约书亚记结晶读经

第五周

迦南地的出产
以及分配美地的
内在意义

诗歌：补 210（补 253）

读经：书五 12，十三 1～二二 34，西一 12，徒二六 18

CRYSTALLIZATION-STUDY OF JOSHUA

Week Five

The Produce of the Land of Canaan and the Intrinsic Significance of the Allotment of the Good Land

Hymns: E1145, E1168 (E1164)

Scripture Reading: Josh. 5:12; 13:1—22:34; Col. 1:12; Acts 26:18

纲要

OUTLINE

【周一】

§Day 1

壹 以色列人进入迦南地之后，吗哪止住了；他们不再有吗哪了，却吃迦南地的出产—书五 12：

I. After the children of Israel entered the land of Canaan, the manna ceased; there was no longer manna, but they ate of the yield of the land of Canaan—Josh. 5:12:

一 当百姓开始吃那地的出产，吗哪就止住了，这指明那地的出产乃是吗哪的延续。

A. The ceasing of the manna when the people began to eat the produce of the land indicates that the produce of the land was the continuation of the manna.

二 以色列人在旷野飘流时所吃的吗哪，（出十六，）预表基督是神直接赐给祂选民的属天食物，吃的人不需要劳苦。

B. The manna eaten by Israel in their wandering in the wilderness (Exo. 16) typifies Christ as the heavenly food given directly by God to His chosen people, which requires no labor on the part of the eaters.

三 以色列人在迦南争战时神所赐应许之地丰富的出产，预表基督是赐给信徒那终极完成的生命

C. The rich produce of the promised land given by God to Israel in their fighting in Canaan typifies Christ as the consummated life supply given to

供应，需要他们在祂身上劳苦—申八 7 ～ 10：

1 就如这里的预表所描绘的，我们取得基督这地之后，需要在祂身上劳苦，好从祂有所出产，成为我们的食物，我们的生命供应。

2 我们吃基督并享受祂作美地的出产时，就被祂构成，在生命、性情和彰显上与基督一式一样—约六 57，腓一 19 ～ 21 上。

3 至终，我们对基督作我们的地业、产业的享受，要将我们构成为神的基业、神的珍宝和产业—弗一 11 ～ 14，18 下，参出十九 5。

【周二】

四 以色列人在埃及、旷野和美地，经历了三个阶段的吃：

1 以色列人在埃及吃逾越节的羊羔—十二 3，8 ～ 9：

a 正如吃逾越节烤羊羔的肉是为得着生命的供应，我们也需要吃基督作我们生命的供应—8 ～ 10 节，约六 53，55 ～ 57：

㈠ 要解决人堕落的问题并成就神原初的心意，就需要生命与救赎。

㈡ 神借着基督之血的法理救赎乃是手续，以达到神将基督作为生命分赐到我们里面，作我们生机救恩的目标—罗五 10。

b 以色列人吃逾越节的羊羔，要带着头、腿、内脏而吃—出十二 9：

㈠ 头表征智慧，腿表征举止、行动，内脏表征基督所是的内里诸部分，包括祂的心思、情感、意志和心，连同这些部分的一切功用。

the believers, which requires them to labor on Him—Deut. 8:7-10:

1. As portrayed in the typology here, after possessing Christ as the land, we need to labor on Him to produce something of Him that will become our food, our life supply.

2. As we eat Christ and enjoy Him as the produce of the good land, we are constituted with Him, being made the same as Christ in life, nature, and expression—John 6:57; Phil. 1:19-21a.

3. Ultimately, our enjoying of Christ as our inheritance, our possession, will constitute us to be God's inheritance, God's treasure and possession—Eph. 1:11-14, 18b; cf. Exo. 19:5.

§Day 2

D. In Egypt, the wilderness, and the good land, the people of Israel experienced three stages of eating:

1. In Egypt the people of Israel ate the passover lamb—12:3, 8-9:

a. Just as the roasted flesh of the passover lamb was to be eaten for life supply, so we need to eat Christ for our life supply—vv. 8-10; John 6:53, 55-57:

1) To solve the problem of the fall of man and to accomplish God's original intention, both life and redemption are needed.

2) God's judicial redemption through the blood of Christ is the procedure to reach God's goal of dispensing Christ as life into us for our organic salvation—Rom. 5:10.

b. The children of Israel were to eat the passover lamb with its head, legs, and inward parts—Exo. 12:9:

1) The head signifies wisdom, the legs signify activity and move, and the inward parts signify the inward parts of Christ's being, including His mind, emotion, will, and heart with all their functions.

㈡ 吃逾越节的羊羔，要带着头、腿、内脏而吃，表征接受完整的基督，包括祂的智慧、举止、行动、和内里的诸部分—约六57，林前一24，启十四4下，腓一8。

2 以色列人在旷野吃吗哪—出十六14～16，31，民十一7：

a 神将吗哪赐给祂的百姓吃，指明祂的心意是要借着改变饮食来改变他们的构成—出十六14～15：

㈠ 在名义上，以色列人不是埃及人；但在性情和构成上，他们与埃及人丝毫没有不同—3节。

㈡ 埃及的饮食是指我们所渴望得喂养，以满足我们的一切事物—民十一4～6。

b 神要祂的赎民忘掉埃及的饮食，而有分于属天的食物—申八3：

㈠ 我们越多吃吗哪，就越符合神，与祂联合为一，且照着祂的所是生活并行事为人。

㈡ 在我们与主同活的日常生活中，帮助我们最大的，就是吃基督作属天的食物；借着吃基督，我们成为基督；也就是说，基督成了我们的构成成分—约六56～58。

【周三】

3 以色列人在迦南地吃美地的出产—书五11～12：

a 在第三阶段的吃，他们吃美地丰富的供应，这使他们进一步被构成得胜的子民。

b 美地有小麦、大麦、葡萄树、无花果树、石榴树、出油的橄榄树和蜜；这一切都预表基督那追测不尽的丰富—申八8，弗三8。

2) Eating the passover lamb with the head, legs, and inward parts signifies taking Christ in His entirety with His wisdom, His activity and move, and His inward parts—John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8.

2. In the wilderness the people of Israel ate manna—Exo. 16:14-16, 31; Num. 11:7:

a. By giving His people manna to eat, God indicated that His intention was to change their constitution by changing their diet—Exo. 16:14-15:

1) In name the children of Israel were not Egyptian, but in nature and in constitution they did not differ from the Egyptians in the least—v. 3.

2) The Egyptian diet denotes all the things we desire to feed on in order to find satisfaction—Num. 11:4-6.

b. God wanted His redeemed people to forget the Egyptian diet and to partake of heavenly food—Deut. 8:3:

1) The more manna we eat, the more we correspond to God, are identified with Him, and live and walk according to what He is.

2) What helps us most in our daily living with the Lord is eating Christ as the heavenly food; by eating Christ, we become Christ; that is, Christ becomes our constituent—John 6:56-58.

§Day 3

3. In Canaan the people of Israel ate the produce of the good land—Josh. 5:11-12:

a. In the third stage of eating, they ate the rich supply of the good land, which constituted them further to be an overcoming people.

b. The good land was a land of wheat, barley, vines, fig trees, pomegranates, olive trees with oil, and honey, all of which typify the unsearchable riches of Christ—Deut. 8:8; Eph. 3:8.

c 以色列人借着享受美地的丰富，就征服那地的各族，建立神的国，并建造殿作神在地上的居所—书五 11 ～ 12。

4 这三个阶段预表信徒借着吃基督而享受基督的三个阶段—约六 51 ～ 57，林前五 7 ～ 8，十 3 ～ 4，腓一 19：

a 借着头两个阶段的吃，信徒得着加力脱离世界，并被基督这属天元素所构成—约六 51 ～ 57，林前五 7 ～ 8，十 3 ～ 4。

b 为着达到神经纶的目标，我们需要往前，直到我们进入最高的阶段，就是吃基督作美地丰富的出产，使我们胜过属灵的仇敌，而被建造成为神的居所，并在地上建立神的国。

c 我们吃基督作美地的出产时，就被祂构成，在生命、性情和彰显上与基督一式一样，为着建造召会作基督的身体—弗四 16。

【周四】

贰 分配美地的内在意义乃是：我们这班那地的据有者，经历同一位基督不同的方面—书十三 1 ～二二 34：

一 在神的经纶里，有拈阄分地这样一件事—西一 12。

二 约书亚据有美地以后，神就吩咐他拈阄分配已据有的地，甚至分配还未据有的地，因为在神眼中，那地全是给以色列人的—书十三 6：

1 神在祂的智慧里，不是把美地整个地赐给所有的以色列人；祂乃是将那地，就是基督，分配给不同的支派—7 节。

c. By enjoying the riches of the good land, the people of Israel conquered the tribes in the land, established the kingdom of God, and built up the temple as God's dwelling place on earth—Josh. 5:11-12.

4. These three stages typify the three stages of the believers' enjoyment of Christ by eating Him—John 6:51-57; 1 Cor. 5:7-8; 10:3-4; Phil. 1:19:

a. By their eating in the first two stages, the believers are energized to leave the world and are constituted with Christ as the heavenly element—John 6:51-57; 1 Cor. 5:7-8; 10:3-4.

b. To reach the goal of God's economy, we need to progress until we enter into the highest stage of eating Christ as the rich produce of the good land so that we may overcome the spiritual enemies, be built up to be God's dwelling place, and establish God's kingdom on earth.

c. As we eat Christ as the produce of the good land, we are constituted with Him and are made the same as Christ in life, nature, and expression for the building up of the church as the Body of Christ—Eph. 4:16.

§Day 4

II. The intrinsic significance of the allotment of the good land is that we, the possessors of the land, experience the one Christ in different ways—Josh. 13:1—22:34:

A. Within God's economy there is something called the allotment of the land—Col. 1:12.

B. After Joshua took possession of the land, God commanded him to allot the land that had been possessed and even the land that had not yet been possessed, because in God's eyes all the land was for Israel—Josh. 13:6:

1. In His wisdom, God did not allot the good land as a whole to all the children of Israel; rather, He allotted that land, that is, Christ, to the different tribes—v. 7.

2 因为各支派有所不同，神就无法以相同的方式将相同的地分给每一支派。

3 所有的支派都是那地的据有者，但各支派照着他们的所是，分别据有特定的一分地—十四 6 ～ 15，十八 1 ～十九 27。

4 拈阄分地这预表，今天应验在我们中间—西一 12：

a 我们都有同一位基督，但我们却经历基督不同的方面—林前一 2。

b 我们所据有的地（基督），乃是照着我们的所是—罗十二 3，弗四 7。

【周五】

三 在歌罗西一章十二节保罗使用包罗万有之地的观念，说到“众圣徒的分”：

1 在原文，译为“分”的字，也可译为“业分”，指分得的分。

2 保罗写歌罗西书时，一定是想到旧约中分配美地给以色列人的图画；他使用“分”这辞，是以旧约记载土地的业分为背景—书十四 2：

a 歌罗西书启示基督是我们的分，我们的业分—一 15 ～ 19，二 6 ～ 15。

b 正如迦南地对以色列人是一切；照样，基督是美地这预表的实际，对我们也是一切—一 12。

3 基督这居首位并包罗万有者乃是所分给众圣徒的分—12 节。

4 新约信徒所分得的分，不是物质的土地，乃是包罗万

2. Because the tribes were different, God could not give the same land in the same way to every tribe.

3. All the tribes were possessors of the land, but the tribes possessed particular portions of the land according to what they were—14:6-15; 18:1—19:27.

4. The fulfillment of this type of the allotment of the land is among us today—Col. 1:12:

a. We all have the same Christ, but we experience Christ in different ways—1 Cor. 1:2.

b. The land (Christ) we possess is according to what we are—Rom. 12:3; Eph. 4:7.

§Day 5

C. In Colossians 1:12 Paul employs the concept of the all-inclusive land, speaking of “the allotted portion of the saints”:

1. The Greek word rendered “portion” can also be rendered “lot,” referring to an allotment.

2. When Paul was writing the Epistle to the Colossians, he had in mind the picture of the allotting of the good land to the children of Israel; he used the word portion with the Old Testament record of the land as the background—Josh. 14:2:

a. In Colossians Christ is revealed as our portion, our lot—1:15-19; 2:6-15.

b. Just as the land of Canaan was everything to the children of Israel, so Christ, the reality of the type of the good land, is everything to us—1:12.

3. Christ as the preeminent and all-inclusive One is the allotted portion of the saints—v. 12.

4. The New Testament believers’ allotted portion is not a physical land;

有的基督，作为赐生命的灵—西二 6 ～ 7，加三 14：

a 美地的丰富预表基督那追测不尽之丰富的不同方面，在祂的灵里作祂信徒全备的供应—申八 7 ～ 10，弗三 8，腓一 19。

b 在基督里的信徒借着享受那地的丰富，被建造为基督的身体，作神的家与神的国—弗一 22 ～ 23，二 21 ～ 22，提前三 15，太十六 18 ～ 19，罗十四 17。

【周六】

四 在行传二十六章十八节，保罗说到包罗万有的基督是我们的基业：

1 我们的眼睛得开，并从撒但权下转向神，结果，我们不仅罪得赦免，也得着神圣的基业。

2 这基业就是三一神自己带着祂所有的一切、所作的一切、以及祂为赎民所要作的一切；这位三一神具体化身在包罗万有的基督里面，基督是所分给众圣徒的分，作他们的基业—西二 9。

3 美地的确预表包罗万有的基督，经过过程并终极完成之三一神的具体化身，已赐给我们作我们的基业—一 12。

it is the all-inclusive Christ as the life-giving Spirit—2:6-7; Gal. 3:14:

a. The riches of the good land typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.

b. By enjoying the riches of the land, the believers in Christ are built up to be His Body as the house of God and the kingdom of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

§Day 6

D. In Acts 26:18 Paul refers to the all-inclusive Christ as our inheritance:

1. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins, but we also receive a divine inheritance.

2. This inheritance is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people; this Triune God is embodied in the all-inclusive Christ, who is the portion allotted to the saints as their inheritance—Col. 2:9.

3. The good land truly is a type of the all-inclusive Christ, the embodiment of the processed and consummated Triune God, who has been given to us as our inheritance—1:12.

第五周▪周一

晨兴喂养

书五 12 “他们吃了那地的出产，当日吗哪就止住了…。”

约六 51 “我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”

57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

当百姓开始吃那地的出产，吗哪就止住了，这指明那地的出产乃是吗哪的延续。以色列人在旷野飘流时所吃的吗哪，…预表基督是神直接赐给祂选民的属天食物，吃的人不需要劳苦。以色列人在迦南争战时神所赐应许之地丰富的出产，（申八 7～10，）预表基督是赐给信徒那终极完成的生命供应（赐生命的灵—加三 14），需要他们在祂身上劳苦。（圣经恢复本，书五 12 注 1。）

信息选读

我们享受基督时，祂就将我们作成祂的产业；这是一件生机的事。我们若取得、据有、并享受基督作我们包罗万有的美地，那地就成为我们的供应。…那地所给我们的主要是食物。…然后我们吃在那地上劳苦所产生的食物，结果就成为生机的。

我们接受到里面的任何食物，都生机地变化我们。以色列人在埃及时，吃埃及的食物，这食物使他们有了埃及的构成。以后，神将他们带出埃及，进到旷野，在那里停留四十年。他们在旷野时，每天都吃属天的东西—吗哪；吗哪将他们构成属天的

WEEK 5 — DAY 1

Morning Nourishment

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land...

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

57...He who eats Me, he also shall live because of Me.

The ceasing of the manna when the people began to eat the produce of the land indicates that the produce of the land was the continuation of the manna. The manna eaten by Israel in their wandering in the wilderness...typifies Christ as the heavenly food given directly by God to His chosen people, which requires no labor on the part of the eaters. The rich produce of the promised land given by God to Israel in their fighting in Canaan (Deut. 8:7-10) typifies Christ as the consummated life supply (the life-giving Spirit—Gal. 3:14) given to the believers, which requires them to labor on Him. (Josh. 5:12, footnote 1)

Today's Reading

When we enjoy Christ, He makes us His possession. This is something organic. If we take Christ, possess Christ, and enjoy Christ as our all-inclusive good land, the land will become our supply....The main thing that the land affords us is food....Then we eat the food that is produced by our labor on the land, and as a result we become organic.

Anything that we take into us as food transforms us organically. When the Israelites were in Egypt, they ate Egyptian food, and this food caused them to have an Egyptian constitution. Eventually, God brought them out of Egypt and into the wilderness, where they remained for forty years. Every day while they were in the wilderness they ate something heavenly—

子民。至终，吗哪止住了。〔书五 12。〕…从那时起，…他们开始由美地的出产所构成。因此，以色列人的构成有三方面：首先，在埃及由埃及的食物所构成；其次，在旷野由吗哪所构成；第三，在迦南由那地的出产所构成。在每一种情形里，他们都不是由教训或规条所构成，乃是由他们所吃的食物所构成。

今天我们在基督里的信徒，也照着我们所吃的被构成。我们若要成为属天的子民，就需要吃基督作我们属天的吗哪。我们若要成为得胜者，就需要在作为美地的基督身上劳苦。在基督身上劳苦，意思就是得着基督作我们的享受。…借着我们的劳苦，有些东西就会产生，那出产要成为我们的食物，我们的供应。我们吃基督作这食物，并享受祂，就被祂构成，在生命和性情上与基督一式一样。这就是保罗所说“因为在我，活着就是基督”（腓一 21）的意思。

这种对基督的享受要新陈代谢地变化我们，使我们成为基督的珍宝，祂的产业。保罗在以弗所一章说到这点。这一章首先有神的拣选和预定，然后有基督的救赎。借着基督的救赎，我们进入基督这一种特别的元素里；这元素成为我们的享受，将我们构成为神的基业。

首先，神进入我们里面作我们的基业。当我们享受基督，祂就将我们构成为神的基业。一面，有基督作我们的美地，作我们的产业；另一面，对这产业的享受使我们由基督所构成，因此我们就成为神的基业。…我们需要取得包罗万有的基督作我们的美地，并在祂身上劳苦，以得着一些出产，这出产要成为我们生机、变化人的食物。我们吃这食物，就会在神圣的生命里长大，并逐渐成熟。我们会生机地被基督构成，被基督这新的元素变化。然后我们就会生机地成为神的基业、祂的珍宝和产业。（约书亚记生命读经，四四至四七页。）

参读: 约书亚记生命读经，第五至六、十二至十三篇。

manna. The manna constituted them into a heavenly people. Eventually, the manna ceased…(Joshua 5:12).... From that time onward,...they began to be constituted with the produce of the good land. Thus, the children of Israel were constituted in three ways: first, in Egypt with Egyptian food; second, in the wilderness with manna; and third, in Canaan with the produce of the land. In each case they were constituted not by teachings or regulations but by what they ate.

As believers in Christ today, we also are constituted according to what we eat. If we want to be a heavenly people, we need to eat Christ as our heavenly manna. If we want to be overcomers, we need to labor on Christ as our good land. To labor on Christ means to gain Christ as our enjoyment.... Through our labor something will be produced, and that produce will become our food, our supply. As we eat Christ as this food and enjoy Him, we will be constituted with Him, being made the same as Christ in life and nature. This is what Paul meant when he said, “For to me, to live is Christ” (Phil. 1:21).

This enjoyment of Christ will transform us metabolically and cause us to become Christ’s treasure, His possession. Paul speaks of this in Ephesians 1. In this chapter we first have God’s choosing and predestinating, and then we have Christ’s redeeming. Through the redemption of Christ, we enter into Christ as a particular kind of element, and this element becomes our enjoyment that constitutes us into God’s inheritance.

First, God comes into us to be our inheritance. When we enjoy Christ, He constitutes us to be God’s inheritance. On the one hand, we have Christ as our good land, as our possession. On the other hand, the enjoyment of this possession constitutes us with Christ, and we thereby become God’s inheritance. We need to take the all-inclusive Christ as our good land and labor on Him to gain some produce, which will be our organic, transforming food. As we eat this food, we will grow and gradually mature in the divine life. We will be constituted with Christ organically, transformed by Christ as a new element. Then in an organic way we will become God’s inheritance, His treasure and possession. (Life-study of Joshua, pp. 35-37)

Further Reading: Life-study of Joshua, msgs. 5-6, 12-13

第五周▪周二

晨兴喂养

出十二3“…各人要按着父家取羊羔，一家一只。”

9“一点不可吃生的，也绝不可吃水煮的，要带着头、腿、内脏，用火烤了吃。”

林前五7“…我们的逾越节基督，已经被杀献祭了。”

在他们对神救恩的经历里，以色列人在吃的事上经过三个阶段。在第一阶段，他们在埃及吃逾越节的羊羔，（出十二，）这使他们得着加力，能走出埃及，而从埃及的世界分别出来。（圣经恢复本，书五 12 注 1。）

〔羔羊的〕头表征智慧，腿表征举止、行动，内脏表征基督所是的内里诸部分，包括祂的心思、情感、意志和心，连同这些部分的一切功用。吃逾越节的羊羔，要带着头、腿、内脏而吃，表征接受完整的基督，包括祂的智慧、举止、行动、和内里的诸部分。（约六 57，林前一 24，启十四 4 下，腓一 8。）（出十二 9 注 2。）

信息选读

在第二阶段，他们在旷野吃吗哪，（出十六，）这使他们被属天的元素重新构成属天的子民。在第三阶段，他们在美地吃丰富的出产，这使他们进一步被构成得胜的子民。…借着头两个阶段的吃，信徒得着加力脱离世界，并被基督这属天元素所构成。为着达到神经纶的目标，基督所有的信徒都需要往前，直到他们进入最高的阶段，就是吃基督作美地

WEEK 5 — DAY 2

Morning Nourishment

Exo. 12:3 ...Each man shall take a lamb according to his fathers' house, a lamb for a household.

9 Do not eat any of it raw or boiled at all with water, but roasted with fire—its head with its legs and with its inward parts.

1 Cor. 5:7 ...Our Passover, Christ, also has been sacrificed.

In their experience of God's salvation Israel passed through three stages in their eating. In the first stage they ate the passover lamb in Egypt (Exo. 12), which strengthened them to walk out of Egypt and to be separated from the Egyptian world. (Josh. 5:12, footnote 1)

The head [of the passover lamb] signifies wisdom, the legs signify activity and move, and the inward parts signify the inward parts of Christ's being, including His mind, emotion, will, and heart with all their functions. Eating the passover lamb with the head, legs, and inward parts signifies taking Christ in His entirety, in His wisdom, activities, move, and inward parts (John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8). (Exo. 12:9, footnote 2)

Today's Reading

In the second stage they ate the manna in the wilderness (Exo. 16), which reconstituted them with a heavenly element to be a heavenly people. In the third stage they ate the rich produce in the good land, which constituted them further to be an overcoming people.... By their eating in the first two stages the believers are energized to leave the world and are constituted with Christ as the heavenly element. To reach the goal of God's economy, all Christ's believers need to progress until they enter into the highest stage of

（包罗万有的灵）丰富的出产，使他们胜过属灵的仇敌，而被建造成为神的居所，并在地上建立神的国。（圣经恢复本，书五 12 注 1。）

吗哪，（出十六 15，31，）预表基督作神子民唯一、属天的食物。（约六 31 ～ 35。）神将吗哪赐给祂的百姓吃，指明神的心意是要改变他们的性情，他们的构成，好完成祂的定旨。因着以色列人仍然由埃及的元素所构成，而与埃及人一样，所以他们不够资格建造帐幕作神在地上的居所。四十年之久，神只给以色列人吗哪吃。（出十六 35，民十一 6。）这表明神在祂救恩里的心意，乃是要将祂自己作到基督的信徒里面，并借着以基督作他们唯一的属天食物喂养他们，改变他们的构成，因而以基督重新构成他们，使他们够资格建造召会作神的居所。事实上，信徒由基督重新构成之后，他们自己就成了神的居所。（出十六 4 注 1。）

主耶稣是真吗哪。在约翰六章祂指明我们应当寻求祂并吃祂。然而，很少基督徒看见改变饮食的需要。所有重生的人都需要改变他们的饮食。这就是出埃及十六章比十二章更为重要的原因。在十二章我们看见一班蒙救赎的人，却没有看见一班被重新构成的人。在十四章时，神的百姓已从埃及出来，但埃及还没有从他们里面出来。按照他们的构成，他们仍是埃及人。因此，神的心意是要借着改变他们的饮食来改变他们的构成。在以色列人建造帐幕的时候，他们的饮食已经改变。他们的构成可能也已经开始改变。他们建造帐幕时，没有吃埃及的食物。反之，他们的饮食是由吗哪所组成。（出埃及记生命读经，四七三页。）

参读：新约总论，第四十二篇；歌罗西书生命读经，第六篇；生命信息，第十二、二十七至二十八章。

eating Christ as the rich produce of the good land, the all-inclusive Spirit, that they may overcome the spiritual enemies, be built up to be God's dwelling place, and establish God's kingdom on earth. (Josh. 5:12, footnote 1)

[The] manna (Exo. 16:15, 31), [is] a type of Christ as the unique, heavenly food for God's people (John 6:31-35). By giving them manna to eat, God indicated that His intention was to change the nature of His people, to change their very constitution, for the accomplishing of His purpose. Because the children of Israel were still constituted with the Egyptian element and were thus the same as the Egyptians, they were not qualified to build up the tabernacle as God's habitation on earth. For forty years God gave the children of Israel nothing to eat but manna (Exo. 16:35; Num. 11:6). This shows that God's intention in His salvation is to work Himself into the believers in Christ and to change their constitution by feeding them with Christ as their unique heavenly food, thereby reconstituting them with Christ in order to qualify them to build up the church as God's dwelling place. In fact, after being reconstituted with Christ, the believers themselves become the dwelling place of God. (Exo. 16:4, footnote 1)

The Lord Jesus is the real manna. In John 6 He indicates that we should seek Him and eat Him. However, not many Christians realize the need for a change of diet. All those who have been regenerated need to change their diet. This is the reason that Exodus 16 is even more crucial than Exodus 12. In chapter 12 we see a people who have been redeemed, but we do not see a people who have been reconstituted. At the time of chapter 14, God's people had come out of Egypt, but Egypt had not come out of them. According to their constitution, they were still Egyptians. Thus, God's intention was to change their constitution by changing their diet. By the time the children of Israel had built the tabernacle, their diet had been changed. Their constitution had probably begun to change also. When they were building the tabernacle, they did not eat Egyptian food. Instead, their diet consisted of manna. (Life-study of Exodus, pp. 410-411)

Further Reading: The Conclusion of the New Testament, msg. 42; Life-study of Colossians, msg. 6; CWWL, 1978, vol. 2, "Life Messages, Volume 1," chs. 12, 27-28

第五周▪周三

晨兴喂养

申八7～10“因为耶和华你神领你进入美地，…那地有小麦、大麦、葡萄树、无花果树、石榴树；那地有出油的橄榄树，有蜜。你在那地不缺食物，你必一无所缺；…你吃得饱足，就要颂赞耶和华你的神，因祂将那美地赐给你了。”

我要请你们想一想，你们今天吃什么？你们是在吃羊羔、吗哪、或者美地丰富的出产？…在你基督徒的生活中，吃基督必须从羊羔和吗哪进步到美地结实的食物。你必须吃小麦、大麦、和其他有矿物的食物，使你成为刚强的石头、铁和铜，为着神的建造，并且为着争战。（李常受文集一九七七年第一册，二七六页。）

信息选读

我们必须建造圣殿并且争战，使神得着国度。这是神今天所需要的。有帐幕还不够。神需要一个国度，其中有一个殿和一座城，有王权和争战的能力。羊羔使我们有能力离开埃及，吗哪滋养我们，并且用属天的素质将我们构成。这两项虽然都很好，但不适于争战。没有人能用羊羔或吗哪争战。我们需要含有矿物的干粮。我们必须是磐石，而不是薄饼。我们需要铁和铜制成的武器。哦，我们需要石头、铁和铜好建造圣殿，建立国度，争战，打败仇敌！…当祂的百姓吃干粮，并且接受矿物，使他们成为石头、铁和铜时，神就得着祂的国度。

WEEK 5 — DAY 3

Morning Nourishment

Deut. 8:7-10 For Jehovah your God is bringing you to a good land...; a land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey; a land in which you will eat bread without scarcity; you will not lack anything in it....And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Consider what you are eating today. Are you eating the Lamb, the manna, or the rich produce of the good land?...In your Christian life, the eating of Christ must progress from the Lamb and the manna to the solid food of the good land. You need to eat the wheat, the barley, and all the other foodstuffs that have the minerals to make you strong stones, iron, and copper for God's building and for the fighting of the battle. (CWWL, 1977, vol. 1, "The Kernel of the Bible," p. 206)

Today's Reading

We must build the temple and fight the battle so that God may have the kingdom. This is what God needs today. The tabernacle is not adequate. God needs a temple with a city in a kingdom with the kingship and the fighting capability. The Lamb energizes us to leave Egypt, and the manna nourishes us and constitutes us with the heavenly element. Although both of these items are good, they are not good for fighting. No one would fight a battle with a lamb or with manna. We need solid food with minerals in it. We need to be rocks, not wafers. We need weapons made out of iron and copper. Oh, we need stones, iron, and copper to build up the temple, to establish the kingdom, to fight the battle, and to defeat the enemy!...As His people eat the solid food and take in the minerals that make them stones, iron, and copper, God has His kingdom.

这些矿物使我们成为磐石，为着神的建造，使国度可被建立；并且这些矿物使我们成为铁和铜，可以争战征服仇敌。…吃含有矿物的干粮就不容易了。圣经中有一章〔参出十二〕说到吃羊羔的事，有两章〔参出十六，约六 22 ～ 71〕说到吃吗哪的事。但全本圣经都是说到吃有矿物的干粮。如果你要知道如何吃干粮，你需要读…利未记、…民数记，以及从申命记到列王纪上这许多卷书。…我们一旦在美地，就不再吃吗哪了。因为我们的供应是那地丰富的出产。为了要吃这丰富的出产，我们首先必须住在美地。…在旷野没有小麦，没有大麦，没有葡萄，没有无花果；那里只有吗哪。

第二，我们必须在美地上经营。我们需要耕地、撒种、浇灌、耙土，然后收成。我们生活在其中的美地就是基督。一天过一天我们需要经营基督。晨更、祷告、与主有对付，这些就是经营基督的各方面。有时候在晨更中我们可以耕地和撒种；在别的时候我们可以浇灌或耙土。不要懒惰，说，“我有没有晨更、祷告或花时间与主交通，都无所谓。”你有没有作这些事，情形大不相同。我们需要经营基督。我们都必须象农夫一样殷勤工作。我们必须耕地、除草、耙土、浇灌，甚至杀死害虫和蜗牛。

假使我们经营基督作美地，在作物和羊群两方面，我们的收成都将是丰富的。收成以后，我们将有小麦、大麦、葡萄、无花果、橄榄和石榴。除了所有的植物生命以外，在美地上还有动物的生命—牛、牲畜、羊。这是我们丰富经历基督的收成。（李常受文集一九七七年第一册，二七六至二七九页。）

参读：圣经的核仁，第四至五篇；哥林多前书生命读经，第五十篇；包罗万有的基督，第十四章。

These minerals make us rocks for God’s building so that the kingdom may be established, and they make us iron and copper to fight the battle to subdue the enemy. It is not easy to eat the solid food that contains minerals. One chapter [cf. Exo. 12] covers the eating of the Lamb, and two chapters [cf. Exo. 16; John 6:22-71], the eating of the manna. But whole books in the Bible are devoted to the eating of the solid food with the minerals. If you want to know how to eat the solid food, you need to read…Leviticus,…Numbers, and all the books from Deuteronomy to 1 Kings. Once we are in the good land, we shall no longer eat manna, for our supply is the rich produce of the land. In order to eat this rich produce, we must first live in the good land…. In the wilderness there is no wheat, no barley, no grapes, and no figs; there is just manna.

Second, we need to labor on the good land. We need to till the ground, sow the seed, water the seed, cultivate the soil, and then reap the harvest. The good land in which we are living is Christ. Day by day we need to work on Christ. Morning watch, prayer, and dealing with the Lord are all aspects of working on Christ. Sometimes in morning watch we may till the ground and sow the seed; at other times we may water the seed or cultivate the soil. Do not be lazy and say, “It does not matter whether or not I have morning watch, pray, or spend time to deal with the Lord.” It makes a great deal of difference whether or not you do these things. We need to labor on Christ. We all must be diligent to work like farmers. We must till the ground, remove the weeds, cultivate the soil, water the seeds, and even kill the damaging bugs and snails.

If we labor on Christ as the good land, our harvest will be rich in both crops and flocks. After we reap the harvest, we shall have wheat, barley, vines, figs, olives, and pomegranates. In addition to all the plant life, in the good land there is the animal life—the oxen, the cattle, and the sheep. This is the harvest of our rich experience of Christ. (CWWL, 1977, vol. 1, “The Kernel of the Bible,” pp. 206-208)

Further Reading: CWWL, 1977, vol. 1, “The Kernel of the Bible,” chs. 4-5; Life-study of 1 Corinthians, msg. 50; CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 14

第五周▪周四

晨兴喂养

民二六 55“虽是这样，还要拈阄分地；他们要按着祖宗支派的名字，承受为业。”

罗十二 3“我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。”

在神的经纶里，有拈阄分地这样一件事。约书亚据有美地以后，神就吩咐他拈阄分配已据有的地，甚至分配还未据有的地，因为在神眼中，那地全是给以色列人的。…〔现在〕我们要开始来看拈阄分地。我们特别要尽力来看拈阄分配美地的内在意义。

神在祂的智慧里，不是把美地整个地赐给所有的以色列人。祂乃是将那地，就是基督，分配给不同的支派。所有的支派都不一样；他们各有不同。（约书亚记生命读经，八〇页。）

信息选读

在创世记四十九章，十二支派的父亲雅各，以预言的形式祝福每一个儿子。…雅各对犹大的祝福，启示神看犹大是三重的狮子：小狮子、成熟的公狮和母狮。（9。）作为小狮子，犹大能长大并刚强；作为公狮，他能争战；作为母狮，他能生产。便雅悯是个撕掠的狼，（27，）而但乃是道上的蛇，咬伤马蹄，阻挠神的子民往前。（17。）西布伦是停船的海口，（13，）拿弗他利是被释放的母鹿。（21。）

WEEK 5 — DAY 4

Morning Nourishment

Num. 26:55 But the land shall be apportioned by lot; they shall inherit it according to the names of the tribes of their fathers.

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Within God’s economy there is such a thing as the allotment of the land. After Joshua took possession of the land, God commanded him to allot the land that had been possessed and even the land that had not yet been possessed, because in God’s eyes all the land was for Israel….We will [now] begin to consider the allotment of the land. In particular, we will endeavor to see the intrinsic significance of the allotment of the good land.

In His wisdom, God did not allot the good land as a whole to all the children of Israel. Rather, He allotted the land, that is, Christ, to the different tribes. All the tribes were not the same; they were different. (Life-study of Joshua, p. 65)

Today’s Reading

In Genesis 49 Jacob, the father of the twelve tribes, blessed each of his sons in the form of a prophecy….Jacob’s blessing of Judah reveals that God considered Judah a threefold lion: a young lion, a mature lion, and a lioness (v. 9). As a young lion he could grow and become strong, as a lion he could fight, and as a lioness he could produce. Benjamin was a ravenous wolf (v. 27), and Dan was a serpent in the way, biting the horse’s heels to frustrate God’s people from going on (v. 17). Zebulun was a shore for ships (v. 13), and Naphtali was a hind let loose (v. 21).

因为各支派有所不同，神就无法以相同的方式将相同的地分给每一支派。所有的支派都是那地的据有者，但各支派照着他们的所是，分别据有特定的一分地。那地拔尖的部分分给了犹大。但的支派也分得一分，他们却没有赶出霸占的迦南人。

拈阄分地这预表，今天应验在我们中间。我们都有同一位基督，但我们却经历基督不同的方面。我们所据有的地（基督），乃是照着我们的所是。

在利未记一章，基督被揭示为五类的燔祭：公牛、羊群中的绵羊、山羊、斑鸠和雏鸽。这些项目所预表的只是一位基督，但它们是照着献祭者的能力献上的，指明我们对基督的经历，在大小和种类上各有不同。大小和种类不在于基督，乃在于我们对基督的经历和享受。保罗所经历的基督可由公牛来预表，而今天许多信徒所经历的基督可由鸽子来预表。

在二章，基督还由三种素祭所揭示：细面、薄饼和新穗子。我们若是软弱的，不能吃薄饼，就可以吃细面。我们长大时，就能经历基督作薄饼。使徒保罗完全成熟，且满了力量；他是吃新穗子的人。我们再次看见只有一位基督，却有许多的样式和不同的大小；我们可能在不同的方面和不同的程度上，经历祂作细面、薄饼和新穗子。

拈阄分地的内在意义乃是：据有那地的人各不相同。这指明对基督的经历，在神子民中间是不同的。在神的命定里，美地是以不同的程度分给祂的百姓。新约清楚告诉我们：“神所分给各人信心的度量。”（罗十二3。）新约也告诉我们：“肢体不都有一样的功用。”（罗十二4。）所以，神将恩典赐给各肢体，是照着各肢体在身体里的功用。（弗四7。）这是神的命定和神圣的分配。（约书亚记生命读经，八〇至八二页。）

参读：约书亚记生命读经，第十一篇。

Because the tribes were different, God could not give the same land in the same way to every tribe. All the tribes were possessors of the land, but the tribes possessed particular portions of the land according to what they were. The top portion of the land was allotted to Judah. Dan was allotted a portion, but they did not dispossess the occupying Canaanites.

The fulfillment of this type of the allotment of the land is among us today. We all have the same Christ, but we experience Christ in different ways. The land (Christ) we possess is according to what we are.

In Leviticus 1 Christ is unveiled as burnt offerings in five types: a young bull, a sheep from the flock, a goat, a turtledove, and a young pigeon. These items typify just one Christ, but they were offered according to the offerer's ability, indicating that our experiences of Christ differ in both size and kind. The size and kind do not depend on Christ but on our experience and enjoyment of Christ. Whereas the Christ experienced by Paul was typified by a young bull, the Christ experienced by many believers today is typified by a pigeon.

Christ is also unveiled by the three kinds of meal offerings in Leviticus 2: fine flour, a wafer, and grain that remains in the ears. If we are weak and cannot eat the wafer, we can eat the fine flour. As we grow we can experience Christ as the wafer. The apostle Paul was fully mature and full of energy. He was one who ate the grain. Once again we see that there is only one Christ—one Christ in many types and sizes—but we may experience Him in different ways and in different degrees as fine flour, a wafer, and grain.

The intrinsic significance of the allotment of the land is that the possessors of the land are different. This indicates that the experience of Christ among God's people is not the same. In God's ordination the good land is allotted to His people in different degrees. The New Testament clearly tells us that "God has apportioned to each a measure of faith" (Rom. 12:3). We are also told that "all the members do not have the same function" (v. 4). Therefore, God gives grace to each member according to its function in the Body (Eph. 4:7). This is God's ordination and the divine allotment. (Life-study of Joshua, pp. 65-66)

Further Reading: Life-study of Joshua, msg. 11

第五周▪周五

晨兴喂养

西一12，二6～7“感谢父，叫你们够资格在光中同得所分给众圣徒的分。…你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”

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

在歌罗西书保罗使用包罗万有之地的观念。…〔众圣徒所分得的〕“分”〔一12〕就是包罗万有的基督作我们的享受。…保罗写歌罗西书时，无疑心里有以色列人分得美地的图画。（书十四1。）他以旧约对地的记载为背景，使用“分”字。神将美地赐给祂的选民以色列人，作他们的产业，给他们享受。…正如迦南地对以色列人怎样是一切；照样，基督是美地这预表的实际，对我们也是一切。（新约总论第二册，二八四页。）

新约信徒的基业，他们所分得的分，不是物质的土地，乃是包罗万有的基督，作为赐生命的灵。（西二6～7，加三14。）祂是众圣徒所分得的分，作了他们神圣的基业，给他们享受。美地的丰富预表基督那追测不尽之丰富的不同方面，在祂的灵里作祂信徒全备的供应。（申八7～10，弗三8，腓一19。）在基督里的信徒借着享受那地的丰富，被建造为基督的身体，作神的家与神的国。（弗一22～23，二21～22，提前三15，太十六18～19，罗十四17。）（新约总论第十二册，六五页。）

信息选读

我们要有〔神在我们里面〕真正的长大，首先就必须在基督—我们的美地—里生根。这含示基督是我们的土壤，我们的土地。不然，我们怎能在祂里面生根？我们

WEEK 5 — DAY 5

Morning Nourishment

Col. 1:12 ...The Father,...has qualified you for a share of the allotted portion of the saints in the light. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him...

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

In Colossians Paul employs the concept of the all-inclusive land....This “allotted portion” (1:12) is the all-inclusive Christ for our enjoyment....When Paul was writing the Epistle to the Colossians, he no doubt had in mind the picture of the allotting of the good land to the children of Israel (Josh. 14:1). He used the word portion with the Old Testament record of the land as the background. God gave His chosen people, the children of Israel, the good land for their inheritance for their enjoyment.... Just as the land of Canaan was everything to the children of Israel, so Christ, the reality of the type of the good land, is everything to us.

The New Testament believers’ inheritance, their allotted portion, is not a physical land; it is the all-inclusive Christ as the life-giving Spirit (Col. 2:6-7; Gal. 3:14). He is the allotted portion of the saints as their divine inheritance for their enjoyment. The riches of the good land typify the unsearchable riches of Christ in the different aspects of His bountiful supply to His believers in His Spirit (Deut. 8:7-10; Eph. 3:8; Phil. 1:19). By enjoying the riches of the land, the believers in Christ are built up to be His Body as the house of God and the kingdom of God (Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17). (The Conclusion of the New Testament, pp. 467, 3534)

Today’s Reading

In order to have genuine growth [of God in us], we must first be rooted in Christ, our good land. This implies that Christ is our soil, our earth. Otherwise, how could we be rooted in Him? We are plants rooted in Christ as

乃是植物，在作为土壤的基督里面生根。所以，基督这经过过程、包罗万有的三一神，乃是我们的土地。赞美主，我们已经栽种在其上！我们已经栽种到基督里面了，现今我们在这位活的基督里生根；祂就是我们的美地。

基督乃是肥沃的土壤，我们这些植物正在其中长大。这土壤是活的、行动的。因着我们已经在基督这活的土壤里生根，祂行动的时候，我们就行动；我们是在祂里面行事为人。因此，我们的行事为人事实上不是我们的，乃是祂的行事为人。这样在作为美地的基督里面行事为人，也就是我们的长大。长大就是以这种方式行事为人。所以，当我们在基督里行事为人时，我们就在祂里面长大。

我们乃是在作土壤的基督里生根的活植物。基督是行动的，因着我们在祂里面，祂行动的时候，我们也就行走（行事为人）。然而，那些无心寻求主的基督徒，并不在基督行动的时候行事为人。他们没有在主的行动上与祂合作。但我们这些爱主、追求主的人，每当主行动的时候，我们都该与祂合作，并且说“阿们”。我们在祂里面应当非常主动而积极。我们借着这种在基督里行事为人的经历，就吸取基督的丰富。

…我们在基督里行事为人，乃是在祂的行动里与祂的合作。借着这样与祂合作，我们自然而然就把祂的丰富吸收到我们里面。我们从基督所吸收到里面来的，乃是祂自己作为土壤的丰富元素；我们所吸收的元素，就成了神在我们里面的增长。…神在我们里面这样的加增，就是我们所说神增长的意义。

当我们体会我们在祂里面已经生根，我们自然而然就在祂里面行事为人。照歌罗西二章六至七节来看，生根必须在行事为人之前。我们已经在基督里生根，现今在祂里面行事为人。我们只要留在基督里，让祂行事为人。这样，祂的行事为人就成了我们的行事为人。（歌罗西书生命读经，四七一至四七四页。）

参读：新约总论，第二十四、四十四、三百五十二篇；歌罗西书生命读经，第七、二十至二十一、四十四、四十六至四十八、五十一至五十三、五十五篇。

the soil. Therefore, Christ, the processed, all-inclusive Triune God, is our land. Praise the Lord that we have been planted! Having been planted into Christ, we are now rooted in the living Christ who is our good land.

Christ is the fertile soil in which we, the plants, are growing. This soil is living and moving. Because we have been rooted into Christ as such a living soil, we move when He moves, for we walk in Him. Thus, our walking is not actually ours; it is His. Such a walking in Christ as the good land is also our growing. To grow is to walk in this way. Therefore, when we walk in Christ, we grow in Him.

We are living plants rooted in Christ as our soil. Christ is moving, and because we are in Him, we walk as He moves. However, those Christians who have no heart to seek the Lord do not walk when Christ moves. They do not cooperate with Him in His moving. But as those who love the Lord and pursue Him, we should always cooperate with Him and say “Amen” whenever He moves. We should be very active and aggressive in Him. Through this experience of walking in Christ, we absorb the riches of Christ.

Our walking in Christ is the cooperation we render to Him in His activity. By cooperating with Him in this way, we spontaneously absorb His riches into our being. What we absorb of Christ into us—the element of the riches of Himself as the soil—becomes the increase of God within us….This increase of God within us is what we mean by the growth of God.

When we realize that we have been rooted in Him, we shall automatically walk in Him. According to Colossians 2:6 and 7, the rooting must precede the walking. Having been rooted in Christ, we now walk in Him. We simply remain in Christ, and He does the walking. Thus, His walking becomes our walking. (Life-study of Colossians, pp. 380-382)

Further Reading: The Conclusion of the New Testament, msgs. 24, 44, 352; Life-study of Colossians, msgs. 7, 20-21, 44, 46-48, 51-53, 55

第五周▪周六

晨兴喂养

徒二六18“我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

弗一13～14“你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记；这圣灵是我们得基业的凭质…。”

在行传二十六章十八节，保罗说到包罗万有的基督是我们的基业。我们的眼睛得开，并从撒但权下转向神，结果，我们不仅罪得赦免，也得着神圣的基业。这基业就是三一神自己带着祂所有的一切、所作的一切、以及祂为赎民所要作的一切。这位三一神具体化身在包罗万有的基督里面；（西二9；）基督是所分给众圣徒的分，作他们的基业。所赐给众圣徒的圣灵，就是这神圣基业的预尝、印记、凭质和保证；（罗八23，弗一13～14；）今天我们有分于且享受这基业作预尝，来世要完满地有分于且享受这基业，直到永远。（彼前一4。）美地的确预表包罗万有的基督，经过过程之三一神的具体化身，已赐给我们作我们的基业。（新约总论第二册，二八五页。）

信息选读

受了圣灵为印记，意即被圣灵这活的印记所标明。我们已成了神所选定的基业。（弗一11。）在我们得救时，神把圣灵放在我们里面作印记，将我们标出，指明我们是属神的。圣灵，就是神自己，

WEEK 5 — DAY 6

Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive...an inheritance among those who have been sanctified by faith in Me.

Eph. 1:13-14 ...You also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, who is the pledge of our inheritance...

In Acts 26:18 Paul refers to the all-inclusive Christ as our inheritance. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins, but we also receive a divine inheritance. This inheritance is the Triune God Himself with all that He has, all He has done, and all He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9) who is the portion allotted to the saints as their inheritance. The Holy Spirit, who has been given to the saints, is the foretaste, the seal, the pledge, and the guarantee of this divine inheritance (Rom. 8:23; Eph. 1:13-14), which we are sharing and enjoying today as a foretaste and will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4). The good land truly is a type of the all-inclusive Christ. Christ, the embodiment of the processed Triune God, has been given to us as our inheritance. (The Conclusion of the New Testament, p. 468)

Today's Reading

To be sealed with the Holy Spirit is to be marked with the Holy Spirit as a living seal. We have been designated as God's inheritance (Eph. 1:11). At the time we were saved, God put His Holy Spirit into us as a seal to mark us out, indicating that we belong to God. The Holy Spirit, who is God Himself

进到我们里面，使我们有印记所表征之神的形像，因此得以象神。（圣经恢复本，弗一 13 注 1。）

我们是神的基业，圣灵在我们身上乃是印记；神是我们的基业，圣灵对我们乃是这基业的凭质。神将圣灵赐给我们，不仅作我们基业的保证，担保我们所承受的；也作我们从神所要承受的预尝，使我们预先尝到完全的基业。在古时，“凭质”的原文是用于土地的买卖，卖主给买主那片土地的一些泥土作样品；因此，根据古代希腊文的用法，凭质也是样品。圣灵乃是我们从神所要完满承受之产业的样品。（弗一 14 注 2。）

彼前一章四节的基业，包含将来魂的救恩，（5，9，）主显现时我们所要得着的恩，（13，）将要显出的荣耀，（五 1，）不能衰残的荣耀冠冕，（4，）以及永远的荣耀。（10。）我们永远的基业这一切的项目，都与我们重生所得，且在基督徒一生中不断经历并享受之神圣的生命有关。“这基业就是完全得着所应许给亚伯拉罕和众信徒的，（创十二 3，见加三 6 与后文，）这比以色列人占有迦南时所得着的高得多；正如重生之人的儿子名分，比以色列人的儿子名分还要高，因为重生之人借着信，已经得了所应许的那灵作他们得基业的凭质。比较加拉太三章十八节、二十九节，林前六章九节，以弗所五章五节，希伯来九章十五节。”（Alford，阿福德，引自 Wiesinger，魏辛格。）

借着我们第二次的出生，重生，我们已生入新的基业。照着彼前一章四节，这基业不是在地上，乃是存留在诸天之上。虽然这基业为我们存留在诸天之上，但我们现今在地上就能享受这基业。我们属天、神圣、属灵的基业是存留在诸天之上，但这基业却不断传输到我们灵里，作我们的享受。（新约总论第五册，三五页。）

参读：新约总论，第一百零一篇。

entering into us, causes us to bear God’s image, signified by the seal, thus making us like God. (Eph. 1:13, footnote 1)

Since we are God’s inheritance, the Holy Spirit is a seal upon us. Since God is our inheritance, the Holy Spirit is a pledge to us of this inheritance. God gives His Holy Spirit to us not only as a guarantee of our inheritance, securing our heritage, but also as a foretaste of what we will inherit of God, affording us a taste beforehand of the full inheritance. In ancient times the Greek word for pledge was used in the purchasing of land. The seller gave the purchaser some soil as a sample from the land. Hence, a pledge, according to ancient Greek usage, is also a sample. The Holy Spirit is the sample of what we will inherit of God in full. (Eph. 1:14, footnote 1)

The inheritance in 1 Peter 1:4 comprises the coming salvation of our souls (vv. 5, 9), the grace to be revealed at the unveiling of the Lord (v. 13), the glory to be revealed (5:1), the unfading crown of glory (v. 4), and the eternal glory (v. 10). All these items of our eternal inheritance are related to the divine life which we received through regeneration and which we are experiencing and enjoying throughout our entire Christian life. “This inheritance is the full possession of that which was promised to Abraham and all believers (Gen. 12:3; see Gal. 3:6ff.), an inheritance, as much higher than that which fell to the children of Israel in the possession of Canaan, as the sonship of the regenerate, who have already received the promise of the Spirit through faith as a pledge of their inheritance, is higher than the sonship of Israel: compare Gal. 3:18, 29; 1 Cor. 6:9; Eph. 5:5; Heb. 9:15”—Wiesinger, quoted by Alford.

Through our second birth, regeneration, we have been born into a new inheritance. According to 1 Peter 1:4, this inheritance is not on earth; rather, it is kept in the heavens. Although this inheritance is kept for us in the heavens, we can enjoy it now on earth. Our heavenly, divine, spiritual inheritance is kept in the heavens; yet it is continually being transmitted into our spirit for our enjoyment. (The Conclusion of the New Testament, p. 1090)

Further Reading: The Conclusion of the New Testament, msg. 101

第五周诗歌

基督美地，包罗万有

补 253

（申命记八章七至十节）（英1164）

降 A 大调　　6/8

3 · 2 1 4 3 | 3 2 1 5 | 1 1 2 2 | 3 · 3 5 |
一 基 督 美 地, 包 罗 万 有—祂 是 我 的 一 切: 源、
5 2 2 5 | 5 3 3 3 | 2 1 6 7 1 | 2 · 2 0 |
泉、河 川, 清 新 明 透, 日 夜 涌 流 不 歇;
5 6 1 6 3 | 5 6 5 · | 5 6 1 6 3 | 5 6 5 · |
谷 中、山 上 流 出 水 来, 润 我 心 田, 满 溢 充 盈;
1 1 1 1 · | 1 1 1 5 · | 1 · 2 · | 1 · 1 0 ‖
何 等 荣 耀, 活 水 澎 湃 — 作 我 生 命!

二 神成肉身,忍辱受死,　繁增如同小麦;
死而复活,生命分赐,　初熟犹似大麦;
无花果树,甘甜满足,　葡萄产酒,神、人喜悦;
如此供应,全在基督—　有祂无缺!

三 基督还是真石榴树,　生命丰美、充足;
是橄榄树,新油产出,　膏抹永不缺如;
流奶与蜜,美善甘甜,　供我滋养,加我能力;
祂的丰富,如此完全—　基督美地!

四 在这美地不缺食物,　我们一无所缺;
祂是如此丰饶富庶,　我们赞颂不绝;
上好美地,广大无边,　应有尽有,齐备完全;
今在我心还要扩展—　无量无限!

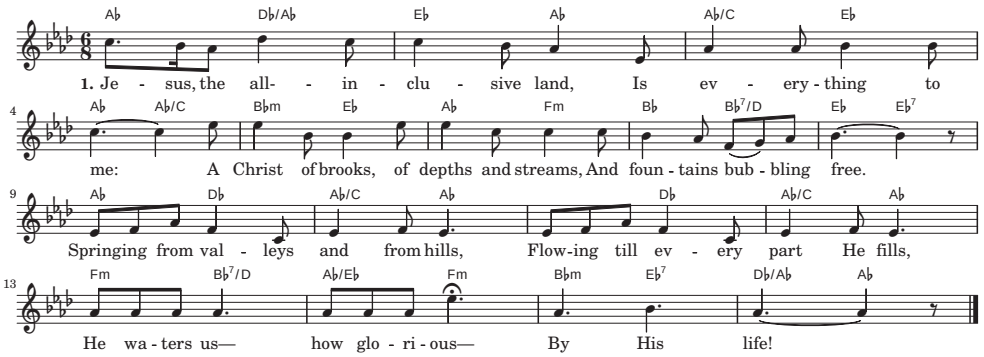
五 这地石头如铁之坚,　山内可以挖铜;
权柄如铁,凭以争战,　仇敌不能得逞;
再经苦难,渣滓全去,　炼净、明亮,如铜显出;
有铁有铜,应付所需—　全是基督!

六 为这美地我们颂赞:　主,你何其包罗!
吃喝饱足,让你充满,　丰富岂能尽说!
求使我们经营不辍,　美地实际增长不已;
我的喜乐,我的生活—　基督美地!

WEEK 5 — HYMN

Jesus, the all-inclusive land

Experience of Christ — As the Good Land　1164



2. Jesus is now the land of wheat—
Incarnate, crucified.
But resurrection life is He
By barley signified.
He is a land of figs and vines—
Blood of the grape, the cheering wine.
With such supplies He satisfies—
Christ our land!

3. O what a rich, abundant Christ:
Our pomegranate true,
The olive tree whose oil is now
Anointing us anew.
Rich milk and honey He doth bring,
Sweet, satisfying, nourishing.
Our Christ is such; He is so much!
What a Christ!

4. In our good land we eat the bread—
There is no scarcity.
We never lack one thing in Him,
So rich, so full is He.
He is a land so vast, immense;
He is complete in every sense.
How He expands—land of all lands—
In our heart!

5. Christ is a land of iron stones,
Whence comes authority.
We must dig out this solid Christ
To bind His enemy.
Then we must through the sufferings pass
To be refined as burnished brass.
With iron bind, as brass refined,
Is our need.

6. Lord, how we bless Thee for this land,
The all-inclusive Christ!
We've eaten Him, we're filled with Him,
O how He has sufficed!
Teach us to labor constantly
Upon this vast reality;
This is our joy, this our employ—
Christ our land!

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: