

第二周

借着留意基督劝戒和警告的话，
并借着接受祂的重新训练，
使我们里面的人日日得更新，
而承受包罗万有的基督作美地

诗歌：1168 英译中

读经：来三 12, 16~19, 四 2, 6, 十一 1, 林前
十 1~14, 诗一〇六 24~25, 申八 3, 太四 4

【周一】

壹 神呼召以色列人的目标，乃是要他们进入应许之地，享受那地的丰富，使他们能建立神的国，并成为神在地上的彰显—出 3:8, 14, 17:

一 所有以色列人虽然都借着逾越节蒙了救赎，脱离了埃及人的暴虐，并被带到神的山，领受神居所—帐幕—的启示，但因着他们的恶行和不信，几乎全数失败并倒毙在旷野，无法达到这目标。（来三 7~19）。

二 这表征我们虽然借着基督蒙了救赎，脱离了撒但的辖制，也被带进神经纶的启示中，我们仍可能无法达到神呼召的目标，就是进入并据有

Week Two

**Inheriting the All-inclusive Christ as the Good Land
by Taking Heed to His Words of Advice and Warnings
and by Receiving His Renewed Training
to Have Our Inner Man Renewed Day by Day**

Hymns: 1168

Scripture Reading: Heb. 3:12, 16-19; 4:2, 6; 11:1; 1 Cor. 10:1-14;
Psa. 106:24-25; Deut. 8:3; Matt. 4:4

§ Day 1

I. The goal of God's calling of the children of Israel was that they would enter into the promised land to enjoy its riches so that they might establish God's kingdom and be God's expression on earth—Exo. 3:8, 14, 17:

A. Although all Israel was redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal (Heb. 3:7-19) because of their evildoings and unbelief.

B. This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to

我们的美地—基督，为着神的国享受祂的丰富，使我们能在今世成为祂的彰显，并在国度时代有分于对基督极点的享受—太二五 21，23。

三 唯有迦勒和约书亚达到目标，进了美地；我们新约的信徒需要像迦勒和约书亚一样，“向着标竿〔最完满的享受并赢得基督〕竭力追求”，“要得…奖赏〔在千年国里对基督极点的享受〕”—民十四 27～30，腓三 12～14：

【周二】

- 1 摩西打发去窥探那地的十二个人中，有十个带来恶信，使以色列人发怨言并背叛耶和華的话，但迦勒和约书亚对全会众说，“只是你们不可背叛耶和華，也不要怕那地的民〔亚衲人〕；因为他们是我们的食物”—民十四 9。
- 2 神的话是我们的食物，（太四 4，）实行神的旨意是我们的食物，（约四 34，）我们的食物也是亚衲人，（民十四 9，）亚衲人代表我们为着召会的建造追求基督时所遇到似乎不能解决的难处和没有办法的事。
- 3 撒但摆在我们面前的每一个难处和试诱都是我们的食物；这就是神所给我们属灵长进的办法；（提前四 15～16；）我们若靠主得胜并让祂得胜的生命在我们身上显明，就要得着新鲜的滋养和加增的活力。（书十四 11～15。）
- 4 我们要得着神保守的能力，就必须操练我们信心的灵，并保持我们的心一直转向主，全心相信祂的应许，（林后四 13，三 16，一 20，）相信祂与祂的子民同在，并相信他们足能得胜；（书十四 12～

enter into the possession of our good land, Christ, and enjoy His riches for the kingdom of God that we may be His expression in the present age and participate in the uttermost enjoyment of Christ in the kingdom age—Matt. 25:21, 23.

C. Only Caleb and Joshua reached the goal and entered into the good land; like Caleb and Joshua, we New Testament believers need to "pursue toward the goal" (the fullest enjoyment and gaining of Christ) "for the prize" (the uttermost enjoyment of Christ in the millennial kingdom)—Num. 14:27-30; Phil. 3:12-14:

§ Day 2

1. Ten of the twelve men whom Moses sent to spy out the land brought an evil report that caused the children of Israel to murmur and rebel against the word of the Lord, but Caleb and Joshua said to the whole assembly, "Only do not rebel against Jehovah, nor should you fear the people of the land [the Anakim], for they are our bread"—Num. 14:9.
2. The word of God is our bread (Matt. 4:4), doing God's will is our food (John 4:34), and our bread is also the Anakim (Num. 14:9), who represent the seemingly insurmountable obstacles and impossible situations in our pursuit of Christ for the building up of the church.
3. Every difficulty and temptation Satan puts in our way is food for us; this is a God-appointed means of spiritual progress (1 Tim. 4:15-16); if we are relying on the Lord for victory and allow His overcoming life to be manifested in us, we will find fresh nourishment and increased vitality (Josh. 14:11-15).
4. In order to have God's keeping power, we must exercise our spirit of faith and keep our heart turned to the Lord to believe wholeheartedly in His promises (2 Cor. 4:13; 3:16; 1:20), to believe that He is with His people, and to believe that they are well able to overcome (Josh. 14:12-15; Num. 13:30);

15, 民十三 30;) 我们必须将我们的魂交与神这信实的创造主, (彼前四 19,) 将自己交给祂, 并交托祂保守我们一生。(提后一 12。)

5 我们若信靠祂的应许, 将自己完全交托给祂, 就要蒙保守, 从今天一直到祂来的日子; 祂能保守我们不失脚, 并使我们无瑕无疵, 欢欢乐乐站在祂荣耀之前—犹 24。

6 我们若要完全据有基督作美地, 就必须谨慎, 免得有不信的恶心; 不相信主就是背叛祂—申一 25 ~ 26, 28, 35 ~ 39, 九 23, 来三 12, 16 ~ 19, 四 2, 6, 十一 1, 参林后四 13, 加三 2, 5, 罗十 17, 徒六 5 上, 民十三 25 ~ 33, 十四 4 ~ 10, 三二 11 ~ 12, 书十四 6 ~ 12, 林前十 1 ~ 13。

7 我们若要完全据有基督作美地, 就必须提防怨言 (不满和秘密的唧咕、牢骚与抱怨); 怨言是一种含糊不清、低声耳语的抱怨, 不满和阴郁的怨恨—10 节, 诗一〇六 24 ~ 25, 腓二 14。

【周三】

贰 我们若要完全据有基督作美地, 使徒保罗指着以色列人拜金牛犊的事 (出三二 1 ~ 6) 说, 我们必须“逃避拜偶像的事” (林前十 14):

一 金牛犊是神所救赎之人所制造的偶像; 起来玩耍是放纵于嬉闹 (或闹趣); 我们心中的偶像就是我们里面所爱的任何事物, 超过了对主的爱, 并在我们的生活中顶替了主; (结十四 3;) 我们这些真神的真儿女应当儆醒, 保守自己, 远避偶像, (约壹五 21,) 远避生活中基督一

we must commit our souls as a deposit to God, the faithful Creator (1 Pet. 4:19), hand ourselves over to Him, and commit to Him the keeping of our life (2 Tim. 1:12).

5. If we trust in His promises and commit ourselves utterly to Him, we will be kept from this day to the day of His return; He is able to guard us from stumbling and to set us before His glory without blemish in exultation—Jude 24.

6. If we are going to fully possess Christ as the good land, we must beware of having an evil heart of unbelief; not to believe in the Lord is to rebel against Him—Deut. 1:25-26, 28, 35-39; 9:23; Heb. 3:12, 16-19; 4:2, 6; 11:1; cf. 2 Cor. 4:13; Gal. 3:2, 5; Rom. 10:17; Acts 6:5a; Num. 13:25-33; 14:4-10; 32:11-12; Josh. 14:6-12; 1 Cor. 10:1-13.

7. If we are going to fully possess Christ as the good land, we must beware of murmurings (discontented and secret mutterings, grumblings, and complaining); murmuring is an indistinct, whispered complaining in low tones, discontentedly and with a gloomy resentment—v. 10; Psa. 106:24-25; Phil. 2:14.

§ Day 3

II. If we are going to fully possess Christ as the good land, the apostle Paul says that we must "flee from idolatry" (1 Cor. 10:14), referring to the children of Israel's idolatry in worshipping the golden calf (Exo. 32:1-6):

A. The golden calf was a made-by-God's-redeemed-people idol; to stand up to play is to indulge in revelry (or boisterous merrymaking); an idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life (Ezek. 14:3); as genuine children of the genuine God, we need to be on the alert to guard ourselves from idols (1 John 5:21), from all the substitutes and replacements of Christ

切的代替品和顶替的事物。

二 我们必须因金牛犊偶像的原则受警告，这偶像乃是神所救赎之人作的，使他们成了拜偶像的营；拜偶像包括五个原则—林前十 5～7：

1 自我妆饰导致拜偶像；（出三二 1～4，三三 5～6，创三五 1～4；）神是我们的美丽，祂正在美化祂的召会，就是祂荣美的殿，好使祂得荣美；（赛六十 7，19，21，弗五 26～27；）在己的彰显里有分裂，但在神团体的彰显，就是神圣的荣耀里，有“一”；（约十七 22～24；）我们的工作就是我们的生活，在地上荣耀（彰显）神；（4，林前十 31，赛四三 7；）在我们的说话里，我们不该寻求自己的荣耀，不该传自己，乃该传基督耶稣为主，也传自己作奴仆服事信徒。（约七 17，林后四 5。）

2 拜偶像乃是撒但篡夺了神所赐给我们的，以致将其糟蹋；这是我们滥用神所赐给我们的，而不为着神的定旨使用神在物质和属灵上的赐与；神在以色列人出埃及以前借着埃及人赐给以色列人的金子，是要用来建造帐幕的；但这金子在用来为着神的目的以前，就被撒但篡夺，被神的子民用来作成偶像—出十一 2～3，十二 35～36，二五 2～8，三五 4～9。

3 拜偶像就是敬拜我们所享受的东西，就是敬拜娱乐和消遣；不错，我们有对主的享受，但这不是一种属世的娱乐和消遣—三二 6，18～19，参诗三六 8～9：

a 保罗这样警告哥林多人：“也不要作拜偶像的人，像他们有些人那样；如经上所记：‘百姓坐下吃喝，起来玩耍；’”（林前十 7，出三二 6；）寇特（C. A. Coates）说，他们在玩乐；许多人到了周末只关心吃喝玩乐。

in our life.

B. We must be warned by the principle of the golden-calf idol, an idol made by God's redeemed people to make them an idolatrous camp; idolatry involves five principles—1 Cor. 10:5-7:

1. Self-beautification leads to idolatry (Exo. 32:1-4; 33:5-6; Gen. 35:1-4); God is our beauty, and He is beautifying the church as the house of His beauty so that He may be beautified (Isa. 60:7, 19, 21; Eph. 5:26-27); in the expression of our self there is division, but in the corporate expression of God, the divine glory, there is oneness (John 17:22-24); our work is our living to glorify, to express, God on earth (v. 4; 1 Cor. 10:31; Isa. 43:7), and in our speaking we should not seek our own glory by preaching ourselves, but we should preach Christ Jesus as Lord and ourselves as slaves to serve the believers (John 7:17; 2 Cor. 4:5).

2. Idolatry is Satan's usurping of what God has given us in order to make it a waste; it is our abusing what God has given us and not using God's gifts, both material and spiritual, for God's purpose; the gold given to the children of Israel by God through the Egyptians before their exodus from Egypt was to be used for the building of the tabernacle; however, before the gold could be used for God's purpose, it was usurped by Satan and used by God's people to make an idol—Exo. 11:2-3; 12:35-36; 25:2-8; 35:4-9.

3. Idolatry is the worship of the things we enjoy, the worship of amusement and entertainment; yes, we have the enjoyment of the Lord, but this is not a form of worldly amusement and entertainment—32:6, 18-19; cf. Psa. 36:8-9:

a. Paul warns the Corinthians in this way: "Neither become idolaters, as some of them did; as it is written, 'The people sat down to eat and drink, and stood up to play'" (1 Cor. 10:7; Exo. 32:6); C. A. Coates says that they sported; on the weekends many people care only for eating, drinking, and sporting.

b “玩耍”就是嬉闹、开玩笑、不那么严肃的行动、表演或说话；“玩耍”就是表现得有趣、不羁；就是搞热闹，也就是兴高采烈的玩乐。

【周四】

4 拜偶像乃是假装敬拜真神—出三二 4～6，王上十二 26～30，参太四 8～11，约四 23～24。

5 拜偶像是在敬拜上的搀杂—出三二 4～6，21～24，参林前三 12。

三 以色列人拜了金牛犊后，摩西因为晓得主的同在不再在百姓中间，就把他的帐棚迁移，支搭在离营一段距离的地方；他的帐棚于是成了神的帐棚，因为主的同在和说话都在那里—出三三 7～11。

四 摩西迁移他的帐棚，远离拜偶像的营之后，主与他面对面说话，好像人与同伴说话一般；（11，14；）神与摩西是同伴、伙伴、同伙，同有一个事业，并在一个伟大事业中有共同的权益；摩西与神是亲密的，并且他是一个懂得神心的人，他是照着神的心，并且能摸着神的心。

【周五】

叁 神借着摩西重新训练长期飘流后新一代的以色列人，预备他们进入神所应许的美地，承受这地为产业；除了迦勒与约书亚，第一代的人都已故去，第二代预备好要进入并据有美地：

b. To play is to frolic, to joke, and to act, perform, or speak with little seriousness; to play is to behave playfully and uninhibitedly; it is to engage in hilarity, that is, high-spirited fun.

§ Day 4

4. With idolatry there is the pretense of worshipping the true God—vv. 4-6; 1 Kings 12:26-30; cf. Matt. 4:8-11; John 4:23-24.

5. With idolatry there is mixture in worship—Exo. 32:4-6, 21-24; cf. 1 Cor. 3:12.

C. After the children of Israel worshipped the golden calf, Moses realized that the Lord's presence would no longer be in the midst of the people, so he removed his tent and pitched it some distance from the camp; his tent then became the tent of God, for both the Lord's presence and speaking were there—Exo. 33:7-11.

D. After Moses removed his tent and separated it from the idolatrous camp, the Lord spoke to him face to face, just as a man speaks to his companion (vv. 11, 14); God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise; Moses was intimate with God, and he was a person who knew God's heart, who was according to God's heart, and who could touch God's heart.

§ Day 5

III. A renewed training was given by God through Moses to the new generation of the children of Israel after their long wandering, to prepare them to enter into the good land promised by God and inherit it as their possession; after the first generation, with the exception of Caleb and Joshua, had died out, the second generation was ready to enter into the good land and possess it:

一 第一代预表我们的旧人，第二代预表我们的新人—申二 14，八 6～10，出三 8，西一 12:

- 1 我们需要是那些在生命里长大，达到完全据有并享受包罗万有之基督（就是神所应许之地）的人；变化是旧人死去，新人长大；神的经纶是要我们的旧人（外面的人）被销毁，并且我们的新人（里面的人）日日得更新—林后四 16。
- 2 因着主的怜悯和恩典，我们进入主的恢复后，正在经历更新，好叫我们在生命里长大，在生命里变化，把我们引进对基督作我们美地的享受，好为着神的建造和国度—三 18，罗十二 2。

二 我们在生命里的变化是在我们让基督的话丰富富地住在我们里面时（西三 16）发生；申命记八章三节说，“人活着不是单靠食物，乃是靠耶和华口里所出的一切话〔原文：一切事〕；”在马太四章四节，“一切事”被“一切话”顶替：

- 1 圣经的话都是神的呼出，并且都是指着基督；祂是神话语的总和，（约一 1，后十九 13，）作神子民的生命和生命的供应；靠神口里所出的一切话活着，乃是靠基督这神圣之气的具体化身活着。（约六 57，63，二十 22。）
- 2 因着圣经的话都是神的呼出，（提后三 16，）我们该借着各样的祷告接受神的话，而吸入圣经的话；（弗六 17～18；）我们教导圣经，该是将神呼到人里面。
- 3 我们若要完全据有基督作美地，就必须借着天天接受主对我们新的说话，维持我们在主面前的新鲜和新样；（哀三 22～24，申三四 7，罗七 6，耶十五 16；）我们必须提防在那地衰萎；（申四 25；）“衰

A. The first generation typifies our old man; the second generation typifies our new man—Deut. 2:14; 8:6-10; Exo. 3:8; Col. 1:12:

1. We need to be those who grow in life into the full possession and enjoyment of the all-inclusive Christ, God's promised land; transformation is the dying out of the old man and the growing up of the new man; God's economy is to have our old man (the outer man) consumed and our new man (the inner man) renewed day by day—2 Cor. 4:16.
2. By the Lord's mercy and grace, since we have come into the Lord's recovery, we are being renewed for our growth in life and transformation in life to usher us into the enjoyment of Christ as our good land for God's building and kingdom—3:18; Rom. 12:2.

B. Our transformation in life takes place as we let the word of Christ dwell in us richly (Col. 3:16); Deuteronomy 8:3 says that "man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah"; in Matthew 4:4 everything is replaced by every word:

1. All the words in the Bible are God's breathing, and all refer to Christ, who is the totality of God's Word (John 1:1; Rev. 19:13) to be the life and life supply of God's people; to live by every word that proceeds out through the mouth of God is to live by Christ, the embodiment of the divine breath (John 6:57, 63; 20:22).
2. Because the Scriptures are the breathing out of God, the exhaling of God (2 Tim. 3:16), we should inhale the Scriptures by receiving the word of God by means of all prayer (Eph. 6:17-18); as we are teaching the Bible, we should be exhaling God into people.
3. In order to fully possess Christ as the good land, we must maintain our freshness and newness with the Lord by receiving His new speaking to us day by day (Lam. 3:22-24; Deut. 34:7; Rom. 7:6; Jer. 15:16); we must beware of languishing in the land (Deut. 4:25); the word languish implies

萎”这辞含示“因着风俗影响力，或在一地居留太久，而失去了属灵的新鲜，并且原初给与人的印象也变得不鲜明了”。（S. R. Driver，踹沃。）

4 我们若爱神，谦卑自己，借着祷读主的话，在祂写出来的话里来到祂这活的话跟前，祂对我们就成为那灵应用的话；祂即时的话对我们乃是灵和生命，作我们的供应和滋养；我们借着祂的话，得着神本质的注入，就在生命和性情上，但不在神格上，与神成为一，使祂得着荣耀，得着彰显—约五 39 ~ 40，六 57，63，弗五 26 ~ 27。

【周六】

肆 神的重新训练乃是祂在九件事上对祂百姓的嘱咐：

- 一 我们必须敬畏主；敬畏主就是怕得罪主，怕失去祂的同在，怕在来世得不着祂作我们的赏赐；我们该怕在今世失去主的笑脸，在来世失去祂的赏赐—箴一 1，7，弗四 30，林后五 9 ~ 10。
- 二 我们必须行神的道路；凡神的所是对我们都是道路；因此，接受神的所是作我们的道路，并行这些道路，就是活神，活基督；接受基督作我们的道路，就是活祂，而活祂就是彰显祂，显大祂—约十四 6，腓一 19 ~ 21 上。
- 三 我们必须爱主耶稣，祂是我们的神；（约二十 28；）因着神爱我们，并钟情于我们，（申十 15，耶三一 3，）我们该以爱回报祂，钟情于祂。（林前二 9。）
- 四 我们必须全心全魂爱神并事奉神；我们的心与我们的灵相联，因为我们的良心是我们灵的一个功用，（罗九 1，）也是我们心的一个功用；

"the loss of spiritual freshness, and the blunting of original impressions, produced by force of custom, or long residence in the same spot" (S. R. Driver).

4. If we love God, humble ourselves, and come to the Lord as the living word in His written word by pray-reading His Word, He becomes the applied word of the Spirit to us; His instant words are spirit and life to us for our supply and nourishment, we are infused with God's substance through His words, and we become one with God in life and nature but not in the Godhead for His glory, His expression—John 5:39-40; 6:57, 63; Eph. 5:26-27.

§ Day 6

IV. The renewed training by God was His charge to His people in nine matters:

- A. We must fear the Lord; to fear the Lord is to be in fear of offending Him, of losing His presence, and of not receiving Him as our reward in the next age; we should be in fear of missing the Lord's smile in this age and His reward in the next—Prov. 1:1, 7; Eph. 4:30; 2 Cor. 5:9-10.
- B. We must walk in God's ways; whatever God is, is a way to us; hence, to take what God is as our ways and walk in these ways is to live God, to live Christ; to take Christ as our way is to live Him, and to live Him is to express Him, to magnify Him—John 14:6; Phil. 1:19-21a.
- C. We must love the Lord Jesus, who is our God (John 20:28); because God loves us and has set His affection on us (Deut. 10:15; Jer. 31:3), we should love Him in return by setting our affection on Him (1 Cor. 2:9).
- D. We must love and serve God with all our heart and all our soul; our heart is linked to our spirit, for our conscience, which is a function of our spirit (Rom. 9:1), is also a function of our heart (Heb. 10:22); thus,

(来十 22;) 因此, 全心全魂爱神并事奉神, 指明我们也是用我们的灵, (罗一 9,) 就是爱的灵, (提后一 7,) 爱神并事奉神。

五 我们必须遵守祂的诫命和律例, 为要叫我们得福; 这意思是, 今天我们需要持守基督, 祂是神诫命的实际, 并持守那供应给我们之基督的丰富, 好叫我们蒙福—申十 13。

六 我们必须给我们的心行割礼, 意思是, 我们必须在我们重生的灵里生活并事奉, (罗一 9, 二 28 ~ 29, 七 6, 八 4, 16,) 而钉死肉体, (加五 24,) 就是我们天然人的所是和所有; 这会使我们成为那“真受割礼的, 乃是我们这凭神的灵事奉, 在基督耶稣里夸口, 不信靠肉体的”。(腓三 3。)

七 我们不可再硬着颈项; 我们硬的颈项表征我们顽梗、悖逆的意志, (申三一 27,) 必须被基督借着祂自己作为变化的灵所征服并复活, 而在对祂的顺从里成为我们的美丽。(歌一 10, 腓二 13。)

八 我们必须持守那作神全部诫命的基督, 就必得着加强并鼓励, 往前去据有基督作我们的美地, (申十一 8, 24,) 这意思是, 我们会赢得基督; (腓三 8;) 不仅如此, 我们的日子必在基督里得以长久; (申十一 9, 21;) 神的眼目必看顾我们, 眷顾我们, 并将祂同在的福赐给我们; (12;) 我们必享受属天的雨, 那灵的浇灌, 而有基督庄稼的收割。(14 ~ 15。)

九 “你要…指着祂的名起誓。祂是你所赞美的, 是你的神, 为你作了这些大而可畏的事, 是你亲眼所看见的;” (十 20 下 ~ 21;) 在新约的辞汇和经历里, 这意思是我们呼求主的名, 使我们得以享受祂生机的救恩和祂追测不尽的丰富。(罗十 12 ~ 13。)

to love and serve God with all our heart and soul indicates that we love and serve Him also with our spirit (Rom. 1:9), which is a spirit of love (2 Tim. 1:7).

E. We must keep His commandments and statutes for our good; this means that today we need to keep Christ as the reality of God's commandments and the riches of Christ that have been ministered to us so that we may be blessed—Deut. 10:13.

F. We must circumcise the foreskin of our heart, which means that we crucify the flesh (Gal. 5:24), which is all that we are and have in our natural being, by our living and serving in our regenerated spirit (Rom. 1:9; 2:28-29; 7:6; 8:4, 16); this makes us the true "circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh" (Phil. 3:3).

G. We must not be stiff-necked any longer; our stiff neck signifies our stubborn and rebellious will (Deut. 31:27), which must be subdued and resurrected by Christ through Him as the transforming Spirit to become our beauty in our obedience to Him (S. S. 1:10; Phil. 2:13).

H. We must hold fast to Christ as God's whole commandment; then we will be strengthened and encouraged to go on to possess Christ as our good land (Deut. 11:8, 24); this means that we will gain Christ (Phil. 3:8); furthermore, our days will be extended in Christ (Deut. 11:9, 21), God's eyes will be upon us to care for us and give us the blessing of His presence (v. 12), and we will enjoy the heavenly rain, the watering of the Spirit to reap a harvest of Christ (vv. 14-15).

I. "By His name shall you swear. He is your praise and He is your God, who has done these great and awesome things for you, which your eyes have seen" (10:20b-21); in New Testament terms and experience, this means that we call upon the name of the Lord so that we may enjoy His organic salvation and His unsearchable riches (Rom. 10:12-13).

第二周·周一

晨兴喂养

出三 8 “我下来要救他们脱离埃及人的手，领他们从那地出来，上到美好、宽阔、流奶与蜜之地…”。

来三 12 “弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，将活神离弃了。”

神呼召以色列人的目标，乃是要他们进入应许之地，享受那地的丰富，使他们能建立神的国，并成为神在地上的彰显。然而，他们虽然都借着逾越节蒙了救赎，脱离了埃及人的暴虐，并被带到神的山，领受神居所一帐幕一的启示，但因着他们的恶行和不信，几乎全数倒毙在旷野，无法达到这目标。（来三 7～19。）唯有迦勒和约书亚达到目标，进了美地。（民十四 27～30。）这表征我们虽然借着基督蒙了救赎，脱离了撒但的辖制，也被带进神经纶的启示中，我们仍可能无法达到神呼召我们的目标，就是进入并据有我们的美地——基督，（腓三 12～14，）为着神的国享受祂的丰富，使我们能在今世成为祂的彰显，并在国度时代有分于对基督最完满的享受。（太二五 21，23。）这对所有新约的信徒，该是严肃的警告。（哥林多前书生命读经，四九九页。）

信息选读

你记得那些去窥探迦南地的人，怎样回来报恶信？一面他们说，那地是非常的好；但是另一面，他们说要进去是不可能的事。他们说，那地的人是巨人，而且城邑坚固宽大。他们主张说，以色列人

WEEK 2 — DAY 1

Morning Nourishment

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey...

Heb. 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.

The goal of God's calling the children of Israel was that they would enter into the promised land to enjoy its riches so that they might establish God's kingdom and be God's expression on earth. However, although all Israel was redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal (Heb. 3:7-19) because of their evil doings and unbelief. Only Caleb and Joshua reached the goal and entered into the good land (Num. 14:27-30). This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good land, Christ (Phil. 3:12-14), and enjoy His riches for the kingdom of God that we may be His expression in the present age and participate in the fullest enjoyment of Christ in the kingdom age (Matt. 25:21, 23). This should be a solemn warning to all New Testament believers. (Life-study of 1 Corinthians, second edition, p. 421)

Today's Reading

Those who spied out the land of Canaan brought back an evil report. On one hand, they said the land was exceptionally good, but on the other hand, they said that it was impossible to enter. The people there were giants, they said, and the cities fortified and great. They asserted that Israel could

绝不能征服那地；若是他们尝试的话，必定完全失败，并且被吞吃。

许多时候，仇敌，那恶者，在我们里面也是说同样的话。…我怕甚至当你在读…信息时，他就在你耳中微声说，“千万不要以为你能进入那美地；这是你的能力所远远不及的。你绝对无法达到。”那躲藏在我们许多人里面的小魔鬼，正在等候机会来注射这些致死的毒素，千万不要相信他。他要对你说，“那些居民是巨人，而且那些城邑坚固又宽大，你必定被打败，那时你就知道了。”希伯来三章告诉我们，这是不信的恶心。（12。）这是被那恶者占有的心，所以称为恶心。我们必须祷告说，“主，我要有一个好的心，一个满了信的心。我不能进入那地，但是你能！”在我们里面的比那在世界上的更大。我无法作到，但是基督作得到，而祂是在我里面。我们必须对祂复活的大能有信心。神能极其充盈地成就一切，超过我们所求所想的，并我们所梦想所想像的。神能作到；神能达到。愿我们跟从迦勒和约书亚的榜样——他们满有信心，他们能告诉百姓说，“我们立刻上去得那地吧，因为我们足能得胜。”（民十三30。）

弟兄姊妹们，我们必须非常小心避免各种的不信。…或许有一天当你走在路上时，你会对自己说，“…谁能享受这样一位包罗万有的基督？绝不会是我！我绝对作不到！”这就是不信的恶心。你要直呼这恶心真实的名称。应当小心，应当儆醒，应当以祷告来抵挡这不信的恶心！诚然，你以自己天然的力量是绝对不可能达到那美地的，只有靠复活的大能才行。只有那叫基督从死人中复活，并使祂作万有元首的能力，才能带你进去。赞美主，这个能力就在我们里面！这个能力继续不断地借着内住的圣灵，传输到我们里面。（李常受文集一九六一至一九六二年第四册，四三九至四四〇页。）

参读：哥林多前书生命读经，第四十七至四十八篇。

never conquer the land, and if they tried, they would be utterly defeated and devoured.

Many, many times the enemy, the evil one, speaks the very same things within us...I am afraid that even while you have been reading these chapters, he has been whispering these things in your ear. "Don't ever think you can enter the good land; it is far beyond your ability. You will never make it." The little devil hidden in many of us is just waiting for an opportunity to inject his deadly poison. Never believe him. "The people are giants," he will tell you," and the cities are fortified to heaven. You will be defeated, and you know it." Hebrews 3 tells us that this is an evil heart of unbelief (v. 12). It is a heart occupied by the evil one, so it is called an evil heart...We must pray, "Lord, I do want a good heart, a heart full of faith. I am not able to enter the land, but You are." The One who is in us is greater than he who is in the world. I cannot make it, but Christ can make it, and He is in me. We must have faith in the power of His resurrection. God is able to do exceeding abundantly above all that we ask or think and all that we dream or imagine. God will do it; God will make it. Let us follow the example of Joshua and Caleb. They had hearts full of faith. They could tell the people, "Let us go up at once and possess it; for we are well able to overcome it" (Num. 13:30).

Brothers and sisters, we must be very careful to avoid all unbelief... Perhaps while walking on the street one day, you will say to yourself, "... Who can enjoy such an all-inclusive Christ? Not me. I'll never be able." This is an evil heart of unbelief. Call it by its true name. Be careful. Be watchful. Be prayerful against it. Indeed, in your natural strength you will never be able to attain the good land. It is possible by resurrection power alone. Only the power that raised Christ from the dead and made Him the Head over all things can bring you in. But praise Him, this power is in us. This power is continually being transmitted into us through the indwelling Holy Spirit. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 328-329)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48

第二周·周二

晨兴喂养

民十四 9 “只是你们不可背叛耶和华，也不要怕那地的民；因为他们是我们的食物…”

林后四 13 “并且照经上所记：‘我信，所以我说话；’我们既有这同样信心的灵，也就信，所以也就说话。”

我们够刚强了—不是在我们自己里面，乃是在祂里面；不是在肉体里面，乃是在圣灵里面。…不要以为你太年轻。昨天你是太年轻，但今天你并不年轻！要用满有确据的信心来相信。基督是在你里面，你已经和全能的神联结一起，一天过一天神的灵要将神的一切所是和神的一切所有传输到你里面。你只要维持与祂的交通，你就能进入那地。

有一些仗是要打的，但是那些仗是对着仇敌的；对于你却是安息。那个争战对于他是失败，对于你是食物。（民十四 9。）…有每日的吗哪还是不够；…仇敌要成为我们的食物，而把他吞食下去乃是我们的饱足。…你我必须有活的信心往前去，争战而吞食仇敌。…被打败的仇敌是最好的食物，最好吃的食物。（李常受文集一九六一至一九六二年第四册，四四〇至四四一页。）

信息选读

你每一次碰着难处，每一次碰着没有办法的事，你就得问说，我这一次要饿呢，或者是要吃呢？你在那一件事上，如果靠着基督的能力得胜，让基督得胜的生命显出来，你就多得一次滋养，你的力量又加增一次，你又吃了一顿。…我们的食物，不只是神的话，不只是遵行神的旨意，我们的食物也是亚衲人—我们所遇见的难

WEEK 2 — DAY 2

Morning Nourishment

Num. 14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread...

2 Cor. 4:13 And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak.

We are strong enough—not in ourselves but in Him; not in the flesh but in the Spirit. We will make it in the Spirit...Never think that you are too young. Yesterday you were too young, but not today. Believe with full assurance of faith. Christ is in you. You have been united with the almighty God. Day by day His Spirit transmits into you all that God is and all that God has. He will make it for you. As long as you maintain your fellowship with Him, you will be able to enter the land.

There will be some battles to be fought. But the battle is for the enemy; to you it will be a rest. The battle is a defeat to him but bread to you [Num. 14:9]...Daily manna is not good enough...The enemy will be our food, and to swallow him will be our satisfaction...You and I must have living faith to go on, to take up the battle, and to swallow the enemy...The defeated enemy is the best bread, the most tasteful bread. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 329)

Today's Reading

Every time you meet a difficulty, every time you find yourself in an impossible situation, ask yourself this question: Am I going to starve here, or am I going to eat? If you are relying on the Lord for victory and allow His overcoming life to be manifested in you, you will find fresh nourishment and increased vitality, and you will be fed once again...Our bread is not only the word of God, our meat is not only to do His will, our bread is also the

处。许多人吃了神的话，许多人把实行神的旨意当作他们的食物，但是许多人没有吃亚衮人…。越多吃亚衮人，你就越刚强。迦勒是一个好例子，因为他吃亚衮人，所以…他在四十岁的时候力量是如何，到了八十五岁还是如何。…在属灵的事情上，都是如此。许多弟兄姊妹，在他们的生活中难处顶少，但是你能很明显地看见，在他们的生活中软弱却是不少。他们在神的面前没有力量，因为亚衮人吃得太多了。…撒但所给我们的每一个难处和试探，都是我们的食物。这就是神所给我们的长进的办法。没有信心的人，一看见难处，就说不得了了。但是一个有信心的人，就要说这是我的食物。感谢赞美神，没有一个放在我们面前的难处是不能吃的，没有一个难处吃了之后是不能叫我们长进的。你多得一次的难处，你就多得一次的滋养。

我们要得着神的拯救，我们要得着神的保守，就必须有一个专一的信心来相信神的应许。…你要信神保守的能力。你每天早晨起来的时候，就要对神说，“神，我感谢你，你昨天保守了我，今天你还是照旧保守着。今天我也不知道临到我身上的要有多少试探，我也不知道我怎样能得胜，我自己没有办法，但是我相信神要保守我。”

我们如果真是交托了，犹大书二十四节的应许就要应验在我们身上：“保守你们不左脚，并使你们无瑕无疵…”。左脚就是滑了一下；左脚就是在不知不觉之间碰到一件东西，就颠了一颠。感谢神！祂不只保守我们不跌倒，并且保守我们连滑一滑都不会。…只要你相信祂的应许，你把自己完全交在祂的手里就好了。主要保守你，从今天一直到祂来的日子。祂要保守你到完全无可指摘的地步。感谢神，今天我们有了一个靠得住的救恩，有了一个经得起试炼的救恩。（倪柝声文集第二辑第十七册，二一至二四页。）

参读：包罗万有的基督，第十三章；倪柝声文集第二辑第十七册，第三篇。

Anakim—the difficulties that are in our way. Many people take the word of God as their bread and the doing of His will as their meat, but they have not eaten the Anakim...The more we eat the Anakim, the stronger we will become. Caleb is a grand illustration of this. Because he accepted the Anakim as “bread,”...his strength was the same at eighty-five as it was at forty...This is also true in the spiritual realm. Some brothers and sisters have met few difficulties, but it is obvious that there are many weaknesses in their lives. They are weak before the Lord because they have not consumed enough Anakim...Every difficulty and every temptation Satan puts in our way is food for us. This is a God-appointed means of spiritual progress. The sight of any trouble strikes terror into the heart of those who do not have faith, but those who trust Him say, “Here comes my food!” Praise and thank the Lord, all our trials, without exception, are bread for us. Every trial brings in growth after we have eaten of it.

In order to experience His salvation, and in order to have His keeping power, we must believe wholeheartedly in His promises...We must believe in God’s keeping power. Every morning when we rise we should say to Him, “God, I thank You for keeping me yesterday, and today You will still keep me. I do not know what temptations may befall me, and I do not know how I can overcome. I cannot do anything; but I believe You will keep me.”

If your life is truly in His hands, then the promise of Jude 24—“to guard you from stumbling and to set you before His glory without blemish in exultation”—will be fulfilled in you. To stumble is to slip and strike against something when we are unconscious of any obstruction in the way. Praise God, He will preserve us not only from falling but also from the slightest slippage...If we trust in His promises and commit ourselves utterly to Him, we will be kept from this day to the day of His return, and we will be kept without blemish. Thank God, we have a salvation which is worthy of our trust and which will withstand every trial. (Watchman Nee, God’s Keeping Power, pp. 6-8, 10-11)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 13; Watchman Nee, God’s Keeping Power (booklet)

第二周·周三

晨兴喂养

林前十 14 “所以，我所亲爱的，你们要逃避拜偶像的事。”

约壹五 21 “孩子们，你们要保守自己，远避偶像。”

在出埃及三十二章，金环是从妻子、儿子、女儿的耳上摘下来，用来制造偶像，就是金牛犊。…人戴耳环是为了妆饰自己。今天的文化提倡自我妆饰，男男女女都花许多钱用于妆饰自己的东西上。…自我妆饰导致拜偶像。因这缘故，在三十三章五至六节，主赐给以色列人一条与妆饰有关的诫命：“耶和华对摩西说，…我只要片时在你们中间同你们上去，必会灭绝你们。现在你们要把身上的妆饰脱下来，我好知道怎样待你们。因此，以色列人从住何烈山以后，就把身上的妆饰摘除干净。”主颁布了关于妆饰的诫命，因为三十二章记载得很清楚，自我妆饰导致拜偶像。…偶像的原则就是自我妆饰。（出埃及记生命读经，二一〇八至二一〇九页。）

信息选读

与拜偶像有关的另一个原则是：拜偶像乃是撒但篡夺了神所赐给我们的，以致将其糟蹋。…以色列人离开埃及以前，神使埃及人把金子和其他的宝物给他们。这金子是要用来建造帐幕的，帐幕需要大量的金子包裹竖板。…但这金子在用来建造神的居所以前，撒但就进来篡夺了金子，用来作成偶像。…以色列人若爱主到极点，他们就绝不会糟蹋金子，用来作成耳环；反之，他们会保存起来给主使用。

WEEK 2 — DAY 3

Morning Nourishment

1 Cor. 10:14 Therefore, my beloved, flee from idolatry.

1 John 5:21 Little children, guard yourselves from idols.

In Exodus 32 the gold rings were taken from the ears of the wives, the sons, and the daughters and used to make the idol, the golden calf. People put on earrings in order to beautify themselves. Today's culture promotes self-beautification. Men and women spend a great deal of money on items used to beautify themselves. Self-beautification leads to idolatry. This is the reason the Lord in 33:5 and 6 gave the children of Israel a commandment related to ornaments: "Now Jehovah had said to Moses, ...If I were to go up in your midst for one moment, I would consume you. Now therefore put off your ornaments from you, and I will decide what to do to you. Thus the children of Israel were stripped of their ornaments from Mount Horeb onward." The Lord issued this commandment concerning ornaments because, as the record of chapter 32 makes clear, self-beautification leads to idolatry...The principle of an idol is self-beautification. (Life-study of Exodus, pp. 1837-1838)

Today's Reading

Another principle related to idolatry is that idolatry is Satan's usurping of what God has given us in order to make it a waste...Before the children of Israel left Egypt, God caused the Egyptians to give the children of Israel gold and other precious things. This gold was to be used for building up the tabernacle. The tabernacle required a large quantity of gold to overlay the standing boards...But before this gold was used for the building up of God's dwelling place, Satan came in to usurp the gold and use it to make an idol...If the children of Israel had loved the Lord to the uttermost, they would never have wasted the gold by using it for earrings [or the idol]. Instead, they would have kept it for the Lord's use.

在出埃及三十五章，百姓受嘱咐要献上金子和其他材料，为着建造神的帐幕。为着神的居所献上的头一样物件就是金子；但在三十二章，大量的金子却被用来铸造一只牛犊。…神赐给我们许多东西，不是为着我们妆饰自己，乃是要我们敬拜神并荣耀祂。但我们用这些东西来敬拜神并荣耀神以前，仇敌却设法进来篡夺神所赐给我们的，将其糟蹋。这是拜偶像的第二个原则，是得罪神的。

他们造了一只金牛犊；（这件事含示另一个原则。）牛犊不是为着劳动，乃是为着享受，尤其是为着给人吃。在旧约和新约，牛犊都是用来款待客人的。…在出埃及三十二章，那些妆饰自己的人都喜欢享受，享受就是他们的偶像。照样，今天许多人也敬拜牛犊；那就是说，他们敬拜他们所享受的。…这样解释牛犊的意义，可由三十二章六节得着证实：“次日，百姓清早起来，献上燔祭，并带来平安祭，然后坐下吃喝，起来玩耍。”…寇特（C. A. Coates）说，他们在玩乐。许多美国人到了周末只关心吃喝玩乐。

按照十八节，摩西听见歌唱的声音；按照十九节，他“看见那牛犊，又看见人跳舞”。…这都是在金牛犊面前进行的。这里的图画指明，牛犊表征享受，以色列人敬拜他们所享受的。

我要请你们想想今天基督徒中间渴望娱乐的光景。我们很难找到一处所谓“教会的崇拜”是没有什么娱乐的；他们用种种形式的娱乐吸引群众。一个地方若没有娱乐，人就不愿去那里，他们要去有娱乐的地方。今天许多人为着娱乐的缘故拜某种的金牛犊。（出埃及记生命读经，二一一〇至二一一二、二一二五页。）

参读：出埃及记生命读经，第一百七十三至一百七十四、一百七十六至一百七十七篇。

In Exodus 35 the people were commanded to offer gold and other materials for the building up of God's tabernacle. The first item of the offering for God's dwelling place was gold. But in chapter 32 a large quantity of gold was used to make a calf. God has given us many things not for self-beautification, but for us to worship God and glorify Him. But before we use these things to worship and glorify God, the enemy tries to come in to usurp what God has given us and to waste it. This is the second principle of idolatry, and it is an offense to God.

Another principle is implied by the fact that the people...made a golden calf. A calf is not for labor but for enjoyment, in particular, for eating. Both in the Old Testament and in the New, a calf was used to feed guests...The ones who beautified themselves in Exodus 32 liked enjoyment. Enjoyment was their idol. Likewise, many people today worship a calf; that is, they worship their enjoyment. This interpretation of the significance of the calf is confirmed by 32:6: "And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink, and rose up to play..."C. A. Coates says that they sported. On the weekends many people in this country care only for eating, drinking, and sporting.

According to verse 18, Moses heard the sound of singing, and according to verse 19, he "saw the calf and the dancing."...All this took place in front of the golden calf. The picture here indicates that the calf signifies enjoyment and that the children of Israel were worshipping what they enjoyed.

Consider the situation among Christians today regarding the desire for entertainment. It is difficult to find a so-called church service where there is not any entertainment. Various forms of entertainment are used to attract a crowd. If there is no entertainment in a certain place, people will not want to go there. They want to go where they will be entertained. Many today worship some kind of golden calf for the sake of their entertainment. (Life-study of Exodus, pp. 1839-1840, 1851)

Further Reading: Life-study of Exodus, msgs. 173-174, 176-177

第二周·周四

晨兴喂养

约四 24 “神是灵；敬拜祂的，必须在灵和真实里敬拜。”

出三三 11 “耶和华与摩西面对面说话，好像人与同伴说话一般…”。

还有另一个原则：拜偶像就是装假。凡是拜偶像的人都是假装敬拜真神。…许多基督徒敬拜牛犊，却自以为是敬拜主耶稣或真神。事实上他们所敬拜的，乃是他们的享受。今天许多基督徒的敬拜是坐下吃喝，起来玩乐、歌唱，并且绕着一种享受，就是绕着金牛犊跳舞。有些弟兄会的教师点出这一点…。他们说，在西乃山下拜金牛犊乃是一种搀杂，因他们以正确的祭物并以正确的方式敬拜牛犊，仿佛牛犊是神一样。祭物没有错，方式也没有错，但敬拜的对象错了。这就是我们所说搀杂的意思。（出埃及记生命读经，二一一二至二一一三页。）

信息选读

出埃及三十三章七节说，“摩西将帐棚支搭在营外，离营一段距离，他称这帐棚为会幕。凡求问耶和华的，就出到营外的会幕那里去。”…主的荣耀就在会幕的门口。（9～10。）十一节告诉我们：“耶和华与摩西面对面说话，好像人与同伴说话一般。”凡想要求问主的以色列人，就出到营外的会幕那里去。

摩西非常老练，懂得神照着祂圣别的性情，不会再留在百姓中间，因为营已经成为拜偶像的了。因此，摩西将先前在营里的帐棚支搭在营外，这个行动乃是照着神的心。

WEEK 2 — DAY 4

Morning Nourishment

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Exo. 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion...

Yet another principle is that idolatry is pretension. Every idolater pretends to be worshipping the true God. Many Christians worship a calf, but they think that they are worshipping the Lord Jesus or the true God. Actually what they are worshipping is their enjoyment. Much of today's Christian worship is a matter of sitting down to eat and drink and rising up to sport, sing, and dance around a certain kind of enjoyment, around a golden calf. Some of the Brethren teachers pointed this out...They said that the worship of the golden calf at the foot of Mount Sinai was a mixture, for a calf was worshipped as if it were God with the proper offerings and in the proper way. The offerings were right and the way was right, but the object of worship was wrong. This is what we mean by mixture. (Life-study of Exodus, pp. 1840-1841)

Today's Reading

Exodus 33:7 says, “Now Moses would take the tent and pitch it outside the camp, some distance from the camp; and he called it the tent of meeting...” The glory of the Lord was at the door of the tent [vv. 9-10]. In verse 11 we are told that “Jehovah would speak to Moses face to face, just as a man speaks to his companion.” All the children of Israel who wanted to seek the Lord went out to the tent of meeting, which was outside the camp.

Moses, an experienced person, knew that God according to His holiness would no longer stay among the people, for the camp had become idolatrous. Therefore, Moses took his tent, which formerly had been in the camp, and pitched it outside the camp. This action was according to God's heart.

这帐棚成了神的帐棚。帐幕还没有建造起来，所以摩西的帐棚就成了神与百姓之间相会的会幕。“摩西进会幕的时候，云柱就降下来，停在会幕的门口，耶和华便与摩西说话。”（9。）百姓若要求问神，就必须到摩西的帐棚那里去。…就在这个时候，圣经承认摩西是神的同伴。（11。）…“同伴”这辞包含了友谊的成分，但它更进一步包含了亲密伙伴的思想。…你若和某人是伙伴，你们就有共同的权益、共同的企业、共同的事业。…神与摩西在伟大事业中是同伙到极点。…摩西与主不仅是亲密的朋友，他们也是伙伴、同伙、同伴。

因着摩西知道神心中所存的是什麼，他处理拜金牛犊的事，件件都讨神喜悦。譬如，将神用手刻了十诫的石版扔掉，是件非常严重的事，但甚至这个举动也没有得罪神，因为这是照着神的心作的。摩西领悟将那两块石版摔碎，乃是照着神的心。摩西是神的同伴，与神有亲密的关系，且知道神心上的事。因此，凡摩西所行的，都是照着神的心。

由三十二章三十节至三十三章二十三节，我们学到一个严肃的功课，就是我们必须懂得神的心，也必须是一个照着神心的人。然后我们就会和摩西一样有神同在。…对以色列人来说，神的同在…非常有限，因为他们远离神的心。然而，摩西是个非常接近神的心，并照着神心的人。这就是他有神同在到了完满地步的原因。我们都必须学习，唯有像摩西这样的人，才能作神的同伴。唯有这样的人，才能与神有共同的权益，并且被神使用，执行祂在地上的事业。（出埃及记生命读经，二一五六、二一四五至二一四六、二一四八、二一六二页。）

参读：帐幕的属灵应用，第二章。

This tent then became the tent of God. The tabernacle had not yet been constructed. Hence, Moses' tent became the tent of meeting for the meeting between God and His people. "And whenever Moses entered the tent, the pillar of cloud would descend and stay at the entrance of the tent, and Jehovah would speak with Moses" (v. 9). If the people wanted to seek God, they had to go to the tent of Moses. The Bible recognizes that Moses was a companion of God [33:11]...The word companion includes the elements of friendship, but it goes much further to include the thought of intimate association...If you and someone else are associates, you have a common interest, a common enterprise, in a common career...To the uttermost God and Moses were partners in a great enterprise...Moses and the Lord were not only intimate friends; they were associates, partners, companions.

Because Moses knew what was on God's heart, everything he did concerning the worship of the golden calf was pleasing to God. For example, it was a very serious matter to cast away the tablets on which were engraved the commandments carved by God's hand. But not even that act offended God, for it was done according to God's heart. Moses realized that it was according to God's heart to break those tablets. As a companion of God, Moses had an intimate relationship with Him and knew what was on His heart. Therefore, everything Moses did was according to the heart of God.

From 32:30—33:23 we learn the serious lesson that we need to know God's heart and also be a person according to God's heart. Then we shall have God's presence as Moses did...The children of Israel had God's presence in a very limited way, for they were far from God's heart. Moses, however, was a person very near to God's heart, a person according to His heart. This was the reason he could have God's presence to the full extent. We all need to learn that only a person like Moses can be a companion of God. Only this kind of person can share a common interest with God and be used by God to carry out His enterprise on earth. (Life-study of Exodus, pp. 1878-1879, 1869-1871, 1883)

Further Reading: CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," ch. 2

第二周·周五

晨兴喂养

罗十二2 “不要模仿这世代，反要借着心思的更新而变化…”

提后三 16 “圣经都是神的呼出…”

以色列人从逾越节到进入美地有两代。…这指明在我们信徒身上有两代。在第一代我们得救了，但我们要以第二代进入美地。第一代是我们的旧人，第二代是我们的新人。

除了另有一个灵的约书亚和迦勒以外，第一代都死了。约书亚和迦勒属于新一代，不属于旧的一代。那就是他们经历双重的浸的原因。…旧的一代经过红海，但过约但河的是新一代。（哥林多前书生命读经，五一二页。）

信息选读

在过红海和过约但河之间的四十年里，有许多与变化有关的对付。这就是说，按属灵说，这段期间以色列人被变化。不错，旧的一代倒毙在旷野，这对我们是警告。但新一代产生了，这是变化。

我们在主的恢复里需要在生命里长大。…在生命里长大〔乃〕是消除旧的一代，并在我们的心思、情感、和意志里得更新；这包含变化。变化是消除旧的一代—旧人，穿上新的一代—新人。

今天我们在享受基督，但我们还没有据有祂作包罗万有的地。我们若要这样据有基督，我们的旧人

WEEK 2 — DAY 5

Morning Nourishment

Rom. 12:2 ...Do not be fashioned according to this age, but be transformed by the renewing of the mind...

2 Tim. 3:16 All Scripture is God-breathed...

With the children of Israel from the passover to the entering of the good land, there were two generations...This indicates that we believers have two generations. We were saved with the first generation, but we will enter the good land with the second generation. The first generation is our old man, and the second generation is our new man.

With the exception of Joshua and Caleb, who had another spirit, the first generation died out. Joshua and Caleb belonged to the new generation, not to the old generation. That is why they experienced a double baptism...The old generation passed through the Red Sea, but it was the new generation that crossed the Jordan. (Life-study of 1 Corinthians, second edition, p. 432)

Today's Reading

During the forty years between passing through the Red Sea and crossing the Jordan River, there were many dealings related to transformation. This means that, spiritually speaking, during this time the children of Israel were transformed. Yes, the old generation was strewn in the wilderness, and this is a warning to us. But a new generation came forth. This is transformation.

We in the Lord's recovery need to grow in life...To grow in life is...to eliminate the old generation and to be renewed in our mind, emotion, and will. This involves transformation. Transformation is a matter of eliminating the old generation, the old man, and putting on the new generation, the new man.

Today we are enjoying Christ, but we have not yet possessed Him as the all-inclusive land. If we would possess Christ in this way, our old man must

必须死去，新人必须出来。…我们许多人能见证，自从我们进到主的恢复里，就有一种改变在我们里面进行。这改变就是旧人死去，新人长大。这就是变化，这就是在生命里的长大。（哥林多前书生命读经，五一三、五一五页。）

在申命记里，诸如“律法”、“诫命”、“律例”、“典章”和“判决”这样的辞，都是基督的同义辞。…我们该单接受祂、持守祂、并紧联于祂。我们若这样作，就要享受祂。

我们所该接受、持守、紧联于并享受的基督…在圣经里，因为祂是神唯一的话。律法、诫命、律例、典章和判决，都是神的话。这由诗篇一百一十九篇得着证明，这篇诗清楚指明，这些不同的用辞都是指神的话。这些都是神说出来的，因此是从神口里所出的东西。（申八3。）现在我们需要看见，从神口里所出的话，乃是基督。基督是神话语的总和、集大成。这就是祂甚至被称为话的原因。（约一1，14。）太初有话，话就是神，话成了肉体，这成为肉体的话就是耶稣基督。

“圣经都是神的呼出。”（提后三16上。）所以，我们可以说，圣经乃是神的呼出之物。现在我们需要吸入神所呼出的；当我们吸入神的话，让话进到我们的里面时，这吸入的话就成了那灵。当我们借着对人讲说，呼出我们从圣经所吸入的，这就是话。…我们借着所吸入那是话的基督，才能履行神的要求。

在马太四章四节，主耶稣引用了申命记八章三节，说，“人活着不是单靠食物，乃是靠神口里所出的一切话。”…祂当然知道“一切话”是指律法、诫命、典章、律例和判决。这一切都是从神口里所出的话，作神呼出的气，这些都是指基督。因此，靠神口里所出的一切话活着，乃是靠基督活着。（申命记生命读经，五一至五二、七〇页。）

参读：哥林多前书生命读经，第四十八篇。

die out, and the new man must come forth...Many of us can testify that since we have come into the Lord's recovery, a change has taken place within us. This change is the dying out of the old man and the growing up of the new man. This is transformation, the growth in life. (Life-study of 1 Corinthians, second edition, pp. 432-434)

In Deuteronomy expressions such as law, commandments, statutes, ordinances, and judgments are synonyms of Christ...We should simply take Him, keep Him, and hold fast to Him. If we do this, we will enjoy Him.

The Christ whom we should take, keep, hold fast, and enjoy...is in the Bible, for He is God's unique word. The law, the commandments, the statutes, the ordinances, the judgments—all these are God's word. This is proved by Psalm 119, which clearly indicates that these expressions are different terms for God's word. They have all been spoken by God and thus are things which have proceeded out of God's mouth (Deut. 8:3). Now we need to see that the words which proceed out of the mouth of God are Christ. Christ is the totality, the aggregate, of God's word. This is the reason that He is even called the Word (John 1:1, 14). In the beginning was the Word, the Word was God, the Word was incarnated, and this incarnated Word is Jesus Christ.

“All Scripture is God-breathed” (2 Tim. 3:16a). Therefore, we may say that the Bible is something exhaled by God. Now we need to inhale what God has exhaled. When we inhale the word of God and it enters into our being, this inhaled word becomes the Spirit. When we exhale what we have inhaled of the Bible by speaking it to others, it is the word...It is by the Christ as the word which we inhale that we can fulfill God's requirements.

[When] in Matthew 4:4 the Lord Jesus quoted Deuteronomy 8:3, saying, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God,”...He surely knew that “every word” refers to the law, the commandments, the ordinances, the statutes, and the judgments. All these are the words that have proceeded out of God's mouth as God's breathing, and they all refer to Christ. Therefore, to live by every word that proceeds out through the mouth of God is to live by Christ. (Life-study of Deuteronomy, pp. 42-43, 56)

Further Reading: Life-study of 1 Corinthians, msg. 48

第二周·周六

晨兴喂养

申十 12 “以色列啊，现在耶和华你神向你所要的是什么？只要你敬畏耶和华你的神，行祂一切的道路，全心全魂爱祂并事奉祂。”

20 “你要敬畏耶和华你的神，事奉祂，紧联于祂，也要指着祂的名起誓。”

在申命记十章十二至二十二节，摩西嘱咐以色列人九件事：要敬畏耶和华他们的神；行祂一切的道路；全心全魂爱祂并事奉祂；遵守祂的诫命和律例，为要叫他们得福；要给他们的心行割礼；不可再硬着颈项；要紧联于祂；也要指着祂的名起誓；祂是他们所赞美的，是他们的神。

首先，摩西在这里说到敬畏神。我们都必须对神有正确的敬畏。然而，今天许多人声称自己是自由的，不怕任何事或任何人，包括不怕神。这种无所畏惧是可怕的，这是各种不法的源头。年轻人该承认，按照神的命定，在家庭、在社会、在召会里都有权柄。在我们所作、所说、并所想的一切事上，我们都需要敬畏神。祂在察看我们，祂知道我们在哪里以及在作什么。至终，我们要从自己所撒的收割，我们要吃到这收成的果子。（申命记生命读经，七五至七六页。）

信息选读

我们敬畏神，就会行祂的道路。神的道路实际上就是神的所是。这就是说，凡神的所是对我们都是道路。神是爱，这爱就成了我们该行的道路。

主耶稣说，“我就是道路。”（约十四 6。）因着主耶稣就是神，这话指明神自己就是道路。接受神

WEEK 2 — DAY 6

Morning Nourishment

Deut. 10:12 And now, O Israel, what does Jehovah your God ask of you except that you fear Jehovah your God so that you would walk in all His ways and love Him and serve Jehovah your God with all your heart and with all your soul.

20 You shall fear Jehovah your God; Him shall you serve and to Him shall you hold fast and by His name shall you swear.

In Deuteronomy 10:12-22 Moses charged the children of Israel concerning nine matters: fearing Jehovah their God, walking in all His ways, loving Him, serving Him with all their heart and all their soul, keeping His commandments and statutes for their good, circumcising the foreskin of their heart, not being stiff-necked any longer, holding fast to Him, and swearing by His name, who is their praise and their God.

First, Moses speaks here of fearing God. We all must have a proper fear of God. However, it seems that today many people, claiming that they are free, do not fear anything or anyone, including God. This lack of fear is terrible; it is the source of all kinds of lawlessness. The young people should recognize that, according to God's ordination, there is authority in the family, in society, and in the church. In whatever we do, say, and think, we all need to fear God. He is observing us and knows where we are and what we are doing. Eventually, we will reap a harvest from what we sow, and we will eat the fruit of this harvest. (Life-study of Deuteronomy, pp. 60-61)

Today's Reading

When we fear God, we will walk in His ways. God's ways are actually what God is. This means that whatever God is, is a way to us. God is love, and this love is a way in which we should walk.

The Lord Jesus said, "I am the way" (John 14:6). Since the Lord Jesus is the very God, this word indicates that God Himself is the way. To take

的所是作我们的道路，并行在这些道路中，就是活这位神。我们接受基督作我们的道路时，就活出祂的所是。祂是谦卑的，我们就该活在谦卑的道路中。祂是那常接受十字架的一位，我们就该行在十字架的道路中。接受基督作我们的道路乃是活基督，活基督就是彰显祂、显明祂、甚至显大祂。因此，行在神的道路中，就是活神、彰显神、显明神并显大神。我们该接受神作我们的道路，因而行事像祂所行的一样。

在申命记十章十二节，摩西也嘱咐百姓要爱神。…神自己设立爱的榜样，钟情于祂的百姓。…现今我们该爱神，钟情于祂。…摩西说到全心全魂爱神并事奉祂。我们的心联于我们的灵，因为良心属于灵，也是心的一部分。因此，我们全心全魂爱神并事奉神，指明我们也用灵爱神并事奉神。

在十三节摩西接着说，“遵守耶和华的诫命和律例，就是我今日所吩咐你的，为要叫你得福。”“为要叫你得福，”也可以说，“为要叫你蒙福。”今天我们需要持守基督，以及那供应给我们之基督的丰富，好叫我们蒙福。

摩西继续他的嘱咐说，“所以要给你们的心行割礼，不可再硬着颈项。”（16。）以色列人既是神独特的子民，是祂的奇珍，就需要洁净自己，为他们心里不洁净的事物行割礼。

在二十节摩西说，“你要…事奉祂，紧联于祂，也要指着祂的名起誓。”今天我们必须紧联于主耶稣。我们可以这样说而紧联于祂：“主，我不让你过去；你必须替我活。”…在这一节里…也说到指着祂的名起誓。我相信以色列人指着耶和华的名起誓，就是呼求祂的名。…今天我们需要紧联于主耶稣，并呼求祂的名。（申命记生命读经，七六至七八页。）

参读：申命记生命读经，第三、五至八、二十八、三十篇。

what God is as our ways and to walk in these ways is to live God. When we take Christ as our way, we live Him in what He is. He is humble, and we should live in the way of humility. He is the One who always takes the cross, and we should walk in the way of the cross. To take Christ as our way is to live Him, and to live Him is to express Him, to manifest Him, and even to magnify Him. Hence, to walk in God's ways is to live God, express God, manifest God, and magnify God. We should take God as our way and thus act as He acts.

In Deuteronomy 10:12 Moses also charged the people to love God...God Himself has set an example of loving by setting His affection on His people...Now we should love God by setting our affection on Him...Moses speaks of loving and serving God with all our heart and with all our soul. Our heart is linked to our spirit, for our conscience, which is of our spirit, is also a part of our heart. Thus, to love and serve God with all our heart and soul indicates that we love and serve Him also with our spirit.

In 10:13 Moses went on to say, “So that you would keep the commandments of Jehovah and His statutes, which I am commanding you today, for your good.” Instead of “for your good,” we could also say “that you may be blessed.” Today we need to keep Christ and the riches of Christ which have been ministered to us so that we may be blessed.

Moses continued his charge by saying, “Circumcise then the foreskin of your heart, and do not be stiff-necked any longer” (v. 16). Because the children of Israel were a peculiar people to God, His treasure, they were required to cleanse themselves, to circumcise the unclean thing in their heart.

In verse 20 Moses says, “...Him shall you serve and to Him shall you hold fast and by His name shall you swear.” Today we must hold fast to the Lord Jesus. In holding fast to Him, we may say, “Lord, I will not let You go. You must live for me.”...This verse...speaks...also of swearing by His name. I believe that for the children of Israel to swear by the Lord's name was to call on His name...Today we all need to hold fast to the Lord Jesus and call on His name. (Life-study of Deuteronomy, pp. 61-63)

Further Reading: Life-study of Deuteronomy, msgs. 3, 5-8, 28, 30

第二周诗歌

WEEK 2 — HYMN

经营基督美地

(英 1168)

降 E 大调

4/4

3 4-3 | 5 2-3 | 4 1-2 | 3--0 | 3 2-3 | 2 1-7 |
 一 基督是美地,来!经营不息: 耕种并浇灌,收
 6 3-2 | 2--0 | 3 4-3 | 5 2-3 | 4 1-2 | 3--0 |
 获必盈溢; 神眷顾赐福,基督长我里;
 2 7-6 | 5 1-2 | 3 3-2 | 1--5 | 5 3 3 2 |
 收成献与神,使神心满意。副同来经营神
 2 1-6 | 6 4 4 3 | 2--1 | 7 5 5 4 | 4 3-3 |
 美地,就是基督自己; 点滴经历时累积,直
 3 2 6 3 | 2--5 | 5 3 3 2 | 2 1-1 | 1 6 6 5 |
 至尽享无遗。美地乃是神心意,祂必赐福不
 4--6 | 1 7 1 2 | 3 3 4 3 | 3 2 6 7 | 1--- ||
 已; 全心经营不遗余力,必享丰富无比。

- 二 基督是美地,我们已定意: 全心来经营,丝毫不犹疑;
 栽种要殷勤,沛雨必滴沥; 劳苦不徒然,丰收必欢喜。
- 三 基督是美地,经营须积极: 祷读主话语,天天活灵里;
 膏油时涂抹,跟随绝不离; 过召会生活,建造何美丽!
- 四 基督是美地,经营产“实际”: 聚会展基督,丰满人称奇;
 如此献基督,神、人都满意; 确证神同在,引多人归依。
- 五 美地同经营,节期来聚集: 上到神居所,照神所选立;
 手中满富余,奉献讨神喜; 吃喝主丰富,喜乐真洋溢!

Laboring on Jesus, the good land so real

Experience of Christ — As the Good Land

1168

The musical score is written in treble clef with a key signature of one flat (Bb) and a 4/4 time signature. It consists of four staves of music. The lyrics are written below the notes. The score includes a chorus section starting at measure 16. The lyrics are: 1. Laboring on Je-sus, the goodland so real, Plowing and planting and watering the field. He yields the produce of re - al - i - ty, God reaps a har-vest of Je - sus in me. (C) O Je-sus! You're God's good land For me to la-bor on! I'll bit by bit pos-sess You Un - til the whole is won! With Canaan is God's purpose, The labor He will bless; Lord Jesus, here I gain Yourself, Your Person to possess.

2. Laboring on Jesus! My heart has been set,
 Labor's begun, and I have no regret,
 For with my labor God's sending the rain,
 And all my labor on Christ yields much gain.
3. Laboring on Jesus this practical way—
 Praying His Word in the spirit each day,
 Foll'wing His living anointing within,
 Built up with others, the church life to win.
4. Laboring on Jesus yields reality,
 Meetings of fullness for all men to see;
 There God and man are indeed satisfied,
 And there God's presence cannot be denied.
5. Labor on Jesus to have Him increased!
 Then seek God's dwelling and come to the feast!
 There bring and offer your surplus to God,
 There eat the riches, rejoice in the Lord!

