约书亚记结晶读经

第二周

借着击败撒但的势力据有迦南地

诗歌：109（补 917）

读经：书五 13 ～ 15，六 1 ～ 21

纲要

【周一】

壹 旧约里有一套预表；新约里有那套关于神经纶之预表的全部应验—林前十 3 ～ 4，1，11。

贰 约书亚记是一卷有深奥预表的书—一 13，二 18，三 3，10 ～ 11，五 12，六 6。

叁 约书亚记这卷书的内在意义是取得那地—一 2，6，五 12。

肆 我们要领会以色列人进迦南和在迦南争战的意义，就需要认识，按预表迦南有两面的意义—西一 12，弗一 3，二 2，六 12：

CRYSTALLIZATION-STUDY OF JOSHUA

Week Two

Possessing the Land of Canaan by Defeating the Satanic Forces

Hymns: E124 (E893)

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

OUTLINE

§Day 1

I. In the Old Testament there is a typology, a set of types, and in the New Testament there is a complete fulfillment of that typology concerning God's economy—1 Cor. 10:3-4, 1, 11.

II. The book of Joshua is a book with profound types—1:13; 2:18; 3:3, 10-11; 5:12; 6:6.

III. The intrinsic significance of the book of Joshua is the taking of the land—1:2, 6; 5:12.

IV. In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we need to know that Canaan has a twofold significance in typology—Col. 1:12; Eph. 1:3; 2:2; 6:12:

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

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

【周二】

§Day 2

1 美地是圣经里所看到基督终极的预表—申八 7。

1. The good land is the ultimate type of Christ found in the Scriptures—Deut. 8:7.

2 美地，迦南地，预表基督是一切，又在一切之内，祂对我们乃是一切—弗三 8。

2. The good land, the land of Canaan, is a type of the Christ who is all and in all and who is everything to us—Eph. 3:8.

3 在圣经里，地是基督的表号，象征—创一 9，彼后三 5：

3. In the Bible the land is a figure, a symbol, of Christ—Gen. 1:9; 2 Pet. 3:5:

a 创世记一章九至十节和十三节里第三日从死水出来的地，预表第三日从死里出来的复活基督。

a. The land that came out of the death water on the third day in Genesis 1:9-10 and 13 is a type of the resurrected Christ who came out of death on the third day.

b 在创世记一章十一至十二节，二十四至二十五节，许多不同种类的生命从地里出来；这表征基督是各种生命的源头。

b. Many different kinds of life in Genesis 1:11-12 and 24-25 came out of the land; this signifies that Christ is the source of all kinds of life.

c 圣经里所启示神的心意，乃是基督该作我们的地—申八 7 ～ 10。

c. God's intention revealed in the Scriptures is that Christ should be our land—Deut. 8:7-10.

4 基督作美地，从死水出来的地，由迦南地所描述—创一 9，书一 13。

4. Christ as the good land, the land that came out of the death water, is depicted by the land of Canaan—Gen. 1:9; Josh. 1:13.

【周三】

§Day 3

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

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

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

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

2 神的仇敌撒但一直竭力拦阻神的子民享受包罗万有的基督作美地；直到今天邪恶的势力还是一直蒙蔽神的子民，使其无法看见基督的包罗万有—二8，18，林后四3～4。

3 以弗所书指明，诸天界里有好几层——3，二2，六12：

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

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

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

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

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

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

【周四】

3 若没有约书亚记，我们就无法完全领会以弗所六章十至二十节的属灵争战。

伍 我们若要据有美地，以成就神的定旨，就

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

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

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

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

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

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

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

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

§Day 4

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

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

必须从事属灵的争战，击败撒但的势力—书六 21：

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

力”，（12，）使圣徒能享受基督作包罗万有的地。

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

1 在这里有一个非常真实的属灵争战是我们需要参与的；我们必须争战以得着包罗万有的基督，为着建造召会作基督的身体、新人和神的国—10～12 节，提前六 12 上，提后二 3～4，西一 13，18，二 19，三 10～11。

2 我们若要据有基督作我们的享受，就必须是一个团体的战士，就是作基督身体的召会，与撒但的势力争战，击败撒但的势力，使我们更多得着基督，以建造基督的身体，建立并扩展神的国，使基督能回来承受这地—弗三 8，四 16，太二四 14，启十一 15。

【周五】

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

一 约书亚是耶和华军队看得见的元帅，而基督是那看不见的元帅，为以色列人与迦南七族争战—14 节。

二 因着基督是耶和华军队的元帅这异象，约书亚需要一直站在圣别的地位上—15 节：

1 圣别指圣别的性情和品质—罗一 2。

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

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

1. There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ, the new man, and the kingdom of God—vv. 10-12; 1 Tim. 6:12a; 2 Tim. 2:3-4; Col. 1:13, 18; 2:19; 3:10-11.

2. If we would take possession of Christ for our enjoyment, we must be a corporate warrior, the church as the Body of Christ, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth—Eph. 3:8; 4:16; Matt. 24:14; Rev. 11:15.

§Day 5

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

A. Whereas Joshua was the visible captain of Jehovah’s army, Christ was the invisible Captain to fight against the seven tribes of Canaan for Israel—v. 14.

B. Because of the vision of Christ as the Captain of Jehovah’s army, Joshua needed to stand on the position of sanctification (holiness) all the time—v. 15:

1. Holiness is the nature and quality of being holy—Rom. 1:2.

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

【周六】

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

一 耶利哥关得严紧，没有交通，没有进出往来；这表征黑暗的权势，就是在诸天界里邪恶的属灵势力，受到了捆绑—太十二 29，弗六 12。

二 神的百姓不需要作任何事来毁灭耶利哥。

三 他们只需要相信并信靠神，听从以色列军队元帅的指示，并抬着约柜高举基督—书六 3 ～ 11。

四 这里祭司抬着约柜，表明在属灵的争战里，我们该作的第一件事乃是高举基督，在凡事上让祂居第一位，居首位—4，7 ～ 11 节，西一 18：

1 以色列人攻击耶利哥时，是在约柜所预表之基督的吩咐下作这事—书五 14，六 3 ～ 11。

2 约柜预表作他们元帅的基督，领头攻击仇敌—4 节。

五 要保持静默，直到听见吩咐才呼喊，意即以主的方式完成事情，不发表任何想法、意见或感觉—10 节。

六 以色列人在过约但河之后，在第一次争战中胜过耶利哥，不是凭着争战，乃是借着吹号并呼喊；这表征他们相信神指示的话，见证并宣扬神和基督（约柜）—2 ～ 5 节。

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

§Day 6

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

A. The shutting up of Jericho, with no traffic coming in or going out, signifies that the powers of darkness, the spiritual forces of evil in the heavenlies, were bound—Matt. 12:29; Eph. 6:12.

B. God’s people did not need to do anything to destroy Jericho.

C. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark—Josh. 6:3-11.

D. The bearing of the Ark here by the priests shows that in the spiritual warfare the first thing we should do is exalt Christ, giving Him the first place, the preeminence, in all things—vv. 4, 7-11; Col. 1:18:

1. When the people of Israel attacked Jericho, they did this under the commanding of Christ typified by the Ark—Josh. 5:14; 6:3-11.

2. The Ark, a type of Christ, who was their Commander in chief, took the lead to attack the enemies—v. 4.

E. To remain silent until the command was given to shout means to carry out the matter in the Lord’s way without expressing any thought, opinion, or feeling—v. 10.

F. The victory over Jericho in Israel’s first battle after crossing the Jordan was won not by Israel’s fighting but by their blowing the trumpets and shouting, signifying the testifying and proclaiming of God with Christ (the Ark) through faith in God’s word of instruction—vv. 2-5.

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

一 我们要学习借着赞美去胜过撒但。

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

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

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

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

第二周▪周一

晨兴喂养

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

二6“祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

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

信息选读

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

WEEK 2 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

以弗所书；一面预表安息，这要联到希伯来书。那一个安息，很明显地是指着国度说的。…不是一切在羔羊血底下的人都进迦南，不是吃过逾越节羊羔的肉的人都进迦南，只有两个人进了迦南，其余的都倒毙在旷野里了。蒙召的多，选上的少，所以迦南地是预表国度。进迦南的预表给我们看见谁能在国度里掌权。若把这个基本的问题一解决，就能看见约书亚记里面，什么部分是预表我们基督徒今天所得着的属灵的地位，什么部分是预表我们基督徒将来要得的奖赏。（倪柝声文集第三辑第八册，一一一页。）

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

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

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

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

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

第二周▪周二

晨兴喂养

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

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

信息选读

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

WEEK 2 — DAY 2

Morning Nourishment

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

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

Today's Reading

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

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

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

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

参读：出埃及记生命读经，第一百五十三篇；新约总论，第四十四篇。

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

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

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

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

第二周▪周三

晨兴喂养

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

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

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

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

信息选读

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

WEEK 2 — DAY 3

Morning Nourishment

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

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

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

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

Today’s Reading

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

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

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

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

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

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

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

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

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

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

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

第二周▪周四

晨兴喂养

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

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

信息选读

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

WEEK 2 — DAY 4

Morning Nourishment

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

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

Today's Reading

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

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

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

我们还应该记得，在空中有邪恶的势力，我们必须与仇敌争战。虽然我们是在享受包罗万有之基督的一分，但是仇敌和他在诸天界里的邪恶势力仍然霸占那地。你和我必须争战，去得着整块的地。弟兄姊妹们，当我们这样享受基督的时候，我们在灵中就能体会到诸天界里邪恶势力的实际。这些邪恶势力还是一直蒙蔽神的儿女们，使其无法看见基督的包罗万有。神的百姓很少能经历基督的包罗万有，就是由于诸天界里邪恶势力的控告。直到今天，那些邪恶势力还是一直蒙蔽着基督的包罗万有性。因此我们必须争战。在这里有一个非常真实的属灵争战是我们需要参与的。借着对包罗万有的基督有所享受，我们就有负担去打这个仗；我们就有负担为着这个争战。就是为这缘故，我们编组成了军队。争战就在我们的前面。（包罗万有的基督，一九七至一九八页。）

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

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

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

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

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

第二周▪周五

晨兴喂养

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

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

信息选读

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

WEEK 2 — DAY 5

Morning Nourishment

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

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

Today's Reading

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

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

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

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

参读：包罗万有的基督，第十四章；生命的经历，第十八篇。

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

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

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

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

第二周▪周六

晨兴喂养

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

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

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

信息选读

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

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

WEEK 2 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

参读：约书亚记生命读经，第七、十篇；初信造就，第十六篇。

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

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

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

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

第二周诗歌

看哪！主必快来！ 补 917

（英893）

E 大调 4/4

1 1 1 3 3 | 6 – – 6 | 5 1 4 3 | 2 – – 2 | 3 5 6 5 |
一 今日争战凶 猛， 撒 但尚未退 败； 战 场传来呼
♯4 3 2 5 i | 7 i 6 6 | 5 – – 5 | 5 3 2 1 | 6 – – 6 |
喊之 声,比 前更加澎 湃； 阴 府背叛喧 嚣， 虽
6♯4 3 2 | 7 – – 7 | i · 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 – – – ‖
仍强悍不 衰； 请 听夜半主 发呼声:“看 哪,我必快 来!”

二 虽有更苦试炼， 争战不断接连；
黑暗权势如同军队， 集聚进逼无间；
正当儆醒等候， 正逢艰苦试验；
却闻歌声喜乐、甘甜: “我主已快显现!”

三 当在末后年日， 持守见证不移；
撒但无所不用其极， 我们仍需站立；
应当重新得力， 才能胜过仇敌；
直到见主,何等欢喜， 叹息全都止息。

四 谁愿奋力进前， 靠主能力遮盖?
谁愿坚定为主争战， 直到那日奏凯?
得胜欢呼号声， 至终必定传开；
何等喜乐,已先听见: “看哪,我必快来!”

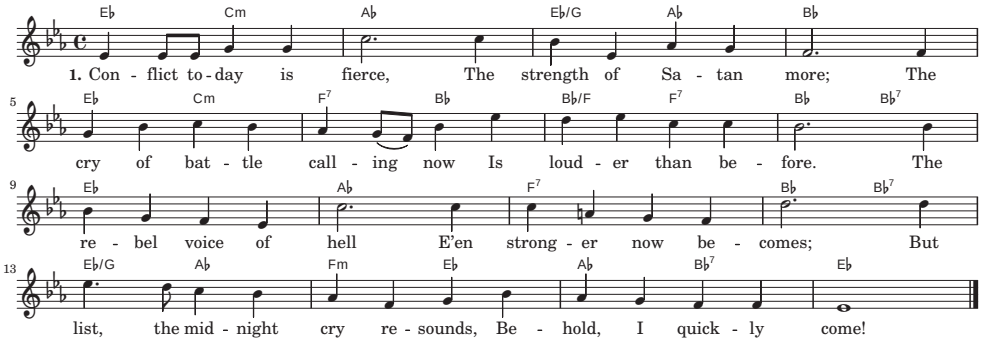
五 谁愿走上窄路， 将神旨意拣选?
历经风暴,通过考验， 绝不退后、心变?
谁愿忠勇进前， 忍受痛苦、凶险?
众得胜者仿佛看见: “我主已快显现!”

六 应当加紧脚步， 尽管黑暗四布；
期待那日被提之福， 荣耀辉煌夺目；
终将撒但征服， 迎接再临基督；
得胜者啊,扬声欢呼: “看哪!耶稣,我主!”

WEEK 2 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming 893



2. Trials more bitter grow,
The fighting doth enlarge;
Hell's forces rally all their pow'rs
And gather for the charge.
Yet while we wait and watch
And feel the war severe,
We hear the joyful song ring out,
Jesus, the Lord, is near!

3. 'Tis harder at the end
The word to testify,
For Satan fights with all his pow'r
Our witness to defy.
Much greater strength we need
The foe to overcome;
How happy when the Lord we see
And all our sighing's done!

4. Who then will forward go
Strong in His mighty power?
Who then will firmly trust the Lord
Until the vict'ry hour;
Till with the conqu'rors blest,
The triumph song's begun?
That man will then rejoice to hear,
Behold, I quickly come!

5. Who then will choose God's best,
And take the narrow track,
Though passing thru the wildest storms,
Yet never turning back?
Who now will dare press on,
Enduring pain and fear?
All such will then rejoice to see
Jesus, the Lord, is near!

6. Though deep the darkness be
We still would onward go,
Till we the day of rapture greet
And glory 'round shall glow.
'Tis there we'll see the Lord,
And Satan overcome;
The overcomers will rejoice,
Jesus, the Lord, has come!

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: