

第五篇

形成团体的约书亚， 击败撒但的权势，以据有美地

纲要

读经：申八7～10，书一2～3、6～9、16～18，五11～12，西一12

周一

壹 美地，迦南地，预表包罗万有的基督；这位基督是一切，又在一切之内，祂对我们乃是一切—申八7～10：

一 唯有迦南地是基督完满的预表，就是完整且终极的预表；美地的预表显示基督是包罗万有者。

二 在歌罗西书保罗用包罗万有之地的观念，说到“所分给众圣徒的分”——12，书五11～12：

1 这分就是包罗万有的基督作我们的享受—西三4、11。

2 “分”这字，原文也可译为“业分”，指约书亚十四章一节所提分得的产业。

3 迦南地对以色列人是一切，基督是美地这预表的实际，对我们也是一切—申八7～10。

周二

贰 我们若要据有美地，以成就神的定旨，就必须从事争战，击败撒但的权势—书五2～六16：

Message Five

The Formation of a Corporate Joshua to Possess the Good Land by Defeating the Satanic Forces

Outline

Scripture Reading: Deut. 8:7-10; Josh. 1:2-3, 6-9, 16-18; 5:11-12; Col. 1:12

Day 1

I. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us—Deut. 8:7-10:

A. Only the land of Canaan is a full type, the complete and ultimate type, of Christ; the type of the good land shows that Christ is the all-inclusive One.

B. In Colossians Paul employs the concept of the all-inclusive land, speaking of “the allotted portion of the saints”—1:12; Josh. 5:11-12:

1. This portion is the all-inclusive Christ for our enjoyment—Col. 3:4, 11.

2. The Greek word rendered “portion” can also be rendered “lot,” referring to an allotment of the inheritance, as mentioned in Joshua 14:1.

3. The land of Canaan was everything to the children of Israel, and Christ, the reality of the type of the good land, is everything to us—Deut. 8:7-10.

Day 2

II. If we would possess the good land for the fulfillment of God’s purpose, we must engage in warfare to defeat the satanic forces—Josh. 5:2-6:16:

一 神的仇敌撒但一直竭力阻挠神的子民享受基督这包罗万有者；他要尽所能地拦阻我们对基督这美地的享受—西二 8、18：

1 直到今天，邪恶的权势还是一直蒙蔽神的子民，使其无法看见基督的包罗万有—林后四 3 ~ 4。

2 在这里有一个非常真实的属灵争战是我们需要参与的；我们必须争战，好得着包罗万有的基督，为着建造召会作基督的身体—弗六 10 ~ 12，四 16。

周 三

二 基督是我们的美地，神要我们得着基督，但在我们与美地之间，有一层属鬼魔的权势；我们若要据有美地作我们的享受，就必须击败这些撒但的权势—西一 12 ~ 13，二 15，弗三 18，六 11 ~ 12。

三 我们必须是今天的约书亚和迦勒，敌挡并击败撒但的权势，使我们能得着更多的基督，为着建造基督的身体，好成就神永远的定旨—四 16。

叁 若没有约书亚记，我们就无法完全领会以弗所六章十至二十节里属灵的争战：

一 以色列人与那地的民争战，描绘在地上那看得见的景象背后，那看不见的属灵争战正在发生—但十 10 ~ 21，弗六 10 ~ 20。

二 在那看得见的景象背后，那看不见的景象中，有属灵的争战，意即除了在地上的争战以外，在空中还有神与撒但之间的争战—12 节。

三 以弗所二章指明，诸天界里有好几层：

1 基督是在最高的一层，就是三层天上，作我们的一

A. Satan, the enemy of God, has been doing his utmost to hinder the people of God from enjoying Christ as the all-inclusive One; he will do whatever he can to keep us from enjoying Christ as the good land—Col. 2:8, 18:

1. To this day, evil forces are veiling the all-inclusiveness of Christ from God's people—2 Cor. 4:3-4.

2. There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ—Eph. 6:10-12; 4:16.

Day 3

B. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land; if we would take possession of the good land for our enjoyment, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:11-12.

C. We need to be today's Joshua and Caleb, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, for the fulfillment of God's eternal purpose—4:16.

III. Without the book of Joshua we cannot fully understand the spiritual warfare in Ephesians 6:10-20:

A. Israel's fighting against the inhabitants of the land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth—Dan. 10:10-21; Eph. 6:10-20.

B. That there is a spiritual warfare in the invisible scene behind the visible scene means that in addition to war on the earth, there is a war between God and Satan in the air—v. 12.

C. Ephesians 2 indicates that in the heavenlies there are different layers:

1. Christ is in the highest layer, the third heaven, to be our everything as

切，就是我们的美地——3，申八7～10。

2 诸天界里还有较低的一层，就是空中，在那里撒但是空中掌权者的首领，拦阻地上的人接触神并接受基督；这是由那些拦阻以色列人进入美地的迦南人所预表的一弗二2。

四 我们若要据有基督作我们的享受，就必须敌挡并击败撒但的权势，好得着更多的基督，以建造基督的身体——三8，四16，二21～22。

周 四

肆 我们要据有美地并击败撒但的权势，就必须形成团体的约书亚——书一2～3、6～9:

一 基督这美地预备好给祂的信徒取得并据有；然而，需要有人预备好来取得、据有、经历并享受祂的包罗万有一申一21，民十四6～9、24，书一3:

1 约书亚一章三节指明，虽然神已经将美地赐给以色列人，他们仍然需要去取得那地。

2 他们需要与神合作，起来完成神的使命去据有那地——10～15节。

周 五

二 约书亚领以色列人进入应许之地，并且得着、据有、享受那地——6节:

1 以色列人对约书亚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

our good land——1:3; Deut. 8:7-10.

2. There is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and receiving Christ; this is typified by the Canaanites, who were frustrating Israel from entering into the good land—Eph. 2:2.

D. If we would take possession of Christ for our enjoyment, we must fight against and defeat the satanic forces in order to gain more of Christ for the building up of the Body of Christ——3:8; 4:16; 2:21-22.

Day 4

IV. In order to possess the good land and defeat the satanic forces, we need to be formed into a corporate Joshua——Josh. 1:2-3, 6-9:

A. As the good land, Christ is ready to be taken and possessed by His believers; however, there is the need for those who are ready to take Him, possess Him, experience Him, and enjoy Him in His all-inclusiveness——Deut. 1:21; Num. 14:6-9, 24; Josh. 1:3:

1. Joshua 1:3 indicates that although God had given Israel the good land, Israel still needed to take the land.

2. They needed to cooperate with God by rising up to fulfill God's commission to possess the land——vv. 10-15.

Day 5

B. Joshua led the children of Israel to enter the promised land and to take it, possess it, and enjoy it——v. 6:

1. The response of Israel to Joshua implied their willingness, their readiness, and their being in one accord not only with Joshua but also

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—16 ~ 18 节。

2 以色列人成了团体的约书亚，蒙神拣选、呼召、救赎、拯救、训练并预备好，已经合格了；他们已经预备好，与神是一，往前去得着迦南地—三 10 ~ 11、17。

3 为要赢得包罗万有的基督，我们必须作团体的约书亚，争战取得那地，并享受基督作我们的产业—一 1 ~ 3、6、9。

三 神的百姓被形成、被构成、受管教、受训练并且合格了，就来到摩押平原，等候着要进入美地，取得这地并据有这地为业—民三六 13:

周 六

1 以色列人形成军队，为神争战，预表新约的信徒被建造成为基督生机的身体，为要争战，以完成神的经纶—弗四 16，六 12。

2 神的军队，团体的约书亚，蒙神在祂神圣三一里的祝福，并蒙神人摩西的祝福，预备好去取得美地—民六 22 ~ 27，林后十三 14，申三十 16，三三 1。

伍 “我们都需要认识什么是恢复，这恢复在哪里，怎样的人能带这恢复往前。我们都需要看见，今天在主的恢复里，我们是在战场上。我们该是今日的约书亚和迦勒，与撒但空中的权势争战，使我们得着更多的基督以建造基督的身体，建立并扩展神的国，使基督能回来承受地。”（约书亚记生命读经，第七五页）

with Jehovah their God, as expressed by their blessing Joshua in the name of their God—vv. 16-18.

2. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God, ready to go on with God as one to take the land of Canaan—3:10-11, 17.

3. To gain the all-inclusive Christ, we need to be a corporate Joshua, fighting the battle, taking the land, and enjoying Christ as our inheritance—1:1-3, 6, 9.

C. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab, where they were waiting to enter into the good land, to take it, and to possess it—Num. 36:13:

Day 6

1. The formation of the children of Israel into an army to fight for God typifies the New Testament believers' being built up into the organic Body of Christ to fight for the carrying out of His economy—Eph. 4:16; 6:12.

2. God's army, a corporate Joshua, was prepared and ready to take the good land under the blessing of God in His Divine Trinity and also under the blessing of Moses, the man of God—Num. 6:22-27; 2 Cor. 13:14; Deut. 30:16; 33:1.

V. “We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord's recovery today we are on a battlefield. We should be today's Joshua and Caleb, fighting against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth” (Life-study of Joshua, p. 61).

第五周●周一

晨兴喂养

申八 10 “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。”

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。”

美地，迦南地（申八 7～10），预表包罗万有的基督；这位基督是一切，又在一切之内，祂对我们乃是一切。逾越节、吗哪、帐幕同其器具以及一切的祭，都是描述基督不同方面的预表。唯有迦南地是基督完全的预表，完整且包罗万有的预表。在旧约里，在美地以外没有一个预表显示基督是包罗万有者。因此，美地是圣经里所看到基督终极的预表（*新约总论第二册*，二八二页）。

信息选读

在圣经里，地是基督终极的表号，象征。第三日从死水出来的地（创一 9～10、13），预表第三日从死里出来的复活基督。然后许多不同种类的生命，包括植物、动物和人类的生命，从地里出来（11～12、24～25）。这表征基督是各种生命的源头。神为人类所预备的一切，都集中于那地。圣经里所启示神的心意，乃是基督作我们的地。基督作美地，从死水出来的地，高过死水且被死水包围的地，由迦南地所描述。

这地是旧约重要的中心。为这缘故，主一再说到那地。祂召出亚伯拉罕，并且告诉他，祂要将他带进一

<< WEEK 5 — DAY 1 >>

Morning Nourishment

Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

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.

The good land, the land of Canaan (Deut. 8:7-10), is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us. The Passover, the manna, the tabernacle with its furniture, and all the offerings are types depicting various aspects of Christ. Only the land of Canaan is a full type, the complete and all-inclusive type, of Christ. In the Old Testament no type other than the good land shows that Christ is the all-inclusive One. Therefore, the good land is the ultimate type of Christ found in the Scriptures. (*The Conclusion of the New Testament*, pp. 466-467)

Today's Reading

In the Bible the land is a figure, a symbol, of Christ. The land that came out of the death water on the third day (Gen. 1:9-10, 13) is a type of the resurrected Christ who came out of death on the third day. Many different kinds of life, including vegetable, animal, and human life, then came out of the land (Gen. 1:11-12, 24-25). This signifies that Christ is the source of all kinds of life. Everything God prepared for mankind is concentrated in the land. God's intention revealed in the Scriptures is that Christ should be our land. Christ as the good land, the land that came out of the death water, the land that was elevated above and surrounded by the death water, is depicted by the land of Canaan.

This land is the crucial focus of the Old Testament. For this reason the Lord speaks of the land again and again. He called out Abraham and told him that He

地，就是迦南地（创十二1）。按预表说，神计划的中心就是美地连同殿与城。

在歌罗西书保罗使用包罗万有之地的观念。在一章十二节，他说到“众圣徒的分”。这分就是包罗万有的基督作我们的享受。这节的“分”字，原文也可译为“业分”。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。歌罗西书启示基督是我们的分。迦南地对以色列人怎样是一切，基督，美地这预表的实际，对我们也照样是一切。

美地供应以色列人所需要的一切：水、小麦、大麦、葡萄树、无花果树、石榴树、橄榄树、动物、奶、蜜、石头、铁、铜。这一切项目都是基督的预表，这些多半在申命记八章七至十节提起。祂是从谷和山涌出的水。祂是小麦，表征成为肉体且钉十字架的基督；祂是大麦，表征复活的基督。葡萄树预表基督是使神和人喜悦的牺牲者；无花果树预表基督作我们生命供应的甜美和满足；石榴树预表基督生命的丰盛和美丽；橄榄树预表基督是被那灵充满，且被那灵这欢腾的油所膏的人；动物的生命预表带着救赎生命的基督；奶与蜜预表在丰富和甜美里的基督；石头、铁和铜，预表基督是为着建造和争战的材料。

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（新约总论第二册，二八三至二八五页）。

参读：包罗万有的基督，第一章。

would bring him into a certain land, the land of Canaan (Gen. 12:1). The center of God's plan, speaking according to type, is the good land with its temple and city.

In Colossians Paul employs the concept of the all-inclusive land. In Colossians 1:12 he speaks of "the allotted portion of the saints." This portion is the all-inclusive Christ for our enjoyment. The Greek word in this verse can be rendered "portion" and can also be rendered "lot," referring to an allotment; [hence, it is an "allotted portion"]. 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. In Colossians Christ is revealed as our portion, our lot. 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 good land provided whatever the children of Israel needed: water, wheat, barley, vines, fig trees, pomegranates, olive trees, animals, milk, honey, stones, iron, copper. All these items, most of which are mentioned in Deuteronomy 8:7-10, are types of Christ. He is the water that springs from valleys and hills. He is the wheat, which signifies the incarnated and crucified Christ, and the barley, which signifies the resurrected Christ. The vine typifies Christ as the sacrificing One who cheers God and man; the fig tree, the sweetness and satisfaction of Christ as our life supply; the pomegranate, the abundance and beauty of the life of Christ; the olive tree, Christ as the man filled with the Spirit and anointed with the Spirit as the oil of exultant joy; the animal life, Christ with His redeeming life; milk and honey, Christ in His richness and sweetness; stones, iron, and copper, Christ as the materials for building and fighting.

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. (The Conclusion of the New Testament, pp. 467-468)

Further Reading: The All-inclusive Christ, ch. 1

第五周●周二

晨兴喂养

林后四 3～4 “如果我们的福音真的受蒙蔽，也是蒙蔽在灭亡的人身上；在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。”

〔我们的〕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。这三一神具体化身在包罗万有的基督里面（西二 9）；祂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，来世要完满的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

旧约的中心乃是在美地上所建造之城里的圣殿。我们若认识圣经，也有从神来的亮光，我们就明白，神永远计划的中心，按预表说，乃是美地连同殿和城。从创世记开始，旧约就以美地为中心，并且一再提到和美地有关的事物。我们已经再三指出，美地乃是包罗万有之基督的图画，预表基督之于我们乃是一切。

神的仇敌撒但，不断尽其全力阻挠神的子民，使他们无法享受美地。他尽其所能地破坏神的子民对作美地之基督的享受。

<< WEEK 5 — DAY 2 >>

Morning Nourishment

2 Cor. 4:3-4 And even if our gospel is veiled, it is veiled in those who are perishing, in whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

[Our] 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

The center of the Old Testament is the temple within the city built in the good land. If we know the Scriptures and have light from God, we shall realize that the center of God's eternal plan, speaking according to the type, is the land with its temple and city. Beginning with the book of Genesis, the Old Testament takes the land as the center and mentions again and again something related to the land. As we have pointed out repeatedly, the land is the figure of the all-inclusive Christ, a type of Christ as everything to us.

Satan, the enemy of God, has been doing his utmost continually to frustrate the people of God from enjoying the good land. He will do whatever he can to spoil the enjoyment of Christ as the land.

神从因撒但而背叛的堕落族类中，呼召了一个人——亚伯拉罕，告诉他要把他带到一个地方。然而，连这位蒙神拣选的人，也从那地逐渐飘离到埃及，所以主必须把他带回那地。最终，他的后裔离开了那地，下到埃及去。经过一段长的时期，神把祂的子民带出埃及，回到美地。几世纪之后，仇敌再次行动，差派巴比伦的军兵破坏美地，将神的子民掳去。但七十年之后，神又把他们带回美地。我们从这些事例看见，旧约的历史乃是与这地有关的。神的工作总是要恢复地，而仇敌的工作总是要阻挠、破坏并拦阻人对地的享受，使地成为一片混乱。仇敌的目的就是要攻击这地，好接管这地。但每当仇敌这样作过之后，神就进来为祂的子民争战，再次恢复这地（歌罗西书生命读经，二〇三至二〇五页）。

我们必须与仇敌争战。虽然我们是在享受包罗万有之基督的一分，但是仇敌和他的恶势力仍然霸占那地。你和我必须争战，去得着整块的地。弟兄姊妹们，当我们这样享受基督的时候，我们在灵中就能体会到空中的恶势力。这些恶势力还是在将基督的包罗万有向神的儿女们蒙蔽起来。神的百姓很少能经历基督的包罗万有，就是由于空中邪恶权势的控告。直到今天，那些恶势力还是一直蒙蔽着基督的包罗万有性。因此我们必须争战。在这里有一个非常真实的属灵争战是我们需要参与的。借着对包罗万有的基督有所享受，我们就有负担去打这个仗，我们就有负担为着这个争战。就是为这缘故，我们形成军队。争战就在我们的前面（包罗万有的基督，一九七至一九八页）。

参读：歌罗西书生命读经，第六、二十篇。

Out of the fallen race made rebellious by Satan, God called one man, Abraham, and told him that He would bring him into a certain land. However, even this chosen one gradually drifted away from the land into Egypt, and the Lord had to bring him back to the land. Eventually, his descendants left this land and went down into Egypt. After a long period of time, the Lord brought His people out of Egypt and back to the good land. Centuries later, the enemy moved again and sent the army from Babylon to spoil the land and capture the people. But after seventy years the Lord brought them back once more to the good land. By all this we see that the history of the Old Testament is related to the land. God's work is always to recover the land, whereas the enemy's work is always to frustrate, spoil, and hinder the enjoyment of the land and do something to bring the land into chaos. The enemy's intention is to assault the land and take it over. But after the enemy makes his attempt, God moves to fight for His people and to recover the land again. (Life-study of Colossians, pp. 165-167)

We must fight the battle with the enemy. Though we are enjoying a portion of the all-inclusive Christ, yet the enemy and his evil forces in the heavenlies are still usurping and occupying the land. You and I have to fight the battle to take possession of the entire land. Brothers and sisters, as soon as we enjoy Christ in such a way, we realize in our spirit the reality of the evil forces in the heavenlies. These evil forces are veiling the all-inclusiveness of Christ from the Lord's children. Very few of the Lord's people can realize the all-inclusiveness of Christ simply because of the accusations of the evil powers in the heavenlies. To this very day, the evil forces are still veiling the all-inclusiveness of Christ. Therefore, we must fight the battle. There is an exceedingly real spiritual warfare in which we must engage. By enjoying something of the all-inclusive Christ, we will be burdened for this fighting; we will be burdened for this battle. That is why we have been formed as an army. The conflict is before us. (The All-inclusive Christ, p. 165)

Further Reading: Life-study of Colossians, msgs. 6, 20

第五周●周三

晨兴喂养

弗六 11 ~ 12 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

若没有约书亚记，我们就无法完全领会以弗所六章里的属灵争战。在那看得见的景象背后，在看不见的景象中有属灵的争战。这就是说，除了在地上的争战以外，在空中还有神与撒但之间的争战。在诸天界里满了撒但的势力。基督是我们的美地，神要我们赢得基督，但在我们和美地之间，有一层属鬼魔的势力。我们要据有美地作我们的享受，就必须击败这些撒但的势力（约书亚记生命读经，七三页）。

信息选读

约书亚征服了许多国，杀了许多王，但他只征服了一块狭长的土地。照着约书亚一章，那美地从地中海延伸到幼发拉底河。那地是广大、宽阔的；然而，以色列的领土从未扩展到幼发拉底河。在约书亚的时代以后，因有许多争战和背叛，神的百姓就没有机会建殿。等到大卫得着更多的土地，有一段太平的时候，大卫的儿子所罗门才能建造神的殿，在地上建立神的国。

原则上，今天我们在主恢复里的情况是一样的。…我们是神的以色列，我们也有我们的元帅，但主的恢复仍在奋斗之中。每天我们都需要打属灵的仗。…每一处都…很难得着扩增。…我们的仇敌不是地上的

<< WEEK 5 — DAY 3 >>

Morning Nourishment

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Without [the book of] Joshua we cannot fully understand the spiritual warfare in Ephesians 6. There is spiritual warfare in the invisible scene behind the visible scene. This means that in addition to war on the earth, there is a war between God and Satan in the air. The heavenlies are full of Satan's forces. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land. If we would take possession of the good land for our enjoyment, we have to defeat these satanic forces. (Life-study of Joshua, p. 60)

Today's Reading

Joshua conquered many nations and killed many kings, but he conquered only a narrow strip of land. According to Joshua 1, the land stretched from the Mediterranean to the Euphrates. The good land was wide and spacious; however, Israel's territory never spread to the Euphrates. Since there was much fighting and rebellion after the time of Joshua, there was not the opportunity for God's people to build a temple. When David gained more land and there was a time of peace, Solomon, David's son, was able to build the temple of God to set up God's kingdom on earth.

In principle, our situation is the same in the Lord's recovery today...We are God's Israel, and we have our Captain, but the Lord's recovery is still involved in a struggle. Every day we need to engage in spiritual warfare. It is hard to get an increase...Our enemies are not humans on the earth but evil forces in the air, who

人，乃是空中邪恶的势力；这邪恶的势力拦阻人信入主耶稣的名，并阻挠得救的人追求基督到极点。

我们都需要认识什么是恢复，是在何处恢复，怎样的人能带这恢复往前。我们都需要看见，今天在主的恢复里，我们是在战场上。我们该是今天的约书亚和迦勒，与撒但空中的势力争战，使我们更多得着基督，以建造基督的身体，建立并扩展神的国，使基督能回来承受这地。我们仅仅属灵、圣别还不够。我们需要向约书亚和迦勒学习，代表神今时代的权益，击败仇敌，使基督给人得着，并使基督借祂的追求者得着扩增。

在约书亚一章所预表的以弗所一章里，我们可以看见一切已经完成、完全了，一切在基督里的福分都在诸天界里，等待神所拣选、救赎并成全的子民，来取得并享受，作他们的基业。根据这一章，我们已经蒙神拣选，有分于祂的圣别性情，也被神预定，要得着祂的生命，好成为祂的儿子（4~5）。不仅如此，基督的救赎已经把我们带进基督这三一神的具体化身里，祂乃是那个范围和元素，我们在这范围里并借这元素，就能被作成神的基业（7、11）。我们既已蒙救赎，并被摆在基督这范围和元素里，就天天被这元素重新构成并变化，成为珍宝，作神的基业。我们取得基督，并享受祂作我们的基业时，就成为神的基业。

以弗所二章指明，诸天界里有几层。基督是在最高的一层，就是三层天上，作我们的一切，就是我们的美地。但诸天界里还有较低的一层，就是空中，在那里撒但是空中掌权者的首领，阻挠地上的人接触神、接受基督（2）。这就是那些阻挠以色列人进入美地的迦南人所预表的（约书亚记生命读经，七三至七四、一九至二〇页）。

参读：包罗万有的基督，第十二至十三章。

hinder people from believing into the name of the Lord Jesus and who frustrate the saved ones from pursuing Christ to the uttermost.

We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord's recovery today we are on a battlefield. We should be today's Joshua and Caleb, fighting against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth. It is not adequate for us simply to be spiritual and holy. We need to learn of Joshua and Caleb to represent God's interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers.

In Ephesians 1, which is typified by Joshua 1, we can see that everything has been finished and completed and that every blessing in Christ is there in the heavenlies, waiting for God's chosen, redeemed, and perfected people to take and enjoy as their inheritance. According to Ephesians 1 we have been chosen by God to partake of His holy nature and we have been predestinated by God to have His life in order to become His sons (vv. 4-5). Furthermore, Christ's redemption has brought us into Christ as the embodiment of the Triune God to be the realm in which and the element by which we can be made God's inheritance (vv. 7, 11). Having been redeemed and having been put into Christ as the realm and the element, we are daily being reconstituted and transformed by this element to be a treasure for God's inheritance. As we take Christ and enjoy Him as our inheritance, we become God's inheritance.

Ephesians 2 indicates that in the heavenlies there are different layers. Christ is in the highest layer, the third heaven, to be our everything as our good land. But there is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and from receiving Christ (v. 2). This is typified by the Canaanites, who were frustrating Israel from entering into the good land. (Life-study of Joshua, pp. 60-61, 14)

Further Reading: The All-inclusive Christ, chs. 12-13

第五周●周四

晨兴喂养

书一 3 “凡你们脚掌所踏之地，我都照着我所应许摩西的话赐给你们了。”

6 “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。”

在创世记，神应许亚伯拉罕要将美地赐给他的后裔。四百多年后，神差遣摩西去拯救以色列人出埃及，告诉他说，祂要差遣他将百姓带进美地。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。甚至以色列人在约书亚的带领下，来到摩押平原时，神将美地赐给以色列人，还不是实际的事实，因那地还没有成为以色列的产业。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（约书亚记生命读经，四〇页）。

信息选读

美地已应许给以色列人，环境也预备好，使那地能真正地赐给以色列人。神这赐与者作了一切，但仍需要以色列人这接受者作些事，好据有神所赐给的。

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。一切都预备好，使这救恩能赐给罪人。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。借着接受神的救恩回应神，就是为神作有助益的事。事实上，接受

<< WEEK 5 — DAY 4 >>

Morning Nourishment

Josh. 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.

6 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.

In Genesis God promised Abraham that He would give the good land to Abraham's descendants. More than four hundred years later, God sent Moses to deliver Israel out of Egypt, telling him that He was sending him to bring the people into the good land. 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. Not even at the time when Israel came to the plains of Moab under the leadership of Joshua was the giving of the good land to Israel a practical fact, for the land had not yet become Israel's possession. Only after Israel had gained the good land and had taken possession of it did the land actually become theirs as a practical fact. (Life-study of Joshua, pp. 31-32)

Today's Reading

The good land had been promised to Israel, and the situation was ready for the land to be given to Israel in actuality. God, the Giver, had done everything, but there was still the need for Israel, the receiver, to do something to take possession of what God had given.

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. Everything is ready for this salvation to be given to sinners. God wants to give salvation to sinners, but they need to respond to Him by receiving His gift of salvation. To respond to God by receiving His salvation is to do something helpful for God. Actually, to receive God's salvation is to do God a favor. If you know the

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。

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；否则，美地就闲置在那里。今天，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？许多罪人不愿回应基督，甚至祂许多的信徒也不愿意借着取得祂，据有祂，并享受祂来回应祂。

为了让神从仇敌篡夺的手中重新得着这地，我们需要在成为肉体的原则里，与神完全合作、配合。我们需要在神的心愿和祂在地上的行动上与祂是一。今天神要拯救人，但要作这事，祂需要我们照着成为肉体的原则与祂是一。

神的吩咐（一1~4）乃是要约书亚进入神应许之地。祂对这些上去得地者的吩咐，乃是基于祂的命定、发起和拣选。得地者需要牺牲自己，否认自己，在一切事上放下自己的权益和偏爱，甘冒生命的危险，以完成神永远的经纶。

在一章二节，神对约书亚说，“我的仆人摩西死了；现在你要起来，和众百姓过这约但河，往我所要赐给以色列人的地去。”这里我们看见，神已将美地赐给以色列人。…“凡你们脚掌所踏之地，我都照着我所应许摩西的话赐给你们了。”（3）这节指明，虽然神已将美地赐给以色列人，他们仍然需要去取得那地。一面，神已经赐给了美地；另一面，神的子民需要与神合作，起来完成神的使命去据有那地（约书亚记生命读经，四〇至四一、一二至一三页）。

参读：约书亚记生命读经，第一至二篇。

heart of God, you will realize that whenever a sinner repents and receives Christ, that sinner is doing God a favor.

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. Otherwise, the good land would have lain there idle. 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? Many sinners are not willing to respond to Christ, and even many of His believers are not willing to respond to Him by taking Him, possessing Him, and enjoying Him.

In order for God to regain the earth from the usurping hand of the enemy, we need to be in full cooperation and coordination with Him in the principle of incarnation. We need to be one with God in His heart's desire and in His move on earth. Today God wants to save people, but in order to do this, He needs us to be one with Him according to the principle of incarnation.

God's charge (Joshua 1:1-4) was that Joshua should enter into God's promised land. His charge to the land-takers was based upon His ordination, initiation, and choosing. The land-takers needed to sacrifice themselves, deny themselves, give up their own interest and preference in all things, and run the risk of their lives for the carrying out of God's eternal economy.

In verse 2 God said to Joshua, "Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel." Here we see that the good land had been given to Israel by God. "Every place on which the sole of your foot treads I have given to you, as I promised Moses" (v. 3). This verse indicates that even though God had given Israel the good land, Israel still needed to take the land. On the one hand, there was God's giving of the good land; on the other hand, there was the cooperation of God's people in rising up to fulfill God's commission to possess the land. (Life-study of Joshua, pp. 32, 9-10)

Further Reading: Life-study of Joshua, msgs. 1-2

第五周●周五

晨兴喂养

书一 16 ~ 17 “他们回答约书亚说，你所吩咐我们行的，我们都必行；你所差遣我们去的，我们都必去。我们从前怎样在一切事上听从摩西，现在也必照样听从你；唯愿耶和华你的神与你同在，象与摩西同在一样。”

约书亚记的内容乃是：约书亚领以色列人进入神应许的地，并且取得、据有、分配、享受这地。这里的次序是相当有意义的。首先以色列人进入应许之地，之后他们得着并占有这地；接着是用特别的方法将这地拈阄分给各支派，然后他们享受这地（约书亚记生命读经，五页）。

信息选读

以色列人同意约书亚，接受神的任命〔书一 16 ~ 18〕。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，一七页）。

占据应许之地的异族表征天然生命不同的各方面。…神已经应许要剪除一切的异族，就是我们天然生命的每一方面。祂要将其剪除、撵走。…然而，重要的是，我们要领悟，神撵出天然生命在于两件事。第一，在于我们的长大、扩增、复制与繁增。我们越长大，神就越多撵走天然的生命。第二，神撵出异族在于我们主动的将这些族类撵出。在出埃及二十三章二十八至三十节神指明祂要撵出各族，但在三十一节祂说，“你要将他们从你面前撵出去。”不错，神

<< WEEK 5 — DAY 5 >>

Morning Nourishment

Josh. 1:16-17 And they answered Joshua, saying, All that you have commanded us we will do, and wherever you send us we will go. As in all things we listened to Moses, so we will listen to you. Only may Jehovah your God be with you, as He was with Moses.

The content of the book of Joshua is that Joshua led the children of Israel to enter the promised land and to take it, possess it, allot it, and enjoy it. The sequence here is quite significant. First, the children of Israel entered the promised land, and then they possessed it and occupied it. Following this, the land was allotted, apportioned, to each tribe in a particular way. Then they enjoyed the land. (Life-study of Joshua, p. 4)

Today's Reading

The children of Israel agreed with Joshua in taking God's commission [Josh. 1:16-18]. Their response 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, p. 12)

The pagan tribes which occupied the promised land signify the different aspects of the natural life...God has promised to cut off all the pagan tribes, all the aspects of our natural life. However, it is important for us to realize that God's driving out of the natural life depends on two matters. First, it depends on our growth, on our increase, reproduction, and multiplication. The more we grow, the more God drives away the natural life. Second, God's driving out the pagan tribes depends on our taking the initiative to drive out these tribes. In Exodus 23:28-30 God indicates that He will drive out the tribes, but in verse 31 He says, "You shall drive them out from before you." Yes, God promises to drive them out, but we

应许要撵出他们，但是我们必须主动的将他们撵出去（出埃及记生命读经，一〇二七页）。

约书亚一章给我们看见，一切都预备好了。以色列人借着数百年在埃及，以及四十年在旷野，神在他们身上的对付，已经预备好了。以色列人成了团体的约书亚，蒙神拣选、呼召、救赎、拯救、训练并预备好，已经合格了。在摩押平原那里，他们没有任何地或基业。他们已经预备好，与神是一，往前去取得迦南地，那地乃是预表丰富、包罗万有的基督。

在约书亚一章，神的行动已经达到一种情形。那时全地满了偶像、满了鬼。就某种意义说，神被赶逐离开了地，而这地乃是神为祂自己所创造的；神无法作地上的主，象祂作诸天的主那样。然而，神从列国和万民中，把祂的选民以色列人分别出来，为着完成祂的经纶。他们与偶像和鬼无分无关；反之，他们乃是被天地的神所占有。神的百姓被形成、被构成、受管教、受训练，并且合格了，就来到摩押平原，等候着要进入美地，取得并据有这地。

神进来呼召约书亚，吩咐他起来领头，使他和以色列人能进入美地并据有这地。约书亚接受了耶和華的话，就吩咐以色列人执行神的任命（1～15）。这些上去得地者必须预备自己，在神的行动里与神一同行动，…在神的行动里与神完全配合。以色列人若看自己，就会说这是不可能的。但他们的能，乃在于独一的神；神需要祂的选民在祂执行祂经纶的行动上、在祂经纶大轮里行动的愿望上与祂合作。神好象在说，“我的选民以色列啊，你们必须知道，你们不需要作任何事，只要与我合作。我在推动大轮转动，你们必须与我是一。你们进去据有这地，我就要借着你们把那些拜偶像的人杀死。没有你们，我不能作什么。”（约书亚记生命读经，一九、一一至一二页）

参读：约书亚记生命读经，第四、六、十篇。

must take the initiative. (Life-study of Exodus, p. 881)

Joshua 1 shows us that everything was ready. Israel had been prepared through God's dealing with them for several hundred years in Egypt and for forty years in the wilderness. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God. There in the plains of Moab they did not have any land or inheritance. They were ready to go on with God as one to take the land of Canaan, which typifies the rich, all-inclusive Christ.

In Joshua 1, God's move had reached a certain situation. At that time the entire earth was full of idols and demons. In a sense, God had been chased away from the earth, which He had created for Himself, and did not have a way to be the Lord of the earth as well as of the heavens. However, among all the nations and peoples, God had separated Israel, His elect, for the carrying out of His economy. They had nothing to do with any idols or demons. On the contrary, they were occupied with the God of the heavens and the earth. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab where they were waiting to enter into the good land, to take it, and to possess it.

God came in to call Joshua and to tell him to take the lead so that he and the children of Israel could enter into the good land and possess it. Joshua took the word from Jehovah and charged the children of Israel to perform God's commission (vv. 1-15). The land-takers had to prepare themselves to move with God in His move...To take the good land, they had to enter into a full coordination with God in His move. If the children of Israel had looked at themselves, they would have said that there was no possibility. But their possibility was the unique God, who needed His elect people to cooperate with Him in His move to carry out His economy, in His desire to move in His economy as the great wheel. Here God seemed to be saying, "Israel, My elect, you must know that there is no need for you to do anything. Simply cooperate with Me. I am motivating the wheel to run. You need to be one with Me. Go in to possess the land, and I will slaughter the idol worshippers through you. Without you I cannot do anything." (Life-study of Joshua, pp. 13-14, 8-9)

Further Reading: Life-study of Joshua, msgs. 4, 6, 10

第五周●周六

晨兴喂养

民三六 13 “这是耶和华在摩押平原与耶利哥相对的约但河边，借着摩西所吩咐以色列人的命令和典章。”

六 27 “他们要如此将我的名赐给以色列人，好使我赐福给他们。”

以色列人被编组成为一体，作战士为神争战，并作祭司事奉神，以完成神的定旨。神的定旨是要得着新耶路撒冷，将祂自己与祂所救赎的人调和。以色列人编组成为一体，为神争战并事奉神，这预表新约的信徒被建造成为基督生机的身体，为神争战，好在事奉神的事上执行神永远的经纶。

以色列人形成军队，能为着护卫神的见证（帐幕里的约柜）而争战。就实际来说，这是指明今天的召会为着护卫成为肉体的神而争战。神在祂自己里面不需要护卫，但神在祂的具体化身里需要借着召会的争战而得着护卫（民数记生命读经，一四至一五页）。

信息选读

事奉主并为祂的国争战，不是一件肤浅、微小或轻忽的事。反之，这些事非常高深而且奥妙。我们必须达到拿细耳人的水平，就是胜过天然的情感、属地的欢乐、背叛和料不到的死亡。我们若胜过并远离这四件事，就会在领受神自己作我们福分的地位上。

在拿细耳人许愿的记载之后，耶和华吩咐摩西告诉亚伦和他儿子——与神十分亲近的众祭司——用神的神圣三一祝福祂的子民。耶和华是三一神。祂这位三一神在祂的神性并神圣的三一里，将祂自己分赐到我们里

<< WEEK 5 — DAY 6 >>

Morning Nourishment

Num. 36:13 These are the commandments and the ordinances which Jehovah commanded through Moses to the children of Israel in the plains of Moab by the Jordan at Jericho.

6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

The children of Israel were formed into a body to fight for God as warriors and serve God as priests for the carrying out of God's purpose. God's purpose is to have the New Jerusalem, to mingle Himself with His redeemed people. The formation of the children of Israel into a body to fight for God and to serve God typifies the New Testament believers being built up into the organic Body of Christ to fight for God for the carrying out, in its service to God, of God's eternal economy.

The children of Israel were formed into an army able to fight for the protection of God's testimony (the Ark in the tabernacle). This indicates that, in a very real sense, the church today is fighting for the protection of the incarnated God. God in Himself needs no protection, but God in His embodiment needs to be protected by the fighting of the church. (Life-study of Numbers, pp. 12-13)

Today's Reading

To serve the Lord and to fight for His kingdom are not shallow, small, or light matters. On the contrary, these matters are very deep, high, and profound. We must be up to the level of a Nazarite, one who overcomes natural affection, earthly pleasure, rebellion, and unexpected death. If we overcome these four things and stay away from them, we will be in a position to receive God Himself as our blessing.

After the record of the Nazarite vow, the Lord told Moses to tell Aaron and his sons—all the priests, who were so close to Him—to bless His people in the way of His Divine Trinity. Jehovah is the Triune God. As the Triune God, He dispenses Himself into us in His divinity and in His Divine Trinity. Without being triune, God

面。神若不是三一，就无法将自己分赐到祂的选民里面，作他们的福分。这福分就是神自己分赐到祂的选民里面。神渴望这样祝福祂的选民，但他们需要达到符合祂祝福的标准。

全宇宙中唯一的福分就是神自己。在神以外，任何的事物都是虚空。整个宇宙是神创造的，但若没有神，离了神，甚至神所创造的宇宙也是虚空。宇宙的存在是很大的神迹，但若没有神，宇宙神奇的存在也是虚空。离了神，一切都是“虚空的虚空”（传一2）唯有神自己是真实的。唯有祂对我们是福分。倘若我们得着整个宇宙而失去神，我们就是最可怜的人。历史中满了这种人的事例，他们得着许多财富和物质的事物，但他们至终领悟，没有神，这一切全是虚空。神自己才是我们的福分，而这福分是借着那圣者在祂神圣三一—父、子、圣灵—里分赐到我们里面，而临到我们。

关于神的神圣三一，传统甚至基本的神学都没有这观点，看见神圣三一是为着神将祂自己分赐到我们里面。这亮光是近三十年才临到我们的。

以弗所一章有一段记载，说到三一神如何在祂神圣的三一里，祝福祂所拣选、救赎并变化的人。这章主要的是论到神在祂神圣的三一里祝福我们的三步，就是祂在父里（3～6）、在子里（7～12）并在灵里（13～14）祝福我们。至终，因这神圣三一的流作了神选民的福分，就有一个结果，产生召会作基督的身体，作那在万有中充满万有者的丰满（22～23）。召会作基督的身体，是神圣三一这流将神的一切所是分赐到祂选民里面的整个结果。这基督的身体乃是那在万有中充满万有者的丰满、总和（民数记生命读经，八五至八七页）。

参读：出埃及记生命读经，第十一、七十三至七十四篇。

could not dispense Himself into His chosen people as their blessing. The very blessing is God Himself dispensed into His chosen people. Although God desires to bless His chosen people in this way, they need to come up to a standard that matches His blessing.

The unique blessing in the whole universe is God Himself. Anything besides God is vanity. The entire universe was created by God, yet without God, apart from God, even the universe created by God is vanity. The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is “vanity of vanities” (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us. If we gained the entire universe yet missed God, we would be the most pitiful persons. History is filled with cases of people who gained many riches and many material things but who eventually realized that, without God, it was all vanity. God Himself is our blessing, and this blessing comes to us through the dispensing of the divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit.

The traditional and even the basic theology concerning God’s Divine Trinity does not have the view that the Divine Trinity is for God to dispense Himself into us. This light has come to us only in the last thirty years.

Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity. This chapter is mainly on the three steps of God’s blessing us in His Divine Trinity, that is, on how He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 13-14). Eventually, because of such a flow of the Divine Trinity as the blessing to God’s chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23). The church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people. The Body of Christ is the fullness, the totality, of the One who fills all in all. (Life-study of Numbers, pp. 77-78)

Further Reading: Life-study of Exodus, msgs. 11, 73-74

第五周诗歌

645

属灵的争战 — 借主的权柄

8 8 8 8 (英 892)

G 大调

4/4

5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 2 | 7 6 5
 一天上地下所 有权柄,都已赐给复活基督;
 5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 3 2 | 1 7 1 ||
 与祂联合,靠祂生命,所有仇敌都要屈服。

二 你当借主说你必定 胜过魔鬼一切能力!
 应当从主支取权柄, 践踏地上蛇头、龙体。

三 管你什么,你这高山! 管你哪里,或天或地!
 无论如何我总要铲, 奉主的名,你当快离!

四 信心命你离开此地, 你当顺服投在海里!
 我当、我要、我能、我必 成功我神所有目的。

WEEK 5 — HYMN

Christ has put on human nature

Gospel — Life

1017

1. Christ has put on hu - man na - ture and be - come a man like me, He has
 died up - on the cross that I from A - dam might be free, He has
 ris - en and as Spir - it He has come to live in me That He might be my life.
Chorus
 (C) Glo - ry! glo - ry! Hal - le - lu - jah! Glo - ry! glo - ry! Hal - le - lu - jah!
 Glo - ry! glo - ry! Hal - le - lu - jah! For Christ is now my life!

2. Christ has put on human nature

and become a man like me,
 He has died upon the cross that I from Adam
 might be free,
 He has risen and as Spirit He has come
 to live in me
 That He might be my life.

Vict'ry! vict'ry! Hallelujah!
 Vict'ry! vict'ry! Hallelujah!
 Vict'ry! vict'ry! Hallelujah!
 For Christ is now my all!

