第四周

那地的美好—其矿物

JL 诗歌：补 253，637

读经：申八 7、9，一 30，三 22，二十 3 ～ 4，三二 30，弗六 10 ～ 13，申三三 25，耶十五 12，彼前二 4 ～ 5，但十 6 下，启十二 5，一 15 上

纲要

周一

壹 石头、铁、山和铜，乃是为着建造并为着争战—申八 7、9，尼四 17：

一 建造与争战总是并行的；我们若要有建造，就必须准备争战—太十六 18，弗二 21 ～ 22，四 16，六 10 ～ 20。

二 为着建造，我们需要材料，为着争战，我们需要兵器；这些全靠石头、铁、山和铜。

贰 我们需要经历基督为其中的石头是铁的地—申八 9 下，三三 25，彼前二 4 ～ 5，耶十五 12，诗二 9，启十二 5：

一 基督是为着神建造的石头；这意思是，基督是为着神建造的材料，神的建造完全是出于基督的—徒四 10 ～ 12，彼前二 4 ～ 5：

1 石头在圣经中是重大的项目—创二八 18，亚三 9，

Week Four

The Goodness of the Land—Its Minerals

JL Hymns: 1164, 885

Scripture Reading: Deut. 8:7, 9; 1:30; 3:22; 20:3-4; 32:30; Eph. 6:10-13; Deut. 33:25; Jer. 15:12; 1 Pet. 2:4-5; Dan. 10:6d; Rev. 12:5; 1:15a

Outline

Day 1

I. The stones, the iron, the mountains, and the copper are for the building and for the battle—Deut. 8:7, 9; Neh. 4:17:

A. The building and the battle always go together; if we would have the building, we must be prepared to fight—Matt. 16:18; Eph. 2:21-22; 4:16; 6:10-20.

B. For the building we need the materials, and for the battle we need the weapons; these depend upon the stones, the iron, the mountains, and the copper.

II. We need to experience Christ as a land whose stones are iron—Deut. 8:9c; 33:25; 1 Pet. 2:4-5; Jer. 15:12; Psa. 2:9; Rev. 12:5:

A. Christ is a stone for God's building; this means that Christ is the material for God's building and that God's building is entirely of Christ—Acts 4:10-12; 1 Pet. 2:4-5:

1. In the Bible stone is a major item—Gen. 28:18; Zech. 3:9; 1 Pet. 2:4-5:

彼前二 4 ～ 5：

a 神用泥土造人；因此，头一个人是泥土人—创二 7。

b 在基督里神亲自来作人，这人是石头人—徒四 10 ～ 12。

c 在圣经末了，有一座石头城—启二一 10 ～ 11、18 上、19 ～ 20。

d 圣经开始于泥土人，继之以石头人，完成于石头城；这是神的经纶。

2 基督是为着神建造的石头，是我们可以靠着得救的那一位；祂是石头救主—坚实、刚强、可靠—徒四 10 ～ 12。

3 基督和信祂的人都是为着神建造的石头—太二一 42，约一 42，彼前二 4 ～ 5：

a 我们在基督里并借着基督成为活石，被建造成为属灵的殿—5 节。

b 我们正在变化的过程中，好使活石基督构成在我们里面，把我们作成活石，为着神的殿—罗十二 2，林后三 18。

周二

二 铁表征基督的权柄—诗二 9，启十二 5，太二八 18：

1 属灵的权柄总是在复活里的；所以，我们要有权柄，就必须在基督复活的生命里—罗六 4 ～ 5：

a 我们若在基督复活的生命里行事为人，就有权利支取祂的权柄—林前五 3 ～ 5，提前一 20。

b 我们若是活在基督里的石头，就自动有分于基督的权柄。

a. God created a man of clay; hence, the first man was a clay-man—Gen. 2:7.

b. In Christ, God Himself came to be a man, and this man was a stone-man—Acts 4:10-12.

c. At the end of the Bible we have a stone-city—Rev. 21:10-11, 18a, 19-20.

d. The Bible begins with a clay-man, continues with a stone-man, and consummates in a stone-city; this is God's economy.

2. Christ as a stone for God's building is the One in whom we are saved; He is the Stone-Savior—solid, strong, and reliable—Acts 4:10-12.

3. Both Christ and His believers are stones for God's building—Matt. 21:42; John 1:42; 1 Pet. 2:4-5:

a. In Christ and through Christ we are becoming living stones to be built up as a spiritual house—v. 5.

b. We are undergoing the process of transformation so that Christ, the living stone, may be constituted into us to make us living stones for God's house—Rom. 12:2; 2 Cor. 3:18.

Day 2

B. Iron signifies the authority of Christ—Psa. 2:9; Rev. 12:5; Matt. 28:18:

1. Spiritual authority is always in resurrection; therefore, in order to have authority we must be in the resurrection life of Christ—Rom. 6:4-5:

a. If we walk in the resurrection life of Christ, we will have the right to claim His authority—1 Cor. 5:3-5; 1 Tim. 1:20.

b. When we are stones living in Christ, we automatically share the authority of Christ.

c 召会的权柄完全是在复活里；召会的权柄乃是在于圣徒知道什么叫作与基督同钉，并活在复活里—太十八 18 ～ 20，加二 20。

2 我们若能运用基督的权柄，我们就有安全和保护—申三三 25。

周三

叁 我们需要经历基督为山内可以挖铜的地—八 9 下，结三四 13，三七 22，撒上十七 5 ～ 6，但十 6 下，启一 15 上：

一 在圣经中，山表征复活和升天—太二八 16：

1 美地的山预表复活并升天的基督—结三四 13，三七 22。

2 基督是复活并升上高处的那一位，祂乃是高山—徒二 32 ～ 33，弗一 19 ～ 21，四 8、10。

3 我们在升天的基督里能从事属灵的争战，因为在基督的升天里有实际（亚玛拿）、得胜（示尼珥）以及毁灭仇敌（黑门）等高峰—二 6，六 10 ～ 20，歌四 8。

周四

二 在旧约里，青铜（Bronze）和铜（Copper）二字交互使用，指相同的材料。

三 铜表征基督的审判—申八 9 下，但十 6 下，启一 15 上：

1 基督工作和行动的闪耀，是由祂的手和脚如闪耀发亮的铜所表征—但十 6 下：

a 铜表征神的审判，使人明亮。

c. The authority of the church is absolutely in resurrection; the authority of the church is where the saints know what it means to be crucified with Christ and to live in resurrection—Matt. 18:18-20; Gal. 2:20.

2. If we are able to exercise the authority of Christ, we will have safety and security—Deut. 33:25.

Day 3

III. We need to experience Christ as a land from whose mountains we can mine copper—8:9d; Ezek. 34:13; 37:22; 1 Sam. 17:5-6; Dan. 10:6d; Rev. 1:15a:

A. In the Bible mountains signify resurrection and ascension—Matt. 28:16:

1. The mountains in the good land typify the resurrected and ascended Christ—Ezek. 34:13; 37:22.

2. As the One who has resurrected and ascended on high, Christ is the high mountain—Acts 2:32-33; Eph. 1:19-21; 4:8, 10.

3. In the ascended Christ we may engage in spiritual warfare, for in Christ's ascension there are the peaks of reality (Amana), victory (Senir), and the destruction of the enemy (Hermon)—2:6; 6:10-20; S. S. 4:8.

Day 4

B. Bronze and copper are words used interchangeably for the same materials in the Old Testament.

C. Copper (bronze) signifies the judgment of Christ—Deut. 8:9d; Dan. 10:6d; Rev. 1:15a:

1. Christ's gleam in His work and move is signified by His arms and His feet being like the gleam of polished bronze—Dan. 10:6d:

a. Bronze signifies God's judgment, which makes people bright.

b 基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜。

2 基督的脚好象明亮的铜，表征祂完全且明亮的行事为人，使祂够资格施行神圣的审判—启一 15 上。

3 应用基督作铜，就是看见祂是完全的一位，发光的一位，是受试验并被验证的一位—弗六 11：

a 基督这受试验、被验证的一位，是完全、光明、照亮的一位；祂是我们的遮盖；仇敌在祂身上不能作什么—约十四 30。

b 我们需要应用基督作我们的遮盖—弗六 13，参撒上十七 5 ～ 6：

㈠ 义的胸甲遮盖我们的良心，保护我们脱离撒但的控告；这胸甲是基督作我们的义—弗六 14 下，林前一 30。

㈡ 救恩的头盔是为着遮盖我们的心思，乃是我们在日常生活中所经历那拯救的基督—弗六 17 上，帖前五 8，约十六 33。

b. Christ was judged and tried by God, and God's trial and judgment made Christ bright like polished bronze.

2. The feet of Christ are like shining bronze, signifying that His perfect and bright walk qualifies Him to exercise divine judgment—Rev. 1:15a.

3. To apply Christ as the copper (bronze) is to realize that He is the perfect One, the shining One, the One who has been tested and proved—Eph. 6:11:

a. Christ, the tested and proved One, the perfect, bright, and shining One, is our covering; the enemy can do nothing with Him—John 14:30.

b. We need to apply Christ as our covering—Eph. 6:13; cf. 1 Sam. 17:5-6:

1)The breastplate of righteousness covers our conscience and guards us from Satan's accusations; this breastplate is Christ as our righteousness—Eph. 6:14b; 1 Cor. 1:30.

2)The helmet of salvation for covering our mind is the saving Christ we experience in our daily life—Eph. 6:17a; 1 Thes. 5:8; John 16:33.

周五

Day 5

肆 我们若要经历基督作石头、铁、铜，就必须有某种程度属灵上的成熟；当基督徒中间有了成熟的生命，神居所的建造就得以进行，也能打属灵的仗—来五 14，六 1，林前十四 20，弗四 13：

IV. If we would experience Christ as stone, iron, and copper, we must have some degree of spiritual maturity; wherever there is a matured life in Christians, the building of God's house will take place, and the battles of spiritual warfare will be fought—Heb. 5:14; 6:1; 1 Cor. 14:20; Eph. 4:13:

一 约书亚一章三节指明，虽然神已经将美地赐给了以色列，以色列仍然需要去取得美地；他们需要与神合作，起来达成神的使命去据有那地。

A. Joshua 1:3 indicates that although God had given Israel the good land, Israel still needed to take the land; they needed to cooperate with God by rising up to fulfill God's commission to possess the land.

二 我们若要据有基督作美地，仍需要借着相信主并在身体的原则里从事属灵的争战；我们也需要领悟，争战的不是我们，因为神与我们同去，并为我们争战—申一 30，三 22，二十 3 ～ 4，三二 30，弗六 10 ～ 13。

三 约书亚引领以色列人进入应许之地，取得那地，据有那地，并享受那地—书一 6：

1 约书亚要被神的话占有，也要让话占有他—8 节。

2 以色列人对约书亚的回答，含示他们是乐意的，是预备好的，并且他们不只与约书亚同心合意，也与耶和华他们的神同心合意；这显于他们在他们神的名里给约书亚祝福的事上—书一 16 ～ 18 节。

3 以色列成了团体的约书亚，蒙神拣选、呼召、救赎、拯救、训练并预备好，已经合格了，他们已经预备好，与神是一，往前去取得迦南地。

4 为要取得包罗万有的基督，我们必须作今天的约书亚，争战取得那地，并享受基督作我们的基业。

四 以色列人在基督的死里埋葬，然后在基督的复活里复活—书四 1 ～ 11，罗六 3 ～ 6：

1 他们在旧人里，无法取得胜利；他们的旧人必须埋葬，好使他们能成为新人—书四 9。

2 我们必须领悟，我们的旧人，我们天然的人，是不合格为得着包罗万有的基督打属灵的仗—罗六 6。

周六

五 要据有美地，我们需要对付肉体，享受主的筵席，享受包罗万有的基督作美地的出产，并看见基督作我们的元帅的异象—书五 2 ～ 15：

B. If we would possess Christ as the good land, we still need to fight the spiritual warfare by faith in the Lord and in the principle of the Body; we also need to realize that we are not the ones fighting, for God goes with us and fights for us—Deut. 1:30; 3:22; 20:3-4; 32:30; Eph. 6:10-13.

C. Joshua led the children of Israel to enter the promised land and to take it, possess it, and enjoy it—Josh. 1:6:

1. Joshua was to be occupied with God's word and let the word occupy him—v. 8.

2. The response of Israel to Joshua implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God, as expressed by their blessing Joshua in the name of their God—vv. 16-18.

3. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God, ready to go on with God as one to take the land of Canaan.

4. To gain the all-inclusive Christ, we need to be today's Joshua, fighting the battle, taking the land, and enjoying Christ as our inheritance.

D. The children of Israel were buried in the death of Christ, and then they were resurrected in the resurrection of Christ—4:1-11; Rom. 6:3-6:

1. In their old man they could not gain the victory; their old man had to be buried so that they could become a new man—Josh. 4:9.

2. We need to realize that our old man, our natural man, is not qualified to fight the spiritual warfare for gaining the all-inclusive Christ—Rom. 6:6.

Day 6

E. In order to possess the good land, we need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ as our Captain—Josh. 5:2-15:

1 在吉甲的割礼表征将基督的死应用于我们的肉体—书五 2 ～ 9 节，罗八 13，加五 24。

2 以色列人守逾越节，预表信徒赴主的筵席，记念主作他们的救赎主和救主—书五 10，太二六 26 ～ 28，林前五 7。

3 美地的出产预表基督是神赐给信徒那终极完成的食物，需要他们在祂身上劳苦经营—书五 11 ～ 12。

4 约书亚看见基督被揭示为耶和华军队元帅的异象；约书亚是神军队看得见的元帅，而基督是神军队看不见的元帅—书五 13 ～ 15 节。

六 以色列人胜过耶利哥，不是凭着争战，乃是借着他们相信神指示的话，凭着吹号并抬着约柜高举基督—书六 1 ～ 27：

1 在属灵的争战里，我们该作的第一件事乃是高举基督。

2 百姓安静，表征与主是一，以主的方式完成事情，而不表达任何思想、意见或感觉—10 节。

3 争战的是神，以色列人不过呼喊、宣扬、见证。

4 以色列同着祭司扛抬的约柜（预表基督作三一神的具体化身）绕城；这景象的属灵意义乃是一幅团体神人的图画—神与人，人与神一同行走，如同一人。

七 以色列人在艾城被击败，因为他们没有与神是一，只关心自己；他们被击败的记载应当教导我们，在一切所作的事上与神是一—书七 1 ～ 5。

八 以色列人受了基遍人的欺骗，因为他们好象一个忘记丈夫的妻子；他们在约书亚九章所作的，与夏娃在创世记三章所作的完全相同。

1. The circumcision at Gilgal signifies the application of the Lord's death to our flesh—vv. 2-9; Rom. 8:13; Gal. 5:24.

2. Israel's keeping the Passover typifies the believers' keeping of the Lord's table to remember the Lord as their Redeemer and Savior—Josh. 5:10; Matt. 26:26-28; 1 Cor. 5:7.

3. The produce of the good land typifies Christ as the consummated God-given food to the believers, requiring their labor on Him—Josh. 5:11-12.

4. Joshua saw a vision in which Christ was unveiled as the Captain of Jehovah's army; whereas Joshua was the visible captain, Christ was the invisible Captain of God's army—vv. 13-15.

F. The victory of Israel over Jericho was won not by their fighting but by their blowing the trumpets and exalting Christ by bearing the Ark, through their faith in God's word of instruction—6:1-27:

1. In the spiritual warfare the first thing we should do is exalt Christ.

2. The silence of the people signifies being one with the Lord to carry out the matter in the Lord's way without the expression of any thought, opinion, or feeling—v. 10.

3. God did the fighting, and Israel simply shouted, proclaimed, and testified.

4. Israel marched around the city with the Ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests; the spiritual significance of this scene is that it is a picture of the corporate God-man—God and man, man and God, walking together as one person.

G. The children of Israel were defeated at Ai because they were not one with God but cared only for themselves; the account of their defeat should teach us to be one with God in whatever we do—7:1-5.

H. The children of Israel were deceived by the Gibeonites because they were like a wife who forgot her husband; what they did in Joshua 9 was exactly the same as what Eve did in Genesis 3.

九 约书亚二十二章十至三十四节关于另筑一座坛的记载给我们看见，我们必须避免分裂，也给我们看见，要经历并享受包罗万有的基督，我们必须是一班子民，一个身体，一个宇宙的召会—林前十二12～13。

I. The record in Joshua 22:10-34 about the building of another altar shows us that we must avoid division and that to experience and enjoy the all-inclusive Christ we must be one people, one Body, one universal church—1 Cor. 12:12-13.

十 我们若没有基督的身体，就无法享受基督作美地；我们必须与身体是一，为那地争战、据有那地并分享我们所分得的地—民三二1～32，书二二1～9。

J. We cannot enjoy Christ as the good land without the Body; we must be one with the Body to fight for the land, to possess the land, and to share our portion of the land—Num. 32:1-32; Josh. 22:1-9.

十一 “我们都需要认识什么是恢复，是在何处恢复，怎样的人能带这恢复往前。我们都需要看见，今天在主的恢复里，我们是在战场上。我们该是今天的约书亚和迦勒，与撒但空中的势力争战，使我们更多得着基督，以建造基督的身体，建立并扩展神的国，使基督能回来承受地。我们仅仅属灵、圣别还不够。我们需要向约书亚和迦勒学习，代表神今时代的权益，击败仇敌，使基督给人得着，并使基督借祂的追求者得着扩增。”（约书亚记生命读经，七四页）

K. “We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord’s recovery today we are on a battlefield. We should be today’s Joshua and Caleb, fighting against Satan’s aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth. It is not adequate for us simply to be spiritual and holy. We need to learn of Joshua and Caleb to represent God’s interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers” (Life-study of Joshua, p. 61).

第四周■周一

晨兴喂养

申八9“…那地的石头是铁，山内可以挖铜。”

尼四17“建造城墙的、扛抬重物的，都佩带兵器，一手作工，一手拿兵器。”

罗十二2“不要模仿这世代，反要借着心思的更新而变化…。”

我们来到与石头、山、铁和铜有关的地方。这些…是为着建造，为着国度，为着争战，为着安全。当基督徒中间有了成熟的生命，神居所的建造就产生了，属灵的争战也发生了。…当我们经历基督到某一个程度，必然会有一种结果，就是建造和争战。这两件事总是在一起的。你要有神的居所，你就必须准备争战。为着神的建造，我们需要材料；而为着属灵的争战，我们需要兵器。这些全靠石头、山、铁和铜（包罗万有的基督，八二页）。

信息选读

城和殿是建造在那地上，而造城和殿的材料是石头、铁和铜。这些矿物表明，在基督的生命里有一些成分乃是神建造的材料，也是属灵争战的兵器。

我们是否达到了这个阶段，全看我们经历基督的度量有多大。我们若是仅仅享受基督作活水，我们永远无法达到一个地步，使神的建造实现在我们中间。…我们必须经历基督到某一个地步，然后对神

WEEK 4 — DAY 1

Morning Nourishment

Deut. 8:9 ...A land whose stones are iron, and from whose mountains you can mine copper.

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind...

We come to the place where we have something to do with the stones, the mountains, the iron, and the copper....These...are for the building, for the kingdom, for the battle, and for the security. Whenever there is a matured life in Christians, the building of God's house will take place, and the battles of the spiritual warfare will be fought....Whenever we enjoy Christ to a certain extent, there is always an issue—the building and the battle. These two always go together. If you would have the building of God, you must prepare to fight. For the building of God we need the materials, and for the fighting of the battle we need the weapons. All of these depend on the stones, the mountains, the iron, and the copper. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 253-254)

Today's Reading

Upon the land, the city and the temple are built, and they are built with these very materials—stones, iron, and copper. These minerals signify that there is something in the life of Christ as materials for the building of God and as weapons for the fighting of the battle.

Whether or not we have arrived at this stage depends upon the measure of our experience of Christ. If we just enjoy Christ as the living water day by day, we can never reach the point where the building of God will be realized among us....We must enjoy Christ as the living water, as the wheat, as the barley....We

才有居所，对仇敌才有争战。

主乃是活石，我们也必须是活石，才能成为建造祂居所的材料。…主的居所是用石头造成的，但我们却是泥土。我们这一块泥土怎能成为建造神居所的材料呢？这是不可能的。我们必须从泥土变化成石头。我们必须借着实际经历并享受基督，让圣灵来变化我们。

有许多弟兄姊妹的心思还没有更新变化，还是属于天然的心思，满了天然的观念和思想。这是一个泥土的头。借着心思的更新，我们就从一块泥土变成一块石头。变成石头之后，我们还要被烧，被压，使我们能更进一步变化—从一块普通的石头变成一块宝石。在新耶路撒冷里，你找不到一点点泥土，也找不到一块普通石头，每一块都是宝石（包罗万有的基督，八二至八五页）。

耶稣基督是为着神建造的石头。…按照行传四章十二节，这石头乃是我们可以靠着得救的那一位。因此，祂是石头救主。祂是石头救主，乃是坚实、刚强、可靠的。我们可以倚靠祂，站立在祂上面。这石头是磐石、基石、房角石。我们在撒迦利亚四章七节看见，祂甚至是顶石。基督是为着神建造的材料。神的建造完全是出于基督的。

石头在圣经中是重大的项目。在创世记，神用泥土造人（二7），因此，头一个人是泥土人。然后神亲自来作人，这人是石头人。在圣经末了，启示录这卷书中，有一座石头城，一座用石头建造的城。所以，圣经开始于泥土人，继之以石头人，完成于石头城；这是神的经纶（使徒行传生命读经，一四五至一四六、一四八页）。

参读：包罗万有的基督，第七章；彼得前书生命读经，第十六至十八篇；使徒行传生命读经，第十五至十六篇。

must enjoy Christ to a certain extent; then there will be a building for the Lord and the battle with the enemy.

The Lord is the living stone, and we too must be the living stones so that we may be material for His building. The Lord's building is built with stones, but we are made of clay. How could we as a piece of clay be material for the Lord's building? It is impossible. We must be transformed from clay to stone. We must be transformed by the Holy Spirit through the practical experience and enjoyment of Christ.

The mentality of so many brothers and sisters is still not renewed, not transformed. Their mentality is just that of the natural man, full of natural concepts and natural thoughts. It is a head of clay. By the renewing of the mind we are transformed from a piece of clay to a stone. After becoming a stone, we are burned and pressed so that we may be transformed even further—from an ordinary stone to a precious stone. In the New Jerusalem you cannot find one bit of clay. Neither can you find any ordinary stones. Every stone is a precious stone. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 254-256)

Jesus Christ is a stone for God's building....According to Acts 4:12, this stone is the One in whom we can be saved. Hence, He is the Stone-Savior. As the Stone-Savior, He is solid, strong, and reliable. We can rely on Him and stand on Him. This stone is the rock, the foundation stone, and the cornerstone. In Zechariah 4:7 we see that He is even the top-stone. Christ is the material for God's building. God's building is entirely of Christ.

In the Bible stone is a major item. In Genesis God created a man of clay (Gen. 2:7). Hence, the first man was a clay-man. Then God Himself came to be a man, and this man was a stone-man. At the end of the Bible, in the book of Revelation, we have a stone-city, a city built of stone. Therefore, the Bible begins with a clay-man, continues with a stone-man, and consummates in a stone-city. This is God's economy. (Life-study of Acts, pp. 129, 131)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 7; Life-study of 1 Peter, msgs. 16-18; Life-study of Acts, msgs. 15-16

第四周■周二

晨兴喂养

申八 9 “…那地的石头是铁，山内可以挖铜。”

三三 25 “你的门闩是铁的，是铜的；你的日子如何，你的力量也必如何。”

太二八 18 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。”

当主从死里复活以后，祂告诉我们，天上地上所有的权柄都赐给祂了。属灵的权柄，属天的权柄总是在复活里的。若是你和我是在基督的复活生命里生活行走，我们就必有天上的权柄。

召会的权柄与组织毫无关系，…若是在地方召会里有两位弟兄是那样在复活里，那神圣属天的权柄就是交付给他们；他们就是召会的权柄。…他们有复活随着，所以他们也就有国度的权柄随着（包罗万有的基督，八七至八八页）。

信息选读

召会的权柄乃是在于圣徒知道什么叫作与主耶稣同钉，并活在复活里面。若是他们笑，他们乃是在复活里笑；若是他们哭，他们乃是在复活里哭；连他们生气，他们也是在复活的生命里生气。他们在日常生活中经历主复活的生命。这对于他们不是仅仅一个教训，乃是每天实际的享受。当你遇见他们的时候，你觉得他们是大山上的石头。属天的权柄乃是交付给他们，他们是召会的权柄。若是这里的圣徒是这样的话，这里就有神的殿和神的国度。

WEEK 4 — DAY 2

Morning Nourishment

Deut. 8:9 ...A land whose stones are iron, and from whose mountains you can mine copper.

33:25 Your doorbolts shall be iron and copper; and as your days are, so shall your strength be.

Matt. 28:18 ...Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

When the Lord was raised from the dead, He told us that all authority in heaven and on earth was given to Him. The spiritual authority, the heavenly authority, is always in resurrection. If you and I are living and walking in the resurrection life of Christ, we will have the authority of heaven.

The authority of the church has nothing to do with organization....If two brothers in a local church are so much in the resurrection, to them the divine, heavenly authority is committed. They are the authority of the church....With them is the resurrection, so with them is the authority of the kingdom. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 257)

Today’s Reading

The authority of the church is where the saints know what it means to be crucified with the Lord Jesus and live in the resurrection. If they laugh, they laugh in resurrection; if they cry, they cry in resurrection. Even when they are angry, they are angry in the life of resurrection. They experience the Lord’s resurrection life in their daily walk. It is not a mere teaching to them but a practical daily enjoyment. When you meet them, you feel that they are stones in the mountain. They are the ones to whom the heavenly authority is committed. They are the authority of the church. If the saints are like that here, then the house of God and the kingdom of God are here.

主对我们说，“我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。”（太十八 18）这就是权柄。但是记得，你必须在复活的生命里面，你必须有复活的立场。

申命记三十三章二十五节告诉我们，门闩是铁和铜造的。门是作为我们的保护，我们的防守，我们的保障。我们若是能运用主的权柄和主的审判，我们就有安全，有保护。我们的门是用主的权柄和审判来闩上的。最安全，最有保障的信徒就是知道运用基督权柄的人。他们有力量，因为他们有权柄；所以他们就有安全和保护，因此也就有安息。

神的建造总是随着这一种的基督徒。他们不只是建造的材料，不只是石头来为着房屋，并且他们就是建造在一起的房子。这一种的信徒有神的权柄，神的政权；因此，在他们中间就有神的国度，有大山或小山。

我们一旦有了权柄，我们就不需要去应付那么多的事情，甚至不需要为那么多的事情祷告。我们有权利运用权柄来管治这些事。当车子迎着警察而来时，他需不需要打电话给市长，请示可否叫车子停止？那太可笑了！警察已经接受权柄去作这事了。照样，我们也无须向神求救。我们可以，也应该站住我们的立场，运用我们的权柄。

但是…我们在生命上若未达到某种程度的成熟，我们就不能如此作。…当哥林多召会的一个弟兄发生某个问题时，保罗无法容忍了，他就告诉他们说，他已经审判了那人，并且在主耶稣的名里把那人交给撒但（林前五 3 ～ 5）。他使用他的权利，他拿起他的权柄。我们若是也要这样作，我们就必须像保罗一样有生命的成熟（包罗万有的基督，八八、一〇〇至一〇一页）。

参读：包罗万有的基督，第八章。

The Lord said to us, “Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven” (Matt. 18:18). This is authority. But remember, you must be in the resurrection life; you must have the resurrection ground.

In Deuteronomy 33:25 we are told that the doorbolts of the gates are made of iron and copper. These gates are for our protection, our defense, our safeguard. If we are able to exercise the Lord’s authority and the Lord’s judgment, we will have the safety and security. Our doors will be bolted with the authority and judgment of the Lord. The most safe and the most secure are those believers who know something regarding the exercise of Christ’s authority. They have strength because they have authority, so they have safety and security and therefore rest.

The building of God is always with this kind of Christians. They are not only the material for the building, not only the stones for the house, but also the house built together. With this kind of believers is the authority of God, the divine government; therefore, with them is the kingdom of God, the mountains or the hills.

When we have the authority, there is no need for us to deal with so many things. Even to pray about many matters is not necessary. We have the right to exercise authority over these things. When traffic approaches the policeman, does he need to call the mayor and ask that he do something to stop it? This is ridiculous. The policeman is authorized to do this. In exactly the same manner, there is no need for us to call to God for help. We may and we must simply take our ground and exercise our authority.

But…we cannot do this without some degree of spiritual maturity....When a certain problem arose regarding a brother in the church at Corinth and the apostle [Paul] could not tolerate it, he told them that he judged and delivered that person into the hand of Satan in the name of the Lord Jesus (1 Cor. 5:3-5). He exercised his right; he assumed the authority. If we would do likewise, we, like Paul, must have the maturity of life. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 257-258, 265-267)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 8

第四周■周三

晨兴喂养

结三四 13“我必把他们从万民中领出来，从各国聚集他们，引导他们归回自己的地，也必在以色列山上，一切溪水旁边，在那地一切可居之处牧养他们。”

歌四 8“我的新妇，求你与我一同…从亚玛拿顶，从示尼珥与黑门顶，…从有豹子的山岭，来观看。”

石头总是和大山小山相连。要有大石头，就必须有大山。…那么大山小山是什么意思呢？大山小山在圣经里总是代表复活和升天。它们是超过地的，是在平原之上。…所有属灵的活石都是在复活生命里；他们是联于基督复活大山的石头。我们若是都活在亚当的生命里，活在旧的生命和性情里，我们就只是在平原上。我们中间既然没有大山，也就没有石头。但是我们若在复活生命里生活行走，我们就享受小山大山的实际，而随着小山大山的必定是石头（包罗万有的基督，八六页）。

信息选读

假设我和一些弟兄姊妹一同聚集，我是一个照着天然生命而行的弟兄，另外一位弟兄也是一直活在天然生命里。有一位与我们一同聚集的亲爱姊妹是一直在她的情感里行动生活：有的时候她真是快乐，有的时候她又非常忧郁下沉。我们都是一班这样的信徒，都是这么天然，一直在天然生命里生活行动。你能在我们中间感觉到小山的性质么？当然不能。我们都是

WEEK 4 — DAY 3

Morning Nourishment

Ezek. 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.

S. S. 4:8 Come with me from Lebanon, my bride;...look from the top of Amana, from the top of Senir and Hermon,...from the leopards' mountains.

Stones are always related to mountains and hills. If we want some rocks, we must have some mountains....What is the meaning of the mountains and the hills? The mountains and hills in the Scriptures always represent resurrection and ascension. They are something that is raised above the earth, above the plain....All the spiritual, living stones are in the resurrection life; they are stones joined to the mountain of Christ's resurrection. If we are all living in the adamic life, in the old life and nature, we are simply in the plain. Since there is no mountain among us, there is no stone among us. But if we are living and walking in the resurrection life, we are enjoying the reality of the hills and mountains, and with these hills and mountains inevitably are the stones. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 256)

Today's Reading

Suppose I meet together with a few brothers and sisters. As a brother, I walk according to the natural life, and there is another brother who is always living in the natural life. A dear sister who meets with us is continually walking and living in her emotions: sometimes she is so happy, and sometimes she is exceedingly sorrowful and depressed. In fact, we are all a group of such believers; we are all so natural, continually living and walking in the natural life. Could you sense something in the nature of a hill among us? Certainly not.

泥土，我们都是在平原上。你找不到一块石头，除了尘土—尘土、土、泥土—之外，别的什么都找不到。那么既然没有大山，自然也就没有石头。

假若又有另外一班信徒，他们知道了一点关于十字架，关于否认天然生命的事。…他们行走在生命的新样中，并且在灵的新样中服事，他们是活在复活的里面。当你来到他们中间，你能觉得他们有点东西是高起来的，是高举的，是比你高的。…在他们中间不难找到许多石头，甚至宝石。你看看这一个弟兄，你看见一块石头；你看看那一个姊妹，赞美主，你也看见一块石头。那里有石头，因为那里有大山小山。

大山小山都是为着建造神的殿，神的城，和神的国度。…何时在神的儿女中间有属灵的小山或大山，自然而然在那里就有石头，就有一些建造殿和城的材料。神的权柄和神的国度都在那里（包罗万有的基督，八六至八七页）。

〔在〕雅歌四章八节…利巴嫩表征升天。在基督的升天里，有正面的高峰，有实际，有得胜，有仇敌的毁灭。亚玛拿的意思是真理，实际。这是终极完成之三一神，包罗万有之基督连同祂完全的救赎，并包罗万有、复合、赐生命、七倍加强之灵的真理，实际。这些实际就是三一神的三者。示尼珥的意思是软的甲胄，表征争战已经过去，胜利已经赢得。我们不需要穿戴硬的甲胄争战。撒但是被击败的仇敌。我们不需要争战，因为他已经被击败（来二14，西二15）。现今我们穿戴软的甲胄，在基督里享受我们的得胜。黑门的意思是毁灭。在升天里，仇敌已被毁灭（雅歌结晶读经，八九至九〇页）。

参读：雅歌结晶读经，第八篇。

We are all clay; we are all on the plain. If you looked for a stone, you could find nothing but dust—dust, earth, and clay. Since there is no mountain, there is no stone.

Suppose, then, there is another group of believers. They know something of the cross, and they know something regarding the denial of the natural life….They are walking in newness of life and serving in newness of the spirit; they are living in resurrection. When you come to them, you sense there is something raised, something exalted, something that is higher than you….It is not difficult to find many stones, even precious stones. If you look at this one, you see a stone; if you look at that one, praise the Lord, you also see a stone. There are stones because there are mountains and hills.

The mountains and the hills are for the building of the house, the city, and the kingdom of God….Whenever there is some spiritual hill or mountain among the Lord's children, there are automatically some stones, some materials for the building of the house and the city. The authority of God and the kingdom of God are there. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 256-257)

[In Song of Songs 4:8] Lebanon signifies ascension. In Christ's ascension there are the positive peaks of reality, victory, and the destruction of the enemy. Amana means "truth, reality." This is the truth, the reality, of the consummated Triune God; the all-inclusive Christ with His complete redemption; and the all-inclusive, compound, life-giving, sevenfold intensified Spirit. These realities are the three of the Triune God. Senir means "soft armor," signifying that the war is over and victory has been gained. We do not need to wear the hard armor to fight. Satan is the defeated foe. We do not need to fight, because he has been defeated already (Heb. 2:14; Col. 2:15). We are now wearing the soft armor to enjoy our victory in Christ. Hermon means "destruction." In ascension the enemy is destroyed. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 321)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," ch. 8

第四周■周四

晨兴喂养

但十5～6“…有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如闪耀发亮的铜…。”

启一15“脚好象在炉中锻炼过明亮的铜…。”

铜在象征上，表征神圣的审判（出二七1～6）。但以理十章六节也说到基督的脚好象明亮的铜，表征祂完全且明亮的行事为人，使祂够资格施行神圣的审判。因此，当祂来借审判取得这地时，祂的两脚要象火柱（启十1）（圣经恢复本，启一15注1）。

基督也是在祂工作和行动的闪耀里显现，受人试验并试验人。祂工作和行动的闪耀，是由祂的手和脚如闪耀发亮的铜所表征（但十6下）。…神的审判是一种试炼。基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜（但以理书生命读经，一一二至一一三页）。

信息选读

铁和铜是代表基督的哪些成分呢？圣经告诉我们，基督要以铁杖辖管列国，因此铁是代表基督的权柄。…天上地上所有的权柄都已经赐给祂了，祂已经被高举到天上，在神的右边，并且在万有之上为元首。祂有铁，铁杖是在祂的手中。

WEEK 4 — DAY 4

Morning Nourishment

Dan. 10:5-6 ...There was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze...

Rev. 1:15 And His feet were like shining bronze, as having been fired in a furnace...

Bronze and copper are words used interchangeably for the same material in the Old Testament. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 249) In typology bronze signifies divine judgment (Exo. 27:1-6). The feet of Christ are like shining bronze, as mentioned also in Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment. Hence, when He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1). (Rev. 1:15, footnote 1)

Christ...appeared in His gleam in His work and moves, tested by people and testing people. His gleam in His work and moves is signified by His arms and His feet being like the gleam of polished bronze (Dan. 10:6d)....God’s judgment is a kind of trial. Christ was judged, tried, by God, and God’s trial and judgment made Him bright like polished bronze. (Life-study of Daniel, p. 95)

Today’s Reading

What elements of Christ do iron and copper represent? We are told that Christ will rule the nations with a rod of iron. Iron, therefore, stands for the authority of Christ....All authority in both heaven and earth has been given to Him. He has been exalted to the heavens, to the right hand of God, and has been made Head over all things. He has the iron. The rod of iron is in His hand.

铜是代表基督的审判。但是我们必须看见，祂审判的能力和权柄乃是出自于祂所经历过的试炼。当祂在这地上的时候，祂经过各种的试验，历尽诸般的试炼。祂的脚如同在炉中锻炼过的铜。脚是代表什么呢？脚是代表行动，代表在地上的生活。主在地上的生活行动是被神炼净过的、试验过的并试炼过的。祂甚至被仇敌和人类试验过。借着这一切的试验，主的生活行动就证明出来是完全的、光明的、照亮的。…祂有资格来审判别人，因祂自己先受过试验，审判和炼净。祂不只穿戴了铜，并且是穿戴了炼净过明亮的铜。祂有立场，有权利来审判。

你怎样应用这件事呢？有的时候当你跟随主，事奉主，或是到聚会中为主说话，有一个思想进入你的心思中，叫你觉得你是多么污秽，满了罪恶。在这样的时刻你怎么作呢？不错，你求主用祂的宝血遮盖你，用祂自己遮盖你的心思；但是你有没有看见这到底是什么呢？这就是铜造的头盔。你认识主是完全的一位，是照亮发光的一位，是被试验过、证实过的一位，然后在信心里你运用灵对仇敌说，“撒但，我是污秽的，我是有罪的；但是赞美我的主，祂是完全的一位，祂是被试验过、又证实过的一位，祂也是我的遮盖，祂是我头上的头盔！”你可以因信运用你的灵，来应用这位被试验过、证实过、完全的基督作你头上的头盔。

祂有能力，有力量，有资格，有立场来抵挡一切的攻击。每一次仇敌遇见这位完全者就逃跑了。所以永远不要靠你自己而争战，这不是你的事。争战乃是属于主的。…祂是你的遮盖。仇敌对祂不能说什么，也不能作什么。你当学习应用祂作你的遮盖（包罗万有的基督，九三至九七页）。

参读：但以理书生命读经，第十五篇；启示录生命读经，第九篇；以弗所书生命读经，第六十四至六十六篇。

Bronze stands for the judgment of Christ. But we must realize that all His judging power and judging authority issue from the trials He suffered. When He was here on earth, He passed through all kinds of tests and suffered every kind of trial. His feet are like burnished bronze, refined in the furnace. What do the feet represent? The feet represent the walk, the life on earth. The walk and life of the Lord on earth have been refined, burnished, tested, and tried by God. They have even been tested by the enemy and by humanity. By all these tests, the Lord's life and walk have been proved and come forth perfect, bright, and shining....He has been qualified to judge others, because He has first been tested, judged, and refined. He is equipped not only with bronze but also with refined and shining bronze.

How can we apply this? Sometimes when you are following the Lord, while you are serving the Lord, or perhaps while you are coming to a meeting to minister, a thought of how dirty and sinful you are enters your mind. What do you do at such an instant? Yes, you ask the Lord to cover you with His precious blood and cover your mind with Himself. But do you realize what this is? This is the helmet made of bronze. You realize that the Lord is the perfect One, the shining One, the One who has been tested and proved. Then in faith you exercise your spirit and say to the enemy, "Satan, I am dirty; I am sinful. But praise my Lord, He is the perfect One; He is the One who has been tested and proved, and He is my covering; He is the helmet for my head." You can exercise your spirit by faith to apply this tested, proved, and perfect Christ as the helmet for your head.

He has the ability, the strength, the qualification, the ground to withstand all attacks. Whenever the enemy meets this perfect One, he flees. Never fight the battle by yourself—this is not your business. The battle is the Lord's. He is your covering. The enemy can say nothing to Him and do nothing with Him. Learn to apply Him as your covering. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 261-263)

Further Reading: Life-study of Daniel, msg. 15; Life-study of Revelation, msg. 9; Life-study of Ephesians, msgs. 64-66

第四周■周五

晨兴喂养

书一3“凡你们脚掌所踏之地，我都照着我所应许摩西的话赐给你们了。”

6“你当刚强壮胆，因为你必使这百姓承受那地为业，就是我向他们列祖起誓要赐给他们的。”

神从列国和万民中，把祂的选民以色列人分别出来，为着完成祂的经纶。他们与偶像和鬼无分无关；反之，他们乃是被天地的神所占有。神的百姓被形成、构成、管教、训练，并且合格了，就来到摩押平原，等候着要进入美地，取得并据有这地。

约书亚一章三节指明，虽然神已经将美地赐给以色列人，以色列人仍然需要去取得那地。一面，神已经赐给了美地；另一面，神的子民需要与神合作，起来得着那地，以完成神的任命（约书亚记生命读经，一一、一三页）。

信息选读

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

以色列人同意约书亚，接受神的任命〔16～18〕。他们的回答含示他们是乐意的，是预备好的，并且他们不只与约书亚同心合意，也与耶和华他们

WEEK 4 — DAY 5

Morning Nourishment

Josh. 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.

6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

Among all the nations and peoples, God had separated Israel, His elect, for the carrying out of His economy. They had nothing to do with any idols or demons. On the contrary, they were occupied with the God of the heavens and the earth. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab where they were waiting to enter into the good land, to take it, and to possess it.

Joshua 1:3 indicates that even though God had given Israel the good land, Israel still needed to take the land. On the one hand, there was God's giving of the good land; on the other hand, there was the cooperation of God's people in rising up to fulfill God's commission to possess the land. (Life-study of Joshua, pp. 8, 10)

Today's Reading

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

The children of Israel agreed with Joshua in taking God's commission [vv. 16-18]. Their response implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God as

的神同心合意；这显于他们在他们神的名里给约书亚祝福的事上。他们在神经纶的大轮里与三一神是一，目的是要得着美地。

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

我们必须看见，我们天然的人，我们的旧人，是完全不合格为基督打属灵的仗。…现在因着我们是在基督里的人，我们就不再是旧人，乃是新人了。

割礼是在基督的死里埋葬的延续。借着过约但河，以色列的旧人被埋葬，然后他们出来，成为新人。这是神所作客观的工作，以色列人仍需要将其应用于他们的肉体。所以，他们预备了火石刀，割去他们的阳皮〔书五 3〕。这个割除就是他们应用神在过约但河的事上所作的。借着割除他们的肉体，辊去埃及的羞辱，他们就在实际并实行上被埋葬、得复活。

罗马六章三至四节说，我们已浸入基督的死，和祂一同埋葬；但八章十三节和加拉太五章二十四节告诉我们，我们必须靠着那灵，将十字架的割除应用于我们的肉体。事实上，我们的肉体已经被钉十字架，但在实行上，我们需要天天将肉体钉十字架。这是留在基督之死与埋葬里的实际与实行，这也是割礼的意义（约书亚记生命读经，一五、一七、二六至二七、三二至三三页）。

参读：约书亚记生命读经，第二、四至五篇。

expressed by their blessing of Joshua in the name of their God. They were one with the Triune God in the great wheel of His economy for the purpose of gaining the good land.

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

We need to realize that our natural man, our old man, is altogether not qualified to fight the spiritual warfare for the gaining of Christ….Now because we are persons in Christ, we are no longer the old man but the new man.

Circumcision is a continuation of the burial in the death of Christ. By crossing the river Jordan, Israel's old man was buried and they came out to become the new man. This was an objective work done by God. Israel still needed to apply it to their flesh. Therefore, they prepared knives of flint to cut off their foreskins [Josh. 5:3]. This cutting was their application of what God had done in the crossing of the river Jordan. By cutting off their flesh to roll away the reproach of Egypt, they were buried and resurrected, both actually and practically.

Romans 6:3-4 says that we have been baptized into the death of Christ and buried with Him, but Romans 8:13 and Galatians 5:24 tell us that we should apply the circumcision of the cross to our flesh by the Spirit. In fact, our flesh has already been crucified, but in practicality we need to crucify the flesh day by day. This is the reality and practicality of remaining in the death and burial of Christ, and this is the significance of circumcision. (Life-study of Joshua, pp. 11-12, 19, 25)

Further Reading: Life-study of Joshua, msgs. 2, 4-5

第四周■周六

晨兴喂养

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

要预备据有美地，我们需要…对付肉体，享受主的筵席，享受包罗万有的基督作美地的出产，并看见异象，就是基督这位神的具体化身作我们的元帅。

以色列人守逾越节，预表信徒赴主的筵席，记念主的救赎和拯救（太二六 26 ～ 28）。主耶稣用饼和杯设立祂的筵席，以顶替逾越节。祂应验了预表，如今祂对我们乃是真正的逾越节（林前五 7）。

应许之地的出产是他们在迦南争战时，神所赐的食物。这出产预表基督是神赐给信徒那终极完成的食物，需要他们在祂身上劳苦经营。

约书亚是耶和华军队看得见的元帅，而基督是耶和华军队那看不见的元帅（约书亚记生命读经，三四、三七至三八页）。

信息选读

以色列人要得着美地，就必须击败仇敌，赶出邪恶的势力。…他们过约但河时，神作了一切。同样的原则，神的百姓不需要作任何事来毁灭耶利哥。他们只需要相信并信靠神，听从以色列军队元帅的指示，并抬着约柜高举基督。由此我们看见，在属灵的争战里，我们该作的第一件事乃是高举基督。

WEEK 4 — DAY 6

Morning Nourishment

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

To prepare to possess the good land,...we need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ, the embodiment of God, as our Captain.

Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord's redemption and salvation (Matt. 26:26-28). The Lord Jesus established His table with the bread and the cup to replace the Feast of the Passover. He has fulfilled the type, and now He is the real Passover to us (1 Cor. 5:7).

The produce of the promised land was the God-given food in their fighting in Canaan. This produce typifies Christ as the consummated God-given food to the believers, requiring them to labor on Him.

Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain of Jehovah's army. (Life-study of Joshua, pp. 26-29)

Today's Reading

In order for the children of Israel to gain the good land, they had to defeat the enemy and drive out the evil forces....When they crossed the Jordan, God did everything. In the same principle, God's people did not need to do anything to destroy Jericho. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark. From this we see that in the spiritual warfare the first thing we should do is exalt Christ.

我们可将耶利哥遭摧毁的记载应用于传福音。我们拿起负担探访罪人时，需要领悟每个罪人都是受咒诅的“坚固之城”。要对付这样一座坚固的城，我们必须有耐心，考虑我们何时该安静，何时该说话。这就是说，我们该跟随主的引导。在适当的时候，正确的宣告会非常有效；会有一个“安息日”，我们能在其中呼喊：“赞美主！耶稣是主！基督得胜！”“城墙”会倒塌，我们要击败一切的鬼，并为基督得着罪人。

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

神没有人也能作一切事，但照着约书亚记的记载，祂要人与祂是一。神守住成为肉体的原则，要借着人、同着人甚至在人里面作一切事。在耶利哥，以色列人同着祭司肩上的约柜（预表基督作三一神的具体化身）绕城。这景象的属灵意义乃是一幅团体神人的图画—神与人，人与神一同行走，如同一人。这是以色列人过约但河的方式。…神与以色列人一同争战。然而，实际上是神争战，以色列人不过是呼喊、宣扬、见证，然后占有那城。

我们是…神人。…为这缘故，我们必须领悟，无论我们作什么，无论我们去哪里，无论我们是什么，都不该凭着我们自己。我们不该凭着自己，乃该同着神行动、为人或行事（约书亚记生命读经，四八至五〇、五三、五五、五七页）。

参读：约书亚记生命读经，第六至九、十四篇；倪柝声文集第二辑第二十四册，第一百零五篇。

We may apply this account of the destruction of Jericho to the matter of preaching the gospel. As we take up the burden to visit sinners, we need to realize that every sinner is a “fortified city” that has been cursed. In dealing with such a fortified city, we must exercise patience, considering when we should be silent and when we should speak. This means that we should follow the Lord’s leading. At the right time, the proper declaration will be very effective, and there will be a Sabbath day in which we can shout, “Praise the Lord! Jesus is Lord! Christ is Victor!” The “wall” will fall, and we will be able to defeat all the demons and possess that sinner for Christ.

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

God can do everything without man, but according to the record of the book of Joshua, He wants man to be one with Him. In keeping with the principle of incarnation, God wants to do everything through man, with man, and even in man. At Jericho Israel marched around the city with the Ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests. The spiritual significance of this scene is that it is a picture of a corporate God-man, God and man, man and God, walking together as one person. This was the way the children of Israel crossed the river Jordan…[and destroyed] Jericho. God and Israel were fighting together. Actually, however, God did the fighting, and Israel simply shouted, proclaimed, and testified and then occupied the city.

We all are God-men….[Thus] we must realize that whatever we do, wherever we go, and whatever we are should not be by ourselves. We should not act, behave, or do things by ourselves but with God. (Life-study of Joshua, pp. 39-40, 43, 45-47)

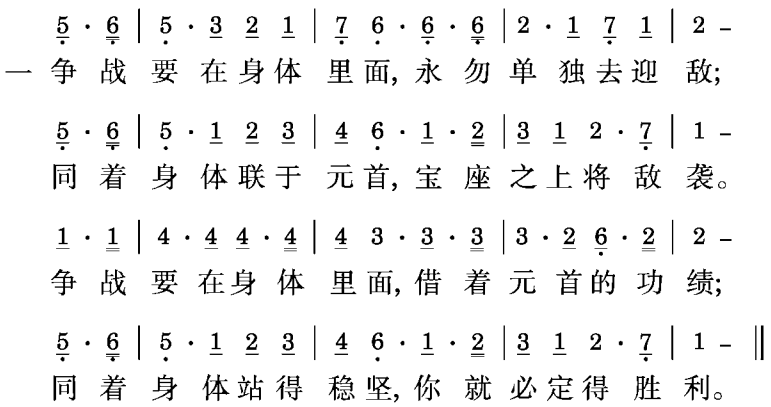
Further Reading: Life-study of Joshua, msgs. 6-9, 14; CWWN, vol. 44, ch. 105

第四周诗歌

637 属灵的争战 – 在身体里

8 7 8 7 副（英 885）

降 B 大调　　3/4



二 神的军装乃为身体，　非为任何的个人；
当你凭着身体争战，　所有益处是你分。

三 教会建在基督身上，　阴府权势难胜过；
乃是身体得被建造，　才能抵挡众恶魔。

四 凭着身体，靠着元首，　坐在诸天的境界，
与执政者并众恶魔，　摔跤奋斗不松懈。

五 同众弟兄为神站住，　作主身上一肢体；
灵中随时多方祷告，　靠着宝血取胜利。

六 坐在天上得胜有余，　借主力量的大能，
在主里面，同众作战，　如同军队一兵丁。

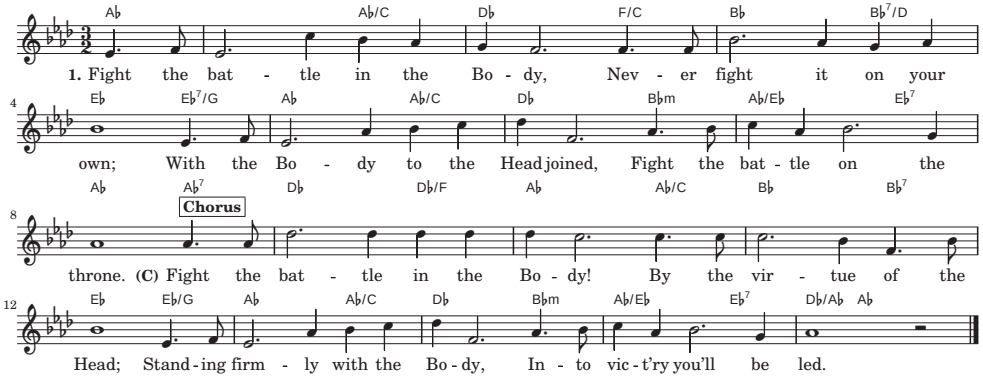
七 凭着身体向前进攻，　恶者必由你征服；
照神旨意捆绑、释放，　仇敌必作你食物。

WEEK 4 — HYMN

Fight the battle in the Body

Spiritual Warfare — In the Body

885



2. For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own.

3. 'Tis the Church on Christ established
Satan shall not overpow'r;
'Tis the Body built together
Which resists the evil pow'r.

4. In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities.

5. As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood.

6. In the heav'nlies more than conqu'ror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight.

7. Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be.

第四周 • 申言

申言稿：