第五周

够资格承受应许之地

RS 诗歌：443

读经：申一 8、21，四 1 ～ 2、5 ～ 9、20、40，八 6，十 12 ～ 21

纲要

周一

壹 申命记说到怎样的人才能承受应许之地作美地—一 8、21：

一 神的子民需要与神的所是相配—四 20、40，十 12 ～ 21：

1 承受产业者需要与赐给产业者相配，使祂能在他们的生活并争战中，与他们同在—一 8、21，四 1 ～ 2、5 ～ 9。

2 我们要与赐给产业者相配，就需要象祂那样圣别—利十一 44，十九 2，二十 7，彼前一 16。

二 那些够资格承受美地的人，认识神的心与神的行政、爱神、信靠神、敬畏神、服从神的管治、顾到神柔细的感觉并且活在神面前—申十 12，六 5，林后十 13，路六 36，腓一 8。

三 基督就是那供应我们，维持我们，使我们爱神、信靠神、敬畏神、服从神的管治、顾到神柔细的感觉并且活在神面前的一位—太八 9，路七 13，约六 57，十四 6，约壹三 2。

Week Five

Becoming Qualified to Inherit the Promised Land

RS Hymns: 602

Scripture Reading: Deut. 1:8, 21; 4:1-2, 5-9, 20, 40; 8:6; 10:12-21

Outline

Day 1

I. The book of Deuteronomy speaks of the kind of person who is qualified to inherit the promised land as the good land—1:8, 21:

A. God's people need to match what God is—4:20, 40; 10:12-21:

1. The inheritors need to match the Giver of the inheritance so that He would be with them both in their living and in their fighting—1:8, 21; 4:1-2, 5-9.

2. In order to match the Giver of the inheritance, we need to be holy as He is holy—Lev. 11:44; 19:2; 20:7; 1 Pet. 1:16.

B. Those who are qualified to inherit the good land know God's heart and God's government, love God, trust in God, fear God, subject themselves to God's ruling, mind the tender feelings of God, and live in the presence of God—Deut. 10:12; 6:5; 2 Cor. 10:13; Luke 6:36; Phil. 1:8.

C. Christ is the One who supplies us, sustains us, and makes us those who love God, trust in God, fear God, subject ourselves to God's ruling, mind the tender feelings of God, and live in God's presence—Matt. 8:9; Luke 7:13; John 6:57; 14:6; 1 John 3:2.

周二、周三

贰 神在祂的经纶里，计划要我们作祂所要求于我们的一切—太五 18，七 21，十二 50：

一 我们凭自己不可能为神作任何事；我们需要另一个生命—神圣的生命，就是神的生命—十九 26，约三 15，约壹五 13。

二 神不要我们凭自己，乃要我们在基督里、凭着基督、同着基督、借着基督并与基督是一来作这一切—约六 57，十四 19，腓四 13。

三 这意思是说，我们需要与基督有属灵的联结，生机的联结—约十五 4～5，罗十二 5：

1 为要使我们进入与基督这样的联结，神要我们不仅相信基督，更信入基督—约三 15～16、18。

2 信入基督就是与基督有生机的联结，与祂成为一灵—林前六 17。

3 在这联结里，我们联于基督，与祂是一，且在祂里面—约十五 4～5。

4 我们如今既与祂是一且在祂里面，就需要凭着基督并借着基督，作神所要求的一切事—腓四 13。

5 我们不该再凭自己活着，或凭自己作事；乃要凭基督活着，并凭基督作一切—约六 57，十四 19。

四 我们需要看见一件要紧的事，就是神要我们在基督里、凭着基督、同着基督、借着基督并与基督是一，而生活、行动、行事、工作并为人—加二 20，约十五 4～5、7。

五 在履行神所要求的事上，我们不该信靠自己；

Day 2 & Day 3

II. In His economy God has planned that we should do everything God requires of us—Matt. 5:18; 7:21; 12:50:

A. It is impossible for us to do anything for God by ourselves; we need another life—the divine life, the life of God—19:26; John 3:15; 1 John 5:13.

B. God wants us to do all of this not by ourselves but in Christ, by Christ, with Christ, through Christ, and by being one with Christ—John 6:57; 14:19; Phil. 4:13.

C. This means that we need to have a spiritual union, an organic union, with Christ—John 15:4-5; Rom. 12:5:

1. In order that we may enter into such a union with Christ, God wants us not only to believe in Christ but also to believe into Christ—John 3:15-16, 18.

2. To believe into Christ is to have an organic union with Christ, becoming one spirit with Him—1 Cor. 6:17.

3. In this union we are joined to Christ, we are one with Him, and we are in Him—John 15:4-5.

4. Now as those who are one with Him and in Him, we need to do all that God requires by Christ and through Christ—Phil. 4:13.

5. No longer should we live by ourselves and do things by ourselves, but we should live by Christ and do everything by Christ—John 6:57; 14:19.

D. The crucial matter we need to realize is that God wants us to live, act, behave, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ—Gal. 2:20; John 15:4-5, 7.

E. In fulfilling God's requirements, we should not have any trust in

反之，我们该学习以神的心愿为我们的心愿，并以祂为我们的生命和生命的供应—弗四 20～21，约十一 25，六 57。

周四

叁 摩西嘱咐以色列人要爱神—申六 5，十 12：

一 “爱”这字含示情爱，那是非常柔细的—12 节：

1 神自己设立爱的榜样，钟情于祂的百姓—15 节。

2 我们该爱神，钟情于祂。

二 约壹二章五节里“神的爱”是指我们对神的爱，是由祂在我们里面的爱所产生的；神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神并爱众弟兄—约壹四 19～21。

三 在申命记十章十二节，摩西说到我们要全心全魂爱神，在六章五节，他吩咐我们要全心、全魂、全力（我们的体力）爱神；我们用全人，就是从我们的心，经过我们的魂，我们的心思，到我们的身体，来爱主我们的神—可十二 30。

四 爱神（林前二 9），意思是把我们全人，灵、魂、体，连同我们的心、魂、心思和力量（可十二 30），都完全摆在祂身上；这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。

肆 摩西吩咐以色列人要敬畏神—申十四 23，三一 13：

ourselves; rather, we should learn to take God's desire as our desire and take Him as our life and life supply—Eph. 4:20-21; John 11:25; 6:57.

Day 4

III. Moses charged the people of Israel to love God—Deut. 6:5; 10:12:

A. The word love implies affection, which is something very tender—v. 12:

1. God Himself has set an example of loving by setting His affection on His people—v. 15.

2. We should love God by setting our affection on Him.

B. The love of God in 1 John 2:5 denotes our love toward God, which is generated by His love within us; God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers—4:19-21.

C. In Deuteronomy 10:12 Moses spoke of loving God with all our heart and all our soul, and in 6:5 he commanded us to love God with all our heart, soul, and might (our physical strength); we love the Lord our God with all our being, that is, from our heart, through our soul, our mind, to our body—Mark 12:30.

D. To love God (1 Cor. 2:9) means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life.

IV. Moses commanded the people of Israel to fear God—Deut. 14:23; 31:13:

一 我们都该敬畏神；我们都必须对神有正确的敬畏—箴一 7，九 10，彼前一 17，二 17，三 2、16，林后七 1：

1 这是一种圣别的敬畏，即健康、认真的谨慎，好叫我们为人圣别—腓二 12。

2 我们该敬畏神，并要分别，圣别，归祂作圣别的子民—弗一 4，五 27，西一 22，帖前五 23，彼前一 16。

3 敬畏神就是服神的权柄—太二八 18。

4 因为神对背叛的人是严厉的，所以我们要敬畏祂—民十二 1 ～ 12，十六 1 ～ 35。

A. We all should fear God; we must have a proper fear of God—Prov. 1:7; 9:10; 1 Pet. 1:17; 2:17; 3:2, 16; 2 Cor. 7:1:

1. This is a holy fear, that is, a healthy, serious caution that leads us to behave holily—Phil. 2:12.

2. We should fear God and want to be separated, sanctified, unto Him as a holy people—Eph. 1:4; 5:27; Col. 1:22; 1 Thes. 5:23; 1 Pet. 1:16.

3. To fear God is to submit to His authority—Matt. 28:18.

4. Because God is severe toward those who are rebellious, we need to fear Him—Num. 12:1-12; 16:1-35.

周五

Day 5

二 缺乏对神的敬畏是可怕的，这是各种不法的源头—约壹三 4 注 3。

三 “落在活神的手里是可怕的”（来十 31），并且“我们的神乃是烈火”（十二 29）：

1 我们所事奉的活神是嗤慢不得的—加六 7。

2 召会的历史证明，不敬畏神的基督徒不会有好的结果；这样的基督徒结局将会是悲惨的。

3 如果一个信徒是敬畏神的，神迟早会出来为他表白；约瑟就是这样的例子，他是敬畏神的人，就被安置在宝座上—创四一 38 ～ 44。

B. The lack of fearing God is terrible; it is the source of all kinds of lawlessness—1 John 3:4, footnote 2.

C. “It is a fearful thing to fall into the hands of the living God” (Heb. 10:31), and “our God is also a consuming fire” (12:29):

1. The living God whom we serve is not mocked—Gal. 6:7.

2. The history of the church proves that a Christian who does not fear God will not have a good ending; such a Christian will have a miserable ending.

3. If a believer is God-fearing, sooner or later he will be manifested by God; such was the case with Joseph, who was a God-fearing man and was enthroned—Gen. 41:38-44.

伍 以色列人不仅要遵守神的诫命，也要行祂的道路—申八 6，十 12 ～ 21：

V. The children of Israel were not only to keep God’s commandments but also to walk in His ways—Deut. 8:6; 10:12-21:

一 我们敬畏神，就会行祂的道路—八 6，出三三 13：

1 神的道路实际上就是神的所是—诗一〇三 7。

A. When we fear God, we will walk in God’s ways—8:6; Exo. 33:13:

1. God’s ways are actually what God is—Psa. 103:7.

2 凡神的所是对我们都是道路；例如，神是爱，这爱就成了我们所行在其中的道路—罗八 4，加五 25，约壹四 8、16。

3 因此，行神的道路就是活神、彰显神、显明神并显大神—罗二 4，十一 22，多三 4～5，腓一 20～21 上。

4 我们要学习神的道路—神的所是，并祂如何行动作事—出三三 13。

2. Whatever God is, is a way to us; for instance, God is love, and love is a way in which we walk—Rom. 8:4; Gal. 5:25; 1 John 4:8, 16.

3. To walk in God's ways, therefore, is to live God, express God, manifest God, and magnify God—Rom. 2:4; 11:22; Titus 3:4-5; Phil. 1:20-21a.

4. We need to learn God's ways—what God is and how He acts and behaves—Exo. 33:13.

周六

Day 6

二 那是我们道路的神就是基督；接受基督作我们的道路，就是活在祂的所是里，而活祂就是彰显祂、显明祂甚至显大祂—约十四 6，腓一 20～21 上。

B. The God who is our way is Christ; to take Christ as our way is to live Him in what He is, and to live Him is to express Him, to manifest Him, and even to magnify Him—John 14:6; Phil. 1:20-21a.

三 在新耶路撒冷里，生命水的河从神和羔羊的宝座流出来，并在街道当中涌流，指明神是我们的生命，也是我们的道路—启二二 1～2。

C. In the New Jerusalem the river of water of life proceeding out of the throne of God and of the Lamb and flowing in the midst of the street indicates that God is both our life and our way—Rev. 22:1-2.

四 我们接受神作我们的生命，祂的生命连同祂的性情就成为我们行在其上的道路—约壹五 13，彼后一 4。

D. We take God as our life, and His life with His nature then becomes the way on which we walk—1 John 5:13; 2 Pet. 1:4.

陆 以色列人出去与仇敌争战；今天我们也在争战—申二十 1～20：

VI. The children of Israel went forth in battle to fight against their enemies; today we also are in a war—Deut. 20:1-20:

一 在这争战中，我们乃是为基督而战，也是为住留在基督里而战。

A. In this war we are fighting for Christ and to remain in Christ.

二 我们若要据有基督并活在作我们土地的基督里，就需要与属灵的仇敌争战—西一 12，弗三 8，六 10～18。

B. If we would possess Christ and live in Christ as our land, we need to fight against the spiritual enemies—Col. 1:12; Eph. 3:8; 6:10-18.

三 我们争战时，需要看见我们是为神所已赐给我们的而战；一旦仇敌被击败，地就要得着清理，

C. As we are fighting, we need to realize that we are fighting for what God has given us; once the enemies have been defeated, the land will be

给我们承受为业—西一 12。

四 实际上，争战的不是我们，因为神与我们同去，为我们争战—申二十 3 ～ 4：

1 争战是我们的责任，但我们无法凭自己履行这责任；我们只能凭着相信主（就是凭着主自己作我们的生命和生命的供应），履行争战的责任。

2 我们要相信，主已命定我们去争战，并且祂要为我们争战—申二十 1 ～ 4 节。

3 我们只要接受祂的话，并顺从祂，知道结果是在于祂—一 30。

柒 我们若透彻地研读这一切事，就会更多认识神，也会知道我们该作什么样的人，该有什么样的所是，以及该如何行事为人—四 20、40：

一 我们该在神面前并同着神，按着神的所是行事为人—八 6。

二 因着我们有神的生命，我们就该从祂学习，成为与祂一样的；我们要作神所要求的这一切事，就需要神圣的生命，就是那为着神的百姓，与神一同作工的生命—约三 15，约壹五 11 ～ 13，彼后一 4，太五 48。

三 我们要履行主一切的要求，只能凭神圣的生命，永远的生命，就是三一神具体化在基督里（约十四 6，约壹五 11），实化为赐生命的灵—约十四 16 ～ 20，林前十五 45 下。

cleared for our inheritance—Col. 1:12.

D. Actually, we are not the ones fighting, for God goes with us and fights for us—Deut. 20:3-4:

1. It is our duty to fight, but we cannot fulfill this duty by ourselves; we can fulfill our duty to fight only by faith in the Lord, that is, only by the Lord Himself as our life and life supply.

2. We need to believe that the Lord has ordained us to fight and that He will fight for us—vv. 1-4.

3. We should simply take His word and obey Him, knowing that the outcome depends on Him—1:30.

VII. If we thoroughly study all these matters, we will know God better and also know what kind of person we should be, what kind of being we should have, and in what kind of way we should walk—4:20, 40:

A. We should walk before God and with God according to what God is—8:6.

B. Because we have God's life, we should learn of Him to be the same as He is; in order to do all the things that God requires, we need the divine life, the life that works with God for His people—John 3:15; 1 John 5:11-13; 2 Pet. 1:4; Matt. 5:48.

C. We can fulfill all of the Lord's requirements only by the divine life, the eternal life, which is the Triune God embodied in Christ (John 14:6; 1 John 5:11), who is realized as the life-giving Spirit—John 14:16-20; 1 Cor. 15:45b.

第五周■周一

晨兴喂养

申一21“看哪，耶和华你的神已将那地摆在你面前，你要照耶和华你列祖的神所说的，上去得那地为业；不要惧怕，也不要惊惶。”

路六36“你们要有怜恤，正如你们的父有怜恤一样。”

彼前一16“因为经上记着：‘你们要圣别，因为我是圣别的。’”

神的子民需要以他们的爱回应神，以配合神的行政管理。承受产业者需要与赐给产业者相配，使祂能在他们的生活并争战中，与他们同在。这不是律法的要求，乃是一种条件，要神的子民与神的所是相配。神是圣别的，我们也必须是圣别的。我们要与赐给产业者相配，就需要象祂那样圣别。我们若与神不相配，祂也许在生活中与我们同在，却不会在争战中与我们同在（申命记生命读经，二〇页）。

信息选读

圣经里的圣别一辞，我们不该按着天然的观念来领会。有些人以为圣别就是无罪。按这观念，某人若没有罪，就是圣别的。这思想完全是错误的。圣别既不是无罪，也不是完全。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神在祂的性情上与一切不同，与一切有别。因此，只有祂是圣别的，圣别是祂的性情显著的性质，是祂的一个属性。

WEEK 5 — DAY 1

Morning Nourishment

Deut. 1:21 See, Jehovah your God has set the land before you; go up, possess it, as Jehovah the God of your fathers has spoken to you. Do not fear, neither be dismayed.

Luke 6:36 Be full of compassion, even as your Father also is full of compassion.

1 Pet. 1:16 Because it is written, “You shall be holy because I am holy.”

It is required that God’s people respond to God with their love in a way that fits in with God’s governmental administration. The inheritors needed to match the Giver of the inheritance, so that He could be with them both in their living and in their fighting. This is not a requirement of the law but a condition requiring God’s people to match what God is. God is sanctified, and we also must be sanctified. In order to match the Giver of the inheritance, we need to be holy as He is holy. If we do not match God, He may be with us in our living, but He will not be with us in our fighting. (Life-study of Deuteronomy, p. 17)

Today’s Reading

In the Bible the word holy should not be understood according to the natural concept. Some think that holiness is sinlessness. According to this concept, someone is holy if he does not sin. This thought is absolutely mistaken. Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things in His nature. Hence, He is holy; holiness is the distinct quality of His nature, as one of His attributes.

成为圣别就是从神以外的一切事物中分别归神。这意思也就是与一切不是神的不同、有别。因此，我们成为不凡俗而有所不同。在宇宙中，唯独神是圣别的。祂与一切不同、有别。因此，成为圣别，意思就是在神的不同上与祂是一。你也许无罪且完全，但你若不与神是一，就不圣别。神进到我们里面，我们就是圣别的。我们进到神里面，就更加圣别。我们与神调和，就是最圣别的。因着有神在我们里面，我们就成为圣别；因着在神里面，我们就更加圣别；因着被神调和、浸透并饱和，我们就最为圣别。至终这要带进称为圣城的新耶路撒冷（启二一2、10），这城不仅是属于神，为着神，也是被神充满，被神浸透，并与神是一，是一个被神圣别的神圣实体（新约总论第一册，一〇〇至一〇一页）。

申命记是民数记的补充，说到一个人应当是什么样的人，才能承受应许之地作美地。他应当是爱神、敬畏神、服从神的管治、顾到神的心肠、而活在神面前的人。新约的原则也是一样：神的救恩是无条件的，但享受在基督里的丰富却是有条件的，在乎人单单地爱基督。因此，申命记的教训与新约的教训完全一样。教训的用辞不同，但教训的素质是一样的。

当我们听到要承受美地必须是怎样的人时，可能觉得自己无法达到。我们若有这种感觉，就需要记住申命记这卷书里，满了那是基督的话。基督是话，祂就是那维持我们，使我们爱神、敬畏神、服从神的管治、顾到神柔细的感觉并且活在神面前的一位。只要我们借着圣言有晨兴，也借着神的话日日得胜，我们就能成为够资格承受美地的人（申命记生命读经，一八至一九页）。

参读：新约总论，第九篇。

To be holy is to be separated unto God from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we become not common but different. In the universe God alone is holy. He is different from everything and is distinct. Therefore, to be holy means to be one with God in His distinction. You may be sinless and perfect, but if you are not one with God, you are not holy. When God gets into us, we are holy. When we get into God, we are more holy. And when we are mingled with God, we are most holy. We become holy by having God in us, we become more holy by being in God, and we become the holiest by being mingled, permeated, and saturated with God. This will eventually issue in the New Jerusalem, which is called the holy city (Rev. 21:2, 10), a city that not only belongs to God and is for God, but is filled with God, saturated with God, and one with God, a holy entity sanctified with God. (The Conclusion of the New Testament, pp. 86-87)

The book of Deuteronomy is a speaking supplementary to the book of Numbers, concerning what kind of man one should be to inherit the promised land as the good land. He should be one who loves God, fears God, subjects himself to God's ruling, minds the bowels of God, and lives in the presence of God. The principle of the New Testament is the same: God's salvation is unconditional, whereas the enjoyment of the riches in Christ is conditional, depending on man's loving Christ solely. Hence, the teaching in Deuteronomy is exactly the same as that in the New Testament. The expressions used in the teaching are different, but the essence of the teaching is the same.

When we hear about the kind of persons we must be to inherit the good land, we may feel that we cannot make it. If this is our feeling, we need to be reminded that the book of Deuteronomy is a book full of the word which is Christ. As the word, Christ is the One who sustains us and makes us those who love God, fear God, subject ourselves to God's ruling, mind the tender feelings of God, and live in God's presence. As long as we have a morning revival through the holy Word and have daily victory also through the Word, we will become those who are qualified to inherit the good land. (Life-study of Deuteronomy, pp. 16-17)

Further Reading: The Conclusion of the New Testament, msg. 9

第五周■周二

晨兴喂养

太十九 26 “耶稣看着他们说，在人这是不能的，在神凡事都能。”

约十五 5 “我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

约壹五 13 “我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。”

每当主要求我们为祂作什么，祂不是要我们凭自己作。…要凭自己的力量遵守神的命令，乃是侮辱神；这在神眼中是可憎恶的。我们若想这样作，主会说，“我没有要求你凭自己的力量或能力为我作什么，因为你没有力量或能力。我要求你为我作的，我要你凭着我来作。要学习相信我、信靠我；我会为你作一切。我只要你有分于我的工作。我要在人里面，与人一同来作。…你若与我合作，我就能作我想要作的。”不凭自己，乃凭主来为主作事，这是祂所喜悦的（申命记生命读经，一七五页）。

信息选读

在我们的深处有一件恶事。这恶事可能看起来很好，就是我们想要凭自己实行神的旨意，完成神的旨意。在神眼中，这意愿不管看起来有多好，实际上是可憎恶的。我们绝不该以为凭自己能为神作什么。我们凭自己不可能为神作任何事。我们需要另一个生命—神圣的生命，就是神的生命。我们要有这生命，就必须重生，也就是从神而生。我们凭自己受造的生命无法遵守神所要求的；我们没有能力

WEEK 5 — DAY 2

Morning Nourishment

Matt. 19:26 …Jesus said to them, With men this is impossible, but with God all things are possible.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

Whenever the Lord asks us to do something for Him, He does not intend that we do that thing by ourselves….Trying to keep His commandment by our energy is an insult to God; it is abominable in His sight. If we try to do this, the Lord might say, “I do not ask you to do something for Me by your strength or ability, for you do not have the strength or the ability. What I ask you to do for Me, I want you to do by Me. Learn to have faith in Me, to trust in Me. I will do everything for you. I simply want you to participate in My operation. I want to do something in man and with man….If you cooperate with Me, I will be able to do what I desire to do.” To do something for the Lord not by ourselves but by the Lord—this is pleasing to Him. (Life-study of Deuteronomy, p. 149)

Today’s Reading

Deep within us there is an evil thing. This evil thing, which may appear to be very good, is our desire to do the will of God and to carry out the will of God by ourselves. In God’s view, this desire, despite its nice appearance, is actually abominable. We should never think that by ourselves we are able to do something for God. It is impossible for us to do anything for God by ourselves. We need another life—the divine life, the life of God. In order to have this life, we must be reborn, regenerated; that is, we need to be born of God. With our created life we cannot observe what God demands; we do not have the capacity

实行神的旨意。就算我们的心思是清明的，爱是平衡的，意志是刚强的，我们仍然没有能力遵守神的诫命，或遵行神的旨意。

神要我们彰显祂；但我们凭自己或在自己里面能彰显神么？当然不能！就象狗不能彰显鸟一样，我们也不能用自己受造的生命彰显神。我们要彰显神，就必须有神的生命。这生命就是神圣的生命，永远的生命。实际上，这生命乃是具体化于基督，又实化为赐生命之灵的三一神。

我们虽然得着了神圣的生命，却不习惯凭这生命而活。我们可能从来没有想过要凭神圣的生命而活；反之，我们继续信靠我们老旧的生命。我们甚至为改进这老旧的生命而祷告。我们会在祷告中说，“主，你知道我多么软弱。”主会回答说，“你不需要告诉我你软弱；我知道你软弱。你不仅软弱，你还是死的；这就是我给你另一个生命的原因。你为什么不凭我所给你的这新生命而活？”

我不确信我们中间有人（包括我自己在内），知道如何凭神圣的生命而活。…我们也许清楚申命记这卷书是显明神，暴露我们，并揭示基督是我们的生命、我们生命的供应并我们的一切；但我们没有将这认识付诸实行。我们不凭神圣的生命活着，反而可能转向旧生命，求主耶稣帮助我们改进自己。

在履行神所要求的事上，我们不该信靠自己。我们需要学习以主的心愿为我们的心愿，说，“主，你的心愿就是我的心愿。在完成你心愿的事上，我不信靠自己，因为我无法遵行你的旨意。主，因为我不信靠自己，也因为我没有能力履行你的心愿，所以，我以你为我的生命和生命的供应。”（申命记生命读经，一七五至一七七页）

参读：申命记生命读经，第二、九、二十一、二十三篇。

to do God’s will. Even if our mind is clear, our love is balanced, and our will is strong, we still do not have the capacity to keep God’s commandment or to do His will.

God wants us to express Him. But are we, in ourselves and by ourselves, able to express God? Certainly not! Just as a dog cannot express a bird, so we with our created life cannot express God. In order to express God, we must have the life of God. This life is the divine life, the eternal life. Actually, this life is the Triune God embodied in Christ, who is realized as the life-giving Spirit.

Although we have received the divine life, we are not accustomed to living by this life. We may never have had the thought of living by the divine life. Instead, we continue to trust in our old life. We may even pray for the improvement of the old life. In our prayer we may say, “Lord, You know how weak I am.” The Lord may answer, “There is no need for you to tell Me that you are weak. I know that you are weak. You are not merely weak—you are dead. This is the reason I have given you another life. Why would you not live by this new life which I have given you?”

I do not have the confidence that anyone among us, including myself, knows how to live by the divine life….We may be clear that the book of Deuteronomy manifests God, exposes us, and unveils Christ as our life, our life supply, and our everything, but we may not put this knowledge into practice. Instead of living by the divine life, we may turn to the old life and ask the Lord Jesus to help us to improve ourselves.

In fulfilling God’s requirements, we should not have any trust in ourselves. We need to learn to take the Lord’s desire as our desire and say, “Lord, I desire what You desire. In carrying out Your desire, I do not have any trust in myself, for I am not able to do Your will. Lord, because I have no trust in myself and because I have no capacity to fulfill Your desire, I take You as my life and life supply.” (Life-study of Deuteronomy, pp. 149-151)

Further Reading: Life-study of Deuteronomy, msgs. 2, 9, 21, 23

第五周■周三

晨兴喂养

太七 21 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”

约三 15 “叫一切信入祂的都得永远的生命。”

腓四 13 “我在那加我能力者的里面，凡事都能作。”

神在祂的经纶里，计划要人作神所要求于人的一切。然而，神不要人凭自己作这一切；祂要人凭着基督、在基督里、同着基督、借着基督并与基督是一来作这事。这就是说，我们需要与基督有属灵的联结、生机的联结。为要使我们进入与基督这样的联结，神要我们不仅相信基督，更信入基督（约三 15、16、18）。信入基督就是与基督有生机的联结，与祂成为一灵（林前六 17 下）。在这联结里，我们联于基督，与祂是一，且在祂里面。我们如今既与祂是一且在祂里面，就需要凭着基督并借着基督，作神所要求的一切事。我们不该再凭自己活着，或凭自己作事；乃要凭基督活着，并凭基督作一切（申命记生命读经，五〇页）。

信息选读

因着保罗对这事有透切的领悟，他就能宣告说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”〔加二 20。〕这里保罗是说，“我借着基督的死，已经在祂里面死了，现今借着祂的复活，祂在我里面活着。祂在我里面活着，完全是借着祂成了赐生命的灵。”…我们都需要有加拉太二章二十节的实际，看见神不要我们凭自己为祂活着，乃要我们

WEEK 5 — DAY 3

Morning Nourishment

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

John 3:15 That everyone who believes into Him may have eternal life.

Phil. 4:13 I am able to do all things in Him who empowers me.

In His economy God has planned that man should do everything God requires of him. However, God does not want man to do all this by himself; He wants man to do this by Christ, in Christ, with Christ, through Christ, and by being one with Christ. This means that we need to have a spiritual union, an organic union, with Christ. In order that we may enter into such a union with Christ, God wants us not only to believe in Christ but to believe into Christ (John 3:15, 16, 18). To believe into Christ is to have an organic union with Christ, becoming one spirit with Him (1 Cor. 6:17b). In this union we are joined to Christ, we are one with Him, and we are in Him. Now as those who are one with Him and in Him, we need to do all that God requires by Christ and through Christ. No longer should we live by ourselves and do things by ourselves, but we should live by Christ and do everything by Christ. (Life-study of Deuteronomy, p. 41)

Today’s Reading

Because Paul had a thorough realization of this, he could declare, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” [Gal. 2:20]. Here Paul was saying, “I have died in Christ through His death, but now He lives in me through His resurrection. His living in me is entirely by His being the life-giving Spirit.”...We all need to have the reality of Galatians 2:20, realizing that God does not want us to live for Him by ourselves but to live for Him by Christ, in Christ, with Christ, through Christ, and by being one with

凭基督、在基督里、同着基督、借着基督并与基督是一，来为祂活着。…我们需要看见一件要紧的事，就是神要我们在基督里、凭着基督、同着基督、借着基督并与基督是一，而生活、行动、行事、工作并为人。

每一个主的仆人都该与祂相配。但在我们自己里面、凭着我们自己，我们无法与祂相配或事奉祂。我们完全欠缺作这事的能力。我们一无所是，一无所有，一无所能。我们怎能与神相配或事奉祂？就我们说，这是不可能的；但借着具体化于子，又实化为那灵的三一神，这就有可能了。这位灵无所不在，而祂又具体化在圣经里，给我们吸入，使我们可以在基督里并凭着基督作一切事。

我们不该想要在自己里面为神作什么；反之，我们该恨恶并拒绝我们要事奉神并与祂相配的努力。实际上，这在神眼中是可憎的。不错，神要我们完成祂的经纶，但祂不要我们凭自己作这事。神渴望我们把自己摆在一边，忘记自己，并凭着那灵完成神的经纶；那灵是子的实化，子是父的具体化身。我们该凭这位成了赐生命之灵的基督，生活、行动、行事、工作并为人。这样，我们活着就不再是自己，乃是基督在我们里面活着。

保罗在罗马十章八节说到“我们所传信主的话”。这信主的话包括悔改、归向神、紧联于神并信入三一神，好与祂有生机的联结，并同祂生活如同一个。你在生活么？你在行事、工作么？我们该能回答这些问题说，“是的，我在生活、行事、工作，但我不是在自己里面、凭着自己而作，乃是在基督里、凭着基督而作。我是在与三一神生机的联结里活着。”这是基督徒的生活、召会生活、基督的身体，至终，这将是我们在永世之新耶路撒冷里的生活。在基督徒生活和召会生活中，我们活着不再是自己，乃是基督在我们里面活着（申命记生命读经，五〇至五一、五四至五五页）。

参读：申命记生命读经，第五篇。

Christ. The crucial matter that we need to realize is that God wants us to live, act, behave, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ.

Every servant of the Lord should match Him. But in ourselves and by ourselves we can neither match Him nor serve Him. We are utterly lacking the capacity to do this. We are nothing, we have nothing, and we can do nothing. How can we match God or serve Him? As far as we are concerned, this is impossible, but it is possible through the Triune God embodied in the Son, who is realized as the Spirit. This Spirit is everywhere, yet He is embodied in the Bible for us to inhale that we may do all things in Christ and by Christ.

We should not try in ourselves to do anything for God. Rather, we should hate and reject our effort to serve God and match Him, for it is actually abominable in the sight of God. Yes, God wants us to fulfill His economy, but He does not want us to do this by ourselves. God’s desire is that we cast ourselves aside, forget ourselves, and fulfill His economy by the Spirit, that is, by the realization of the Son, who is the embodiment of the Father. We should live, act, behave, work, and have our being by the very Christ who is the life-giving Spirit. Then it will be no longer we who live but Christ who lives within us.

In Romans 10:8 Paul refers to “the word of the faith which we proclaim.” This word of faith includes repentance, returning to God, holding fast to God, and believing into the Triune God in order to have an organic union with Him and to live together with Him as one. Are you living? Are you behaving and working? To these questions we should be able to say, “Yes, I am living, behaving, and working, but I am doing this not in myself and by myself but in Christ and by Christ. I am living in the organic union with the Triune God.” This is the Christian life, this is the church life, the Body, and, ultimately, this will be our life for eternity in the New Jerusalem. In the Christian life and in the church life, it is no longer we who live, but Christ lives in us. (Life-study of Deuteronomy, pp. 41, 43-44)

Further Reading: Life-study of Deuteronomy, msg. 5

第五周■周四

晨兴喂养

申六 5“你要全心、全魂、全力，爱耶和华你的神。”

十 12“以色列啊，现在耶和华你神向你所要的是什么？只要你敬畏耶和华你的神，行祂一切的道路，全心全魂爱祂并事奉祂。”

爱神的意思，是把我们全人，灵、魂、体，连同我们的心、心思和力量（可十二 30），都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。这样，我们与神就有最亲近、最密切的交通，能进入祂的心，领略祂心中一切的秘密（诗七三 25，二五 14），不仅晓得，更经历、享受并完全有分于神这些深奥、隐藏的事（哥林多前书生命读经，一七五页）。

信息选读

首先，摩西〔在申命记十章十二节〕说到敬畏神。我们都必须对神有正确的敬畏。然而，今天许多人声称自己是自由的，不怕任何事或任何人，包括不怕神。这种无所畏惧是可怕的，这是各种不法的源头。年轻人该承认，按照神的命定，在家庭、在社会、在召会里都有权柄。在我们所作、所说并所想的一切事上，我们都需要敬畏神。祂在察看我们，祂知道我们在哪里以及在作什么。至终，我们要从自己所撒的收割，我们要吃到这收成的果子。

WEEK 5 — DAY 4

Morning Nourishment

Deut. 6:5 And you shall love Jehovah your God with all your heart and with all your soul and with all your might.

10:12 And now, O Israel, what does Jehovah your God ask of you except that you fear Jehovah your God so that you would walk in all His ways and love Him and serve Jehovah your God with all your heart and with all your soul.

To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God. It is thus we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize, but also experience, enjoy, and fully participate in these deep and hidden things of God. (Life-study of 1 Corinthians, p. 144)

Today's Reading

Moses speaks [in Deuteronomy 10:12] of fearing God. We all must have a proper fear of God. However, it seems that today many people, claiming that they are free, do not fear anything or anyone, including God. This lack of fear is terrible; it is the source of all kinds of lawlessness. The young people should recognize that, according to God's ordination, there is authority in the family, in society, and in the church. In whatever we do, say, and think, we all need to fear God. He is observing us and knows where we are and what we are doing. Eventually, we will reap a harvest from what we sow, and we will eat the fruit of this harvest.

我们敬畏神，就会行祂的道路。神的道路实际上就是神的所是。这就是说，凡神的所是对我们都是道路。神是爱，这爱就成了我们该行的道路。神“爱寄居的，赐给他衣食。所以你们要爱寄居的，因为你们在埃及地也作过寄居的”（18下～19）。神的一条道路是爱寄居的，我们就该行神这条道路。许多寄居的很可怜，缺乏衣食。我们需要爱他们，给他们所需要的。神也是圣别的，祂的圣别是我们行走的另一条道路。不仅如此，神“不以貌取人，也不受贿赂”（17下），我们就该以此为道路，不以貌取人，也不受贿赂。祂也“给孤儿寡妇伸冤”（18上），我们就该行祂公正的道路。

在申命记十章十二节，摩西也嘱咐百姓要爱神。“爱”这字含示很多；例如，这字含示情爱，那是非常柔细的。神自己设立爱的榜样，钟情于祂的百姓。摩西在十四至十五节说到这事：“看哪，天和天上的天，地和地上的一切，都属耶和华你的神。但耶和华只钟情于你的列祖，爱他们，从万民中拣选他们的后裔，就是你们，象今日一样。”现今我们该爱神，钟情于祂。

在十二节，摩西说到全心全魂爱神并事奉祂。我们的心联于我们的灵，因为良心属于灵，也是心的一部分。因此，我们全心全魂爱神并事奉神，指明我们也用灵爱神并事奉神。不仅如此，按照六章五节，我们也要全力，就是用体力爱神。今天，我们若要借着走新路来事奉神，就需要用我们的灵，并用我们的全心、全魂和全力来事奉。去访人使人得救并受浸，然后再照顾他们，这需要我们用上全心、全魂和全力（申命记生命读经，七五至七七页）。

参读：申命记生命读经，第八篇。

When we fear God, we will walk in His ways. God's ways are actually what God is. This means that whatever God is, is a way to us. God is love, and this love is a way in which we should walk. God "loves the sojourner, giving him food and clothing. Therefore love the sojourner, for you were sojourners in the land of Egypt" (vv. 18b-19). One of God's ways is to love sojourners, and we should walk in this way of God. Many sojourners are poor, lacking food and clothing. We need to love them and give them what they need. God is also holy, and His holiness is another way for our walk. Furthermore, God "does not regard persons and does not take bribes" (v. 17b), and we should take this as a way, not regarding persons and not receiving bribes. God also "executes justice for the orphan and the widow" (v. 18a), and we should walk in the way of His justice.

In Deuteronomy 10:12 Moses also charged the people to love God. This word love implies a great deal. For instance, it implies the matter of affection, which is something very tender. God Himself has set an example of loving by setting His affection on His people. Moses refers to this in verses 14 and 15. "Behold, heaven and the heaven of heavens belong to Jehovah your God, the earth and all that is in it. But on your fathers Jehovah set His affection to love them and to choose their seed after them, that is, you above all the peoples, as it is this day." Now we should love God by setting our affection on Him.

In verse 12 Moses speaks of loving and serving God with all our heart and with all our soul. Our heart is linked to our spirit, for our conscience, which is of our spirit, is also a part of our heart. Thus, to love and serve God with all our heart and soul indicates that we love and serve Him also with our spirit. Furthermore, according to 6:5, we are to love Him also with all our might, that is, with our physical strength. Today, if we would serve God by practicing the new way, we need to serve with our spirit and with all our heart, with all our soul, and with all our strength. To visit people in order to get them saved and baptized and then to care for them afterward requires all our heart, soul, and strength. (Life-study of Deuteronomy, pp. 61-62)

Further Reading: Life-study of Deuteronomy, msg. 8

第五周■周五

晨兴喂养

来十 31“落在活神的手里是可怕的。”

十二 29“因为我们的神乃是烈火。”

加六 7“不要受迷惑，神是嗤慢不得的，因为人种的是什么，收的也是什么。”

我们要学习敬畏这位活神。我们绝不可在神面前任意随便，祂是嗤慢不得的〔加六 7〕。…许多时候，神对外邦人是放任的，但是对待祂的儿女，…神从来不随便。祂要管教我们，好叫我们在祂的圣别上有分。圣经说，“主所爱的，祂必管教，又鞭打凡所收纳的儿子。”（来十二 6）又说，“审判要从神的家起首。”（彼前四 17）所以我们都要敬畏神。使徒保罗说，“落在活神的手里是可怕的。”（来十 31）又说，“我们的神乃是烈火。”（十二 29）我们是属于这位活神的。不要以为我们随便一点，祂看不见；话多说几句，祂也听不见。落在活神的手里，是可怕的。我们应当小心，要学习敬畏祂。

我们所事奉的这位活神，是嗤慢不得的。你的存心、…意念、…思想、…一切，祂都鉴察，什么都不能瞒过祂。所以，我们要敬畏神，要认识祂是一位审判的神；并且神的话说审判要从祂的家起首。无论是我们的存心、…意念、…态度，或是我们在神和人面前的生活，以及在召会中的事奉，都要存着敬畏祂的心，因为我们的神是活神，是嗤慢不得的（活神与复活的神，八至九页）。

信息选读

〔神〕不只要审判人的光景，还要表白人的情形；并且祂的审判，就是为着表白，一切事情祂总要表白

WEEK 5 — DAY 5

Morning Nourishment

Heb. 10:31 It is a fearful thing to fall into the hands of the living God.

12:29 For our God is also a consuming fire.

Gal. 6:7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.

We must learn to fear the living God. We must not be loose; God is not mocked (Gal. 6:7)....God often lets the Gentiles be, but He is never loose with His children....He disciplines us so that we may partake of His holiness. The Bible says, “Whom the Lord loves He disciplines, and He scourges every son whom He receives” (Heb. 12:6), and it says that judgment begins from the house of God (1 Pet. 4:17). Hence, we must fear God. The apostle Paul says, “It is a fearful thing to fall into the hands of the living God,” and “our God is also a consuming fire” (Heb. 10:31; 12:29). We belong to the living God. We should not think that He does not see when we are loose or that He does not hear the things we say. It is a fearful thing to fall into the hands of the living God. We must learn to fear Him.

The living God whom we serve is not mocked. He searches our intentions, thoughts, emotions, and everything about us; nothing can be kept hidden from Him. We must fear Him and know that He is a judging God and that judgment begins from His house. We must fear God in our intentions, thoughts, attitudes, living, and service because He is a living God who is not mocked. (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 6-7)

Today’s Reading

[God] not only judges man’s condition but also makes man’s situation manifest. His judging is for manifesting, and He will make all things manifest (1

〔林前三 13，弗五 13，提前五 24〕。…祂的表白就证明祂是活神。在一切事上，祂丝毫不苟且。…所以我们不能容让任何与祂品性不合的光景，留在我们身上。

如果有一个人，在神面前是敬畏神的，神早晚也要出来表白，神要表白这个人是敬畏祂的。没有一个敬畏是徒然的，神知道谁是敬畏祂的人。看看旧约的约瑟，他是一个敬畏神的人，他在一切事上不敢得罪神。然而人陷害他，把他下在监里（创三九）。之后，神就来表白。神表白他的敬畏，把他安置在宝座上（四一 38 ～ 44）。人在神面前的信心、爱心，神要表白。如果你是要显扬你的爱神，有一天祂要表白你的显扬。如果你的存心，是要在人跟前显扬你的信心，神也要表白。所以，没有一个人能在神面前虚假。无论你在神面前错到如何，或者是对到如何，神都要表白。我们的神乃是活神，祂从来不马虎。这个认识叫我们敬畏祂，叫我们信靠祂。祂是宇宙的主宰，掌管宇宙万有；没有一点事，祂是随便的，祂从不苟且。神是伟大的，也是最细致的，没有一件小事是祂所不注意的。

神的表白乃是根据祂的品性，祂要表白祂的圣别、…公义、…光明…和…慈爱。旧约的律法，说明神是怎样的一位神。在旧约，神审判祂的百姓，乃是根据神的律法，也就是根据神的品性。为着要表白祂是如何的一位神，祂必须在祂的子民身上作事。神要过问…我们的存心，我们的意念，我们的生活和工作，免得我们把祂代表错了。无论你是爱祂，或是恨祂，…敬畏祂，或是嗤慢祂，祂都要表白。我们的神是大的神，祂是宽大的；然而，祂又是最细致的，祂从来不马虎。祂是光明的，祂就是光；祂是圣别的，祂就是圣。祂要我们作光的儿女，祂要在我们身上作神（弗五 8，约二十 17）。但愿每一位神的儿女，因着神是活神而敬畏祂…〔并〕得着安慰（活神与复活的神，九至一〇页）。

参读：活神与复活的神，第一篇。

Cor. 3:13; Eph. 5:13; 1 Tim. 5:24)....His manifesting of all things proves that He is a living God. He does not overlook anything. Hence, we must not remain in any condition that is incompatible with His nature.

If a man is God-fearing, sooner or later he will be manifested by God. It is not vain to fear God. He knows those who fear Him. In the Old Testament Joseph is an example. He feared God and dared not sin against God. Others falsely accused him and put him in prison (Gen. 39). Eventually, God came to make all things manifest. Joseph was manifested as a God-fearing man and was enthroned (41:38-44). God will manifest our faith and love toward Him. A brother who wants to make a show of his love for God will one day be exposed, that is, made manifest. If his intention is to make a show of his faith before men, God will make that manifest. Therefore, no one can pretend, for God will manifest whether he is wrong or right. Our God is the living God; He is not careless. If we know Him in this way, we will fear Him and trust Him. He is the Sovereign of the universe, and He has authority over all things in the universe. He is not loose and does not overlook anything. He is great as well as fine. There is not a matter that is so trivial as to escape His notice.

God makes things manifest according to His nature. He wants to be manifested as holiness, righteousness, light, and love. The Old Testament law portrays the nature of God. God judged His people in the Old Testament according to His law, that is, according to His nature. In order to manifest His nature, He must work on His people. He must be involved with our intentions, our thoughts, and our living and work lest we misrepresent Him. He will manifest whether we love Him, hate Him, fear Him, or mock Him. Our God is a great God, and yet He is broad. He is also very fine and not careless. He is bright, He is light, He is holy, and He is holiness. He wants us to be children of light, and He wants to be our God (Eph. 5:8; John 20:17). Every child of God must fear Him and be comforted by Him because He is the living God. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 7-8)

Further Reading: CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 1

第五周■周六

晨兴喂养

申八6“所以你要谨守耶和华你神的诫命，行祂的道路，敬畏祂。”

二十3～4“〔祭司〕说，以色列人哪，你们当听！你们今日将要与仇敌争战，不要胆怯，不要惧怕，不要恐慌，也不要因他们惊恐；因为耶和华你们的神与你们同去，要为你们与仇敌争战，拯救你们。”

主耶稣说，“我就是道路。”（约十四6）因着主耶稣就是神，这话指明神自己就是道路。接受神的所是作我们的道路，并行在这些道路中，就是活这位神。我们接受基督作我们的道路时，就活出祂的所是。祂是谦卑的，我们就该活在谦卑的道路中。祂是那常接受十字架的一位，我们就该行在十字架的道路中。接受基督作我们的道路乃是活基督，活基督就是彰显祂、显明祂甚至显大祂。因此，行在神的道路中，就是活神、彰显神、显明神并显大神。我们该接受神作我们的道路，因而行事象祂所行的一样（申命记生命读经，七六页）。

信息选读

新耶路撒冷的异象启示，我们该接受神作我们唯一的道路。在新耶路撒冷里，只有一条街道，是纯金的（启二一21），表征神的性情是我们的道路。生命水的河从神和羔羊的宝座流出来，并在街道当中涌流（二二1），这指明神是我们的生命，也是我们的道路。我们接受神作我们的生命，祂的生命连同祂的性情就成为我们行在其上的道路。今天我们都该敬畏神，并行在祂的道路中。

WEEK 5 — DAY 6

Morning Nourishment

Deut. 8:6 Therefore keep the commandments of Jehovah your God, walking in His ways and fearing Him.

20:3-4 And he shall say to them, Hear, O Israel! You are drawing near to the battle against your enemies today. Do not let your heart fail; do not be afraid or alarmed or terrified of them. For it is Jehovah your God who goes with you to fight for you against your enemies, to save you.

The Lord Jesus said, “I am the way” (John 14:6). Since the Lord Jesus is the very God, this word indicates that God Himself is the way. To take what God is as our ways and to walk in these ways is to live God. When we take Christ as our way, we live Him in what He is. He is humble, and we should live in the way of humility. He is the One who always takes the cross, and we should walk in the way of the cross. To take Christ as our way is to live Him, and to live Him is to express Him, to manifest Him, and even to magnify Him. Hence, to walk in God’s ways is to live God, express God, manifest God, and magnify God. We should take God as our way and thus act as He acts. (Life-study of Deuteronomy, pp. 61-62)

Today’s Reading

The vision of the New Jerusalem reveals that we should take God as our unique way. In the New Jerusalem there is just one street, which is of pure gold (Rev. 21:21), signifying that the nature of God is our way. The river of water of life proceeds out of the throne of God and of the Lamb and flows in the midst of the street (Rev. 22:1). This indicates that God is both our life and our way. We take God as our life, and His life with His nature then becomes the way in which we walk. Today we all should fear God and walk in His ways.

我们在自己里面没有争战的力量或能力。我们若信靠自己，就不能确保会在争战中获胜。我们争战的时候，需要看见我们是为着神所给我们的而战。神已将美地赐给我们，但我们仍需与仇敌争战。我们不仅该祷告，也要争战。实际上，争战的不是我们，因为神与我们同去，为我们争战。一旦仇敌被击败，地就得着清理，作我们的产业。

这争战的原则，与申命记整卷书所看到的原则一样，就是神要我们作一些事，但祂不要我们凭自己作。争战是我们的责任，但我们无法凭自己履行这责任。我们只能凭着相信主，履行争战的责任。我们要相信，主已命定我们去争战，并且祂要为我们争战。我们只要接受祂的话，并顺从祂，知道结果是在于祂。我们若这样履行责任，主就会喜悦。

整个召会是军队，但并非人人都必须参与争战。我们能否有分于争战，在于我们的光景。只有那些没有任何缠累的人才能参与争战。他们争战的时候，该有把握说，“争战的不是我；争战的那一位乃是我所信靠的主。”

因着我们有神的生命，我们就该从神学习，成为和祂一样的。我们要学习顾到弟兄的权益，就是基督身体上同作肢体者的权益。我们也必须学习在各方面都纯净没有掺杂。不仅如此，我们应当爱护生产的活物，并谨慎不失去进入主会众的权利。我们要遵行这一切事，就需要神圣的生命，就是那为着神的百姓，与神一同作工的生命。…我们若透彻地研读这一切事，就会更多认识神，也会知道我们该作什么样的人，该有什么样的所是，以及该如何行事为人（申命记生命读经，七七、一七四至一七五、一七七、一八五页）。

参读：申命记生命读经，第二至三、八、二十二至二十三、二十八篇。

In ourselves we do not have the strength or the capacity to fight. If we trust in ourselves, we will not have any assurance that we will be victorious in the warfare. As we are fighting, we need to realize that we are fighting for what God has given us. The good land has been given to us by God, but we still need to fight against the enemies. We should not only pray but also fight. Actually, we are not the ones fighting, for God goes with us and fights for us. Once the enemies have been defeated, the land will be cleared for our inheritance.

The principle with this fighting is the same principle that is found throughout the book of Deuteronomy. This principle is that God wants us to do certain things, but He does not want us to do these things by ourselves. It is our duty to fight, but we cannot fulfill this duty by ourselves. We can fulfill our duty to fight only by faith in the Lord. We need to believe that the Lord has ordained us to fight and that He will fight for us. We should simply take His word and obey Him, knowing that the outcome depends on Him. If we fulfill our duty in this way, the Lord will be pleased.

The whole church is an army, but not everyone has to join in the fighting. Whether or not we can participate in the fighting depends on our situation. Only those who do not have any kind of entanglement can join in the fighting. As they are fighting, they should have the assurance to say, “I am not the one fighting. The One who is fighting is the Lord in whom I trust.”

Because we have God’s life, we should learn of Him to be the same as He is. We need to learn to care for the interests of our brothers, the fellow members of the Body of Christ. We must also learn to be without mixture but pure in every way and in every aspect….Moreover, we should love the producing things and be careful not to lose the right to enter the congregation of the Lord. In order to do all these things, we need the divine life, the life that works with God for His people. If we thoroughly study all these matters, we will know God better and also know what kind of person we should be, what kind of being we should have, and in what kind of way we should walk. (Life-study of Deuteronomy, pp. 62, 149, 151, 159)

Further Reading: Life-study of Deuteronomy, msgs. 2-3, 8, 22-23, 28

第五周诗歌

378

经历基督 — 作生命

8 8 8 8 8 8 重（英 499）

A 大调 4/4

1 – 1 · 2 | 3 – – 5 | 4 6 7 2 | 1 – – 3 | 4 2 7 5 |
一 何 等 生 命! 何 等 平 安! 基 督 活
1 – 2 1 | 7 – 6 – | 5 – – – | 5 – 7 1 | 1 – 7 5 |
在 我 的 里 面! 我 已 与 祂 同
1 – 3 – | 2 – – 5 | 6 1 – 6 | 5 1 – 2 | 3 – 2 – | 1 – – – |
钉 十 架, 荣 耀 事 实、奇 妙 救 法!
3 – 2 5 | 1 – 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
现 在活 着 不 再 是 我, 乃 是 基
6 1 4 6 | 7 2 5 7 | 1 – – 1 | 3 – 3 – | 2 – – 2 |
督 在 我 活 着! 现 在 活 着 不
4 – 4 – | 3 – – 3 | 6 – 6 – | 5 – 4 2 | 1 – 7 – | 1 – – – ‖
再 是 我, 乃 是 基 督 在 我 活 着!

二 何等快乐!何等安息! 基督成形在我心里!
祂的生命、祂的性情, 在我全人都已组成;
我的一切全都了结, 祂的成分作我一切!
我的一切全都了结, 祂的成分作我一切!

三 何等荣耀!何等可夸! 总叫基督照常显大!
无论祸、福,无论生、死, 并无一事叫我羞耻;
任何境遇、一切事故, 都是叫我彰显基督!
任何境遇、一切事故, 都是叫我彰显基督!

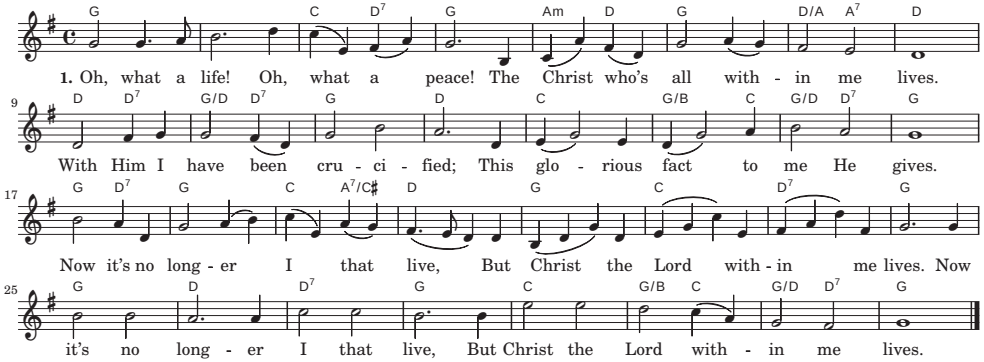
四 何等结果!何等有福! 我能活着就是基督!
祂的心意是我爱好, 祂的荣耀是我发表;
无何可要、无何可宝, 唯有基督是我目标!
无何可要、无何可宝, 唯有基督是我目标!

WEEK 5 — HYMN

Oh, what a life! Oh, what a peace

Experience of Christ — As Life

499



2. Oh, what a joy! Oh, what a rest!
Christ now is being formed in me.
His very nature and life divine
In my whole being inwrought shall be.
All that I am came to an end,
And all of Christ is all to me.

3. Oh, what a thought! Oh, what a boast!
Christ shall in me be magnified.
In nothing shall I be ashamed,
For He in all shall be applied.
In woe or blessing, death or life,
Through me shall Christ be testified.

4. Oh, what a prize! Oh, what a gain!
Christ is the goal toward which I press.
Nothing I treasure, nor aught desire,
But Christ of all-inclusiveness.
My hope, my glory, and my crown
Is Christ, the One of peerlessness.

(Repeat the last two lines of each stanza)

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: