第一周

申命记的内在意义—一卷论到基督的书

EM 诗歌：补 431，579

读经：申三十 11 ～ 14，罗十 6 ～ 9，申八 3，太四 4，诗一一九 1 ～ 2、9，申二七 1 ～ 8

纲要

周一

壹 申命记是律法书总结的话，是摩西所写圣经头五卷书（摩西五经）包罗一切的结语：

一 申命记，Deuteronomy，意思是“第二律法”，因此表征对神圣律法的复述、重申。

二 律法头一次是借着当时八十岁的摩西颁赐的（出七 7）；四十年后，除了迦勒与约书亚，第一代的人都已故去，摩西再次向以色列人讲述律法，而这次讲述的对象是预备好要进入并据有美地的第二代（申二 14，八 6 ～ 10）：

1 我们若要完全据有基督作美地，就必须谨慎，免得有不信的恶心—申一 25 ～ 26、28、35 ～ 39，九 23，来三 12、16 ～ 19，四 2、6，十一 1，参林后四 13，加三 2、5，罗十 17，徒六 5 上，民十三 25 ～

Week One

The Intrinsic Significance of Deuteronomy—a Book concerning Christ

EM Hymns: 535, 799

Scripture Reading: Deut. 30:11-14; Rom. 10:6-9; Deut. 8:3; Matt. 4:4; Psa. 119:1-2, 9; Deut. 27:1-8

Outline

Day 1

I. Deuteronomy is a concluding word of the law and gives an all-inclusive conclusion to the Pentateuch, the first five books of the Bible, which were written by Moses:

A. Deuteronomy means “second law” and thus signifies a respeaking, a repeated speaking, of the divine law.

B. The law was given through Moses the first time when he was eighty years old (Exo. 7:7); forty years later, after the first generation, with the exception of Caleb and Joshua, had died out, the law was spoken again to the children of Israel, this time to the second generation, the generation that was ready to enter into the good land and possess it (Deut. 2:14; 8:6-10):

1. If we are going to fully possess Christ as the good land, we must beware of having an evil heart of unbelief—1:25-26, 28, 35-39; 9:23; Heb. 3:12, 16-19; 4:2, 6; 11:1; cf. 2 Cor. 4:13; Gal. 3:2, 5; Rom. 10:17; Acts 6:5a; Num. 13:25-33; 14:4-10; 32:11-12; Josh. 14:6-12.

33，十四 4 ～ 10，三二 11 ～ 12，书十四 6 ～ 12。

2 我们若要完全据有基督作美地，就必须提防怨言（不满和秘密的唧咕、牢骚与抱怨）—林前十 5 ～ 6、10 ～ 11，申一 27，民十四 1 ～ 4，诗一〇六 25，腓二 14。

3 我们若要完全据有基督作美地，就必须提防在那地衰萎；“衰萎”这辞含示因着风俗影响力，或在一地居留太久，而失去了属灵的新鲜，并且原初给与人的印象也变得不鲜明了—申四 25，启三 15 ～ 22，申三四 7。

三 第二代大部分的人未曾在西乃山亲聆十诫、律例和典章的颁赐；因此，神使摩西有负担复述、重申律法；这复述乃是重新训练长期飘流后新一代的以色列人，预备他们进入神所应许的美地，承受这地为产业—出三 8，西一 12，二 6 ～ 7。

周二

贰 两代的以色列人不仅该由字面来解释，也该按预表来解释；第一代预表我们的旧人，第二代预表我们的新人：

一 保罗写哥林多前书的用意，是要帮助圣徒们经历旧人死去，新人长大—三 1 与注 1、6 ～ 9，五 7，十 3 ～ 13。

二 在哥林多后书里，美地预表那作经过过程之三一神具体化身的基督自己，赐给我们作神圣的恩典，给我们享受—一 12，四 15，六 1，八 1、9，九 8、14，十二 9，十三 14。

2. If we are going to fully possess Christ as the good land, we must beware of murmurings (discontented and secret mutterings, grumblings, and complaining)—1 Cor. 10:5-6, 10-11; Deut. 1:27; Num. 14:1-4; Psa. 106:25; Phil. 2:14.

3. If we are going to fully possess Christ as the good land, we must beware of languishing in the land; the word languish implies the loss of spiritual freshness and the blunting of original impressions, produced by force of custom, or long residence in the same spot—Deut. 4:25; Rev. 3:15-22; Deut. 34:7.

C. Most of the second generation had not been present to hear the giving of the Ten Commandments, the statutes, and the ordinances at Mount Sinai; therefore, God burdened Moses to respeak, to rehearse, the law; this respeaking was a renewed training given to the new generation of the children of Israel after their long wandering, to prepare them to enter into the good land promised by God and inherit it as their possession—Exo. 3:8; Col. 1:12; 2:6-7.

Day 2

II. The two generations should be interpreted not only in a literal sense but also in a typological sense; the first generation typifies our old man, and the second generation typifies our new man:

A. Paul’s intention in writing 1 Corinthians was to help the saints experience the dying out of the old man and the growing up of the new man—3:1 and footnote 1[1], 6-9; 5:7; 10:3-13.

B. The good land in 2 Corinthians typifies Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9; 13:14.

三 我们需要是那些在生命里长大，达到完全据有并享受包罗万有之基督（就是神所应许之地）的人；在生命里长大就是消除旧的一代，并在我们的心思、情感和意志里得更新，好叫我们被变化；变化是旧人死去，新人长大。

四 神的经纶是要我们的旧人（外面的人）被销毁，并且我们的新人（里面的人）日日被更新—四 16。

五 变化是神工作内在、新陈代谢的过程，为将祂神圣的生命和性情扩展到我们全人，特别到我们的魂里面，将基督和祂的丰富带进我们全人各部分，作我们新的元素，而把我们老旧、天然的元素逐渐排除—三 18，罗十二 2。

六 因着主的怜悯和恩典，我们进入主的恢复后，我们里面就产生新陈代谢的改变；这乃是经历更新，好叫我们在生命里长大，在生命里变化，把我们引进对基督作我们美地的享受，好为着神的建造和国度。

C. We need to be those who grow in life into the full possession and enjoyment of the all-inclusive Christ, God's promised land; to grow in life is to eliminate the old generation and to be renewed in our mind, emotion, and will for our transformation; transformation is the dying out of the old man and the growing up of the new man.

D. God's economy is to have our old man (the outer man) consumed and our new man (the inner man) renewed day by day—4:16.

E. Transformation is the inward metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul, bringing Christ and His riches into our being as our new element and causing our old, natural element to be gradually discharged—3:18; Rom. 12:2.

F. By the Lord's mercy and grace, since we have come into the Lord's recovery, a metabolic change is taking place within us; this is the experience of being renewed for our growth in life and transformation in life to usher us into the enjoyment of Christ as our good land for God's building and kingdom.

周三

Day 3

叁 在罗马十章六至九节，保罗将摩西在申命记三十章十一至十四节所说的话应用于基督，指明诫命，就是神的话（11、14），乃是作为话的基督（约一 1，启十九 13）；祂是神口里所呼出的气（参申八 3，提后三 16 上），就在我们口里，也在我们心里：

III. In Romans 10:6-9 Paul applies the word spoken by Moses in Deuteronomy 30:11-14 to Christ, indicating that the commandment, which is the word of God (vv. 11, 14), is Christ as the Word (John 1:1; Rev. 19:13), who, as the breath that proceeds out of God's mouth (cf. Deut. 8:3; 2 Tim. 3:16a), is in our heart and in our mouth:

一 申命记三十章十二节所说的，是指十一节的诫命；神的诫命就是话，基督是神独一的话：

A. In Deuteronomy 30 the ***it*** in verse 12 refers to the commandment in verse 11; the commandment of God is the word, and Christ is the unique word of God:

1 十三节说到海，而在罗马十章七节保罗说到无底坑，指基督在死后、复活前所去的地方，这地方就是阴间，指死亡的区域，就是地的低下之处—徒二24、27，弗四9。

2 “领下基督来”指基督成为肉体；“领基督从死人中上来”指基督复活；基督从天降下成为肉体并钉十字架，且从阴间（无底坑）上来而复活—罗十6～7。

3 我们将申命记三十章十一至十四节和罗马十章六至九节摆在一起，就有一幅关于基督的完满图画；在这幅图画里，我们看见基督成为肉体，祂被钉十字架而且埋葬，祂下到无底坑，祂从死人中起来，祂在复活里成了那气，就是赐生命之灵；我们说整卷申命记都揭示基督，乃是基于此—约二十22，林前十五45下。

4 因此基督成了活的话，就是那灵（弗六17），在我们口里，也在我们心里，犹如空气、气息，可以给我们接受到里面；祂既亲近又便利，借着我们呼求祂，就给我们接受，作我们生命的供应、我们的力量和我们的一切—罗十12～13。

5 作为神的话，这位成为肉体、钉十字架并复活的基督自己，成了赐生命的灵，也就是那位说话的神所呼出的气；祂就是摩西在申命记所重申律法的话，包括诫命、律例和典章；在申命记里，诸如“律法”、“诫命”、“律例”、“典章”和“判语”这样的辞，都是基督的同义辞。

周四

二 申命记八章三节说，“人活着不是单靠食物，乃是靠耶和华口里所出的一切事；”（另译）；

1. Whereas verse 13 speaks of the sea, in Romans 10:7 Paul speaks of the abyss, which points to the place Christ visited after His death and before His resurrection, which place is Hades, the region of death as the lower parts of the earth—Acts 2:24, 27; Eph. 4:9.

2. To bring Christ down refers to Christ's incarnation; to bring Christ up from the dead refers to Christ's resurrection; Christ was incarnated and crucified by coming down from heaven and was resurrected by coming up from Hades (the abyss)—Rom. 10:6-7.

3. When we put together Deuteronomy 30:11-14 and Romans 10:6-9, we have a full picture concerning Christ; in this picture we see that Christ was incarnated, that He was crucified and buried, that He went to the abyss, that He arose from among the dead, and that in His resurrection He became the breath, the life-giving Spirit; this is our basis for saying that Christ is unveiled throughout the book of Deuteronomy—John 20:22; 1 Cor. 15:45b.

4. Thus, Christ has become the living Word, the Spirit (Eph. 6:17), to be in our mouth and in our heart, just like the air, the breath, that can be taken into our being; He is near, and He is available for us to receive as our life supply, our strength, and our everything by calling on Him—Rom. 10:12-13.

5. As the Word of God, the incarnated, crucified, and resurrected Christ Himself, who has become the life-giving Spirit as the breath breathed out by the speaking God, is the word of the law—including the commandments, statutes, and ordinances—rehearsed by Moses in Deuteronomy; in Deuteronomy expressions such as law, commandments, statutes, ordinances, and judgments are synonyms of Christ.

Day 4

B. Deuteronomy 8:3 says that “man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah”; in

在马太四章四节，“一切事”被“一切话”所顶替，指律法、诫命、律例和典章，就是从神口里所出的话：

1 在申命记，律法、诫命、律例和典章都是神的话，而神话语的总和、集大成乃是基督（约一 1、14）；因此，靠神口里所出的一切话活着，乃是靠基督这神圣之气的具体化身活着。

2 申命记里一切的话都是神的呼出，而神的呼出是完全具体化在基督里；我们读申命记时，需要吸入神所呼出的一切；我们借着吸入申命记里神圣的气，就享受基督这神圣之气的具体化身；我们越接受说话之神的气，就越享受基督。

3 以色列人受嘱咐遵守诫命、律例和典章，今天我们则需要持守基督；借着接受基督、持守基督、紧连于基督，我们就会赢得祂、享受祂并活祂；我们需要爱基督、持守基督、教导基督、披戴基督并书写基督—申六 1、5 ～ 9，腓三 9，一 19 ～ 21 上。

4 神是借着基督领祂的子民进入那预表基督的美地；祂也是借着基督，就是从神口中所出的一切，在他们往美地的路上维持他们；申命记中的每一句话都是基督，祂如今就是神的话，我们可以接受祂作我们的生命和生命的供应—诗一一九 1 与注 2、9 与注 1。

5 因为圣经是神所呼出的，是神的呼出（提后三 16），我们应当借着各样的祷告接受神的话（弗六 17 ～ 18）而吸入圣经；我们教导圣经时，应当将神呼到人里面。

周五

Matthew 4:4 everything is replaced by every word, referring to the law, the commandments, the statutes, and the ordinances as the words that proceed out of the mouth of God:

1. In Deuteronomy the laws, the commandments, the statutes, and the ordinances are all God's word, and the totality, the aggregate, of God's word is Christ (John 1:1, 14); therefore, to live by every word that proceeds out through the mouth of God is to live by Christ, the embodiment of the divine breath.

2. All the words in Deuteronomy are God's breathing, and God's breathing is altogether embodied in Christ; as we read Deuteronomy, we need to inhale all that God has exhaled, all that He has breathed out; by inhaling the divine breath in Deuteronomy, we will enjoy Christ, the embodiment of the divine breath; the more we receive the breath of the speaking God, the more we will enjoy Christ.

3. Whereas the children of Israel were charged to keep the commandments, statutes, and ordinances, we today need to keep Christ; by taking Christ, keeping Christ, and holding fast to Him, we will gain Him, enjoy Him, and live Him; we need to love Christ, keep Christ, teach Christ, wear Christ, and write Christ—6:1, 5-9; Phil. 3:9; 1:19-21a.

4. God was leading His people into the good land, a type of Christ, by Christ, and He was sustaining them on their way to the good land also by Christ, who is everything that proceeds out through the mouth of God; every word in Deuteronomy is the very Christ, who is now the word of God for us to receive as our life and life supply—Psa. 119:1, 9 and footnotes 1^1 and 9^1.

5. Because the Scriptures are the breathing out of God, the exhaling of God (2 Tim. 3:16), we should inhale the Scriptures by receiving the word of God by means of all prayer (Eph. 6:17-18); as we are teaching the Bible, we should be exhaling God into people.

Day 5

肆 我们若将律法的每一部分—所有的诫命、典章、律例、训辞和判语—当作我们所爱之神呼出的话，我们就会有律法作神活的话；那灵是神一切所是的实际（约十六13，约壹五6）；因此，基督作为那灵，乃是律法的实际（约六63，弗六17～18，林前十五45下，诗一一九9与注1）：

一 律法是神活的话，其功用是将活神供应给寻求祂的人—2、88节。

二 律法是神活的话，其功用是将神自己作为生命和光，分赐到那些爱律法的人里面—25、50、107、116、130、154节。

三 律法是神活的话，其功用是苏醒人的魂，快活人的心—诗十九7～8。

四 律法是神活的话，其功用是带来救恩—一一九41、170。

五 律法是神活的话，其功用是使我们坚立（28），安慰我们（76），并滋养我们（103）。

六 律法是神活的话，其功用是扶持我们，使我们得救，并使我们有盼望—诗一一九116～117、49节。

七 律法是神活的话，使我们享受神作我们的业分—57节：

八 律法是神活的话，使我们享受神的面（58），以及祂脸上的光照（135）。

九 律法是神活的话，使我们享受神作我们的藏身之处和盾牌（114），也享受神的帮助和善待

IV. 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 as God's living word; the Spirit is the reality of whatever God is (John 16:13; 1 John 5:6); hence, as the Spirit, Christ is the reality of the law (John 6:63; Eph. 6:17-18; 1 Cor. 15:45b; Psa. 119:9 and footnote 9[1]):

A. As God's living word, the law functions to minister the living God to His seekers—vv. 2, 88.

B. As God's living word, the law functions to dispense God Himself as life and light into those who love the law—vv. 25, 50, 107, 116, 130, 154.

C. As God's living word, the law functions to restore man's soul and make man's heart joyous—19:7-8.

D. As God's living word, the law functions to bring salvation—119:41, 170.

E. As God's living word, the law functions to strengthen (v. 28), comfort (v. 76), and nourish us (v. 103).

F. As God's living word, the law functions to uphold us, keep us safe, and cause us to hope—vv. 116-117, 49.

G. As God's living word, the law causes us to enjoy God as our portion—v. 57.

H. As God's living word, the law causes us to enjoy God's countenance (v. 58) and the shining of His face (v. 135).

I. As God's living word, the law causes us to enjoy God as our hiding place and shield (v. 114) and also enjoy God's help and well-dealing (vv. 175,

（175、65）。

十 律法是神活的话，其功用是使我们有智慧并且通达—诗一一九 98 ～ 99 节。

十一律法是神活的话，其功用是赐给我们正确的明辨和知识—66 节。

十二律法是神活的话，其功用是保守我们不犯罪，不走一切的邪路—11、101 节。

十三律法是神活的话，保守我们不绊跌（165），使我们的脚步稳当，并使我们胜过罪孽—133 节。

十四我们若爱神，谦卑自己，把律法当作神活的话，借以接触祂并住在祂里面，律法就要成为管道，借此将神圣的生命和本质传输给我们，作我们的供应和滋养；我们借着律法作为神的话，得着神本质的注入，就在生命、性情和彰显上与神成为一，并自然而然过彰显神且符合祂律法的生活—罗八 4，腓一 21 上。

65).

J. As God's living word, the law functions to make us wise and give us understanding—vv. 98-99.

K. As God's living word, the law functions to give us proper discernment and knowledge—v. 66.

L. As God's living word, the law functions to keep us from sinning and from every evil way—vv. 11, 101.

M. As God's living word, the law keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity—v. 133.

N. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment; being infused with God's substance through the law as God's word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law—Rom. 8:4; Phil. 1:21a.

周六

Day 6

伍 申命记二十七章一至八节所描绘美地入口的景象，包括石头立的碑、祭坛和供物；这一切项目都预表基督：

V. The scene at the entry of the good land portrayed in Deuteronomy 27:1-8 includes the stone monuments, the altar, and the offerings; all these items typify Christ:

一 写在碑上的律法，乃是神自己的描绘；因此碑表征作神活的描绘和具体化身的基督，立在百姓面前，按着神的所是要求他们。

A. The law written on the monuments was a portrait of God Himself; hence, the monuments signify that Christ as the living portrait of God and the embodiment of God was standing before the people to make requirements of them according to what He is.

二 在刻着神诫命的石头旁边，就有表征基督十字架的祭坛，在那里，神的百姓能在预表上以基督作他们的燔祭献给神，使神满足，并以基督

B. Right beside the stones containing the inscriptions of the commandments of God was the altar, signifying the cross of Christ, where God's people could take Christ, in type, as their burnt offering to God for His satisfaction

作他们的平安祭献给神，使他们在神圣交通中与神共同享受—申二七6～7节，诗四三4～5。

三 供物烧在祭坛上，作为使神满足的祭物，也表征基督是应付并满足神一切要求的一位；因此，这位要求的神，亲自成为肉体而来，作我们的救赎主和我们的代替，成为满足要求的一位。

四 这美妙的景象显示，我们乃是借着要求的神、基督的十字架和作供物的基督自己，不是借着自己的努力，得以进入基督—我们的美地，领受神在基督里所要给我们的一切福分；这一切福分就是具体化身在基督里并实化为那灵之经过过程的三一神自己—彼前三18，弗一3，加三14与注4。

and as their peace offering to God for their enjoyment with God in the divine fellowship—vv. 6-7; Psa. 43:4-5.

C. The offerings burned on the altar as sacrifices for God's satisfaction also signify Christ as the One who meets and satisfies all God's requirements; thus, the requiring God Himself came in incarnation to be our Redeemer and our Substitute as the fulfilling One.

D. This wonderful scene shows that it is through the requiring God, the cross of Christ, and Christ Himself as the offerings, not by our endeavoring in ourselves, that we enter into Christ, our good land, and receive all the blessings that God would give us in Christ; these blessings are the processed Triune God Himself embodied in Christ and realized as the Spirit—1 Pet. 3:18; Eph. 1:3; Gal. 3:14 and footnote 14[3].

第一周■周一

晨兴喂养

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。”

四 2 “…只是所听见的话与他们无益，因为这话在听见的人里面，没有与信心调和。”

诗一〇六 24～25 “他们…在自己帐棚内发怨言，不听耶和华的声音。”

那些去窥探那地的人…回来报恶信。…他们主张说，以色列人绝不能征服那地；若是他们尝试的话，必定完全失败，并且被吞吃。

许多时候，仇敌，那恶者，在我们里面也是说同样的话。他说，“不要谈包罗万有的基督，祂是美好，又是奇妙，但你要进去是绝对不可能的。…千万不要以为你能进入那美地；这远超过你力所能及的。你绝对无法达到。”…千万不要相信他。…希伯来三章告诉我们，这是不信的恶心（12）。这是被那恶者占有的心，所以称为恶心。我们必须祷告说，“主，我要有一个好的心，一个满了信的心。我不能进入那地，但是你能！”（包罗万有的基督，一八五页）

信息选读

在我们里面的比那在世界上的更大。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。神能极其充盈地成就一切，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

WEEK 1 — DAY 1

Morning Nourishment

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.

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

Psa. 106:25 ...They murmured in their tents; they did not listen to the voice of Jehovah.

Those who spied out the land of Canaan brought back an evil report....They asserted that Israel could never conquer the land, and if they tried, they would be utterly defeated and devoured.

Many times the enemy, the evil one, speaks the very same things within us; he says, “Don’t talk about the all-inclusive Christ. He is good, and He is wonderful. But it is absolutely impossible for you to enter in....Don’t ever think you can enter the good land; it is far beyond your ability. You will never make it.”...Never believe him, ...Hebrews 3 tells us that this is an evil heart of unbelief (v. 12). It is a heart occupied by the evil one, so it is called an evil heart. We must ask the Lord to deliver our heart from the evil one. We must pray, “Lord, I do want a good heart, a heart full of faith. I am not able to enter the land, but You are.” (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ” p. 328)

Today’s Reading

The One who is in us is greater than he who is in the world. 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

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）

诚然，你以自己天然的力量是绝对不可能去达到那美地的，只有靠复活的大能才行。只有那叫基督从死里复活，并使祂作万有元首的能力，才能带你进去。赞美主，这个能力就在我们里面！这个能力继续不断地借着内住的圣灵，传输到我们里面。…阿利路亚，我们够刚强了—不是在我们自己里面，乃是在祂里面；不是在肉体里面，乃是在圣灵里面。在圣灵里面我们能作得到。…我们必须取得那地。不要灰心，那地是我们的。不要以为你太年轻。昨天你是太年轻，但今天你并不年轻。要用满有确据的信心来相信。基督是在你里面，你已经和全能的神联结一起。一天过一天祂的灵将神的一切所是和神的一切所有传输到你里面。你只要维持与祂的交通，你就能进入那地。

有一些仗是要打的，但是那些仗是对着仇敌的；对于你却是安息。那个争战对于他是失败，对于你是食物。约书亚和迦勒告诉百姓说，“不要怕…他们是我们的食物。”（十四 9）…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。…你和我必须有活的信心往前去，争战而吞食仇敌。…被打败的仇敌是最好的食物，最好吃的食物。让我们过约但河，征服耶利哥城。…我们就必完全饱足。阿利路亚！我们需要有这么一个信心，为着这样一个争战。…再者，让我们儆醒，绝不向神发怨言，如以色列百姓所作的一样。我们必须唱诗赞美祂。不管道路多么崎岖难走，不管你遭遇什么艰苦，总要向主赞美。这是得胜的路（包罗万有的基督，一八五至一八八页）。

参读：申命记生命读经，第一至三、五至七、九、十七、二十七至二十八、三十篇；包罗万有的基督，第十三章。

could tell the people, “Let us go up at once and possess it; for we are well able to overcome it” (Num. 13:30).

Indeed, in your natural strength you will never be able to attain the good land. It is possible by resurrection power alone. Only the power that raised Christ from the dead and made Him the Head over all things can bring you in. But praise Him, this power is in us. This power is continually being transmitted into us through the indwelling Holy Spirit....Hallelujah, we are strong enough—not in ourselves but in Him; not in the flesh but in the Spirit. We will make it in the Spirit....We must take it. Never be discouraged—it is ours. Never think that you are too young. Yesterday you were too young, but not today. Believe with full assurance of faith. Christ is in you. You have been united with the almighty God. Day by day His Spirit transmits into you all that God is and all that God has. He will make it for you. As long as you maintain your fellowship with Him, you will be able to enter the land.

There will be some battles to be fought. But the battle is for the enemy; to you it will be a rest. The battle is a defeat to him but bread to you. Joshua and Caleb told the people, “Nor should you fear...for they are our bread” (Num. 14:9)....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....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. Let us cross the Jordan and take over Jericho....We will all be fully satisfied. Hallelujah! We need such a faith for such a battle. Furthermore, let us be watchful never to murmur against the Lord as did the children of Israel. We must always sing His praise. No matter how arduous the way, no matter what hardship you meet, always give praise to the Lord. This is the way of victory. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 328-330)

Further Reading: Life-study of Deuteronomy, msgs. 1-3, 5-7, 9, 17, 27-28, 30; CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 13

第一周■周二

晨兴喂养

林后四 16“所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

罗十二 2“不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

以色列人从逾越节到进入美地有两代。第一代由出埃及的人所组成，第二代由进美地的人所组成。这指明在我们信徒身上有两代。…第一代是我们的旧人，第二代是我们的新人。

除了另有一个灵的约书亚和迦勒以外，第一代都死了。约书亚和迦勒属于新的一代，不属于旧的一代。那就是他们经历双重的浸的原因。第一次的浸在他们过红海的时候，第二次在他们过约但河的时候。旧的一代经过红海，但过约但河的是新的一代（哥林多前书生命读经，五一二页）。

信息选读

在红海第一次的浸和约但河第二次的浸之间，以色列人在经历变化。…你也许希奇他们怎能作神的子民。…他们一直争吵、发怨言并批评。但在过红海和过约但河之间的四十年里，有许多与变化有关的对付。这就是说，按属灵说，这段期间以色列人被变化。不错，旧的一代倒毙在旷野，这对我们是警告。但新的一代产生了，这是变化。他们过约但河以后，就成为强大的军队。

WEEK 1 — DAY 2

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

With the children of Israel from the Passover to the entering of the good land, there were two generations. The first generation was made up of those who came out of Egypt, and the second, of those who entered the good land. This indicates that we believers have two generations….The first generation is our old man, and the second generation is our new man.

With the exception of Joshua and Caleb, who had another spirit, the first generation died out. Joshua and Caleb belonged to the new generation, not to the old generation. That is why they experienced a double baptism, the first baptism when they passed through the Red Sea and the second when they crossed the Jordan River. The old generation passed through the Red Sea, but it was the new generation that crossed the Jordan. (Life-study of 1 Corinthians, p. 432)

Today's Reading

Between the first baptism at the Red Sea and the second baptism at the Jordan River, the children of Israel were experiencing transformation….You may have wondered how they could be God's people….They were fighting, murmuring, and criticizing. But during the forty years between passing through the Red Sea and crossing the Jordan River, there were many dealings related to transformation. This means that, spiritually speaking, during this time the children of Israel were transformed. Yes, the old generation was strewn in the wilderness, and this is a warning to us. But a new generation came forth. This is transformation. After they crossed the Jordan, they became a mighty army.

我们若思想以色列人的历史，就不会对自己失望。反之，我们会领悟，我们就好比在茧里经历变化过程的毛毛虫。不要失望，乃要从你的“茧”里敬拜主。…这工作越进展，我们就越从我们的茧里出来。有些年轻人也许只有小部分脱茧而出，而其他的圣徒在茧外的部分比较大。赞美主，毛毛虫正被变化，茧逐渐消失！这是在主恢复里召会生活中真实的情形。

我们在主的恢复里需要在生命里长大。长大就是从茧里出来。在生命里长大也是消除旧的一代，并在我们的心思、情感和意志里得更新。这包含变化。变化是消除旧的一代—旧人，穿上新的一代—新人。这就是完全从茧里出来，并且得着释放，象蝴蝶一样。

今天我们在享受基督，但我们还没有据有祂作包罗万有的地。我们若要这样据有基督，我们的旧人必须死去，新人必须出来。…我们许多人能见证，自从我们进到主的恢复里，就有一种改变在我们里面进行。这改变就是旧人死去，新人长大。这就是变化，这就是在生命里的长大。

保罗写这封书信给哥林多人的用意，是要帮助他们经历旧人死去，新人长大。他在林前三章用生长这辞，说他栽种了，亚波罗浇灌了，而神叫人生长〔6〕（哥林多前书生命读经，五一三至五一五页）。

参读：哥林多前书生命读经，第四十七至四十八篇；一个在灵里之人的自传，第十章。

If we consider the history of the children of Israel, we shall not be disappointed with ourselves. Instead, we shall realize that we can be compared to caterpillars in a cocoon undergoing the process of transformation. Do not be disappointed, but worship the Lord from within your “cocoon.”...The more this work progresses, the more we emerge from our cocoon. Some of the young ones may have only a small part free from the cocoon, whereas other saints have a greater percentage of their being outside the cocoon. Praise the Lord that the caterpillars are being transformed and that the cocoons are gradually disappearing! This is the real situation in the church life in the Lord’s recovery.

To grow in life is also to eliminate the old generation and to be renewed in our mind, emotion, and will. This involves transformation. Transformation is a matter of eliminating the old generation, the old man, and putting on the new generation, the new man. This is to fully come out of the cocoon and be released as a butterfly.

Today we are enjoying Christ, but we have not yet possessed Him as the all-inclusive land. If we would possess Christ in this way, our old man must die out, and the new man must come forth….Many of us can testify that since we have come into the Lord’s recovery, a change has taken place within us. This change is the dying out of the old man and the growing up of the new man. This is transformation, the growth in life.

Paul’s intention in writing this Epistle to the Corinthians was to help them to experience the dying out of the old man and the growing up of the new man. He uses the word grow in chapter 3, saying that he planted, Apollos watered, and God gives the growth. (Life-study of 1 Corinthians, pp. 433-435)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48; CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit, ” ch. 10

第一周■周三

晨兴喂养

申三十 11 ～ 14 “…这诫命…不是难行的，…不是在天上，使你说，谁要替我们升到天上，取下来给我们，使我们听见可以遵行呢？也不是在海外，使你说，谁要替我们过海，取了来给我们，使我们听见可以遵行呢？这话却离你甚近，就在你口里，也在你心里，使你可以遵行。”

我们读申命记三十章十一至十四节，若没有罗马十章里保罗的解释，我们就不会应用这些经节说，基督就是话；更不会说，基督就是那成为肉体从天降下，又在死后在复活里从阴间出来的一位。

罗马十章六节说，“那本于信的义如此说，你不要心里说，‘谁要升到天上？’就是要领下基督来。”…表面看来，申命记三十章十二节没有说领下基督来。然而，我们若仔细思想这节，就会看见这节的确指着基督。…十二节所说的，是指十一节的诫命。神的诫命是什么？神的诫命就是话。圣经整体来说，就是启示话是基督（约一 1）。基督是宇宙中独一的话。祂是真正的话；其他的话都是谎言。照保罗的领会，从天上取下话来，就是领下基督来。按照他对申命记三十章十二节更深意义的看见，这节的主词是话，话就是神的话，而神的话就是基督。因此，取下话来就是领下基督来（申命记生命读经，一二至一三页）。

信息选读

在罗马十章七节，保罗继续说，“或说，‘谁要下到无底坑？’就是要领基督从死人中上来。”申命

WEEK 1 — DAY 3

Morning Nourishment

Deut. 30:11-14 ...This commandment...is not too difficult...that you should say, Who will ascend to heaven for us and bring it to us to make us hear it and do it? Nor is it across the sea that you should say, Who will go across the sea for us and bring it to us to make us hear it and do it? But the word is very near to you, even in your mouth and in your heart, that you may do it.

If we read Deuteronomy 30:11-14 without Paul’s interpretation in Romans 10, we would not apply these verses to Christ as the Word, much less to Christ as the One who came down from the heavens in incarnation and who, after His death, came out of Hades in His resurrection.

Romans 10:6 says, “The righteousness which is out of faith speaks in this way, Do not say in your heart, ‘Who will ascend into heaven?’ that is, to bring Christ down.”...Seemingly, Deuteronomy 30:12 does not speak of bringing Christ down. However, if we consider this verse carefully, we will see that it does refer to Christ....It in verse 12 refers to the commandment in verse 11. What is the commandment of God? The commandment of God is the word. The Bible as a whole reveals that the word is Christ (John 1:1). Christ is the unique word in the universe; He is the real word. The speaking of any other word is a lie. In Paul’s understanding, to bring it (the word) down is to bring Christ down. According to his view of the deeper denotation of Deuteronomy 30:12, the it in this verse denotes the word, the word is the word of God, and the word of God is Christ. Hence, to bring the word down is to bring Christ down. (Life-study of Deuteronomy, pp. 11-12)

Today’s Reading

In Romans 10:7 Paul continues, “Or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead.” Whereas Deuteronomy 30:13 speaks of

记三十章十三节说到海，而在罗马十章七节保罗说到无底坑。…启示录九章指明，敌基督要从无底坑里上来；而十三章告诉我们，敌基督要从海中上来。…所以，海乃是无底坑的出口。在罗马十章七节，保罗的点乃是：基督在祂的复活里从无底坑里上来，从死人中上来。…基督在十字架上死了以后，下到无底坑，就是死亡和撒但黑暗权势的领域。这就是说，祂下到阴间，然后在祂的复活里从那里出来。

在罗马十章八节保罗说，“这义到底怎么说？它说，‘这话与你相近，就在你口里，也在你心里。’这就是我们所传信主的话。”在我们心里，在我们口里的话，就是作为气、作为赐生命之灵的基督，因为基督在复活里，成了赐生命的灵（林前十五 45 下）。

我们将申命记三十章十一至十四节和罗马十章六至八节摆在一起，就有一幅关于基督的完满图画。在这幅图画里，我们看见基督成为肉体，祂被钉十字架而且埋葬，祂下到无底坑，祂从死人中起来，祂在复活里成了那气，就是赐生命的灵。现在基督既是那气，祂就象空气一样无所不在。当我们向不信者说到基督，我们可以告诉他们，基督就在他们口里，也在他们心里。

我们看见这些经节向我们显示，那成为肉体、钉十字架并复活的基督，成了赐生命的灵。今天祂就是那位说话的神所呼出的气。我很高兴告诉人，基督乃是神成为肉体，作了一个人，名叫耶稣；祂死在十字架上为要救赎我们，祂被埋葬并下到无底坑里；祂从阴间复活，并且在复活里成了赐生命的灵，就是神圣的气。这就是那位现今是神的话，给我们接受作我们生命的基督（申命记生命读经，一三至一五页）。

参读：日日在更新，第一至二章；生命信息，第三十七章。

the sea, Paul in Romans 10:7 speaks of the abyss….Revelation 9 indicates that Antichrist will come out of the abyss, and Revelation 13 tells us that Antichrist will come out of the sea….The sea, therefore, is the mouth of the abyss. Paul's point in Romans 10:7 is that in His resurrection Christ came up from the abyss, came up from among the dead....After Christ died on the cross, He went to the abyss, to the region of death and of the satanic power of darkness. This means that He went to Hades, from which He came forth in His resurrection.

In Romans 10:8 Paul says, “But what does it say? ‘The word is near you, in your mouth and in your heart, ’ that is, the word of the faith which we proclaim.” The word that is in our heart and mouth is Christ as the breath, as the life-giving Spirit, for in resurrection Christ became the life-giving Spirit (1 Cor. 15:45b).

When we put together Deuteronomy 30:11-14 and Romans 10:6-8, we have a full picture concerning Christ. In this picture we see that Christ was incarnated, that He was crucified and buried, that He went to the abyss, that He arose from among the dead, and that in His resurrection He became the breath, the life-giving Spirit. Since Christ is now the breath, He, like the air, is everywhere. When we speak to unbelievers about Christ, we can tell them that Christ is in their mouth and in their heart.

We see that these verses show us the incarnated, crucified, and resurrected Christ who has become the life-giving Spirit. Today He is the very breath breathed out by the speaking God. I am happy to tell people that Christ is God incarnated to be a man named Jesus, that He died on the cross for our redemption, that He was buried and that He descended into the abyss, that He was resurrected from Hades, and that in resurrection He became the life-giving Spirit as the divine breath. This is the Christ who is now the word of God for us to receive as our life. (Life-study of Deuteronomy, pp. 12-13)

Further Reading: CWWL, 1989, vol. 2, “Being Renewed Day by Day, ” chs. 1-2; CWWL, 1978, vol. 2, “Life Messages, volume 1, ” ch. 37

第一周■周四

晨兴喂养

申八3“祂苦炼你，任你饥饿，将…吗哪赐给你吃，使你知道，人活着不是单靠食物，乃是靠耶和华口里所出的一切话。”

提后三16“圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

保罗在罗马十章六至八节进一步指明，申命记里所说的每一句话都是基督，因为保罗将神的呼出应用于基督。基督乃是从神出来的话。…（约一1、14）。这在太初就有，与神同在，就是神，且成了肉体的话，乃是基督。作为神的话的基督自己，就是申命记中所重申的话（申命记生命读经，六页）。

信息选读

我们需要看见，申命记中的每一句话，对我们都是生命的供应。以色列人因着从神口中所出的一切话，得以维持。这实际上就是说，他们因着基督得以维持；因为…凡从神口中所出的，都是基督。一面，基督是美地；另一面，祂是我们在往美地的路上维持我们的食物。祂是那能使我们进入美地的一位。神从未想要我们在自己里面达到目的地。祂是借着基督领我们进入美地，也是借着基督来维持我们；基督乃是从神口中所出的一切。这就是说，基督维持我们，使我们进入祂自己。

圣经不仅仅是一本历史书、故事书或论到教训的书。圣经乃是基督的具体化。凡基督所是、所有、所完成、正在作、将要作以及所能作的，都具体化

WEEK 1 — DAY 4

Morning Nourishment

Deut. 8:3 And He humbled you and let you go hungry and fed you the manna...so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Paul's writing in Romans 10:6-8 further indicates that every word spoken in Deuteronomy is Christ, for Paul applies the breathing of God to Christ. Christ is the Word who has come out from God....(John 1:1, 14). This Word who was in the beginning, who was with God, who was God, and who became flesh is Christ. As the Word, Christ Himself is the word rehearsed in the book of Deuteronomy. (Life-study of Deuteronomy, p. 5)

Today's Reading

We need to realize that every word in Deuteronomy is a life supply for us. The children of Israel were sustained by everything that proceeded out of the mouth of God. This actually means that they were sustained by Christ, for... whatever proceeds out of God's mouth is Christ. On the one hand, Christ is the good land; on the other hand, He is the food which sustains us on the way to the good land. He is the One who can make it into the land. God never intended that we make it in ourselves. The Lord is leading us into the good land by Christ, and He is sustaining us also by Christ, who is everything that proceeds out of the mouth of God. This means that Christ is sustaining us to enter into Himself.

The Bible is not merely a book of history, stories, and teachings. The Bible is the embodiment of Christ. Whatever Christ is and has and whatever Christ has done, is doing, will do, and can do are embodied in the Bible. To read the

在圣经里。所以，读圣经就是有分于基督。圣经既是神的呼出，读圣经最好的路就是将圣经吸入。让我们学习吸入在圣言里之三一神的气！

我们不该认为话离我们很远，也不该叫谁升到天上把话取下，或叫谁过海把话取来（申三十 11～13，罗十 6～7）。这话离我们甚近—就在我们口里，也在我们心里（申三十 14，罗十 8）。

那是话的基督已经成为肉体降下来，也已经在复活里从无底坑，从阴间上来。祂在复活里已经成了赐生命的灵（林前十五 45），就是给我们吸入的气。这就是说，祂不仅是话，也是那灵。我们接受祂的话，就接受那灵，因为祂对我们所说的话，就是灵，就是生命（约六 63）。

要学习吸入父、子、灵的气。我们若呼吸那经过过程的三一神，这样，基督的恩，神的爱，那灵的交通，就要与我们同在（林后十三 14）。

我们借着吸入圣经接受话时，就能在基督里，作我们在自己里面所不能作的。请看保罗在腓立比书所说的，那就是“申命记”，摩西的话的重申。在腓立比四章十三节，保罗能宣告说，“我在那加我能力者的里面，凡事都能作。”这些事就是八节里所列的，保罗在那里说，“凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念。”保罗还未在基督里的时候，这些事他都作不到。但在基督里，在那加他能力者的里面，这一切他就都能作得到。这也能成为我们今天的经历。我们若要有这种经历，就需要借着吸入圣经，就是基督的具体化身，来享受神圣的三一（申命记生命读经，九至一〇、二四至二六页）。

参读：教师训练，第一至二章。

Bible, therefore, is to participate in Christ. Since the Bible is God’s breath, God’s exhaling, the best way to study the Bible is to breathe it, to inhale it.

We should not think that the word is distant, and we should not ask who will ascend to heaven to bring the word down or who will go across the sea to bring the word to us (Deut. 30:11-13; Rom. 10:6-7). The word is very near—it is in our mouth and in our heart (Deut. 30:14; Rom. 10:8).

Christ as the word has already come down in His incarnation, and He has already come out of the abyss, out of Hades, in His resurrection. In resurrection He has become the life-giving Spirit (1 Cor. 15:45) as the breath for us to breathe. This means that He is not only the word but also the Spirit. When we receive His word, we receive the Spirit, for the words He speaks to us are spirit and life (John 6:63).

Learn to inhale the breath of the Father, the Son, and the Spirit. If we breathe the processed Triune God, the grace of Christ, the love of God, and the fellowship of the Spirit will be with us (2 Cor. 13:14).

When we take the word by inhaling the Bible, we will be able to do in Christ what we cannot do in ourselves. Consider what Paul says in the book of Philippians, which is a deuteronomy, a respeaking, of Moses’ words. In Philippians 4:13 Paul could declare, “I am able to do all things in Him who empowers me.” These “things” are itemized in verse 8, where Paul says, “What things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.” Before Paul was in Christ, he could not do any of these things. But in Christ, the One who empowered him, he could do them all. This can also be our experience today. If we would have this experience, we need to enjoy the Divine Trinity by inhaling the Bible, the embodiment of Christ. (Life-study of Deuteronomy, pp. 7-8, 22-23)

Further Reading: CWWL, 1984, vol. 1, “Teachers’ Training, ” chs. 1-2

第一周■周五

晨兴喂养

诗一一九 88“求你照你的慈爱将我救活，我就遵守你口中的法度。”

57～58“耶和华是我的业分；我曾说，我要遵守你的言语。我全心求过你的恩；愿你照你的话恩待我。”

律法不仅是一系列神圣的诫命，更是神活的话，将神的本质注入到那些爱祂的寻求者里面。我们若将十诫仅仅视为律法，然后试图遵守，我们对待律法的方式就不正确。…反之，我们该是爱神、寻求神的人。在这事上，我们该象腓立比三章里的保罗，他就是出于爱而追求基督，甚至是竭力追求祂的人。因着爱主，我们就该追求祂，接触祂，并且住在祂的面光中，与祂同住。我们若是这样作，就要天天被神注入，也就会自然而然照着神的律法而行。我们会遵守律法的要求，不是靠我们自己的努力，乃是凭那借着我们接触主，从祂所注入到我们里面的一切。一旦神的本质完全注入到我们里面，神就要从我们里面遵守祂自己的律法。…我们不该认为律法仅仅是神的诫命；律法乃是神的话，神的见证，不仅彰显神，更是将神的本质注入到那些在爱里寻求祂的人里面（出埃及记生命读经，七〇一至七〇二页）。

信息选读

在诗篇一百一十九篇和十九篇，我们看见作为神活话的律法，对于那些爱神的寻求者至少二十六项的功用。…神的话赐给我们光。神的话也赐给人生命（一一九25、50、107、154）。你若仔细读一百一十九篇，会注意到“救活”这辞用了好几次。译为救活的希伯来字，

WEEK 1 — DAY 5

Morning Nourishment

Psa. 119:88 Enliven me according to Your lovingkindness, and I will keep the testimony of Your mouth.

57-58 Jehovah is my portion; I have promised to keep Your words. I entreated Your favor with my whole heart; be gracious to me according to Your word.

The law is not only a list of divine commandments; it is the living word of God which infuses God's substance into those who lovingly seek Him. If we consider the Ten Commandments only as laws and then try to keep them, we are not proper in our approach to the law....On the contrary, we should be those who love God and seek Him, In this matter, we should be like Paul in Philippians 3, one who was pursuing Christ out of love and even running after Him. Out of love for the Lord, we should pursue Him, contact Him, and abide in His presence, dwelling together with Him. If we do this, day by day we shall be infused with God. Then automatically we shall walk according to God's law. We shall keep the requirements of the law, not by our own efforts, but with what has been infused into us of the Lord through our contact with Him. Once we have been thoroughly infused with God's substance, He Himself from within us will keep His own law....We should not regard the law simply as His commandments, but as the word of God and the testimony of God, which not only express Him but also infuse His substance into those who seek Him in love. (Life-study of Exodus, pp. 607-608)

Today's Reading

In Psalms 119 and 19 we see at least twenty-six functions of God's law as His living word to those who lovingly seek Him....The Word of God gives us light. It also gives life (119:25, 50, 107, 154). if you read Psalm 119 carefully, you will notice that the word enliven is used a number of times. The Hebrew word rendered "enliven" like the Greek word, means to give life. The Word of

和希腊字一样，意思是赐人生命。神的话赐给我们光，然后将我们救活，使我们活过来，赐给我们生命。因此，我们凭这活的话而活；也就是说，我们凭着神自己而活。

神的话另一个功用是苏醒人的魂，快活人的心（十九7～8）。我们不仅需要因神的话活过来，也需要因神的话而苏醒，特别是在我们下沉、受压或郁闷的时候。你一天工作下来，也许就落在撒但的压制之下，需要复苏。在你下班回家的途中，要利用时间读主的话，祷告主的话，并歌唱主的话。你会发现这话会苏醒你的魂，并使你的心快活。

当神的话滋养我们，它就扶持我们。这话使我们得到扶持，也使我们得救，并使我们有盼望（一一九116～117、49）。当我们经历这活话的功用，我们就不会没有盼望。反之，我们在凡事上都有盼望。在腓立比一章二十节，保罗能说出他的专切期待和盼望。

神的话也使我们享受神作我们的业分（诗一一九57）。我们若要在神的话中，享受基督作我们的业分，就不仅该研读这话，也该借着祷告、歌唱、颂咏和感谢，以活的方式接受这话。

借着神的话，我们享受神的面（58—直译），以及祂脸上的光照（135）。以色列人在西乃山下恐惧战兢的时候，摩西却在山顶上享受主脸面的光照。我们的光景该是摩西在山顶上的光景，而不是以色列人在山下的光景。我们该在山顶上，在神脸的光照之下。

神的话也保守我们不绊跌（165），使我们的脚步稳当，并使我们胜过罪孽（133）。没有什么罪孽会辖制我们。反之，我们要征服一切的恶事，因神的话使我们成为征服者，得胜者（出埃及记生命读经，七九七至八〇一页）。

参读：出埃及记生命读经，第五十二、五十六至六十篇；诗篇生命读经，第四十篇。

God gives us light; then it enlivens us, quickens us, gives us life. Therefore, we live by the living Word; that is, we live by God Himself.

Another function of the Word of God is to restore man's soul and rejoice man's heart (Psa. 19:7-8). We need to be not only enlivened by the Word, but also restored by it, especially when we are depressed, suppressed, or oppressed. After working all day at your job, you may be under the oppression of Satan and may be in need of restoration. On your way home from work, take time to read, pray, and sing the Word. You will find that the Word will restore your soul and cause your heart to rejoice.

As the Word of God nourishes us, it upholds us. The Word holds us up. It also keeps us safe and causes us to hope (119:116-117, 49). When we experience the function of the living Word, we shall not be without hope. Rather, we shall be hopeful in all things. In Philippians 1:20 Paul could speak of his earnest expectation and hope.

The Word of God also causes us to enjoy God as our portion (Psa. 119:57). If we would enjoy Christ as our portion in the Word, we should not only study the Word, but receive the Word in a living way by praying, singing, psalming, and thanking.

Through the Word we enjoy God's countenance (v. 58) and the shining of His face (v. 135). While the children of Israel were in fear and trembling at the foot of Mount Sinai, Moses was on the mountaintop enjoying the shining of the Lord's countenance. Our situation should be that of Moses on the mountaintop, not that of the children of Israel at the foot of the mountain. We should be on the mountaintop under the shining of the face of God.

The Word of God also keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity (v. 133). No iniquity will have dominion over us. Instead, we shall conquer all evil things, for the Word of God will make us conquerors, overcomers. (Life-study of Exodus, pp. 686-688)

Further Reading: Life-study of Exodus, msgs. 52, 56-60; Life-study of the Psalms, msg. 40

第一周■周六

晨兴喂养

申二七6～8“要用没有凿过的石头筑耶和华你神的坛，然后在坛上将燔祭献给耶和华你的神。又要献平安祭，且在那里吃，在耶和华你的神面前欢乐。你要将这律法的一切话清清楚楚地写在石头上。”

在申命记二十七章一至七节，摩西吩咐以色列人要立起几块大石头，筑一座坛，并在这坛上献燔祭和平安祭。他们过约但河，进入耶和华所赐给他们的地，当天在美地的入口要立起几块大石头，墁上石灰，把十诫写在石头上。这些石头可视为碑。在这碑旁边要筑一座坛。这样，就立起了两样东西：碑和祭坛。

写在碑上的十诫，乃是神的要求。十诫既是神的要求，就是神自己的彰显，是神所是的描绘。十诫特别启示神是爱、光、圣、义。因此，在美地入口立的碑，实际上就是神自己。神立在那里，向以色列人启示祂自己，让他们知道祂的要求。神按着祂的所是有所要求，百姓必须满足这些要求（申命记生命读经，二〇八至二〇九页）。

信息选读

我们需要祭坛，因为我们够不上写在碑上的要求。这指明要我们与基督相配是不可能的。基督就是神，乃是圣别、公义的，也是满了爱和光的。我们配不上祂；所以，我们需要祭坛，也就是说，我们需要十字架。…祭坛乃是焚烧供物献给神作祭物

WEEK 1 — DAY 6

Morning Nourishment

Deut. 27:6-8 With unhewn stones you shall build the altar of Jehovah your God. Then you shall offer up burnt offerings upon it to Jehovah your God; and you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God. Then you shall write upon the stones all the words of this law very clearly.

In Deuteronomy 27:1-7 Moses gave commandments to the children of Israel regarding erecting large stones, building an altar, and offering burnt offerings and peace offerings on this altar. In the day they crossed over the Jordan into the land which Jehovah was giving to them, at the entry of the good land, they were to erect large stones, coat them with plaster, and write upon them the Ten Commandments. These stones may be considered a monument. Beside this monument, they were to build an altar. Thus, two things were set up—a monument and an altar.

As God's requirements, the Ten Commandments are an expression of God Himself; they are a portrait of what God is. In particular, the Ten Commandments reveal that God is love and light and that He is holy and righteous. Thus, the monument at the entry to the land was actually the very God Himself. God was standing there, revealing Himself to the children of Israel and making His requirements known to them. God, according to what He is, had His requirements, and the people had to satisfy these requirements. (Life-study of Deuteronomy, pp. 181-182)

Today's Reading

We need an altar because we cannot measure up to the requirements of what is written on the monument....Christ, the very God, is holy and righteous, and He is full of love and light. We cannot match Him. Therefore, we need an altar—we need the cross....[The altar] was the place where the offerings were burned as sacrifices to the God who made requirements of the people and

的地方；这位神对百姓有所要求，也把要求加诸他们身上；祭物的焚烧满足了这位要求的神。

供物烧在祭坛上，作为使神满足的祭物，表征基督。一面，基督是要求的一位；另一面，基督是应付并满足这些要求的一位。我们无法应付祂的要求，但祂自己来作我们的代替以顶替我们，并满足祂对我们的要求。这启示祂是要求的一位，也是满足要求的一位。

今天在宇宙中有一幅美妙的景象，向我们揭示了基督。…首先，在这景象中，我们看见作神具体化身的基督，立在我们面前，按着神的所是要求我们。其次，我们看见表征基督十字架的祭坛。因着我们无法满足祂的要求，祂就来作我们的救赎主，成为在十字架上为我们受咒诅的那位（加三 13）。因此，要求的一位就是满足的一位。当这一位被钉十字架时，祂就作为祭物被火烧尽，以满足神，并满足神的要求。

这景象显示，我们乃是借着碑、祭坛和供物，就是借着要求的神、基督的十字架和作供物的基督自己，得以进入美地。我们也是借着碑、祭坛和供物，才得以领受神在基督里所给我们的一切福分。这一切福分实际上就是具体化身在基督里经过过程的三一神自己。

我们都要看见，这带着要求立在我们面前的一位，乃是在基督里的三一神，而祭坛乃是基督的十字架，并且就如供物所表征的，基督乃是我们的救赎主。…愿我们都看见这个有碑、祭坛和供物的美妙景象。我们若有这异象，就必会说，“为着神，为着基督的十字架，为着基督作我们的救赎主和代替，阿利路亚！”（申命记生命读经，二〇九至二一二页）

参读：倪柝声文集第二辑第十七册，第三篇；第一辑第九册，耶和华。

who placed demands upon them. The burning of the sacrifices satisfied the requiring God.

The offerings burned on the altar as sacrifices for God’s satisfaction signify Christ. On the one hand, Christ is the One who makes the requirements; on the other hand, Christ is the One who meets and satisfies these requirements. We cannot meet His requirements, but He Himself has come to be our Substitute to replace us and to fulfill what He requires of us. This reveals that He is both the requiring One and the fulfilling One.

In the universe today there is a wonderful scene unveiling Christ to us…. First, in this scene we see Christ as the embodiment of God standing before us with His demands and requirements according to what He is. Second, we see the altar, which signifies the cross of Christ. Because we cannot fulfill His requirements, He came to be our Redeemer, to be the One cursed for us on the cross (Gal. 3:13). The requiring One is thus the fulfilling One. When this One was crucified, He was consumed by fire as the sacrifice to satisfy God and to fulfill His requirements.

This scene reveals that it is through the monument, the altar, and the offerings—through the requiring God, the cross of Christ, and Christ Himself as the offerings—that we enter into the good land. It is also through the monument, the altar, and the offerings that we receive all the blessings which God would give us in Christ. All these blessings are actually the processed Triune God Himself embodied in Christ.

We all need to see that the One who stands before us with His requirements is the Triune God in Christ, that the altar is the cross of Christ, and that, as signified by the offerings, Christ is our Redeemer.…May we all see this wonderful scene with the monument, the altar, and the offerings, if we have this vision, we will surely say, “Hallelujah for God, for the cross of Christ, and for Christ, our Redeemer and Substitute!” (Life-study of Deuteronomy, pp. 182-184)

Further Reading: CWWN, vol. 37, ch. 3; CWWN, vol. 9, pp. 275-283

第一周诗歌

589 读　经 – 从主话得喂养

8 8 8 8（英814）

F 大调　　3/4

1 1 1 | 1 7 1 | 2 3 2 | 1 – – | 3 3 3 |
一“活 着 不 是 单 靠 食 物， 乃 靠 神
3 2 3 | 5 4 3 | 2 – – | 2 2 3 | 4 – 2 |
口 所 出 的 话;” 因 此 须 将 神
3 – 4 | 5 – – | 6 6 6 | 5 – 3 | 4 3 2 | 1 – – ‖
话 当 作 生 命 之 粮， 时 常 吃 下。

二 我们受造非仅身体，　乃是身体与魂与灵;
灵是里面最深部分，　为着接受神作供应。

三 正如我们身体需要　属地物质食物营养，
灵也需要神的话语，　作它属天生命食粮。

四 主,你是灵,且借你话　将你自己完全表明;
我今需要运用我灵，　借着你话接受你灵。

五 因此,我们接受你话，　非仅用眼读其字句，
并用心思领会其意，　更须用灵将其吸取。

六 须在灵里吃你的话，　将其接到最深部分;
运用我灵祷读你话，　你就供应,浸透全人。

七 你话留在我的心思，　仅是知识,变作重担;
若被接受到我灵里，　就变灵与生命、平安。

八 当我真肯运用我灵，　接受你话并接触你，
我就得着你话喂养，　深处摸着你的自己。

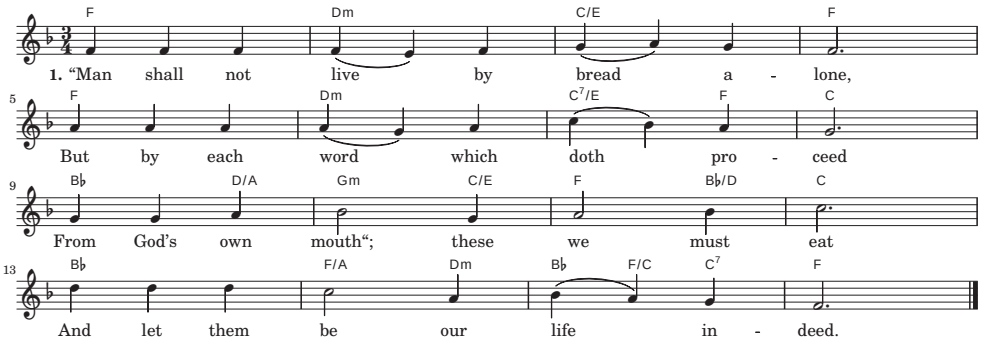
九 哦主,教我每读你话，　就肯操练运用我灵，
好使我灵得到喂养，　你就作我生命供应。

WEEK 1 — HYMN

Man shall not live by bread alone

Study of the Word — Feeding on the Word

814



2. Not just a body we were made,
But body, soul, and spirit too;
The inmost part the spirit is
To contact God and Him pursue.

3. Just as we need the earthly food
Our body’s need to satisfy,
We need the food for spirit too—
Thyself, Thy Word, its true supply.

4. Thou art the Spirit, and Thy Word
Thy very Self expressed doth make;
Thus, it is Spirit as Thyself,
Which by our spirit we must take.

5. Thus, to receive Thy Word is not
To read it only with our eyes
And understand it in our mind,
But ’tis the spirit’s exercise.

6. Thy Word in spirit we must eat
And to our inmost part receive;
’Tis by our spirit’s exercise
To pray with what our minds perceive.

7. Thy Word remaining in our mind
Is only knowledge burdensome,
But when it to the spirit goes
Then life and spirit it becomes.

8. ’Tis only when our spirit acts
To take Thy Word and contact Thee,
We truly feed upon Thy Word
And touch Thyself most inwardly.

9. Lord, teach us how to exercise
Our spirit when Thy Word we read;
Then will our spirit nourished be
As thus upon Thyself we feed.

申言稿：

Composition for prophecy with main point and sub-points: