

# 第一周

## 为美地争战

诗歌：补 917

读经：书一 2～6, 13, 弗二 2, 六 12, 西一 12～13

### 【周一】

壹 我们若仔细读圣经，就会看见有为着美地的争战—书一 2～6, 13:

一 神的仇敌撒但正竭尽所能来阻挠神的子民取得并享受基督作美地—弗二 2, 六 12。

二 旧约里所有的争战都与美地有关—书一 2～6, 五 11～六 27。

### 【周二】

贰 我们要领会以色列人进迦南和在迦南争战的意義，就需要认识，按预表迦南有两面的意义—西一 12, 弗一 3, 二 2, 六 12:

一 在积极一面，迦南是丰富之地，预表包罗万有的基督同祂追测不尽的丰富—申八 7～10, 西一 12, 弗三 8:

1 美地是圣经里所看到基督终极的预表—申八 7。

# Week One

## Fighting for the Good Land

Hymns: 893

Scripture Reading: Josh. 1:2-6, 13; Eph. 2:2; 6:12; Col. 1:12-13

### § Day 1

**I. If we read the Scriptures carefully, we will see that there is a battle for the good land—Josh. 1:2-6, 13:**

A. Satan, the enemy of God, is doing his utmost to keep the people of God from taking possession of and enjoying Christ as the good land—Eph. 2:2; 6:12.

B. All the battles in the Old Testament were concerned with the good land—Josh. 1:2-6; 5:11—6:27.

### § Day 2

**II. In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we need to know that Canaan has a twofold significance in typology—Col. 1:12; Eph. 1:3; 2:2; 6:12:**

A. On the positive side, Canaan, a land of riches, typifies the all-inclusive Christ with His unsearchable riches—Deut. 8:7-10; Col. 1:12; Eph. 3:8:

1. The good land is the ultimate type of Christ found in the Scriptures—Deut. 8:7.

- 2 美地，迦南地，预表基督是一切，又在一切之内，祂对我们乃是一切—弗三 8。
- 3 在圣经里，地是基督的表号，象征—创一 9，彼后三 5：
  - a 创世记一章九至十节和十三节里第三日从死水出来的地，预表第三日从死里出来之复活的基督。
  - b 圣经里所启示神的心意，乃是基督该作我们的地—申八 7～10。

### 【周三】

二 在消极一面，迦南表征撒但黑暗国度空中、天上的部分，就是满了撒但势力的诸天界—弗二 2，六 12：

- 1 撒但有他的权势和他的使者，这些使者是他的从属，就是那些执政的、掌权的、和管辖这黑暗世界的；因此，撒但有他的国，就是黑暗的权势—徒二六 18，太十二 26，二五 41，弗六 12，西一 13。
- 2 直到今天，邪恶的权势仍然将基督的包罗万有向神的子民遮蔽起来—二 8，18，林后四 4。
- 3 以弗所书指明，诸天界里有好几层—一 3，二 2，六 12：
  - a 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—申八 7～10。
  - b 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并接受基督；这是由那些阻挠以色列人进入美地的迦南人所预表的一弗二 2。
- 4 迦南人预表跟随撒但的堕落天使，背叛的天使，他

2. The good land, the land of Canaan, is a type of the Christ who is all and in all and who is everything to us—Eph. 3:8.
3. In the Bible the land is a figure, a symbol, of Christ—Gen. 1:9; 2 Pet. 3:5:
  - a. The land that came out of the death waters on the third day in Genesis 1:9-10 and 13 is a type of the resurrected Christ who came out of death on the third day.
  - b. God's intention revealed in the Scriptures is that Christ should be our land—Deut. 8:7-10.

### § Day 3

B. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan, the heavenlies that are full of Satan's forces—Eph. 2:2; 6:12:

1. Satan has his authority and his angels, who are his subordinates as the principalities, powers, and rulers of the darkness of this world; hence, he has his kingdom, the authority of darkness—Acts 26:18; Matt. 12:26; 25:41; Eph. 6:12; Col. 1:13.
2. To this day, evil forces are veiling the all-inclusiveness of Christ from God's people—2:8, 18; 2 Cor. 4:4.
3. The book of Ephesians indicates that in the heavenlies there are different layers—1:3; 2:2; 6:12:
  - a. Christ is in the highest layer, the third heaven, to be our everything as our good land—Deut. 8:7-10.
  - b. 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.
4. The Canaanites typify the fallen angels, the rebellious angels who follow

们成了撒但国里有能的、执政的和掌权的，就是诸天界里邪恶的属灵势力—启十二4，7，弗六12。

## 【周四】

叁 占据美地的各个异族，表征我们天然生命不同的方面：

- 一 异族的神（偶像—出二三24）及其背后的鬼魔，（参林前十20，）代表邪恶的属灵势力。（弗六12。）
- 二 在我们天然生命的背后乃是邪恶的势力，（参太十六23注1，）利用、操纵、并指使我们天然生命的各方面，阻挠我们据有包罗万有的基督并享受祂的丰富。
- 三 因着天然生命阻挠我们据有基督并享受基督，所以我们必须恨恶它，（路十四26，）并且当我们在基督里长大时，就乐意将天然生命撵出去。
- 四 神不是一次就将我们天然的生命（由异族所表征）全部剪除，因为这样作会使我们里面成为真空，有被鬼魔（由田野的兽所表征）占据的危险—出二三29，参太十二43～45：
  - 1 神乃是按照我们在神圣生命里长大的程度，渐渐地，一点一点地剪除我们的天然生命—出二三30。
  - 2 基督越在我们里面扩增，祂就越顶替我们天然的生命。
- 五 神应许要撵走异族，（29～30，）但神的百姓必须与祂合作，主动地灭绝他们—31～33节，参罗八13，加五24，西三5，腓二12～13。
- 六 基督越在我们里面扩增，我们就越能与神合作，把天然的生命撵出。

Satan, who have become the powers, rulers, and authorities in Satan's kingdom, the spiritual forces of evil in the heavenlies—Rev. 12:4, 7; Eph. 6:12.

## § Day 4

III. The various pagan tribes that occupied the land signify the different aspects of our natural life:

- A. The gods (idols) of the pagan tribes (Exo. 23:24), with the demons behind them (cf. 1 Cor. 10:20), represent the spiritual forces of evil (Eph. 6:12).
- B. Behind our natural life are the forces of evil (cf. Matt. 16:23, footnote 1), who utilize, manipulate, and direct the aspects of our natural life to frustrate us from taking possession of the all-inclusive Christ and enjoying His riches.
- C. Because the natural life frustrates us from possessing Christ and enjoying Him, we must hate it (Luke 14:26) and, as we grow in Christ, be willing to drive it out.
- D. God will not cut off our natural life, signified by the pagan tribes, all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field—Exo. 23:29; cf. Matt. 12:43-45:
  1. God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life—Exo. 23:30.
  2. The more Christ increases in us, the more He will replace our natural life.
- E. God promised to drive out the pagan tribes (vv. 29-30), but God's people had to cooperate with Him by taking the initiative in destroying them—vv. 31-33; cf. Rom. 8:13; Gal. 5:24; Col. 3:5; Phil. 2:12-13.
- F. The more Christ increases in us, the more we will be able to cooperate with God in driving out the natural life.

肆 我们若要据有美地，以成就神的定旨，就必须从事属灵的争战，击败撒但的势力—书六 21:

一 我们需要认识属灵的争战—撒但的国与神的国之间的争战—是必需的—太六 10, 七 21, 十二 26, 28, 赛十四 12 ~ 14。

二 当以色列人预备好要据有迦南地时，那地满了鬼附的人、拜偶像的人和拿非利人—民十三 33。

三 因着拿非利人（堕落天使和堕落人类的混杂）住在迦南地，所以神命令以色列人要取得这地，并毁灭其上所有的人，使人类得着清理—申七 1 ~ 2:

1 按照神圣的思想，迦南地的国民必须消灭，因为他们是属魔鬼的，并且与鬼调和—2 节，书十一 21 ~ 22, 十四 6 ~ 14。

2 迦南人不仅表征堕落的天使，也表征与邪灵，与空中撒但黑暗权势联结的人类—民十四 45。

四 亚拉得王、（二一 1、）亚摩利人的王（21）和巴珊王，（33，）是约但河东的“守门者”，为撒但护卫着迦南地，就是黑暗的国:

1 神的军队所战胜的诸王，表征空中执政者、掌权者和管辖这黑暗世界的；我们必须与他们争战—弗六 12。

2 以色列人要进入美地，必须通过这三个王所管治的境界，与他们争战，毁灭他们，并占领他们的境界。

**IV. If we would possess the good land for the fulfillment of God's purpose, we must engage in spiritual warfare to defeat the satanic forces—Josh. 6:21:**

A. We need to realize the necessity of spiritual warfare—a warfare between the kingdom of Satan and the kingdom of God—Matt. 6:10; 7:21; 12:26, 28; Isa. 14:12-14.

B. When Israel was ready to take possession of the land of Canaan, the land was filled with demon-possessed people, idol worshippers, and Nephilim—Num. 13:33.

C. Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up—Deut. 7:1-2:

1. According to the divine thought, the nations in the land of Canaan had to be exterminated because they were devilish and mingled with demons—v. 2; Josh. 11:21-22; 14:6-14.

2. The Canaanites signify not only the fallen angels but also human beings who have joined themselves to the evil spirits, to the satanic power of darkness in the air—Num. 14:45.

D. The kings of Arad (21:1), of the Amorites (v. 21), and of Bashan (v. 33) were the "gate guards" on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan:

1. The kings defeated by God's army signify the rulers, the authorities, and the world-rulers of darkness, against whom we must struggle—Eph. 6:12.

2. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them,

destroy them, and take over their territory.

3 我们要赢得基督追测不尽的丰富，就必须击败亚拉得王、亚摩利人的王西宏和巴珊王噩所表征的属灵仇敌—三 8，六 10～12。

3. To gain the unsearchable riches of Christ, we must crush the spiritual enemies signified by the king of Arad, Sihon the king of the Amorites, and Og the king of Bashan—3:8; 6:10-12.

五 以色列人与那地居民的争战，描绘在地上那看得见的景象背后，正进行着看不见的属灵争战—但十 10～21，弗六 10～20：

E. 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:

1 极其重要的是，我们要看见，在景物的背后正进行着属灵的争斗，这争斗不是人的眼睛所能看见的。

1. It is crucial for us to see that behind the scene a spiritual struggle is taking place, a struggle not seen with human eyes.

2 除了在地上的争战以外，在空中还有神与撒但势力之间的争战—二 2，六 12。

2. In addition to the war on earth, there is a war between God and the satanic forces in the air—2:2; 6:12.

六 以色列人与迦南人争战，为要据有并享受美地，这预表整个召会，包括所有的肢体，都有分于属灵的争战，抵挡“诸天界里那邪恶的属灵势力”，（12，）使圣徒能享受基督作包罗万有的地。

F. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against "the spiritual forces of evil in the heavenlies" (v. 12) that the saints may enjoy Christ as the all-inclusive land.

七 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，有一层属魔鬼、鬼魔的势力；我们若要据有美地作我们的享受，就必须击败这些撒但的势力—西一 12～13，二 15，弗三 18，六 11～12：

G. 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:

1 这里有一个非常真实的属灵争战需要我们参与；我们必须争战以得着包罗万有的基督，为着建造召会作基督的身体、新人和神的国—10～12 节，提前六 12 上，提后二 3～4，西一 13，18，二 19，三 10～11。

1. 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, the new man, and the kingdom of God—vv. 10-12; 1 Tim. 6:12a; 2 Tim. 2:3-4; Col. 1:13, 18; 2:19; 3:10-11.

2 我们若要据有基督作我们的享受，就必须是一个团体的战士，就是作基督身体的召会，与撒但的势力争战，击败撒但的势力，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—弗三 8，四 16，太二四 14，后十一 15。

2. If we would take possession of Christ for our enjoyment, we must be a corporate warrior, the church as the Body of Christ, fighting against and defeating the satanic 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—Eph. 3:8; 4:16; Matt. 24:14; Rev. 11:15.



# 第一周·周一

## 晨兴喂养

弗二 2 “那时，你们在其中行事为人，随着这世界的世代，顺着空中掌权者的首领，就是那现今在悖逆之子里面运行之灵的首领。”

六 12 “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。”

你若仔细读圣经，就会看见一个非常严肃和重大的活动在进行着。…撒但…尽可能地破坏人对基督这地的享受。…当初神创造了天地，为要将地给人享受；不久之后，撒但就有所作为来阻挠祂。因着撒但的背叛，神必须审判这个宇宙；而因着那次的审判，地就被淹埋在深水之下了。这就使神的计划一时受到妨碍。然后神进来作工，…祂从深水中恢复了地。在这被恢复的地上，产生了丰盛的生命，而后一个有神形像并受托有神权柄的生命出现了。（李常受文集一九六一至一九六二年第四册，二六一页。）

## 信息选读

但是我们都知道，过不多久仇敌又进来了。他诱惑了人，将神摆在一个地位上，不能不再一次来审判地。被恢复的地又一次被摆在深水之下，洪水来了，把全地掩盖。按预表来说，人就从地（就是基督）的享受中被隔开了。…与地隔开，按预表来说，就是与基督隔开了。（弗二 12。）但是借着方舟的救赎，挪亚和他的全家又取得权利可得着那地，并享受其上一切的丰富。方舟把他们带

# WEEK 1 — DAY 1

## Morning Nourishment

Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience.

6:12 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.

If you read the Scriptures carefully, you will see a very grim and serious activity being carried on...[Satan] will do whatever he can to spoil the enjoyment of Christ as the land...Not long after God created the heavens and the earth with the intention of giving the earth to mankind as an enjoyment, Satan did something to frustrate Him. Because of Satan's rebellion, God had to judge the universe, and due to that judgment the earth was buried beneath the waters of the deep. This hindered God's plan for some time. Then God came in to work...He recovered the land from the waters of the deep. Upon this recovered land, an abundance of life came into being. And then a life with the image of God and committed with the authority of God came forth. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 199)

## Today's Reading

However, we know that it was not long after this before the enemy came in again. He deceived man and put God in a position where judgment upon the earth was again imperative. The recovered earth was once more put under the waters of the deep: the flood came and covered the whole earth, and typically speaking, man was separated from the enjoyment of the land, which is Christ...To be separated from the earth, figuratively speaking, is to be separated from Christ [Eph. 2:12]. But through the redemption of the ark, Noah and his family obtained the right to possess the land and enjoy all its

回到地的享受中。…但是再过不久，仇敌又有所作为来破坏人对地的享受。因此，从撒但所诱使的背叛族类中，神呼召了一个人，就是亚伯拉罕，告诉他要带他到一地去。现在你能领会，神的工作一直就是要恢复地。而仇敌的工作一直是阻挠、破坏、妨碍，使地陷于混乱。现在主再一次把祂所拣选的人带到那地。但是，…没有过太久，连这个被拣选的人也渐渐地飘流到埃及地去了。是的，主又一次把他带回到这一块地上。而后他的子孙全都离开这地，下到埃及。然后过了一段很长的时间，主再一次把祂所有的子民从埃及地带来，回到这一块地。又过了一段时间，仇敌又采取行动，差遣迦勒底人，就是巴比伦的军队，来破坏那地，把百姓掳掠去了。又过了七十年，主再一次把他们带回到这一块地上。

这就是旧约的历史。到底主有几次恢复地呢？至少五次或六次。主创造了地，但是仇敌把它破坏了；主进来恢复，但仇敌又以别的来反抗；…这里就是争执！…这里就是争战！

请你们想想，旧约里所记载的这些争战，到底是什么目的？…你必须看见，这些争战都是集中在这块地上。…在旧约里所有的争战都是关系到这一块地。

这一块地是什么呢？千万不可忘记，这地就是包罗万有的基督。不只是基督，乃是包罗万有的基督。假使我问你有没有基督，你会回答说，“赞美主，我有祂，我有基督！”但是我要问你，到底你是有怎样的一位基督？恐怕在你的经历中，你只有一位小小的基督，一位贫穷的基督，而不是一位包罗万有的基督。（李常受文集一九六一至一九六二年第四册，二六一至二六三页。）

参读：包罗万有的基督，第二、十二章。

riches. The ark brought them back to the enjoyment of the land...But again, it was not long before the enemy did something more to spoil the enjoyment of the earth. So, out of that race made rebellious by Satan, God called one man, Abraham, and told him that He would bring him to a certain land. Now you realize that God's work is always to recover the land. The enemy's work is always to frustrate, to spoil, to hinder, to do something to put the land in chaos. Now the Lord once more brought His chosen one to the land. But then...it was not long before even this chosen one gradually drifted away from the land into Egypt. Yes, and the Lord brought him back once more to this piece of land. And then his sons, the people of Israel, all left this land and went down into Egypt. Then after a long period, the Lord once more brought all the people up from Egypt and back to this very piece of land. Again, after a period of time, the enemy moved and sent the Chaldeans, the army from Babylon, to spoil the land and capture the people from it. And again, after seventy years, the Lord brought them back once more to this piece of land.

This is the history of the Old Testament. How many times did the Lord recover this land? At least five or six times. The Lord created it, but the enemy spoiled it. The Lord came in to recover, but the enemy countered with something else...Here is the struggle...Here is the battle.

I would ask you to consider the purpose of these battles recorded in the Old Testament...You must see that they were all focused upon the land...All the battles in the Old Testament were concerned with this piece of land.

What is this piece of land? Never forget that this land is the all-inclusive Christ. It is not just Christ but the all-inclusive Christ. If I were to ask you if you have Christ, you would answer, "Praise the Lord, I have Him; I have Christ." But I would ask you what kind of Christ you have. I am afraid that in your experience you have just a little Christ, a poor Christ, not an all-inclusive Christ. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 199-200)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 1, 12



# 第一周·周二

## 晨兴喂养

申八7“因为耶和华你神领你进入美地，那地有川，有泉，有源，从谷中和山上流出水来。”

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。”

基督就是美地。…〔创世记一章九至十节和十三节里〕第三日从死水里露出来的旱地，乃是在第三日从死里复活之基督的预表。…一切的生命，无论是植物、是动物、或是人的生命，都是出于地；甚至人也是用那复活之地的尘土造的。从医学上来看，我们身体的成分和土壤所含有的成分，是相同的。…所以人是出于地，而地是基督的表号。这表征基督是各种生命的源头。基督乃是美地，是出自死水，在四围环绕的死水中高高地露出来之地，由迦南地所描绘。…这地就是基督的一幅图画。（希伯来书生命读经，二二一页。）

## 信息选读

因着申命记有对美地的描述，我们可以说，美地是启示在旧约中。但因着美地的意义是隐藏的，我们也可以说美地是隐藏在圣经中。主的儿女因着祂怜悯和恩典的供应，深入神的话中，才开始认识神应许给祂选民的美地，乃是基督的预表。倘若在埃及所享受的逾越节，以及在旷野所经历的吗哪，都是基督的预表，那么美地必定也是基督的预表。

# WEEK 1 — DAY 2

## Morning Nourishment

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains.

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.

Christ is the good land...The land that came out of the death water on the third day was a type of the resurrected Christ who came out of death on the third day...All the life, including the vegetable, animal, and human life, came out of the land. Even man was made from the dust of that resurrected land. Medically speaking, our physical body contains the same elements as the earth...Mankind came from the land, and the land is a figure of Christ. This signifies that Christ is the source of all kinds of life. 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, was depicted by the land of Canaan...This land is a picture of Christ. (Life-study of Hebrews, 2nd edition, p. 180)

## Today's Reading

Because Deuteronomy describes the good land, we may say that the good land is revealed in the Old Testament. But because the meaning and significance of the good land are concealed, we may also say that the land is concealed in the Scriptures. As the Lord's children, supplied by His mercy and grace, delved into the Word, they began to realize that the good land promised by God to His chosen people is a type of Christ. If the passover enjoyed in Egypt and the manna experienced in the wilderness were types of Christ, then the good land must also be a type of Christ.

在约书亚五章十一至十二节，我们看到一个提示，美地接续吗哪作基督的预表。十一节说到以色列的百姓吃美地的出产。十二节说得特别清楚：“他们吃了那地的出产，当日吗哪就止住了，以色列人也不再有什么了；那一年，他们却吃迦南地的出产。”吗哪预表基督是神百姓生命的供应。正如约书亚记中这二节所指明，美地的出产乃是吗哪的延续。因此，吗哪若是预表基督，美地的出产必定也是预表祂。借着旷野中吗哪的供应，神的百姓就能建立会幕作神的居所。同样的原则，因着那地丰富出产的供应，他们就能建造圣殿作神更稳固的居所。毫无疑问，以色列子民所享受的美地，乃是基督一个重大的预表，因为乃是借着享受美地，圣殿才得以建立。我们甚至可以说，这是基督在圣经中最终极的预表。美地乃是基督完全而包罗万有的预表。

我们需要详细地认识，基督如何由申命记八章七至十节中所记载的一切项目来预表。祂是从谷中和山上流出来的水，祂是小麦和大麦；小麦和大麦分别预表成为肉体并被钉死的基督，以及复活的基督。我们还要继续往前看，基督如何由酒、油、无花果、石榴、和矿物来预表。

地是旧约圣经的紧要中心，这就是为什么神在旧约中一再说到那地的原因。神呼召亚伯拉罕出来，告诉他要把他带到一个地方，那个地方就是迦南美地。…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。…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。（歌罗西书生命读经，二〇二至二〇四页。）

参读：歌罗西书生命读经，第六、二十篇。

In Joshua 5:11 and 12 we see a hint that the good land typifies Christ as the continuation of the manna. Verse 11 says that the children of Israel ate of the produce of the land. Verse 12 is especially clear: “And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.” Manna was a type of Christ as the life supply for God’s people. As these verses in Joshua point out, the produce of the good land was the continuation of the manna. Therefore, if the manna typifies Christ, the produce of the good land must also typify Him. By means of the supply of manna in the wilderness, God’s people were able to build the tabernacle as God’s dwelling place. In the same principle, through the supply of the rich produce of the land, they were able to build the temple as a more solid dwelling place for God. No doubt, the good land enjoyed by the children of Israel is a significant type of Christ, for through the enjoyment of it, the temple was built. We may even say that it is the ultimate type of Christ found in the Scriptures. It is a complete and all-inclusive type of Christ.

We need to know in detail how Christ is typified by all the items mentioned in Deuteronomy 8:7-10. He is the water that flows forth in valleys and in mountains. He is the wheat and the barley, which signify respectively the incarnated and crucified Christ and the resurrected Christ. We must go on to see how Christ is typified by vines, oil, figs, pomegranates, and minerals.

The land is the crucial focus of the Old Testament. This is the reason that in the Old Testament the Lord spoke of the land again and again. He called out Abraham and told him that He would bring him into a certain land, which was the land of Canaan...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 will 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...The land is the figure of the all-inclusive Christ, a type of Christ as everything to us. (Life-study of Colossians, second edition, pp. 164-165)

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

# 第一周·周三

## 晨兴喂养

徒二六 18 “…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。”

林后四 4 “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。”

以弗所二章指明，诸天界里有好几层。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并接受基督。（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，二〇页。）

## 信息选读

我们…应该记得，在诸天界里有邪恶的势力，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，但是仇敌和他在诸天界里的邪恶势力仍然霸占那地。…当我们这样享受基督的时候，我们在灵中就能体会到诸天界里实在有邪恶的势力。这些邪恶的势力仍然将基督的包罗万有向神的儿女们蒙蔽起来。…直到今天，那些邪恶的势力还是一直蒙蔽着基督的包罗万有；…在这里有一场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场仗，我们就有负担为着这个争战。就是为这缘故，我们被编组成军。争战就在我们前面。（李常受文集一九六一至一九六二年第四册，四五一页。）

# WEEK 1 — DAY 3

## 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 forgiveness of sins and an inheritance...

2 Cor. 4:4 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.

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, p. 14)

## Today's Reading

We must...remember that there are evil powers in the heavenlies. We must fight the battle with the enemy. 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...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...To this very day the evil forces are still veiling the all-inclusiveness of Christ...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. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 336)

以色列人进入美地之后，必须击败迦南人，就是霸占那地的仇敌。这些仇敌预表空中执政的和掌权的，企图拦阻我们享受包罗万有的基督。在我们里面有己和肉体的搅扰，在我们上面，在空中，有黑暗的邪恶权势。当我们埋葬了己并割去肉体时，空中的黑暗权势就要被暴露。己和肉体帮助邪恶的权势。…一旦我们对付己和肉体，黑暗的权势就要出来与我们交战。然后，我们必须学习如何打属灵的仗。属灵的争战乃是在美地上，有基督丰富的出产作支援。

今天我们的美地乃是三一神，经过过程成了包罗万有的灵。…借着成为肉体、人性生活、钉十字架与复活，基督这位三一神的具体化身，经过了过程，成为赐生命的灵，住在祂所拣选的人里面。因此，今天三一神乃是作为赐生命的灵临及我们。

这位奇妙的灵现今在我们的灵里。（罗八 16。）…“与主联合的，便是与主成为一灵。”（林前六 17。）所以，新约吩咐我们要在灵里行事为人。（加五 16，25，罗八 4。）…你若不在基督里行事为人，即使你很有道德，也是背叛。

我们都曾向主承认我们的罪、失败和缺点。但你曾求主赦免你没有凭基督而活么？很少基督徒这样祷告：“主，赦免我今天没有接受你作我的生命。我的行为很好，但我没有凭你而活，没有接受你作我的人位。主，赦免我在背叛你的光景里。你要从我活出来，但我反而照着您以外的事物而活。我凭着我的意见而活，却不凭您的启示而活。根据这启示，我该在您里面行事为人。但是在这一整天内，主，我完全没有在您里面行事为人。”我能作见证，尤其在最近，我几乎天天向主这样认罪。（出埃及记生命读经，一六九至一七〇页。）

参读：约书亚记生命读经，第六篇。

After the children of Israel entered into the good land, they had to defeat the Canaanites, the enemies that were occupying the land. These enemies typify the principalities and powers in the air that seek to keep us from enjoying the all-inclusive Christ. Within us we are troubled by the self and the flesh, and above us, in the air, there are the evil powers of darkness. When we bury the self and circumcise the flesh, the powers of darkness in the air will be exposed. The self and the flesh help the evil powers...As soon as we deal with the self and the flesh, the powers of darkness will come forth to war against us. Then we must learn how to fight the spiritual warfare. The spiritual warfare is fought in the good land with the support of the rich produce of Christ.

The good land for us today is the Triune God processed to become the all-inclusive Spirit...Through incarnation, human living, crucifixion, and resurrection, Christ, the embodiment of the Triune God, has been processed to become the life-giving Spirit to indwell His chosen people. Thus, the Triune God reaches us today as the life-giving Spirit.

This wonderful Spirit is now in our spirit (Rom. 8:16)...He who is joined to the Lord is one spirit [1 Cor. 6:17]. Therefore, in the New Testament we are commanded to walk in spirit (Gal. 5:16, 25; Rom. 8:4)...If you do not walk in Christ, you are rebellious, even though you may be very virtuous.

We all have confessed our sins, failures, and shortcomings to the Lord. But have you ever asked the Lord to forgive you for not living by Christ? Not many Christians have prayed in this way: “Lord, forgive me for not taking You as my life today. My behavior was very good, but I did not live by You or take You as my person. Lord, forgive me for being in rebellion against You. You wanted to be lived out of me, but instead I lived according to something other than Yourself. I lived by my opinion, not by Your revelation. According to this revelation, I should walk in You. But during the whole day, Lord, I didn’t walk in You at all.” I can testify that, especially recently, I have made this kind of confession to the Lord almost every day. (Life-study of Exodus, pp. 142-143)

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

# 第一周·周四

## 晨兴喂养

出二三 30 “我要渐渐地将他们从你面前撵出去，直等你繁衍加多，承受那地为业。”

西三 5 “所以要治死你们在地上的肢体，就是淫乱、污秽、邪情、恶欲和贪婪，贪婪就是拜偶像。”

按照出埃及二十三章二十三至二十四节、三十二至三十三节，有人拦阻我们据有那地。这些拦阻我们的人，就是占据美地的各个异族，他们表征我们天然生命不同的方面。譬如，其中有一族是迦南人。“迦南”这辞的意思是商人。在我们天然生命里，有个迦南族，渴望赚钱。其他各族象征天然人的私欲和天然生命的贪婪。…在我们的天然生命里，有许多拦阻我们的因素，会阻挠我们得着包罗万有的基督。

二十四节指明，这些异族都有偶像：“他们的神像，你不可跪拜，不可事奉，也不可效法他们所作的。”不仅如此，三十二至三十三节说，“不可和他们并他们的神立约。他们不可住在你的地上，恐怕他们使你得罪我；你若事奉他们的神，这必成为你的网罗。”异族的神乃是偶像，而偶像与鬼魔有关。每个偶像背后都有鬼魔。偶像及其背后的鬼魔，代表属灵的势力。（弗六 12。）（出埃及记生命读经，一〇一三至一〇一四页。）

## 信息选读

在我们天然生命的背后乃是属灵的势力。…我们天然生命里有个邪恶的脾气，是我们所鄙视的。但是，在这邪恶的脾气背后，有属灵的势力，就是鬼魔。…我们基督徒都有这经历，就连我们不想发脾气

# WEEK 1 — DAY 4

## Morning Nourishment

Exo. 23:30 Little by little I will drive them out from before you, until you have become fruitful and inherit the land.

Col. 3:5 Put to death therefore your members which are on the earth: fornication, uncleanness, passion, evil desire, and greediness, which is idolatry.

According to Exodus 23:23-24, 32-33, there are frustraters which keep us from possessing the land. These frustraters, the various pagan tribes occupying the land, signify different aspects of our natural life. For example, one of the tribes was the Canaanites. The word Canaan means “merchant.” In our natural life there is a Canaanite, one who aspires to make money. Other tribes signify the lust of the natural man and the greed of the natural life... In our natural life there are many frustraters which hinder us from taking possession of the all-inclusive Christ.

These pagan tribes had idols: “You shall not bow down to their gods, nor serve them...” [v. 24]. Furthermore, verses 32 and 33 say, “You shall make no covenant with them or with their gods. They shall not dwell in your land, lest they make you sin against Me; for if you serve their gods, it will surely be a snare to you.” The gods of the pagan tribes were idols, and idols are related to demons. Behind every idol there is a demon. The idols with the demons behind them represent spiritual forces (Eph. 6:12). (Life-study of Exodus, pp. 869-870)

## Today's Reading

Behind our natural life are spiritual forces...Within our natural life there is an evil temper, which we despise. But behind this evil temper there are spiritual forces, demons...As Christians, we have experienced losing our temper even when we did not want to do so. There was something, some

气时也会发脾气。有个东西，就是有一种势力，使我们不由自主地发脾气。这指明，我们天然生命的各方面都被背后属灵的势力所利用、操纵并指使。天然生命的各方面及其背后属灵的势力，阻挠我们享受包罗万有之基督的丰富。

出埃及二十三章二十二节说，“你若实在听从祂（耶和华的使者）的话，照着一切所说的去行，我就向你的仇敌作仇敌，向你的对头作对头。”在此我们看见，以色列百姓若听从耶和华的使者，耶和華必将异族剪除。（参 23。）…祂要将异族从祂的百姓面前撵出去。

二十九至三十节说，“我不在一年之内将他们从你面前撵出去，免得地变荒凉，田野的兽多起来害你。我要渐渐地将他们从你面前撵出去，直等你繁衍加多，承受那地为业。”在此我们看见，神不是一次就将异族全部剪除。以色列人的数目比较起来还不算多。倘若神在一年之内剪除各族，许多地会变荒凉，田野的兽会多起来为害百姓。这话指明，我们这些基督徒不应当盼望一夜之间就完全属灵。

我们听了论到天然生命的信息之后，也许会渴慕一次就将天然的生命全部剪除。然而，这样作就会成为真空，有被鬼魔占据的危险。就一面说，我们在一段时间之内，仍然需要有天然的生命。我们越在主里长大，主就越剪除天然的生命。只要以色列人的人数还不够多，就有需要让异族存留，使那地不受野兽侵扰。但是，当神的百姓人数加多，主会照着祂百姓人数增加的程度，剪除各族。这表征当我们在基督里长大，我们天然的生命要照着我们在生命里长大的程度，渐渐被剪除。神不是一次就将异族全部剪除，乃是按照我们的长大，“渐渐地”将他们剪除。（出埃及记生命读经，一〇一四至一〇一六页。）

参读：出埃及记生命读经，第十二、七十三篇；圣经的核仁，第三篇。

kind of force, which caused us to lose our temper involuntarily. This indicates that the aspects of our natural life are utilized, manipulated, and directed by spiritual forces behind the scene. The aspects of the natural life with the spiritual forces behind them frustrate us from the enjoyment of the riches of the all-inclusive Christ.

Exodus 23:22 says, “But if you will indeed listen to His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries.” Here we see that if the children of Israel obeyed the Angel of Jehovah, Jehovah would cut off the pagan tribes [v. 23]. He would drive out the pagan tribes from before His people.

Verses 29 and 30 say, “I will not drive them out from before you in one year, lest the land become desolate and the animals of the field multiply against you. Little by little I will drive them out from before you, until you have become fruitful and inherit the land.” Here we see that God would not cut off the pagan tribes all at once. Israel was still comparatively small in number. If God were to cut off all the tribes within one year, much of the land would be desolate, and the beasts would multiply against the people. This indicates that as Christians we should not expect to become fully spiritual overnight.

After hearing messages on the natural life, we may desire to cut off the natural life all at once. However, to do this is to become vacant and be in danger of being taken over by demons. There is a sense in which we still need our natural life for a period of time. Then the more we grow in the Lord, the more He will cut off the natural life. As long as the number of the children of Israel was rather small, there was the need for the pagan tribes to remain so that the land might be kept from the beasts. But as God’s people increased, the Lord would cut off the tribes according to the degree of the numerical increase of His people. This signifies that as we grow in Christ, our natural life will be cut off gradually, according to the degree of our growth in life. God will not cut off the pagan tribes once for all, but He will do it “little by little” according to our growth. (Life-study of Exodus, pp. 870-871)

Further Reading: Life-study of Exodus, msgs. 12, 73; CWWL, 1977, vol. 1, “The Kernel of the Bible,” ch. 3

# 第一周·周五

## 晨兴喂养

太六10“愿你的国来临，愿你的旨意行在地上，如同行在天上。”

西一13“祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

按预表，迦南表征撒但黑暗国度空中、天上的部分。…撒但是这世界的王（约十二31）和空中掌权者的首领，（弗二2，）有他的权势（徒二六18）和他的使者，（太二五41，）这些使者是他的从属，就是那些执政的、掌权的、和管辖这黑暗世界的。（弗六12。）…撒但和他的国与神和神的国，彼此争战，为仇为敌。以前我们是在撒但的国里，但神的救恩已带我们脱离黑暗的国，进到神爱子的国里。（西一13。）现今，我们不再在撒但的国里，乃在神的国里。（民数记生命读经，二七〇至二七一页。）

## 信息选读

民数记二十一章一至三节、二十一至三十五节启示，以色列人战胜亚拉得王、亚摩利人的王并巴珊王。…以色列人要进入美地，必须经过这些王管辖的领土；他们乃是为撒但守卫着迦南地。所以，这些王乃是黑暗国度的守门者，他们必须被击败，然后以色列人才能进入撒但所篡窃并霸占的地。

迦南在预表上表征什么？一般、浅显的领会是说，迦南表征天堂。有些诗歌说到往天堂的路上要过“约但的寒波”。这样领会迦南的属灵意义，当

# WEEK 1 — DAY 5

## Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

In typology, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan...As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12)...Satan and his kingdom are at war, at enmity, with God and His kingdom. Formerly, we were in the kingdom of Satan, but God's salvation has brought us out of the kingdom of darkness into the kingdom of the Son of God's love (Col. 1:13). Now we are no longer in the kingdom of Satan but are in the kingdom of God. (Life-study of Numbers, pp. 239-240)

## Today's Reading

Numbers 21:1-3, 21-35 reveals that the children of Israel defeated the kings of Arad, of the Amorites, and of Bashan...In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings who were guarding the land of Canaan for Satan. These kings, therefore, were gate guards of the kingdom of darkness, and they had to be defeated before the children of Israel could enter into the land usurped and occupied by Satan.

What does Canaan signify in typology? A common, shallow understanding is that Canaan signifies heaven. Certain hymns speak of crossing “the cold waves of Jordan” on the way to heaven. This understanding of the spiritual

然是不准确的。在迦南地上有各样的仇敌。倘若迦南表征天堂，这就是说，天堂有许多仇敌。…（但事实不是这样，）迦南…是在消极一面预表撒但国度的主要部分，就是领头部分，空中部分，连同其掌权的和执政的。在预表里，迦南地的巨人表征那些跟从撒但之邪恶、背叛的天使。（启十二4，7。）

已过…我们曾着重地说迦南美地是基督的预表。现在我们却说迦南是撒但的国度连同其邪灵的预表。这看来似乎矛盾，但实际上却不然。我们若仔细地研读预表，就会看见迦南有两个特点。一面，迦南是丰富之地，如申命记八章所启示的。…另一面，迦南地满了恶人和仇敌，需要以色列人将其完全消灭。迦南的这一点，或这一面，表征撒但黑暗国度里最邪恶的部分。我们从迦南这两个特点就可以看见：我们能否享受基督作包罗万有的地，乃在于我们有没有击败迦南人所预表的仇敌。这指明整个召会，包括所有的肢体，都该从事以弗所六章所启示的属灵争战。

以弗所书论到包罗万有的基督。三章八节告诉我们，基督的丰富是追溯不尽的。我们要享受这样一位基督，就需要与属灵的仇敌争战，抵挡“诸天界里那邪恶的属灵势力”。（六12。）…我们都需要记住，迦南人预表堕落的天使，他们成了撒但国里执政的、掌权的和有权势的；并且邪灵和召会之间有一场争战在进行着。民数记二十一章的预表给我们看见如何在这争战中作战。这里说到将守门者杀戮，指明我们需要击败撒但国里的邪灵。（民数记生命读经，二七〇至二七二页。）

参读：希伯来书生命读经，第十七篇；神建造的异象，第一章；李常受文集一九六四年第一册，五二七至五四四页。

significance of Canaan surely is not accurate. In the land of Canaan there were all kinds of enemies. If Canaan signifies heaven, this would mean that there are enemies in heaven. On the contrary, Canaan typifies the main part, the leading part, the aerial part, of Satan's kingdom, with its authorities and rulers. In typology, the giants in the land of Canaan signify the evil angels, the rebellious angels who follow Satan (Rev. 12:4, 7).

[In] the past..., we have stressed the fact that Canaan, the good land, is a type of Christ. Now we are saying that Canaan is a type of the kingdom of Satan, with its evil spirits. This may seem contradictory, but actually, it is not. If we study the typology carefully, we will see that Canaan has two features. On the one hand, Canaan is a land of riches, as revealed in Deuteronomy 8... On the other hand, Canaan was a land full of evil persons and enemies, all of whom were to be eradicated by the children of Israel. This feature, or aspect, of Canaan signifies the most evil part of Satan's dark kingdom. As we consider these two features of Canaan, we see that whether or not we can enjoy Christ as the all-inclusive land depends on whether or not we defeat the enemies typified by the Canaanites. This indicates that the church as a whole, including all the members, should engage in the spiritual warfare revealed in Ephesians 6.

Ephesians is a book on the all-inclusive Christ. Ephesians 3:8 tells us that the riches of Christ are unsearchable. In order to enjoy such a Christ, we need to fight against the spiritual enemies, against "the spiritual forces of evil in the heavenlies" (6:12)...We all need to keep in mind that the Canaanites typify the fallen angels, who have become the powers, rulers, and authorities in Satan's kingdom, and that a war is raging between these evil spirits and the church. The typology in Numbers 21 shows us how to fight in this war. The slaughtering of the gate guards in this chapter indicates our need to defeat the evil spirits in the kingdom of Satan. It is helpful to have this view as we...consider 21:1-3, 21-35. (Life-study of Numbers, pp. 239-241)

Further Reading: Life-study of Hebrews, msg. 17; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 1; CWWL, 1964, vol. 1, pp. 405-415



# 第一周·周六

## 晨兴喂养

弗六 10～11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

在我们基督徒的经历里，我们可能对这里所说的属灵争战没有多少看见。当我们想到属灵的争战，可能想到是我们的灵与肉体之间的争战，或者对罪和世俗的抵挡。然而，对抗罪、世界和肉体，乃是属灵争战的较低部分。属灵争战的较高部分乃是在属灵界里对抗邪灵和鬼。

在灵界里有一个领土是被撒但和他的跟从者所篡窃并霸占的。保罗对这事有很好的领会，也说了很多。现在我们需要学习认识这属灵的实际，就是撒但的国，黑暗的国。在这国里面有堕落的天使和鬼。堕落的天使是在空中，而鬼是在水里。天使和鬼都是撒但的跟从者，在堕落的人身上作工，使他们成为撒但国里的百姓。空中堕落的天使—撒但之国执政的、掌权的、以及有权势的一管治了整个世界，鬼是他们的助手，帮助堕落的天使霸占人。因此，撒但的国包括了邪恶的天使、鬼、以及堕落的人。（民数记生命读经，二七六页。）

## 信息选读

在民数记二十一章一至三节，以色列人战胜亚拉得王。…“以色列人向耶和华许愿说，你若将这民交付我们手里，我们就要把他们的城邑尽行毁灭。”（2。）以色列人许愿，不仅要毁灭亚拉得人，更要毁灭他们的城邑。这指明我们需要与邪灵争战，击

# WEEK 1 — DAY 6

## Morning Nourishment

**Eph. 6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.**

In our Christian experience we may not have much realization concerning the spiritual warfare about which we have been speaking. When we think of spiritual warfare, we may have in mind the warfare between our spirit and our flesh or the struggle against sin and worldliness. However, the war against sin, the world, and the flesh is the lower part of the spiritual warfare. The higher part of the spiritual warfare is the fighting in the spiritual realm against evil spirits and demons.

In the spiritual world there is a territory usurped and occupied by Satan and his followers. Paul had an excellent understanding of this and spoke much concerning it. Now we need to learn about this spiritual reality, which is Satan's kingdom, the kingdom of darkness. Within this kingdom there are the fallen angels and the demons. Whereas the fallen angels are in the air, the demons are in the water. Both the angels and the demons, as followers of Satan, are working on fallen human beings to make them subjects in Satan's kingdom. The fallen angels in the air—the rulers, powers, and authorities of the kingdom of Satan—rule the entire world, and the demons are their helpers, helping the fallen angels to usurp human beings. Thus, the kingdom of Satan comprises evil angels, demons, and fallen human beings. (Life-study of Numbers, pp. 243-244)

## Today's Reading

In Numbers 21:1-3 the children of Israel defeated the king of Arad... "Israel made a vow to Jehovah and said, If You will indeed deliver this people into my hand, then I will utterly destroy their cities" (v. 2). Israel vowed to destroy not only the people of Arad but also their cities. This indicates that we need to fight against the evil spirits, defeat them, and take

败它们，占领它们的领土。我们需要对空中的权势，运用基督给我们的权柄。

“耶和华听了以色列人的呼声，把迦南人交付他们，他们就把迦南人和迦南人的城邑尽行毁灭。”（3。）这指明亚拉得王，第一个守门者，被以色列人击败了。盼望这里的景象会帮助我们看见召会对抗空中邪灵这争战的异象。

在二十一章二十一至三十二节，以色列人战胜亚摩利人的王西宏。（创十五16。）…“西宏不准以色列人从他的境界经过，就招聚他的众民出到旷野，攻击以色列人；他到了雅杂，与以色列人争战。”（民二一23。）这描绘在属灵界里实际上可能发生的事。我们可能向邪灵说话，求它们给我们一条路，经过它们的境界，这却挑起它们来攻击我们。

以色列人击杀西宏，得了他的地，就住在亚摩利人之地。（24～32。）这指明我们从事属灵的争战抵挡邪灵之后，撒但空中领土的一部分就成了我们的。历世纪以来，有些圣徒曾这样与空中邪恶的权势争战。…（此后，）以色列人也战胜了巴珊王噩。（33～35。）

我们若明白这些论到三个守门者的经文，乃是预表召会对抗空中邪灵的属灵争战，就会从这些经文得着许多益处。…我们必须与邪灵争战，并击败它们，叫我们能为了神的国得更多领土。

新约告诉我们，神派定祂的子民去对抗撒但的国。祂已经派定他们从事属灵争战的责任。以色列人与迦南人争战的历史，是今天我们与堕落天使并鬼之间所进行这场争战的预表，图画。我们若从这观点来读民数记二十一章，就会看见关于属灵争战的异象。（民数记生命读经，二七二至二七六页。）

参读：约翰一书生命读经，第十篇。

over their territory. We need to exercise our Christ-given authority over the aerial powers.

“Jehovah listened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities” (v. 3). This indicates that Arad, the first of the gate guards, was defeated by the children of Israel. I hope that the scene here will help us to see the vision of the church’s warfare against the evil spirits in the air.

In 21:21-32 the children of Israel defeated Sihon king of the Amorites (Gen. 15:16)...“Sihon would not allow Israel to pass through his territory. And Sihon gathered all his people together and went out against Israel into the wilderness, and he came to Jahaz and fought against Israel” (Num. 21:23). This portrays something that actually may take place in the spiritual realm. We may speak to the evil spirits, asking them to give us a way through their territory, but this stirs them to fight against us.

Israel slew Sihon, took possession of his land, and dwelt in the land of the Amorites (vv. 24-32). This indicates that after we engage in spiritual warfare against the evil spirits, part of the territory of Satan in the air becomes ours. Throughout the centuries, some of the saints have fought in such a way against the evil powers in the air. Israel also defeated Og, the king of Bashan [vv. 33-35].

If we understand these verses regarding the three gate guards as typifying the church’s spiritual warfare against the evil spirits in the air, we will obtain much that is profitable from these verses...We must fight against the evil spirits and defeat them so that we may gain more territory for God’s kingdom.

The New Testament tells us that God has appointed His people to fight against the kingdom of Satan. He has assigned them the responsibility of engaging in spiritual warfare. The history of Israel’s fighting against the Canaanites is a type, a picture, of the warfare raging today between us and the fallen angels and the demons. If we read Numbers 21 from this perspective, we will see a vision concerning spiritual warfare. (Life-study of Numbers, pp. 241-244)

Further Reading: Life-study of 1 John, msg. 10

# 第一周诗歌

看哪！主必快来！

补 917

(英893)

E 大调

4/4

1 1 1 3 3 | 6 - - 6 | 5 1 4 3 | 2 - - 2 | 3 5 6 5 |  
 一 今日争战凶猛，撒但尚未退败；战场传来呼  
 #4 3 2 5 i | 7 i 6 6 | 5 - - 5 | 5 3 2 1 | 6 - - 6 |  
 喊之声，比前更加澎湃；阴府背叛喧嚣，虽  
 6 #4 3 2 | 7 - - 7 | i . 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 - - - ||  
 仍强悍不衰；请听夜半主发呼声：“看哪，我必快来！”

- |            |             |
|------------|-------------|
| 二 虽有更苦试炼，  | 争战不断接连；     |
| 黑暗权势如同军队，  | 集聚进逼无间；     |
| 正当微醒等候，    | 正逢艰苦试验；     |
| 却闻歌声喜乐、甘甜： | “我主已快显现！”   |
| 三 当在末后年日，  | 持守见证不移；     |
| 撒但无所不用其极，  | 我们仍需站立；     |
| 应当重新得力，    | 才能胜过仇敌；     |
| 直到见主，何等欢喜， | 叹息全都止息。     |
| 四 谁愿奋力进前，  | 靠主能力遮盖？     |
| 谁愿坚定为主争战，  | 直到那日奏凯？     |
| 得胜欢呼号声，    | 至终必定传开；     |
| 何等喜乐，已先听见： | “看哪，我必快来！”  |
| 五 谁愿走上窄路，  | 将神旨意拣选？     |
| 历经风暴，通过考验， | 绝不退后、心变？    |
| 谁愿忠勇进前，    | 忍受痛苦、凶险？    |
| 众得胜者仿佛看见：  | “我主已快显现！”   |
| 六 应当加紧脚步，  | 尽管黑暗四布；     |
| 期待那日被提之福，  | 荣耀辉煌夺目；     |
| 终将撒但征服，    | 迎接再临基督；     |
| 得胜者啊，扬声欢呼： | “看哪！耶稣，我主！” |

# WEEK 1 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming

893

1. Con - flict to - day is fierce, The strength of Sa - tan more; The  
 cry of bat - tle call - ing now Is loud - er than be - fore. The  
 re - bel voice of hell E'en strong - er now be - comes; But  
 list, the mid - night cry re - sounds, Be - hold, I quick - ly come!

- |  |   |
|--|---|
| 2. Trials more bitter grow,<br>The fighting doth enlarge;<br>Hell's forces rally all their pow'rs<br>And gather for the charge.<br>Yet while we wait and watch<br>And feel the war severe,<br>We hear the joyful song ring out,<br>Jesus, the Lord, is near!   | 5. Who then will choose God's best,<br>And take the narrow track,<br>Though passing thru the wildest storms,<br>Yet never turning back?<br>Who now will dare press on,<br>Enduring pain and fear?<br>All such will then rejoice to see<br>Jesus, the Lord, is near! |
| 3. 'Tis harder at the end<br>The word to testify,<br>For Satan fights with all his pow'r<br>Our witness to defy.<br>Much greater strength we need<br>The foe to overcome;<br>How happy when the Lord we see<br>And all our sighing's done!                     | 6. Though deep the darkness be<br>We still would onward go,<br>Till we the day of rapture greet<br>And glory 'round shall glow.<br>'Tis there we'll see the Lord,<br>And Satan overcome;<br>The overcomers will rejoice,<br>Jesus, the Lord, has come!              |
| 4. Who then will forward go<br>Strong in His mighty power?<br>Who then will firmly trust the Lord<br>Until the vict'ry hour;<br>Till with the conquerors blest,<br>The triumph song's begun?<br>That man will then rejoice to hear,<br>Behold, I quickly come! |   |

