约书亚记结晶读经

第四周

神的子民需要寻求主的指引，有主的同在，以展示祂的得胜，好建造祂的身体并扩展祂的国度

诗歌：290（574）

读经：太一5，书六22～26，七1～6，10～15，20～21，九14

CRYSTALLIZATION-STUDY OF JOSHUA

Week Four

The Need for God's People to Seek the Lord's Direction and Have the Lord's Presence to Display His Victory for the Building Up of His Body and the Spreading of His Kingdom

Hymns: E389 (E792)

Scripture Reading: Matt. 1:5; Josh. 6:22-26; 7:1-6, 10-15, 20-21; 9:14

纲要

OUTLINE

【周一】

§Day 1

壹 当两个探子来到耶利哥，喇合（她是妓女，也是迦南人）与他们接触，愿意接待、隐藏并释放他们，乃是出于她信心的行动；（书二1下～7，15～16，22，雅二25；）她相信以色列的神，并宣告："耶和华你们的神本是上天下地的神"（书二11下）：

I. When the two spies came to Jericho, Rahab (who was both a harlot and a Canaanite) contacted them and was willing to receive them, hide them, and deliver them by acts that issued out of her faith (Josh. 2:1b-7, 15-16, 22; James 2:25); she believed in the God of Israel and declared, "Jehovah your God, He is God in heaven above and upon earth beneath" (Josh. 2:11b):

一 耶和华预备妓女喇合给约书亚，为着取得那地；因着她相信神，她"就不与那些不信从的人一同灭

A. Jehovah provided Rahab the harlot to Joshua for the gaining of the land; because of her faith in God, she "did not perish with those who were

亡”；（来十一31；）她转向以色列人和他们的神，并且信靠祂和祂的百姓。（书二12～13。）

二 喇合与她全家得救的记号，是挂在她房子窗户上的一条朱红线绳；（18，21；）系在窗户上的朱红线绳，预表公开承认基督救赎的血；（彼前一18～19；）她相信借这记号，她和她全家都必得救。

三 喇合虽是被定罪的迦南人，又是在耶利哥这受神永远咒诅之地（书六26）的妓女，（二1，）却在归向神和神的百姓后，（六22～25，来十一30～31，）嫁给以色列领头的犹大支派中一个首领的儿子，（代上二10～11，）也许是两个探子之一的撒门，（太一5，）然后生了敬虔的波阿斯，基督乃是从他而出；喇合就联于成为肉体的基督，为着完成神永远的经纶。（5。）

四 这给我们看见，不论我们的背景如何，只要我们归向神和神的百姓，并与神百姓中适当的人结合，（不是就物质的意义说，乃是就属灵的意义说，）就会生出正确的果实，并享受基督长子的名分—出二四13，三三11，民二七18，申三四9，书一1，王下二2～15，腓二19～23，林前四17。

【周二】

贰 毁灭耶利哥之后，以色列在艾城战败；在耶利哥，约书亚照着神的经纶打发探子，不是为着争战，乃是要得着喇合；但在艾城，由于以色列人失去了主的同在，（书七12下，）约书亚就为着争战打发探子（2～3）：

disobedient” (Heb. 11:31); she turned to Israel and their God, and she trusted in Him and His people (Josh. 2:12-13).

B. The sign for Rahab and her house to be saved was for her to hang a line of scarlet thread in the window of her house (vv. 18, 21); the scarlet thread tied in the window typifies an open confession of the redeeming blood of Christ (1 Pet. 1:18-19); she believed that by this sign she and her household would be delivered.

C. Although Rahab was a condemned Canaanite and a prostitute in Jericho (Josh. 2:1), a place cursed by God for eternity (6:26), after she turned to God and to God’s people (vv. 22-25; Heb. 11:30-31), she married Salmon (Matt. 1:5), the son of a leader of Judah, a leading tribe of Israel (1 Chron. 2:10-11), and probably one of the two spies; then she brought forth Boaz, a godly man, out of whom Christ came, and she became associated with Christ in His incarnation for the fulfillment of God’s eternal economy (Matt. 1:5).

D. This shows that regardless of our background, if we turn to God and His people and are joined to the proper person among God’s people (not in a physical sense but in a spiritual sense), we will bring forth proper fruit and participate in the enjoyment of the birthright of Christ—Exo. 24:13; 33:11; Num. 27:18; Deut. 34:9; Josh. 1:1; 2 Kings 2:2-15; Phil. 2:19-23; 1 Cor. 4:17.

§Day 2

II. After the destruction of Jericho, Israel was defeated at Ai; at Jericho, according to God’s economy, Joshua sent out spies, not for fighting but to gain Rahab; but at Ai, because Israel had lost the presence of the Lord (Josh. 7:12c), Joshua sent out spies for fighting (vv. 2-3):

一 探子向约书亚关于艾城的报告，指明以色列人把神放在一边；他们没有求问神该如何攻打艾城；他们忘记神，只顾到自己；那时，他们没有与神是一，反而凭自己行动，没有寻求主的指引，也没有主的同在；以色列人因着他们的罪与神分开了—1～5，12节下：

1 以色列人在艾城失败的关键，乃是他们失去神的同在，不再与神是一；这次失败以后，约书亚学了功课，知道要留在约柜前与主同在；（6；）至终，主进来对他说话，告诉他要作什么。（10～15。）

2 我们从这记载该学习的属灵功课乃是：我们这些神的子民该一直与我们的神是一；祂不仅在我们中间，也在我们里面，使我们成为有神的人—神人。

3 我们既是神人，就该实行与主是一，与祂同行，与祂同活，并与祂一同行事为人；这是基督徒行事为人的路，神儿女争战的路，也是建造基督身体的路。

4 我们若有主的同在，就有智慧、眼光、先见、以及对事物内里的认识；主的同在对我们乃是一切—林后二10，四6～7，加五25，创五22～24，来十一5～6。

【周三】

二 我们若要进入、据有并享受包罗万有的基督这美地的实际，就必须在主的同在里去；主应许摩西：“我的同在必和你同去，我必使你得安息；”（出三三14；）神的同在就是祂的道路，是那向祂的百姓指示当行之路的“地图”：

1 我们要为着神的建造完全得着并据有基督这包罗万有的地，就必须抓牢这一个原则：神的同在乃是一切问题的准则；我们无论作什么，都必须注意我们

A. The report of the spies to Joshua concerning Ai indicates that Israel had set God aside; instead of asking God what they should do against Ai, they forgot God and cared only for themselves; at that time they were not one with God but acted on their own, without seeking the Lord's direction and without having the Lord's presence; Israel was separated from God because of their sin—vv. 1-5, 12c:

1. The secret of Israel's defeat at Ai was that they had lost God's presence and were no longer one with God; after this defeat Joshua learned the lesson of staying with the Lord before the Ark (v. 6); eventually, the Lord came in to speak to him and to tell him what to do (vv. 10-15).

2. The spiritual lesson to be learned from this account is that we, the people of God, should always be one with our God, who is not only among us but also in us, making us men with God—God-men.

3. As God-men, we should practice being one with the Lord, walking with Him, living with Him, and having our entire being with Him; this is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ.

4. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us—2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.

§Day 3

B. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord; the Lord promised Moses, "My presence shall go with you, and I will give you rest" (Exo. 33:14); God's presence is His way, the "map" that shows His people the way they should take:

1. In order for us to fully gain and possess Christ as the all-inclusive land for God's building, we must hold on to this principle: God's presence is the criterion for every matter; regardless of what we do, we must

有否神的同在；我们若有神的同在，就有一切，但我们若失去神的同在，就失去一切—太一 23，提后四 22，加六 18，诗二七 4，8，五一 11，林后二 10，结四八 35。

2 主的同在，主的微笑，是支配的原则；我们必须学习受主同在的保守、掌管、管理并指引，不是祂间接的同在，乃是主直接的、头手的同在；祂宝贵的同在是我们据有包罗万有的基督这流奶与蜜美地之实际的大能—出三 8，二五 30，申二六 9，结二十 6。

3 “我年轻时，人教导我各种得胜、圣别、并属灵的方法。然而，这些方法没有一样管用。至终，经过六十八年以上的经历，我发现除了主的同在以外，没有一样管用。祂与我们同在，乃是一切”—约书亚记生命读经，五八至五九页。

【周四】

三 以色列人进入迦南地并战胜耶利哥之后，第一个犯罪的是亚干；亚干所犯严重的罪，其内在、属灵的意义和神圣的观点，乃是他贪爱一件美好的巴比伦衣服，（示拿地后来称为巴比伦，）为着好看，装饰自己，使自己体面—书七 21：

1 欺骗了圣灵的亚拿尼亚和撒非喇犯了相同原则的罪—这是巴比伦的原则，就是装假—徒五 1 ～ 11，启十七 4，6，太二三 13 ～ 36：

a 他们没有那么爱主，却要显出是那么爱主的；他们装假；神的儿女需要蒙拯救脱离在人面前装假。

b 他们没有甘心乐意把一切都奉献给神，但他们在人

pay attention to whether or not we have God’s presence; if we have God’s presence, we have everything, but if we lose God’s presence, we lose everything—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11; 2 Cor. 2:10; Ezek. 48:35.

2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided, not by His secondhand presence but by the direct, firsthand presence of the Lord; His precious presence is the power for us to possess the all-inclusive Christ as the reality of the good land flowing with milk and honey—Exo. 3:8; 25:30; Deut. 26:9; Ezek. 20:6.

3. “In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord’s presence. His being with us is everything”—Life-study of Joshua, p. 48.

§Day 4

C. When the Israelites entered into the land of Canaan and gained the victory over Jericho, the first person to commit sin was Achan; the intrinsic, spiritual significance and divine view of Achan’s serious sin was his coveting a beautiful Babylonian garment (Shinar is the area that was later called Babylon) in his seeking to improve himself, to make himself look better for the sake of appearance—Josh. 7:21:

1. Ananias and Sapphira, who lied to the Holy Spirit, sinned in the same principle—this is the principle of Babylon, which is hypocrisy—Acts 5:1-11; Rev. 17:4, 6; Matt. 23:13-36:

a. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord; they were just pretending; God’s children need to be delivered from pretending before men.

b. They were not willing to offer everything cheerfully to God, but

的面前却假冒是完全奉献的；什么时候我们穿上一件与自己实际光景不相称的衣服，我们就是在巴比伦的原则里—六 1 ～ 6，十五 7 ～ 8。

2 因着要得人的荣耀所作假冒的事，是凭着妓女的原则作的，不是凭着新妇的原则作的；假的奉献和假的属灵都是罪，但真实的敬拜是在灵和真实里；愿神使我们作诚实的人—启十七 4 ～ 5，十九 7 ～ 9，路十二 1，林前二 9 ～ 10，林后二 10，五 14 ～ 15，约四 23 ～ 24。

3 “要紧的不是人怎样看；人是看外貌，耶和华是看内心；”（撒上十六 7；）我们若将神的话珍藏在心里，（诗一一九 11，）并让基督安家在我们心里，（弗三 16 ～ 17，）祂就要成为我们心中所存的善；这样，从我们心里所充满的，我们就能将祂这美妙的善分赐到人里面。（路六 44 ～ 45。）

【周五】

叁 以色列人对付了他们的罪，就是亚干的罪之后，（书七 11 ～ 12，20 ～ 21，）就战胜艾城，（八 1 ～ 35，）但之后又有以色列人如何受了基遍人欺骗的记载（九 1 ～ 27）：

一 基遍人就是希未人（3，7，十一 18 ～ 19）—是以色列人必须灭绝净尽的迦南地列国之一，因为他们是属魔鬼的，并且与鬼调和；（申七 2，九 4 ～ 5，十八 9 ～ 14；）基遍的居民设诡计欺骗以色列人。（书九 3 ～ 14。）

二 因着他们听见以色列人击败耶利哥和艾城，就想要与以色列人讲和立约，使以色列人让他们活着；他们假充使者而来并假装是从远地来的；他们到吉甲营中见约书亚，对他和以色列人说，

before man they acted as if they had offered all; whenever we put on a garment that does not match our actual condition, we are in the principle of Babylon—6:1-6; 15:7-8.

2. Everything done in falsehood to receive glory from man is done in the principle of the harlot, not in the principle of the bride; false consecration and spirituality are sins, but true worship is in spirit and truthfulness; may God make us true men—Rev. 17:4-5; 19:7-9; Luke 12:1; 1 Cor. 2:9-10; 2 Cor. 2:10; 5:14-15; John 4:23-24.

3. “It is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart” (1 Sam. 16:7); if we treasure up God’s word in our heart (Psa. 119:11) and allow Christ to make His home in our heart (Eph. 3:16-17), He will become the good treasure of our heart, and out of the abundance of our heart we can dispense Him as this wonderful, good treasure into others (Luke 6:44-45).

§Day 5

III. After Israel dealt with their sin, the sin of Achan (Josh. 7:11-12, 20-21), they were victorious over Ai (8:1-35), but then there is a record of how the children of Israel were deceived by the Gibeonites (9:1-27):

A. The Gibeonites were Hivites (vv. 3, 7; 11:18-19)—one of the nations in the land of Canaan that had to be exterminated by Israel because they were devilish and mingled with demons (Deut. 7:2; 9:4-5; 18:9-14); the inhabitants of Gibeon deceived Israel with their craftiness (Josh. 9:3-14).

B. Because they had heard of Israel’s defeating both Jericho and Ai, they wanted to make peace and a covenant with Israel so that Israel would let them live; they went out as though they were envoys and pretended to have come from afar; they went to Joshua at the camp of Gilgal and said

“我们是从远地来的，…我们是你们的仆人；现在求你们与我们立约。”（6，11。）

三 约书亚九章十四节是圣经中强而有力的一段，给我们看见以色列人为什么受了基遍人的欺骗—他们“并没有求耶和华指示”；因此，约书亚与他们讲和，与他们立约，让他们活着（15）：

1 以色列人受了欺骗，因为他们好象一个忘记丈夫的妻子；全本圣经是一部神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配。（创二21～24，歌一2～4，赛五四5，六二5，耶二2，三1，14，三一32，结十六8，二三5，何二7，19，太九15，约三29，林后十一2，弗五25～32，启十九7，二一2，9～10，二二17上。）

2 圣经给我们看见，我们这班神的选民是祂的妻子，在祂与我们之间，必须有基于相互之爱的婚姻联结；所以，宇宙是结婚礼堂，丈夫是那经过过程并终极完成的三一神，在此与蒙救赎、重生、圣别、更新、变化、并荣化的三部分人结为婚配；至终，圣经结束于新耶路撒冷，就是神选民在新天新地里的终极完成，作宇宙的妻子，直到永远—启二一9～10，二二17上。

3 妻子绝不该离开她的丈夫，乃该一直依赖丈夫，并与他是一；基遍人到以色列人那里时，以色列这妻子该到她丈夫那里去，问问祂该作什么—书九14。

【周六】

4 作为爱主并渴望成为祂得胜新妇构成分子的信徒，我们碰到一切的问题，都该和神商量；我们需要把每件事都带到主面前，在祂面前并在与祂的交通里

to him and to the men of Israel, “From a faraway land we have come...We will be your servants; make then a covenant with us” (vv. 6, 11).

C. Joshua 9:14 is a very powerful portion of the Scriptures that shows us why the children of Israel were deceived by the Gibeonites—“**they did not ask for the counsel of Jehovah**”; thus, Joshua made peace with them and made a covenant with them to let them live (v. 15):

1. The children of Israel were deceived because they were like a wife who forgot her husband; the entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17a).

2. The Bible shows us that we, as God’s elect, are His wife and that between Him and us there must be a marriage union of mutual love; the universe, therefore, is a wedding place, the place where the Husband, the processed and consummated Triune God, is being joined in marriage to the redeemed, regenerated, sanctified, renewed, transformed, and glorified tripartite man; eventually, the Bible ends with the New Jerusalem as the ultimate consummation of God’s elect in the new heaven and new earth, as the universal wife for eternity—21:9-10; 22:17a.

3. A wife should never leave her husband; rather, she should always rely upon him and be one with him; when the Gibeonites came to Israel, as the wife Israel should have gone to her Husband and checked with Him about what to do—Josh. 9:14.

§Day 6

4. As believers who love the Lord and aspire to be the constituents of His overcoming bride, we should consult God related to every problem that we encounter; we need to bring every matter to the Lord and to consider,

来考虑、审核并定规事情：

a 每一个信徒从这一面来说，都要软弱到一个地步，每逢碰到一件事的时候，他没法主张，不敢定规，不能去作，必须和主先接触过，先商量过，让祂来定规；这才是基督徒最甜美的生活—林后十二9～10。

b 我们无别办法，一切都得和神交通，一切都得和祂商量，一切都得让祂来处理，一切都得让祂来说话，一切都得由祂来主张；在基督徒身上，每一时刻，每一件事，都依赖另一位—神—乃是荣耀的—腓四6～7，箴三5～6，耶十七7～8，林后一8～9，诗六二8，一〇二标题与7节。

5 神若引导你走你所不认识的路，这就迫使“你与祂有千百次的谈话，以致这路程在祂和你中间，变成一个永远的记念”—倪柝声文集第一辑第七册，二二八页。

6 以色列没有寻求她丈夫的意思，结果乃是这独立自主的妻子受了欺骗，没有保护，没有防卫；从圣经中的这记载，我们需要学习，我们是主的妻子，该与祂同活，一直依赖祂，并时时与祂是一；这是约书亚九章的内在意义。

examine, and determine things before Him and in fellowship with Him:

a. In this respect, every believer needs to be weak to the extent that he does not have his own ideas, make his own decisions, or take any action related to what he encounters without contacting the Lord and consulting with Him, allowing Him to make the decisions; this is the sweetest living of a Christian—2 Cor. 12:9-10.

b. We have no alternative but to fellowship with God in all things, discuss all things with Him, and allow Him to handle all things, speak in all things, and make every decision; it is glorious for a Christian to be dependent on another One—God—at every moment and in every matter—Phil. 4:6-7; Prov. 3:5-6; Jer. 17:7-8; 2 Cor. 1:8-9; Psa. 62:8; Psa. 102, title and v. 7.

5. If God leads you to take a way that you do not know, “this forces you to have hundreds and thousands of conversations with Him, resulting in a journey that is an everlasting memorial between you and Him”—The Collected Works of Watchman Nee, vol. 7, p. 1144.

6. The result of Israel’s not seeking the counsel of her Husband was that this independent and individualistic wife was deceived, and she had no protection, no safeguard; from this record in the Scriptures, we need to learn that, as the Lord’s wife, we should co-live with Him, always relying on Him and being one with Him all the time; this is the intrinsic significance of Joshua 9.

第四周▪周一

晨兴喂养

书二 11 “我们一听见，心就融化了。…耶和华你们的神本是上天下地的神。”

彼前一 18 ～ 19 “知道你们得赎，脱离你们祖宗所传流虚妄的生活，…乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。”

太一 5 “撒门从喇合氏生波阿斯，波阿斯从路得氏生俄备得，俄备得生耶西。”

约书亚打发两个探子去窥探那地，特别是耶利哥。（书二 1 上。）约书亚打发探子的真正目的，乃是把喇合找出来。…喇合相信以色列的神。（8 ～ 11，来十一 31 上。）她告诉探子说，她知道耶和华已经把那地赐给以色列人，并且那地的一切居民，在他们面前也都丧胆了。她接着说，他们听见以色列人出埃及的时候，耶和华怎样在以色列人前面使红海的水干了，以及以色列人怎样待亚摩利人的两个王西宏和噩，将他们尽都毁灭。然后喇合宣告说，“耶和华你们的神本是上天下地的神。”（书二 11 下。）因着她相信神，她“就不与那些不信从的人一同灭亡”。（来十一 31 下。）（约书亚记生命读经，二二至二三页。）

信息选读

喇合借着出于她信心的行动，愿意接待两个探子，将他们隐藏起来，又释放他们。（书二 1 下～ 7，15 ～ 16，22，雅二 25。）她接待、隐藏并释放探子，乃是信心的行动。这指明她的信心是积极的。她接待两个探子后，就与他们有很好的交通，说到神所要作的事。

WEEK 4 — DAY 1

Morning Nourishment

Josh. 2:11 When we heard, our hearts melted;...for Jehovah your God, He is God in heaven above and upon earth beneath.

1 Pet. 1:18-19 ...You were redeemed from your vain manner of life...with precious blood, as of a Lamb without blemish and without spot, the blood of Christ.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth...

Joshua sent the two spies to spy out the good land, especially Jericho (Josh. 2:1a). Joshua's real purpose in sending out the spies was to find Rahab. Rahab believed in the God of Israel (vv. 8-11; Heb. 11:31a). She told the spies that she knew that Jehovah had given the land to the people of Israel and that all the inhabitants of the land melted before them. She went on to say that they had heard how Jehovah had dried up the water of the Red Sea before Israel when they came out of Egypt and what they did to the two kings of the Amorites, Sihon and Og, whom they utterly destroyed. Then Rahab declared, "Jehovah your God, He is God in heaven above and upon earth beneath" (Josh. 2:11b). Because of her faith in God, she "did not perish with those who were disobedient" (Heb. 11:31a). (Life-study of Joshua, p. 16)

Today's Reading

Rahab was willing to receive the spies, hide them, and deliver them by her acts out of her faith (Josh. 2:1b-7, 15-16, 22; James 2:25). Her receiving, hiding, and delivering the spies were acts of faith. This indicates that her faith was active. After receiving the spies, she had good fellowship with them concerning what God intended to do.

探子告诉喇合，要在她房子窗户上挂一条朱红线绳。（书二18。）她照着他们的话，“把朱红线绳系在窗户上。”（21。）…系在喇合房子窗户上的朱红线绳，是公开的挂在那里，每一个人都看得见。因此，系在窗户上的朱红线绳，预表公开承认基督救赎的血。（彼前一18～19。）喇合作出这样公开的承认，并且相信借这记号，她和她全家都必得救。

妓女喇合后来成为基督一位超绝、显著的先祖。这迦南妇人嫁给犹大支派的首领撒门，她借着与这犹大首领的联结，成了以色列的一部分，并生出大卫的曾祖父波阿斯。马太一章基督的家谱里包括了喇合的名字，这是何等尊荣！这是个有力的记号，说出约书亚记所记载的历史，与神关于基督的永远经纶是一致的。（约书亚记生命读经，二三至二四、二一页。）

现在我们必须全神贯注于管治我们与基督联合的原则。第一个原则是，无论我们的背景如何，我们都必须归向神和神的子民。第二，我们必须与适当的人结合，这不是就物质的意义说，乃是就属灵的意义说。我们归向神和神的子民以后，必须与适当的人联合、建造并调和。第三，我们必须生出正确的果实。然后我们就会完全在基督的长子名分里。

今天许多基督徒似乎失去了长子的名分。他们没有撒门和波阿斯。你若要有撒门和波阿斯，必须与正确的信徒，与领头支派中正确的领头人调和。然后你需要生出正确的果实，就是大卫的先祖波阿斯。我们必须归向主，我们必须归向主的子民；我们必须顾到如何与别人调和。我们若与适当的人调和，必然会生出正确的果实。这会保守我们在对基督长子名分的完满享受里。（马太福音生命读经，三六至三七页。）

参读：马太福音生命读经，第三篇；认识生命与召会，第十六至十七篇。

The spies told Rahab to hang a line of scarlet thread in the window of her house (Josh. 2:18). According to their word, “she tied the scarlet line in the window” (v. 21). The scarlet thread tied in the window of Rahab’s house was hung out in the open; it was there for everyone to see. Thus, the scarlet thread tied to the window typifies an open confession of the redeeming blood of Christ (1 Pet. 1:18-19). Rahab made such an open confession and believed that by this sign she and her household would be delivered.

Eventually Rahab the harlot became one of the excellent, prominent ancestors of Christ. This Canaanite woman married Salmon, a leader of the tribe of Judah, and through her union with this Jewish leader she became a part of Israel and brought forth Boaz, the great-grandfather of David. What an honor it is that Rahab’s name is included in the genealogy of Christ in Matthew 1! This is a strong sign that the history recorded in Joshua is in line with God’s eternal economy concerning Christ. (Life-study of Joshua, pp. 17, 15-16)

Now we must pay our full attention to the principles governing our association with Christ. The first principle is that, no matter what our background is, we must turn to God and to God’s people. Second, we must marry the proper person, not in a physical sense, but in a spiritual sense. After we have turned to God and to God’s people, we must be joined, built up, and involved with the proper person. Third, we must bring forth the proper fruit. Then we will be fully in the portion of the birthright of Christ.

It seems that many Christians today have lost their birthright. They do not have Salmon and Boaz. If you would have a Salmon and a Boaz, you must become involved with the proper believers, with the proper leading ones in the leading tribes. Then you need to bring forth the proper fruit, Boaz, who will be a forefather of David. We must turn to the Lord, and we must turn to the Lord’s people; we must also take care of how we become involved with others. If we become involved with the proper persons, surely we shall bring forth the proper fruit. This will keep us in the full enjoyment of the birthright of Christ. (Life-study of Matthew, p. 31)

Further Reading: Life-study of Matthew, msg. 3; CWWL, 1953, vol. 1, “Knowing Life and the Church,” chs. 16-17

第四周▪周二

晨兴喂养

书七 6 “约书亚便撕裂衣服，他和以色列的长老在耶和华的约柜前，面伏于地，直到晚上…。”

林后二 10 “你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

加五 25 “我们若凭着灵活着，也就当凭着灵而行。”

在耶利哥，约书亚照着神的经纶打发探子，不是为着争战，乃是要得着喇合。在毁灭耶利哥的事上，不需要争战；但在艾城，由于〔以色列人〕失去了主的同在，约书亚就为着争战打发探子。（书七 2。）探子回到约书亚那里说，因为那里的人少，众民不必都上去。…他们因着愚昧、骄傲和盲目，就轻视仇敌。约书亚接到探子的报告，就差遣三千兵丁去攻打艾城。但以色列人被艾城的人击败，有三十六人被杀。这时，约书亚就领悟事情不对了；于是他在耶和华的约柜前，面伏于地，直到晚上。（6～9。）（约书亚记生命读经，五六页。）

信息选读

我们都需要从这记载学功课。我们这些神的子民该一直与我们的神是一。今天，尤其在新约里，我们的神不仅在我们中间，也在我们各人里面。因此，我们每个人都不是独立、单独的人。反之，我们是有神的人—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。

WEEK 4 — DAY 2

Morning Nourishment

Josh. 7:6 And Joshua rent his clothes and fell to the ground upon his face before the Ark of Jehovah until the evening, he and the elders of Israel...

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

At Jericho, according to God’s economy, Joshua sent out spies, not for fighting but to gain Rahab. In the destruction of Jericho, no fighting was needed. But at Ai, because they lost the presence of the Lord, Joshua sent out spies for fighting (Josh. 7:2). The spies returned to Joshua and said that because the enemies were few, not all the people needed go up.... Because of their foolishness, pride, and blindness, they despised their enemy. Nevertheless, Joshua received the report from the spies and sent three thousand men of war against Ai. But when Israel was defeated by the people of Ai and thirty-six men were slaughtered, Joshua realized that something was wrong. He then fell to the ground upon his face before the Ark of Jehovah until evening (vv. 6-9). (Life-study of Joshua, p. 46)

Today’s Reading

We all need to learn a lesson from this account. We, the people of God, should always be one with our God. Today, especially in the New Testament, our God is not only among us but also within each one of us. Therefore, every one of us is not a solitary individual, a person alone. On the contrary, we are men with God, God-men.... For this reason, we must realize that whatever we do, wherever we go, and whatever we are should not be by ourselves. We should not act, behave, or do things by ourselves but with God.

探子向约书亚〔关于艾城〕的报告，指明以色列人把神放在一边。他们忘记神，只知道自己。那时他们没有与神是一，只关心自己。因此，神离开他们，祂对约书亚说，“你们若不把当灭的物从你们中间毁掉，我就不再与你们同在了。”（书七12下。）神不再与我们同在，是一件非常严重的事。…以色列人因着他们的罪与神分开了；这罪使他们变得愚昧。以色列人该求问神，问祂要他们如何攻打艾城。这是他们得胜的秘诀。约书亚该对百姓说，“不要忘记我们在耶利哥所经历的。我们没有争战；我们乃是与神同行，如同一人。让我们在艾城作同样的事，同着约柜绕城。”

以色列人在艾城失败的关键，乃是他们失去神的同在，不再与神是一。这次失败以后，约书亚学了功课，知道要留在约柜前与主同在。至终，主进来对他说话，告诉他要作什么。今天对我们来说原则是一样的。我们若有神的同在，就有智慧、眼光、先见、以及对事物内里的认识。

我们研读这段以色列历史的内在意义时，需要学习与主同行的秘诀。今天我们不该仅仅跟随主，乃该与祂同行，与祂同活，并与祂一同行事为人。这是基督徒行事为人的路，神儿女争战的路，也是建造基督身体的路。…我们需要记得我们是神人，并要实行与主是一。关于这点，主耶稣说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”（约十四20。）这话启示我们是“在里面”的人：我们在基督里面，祂也在我们里面。（十五4。）因此，我们无论作什么，都不该凭着自己作，乃该同着且凭着另一位作。（约书亚记生命读经，五七至五八页。）

参读：神的建造，第七篇；倪柝声文集第一辑第七册，二二七至二二八页；基督徒的生活，第十五篇。

The report of the spies to Joshua indicates that Israel had set God aside. They forgot God and knew only themselves. At that time they were not one with God but cared only for themselves. Thus, God stayed away from them, and He said to Joshua, “I will not be with you anymore unless you destroy that which was devoted to destruction from among you” (Josh. 7:12c). It is a very serious matter for God no longer to be with us. Israel was separated from God because of their sin. This sin caused them to become foolish. Israel should have asked God what He wanted them to do against Ai. This was the secret for their victory. Joshua should have said to the people, “Do not forget what we experienced at Jericho. We did not fight, but instead we walked with God as one. Let us do the same thing at Ai, walking around the city with the Ark.”

The secret of Israel’s defeat at Ai was that they lost God’s presence and were no longer one with Him. After this defeat, Joshua learned the lesson of staying with the Lord before the Ark. Eventually, the Lord came in to speak to him and to tell him what to do. The principle is the same with us today. If we have God’s presence, we have wisdom, insight, foresight, and the inner knowledge concerning things.

As we study the intrinsic significance of this part of Israel’s history, we need to learn the secret of walking with the Lord. Today we should not merely follow the Lord but walk with Him, living with Him and having our being with Him. This is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ. We need to remember that we are God-men and to practice being one with the Lord. Concerning this, the Lord Jesus said, “In that day you will know that I am in My Father, and you in Me, and I in you” (John 14:20). This word reveals that we are a people of “ins”: we are in Christ and He is in us (15:4). Therefore, whatever we do should not be done by ourselves but should be done with and by another One. (Life-study of Joshua, pp. 46-48)

Further Reading: CWWL, 1958, vol. 2, “The Building Work of God,” ch. 7; CWWN, vol. 7, pp. 1143-1144; CWWL, 1991-1992, vol. 2, “The Christian Life,” ch. 15

第四周▪周三

晨兴喂养

出三三 14 “耶和华说，我的同在必和你同去，我必使你得安息。”

诗二七 8 “你说，你们当寻求我的面；那时我的心向你说，耶和华啊，你的面我正要寻求。”

太一 23 “‘…人要称祂的名为以马内利。’（以马内利翻出来，就是神与我们同在。）”

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

我年轻时，人教导我各种得胜、圣别、并属灵的方法。然而，这些方法没有一样管用。至终，经过六十八年以上的经历，我发现除了主的同在以外，没有一样管用。祂与我们同在，乃是一切。（约书亚记生命读经，五八至五九页。）

信息选读

我们若是要往前去得着那地，我们必须是在神的同在里去。若是神的同在与我们同去，我们就能进去并享受那地。你记得神如何应许摩西说，“我的同在必和你同去，我必使你得安息。”（出三三 14。）这意思就是说，祂要用祂的同在领以色列人去得着那地。所以摩西对神说，“你的同在若不和我们同去，就不要把我们从这里领上去。”（15。）摩西要求神的同在必须与他同去，否则他就不去。

有一次我们四、五位一同服事主的人出门到某地去，…有一位弟兄那时对我们不太高兴，但他没有选择的余地，只好与我们同行。我们都坐同一列火车，但是我们坐在第一车厢，唯独这一位弟兄自己一人坐在第二车厢。…他与我们一同离开，…一同旅行，

WEEK 4 — DAY 3

Morning Nourishment

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

Psa. 27:8 When You say, Seek My face, to You my heart says, Your face, O Jehovah, will I seek.

Matt. 1:23 “...And they shall call His name Emmanuel” (which is translated, God with us).

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord’s presence. His being with us is everything. (Life-study of Joshua, p. 48)

Today’s Reading

If we would go on to possess the land, we must do so by the presence of the Lord. If the presence of the Lord goes with us, we can enter and enjoy the land. You remember how the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14). This means that He would bring the people into the possession of the land by His presence. So Moses said to the Lord, “If Your presence does not go with us, do not bring us up from here” (v. 15). Moses demanded that the Lord’s presence must go with them; otherwise, he would not go.

One time, four or five of us who were serving the Lord together were going to a certain place....One brother at that time, however, was not happy with us, yet he had no choice but to go. We all traveled on the same train: all but this one brother sat in car number one, and he sat by himself in car number two.... He left with us, he traveled with us, and he arrived with us,

也…一同到达，但是他的同在不与我们在一起。

有些为主作工的人对我说，“弟兄，…你不信主祝福了我们么？”我这样回答：“没有疑问，主是帮助了你，也祝福了你，但是让我们在主面前安静一会儿。”过一会，我这样问他：“弟兄，在你最深处的感觉中，你是不是觉得你有主的同在？我知道你曾为主作过一些工，也知道主帮助了你，祝福了你；但是我愿意问你这一个问题，在你全人的最深处，你有没有觉得主是那么亲自地与你同在？你有没有一直觉得祂向你显露笑容，并且祂的微笑进入你的里面？”…到最后，这样的弟兄就说，“我必须告诉你，已经有一段时间我是失去了与主的交通。”然后我就问：“弟兄，…你是受主帮助的管理呢，或是受主同在的管理？你是受祂祝福的管理呢，或是受祂笑容的管理？”

即使我们眼中带着泪水，我们天天还得这样说，“主，除了你微笑的同在，无别能使我满足。除了你荣脸上的微笑，我别的什么都不要。只要我有这一个，我就不管天塌下来，或是地裂开。全世界可以都起来反对我，但是只要你的笑脸在我身上，我就能赞美你，并且一切都可以使我满意。”主说，“我的同在必和你同去。”何等宝贝！主的同在，主的微笑，乃是支配的原则。我们必须惧怕从主有所接受，却失去祂的同在。

…很可能主自己会把什么东西给你，但是那一件东西却将主的同在从你夺去。…我们必须学习只受主同在的保守、掌管、管理并指引。…我们不要祂间接的同在。…你要学习单单受主直接、头手同在的管理。…这不仅是一个条件，一个资格，也是一个能力，使你能进去得着那地。主头手的同在要以力量加强你去得着基督的丰富与万有。哦，神头手的同在有何等的力量，何等的大能！（包罗万有的基督，一三八至一三九、一四一至一四二页。）

参读：包罗万有的基督，第十一章；出埃及记生命读经，第一百七十五至一百七十七篇。

but his presence was not with us.

Some Christian workers have said to me, “…Do you not believe that the Lord has blessed us?” “Undoubtedly,” I have answered, “the Lord has helped you and blessed you, but let us be silent for a little while before the Lord.” After a while I have asked, “Brother, do you feel in your deepest sense that you have the presence of the Lord with you? I know that you have done something for the Lord; I know that the Lord has helped you and blessed you. But I wish to know, in the innermost part of your being, do you feel that the Lord is so present with you? Do you always sense His face smiling upon you, and has the very smile of the Lord entered into you?”…Eventually, such brothers have said, “I must tell you, for some time I have lost my fellowship with the Lord.” Then I asked, “Brother, …are you governed by the help of the Lord or by His presence? Are you governed by His blessing or by His smile?”

Although it may be with tears in our eyes, we must say day by day, “Lord, nothing but Your smiling presence will satisfy me. I do not want anything but the smile of Your glorious face. As long as I have this, I care not whether the heaven comes down or the earth falls apart. The whole world may rise against me, but as long as I have Your smile upon me, I can praise You, and everything is well.” The Lord said, “My presence shall go with you.” What a treasure! The presence, the smile, of the Lord is the governing principle. We must be fearful of receiving anything from the Lord yet losing His presence….

The Lord Himself may very well give you something, and yet that very thing will rob you of His presence….We must learn to be kept, to be ruled, to be governed, to be guided simply by the presence of the Lord….We do not want His presence secondhand….Try to be governed by the direct, firsthand presence of the Lord. This is not only a requirement and a qualification but also a power for you to go on to possess the land. The firsthand presence of the Lord will strengthen you with might to obtain the fullness, the all-inclusiveness of Christ. What a strength, what a power, is in the direct presence of the Lord! (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 294-296)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 11; Life-study of Exodus, msgs. 175-177

第四周▪周四

晨兴喂养

太六 6 “你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。”

约四 23 “时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。”

在约书亚六章，以色列人战胜取得了耶利哥，但在攻取艾城时却失败了。因着亚干保留了一件巴比伦的衣服，（七 21，）神的子民就被击败。任何属巴比伦的东西都给撒但有立场来击败神的子民。所以，我们必须弃绝一切属巴比伦的东西。我们若要作神纯洁的子民来事奉祂，首先需要彻底清理一切属巴比伦的东西。（以赛亚书生命读经，二二九页。）

信息选读

以色列人进入迦南之后，第一个犯罪的是亚干。亚干所犯的是什么罪呢？他说，“我在所夺的财物中，看见一件美好的示拿衣服，…我贪图这些物件，便拿去了。”（书七 21。）巴比伦是在示拿地。…一件巴比伦的衣服，就使亚干犯了罪。什么叫作美好的衣服？美好的衣服就是为着好看而穿的衣服。穿上一件美好的衣服，就是把自己装饰一下，让自己体面一点，光彩一点。贪爱巴比伦的衣服，就是要装饰，要体面，要有光彩。这个就是亚干所犯的罪。

到新约里召会起头的时候，第一个犯罪的是谁？圣经给我们看见是亚拿尼亚和撒非喇。他们犯什么

WEEK 4 — DAY 4

Morning Nourishment

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

In Joshua 6 the children of Israel gained the victory over Jericho, but in fighting against Ai they were defeated. Because Achan kept a Babylonian garment (7:21), God’s people suffered a defeat. Anything that is Babylonian gives Satan the ground to defeat the people of God. Therefore, we must forsake everything Babylonian. If we would serve God as His pure people, we first need to have a thorough clearance of all Babylonian things. (Life-study of Isaiah, p. 180)

Today’s Reading

When the Israelites entered into the land of Canaan, the first person to commit sin was Achan. What was the sin which Achan committed? He said, “When I saw among the spoil a beautiful mantle of Shinar, ...I coveted them and took them” (Josh. 7:21). A Babylonian garment seduced Achan to commit sin.... A beautiful garment is worn for the sake of appearance. When one puts on a beautiful garment, it means that he adorns himself to improve his appearance and to add a little luster to himself. Achan’s coveting of the Babylonian garment meant that he was seeking to improve himself, to make himself look better. This was Achan’s sin.

Who were the first ones to commit sin in the New Testament, after the church began? The Scriptures reveal that they were Ananias and Sapphira.

罪？他们欺骗了圣灵。他们没有那么爱主，却要显出是那么爱主的；他们装假。他们没有甘心乐意把一切都奉献给神，但他们在人的面前却假冒是完全奉献的。这一个就是示拿的衣服。…所以巴比伦的原则就是装假；实际上没有那样，在人面前却装作那样，为要得着人的荣耀。神的儿女有一个危险，就是要在外表上装作属灵的样子。许多所谓属灵的态度都是假装的，许多祷告的长短也是假装的，许多祷告的声音也是假装的。实际不是那样，外面装得那样，这就是巴比伦的原则。什么时候我们穿上一件与自己实际光景不相称的衣服，我们就是在巴比伦的原则里。

神的儿女因为要得着人的荣耀，不知道有多少的假冒。这是与新妇完全不同的。假冒的事，是凭着妓女的原则作的，不是凭着新妇的原则作的。神的儿女能被拯救脱离在人面前的装假，就是一件大事。巴比伦的原则就是在人面前装假，要得着在人面前的荣耀。在召会里要得着人的荣耀，要得着人的地位，这就是示拿衣服的罪，这就是亚拿尼亚、撒非喇所犯的罪。假的奉献是罪，假的属灵是罪。凡是真实的敬拜，都得在灵和真实里。

神最恨恶巴比伦的原则。我们在神的面前要注意，到底在我们里面有多少不是绝对的？一切不绝对的，一半一半的，就是巴比伦。我们要求神给我们光，让我们在光中审判自己一切不绝对的东西。当我们这样审判自己的时候，就是承认我们也恨恶巴比伦的原则。求主赐恩给我们，不让我们在基督之外求荣耀，不让我们在基督之外求尊贵。（倪柝声文集第二辑第十四册，一二〇至一二一、一二四页。）

参读：以赛亚书生命读经，第二十六篇；倪柝声文集第二辑第十四册，荣耀的教会，第五章。

What was the sin that they committed? They lied to the Holy Spirit. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord. They were just pretending. They were not willing to offer everything cheerfully to God. Before man, however, they acted as if they had offered all. This is the Babylonian garment. The principle of Babylon, therefore, is hypocrisy. There is no reality, yet people act as if there is in order to obtain glory from man. Here is a real danger to God's children—pretending to be spiritual. There is a great deal of spiritual behavior which is acted out in falsehood…. Many long prayers are counterfeit; many prayerful tones are unreal. There is no reality, but it is made to appear as if there is. This is the principle of Babylon. Whenever we put on a garment which does not match our actual condition, we are in the principle of Babylon.

God's children do not know how much falsehood they have put on in order to receive glory from man. This is entirely opposite from the attitude of the bride. Everything done in falsehood is done in the principle of the harlot, not in the principle of the bride. It is a great matter for God's children to be delivered from pretending before man. The principle of Babylon is to pretend in order to receive glory from man. If we set our sight upon man's glory and man's position in the church, we are participating in the sin of the Babylonian garment and the sin committed by Ananias and Sapphira. False consecration is sin, and false spirituality is also sin. True worship is in spirit and truthfulness.

God hates the principle of Babylon more than anything else. We must note in His presence how much of our being is still not absolute for Him. Anything which is halfway and not absolute is called Babylon. We need God to enlighten us so that in His light we may judge everything in us which is not absolute toward Him. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ. (CWWN, vol. 34, "The Glorious Church," pp. 102-103, 105-106)

Further Reading: Life-study of Isaiah, msg. 26; CWWN, vol. 34, "The Glorious Church," ch. 5

第四周▪周五

晨兴喂养

书九 14“以色列人…并没有求耶和华指示。”

林后十一 2“我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

我们研读旧约的历史和预言，需要对全本圣经，关于神为着基督与召会终极完成于新耶路撒冷的经纶，有全面的观点，完全的看见。我…的负担是要将这原则应用于约书亚九章，使我们看见本章的内在意义。…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。他们在这里所作的，与夏娃在创世记三章所作的完全相同。狡猾的蛇要试诱、引诱亚当，但他不敢直接去找亚当。撒但乃是去找亚当的配偶，一个女人，因为他知道欺骗女人比较容易。（林后十一 3，提前二 14。）（约书亚记生命读经，六五页。）

信息选读

在最纯洁并圣别的意义上，圣经乃是记载一对宇宙配偶的罗曼史。这对配偶的男方是神自己，女方是神所救赎的团体人。圣经给我们看见，我们这班神的选民是祂的妻子，在祂与我们之间，必须有基于相互之爱的婚姻联结。所以，宇宙是结婚礼堂，丈夫是那经过过程并终极完成的三一神，在此与蒙救赎、重生、圣别、变化、并荣化的三部分人结为婚配。丈夫是三一的，妻子是三部分的，因此两者彼此非常相配，一同活着，在整个宇宙中作独一的对偶。

WEEK 4 — DAY 5

Morning Nourishment

Josh. 9:14 And the men...did not ask for the counsel of Jehovah.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

To study the Old Testament histories and prophecies we need a full scope, a full view, of the entire Scriptures concerning God's economy for Christ and the church, which consummates in the New Jerusalem. My burden in this message is to apply this principle to Joshua 9 so that we may see the intrinsic significance of this chapter....The children of Israel were deceived by the Gibeonites ...because they were like a wife who forgot her husband. What they did here was exactly the same as what Eve did in Genesis 3. The subtle serpent wanted to tempt, to seduce, Adam, yet he did not dare to go to him directly. Instead, Satan went to Adam's counterpart, a female, because he knows that it is easier to deceive a female (2 Cor. 11:3; 1 Tim. 2:14). (Life-study of Joshua, p. 53)

Today's Reading

The Bible is the record of a romance, in the most pure and holy sense, of a universal couple. The male of this couple is God Himself, and the female is God's redeemed people as a corporate being. The Bible shows us that we, as God's elect, are His wife and that between Him and us there must be a marriage union based upon mutual love. The universe, therefore, is a wedding place, the place where the Husband, the processed and consummated Triune God, is being joined in marriage to the redeemed, regenerated, sanctified, transformed, and glorified tripartite man. The Husband is triune and the wife is tripartite, and thus they match each other very well to live together as the unique couple in the entire universe.

这神圣的罗曼史一再启示于全本圣经中。人堕落以后，神拣选一个人，就是亚伯拉罕；这人同着他一切的后裔，包括犹太人和外邦人，成了神的妻子。在旧约里，神常说到祂自己是丈夫，祂的子民是妻子。（赛五四5…。）至终，圣经结束于新耶路撒冷，就是神选民在新天新地里的终极完成，作宇宙的妻子，直到永远。（启二一9～10。）

在耶利米二章二节，…有一段“订婚”的时期，就是神追求以色列的时候。神将以色列从埃及领到西乃的时候，以色列必定“爱上”了这位宇宙的男人，这位独一的英雄。无论以色列想要什么，祂都能作到。他们所需要的，祂都有。祂有智慧、才干、才能、力量、权能、能力和权柄，作成一切事。…我信当以色列到达西乃山时，就定意要“嫁给”这一位。

妻子绝不该离开她的丈夫，乃该一直依赖丈夫，并与他是一。撒但来引诱夏娃时，她若守住这原则，就会跑开，到她丈夫那里去。那会是她的保护，她的防卫。

假定我是妻子，一个贫穷的女人来到我这里求些帮助，我这妻子可否凭自己直接为这贫穷的女人作些事？因着这似乎是微不足道的事，所以我可能给她一点钱或食物，而没有为这事问过我的丈夫。这就是在约书亚九章所发生的事。基遍人到以色列人这里，好象贫穷的女人来到富有、高尚之家的贵妇这里。以色列这妻子该到她丈夫那里去，问问祂这件事。但以色列人“并没有求耶和华指示”。（14。）以色列人受了基遍人的欺骗，就与他们立约。一旦以色列人立了这约，指着耶和华的名向基遍人起了誓，约就不能改变，以色列人就不能碰基遍人。（约书亚记生命读经，六五至六七页。）

参读：初信课程，第二十一课。

This divine romance is revealed repeatedly throughout the Bible. After man fell, God selected one man, Abraham. This one with all of his descendants, both Jewish and Gentile, became God’s wife. In the Old Testament God often refers to Himself as the Husband and to His people as the wife (Isa. 54:5…). Eventually, the Bible ends with the New Jerusalem as the ultimate consummation of God’s elect in the new heaven and new earth, as the universal wife for eternity (Rev. 21:9-10).

There were some “bridal days” [Jer. 2:2], a period of time in which God “courted” Israel. By the time God had brought Israel out of Egypt to Sinai, surely she had “fallen in love” with this universal Man, this unique Hero. Whatever Israel wanted, He could do. What they needed, He had. He had the wisdom, the capacity, the ability, the strength, the might, the power, and the authority to do everything.... I believe that when Israel arrived at Sinai they made a definite determination to “marry” this One.

A wife should never leave her husband. Rather, she should always rely upon him and be one with him. If Eve had kept this principle when Satan came to seduce her, she would have run away to her husband. That would have been her protection, her safeguard.

Suppose I am a wife and a poor woman comes to me asking for some help. As a wife, should I do something directly, on my own, for this poor woman? Since this seems to be an insignificant matter, I might just give her a little money or some bread without asking my husband about it. This is what happened in Joshua 9. The Gibeonites came to Israel like a poor woman coming to a rich lady from a strong, high-ranking family. Israel, the wife, should have gone to her Husband and checked with Him. But Israel “did not ask for the counsel of Jehovah” (v. 14). Instead, Israel was deceived by the Gibeonites and made a covenant with them. Once the people of Israel had made this covenant, swearing to the Gibeonites by the name of Jehovah, the covenant could not be altered, and the Israelites could not touch the Gibeonites. (Life-study of Joshua, pp. 53-55)

Further Reading: CWWL, 1959, vol. 3, “Lessons for New Believers,” ch. 21

第四周▪周六

晨兴喂养

腓四 6～7“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

真实的婚姻生活，乃是妻子与她丈夫同活，一直与他是一。…然而，以色列这亲爱的妻子，从未学习在这事上养成习惯。他们在艾城遭遇失败，就学了要与主是一的功课，但他们没有完全学会。…艾城的人刚勇地与以色列争战，而〔在约书亚九章，〕基遍人来到他们这里却是乞求作他们的仆人。结果，以色列这独立自主的妻子受了欺骗，没有保护，没有防卫。从本章我们需要学习，我们是主的妻子，该一直与祂是一。这就是约书亚九章的内在意义。（约书亚记生命读经，六七至六八页。）

信息选读

正常基督徒的生活，乃是一个交通的生活，这个交通的生活就是说，你和神没有办法断开，你不能向神独立。你从得救那一天起，永远不再是，也不该是一个独立的人。

我们通常都是注意对不对，好不好的问题，实在说这些都是属人的道德观念。…在神这生命的救恩里所该有的一个观念，不是道德的，也不是宗教的，完全是交通的。一件事…你…要问，…你是向神独立着而作的呢，或者你是和神交通着而作的？所以基督徒这个交通的生活不是指着别的，乃是指着在一切的事上都是和神有交通，和神通着，和神交流着。你不光是在那里一直注意作对的事，作好的事，作虔诚的事；你更是注意，

WEEK 4 — DAY 6

Morning Nourishment

Phil. 4:6-7 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

The real married life is when the wife is co-living with her husband, always one with him.... However, this dear wife, Israel, never learned to be habitual in this matter. At Ai they suffered a defeat and learned the lesson to be one with the Lord, but they did not learn it fully....Whereas the people of Ai fought against Israel strongly, [in Joshua 9] the Gibeonites came to them begging to be their servants. The result was that Israel, this independent, individualistic wife, was deceived. She had no protection, no safeguard. From this chapter we need to learn that, as the Lord's wife, we should be one with Him all the time. This is the intrinsic significance of Joshua 9. (Life-study of Joshua, p. 55)

Today's Reading

A normal Christian life is a life of fellowship. This means that we cannot be separated from God; we cannot be independent from God. From the day of our salvation...we should no longer be independent.

We usually pay attention to whether something is right or wrong or good or bad, but these are moral concepts....Our concept in God's salvation should not be morality or religion; it should be fellowship.... In doing something,... we must ask whether we did it independently from God or in fellowship with God. Therefore, a life of fellowship means that we have fellowship with God, are connected to Him, and have a mutual flow with Him in everything. We should not focus on doing things that are right, good, or godly. Rather, we should focus on whether we are joined to God, connected to Him, and in a

当你去作这些对的事、好的事、虔诚的事的时候，你和神之间是联着的，通着的，交流着的，不断开的。

当你没有得救的时候，你是宇宙间一个最独立的人，…但是一得救了，你这个英雄好汉就要变作非常有依赖性的人，没有这一位神，你没有法子活，…没有法子判断事情，…不敢有一个主张。从前凡事到你跟前来，你都有见地，都有办法，都有眼光，都有主张。从你作了基督徒这一天起，你和从前两样了，你变作不能自主了，不能独立了，碰到一切的问题，你都觉得…必须和神商量，…和神接触一下，…在神面前…考虑一下，…让神来鉴定一下，…到神跟前去给祂审核一下。…这乃是最好的…基督徒生活。每一个基督徒从这一面来说，都要软弱到一个地步，每逢碰到一件事的时候，他没法主张，不敢定规，不能去作；必须和主先接触过，先商量过，让祂来定规。这才是基督徒最好…最甜美的生活。

我们要知道，每一个亚当的子孙，每一个堕落的人，都是一个非常刚强的独立者。不要说男的，连女的也是；不要说老人家，连小孩子也是。…碰到了事情…〔和〕难处都要去自处自决。…所以得救有一面的意义，就是叫你这个刚强的独立者软下来，再没有法子刚强，再也不能独立。你总觉得你自己没有办法，一切都得和神交通，一切都得和祂商量，…让祂来处理，…让祂来说话，…由祂来主张。…你觉得非祂不可；你倚靠祂，你仗赖祂。…今天人说到某人是一个依赖别人的人，这是很羞耻的话；一说到某人能自立，能独立，这是很光荣的话。但是在基督徒身上，…依赖…乃是非常荣耀的。…我们每一分钟，每一件事，都是依赖另外的一位，那就是神。（初信课程，第二十一课，三至六页。）

参读：神救恩生机的一面，第四篇。

mutual flow with Him when doing things that are right, good, or godly. We should focus on not being separated from God.

Before a person is saved, he may be the most independent person on earth…. But once this great and capable person is saved, he becomes a dependent person. Without God he cannot live, make decisions, or have an opinion. Previously, he had his own point of view, method, and insight concerning everything. But from the day he becomes a Christian, he is changed and can no longer decide things on his own or be independent. He feels that he needs to contact and consult God related to every problem he encounters, that is, to bring every matter to the Lord and to consider, examine, and determine things before Him. This believer is the best type of Christian. In this respect, every Christian needs to be weak to the extent that he neither has his own ideas, nor makes his own decisions, nor takes any action related to what he encounters without contacting the Lord and consulting with Him, allowing Him to make the decisions. This is the best and sweetest living of a Christian.

We need to realize that every descendant of Adam, every fallen man, is very strong and independent. This applies both to men and women and to the elderly and children. We can all find a way out of any situation and cope with problems on our own….Therefore, one of the consequences of being saved is that strong, independent persons such as ourselves become weak and are no longer strong or independent. We feel that we have no alternative but to fellowship with God in all things, discuss all things with Him, and allow Him to handle all things, speak in all things, and make every decision…. We feel that we cannot do anything without Him. Therefore, we depend on Him and rely on Him….Today it is shameful for someone to be referred to as a dependent person; rather, it is considered an honor to be self-supporting and independent. However, for a Christian…it is glorious…to be dependent…. We depend on another One—God—at every moment and in every matter. (CWWL, 1959, vol. 3, “Lessons for New Believers,” pp. 282-284)

Further Reading: CWWL, 1994-1997, vol. 3, “The Organic Aspect of God’s Salvation,” ch. 4

第四周诗歌

祷　告 – 等候神

574

特（英 792）

F 大调　　3/4

1 1 1 | 3 – 1 | 2 3 2 | 1 – – | 3 3 3 | 3 – 4 |
一 我 今 等 候, 主, 我 今 等 候; 让 我 安 息 于

2 – – | 5 5 5 | 5 – 6 | 5 – – | 3 3 3 | 3 – 4 |
你, 使 我 清 楚 你 意, 这 是 我 所 恳

3 – – | 2 2 2 | 3 – – | 2 𝄐2 2 | 1 – – ‖
祈 – 我 今 等 候, 我 今 等 候。

二 我今等候,主,我今等候; 当我在此停留,
向我施行拯救, 教我借你祈求 –
我今等候,我今等候。

三 我今等候,主,我今等候; 完全与我调和,
直到安家于我, 你像在我显着 –
我今等候,我今等候。

四 我今等候,主,我今等候; 你旨向我明授,
你路助我肯走, 你命借我涌流 –
我今等候,我今等候。

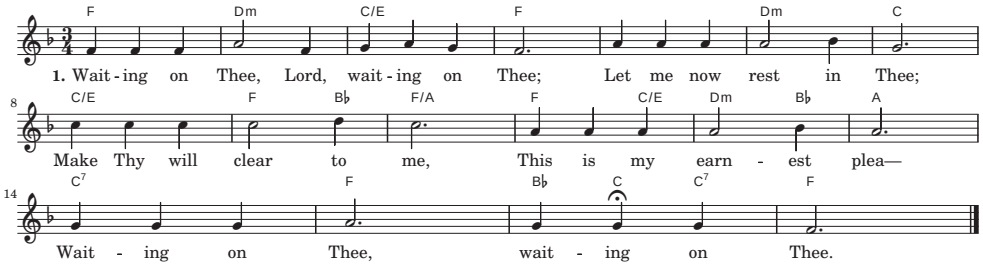
五 我今等候,主,我今等候; 愿我所有祷告,
都是你的发表, 使神得着荣耀 –
我今等候,我今等候。

WEEK 4 — HYMN

Waiting on Thee, Lord, waiting on Thee

Prayer — Waiting on God

792



2. Waiting on Thee, Lord, waiting on Thee;
While here with Thee I stay,
Show me Thy glorious way,
Ever by Thee to pray—
Waiting on Thee, waiting on Thee.

3. Waiting on Thee, Lord, waiting on Thee;
Mingle Thyself with me,
Till truly one with Thee
Thine image I will be—
Waiting on Thee, waiting on Thee.

4. Waiting on Thee, Lord, waiting on Thee;
Make me Thy will to know,
Help me Thy way to go,
That life thru me may flow—
Waiting on Thee, waiting on Thee.

5. Waiting on Thee, Lord, waiting on Thee;
Make all my prayer to Thee
Thyself expressed thru me,
Give me Thy secret key—
Waiting on Thee, waiting on Thee.

第四周 • 申言

申言稿：