第十一周

基督的同伙为着神的权益争战

RK　诗歌：645

读经：民十三 17～十四 38，申一 34～38，书十四 6～14，来三 15

纲要

周一

壹 哥林多前书以旧约以色列人的历史，作新约信徒的预表—十 5～11，五 7～8，十 1～2：

一 保罗警戒信徒不要重演以色列人的历史，行恶事得罪神—6～11 节。

二 神呼召以色列人的目标，乃是要他们进入应许之地，享受那地的丰富，使他们能建立神的国，并在地上成为神的彰显—出三 7～8：

1 然而，他们虽然都借着逾越节蒙了救赎，脱离了埃及的暴虐，并被带到神的山，接受神居所—帐幕—的启示，但因着他们的恶行和不信，几乎全数倒毙在旷野，无法达到这目标—来三 7～19，林前十 5、7～10。

2 惟有迦勒和约书亚达到目标，进入美地—民十四 27～30。

Week Eleven

Partners of Christ Fighting for God's Interest

RK Hymns: 892, 881

Scripture Reading: Num. 13:17—14:38; Deut. 1:34-38; Josh. 14:6-14; Heb. 3:14

Outline

Day 1

I. First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers—10:5-11; 5:7-8; 10:1-2:

A. Paul warned the believers not to repeat the history of the children of Israel in doing evil things against God—vv. 6-11.

B. The goal of God's calling of the children of Israel was that they would enter into the promised land to enjoy its riches so that they might establish God's kingdom and be God's expression on earth—Exo. 3:7-8:

1. However, although all Israel was redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal because of their evildoings and unbelief—Heb. 3:7-19; 1 Cor. 10:5, 7-10.

2. Only Caleb and Joshua reached the goal and entered into the good land—Num. 14:27-30.

3 这表征我们虽然借着基督蒙了救赎，脱离了撒但的辖制，也被带进神经纶的启示中，我们仍可能无法达到神呼召我们的目标，就是进入我们美地—基督（腓三 12 ～ 14）—的产业，为着神的国享受祂的丰富，使我们能在今世成为祂的彰显，并在国度时代有分于对基督最完满的享受（太二五 21、23）。

4 这对所有新约的信徒，该是严肃的警告，不要重复以色列人在旷野的失败—林前十 6、11：

a 没有神的怜悯和恩典，我们会和以色列人一样—罗九 15 ～ 16。

b 我们需要读以色列人的历史，就象读我们的历史一样，仔细地注意民数记十三至十四章。

贰 所有出埃及的以色列人中，只有约书亚和迦勒二人进入美地—申一 34 ～ 38，民十三 17 ～十四 38：

一 虽然以色列人都是被赎的，但只有两个得胜者，约书亚和迦勒，得着美地为奖赏—书十四 6 ～ 14，十九 49 ～ 51。

周二

二 按照民数记十三至十四章的记载，百姓有不信的恶心—十三 31 ～ 33，十四 1 ～ 3、9、11：

1 没有一件事比不信更得罪神—来三 8 ～ 12。

2 不信实在太恶了，因为侮辱了这位活的、信实并全能的神；我们若不信神，不信祂的作为，不信祂的法则（诗一〇三 7），就是侮辱祂。

3 没有一件事比不信更侮辱神，也没有一件事比信祂更尊荣神—约十四 1，罗十 9 ～ 10。

3. This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good land, Christ (Phil. 3:12-14), and enjoy His riches for the kingdom of God so that we may be His expression in the present age and participate in the fullest enjoyment of Christ in the kingdom age (Matt. 25:21, 23).

4. This should be a solemn warning to all New Testament believers about repeating the failure of the children of Israel in the wilderness—1 Cor. 10:6, 11:

a. Without God's mercy and grace, we would be the same as the children of Israel—Rom. 9:15-16.

b. We need to read the history of Israel as our history, paying careful attention to Numbers 13 and 14.

II. Of all the children of Israel who came out of Egypt, only two, Joshua and Caleb, entered the good land—Deut. 1:34-38; Num. 13:17—14:38:

A. Although all were redeemed, only two overcomers, Joshua and Caleb, received the prize of the good land—Josh. 14:6-14; 19:49-51.

Day 2

B. According to the record in Numbers 13 and 14, the people had an evil heart of unbelief—13:31-33; 14:1-3, 9, 11:

1. Nothing is more offensive to God than unbelief—Heb. 3:8-12.

2. Unbelief is evil because it insults the living, faithful, and almighty God; if we do not believe in God, in His work and in His ways (Psa. 103:7), we insult Him.

3. Nothing insults God more than our unbelief, and nothing honors Him more than our belief in Him—John 14:1; Rom. 10:9-10.

周三

三 因着百姓不信神，也不信祂的话，甚至向神发怨言（民十四 1～4），神就在怒中起誓，他们这一代所有不信的人，连一个也不得进入美地；惟有约书亚和迦勒才能进去（申一 34～38）。

四 就如十个探子的恶信（民十三 31～33）和百姓的怨言（十四 1～4）所指明的，以色列人不顾神，只顾自己：

1 在一切事上，并在每一方面，他们都是为着自己，而不是为着神的权益。

2 因此，他们不信神，并且得罪神到一个地步，使神憎恶他们。

3 他们的光景带来神的审判和惩罚。

五 约书亚和迦勒以神的话为他们的信—十三 30，十四 7～9：

1 约书亚和迦勒相信神的话，顺从主，向着目标竭力往前。

周四

2 约书亚和迦勒尊重神，所以神也尊重他们—38 节。

3 只有神是信心的源头；我们若要有信心，就必须学习顾到神的权益，而不顾自己的利益。

4 在圣经里约书亚和迦勒的榜样，给我们看见什么是相信—民十三 30，十四 7～9：

a 在民数记十三至十四章，得胜的不是约书亚和迦勒，乃是他们所信靠的那一位。

Day 3

C. Because the people believed neither in God nor in His word and even murmured against Him (Num. 14:1-4), God swore in His wrath that not one of the unbelieving generation would enter into the good land; only Joshua and Caleb were allowed to enter (Deut. 1:34-38).

D. As indicated by the evil report of the ten spies (Num. 13:31-33) and the murmuring of the people (14:1-4), the children of Israel did not care for God but cared only for themselves:

1. In everything and in every way they were for themselves, not for God's interests.

2. Because of this, they did not believe in God, and they offended God to such an extent that they became abhorrent to Him.

3. Their situation brought in God's judgment and punishment.

E. Joshua and Caleb took the word of God as their faith—13:30; 14:7-9:

1. Joshua and Caleb believed in the word of God, obeyed the Lord, and pressed toward the goal.

Day 4

2. Joshua and Caleb honored God, and God, in turn, honored them—v. 38.

3. 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.

4. The example of Joshua and Caleb in the Bible shows us what it is to believe—13:30; 14:7-9:

a. Joshua and Caleb were not the ones who overcame in Numbers 13 and 14; it was the One in whom they trusted.

b 神作了一切，他们只是享受神所作的—十四 8。

5 我们该跟从约书亚和迦勒的榜样；他们满有信心—十三 30。

叁 我们需要作今日的迦勒，就是基督这真约书亚的同伙—十四 24，书十四 6～14，来二 10，三 15：

一 基督是救恩的元帅，乃是真约书亚，带领我们据有那地；我们是今日的迦勒，乃是祂的同伙，和祂一同与仇敌争战，一同得着并据有那地—二 10，三 15：

1 基督已为神所膏，以执行神的使命；我们是基督的同伙，与祂一同执行神的使命。

2 希伯来三章七至十四节是论到进入美地；这进入美地的预表，就是在约书亚的领导之下进入美地（书一 1～6），迦勒在据有美地上，是他的同伙（民三二 12，书十四 6～8）。

3 今天基督是真约书亚，我们是祂的迦勒，祂的同伙—来二 10，三 15。

4 我们作基督的同伙，正与祂同工并与祂合作，以实现神的愿望，得着祂自己团体的彰显。

二 迦勒有另一个灵，以另一个灵专一跟从主，这灵与所有其他的灵不同—民十四 24。

周五

三 我们要决心决意地和主站在一起，就象迦勒那样，专一跟从神—6～9、24 节，申一 36，书十四 14：

b. God did everything; they simply enjoyed what God did—v. 8.

5. We should follow the example of Joshua and Caleb; they had hearts full of faith—13:30.

III. We need to be today's Calebs, partners of Christ, who is the real Joshua—14:24; Josh. 14:6-14; Heb. 2:10; 3:14:

A. Christ, the Captain of salvation, is the real Joshua, leading us to take possession of the land, and we, today's Calebs, are His partners, fighting with Him against the enemies and sharing with Him in taking and possessing the land—2:10; 3:14:

1. Christ has been anointed by God to carry out God's commission, and we as His partners share with Him in carrying out God's commission.

2. Hebrews 3:7-14 deals with entering the good land; the type of this entering the good land was the entering of the land under the leadership of Joshua (Josh. 1:1-6), and Caleb was his partner in possessing the good land (Num. 32:12; Josh. 14:6-8).

3. Today Christ is the real Joshua, and we are His Calebs, His partners—Heb. 2:10; 3:14.

4. As Christ's partners, we are working together with Him and cooperating with Him to fulfill God's desire to have a corporate expression of Himself.

B. Caleb had a different spirit and fully followed the Lord by a different spirit, which was different from all the other spirits—Num. 14:24.

Day 5

C. We must be resolute and determined in our will to stand with the Lord, just as Caleb fully followed God—vv. 6-9, 24; Deut. 1:36; Josh. 14:14:

1 迦勒专一跟从主，因为他知道神要以色列人进入美地—民十四 24，申一 36，书十四 8。

2 神既要他们进入美地，就必为他们争战并作成一切—民十四 7 ～ 8。

3 迦勒知道神要为他们争战，毁灭仇敌。

四 约书亚和迦勒不惧怕拿非利人或迦南地的居民，反而说，“他们是我们的食物”—9 节：

1 迦勒相信拿非利人（亚衲人）会被击败并成为他们的食物，因为他知道神已应许将他们带进那地—十三 30、33。

2 迦勒的经历显示，我们越多吃拿非利人，我们就越刚强；迦勒到八十五岁还是满有活力，因为多年来吸收了许多亚衲人，在他里面就造出一个不衰老的构成—书十四 10 ～ 14。

3 我们与仇敌的争战对于仇敌是失败，但对于我们乃是食物；被打败的仇敌是最好吃的食物—民十四 9。

4 仇敌将是我们的食物，把他吞食下去，我们就必得饱足。

1. Caleb fully followed the Lord because he knew that God wanted the children of Israel to enter into the good land—Num. 14:24; Deut. 1:36; Josh. 14:8.

2. Since God wanted them to enter the good land, He would fight for them and accomplish everything for them—Num. 14:7-8.

3. Caleb knew that God would fight on their behalf and destroy the enemies.

D. Joshua and Caleb did not fear the Nephilim or the inhabitants of the land of Canaan but said, “They are our bread”—v. 9:

1. Caleb believed that the Nephilim (Anakim) would be defeated and become their bread because he knew that God had promised to bring them into the land—13:30, 33.

2. Caleb’s experience demonstrates that the more Nephilim we eat, the stronger we will become; he was full of vitality at eighty-five because by assimilating so many Anakim over the years, he had developed a constitution that showed no trace of age—Josh. 14:10-14.

3. Our battle with the enemy will be a defeat to him, but it will be bread for us; the defeated enemy is the most tasteful bread—Num. 14:9.

4. The enemy will be our food, and swallowing him will be our satisfaction.

周六

Day 6

肆 我们作为今日的迦勒为神的权益争战，要紧的就是要看见由美地所预表包罗万有之基督的异象，并且要征服撒但的混乱，而在神圣的经纶中得胜—申八 7 ～ 10，弗一 10，罗十六 20：

IV. As today’s Calebs fighting for God’s interest, it is crucial for us to see a vision of the all-inclusive Christ typified by the good land and to conquer the satanic chaos and triumph in the divine economy—Deut. 8:7-10; Eph. 1:10; Rom. 16:20:

一 美地，也就是迦南地，乃是包罗万有之基督的预表；这位基督是一切，又在一切之内，祂对我们乃是一切—申八 7 ～ 10：

A. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us—Deut. 8:7-10:

1 美地供应以色列人所需要的一切：水、小麦、大麦、葡萄树、无花果树、石榴树、橄榄树、动物、奶、蜜、石头、铁、铜。

2 美地的确预表包罗万有的基督，三一神的具体化身，赐给我们作我们的基业—徒二六 18，西一 12。

二 我们要据有美地，就需要从事属灵的争战，征服撒但的混乱，而在神圣的经纶中得胜—弗一 10，六 10 ～ 12，罗十六 20：

1 宇宙的历史乃是神的经纶与撒但的混乱的历史—创一 1 ～ 2、26，启二十 10 ～二一 4：

a 撒但是混乱的源头，而神自己就是神圣的经纶。

b 在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行—林后四 6，提前一 4。

2 神不是拯救我们脱离混乱，乃是要我们与祂是一，征服撒但毁坏的混乱，并完成神圣建造的经纶—弗三 8 ～ 10，林后五 17。

3 当我们遭受混乱，我们需要为神圣的经纶站住，且活出神圣的经纶—提前一 4、18，提后四 7。

4 得胜者征服撒但的混乱，而在神圣的经纶中得胜—提前一 3 ～ 4、19 ～ 20，四 1 ～ 2，多三 10，提后四 7 ～ 8：

a 得胜者遭受混乱，却不失望也不沮丧，反而得加强，能够照着真理为神圣的经纶站住，且活出神圣的经纶—弗三 16，六 10 ～ 12。

b 我们征服混乱，乃是借着经过过程并终极完成之三一神作全足的恩典—林前十五 10，林后十二 9，提后四 22。

1. The good land provided whatever the children of Israel needed: water, wheat, barley, vines, fig trees, pomegranates, olive trees, animals, milk, honey, stones, iron, copper.

2. The good land surely is a type of the all-inclusive Christ, the embodiment of the Triune God given to us as our inheritance—Acts 26:18; Col. 1:12.

B. In order to possess the good land, we need to engage in spiritual warfare to conquer the satanic chaos and triumph in the divine economy—Eph. 1:10; 6:10-12; Rom. 16:20:

1. 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:

a. Satan is the source of chaos, and God Himself is the divine economy.

b. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—2 Cor. 4:6; 1 Tim. 1:4.

2. Instead of delivering us from chaos, God wants us to be one with Him to conquer the destructive satanic chaos and to carry out the constructive divine economy—Eph. 3:8-10; 2 Cor. 5:17.

3. As we are suffering the chaos, we need to stand for and live out the divine economy—1 Tim. 1:4, 18; 2 Tim. 4:7.

4. The overcomers conquer the satanic chaos and triumph in the divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 4:7-8:

a. The overcomers suffer the chaos, but instead of being disappointed or discouraged, they are strengthened and enabled to stand for and live out the divine economy according to the truth—Eph. 3:16; 6:10-12.

b. We conquer the 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.

第十一周■周一

晨兴喂养

林前十 11“这些发生在他们身上的事，都是鉴戒〔直译，预表〕，并且写在经上，正是为警戒我们这生在诸世代终局的人。”

民十四 29 ～ 30“你们的尸首必倒在这旷野，并且你们中间凡被数点的，…向我发过怨言的，必不得进我起誓要赐给你们居住的那地；惟有耶孚尼的儿子迦勒和嫩的儿子约书亚，才能进去。”

保罗〔在林前十章六节和十一节〕用鉴戒〔直译，预表〕这辞非常有意义。…哥林多前书以旧约以色列人的历史，作新约信徒的预表。在五章七至八节，他们经历了基督作他们的逾越节，并开始守除酵节。在十章这里，他们受浸归了他们的摩西（基督），经过他们的红海（基督的死）。现今他们吃灵食，喝灵水，得以走上向着美地（包罗万有之基督）的旅程（基督徒的赛程）。他们也在这里受警戒（11），不要重演以色列人的历史，行恶事得罪神，如六至十一节所描绘的（哥林多前书生命读经，四九八至四九九页）。

信息选读

神呼召以色列人的目标，乃是要他们进入应许之地，享受那地的丰富，使他们能建立神的国，并在地上成为神的彰显。然而，他们虽然都借着逾越节蒙了救赎，脱离了埃及的暴虐，并被带到神的山，接受神居所—帐幕—的启示，但因着他们的恶行和不信，几乎全数倒毙在旷野，无法达到这目标（来三 7 ～ 19）。惟有迦勒和约书亚达到目标，进入美

‹‹ WEEK 11 — DAY 1 ››

Morning Nourishment

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

Num. 14:29-30 Your corpses shall fall in this wilderness, and none of you who were numbered,...who have murmured against Me, shall come into the land, in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.

Paul's use of the word examples [in 1 Corinthians 10:6] is very significant....First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers. In chapters 5, 7, and 8 they have experienced Christ as their Passover and have begun to keep the Feast of Unleavened Bread. Here in chapter 10 they have been baptized unto their Moses (Christ), passing through their Red Sea (the death of Christ). They are now eating the spiritual food and drinking the spiritual drink that they may take their journey (the Christian race) toward their good land (the all-inclusive Christ). They are also warned here (v. 11) not to repeat the history of the children of Israel in doing evil against God, as illustrated in verses 6 through 11. (Life-study of 1 Corinthians, p. 421)

Today's Reading

The goal of God's calling the children of Israel was to enter into the promised land to enjoy its riches that they might establish God's kingdom and be God's expression on earth. However, although all had been redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal (Heb. 3:7-19) because of their evil doings and unbelief. Only Caleb and Joshua made it into the good land

地（民十四 27 ～ 30）。这表征我们虽然借着基督蒙了救赎，脱离了撒但的辖制，也被带进神经纶的启示中，我们仍可能无法达到神呼召我们的目标，就是进入我们美地—基督（腓三 12 ～ 14）—的产业，为着神的国享受祂的丰富，使我们能在今世成为祂的彰显，并在国度时代有分于对基督最完满的享受（太二五 21、23）。这对所有新约的信徒，该是严肃的警告（哥林多前书生命读经，四九九页）。

我们需要读以色列人的历史，就象读我们的历史一样。没有神的怜悯和恩典，我们会和以色列人一样。因此，我们必须非常儆醒。我们不该以为摸召会、召会生活、召会的路或召会的立场，是一件小事。…没有召会，神就没有路往前。在旧约，以色列人是神的路。神若不能在他们身上成就祂的定旨，祂在这地上就没有路。今天，召会就是神的路。因此，凡摸召会，说到召会的好坏，都是严肃的事（民数记生命读经，一七〇页）。

神给以色列人所预备的完全救恩，包括借逾越节的羊羔得救赎，出埃及，靠属天的吗哪得喂养，借流自裂开磐石的活水得解渴，并有分于迦南美地。所有的以色列人，都享受了逾越节的羊羔，属天的吗哪和活水，但一同从埃及出来的人中，只有约书亚和迦勒进入并有分于美地，其余的都倒毙在旷野（民十四 30，林前十 1 ～ 11）。虽然以色列人都是被赎的，但只有两个得胜者，约书亚和迦勒，得着美地为奖赏。

照以色列人经历的图画，并非所有借基督蒙救赎的信徒，都在召会时代以及要来的国度里，有分于基督作奖赏，作他们的安息和满足（希伯来书生命读经，三四一页）。

参读：哥林多前书生命读经，第四十七至四十八篇。

(Num. 14:27-30). This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good land, Christ (Phil. 3:12-14), and enjoy His riches for the kingdom of God that we may be His expression in the present age and participate in the fullest enjoyment of Christ in the kingdom age (Matt. 25:21, 23). This should be a solemn warning to all New Testament believers. (Life-study of 1 Corinthians, pp. 421-422)

We need to read the history of Israel as our history. Without God's mercy and grace, we would be the same as they. Thus, we must be very much on the alert. We should not think that it is a small thing to touch the church, the church life, the way of the church, or the ground of the church....Without the church, God has no way to go on. In the Old Testament, the children of Israel were God's way. If God had not been able to accomplish His purpose with them, He would not have had a way on earth. Today the church is God's way. It is therefore a serious matter to touch the church, to say something evil or good about the church. (Life-study of Numbers, p. 155)

God's full salvation, which He intended for the children of Israel, included redemption through the passover lamb, exodus from Egypt, feeding by the heavenly manna, thirst-quenching by the living water from the cleft rock, and partaking of the riches of the good land of Canaan. All the Israelites shared in the passover lamb, the heavenly manna, and the living water, but of those who shared the exodus from Egypt only Joshua and Caleb entered into the good land and partook of it; all the rest fell in the wilderness (Num. 14:30; 1 Cor. 10:1-11). Though all were redeemed, only the two overcomers, Joshua and Caleb, received the prize of the good land.

According to what has been depicted of the children of Israel, not all believers who have been redeemed through Christ will partake of Christ as a prize to them as their rest, their satisfaction, both in the church age and in the coming kingdom. (Life-study of Hebrews, pp. 283-284)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48

第十一周■周二

晨兴喂养

约十四 1 “你们心里不要受搅扰，你们当信入神，也当信入我。”

来三 12 “弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，将活神离弃了。”

希伯来三章十二节说，“弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，将活神离弃了。”不信的心是最恶的心。我们的不信是最得罪神的事。大卫曾犯了一件大罪，谋杀了人，并夺了那人的妻子。然而，按神的行政说，这罪还不算太严重，没有使神放弃大卫。但在旷野的以色列人因着不信，神就放弃了他们。“不信”侮辱并得罪神自己。一切的罪都干犯神公义的律法，但有些罪并不象“不信”的罪那样严重，侮辱到神自己（希伯来书生命读经，三一七页）。

信息选读

我们的神是活神。不信实在太恶了，因为侮辱了这位活的、信实并全能的神。我们若不信神，不信祂的作为，不信祂的法则，就是侮辱祂。为此，我们必须留意这个不信。〔在〕希伯来三章十节〔神〕说，“所以我厌烦那一代的人，说，他们心里时常迷糊，竟不晓得我的法则。”神的法则与神的作为不同。神的作为是祂的行动，神的法则是祂作为的原则。以色列人只晓得神的作为，摩西却知道神的法则（诗一〇三 7）。在旷野，以色列人几乎每早晨都看见降吗哪的神迹。如果这样的神迹发生在今天，必定是轰动世界的新闻。以色列人虽然经历了这样的神迹，但他们只看见神的作为；他们不象摩西认识神信实、神圣的

‹‹ WEEK 11 — DAY 2 ››

Morning Nourishment

John 14:1 Do not let your heart be troubled; believe into God, believe also into Me.

Heb. 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.

No heart is more evil than a heart of unbelief. Nothing offends God as much as our unbelief. David committed a dreadful sin, murdering a man and taking his wife. Governmentally speaking, however, this sin was not that serious, for it did not cause God to give up David. But the unbelief of the children of Israel in the wilderness caused God to give them up. Unbelief insults and offends God Himself. Every sin breaks God's righteous law, but some sins do not insult God Himself, as does the sin of unbelief. (Life-study of Hebrews, p. 265)

Today's Reading

Our God is the living God. Unbelief is so evil because it insults the living, faithful, and almighty God. If we do not believe in God, in His work and in His ways, we insult Him. This is why we must beware of unbelief. Hebrews 3:10 says, "Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways." God's ways are different from His acts. His acts are His activities; His ways are the principles by which He acts. The children of Israel only knew His acts, but Moses knew His ways (Psa. 103:7). In the wilderness the children of Israel saw a miracle nearly every morning—the manna. If such a miracle would occur today, it would be publicized in newspapers throughout the world. Although the children of Israel witnessed such a miracle, they, unlike Moses, saw only the acts of God; they did not know God's faithful, divine ways. We should not be like the children of Israel;

法则。我们不该象以色列人那样，乃该学习认识我们神的法则、原则。以色列人每逢缺食少水就发怨言；当神为他们作事时，他们不过暂时欢喜，不久又再干犯神。我们若看自己的光景，就不会批评他们，因为彼此都是一样。我们可能在晚上的聚会中大声喊说，“赞美主！”第二天早晨却向主发怨言。我们何等需要认识神的法则！我们的神是活的，祂行事是有原则的。祂永不背乎自己。祂是有能、全能、信实的，必信守祂的应许，成就祂所说的话。

虽然神是活的，是信实的，但恶的心向着祂是刚硬的（来三8）。就着一面的意义说，恶心总有许多理由，有很多道理可说。但就着另一面的意义说，恶心却是顽梗、无理的，因为这心是刚硬的。因此，这样的心偏离正途而迷糊，不认识神的法则或原则，并且以试验试探神（9）。最终，这样的心是自欺的，使自己也受了迷惑（13）。这就是恶心的光景。这样的恶心总是因着刚硬而产生的结果。我们的心若刚硬，是何等的危险！我们需要一再地祷告，求主软化我们的心，向祂说，“主啊，怜悯我。软化我的心，永不要让我的心刚硬。”

约书亚和迦勒…说，“你们不可背叛耶和华，也不要怕那地的民；因为他们是我们的食物。荫庇他们的已经离开他们，有耶和华与我们同在；不要怕他们。”（民十四9）约书亚和迦勒所说的才是真话。然而，以色列人的理由不是根据真话，乃是根据谎言，不看重神的法则。

在神的眼中，没有比不信祂的人更恶。不信的心是最恶的心。没有一件事比不信更侮辱神，也没有一件事比信祂更尊荣神。我们必须信神所说的一切话。我们的心若不信神的话，在祂看来，那就是不信的恶心（希伯来书生命读经，三一七至三一九、六三八页）。

参读：希伯来书生命读经，第二十五、四十七篇。

we must learn the ways, the principles, of our God. When the children of Israel lacked food and water, they complained and murmured. When God acted on their behalf, they were happy temporarily, but not long afterward they offended God again. If we look at ourselves, we would not criticize them, because we would see that we are the same. We may shout, “Praise the Lord!” one night in a meeting and murmur against the Lord the next morning. How we need to know the ways of God! Our God is living and has His principles in doing things. He will never deny Himself. He is able, almighty, and faithful, always keeping His promises and fulfilling His word.

Although God is living and faithful, the evil heart is hardened against Him (Heb. 3:8). In a sense, an evil heart is very reasonable; it reasons a great deal. However, in another sense, it is stubborn and without reason because it is hardened. Hence, it departs from the right track and goes astray, not knowing God’s ways or principles. It tries God by putting Him to the test (3:9). Eventually, such a heart is self-deceiving and will be deceived (3:13). This is the condition of an evil heart. Such an evil heart always issues from the hardening. How dangerous it is for our heart to be hardened! We need to pray again and again for the Lord to soften our heart, saying, “Lord, have mercy on me. Soften my heart and never allow it to be hardened.”

Joshua and Caleb said, “Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them” (Num. 14:9). Joshua and Caleb spoke the truth. However, the children of Israel did not reason according to the truth but according to the lie, not counting on the ways of God.

In the eyes of God, no one is as evil as the one who will not believe in Him. The unbelieving heart is the most evil heart. Nothing insults God more than our unbelief, and nothing honors Him more than our believing in Him. We must believe whatever God says in His word. If our heart does not believe God’s word, it is in His eyes an evil, unbelieving heart. (Life-study of Hebrews, pp. 265-267, 532)

Further Reading: Life-study of Hebrews, msgs. 25, 47

第十一周■周三

晨兴喂养

民十三 30“迦勒在摩西面前使百姓安静，说，我们立刻上去得那地吧，因为我们足能得胜。”

十四 9“只是你们不可背叛耶和华，也不要怕那地的民；因为他们是我们的食物。荫庇他们的已经离开他们，有耶和华与我们同在；不要怕他们。”

神在路上，在以色列人前面行，为他们寻找安营的地方，夜间在火柱里，日间在云柱里，指示他们所当行的路（申一 33）。但是，由于摩西打发去窥探美地的十二人中有十人回来报恶信，以色列众人竟然不顾念神在旷野中对他们的照顾，忘记神如何背负他们经过大而可畏的旷野（31），而起了不信的恶心，不信神，也不信祂的应许，甚至向神发怨言，以为神把他们领到那地，是要使他们倒在刀下，他们的妻子和孩子必被掳掠（民十四 1～3）。因此，神在怒中起誓，他们这一代所有不信的人，连一个也不得见神起誓要赐给他们列祖的美地。惟有迦勒和约书亚才能进去（申一 34～38）（真理课程三级卷二，一一三至一一四页）。

信息选读

以色列人所说，要被掳掠的孩子，神却要领他们进入那地。以色列人和他们的儿女必在旷野飘流四十年，…以担当他们的罪孽。至于那些报恶信的人，都遭瘟疫，死在耶和华面前（民十四 26～38）。这给我们看见不信神是可怕的，我们需要谨慎，不要有不信的恶心（真理课程三级卷二，一一四页）。

‹‹ WEEK 11 — DAY 3 ››

Morning Nourishment

Num. 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.

14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

Even though God had gone before them in the fire by night and in the cloud by day, seeking out places for them to camp and showing them the way they should go (Deut. 1:33), the children of Israel disregarded God's care for them in the wilderness because of the evil report brought back by ten of the twelve men who went to spy out the good land and because they forgot how He had carried them through the great and awesome wilderness (v. 31). Thus, they had an evil heart of unbelief, believing neither in God nor in His promise. They even murmured against God, saying that God brought them into the land to fall by the sword and for their wives and little ones to become a plunder (Num. 14:1-3). Hence, God swore in His wrath that not one of the unbelieving generation would see the good land which He had sworn to give to their fathers; only Caleb and Joshua were allowed to enter (Deut. 1:34-38). (Truth Lessons—Level Three, vol. 2, p. 100)

Today's Reading

The little ones, who the people said would become plunder, were brought into the land by God. The people and their children wandered in the wilderness forty years to bear their iniquities....Those who gave the evil report all died by a plague before Jehovah (Num. 14:26-38). This shows that it is a terrible thing not to believe in God. We need to be careful not to have an evil heart of unbelief. (Truth Lessons—Level Three, vol. 2, p. 100)

我们的信心可能非常微弱，甚至几乎不存在。既然如此，我们该学习在神面前谦卑，承认自己信心软弱，求祂赦免我们。这是我们在神面前该有的灵。然而由以色列人所说的话指明，他们没有顾到神，只顾到自己。…以色列人…并没有为神考虑，只为自己的利益考虑。他们一点也不顾到神，只顾到自己的安全、平安和生存。他们不承认自己的软弱，也不在神面前谦卑自己。至终，他们得罪神到一个地步，使神憎恶他们。

他们成为可憎恶的，是因为他们太过为着自己。他们事事处处都是为着自己，不是为着神的权益。他们只要有一点是为神的权益着想，他们就会说，“神啊，你对我们那么好，我们真爱你。我们愿意为你的定旨牺牲前途、安全、保障、存在并一切。我们忘记我们的利益。我们只顾到你定旨的完成。为了你的定旨，让我们前去据有那地。”…他们所作的，大部分是为着自己。这光景带进神的审判和惩罚（民数记生命读经，一六三、一六五至一六六、一七二页）。

信总是实际而真实的，环境是谎言。要听从信，不要听从谎言。我们的环境如果好，我们不需要信。当我们在为难的环境里，我们需要信。烦恼、忧虑甚至身体的病痛，都是谎言。信总是告诉环境，它是谎言，它不是巨人。否认环境就是信。在民数记十三至十四章，约书亚和迦勒以神的话为他们的信（生命的经历与长大，四七页）。

以色列人在旷野飘流时，总是发怨言，起争论，责怪人，那必定是在魂里，不是在灵里。但迦勒和约书亚相信神的话，顺从主，向着目标竭力往前，这必定不是在魂里，乃是在灵里（希伯来书生命读经，三四八页）。

参读：真理课程三级卷二，第二十九课。

Our faith may be very weak and small, nearly nonexistent. Since this may be our situation, we should learn to humble ourselves before God, confessing the weakness of our faith and asking Him to forgive us. This is the spirit we should have before God. But as indicated by what they said, the children of Israel did not care for God but only for themselves. Their consideration was not for God but for their own interest. They did not care for God in the least, but cared only for their safety, their peace, and their existence. They did not confess their weakness or humble themselves before God. Eventually, they offended God to such an extent that they became abhorrent to Him.

They became abhorrent because they were so much for themselves. In everything and in every way they were for themselves, not for God's interests. If they had thought even a little about God's interests, they would have said, "God, as You have been so good to us, we just love You. We would like to sacrifice our future, our safety, our security, our existence, and everything for Your purpose. We forget about our benefit. We care only that You accomplish Your purpose. For Your purpose, let us go and possess the land." What they did was mostly for themselves. This situation brought in God's judgment and punishment. (Life-study of Numbers, pp. 149-151, 157)

Faith is always real and true. The environment is a lie. Listen to faith, not to the lie. If our environment is good, we do not need to believe. We need to believe when we are in a difficult environment. Worry, anxiety, and even physical sickness, all are lies. Faith always tells the environment that it is a lie, not a giant. To deny the environment is faith. In Numbers 13 and 14, Joshua and Caleb took the word of God as their faith. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 37-38)

When the Israelites were wandering in the wilderness, they were always murmuring, reasoning, and chiding. That was surely in their soul, not in their spirit. But Joshua and Caleb believed in the word of God, obeyed the Lord, and pressed toward the goal. This was surely not in their soul but in their spirit. (Life-study of Hebrews, p. 289)

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

第十一周■周四

晨兴喂养

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

三 15 “我们若将起初的确信坚守到底，就必作基督的同伙了。”

〔在民数记十三章三十三节，以色列人似乎推想〕说，“那地的人民身量高大，在他们眼中我们如同蚱蜢，他们会把我们吞吃了。”这是不信的逻辑，是根据天然观念推想的逻辑，而不看重神的法则，也不信靠神的信实。约书亚和迦勒站起来辩驳那种推想，宣告说，百姓必定能得那地。约书亚和迦勒尊重神，所以神也尊重他们（希伯来书生命读经，三二〇页）。

信息选读

我们中间谁能夸口说他有信心？信心是出于神、在神里面并从神来的。我们若要有信心，就必须学习顾到神的权益，而不顾自己的利益。属世的人天天都为自己的保障和利益担忧，但我们该顾到神和神的权益（民数记生命读经，一六七页）。

信停止我们的活动。信总是赞美神。在圣经里约书亚和迦勒的榜样，给我们看见什么是相信。在民数记十三至十四章，得胜的不是约书亚和迦勒，乃是他们所信靠的那一位。神作了一切，他们只是享受神所作的。在约书亚三章，虽然是他们过了约但河，却是神将河水止住，他们只是走过去就是了（生命的经历与长大，四六页）。

‹‹ WEEK 11 — DAY 4 ››

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.

3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end.

[In Numbers 13:33 the Israelites seemed to reason], “There are giants in the land, and we are like grasshoppers in their sight. They will eat us up.” This is the logic of unbelief, the logic of reasoning according to the natural concept and not counting on the ways of God or trusting in the faithfulness of God. Joshua and Caleb stood against that kind of reasoning, declaring that the people were well able to take the land. Joshua and Caleb honored God, and God, in turn, honored them for honoring Him. (Life-study of Hebrews, pp. 267-268)

Today’s Reading

Who among us can boast that he has faith? Faith is of God, faith is in God, and faith comes from God. If we would have faith, we must learn to care for God’s interests and not for our benefit. The worldly people are concerned daily for their own security and benefit, but we should care for God and His interests. (Life-study of Numbers, p. 152)

Faith stops our activities. Faith always praises God. The example of Joshua and Caleb in the Bible shows us what it is to believe. Joshua and Caleb were not the ones who overcame in Numbers 13 and 14; it was the One in whom they trusted. God did everything. They simply enjoyed what God did. In Joshua 3 they crossed the Jordan River, but it was God who stopped the water. They simply walked over. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” p. 37)

我无法作到，但是基督作得到，而祂是在我里面。我们必须对祂复活的大能有信心。神能充充足足地成就一切，超过我们所求所想的，并我们所梦想所想像的。神能作到；神能达到。愿我们跟从迦勒和约书亚的榜样—他们满有信心，他们能告诉百姓说，“我们立刻上去得那地吧，因为我们足能得胜”〔民十三 30〕（包罗万有的基督，一八五至一八六页）。

基督是救恩的创始者（元帅），乃是真约书亚，率领神的子民取得并据有美地。我们是祂的同伙，乃是真迦勒，与祂一同有分于取得并据有那地（希伯来书生命读经，二一八页）。

希伯来三章十五节说，“我们…就必作基督的同伙了。”基督是长子，我们是祂的弟兄。基督是身体的头，我们是祂的肢体。…基督已为神所膏，以执行神的使命。如今我们是基督的同伙，与祂一同执行神的使命。…七至十五节的这段话是论到进入美地。这进入美地的预表，就是在约书亚的领导之下进入美地。约书亚是领头人，迦勒在据有美地上，是他的同伙、同志、同伴。今天基督是真约书亚，我们是祂的迦勒。…我们享受基督，就是祂的有分者；我们跟随祂，就成为祂的同伙。我们作祂的同伙，正与祂同工并与祂合作，以实现神的愿望，得着祂自己团体的彰显（新约总论第五册，六一至六二页）。

在民数记十四章二十四节的时候，大部分的以色列人对神都相当悖逆，只有迦勒不一样。他不是有另一个心思、另一个意志、另一个心或另一个决定。迦勒乃是有另一个灵。这一节接着说，迦勒专一跟从主。我们没有其他的路来跟从主。如果我们要跟从主，必须用正确的器官，就是我们人的灵。迦勒以另一个灵跟从主，这灵与所有其他的灵不同（李常受文集一九六五年第三册，三二二页）。

参读：民数记生命读经，第二十至二十一篇。

I cannot make it, but Christ can make it, and He is in me. We must have faith in the power of His resurrection. God is able to do exceeding abundantly above all that we ask or think and all that we dream or imagine. God will do it; God will make it. Let us follow the example of Joshua and Caleb. They had hearts full of faith. They could tell the people, “Let us go up at once and possess it; for we are well able to overcome it” (Num. 13:30). (The All-inclusive Christ, p. 156)

Christ, the Captain of salvation, is the real Joshua leading God’s people to take and possess the land. We, His partners, are the real Calebs sharing with Him in the taking and possessing of the land. (Life-study of Hebrews, p. 181)

Hebrews 3:14 says, “We have become partners of Christ.” Christ is the Firstborn, and we are His brothers. Christ is the Head of the Body, and we are His members....Christ has been anointed by God to carry out God’s commission. Now as Christ’s partners we share with Him in carrying out God’s commission. The portion from Hebrews 3:7 through 3:14 deals with entering the good land. The type of this entering the good land was the entering of the land under the leadership of Joshua. Joshua was the leader, and Caleb was his partner, comrade, companion, in possessing the good land. Today Christ is the real Joshua, and we are His Calebs....When we enjoy Christ, we are His partakers. When we follow Him, we are His partners. As His partners, we are working together with Him and cooperating with Him to fulfill God’s desire to have a corporate expression of Himself. (The Conclusion of the New Testament, pp. 1114-1115)

At the time of Numbers 14:24 most of the Israelites were quite rebellious toward God, but Caleb was different. He did not have a different mind, a different will, a different heart, or different decision. Caleb had a different spirit. Verse 24 then says that Caleb fully followed the Lord. We have no other way to follow the Lord. If we are going to follow the Lord, we have to use the proper organ, our human spirit. Caleb followed the Lord by a different spirit, which was different from all the other spirits. (CWWL, 1965, vol. 3, “Our Human Spirit,” pp. 232-233)

Further Reading: Life-study of Numbers, msgs. 20-21

第十一周■周五

晨兴喂养

书十四 8 “然而，同我〔迦勒〕上去的众弟兄使百姓的心融化；但我专一跟从耶和华我的神。”

14 “所以希伯仑作了基尼洗人耶孚尼的儿子迦勒的产业，直到今日，因为他专一跟从耶和华以色列的神。”

我们要决心决意地和主站在一起，就象迦勒和约书亚那样，专一跟从神（民十四 24，申一 36，书十四 14）。我们读经时能读出，迦勒的专一没有别的，就是他知道神要以色列人进入迦南美地，不管那里的仇敌有多高大、多强壮，神必定为他们解决一切的难处。神既要他们进入美地，就必为他们作成一切。难道我们知道自己的软弱，神不知道么？难道我们知道迦南七族的人高大雄伟，神不知道么？既然神明明知道，为什么神还要叫以色列人进入呢？除非神自己要来替他们争战，解决他们的仇敌（事奉主者的资格、追求与学习，一三四页）。

信息选读

从迦勒的眼光看来，这些人虽然身量高大，但〔他们是神百姓的食物〕。他不只重看神的应许，并且还轻看所有的难处。一切真有信心的人，总是一面重看主的应许，另一面轻看所有的难处（但这并不是说人可以骄傲。人需要在神的面前先谦卑，然后他才会站在主的得胜上面）。

你每一次碰着难处，每一次碰着没有办法的事，你就得问说，我这一次要饿呢，或者是要吃呢？你在那一件事上，如果靠着基督的能力得胜，让基督

‹‹ WEEK 11 — DAY 5 ››

Morning Nourishment

Josh. 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.

14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

We must be resolute and determined in our will to stand with the Lord, just as Caleb and Joshua fully followed God (Num. 14:6-9, 24; Deut. 1:36; Josh. 14:14). Caleb fully followed God because he knew that God wanted the children of Israel to enter into the good land. He also knew that no matter how strong their enemies were, God would fight for them. Since God wanted them to enter the good land, He would accomplish everything for them. Caleb seemed to say, “If we know that we are weak, God knows that we are weak. If we know that the seven Canaanite tribes are strong, God also knows that they are strong. Since God knows these things, He would not ask us to enter the land of Canaan unless He intends to fight on our behalf and destroy our enemies.” (The Sufficiency, Pursuit, and Learning of the Lord's Serving Ones, p. 102)

Today's Reading

The inhabitants of the land were admittedly “men of great size,” but in Caleb's eyes, they were food for God's people. He not only honored God's promises; he despised all the difficulties. Everyone who has genuine faith honors God and lightly esteems all difficulties. But this leaves no room for pride, for only those who humble themselves before God will be able to stand upon His victory.

Every time you meet a difficulty, every time you find yourself in an impossible situation, ask yourself this question: Am I going to starve here, or am I going to eat? If you are relying on the Lord for victory and allow His overcoming life

得胜的生命显出来，你就多得一次滋养，你的力量又加增一次，你又吃了一顿。请你记得，没有一个人是能不吃而长大的。我们的食物，不只是神的话，不只是遵行神的旨意，我们的食物也是亚衲人—我们所遇见的难处。许多人吃了神的话，许多人把遵行神的旨意当作他们的食物，但是许多人没有吃亚衲人，许多人吃亚衲人吃得太少了。越多吃亚衲人，你就越刚强。迦勒是一个好例子，因为他吃亚衲人，所以到八十五岁还是顶刚强。他在四十岁的时候力气是如何，到了八十五岁还是如何。许多亚衲人在迦勒的里面造出一个不老的迦勒来。在属灵的事情上，都是如此。许多弟兄姊妹，在他们的生活中难处顶少，但是你能很明显地看见，在他们的生活中软弱却是不少。他们在神的面前没有力量，因为亚衲人吃得太少了。另一面，你看见有的人碰着一个难处就胜过一个难处，碰着一个试探就胜过一个试探。他们很刚强，因为他们多吃亚衲人。所以我们要吃我们的难处和试探。撒但所给我们的每一个难处和试探，都是我们的食物。这就是神所给我们长进的办法。没有信心的人，一看见难处，就说不得了了。但是一个有信心的人，就要说这是我的食物。感谢赞美神，没有一个放在我们面前的难处是不能吃的，没有一个难处吃了之后是不能叫我们长进的。你多得一次的难处，你就多得一次的滋养（倪柝声文集第二辑第十七册，二〇至二二页）。

我们若是不参加争战，我们就必挨饿。有每日的吗哪还是不够；我们必须把仇敌吞吃下去。仇敌将是我们的食物，把他吞食下去，我们就必得饱足。弟兄姊妹们，你和我必须有活的信心往前去，争战而吞食仇敌。…那个被打败的仇敌是最好的食物，最好吃的食物（包罗万有的基督，一八七页）。

参读：倪柝声文集第二辑第十七册，第三篇；生命的经历与长大，第六篇。

to be manifested in you, you will find fresh nourishment and increased vitality, and you will be fed once again. Bear in mind that people who do not eat well cannot grow into maturity. Our bread is not only the word of God; our meat is not only to do His will; our bread is also the Anakim—the difficulties that are in our way. Many people take the word of God as their bread and the doing of His will as their meat, but they have not eaten the Anakim. Many eat too little of the Anakim. The more we eat the Anakim, the stronger we will become. Caleb is a grand illustration of this. Because he accepted the Anakim as "bread," he was still full of vitality at the age of eighty-five. His strength was the same at eighty-five as it was at forty. So many Anakim had been assimilated by him over the years that he had developed a constitution which showed no trace of age. This is also true in the spiritual realm. Some brothers and sisters have met few difficulties, but it is obvious that there are many weaknesses in their lives. They are weak before the Lord because they have not consumed enough Anakim. However, there are those who have met and overcome difficulty after difficulty, temptation after temptation; they are full of vigor because they have fed well on Anakim. We have to eat our difficulties and our temptation. Every difficulty and every temptation Satan puts in our way is food for us. This is a God-appointed means of spiritual progress. The sight of any trouble strikes terror into the heart of those who do not have faith, but those who trust Him say, "Here comes my food!" Praise and thank the Lord, all our trials, without exception, are bread for us. Every trial brings in growth after we have eaten of it. As we accept one trial after another, we are more and more richly nourished. (CWWN, vol. 37, "God's Keeping Power," pp. 15-16)

If we do not engage in the battle, we will be hungry. Daily manna is not good enough; we must take and swallow up the enemy. The enemy will be our food, and to swallow him will be our satisfaction. Brothers and sisters, you and I must have living faith to go on, to take up the battle, and to swallow the enemy....The defeated enemy is the best bread, the most tasteful bread. (The All-inclusive Christ, p. 157)

Further Reading: CWWN, vol. 37, ch. 3; CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 6

第十一周■周六

晨兴喂养

罗十六 20“平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

提后四 7“那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了。”

申命记…给我们看见，基督是神为我们预备的目标，标的（八 7 ～ 10）。基督这目标就是包罗万有的美地。美地，也就是迦南地，乃是包罗万有之基督的预表；这位基督对我们乃是一切。

美地供应以色列人所需要的一切：水、小麦、大麦、葡萄树、无花果树、石榴树、橄榄树、动物、奶、蜜、石头、铁和铜。这些项目大多在八章七至十节提到，都是基督的预表（申命记生命读经，四八页）。

信息选读

在旧约里，以色列众支派各得美地的一块，一分为产业。美地预表包罗万有的基督，赐给我们作我们的基业（新约总论第五册，三二页）。

基督徒的生活既是经纶和混乱的混合，基督徒的生活就是整个宇宙的缩影。宇宙的历史乃是神的经纶与撒但的混乱的历史。不仅如此，整本圣经从创世记第一章到启示录末一章，都是神圣经纶与撒但混乱的记载。在我们的婚姻生活里，我们也有神的经纶和撒但的混乱。所以会有这种情形，原因乃是在宇宙中有两个源头：神和撒但。…我们必须看见，在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行。…什么地方有神圣的经纶，什么地方就有撒但的混乱。

‹‹ WEEK 11 — DAY 6 ››

Morning Nourishment

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

The book of Deuteronomy...shows us Christ as the goal, the aim, prepared for us by God (8:7-10). As this goal, Christ is the all- inclusive good land. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is everything to us.

The good land provided whatever the children of Israel needed: water, wheat, barley, vines, fig trees, pomegranates, olive trees, animals, milk, honey, stones, iron, copper. All these items, most of which are mentioned in 8:7-10, are types of Christ. (Life-study of Deuteronomy, p. 39)

Today's Reading

In the Old Testament the tribes of Israel each received an allotment, a portion, of the good land for an inheritance. The good land is a type of the all-inclusive Christ given to us as our inheritance. (The Conclusion of the New Testament, p. 1088)

As a mixture of economy and chaos, the Christian life is a miniature of the entire universe. The history of the universe is a history of God's economy and Satan's chaos. Furthermore, the entire Bible, from the first chapter of Genesis to the last chapter of Revelation, is a record of the divine economy and the satanic chaos. In our married life we also have the economy of God and the chaos of Satan. The reason for this situation is that in the universe there are two sources—God and Satan. We need to realize that, both in the Bible and in our experience, the satanic chaos always goes along with the divine economy....Where there is the divine economy, there is the satanic chaos. Where God is, Satan is also.

我们蒙主呼召，与祂成为一，以征服祂的仇敌，胜过祂的仇敌。我们有些人可能觉得今天有太多的混乱。…我们可能想求主把我们从这一切之中拯救出来，但是主没有拯救我们，反而许可混乱临到我们所在之处，使我们学习如何与祂是一，以征服混乱，并胜过混乱。我们是在主的恢复里，主的恢复乃是为着完成神在地上的经纶。…得胜者不是从这当前的混乱里被拯救出来，得胜者乃是要征服一切毁坏的混乱，而在独一建造的经纶里得胜。

得胜者乃是那些忍受混乱，却不失望也不沮丧的人。他们反而得了加强，能够为着神圣的经纶站住，且活出神圣的经纶。撒但的混乱仍然在基督教国里，在我们四围继续进行着。甚至在主的恢复里，我们也经历这样的混乱。…我们都必须征服这毁坏的混乱。我们若得主的加强，能征服一切毁坏的混乱，我们就要得胜地进到国度里。…主所需要的乃是得胜者的族类，以征服一切撒但的混乱，并在神圣的经纶中得胜。

我们必须借着经过过程并终极完成之三一神作全足的恩典，征服撒但的混乱（林前十五 10，林后十二 9，提后四 22）。在林前十五章十节保罗说，主的恩与他同在。在加拉太六章十八节他说，主耶稣基督的恩与我们的灵同在；在提后四章二十二节他说，主与我们的灵同在。主这全足的恩典与我们的灵同在。我们借着祂作我们全足的恩典，就能征服一切撒但的混乱，并完成独一的神圣经纶。

我们按照真理就能征服一切撒但的混乱，并完成神圣的经纶；召会，就是神在肉体的显现，乃是这真理的柱石和根基（提前三 15 ～ 16）（在旧造里撒但的混乱以及为着新造的神圣经纶，一一、一三、一一一至一一二、八七至八八、七四、八九页）。

参读：在旧造里撒但的混乱以及为着新造的神圣经纶，第一、三至四章；希伯来书生命读经，第十六篇。

We were called by the Lord to be one with Him to conquer His enemy, to overcome him. Some of us may feel that there is too much chaos today....We might want to ask the Lord to deliver us out of this. Instead of delivering us, however, the Lord might allow chaos to come to our place so that we would learn how to be one with Him to conquer it, to overcome it. We are in the Lord's recovery, which is for the carrying out of God's economy on the earth....The overcomers are not delivered out of this present chaos. Instead, the overcomers conquer all the destructive chaos and triumph in the unique constructive economy.

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....All of us have to conquer this destructive chaos. If we are enabled by the Lord to conquer all the destructive chaos, we will triumphantly enter into the kingdom. What the Lord needs is the race of overcomers to conquer all the satanic chaos and triumph in the divine economy.

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). (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 200, 202, 273-274, 256, 246, 257)

Further Reading: CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," chs. 1, 3-4; Life-study of Hebrews, msg. 16

第十一周诗歌

这么大的救恩

（英 1129）

G 大调　　2/2

5 6 | 1 – 6 1 | 5 – 1 1 | 3 – 1 3 | 5 –
一 神 话 语 已 启 示: “这 么 大 的 救 恩!”

5 6 | 1 – 6 1 | 5 – 1 1 | 3 – 2 2 | 1 –
众 圣 徒 当 注 重, 勿 忽 这 福 分。

3 3 | 5 – 3 5 | 1 – 1 1 | 3 – 1 3 | 5 –
主 所 是 并 所 作 全 都 是 为 我 们,

5 6 | 1 – 6 1 | 5 – 1 1 | 3 – 2 2 | 1 – ‖
神 心 意 已 显 明, 神 应 许 当 听 信!

二 神儿子显光辉, 成人子历尘埃,
与我们今联结, 成为一,不分开;
是尊高大祭司, 又是救恩元帅,
领我们进荣耀, 生命中祂领率。

三 十架上尝死味, 洗罪事得完全;
祂穿上血肉体, 废魔鬼,除死权;
我们已脱奴役, 祂救恩真无边!
在荣耀行列中, 唱凯歌道甘甜!

四 借祂内里分赐, 施行拯救不已,
这浩大的救恩 救我们达至极—
成为基督同伙, 有分于祂权益;
与祂同登宝座, 荣耀中同治理。

五 我们应当儆醒, 持定救恩目标:
日日享主生命, 好达到祂荣耀。
注重听见的话, 救恩赛程奔跑;
免得随流漂去, 报应无法脱逃。

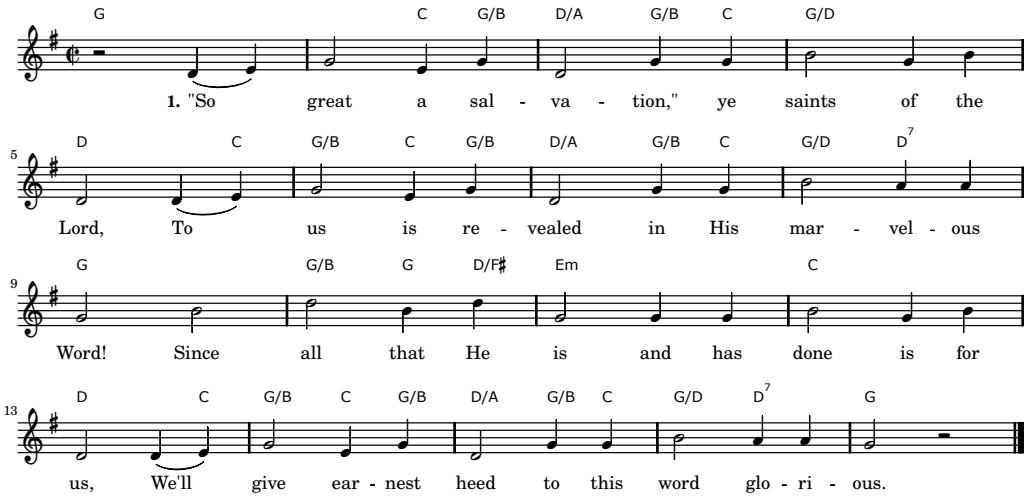
六 “这么大的救恩” 既已赐给我们,
主所是并所作, 取用应当认真;
好能与主相肖, 祂荣耀全有分;
作众子,同长兄, 父生命显无尽。

WEEK 11 — HYMN

So great a salvation, ye saints of the Lord

Assurance and Joy of Salvation—So Great a Salvation

1129



2. What He is of God and of Man as the Son,
We now may enjoy since with Him we are one;
Our High Priest and Captain—salvation is He!
He'll cause us to grow in His glory to be.

3. He's washed all our sins, purified them fore'er;
Tasted death on the cross, ended slavery there.
He took on our nature, the devil has slain,
And put you and I in His glorious train.

4. So great the extent of salvation to us—
We're partners of Christ in His plan glorious.
He'll bring us to glory and we'll rule with Him,
To the uttermost saved by His working within.

5. To such a salvation our heed we must give,
Lest drifting away or neglecting we live.
Christ now as our life, future ruling with Him,
We'll miss if we miss this salvation within.

6. "So great a salvation" is given to us
That we may be made like our Lord glorious!
By all that He is and by all He has done
We're brought into glory with God's firstborn Son.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: