约书亚记结晶读经

第一周

神对约书亚的吩咐、应许和鼓励

诗歌：586，568（568）

读经：书一1～9

纲要

【周一】

参“约书亚记、士师记、与路得记隐藏的内在意义”。（见第六至七页。）

【周二】

壹 约书亚在以下方面预表基督：

一 “约书亚”这希伯来名等于希腊文的“耶稣”，（来四8，徒七45，）意，“耶和华救主”，或“耶和华救恩”（太一21，民十三16）：

1 作我们首领的基督是我们的真约书亚，作我们救恩的元帅，（来二10，四8，）要领我们进荣耀里去，并进入神所应许之地的安息里，以基督作我们完全的平安和完满的满足。（二10，四11，申十二9，太十一28～30。）

CRYSTALLIZATION-STUDY OF JOSHUA

Week One

God’s Charge, Promise, and Encouragement to Joshua

Hymns: E811, E784 (E784)

Scripture Reading: Josh. 1:1-9

OUTLINE

§Day 1

Please refer to “The Hidden, Intrinsic Significance of Joshua, Judges, and Ruth” (pp. 6-7)

§Day 2

I. Joshua is a type of Christ in the following aspects:

A. The Greek equivalent of the Hebrew name Joshua is Jesus (Heb. 4:8; Acts 7:45), which means “Jehovah the Savior,” or “the salvation of Jehovah” (Matt. 1:21; Num. 13:16):

1. Christ as our Leader is our real Joshua as the Captain of our salvation (Heb. 2:10; 4:8) to lead us into glory and into the rest of the God-promised land with Christ as our perfect peace and full satisfaction (2:10; 4:11; Deut. 12:9; Matt. 11:28-30).

2 约书亚预表基督是恩典，顶替由摩西所表征的律法；（书一2上，约一17；）当颁赐律法的摩西死了，约书亚就进来，将百姓带进美地；（书一1～4；）他预表主耶稣是我们的首领，将我们带进对祂自己作我们安息，作美地实际的享受里。（申八7～10，十二9，腓一19，弗三8，西一12，二6～7，来四8～9，太十一28～29。）

二 在与亚玛力人的争战中，（出十七8～16，）亚玛力人预表肉体，就是堕落旧人的总和；约书亚预表现今的、实际的基督，作内住、争战的灵，就是与肉体争战并治死肉体的一位（罗八9～13，加五16～17，24）：

1 肉体的目的是要拦阻我们进入对包罗万有之基督作我们美地的完满享受里。

2 神的经纶将我们从肉体救到那灵，使我们能有分于三一神丰富的福—罗七17～八2，加三14，弗一3～14。

【周三】

三 约书亚四十岁时，联同迦勒成为十二个探子中的两个，他们二人满有信心，接受神的话作他们的信心，顾到神的权益，使祂的百姓据有美地；在旷野里，蒙神救赎的人中间，只有两个得胜者，约书亚和迦勒，得着美地为奖赏—民十三30，十四6～9，27～30，罗十17，加三3，5，来十一5～6，腓三13～14，参徒六5：

1 根据民数记十三和十四章的记载，以色列人有不信的恶心；约书亚和迦勒劝勉并警告百姓，说，“你们不可背叛耶和华；”（十四9；）这话指明不相信主就是背叛祂—十三31～33，十四1～3，6～11，申一26，32。

2. Joshua typifies Christ as grace replacing the law, signified by Moses (Josh. 1:2a; John 1:17); it was when Moses the lawgiver died that Joshua came in to bring the people into the good land (Josh. 1:1-4); he typifies the Lord Jesus as our Leader bringing us into the enjoyment of Himself as our rest, as the reality of the good land (Deut. 8:7-10; 12:9; Phil. 1:19; Eph. 3:8; Col. 1:12; 2:6-7; Heb. 4:8-9; Matt. 11:28-29).

B. In the war against Amalek (Exo. 17:8-16), Amalek typifies the flesh as the totality of the fallen old man; Joshua typifies the present and practical Christ as the indwelling, fighting Spirit, the One who fights against the flesh and puts it to death (Rom. 8:9-13; Gal. 5:16-17, 24):

1. The purpose of the flesh is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land.

2. God's economy delivers us from the flesh to the Spirit so that we may participate in the blessing of the riches of the Triune God—Rom. 7:17—8:2; Gal. 3:14; Eph. 1:3-14.

§Day 3

C. At the age of forty Joshua joined Caleb, as two of the twelve spies, as ones who had hearts full of faith by taking the word of God as their faith to care for God's interests for His people to possess the good land; only two overcomers among God's redeemed in the wilderness, Joshua and Caleb, received the prize of the good land—Num. 13:30; 14:6-9, 27-30; Rom. 10:17; Gal. 3:3, 5; Heb. 11:5-6; Phil. 3:13-14; cf. Acts 6:5:

1. According to the record in Numbers 13 and 14, the people of Israel had an evil heart of unbelief; Joshua and Caleb exhorted and warned the people by saying, "Do not rebel against Jehovah" (v. 9); these words indicate that not to believe in the Lord is to rebel against Him—Num. 13:31-33; 14:1-3, 6-11; Deut. 1:26, 32.

2 我们若要完全据有基督这美地，就必须求主拯救我们脱离有不信的恶心；有这样刚硬的心就是从活神坠落、转离了—25 ～ 26，28，35 ～ 39 节，九 23，徒六 5 上，来三 7 ～ 13。

3 我们基督徒行事为人，是凭着信心，不是凭着眼见；（林后五 7；）因此，我们必须持续地望断以及于耶稣，就是我们信心的创始者与成终者；（来十二 1 ～ 2；）我们的信不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。（加二 20，彼后一 1。）

4 我们需要领悟，对基督徒来说，最大的罪乃是不信；我们若抓住神的话并相信祂的话，就好了；当我们凭自己的感觉而活，不运用信心的灵并将我们的心转向主，以相信神话语（祂的约，祂的遗嘱）中神圣的事实时，对我们来说，我们就是背叛神的话，羞辱神，以神为说谎的—申一 25 ～ 26，来三 12，16 ～ 19，四 2，6，十一 1，罗三 4。

5 我们不该被自己的定罪、感觉、和环境等乌云所威胁或恐吓；我们必须活在新约之下，不信任何的失败、软弱、黑暗、或消极的事物；我们是有约的人，我们有一节应许的经文可以应付每一种处境—创九 8 ～ 17，启四 2 ～ 3，哀三 22 ～ 23，罗八 1，林后十二 9，提后一 10，二 1，犹 24，约壹一 9，林前一 9。

6 我们的灵是复活、是灵之基督作新约一切遗赠之实际的“银行账户”；借着生命之灵的律，这一切遗赠都分赐到我们里面，对我们成为真实的；因着召会人乃是在约之下的人，实际上我们可以称为约的召会—赛四二 6，四九 8，罗八 2，10，6，11，16，来八 10，约十六 13。

2. If we are going to fully possess Christ as the good land, we must ask the Lord to save us from having an evil heart of unbelief; to have such a hardened heart is to fall away, to turn away, from the living God—vv. 25-26, 28, 35-39; 9:23; Acts 6:5a; Heb. 3:7-13.

3. Our Christian walk is by faith, not by sight (2 Cor. 5:7); thus, we must continually look away unto Jesus, the Author and Perfecter of our faith (Heb. 12:1-2); our faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us (Gal. 2:20; 2 Pet. 1:1).

4. We need to realize that for a Christian, unbelief is the greatest sin; if we grasp hold of God's Word and believe His Word, all will be well; when we live by our feelings and do not exercise our spirit of faith and turn our heart to the Lord in order to believe in the divine facts in God's Word, which is His covenant, His will, to us, we are rebelling against the Word of God, insulting God, and making Him a liar—Deut. 1:25-26; Heb. 3:12, 16-19; 4:2, 6; 11:1; Rom. 3:4.

5. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation—Gen. 9:8-17; Rev. 4:2-3; Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9.

6. Our spirit is the "bank account" of the resurrected, pneumatic Christ as the reality of all the bequests of the new covenant; by the law of the Spirit of life, all these bequests are dispensed into us and made real to us; because the church people are a people under the covenant, we can actually be called the church of the covenant—Isa. 42:6; 49:8; Rom. 8:2, 10, 6, 11, 16; Heb. 8:10; John 16:13.

【周四】

贰 “你一生的日子，必无一人能在你面前站立得住。我怎样与摩西同在，也必照样与你同在；我必不撇下你，也不丢弃你。你当刚强壮胆，因为你必使这百姓承受那地为业，就是我向他们列祖起誓要赐给他们的。只要刚强，大大壮胆，照我仆人摩西所吩咐你的一切律法，谨守遵行，不偏离左右，使你无论往哪里去，都可以顺利”—书一5～7：

一 耶和华告诉约书亚，祂怎样与摩西同在，也必照样与约书亚同在，这乃是一件大事；在一个时候，主曾告诉摩西，“我的同在必和你同去，我必使你得安息；”（出三三14；）因着摩西是个非常接近神的心，并照着神心的人，他有神的同在到了完满的地步。

二 在新约里，耶稣的同在是以马内利，意思是“神与我们同在”；（太一23，十八20，二八20；）基督作为实际的灵，赐生命的灵，就是以马内利，在我们灵里神圣三一的同在。（提后四22。）

三 我们该不断运用我们信心的灵，刚强并大大壮胆，享受由美地所预表包罗万有的基督作我们今日产业的凭质，就是我们在来世和永世对美妙之基督完满和永远产业的样本—林后四13，弗一14，18，林后一22，五5～6上。

四 我们该接受主作我们的力量和胆量，好在任何境遇下显大基督，就是经历基督而有最高的享受；（腓一20，四11～13；）我们能一直宣告：“耶和华

§Day 4

II. “No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you. Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them. Only be strong and very courageous, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go”—Josh. 1:5-7:

A. For Jehovah to tell Joshua that, as He was with Moses, He would be with Joshua was a great matter; at one point the Lord told Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); because Moses was a person very near to God’s heart and according to God’s heart, he had God’s presence to a full extent.

B. In the New Testament the presence of Jesus is Emmanuel, meaning “God with us” (Matt. 1:23; 18:20; 28:20); Christ as the Spirit of reality, the life-giving Spirit, is Emmanuel, the presence of the Divine Trinity in our spirit (2 Tim. 4:22).

C. We should continually exercise our spirit of faith to be strong and very courageous to enjoy the all-inclusive Christ, signified by the good land, as the pledge of our inheritance today, which is a sample of our full and eternal inheritance of the wonderful Christ in the next age and for eternity—2 Cor. 4:13; Eph. 1:14, 18; 2 Cor. 1:22; 5:5-6a.

D. We should take the Lord as our strength and our courage to magnify Christ under any circumstances, which is to experience Him with the topmost enjoyment (Phil. 1:20; 4:11-13); we can always declare, “Jehovah

是我的亮光，是我的拯救；我还怕谁呢？耶和华是我生命的力量；我还惧怕谁呢？”—诗二七 1。

五 从前死作王管辖我们，（罗五 14，）我们因怕死而一直在其奴役之下；主既废除了魔鬼，又把死废掉，（来二 14 ～ 15，提后一 10，）现今我们就不再怕死，并从死的奴役下得了释放。

六 “因为耶和华必不丢弃祂的百姓，也不离弃祂的产业；”（诗九四 14；）“主是帮助我的，我必不惧怕；人能把我怎么样？”（来十三 6；）“神若帮助我们，谁能抵挡我们？”（罗八 31。）

七 我们需要是那些将神赐给我们的灵，如火挑旺起来的人，神赐给我们的灵，不是胆怯的灵，乃是能力、爱、并清明自守的灵；（提后一 6 ～ 7；）我们的感觉全都是谎言；我们该一直相信并宣告，我们是刚强的，我们是满了爱的，我们是非常清明的；这样，我们就能“刚强壮胆”，（书一 6，）进入并享受包罗万有的基督作美地的实际。

八 我们不该从关于神永远经纶属天异象的圣言“偏离左右”，（7，）使我们无论往哪里去，都可以顺利，行事为人配得过主，“以致凡事蒙祂喜悦；”（西一 10；）因此，在我们被接去以前，我们能借着不断相信神是，我们不是，而得着“蒙神喜悦”的见证。（来十一 5 ～ 6，创五 21 ～ 24。）

【周五、周六】

叁 “这律法书不可离开你的口，总要昼夜默想，好使你照这书上所写的一切，谨守遵行。如此，你的道路就可以亨通，你也必凡事顺利。我岂没有吩咐你么？你当刚强

is my light and my salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?”—Psa. 27:1.

E. Death once reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death; since the Lord destroyed the devil and nullified death (Heb. 2:14-15; 2 Tim. 1:10), we now have no more fear of death and are released from its slavery.

F. “Jehovah will not abandon His people, / Nor will He forsake His inheritance” (Psa. 94:14); “The Lord is my Helper, and I will not fear. What shall man do to me?” (Heb. 13:6); “If God is for us, who can be against us?” (Rom. 8:31).

G. We need to be those who fan into flame our God-given spirit, which is not a spirit of cowardice but of power and of love and of sobermindedness (2 Tim. 1:6-7); our feelings are altogether a lie; we should always believe and declare that we are strong, that we are full of love, and that we are very clear; then we can “be strong and take courage” (Josh. 1:6) to enter into and enjoy the all-inclusive Christ as the reality of the good land.

H. We should not turn away “to the right or to the left” (v. 7) from the holy Word concerning the heavenly vision of God’s eternal economy, so that we may have success wherever we go by walking worthily of the Lord “to please Him in all things” (Col. 1:10); thus, before our translation we can obtain the testimony that we have been “well pleasing to God” by continually believing that God is and we are not (Heb. 11:5-6; Gen. 5:21-24).

§Day 5 & Day 6

III. “This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will

壮胆，不要惧怕，也不要惊惶；因为你无论往哪里去，耶和华你的神必与你同在”—书一8～9：

一 约书亚要被神的话占有，也要让神的话占有他；（参西三16；）借着被话占有并充满，他就能顺利并成功地取得神应许之地。

二 约书亚能实行神的话上所写之一切的诀窍，以及他能亨通、顺利、刚强、壮胆，取得神应许之地的诀窍，乃是他昼夜默想神的话，不让神的话离开他的口；“你的口”这话表明默想主要是借着大声说话来实行：

1 “默想”这辞意义丰富，原文含示敬拜、与自己交谈、以及大声说话；默想话乃是借着仔细揣摩而品尝、享受它—诗一一九15，23，48，78，97～104，148。

2 祷告、对自己说话和赞美主，也可包括在默想话中；默想神的话乃是享受祂的话作为祂的气，（提后三16，）因而被神注入、将神吸入、并接受属灵的滋养。

3 默想主的话乃是“反刍”，如同牛吃草；（利十一3；）我们默想神的话时，就借着反复加以思想而接受神的话，如同牛咀嚼反刍的食物；我们早晨祷读主的话时，可以这样作，使我们借着反复思想从神的话所领受的，来得着滋养。

三 诗人说，“我要默想你的训辞，看重你的道路。我要在你的律例中自乐；我不忘记你的话”—诗一一九15～16：

1 诗人默想神的话时，这话就成为他的欢乐，他的欢

have success. Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go”—Josh. 1:8-9:

A. Joshua was to be occupied with God’s word and let the word occupy him (cf. Col. 3:16); by being occupied and filled with the word, he would have prosperity and success in taking the God-promised land.

B. The key to Joshua’s carrying out all that is written in God’s Word and the key to his prosperity, success, strength, and courage in taking the God-promised land were for him to not let God’s word depart from his mouth by musing upon it day and night; the words your mouth show that musing was mainly practiced by speaking aloud:

1. The Hebrew word for muse is rich in meaning; it implies to worship, to converse with oneself, and to speak aloud; to muse on the word is to taste and enjoy it through careful considering—Psa. 119:15, 23, 48, 78, 97-100, 148, cf. vv. 9-11.

2. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word; to muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment.

3. To muse upon the Word is to “chew the cud,” like a cow eating grass (Lev. 11:3); when we muse upon the word of God, we receive it with much consideration and reconsideration; just as a cow chews its cud, we may do this while we are pray-reading the word early in the morning so that we may receive nourishment by reconsidering what we receive from God’s word.

C. The psalmist said, “I will muse upon Your precepts / And regard Your ways. / I will take delight in Your statutes; / I will not forget Your word”—Psa. 119:15-16:

1. When the psalmist mused upon God’s word, it became his delight, his

喜快乐，（耶十五16，）并且他不忘记神的话；因此，这话成了他常时和永远的滋养。（诗一一九105，130。）

2 我们借着默想神的话，记念祂的话并被祂的话救活—“求你记念向你仆人所说的话，你曾使我在这话中有盼望。这是我在患难中的安慰，因为你的话将我救活”—49～50节。

四 默想神的话，甚至比祷读更丰富、更广阔、更包罗，因这包含祷告、敬拜、享受、交谈、下拜、甚至举手接受神的话；（48；）向神的话举手，指我们热诚欢乐地接受它，并对它说，阿们。（尼八5～6。）

五 当我们这样用我们的灵接触主的话，并且和主不断交通的时候，我们必定会感觉到在圣经话语里的沐浴、温暖、新鲜、滋润和供应；我们唯一该作的上好之事，就是摸着神、敬拜祂、相信祂、吸取祂、享受祂、追求祂并赢得祂—诗二七4，腓三8，14。

六 我们真实花时间默想神的话时，就被神注入，因神发光，并将神照耀出来；（林后三15～18；）这就是为什么我们唱：“祷告与主来往交通，沐浴在祂面光中；让祂荣美将你浸透，使你返照祂面容。”（诗歌五六八首，第六节。）

七 因着我们的主和我们的神已经吩咐我们进到祂里面，并享受祂这包罗万有之美地的实际，我们该对祂的话说阿们，刚强壮胆，不要惧怕，也不要惊惶，因为当我们使万民作主的门徒，使他们成为国度的子民时，我们无论往哪里去，耶和华我们的神都必与我们同在，直到这世代的终结，就是祂来临的时候—书一9，太二八20。

gladness and joy (Jer. 15:16), and he would not forget God's word; thus, it became a constant and eternal nourishment to him (Psa. 119:105, 130).

2. By musing upon God's word, we remember His word and are enlivened by it—"Remember the word to Your servant / In which You have made me hope. / This is my comfort in my affliction, / For Your word has enlivened me"—vv. 49-50.

D. Musing upon the word is even richer, broader, and more inclusive than pray-reading, for it includes prayer, worship, enjoyment, conversation, bowing down, and even lifting up our hand to receive God's word (v. 48); to lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6).

E. When we touch the Lord's word with our spirit in this way and remain in continual fellowship with Him, we should have a feeling of being bathed, warmed, refreshed, moistened, and supplied by the word in the Bible; the one thing, the best thing, we should do is to touch Him, worship Him, believe in Him, absorb Him, enjoy Him, pursue Him, and gain Him—Psa. 27:4; Phil. 3:8, 14.

F. When we truly take time to muse upon God's word, we are being infused with God to glow with God and to shine forth God (2 Cor. 3:15-18); this is why we sing, "Pray to fellowship with Jesus, / Bathing in His countenance; / Saturated with His beauty, / Radiate His excellence" (Hymns, #784, stanza 6).

G. Because our Lord and our God has commanded us to enter into and enjoy Him as the reality of the all-inclusive good land, we should say Amen to His word to be strong, to take courage, and to not be afraid or dismayed, for Jehovah our God is with us wherever we go, as we disciple all the nations to make them the kingdom people until the end of this age, the time of His coming—Josh. 1:9; Matt. 28:20.

第一周▪周一

晨兴喂养

书十四 1～2“以下是以色列人在迦南地所得的产业，…乃是…拈阄分给〔他们的〕。”

西一 12“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

二 6～7“你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

这两个主要的点—为基督取得那地，并为基督产生真实的先祖，乃是约书亚记至路得记之历史的灵。神应许的地既是基督的预表，为基督得着地，意思就是为基督得着基督。

神已将那地赐给以色列人，这是个事实，但尚未成为实际；这乃是仍待应验的应许。…唯有以色列人得着美地，据有美地以后，那地才真正成为他们的，成为实际的事实。

…今天传福音的原则是一样的。神的救恩已在基督里且凭着基督应许、预备并完成了。…神要将救恩赐给罪人，但他们需要借着接受祂救恩的恩赐来回应祂。…事实上，接受神的救恩就是帮助神。你若知道神的心，就会领悟每当罪人悔改并接受基督时，那个罪人就是在帮助神。（约书亚记生命读经，三九至四一页。）

信息选读

在约书亚记的开头，以色列人预备好可以往前，取得美地，据有美地并享受美地。以色列人这样作，意思就是他们在为美地所预表的基督作些事…。今

WEEK 1 — DAY 1

Morning Nourishment

Josh. 14:1-2 And these are what the children of Israel received as inheritances in the land of Canaan…by the lot of their inheritance…

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him.

These two main points—to take the land for Christ and to provide the bona fide ancestors for Christ—are the spirit of the history from Joshua to Ruth. Since the God-promised land is a type of Christ, to gain the land for Christ means to gain Christ for Christ.

It was a fact that God had given the land to Israel, but this fact was not yet practical. Rather, it was a promise that still needed to be fulfilled….Only after Israel had gained the good land and had taken possession of it did the land actually become theirs as a practical fact.

The principle is the same with the preaching of the gospel today. God's salvation has been promised, prepared, and completed in Christ and with Christ….God wants to give salvation to sinners, but they need to respond to Him by receiving His gift of salvation…. Actually, to receive God's salvation is to do God a favor. If you know the heart of God, you will realize that whenever a sinner repents and receives Christ, that sinner is doing God a favor. (Life-study of Joshua, pp. 31-32)

Today's Reading

At the beginning of the book of Joshua, Israel was ready to go forward, to take the good land, to possess it, and to enjoy it. For Israel to do this meant that they were doing something for Christ, who is typified by the good land….

天，基督这美地预备好给祂的信徒取得并据有。然而，那些预备好取得祂，据有祂，并享受祂作包罗万有之美地的人在哪里？

今天我们的需要乃是得着、…据有更多的基督，经历更多的基督。…这不仅是为着我们的享受，也是为着使基督成为祂所该是的。…我们为基督得着基督，好使祂能得着团体的彰显；这就是使美地成为以马内利的地。（赛八8。）保罗是奋力追求基督以得着基督的人。（腓三8，12。）…因为许多基督徒没有追求基督以得着基督，神就需要得胜者。

…早在第一世纪，主就进来呼召得胜者，（启二7，11，17，26～28，三5，12，20～21，二一7，）今天祂仍在发出对得胜者的呼召。然而，甚至在虔敬的基督徒中间，也很难找到一些得胜者，一些追求基督以得着基督的人。

在约书亚的时代，有二、三百万以色列人，但少有约书亚和迦勒。少有尽心竭力的人，真实追求神的人。若没有这样的人，美地和赐美地者都会闲着。那地和赐地者需要一些人去取得那地，据有那地，并享受那地。那些据有那地的人，乃是帮助了那地的赐与者。

今天我们需要为基督取得并据有那地；我们需要为基督得着基督；我们若这样作，就会帮助基督。然而，我们若继续过例行的基督徒生活和召会生活，就无法为基督得着那地；为此，神需要一些得胜者。今天地上有数以百万计的真基督徒，但得胜者在哪里？神正在呼召得胜者，但谁愿意答应祂的呼召？谁愿意回应神的呼召，追求基督以得着基督？我盼望我们中间有许多人愿意帮助基督，回应神对得胜者的呼召。（约书亚记生命读经，四一至四四页。）

参读：约书亚记生命读经，第六篇。

Today, Christ as the good land is ready to be taken and possessed by His believers. However, where are those who are ready to take Him, possess Him, and enjoy Him as the all-inclusive good land?

Our need today is to gain more of Christ, to possess more of Christ, and to experience more of Christ….This is not only for our enjoyment but also for Christ to be what He should be…. We gain Christ for Christ so that He may have His corporate expression. This is to make the good land the land of Immanuel (Isa. 8:8)….Paul was one who struggled to pursue Christ in order to gain Christ (Phil. 3:8,12)…. Because so many Christians do not pursue Christ in order to gain Him, God needs the overcomers.

As early as the first century, the Lord came in to call for overcomers (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21; 21:7), and today He is still sounding out the call for the overcomers. Nevertheless, even among devoted Christians it is hard to find some overcomers, some who are pursuing Christ in order to gain Him.

At the time of Joshua, there were two or three million Israelites, but there were not many Joshuas and Calebs. There were not many endeavoring ones, genuine pursuers of God. Without such ones both the good land and the Giver of the land would have been idle. Both the land and the Giver of the land needed certain ones to take the land, possess the land, and enjoy the land. Those who possessed the land did a favor to the One who gave them the land.

We today need to take and possess the land for Christ. We need to gain Christ for Christ. If we do this, we will do Christ a favor. However, if we go on living a routine Christian life and church life, we will not be able to gain the land for Christ. For this, God needs some overcomers. There are millions of real Christians on earth today, but where are the overcomers? God is calling for overcomers, but who will answer His call? Who will respond to God's call by pursuing Christ in order to gain Christ? I hope that many among us will do Christ a favor by responding to God's call for overcomers. (Life-study of Joshua, pp. 32-35)

Further Reading: Life-study of Joshua, msg. 6

第一周▪周二

晨兴喂养

来二 10 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

四 8 “若是约书亚已经使他们得了安息，此后神就不会提起别的日子了。”

11 “所以我们务必竭力进入那安息…。”

在约书亚记中，第一个基督的预表就是约书亚自己。…约书亚预表基督，也预表恩典（基督）顶替律法（摩西）。（一 2 上，约一 17。）当颁赐律法的摩西死了，约书亚就进来，（申三四 8～9，）将百姓带进美地，（书一 6，）这预表主耶稣将神的子民带进安息，进入对包罗万有之基督的享受。（约书亚记生命读经，六页。）

约书亚意耶和华救主，或耶和华救恩，（民十三 16，）是希伯来名字，等于希腊文的耶稣；所以约书亚预表主耶稣，将神的百姓带进安息。（圣经恢复本，来四 8 注 1。）

信息选读

希伯来二章十节所说以及三节和一章十四节所提的救恩，乃是把我们从堕落的光景拯救到荣耀里。身为开拓者、先锋的耶稣，（六 20，）已领先进入荣耀；现今我们这些跟从祂的人，正在同一路上，也要被带进神所为我们命定同样的荣耀里。（林前二 7，帖前二 12。）祂已经开了路，我们现今正行在其中。因此，祂不仅是救主，拯救我们脱离堕落的光景；祂也是创始者，领先进入荣耀的开拓者，要把我们带进同样的光景里。（圣经恢复本，来二 10 注 5。）

WEEK 1 — DAY 2

Morning Nourishment

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

11 Let us therefore be diligent to enter into that rest…

The first type of Christ in the book of Joshua is Joshua himself.... Joshua typifies Christ and grace (Christ) replacing the law (Moses—Josh. 1:2a; John 1:17). It was when Moses the lawgiver died that Joshua came in (Deut. 34:8-9) to bring the people into the good land (Josh. 1:6), typifying the Lord Jesus bringing the people of God into rest, into the enjoyment of the all-inclusive Christ. (Life-study of Joshua, p. 4)

Joshua, which means “Jehovah the Savior” or the “salvation of Jehovah” (Num. 13:16), is a Hebrew name, of which the equivalent in Greek is Jesus. Hence, Joshua was a type of the Lord Jesus, who brought the people of God into rest. (Heb. 4:8, footnote 1)

Today’s Reading

The salvation mentioned in Hebrews 2:10 and referred to in verse 3 and 1:14 saves us from our fallen state into glory. Jesus, as the Pioneer, the Forerunner (6:20), took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us (1 Cor. 2:7; 1 Thes. 2:12). He cut the way, and we are now taking the way. Hence, He is not only the Savior who saved us from our fallen state but also the Author who, as the Pioneer, entered into glory that we may be brought into the same estate. (Heb. 2:10, footnote 4)

希伯来三章七节至四章十三节所说的安息，既是包罗万有的基督，十一节的跌倒，就是从基督坠落，与基督隔绝。（加五4。）在加拉太书，加拉太信徒的危机，是从恩典的自由漂到律法的辖制里。（五1～4。）保罗劝勉他们，要在恩典的自由中站立得住，就是不要与基督隔绝。在希伯来书这里，希伯来信徒的危机是不愿丢弃那照着律法设立的老宗教，也不竭力享受基督作他们的安息。他们若仍在老旧的宗教，就是在犹太教里徘徊，就会赶不上作他们安息的基督。希伯来书作者恳切地勉励他们，要作基督的同伙，与基督一同竭力进入安息，使他们这些有分于基督的人，能享受基督作他们的安息。（来四11注3。）

亚玛力人预表肉体，就是堕落旧人的总和。（加二16…。）亚玛力人和以色列人之间的争战，描绘信徒里面肉体和那灵之间的冲突。（五17，参彼前二11。）…以色列人击败亚玛力人，是借着吗哪（出十六）和活水的供应，（十七1～6，）并借着摩西的举手，以及约书亚的争战。（出十七8注1，11注1。）

亚玛力人是以色列人去美地的路上所遇到的第一个仇敌。（申二五17～18，撒上十五2。）这指明我们的肉体是在一切的仇敌当中为首的。肉体、罪、世界、和撒但都彼此关联，但与信徒争战时，其中最突出的乃是肉体。（加五17。）在我们的经历中，当肉体被治死时，（24，罗八13，）世界就无法扣留我们，罪就不能在我们里面运行，撒但也无力在我们身上作工。亚玛力人攻击以色列人的目的，是要拦阻他们进入美地。照样，撒但挑动肉体与我们争战，目的是要阻止我们完全享受包罗万有的基督作我们的美地。（见申八7注1。）（出十七8注2。）

参读：约书亚记生命读经，第一篇；马太福音生命读经，第一、六篇；出埃及记生命读经，第四十六至四十八篇。

Since the rest that is covered in Hebrews 3:7—4:13 is the all-inclusive Christ, to fall from it is to fall from Christ, to be brought to nought from Christ (Gal. 5:4). In Galatians the danger was that the Galatian believers would drift into the bondage of law from the freedom of grace (Gal. 5:1-4). Paul advised them to stand fast in the freedom of grace, that is, not to be brought to nought from Christ. Here, in Hebrews, the danger was that the Hebrew believers would not forsake their old religion, which was according to the law, and press on into the enjoyment of Christ as their rest. If they continued to stagger in their old religion, that is, in Judaism, they would come short of Christ, who was their rest. The writer of Hebrews earnestly encouraged them, as Christ's partners, to press on with Christ and enter into the rest, that they, as His partakers, might enjoy Christ as their rest. (Heb. 4:11, footnote 1)

Amalek typifies the flesh, which is the totality of the fallen old man (Gal. 2:16...). The fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers (Gal. 5:17; cf. 1 Pet. 2:11). (Exo. 17:8, footnote 1) Amalek was defeated by Israel through the supply of the manna (Exo. 16) and the living water (17:1-6) and by the lifting up of Moses' hands and the fighting of Joshua. (Exo. 17:11, footnote 1)

Amalek was the first enemy encountered by the children of Israel on the way to the good land (Deut. 25:17-18; 1 Sam. 15:2). This indicates that our flesh is the first among all our enemies. The flesh, sin, the world, and Satan are all related, but the most prominent among them in fighting against the believers is the flesh (Gal. 5:17). When in our experience the flesh is put to death (Gal. 5:24; Rom. 8:13), the world cannot hold us, sin cannot operate in us, and Satan is powerless to work on us. Amalek's purpose in attacking Israel was to frustrate them from entering the good land. Likewise, Satan's aim in stirring up the flesh to fight against us is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land (see footnote 1 on Deut. 8:7). (Exo. 17:8, footnote 2)

Further Reading: Life-study of Joshua, msg. 1; Life-study of Matthew, msgs. 1, 6; Life-study of Exodus, msgs. 46-48

第一周▪周三

晨兴喂养

来十二2“望断以及于耶稣，就是我们信心的创始者与成终者…。”

罗十17“可见信是由于听，听是借着基督的话。”

来四2“…所听见的话与他们无益，因为这话在听见的人里面，没有与信心调和。”

加二20“…我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

旧约所有得胜的圣徒不过是信心的见证人，但耶稣乃是信心的创始者。祂是信心的发起者、开创者、源头和因由。照我们天然的人，我们没有信的能力，我们凭自己没有信。那叫我们得救的信，乃是我们从主所得宝贵的信。（彼后一1。）当我们仰望耶稣，祂这赐生命的灵（林前十五45）就将祂自己，将祂信的成分，灌输到我们里面；这样，自然而然的，有一种信在我们里面升起，我们就有信心相信祂。这不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。因此，乃是主自己作我们的信。我们因着祂作我们的信而活，是因着祂的信，（加二20，）不是因着我们自己的信。（圣经恢复本，来十二2注3。）

就如十个探子的恶信（民十三31～33）和百姓向摩西、亚伦所发的怨言（十四1～4）所指明的，以色列人不顾神，只顾自己。…因此，他们不信神，并且得罪神到一个地步，使神憎恶他们。他们的光景带来神的审判和惩罚。只有神是信心的源头。我们若要有信心，就必须学习顾到神的权益，而不顾自己的利益。（民十四11注1。）

WEEK 1 — DAY 3

Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith...

Rom. 10:17 So faith comes out of hearing, and hearing through the word of Christ.

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

Gal. 2:20 ...I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

The overcoming saints in the Old Testament are only witnesses of faith, whereas Jesus is the Author of faith. He is the Originator, the Inaugurator, the source, and the cause of faith. In our natural man we have no believing ability....When we look away unto Jesus [Heb. 12:2], He as the life-giving Spirit (1 Cor. 15:45) transfuses us with Himself, with His believing element. Then, spontaneously, a kind of believing arises in our being, and we have the faith to believe in Him. This faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us. Hence, He Himself is our faith. We live by Him as our faith; that is, we live by His faith (Gal. 2:20), not by our own. (Heb. 12:2, footnote 3)

As indicated by the evil report of the ten spies (Num. 13:31-33) and the murmuring of the people against Moses and Aaron (14:1-4), the children of Israel did not care for God but cared only for themselves.... Because of this, they did not believe in God, and they offended God to such an extent that they became abhorrent to Him. Their situation brought in God's judgment and punishment. God alone is the source of faith. If we would have faith, we must learn to care for God's interests and not for our benefit. (Num. 14:11, footnote 1)

信息选读

神对什么信实？神对祂所说的信实。神对祂的话信实，祂的话就是遗命，就是约。约就是神的话。

我们的基督徒生活以及召会生活，绝对是约的生活。…在新约圣经的每一节，我们看见神的应许。我要给你们其中的一节：“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”（林前十13。）…在你面临任何环境时都…有一节圣经作活的应许，来给你倚靠并凭此而活。…我们不该被自己的定罪、感觉、和环境等乌云所威胁或恐吓。我们乃是在神的约下，完全在祂的祝福下。不再有定罪，不再有审判，不再有咒诅。死已经被废去，在召会中我们不断地享受生命。…不要怕失去你的职业或健康。不要被黑暗或消极的事物所威胁。我们是有约的人，我们有一节应许的经文可以应付每一种处境。（创世记生命读经，五三三至五三四页。）

只有神的话是真的！如果环境和经历与神的话相合，我们感谢赞美神！如果环境和经历与神的话不合，就只有神的话是真的。凡和神的话相反的，都是假的。…神说基督是我的圣别，神说基督是我的生命，神说基督是我的得胜。撒但说你还是败坏，但神的话是真的。撒但说你还是软弱，但神的话是真的。撒但说你还是污秽，但神的话是真的。撒但对你说的都是谎言，只有神的话是真的！（倪柝声文集第二辑第四册，一五九至一六〇页。）

信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信。…当我们悔改归向神，那是灵的基督作神圣化的灵，（彼前一2上，）就在我们里面运行，作我们的信，使我们凭这信信靠主耶稣。（徒十六31。）…我们这些罪人原是没有信的。信乃是借着我们听见话而进到我们里面的。这话就是基督自己。（罗马书的结晶，八四至八五页。）

参读：希伯来书生命读经，第二十五篇；得胜的生命，第七至八篇。

Today's Reading

To what is God faithful? He is faithful to what He says. He is faithful to His Word, and His Word is the testament, the covenant. The covenant is simply God's Word.

Our Christian life and church life are absolutely a covenant life.... In verse after verse of the New Testament, we find God's promises. I want to give you one of them: ..."No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it" (1 Cor. 10:13). There is a verse for every circumstance that you face...as a living promise for you to rely upon and live by....We should not be threatened or frightened by the clouds of our convictions, feelings, and environments. We are under God's covenant, fully under His blessing. There is no more condemnation, no more judgment, no more curse. Death has been abolished. In the church, we continually enjoy life.... Do not be frightened about losing your job or your health. Do not be threatened by any dark or negative thing. We are the covenanted people, and we have a verse of promise to meet every situation. (Life-study of Genesis, p. 437)

Only God's Word is true! If the environment and experience match God's Word, we thank and praise Him! If the environment and experience do not match God's Word, it is God's Word that stands. Anything that contradicts God's Word is false.... God says that Christ is my holiness, my life, and my victory. Satan will say that you are still corrupt, weak, and unclean. But God's Word is true. Satan's words are lies. Only God's Word is true! (CWWN, vol. 24, "The Overcoming Life," p. 136)

The faith of the believers is actually not their own faith but Christ entering into them to be their faith....When we repented unto God, the pneumatic Christ as the sanctifying Spirit of God (1 Pet. 1:2a) moved within us to be our faith by which we believed on the Lord Jesus (Acts 16:31).... As sinners, we did not have faith. Faith came into us by our hearing the word. This word is just Christ Himself. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 273)

Further Reading: Life-study of Hebrews, msg. 25; CWWN, vol. 24, "The Overcoming Life," chs. 7-8

第一周▪周四

晨兴喂养

书一5～7“你一生的日子，必无一人能在你面前站立得住。我…必…与你同在；我必不撇下你，也不丢弃你。你当刚强壮胆，因为你必使这百姓承受那地为业，就是我向他们列祖起誓要赐给他们的。只要…谨守遵行〔律法〕，不偏离左右，使你无论往哪里去，都可以顺利。”

神的应许首先是约书亚一生的日子，必无一人能在他面前站立得住。（书一5上。）第二，神应许，祂必与约书亚同在，必不撇下他，也不丢弃他。（5下。）在九节下半，神对约书亚说，“你无论往哪里去，耶和华你的神必与你同在。”

首先，神鼓励约书亚当刚强壮胆。（6上，7上，9上。）约书亚不是在自己里面壮胆，乃是在这位行动并运行的神里面壮胆。…接着，神鼓励约书亚不要惧怕，也不要惊惶。（9中。）…不仅如此，神告诉约书亚，他无论往哪里去，都可以顺利。（7下，8下。）

以色列人同意约书亚，接受神的任命。他们的回答含示他们是乐意的，是预备好的，并且他们不只与约书亚同心合意，也与耶和华他们的神同心合意；这显于他们在他们神的名里给约书亚祝福的事上。他们在神经纶的大轮里与三一神是一，目的是要得着美地。（约书亚记生命读经，一四、一七页。）

信息选读

提后一章六至七节指明，我们必须将我们的灵，如火挑旺起来。在这两节里保罗说，“为这缘故，我提醒你，将那借我按手，在你里面神的恩赐，再如火挑

WEEK 1 — DAY 4

Morning Nourishment

Josh. 1:5-7 No man will be able to stand before you all the days of your life....I will be with you; I will not fail you nor forsake you. Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them....Do not turn away from [the law] to the right or to the left, that you may have success wherever you go.

God’s promise first was that no man would be able to stand before Joshua all the days of his life (Josh. 1:5a). Second, God’s promise was that He would be with Joshua and would not fail him or forsake him (v. 5b). In verse 9c God said to Joshua, “Jehovah your God is with you wherever you go.”

First, God encouraged Joshua to be strong and to be bold (vv. 6a, 7a, 9a). Joshua was to be bold not in himself but in the moving and operating God.... Next, God encouraged Joshua not to be afraid or dismayed (v. 9b).... Furthermore, God told Joshua that he would have success wherever he went (vv. 7c, 8b).

The children of Israel agreed with Joshua in taking God’s commission. Their response [in verses 16 through 18] implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God as expressed by their blessing of Joshua in the name of their God. They were one with the Triune God in the great wheel of His economy for the purpose of gaining the good land. (Life-study of Joshua, pp. 10, 12)

Today’s Reading

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame. In these verses Paul says, “For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For

旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”…神所给我们的灵，是我们必须挑旺起来的。我们必须挑旺我们的灵。…有时候你受苦到一个地步，你可能怀疑神，怀疑你的得救。但不论你多么的怀疑，在你里面有一个东西是你不能否认的，就是你的灵。你不是象野兽一样，你有灵。这灵对撒但是个麻烦。无论撒但作了多少工，又正在作多少工，在我们里面有一样东西是他摸不到的，那就是我们的灵。我们必须将我们的灵如火挑旺起来。

你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。你必须敞开你全人的这三层。你必须用口说，“哦，主耶稣。”但你还必须加深地用口、用心来说，“哦，主耶稣。”然后你还必须更深地用口、用心、用灵来说，“哦，主耶稣。”这是从深处敞开你的灵。火就会烧起来。你如果下沉，就应当从你的深处操练你的灵，一再地呼求：“哦，主耶稣。”这样，你就会高昂起来。

我们常常被仇敌欺骗愚弄。我们说我们是软弱的、模糊不清的。但是当我们说我们软弱时，我们就是软弱的；当我们说我们模糊不清时，我们就是模糊不清的。另一面，当我们说我们是刚强的，我们就是刚强的；当我们说我们是清明的，我们就是清明的。我们说我们是什么，我们就是什么。不要说你是软弱的。如果你说你是软弱的，软弱就随着你。但如果你说你是刚强的，能力就随着你。我们能说我们是刚强的，因为我们有性能，我们有本钱。神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。我们应当宣告这事，声明这事；这样，我们就会得着。这是我们的分，这是神所已经分给我们合法、派定的分。（那灵同我们的灵，八九至九一、九三页。）

参读：约书亚记生命读经，第二篇；那灵同我们的灵，第八章。

God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.”. . .Our God-given spirit is what we must fan into flame. We have to fan our spirit. At times you may suffer to such an extent that you may begin to doubt God and doubt your salvation. But regardless of how much you doubt, one thing is within you that you cannot deny—your spirit. You are not like a beast. You have a spirit. This spirit is a trouble to Satan. Regardless of how much work Satan has done and is still doing, there is one thing within us that he cannot touch—our spirit. We need to fan our spirit into flame.

If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, “O Lord Jesus.” But then you have to go deeper by using your mouth with your heart to say, “O Lord Jesus.” Then you need to go even deeper by using your mouth with your heart and with your spirit to say, “O Lord Jesus.” This is to open up your spirit from deep within. Then the fire burns. If you are down, you should call “O Lord Jesus” again and again from deep within with the exercise of your spirit. Then you will be up.

Quite often we are cheated and deceived by the enemy. We say that we are weak and cloudy. But when we say that we are weak, we are weak. When we say that we are cloudy, we are cloudy. On the other hand, when we say that we are strong, we are strong. When we say that we are clear, we are clear. When we say what we are, that is what we are. Do not say that you are weak. If you say that you are weak, weakness is with you. But if you say that you are strong, strength is with you. We can say that we are strong because we have the capacity. We have the capital. God gave us not a spirit of cowardice but a spirit of power, of love, and of sobermindedness. We should declare this and claim this. Then we will have it. This is our portion. This is our legal, God-appointed lot, which has been allotted to us by God. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 182-185)

Further Reading: Life-study of Joshua, msg. 2; CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 8

第一周▪周五

晨兴喂养

书一8～9“这律法书不可离开你的口，总要昼夜默想，好使你照这书上所写的一切，谨守遵行。如此，你的道路就可以亨通，你也必凡事顺利。我岂没有吩咐你么？你当刚强壮胆，不要惧怕，也不要惊惶；因为你无论往哪里去，耶和华你的神必与你同在。”

神对约书亚的鼓励，乃是以约书亚遵行神的话为条件。…这律法书不可离开他的口，总要昼夜默想，好使他照这书上所写的一切，谨守遵行。（书一8上。）约书亚要被神的话占有，也要让话占有他。借着被话占有并充满，他就能顺利并成功地取得美地。（约书亚记生命读经，一五页。）

〔默想〕这辞意义丰富，原文含示敬拜、与自己交谈、以及大声说话。默想话乃是借着仔细揣摩而品尝、享受它。祷告、对自己说话和赞美主，也可包括在默想话中。默想神的话乃是享受祂的话作为祂的气，（提后三16，）因而被神注入、将神吸入、并接受属灵的滋养。（圣经恢复本，诗一一九15注1。）

信息选读

诗人在〔诗篇一百一十九篇〕许多经节里说到他默想神的话。（15，23，48，78，99，148。）…默想神的话就是“反刍”，象牛吃草一样。（利十一3。）…我们若太快接受这话，就不会有多少享受。但我们接受这话的时候，若是“反刍”，我们的享受就必加增。

WEEK 1 — DAY 5

Morning Nourishment

Josh. 1:8-9 This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.... Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.

God’s encouragement to Joshua was in the term of Joshua’s walking in the word of God....The book of the law was not to depart from his mouth, but he was to muse upon it day and night so that he would be certain to do according to all that was written in it (Josh. 1:8a). Joshua was to be occupied with God’s word and to let the word occupy him. By being occupied and filled with the word, he would have prosperity and success in taking the good land. (Life-study of Joshua, p. 11)

Rich in meaning, the Hebrew word for muse (often translated meditate in the KJV) implies to worship, to converse with oneself, and to speak aloud. To muse on the word is to taste and enjoy it through careful considering. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word. To muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment. (Psa. 119:15, footnote 1)

Today’s Reading

In a number of verses [in Psalm 119] the psalmist says that he mused upon God’s word (vv. 15,23,48, 78,99,148).... To muse upon the Word is to “chew the cud,” like a cow eating grass (Lev. 11:3).... If we take in the Word too quickly, we shall not have very much enjoyment. But if we “chew the cud” as we take in the Word, our enjoyment will increase.

当我们默想神的话，…我们自然而然就会祷告。…此外，我们会与自己交谈，或开始赞美主。我们也许被神的话感动，想要大声赞美主。（出埃及记生命读经，七七六至七七七页。）

反刍表征接受神的话，反复加以思想。…早晨祷读的时候，我们可以反复思想所读的话。这就是反刍，借着反复思想从神的话所领受的，来得着喂养。（利未记生命读经，三六八页。）

通常默想主的话会比祷读主的话还要缓慢，还要细致。比如，我们默想出埃及二十章二节的时候，可能对自己说，“要记念耶和华是你的主。祂曾将你从埃及地，从为奴之家领出来。现在你出来了。阿们！主啊，我敬拜你，将我从捆绑中领出来！”我们默想神的话，对主说话，或是对自己说话，都该是自然的，并且该满了享受。我们也许低头敬拜主，思想主的话，有所记念，或责备自己。

在旧约，寻求神的人默想神活的话。他们接触神的话，与今天许多人所依循的方式—主要是操练心思研读字句的话—有所不同。当诗人默想神的话时，他们对神说话、祷告、敬拜祂、甚至向祂下拜。他们在神面前，对自己述说神的怜悯、救恩、和恩典的供应。这样默想神的话，甚至比祷读更丰富、更广阔、更包罗，因这包含祷告、敬拜、享受、交谈、下拜、甚至举手接受神的话。这也包含欢乐、赞美、呼喊、甚至在主面前哭泣。…我们若默想神的话，会以这话为乐。有时候我们会在主面前哭泣，或向祂唱赞美的诗歌。（出埃及记生命读经，七七七至七七八页。）

参读：出埃及记生命读经，第五十六至五十七篇；利未记生命读经，第三十六篇。

When we muse upon the Word of God,...we shall spontaneously pray.... Furthermore, we may converse with ourselves or begin to praise the Lord. We may be so inspired by the Word that we want to shout our praises to the Lord. (Life-study of Exodus, pp. 669-670)

Chewing the cud signifies receiving the word of God with much consideration and reconsideration....We may do this while we pray-read early in the morning. As we are pray-reading, we may consider and reconsider the word. This is to chew the cud to receive nourishment by reconsidering what we receive from God’s word. (Life-study of Leviticus, p. 315)

Usually musing upon the Word will be slower and finer than pray-reading the Word. For example, in our musing upon Exodus 20:2, we may say to ourselves, “Remember that Jehovah is your Lord. He has brought you out of the land of Egypt, out of the house of bondage. Now you are out. Amen! O Lord, I worship You for bringing me out of bondage!” In all our musing upon God’s Word, talking to the Lord or conversing with ourselves, we should be spontaneous and full of enjoyment. We may bow down to worship the Lord, ponder the Word, remember, or give ourselves a rebuke.

The seekers of God in the Old Testament mused upon His living word. Their way of handling the Word of God was different from that followed by many today who mainly exercise their mind to study the Word in letter. As the psalmists mused upon the Word of God, they spoke to God, prayed, worshipped Him, and even bowed down to Him. In the presence of God, they spoke to themselves of His mercy, salvation, and gracious supply. Musing upon the Word in this way is even richer, broader, and more inclusive than pray-reading, for it includes prayer, worship, enjoyment, conversation, bowing down, and even lifting up our hands to receive God’s word. It also includes rejoicing, praising, shouting, and even weeping before the Lord.... If we muse upon the Word of God, we shall delight ourselves in the Word. Sometimes we may weep before the Lord or sing hymns of praise to Him. (Life-study of Exodus, pp. 670-671)

Further Reading: Life-study of Exodus, msgs. 56-57; Life-study of Leviticus, msg. 36

第一周▪周六

晨兴喂养

诗一一九 48“我要向你的诫命举手，这些诫命是我所爱的；我也要默想你的律例。”

147 ～ 148“我趁天未亮呼求；我仰望了你的言语。我趁夜更未换，将眼睁开，为要默想你的话语。”

向神的话举手，指明我们热诚欢乐地接受它，并对它说，阿们。（尼八 5 ～ 6。）（圣经恢复本，诗一一九 48 注 1。）

〔在诗篇一百一十九篇一百四十七节，〕我们看见诗人天未亮就起来呼求，并仰望了神的言语。一百四十八节〔指明〕，…诗人夜间醒来，为要默想神的话语。默想神的话比仅仅思想神的话所含的意义更丰富。我们默想神的话，乃是借着与神谈话，敬拜祂，享受祂，从祂领受恩典，并在主面前与自己交谈。（出埃及记生命读经，七七八页。）

信息选读

默想神的话就是享受神的话作祂的呼出，这乃是在这话里接触神，与祂交通，敬拜祂，借着这话并用这话向祂祷告。我们这样默想神的话，就要被神注入，将祂吸入我们里面，并得着属灵的滋养。

诗人等候主的话，仰望它，并趁天未亮起来向主呼求，述说他需要主的话。然后他默想这话，敬拜主，向祂祷告，并得着祂的供应。他也对自己说话，并用神的话教导自己。这一切都是默想神话语的一部分。（出埃及记生命读经，七七七至七七九页。）

WEEK 1 — DAY 6

Morning Nourishment

Psa. 119:48 ...I will lift up my hand to Your commandments, which I love; and I will muse upon Your statutes.

147-148 I anticipated the dawn and cried out; I hoped in Your words. My eyes anticipated the night watches, that I might muse upon Your word.

To lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6). (Psa. 119:48, footnote 1)

[In Psalm 119:147] we see that the psalmist rose up before dawn, cried out, and hoped in God's word. Verse 148 goes on to...[indicate that] the psalmist woke up during the night to muse upon God's word. Musing upon the Word involves more than just meditating on it. We muse upon the Word by talking to God, worshipping Him, enjoying Him, receiving grace from Him, and conversing with ourselves in the Lord's presence. (Life-study of Exodus, p. 671)

Today's Reading

To muse upon the Word of God is to enjoy His Word as His breath. It is to contact God in the Word and to have fellowship with Him, to worship Him, and to pray to Him through and with the Word. By musing upon the Word of God in this way, we shall be infused by God, breathe Him into us, and receive spiritual nourishment.

The psalmist waited for the Lord's word, hoped in it, and arose before dawn to cry out to the Lord that he needed His word. Then he mused upon the Word, worshipping the Lord, praying to Him, and receiving His supply. He also spoke to himself and instructed himself with the Word of God. All this is part of musing upon the Word of God. (Life-study of Exodus, pp. 671-672)

关于默想圣经，…慕勒…说，“…我每天必须注意的最大最先要作的事，就是要在主里面喜乐。第一件事所该注意的，并不在于我事奉主多少，我如何荣耀主，而是在于我里面怎样得着喜乐，我里面的人怎样得着滋养。”（倪柝声文集第三辑第二册，一七三页。）

当我们真是用灵来接触主的话，并且一面读还一面和主不断交通的时候，我们的灵里必定会一直感觉到一种沐浴的光景，好象全人都浸在圣经的话语里洗澡一样，非常的清凉，舒畅而轻快。我们在交通里读经的时候，必须要有这种感觉。…你在神话语里经过的时候，总该象一个洗澡的人从水里浸过一样。…〔你〕越读，里头越新鲜，…〔这〕新鲜…好象是清晨的甘露一样。…你也不知道是受了什么感动，或者蒙了什么光照，得了什么教导，都不知道，但总觉得很滋润，一节一节地读，一节一节地有滋润，里面是甜甜美美的。还有，你会觉得有供应，越读里头越满足，越读里头越饱满，越有能力，越刚强。在这里当然也会有亮光。

就是这样，早晨你读了三十分钟的圣经，什么都没有明白，但是你能说你在神的话语里洗了一个澡。虽然没有明白，但是你读过圣经之后，灵里面是暖煦煦的，也不是太热，也不是太烫，也不是太烧，就是这样一种说不出的温暖。同时还感觉新鲜，还感觉滋润，还感觉有供应，有饱足。这是一个很好的读经。…这正如你吃了一顿丰美的早餐一样，吃的是什么可能都记不太清楚了，但是吃过之后，总觉得里面充实了，有力量了，…有一种说不出的光景。你越这样来读主的话语，和主交通，就越知道读经是多实际的一件事，也是多甜美的一件事！（初信课程第二十四课，一〇至一一页。）

参读：诗篇生命读经，第四十篇；初信造就，第九、十一篇；初信课程，第二十四课。

Concerning meditating [musing] on the Word,...George Muller...said,...“The first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished.” (CWWN, vol. 48, “Messages for Building Up New Believers (1),” p. 138)

When we touch the Lord’s Word with our spirit and remain in continual fellowship with Him, our spirit should have a feeling of being bathed, as if our whole being were taking a bath in the Bible. This is refreshing, comfortable, and joyful. We should have this kind of feeling when we fellowship with God through reading the Word....When we pass through God’s word, we should be like a person who has taken a bath, a person who has been soaked in water. The more we read, the more we should be refreshed....This freshness...is like the freshness of the morning dew....We may not know what has touched us, what has enlightened us, or what we have learned, but we will be moistened. As we read verse by verse, we become moist, and we will be full of an inward sweetness. In addition, we will sense a supply. The more we read, the more we will be inwardly satisfied, filled, empowered, and strengthened. There will also be light.

This is the way we should read the Bible for thirty minutes in the morning. Although we may not understand anything, we will take a bath in God’s Word and feel warm in our spirit. We will not have the sense of being hot, scorched, or burned, but we will have an indescribably warm feeling and be refreshed, moistened, supplied, and satisfied. This is good Bible reading. This can be compared to eating a rich breakfast. We may not remember exactly what we ate, but we will feel full and energized....This is an indescribable feeling. The more we read the Lord’s Word and fellowship with Him in this way, the more we will know how real and sweet it is to read the Bible. (CWWL, 1959, vol. 3, “Lessons for New Believers,” pp. 323-324)

Further Reading: Life-study of the Psalms, msg. 40; CWWN, vol. 48, “Messages for Building Up New Believers (1),” chs. 9,11; CWWL, 1959, vol. 3, “Lessons for New Believers,” lsn. 24

第一周诗歌

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祷　告 – 与主交通

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一 祷 告 与 主 来 往　交 通，　祂 面 灵 里 来 寻 求；
5 · 5 6 5 3 1 | 1 – 6 0 | 5 · 1 3 2 1 7 | 1 – – 0 |
祂 前 求 问 并 且　静 听，　隐 密 之 处 来 等 候。
2 · ♯1 2 3 4 2 | 3 – 5 0 | 6 · 6 5 3 4 3 | 2 – – 0 |
（副）祷 告 与 主 来 往　交 通，　祂 面 灵 里 来 寻 求；
5 · 5 6 5 3 1 | 1 – 6 0 | 5 · 1 3 2 1 7 | 1 – – 0 ‖
祂 前 求 问 并 且　静 听，　隐 密 之 处 来 等 候。

二 祷告与主来往交通，　从你里面全敞开；
敞着脸面将祂瞻仰，　单一、纯洁又实在。

三 祷告与主来往交通，　凭信将祂来寻求；
学习来摸祂这活灵，　恭敬、仰望并等候。

四 祷告与主来往交通，　以灵、以真为秘诀；
总要凭灵祷告、求问，　照着里面的感觉。

五 祷告与主来往交通，　诚恳静听祂所言；
让祂心意印刻于你，　使你成全祂心愿。

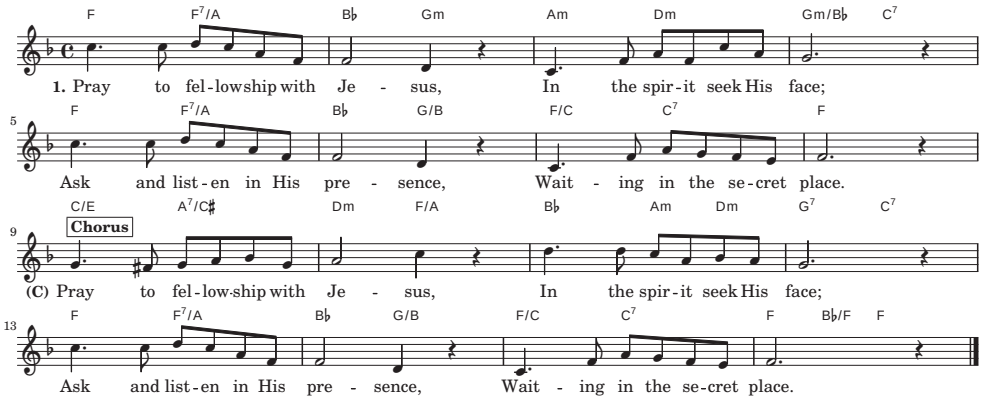
六 祷告与主来往交通，　沐浴在祂面光中；
让祂荣美将你浸透，　使你返照祂面容。

WEEK 1 — HYMN

Pray to fellowship with Jesus

Prayer — Fellowship with the Lord

784



2. Pray to fellowship with Jesus,
Fully opened from within,
With thy face unveiled, beholding,
Single, pure, and genuine.

3. Pray to fellowship with Jesus,
Seeking Him in confidence;
Learn to touch Him as the Spirit,
Looking up in reverence.

4. Pray to fellowship with Jesus,
Speaking nothing in pretense;
Ask according to the spirit,
Praying by the inner sense.

5. Pray to fellowship with Jesus,
List'ning earnestly to Him;
Be impressed with His intentions,
Yielding to Him from within.

6. Pray to fellowship with Jesus,
Bathing in His countenance;
Saturated with His beauty,
Radiate His excellence.

申言稿：

Composition for prophecy with main point and sub-points: