约书亚记结晶读经

第三周

过约但河
并预备打仗

诗歌： 227（228）

读经：书三 1～四 24，五 1～10

纲要

【周一】

壹 约书亚三章一节至四章二十四节记载以色列人过约但河：

一 当以色列人看见他们神的约柜，又见祭司利未人抬着，就要从所在的地方起行，跟着约柜去—三 3，6：

1 约柜预表基督作三一神的具体化身—出二五 10～22。

2 当神的约柜与以色列人一同前行时，三一神与他们同行，在前面领导，因此三一神是头一个踏入水中的—书三 8，10～11。

3 约柜扛在祭司的肩头上，指明抬约柜的祭司按预表是与三一神成为一个实体—3 节：

CRYSTALLIZATION-STUDY OF JOSHUA

Week Three

Crossing the Jordan River
and Being Prepared for Battle

Hymns: E279 (E280)

Scripture Reading: Josh. 3:1—4:24; 5:1-10

OUTLINE

§Day 1

I. Joshua 3:1—4:24 is a record of the people of Israel crossing the Jordan River:

A. When the people of Israel saw the Ark of the Covenant of their God and the Levitical priests bearing the Ark, they set out from their place and followed it—3:3, 6:

1. The Ark was a type of Christ as the embodiment of the Triune God—Exo. 25:10-22.

2. When the Ark of God went with the children of Israel, the Triune God went with them, taking the lead and thus being the first to step into the water—Josh. 3:8, 11.

3. That the Ark was on the shoulders of the priests indicates that, in type, the priests who bore the Ark became one entity with the Triune God—v. 3:

a 他们与神乃是一个团体人—团体的神人。

b 神在他们的行走里行走，他们在神的行走里行走。

二 约但河预表基督的死与复活—徒二 23 ～ 24，三 15：

1 主的约柜在百姓前头过去，到约但河里—书三 10 ～ 11。

2 约柜进入约但河，并从约但河上来，就是指明基督的死与复活—15 节，四 11。

三 以色列人过约但河，不是预表信徒肉身的死亡，乃是预表信徒经历基督的死，在这死里旧人被了结并埋葬—罗六 3 ～ 6，加二 20：

1 约但河就预表的意义说，乃是指信徒受浸所浸入之基督的死—罗六 3 ～ 4。

2 以色列人经过基督的死，以埋葬他们的旧人，并成为在基督里的新人—林后五 17：

a 他们已预备好进入美地，要取得那地作他们的产业，并与迦南人打仗；然而，他们在旧人里无法取得胜利。

b 按预表，他们在基督的死里埋葬，然后在基督的复活里复活，成为在基督里的新人，为着打属灵的仗—弗六 10 ～ 20。

c 我们必须看见，我们的旧人，我们天然的人，是完全不合格为得着基督打属灵的仗；在基督里，我们就不再是旧人，乃是新人了—四 22 ～ 24。

【周二】

3 信徒浸入基督的死，乃是过约但河，这引领信徒进

a. They and God were one corporate person—a corporate God-man.

b. God walked in their walking, and they walked in God's walking.

B. The Jordan River typifies the death and resurrection of Christ—Acts 2:23-24; 3:15:

1. The Ark of the Covenant of the Lord crossed over before the people into the Jordan—Josh. 3:11.

2. The Ark's entering into and coming out of the Jordan indicates Christ's death and resurrection—v. 15; 4:11.

C. Israel's crossing of the river Jordan typifies not the believers' physical death but the believers' experience of the death of Christ, in which the old man is terminated and buried—Rom. 6:3-6; Gal. 2:20:

1. According to typology, the Jordan River denotes the death of Christ into which the believers have been baptized—Rom. 6:3-4.

2. The children of Israel passed through the death of Christ to bury their old man and become a new man in Christ—2 Cor. 5:17:

a. They were ready to enter into the good land, take the land as their possession, and engage in warfare against the Canaanites; however, in their old man they could not gain the victory.

b. In type, they were buried in the death of Christ, and then they were resurrected in the resurrection of Christ to become a new man in Christ for the fighting of the spiritual warfare—Eph. 6:10-20.

c. We need to realize that our old man, our natural man, is not qualified to fight the spiritual warfare for the gaining of Christ; in Christ we are no longer the old man but a new man—4:22-24.

§Day 2

3. The believers' baptism into the death of Christ, as the crossing of the

入基督的复活—罗六 3 ～ 6，西二 12：

a 受浸在埋葬的一面，是了结我们的旧人。

b 受浸在复活一面，使我们的灵有新生的起头，好叫我们在基督里凭神圣的生命活过来—约三 6，15，罗八 10。

c 在这复活的境地里，我们就得享基督作包罗万有的美地，而在其中生活行动；甚至在其中生根、建造，以完成神的经纶—六 4，西二 7。

四 以色列人过约但河并进入美地，与以色列人据有并享受美地有关；这样的据有并享受美地，预表信徒实际地经历在基督里各样福分的丰富，如以弗所书中所启示的—书四 1。

五 以色列人过约但河之后进入美地，乃是预表信徒经历接管诸天界，就是撒但和他黑暗权势所在的地方—弗二 2，六 12。

贰 从约但河中取十二块石头，另把十二块石头立在约但河中—书四 3 ～ 9：

一 从约但河中取出的十二块石头，表征新以色列的十二支派—3 ～ 7 节。

二 这些石头从约但河的水中被拿起来，表征从死里复活—7 节：

1 这十二块石头是一个记号，表明“复活的”新以色列人乃是越过死水的见证—6 ～ 7，21 ～ 24 节。

2 这预表信徒与基督一同经历从死里复活—罗六 3 ～ 4。

三 立在约但河中另外的十二块石头，表征在旧生

Jordan River, leads the believers into the resurrection of Christ—Rom. 6:3-6; Col. 2:12:

a. In the aspect of burial, baptism is the termination of our old man.

b. In the aspect of resurrection, baptism is the germination of our spirit so that we may be made alive in Christ with the divine life—John 3:6, 15; Rom. 8:10.

c. In the realm of resurrection we enjoy Christ as the all-inclusive good land in which we walk and even are being rooted and built up for the accomplishment of the economy of God—6:4; Col. 2:7.

D. Israel's crossing the Jordan and entering into the good land are related to Israel's possessing and enjoying the good land, which typifies the believers' practical experience of the riches of the blessings in Christ as revealed in the book of Ephesians—Josh. 4:1.

E. Israel's entering into the good land after crossing the Jordan typifies the believers' experience of taking over the heavenlies, where Satan and his power of darkness are—Eph. 2:2; 6:12.

II. Twelve stones were taken out of the Jordan, and another twelve stones were erected in the Jordan—Josh. 4:3-9:

A. The twelve stones taken from the Jordan signify the twelve tribes of the new Israel—vv. 3-7.

B. The stones' being raised up from the waters of the Jordan signifies resurrection from death—v. 7:

1. These twelve stones were a sign, showing that the "resurrected" new Israel would be a testimony of the crossing of the death water—vv. 6-7, 21-24.

2. This typifies the believers' experiencing with Christ the resurrection from death—Rom. 6:3-4.

C. The other twelve stones erected in the middle of the Jordan signify the

命和旧性情里的以色列十二支派—书四 9：

1 约书亚把这十二块石头立在约但河中约柜所在的地方，表征主要把在旧性情里的以色列人留在约但河的死水下。

2 这预表信徒的旧人应当留在基督的死里—罗六 6，加二 20，腓三 10。

四 两组各十二块的石头，表征我们的旧人已经埋葬，我们复活的新人与三一神一同活着并作工，如同一人；这与以弗所二章一节、四至六节、十五节、十节的启示相符。

【周三】

叁 抬见证柜的祭司在约但河中的干地上站定，直到国民尽都过了约但河—书三 8，13～15，17，四 10～11，15～18：

一 抬约柜的祭司是首先下水去，末后从水里上来的；他们在河底，直等到神的百姓都过了河，才能出来—三 17，四 15～16。

二 神把祭司放在死里，好叫以色列人有一条路，到生命之地—10 节：

1 在河底是死的地位，不是舒服的，不是好看的。

2 在河底抬见证的柜，是顶苦的。

3 主今日找一班像约书亚三至四章里的祭司的人，叫他们先下水，先进入死—三 8，17：

twelve tribes of Israel in their old life and in their old nature—Josh. 4:9:

1. Joshua erected these twelve stones in the middle of the Jordan where the Ark was, signifying that the Lord wanted Israel in their old nature to remain under the death water of the Jordan.

2. This typifies that the old man of the believers should remain in the death of Christ—Rom. 6:6; Gal. 2:20; Phil. 3:10.

D. The two sets of twelve stones signify that our old man has been buried and our resurrected new man is living and working with the Triune God as one; this corresponds with the revelation in Ephesians 2:1, 4-6, 15, and 10.

§Day 3

III. The priests carrying the Ark of the Testimony stood firmly on dry ground at the bottom of the river Jordan until all the nation had completely crossed over the Jordan—Josh. 3:8, 13-15, 17; 4:10-11, 15-18:

A. The priests bearing the Ark were the first ones to go into the water and the last ones to come up out from the water; they waited at the bottom of the river for all of God's people to cross over—3:17; 4:15-16.

B. God put the priests in the place of death so that the Israelites would have a way to the land of life—v. 10:

1. The bottom of the river is the position of death; it is not comfortable or attractive.

2. To bear the Ark of the Testimony at the bottom of the river is a great suffering.

3. The Lord is seeking for a group of people who, like the priests in Joshua 3 and 4, step into the water, that is, walk into death first—3:8, 17:

a 他们乐意先受十字架的对付，站在死里，好叫召会有一条生命的路—林后四 10 ～ 12。

b 神必须先把我们摆在死里，好叫别人得着生命—约二 19，十二 24，林前十五 36。

【周四、周五】

三 因着使徒保罗借着死供应生命，他能见证说，“这样，死是在我们身上发动，生命却在你们身上发动”—林后四 12：

1 使徒们的工作乃是死在他们身上发动，使生命在信徒身上发动—10 ～ 12 节。

2 死在我们身上发动的结果是美妙的，就是生命在别人身上发动—12 节。

3 新约职事真实的工作不是作工的问题，乃是死的问题—1 节，三 8 ～ 9，五 18。

4 在主的恢复里，我们需要死，好叫生命在别人身上作工；因此，我们死就是我们作工—四 12。

5 “主不需要你为祂完成什么工作。祂需要你死。如果你死了，生命就会在别人身上作工。借着死，你就把生命供应人。因此，我们的工作乃是被治死”—哥林多后书生命读经，三四七页。

【周六】

肆 以色列人虽然受了管教、训练，并且合格，但在过约但河以后，他们在攻击前仍需要进一步的预备—书五 1 ～ 10：

一 过约但河是为着与迦南七族打仗—四 12 ～ 13。

a. They are willing to be dealt with by the cross first, to stand in the place of death in order that the church will find the way of life—2 Cor. 4:10-12.

b. God must first put us in the place of death before others can receive life—John 2:19; 12:24; 1 Cor. 15:36.

§Day 4 & Day 5

C. Because the apostle Paul ministered life by dying, he could testify, saying, “So then death operates in us, but life in you”—2 Cor. 4:12:

1. The work of the apostles is the work of death operating in them so that life may operate in the believers—vv. 10-12.

2. The issue, the result, of the operation of death in us is wonderful—it is life in others—v. 12.

3. The real work of the new covenant ministry is not a matter of working; it is a matter of dying—v. 1; 3:8-9; 5:18.

4. In the Lord’s recovery we need to die so that life may work in others; hence, our dying is our working—4:12.

5. “The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying. Therefore, our work is to be put to death”—Life-study of 2 Corinthians, p. 295.

§Day 6

IV. Although the Israelites had been disciplined, trained, and qualified, after crossing the Jordan they still needed further preparation before the attack—Josh. 5:1-10:

A. The crossing of the river Jordan was for war against the seven tribes in

二 约书亚有分于过约但河的神迹，他就得着加力，能带领以色列人与一切属鬼魔的迦南人打仗—三6～7，10，四14。

三 耶和华吩咐约书亚“第二次给以色列人行割礼”—五2：

1 行割礼的目的是要使神的选民成为新的百姓，好承受神应许之地—参创十七7～12。

2 给新以色列人行割礼，预表基督借着祂的死所成就的割礼，应用在信徒身上，使他们脱去肉体的身体，好在复活里承受基督作神分给他们的分—西二11～12，一12。

3 属灵的割礼是在基督的死里埋葬的延续—罗六3～4：

a 借着过约但河，旧以色列人被埋葬，新以色列人出来；这是神所作客观的工作。

b 以色列人受割礼，就是实际应用神在过约但河的事上所作的—书五2～9。

4 在新约里，属灵的割礼乃是不断地将基督的死应用于我们的肉体—腓三3，西二11：

a 虽然在事实上，我们已浸入基督的死，与祂一同埋葬并复活，但在实行上，我们仍然必须靠着那灵，天天将十字架的割除应用在我们的肉体上—罗八13，加五24。

b 这是留在基督之死与埋葬里的实际与实行。

四 以色列人在吉甲安营，并在耶利哥的平原守逾

Canaan—4:12-13.

B. As Joshua was participating in the miracle of crossing the Jordan, he was strengthened to take the lead to war against the demonic Canaanites—3:6-7, 10; 4:14.

C. Jehovah charged Joshua to “circumcise again the children of Israel a second time”—5:2:

1. The purpose of circumcision was to make God’s chosen people a new people for the inheriting of God’s promised land—cf. Gen. 17:7-12.

2. The circumcising of the new Israel typifies the circumcision of Christ, by His death, applied to the believers in the putting off of the body of the flesh that they may inherit Christ in resurrection as the portion allotted to them by God—Col. 2:11-12; 1:12.

3. Spiritual circumcision is a continuation of the burial in the death of Christ—Rom. 6:3-4:

a. Through the crossing of the river Jordan, the old Israel was buried and a new Israel came forth; this was an objective work done by God.

b. The children of Israel’s being circumcised was their practical application of what God had done in the crossing of the river Jordan—Josh. 5:2-9.

4. In the New Testament spiritual circumcision is the constant application of Christ’s death to our flesh—Phil. 3:3; Col. 2:11:

a. Although in fact we have been baptized into the death of Christ and have been buried and raised with Him, in practicality we still must apply the circumcision of the cross to our flesh by the Spirit day by day—Rom. 8:13; Gal. 5:24.

b. This is the reality and practicality of remaining in the death and burial of Christ.

D. The children of Israel camped in Gilgal and held the Passover on the

越节—书五 10：

1 守逾越节是记念耶和华救赎以色列人长子脱离死的审判；也是记念耶和华拯救以色列人脱离埃及和法老的暴政—出十二 3 ～ 7，11 ～ 14，十四 13 ～ 30。

2 守逾越节指明，耶和华怎样拯救以色列人脱离法老和埃及，祂也照样要毁灭迦南各族，拯救以色列人脱离他们—书五 10。

3 以色列人守逾越节，预表信徒赴主的筵席，记念主是他们的救赎主和救主—太二六 26 ～ 28。

plains of Jericho—Josh. 5:10:

1. The Feast of the Passover was held to remember Jehovah's redeeming of Israel from the death-judgment on their firstborn sons and also Jehovah's saving of Israel from Egypt and from the tyranny of Pharaoh—Exo. 12:3-7, 11-14; 14:13-30.

2. The keeping of the Passover indicated that just as Jehovah had saved Israel from Pharaoh and Egypt, so He would destroy the tribes of Canaan and deliver Israel from them—Josh. 5:10.

3. Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord as their Redeemer and Savior—Matt. 26:26-28.

第三周▪周一

晨兴喂养

书三6“约书亚又对祭司说，你们抬起约柜，在百姓前头过去。…”

罗六5～6“我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长；知道我们的旧人已经与祂同钉十字架，使罪的身体失效…。”

约但河是预表基督的死与复活，而过约但河乃是预表信徒的受浸。（真理课程三级卷二，一七七页。）

约书亚三至四章说到以色列人过约但河。以色列人已预备好进入美地，要取得那地作他们的产业。然而，他们在旧人里无法取得胜利。他们的旧人必须埋葬，好使他们能成为新人。这与神新约的经纶相符。以色列人在基督的死里埋葬，然后在基督的复活里复活。这指明甚至在旧约时代，以色列人就与基督联合，与祂成为一了。因着他们与基督成为一，经过基督的经历，祂的历史就成了他们的历史；特别是他们经过基督的死，埋葬他们的旧人，并成为在基督里的新人，为着打属灵的仗。（约书亚记生命读经，二六页。）

信息选读

我们必须看见，我们天然的人，我们的旧人，是完全不合格为得着基督打属灵的仗。神的心意是要将我们联于基督，使我们与基督之间有生机的联结，…我们已经与祂联合为一，得以经历祂所经过

WEEK 3 — DAY 1

Morning Nourishment

Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people…

Rom. 6:5-6 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection, knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled…

The Jordan River typifies the death and resurrection of Christ, and the crossing of the Jordan River typifies the believers' baptism. (Truth Lessons—Level Three, vol. 2, p. 150)

Joshua 3 and 4 are on Israel's crossing of the river Jordan. The people of Israel were ready to enter into the good land and to take it as their possession. However, in their old man they could not gain the victory. Their old man had to be buried so that they could become a new man. This corresponds to the New Testament economy of God. The children of Israel were buried in the death of Christ and then they were resurrected in the resurrection of Christ. This indicates that even in the Old Testament time the children of Israel were identified with Christ and were one with Him. Because they were one with Christ, passing through Christ's experiences, His history became their history. In particular, they passed through Christ's death to bury their old man and to become a new man in Christ for the fighting of the spiritual warfare. (Life-study of Joshua, p. 19)

Today's Reading

We need to realize that our natural man, our old man, is altogether not qualified to fight the spiritual warfare for the gaining of Christ. God's intention is to join us to Christ to have an organic union between us and Christ….We have been identified with Christ to experience what He has gone

的。在与基督的联结里，祂的经历成了我们的经历。祂死在十字架上，我们也与祂同死。祂埋葬了，我们也与祂一同埋葬。祂从死人中复活，我们也与祂一同复活。现在因着我们是在基督里的人，我们就不再是旧人，乃是新人了。

神的约柜和抬约柜的祭司领头进到约但河里，并在水里站住。（书三3，6，8，10～11，14，17上。）约柜预表基督作三一神的具体化身。当神的约柜与以色列人一同前行时，三一神与他们同行，在前面领导，因此三一神是头一个踏入水中的。约柜扛在抬约柜之祭司的肩头上，指明抬约柜的祭司是与三一神成为一个实体；二者乃是一个团体人。神在他们的行走里行走，他们在神的行走里行走。今天主恢复的开展，乃是借着基督与扛抬的祭司一同行动。我们和祂一同行走，如同一个团体人。（约书亚记生命读经，二六至二七页。）

按圣经中属灵的原则，关于每一件事第一次所提到的，就是那一件事的属灵意义。信徒受浸第一次提到的，是发生在约但河，〔太三6，〕所以约但河就预表的意义说，乃是指信徒受浸所浸入之基督的死。

罗马六章三节说，“岂不知我们这浸入基督耶稣的人，是浸入祂的死么？”受浸不是一种形式或仪文，乃是我们与基督联合的表明。基督与祂的死乃是联合为一的。基督的死将我们信徒从世界和撒但黑暗的权势分别出来，并且将我们天然的生命、旧人、自己、肉体，甚至我们整个的历史，一并了结。前者是由过红海所表明，后者乃由过约但河所表征。我们乃是借着受浸，与祂一同埋葬归入死。我们不是直接死的，乃是借着受浸归入基督的死。（真理课程三级卷二，一七八至一七九页。）

参读：约书亚记生命读经，第四至五篇。

through. In union with Christ, His experiences become ours. He died on the cross, and we died with Him. He was buried, and we were buried with Him. He was resurrected from the dead, and we were resurrected with Him. Now because we are persons in Christ, we are no longer the old man but the new man.

The Ark of God with the bearing priests took the lead to go into the waters of the Jordan and stood still in the waters (Josh. 3:3, 6, 8, 11, 14, 17a). The Ark was a type of Christ as the embodiment of the Triune God. When the Ark of God went with the children of Israel, the Triune God went with them, taking the lead and thus being the first to step into the water. Yet the Ark was on the shoulders of the bearing priests. This indicates that the priests bearing the Ark became one entity with the Triune God; they were one corporate person. God walked in their walking, and they walked in God's walking. The spread of the Lord's recovery today is through Christ's move together with His bearing priests. We and He walk together as a corporate man. (Life-study of Joshua, pp. 19-20)

According to the spiritual principle in the Scriptures, the first mention concerning a matter becomes the spiritual significance of that matter. The first mention of the believers' baptism takes place in the Jordan [Matt. 3:6]. Hence, according to the meaning in typology, the Jordan River denotes the death of Christ into which the believers have been baptized.

Romans 6:3 says, "Are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?" Baptism is not a form or a ritual; it signifies our identification with Christ. Christ and His death are one. Christ's death has separated us from the world and the satanic power of darkness; it has terminated our natural life, our old man, our self, our flesh, and even our entire history. The former is signified by the crossing of the Red Sea and the latter by the crossing of the Jordan River. Through baptism we were buried with Christ into death. We did not die directly; we entered into Christ's death through baptism. (Truth Lessons—Level Three, vol. 2, p. 151)

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

第三周▪周二

晨兴喂养

书四 3 “…你们…从约但河中，…取十二块石头带过去…。”

9 “约书亚另把十二块石头立在约但河中，在抬约柜的祭司脚站立的地方；直到今日，那些石头还在那里。”

加二 20 “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…。”

信徒浸入基督的死，乃是过约但河，这引领信徒进入基督的复活。歌罗西二章十二节说，“在受浸中与祂一同埋葬，也在受浸中，借着那叫祂从死人中复活之神所运行的信心，与祂一同复活。”受浸在埋葬的一面，是了结我们的肉体；在复活一面，使我们的灵有新生的起头，好叫我们在基督里凭神圣的生命活过来。在这复活的新境地里，我们就得享基督作包罗万有的美地，而在其中生活行动；（罗六 4；）甚至在其中生根、建造，（西二 7，）以完成神的经纶。（真理课程三级卷二，一七九页。）

信息选读

以色列十二支派的十二个代表，从约但河中，祭司的脚站定的地方，取十二块石头带过去，放在以色列人当夜要住宿的地方。（书四 1 ～ 5，8。）十二块石头表征新以色列的十二支派。这些石头从约但河的水中被拿起来，表征从死里复活。从水中被拿起来的十二块石头是一个记号，表明“复活的”新以色列人乃是越过死水的见证。（6 ～ 7，21 ～

WEEK 3 — DAY 2

Morning Nourishment

Josh. 4:3 ...Take up...out of the middle of the Jordan...twelve stones; and bring them over with you...

9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

The believers' baptism into the death of Christ, as the crossing of the Jordan River, leads the believers into the resurrection of Christ. Colossians 2:12 says, "Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead." In the aspect of burial, baptism is the termination of our flesh; in the aspect of resurrection, baptism is the germination of our spirit so that we are made alive in Christ with the divine life. In the new realm of resurrection we enjoy Christ as the all-inclusive good land in which we walk and even are being rooted and built up for the accomplishing of the economy of God (Rom. 6:4; Col. 2:7). (Truth Lessons—Level Three, vol. 2, p. 151)

Today's Reading

Twelve representatives of the twelve tribes of Israel took up twelve stones from the place where the priests' feet stood firm in the middle of the Jordan and brought them over and laid them down in the place where Israel lodged that night (Josh. 4:1-5, 8). The twelve stones signify the twelve tribes of the new Israel. Their being raised up from the waters of the Jordan signifies resurrection from death. The twelve stones raised up from the water were a sign, signifying that the resurrected new Israel would be a testimony of

24。）这预表信徒与基督一同经历从死里复活。（罗六 3 ～ 11。）

约书亚另把十二块石头立在约但河中，在抬约柜的祭司脚站立的地方。（书四 9。）这些是另外的十二块石头，表征在旧生命和旧性情里的以色列十二支派。约书亚把这十二块石头立在约但河中约柜所在的地方，表征主要把在旧性情里的以色列人留在约但河的死水下。这预表信徒的旧人应当留在基督的死里。（罗六 6，加二 20。）我们这些在基督的死与复活里与祂联合，与基督一同复活成为新人的人，该将我们的旧人留在祂的死之下。我们这些在召会生活中的人都该能宣告说，我们的旧人已经与基督一同埋葬，并留在基督的死里，现今我们乃是新人。

抬约柜的祭司站在约但河中，直到众百姓尽都过了河，诸事都办完了，并直到约书亚照耶和华所吩咐的，吩咐他们从约但河里上来。（书四 10 ～ 11。）这是何等一幅三一神具体化身在基督里之行动的图画！祭司站在约但河中，无须惧怕，因为约柜与他们同在。

因着我们的旧人已经埋葬，我们的新人与三一神一同作工，我们无须受任何临到我们之事的搅扰。三一神与我们同在，祂与我们一同活着，一同作工。

我们来看约书亚三至四章所记载以色列人的历史时，必须看见同样的事也发生在我们身上。我们与基督同死，与祂一同埋葬，也与祂一同复活，成了新的。以弗所二章告诉我们，那些原来死在罪中的信徒，已经一同与基督活过来，并一同复活，一同坐在诸天界里，（5 ～ 6，）成了一个新人。（15。）这新人乃是神的杰作。（10。）（约书亚记生命读经，二九至三一页。）

参读：真理课程三级卷二，第二十九、三十三课。

the crossing of the death water (vv. 6-7, 21-24). This typifies the believers' experience with Christ of the resurrection from death (Rom. 6:3-11).

Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark had stood (Josh. 4:9). These were another twelve stones, signifying the twelve tribes of Israel in their old life and in their old nature. Joshua erected these twelve stones in the middle of the Jordan where the Ark was, signifying that the Lord wanted Israel in their old nature to remain under the death water of the Jordan. This typifies that the old man of the believers should remain in the death of Christ (Rom. 6:6; Col. 2:20). We who have been identified with Christ in His death and resurrection, who have been resurrected with Christ to become the new man, should leave our old man under His death. We in the church life should all be able to declare that our old man has been buried with Christ and remains under the death of Christ and that we are the new man.

The priests who carried the Ark stood in the middle of the Jordan until all the people had completely crossed over the river and everything was completed and until Joshua commanded them, according to the command of Jehovah, to come up out of the Jordan (Josh. 4:10-11). What a marvelous picture of the move of the Triune God embodied in Christ! As the priests stood in the middle of the Jordan, there was no need for them to be afraid, for the Ark was with them.

Because our old man has been buried and our new man is working with the Triune God, we do not need to be troubled by anything that may befall us. The Triune God is with us, and He and we are living together and working together.

As we consider Israel's history recorded in Joshua 3 and 4, we need to realize that the same things have happened to us. We died with Christ, we were buried with Him, and we were resurrected with Him to become something new. Ephesians 2 tells us that the believers, who were dead in sin, have been made alive, raised, and seated together with Christ (vv. 5-6) to be one new man (v. 15). This new man is God's masterpiece (v. 10). (Life-study of Joshua, pp. 21-23)

Further Reading: Truth Lessons—Level Three, vol. 2, lsns. 29, 33

第三周▪周三

晨兴喂养

书四 10 “抬约柜的祭司站在约但河中，直到耶和华吩咐约书亚告诉百姓的事办完了，…于是百姓急速过去了。”

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

神把祭司放在死里，好叫以色列人有一条路，到生命之地。祭司是首先下水去，末后从水里上来的。他们是神的得胜者。神今日找一班象当日的祭司的人，叫他们先下水，先进入死。他们乐意先受十字架的对付，站在死里，好叫召会有一条生命的路。神必须先把我们摆在死里，好叫别人得着生命。神的得胜者，就是神的开道者。（倪柝声文集第一辑第十一册，一二八页。）

信息选读

不是祭司能成功什么，乃是因为他们抬着约柜。他们必须抬着约柜，下到河底。我们必须让基督作中心，必须披着基督，下到水里。祭司的脚站在河底，肩抬着约柜。站在死地，高举的是基督。

在河底是死的地位，不是舒服的，不是好看的，不是安息的，不是坐着，不是躺着，乃是站着。我发脾气活着，基督在别人身上就不能活着。我站在河底，别人就得以过约但河去得胜。死在我身上发动，生命就在别人身上发动。我作出死来顺服神，就有生命在别人身上发动，叫他们也顺服神。基督的死，使

WEEK 3 — DAY 3

Morning Nourishment

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people.... And the people hurried and crossed over.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

God put the priests in the place of death so that the Israelites would have a way to the land of life. The priests were the first ones to go into the water and the last ones to come up out of the water. They were the overcomers of God. Today God is seeking for a group of people who, like the priests of old, step into the water, that is, walk into death first. They are willing to be dealt with by the cross first, to stand in the place of death in order that the church will find the way of life. God must first put us in the place of death before others can receive life. The overcomers of God are the pioneers of God. (CWWN, vol. 11, p. 764)

Today's Reading

The priests could not do much by themselves; they merely bore the Ark. They had to bear the Ark of the Covenant and go down into the midst of the water. We have to let Christ be the center, to put on Christ, and to go down to the water. The feet of the priests were standing on the riverbed while their shoulders were bearing the Ark. They were standing in death, while lifting up Christ.

The bottom of the river is the position of death; it is not comfortable, attractive, or restful. They were not sitting there, nor lying there, but standing there. If I live in my temper, Christ cannot live in others. If I stand at the bottom of the river, others will cross over the Jordan victoriously. Death works in me, but life works in others. If I die in submitting to God, life will work in others to make them also submit to God. The death of Christ works

祂的生命发生在我们身上。没有死，就没有生命。

在河底抬约柜，是顶苦的。需要小心战兢，恐怕一不小心，圣别的神就来灭绝他们。他们站在这里，看着一个一个的以色列人都过去，他们竟被撇在末后。所以使徒说，“神把我们使徒显列在末后，…成了世界上的污秽，万物中的渣滓。”（林前四 9 ～ 13。）他愿别人信福音，却不愿别人象他有手上的锁链。（徒二六29。）我要得着美名呢？通达呢？同情呢？还是要叫神的召会得着生命呢？愿我们能祷告说，“主啊，让我死，好叫别人得生命。”神明说，这并非一件容易的事。但是，唯有这样，才能成功神永远的计划。…在河底，直等到神的百姓都过了河，才能出来。国度还没有进来，我们不能出死。但终有…我们得胜的约书亚，必要叫我们从水里上来。〔书四 17。〕这是在国度起始的时候。

许多人不是不顺服，乃是不够顺服。…未经过十字架，就不能到客西马尼。不经过十字架的对付，就不能说，“愿你的旨意成就。”许多人喜欢亚伯拉罕的蒙召，不喜欢摩利亚山上的奉献。

神放我在河底，作祂的得胜者。神叫我带锁链，好叫别人得福音。死在我身上发动，生命在别人身上发动。这是唯一的生命的运河。…主的死先使我们充满生命，而后使这生命流到别人身上。（林后四 10 ～ 12。）

神的得胜者所作的事，就是站在基督的死上，好叫别人得着生命。…神先叫祂的得胜者看见一个真理，叫他们证实这个真理，好得着一些人来顺服这个真理。（倪柝声文集第一辑第十一册，一二八至一三〇页。）

参读：倪柝声文集第一辑第十一册，神的得胜者，一二七至一三一页。

His life into us. Without death, there is no life.

To bear the Ark of the Covenant at the bottom of the river is a great suffering. They needed to be very careful. If they were not careful, the holy God would destroy them. They stood there watching the Israelites crossing one by one. Yet they were set to be last. The apostle said, “God has set forth us the apostles last”; “we have become as the offscouring of the world, the scum of all things, until now” (1 Cor. 4:9, 13). He wished all would believe in the gospel but not be like him with chains on his hands (Acts 26:29). Do I want a good report, an easy life, or sympathy? Or do I want the church of God to gain life? May we be able to pray, “Lord, let me die so that others can gain life.” God has said clearly that this is not an easy matter. Yet only in this way will God accomplish His eternal plan. Before they could come out, they waited at the bottom of the river for all of God’s people to cross over. We cannot come out of death before the kingdom comes. Eventually, ...our triumphant Joshua will tell us to come up out of the water [cf. Josh. 4:17]. This will happen at the beginning of the kingdom.

Many people are not disobedient; they are merely not obedient enough…. Without going through the cross, one cannot reach Gethsemane. Without dealing with the cross, one cannot say, “Your will be done.” Many people like the calling of Abraham, yet they do not like the consecration on Mount Moriah.

God has put us at the river bottom in order that we would be His overcomers. He put us in chains in order that others can receive the gospel. Death works in me but life in others. This is the only channel of life….The Lord’s death first fills us with life, and then this life flows to others (2 Cor. 4:10-12).

The work of God’s overcomer is to stand upon Christ’s death so that others can gain life…. His overcomers first see a truth and confirm such truth before He gains some others to obey this truth. (CWWN, vol. 11, pp. 764-766)

Further Reading: CWWN, vol. 11, pp. 763-767

第三周▪周四

晨兴喂养

约二 19 “耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

林前十五 36 “愚昧的人，你所种的，若不死就不能生。”

林后四 10 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

神先叫我们经过死，好叫别人得着生命。需要我们先经过苦，受过痛，才能叫别人得着生命。学习神的真理，需要先站在河底。召会所以不能过到美地去得胜，就是因为缺少祭司站在约但河底。站在约但河底的人，都会在别人身上创造出追求的心。如果在我们里面有一个真理顶深的组织，就能吸引别人来追求真理。…当我们让真理组织在我们里面时，我们就让基督的身体多长一寸。得胜者从上头得着生命来供给身体。（倪柝声文集第一辑第十一册，一三〇至一三一页。）

信息选读

林后四章给我们看见，有实际就有供应。…在〔十节〕我们看见，耶稣的死所显明的地方，就是耶稣的生命所显明的地方。换句话说，因为耶稣的死在我们身上，所以耶稣的生命也在我们身上。这是说到他们这一班人认识耶稣的死，所以生命就在他们身上显明。保罗接下去又说，“这样，死是在我们身上发动，生命却在你们身上发动。”（12。）在十节，他是说到生命的彰显；在十二节，他是说到生命的供应。在自己身上显明，我们说这是生命；在别人身上显明，

WEEK 3 — DAY 4

Morning Nourishment

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

1 Cor. 15:36 Foolish man, what you sow is not made alive unless it dies.

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

God wants us to go through death first after which He will give others life. We first must pass through the sufferings and the pain before others can have the life. To learn God’s truth, one must stand at the bottom of the river first. The reason the church cannot gain the victory by crossing over to the good land is that there is a shortage of priests who will stand in the bottom of the Jordan. Those who stand in the bottom of the Jordan will create a seeking heart in others. If a truth is deeply constituted in us, it will attract others to pursue the truth.... When we allow a truth to be constituted in us, we are allowing the Body of Christ to grow one more inch. The overcomers are those who receive life from above to supply the Body. (CWWN, vol. 11, p. 766)

Today’s Reading

Second Corinthians 4 shows us clearly that where there is reality, there is the supply.... [Verse 10] shows us that when the death of Jesus is manifested, His life is also manifested. In other words, the life of Jesus is seen in us because the death of Jesus is seen in us. When a group of people knows the death of Jesus, life is made manifest in them. Paul then said, “So then death operates in us, but life in you” (v. 12). In verse 10, he spoke of the manifestation of life. In verse 12 he spoke of the supply of life. When the manifestation is in us, it is life. When the manifestation is in others, it is supply. But the source is the same—the death of Jesus. Therefore, hollow

我们说那是供应；而那一个来源是一样的，就是耶稣的死。所以空空的讲道是没有用处的。没有摸着实际的讲道，对于基督的身体不能有什么供应。乃是在我们身上有耶稣的死发动，才在别人身上有耶稣的生命发动。这不只是讲道的问题，不只是作工的问题，而是生命的供应的问题。当然，讲道有它相当的用处，但讲道的后面如果没有实际，就不能有生命的供应。乃是我们得着“耶稣的…死”（10）的时候，基督的身体就得着供应。有实际就有供应。如果我们不认识什么叫作“耶稣的…死”，没有静默无声地在那里背十字架，我们就没有供应。弟兄姊妹，你要记得，在属灵的实际方面，工作不是你去“作”的，乃是你自己在神面前实在有所经过，就自然而然叫基督的身体有所得着。你自己这一边，知道什么叫作“耶稣的…死”，在另一边，基督的身体就自然而然得着供应。

因此，我们赦免人不需要那样告诉人，我们爱人不需要那样吹号筒，我们背十字架不需要那样吸引人注意。我们如果摸着实际，就自自然然会供应别人。我们知道也好，我们不知道也好，我们觉得也好，我们不觉得也好，都不成问题。

你在神面前知道什么叫作“耶稣的…死”，自自然然“耶稣的生命”会在召会里发动。是生命就自自然然地有供应。供应是把生命分给人，不是把你的工作给人家欣赏；供应是叫人得造就，不是叫人知道你有这样那样的经历。所以要紧的是在实际上有没有供应。每一次你经过耶稣的死的时候，总有弟兄或者姊妹得着你生命的供应。不必等到你写了一本传记，人才能得着供应；只要在你从主那里得着生命的时候，召会就已经得着生命的供应了。（倪柝声文集第二辑第十六册，二二九至二三一页。）

参读：倪柝声文集第二辑第十六册，圣灵与实际，二二九至二三六页。

preachings are vain. Preachings that do not touch any reality do not render any supply to the Body of Christ. When the death of Jesus operates in us, the life of Jesus operates in others. This is not a matter of preaching or work, but a matter of the supply of life. Of course, preaching has its use. But if there is no reality behind one’s preaching, there will not be the supply of life. When we have the “death of Jesus” (v. 10) in us, the Body of Christ receives the supply. Where there is reality, there is supply. If we do not know what the “death of Jesus” means and if we have not borne the cross in silence, we do not have the supply. Brothers and sisters, we have to remember that as far as spiritual reality is concerned, no work should be “performed” by us. When we pass through something in a real way, the Body of Christ spontaneously receives the supply. On our side, we should know the “death of Jesus,” and on the side of the Body of Christ, there will be the supply spontaneously.

Therefore, there is no need for us to tell others that we are forgiving others. There is no need for us to blow the trumpet and tell others that we are loving them. We do not need to draw attention to our bearing of the cross. If we touch reality, spontaneously, others will receive the supply. It does not matter whether or not we know that others are supplied, and it does not matter whether or not we feel it.

If we know what the “death of Jesus” means before the Lord, “the life of Jesus” will operate in the church spontaneously. If it is life, there will be the supply spontaneously. Supply gives life to others; it is not an exhibition of our own work. Supply edifies others, rather than broadcasts our own experience. The most important thing for us to do is have the supply through possessing the reality. Every time we pass through the death of Jesus, there will always be some brothers and sisters who receive the supply of life. There will be no need for us to wait to write an autobiography before others will receive the supply. As soon as we receive life from the Lord, the church will have the supply of life. (CWWN, vol. 36, “The Holy Spirit and Reality,” pp. 243-244)

Further Reading: CWWN, vol. 36, “The Holy Spirit and Reality,” pp. 243-248

第三周▪周五

晨兴喂养

书三 17 “抬耶和华约柜的祭司在约但河中的干地上站定，…直到国民尽都过了约但河。”

林后四 11 ～ 12 “因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。这样，死是在我们身上发动，生命却在你们身上发动。”

我们什么时候真的在主面前背十字架，什么时候基督的身体就得着供应。我们如果不知道什么叫作生命的供应，我们就不能领会保罗所说的“死是在我们身上发动，生命却在你们身上发动。”〔林后四 12。〕还有，保罗对在歌罗西的圣徒说，“现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”（西一 24。）…这是生命的供应。（倪柝声文集第二辑第十六册，二三一页。）

信息选读

〔在林后四章〕保罗没有谈论他的工作和成就，他乃是说到苦难。他在八节说，“我们四面受压。”我们若是保罗，也许会说，“哥林多人哪，我们各面都蒙祝福。…我们的工作这样蒙祝福，就证明我们的职事是出于主的，我们的工作也是出于主的。”…在十节他接着说，“身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”保罗…并没有说，“身体上常带着大能之神的大祝福。”…表面看来，保罗是个处境悲惨的可怜使徒。

WEEK 3 — DAY 5

Morning Nourishment

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan,...until all the nation had completely crossed over the Jordan.

2 Cor. 4:11-12 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.

Whenever we are truly bearing the cross before the Lord, the Body of Christ will receive the supply. If we do not know the meaning of the supply of life, we will not understand what Paul meant when he said, “Death operates in us, but life in you” [2 Cor. 4:12]. Moreover, he told the Colossian saints, “I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church” (Col. 1:24)....This is the supply of life. (CWWN, vol. 36, “The Holy Spirit and Reality,” p. 244)

Today's Reading

[In 2 Corinthians 4], instead of talking about his work and accomplishments, Paul speaks of affliction. In verse 8 he says, “We are pressed on every side.” If we had been Paul, we probably would have said, “Corinthians, we are blessed on every side....This blessing on our work proves that our ministry is of the Lord and that our work is of Him.” Paul continues, “Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body” (v. 10).... Paul does not say, “Always bearing about in the body the great blessing of the mighty God.”...Seemingly Paul was a pitiful apostle in a pitiful situation.

保罗在十一节接着说，“因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”我们也许以为保罗会说“蒙拯救脱离死”，而不会说被交于死。然而，保罗常被交于死，使耶稣的生命在他必死的肉身上显明出来。…保罗在这里并不是说必死的身体，乃是说必死的肉身（原文即肉体）。身体这个辞是积极、正面的，而肉身（肉体）这个辞是消极、反面的。必死的含示肉身渐渐死去。如果有人说我们的身体是必死的肉身，我想我们一定不高兴。但保罗用这样的话，说到他自己。…保罗这个名字的意思就是微小。保罗在这几节经文里的意思是说，“我宁可保持微小。在我身上所显出来的生命，乃是一个拿撒勒人的生命，而不是世上伟人的生命。不仅如此，耶稣的生命也在我这必死的肉身上显明出来。我不是什么大人物，我也没有什么了不起的情形显在一个绝佳的身体上。不，我是个微小的人，在我必死的肉身上显出拿撒勒人耶稣的生命。”

保罗在十二节说，“这样，死是在我们身上发动，生命却在你们身上发动。”在这节经文里，保罗的确提到他的工作。他的工作乃是死在他身上发动。…使徒们的工作乃是死在他们身上发动，使生命在信徒身上发动。…死在使徒们身上发动，这句话可能不太好听。但是死发动的结果却是美妙的，就是生命在别人身上发动。这是新约职事的真实工作。这不是作工的问题，乃是死的问题。在主的恢复里，我们需要死，好叫生命在别人身上作工。因此，我们死就是我们作工。主不需要你为祂完成什么工作。祂需要你死。如果你死了，生命就会在别人身上作工。借着死，你就把生命供应人。因此，我们的工作乃是被治死。…使徒们不是跟从一个大人物，乃是跟从拿撒勒人耶稣这个微小的人。不仅如此，他们没有被高举，反而常常被治死，好叫耶稣的生命能在他们必死的肉身上显明出来。死在他们身上发动，生命就在信徒身上发动。（哥林多后书生命读经，三四四至三四七页。）

参读：哥林多后书生命读经，第三十三篇。

In verse 11 Paul goes on to say, “For we who are alive are always being delivered unto death for Jesus’ sake that the life of Jesus also may be manifested in our mortal flesh.” Perhaps we would expect Paul to say, “being rescued from death,” instead of “being delivered unto death.” Paul, however, was always being delivered unto death so that the life of Jesus might be manifested in his mortal flesh. Here Paul does not speak of mortal body, but of mortal flesh. The word body is positive, but the word flesh is negative. Mortal implies that the flesh is dying. I do not think we would be happy if someone referred to our body as mortal flesh. Nevertheless, Paul adopted such an expression in speaking of himself. The name Paul means little. In these verses Paul seems to be saying, “I prefer to stay in my smallness. The life manifested in me is the life of a Nazarene, not the life of a great man in the world. Moreover, the life of Jesus is manifested in my mortal flesh. I am not a great person manifesting something marvelous in a splendid body. No, I am a small person manifesting the life of Jesus, a man from Nazareth, in my mortal flesh.”

In verse 12 Paul says, “So then death operates in us, but life in you.” In this verse Paul does refer to his work. His work was a work of death operating in him….The work of the apostles is the work of death operating in them so that life may operate in the believers. It may not sound pleasant to us to hear of death operating in the apostles. But the issue, the result, of this operation of death is wonderful—it is life in others. This is the real work of the new covenant ministry. It is not a matter of working; it is a matter of dying. In the Lord’s recovery we need to die so that life may work in others. Hence, our dying is our working. The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying. Therefore, our work is to be put to death. The apostles were not followers of a great person, but of a small man, Jesus of Nazareth. Furthermore, instead of being exalted, they were always being put to death so that the life of Jesus could be manifested in their mortal flesh. Death operated in them so that life might operate in the believers. (Life-study of 2 Corinthians, pp. 294-296)

Further Reading: Life-study of 2 Corinthians, msg. 33

第三周▪周六

晨兴喂养

书五 3 “约书亚就制造了火石刀，…给以色列人行割礼。”

西二 11 “你们在祂里面也受了非人手所行的割礼，乃是在基督的割礼里，脱去了肉体的身体。”

罗八 13 “…你们若靠着那灵治死身体的行为，必要活着。”

以色列人虽然受了管教、训练，并且合格，但在过约但河以后，他们在攻击〔迦南人〕前仍需要进一步的预备。…约书亚五章说到四件有内在意义的事。第一项是割礼。割礼是在基督的死里埋葬的延续。借着过约但河，以色列的旧人被埋葬，然后他们出来，成为新人。这是神所作客观的工作。以色列人仍需要将其应用于他们的肉体。所以，他们预备了火石刀，割去他们的阳皮。这个割除就是他们应用神在过约但河的事上所作的。借着割除他们的肉体，辊去埃及的羞辱，他们就在实际并实行上被埋葬、得复活。（约书亚记生命读经，三二页。）

信息选读

在新约里，割礼的意思乃是不断地将主的死应用于我们的肉体。罗马六章三至四节说，我们已浸入基督的死，和祂一同埋葬；但八章十三节和加拉太五章二十四节告诉我们，我们必须靠着那灵，将十字架的割除应用于我们的肉体。事实上，我们的肉体已经被钉十字架，

WEEK 3 — DAY 6

Morning Nourishment

Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel…

Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ.

Rom. 8:13 …If by the Spirit you put to death the practices of the body, you will live.

Although the Israelites had been disciplined, trained, and qualified, after crossing the Jordan they still needed further preparation before [they attacked the Canaanites]. Joshua 5 covers four matters of intrinsic significance. The first item is circumcision. Circumcision is a continuation of the burial in the death of Christ. By crossing the river Jordan, Israel's old man was buried, and they came out to become the new man. This was an objective work done by God. Israel still needed to apply it to their flesh. Therefore, they prepared knives of flint to cut off their foreskins. This cutting was their application of what God had done in the crossing of the river Jordan. By cutting off their flesh to roll away the reproach of Egypt, they were buried and resurrected, both actually and practically. (Life-study of Joshua, p. 25)

Today's Reading

In the New Testament circumcision means the constant application of the Lord's death to our flesh. Romans 6:3-4 says that we have been baptized into the death of Christ and buried with Him, but Romans 8:13 and Galatians 5:24 tell us that we should apply the circumcision of the cross to our flesh by the Spirit. In fact our flesh has already been crucified, but in practicality we need

但在实行上，我们需要天天将肉体钉十字架。这是留在基督之死与埋葬里的实际与实行，这也是割礼的意义。

约书亚五章之内在意义的第二项是逾越节。守逾越节是记念以色列人长子蒙救赎脱离死的审判，以及他们蒙拯救脱离埃及和法老的暴政。这预表主的筵席。…今天我们的分不是死，乃是在基督的筵席前有分于祂并享受祂。…以色列人守逾越节，预表信徒赴主的筵席，记念主的救赎和拯救。（太二六26～28。）主耶稣用饼和杯设立祂的筵席，以顶替逾越节。祂应验了预表，如今祂对我们乃是真正的逾越节。（林前五7。）

内在意义的第三项是吃美地的出产。…吗哪和美地的出产都是预表基督。

内在意义的第四项是关于耶和华军队的元帅。以色列人预备好了：他们受了割礼，享受了逾越节，也享受了美地的出产；然而，他们仍需要元帅。于是约书亚看见异象，基督被揭示为耶和华军队的元帅。约书亚是看得见的元帅，而基督是那看不见的元帅。在以色列人攻击迦南人以前，他们完全预备好并且够资格，有基督这位神的具体化身作他们的元帅。他们攻击耶利哥时，是在约柜所预表之元帅的吩咐下作这事。约柜预表作他们元帅的基督，领头攻击仇敌。

要预备据有美地，我们需要进入这四项：对付肉体，享受主的筵席，享受包罗万有的基督作美地的出产，并看见异象，就是基督这位神的具体化身作我们的元帅。（约书亚记生命读经，三二至三三、三七、三三至三四页。）

参读：包罗万有的基督，第十四章。

to crucify the flesh day by day. This is the reality and practicality of remaining in the death and burial of Christ, and this is the significance of circumcision.

The second item of intrinsic significance in Joshua 5 is the Passover. The Feast of the Passover was held to remember Israel's redemption from the death-judgment on the firstborn sons and their salvation from Egypt and from the tyranny of Pharaoh. This is a type of the Lord's table....Our portion today is not death but the partaking and enjoying of Christ at His table. Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord's redemption and salvation (Matt. 26:26-28). The Lord Jesus established His table with the bread and the cup to replace the Feast of the Passover. He has fulfilled the type, and now He is the real Passover to us (1 Cor. 5:7).

The third item of intrinsic significance is the eating of the produce of the good land.... Both the manna and the produce of the good land typify Christ.

The fourth item of intrinsic significance concerns the Captain of Jehovah's army. The children of Israel were ready. They had been circumcised, they had enjoyed the Passover, and they had enjoyed the produce of the good land. However, they still needed a Captain. Then Joshua saw a vision in which Christ was unveiled as the Captain of Jehovah's army. Joshua was the visible commander, but Christ was the invisible One. Before the children of Israel attacked the Canaanites, they were fully prepared and qualified with Christ, the embodiment of God, as their Captain. When they attacked Jericho, they did this under the commanding of the Captain typified by the Ark. The Ark, a type of Christ, who was their Commander in chief, took the lead to attack the enemies.

To prepare to possess the good land, we need to enter into these four items. We need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ, the embodiment of God, as our Captain. (Life-study of Joshua, pp. 25-26, 28, 26-27)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 14

第三周诗歌

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圣灵的丰满 — 借十字架

7 6 7 6 双副（英 280）

降 E 大调　　4/4

5 | 5 5 6·3 | 5 4 0 4 | 4 4 5·2 | 3 – – 2 |
一 求 主 宝 血 洁 净 我， 洗 尽 所 有 罪 过， 将
1 3 5 i | 7 6 0 i | i 5 4·2 | 1 – – 5 | 5 5 6·3 |
你圣洁的 膏油， 重 新为我涂 抹。 我 认自己的
5 4 0 4 | 4 4 5·2 | 3 – – 2 | 1 3 5 i | 7 6 0 i |
生活， 真 是失败、软 弱， 我 望充满你 的灵， 完
i 5 4·2 | 1 – – 5 | i i i·7 | 7 6 – 6 | 6 6 2·6 |
全为你 而 活。副哦，求主救我 脱离 这 个可怜 的
i 7 – 5 | i 5 4 3 | 3 2 – 1 | 1 2 7·1 | 1 – – ‖
自己！求 主 使 我 从 今 后，完 全 充 满 了 你。

二 我心何等地干旱，　　常为软弱悲叹；
我是何等地盼望，　　能被圣灵充满。
求主让我今隐藏　　在你击伤石磐；
求主今听我呼求，　　让你活水泛滥。

三 我心何等的冷淡，　　顺服何等迟慢；
愿主圣灵充满我，　　使我不再背叛。
我今躺卧在祭坛，　　不敢稍为动弹，
求主烈火从天降，　　把我所有烧干。

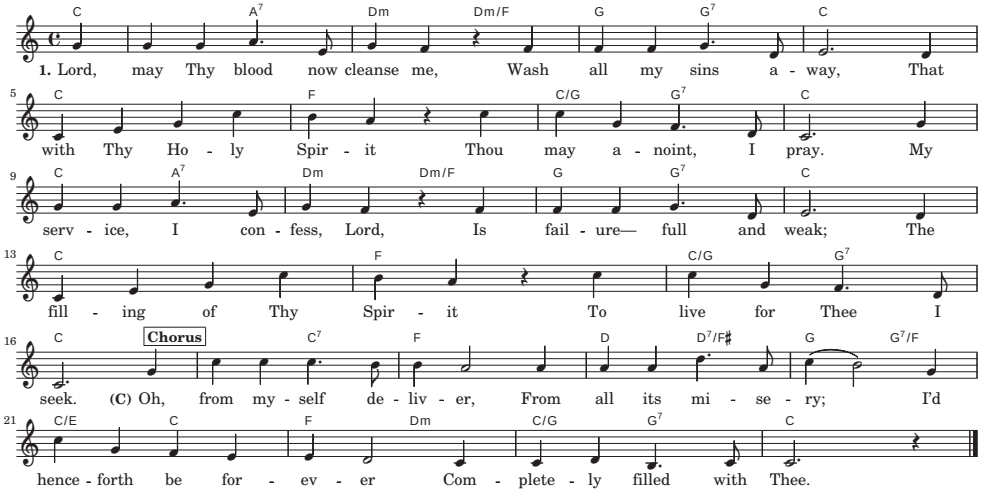
四 求主十架在我身，　　天天作工更深，
把我度量扩充大，　　使我化为灰尘；
好叫圣灵充满我，　　天天比前更多，
你的活水到处流，　　解除众人干渴。

WEEK 3 — HYMN

Oh, from myself deliver

Fulness of the Spirit — By the Cross

280



2. Oh, Lord, how dry my heart is,
It yearns and pants for Thee;
The filling of Thy Spirit
Is now my fervent plea.
Within the smitten Rock, Lord,
I would entirely hide;
Pour thru Thy living water,
Till I am satisfied.

3. How cold my heart has been, Lord,
How slow obeying Thee;
So fill me with Thy Spirit,
I'll ne'er rebellious be.
I lie upon Thy altar
And dare not move away;
Oh, may Thy flame descending
Consume my all, I pray.

4. Oh, may Thy Cross within me
Deepen its work and burn
In me enlarge Thy measure,
And me to ashes turn.
Oh, may Thy Spirit fill me
Each day more than before,
And may Thy living water
On me and thru me pour.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: