 31 節，創四九 16 ~ 18，申三三 22：
  - a 帳幕在示羅，在但卻有雕像—書十八 1。
  - b 『神的殿在示羅多少日子，但人為自己設立…所製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 在基督教的歷史裏，有過許多的『但人』，他們不願意服在別人之下，反而設立了另外的敬拜中心—士十八 1，13～31。
- 7 防止落到背道中，最好的路是顧到整個身體，並且顧到主一個工作中獨一的見證—林前十 17，十二 12，27。

## 【週六】

### 四 聖經很強的豫言，主回來以前，在祂的子民中間有很重大背道的事—帖後二 3:

- 1 要先有背道的事，主來臨的日子纔會來臨—2～3 節。
- 2 這背道的事，就是從聖經所啓示神經綸的正路背離—提前一 4，弗一 10，三 9。
- 3 甚至今天在一些基督徒中間，也有一種離開新約正路的傾向—彼後二 15。

### 五 彼得後書的背景和負擔是背道的事—就是偏離神真理的正路—二 1:

- 1 背道的事將信徒從神的經綸岔到那迷惑人的哲學，屬人的邏輯裏—西二 8。
- 2 背道者的教訓不是引導信徒有分於賜人生命生命樹，乃是引導他們有分於帶進死亡的知識樹—創二 9，16～17，林後十一 2～3，12～15。
- 3 彼得對付背道的事所用的抗毒劑，乃是生命的供備和真理的啓示—彼後一 3～21：
  - a 在三至十一節，彼得用那為着正當基督徒生活之神聖生命的供備，豫防背道的事。

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 在十二至二十一節，他用神聖真理的啓示，豫防背道中的異端—二 1 註 3。

4 因着今日的基督教滿了背道，主需要一個恢復—恢復生命和真理—約一 4，八 12，十 10 下，十四 6，啓二 4，15。

六 今天，在背道的時候，我們需要見證神純正話語完全的啓示，並需要爲着神的話裏所啓示更深的真理爭戰，這些真理包括：

1 關於神永遠經綸的啓示—弗一 10，三 9。

2 關於神聖三一的啓示—林後十三 14，啓一 4 ~ 5。

3 關於包羅萬有之基督的身位與工作的啓示—西二 9，16 ~ 17，三 11。

4 關於終極完成的賜生命之靈的啓示—約七 39，林前十五 45 下，啓二二 17。

5 關於神永遠生命的啓示—約三 15 ~ 16。

6 關於基督的身體（就是神的召會）的啓示—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.

## 第六週■週一

### 晨興餽養

士一 1 ~ 2 『約書亞死後，以色列人求問耶和華說，誰要為我們先上去攻擊迦南人，與他們爭戰？耶和華說，猶大要先上去，我已將那地交在他手中。』

約書亞死後，以色列人求問耶和華說，誰要為他們先上去攻擊迦南人，與他們爭戰。（士一 1。）耶和華賜下祂的回答和應許，說，『猶大要先上去，我已將那地交在他手中。』（2。）這幅與主是一的圖畫，就是神與祂子民生機聯結的美妙圖畫，乃是接續約書亞記裏以色列人最初進入美地時的一。（士師記生命讀經，七頁。）

### 信息選讀

我們若按照（聖經）全面的觀點來讀舊約，就會領悟，神在西乃山娶了以色列為妻。在神的觀念和願望裏，祂對以色列要像丈夫對妻子一樣，祂也期望以色列像妻子一樣對祂。我們讀士師記時，需要記住這點。

撒母耳在寫歷史書時，將士師記放在約書亞記之後，給我們看見以色列對她的丈夫是過怎樣的生活。因着某種緣故，以色列無心作耶和華的妻子。身為妻子，她忘記她的丈夫，離開她的丈夫，照着自己的願望行動。至終，以色列成了淫婦。在何西阿的時候，以色列在神眼中是淫婦。（何一 2，二 2。）她已落到姦淫的罪裏，沒有確定的丈夫。除了耶和華祂的丈夫以外，她有了許多別的男人。…在士師記裏，有一幅妻子離棄丈夫，甚至不承認祂存在的可怕圖畫。這是一幅淫婦（離棄丈夫並隨從偶像之

## 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)的醜陋圖畫。起初以色列對神有新婚之愛，但在婚後，她失去向丈夫作貞潔妻子的地位。她離棄神並隨從偶像。每個偶像都是一個『男人』，以色列變得滿了偶像。耶利米十一章十三節說，百姓為向偶像燒香所立的壇，與耶路撒冷街道的數目相等。以西結十六章二十四節告訴我們，以色列『在各街市…作了高臺』。

在士師記裏，多次重複一句特別的話：『那些日子，以色列中沒有王，各人行自己眼中看為正的事。』（十七6，十八1，十九1，二一25。）但神是王！按照聖經的原則，丈夫是婚姻的頭和家庭的頭。神在創造裏命定男人有這權柄；所以，男人有作王的身分。在豫表和表號裏，神是獨一的男人。我們都是女人，因為我們（召會）是基督團體的妻子。神既是我們的創造者和我們的主，祂也該是我們的王。

在撒母耳記上，以色列人求神為他們立一位王。（八5。）這大大的得罪了神。（7。）以色列雖然是神的妻子，卻成了淫婦。她不承認神的君王身分，也不承認神是她的丈夫。所以，以色列人行他們自己眼中看為正的事，結果就變得腐爛敗壞。

這是我們在士師記裏所看見的。…在一章一至二十節猶大和迦勒的記事之後，士師記所記載以色列的歷史，滿了淫婦的腐爛敗壞。這就是士師記的內在意義。

約書亞記是一卷滿了以色列在耶和華面前，奇妙的戰勝迦南居民的歷史書；相反的，士師記卻是一卷滿了以色列離棄耶和華，在仇敵手下悲慘失敗的歷史書。（士師記生命讀經，一至三頁。）

參讀：士師記生命讀經，第一、三、九至十篇；神話語的職事，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

## 第六週■週二

### 晨興餽養

士二 1『耶和華的使者…說，我使你們從埃及上來，領你們到我向你們列祖起誓應許之地。我又說，我永不廢棄與你們所立的約。』

出三 2『耶和華的使者從荊棘中火焰裏向摩西顯現…。』

神在西乃山與以色列進入婚姻的聯結；祂要以色列在這美妙的婚姻聯結裏，一直與祂有最親密的接觸。但以色列棄絕神作她的丈夫，作她的王，『竟隨從別神，行了邪淫，向這些神跪拜。』（士二 17。）在對付這情形時，王成了一個僕人，就是耶和華的使者，來勸戒以色列人。（1～5。）

全本舊約，從出埃及三章至撒迦利亞三章，都說到耶和華的使者。士師記二章和六章也題到耶和華的使者。這些事例中的使者乃是一位特別的使者。耶和華的使者就是神自己，在祂神聖的三一裏作僕人服事祂的選民。（士師記生命讀經，一一頁。）

### 信息選讀

摩西蒙神呼召，將以色列領出埃及時，呼召的耶和華成了耶和華的使者。在出埃及三章，『耶和華』與『耶和華的使者』的名稱是交互使用的。（2，4。）三一神的具體化身是基督，基督就是耶和華的使者，作為舊約裏行動的耶和華，照顧以色列人。基督是行動的神，不是靜默、被動的神。基督是耶和華的使者，意思就是神在祂神聖的三一裏指派並託付祂自己，採取行動照顧祂的子民。

## 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.

因為以色列沒有作正確的妻子，這位作以色列丈夫、元首和王的耶和華，就成了祂妻子的僕人。這就是說，祂來到妻子這裏，不是作丈夫、元首或王，乃是作耶和華的使者，就是耶和華所差遣者。（亞二 9～11。）既然以色列沒有將耶和華當作元首，祂就作僕人服事以色列。祂在士師記二章裏的勸戒，乃是一個僕人的勸戒。

關於基督作耶和華的使者，讓我們重溫四福音裏所啓示的基督。馬太福音陳明基督是君王，馬可福音陳明這位君王是奴僕；因此君王救主成了奴僕救主。路加福音陳明奴僕救主是在人性美德裏帶着神聖屬性的人救主。然而，祂不僅是人；祂也是神。所以，約翰福音陳明祂是神。（一 1。）祂是永遠的神成爲肉體；（14；）所以，我們的救主乃是神人，祂既是君王，又是奴僕。這是四福音的內在意義。

我們的神要拯救我們並作我們的王，我們需要承認祂是我們的元首和王。然而，爲了拯救我們，這位王必須成爲僕人和奴僕。作爲奴僕，祂是神也是人。祂是人，但祂的本質、祂的素質乃是神。…神在祂的神性裏是我們的王和元首。因着我們的情形十分可憐，王就必須成爲僕人服事我們。在士師記二章神所差遣的僕人，實際上就是那行動的耶和華自己。祂來不是要責備或命令，乃是要勸戒並照顧以色列。這是二章裏耶和華使者的意義。

二章一至五節有耶和華使者的勸戒。我們看過，耶和華的使者就是基督作爲舊約裏行動的耶和華，爲要照顧以色列人。（出三 2～10，十四 19，士六 21。）（士師記生命讀經，一一至一三頁。）

參讀：出埃及記生命讀經，第八十至八十一篇；啓示錄生命讀經，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

## 第六週■週三

### 晨興餽養

彼後二 2『也有許多人將要隨從他們的邪蕩，叫真理的路因他們的緣故被毀謗。』

15『離棄正路而走迷了，隨從比珥之子巴蘭的路；巴蘭曾經貪愛不義的工價。』

以色列墮落，就在行政、敬拜、和道德三方面變得混亂。…神的帳幕在示羅，大祭司有烏陵和土明，但沒有管理。士師記十七至十八章啓示，以色列人在敬拜上可憎的混亂。米迦在他家裏設立神堂。他母親將銀子獻給耶和華，製作一個雕像，和一個鑄像。米迦就設立神堂，又製造以弗得和家中的神像，並叫他一個兒子承接聖職作他的祭司。以弗得表徵神的權柄，沒有以弗得，人就不能敬拜神。後來，米迦叫一個利未人承接聖職作他家的祭司，每年給他十錠銀子，加上一套衣服、和維生的食物。那些日子，但人搶走米迦的雕像、以弗得、家中的神像並鑄像，連同他的祭司，並用這些在但城設立另一個敬拜的地方，而神的帳幕仍在示羅。結果有了兩個敬拜中心—正確的在示羅，那裏有神帳幕；不正確的在但。那是以色列人在敬拜上的混亂。（士師記生命讀經，六四至六五頁。）

### 信息選讀

我們可將〔米迦的神堂〕這幅圖畫，應用於當前基督教的情形。今天的基督教有許多『米迦的神堂』，其中最顯著的是羅馬天主教。羅馬天主教設立了偶像，製作自己的『以弗得』，並設立自己的祭司。按照新約，所有由神所生的人都該是祭司，（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，並設立了教皇之下的階級組織。原則上，天主教與士師記裏米迦的神堂相同。國教、各宗各派、和許多獨立團體也都是米迦的神堂，滿了偶像，作基督的頂替品。

在基督教裏，並非每樣東西都是錯的，但每樣東西都是攙雜。就像婦人把麵酵藏在三斗麵裏，直到全團都發了酵。（太十三 33。）麵象徵基督是神和祂子民的食物。酵象徵邪惡的事（林前五 6, 8）和邪惡的教訓。（太十六 6, 11～12。）米迦的母親將東西獻給神，但她獻給神的東西攙雜着拜偶像的酵。

基督徒中間任何不是照着聖經的教訓或實行，都是偶像。在我們中間最近的背叛裏，提倡關於自治的教訓。那些教導這事的人，強調每個地方召會都是絕對自治的。然而，這違反聖經且產生地方宗派。這種教訓成了偶像。…每個地方召會在其事務上是自治的，但若說每個地方召會在當地各方面都是絕對自治的，這就是偶像。然而，有些人用這教訓散佈分裂。

聖經啓示召會是基督的身體，在宇宙一面是獨一的。因為基督身體的眾肢體存在於地上不同的城市裏，基督這獨一的身體就彰顯在地上許多城市的人中間——一個城市，一個召會。天主教、各宗各派、和獨立團體是『米迦的神堂』，而我們聚集乃是作為地方召會，作某一城市裏的召會。在聖經裏沒有家的召會、街的召會、國的召會、或區的召會，只有地方召會。一個城市裏的地方召會乃是基督身體的一部分。所以，我們實行地方召會，也實行基督宇宙的身體。（士師記生命讀經，六五、七二至七三頁。）

參讀：以弗所書生命讀經，第二十七篇；長老訓練第七冊，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

## 第六週■週四

### 晨興餽養

申十二 5『但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去。』

8『你們將來不可照我們今日在這裏所行的，各人行自己眼中看為正的事。』

在申命記三十三章二十二節，但被比作小獅子，從巴珊跳出來。但作為小獅子，為得更多地土爭戰；（書十九 47，士十八 27 ~ 29；）地表徵基督。（見申八 7 註 1。）但得勝成功之後，成了虺蛇，單獨並獨立的驕傲行事，設立偶像和分裂的敬拜中心，並且當神的殿在示羅時，一直在但城任命受雇的祭司。（士十八 30 ~ 31，參申十二 5 與註。）但這條蛇咬傷馬蹄，使騎馬的向後墜落，表徵但所帶進的背道，成了以色列國很大的絆腳石。在召會歷史中，許多屬靈的人跟隨但的榜樣，因而攔阻神的子民，使他們不能走神所命定的路。（聖經恢復本，創四九 17 註 1。）

### 信息選讀

很多人用敬拜神為掩飾，好設立分裂的中心。有些人會說，『為着敬拜神作這樣的事有甚麼錯？設立敬拜中心不比上電影院好麼？』按照舊約的歷史，歷代以來沒有一件事比但設立分裂的敬拜中心這個行動更有罪、更損害神的百姓。在申命記十二、十四、十五、十六章，神至少十五次藉着摩西囑咐以色列人，不可在他們各自所選擇的地方獻燔祭。他們奉命要到神為祂的名和祂的居所，所選擇惟一

## 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。十二章十三至十四節說，『你要謹慎，不可在你所看中的各地方獻上燔祭；惟獨耶和華從你的一個支派中所選擇的地方，你要在那裏獻上燔祭，行我一切所吩咐你的。』…摩西這位年邁慈愛的律法頒佈者，再三將這事囑咐以色列人。你若讀那幾章，就看見摩西為這惟一的地方，就是神為祂的名和祂的居所，所選擇的地方，囑咐百姓。神一再吩咐摩西發出這個囑咐，原因乃是祂顧到維持祂子民的合一。

以色列人進入美地以後，帳幕，就是神的家，是在示羅。（士十八 31。）…〔因此，〕示羅就是惟一敬拜神的中心。示羅既是惟一的中心，就該維持神子民的合一。然而，但在北方設立了另一個中心，在以色列人中間引起了第一次的分裂。…〔雖然神〕是無所不在的，…但是為着保守祂子民的合一，神喜歡受限制。今天多數基督徒…像但人一樣，覺得可以隨便設立另外的敬拜中心。

士師記十八章三十節說，『但人就為自己設立那雕像。』這裏我們看見，但人為他們自己作了一些事。他們不關心別的支派。因此，他們背道的源頭乃是不關心他們的弟兄。不關心身體其他的部分，乃是背道的源頭。這種背道在敬拜神的偽裝下偷偷的進來。今天的原則也是這樣。許多基督徒設立別的中心，不是為着賭博或跳舞，乃是為着敬拜神。雖然這事似乎很正面，事實上卻是憑自己，為自己而作的。每一個分裂的中心都是為着某個人的私利設立的。這樣的作法不僅引起分裂，也引起爭競。（創世記生命讀經，一五七一至一五七三頁。）

參讀：創世記生命讀經，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冊，青年訓練，第十二章；馬太福音生命讀經，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, msg. 102-103; CWWL, 1975-1976, vol. 3, “Young People’s Training,” ch. 12; Life-study of Matthew, msg. 47

## 第六週■週五

### 晨興餽養

林前十二27『你們就是基督的身體，並且各自作肢體。』

12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

士師記十八章三十節所說的『爲自己』非常有意義。許多宣稱敬拜神的人，實際上是爲自己作事。背道就是以敬拜神爲掩飾，爲自己作事。耶羅波安無心爲神，反之，他的心是爲着他自己的小王國。他心裏恐懼國度會歸回大衛家。（王上十二26。）他用神的名爲掩飾，盡一切可能保全他的王國。這就是背道。（創世記生命讀經，一五七六頁。）

### 信息選讀

今天整個基督教國是背道的。許多人在耶穌基督的名下，在敬拜神的掩飾下，爲他們自己作事。這是主需要恢復的原因。主的恢復總會得罪人。只要這裏有恢復，分裂的團體就被定罪。只要殿在耶路撒冷，金牛犢就在定罪之下。但可能愛耶路撒冷麼？不，但與耶路撒冷之間不可能妥協。常有人來向我說，『李弟兄，請不要這樣放膽直言，爲甚麼不溫和一點？』我回答說，『我該對誰溫和？對蛇？對虺？對雕像？對金牛犢？...』我們怎能對今日的背道仁慈？這裏不能有妥協。不要想和蛇、虺妥協。你若對蛇仁慈，你會中毒。你若對今日的背道溫和，你會受破壞。...在耶路撒冷有神的殿作祂的見證，在但卻有背道。在召會

## 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.

的歷史和我們自己的經歷中，我們都見過這事。…我們可能說，我們在為主作工，實際上卻是為別的作工，這就是背道。

但不關心別的支派，只關心自己的支派，他贏得勝利，得了擴張、擴大之後，就為自己作事。這是他背道的源頭。按照舊約，主從不忘記但的背道。在神眼中，這是在祂經綸中最敗壞的罪。沒有一件事比分裂更破壞人。沒有一件事比神子民中間的分裂更有害。分裂的敬拜中心常與偶像有關。因為魔鬼是潛伏在偶像背後，所以但設立偶像，就成為一條蛇。甚麼時候你變成分裂了，不管你的理由多美好，在你背後必定有個東西——那狡猾者蛇。整個召會歷史都見證這事，我們的經歷也證實這事。每當你不關心別人，只關心自己的利益，只為自己作事，蛇就在近處。防止落到背道中，最好的路是顧到別人。假定但曾和別的支派商量說，『弟兄們，你們同意我在但城設立另一個敬拜中心麼？』他若這樣作，對方會說，『弟兄，不可這樣作。申命記十二、十四、十五、十六章禁止我們有別的敬拜中心，為要使我們到惟一的中心去。』如果但和別的支派商討，他就不至於背道了。然而因着單獨，他設立了另一個敬拜中心，就落到背道之中。

原則上，每一個分裂的敬拜中心都是一樣。那些設立這種中心的人，只關心自己的利益，自己的願望，而忽畧了別的聖徒。他們像但一樣。但只關心自己的支派，不關心別的支派。（創世記生命讀經，一五七六至一五七八頁。）

參讀：一的真正立場，第三章；列王紀生命讀經，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

## 第六週■週六

### 晨興餽養

彼後一 3『神的神能，藉着我們充分認識那用祂自己的榮耀和美德呼召我們的，已將一切關於生命和敬虔的事賜給我們。』

19『我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了。』

〔彼得後書〕是在召會墮落和背道時寫的，…作者的負擔是要信徒接受豫防注射，能抵擋背道的毒素。…背道的事將信徒從神的經綸岔到那迷惑人的哲學，屬人的邏輯裏。這不是有分於賜人生命生命樹，乃是有分於帶進死亡的知識樹。（創二 9，16～17。）…使徒爲了豫防這種死亡的毒素，就在他醫治人的書信裏，首先以神能，就是神聖的能力，作最強、最有效的抗毒劑。這神聖的能力，將一切關於這產生並供應神聖生命（不是殺死人的知識），和彰顯神之敬虔（不是人智慧的表現）的事，供給信徒。這豐富神聖的供備，〔彼後一 3～11，〕…能充分且有餘地使信徒過正當的基督徒生活，並勝過撒但的背道。（彼得後書生命讀經，一六至一七頁。）

### 信息選讀

彼後一章三節的『神能』，即『神聖的能力』；『神聖』這辭，指神永遠、無限、全能的神性。因此，神能，即神聖的能力，乃是神聖生命的能力，與神聖的性情有關。…這裏『賜給』一辭，意即分賜、注入、栽種。一切關於生命和敬虔的事，已藉着那

## 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

重生我們並住在我們裏面，包羅萬有之賜生命的靈，分賜、注入並栽種到我們裏面。（林後三6，17，約三6，羅八11。）…生命是內裏的能力，內裏的力量，產生外在的敬虔，引到並致成榮耀。

在彼後一章十九至二十一節，彼得…用見於舊約申言者的話，證實他們的見證。使徒的見證和經上申言者的話，都是真理的照亮。這照亮是神聖供備的一部分，就是神藉着祂的能力所作的供備，使祂的選民能遠離異端和背道。

重要的是，我們要領悟，背道的元素今天仍然在延續。因為好些基本的真理被棄絕，甚至被表面看來是基要的信徒所棄絕，我們在主的恢復裏就需要為真理打仗。…我們不但相信基要派的基督徒所持守一切真實的項目，也相信更深的真理。我們確信聖經完全是神逐字默示的。我們願跟隨提後三章十六節說，聖經都是神的呼出。我們信主耶穌是神的兒子，祂是真神又是真人。我們相信基督的成為肉體，以及祂為着救贖我們死在十字架上。照着聖經，我們信主的死是包羅萬有的。藉着祂的釘十字架，祂了結舊造，包括我們同我們的肉體和我們墮落的性情。我們完全相信主的復活和升天。我們信主現今在寶座上。但我們也信祂不侷限於寶座，因為祂是賜生命的靈，住在我們的靈裏。我們相信基督所是的、已經作的、正在作的、和將要作的每一方面；我們也相信基督所達到、所得着的一切。不但如此，照着聖經，我們相信變化以及被神的元素構成，以重組我們這人。我們可以說，這一切都是我們更深的真理。在背道的時候，我們相信並見證神純正話語完全的啓示。（彼得後書生命讀經，一七、八一、一〇六至一〇七頁。）

參讀：彼得後書生命讀經，第二、八至十一篇；提摩太後書生命讀經，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

# 第六週詩歌

# WEEK 6 — HYMN

580

讀經—神話語的功用

11 11 11 11 (英 800)

降 E 大調

6/4

E<sup>b</sup> 3 - 3 #2 - 3 | B<sup>b</sup>7 5 - 3 2 - 3 | Cm 1 - - 2 - - | Fm 3 - - 3 - - |  
 一 主 神 已 經 說 話, 自 己 已 啓 曉;  
E<sup>b</sup> 3 - #4 3 - 4 | B<sup>b</sup>7 5 - #4 5 - 6 | Cm 7 - - 6 - - | Fm 5 - - 5 - - |  
 祂 的 性 格、身 位, 全 給 人 知 道;  
E<sup>b</sup> 1̇ - 1̇ 7 - 6 | Cm 5 - 4 3 - 3 | C 6 - - 5 - - | C7 4 - - 4 - - |  
 向 着 亞 當 子 孫, 啓 示 祂 心 意,  
B<sup>b</sup>7 4 - 4 3 - 2 | E<sup>b</sup> 5 - 3 1 - 2 | Cm 3 - - 2 - - | B<sup>b</sup>7 1 - - 1 - - ||  
 明 言、豫 表、豫 言, 描 繪 幾 無 遺。

- 二 主神已經說話,表明所欲為: 要叫祂的兒子,凡事居首位,使祂在子裏面,榮耀得完全,而在萬有中間,得着了彰顯。
- 三 主神已經說話,基督已啓示: 雖然祂是真神,但人祂也是; 祂是一切一切,充滿了萬有; 是神計畫裏的中心與圓周。
- 四 主神已經說話,天不再緘默: 三一之神願意來與人調和; 父在子的裏面,子又成爲靈,住進基督身體,計畫得完成。
- 五 主神已經說話,啓示祂奧祕: 基督與祂召會,二者成爲一; 基督帶神豐滿,來作榮耀頭; 召會是祂身體,享受祂所有。
- 六 主神已經說話,一切已啓示: 說到祂的創造,並說祂降世,說到祂的救贖,並說祂救恩; 但願地上萬有,讚美祂不盡。

God the Lord has spoken, God has been unveiled

Study of the Word — The Function of the Word

800

1. God the Lord has spoken, God has been unveiled;  
 All His character and persons are expressed;  
 Unto Adam's sons His mystery is revealed,  
 Fully illustrated and made manifest.

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.



# 士師記結晶讀經

## 第七週

神興起底波拉作以色列的士師  
並作以色列的母，  
她實行女人對男人的服從，  
以守住神的定命，  
並將全以色列帶進正確的等次，  
服在神的作王和作頭之下

詩歌：388 (746)

讀經：士四～五

## 綱要

### 【週一】

壹 士師記表明，以色列人因着厭棄神作他們的王，而得罪了神；我們若厭棄神作我們的王、我們的主、我們的頭、和我們的丈夫，這在神眼中是大惡，極大的惡事—撒八7，十二17，19，士二—25，十七6，路十九11～14，耶十一13，結十六24：

# 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 我們該不斷接受、經歷並享受基督作我們的王、我們的主、我們的頭、和我們的丈夫，使祂成為我們的祝福，也讓我們對眾聖徒和眾召會成為祝福的管道—太二二，約一四九，來七二，賽三二一～二，三三二二，腓二九～一〇，羅十四六～九，林後四五，西二一九，弗一二二～二三，林後十一二～三，何二一九～二〇，民六二三～二七，詩一二八五，四八二。

二 馬太一章一節說到基督是『大衛的子孫〔直譯，兒子〕，亞伯拉罕〔的〕子孫〔直譯，兒子〕』：

- 1 因着我們背叛，我們需要悔改，接受基督作為大衛的子孫，就是作我們的權柄，作我們的主宰者和君王，好使祂能在神的國裏，在我們裏面並在我們身上掌權。
- 2 我們若有基督作大衛的子孫（兒子），更大的所羅門，也就會有祂作亞伯拉罕的子孫（兒子），真以撒；這就是說，我們越接受基督作我們的君王（大衛的子孫），我們就越在祂的掌權之下；我們越在祂的掌權之下，我們也就越享受祂作我們的祝福（亞伯拉罕的子孫）；這就是經過過程、終極完成為包羅萬有之靈的三一神之福—一節，加三 14, 16, 29。
- 3 這會使我們對聖徒成為祝福的管道，使他們得到信仰上的進步（生命的長大）和喜樂（對基督的享受）；我們已經蒙召要祝福別人，所以我們這些蒙福的人該一直祝福別人，好叫我們承受福分—腓一 25，彼前三 9。

## 【週二】

貳 神興起底波拉作以色列的士師，她實行女人對男人的服從，以守住神的定命，並將全以色列帶進正確的等次，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

## 和作頭之下一士四～五：

- 一 以笏死後，以色列人又行耶和華眼中看為惡的事，（四 1，）所以耶和華把以色列人交付於迦南王耶賓手中，他的軍長是西西拉；他有鐵車九百輛，他大大欺壓以色列人二十年之久—2～3 節上。
- 二 在士師記四章的時候，以色列的男人在神命定的領頭功用上失敗了；這迫使神作不尋常、不平常的事，興起一個女人底波拉作以色列的士師；這樣一個女人的興起，改變了整個以色列的光景—4～5 節。
- 三 以色列人哀求耶和華，（3 下，）女申言者底波拉就被興起，作以色列的士師；她常坐在底波拉棕樹下，以色列人都上她那裏去聽判斷。（4～5。）
- 四 在聖經裏，正確的女人指明服從神，守住神定命的人；這是以色列在作他們的王、他們的主、他們的頭、和他們的丈夫之神面前該採取的地位，但以色列違反神的定命，離開他們作神妻子的地位，離棄神，轉向眾多的偶像；這將以色列帶到悲慘的情況和光景裏：
  - 1 參孫從母腹裏就作拿細耳人，共作一生之久；拿細耳人要任由髮絡長長，表徵他要一直服從主的作頭，如此就有能力—民六 5，士十六 17，林前十一 3～6，10，15。
  - 2 但大利拉天天用話催逼他，要他將能力的祕訣告訴她，甚至『他魂裏煩得要死』；（士十六 16；）因着撒但折磨的計謀，參孫就落在他的網羅裏，他的頭髮被大利拉剃除，他就被非利士人捉住，失去拿細耳人的奉獻，失去能力，失去分別為聖的見證，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 那些接受不同且錯謬的教訓，認為信徒不該服從神所指派之代表權柄的人，就被這教訓所破壞；我們（尤其是已婚的姊妹—弗五 22 ~ 24）該有服從的靈、地位、氣氛和意願；你若是這樣的人，這對你和你的將來都有很大的祝福。

五 我們讀士師記五章裏底波拉所作的歌，就能看見她滿了能力、才幹、眼光和遠見；但這樣卓越、有才幹的人非常服從；神使她作首領，但她守住正確的等次，以巴拉為她的遮蓋—四 6 ~ 9，參林前十一 3 ~ 6，10。

六 底波拉領悟她需要一個男人作她的遮蓋；正如保羅在林前十一章三節說到：『基督是各人的頭，男人是女人的頭，神是基督的頭。』

七 當這卓越不凡的婦人領頭實行女人對男人的服從，全國就進入絕佳、正確的等次；眾首領統率，眾百姓跟隨，軍隊就形成了；每個人都回到他們在耶和華面前正確的地位上。

八 因此，底波拉在她的歌裏能說，『以色列中有首領統率，百姓也甘心奉獻自己，你們應當頌讚耶和華。…那時有餘剩的貴胄下來；耶和華的百姓與我一同下來攻擊勇士』—士五 2，13。

### 【週三】

九 召會中的姊妹們第一且最大的功用，乃是服從；如果姊妹們能學習這個功課，召會就必剛強、豐富且得更新：

1 要服從就需要有生命的供應、恩典的享受、十字架的作工、以及否認己。

2 滿有基督的人就滿有服從；主一生都是服從的，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,

給了我們服從和順從的生命—腓二 5 ~ 11，來五 7 ~ 9。

- 3 一個姊妹肯嫁給一個弟兄，就是說她樂意把自己擺在這裏說，『我肯服從；』如果一個姊妹心中沒有打算要服從一個人，就別作他的妻子，別嫁給他—弗五 22 ~ 23，彼前三 1 ~ 6。

## 【週四】

叁 底波拉不僅興起作以色列的士師，也作以色列的母—士五 7：

一 當召會生活在實行上達到頂峯時，每個召會都該有一些真實的母親；在羅馬十六章十三節保羅說，『問在主裏蒙揀選的魯孚和他母親，也就是我的母親安』：

- 1 使徒保羅需要一位母親；沒有一位姊妹作母親來照顧那些背負事奉主擔子的人，他們就很可悲了；我們都需要屬靈的母親來照顧，她們的照顧乃是我們真實的滋養和我們真實的保護。
- 2 保羅有屬靈的母親，指明在羅馬的召會生活裏的聖徒，藉着基督的釘十字架與復活有了生命的轉換；有生命的轉換最好的路乃是跟隨保羅的榜樣，他定意不知道別的，只知道包羅萬有的基督，並這位釘十字架的一林前二 2。

二 約翰福音是一卷講生命的書，不是講天然的生命，而是講轉換並變化過的生命；本來約翰不是馬利亞的兒子，馬利亞也不是約翰的母親，但憑着基督釋放生命的死，憑着祂分賜生命的復活，並憑着祂與他們生命的聯結，祂所愛的門徒就能

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

與祂是一而成爲祂母親的兒子，祂母親也能成爲祂所愛之門徒的母親—十九 26 ~ 27。

## 【週五】

- 三 我們的第一種關係是在肉身裏面，但第二種是在靈裏，就是在轉換過的生命裏面；因着我們有第二次出生，（三 6，）我們定規有第二種關係，與真實的姊妹和真實的母親有第二種家庭關係。
- 四 姊妹們若操練禱告和信心的靈，作真實的母親，（林後四 13，）她們就會曉得自己是多麼自私，多麼在自己裏面；有好的屬靈兒女會暴露她們到極點；再者姊妹們會藉着照顧一些屬靈的兒女而在生命裏長大成熟。
- 五 如果姊妹們真愛主，並且在主的恢復裏對召會生活認真，就必須看自己是服事的護士，召會的護士，在召會這真正的醫院中護理看顧；所有的姊妹們都必須憑着禱告作服事的姊妹，並憑着愛這極超越的路作慈愛的母親，好在屬靈生活和召會生活上幫助有需要者和年幼者；這是得着祝福、長大、屬靈、並對主真正的享受最好的路—羅十六 1 ~ 2，13，賽六六 12 ~ 13，林前十二 31 下，十三 4 ~ 7。

## 【週六】

肆 聖經說，那時在神百姓中間，有『心中定大志的』，也有『心中設大謀的』—士五 15 ~ 16：

- 一 定大志是作一個決斷，設大謀是定一個計畫，要向主活並活出主，爲着祂現今的恢復，建造祂的身體，豫備祂的新婦，並引進祂國度

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

的實現—林後五 14 ~ 15, 羅十四 7 ~ 9, 啓十九 7 ~ 9。

二 當李弟兄於一九四三年受日本憲兵迫害期間，主給了他一個夢，夢裏他看見天亮了，像清晨黎明一樣，前面是一條康莊大道，非常明亮平直，並且寬廣無限；這就是主恢復的康莊大道，旭日東升，並無限無量的前途—參箴四 18。

三 我們需要渴望並禱告要像底波拉在她的歌末了所描述的那些人，這歌榮耀的結束於：『願愛你的人如日頭出現，光輝烈烈』—士五 31：

1 日頭出現，光輝烈烈，意思就是日頭明亮、燦爛、榮耀的照耀；眾召會若經歷定大志，設大謀，以及如日頭出現而照耀，就必定享受主作他們的得勝。

2 被醫治的基督作為公義的日頭重新構成的得勝者，要在他們父的國裏，發光如同太陽—瑪四 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.



# 第七週■週一

## 晨興餽養

羅十四 9『因此基督死了，又活了，為要作死人並活人的主。』

太一 1『耶穌基督，大衛的子孫，亞伯拉罕子孫的家譜。』

加三 14『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

新約首先用這句話陳明福音：『你們要悔改，因為諸天的國已經臨近了。』（太四 17。）這指明福音首先不是以生命的方式陳明，如約翰福音所指明的，乃是以國度的方式陳明，如馬太福音所指明的；其原因乃在於需要一個國度、範圍、領域，好讓神施行行政，將祂那包羅萬有的所是賜給我們。即使約翰福音這卷生命的福音也告訴我們，我們若不重生，就不能進神的國。（三 3，5。）需要有國度，好讓神施行行政，將祂自己分賜到我們裏面，作我們生命的福。因此，在福音書裏，我們接受耶穌基督，不是先作生命，乃是先作君王。…我們若不悔改，接受主作君王救主（馬太福音），就不能得着祂作奴僕救主（馬可福音）、人救主（路加福音）和神救主（約翰福音）。（新約總論第九冊，七至八頁。）

## 信息選讀

我們需要悔改，不僅因為我們是有罪的，也因為我們是背叛的。我們甚至是神的仇敵。我們需要為着我們的背叛悔改。…我們若沒有背叛，就不會犯罪。因着我們背叛，我們需要悔改，接受基督作我們的權柄、主宰者和君王，好使祂能在神的國裏，在我們裏面並在我們身上掌權。這就是為甚麼馬太

# 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



一章一節不是先陳明基督是為着那福的亞伯拉罕子孫，而是先陳明基督是為着國度的大衛子孫。

一旦有了國度，國度就成為神施行行政以祝福我們的範圍、領域。…我們可能不領悟，祝福需要神權柄的領域，神行政下的領域。少了這樣的領域，神就沒有路進來祝福我們。我們若不在神的行政之下，接受祂作我們的主宰者，祂就沒有路祝福我們。因此，在我們的經歷中，我們的救主耶穌基督，必須先是為着國度的大衛子孫，然後纔是為着那福的亞伯拉罕子孫。

接受基督作大衛的子孫，乃是承認祂的君王地位，明白我們必須在祂的君王職分和主宰權柄之下。祂不僅僅作為救主臨到我們，更是作為君王救主臨到我們。祂對我們若不是君王，就不能作我們的救主。我們若不在祂的權柄、行政之下，我們就不能得救。救恩乃是在祂的行政、祂的君王職分之下臨到我們。我們若說，『哦，主耶穌，我接受你作我的君王，』我們就會蒙拯救到極點。

我們若有基督作大衛的子孫，更大的所羅門，也就會有祂作亞伯拉罕的子孫，就是真以撒。這意思是，我們若有國度，我們也就有祝福。這是生命之福，就是經過過程、終極完成為包羅萬有之靈的三一神之福。我們許多人能作見證，藉着接受基督作我們的君王，我們享受經過過程的三一神作我們的福。我們越在主的管治之下，就越享受三一神作我們的福。…馬太二十八章十九節說到信徒被浸入三一神—父、子、聖靈—的名裏，這就是對三一神的享受。作為大衛的子孫和亞伯拉罕的子孫，基督將我們帶進三一神裏。只要我們得着大衛的子孫和亞伯拉罕的子孫，我們就得着三一神，並且在三一神裏。這就是神國裏神聖的福分。（新約總論第九冊，八至一〇頁。）

參讀：新約總論，第二百六十五篇；腓立比書生命讀經，第七篇；倪柝聲文集第一輯第七冊，二八三至二九〇頁。

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

## 第七週■週二

### 晨興餽養

林前十一 3『我且願意你們知道，基督是各人的頭，男人是女人的頭，神是基督的頭。』

10『因此，女人為着天使的緣故，應當在頭上有服權柄的表記。』

在…士師記三章七節至五章三十一節…的歷史之前，以色列人從未有過女性首領。然後忽然間，神興起一個女人底波拉作以色列的士師。關於這點，我們需要領悟，在聖經裏，每當神作一件不尋常的事，都是非常有意義的。這首先指明男人的失敗，然後指明神超絕的行動。在四章的時候，以色列所有的男人都失敗了，所以神興起一個婦人。一個女人的興起，改變了整個以色列的光景。

在聖經裏，正確的女人指明服從神，守住神定命的人。這是以色列在神面前該採取的地位，但以色列的情形已變得完全不正常；男人離開了他們在耶和華面前的地位。因此，以色列違反神的定命，離開他們作神妻子的地位，離棄神，轉向眾多的偶像。（士師記生命讀經，一八至一九頁。）

### 信息選讀

按照神的創造，底波拉是非常能幹的人。我們讀她在士師記五章裏所作的歌，就能看見她滿了能力、才幹、眼光和遠見；但這樣卓越的人非常服從。神使她作首領，但她守住正確的等次，以巴拉為她的遮蓋。（四 6～9。）底波拉領悟她需要一個男人作她的遮蓋。…她守住這樣的地位，全國就變得不一樣。在以色列悲慘的情形裏，沒有人願意領頭為耶

## 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

和華的權益爭戰，也沒有人願意跟隨。但這卓越不凡的婦人領頭實行女人對男人的服從，全國就進入正確的等次。每個人都回到他們正確的地位上。因此，底波拉在她的歌裏能說，『那時有餘剩的貴胄下來；耶和華的百姓與我一同下來攻擊勇士。』（五13。）眾首領統率，眾百姓跟隨，軍隊就形成了。起先只有一些人跟隨，但至終眾百姓都跟隨了。由此我們看見全國就進入極美的等次，在耶和華面前居於正確的地位。（士師記生命讀經，一九頁。）

拿細耳人必須對付他性情裏的背叛。感謝神，我們被造，頭上有許多頭髮，指明我們在權柄之下。我能見證，在某人、某事、或某種環境之下，乃是很大的祝福。…在某人或某事之下乃是祝福。甚至受到嚴格的限制也是祝福。感謝主，從我進入這恢復那天，主就把我置於某人、某事、或某種環境之下。

今天有人教導，信徒不需要服從代表權柄，不該在任何人之下。這種錯謬的教訓非常破壞人。首先對這樣教導的人是破壞，然後對接受這種教訓的人也是破壞。接受這種教訓，認為信徒不該服從代表權柄的人，就被這教訓所破壞。有些人甚至在年輕時就被破壞，無可救藥。因此，教導我們不該服從代表權柄是一件嚴重的事，接受這種教訓也是一件嚴重的事。

拿細耳人是滿了頭髮，滿了服從的人。他有服從的靈、地位、氣氛和意願。你若是這樣的人，這對你和你的將來都有很大的祝福。（民數記生命讀經，七六至七七頁。）

參讀：士師記生命讀經，第一、四、八篇；民數記生命讀經，第八、十篇；倪柝聲文集第二輯第十八冊，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

## 第七週■週三

### 晨興餽養

腓二 8『既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。』

弗五 22『作妻子的，要服從自己的丈夫，如同服從主。』

彼前三 5『因為從前那仰望神的聖別婦人，也是這樣妝飾自己，服從自己的丈夫。』

以弗所五章說到家庭裏的事，是先勸作妻子的。二十四節先對姊妹說話，二十五節纔對弟兄說話。…二十四節說，『妻子也要照樣凡事服從丈夫。』如果一個姊妹要出嫁，來問我說，『我嫁給某人好不好？』我定規回答她說，『你能不能服從他？』如果你不能服從他，你就沒有資格嫁給他。如果你能服從他，你纔有資格嫁給他。如果你心中沒有打算要服從他，你就別作他的妻子，別嫁給他。…你肯嫁給一個人，就是說你把自己擺在這裏，說，『我肯服從。』（倪柝聲文集第二輯第十八冊，三一四頁。）

### 信息選讀

姊妹們首要的功用，就是成為服從的。這不是在作甚麼工，卻有一種真實的功用。成為服從的，比作任何事都重要。姊妹們若是服從的，她們就是在作全世界最偉大的事。這是姊妹這一面最大的功用。林前十一章三節說，『基督是各人的頭，男人是女人的頭，神是基督的頭。』在這節經文中，我們可以看見神聖的次序。然而，今天在全世界每一個國家、每一個學校、每一個家庭，我們所看到的不是

## 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

次序和服從，而是背叛加上背叛。全世界向着神都是背叛的；這世界就像風暴的海洋，滿了背叛的風。在召會生活中不該是這樣。召會是蒙神揀選的器皿，要向宇宙作一個與世界完全不同的見證。召會是聖別的，完全脫離世界的道路和潮流。作為召會，我們不是在世界的流裏，乃是在新耶路撒冷的流裏。（啓二二1。）地方召會是基督身體在地方上的彰顯，其中該有真實的服從。

要服從就需要有生命的供應、恩典的享受、十架的作工、以及否認己。我們絕不要想憑我們的己服從。我們要將自己奉獻給主，不是要為主作工，而是單單的服從。姊妹們若作到服從這件事，召會就會得着加強、豐富和更新。一處地方召會的姊妹們若服從，召會就會活而剛強、豐富又興旺。姊妹們的服從，遠比她們作任何的工更有效。這是姊妹們要學的第一個功課。這不是說，姊妹們就不必和召會交通了，而是姊妹們必須認識，她們的位置和地位就是服從。（李常受文集一九六八年第一冊，一〇四至一〇六頁。）

救恩不光是為叫人喜歡，也是為叫人服從。人若光為喜樂，其所得的必不豐盛；惟有服從的人纔能經歷救恩的豐盛，否則就把救恩的性質改變了。我們當服從，像主一樣；主耶穌憑着順從便成了我們救恩的根源。神拯救我們，盼望我們服從祂的旨意。若碰着神的權柄，服從便很簡單，明白神的旨意也很簡單，因主一直服從，也把祂服從的生命賜給了我們。（倪柝聲文集第三輯第一冊，一六〇頁。）

參讀：李常受文集一九六八年第一冊，一〇四至一〇八頁；權柄與順服，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

## 第七週■週四

### 晨興餽養

士五 7『…直到我底波拉興起，等我興起作以色列的母。』

羅十六 13『問在主裏蒙揀選的魯孚和他母親，也就是我的母親安。』

1～2『我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事，…她素來護助許多人，也護助了我。』

羅馬十六章裏所着重的是姊妹，不是弟兄，那裏題起母親，但沒有題起父親。…『我向你們推薦我們的姊妹』，（1，）這不是肉身的姊妹。…沒有一節聖經告訴我們保羅肉身父母親的名字。十三節裏的母親，與魯孚的關係是肉身的母親，但更要緊的是，她與保羅的關係不是肉身的母親。（李常受文集一九七五至一九七六年第一冊，六四頁。）

### 信息選讀

新約告訴我們，保羅至少有兩個兒子，一個名叫提摩太，第二個名叫提多，但這些都不是他肉身的兒子。保羅用了非常親密的辭句來稱他們為兒子：『憑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。）…新約很少告訴我們使徒肉身的直系親屬。…彼得的確告訴我們，他有一個兒子名叫馬可：『我兒子馬可。』（彼前五 13 下。）當然馬可不是彼得肉身的兒子。…彼得是馬可的父親，不是他肉身的父親，而是他靈裏的父親，是他在共同信仰上的父親。

照約翰十九章裏的記載，主耶穌被釘十字架，在十字架上受苦，當祂快要被釘死的時候，祂看着祂肉身的母親。當時共有四位姊妹站在十字架旁邊，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

着主如何被釘。馬利亞在那裏，還有她的姊妹，以及另外兩位也叫作馬利亞的姊妹。馬利亞的姊妹就是雅各和約翰的母親，因此雅各和約翰是耶穌的表兄弟。主耶穌快要被釘死的時候，看着祂肉身的母親，對她說，『看哪，你的兒子。』同時祂對祂的表兄弟約翰說，『看哪，你的母親。』（25～27。）

約翰福音是一卷講生命的書，不是講天然的生命，而是講轉換並變化過的生命。使徒約翰要達到他的目的，就給我們一段記載，來指明相信基督之人的生命，如何能藉着耶穌的十字架和祂的復活，而得着轉換。如果你注視耶穌的十字架，你就會得着轉換。主耶穌對約翰和母親所說的話給我們看見，祂分賜生命、釋放生命的死轉換了人的生命。

本來約翰不是馬利亞的兒子，馬利亞也不是約翰的母親。但因着耶穌釘十字架，耶穌的母親馬利亞就成了約翰的母親。約翰原是馬利亞姊妹的兒子，現在竟成了馬利亞的兒子。這不是一段領養的故事，其意思不是說，當他們都站在十字架旁時，主耶穌好像法官一樣，作成了領養的手續。…照着肉身的生命，約翰是馬利亞的外甥，馬利亞是約翰的姨母。但他們因着注視十字架，得着了另一個生命。…在這第二個生命裏面，外甥成了真兒子，姨母也成了真母親。

要徹底有實際的召會生活，在地方召會裏就該有一些真實的姊妹和母親。我們需要成爲服事的姊妹，也需要成爲母親。我們中間只要缺少了像非比那樣的姊妹，召會生活就不實際。然而這位姊妹的服事是在羅馬十六章的開頭，在第一節。當實際的召會生活到達頂峯時，每個召會都該有一些真實的母親。（李常受文集一九七五至一九七六年第一冊，六四至六八頁。）

參讀：李常受文集一九七五至一九七六年第一冊，六〇至七五頁。

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)

## 第七週■週五

### 晨興餽養

約十九 26 ~ 27 『耶穌看見祂母親和祂所愛的那門徒站在旁邊，就對祂母親說，婦人，看哪，你的兒子。又對那門徒說，看哪，你的母親。從那時候，那門徒就接她到自己家裏去了。』

三 6 『從肉體生的，就是肉體；從那靈生的，就是靈。』

一九四八年，倪弟兄在訓練裏告訴聖徒，尤其告訴姊妹們說，她們該是另一個青年聖徒的母親。許多姊妹們能穀每人照顧二、三位屬靈的兒女。…小孩子多半不喜歡尊重自己父母親的話，尤其是他們長到十幾歲的時候。但如果我願意把你的孩子當作我的孩子，他們就會尊重我的話。倘若我的孩子有了一些難處，他們不會向我敞開。但你若把他們當作你的孩子，他們會全人向你敞開。雖然他們不肯接受我對他們所說的，但你無論說甚麼，他們都願意接受。父母和十幾歲的少年中間有許多的難處。十幾歲的少年願意服從、順服的很少。然而連最麻煩的人也樂意聽外人所說的話。（李常受文集一九七五至一九七六年第一冊，六八至六九頁。）

### 信息選讀

我們都需要第二次的出生，我們也都需要第二位母親。倘若你們姊妹們願意接受負擔，注視十字架，使自己在生命裏得着轉換，並且把一些初中年齡的青年人當作自己的孩子，五年之內，召會就會復興。上好的路乃是注視十字架而產生一個生命的轉換。你需要把一個青年人帶到十字架那裏，注視釘十字

## 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



架的耶穌。祂就要對那青年人說，『看哪，你的母親，這是你的母親。』祂也要對你說，『看哪，你的兒子，這是你的兒子。』或說，『這是你的女兒。』

各種年齡的姊妹都必須作另一個人的母親。照顧孩子會使你長大成熟。在天然的生命裏，青年人要成熟，最好的路就是有兩個孩子。帶着一些較年輕的人作你屬靈的兒女，更會使你長大。

然而，這樣來照顧一些人是個很大的試驗。如果你天然的生命還沒有除去，還沒有一個轉換的話，這麼實行就會成爲一個網羅。你會落入天然的愛裏，落入肉體情感的陷阱裏。惟有藉着十字架的生命轉換，這樣的實行纔有果效。

在召會生活裏，我們需要真實的姊妹，真實的弟兄，尤其需要真實的母親。所有的姊妹都需要得着鼓勵，來照顧一些屬靈的兒女。這不是能穀分配給姊妹們的事情，而是需要你們接受這個負擔。…作母親這件事會帶來許多功課，並且在各方面都會把你擺在真實的試驗上。你會看見你是如何愛自己過於愛別人，你是如何單單顧念自己。這些事都要被試驗、被暴露出來。沒有這個試驗，你絕不會曉得你是多麼自私、多麼在自己裏面。

光是作普通的弟兄姊妹還不穀。所有的姊妹都必須是服事的姊妹，而且無論我們有沒有兒女，我們都必須作母親。這是得着祝福、長大、屬靈、並對主真正的享受最好的路。

如果你帶着一個孩子，並且照顧這個孩子，你馬上會變得非常實際。沒有一個人能穀這麼幫助你脫離天然的性情，這個孩子會把你從地上帶到三層天上去。（李常受文集一九七五至一九七六年第一冊，六九至七〇、七三至七四頁。）

參讀：瑪拉基書生命讀經，第二至三篇；歷史與啓示，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, msg. 2-3; CWWL, 1981, vol. 2, “The History and Revelation of the Lord’s Recovery,” chs. 6, 8

## 第七週■週六

### 晨興餽養

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，有心中設大謀的。』

31 『耶和華阿，願你的仇敵都這樣滅亡。願愛你的人如日頭出現，光輝烈烈…。』

（在士師記五章三十一節，）日頭出現，光輝烈烈，意思就是日頭明亮、燦爛、榮耀的照耀。我們需要設大謀，定大志，如日頭出現而照耀。眾召會若都像這樣，就必定享受得勝。但願在主恢復裏所有親愛的聖徒，都設大謀，定大志，並願他們眾人因着愛主，都如日頭出現，光輝烈烈。（士師記生命讀經，二〇頁。）

### 信息選讀

聖經說，那時在神百姓中間，有心中定大志的，也有心中設大謀的。（士五 15 ~ 16。）這些人爲誰定大志，爲誰設大謀呢？只要是個有志氣的人，他雖然活在地球上，心都是向着神的；我們應當向着神，心中定大志，設大謀。但願所有的青年人，從今天起，都肯在心中定大志，設大謀。定大志是作一個決斷，設大謀是定一個計畫。不只定一個志向，乃是定一個大的志向；不只有一個計畫，乃是有一個大的計畫。但願今天就是你們定大志、設大謀的日子。

有人或許要問：定大志、設大謀作甚麼？乃是要在地上爲神活着。『爲神活着』四個字包含很廣，總括來說，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

神會帶領你在地上為祂活着；換句話說，神會帶領你在地上彰顯祂，到各處、各方、各國、各民中，為祂作見證，引領別人也認識神。

我平常睡覺不太作夢，但有一天晚上，我作了一個夢。夢見自己手裏拿着一根手杖，安然的走路，走到一個地方，前面是很陡的下坡，並且是個彎道，下面有四個臺階。我拄着柺杖，一步一步的走下去，突然一隻狼犬撲到我身上。那隻狼犬的顏色，和日本憲兵隊制服的顏色相同，…但我卻沒有受傷；一轉眼，那隻狗離開了。突然間，放眼前面，竟是一條康莊大道，非常的平直，並且寬廣無限；那時正值旭日東升。我的心便豁然開朗，看見這康莊大道，旭日東升，前途無限的光景，我便大搖大擺的走了。這就是我的夢。

主藉着那個夢告訴我：『放心，你不在日本人手下。』…我知道，主還要留我在這地上，前面是一條康莊大道，我只管往前行走。

在這四十多年中，我們所經過的，已經證明這個夢得着應驗，現今我們乃是在這條康莊大道上。值此時刻，我們特別需要青年人起來，全時間事奉主。沒有任何事比全時間更榮耀，想想我們賺得千萬，也比不上賺得一個靈魂。我們若能有幾年的工夫，叩得幾千靈魂得救，而他們能生生不息，一個帶一個，建立家聚會，並且個個生命長大，學習真理，這是何等有價值。這是新路，是康莊大道，旭日東升，前途萬里。（李常受文集一九八六年第二冊，六二九至六三〇、六六二、六六六至六六七頁。）

參讀：福樂的人生，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

# 第七週詩歌

# WEEK 7 — HYMN

746

## 國度—裏面的統治

8 8 8 8 (英 942)

降B大調

3/4

$B^b$   $F_7$   $B^b$   $F$   $B^b$   $F$   
 $\dot{5}$   $\dot{5}$   $\dot{4}$  |  $\dot{3}$   $\dot{5}$  1 | 1 2  $\dot{7}$  | 1 - 3 | 2 - 2 |  
 一 神 的 國 度 今 在 地 上, 是 神 掌  
 $B^b$   $F$   $C_7$   $F$   $B^b$   $E^b$   $B^b$   
 3 - 2 1 |  $\dot{7}$  -  $\dot{6}$  |  $\dot{5}$  - - | 1 1  $\dot{5}$  |  $\dot{6}$   $\dot{7}$  1 |  
 權 在 我 心 裏; 乃 是 基 督 活  
 $C_m$   $F_7$   $C_m$   $B^b$   $F_7$   $B^b$   $F_7$   $B^b$   
 4 · 3 2 1 | 1  $\dot{7}$   $\dot{6}$  |  $\dot{5}$  - 4 |  $\dot{3}$   $\dot{5}$  1 | 1 2  $\dot{7}$  | 1 - - ||  
 我 裏 面, 作 主 作 王 統 治 管 理。

- 二 基督生命同祂權柄, 使祂登極在我心中,  
管理全人每一部分, 規律一切言語行動。
- 三 基督在我心中登極, 就在我心建祂國度,  
穩定祂的全權統治, 為着神旨各方鋪路。
- 四 藉着祂在我心執政, 祂將生命向我供應;  
當我讓祂作主作王, 我就得享祂的豐盛。
- 五 藉着祂在裏面管治, 祂的豐滿在我建起;  
當祂裏面國度掌權, 祂的身體就得建立。
- 六 藉祂裏面屬天管治, 我像天上國民活着;  
藉着我肯服祂權柄, 祂的國度實現於我。
- 七 在這屬天範圍活着, 帶着祂這屬天王權,  
屬天光中行動、爭戰, 直到國度在地實現。

## God's Kingdom on the earth is now

### The Kingdom — Its Inner Reign

942

$A^b$   $E^b/G$   $A^b$   $F_m$   $E^b$   $F_m$   $E^b/G$   $A^b$   $E^b/B^b$   $B^b_7$   $E^b$   
 1. God's Kingdom on the earth is now His sov - erign gov - ern - ment with - in;  
 $A^b$   $A^b/C$   $D^b$   $B^b_m$   $E^b$   $E^b/D^b$   $A^b/C$   $E^b/B^b$   $A^b$   $F_m$   $E^b$   $E^b_7$   $A^b$   
 '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.



# 士師記結晶讀經

## 第八週

### 基甸作神大能勇士的 內在意義

詩歌：630（英 899）

讀經：士六～九

## 綱要

### 【週一】

壹 基甸被神興起作神大能的勇士，為神所差，以拯救以色列人（士六 12～14，參約八 29）脫離米甸人的欺壓；（士六 1～8:32；）我們必須看見基甸成功的內在意義：

一 基甸仔細聽神的話，這在當時以色列人中間是少有的：

1 主總是願意開通我們的耳朵，好聽見祂的聲音，使我們能照着祂的經綸看事物—啓一 10，12，伯三三 14～16，賽五十四 4～5，出二一 6。

2 那靈向眾召會說話時，（啓二 7 上，）我們的耳朵都必須被開通，受割禮，（耶六 10，徒七 51，）得潔淨，（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，）好聽見那靈說話。

## 二 基甸順從神的話，照着神的話行動—參來十一 32 ~ 33 上：

- 1 在新約裏我們有基督順從並服從的生命，我們若照着靈而行，就會自然而然滿足律法義的要求—腓二 5 ~ 11，羅八 4。
- 2 我們來就近律法的態度，若只是關切字句的誡命，我們所有的就是律法在殺死人的字句這一面；然而，我們若將律法的每一部分當作我們所愛之神呼出的話，我們就會有律法賜生命之靈的這一面；然後，律法會發揮功用，將神自己作為生命，分賜到我們這些愛祂的尋求者裏面—詩一一九 25，116，130，林後三 6，提後三 16 ~ 17。

### 【週二】

- 3 有活力就是活而滿了活動的，裏外都被那靈充滿且充溢，並深入主的話，隨時隨處傳揚福音並教導真理，使主得着擴增和繁殖—但十一 32 下，徒十三 52，四 8，31，十三 9，二 38，五 32 下，提後四 1 ~ 2。

三 基甸拆毀巴力（迦南人主要的男神）的壇，砍下木像（或，亞舍拉，主要的女神）；這摸着神的心，因為神恨惡偶像，認為偶像都是與祂妻子以色列行淫的男人；就內在一面說，偶像就是我們裏面所愛的任何事物，超過了主，並在我們的生活中頂替了主—士六 25 ~ 28，結十四 1 ~ 3。

四 基甸因着拆毀父親為巴力所築的壇，砍下木像，就犧牲了他與父親的關係，以及他在社會的享受，為要跟從耶和華；基甸要作這樣的事，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

需要犧牲他自己的權益，而他的犧牲是他成功的有力因素—士六 28 ~ 32。

五 由於以上這四個因素，基甸得了賞賜—經綸的靈降在他身上；(34；) 因此，他成爲一個大能的人，只帶着三百人，就擊敗兩個首領和兩個王；他們的人『像蝗蟲那樣多』，並且『駱駝無數』；(5, 七 25, 八 10 ~ 12；) 在基甸身上有一幅圖畫，給我們看見一個與神聯結的人，就是神人，如何實行神的話並完成神的經綸。

### 【週三】

貳 得勝者如何蒙揀選，見於神如何揀選基甸，以及與他一同爭戰，擊敗米甸人的那三百人—六 1 ~ 6, 11 ~ 35, 七 1 ~ 8, 19 ~ 25, 八 1 ~ 4:

一 基甸的故事給我們看見如何成爲得勝者:

- 1 我們必須認識己，看見我們自己是至微小的一六 15，弗三 8，太二十 27 ~ 28，加六 3。
- 2 我們必須看見屬天的異象，就是基督乃是神永遠經綸的中心與普及—士六 12，徒二六 16 ~ 22，西一 17 下，18 下，提前一 3 ~ 4，腓三 8，10。
- 3 我們必須照着神那美好、可喜悅、並純全的旨意，將自己獻上給神，當作活祭，有基督身體的實際和生活；(羅十二 1 ~ 5，參士六 21 ~ 24；) 我們必須是聽見並回應啓示錄二、三章裏主對得勝者之呼召的人—二 7, 11, 17, 26 ~ 28, 三 5, 12, 20 ~ 21，詩歌六四七首。
- 4 我們必須爲着主的見證，拆毀我們心中、生活中、工作中的偶像，領悟一面神引導我們進入對基督作生命、

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，另一面神是信實的，容許我們有經濟上的困難、情感上的痛苦、身體上的痛苦，失去天然的長處，好使我們接受基督作我們的滿足，被基督充滿，並讓祂在凡事上居首位—士六 25 ~ 28，約十 10，八 12，提後二 1，西一 17 下，18 下，約壹五 21，伯二二 24 ~ 26，太十 35 ~ 39，林後十二 7 ~ 9，伯一 1，22，二 9 ~ 10，三 1，11，林後四 5，林前二 2。

## 【週四】

二 得勝者如何蒙揀選，見於那三百人如何被選上；神告訴基甸，跟隨他的人太多，指明神要為以色列人爭戰；第一次挑選的結果，有二萬二千人離開：

- 1 那些離開的人想要榮耀自己—士七 1 ~ 2，約五 41，44。
- 2 那些離開的人是懼怕膽怯的—士七 3，太二五 25，參申二十 5 ~ 8。

三 第二次的挑選，由百姓怎樣喝水而決定；凡直接用嘴喝水的人，被神剔除；凡用手捧到嘴邊喝水的人被神選上，因為他們是否認己的人；藉着這樣喝水，他們能殷勤留意仇敵的任何攻擊—士七 4 ~ 6：

- 1 那些有機會放縱自己，卻不這樣作的人，乃是已藉着十字架受過對付而否認自己的人，他們為着神定旨的緣故，在主爭戰的日子，犧牲個人的安適—7 節，詩一一〇 3。
- 2 得勝者絕對為着神的榮耀，他們除了怕得罪主和失去祂的同在之外，甚麼都不畏懼；（出三三 14 ~ 16；）他們讓十字架對付己。（約壹三 8，來二

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.

## 【週五】

四 神給基甸三百人，使他們成爲一體，由輓入米甸營中的『一個大麥圓餅』所表徵，使米甸人被擊敗，並使神得勝—士七 9～25：

- 1 基甸和他的三百人同心合意，舉動一致，作法一樣，如同一人，表徵在那靈裏的合一，與在身體裏的生活；他們在復活裏，由先熟的穀物大麥所表徵，（六 16，撒下二 9，利二三 10，林前十五 20，）調和在一起，成爲一餅，表徵召會。（十 17。）
- 2 保羅認爲召會是一個餅，這種想法乃是取自舊約裏的素祭；（利二 4～5；）我們是許多子粒，（約十二 24，）使我們可以被磨成細麵，用油調和，好作成餅，就是召會。（林前十二 24～25。）
- 3 同工們和長老們必須彼此牧養，彼此相愛，作身體生活的模型，就是那些學習被調節、被調和、被除去，好爲着實際的身體生活，憑着那靈作一切事，將基督分賜到彼此裏面之人的模型—羅十二 1～5，參代下一 10。

五 基甸和他的三百人爭戰勞苦，但全會眾追趕仇敵，收穫成果，表徵我們得勝時，基督的全身體都要得復興，直到耶和華作平安，耶和華沙龍，（士六 24，）在地上掌權—七 22～25，八 1～4，西一 24，詩一二八 5，賽三二 17，六六 12。

六 基甸和他的三百人追趕米甸諸王時，『雖然疲乏，還是追趕』（士八 4下；）因着我們蒙了神的憐憫，在神永遠經綸的實際裏盡職並生活，我們就不喪膽；（林後四 1，16～18；）我們可能勞苦到疲

## §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，但我們的勞苦是照着神在我們裏面大能的運行。（西一 28～29，林前十五 58。）

## 【週六】

叁 我們必須看見基甸失敗的關鍵內在的意義：

- 一 第一，基甸不仁慈；他殺了那些不支持他的同胞，（士八 16～17，）干犯了神的第六條誡命；（出二十 13；）基督是神的恩慈，領我們悔改。（羅二 4，多三 4，弗二 7。）
- 二 第二，他放縱肉體的情慾，（參加五 16，羅八 4，）對肉體的情慾毫不約束；這由士師記八章三十節所指明，那裏告訴我們，基甸有七十個兒子，『因為他有許多妻子；』此外，他在示劍的妾，也給他生了一個兒子；（31；）藉此基甸干犯了第七條誡命。（出二十 14。）
- 三 第三，雖然基甸在拒絕管理百姓的事上作得正確，（士八 22～23，）卻貪戀百姓所奪的掠物（他們所奪的耳環），因而干犯了第十條誡命，百姓就將掠物交給他；基甸用他從百姓取得的金子製造了一個以弗得，這以弗得成了以色列人的偶像；（24～27，出三二 1～4 與 2 註 1；）結果，基甸的家和整個以色列社會都敗壞了。
- 四 士師記是關於享受那豫表基督的美地；基甸的成功指明得着絕佳的機會享受基督，而他的失敗指明失去享受基督的機會。

肆 基甸放縱性慾並貪戀金子，導致拜偶像；

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**

貪婪就是拜偶像，（西三 5，）淫亂和貪婪都連於拜偶像；（弗五 5；）基甸的失敗給我們看見，我們在對付性慾和錢財的事上，必須施行嚴格的管制：

- 一 甚至在以色列國和以色列國最高峯的威榮裏得榮耀的所羅門王，（王上四 34，八 10～11，）起初是敬畏神、愛神的人，至終由於娶了許多外邦妻子，也成了拜偶像的人。（十一 1～13，見 43 註 1。）
- 二 基甸死後，以色列人的墮落開始於離棄耶和華他們的神，並且敬拜迦南人的偶像；結果他們就放縱肉體的情慾；此外，基甸的妾的兒子亞比米勒，殺了基甸的其他七十個兒子，而另一個兒子約坦逃跑了一士八 33～九 57。
- 三 約坦大膽宣告，將亞比米勒的掌權比喻為荊棘的掌權，與那些拒絕野心並成為神子民供應管道，像橄欖樹、無花果樹、和葡萄樹的人相對；（八～13；）神報應亞比米勒向他父親所行的惡，（14～55，）就是殺了自己弟兄七十個人；神也將示劍人一切的惡報應在他們頭上；耶路巴力（基甸一六 32）的兒子約坦的咒詛都歸到他們身上。（九 56～57。）
- 四 在基甸的成功裏，他將自己聯於神，但在他的失敗裏，他將自己聯於撒但；離棄神而與撒但聯結，就是進入這惡者裏面內在的野心裏—賽十四 13～14。
- 五 我們沒有權利與主離婚，沒有理由離棄祂；我們必須接受祂，愛祂，尊重祂，尊敬祂，看重祂，高舉祂，緊聯於祂，並棄絕撒但到極點；這樣我們就必蒙福；以耶和華為主、為頭、為王、為丈夫的每一國家、每一社會、每一團體和每一個人，是有福的一詩三三 12。

**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:**

- 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).
- 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.
- 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).
- 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.
- 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.



## 第八週■週一

### 晨興餽養

士六 12『耶和華的使者向基甸顯現，對他說，大能的勇士，耶和華與你同在。』

啓二 7『那靈向眾召會所說的話，凡有耳的，就應當聽。…』

士師記六章一節至八章三十二節…這一段〔的〕內在意義，…〔第一，〕乃是…基甸成功的祕訣，然後…〔是〕他失敗的關鍵。（士師記生命讀經，二九頁。）

雖然我們所在的角度和地位都是對的，我們仍可能沒有適當能聽的耳朵。啓示錄一章着重看，二、三章着重聽。在屬靈的事上，看見是在於聽見。本書作者首先是聽見聲音，（一 10，）然後纔看見異象。（12。）如果我們的耳朵發沉聽不見，我們就看不見。（賽六 9～10。）猶太人不肯聽主的話，所以看不見主照着新約所行的事。（太十三 15，徒二八 27。）主總是願意開通我們的耳朵，好聽見祂的聲音，（伯三三 14～16，賽五十四 4～5，出二一 6，）使我們能照着祂的經綸看事物。發沉的耳朵需要受割禮；（耶六 10，徒七 51；）罪人的耳朵需要用救贖的血潔淨，並用那靈膏抹。（利十四 14，17，28。）我們要作祭司事奉主，耳朵也需要用救贖的血潔淨。（出二九 20，利八 23～24。）在啓示錄中，那靈向眾召會說話時，我們的耳朵都必須被開通、受割禮、得潔淨、且被膏抹，好聽見那靈說話。（聖經恢復本，啓二 7 註 3。）

### 信息選讀

## 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

希伯來五章八節告訴我們，主順從是從苦難中得到的。…遇到苦難還能順從纔是真順從。人的用處不在有無苦難，乃在因苦難學得了順從。順從神的人纔有用處。心不軟下來，苦難總不離開你。多有苦難是我們的路，貪安逸愛享受的人沒有用處。總要學習在苦難中能順從。因主到地上來，不是帶了順從來，乃是因苦難而學了順從。（權柄與順服，四三至四四頁。）

（律法義的要求）不是有意識的，靠我們外面的努力來遵守，乃是自然且不知不覺的，靠生命之靈內裏的運行而成就。生命的靈，就是基督的靈，基督是與神的律法一致的。當我們照着這靈而行，我們裏面的這靈，自然就藉着我們成就律法一切義的要求。（聖經恢復本，羅八4註1。）

律法有兩面一字句的一面和那靈的一面。『那字句殺死人，那靈卻叫人活。』（林後三6。）我們來就近律法的態度，若只是關切字句的誠命，我們所有的就是律法在殺死人的字句這一面。然而，我們若將律法的每一部分一所有的誠命、典章、律例、訓辭和判語，當作我們所愛之神呼出的話，我們就會有律法賜生命之靈的這一面。…律法的功用也有兩面。消極一面，律法暴露人的罪，（羅三20下，七7下，）叫罪人服在神面前。（三19。）律法也將神所揀選的人看守在其監管之下，好帶他們歸於基督。（加三23～24。）積極一面，律法的功用是神活的見證，將活神供應給尋求祂的人；（詩一一九2，88；）律法也是神活的話，其功用是將神自己作為生命和光，分賜到那些愛律法的人裏面。（25，116，130。）（詩一一九50註1。）

參讀：士師記生命讀經，第五篇；權柄與順服，第五篇；實行主當前行動之路，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

## 第八週■週二

### 晨興餽養

士六 25 ~ 26 『當那夜，耶和華對基甸說，你…拆毀你父親為巴力所築的壇，砍下壇旁的木像，在這保障頂上整整齊齊的為耶和華你的神築一座壇…。』

34 『耶和華的靈披戴在基甸身上，他就吹角；亞比以謝族都應召跟隨他。』

〔基甸成功的第三因素是〕他拆毀巴力的壇，砍下木像；（士六 25 ~ 28；）這摸着神的心。以色列墮落時，神恨惡偶像到極點。神這真丈夫認為，所有的偶像都是與祂妻子以色列行淫的男人。第四，基甸因着拆毀父親為巴力所築的壇，砍下木像，就犧牲了他與父親的關係，以及他在社會的享受。因着他所作的，俄弗拉城的人就與他爭辯，甚至要殺他。（28 ~ 30。）基甸要為神作這樣的事，就需要犧牲他自己的權益，而他的犧牲是他成功的有力因素。（士師記生命讀經，二九至三〇頁。）

### 信息選讀

由於這四個因素，基甸得了賞賜：經綸的靈降在他身上。（士六 34。）因此，他成爲一個大能的人，只帶着三百人，就擊敗兩個首領和兩個王。（七 25，八 10 ~ 12。）在基甸身上有一幅圖畫，給我們看見一個與神聯結的人，就是神人，如何實行神的話並完成神的經綸。（聖經恢復本，士六 27 註 1。）

心裏已經奉獻，外面還得拆偶像作見證。個人當注意，家庭也當注意，和我來往的人也當注意。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



切能與神同等的，都當拆掉。看見神的人，纔知道甚麼是偶像。看見神的使者—主—的人，纔知道在主以外的東西都是偶像。看見了神的使者，纔知道木頭並不是神。

（拆掉偶像並作見證之後，）聖靈就臨到他身上。聖靈的充滿，不是禱告求能力的結局，乃是人站在合宜的情形中，聖靈就降到他身上。（倪柝聲文集第一輯第十一冊，一三八頁。）

實行主當前行動最新的路，…（其中一點乃是）不被文化、宗教或教育充滿，而被那靈，就是被經過過程之三一神的終極完成所充滿。為着生活和工作，我們需要裏裏外外、在素質和經綸上被這樣一位靈所充滿並充溢。…我們應當記住我們被充滿不是一次而永遠的。基督所成就的是一次而永遠的，但我們所必須經歷的不是這樣。我們一生當中的每時刻、每天、每晨、每晚、整天從早到晚，都必須經歷被這奇妙、包羅萬有、經過過程、終極完成的靈所充滿。每天早晨我們必須禱告的第一件事是：『主，新鮮的充滿我。主，充滿我。以你自己這終極完成的靈充滿我。我喜歡裏裏外外被你充滿並充溢。我要被你包裹並與你調和。』

我們傳福音並教導真理，乃是藉着深深進入主的話。我們深深進入『金塊』，使我們能得裝備以傳講並教導。我們裏面所充滿的就是我們所發表的。…我們有新約聖經恢復本、生命讀經、新約總論，以及…『真理課程』。…我們需要用這些著作中所包含的一切真理，將我們浸透、注入、充滿並泡透。這樣每當你說話，你都會說真理。（李常受文集一九八五年第五冊，五八九至五九〇、五九二頁。）

參讀：倪柝聲文集第一輯第十一冊，一〇四至一〇七、一一二至一一五、一三七至一四〇頁。

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

## 第八週■週三

### 晨興餽養

士六 15『基甸說，主阿，請容我說，我憑甚麼拯救以色列人呢？我的家族在瑪拿西支派中是至貧窮的，我在我的父家又是至微小的。』

徒二六 19『亞基帕王阿，我故此沒有違背那從天上來的異象。』

結十四 7『…凡與我疏遠，將他的偶像接到心裏…的，我耶和華必親自回答他。』

（要進入得勝的生命，我們）必須認透自己；必須看見自己只配死。…我們的盡頭，是神的起頭。我們不能接受基督的得勝，是因為對自己還有盼望。基督已經住在我們裏面。不過，我們沒有給祂地位，在我們裏面作主掌權。

在神的面前謙卑頂容易，在人面前，和人比較的謙卑，卻是頂難。說我是至微小的容易，說我在我的父家是至微小的，不容易。說我的家族是貧窮的容易，說我的家族在瑪拿西支派中是至貧窮的，不容易。別人看見他面上的光，自己還不知道有光的，就是得勝者。凡用鏡子看自己面上的光的，都不是得勝者。…有得勝者的實際，而不負得勝者之名稱的，都是得勝者。（倪柝聲文集第一輯第十一冊，一〇六、一三七頁。）

### 信息選讀

沒有看見異象的，就不能出來作工。有了異象，雖遇難處，也必能達到目的。有了主的話，就必能渡到那邊去。

## 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.

當把微小的自己獻上，交在神的手裏。看自己大和看自己小，而不把自己交在神手裏的，都是同樣的沒有用處。所有合乎神旨意的活祭，神都悅納。得勝者，是神呼召的。

吹角，〔士六34，〕就是招呼人來，同作得勝者。單獨的行動，不是得勝者當有的。我們當與失敗者分開，卻不當與其他的得勝者分開。

照普通的情形，信徒在經濟上都發生困難。或因以前所作的事是不正當的，現在不能再作；或因屬靈的原因，有神在背後管理這事，有一個專一的目的。神所以將我們的財物，給我們拿去，是要我們追求基督，叫基督在萬有中居首位。財主不是不能進神的國，乃是難進神的國；不是不能事奉主，乃是難事奉主。當將寶貝丟在山野裏，纔能以耶和華為至寶。（伯二二24～25。）神在曠野裏對付以色列人，使他們衣食都沒有地上的供給，好叫他們認識神的豐富。地上的供給停止了，天上的供給就來到。物質的困難，就是要我們追求叫基督在萬有中居首位，學習信心的功課。困難來到了，當相信是出於神而快樂。但不可盼望困難來到。如果這樣，撒但也能將困難加給我們。

我們失喪父母、丈夫、妻子、兒女、親友，是神要我們以基督為萬足。神給我們除掉這些，是要我們以基督為主，讓祂在我們身上居首位。神並非嚴厲苦待我們，乃是要我們以基督為主。在主面前流淚，比在人前快樂更寶貝。我們在主裏所找得的，是在父母、妻子、孩子裏所找不着的。（倪柝聲文集第一輯第十一冊，一三七至一三八、一一〇至一一一頁。）

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

## 第八週■週四

### 晨興餽養

士七 4～7 『耶和華對基甸說，人還是太多；…基甸就帶他們下到水旁。…於是用手捧到嘴邊舔水的有三百人，…耶和華對基甸說，我要用這舔水的三百人拯救你們，將米甸人交在你手中；其餘的人都可以各歸各處去。』

士師記七章二至七節裏揀選三百人這件事也強調，為着神的定旨犧牲我們個人的權益和享受。基甸吹號招聚百姓攻打米甸人時，三萬二千人響應。神說，跟隨基甸的人太多，神不能將米甸人交在他們手中，免得以色列人向神誇大，說，『是我們自己的手救了我們。』（2。）神告訴基甸，跟隨他的人太多，指明神要為以色列人爭戰。首先，二萬二千人回去，因為他們懼怕。（3。）然後耶和華試驗剩下的一萬人，帶他們到水旁喝水。凡屈膝跪下喝水，和舔水像狗舔的，就被打發回家。（5。）只有用手捧到嘴邊舔水的三百人，蒙神揀選來與米甸人爭戰。（6。）耶和華告訴基甸，祂要用那樣舔水的三百人，拯救他們脫離米甸人。這三百人和基甸一樣，甘願犧牲，為神所用。（士師記生命讀經，三〇頁。）

### 信息選讀

第一次挑選的結果，有二萬二千人離開。因為他們…要榮耀自己。我們捨得生命，卻捨不得榮耀。不只當勝過撒但，也當勝過自己。神只要為祂作工，而不誇功的人。為神作工以後，只當說，

## 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

『我們是無用的奴僕。』（路十七 10。）…神不能與我們同分榮耀。如果我們為自己有所盼望，我們就是被淘汰的。…懼怕戰慄的，都請回家。（士七 3。）必須不愛惜自己，必須忍受痛苦。最大的痛苦，不是物質的，乃是屬靈的。凡要榮耀自己和懼怕戰慄的人，都要被淘汰。得勝不在乎人多，乃在乎認識神。

第二次的挑選…是藉着喝水的小事。小事常顯出我們自己是如何。當日猶太人和亞拉伯人行路，是將行李背在背上。在路上喝水有兩個法子：第一，將行李放下，用口對水而喝。第二，為趕路，並防備劫路的，就不放下行李，用手捧水而喝。這一萬人，用口對水而喝的，有九千七百；用手捧水而喝的，有三百。用口對水而喝的人，是神所淘汰的。用手捧水而喝的人，是神所要用的。有機會放縱而不放縱的人，是經過十字架對付的人。這樣的人，神能用他。無論如何都肯讓十字架對付的人，神纔能用他。

神選擇得勝者的三個條件是：第一，完全為神的榮耀；第二，不怕甚麼；第三，讓十字架對付自己。是否得勝者，自己可以斷定，也能斷定。神試煉我們，我們自己也顯出我們是不是得勝者。知道十字架得勝的人，纔能繼續維持十字架的得勝。（倪柝聲文集第一輯第十一冊，一三八至一三九頁。）

參讀：長老訓練第七冊，第一、六、八章；從天上來的異象，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

## 第八週■週五

### 晨興餽養

士七 13～14『…一個大麥圓餅輾入米甸營中，…這不是別的，乃是…基甸的刀；神已將米甸和全營都交在他的手中。』

林前十 17『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

十二 24『…但神將這身體調和在一起…。』

按照士師記七章九至十五節，基甸在米甸營中聽見一個夢的敘述。（在十三至十四節）一個米甸人將夢告訴同伴，…那同伴回答說，這不是別的，乃是基甸的刀；神已將米甸和全營都交在基甸的手中。基甸聽見這夢的敘述和夢的講解，就敬拜神。他回到以色列營中，說，『起來罷，耶和華已將米甸營交在你們手中了。』（15。）

基甸將三百人分作三隊，把角和空瓶交在各人手裏，瓶內都有火把。（16。）他們就吹角，打破瓶子，左手拿着火把，右手拿着角，喊叫說，『耶和華和基甸的刀！』（19～20。）米甸全營的人都亂竄，一面喊叫，一面逃跑。（士師記生命讀經，三七頁。）

### 信息選讀

神給基甸三百人，叫他們成爲一體。單獨的得勝，是不當的。基甸和那三百人，舉動一致，作法一樣。肉體都割去了，所以能一樣。這是在那靈裏的合一，在身體裏的生活。（倪柝聲文集第一輯第十一冊，一四〇頁。）

## 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)

大麥餅是一個永不受限制之復活基督的餅。…你說你不能應付局面，對！你實在不能。但有一位能——就是作大麥的那一位。有一個大麥餅在你裏面；有一點點復活的基督在你裏面，那就穀了。（包羅萬有的基督，五七頁。）

保羅認為召會是一個餅，〔林前十 17，〕這種想法不是他自己發明的，乃是取自舊約。利未記二章四節的素祭，是由細麵調油所作的餅組成的。麵的每一部分都是用油混合或調和的。那就是相調。保羅告訴我們，召會乃是由細麵所作成的餅。…約翰十二章二十四節說，基督是一粒麥子，落在地裏死了，在復活裏長起來，產生許多子粒，就是我們，祂的信徒。我們是許多子粒，被磨成細麵，好作成召會這餅。在這裏我們能看見聖經中相調的思想。

〔林前十二章二十四節〕說得很清楚，神把所有的信徒調和在一起。但這恢復中的相調在那裏？我們可能以為召會中的配搭就是相調的實際；但我必須告訴你們，甚至召會中的配搭也不是基督身體的實際。…我們要在基督身體的實際裏，就需要完全在基督復活的生命裏。在眾地方召會中，我們的確有些美好的配搭，但是我要問：『這種配搭是憑天然的生命，還是在復活裏作出來的？』在復活裏，意思就是我們天然的生命被釘死，然後我們這人裏神所造的部分就在復活裏被拔高，在復活裏與基督成爲一。…今天，在眾地方召會中，我們一般所能看見的，多半是在聚會、活動、工作和事奉上的『召會』；我們看不見多少在復活裏，就是在那靈裏，在那是靈的基督裏，並在終極完成的神裏面，基督身體的實際。（關於相調的實行，一五至一七頁。）

參讀：包羅萬有的基督，第五至六章；關於相調的實行，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

## 第八週■週六

### 晨興餽養

羅二 4『還是你藐視祂豐富的恩慈、寬容與恆忍，不曉得神的恩慈是領你悔改？』

加五 16『我說，你們當憑着靈而行，就絕不會滿足肉體的情慾了。』

士八 23『基甸說，我不管理你們，…惟有耶和華管理你們。』

基甸在大大成功—士師記裏所記載以色列歷史一切循環中最大的成功—以後，有了可怕的失敗。他失敗的關鍵包含三個因素。第一，基甸不仁慈；他殺了那些不支持他的同胞，（八 16～17，）干犯了神的第六條誡命。（出二十 13。）第二，他放縱肉體的情慾，對肉體的情慾毫不約束。這由士師記八章三十節所指明，那裏告訴我們，基甸有七十個兒子，『因為他有許多妻子。』此外，他在示劍的妾，也給他生了一個兒子。（31。）藉此基甸干犯了第七條誡命。（出二十 14。）第三，他雖然在拒絕管理百姓的事上作得正確，（士八 22～23，）卻貪戀百姓所奪的掠物，百姓就將掠物交給他。（24。）（士師記生命讀經，三〇至三一頁。）

### 信息選讀

基甸放縱性慾並貪戀金子，導致拜偶像。貪婪就是拜偶像，（西三 5，）淫亂與貪婪都連於拜偶像。（弗五 5。）甚至所羅門王，起初是敬畏神、愛神的人，至終由於娶了許多外邦妻子，也成了拜偶像的人。（王上十一 4。）基甸用他從百姓取得的金子製造了一個以弗得，這以弗得成了以色列人的偶像。（士八 27。）結果，基甸的家和整個以色列社會都

## 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



敗壞了。基甸起初拆毀巴力的壇及其偶像，但在他成功以後，卻建立另一個敬拜的東西。這失敗抵銷了他一切的成功。…他的失敗給我們看見，我們在對付性慾和錢財的事上，必須施行嚴格的管制。…在這些事上任何的放縱，都會抹煞我們對基督的享受。

以色列慘痛歷史第五、第六次循環（八 33～十 5，十 6～十二 15）的內在意義，乃是以色列離棄神，將自己聯於偶像。這就是說，以色列人與神，就是她合法的丈夫離婚，轉去隨從許多偶像。…人離棄神，開始於創世記三章。…接受知識樹，實際上就是與撒但結婚，與神離婚。

基甸的失敗是由於他離棄神，以及將自己聯於撒但。…他將自己聯於撒但，結果就是謀殺；他也放縱肉體、貪婪、犯姦淫。這帶進他的家和整個以色列社會的敗壞。…隨從撒但，就是進入撒但墮落時所呈現的野心裏。他要升到寶座上；他要與至高者一樣。（賽十四 13～14。）因此，離棄神而與撒但聯結，就是進入這惡者裏面內在的野心裏。

在家庭生活裏，每當丈夫和妻子愛主，並棄絕祂以外的一切，他們的婚姻生活就很美妙。然而一旦丈夫或妻子開始愛別的東西，以之代替主，他們的婚姻生活和家庭生活就變得混亂。

我們沒有權利與主離婚；我們沒有理由離棄祂。我們必須接受祂，愛祂，尊重祂，尊敬祂，看重祂，高舉祂，緊聯於祂，並棄絕撒但到極點。這樣我們就必蒙福。…我們若愛主，恨撒但，就必蒙福。然而，每當我們改變，開始愛基督以外的東西，我們就必遇見難處。詩篇三十三篇十二節說，『以耶和華為神的，那國是有福的。』凡以耶和華為主、為頭、為王、為丈夫的每一國家、社會、團體和個人，都是有福的。（士師記生命讀經，三一至三二、四一至四三頁。）

參讀：士師記生命讀經，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

## 持守主得勝工作

(英899)

降 A 大調

4/4

5 | 1 1 1 3 | 3 · 2 2 4 | 3 4 2 1 7 | 1 - -  
一 得 勝 大 工 主 已 完 成, 非 憑 你 我 功 績;

5 | 1 1 1 3 | 3 · 2 2 4 | 3 4 2 1 7 | 1 - -  
我 們 只 需 向 敵 誇 勝, 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 麥 粒 須 先 破 碎, 方 能 長 起, 結 實 纍 纍;

5 | 1 · 1 1 3 3 5 | 5 · 4 4 5 | 1 · 1 1 3 3 5 | 5 · 4 4  
天 然 舊 造 土 裏 枯 萎, 萌 發 生 命 新 樣 華 美:

5 | 1 - b7 - | 6 - - 4 2 | 1 · 1 3 2 1 7 | 1 - - ||  
捨 此 無 路, 從 罪 與 己 得 釋。

二 經過苦難, 登上寶座, 主, 你如此領率;  
我們跟從也不退縮, 向前憑信與愛。  
短暫輕微苦楚忍受, 國度榮耀就在前頭;  
你死已毀撒但權能, 引眾信者進入光中;  
黑暗不再, 生命之光放明。

三 痛苦死蔭你已走過, 大勝陰府權勢;  
釋放生命多而又多, 都藉你靈分賜。  
我們奉獻作你出口, 求差我們渡海穿州;  
宣揚你名能施拯救, 領千萬人來得自由;  
爭戰事奉, 直至你旨成就。

# WEEK 8 — HYMN

## 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 being Thine, 'twill overcome Its foes on every hand. Yet grains of wheat, before they grow, Are buried in the earth below; All that is old doth perish there To form a life both new and fair: So too are we from self and sin made free.

2. Through suffering 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 sufferings 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.



# 士師記結晶讀經

## 第九週

以色列人沒有王，  
各人行自己眼中  
看為正的事

詩歌：746 (745)

讀經：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

## 綱要

### 【週一】

壹 以色列墮落，在行政、敬拜和道德上變得  
混亂—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為業之後，沒有聽從神的  
命令，趕出滅盡所有住在迦南地的七族—  
27 ~ 36。

二 結果以色列人事奉他們的神，因而行主眼中看  
為惡的事—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 以色列人離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜四圍之民的一些神，惹耶和華發怒—十 6～7。

四 神就把他們交在搶奪他們的人手中，又將他們交付在仇敵的手中，甚至他們再不能站立得住；他們無論何時出去，主的手都以災禍攻擊他們—二 11～15。

五 士師時期可以說是以色列歷史中最黑暗的一段，也是一段慘痛的時期。

六 在那段時間，在以色列人中滿了背叛神、拜偶像、（十七～十八、）內戰、（九、）支派間的對立和爭執、（二十～二一、）淫亂、（十九、）污穢、殘酷的殺戮、以及種種惡行。

貳 『那些日子，以色列中沒有王，各人行自己眼中看為正的事』—二一 25：

一 以色列民說他們中間沒有王，這就是說，他們廢掉了神和祂的身分，不承認神的君王身分—十七 6，十八 1，十九 1。

二 雖然神的帳幕在示羅，大祭司有烏陵和土明，但在以色列中沒有行政，沒有管理，因為以色列廢掉了神和祂作他們王的身分；因此，在士師記裏沒有神的彰顯—十八 31，出二八 30 註 3。

## 【週二】

三 因着士師時期，以色列中沒有王，以色列人各人行自己眼中看為正的事，結果就變得腐爛敗壞—士十七 6，十八 1，十九 1，二一 25：

1 摩西告訴以色列民，當他們進入美地的時候，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為正，而在神眼中看為不正的事—申十二 8 ~ 14。

2 撒但使以色列民行自己眼中看為正的事，成為無法無天的，不受神的約束；這可見於士師記十七至十八章，十九章一節，二十一章二十五節。

3 今天的基督徒常說，某事在他們眼中看是對的，或是不對的；這種作法，就是行自己眼中看為正的事。

4 行我們自己眼中看為正的事，這是可怕的；我們必須行神眼中看為正的事—申十二 8。

四 當以色列中沒有王，就沒有權柄，各人就任意而行；這正是現今邪惡世代—世界以及基督教這宗教系統—裏的光景—弗二 2，12。

五 在主的恢復裏，我們需要蒙拯救脫離士師記所描繪的不法，而在神國裏活在神的管治之下，並實行神的旨意—多二 14，加一 4，太六 10。

### 【週三】

叁 神是永世的君王，就是那有絕對權柄直到永遠的一位，祂絕不改變—提前一 17：

一 我們所相信、所事奉，並且正分賜到我們裏面的神，乃是永世的君王，永遠的王—17 節，林後十三 14。

二 基督生為王，就是那要牧養神子民的掌權者，現今祂是萬王之王，萬主之主—太二 2，6，啓十九 16，十七 14：

1 基督作為君王，祂是耶和華神，也是人—詩二四 8，10。

2 我們需要領悟基督是我們的王，在我們心裏掌權，

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

並承認基督在眾地方召會中的君王職分；在眾地方召會中，我們都活在祂的君王職分之下—弗三 17，提前三 15，六 15。

- 3 基督將作為榮耀的王而來，祂是萬軍之耶和華，就是終極完成的三一神具體化身在得勝且要來的基督裏，祂將在神永遠的國裏掌權—詩二四 7 ~ 10。
- 4 基督在大衛的寶座上治理祂的國，首先要在千年國，然後要在新天新地，直到永遠—賽九 7，路一 33 註 1。
- 5 『那時必有寶座因慈愛堅立，必有一位憑真實坐在其上，在大衛的帳幕中…』—賽十六 5：
  - a 基督在大衛的帳幕中掌權，表徵安慰、鼓勵和復興。
  - b 基督的寶座必因慈愛（柔細的情愛）堅立，並且祂必憑真實（即真誠和信實）坐在其上—5 節。
  - c 我們若讓基督在我們裏面掌權，帶進國度以及慈愛、真實、信實、公平和公義，我們也會像祂一樣，有這些美德—5 節。

## 【週四、週五】

肆 我們需要蒙拯救脫離不法，不作行不法的人，並藉着順從事奉神的原則，行神眼中看為正的事—多二 14，太七 21 ~ 23：

一 行自己眼中看為正的事乃是不法—士二一 25：

- 1 『罪就是不法；』所以不法就是罪，或者反過來說，罪就是不法—約壹三 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 在約壹三章四節，『不法』（或，沒有律法）是指沒有或不在神管治人的原則之下。
- b 犯罪即沒有律法，違犯律法。
- c 在神面前，罪就是人任性、任意行事，隨己意而行並背叛神的權柄。
- d 不法就是不承認神的權柄，不服神的權柄。
- e 行不法就是在神管治人的原則以外，不在這原則之下過生活；現今的時代，乃是充滿不法，充滿背叛。
- f 不法不只是背叛權柄，也是行事如同沒有律法。

2 基督要潔淨我們，歸祂自己成為獨特的子民，作祂特有的產業，就為我們捨了自己，贖我們脫離一切的不法—多二 14。

二 『不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去』—太七 21：

- 1 呼求主穀叫我們得救，但要進諸天的國，還需要實行天父的旨意—羅十 13，十二 2，太十二 50，弗五 17，西一 9。
- 2 進諸天的國，既然還要實行天父的旨意，就顯然與藉着重生進神的國不同—約三 3，5：
  - a 進神的國是藉着神聖生命的出生—一 12 ~ 13，三 5 ~ 6。
  - b 進諸天的國是藉着神聖生命的生活—太七 21，十二 50。

三 主耶穌斥責那些在祂的名裏豫言過，趕鬼過，

- 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



並行過許多異能的人，因為他們這些『行不法的人』作那些事，是出於他們自己，不是因順服神的旨意而作—七 23:

- 1 宇宙中有兩個原則：一是神權柄的原則，一是撒但背叛的原則—徒一 7，賽十四 13 ~ 14：
  - a 我們不能一面事奉神，一面又走背叛的路；我們必須脫離不法的原則，不走背叛的路—太二八 18，猶 11。
  - b 事奉神的對面就是權柄；權柄的問題若沒有好好解決，就在事奉上，各種樣的難處都會發生。
- 2 願主保守我們的事奉，乃是在服從神的權柄與父的旨意的原則裏—徒一 7，太七 21，十二 50。

## 【週六】

伍 士師記所記載行政、敬拜和道德的混亂，描繪在舊約裏撒但的混亂—創三 1 ~ 5，啓二十 10 ~ 二一 4:

- 一 宇宙在混亂中；這混亂就是今天世上苦難的由來；只要萬物中一天有這混亂的存在，世上就一天必定有苦難—羅八 18 ~ 22。
- 二 宇宙的歷史乃是神的經綸與撒但的混亂的歷史—創一 1 ~ 2, 26, 啓二十 10 ~ 二一 4:
  - 1 魔鬼撒但是邪惡之混亂的源頭與元素—太十六 23，啓二 9 ~ 10，林後二 11，彼前五 8。
  - 2 神自己就是神聖的經綸，並且祂進到了我們裏面，作為一種行政、安排和計畫，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 在聖經裏，並在我們的經歷中，撒但的混亂總是與神聖的經綸並行的，並且實際上是幫助神的經綸—9節。

三 我們活在混亂、背叛與不法中的人，需要對神的經綸有清楚的異象—詩二 1～6，箴二九 18 上，弗三 9：

- 1 我們需要被這異象管治、控制並指引—徒二六 19。
- 2 我們必須在神的經綸，神永遠的旨意這異象中剛強而不搖動—弗一 10，三 9，啓四 11，林前十五 58，來十二 28。

四 得勝者征服在舊造裏撒但的混亂，並且為着新造完成神聖的經綸—提前一 4，弗一 10，三 9～10，林後五 17，加六 15：

- 1 得勝者不是從撒但的混亂裏被拯救出來，乃是勝過撒但毀壞的混亂，而在建造的神聖經綸裏得勝—提前一 3～4，19～20，四 1～2，多三 10，提後一 15，四 8。
- 2 當得勝者忍受混亂時，他們『在基督耶穌裏的恩典上得着加力』，（二 1，）能毅為着神聖的經綸站住，且活出神聖的經綸—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.



# 第九週■週一

## 晨興餽養

士二 11 ~ 12 『以色列人行耶和華眼中看為惡的事，…離棄了…耶和華他們列祖的神，去隨從跪拜別神，就是四圍眾民的一些神，惹耶和華發怒。』

二一 25 『那些日子，以色列中沒有王，各人行自己眼中看為正的事。』

以色列人進入了美地，但美地上滿了仇敵。…然而，神對祂子民的定旨不是僅僅擊敗仇敵，完全佔有美地，乃是要他們建立國度。因着這定旨尚未成就，士師記的結語說，…以色列人行自己眼中看為正的事，因為他們沒有君王或國度。

神需要一個國度，使祂可以得着彰顯。以色列人被領出埃及，經過曠野，他們在那裏為神建造帳幕。然後他們進入美地，每一支派都分得一部分美地。在士師記裏，仇敵被擊敗到某種程度，使以色列人可以享受美地。雖然如此，士師記沒有神的彰顯，因為士師記中沒有王，各人都行自己眼中看為正的事。（李常受文集一九八三年第三冊，三七七至三七八頁。）

## 信息選讀

從以色列人出埃及，一直到申言者撒母耳，就是到大衛作以色列全國的王為止，（撒下五 3 ~ 4，）約有四百五十年。（徒十三 17 ~ 20，參士十一 26，王上六 1。）這段時期的大部分，可稱為士師時代。在這時代內，以色列人因為不能驅盡、

# 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

滅盡留在迦南地的七族，必然的結果就是：漸漸離棄神，隨從外邦的風俗，與外邦人通婚，又拜別神。所以神照着祂以前多次警告的話，把他們交在外邦人手中。但他們一悔改，神就俯允他們的禱告，藉着士師拯救他們。…這樣循環重複有七次之多。

以色列人離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜四圍之民的一些神，惹耶和華發怒。神就把他們交在搶奪他們的人手中，又將他們交付在仇敵的手中，甚至使他們再不能站立得住。他們無論何時出去，主的手都以災禍攻擊他們。（士二 11 ~ 15。）

就是神興起士師，來拯救他們脫離搶奪他們之人的手，他們也不肯聽從，…偏離他們列祖所行的道路。他們行惡比他們的列祖更甚，而且總不斷絕頑梗的惡行。（16 ~ 19。）

士師時期可以說是以色列歷史中最黑暗的一段，因為在以色列人中滿了背叛神、拜偶像、（十七~十八、）內戰、（九、）支派間的對立和爭執、（二十~二十一、）淫亂、（十九、）污穢、殘酷的殺戮、以及種種惡行，並且各人任意而行。（十七 6，二十一 25。）這也是一段慘痛的時期。以色列人因着不信，以致倒斃曠野，在曠野飄流了四十年之久。（來三 7，19。）他們進迦南以後，因離棄神、拜偶像所帶來的失敗、災禍，則不只是四十年，甚至是十倍於四十年。（真理課程一級卷一，一五一至一五三頁。）

參讀：真理課程一級卷一，第十課；士師記生命讀經，第一、三至四、六至七、九至十篇；聖言中所啓示的神聖三一，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

## 第九週■週二

### 晨興餽養

申十二 8『你們將來不可照我們今日在這裏所行的，各人行自己眼中看為正的事。』

14『惟獨耶和華從你的一個支派中所選擇的地方，你要在那裏獻上燔祭，行我一切所吩咐你的。』

今天的基督徒，就像士師時代的以色列人一樣，在他們中間沒有王，（士十七 6，二一 25，）也就是沒有國。換句話說，沒有主權，沒有約束，各人任意行事，對自己不公義，對別人不和平，在神面前喜樂不起來。他們講笑話時笑得很響，等到要禱告，或在禱告聚會，或在擘餅聚會，卻一直是愁眉不展，無法在靈裏喜樂。

一個讓神管治，服在神權柄之下的人，即使是在覺得痛苦，或遇見為難的事時，都還能在靈裏喜樂。他能說，『雖然心可傷痛，我的靈還能讚頌；…因為我讓我的神掌權，我服在祂的主權下；我是一個受約束的人，我是一個受管治的人。因為我是一個得救的人，我已經從撒但黑暗的權勢、黑暗的國度裏被神救出來，遷到祂愛子的國度裏了。』（國度之於信徒，一九至二〇頁。）

### 信息選讀

摩西告訴以色列民，當他們進入美地的時候，不可行那些在自己眼中看為正，而在神眼中看為不正的事。在曠野他們作自己眼中看為正的事，那是不法、不討神喜歡的。在曠野，神容忍他們，

## 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，神不再容忍他們。於是，摩西告訴他們，當他們進到美地獻燔祭的時候，必須在神所選擇的地點。在美地必須作神眼中看為正的事。而第一樣必要作的事，就是把燔祭帶到神所選擇的地點。

這意思是說，當我們還未活在基督裏，還未安息在基督裏，也未承受在基督裏那分產業的時候，我們可以按着自己的選擇，隨便行動。但是一旦我們安息在基督裏，承受祂作我們的分，就不應該憑着自己的看法作事，乃要按照神的選擇。讚美主，現在我們是在基督裏，我們是在美地。…因此，為着獻上祭物，需要有正確的地點，就是保守神子民合一的地點。如果以色列民進了美地之後，仍然自由選擇他們敬拜神的地點，那麼，不久他們就要分裂了。多少世紀以來，以色列民在敬拜神的事上，一直保持在一裏。這獨一敬拜的地點，保守了他們的一。神的選擇是唯一的選擇，神的選擇也就是他們的選擇。

今天基督徒太隨便了，他們有太多的選擇，幾乎每個人都按着自己的選擇，而有某種樣式的會。常聽人說，『我不喜歡那樣的聚會。』或說，『我贊成這樣的聚會。』…我們都需要說，『主，甚麼是你的選擇？我不喜歡我的選擇。我不喜歡作我自己眼中看為正的事，只要作在你眼中看為正的事。我不喜歡按我的口味聚會，我只要在你選擇的地點聚會。』

只有一個正確的口味，和一個正確的選擇，那就是神所選擇一的立場，是獨一無二的。…我們都需要在一的獨一立場上。（李常受文集一九七一年第二冊，二七至二九頁。）

參讀：基督是實際，第三篇；國度之於信徒，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

## 第九週■週三

### 晨興餽養

提前一 17『但願尊貴榮耀歸與那永世的君王，就是那不能朽壞、不能看見、獨一的神，直到永永遠遠。阿們。』

賽十六 5『那時必有寶座因慈愛堅立，必有一位憑真實坐在其上，在大衛的帳幕中施行審判，尋求公平，速行公義。』

在提前一章十七節…的『永世』，實際上就是永遠的意思。這辭需要在召會的敗落上來領會。保羅在獄中時，召會開始敗落，情況非常令人失望。許多人感到沮喪，甚至保羅的一些同工也離開他。但他有堅強的信心同絕對的把握：他所相信、那將榮耀的福音託付給他的神，乃是永世的君王，就是那有絕對權柄直到永遠的一位，祂絕不改變。沒有一位屬地的君王能稱為永世的君王。…保羅所事奉的神的確是永世的君王，永遠的君王。我們所事奉，並且正分賜到我們裏面的，乃是永世的君王。（新約總論第一冊，六一至六二頁。）

### 信息選讀

按照以賽亞十六章五節，包羅萬有的基督乃是在大衛帳幕中掌權的王。我們可能會認為，基督的這一面和我們沒有甚麼關係，因為基督乃是在來世以色列國復興期間，在大衛帳幕中作王掌權的。但我們必須知道，我們也能在恩典時代，享受基督作在大衛帳幕裏的掌權者。

我們必須看見，按照希伯來六章五節，恩典時代，就是新約時代，乃是來世的豫嘗。…因此，我們今日

## 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，乃是在復興時代裏，要來之國度的豫嘗。

因此，我們必須看見，今天基督是我們的王。祂不僅在我們心中掌權，也在大衛的帳幕裏掌權。在舊約裏，當大衛的帳幕立起，大衛的國度完全建立時，那對以色列人是極大的安慰和喜樂。在來世，當基督在大衛帳幕中掌權時，那對以色列人要成爲更大的安慰。基督在大衛的帳幕中掌權，表徵安慰、鼓勵和復興。…祂在大衛帳幕中，在我們裏面掌權，意思就是，祂帶着國度在我們裏面掌權。

以賽亞十六章五節說，…基督的寶座必因慈愛堅立。慈愛的意思是柔細的情愛。我們都能就近祂的寶座，因爲在那裏有慈愛。…基督憑真實坐在寶座上，真實在這裏的意思是真誠和信實。基督不僅是活潑、慈仁的，也是真誠、信實的；祂是配得的一位。祂是那坐在大衛帳幕中寶座上的，祂是真大衛。祂施行審判，尋求公平。審判乃是調整、改正，以製造和平。基督是整個宇宙中獨一的審判官。按照我們天然的人，我們並不按公平對待別人。作丈夫的不按公平對待妻子，作妻子的也不按公平對待丈夫。但基督對每一個人都是完全公平的，並且祂在一切的審判中，尋求公平；祂也是速行公義的那一位。…五節給我們看見，基督有慈愛、真實、信實、公平和公義。今天基督在大衛的帳幕中，在我們裏面掌權，帶進國度以及慈愛、真實、信實、公平和公義。我們若在祂的管理、掌權之下，我們也會像祂一樣，有這些美德。

當基督在千年國作王時，甚至最明亮的東西也要『蒙羞』。（賽二四 23。）但即使在今天，我們也能享受基督在我們裏面作王，作爲祂在來世作王的豫嘗。（以賽亞書生命讀經，三五七至三六〇頁。）

參讀：新約總論，第五、三百六十六篇；以賽亞書生命讀經，第四十一篇；聖經的十條路線，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

## 第九週■週四

### 晨興餽養

約壹三 4『凡犯罪的，也行不法；罪就是不法。』

多二 14『祂為我們捨了自己，要贖我們脫離一切的不法，並潔淨我們，歸祂自己成為獨特的子民，作祂特有的產業，熱心行善。』

人照着己意而行，人不順服在神的權柄之下，就是犯罪。…人憑着自己的血氣行善，乃是不蒙神悅納的。人的行為即使是良善的，只要是憑血氣作的，都是被定罪的。…人行善仍然被定罪，原因乃是人的善行並不是行在神的權柄之下。罪就是人任性而行。人不服在權柄底下，即使所行的是好的、良善的，仍是犯罪。神看人這樣憑着己意所行的善，乃是不法的。神不是看人所獻的羊、牛、脂油有多少，…聽命與順服的對面就是權柄。（倪柝聲文集第三輯第十三冊，一二二頁。）

### 信息選讀

馬太七章二十一至二十三節，主責備那些奉祂名豫言、趕鬼、行異能的人。…這乃是因為他們是出於自己而作，不是因順服神的旨意而作。所以主接着就說，『惟獨實行我諸天之上父旨意的人，纔能進去。』（21。）現今的時代，乃是充滿不法，充滿背叛。…罪就是不法，罪也就是悖逆。…（根據約壹三章四節，）不法的意思就是沒有律法；沒有律法就是罪。撒但是干犯權柄而犯罪；人是有律法就犯律法，沒有律法就隨意。…干犯律法是行為問題，固然是罪；不法，乃是存心問題，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

只不服在權柄之下，乃是沒有權柄。在這末後的時代，因着不法者在這裏，墮落的人要把一切的權柄都推翻，隨己意作事，不法要掌權。…從撒但犯罪的起頭，從人類犯罪的起頭，一直到世代的末了，撒但一直與神的權柄作對，人也一直與神的權柄作對。…背叛乃是這世界的原則。我們如果要事奉神，就要碰着權柄。我們必須脫離這世界的這兩個原則：不法與背叛。

我們要看見，宇宙中有兩個原則：一是神權柄的原則，一是撒但背叛的原則。我們不能一面事奉神，一面又走背叛的路。…背叛的人雖能講道，但撒但要在這裏笑，因為這人裏頭有撒但的原則。事奉的對面就是權柄。這個問題若沒有好好解決，就在事奉、生活上，各種樣的問題、難處都會發生。我們要問：我們是不是服神的權柄？我們要事奉神的人，必須得着一個基本的啓示，就是認識神的權柄。…我們要知道，任何的悖逆都是順着撒但而來的。沒有遇見權柄的人，就自己拆毀自己的工作。你反對撒但的工作，但是你還順着撒但的原則，你就一點路都沒有。我們沒有碰着權柄，沒有碰着裏頭的根，就神在各地沒有工作，在中國沒有工作，在世界也沒有工作。背叛的根不除掉，我們就沒有前途，沒有工作。求神憐憫我們，叫我們實在碰見權柄，脫離背叛的原則，不走背叛的路。求神使我們的事奉，乃是在順服權柄的原則裏。（倪柝聲文集第三輯第十三冊，一一九至一二〇頁。）

參讀：新約聖經中奇妙的基督，第二、六章；國度與召會，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

## 第九週■週五

### 晨興餽養

太七 21 ~ 23 『不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去。當那日，許多人要對我說，主阿，主阿，我們不是在你的名裏豫言過，在你的名裏趕鬼過，並在你的名裏行過許多異能麼？那時，我要向他們宣告：我從來不認識你們，你們這些行不法的人，離開我去罷。』

馬太七章二十一節說，『不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去。』這不是指今天諸天之國的實際，乃是指將來國度的實現。我們要進諸天的國，需要作兩件事：呼求主，並實行天父的旨意。呼求主殼叫我們得救，（羅十 13，）但要進諸天的國，還需要實行天父的旨意。因此，不是每一個說主阿，主阿的人，都能進諸天的國，惟獨那些呼求主，且實行天父旨意的人，纔能進去。

進諸天的國，既然還要實行天父的旨意，就顯然與藉着重生進神的國不同。（約三 3，5。）進神的國是藉着神聖生命的出生，進諸天的國是藉着神聖生命的生活。（馬太福音生命讀經，三三六頁。）

### 信息選讀

在馬太七章二十一節，主不是說，『你們…父，』乃是說，『我…父。』這裏主似乎說，『我是人子，是神子，我一直實行我父的旨意。你們也是神的兒子，是我的弟兄。因此，你們必須是我的同伴，並

## 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。…你們是我的弟兄、我的同伴、我的同夥。你們和我走同樣的路，實行同樣的旨意。你們照着我父的旨意與我同活。』…要實行父的旨意，我們需要走狹路。…我們的父有一個旨意要成就，但這旨意只能藉着祂的生命纔能成就。我們需要活在天父的生命裏，並且憑着這生命而活。這種生活乃是為着實行父的旨意。

主從來不稱許那些在祂的名裏，卻不照着天父的旨意（21）豫言、趕鬼、並行許多異能的人。（22。）主不否認他們作了那些事，但祂認為那些事是不法的，因為不是照着天父的旨意作的，與神聖的旨意不一致。主似乎說，『你們在我的名裏豫言過，在我的名裏趕鬼過，並在我的名裏行過許多異能，但我從來不認可你們作那些事。我從來不稱許你們，因為你們不法的作那一切的事。你們在己裏，在自己的慾望裏，照着自己的心意，不照着我父的旨意作那些事。』因此，他們即使在主的名裏作了那些事，也不能進諸天的國，卻要『離開』主，就是在來世被拒於國度的實現之外，不能得國度的賞賜。

無論那一種賽跑，跑者必須跑在正確的跑道上。你也許跑得比別人快，但你若跑出你跑道的線外，你就不被承認了。這種賽跑會被視為不法。你必須在跑道上賽跑，這就是說，你必須跑在狹路上。今天許多基督教工人的工作，不受屬天跑道的約束。在他們自己眼中，他們在主的名裏，並為着主作了許多的事。然而，在主眼中，他們的工作是一種過犯，違犯了屬天的跑道。因此他們的工作是不法。…在主的恢復裏，有限制的跑道，我們奔跑時必須受限制。我們若跑在跑道上，沒有跑出去，我們就要蒙主稱許。（馬太福音生命讀經，三三六至三四〇頁。）

參讀：馬太福音生命讀經，第二十四篇；聖經要道，第二十五至二十六題。

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

# 第九週■週六

## 晨興餽養

提後二 1『所以，我的孩子，你要在基督耶穌裏的恩典上得着加力。』

四 8『從此以後，有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。』

今天地上滿了混亂，到處都是混亂。社會裏的每一部分都是混亂。然而，我們不該沮喪。除了撒但的混亂之外，還有神聖的經綸。撒但的混亂要結束，神聖的經綸要達到終極的完成。撒但混亂的結局乃是火湖，神聖經綸的終極完成乃是新耶路撒冷。

在聖經裏，並在我們的經歷中，撒但的混亂總是與神聖的經綸並行的。我們似乎是交替的在經綸和混亂之間，在混亂和經綸之間。甚麼地方有神聖的經綸，甚麼地方就有撒但的混亂。甚麼地方有神，甚麼地方也就有撒但。（在舊造裏撒但的混亂以及為着新造的神聖經綸，一三頁。）

## 信息選讀

得勝者乃是那些忍受混亂，卻不失望也不沮喪的人。他們反而得了加強，能毅為着神聖的經綸站住，且活出神聖的經綸。撒但的混亂仍然在基督教國裏，在我們四圍繼續進行着。甚至在主的恢復裏，我們也經歷這樣的混亂。…我們若得主的加強，能征服一切毀壞的混亂，我們就要得勝的進到國度裏。我們要成為那些在獨一建造的經綸裏得勝的人。

# 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.

我們必須藉着經過過程並終極完成之三一神作全足的恩典，征服撒但的混亂。（林前十五 10，林後十二 9，提後四 22。）在林前十五章十節保羅說，神的恩與他同在。在加拉太六章十八節他說，主耶穌基督的恩與我們的靈同在；在提後四章二十二節他說，主與我們的靈同在。主這全足的恩典與我們的靈同在。我們藉着祂作我們全足的恩典，就能征服一切撒但的混亂，並完成獨一的神聖經綸。

我們按照真理就能征服一切撒但的混亂，並完成神聖的經綸；召會，就是神在肉體的顯現，乃是這真理的柱石和根基。（提前三 15～16。）背叛的人不能搖動在主恢復裏的召會，因為召會是真理的柱石和根基。柱石支持建築物，而根基托住柱石。召會是支持真理的柱石，也是托住真理的根基。因為召會是真理的柱石和根基，我們就必須是教導真理的人。我們教導真理，就會點亮在黑暗中的人，給人注射抵抗毒素，吞滅死亡，並將走岔的人帶回到正路上。

啓示錄二章和三章啓示，我們必須在某些情形裏，來征服一切撒但的混亂，並完成獨一的神聖經綸。…我們必須是以起初的愛愛主的人。（二 4。）起初的愛可以比作新婚的愛。…我們必須恢復我們向我們的丈夫基督那新婚的愛。…我們也必須在召會這今日的樂園裏，享受基督作生命樹，使我們能成爲發光的燈臺。（7，5。）主…告訴得勝者，祂要給他們喫整個的生命樹。…我們該喫一棵樹，宇宙的樹，獨一的樹，就是生命樹，也就是基督作神聖生命的具體化身。（在舊造裏撒但的混亂以及爲着新造的神聖經綸，八七至九〇頁。）

參讀：在舊造裏撒但的混亂以及爲着新造的神聖經綸，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

# 第九週詩歌

# WEEK 9 — HYMN

745

## 國度—意義

F 大調

7 6 7 6 雙 (英 941)

4/4

1 | 3 5 5 6 | 5 - 3 1 | 7̣ 1 4 3 | 2 - -

一 國 度 是 神 的 掌 權， 維 持 神 的 榮 耀；

1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -

是 神 主 宰 的 管 治， 將 祂 秩 序 建 造。

5 | 1̣ 5 4 3 | 6 - 5 7 | 1̣ 5 4 3 | 2 - -

神 在 祂 的 國 度 裏， 施 行 祂 的 王 權，

1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||

照 祂 自 己 來 治 理， 直 到 永 永 遠 遠。

- 二 國度中心是寶座，  
一切帶上祂正規，  
國度之中祂作王，  
為首為主的身分，
- 三 神藉掌權國度中，  
在祂統治的權下，  
惟有在神國度中，  
乃是從神的寶座，
- 四 服在神的管治下，  
背叛神聖的主權，  
撒但邪惡的目的，  
我們該有的目標，
- 五 在神至高國度中，  
基督掌權生命中，  
當神施行祂統治，  
基督若為神掌權，
- 六 日期滿足的時候，  
萬有要認祂王權，  
生命榮耀的管治，  
並催國度速實現，

- 神在其上掌權；  
照着祂心所願。  
一切歸祂管治；  
如此始能維持。
- 通行祂的旨意；  
成全祂的心意。  
祝福始能得着；  
流出生命水河。
- 乃是蒙福之本；  
乃是罪惡之根。  
乃在翻神寶座；  
在神權下活着。
- 基督得顯為大；  
神就能有可誇。  
一切全都蒙福；  
神的榮耀顯出。
- 主要歸一萬有，  
將祂統治領受。  
召會現已豫嘗，  
萬有都得分享。

## God's kingdom is God's reigning

### The Kingdom — Its Meaning

941

1. God's king - dom is God's reign - ing, His glo - ry to main - tain; It  
is His sov - erign rul - ing, His or - der to sus - tain. He  
ex - er - cis - es ful - ly His own auth - or - i - ty With -  
in His king - dom ev - er And to e - ter - ni - ty.

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.





# 路得記結晶讀經

## 第十週

路得揀選她的目標，  
使用她的權利，尋找她的安息，  
並得着賞賜來為着神的經綸

詩歌：補 333，補 335 (140)

讀經：得一～四

## 綱要

### 【週一】

壹 士師記是一卷以色列慘痛歷史的書，黑暗而腐臭；路得記是士師記的附錄，記載一對夫婦佳美的故事，明亮而芬芳；這故事裏的主角—路得—猶如荊棘中長出的百合花，又如黑夜裏明亮的星—得一～四。

貳 路得記一章說到以利米勒偏離神經綸中的安息，（1～2，）拿俄米歸回神經綸中的安息，（3～7，19～22，）以及路得揀選她的目標（8～18）：

一 路得記是一卷安息的書；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

基督作我們的安息，由迦南美地所豫表——申十二9，來四8～9：

- 1 神在第七日安息了，因為祂達到了祂所願望的；神的心願是要在地上得着人在祂的形像上彰顯祂，並有祂的管治權代表祂——創一26～28，羅八28～29，林後三18，羅五17，21，啓五9～10，二二5。
- 2 在舊約裏，美地是安息，因為聖殿能建造在那裏；聖殿是以色列人進入美地終極的完成；神有了聖殿，就能為着祂的國度、管理和行政，得着祂的彰顯和代表——王上八1～11。
- 3 基督作眾聖徒的安息，分為三個階段：
  - a 在召會時代，屬天的基督，就是那彰顯、代表、並滿足了神的一位，歇了一切的工，坐在諸天之上神的右邊，現今在我們靈裏是我們的安息；祂作我們的安息，乃是我們完全的平安和完滿的滿足——太十一28～29。
  - b 在千年國裏，撒但從地上除去之後，（啓二十1～3，）神要因基督和得勝的聖徒，而得着彰顯、代表並滿足；然後基督連同國度，將是得勝聖徒更完滿的安息，他們要與基督一同作王，（4，6，）有分於並享受祂的安息。
  - c 在新天新地裏，所有的仇敵，包括最後的仇敵，死，都被基督征服之後，（林前十五24～27，）祂這位全勝者，將是神所有贖民最完滿的安息，直到永遠。

## 【週二】

二 以利米勒離開美地，意思是他偏離了神經綸中的

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，使自己與神的經綸斷絕；他從猶大（美地最好的部分—創四九8～10，出三8下，申八7～10）的伯利恆（要來之基督的出生地—彌五2，路二4～7），偏離到摩押這拜偶像之地。（士十6。）

三 拿俄米回到聖地，就是從摩押這拜偶像之地回到猶大這以馬內利之地，（賽八8，）到了伯利恆這基督出生之地；（得一19上，22下；）她帶着她的兒媳路得回來；路得是神賜給她的，為着完成神關於基督的經綸。（22上。）

四 路得所揀選的目標，乃是與神的選民一同有分於對基督的享受；她成為基督重要的先祖，有助於將基督生到人類裏；這乃是她揀選神和神的國，使神關於基督的經綸得以完成—太一5～6。

### 【週三、週四】

叁 路得記二章說到路得這位從異邦背景歸向神的人，使用她的權利，好有分於神選民產業的豐富出產：

一 路得按着她那寄居者、窮人、和寡婦的三重身分，使用她的權利，拾取收割時所遺落的；她拾取麥穗不是她的乞討，乃是她的權利。

二 關於收割莊稼的事，神的條例乃是：以色列人若將田角和收割時所遺落的留給窮人、寄居的和孤兒寡婦，耶和華就要賜福與他們—利二三22，十九9～10，申二四19。

三 波阿斯順從這條例，由此見證他對耶和華大有信心；在神的主宰權柄之下，這條例似乎是為

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

路得一人寫的。

- 四 路得來到美地以後，就有權利享受那地的出產；照樣，我們信入基督以後，也有權利享受祂作我們的美地；路得使用她的權利，得着並據有美地的出產，這表徵我們信入基督，在我們與祂『聯合』的靈裏（羅八 16，林前六 17）與祂有生機的聯結之後，就必須開始追求基督，以得着、據有、經歷並享受祂。（腓三 7～16。）
- 五 路得記描繪罪人有分於基督並享受基督的路、地位、資格和權利；照着神的定命，我們信入基督的人有資格和地位，可以支取我們享受基督的權利。（西一 12，啓二 7，二二 14。）
- 六 路得記這個故事是可愛、感人、折服人、並征服人的；在二章這芬芳的故事裏，含示四個豫表：
- 1 波阿斯大有財富，（一，）豫表基督富於神的恩典。（林後十二 7～9。）
  - 2 神應許之美地的田，（得二 2～3，）豫表包羅萬有的基督，祂是一切屬靈神聖出產的源頭，作神選民的生命供應。（腓一 19～21 上。）
  - 3 大麥和小麥（得二 23）豫表基督是作成神和祂子民食物的材料。（利二，約六 9，33，35。）
  - 4 路得這摩押女子，是與神的應許隔絕的異邦罪人，（申二三 3，參弗二 12，）竟然得着權利有分於神選民收割時所遺落的，這豫表外邦的『狗』得着特權，有分於神選民兒女的分落在桌子下的碎渣。（太十五 21～28 與 27 註 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 路得記三章說到路得尋找她的安息：

一 『路得的婆婆拿俄米對她說，女兒阿，我不當爲你找個安身之處，使你享福麼？』—1 節：

- 1 拿俄米知道，作路得丈夫合式的人，乃是波阿斯；因此，拿俄米充當『中間人』，以促成路得結婚。
- 2 真正的新約執事就像拿俄米，激動在基督裏的信徒愛祂，以祂作新郎，好接受祂作丈夫—林後十一 2，啓十九 7，二一 9 ~ 10。
- 3 我們得着安息惟一的路乃是接受基督作我們的丈夫；我們必須認識祂是我們的丈夫並接受祂作我們的丈夫，活在與祂最親近、最密切的接觸裏—林前二 9，參十六 22。
- 4 我們若嫁給基督，以祂爲我們的丈夫，我們的生活就要改變；我們會領悟，我們必須有妻子的貞潔，並且會學習如何享受基督作我們的生命和人位，與祂在一裏行事爲人—林後二 10。

二 路得來到美地，使用她的權利享受美地豐富的出產後，還需要一個家使她得着安息；這樣的安息只能藉着婚姻而得：

- 1 雖然我們得救並愛主，但我們若要得着一個家作我們的安息，就必須嫁給主耶穌，以祂爲我們的丈夫，以召會爲我們的家，在其中與祂一同生活—羅七 4，林後十一 2，弗五 25 ~ 27。
- 2 基督作我們的丈夫，召會作我們的家，合起來乃是一個完整的單位，使我們得着正確、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 從馬太一章五至六節和十六節的觀點看，路得尋找她的安息，實際上是為着家譜的延續，以帶進基督。

四 波阿斯告訴路得：『我實在是你的親人，只是還有一個親人比我更近』—得三 12：

1 在本節，路得丈夫的第一個親人，就是路得最近的親人，豫表我們天然的人，不能也不願把我們從舊人的債務（罪）裏贖回。（四 1～6。）

2 波阿斯，路得丈夫的第二個親人，豫表基督，祂有分於血肉之體，（來二 14，）成為我們的親人，能救贖我們脫離罪，恢復我們在神創造裏天然之人所失去的權利，在祂與我們神聖生機的聯結裏作我們的新丈夫，並娶我們作祂的配偶，使祂得着擴增。（得四 7～13。）

伍 路得記四章說到路得得着賞賜，來為着神的經綸：

一 路得得着賞賜為着神的經綸，其中一部分是贏得一位贖她的丈夫；這丈夫豫表基督是救贖信徒的丈夫；如今我們這些在基督裏的信徒有一位丈夫，祂是我們永遠、現在、和每日的救贖主，搭救我們，拯救我們，救拔我們，脫離一切的難處。

二 除了贏得贖她的丈夫以外，路得也清償已死丈夫所負的債；（1～9；）這豫表信徒蒙救贖，脫離他們舊人的罪：

1 照着羅馬六章六節與七章二至四節，這已死的丈夫，就是我們的舊丈夫，乃是我們的舊人；神造我們作祂的妻子，但我們背叛了祂；我們丟棄祂，並

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 我們罪惡的丈夫用許多債務纏累我們；但在我們嫁給基督那天，我們得着了一位丈夫，祂是我們全能、無所不能的救贖主；我們都需要基督作我們這樣的丈夫，並且該習慣的來到祂面前，簡單的說，『主耶穌，我需要你。』

三 路得所得着賞賜的另一方面，是她成為基督家譜中重要的先祖，帶進大衛的王室，為着產生基督；（得四 13 下～22，太一 5～16；）這指明她所贏得的，是包羅萬有、延展無限的，使她有地位、有資格將基督帶到人類中；因此，在將基督帶到地的每一角落這條聯線上，她是重要的環節。

四 路得不僅成為家譜中重要的先祖，為着產生基督，她也延續神所創造的人類這條線，使基督能成為肉體；基督的成為肉體，乃是將祂從永遠裏帶到時間裏，並將祂的神性帶到人性裏：

1 我們基督徒生活的每一天，都該是基督成為肉體的延續，有基督生出來，好藉着我們將基督作為那靈供應給人，使祂生到他們裏面—林後三 6。

2 若要這事發生，我們都需要為基督說話，說出基督，並且將基督說到人裏面；這樣供應基督，必然會以新陳代謝的方式改變我們和我們所照顧的人，使我們變化成為祂的形像—18 節，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.





# 第十週■週一

## 晨興餽養

創二 2『到第七日，神造作的工已經完畢，就在第七日歇了祂一切造作的工，安息了。』

來四 9『這樣，必有一安息日的安息，為神的子民存留。』

士師記是一卷以色列慘痛歷史的書，黑暗而腐臭；路得記是記載一對夫婦佳美的故事，明亮而芬芳。這故事裏的主角猶如荊棘中長出的百合花，又如黑夜裏明亮的星。（聖經恢復本，得一 1 註 1。）

路得記說到基督藉着成為肉體被帶到人類中，這是真安息。因此路得記是一卷安息的書。我們會看見，路得嫁給波阿斯以後，生了一個孩子俄備得；路得藉此享受安息，得着完全的滿足，並對她的後裔有完滿的盼望。後來的世代先是在大衛之下享受安息。一千年後，他們又因主耶穌享受真安息。二千年後，神的子民在千年國裏因着基督作王，要更完滿的享受這安息。千年國後，對這安息的享受要終極完成於新天新地裏的新耶路撒冷，直到永遠。安息乃是開啓路得記的鑰匙。（路得記生命讀經，七頁。）

## 信息選讀

神安息了，因為祂完成了祂的工，並且滿足了。神的榮耀得着彰顯，因為人有了祂的形像；祂的權柄也即將施行，以征服祂的仇敵撒但。只要人彰顯神並對付神的仇敵，神就得着滿足而能安息。…後來第七日蒙記念為安息日。（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。神已經豫備好一切給人享受。人被造後，並不是加入神的工作，乃是進入神的安息。人受造不是爲了作工，乃是以神爲滿足，並與神一同安息。（參太十一 28 ~ 30。）

安息日是爲人設立的，人不是爲安息日創造的。（可二 27。）…（創世記二章二節）裏的安息是一粒種子，在整本聖經裏發展，收成於啓示錄。這種子的發展包括舊約裏安息日的安息（出二十 8 ~ 11）和美地的安息、（申十二 9，來四 8，）新約裏主日的安息、（啓一 10，徒二十 7，林前十六 2，）和千年國的安息。（來四 1，3，9，11。）安息的終極完成乃是新天新地同新耶路撒冷的安息，在那裏所有得贖的聖徒都要彰顯神的榮耀，（啓二一 11，23，）並要憑神的權柄作王，（二二 5 下，）直到永遠。（聖經恢復本，創二 2 註 1。）

安息日的安息，就是基督作我們的安息；由迦南美地所豫表。（申十二 9，來四 8。）基督作眾聖徒的安息，分爲三個階段：（一）在召會時代，祂這位屬天的基督，歇了一切的工，坐在諸天之上神的右邊，現今在我們靈裏是我們的安息；（太十一 28 ~ 29，）（二）在千年國裏，撒但從地上除去之後，（啓二十 1 ~ 3，）基督連同國度將是得勝聖徒更完滿的安息，他們要與基督一同作王，（4，6，）有分於並享受祂的安息；（三）在新天新地裏，所有的仇敵，包括最後的仇敵，死，都被基督征服之後，（林前十五 24 ~ 27，）祂這位全勝者，將是神所有贖民最完滿的安息，直到永遠。但這裏所說安息日的安息，就是迦南美地的安息所豫表的，只該包括基督作我們安息的頭兩個階段，不該包括第三階段。頭兩個階段的安息乃是獎賞，要給那些竭力追求基督，不僅蒙了救贖，還豐滿的享受了基督，以致成爲得勝者的人。第三階段的安息不是獎賞，乃是給所有贖民完滿的分。（來四 9 註 1。）

參讀：路得記生命讀經，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

## 第十週■週二

### 晨興餽養

得一16『路得說，不要催我離開你回去不跟隨你。你往那裏去，我也往那裏去；你在那裏住宿，我也在那裏住宿；你的民就是我的民，你的神就是我的神。』

19『於是二人同行，來到伯利恆。…』

太二1『在希律王的日子，耶穌生在猶太的伯利恆。…』

在路得記一章一至二節我們看見，以利米勒偏離神經綸中的安息。他原在美地，有其中的一分；他該留在那裏。留在神所應許並賜給的美地，乃是真安息。…以色列的安息，意即他們的昌盛成爲他們的享受與滿足，乃是和他們在神的經綸裏與神之間的光景有關。以色列人離開美地，就使自己與神永遠的經綸斷絕。…以利米勒的錯誤，是偏離了給他機會享受美地之安息的立場，地位。他從猶大的伯利恆偏離了。伯利恆，大衛的城，被指定爲要來之基督的出生地。（彌五2，路二4～7。）在神眼中，伯利恆是個非常特別的地方，因爲這是神要藉着成爲肉體而生爲人的地方。

猶大是以色列中君王支派的地。（創四九8～10。）在所有支派中，沒有一個支派分得的地比猶大更高。這地是神應許之地（出三8下）最好的部分，美地（申八7～10）最好的部分，以馬內利之地（賽八8）最好的部分。以利米勒偏離這地，是何等的錯誤！…以利米勒從猶大的伯利恆偏離到摩押，就是神所棄絕並定罪的亂倫之地。（創十九30～38，申二三2～4。）…摩押也是拜偶像之地。（士十6。）（路得記生命讀經，六至八頁。）

## 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)

拿俄米從摩押，拜偶像之地歸回，…回到猶大，以馬內利之地。…拿俄米歸回，因為她受了神的剝奪，先失去她的丈夫，然後失去她的兩個兒子，遺留下她和兩個兒媳為寡婦，沒有子女。（得一 5，20～21。）拿俄米歸回，也因為她聽見耶和華眷顧祂的百姓，賜糧食與他們。（6。）

拿俄米帶着她的兒媳路得回來〔伯利恆〕；路得是神賜給她的，為着完成神關於基督的經綸。（22上。）

路得記一章八至十八節記載路得揀選她的目標。…拿俄米為她兩個兒媳的前途，向她們建議。她對她們說，『你們各人回娘家去罷。願耶和華以恩慈待你們，像你們以恩慈待已死的人與我一樣。願耶和華使你們各在新夫家中尋得安息。』（8～9上。）於是拿俄米與她們親嘴，…然後俄珥巴與婆婆親嘴而別，只是路得緊緊隨着婆婆。拿俄米對路得說，『你嫂子已經回她本民和她的神那裏去了，你也跟着你嫂子回去罷。』（14～15。）…路得對拿俄米說，『不要催我離開你回去不跟隨你。你往那裏去，我也往那裏去；你在那裏住宿，我也在那裏住宿；你的民就是我的民，你的神就是我的神。你在那裏死，我也在那裏死，也葬在那裏。除非死能使你我相離，不然，願耶和華重重的降罰與我。』（16～17。）拿俄米見路得定意要跟隨自己去，就不再對她說甚麼了。（18。）

路得所揀選的目標，乃是與神的選民一同有分於對基督的享受；她甚至成為基督重要的先祖，有助於將基督生到人類裏。這不僅是她這位摩押寡婦的定意，更是她的目標，她的揀選。路得揀選神和神的國，使神關於基督的經綸得以完成。為着這樣的目標，為着這樣一個揀選這目標的人，阿利路亞！（路得記生命讀經，一〇至一三頁。）

參讀：路得記生命讀經，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

## 第十週■週三

### 晨興餽養

利二三 22『你們收割地的莊稼時，不可割盡田角，也不可拾取收割時所遺落的，要留給窮人和寄居的；我是耶和華你們的神。』

西一 12『感謝父，叫你們有資格在光中同得所分給眾聖徒的分。』

路得的丈夫死後，她有兩個選擇：留在摩押，或與拿俄米一同回到以色列作外人。路得揀選往以色列地去，因為她可能聽過很多關於神、神的應許和美地的事。她所聽見的好消息，足以讓她作美好的揀選。路得與拿俄米到了以色列地以後，就使用她的權利。

關於收割莊稼的事，神的吩咐乃是：以色列人若將田角和收割時所遺落的留給窮人、寄居的和孤兒寡婦，耶和華就要賜福與他們。關於這點，利未記二十三章二十二節說，『你們收割地的莊稼時，不可割盡田角，也不可拾取收割時所遺落的，要留給窮人和寄居的。』類似的話可見於十九章九至十節。申命記二十四章十九節說，『你在田間收割莊稼，若忘下一捆在田裏，不可回去拾取，要留給寄居的與孤兒寡婦；這樣，耶和華你神必在你手所辦的一切事上，賜福與你。』這不僅顯示神的慈愛，以及祂是何等偉大、純良和無微不至，也顯示美地豐富的出產。（路得記生命讀經，一四至一五頁。）

### 信息選讀

## 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莊稼，但這祝福有個條件—要留些東西給窮人；百姓不可割盡田角。然而，在神藉摩西所頒賜關於收割之律法的條例中，並沒有指定田角的大小。田角大小在於地主對耶和華的信心。人對耶和華的信心越大，所留的田角就越大。我相信順從這條例，乃是波阿斯的實行。他對耶和華必大有信心。在神的主宰權柄之下，這條例似乎是為路得一人寫的。

拿俄米和她兒媳路得回到伯利恆，正是動手割大麥的時候。（得一 22 下。）大麥比其他穀類先成熟，豫表復活的基督。（約六 9 ~ 10, 56 ~ 58。）

神是主宰一切的；在祂的主宰權柄裏，祂將路得從摩押帶到伯利恆城。在路得到達那裏以前，祂豫備了一個富有、慷慨的人，名叫波阿斯。…路得獲拿俄米許可，去拾取麥穗。（得二 2 ~ 3。）路得求拿俄米讓她往田間去，她在誰的眼中蒙恩，就在誰的身後拾取麥穗。拿俄米告訴路得只管去，她就去了。她來到田間，在收割的人身後拾取麥穗，恰巧是在波阿斯那塊田裏。

後來，波阿斯得以認識路得。（4 ~ 7。）波阿斯從伯利恆來，對收割的人說，『願耶和華與你們同在。』他們回答說，『願耶和華賜福與你。』（4。）波阿斯問監管收割之人的僕人關於路得的事，僕人告訴他，她是那摩押女子，隨同拿俄米從摩押鄉間回來的，請求在收割的人身後，拾取打捆剩下的麥穗。僕人對波阿斯所說關於路得的話，指明他很滿意路得，認為她是貞潔、賢德的女子。（路得記生命讀經，一五至一六頁。）

參讀：路得記生命讀經，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

## 第十週■週四

### 晨興餽養

得二 8『波阿斯對路得說，…不要往別人田裏拾取麥穗，…要緊隨着我的使女們。』

11～12『…凡你向婆婆所行的，並你離開父母和出生地，…人全都告訴我了。願耶和華照你所行的報答你；你來投靠耶和華以色列神的翅膀下，願你滿得祂的酬報。』

路得記二章八至十三節有波阿斯對路得的恩言。…路得聽見這些話，就面伏於地叩拜，問波阿斯說，『我既是外邦人，怎麼在你眼中蒙恩，使你這樣顧恤我呢？』（10。）波阿斯回答說，自從她丈夫死後，凡她向婆婆所行的，並她離開父母和出生地，到素不認識的民中，這一切事人全都告訴他了。

波阿斯不僅親切的對路得說話，也對她顯示慷慨。（14～16。）到了喫飯的時候，波阿斯叫她來喫點餅，把烘了的穗子遞給她，她就喫飽了。她起來又拾取麥穗，波阿斯吩咐僕人，她就是在禾捆中拾取麥穗，也可以容她，不可羞辱她。他又對他們說，『並要從捆裏抽出些來，留給她拾取，不可斥責她。』（16。）（路得記生命讀經，一七至一八頁。）

### 信息選讀

路得告訴拿俄米，她在波阿斯的田間拾取麥穗，拿俄米就對她說，『願那人蒙耶和華賜福，因為他不斷以慈愛待活人和死人。』（得二 20 上。）然後拿俄米告訴路得，那人與她們相近，是她們的親人。（20 下。）…在二十二節拿俄米囑咐路得，說，『女兒阿，你跟着他的使女出去，不叫人遇見你在別人

## 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



田間，這纔為好。』…拿俄米心裏所想的，不僅要路得有分於波阿斯的豐富，得着滿足，也要路得得着波阿斯作她的丈夫，並為以利米勒的名生子。

路得這位從異邦背景歸向神的人，使用她的權利，好有分於神選民產業的豐富出產。路得是摩押女子，來到美地作寄居者。按着她那寄居者、窮人、和寡婦的三重身分，使用她的權利，拾取收割時所遺落的。她雖然貧窮，卻從未成為乞討者。她拾取麥穗不是她的乞討，乃是她的權利。

路得記描繪罪人有分於基督並享受基督的路、地位、資格和權利。照着神的定命，我們信入基督的人有資格和地位，可以支取我們享受基督的權利。這意思是說，今天我們不需要乞求神拯救我們；我們能到神那裏去，為自己支取祂的救恩。我們有地位、資格、和權利向神支取救恩。這是接受福音的最高標準。

路得記這個故事是可愛、感人、折服人、並征服人的。在二章這芬芳的故事裏，含示四個豫表。…波阿斯大有財富，（1，）豫表基督富於神的恩典。（林後十二9。）…神應許之美地的田，（得二2～3，）豫表包羅萬有的基督，祂是一切屬靈神聖出產的源頭，作神選民的生命供應。（腓一19下。）…大麥和小麥（得二23）豫表基督是作成神和祂子民食物的材料。（利二，約六9，33，35。）…路得這摩押女子（申二三3）是與神的應許隔絕的異邦罪人，（弗二12，）竟然得着權利有分於拾取神選民收割時所遺落的，這豫表外邦的『狗』得着特權，有分於神選民兒女的分落在桌子下的碎渣。（西一12，太十五21～28。）（路得記生命讀經，一八至二一頁。）

參讀：哥林多前書生命讀經，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

# 第十週■週五

## 晨興餽養

得三 1『路得的婆婆拿俄米對她說，女兒阿，我不當為你找個安身之處，使你享福麼？』

林後十一 2『我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』

路得記三章顯示路得尋找她的安息。我們需要享受基督到得着安息的地步。要得着安息，我們必然需要家。沒有一個地方能像家那樣，給我們這麼多安息。在三章拿俄米題議，甚至推動，為路得得着一個家。

路得所採取的步驟，符合我們屬靈的經歷。…藉着相信主耶穌，我們就與祂有生機的聯結。如今祂在我們裏面，我們也在祂裏面。有了這親密、生機的聯結，我們就必須開始追求基督，以得着、據有、經歷並享受祂。這由路得使用她的權利，得着並據有美地的出產所豫表。路得來到美地以後，就有權利享受那地的出產；照樣，我們相信基督以後，也有權利享受祂作我們的美地。

然而，我們拾取麥穗以後，還需要一個家，使我們得着定居的安息。這樣的安息只能藉着婚姻而得。…拿俄米要找一條路，為路得建立一個家。（1。）路得若要得着一個家作她的安息，就需要丈夫。拿俄米知道，作路得丈夫合式的人，乃是豫表基督的波阿斯。（路得記生命讀經，二二至二三頁。）

## 信息選讀

你與主同在的時候曾說，『主，你是我的丈夫』麼？雖然你得救並愛主，你也不會得着一個家作你的安息，直到你嫁給主耶穌，以祂為你的丈夫。

# 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.

在現今的世代，有許多偶像，就如娛樂、運動和購物，使基督徒變得不忠貞。似乎他們從未嫁給基督，從未真正以基督為他們的丈夫。結果，他們從一地到一地徘徊、流蕩，沒有安息。

找着我們丈夫的地方，是在我們的家，就是在召會裏。在召會裏，基督是丈夫。僅僅得着丈夫並不敷，我們還必須得着家。…我們若得着基督，享受基督，並經歷基督，卻沒有得着召會，就仍是無家可歸。所以，我們不僅必須強調基督作我們的丈夫，也必須強調召會作我們的家。基督作我們的丈夫，召會作我們的家，合起來乃是一個完整的單位，使我們得着正確、充分的安息。

拿俄米清楚知道，路得需要嫁給波阿斯。…如此，就需要拿俄米作中間人，來推動路得和波阿斯結婚。…今天我的負擔和拿俄米一樣。我在為你們尋找安息之所；而你們得着安息唯一的路，乃是接受基督作你們的丈夫。因此，我在這裏作中間人，推動你們嫁給基督。…你不僅需要在祂的田間拾取麥穗—你需要以祂為你的丈夫。所以，我的負擔是要推動我們眾人嫁給基督。我在推動大家嫁給基督，使我們能建立一個家，並在這家裏，就是在召會裏享受祂。

沒有甚麼比婚姻更親密的了。以基督為我們的丈夫，是最親密的事。我們若嫁給基督，以祂為我們的丈夫，我們的生活就要改變。我們會領悟，我們必須有妻子的貞潔，並且會學習如何享受基督作我們的生命，與祂在一裏行事為人。這樣，我們就成為得着基督並享受基督的人，愛祂，與祂一同留在家裏，並在家中，就是在召會中，與祂一同生活。我們若這樣作，就會真正認識在主恢復裏的召會生活。（路得記生命讀經，二三至二五頁。）

參讀：路得記生命讀經，第四篇；羅馬書生命讀經，第一篇；哥林多後書生命讀經，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

# 第十週■週六

## 晨興餽養

太一 5 ~ 6 『…波阿斯從路得氏生俄備得，俄備得生耶西，耶西生大衛王。…』

賽五四 5 『因為造你的，是你的丈夫；…救贖你的，是以色列的聖者…。』

羅七 4 『…你們藉着基督的身體，向着律法也已經是死的了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。』

我們若看馬太一章五至六節和十六節，就會看見路得尋找她的安息，實際上是為着家譜的延續，以帶進基督。（路得記生命讀經，二八至二九頁。）

（在路得記三章十二節，）路得丈夫的第一個親人，就是路得最近的親人，豫表我們天然的人，不能也不願把我們從舊人的債務（罪）裏贖回。（四 1 ~ 6。）波阿斯，路得丈夫的第二個親人，豫表基督，祂有分於血肉之體，（來 2:14，）成為我們的親人，能救贖我們脫離罪，恢復我們在神創造裏天然之人所失去的權利，在祂與我們神聖生機的聯結裏作我們的新丈夫，並娶我們作祂的配偶，使祂得着擴增。（得四 7 ~ 13。）（聖經恢復本，得三 12 註 1。）

## 信息選讀

重要的點是，路得得着賞賜為着神的經綸，其中一部分是贏得一位贖她的丈夫；這丈夫豫表基督是救贖信徒的丈夫。惟有基督能作我們的丈夫和我們的救贖主。…如今我們這些在基督裏的信徒有一位丈夫，祂是我們永遠、現在、和每日的救贖主，搭救我們，拯救我們，救拔我們，脫離一切的難處。這是何等的贏得！

# 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!

路得也清償已死丈夫所負的債。（得四 1～9。）這豫表信徒蒙救贖，脫離他們舊人的罪。…波阿斯對那比他更近的親人說，『你從拿俄米手中買這田地的時候，也當娶死人的妻摩押女子路得，叫死人的名得以在他的產業上存立。』（5。）那親人回答說，『這樣我自己就不能贖了，恐怕於我的產業有損。你自己可以贖我所當贖的，因我不能贖了。』（6。）波阿斯就這樣作，清償路得所負的債。

照着羅馬七章，這已死的丈夫，就是我們的舊丈夫，乃是我們的舊人。神造我們作祂的妻子，但我們背叛了祂。我們丟棄祂，並且擅自取了作丈夫的地位。我們罪惡的丈夫用許多債務纏累我們。但在我們嫁給基督那天，我們得着了一位丈夫，祂是我們全能、無所不能的救贖主。…我們既有祂作我們的丈夫，就該來到祂面前，簡單的說，『主耶穌，我需要你。』

路得所得着賞賜的另一面，是她成為基督家譜中重要的先祖，帶進大衛的王室，為着產生基督。（得四 13 下～22，太一 5～16。）這指明她所贏得的，是包羅萬有、延展無限的，使她有地位、有資格將基督帶到人類中。因此，在將基督帶到地的每一角落這條聯線上，她是重要的環節。我們都感激路得，因為沒有她，基督就無法臨及我們。

這職事的負擔是要在信徒裏面產生基督。這就是說，這職事的目標不是要教導你謙卑，或僅僅在你的行為上榮耀神。…路得不僅成為基督家譜中重要的先祖，為着產生基督，她也延續神所創造的人類這條線，使基督能成為肉體。（太一 5～16。）基督的成為肉體是祂從永遠裏出來，帶着祂的神性進到時間裏。…我們基督徒生活的每一天，都該是基督成為肉體的延續，有基督生出來，好藉着我們將基督供應給人，使祂生到他們裏面。若要這事發生，我們都需要為基督說話，說出基督，甚至將基督說（到人裏面）。這樣供應基督，必然會改變我們。（路得記生命讀經，三二至三四頁。）

參讀：路得記生命讀經，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

# 第十週詩歌

140

## 讚美主—祂的美麗

8 7 8 7 (英 170)

降 E 大調 4/4

E<sup>b</sup> A<sup>b</sup> B<sup>b7</sup> E<sup>b</sup> Cm Fm E<sup>b</sup> B<sup>b</sup>  
 5 • 3 6 i | 7 6 5 3 | 1 1 2 3 | 5 6 5 - |

一 主, 你是那可愛新郎, 神所選立, 我所愛;

E<sup>b</sup> Cm D7 Gm E<sup>b</sup> B<sup>b7</sup> E<sup>b</sup>  
 5 • 3 6 i | 7 6 5 5 | 5 i i 3 | 5 2 1 - ||

你的自己富有吸引, 我心怎能不愛戴!

- |               |             |
|---------------|-------------|
| 二 親愛良人, 我愛慕你, | 你的寶貴誰能言!    |
| 你的愛情, 我深珍愛,   | 你的可愛何無限!    |
| 三 你比美者還要更美,   | 你比甜者還更甜!    |
| 你既柔細、你又親切,    | 你是何等的完全!    |
| 四 你的衣服滿了沒藥,   | 你的口中滿恩惠!    |
| 在你受苦馨香氣中,     | 憑愛珍藏你寶貴。    |
| 五 神曾用那喜樂的油,   | 膏你勝過你同伴;    |
| 從你那些“象牙宮”中,   | 發出對你的稱讚。    |
| 六 神已永遠賜福與你,   | 你已勝過眾仇敵;    |
| 我今見你加冕、登極,    | 權柄、威嚴, 無可比。 |
| 七 你是“萬國所羨慕的,” | 他們必知你價值;    |
| 你乃“超乎萬人之上,”   | 永遠配得我賞識!    |

第五節的“象牙宮”指各地召會。

# 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.



# 路得記結晶讀經

## 第十一週

### 波阿斯與路得

### 豫表基督與召會

詩歌：英 1140（英 1177）

讀經：得一 16～17，二 1～3，13～16，三 9，  
12，15，四 1～17，21～22

## 綱要

### 【週一】

壹 在約書亞記至路得記這段以色列人歷史的開始和結束，有兩個顯著的人物豫表基督；這兩個人就是約書亞和波阿斯，他們表徵一個人的兩方面—書一 1，得四 21～22：

一 在開始時，約書亞豫表基督，將神所揀選的人帶進神命定的福分裏；如約書亞所豫表的，基督已經把我們帶進美地，也為我們取得那地，並將那地分給我們作產業，給我們享受；基督已經為我們得着美地，至終祂就是美地，給我們享受。

二 在結束時，波阿斯豫表基督是我們的丈夫，作了我們的滿足。

# 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.



貳 在路得記，波阿斯豫表基督以下幾方面：

- 一 波阿斯是富有且慷慨給與的人，（二 1， 14 ~ 16， 三 15，）豫表基督有追測不盡的神聖豐富，並且以祂全備的供應照顧神窮乏的子民。（弗 3 8，路十 33 ~ 35，腓一 19。）
- 二 波阿斯是路得的親人，（得二 3，三 9， 12，）贖回瑪倫失去的產權，並且娶了瑪倫的寡婦路得為妻，以產生必需的後嗣，（四 9 ~ 10， 13，）豫表基督救贖召會，使召會成為祂的配偶，好叫祂得着擴增。（弗五 23 ~ 32，約三 29 ~ 30。）
- 三 按照路得記，波阿斯贖回路得並贖回她的長子名分；因此，他成了基督一位顯著的先祖—得四 1 ~ 17， 21 ~ 22，太一 5 ~ 6：
  - 1 你既是弟兄，是波阿斯，就該顧到別人的基督長子名分，不該單顧自己的長子名分；換句話說，你不僅該顧到自己對基督的享受，也該顧到別人對基督的享受—弗三 2，彼前四 10 ~ 11，太二四 45 ~ 47。
  - 2 假定在召會生活中有些親愛的聖徒成了像路得一樣，失去了對長子名分的享受，就是對基督的享受，我們需要在召會生活裏有許多波阿斯，把這些親愛的聖徒帶回對基督的享受裏。
  - 3 路得記告訴我們，有另一個親屬與路得的關係比波阿斯更近，但那人自私自利，只顧自己的長子名分：
    - a 有些弟兄該顧到召會生活中像可憐的『路得』那樣的人，但他們在對基督的屬靈享受上很自私—結三四 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，在對基督的享受上是豐富的，他願意付代價，將那樣的聖徒帶進對基督完滿的享受裏；藉着這樣牧養別人，他就對基督有更多的享受，甚至對基督有最大的享受；一天過一天，我們該顧到別人對基督的享受—箴十一 25，徒二十 35，彼前五 1~4。

## 【週二、週三】

四 那些成爲像波阿斯的人，在召會生活乃是柱子（聖殿其中一根柱子名叫『波阿斯』—王上七 21）；在聖經裏，柱子是神建造的標記、見證，神的建造乃是藉着在實行身體生活中被變化而成的一創二八 22 上，王上七 15~22，加二 9，提前三 15，啓三 12，羅十二 2，弗四 11~12：

1 那些在召會生活中是柱子的人，乃是一直在神的審判（銅）之下，領悟他們是在肉體裏的人，一無價值，只配死與埋葬—詩五一 5，出四 1~9，羅七 18，太三 16~17：

a 我們必須斷定自己是一無所是的，只穀資格釘死；我們無論是甚麼，都是因着神的恩，並且勞苦的不是我們，乃是神的恩—林前十五 10，加二 20，彼前五 5~7。

b 信徒中間的分裂和不結果子，都是因爲沒有銅，沒有甚麼是經過神審判的；反而有驕傲、自誇、自我表白、自我稱義、自我稱許、自找藉口、自義、定罪別人、規律別人，而不牧養人、尋找人—太十六 24，路九 54~55。

c 我們愛主並經歷祂是那樣子像銅的人，（結四十 3，）祂就成爲我們超凡的愛、極廣的寬恕、無上的信實、盡致的卑微、絕頂的純潔、至聖至義、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 殿裏柱子的柱頂有『裝修的格子網〔如格子架〕和擰成的鍊索形成的花圈』；這些表徵錯綜複雜的光景，而那些在神建造中作柱子的人，在其中生活並承擔責任—王上七 17，林後一 12，四 7～8。

3 柱頂上有百合花和石榴—王上七 18～20：

a 百合花表徵信靠神的生活，就是憑神之於我們的所是，不憑我們的所是而過生活；銅的意思是『不是我』，百合花的意思是『乃是基督』—歌二 1～2，太六 28，30，林後五 4，加二 20。

b 柱頂花圈上的石榴，表徵那作生命的基督之豐富的豐滿、豐盛、美麗和彰顯—腓一 19～21 上，弗一 22～23，三 19。

c 藉着格子網的除去和擰成之鍊索的限制，我們就能過信靠神的單純、簡單生活，彰顯基督神聖生命的豐富，為着神在生命裏的建造。

## 【週四】

叁 在這明亮而芬芳的故事裏，路得在以下幾方面豫表召會：

一 路得在神的創造裏，在亞當裏是女人，在人的墮落裏是摩押女子（一個罪人），因而成了舊人，具有這兩面，豫表召會在得救之前，是神創造裏的人，也是在人的墮落裏的罪人，乃是『我們的舊人』—羅六 6。

二 路得是寡婦，死了丈夫，為波阿斯所贖回；波阿斯清理了路得已死丈夫的債務，恢復她已死丈夫所失去的產權；（得四 9～10；）因此路得豫表蒙了基督救贖的召會，而召會的舊人乃是已經被釘十字

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；（羅七4上，六6；）基督清理了召會舊人的罪，（約一29，）好恢復神所創造而墮落之天然人所失去的權利。（創一26，賽五四5。）

三路得被波阿斯贖回以後，成了他的新妻子，（得四13，）豫表召會得救以後，因着召會天然的人得了重生（約三6下）而成了基督的配偶。（29上，羅七4。）

四路得揀選跟隨拿俄米到以色列地，（得一16～17，）並與波阿斯聯結，豫表外邦罪人聯於基督，（林後一21，）使他們有分於神應許的產業。（弗三6。）

## 【週五】

肆波阿斯（豫表基督是我們的新丈夫）和路得（豫表召會，其舊人乃是已經被釘十字架的丈夫）的圖畫，是保羅在羅馬七章一至六節所說的：

一 在神的創造裏，人原初的地位是妻子的地位；以賽亞五十四章五節說，造我們的神是我們的丈夫；我們是神的妻子，必須倚靠祂，並以祂為我們的頭。

二人墮落時，取了另一個地位，就是舊人自取的地位（舊人乃是我們這個由神所創造，卻因罪而墮落的人）；神所造的人是妻子，但墮落的人向神獨立，並且自立為頭，為丈夫。

三 我們的舊人，就是舊丈夫，既與基督同釘十字架，（羅六6，）我們就脫離了他的律法，（七2～4，）並且歸與新丈夫，就是那永活者基督。

四 我們信徒有兩種身分：

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 我們有墮落舊人的舊身分，我們的舊人離棄了信靠神之原初正確的地位，擅自取了作丈夫，作頭，向神獨立的地位。
  - 2 我們有作為重生之新人的新身分，恢復到我們作神真正妻子之原初正確的地位，（賽五四5，林後十一2～3，）倚靠神，以祂為我們的頭。
- 五 我們因為已經釘了十字架，（加二20，羅六6，）就不再有丈夫的舊身分；現今我們只有正確妻子的新身分，以基督為我們的丈夫，不該再憑舊人活着（不該再以舊人為我們的丈夫）。

## 【週六】

- 六 在羅馬七章四節，保羅將葬禮和婚禮放在一起；一面，我們埋葬了；另一面，我們結婚了；我們照着舊身分已經是死的了，叫我們照着新身分歸與別人；照着我們的新身分，我們歸與那從死人中復活的，使我們結果子給神。
- 七 我們的舊人，就是舊丈夫，既與基督同釘十字架，叫我們『歸與別人，就是歸與那從死人中復活的，使我們結果子給神』；（4；）歸與，指明我們在作妻子的新身分裏，在人位、名義、生命和存在上，與基督在祂的復活裏有生機的聯結。
- 八 身為重生的新人和基督的妻子，我們一切的所是和所作，現今都與神有關，並且祂是我們所結的果子，我們生命的滿溢；這與結果子給死（5）不同，那是從前我們作舊人，作舊丈夫所結的。
- 九 如今我們歸與復活的基督，祂是我們靈裏賜生命的靈；這是『那靈…同我們的靈』（八16）聯合成為『一靈』（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 我們該將我們的全人轉向並置於這聯結的靈—羅八 6 下。
- 2 我們也該照着這聯結的靈生活並行事為人—4 節。
- 3 我們這樣活在這聯結的靈裏，就能活出基督的身體，成爲基督團體的彰顯，使三一神得着榮耀—弗一 23，三 21，林前十 31，彼前四 11，啓二一 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.



# 第十一週■週一

## 晨興餽養

書一 5 ~ 6 『…我…必…與你同在；…你當剛強壯膽，因為你必使這百姓承受那地為業，就是我…起誓要賜給他們的。』

得四 9 ~ 10 『波阿斯…說，你們今日作見證，凡屬…瑪倫的，我都從拿俄米手中置買了；我又娶了…摩押女子路得為妻，好叫死人的名得在他的產業上存立…。』

波阿斯與路得…豫表基督與召會。…在約書亞記至路得記這段以色列人歷史的開始和結束，有兩個顯著的人物豫表基督。（書一 1，得四 21。）這兩個人就是約書亞和波阿斯，他們表徵一個人的兩方面。

在開始時，約書亞豫表基督，將神所揀選的人帶進神命定的福分裏。（書一 2 ~ 4，弗一 3 ~ 14。）如約書亞所豫表的，基督已經把我們帶進美地，也為我們取得那地，並將那地分給我們作產業，給我們享受。基督已經為我們得着美地，至終祂就是美地，給我們享受。

在結束時，波阿斯豫表基督的其他方面，特別豫表基督是我們的丈夫，作了我們的滿足。…波阿斯是富有且慷慨給與的人，（得二 1，14 ~ 16，三 15，）豫表基督有追測不盡的神聖豐富，並且以祂全備的供應照顧神窮乏的子民。（弗三 8，路十 33 ~ 35，腓一 19 下。）（路得記生命讀經，三六至三七頁。）

## 信息選讀

路得記告訴我們，波阿斯贖回了路得，也為她贖回了長子的名分。這就是說，作我們真波阿斯的基

# 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，贖回了我們和長子的名分。…波阿斯贖回他親屬的產業，並娶了那人的寡婦；（得四 1 ~ 17；）因此，他成了基督一位顯著的先祖，基督偉大的同夥。你既是弟兄，是波阿斯，就該顧到別人的基督長子名分。…換句話說，你不僅該顧到自己對基督的享受，也該顧到別人對基督的享受。

路得和拿俄米已經失去了享受，就是長子的名分，但照着神的規定，有一條路可恢復長子的名分，將其贖回，但必須由別人贖回。今天在召會生活中，原則是一樣的。…常常有些親愛的聖徒失去對基督的享受。就一面說，他們成了拿俄米或路得。若是這樣，你需要成為波阿斯，能贖回別人失去的長子名分，並與被贖回的人結合。

失去丈夫的意思就是失去對長子名分的享受。…因此，我需要你作我的弟兄，贖回我的長子名分。但你需要在基督裏多少豐富一點。…然後你付代價，重新得回我的長子名分，並且你也與我結合。這就是說，你與我調和。這樣的屬靈調和會產生大衛的祖父俄備得。波阿斯成了基督一位偉大的先祖。就屬靈的意義說，他享受了基督最大、最豐富的分。一位弟兄若成了我的波阿斯，他將成為對基督有最大享受的人。因為他贖回了我的長子名分，並且這樣與我聯結，我們在主裏的聯結，至終會生出對基督的完滿享受。

今天在召會生活裏，我們需要有許多波阿斯。…有些弟兄該顧到我這個可憐的路得，但他們在對基督的屬靈享受上很自私。甚至在對基督的屬靈享受上，我們也很可能是自私的。然而，波阿斯很慷慨，付了代價，贖回我的長子名分。這一切都指明我們不僅該顧到自己的長子名分，也該顧到別人的長子名分。一天過一天，我們該顧到別人對基督的享受。我們越這樣作越好。（馬太福音生命讀經，三七至三九頁。）

參讀：路得記生命讀經，第六至七篇；馬太福音生命讀經，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

# 第十一週■週二

## 晨興餽養

王上七 21『他將兩根柱子立在殿廊前頭：…左邊立一根，起名叫波阿斯。』

啓三 12『得勝的，我要叫他在我神殿中作柱子…。』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着…。』

（王上七章中）兩根柱子的名字是雅斤和波阿斯。（21。）雅斤意即『祂必堅立』，波阿斯意即『在祂裏面有力量』。這兩根柱子立在廊前，見證主要建立祂的建造，並且真正的力量是在建造裏。就是在今天，召會的建造也作這見證。藉着王上七章這幅圖畫的細節我們看見，我們如何能在神的建造中成爲柱子，就是審判我們自己，憑信而活，承擔責任，並且彰顯生命的豐富。（創世記生命讀經，一二八五頁。）

## 信息選讀

兩根柱子是銅造的。（王上七 15。）創世記的柱子是石柱，但王上七章的柱子是銅柱。…銅表徵神的審判。例如，帳幕門口的祭壇包着銅，指明神的審判。（出二七 1～2，民十六 38～40。）洗濯盆也是銅作的。（出三十 18。）此外，掛在杆子上的銅蛇，（民二一 8～9，）也見證基督替我們受神審判。（約三 14。）…那兩根柱子是銅造的，清楚指明我們若要作柱子，就必須認識我們是在神審判之下的人。我們不僅該在神的審判之下，也該在我們自己的審判之下。正如保羅在加拉太二章二十節所說的一樣，我們必須說，『我已經被釘十字架。我所以被釘，因爲在神的經綸中，我一無用處，我只有資格死。』

# 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."

你若自以為有資格，你就與銅無關，你是自製的金子。經歷銅就是一一直在神的審判之下，也在我們自己的審判之下。我們都必須把這話應用在自己身上，說，『主阿，憐憫我，因為在我裏面一無良善。』這就是我們已經被釘死的原因。我們若以為在自己裏面還有良善，我們就是說謊的人。

在加拉太二章二十節保羅說，『不再是我，乃是基督在我裏面活着。』我們也可應用他在林前十五章十節的話，那裏說，『然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』在加拉太二章二十節保羅說，『不再是我，乃是基督。』在林前十五章十節他說，『不是我，乃是神的恩。』保羅似乎說，『無論我今天成了甚麼人，都是因着神的恩。憑我自己，我一無所是。憑我自己，我絕不能成為使徒或者供應神活話的人。我比別人勞苦，但勞苦的不是我一這是神的恩。』這就是銅的經歷。

在豫表和表號上，王上七章的兩根銅柱告訴我們，我們必須在神的審判之下，並在我們自己的審判之下。我們必須斷定自己是一無所有的，是只有資格釘死的。我這話不僅是對弟兄說，也是對姊妹說。…我們必須看自己是在神審判之下的人。

我們的問題是我們並不定罪自己，反而表白、稱義、稱許並原諒自己。我們常說，『這不是我的錯，這是某某弟兄的錯。我總是很謹慎，我沒有錯。』這就是自我表白。我們表白自己後，又進一步稱義並稱許自己。…有時我們犯了錯，可能又原諒自己。…已往我有過許多的自我表白、自我稱義、自我稱許和自我原諒。…我們若天天把這四件事釘在十字架上，在我們的家中就絕不會有爭吵。（創世記生命讀經，一二七一、一二七三至一二七四、一二七八至一二七九頁。）

參讀：創世記生命讀經，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

## 晨興餽養

太六 28 ~ 30 『你們何必為衣服憂慮？你們細想野地裏的百合花，怎樣生長；它們既不勞苦，也不紡線。…就是所羅門在他極盛的榮耀裏，也沒有披戴得像這些花中的一朵。小信的人哪，野地裏的草，今天存在，明天就丟在爐裏，神尚且這樣給它穿戴，何況你們？』

王上七章十七節說，『柱子上端的柱頂有裝修的格子網和擰成的鍊索形成的花圈，一個柱頂有七個，另一個柱頂也有七個。』…裝修的格子網就像格子架，就是有小方孔的架子，用以支撐藤蔓。另外本節的『裝修』、『擰成』都含設計的意思。因此，裝修的格子就是格子的設計，…格子網的設計是為着長百合花。這格子架是為着安置百合花。就一面說，這格子架是托住百合花的網。…裝修的格子網，和擰成的鍊索形成的花圈〔表徵〕…錯綜複雜的情況。（創世記生命讀經，一二八〇至一二八一頁。）

## 信息選讀

柱子在家庭、召會、並職事中所背負的擔子和責任，總是在錯綜複雜的情況裏。我們常喜歡把這些情況理清楚，但是作不到。如果你理清楚一個複雜的情況，就有另外三個來頂替。你越想把一件事理清楚，情況就越不清楚。你越想使人瞭解，事情就越遭人誤解。

要在這種複雜的情況裏承擔責任，我們必須在神裏面憑信而活。王上七章十九節說，『廊子裏柱子上端的

## 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

柱頂…刻着百合花。』百合花表徵信靠神的生活。首先，我們必須定罪自己，認識我們是墮落、無能、不穀格，並且一無所有；然後我們必須在神裏面憑信活着，不憑我們的所是或我們所能作的活着。我們必須是百合花，憑神之於我們的所是，不憑我們的所是存活。（太六 28，30。）我們今天活在地上是在於祂。我們在錯綜複雜的召會生活中怎能承擔責任？在我們自己裏面，我們不能作這事；但我們若是在神裏面憑信而活就能這樣作。不再是我，乃是基督在我裏面活着一這就是百合花。不是我承擔責任—乃是祂承擔責任。

我們都已經受了審判，我們需要在神的審判之下，審判自己。我們要作銅柱，說，『我是墮落、敗壞、罪惡的，並且甚麼都不配，只配死，』這很容易。但是要在格子網的除去和鍊索的限制下，經過三天復活的過程卻非常難。但是我們越在格子網和鍊索中，…越長出百合花，越顯出石榴。這樣，我們就成了活的見證，不是出於任何天然的東西，乃是出於在格子網的除去和鍊索的限制之下，復活的過程。我們無可逃避，我們必須留在格子網和鍊索中，正像被埋葬三天，再從復活的過程中出來一樣。我們經過了這種經歷，百合花就長出來，石榴就顯出來。每根柱子都必須作憑信而活的見證，好在格子網的除去和鍊索的限制之下，經過復活的過程，顯出基督的豐富。聖殿前兩根柱子的銅，指明我們是在死的審判之下，這死的審判把我們帶進由柱頂底座高三肘所表徵的復活過程。這復活的過程帶我們經過格子網和鍊索，長出百合花，結出石榴作見證。這是柱子承擔責任的路，由柱頂全高五肘所表徵。（創世記生命讀經，一二八一至一二八三、一二九〇至一二九一頁。）

參讀：創世記生命讀經，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

# 第十一週■週四

## 晨興餽養

羅七 4『我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。』

路得在神的創造裏，在亞當裏是女人，在人的墮落裏是摩押女子，因而成了舊人，具有這兩面，豫表召會在得救之前，是神創造裏的人，也是在人的墮落裏的罪人，乃是『我們的舊人』。（羅六 6。）

路得是寡婦，死了丈夫，為波阿斯所贖回；波阿斯清理了路得已死丈夫的債務，恢復她已死丈夫所失去的產權；因此路得豫表蒙了基督救贖的召會，而召會的舊人乃是已經被釘十字架的丈夫；（羅七 4 上；）基督清理了召會舊人的罪，好恢復神所創造而墮落之天然人所失去的權利。

我們的舊人已經與基督同釘十字架。（六 6。）基督的釘十字架毀壞我們舊人墮落的部分，但救贖受造的部分。基督沒有救贖我們舊人墮落的部分；反之，祂乃是將這部分了結。然而，祂救贖我們受造的部分，好恢復我們。所以，基督在十字架上的死了結我們舊人墮落的部分，救贖神所造的部分。（路得記生命讀經，三八至四〇頁。）

## 信息選讀

路得被波阿斯贖回以後，成了他的新妻子，豫表召會得救以後，因着召會天然的人得了重生而成了基督的配偶。（羅七 4 下。）被贖回的路得怎樣成

# 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，照樣，得救並重生的召會，也在與祂生機的聯結裏，成了祂的新妻子，祂的配偶。

路得〔揀選跟隨拿俄米到以色列地，並〕與波阿斯聯結，豫表外邦罪人聯於基督，使他們有分於神應許的產業。（弗三6。）

路得的身分，第一種是神所創造、甚好的人。（創一27，31。）第二，她是在亞當裏墮落的人，被神定罪且在神面前被構成爲罪人。（羅五18上，19上。）第三，她成爲舊人，因着離棄神作她的丈夫，作了自己的舊丈夫，（六6上，七2，）這舊丈夫使她負債。第四，她因舊丈夫的罪而成爲負債者。第五，她是摩押女子，被神放棄之亂倫的外邦人。（申二三3。）第六，她與神的選民以色列聯結，成爲神應許的有分者。（弗二12～13，三6。）第七，她被她的親人波阿斯贖回，作她新丈夫的新妻子。（得四5，13。）第八，她是保守基督成爲肉體這條線的人。（太一5下。）第九，她是大衛的曾祖母，生出神所設立地上行政的王室。第十，她成爲基督重要的先祖，將基督，就是神的具體化身，帶給地上的人。

我們可概述路得的身分：她是天然、神所造的人；墮落、敗壞的人；舊丈夫—在舊人裏與罪、債務牽連的人—的舊妻子；與神的選民聯結的人；被贖回的人；新妻子；帶進地上神聖行政之王室的人；以及基督重要的先祖，將基督帶給人類。簡單的說，路得是天然的人、墮落的人、與罪牽連的人、被贖回的人、與新丈夫聯結的人、以及將基督帶給人類的人。（路得記生命讀經，四〇、四四至四五頁。）

參讀：真理課程三級卷二，第三十四課；召會的意義，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

# 第十一週■週五

## 晨興餽養

羅六 6～8『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，因為已死的人，是已經從罪開釋了。我們若與基督同死，就信也必與祂同活。』

（波阿斯（豫表基督是我們的新丈夫）和路得（豫表召會，其舊人乃是已經被釘十字架的丈夫）的圖畫，是保羅在羅馬七章一至六節所說的。）

在神的創造裏，人原初的地位是妻子的地位。（賽五四 5。）…我們是神的妻子，必須倚靠祂，並以祂為我們的頭。…人墮落時，取了另一個地位，就是舊人自取的地位。…神所造的人是妻子；墮落的人成了丈夫。墮落的人擅自取了作丈夫的地位，向神獨立，並且自立為頭，為丈夫。在你得救以前，你從不認為自己是妻子。…在墮落的人中，男人和女人都認為自己是丈夫。…因此，墮落的人成了強悍、醜陋的丈夫。…重生新人的地位，乃是真正妻子的地位。重生將我們恢復到我們原初的地位。

羅馬七章二至三節的頭一個丈夫…乃是第六章六節裏那已經與基督同釘十字架的舊人。（羅馬書生命讀經，一六四至一六七頁。）

## 信息選讀

我們信徒得救以後有兩個身分—舊身分和新身分。由於墮落，我們有舊身分；由於重生，我們有新身分。因着墮落，我們是舊人；因着重生，我們是新人。作為舊人，我們是丈夫；作為新人，我們是妻子。因此，我們有兩個身分。

# 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.



讓我們看羅馬七章一至六節，與羅馬六章六節和加拉太二章十九至二十節的關係。…羅馬七章一節說，『律法作主管轄人，是在他活着的時候。』本節並不難懂。二節告訴我們，『女人有了丈夫，丈夫還活着，就受律法約束，歸與丈夫；丈夫若死了，就脫離了丈夫的律法。』請注意，這節不是說『女人還活着』，乃是說『丈夫還活着』。丈夫若死了，女人就脫離了丈夫的律法。三節告訴我們，丈夫活着，她若歸與別的男人，便叫淫婦；然而，丈夫若死了，她就脫離了律法，並可歸與別人。

四節（說），『我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的了。』我們被治死不是自殺的結果，乃是藉着基督的身體，意思是我們死在基督的十字架上。『藉着基督的身體』這辭形容死，指明這是怎樣的死，…乃是與基督同釘十字架。基督釘十字架時，我們與祂同死。我們需要將這一節與六章六節比較，那裏說，『知道我們的舊人已經與祂同釘十字架。』…（這節）符合七章四節所說我們藉着基督的身體已經是死的。

六章六節繼續說，『叫我們不再作罪的奴僕。』舊人已經釘十字架，但我們還活着。我們不該再作罪的奴僕。…加拉太二章十九節…說，『我藉着律法，已經向律法死了，叫我可以向神活着。』我們是死的，還是活着的？我們是兩個人，還是一個人？由這一節我們能看見，我們有兩個身分，有兩個我—舊『我』和新『我』。舊『我』死了，叫新『我』可以活着。…二十節接着宣告：『我已經與基督同釘十字架。』這話無疑符合羅馬六章六節和七章四節。這三節彼此符合。…然後，加拉太二章二十節又說，『我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的。』這節啓示信徒有兩個身分—舊人的身分，和重生新人的身分。（羅馬書生命讀經，一六七至一六九頁。）

參讀：羅馬書生命讀經，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

羅七 4『…你們藉着基督的身體，向着律法也已經是死的了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。』

6『但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們在靈的新樣裏服事，不在字句的舊樣裏。』

在羅馬七章四節，保羅將葬禮和婚禮放在一起。一面，我們埋葬了；另一面，我們結婚了。我們已經是死的了，叫我們歸與別人。在四節，我們死而結婚；在加拉太二章十九節，我們死而活。我們若沒有雙重身分，這怎麼可能？我們照着舊身分已經是死的了，叫我們照着新身分歸與別人。照着我們的新身分，我們歸與那從死人中復活的，使我們結果子給神。（羅馬書生命讀經，一七〇頁。）

## 信息選讀

現在我們歸與我們的新丈夫基督，…『就是歸與那從死人中復活的。』（羅七 4。）在林後十一章二節，保羅也說，他將我們許配一個丈夫，就是基督。基督是我們的新丈夫。

重生的人，無論男女信徒，都是妻子的一部分。既然基督是我們的丈夫，我們就必須倚靠祂，並以祂為頭。（弗五 23。）我們若這樣作，就會在復活裏結果子給神，（羅七 4，）並在靈的新樣裏服事。（6。）我們就不再在肉體裏，乃在靈的新樣裏。

基督不但是我的頭—祂也是我的人位。妻子必須以丈夫為她們的人位，不只以丈夫為她們的頭。我們甚

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

至必須以基督為我們的生命。基督是我們的丈夫、我們的頭、我們的人位、和我們的生命。我們已被了結，一無所是。基督活在我們裏面，並替我們活。我已完全蒙召，脫離一切，並進入祂裏面。我相信祂，並全然信靠祂。基督是我的一切。祂是我的丈夫、我的頭、我的人位、我的生命。所以，我完全在恩典之下，絕不再在律法之下。律法與我無關，我也與律法無關。『我藉着律法，已經向律法死了。』（加二 19。）現今在恩典裏，我向神活着。…身為新人和歸與新丈夫的妻子，我們所是和所作的一切，都與神有關。我們結果子給神。…這意思乃是神出來了，神作為果子產生出來了。因此，我們一切的所是和所作，必須是活的神。我們必須生出神來，作神的滿溢。這樣，我們就有活的神作我們的果子，並且我們結果子給神。

我們是妻子，也必須在靈的新樣裏服事主，不在字句的舊樣裏。羅馬七章六節的靈字指我們重生之人的靈，有主，就是那靈，住在其中。（提後四 22。）我們可以在靈的新樣裏服事，因為神更新了我們的靈。（羅馬書生命讀經，一七一至一七五頁。）

如今，這靈住在我們得重生的靈裏，與我們的靈聯結為一靈。（羅八 9 ~ 11 上，林前六 17。）祂不僅在我們裏面，祂還與我們的靈聯結成一靈。為此，我們就要操練，將我們的全人轉向並置於這聯結的靈。（羅八 6 下。）不要把我們的心思放在許多無謂的事上，要把我們的心思置於靈，全人轉向這聯結的靈。並且，我們更要照着這聯結的靈生活、行動。（4。）我們說話、行事、待人、接物，都照着這聯結的靈，連我們在家庭生活中，與家人談話都要照着這靈。我們這樣活在這聯結的靈裏，就能活出基督的身體，而成為基督團體的彰顯。（弗一 23。）（對基督身體的透視，三三至三四頁。）

參讀：對基督身體的透視，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

# 第十一週詩歌

## 榮耀基督，榮耀召會

(英1177)

降 B 大調

6/8

一 榮耀神人是基督，是神穿上人性；今作人位我  
裏住，替我活祂生命。聖中之聖，人中人，豐富正  
合我需；榮耀人位作頂替，我裏定居。哦  
主，哦主，你是那人神所喜；今接你作生命、  
人位，惟願一切是你。哦主，哦主，願你安  
家我心，事事處處將我征服，佔有我各部分。

二 榮耀基督成那靈，我裏說話供應；  
這靈說話我傾聽，祂就分賜不停。  
話中之水時洗滌，更新、聖化不已；  
新造成分來頂替，舊造消弭。  
哦主，哦主，更多分賜你自己；  
聽你說話，享你同在，是我時刻憑倚。  
哦主，哦主，願你安家我心，  
說話、分賜，新陳代謝，更新我各部分。

三 新郎基督來迎娶，祂的榮耀新婦，  
就是得榮的召會，將祂光輝透出。  
榮耀就是祂自己，浸透我們衷裏，  
直至榮光顯無已，再無隱蔽。  
哦主，哦主，讚美你神聖經綸，  
用你榮耀漫溢我們，直至完全脫塵。  
顯出，顯出，榮耀不再藏隱，  
從你所愛召會之中，透出榮耀無盡。

# 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 in - stead 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 Per - son, 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.



# 路得記結晶讀經

## 第十二週

### 在主的恢復裏 走生命的路

詩歌：補 27 (529)

讀經：得一 16～17, 20～21, 二 10～16, 三 1, 7～13, 四 9～15, 太七 13～14

## 綱要

### 【週一、週二】

壹 約書亞記、士師記、和路得記這三卷書陳明神行動的兩方面一幅清楚的圖畫：祂在經綸之靈，就是能力之靈裏的行動，與祂在素質之靈，就是生命之靈裏的行動——士十三 25, 十四 6, 約二十 22, 徒一 8, 羅八 2:

一 在約書亞、迦勒、和一切士師身上，我們看見神在能力裏的行動，正如參孫的事例所描繪的，他是一個在能力的靈裏行動，而不是在生命的靈裏行動的人——士十四 6。

二 相反的，路得記乃是一卷生命的書；路得記的目的不是要告訴我們任何關於能力的事，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、路得和波阿斯為例子，啓示生命的事到極點——16～17，20～21，二10～16，三1，7～13，四9～15。

三 在主的恢復裏，我們不該走士師有能力作大工的路；我們若走能力的路，不走生命的路，那麼無論我們作成甚麼，都毫無意義。

四 看見惟有生命纔能生出基督，對我們是很重要的一路——35：

- 1 惟有生命能將神帶到人性裏，產生基督，供應基督，並將基督供給全人類——太18，20～21。
- 2 這乃是藉着走生命之路的生命之人路得和波阿斯作成的。

貳 照着神的生命神聖、永遠的性質，神的生命是惟一的生命；惟有神的生命纔算為生命——約1:4，十10下，十一25，十四6：

一 生命是奧秘的，因為生命就是神自己——1，14，五26，弗四18：

- 1 神聖的生命可視為神首要且基本的屬性——18節，約五26，約壹五11～12，羅八2。
- 2 生命就是神的內容和神的流出；神的內容是神的所是，神的流出是祂自己作生命分賜給我們——弗四18，啓二二1。
- 3 生命就是基督，生命是基督活在我們裏面，並從我們活出來——約十四6，西三4，加二20，腓一21上。
- 4 生命就是聖靈——約十四16～17，林前十五45下，羅八2，林後三6。
- 5 生命乃是經過過程並終極完成的三一神分賜到我

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

們裏面，並活在我們裏面—約一 14，七 37 ~ 39，二十 22，羅八 10，6，11。

二 神按着祂的形像，照着祂的樣式造人，目的是要人接受祂作生命，使人成爲生命的人，就是神人，在神的屬性裏彰顯神—創一 26，二 9。

### 【週三】

叁 我們需要認識善惡知識樹的意義，並完全從善惡知識樹轉向生命樹—9，16 ~ 17 節：

一 生命樹表徵三一神在基督裏，以食物的形態將祂自己分賜到祂所揀選的人裏面作生命—9 節。

二 新約啓示基督是生命樹這表號的應驗—約一 1，4，14，十一 25，十四 6，十五 1，5：

1 約翰一章四節論到基督說，『生命在祂裏面；』這是指由生命樹所表徵的生命。

2 創世記二章所描繪的生命，就是具體化身在基督裏的生命—約壹五 11 ~ 12，約一 1，4，14。

3 我們若將約翰一章四節和十五章五節擺在一起，就會領悟基督自己是生命，又是葡萄樹，因此是生命樹。

三 善惡知識樹表徵撒但對人乃是死亡的源頭—來二 14：

1 善惡知識樹也表徵神以外一切的事物。

2 任何不是神自己的事物，包括善的，甚至合乎聖經及宗教的事物，都會被那狡猾者撒但所利用，將死亡帶進召會—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 在約翰四、八、九和十一章，有四件事例，說明生命的原則與善惡相對：

- 1 我們不該顧到善惡，乃該顧到生命—四 10 ~ 14, 20 ~ 21, 23 ~ 24, 八 3 ~ 9, 九 1 ~ 3, 十一 20 ~ 27。
- 2 辨識一件事最好的辦法，乃是按着生命或死亡，而不是按着是與非、善與惡來辨識—羅八 6, 林後十一 3。

### 【週四】

肆 基督是我們的生命—西三 4:

一 神的生命就是基督的生命，基督的生命又成了我們的生命—4 節，約五 26:

- 1 基督是我們的生命，意思就是說，祂對我們是主觀到了極點的——4, 十四 6 上, 十 10 下, 林前十五 45 下, 羅八 10, 6, 11。
- 2 不可能把一個人和他的生命分開，因為人的生命就是人自己；因此，說基督是我們的生命，意思就是說，基督成了我們，我們與祂同有一個生命和生活—約十四 6 上, 腓一 21 上。

二 基督是我們的生命，這真理有力的指明我們要以祂為生命，並要在日常生活中活祂—西三 4, 約六 57:

- 1 基督必須在實際上、在經歷上是我們的生命；一天過一天，我們需要在祂的生命裏得救—西三 4, 林前十五 45 下, 羅五 10。
- 2 新人乃是我們接受基督作生命並活基督的自然結果—西三 3 ~ 4, 10 ~ 11。

伍 我們在神面前的生活和工作有兩條可能的

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，以及引到毀壞的路—  
太七 13～14：

一 我們要走引到生命的路，就需要進窄門，走狹路—13～14 節：

- 1 那窄門不僅對付外面的行為，也對付裏面的動機。
- 2 舊人、己、肉體、人的觀念、世界同其榮耀，都被摒除在外；只有合乎神旨意的，纔能進去—21 節，十二 50。
- 3 我們要先進窄門，然後走狹路，這路乃是一生之久且引到生命的一七 14。
- 4 十四節裏的『生命』是指國度永遠蒙福的光景，這國度充滿了神永遠的生命；這生命今天是在國度的實際裏，來世要在國度的實現裏—十九 29，路十八 30。

二 闊路是按照屬世的系統，滿足天然的口味，為要得着羣眾，維持人的事業，成就人的企業；闊路所引到的毀壞，不是指人的沉淪，乃是指人行為和工作的毀壞—林前三 15，太十三 31～33，啓二 13，20，十七 4～5。

三 主恢復的路乃是生命的路，要引到來世諸天之國實現時在生命裏活的賞賜—詩十六 11，耶二一 8，太十九 29，路十八 30，林前三 13～15，十五 58。

## 【週五】

陸 我們需要憑生命的感覺而活；生命的感覺就是在我們裏面之神聖生命的感覺、知覺—

**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;**

## 羅八 6, 弗四 18 ~ 19:

- 一 生命感覺的源頭是神聖的生命、生命的律、聖靈、住在我們裏面的基督、以及在我們裏面運行的神—羅八 2, 10 ~ 11, 腓二 13。
- 二 神聖的生命是最高的生命, 有最豐富、最強、最敏銳的感覺; 這乃是生命的感覺—弗四 18。
- 三 生命的感覺引導我們, 支配我們, 管制我們, 並指引我們, 使我們知道我們是活在神聖的生命裏, 或活在天然的生命裏, 是活在肉體裏, 或活在靈裏—羅八 6。

柒 我們需要勝過死亡對召會的攻擊, 並在基督復活的生命裏建造基督的身體—太十六 18, 約十一 25, 弗一 22 ~ 23, 四 16:

- 一 藉着我們靈裏基督復活的生命, 我們就能勝過死亡對召會的攻擊—太十六 18, 徒二 24, 提後一 10:
  - 1 自伊甸園開始, 神與撒但的爭執, 一直就是在死亡與生命這個問題上—羅八 6, 10 ~ 11, 來二 15。
  - 2 馬太十六章十八節給我們看見, 召會所受的攻擊是從甚麼源頭而來—『陰間的門』, 就是死亡; 撒但特別的目的, 乃是在召會裏散佈死亡; 他最害怕的就是召會抵擋他死亡的權勢—啓二 8, 10 ~ 11。
- 二 我們應該操練靈, 在基督復活的生命裏建造基督的身體—弗二 6, 21 ~ 22, 四 16, 啓一 18, 二 8, 腓三 10:
  - 1 召會作為基督的身體, 其性質乃是復活; 復活的實際乃是基督這賜生命的靈—約十一 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 當我們憑我們裏面神聖的生命而活時，我們就在復活裏過生活，使基督的身體得着建造—腓三 10 ~ 11，弗四 15 ~ 16，西二 19，三 15。

## 【週六】

捌『我們因為愛弟兄，就曉得是已經出死入生了』—約壹三 14 上：

- 一 死是出於神的仇敵魔鬼撒但，撒但是由帶來死的善惡知識樹所表徵—創二 9，17。
- 二 生命是出於神這生命的源頭，神是由發出生命生命樹所表徵—9，16 ~ 17 節。
- 三 死與生命不僅分別出於撒但和神這兩個源頭，也是兩種素質、兩種元素、兩個範圍—約五 24。
- 四 出死入生就是從死的源頭、素質、元素和範圍出來，進入生命的源頭、素質、元素和範圍；這是在我們重生時發生的—約壹三 14 上，約三 3，5，15。
- 五 我們曉得—有裏面的知覺—我們已經出死入生，乃是因為我們愛弟兄；對弟兄的愛（神的愛）是這件事有力的證明—約壹三 14 上：
  - 1 相信主是我們出死入生的路，愛弟兄是我們已經出死入生的證明—約五 24，約壹三 14 上。
  - 2 信是接受永遠的生命，愛是憑着永遠的生命而活，並將這生命彰顯出來—約三 15，36，約壹三 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.



# 第十二週■週一

## 晨興餽養

士十三 25『…耶和華的靈開始感動他。』

徒一 8『但聖靈降臨在你們身上，你們就必得着能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

約書亞記、士師記、和路得記這三卷書陳明神行動的兩方面一幅清楚的圖畫：祂在經綸之靈，就是能力之靈裏的行動，與祂在素質之靈，就是生命之靈裏的行動。

在約書亞記和士師記中，難以看出神在生命中的行動。在約書亞、迦勒和一切士師身上，我們看見神在能力裏的行動。參孫是這事典型的例證。他在世的日子大有能力，他死的時候甚至能力更大，而他的死乃是自殺。在他身上我們看不見生命。他是一個拿細耳人，指明他將自己服在神的作頭之下，不剃頭髮、不喫不潔的食物、也不喝酒。（士十三 5～7。）這些看起來是生命的方面，但實際上只是遵照神聖的規條。…參孫以神作他的頭而有能力，這是照着規條而非照着生命。因他沒有出於生命的東西，就不知道如何約束他肉體裏的情慾。…性這件事乃參孫的一大絆腳石。他放縱而不約束自己，無論到那裏都放縱自己。（李常受文集一九九三年第二冊，九五至九六頁。）

## 信息選讀

參孫是士師記中最後一位士師。所謂最後，是指總結或完結。士師們整個的光景總結於無生命的能

# 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。這很可悲。一個在神元首權柄之下的拿細耳人，一個完全順服而分別出來為着神並歸於神，且滿了神聖能力的人，怎麼也會放縱情慾，這很難解釋。無論在何處，面對任何人，參孫都滿了能力，但他同時又犯淫亂，滿了肉體。…我在中國曾看過一些五旬節派的傳道人，他們雖大有能力，許多人卻也是任意妄為，不受規律、約束或管制。…〔有〕的人傳揚又真又活的神，並傳揚基督是神的兒子成為人來作我們的救主。他們所傳的是基要並正確的，但他們卻活在淫亂中。這些傳道人可視為今日的參孫。士師記告訴我們，耶和華的靈感動了參孫，（十三 25，）而其他的士師也同樣大有能力。…他們雖然大有能力，卻過於放縱他們的情慾，毫無羞恥、顧慮和約束。

在士師記黑暗的情形之後，有一卷簡短的路得記，明亮、潔白且發光。路得記論到生命而非能力。以利米勒雖然沒有犯罪，卻因離開聖地遷到摩押而受神懲治；他因為這樣，就沒有過一種照着神永遠經綸的生活。…神懲治了他和他的兒子，使他的妻子和兩個兒媳成為寡婦，沒有兒子。（得一 1～5。）拿俄米沒有悖逆神，反而承認神是剝奪她丈夫和兒子的那一位。（20～21。）

惟有生命能維持住譜系，將神帶到人性裏，好將基督服事給全人類作為供應。參孫、基甸或其他的士師，都不合資格作這事。已往我鼓勵聖徒要得擴增，但我無意要任何人去作這事而不在意生命，像參孫或基甸那樣。我們若沒有擴增，看起來似乎是沒有能力也沒有工作成就；然而我們若成為譜系的一部分，將基督從永遠帶到時間裏，那可能比較好。（李常受文集一九九三年第二冊，九六至九八、一〇〇頁。）

參讀：再論生命的認識，第一至二、四、七、十篇；享受基督使祂得擴增，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

## 第十二週■週二

### 晨興餽養

得一 16『路得說，…你往那裏去，我也往那裏去；你在那裏住宿，我也在那裏住宿；你的民就是我的民，你的神就是我的神。』

太一 18『耶穌基督的由來，乃是這樣：祂母親馬利亞已經許配了約瑟，他們還沒有同居，馬利亞就被看出懷了孕，就是她從聖靈所懷的。』

以利米勒在去摩押地之前，賣了他所有的產業，因此沒有留下一分土地給作寡婦的拿俄米同兩個守寡的兒媳，而使她們雙手空空。拿俄米這敬虔的婦人回到聖地，就是回到神經綸中的安息，再次有分於神應許之地的享受，而聯於基督的家譜。雖然她的歸回是一件大事，卻不是藉能力完成的。拿俄米相信神、敬畏神並尊重神，但她就像是個乞丐。為這緣故，她的兒媳路得去拾取麥穗；…路得是個窮乞丐，仰賴他人的憐憫。實在說來，這裏沒有一點能力。雖然如此，路得卻是非常在生命的線上。（李常受文集一九九三年第二冊，九八頁。）

### 信息選讀

拿俄米告訴路得，她沒有能力再為路得生出一個丈夫來贖回路得，好生出以利米勒的後代；於是她勸路得回娘家去。路得的回應滿了生命；她告訴拿俄米，她願意跟拿俄米在貧困中回去。（參得一 16。）…路得所作的乃是符合新約信徒的靈。主耶穌囑咐祂的門徒要撇下父母、兒女、親戚、房屋和一切，空手到祂那裏。（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 gleaned.... 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).



路得記除了拿俄米和路得，還有波阿斯。兩名寡婦貧窮，波阿斯富有；但這三位都是充分在生命裏的人。波阿斯完全節制、約束、並控制自己的情慾。拿俄米指示路得：『你要沐浴抹膏，換上衣服，下到禾場上，卻不要使那人認出你來，直等他喫喝完了。到他躺下的時候，你看準他躺臥的地方，就進去掀開他腳上的被，躺臥在那裏；他必告訴你所當作的事。』（三 3～4。）若無適當的節制和控制，沒有人能受得了這樣的試誘。波阿斯半夜醒來時，發現一名女子躺在他的腳邊。（8。）路得對他說，『我是你的婢女路得。請你展開你的衣邊遮蓋你的婢女，因為你是我的親人。』（9。）波阿斯沒有動情慾，反而稱她為『女兒』；（10～11；）他知道自己是她的親人，照神的命定，他不只有權利，也有責任，要贖回她公公和丈夫的產業。此外，他同意娶她為妻。這人有生命最高的標準。

今天在主的恢復中，我們不走士師有能力並作大工的路。…沒有一位士師成了基督的先祖。…反倒是由一對夫婦——路得和波阿斯——作成這事。（太一 5。）這對夫婦沒有打仗，也沒有施展權能。波阿斯雖然富有，還是個農夫，在收割期間睡在田間的麥堆中。甚至當一名年輕女子將自己獻給他時，他還告訴女子：『女兒阿，…還有一個親人比我更近。你今夜在這裏住宿，明早他若肯為你盡親人的本分，就由他盡好了。倘若不肯，我指着永活的耶和華起誓，我必為你盡親人的本分，你只管躺到黎明。』（得三 11～13。）波阿斯知道他若不顧到那位更近的親人，神聖別的會就要定罪路得逾越分際。這表明波阿斯多麼遵行律法。這無關乎能力，全然是基於生命。（李常受文集一九九三年第二冊，九八至一〇〇頁。）

參讀：路得記生命讀經，第二、五、八篇；生命的認識，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

## 第十二週■週三

### 晨興餽養

林後十一 3『我只怕你們的心思或被敗壞，失去那向着基督的單純和純潔，就像蛇用詭詐誘騙了夏娃一樣。』

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

使徒保羅在〔林後十一章三節〕指明，熱中猶太教者的教訓好比創世記三章蛇向夏娃所說誘騙的話。換句話說，保羅把熱中猶太教者的活動，比作蛇在夏娃身上所作的。我們讀創世記三章，就知道蛇打岔夏娃，使她偏離了對生命樹的享受。蛇將夏娃指向另一棵樹，就是帶進死亡的善惡知識樹，藉此就使她偏離了對生命樹的享受。

生命樹是很簡單的。這棵樹只有一種元素，就是生命。生命樹的結果乃是生命。相反的，善惡知識樹卻是錯綜複雜的。與這棵樹有關的，乃是善、惡、知識和死亡。

整本聖經就是這兩棵樹的發展。生命樹表徵神在基督裏成了那靈，作我們的生命。善惡知識樹表徵撒但，就是死亡。撒但乃是死亡的權勢。表徵撒但（就是死亡）的善惡知識樹，包含知識、善與惡。蛇藉着善惡知識樹，以及這棵樹的錯綜複雜，打岔了夏娃，使她偏離生命樹。（哥林多後書生命讀經，五四八至五四九頁。）

### 信息選讀

死亡的正確意義是指離開了對神的享受。這就是

## WEEK 12 — DAY 3

### 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

說，我們若不享受神，我們就是在死亡之中。照樣，我們若離開了對神的享受，我們就會死。…在羅馬八章六節，死就是與享受神隔絕。生命卻相反，因為生命乃是對神的享受。當我們享受神，我們與神就不再隔絕，我們乃是在生命裏，生命也在我們裏面運行。

撒但打岔信徒，使他們離開生命樹；撒但乃是想要使我們離開享受神作我們的生命。歷世紀以來，狡猾的蛇一直用各種教訓使神的選民無法享受神作他們的生命。這些教訓多半與知識、善、惡有關，但這些教訓的結果，卻叫人與神隔絕。

辨識一件事最好的辦法，乃是按着生命或死亡來辨識。我們需要問這樣的問題：這種教訓到底是幫助我更多享受主，把我帶進生命，還是把死亡的毒素注射到我裏面？你可能發現，你若將某種教訓或傳講接受到你裏面，你裏面對主的享受就立即中斷了；有些東西如同絕緣體一樣，使神聖的電流中斷。因此，我們該學習以生命與死亡來辨識、分辨事物。

為着真正辨識的祕訣，我們要感謝主。這個祕訣，乃是要辨識人所傳講或教訓的，是否幫助我們享受主，並得着更多生命的供應。任何人的傳講若切斷我們對主的享受，那種傳講就必定是出於蛇，出於撒但。…許多離開主恢復的人，既沒有生命的供應，也沒有享受，這指明他們接受了不是出於主的東西。…主真正的職事總是加強我們享受祂作我們生命的供應。…凡是使你對主的享受中斷的東西，都是出於蛇的；凡增加你對主的享受的，就是出於那靈，出於新約的職事。（哥林多後書生命讀經，五五二、五五四至五五五頁。）

參讀：我們急切的需要—靈與生命，第二至三章；新約總論，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

## 第十二週■週四

### 晨興餽養

太七 13 ~ 14 『你們要進窄門；因為引到毀壞的，那門寬，那路闊，進去的人也多；引到生命的，那門窄，那路狹，找着的人也少。』

誰能進馬太七章十三節所說的窄門？只有具備五章九福裏所描述之性質的國度子民纔能進去。進窄門的人必須靈裏貧窮、哀慟、溫柔、飢渴慕義、憐憫、清心、與眾人和平、願意為義受逼迫、並且願意為基督受辱罵。只有具備這種性質的人纔能進窄門。此外，進窄門的人必須遵行國度更高的律法，就是那些補充和更改的律法，並且他們不該憂慮自己的生活。他們必須相信天父在看顧他們。再者，他們不該懶惰、鬆散，而該殷勤、奮發。這些就是進窄門，走狹路的人。（馬太福音生命讀經，三三〇至三三一頁。）

### 信息選讀

那門窄，那路狹。因為國度的新律法…更嚴格，而且…要求…更高。那窄門不僅對付外面的行為，也對付裏面的動機。舊人、己、肉體、人的觀念、世界同其榮耀，都被摒除在外；只有合乎神旨意的，纔能進去。…進門不過是開始走路，這路乃是一生之久。

我們都很喜樂自己是在主的恢復裏，並且非常珍賞這恢復。…你既是在主恢復裏的人，你是否走在狹路上？我們都必須能說，我們不是走基督教的路，

## 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

乃是走狹路。…基督教裏的人在禮拜時，可以使用搖滾樂，或其他屬世的方法，但我們不能…。所有的青年人都渴望自由，…擺脫所有的約束。青年人從高中畢業，就像籠中小鳥要得自由一樣。然而，許多人太自由了，以致沒有限制，沒有約束。反之，在主的恢復裏，我們在走狹路。…在主的恢復裏，我們必須在靈裏行事為人。在靈裏生活，在靈裏行事為人，約束了我們。甚至我們愛人、歡樂、高興的時候，也必須在約束之下。我們不可像那些一興奮就拋棄所有約束的人一樣。反之，我們的興奮必須受靈的限制。聚會時更須如此。儘管我們可以充分釋放靈，但就着身體的活動而言，我們該受約束。在每件事上，我們都需要走狹路，不可走闊路。

在我們與弟兄們的交通中，我們必須受限制。你想要稱讚一位弟兄麼？你稱讚的時候，必須受限制。你要責備一位弟兄麼？你責備的時候，必須受限制。你正與一些弟兄交通麼？這很好，但你與他們交通必須受限制。有時候你一交通，就忘了所有的限制。你談了一小時又一小時，不顧喫飯或休息的需要。不僅如此，在你的交通中，…你毫不受約束的談到每個人。讚美主，我們真是自由，然而我們仍須受限制、約束並抑制。

（馬太七章十四節）的生命是指國度永遠蒙福的光景，這國度充滿了神永遠的生命。這生命今天是在國度的實際裏，來世要在國度的實現裏。（十九29，路十八30。）今天在主的恢復裏，我們乃是走引到生命的狹路。（馬太福音生命讀經，三三一至三三二、三三四至三三五頁。）

參讀：生命的基本功課，第三、七至八、十一至十五課；神永遠的心意與撒但反抗的計謀，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

## 第十二週■週五

### 晨興餽養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

約十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

基督就是復活，也就是生命。召會今天在地上，既作基督的器皿，就是要彰顯出這個生命與這個復活。神乃是要召會彰顯出基督的生命來，所以今天在召會裏必須滿了生命。在召會裏，一切出於神的，乃是生命；一切出於撒但的，乃是死亡。

主到地上來主要的目的，乃是要叫人得生命，（約十 10，）就是叫人得着神的生命。…神的基督就是生命，就是復活，而召會就是祂這生命和復活的器皿。…神乃是藉着召會，就是基督的器皿，叫人得着神的生命、神的豐富。（倪柝聲文集第二輯第二十四冊，一七九至一八〇頁。）

### 信息選讀

撒但是神的對頭，凡神所作的，他都要攻擊。今天神的目的乃是在召會身上，所以撒但專門攻擊召會。撒但攻擊基督徒和召會，不一定是用罪和世界來引誘人失腳，因為人很容易分別這些。然而我們可能不犯罪，也不愛世界，卻仍然不能避免撒但的攻擊。…單單對付罪，或對付世界，不足以堵住撒但的攻擊。撒但真正的利器乃是用死亡來攻擊召會，死亡是不易被發現的，死亡可能很隱藏的偷進召會裏。這並非說，世界、罪惡，就不被撒但用以攻擊召會；乃是說，撒但能用那些文雅的、道德的，而不只是污穢的、殘暴的罪，來攻擊基督徒。許多文

## 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，卻充滿死亡，撒但能輕易的使用這些死亡的事情攻擊召會。

馬太十六章十八節說，主的召會的根基乃是基督這磐石，是陰間的門所不能勝過的。陰間就是死亡。召會的根若是在天上，就是不能斬斷的，（因為）生根在天上…，死亡不能勝過她。召會只有建造在基督這磐石上，死亡纔不能勝過她。…基督徒…能知道道理講得好不好，但卻不容易…分別死亡與復活。召會若建造在基督這磐石上，能分辨…死亡（和）…生命，陰間的門就不能勝過她。

羅馬八章十節，與約翰十二章二十五節是相對的：羅馬八章十節是說到身體和靈；約翰十二章二十五節是說到魂，保守魂，與喪失魂。二者結果都是說到死亡與復活。一切從身體，從魂出來的，結果乃是死亡，就是陰間；一切從靈出來的，結果就是生命。…基督徒不是問事情作好或作壞，乃是問事情的來源為何，是從天然生命出來的，或是從肉體，從魂裏出來的，還是從靈出來的。一切在基督徒身上的，只有出於靈的，纔是生命，纔能叫人得生命；凡是出於別的，即使人看為好的、有益的、良善的，都是死亡，都不能叫人得生命。

召會所需要的乃是生命，就是基督復活的生命。一切的道理、思想、神學、解經，都不能取代基督的生命。只有基督的生命，只有出於基督生命的，是陰間的門所不能勝過的。其他的一切都不過是死亡的各種形式，都經不起撒但的攻擊。求神憐憫我們，叫我們自己不摸死亡，也不把死亡帶給召會。求神用生命充滿召會，叫撒但無處可攻擊召會。（倪柝聲文集第二輯第二十四冊，一八〇至一八一、一八三頁。）

參讀：生命樹，第一至十、十四、十六章；生命經歷的實際功課，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

## 第十二週■週六

### 晨興餽養

約壹三 14『我們因為愛弟兄，就曉得是已經出死入生了。不愛弟兄的，仍住在死中。』

約五 24『…那聽我話，又信差我來者的，就有永遠的生命，不至於受審判，乃是已經出死入生了。』

死是出於神的仇敵魔鬼撒但，撒但是由帶來死的善惡知識樹所表徵；生命是出於神這生命的源頭，神是由發出生命生命樹所表徵。（創二 9，16～17。）死與生命不僅分別出於撒但和神這兩個源頭，也是兩種素質、兩種元素、兩個範圍。出死入生就是從死的源頭、素質、元素和範圍出來，進入生命的源頭、素質、元素和範圍。這是在我們重生時發生在我們身上的。我們曉得這事，對這事有裏面的知覺，乃是因為我們愛弟兄。對弟兄的愛（神的愛）是這件事有力的證明。相信主是我們出死入生的路，愛弟兄是我們已經出死入生的證明。信是接受永遠的生命，愛是憑着永遠的生命而活，並將這生命彰顯出來。

不愛弟兄就證明沒有憑着神聖之愛的素質和元素而活，並沒有留在它的範圍中；反而是活在撒但死的素質和元素裏，並且住在它的範圍中。（約翰壹書生命讀經，二八七至二八八頁。）

### 信息選讀

藉着重生，我們已經從死的源頭、素質、元素和範圍出來，進入生命的源頭、素質、元素和範圍。…首先有源頭，然後從源頭流出素質，素質形成元素，

## 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



末了這元素變成範圍。因此關於生命，首先有生命的源頭，從這生命的源頭流出生命的素質；這素質形成生命的元素；然後這生命的元素成爲生命的範圍。

我們可以用泉源來說明生命的源頭、生命的素質、生命的元素、以及生命的範圍。水從泉源流出，成爲一道河。泉源是源頭。我們可以說氧化氫（H<sub>2</sub>O）是從泉源流出之物的素質；這素質取了水的形狀；湧流的水成爲一道河。這裏有泉源作源頭，氧化氫作素質，水作元素，河流作範圍。因此，在河流的範圍裏有水作元素；這元素的素質是氧化氫；這一切的源頭乃是泉源。

我們神的兒女已經從神接受了神聖的生命。神是神聖生命的源頭，泉源。神聖生命的素質就是神的所是。因此，神的所是，神的素質，是我們所接受作爲神聖生命之靈水的素質。這生命也是我們能憑以並在其中生活的元素。當我們在神聖生命的元素裏生活，神聖的生命就成爲我們生活的範圍。現今我們在神聖生命的範圍裏生活，擁有神聖生命的元素，並且享受神聖生命的素質。不僅如此，當我們享受神聖生命的素質，我們與作這生命源頭的神就有了生機的聯結。這就是爲甚麼我們說，神聖的生命有源頭、素質、元素和範圍。

在原則上，死也是一樣。…我們〔曾〕在死的範圍裏生活，有死的元素，受死的素質苦害。不僅如此，我們也與撒但（死的源頭）聯結。因此，我們在重生以前，經歷且遭受死的源頭、素質、元素和範圍的苦害。（約翰壹書生命讀經，二九八至三〇〇頁。）

參讀：約翰壹書生命讀經，第二十八、三十四篇；生命經歷的基本原則，第一至四章；神聖的經綸，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<sub>2</sub>O 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<sub>2</sub>O 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<sub>2</sub>O. 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

# 第十二週詩歌

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## 裏面生命的各方面－兩棵樹

8 8 8 8 (英 733)

D 大調

3/4

D G D G Em A7 D  
 5 5 5 | 5 - 5 | 6 - 6 | 5 - - | 1̇ 1̇ 6 | 2 - 3 | 4 - 4 | 3 - 1 |  
 一 當日神在伊甸園中，將人置於二樹之前：藉  
 D Bm A A7 D G D A7 D  
 3 - 3 | 3 - 3 | 5 - 5 | 5 - - | 1̇ 7 6 | 5 - 4 | 3 - 2 | 1 - - ||  
 生命樹指明自己，以知識樹表明撒但。

- 二 生命樹乃神的中心，照神永遠計畫所定，  
神是要在基督裏面，給人接受，作人生命。
- 三 知識樹是神的警告，題示神外另有源頭：  
惡者撒但，死亡淵藪，人若接觸，死亡必受。
- 四 生命之樹人肯接受，人必得着神作生命，  
且必變成珍貴寶石，神的心願藉此完成。
- 五 知識一樹人若接觸，撒但必得進人裏面，  
成爲罪惡，帶進死亡，使神計畫難得成全。
- 六 這是表明只有神是，我們生命惟一源頭；  
摸着神外一切事物，就是摸着死亡之由。
- 七 知識不過帶來死亡，儘管外觀是善非惡；  
在神之外任何事物，都是撒但施計之所。
- 八 不只惡與基督相對，就是善也與祂相抵；  
凡屬知識不拘善惡，都與生命相反不一。
- 九 主，教我們惟獨摸你，好叫我們被你充滿；  
你外事物概不接觸，對惡如此，對善亦然。

# WEEK 12 — HYMN

## In Eden's garden fair we see

Various Aspects of the Inner Life — The Two Trees

733

D G D Bm Em A7 D  
 1. In E-den's gar - den fair we see That God be - fore two trees placed man, The  
 F# Bm A D G D/A A7 D  
 trees of life, and know - ledge too, Which for the Lord and Sa - tan stand.

2. The tree of life the center is  
Of God's eternal, perfect plan,  
Denoting God in Christ as life  
To be received as all by man.
3. The tree of knowledge standing there,  
Bespeaks a sure and warning voice:  
Outside of God there is a source  
Of death to all who make this choice.
4. If man would eat the tree of life,  
Then God as life he will receive,  
And be transformed to precious stones,  
God's will and Purpose to achieve.
5. If man the tree of knowledge takes,  
Then Satan enters into man  
As sin, which brings him into death,  
That he may not fulfill God's plan.
6. This signifies that only God  
Is our full source of life and breath;  
To touch ought else is but to touch  
The source of knowledge and of death.
7. For knowledge only bringeth death,  
Though evil or though good it seem;  
For any thing apart from God,  
Is but the fruit of Satan's scheme.
8. Not only evil, but the good  
Is contradictory to Christ;  
Not only knowledge of the bad,  
But even good is versus Christ.
9. Lord, teach us only Thee to touch,  
That with Thy life we filled may be,  
And not to touch the good or bad,  
Or anything apart from Thee.

