

第七周

包罗万有的基督是按照神的选择
所分给众圣徒的分，
作他们神圣的基业，给他们享受

诗歌：417, 650

读经：民三二 1～6、12、16～22、33，申八 9，西一 12，二 6～7，腓三 7～11、14

纲要

周一、周二

壹 包罗万有的基督是由美地所预表；在这美地里我们一无所缺——申八 9：

一 基督作为众圣徒所分得的分（西一 12）指业分，如以色列人分得迦南美地之分，作他们的产业（书十四 1）：

- 1 新约信徒的基业，不是物质的土地，乃是包罗万有的基督；祂是我们基业的凭质——弗一 14。
- 2 祂是众圣徒所分得的分，作了我们神圣的基业，给我们享受——徒二六 18 下。

二 神的心意是要把祂所有的子民带到预表基督作为目标的美地；在旧约里，神的百姓行走路程，然后达到目标，但在新约中，我们浸入了基督的信徒已经在目标里——罗六 3，加三 27，林前

Week Seven

**The All-inclusive Christ Being the Allotted Portion
of the Saints, according to God's Choice,
as Their Divine Inheritance for Their Enjoyment**

MC Hymns: 554, 907

Scripture Reading: Num. 32:1-6, 12, 16-22, 33; Deut. 8:9; Col. 1:12; 2:6-7; Phil. 3:7-11, 14

Outline

Day 1 & Day 2

I. The all-inclusive Christ is typified by the good land, a land in which we will not lack anything—Deut. 8:9:

A. Christ as the allotted portion of the saints (Col. 1:12) refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1):

1. The New Testament believers' inheritance is not a physical land; it is the all-inclusive Christ; He is the pledge of our inheritance—Eph. 1:14.
2. He is the allotted portion of the saints as our divine inheritance for our enjoyment—Acts 26:18b.

B. God's intention is to bring all His people into the good land, which typifies Christ as the goal; in the Old Testament God's people journeyed and then arrived at the goal, but in the New Testament we, the believers, having been baptized into Christ, are already in the goal—Rom. 6:3; Gal. 3:27; 1

一 30, 西二 6 ~ 7 与注。

三 今天的美地就是基督那包罗万有的灵 (6, 加三 14), 祂住在我们的灵里 (提后四 22, 罗八 16), 作我们的享受; 照着这灵而行 (4, 加五 16), 乃是新约的中心和关键:

- 1 歌罗西二章六至七节启示, 基督这美地是丰富的土壤, 我们已在其中生了根, 好使我们从这土壤吸收元素而长大—参林前三 6、9, 西二 19。
- 2 我们若在基督里生根, 自然而然就在基督里行事为人—在基督里生活、行事、行动、为人。
- 3 要在基督里深深地扎根, 唯一的路乃是接触主, 并且花时间用许多祷告读主的话; 我们首先往下长, 然后向上结果—弗五 26, 六 17 ~ 18, 赛三七 31。
- 4 当我们在基督里行事为人时, 我们就会在基督里被建造起来以活出基督; 这样活出基督就产生基督团体的彰显, 就是召会生活—西二 6 ~ 7。
- 5 我们每天早晨需要花足够的时间吸取主; 十分钟虽然好, 但在一天的起头, 最好花半小时享受主; 我们早晨花间接接触主, 并且一天当中在灵里, 自然而然就吸取基督这土壤的丰富进到我们里面。
- 6 我们必须花时间享受主这包罗一切的土地, 使基督这丰富土壤里的一切元素, 都能被吸收到我们里面, 好叫我们在经历中, 在祂里面得丰满—10 节上, 四 2:
 - a 我们若要吸取作为土壤之基督的丰富, 就需要有细嫩的新根; 不要让自己老化, 乃要天天新鲜而更新—林后四 16, 参申三四 7, 路十一 34 ~ 36, 徒三 19 ~ 20, 诗十六 11。

Cor. 1:30; Col. 2:6-7 and footnotes.

C. The good land today is Christ as the all-inclusive Spirit (v. 6; Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment; to walk according to this Spirit (v. 4; Gal. 5:16) is the central and crucial point in the New Testament:

1. Colossians 2:6-7 reveals that Christ as the good land is the rich soil in which we have been rooted so that we may grow with the elements that we absorb from the soil—cf. 1 Cor. 3:6, 9; Col. 2:19.
2. If we have been rooted in Christ, we shall spontaneously walk in Christ—living, acting, moving, and having our being in Christ.
3. The only way to become deeply rooted in Christ is to contact the Lord and spend time with Him in the Word with much prayer; we first grow downward and then bear fruit upward—Eph. 5:26; 6:17-18; Isa. 37:31.
4. While we walk in Christ, we will be built up in Christ to live out Christ; this living out of Christ will produce the corporate expression of Christ, the church life—Col. 2:6-7.
5. Every morning we need to take adequate time to absorb the Lord; although even ten minutes is good, it is best to spend thirty minutes to enjoy Him at the start of each new day; as we spend time contacting the Lord in the morning and throughout the day in our spirit, we will spontaneously absorb into us the riches of Christ as the soil.
6. We must take time to enjoy the Lord as the all-inclusive land so that all the elements of Christ as the rich soil may be absorbed into us for us to be made full in Him in our experience—v. 10a; 4:2:
 - a. If we would absorb the riches of Christ as the soil, we need to have tender, new roots; we should not let ourselves get old but be fresh and renewed every day—2 Cor. 4:16; cf. Deut. 34:7; Luke 11:34-36; Acts 3:19-20; Psal. 16:11.

b 我们需要忘掉我们的环境、我们的光景、我们的失败以及我们的软弱，单单花时间吸取主，使我们在祂里面被建造，为着建造基督的身体，就是祂团体的彰显——路八 13，太十四 22～23，六 6。

周三、周四

貳 民数记启示预先安排美地的分配，预表按照神的选择对丰富之基督的分享——三二 1～42，三三 50～三六 13：

- 一 美地被二海（地中海与死海）一河（约旦河）所环绕；这二海一河都表征基督的死——三四 2～3、6、12。
- 二 这指明对基督的享受与祂的死极有关系；我们对基督的享受必须是在祂死的范围、境界里——腓三 7～11。
- 三 美地从两边毗邻的水中升起，指明美地是上升、高举之地；这表征复活并升天的基督，属天的基督，已经在祂的复活里进到我们里面（约二十 22），并且我们在祂的升天里享受祂的丰富（弗二 6，西三 1～4）。
- 四 流便和迦得二支派请求领受神所应许的地（民三二 1～5、33），这并没有错；然而，他们想要照着自己所选择为上好的来领受这应许，却是不对的：
 - 1 至终，他们的地是以色列土地中，头一块被东方来的外邦侵略者夺取之地（代上五 25～26）；凡留在半路，满足于神一点祝福的人，很容易被仇敌掳去。
 - 2 在属灵的事上，我们最好不照着自己的选择行事，

b. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord so that we may be built up in Him for the building up of His Body, His corporate expression—Luke 8:13; Matt. 14:22-23; 6:6.

Day 3 & Day 4

II. The book of Numbers reveals the prearrangement of the distribution of the good land, typifying the sharing of the enjoyment of the rich Christ according to God's choice—32:1-42; 33:50—36:13:

- A. The good land is surrounded by two seas (the Mediterranean Sea and the Dead Sea) and one river (the Jordan River); these two seas and this river all signify the death of Christ—34:2-3, 6, 12.
- B. This indicates that the enjoyment of Christ is closely related to His death; the enjoyment of Christ must be in the sphere, the territory, of His death—Phil. 3:7-11.
- C. That the good land rose up from the waters that bordered it on either side indicates that it is an elevated, uplifted land; this signifies the resurrected and ascended Christ, the heavenly Christ, who has entered into us in His resurrection (John 20:22) and whose riches we enjoy in His ascension (Eph. 2:6; Col. 3:1-4).
- D. The request by Reuben and Gad to receive the land that God had promised (Num. 32:1-5, 33) was not wrong; however, they were not right in wanting to receive this according to their choice as to what was best:
 1. Eventually, their land was the first part of the land of Israel to be taken over by the Gentile invaders from the east (1 Chron. 5:25-26); those who remain halfway and are satisfied with only a little blessing from God will be easily captured by the enemy.
 2. In spiritual matters it is much better to not act according to our choice but

乃要把事情交在主手中，让主照着祂的选择来作——诗歌六五〇首，参创十三5～18。

- 3 流便和迦得所要的地，不必过约但河就可以到达；没有过约但河，表征没有对付并埋葬旧人（见书三16～四12注）；唯有在我们的旧人被对付并埋葬之后（罗六3～6），我们才有地位得着包罗万有的基督这美地作我们的享受。
- 4 流便支派、迦得支派、玛拿西半支派所得的地（民三二33），是按着他们自己的选择，不必过约但河就可以到达，因此实际上不是美地的一部分（参三四14～15，三五14）；这指明就预表说，那是在基督的死之外。

周五

- 5 流便和迦得向耶和华和以色列的责任（三二22）是由于他们对所得美地的分有自己的选择（1～5）；我们事奉主，需要学习放下自己的选择，免得在神和祂的子民面前受责任的束缚。
- 6 照样，我们自己的选择也是在基督的死之外，所以与对丰富的基督真正的享受无关；我们若经过基督的死，就不能进入祂的复活与升天的范围里，享受祂作属天、被高举的一位——参加二20，腓三10～11，西三1～4。
- 五 得到“约但河东之地”，只够得上神属灵的目标，却不是神荣耀的目标——在祂升天的地位上，承受在基督里丰盛的基业，就是基督丰盛的荣耀。

周六

- 六 流便支派、迦得支派和玛拿西半支派只想到自

to leave matters in the hand of the Lord and let Him do according to His choice—Hymns, #907; cf. Gen. 13:5-18.

3. The land requested by Reuben and Gad could be reached without crossing the river Jordan, which signifies the old man not being dealt with and buried (see footnotes on Joshua 3:16—4:12); only after our old man has been dealt with and buried (Rom. 6:3-6) are we in a position to possess the all-inclusive Christ as the good land for our enjoyment.
4. The land given to Reuben, Gad, and the half-tribe of Manasseh (Num. 32:33), the land that was according to their choice, could be reached without crossing the Jordan and thus was not actually a part of the good land of Canaan (cf. 34:14-15; 35:14); this indicates that, in type, it was outside the death of Christ.

Day 5

5. The obligation of Reuben and Gad toward Jehovah and toward Israel (32:22) was due to the fact that they had their own choice regarding their portion of the land (vv. 1-5); in serving the Lord, we need to learn to give up our own choice in order to avoid obligating ourselves to God and to His people.
6. Our self-choice is likewise outside the death of Christ and therefore has nothing to do with the real enjoyment of the rich Christ; if we do not pass through the death of Christ, we cannot enter into the realm of His resurrection and ascension to enjoy Him as the heavenly, elevated One—cf. Gal. 2:20; Phil. 3:10-11; Col. 3:1-4.
- E. Obtaining “the land east of the Jordan” reaches God’s spiritual goal but not His glorious goal—receiving the rich inheritance in Christ, the glory of the riches of Christ, in the position of His ascension.

Day 6

- F. The tribes of Reuben, Gad, and the half-tribe of Manasseh thought only

己，太顾自己的享受，而不顾神的旨意、计划、目标、国度或见证。

七 这指明我们若只顾自己的得救、平安、福分或财物，而留恋不前，就无法成就神的旨意、计划，或达到神的目标、国度和见证；我们不该以次好的取代上好的。

八 摩西允许流便和迦得二支派的许诺（民三二 16～19、33），对他们说，他们若是与弟兄们同去打仗，制伏那地，卸下他们的责任，就能得约但河东之地（20～22）：

- 1 摩西在此是代表神；许多时候神允许这样的许诺，祂并不勉强我们。
- 2 今天在召会中，许多爱主、追求主的人留在“约但河东”；他们只想留在神的祝福和眷顾之下。

九 流便、迦得和玛拿西半支派的拣选使他们的子孙失去承受迦南地的权利（18～19、33）：

- 1 这预表我们今天若贪求安逸，只为自己着想，在追求神的事上停在半路，放弃了权利，我们就不能恢复这些权利，也无法得到补偿；这是永远的损失。
- 2 反之，我们今天若肯出代价，一直往前进入神荣耀的目标，以致享受神的丰满，将来必有极为丰盛且特别的享受—腓三 14。

十 神已命定基督作我们的分，给我们享受，但我们必须与神所命定的合作，把神和基督之外的一切东西，从我们里面赶出去；我们必须毁坏我们里面所有的偶像，不给拜偶像留任何地位（民三三 50～53，约壹五 21）；唯有那样，

about themselves, cared too much for their own enjoyment, and did not care for God's will, plan, goal, kingdom, or testimony.

G. This indicates that if we care only for our own salvation, peace, blessing, or material things and are unwilling to go forward, we will not be able to fulfill God's will and plan or reach His goal, kingdom, and testimony; we should not substitute the second best for the best.

H. Moses permitted the promise of Reuben and Gad (Num. 32:16-19, 33), telling them that if they went to battle with their brothers, subdued the land, and freed themselves from their obligation, they could have the land east of the Jordan (vv. 20-22):

1. Here Moses represented God; many times God permits such promises as this; He does not force us.
2. Today in the church many of the Lord's lovers and pursuers remain on the east of the Jordan; they only want to be under God's blessing and care.

I. The choice of Reuben, Gad, and the half-tribe of Manasseh caused their descendants to lose the right to inherit the land of Canaan (vv. 18-19, 33):

1. This typifies that if we lust for ease and comfort today—caring only for ourselves, stopping halfway, and giving up our rights in the matter of pursuing the Lord—we will not be able to recover those rights, and there will not be any compensation for them; this is an eternal loss.
2. In contrast, if we are willing to pay the price today to go forward continually into God's glorious goal so as to enjoy His fullness, we will have an extremely rich and special enjoyment in the future—Phil. 3:14.

J. God has ordained Christ to be our portion for our enjoyment, but we must cooperate with God's ordination by driving out everything within us that is other than God and Christ; we must destroy all the idols within us and not leave any ground within us for the worship of idols (Num. 33:50-53; 1 John 5:21); only then can we have the genuine enjoyment of Christ for the

我们才能对基督有真正的享受，好为着召会作祂的建造和祂的国。

church as His building and His kingdom.

第七周 周一

晨兴喂养

申八 9 “你在那地不缺食物，你必一无所缺；那地的石头是铁，山内可以挖铜。”

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。”

〔基督作为众圣徒所分得的分〕指业分，如以色列人分得迦南美地之分，作他们的产业。（书十四 1。）新约信徒的基业，我们所分得的分，不是物质的土地，乃是包罗万有的基督。祂是众圣徒所分得的分，作了我们神圣的基业，给我们享受。（圣经恢复本，西一 12 注 3。）

在神永远的经纶里，父将子，就是美地所预表包罗万有的基督，分给我们作我们永远的分，并把我們迁到祂里面，使我们能有分于祂。（西一 12～13，林前一 30，9。）我们需要站在基督身体一的正确立场上，（弗四 3～6，）并像保罗一样守住正确的信仰。（提后四 7。）我们也需要在基督里生活并行事为人，（西二 6～7，）照着神行动，作祂的彰显。（见代下十六 12 注 1 二段。）这样我们就必享受基督，而我们对基督这美地享受的境界也必扩大。（代上四 10。）（代下三三 9 注 1。）

信息选读

我们若在基督里生根，自然而然就在基督里行事为人。比如，一位姊妹若在基督里深深地扎根，最终她买东西的方式就会受到影响。但一位姊妹若突然改变了买东西的方式，我对那种改变就没有多少信心；

WEEK 7 — DAY 1

Morning Nourishment

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

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 as the allotted portion of the saints] refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1). The New Testament believers' inheritance, their allotted portion, is not a physical land; it is the all-inclusive Christ. He is the allotted portion of the saints as their divine inheritance for their enjoyment. (Col. 1:12, footnote 2)

In the eternal economy of God, the Father has allotted the Son, the all-inclusive Christ typified by the good land, to us as our eternal portion and has transferred us into Him that we may partake of Him (Col. 1:12-13; 1 Cor. 1:30, 9). We need to stand on the proper ground of the oneness of the Body of Christ (Eph. 4:3-6) and keep the proper faith as Paul did (2 Tim. 4:7). We also need to live and walk in Christ (Col. 2:6), conducting ourselves according to God to be His expression (see footnote 1, par. 2, on 2 Chron. 16:12). Then we will enjoy Christ, and the border of our enjoyment of Christ as the good land will be enlarged (1 Chron. 4:10). (2 Chron. 33:9, footnote 1)

Today's Reading

If we have been rooted in Christ, we shall spontaneously walk in Christ. For example, if a sister becomes deeply rooted in Christ, eventually the way she does her shopping will be affected. But if a sister undergoes a sudden change in her way of shopping, I would not have much confidence in that change. It

因这可能是一种草菇式的长大，并不是因着在基督里深深地扎根，在祂里面行事为人而长大。要记住，在基督里生根，乃是在祂里面行事为人的条件。

如果圣徒接触主，并且花时间用许多祷告读主的话，他们就会在基督里深深地扎根。倘若一位姊妹这样实行一段时间，她的购物就会在基督里，而不是在基督以外。人因着听过信息后所作的决定而改变行为，不太可靠。我所相信的，乃是接触主、花时间多读主的话，而在基督里深深扎根所产生的结果。我们在基督里生根时，就不需要为某些事情来下决心，因为我们自然而然就在祂里面行事为人。…要在作土壤的基督里深深地扎根，唯一的路乃是接触祂这土壤，并且天天吸取话中的水。我们越接触土壤、吸收水分，我们就越长。我们首先往下长，然后向上长。我们往下长一段时间之后，自然而然就不在基督以外的事物中行事为人了。反之，我们既在基督里深深地扎根，也就在基督里生活、行事、行动、为人。

当我们在基督里行事为人时，我们就在祂里面得以建造起来。我们已经在文化里生根，并且在其中被建造。甚至小孩子也深深地在文化里扎根。但他们在文化里行事为人时，文化里的东西就建造在他们里面。每一个人都建造在一些事物里。一面，我们在文化里生根；另一面，我们在文化的一些方面里被建造。

倘若我们花时间享受主，我们就该花充分的时间吸取祂。我们听过许多信息论到主是谁，祂是什么，以及祂在哪里。我们也学会了如何运用灵来接触祂。但如今我们必须花足够的时间吸取祂。我们在这件事上不该闲懒、怠惰。我能从经历中很强地见证，我们花时间享受主时，就把丰富土壤的一切元素吸收到我们里面了。（歌罗西书生命读经，五〇二至五〇四、五八一页。）

参读：歌罗西书生命读经，第四十六至四十七篇。

may indicate a mushrooming type of growth, not the growth which comes from being deeply rooted in Christ and walking in Him. Remember, being rooted in Christ is the condition for walking in Him.

If the saints contact the Lord and spend time in the Word with much prayer, they will become deeply rooted in Christ. If a sister does this for a period of time, her shopping will be done in Christ, not in something other than Christ. I do not have any confidence in a change of behavior which results from making a decision after hearing a message. My confidence is in what issues from becoming deeply rooted in Christ through contacting the Lord and spending time in the Word with much prayer. When we are rooted in Christ, there is no need for us to make up our minds about certain things, for spontaneously we shall walk in Him. The only way to become deeply rooted in Christ as the soil is to contact Him as the soil and to daily absorb the water in the Word. The more we contact the soil and absorb the water, the more we shall grow. First we grow downward, then upward. After we have grown downward for a period of time, we shall automatically cease to walk in things other than Christ. Instead, because we have been deeply rooted in Christ, we shall live, walk, act, and have our being in Christ.

As we walk in Christ, we are built up in Him. We have already been rooted in our culture and built up in it. Even children are deeply rooted in their culture. But as they walk in their culture, something of this culture is built up within them. Everyone is built up in certain things. On the one hand, we are rooted in our culture; on the other hand, we are built up in certain aspects of our culture.

If we take time to enjoy the Lord, we shall take adequate time to absorb Him. We have heard a number of messages concerning who the Lord is, what He is, and where He is. We have also learned how to exercise our spirit to contact Him. But now we must take sufficient time to absorb Him. We should not be lazy or indolent in this matter. From my experience I can testify strongly that when we take time to enjoy the Lord, all the elements of the rich soil are absorbed into us. (Life-study of Colossians, pp. 405-406, 467)

Further Reading: Life-study of Colossians, msgs. 46-47

第七周 周二

晨兴喂养

西二 6～7 “你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

我们既然接受了基督，就该在祂里面行事为人。行事为人就是生活、行动、举止、为人。我们该在基督里行事为人，生活行动，使我们能享受祂的丰富，就如以色列人住在美地，享受其上一切丰富的出产。今天的美地就是基督那包罗万有的灵，（加三 14，）祂住在我们的灵里，（提后四 22，罗八 16，）作我们的享受。照着这灵而行，（4，加五 16，）乃是新约的中心和关键。（圣经恢复本，西二 7 注 3。）

如同植物，我们乃是活的生机体，已经在基督这土壤、土地里生根，吸取祂一切的丰富作营养，成为我们的元素和本质，使我们借此长大并建造。生根，是为着生命的长大，这是已经完成的；被建造，是为着基督身体的建造，这是正在进行的。这两件事都是在基督里。（西二 7 注 1。）

信息选读

你若看见我们在基督这丰富的土壤里生根，就会得着安慰和鼓励。不要被你的软弱所困扰，要思想你在其中生根的丰富土壤。在这土壤里，你岂不是有丰满、割礼、埋葬、复活、生命的分赐、规条的涂抹、和黑暗权势的脱下么？忘掉你的环境、你的光景、你的失败、以及你的软弱，单单花时间享受主。要花时间吸取祂，从祂这土壤里吸收丰富的元

WEEK 7 — DAY 2

Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

As we have received Christ, we should walk in Him. In Colossians 2:6 to walk is to live, to act, to behave, and to have our being. We should walk, live, and act in Christ that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment. To walk according to this Spirit (Rom. 8:4; Gal. 5:16) is the central and crucial point in the New Testament. (Col. 2:6, footnote 2)

Like plants, we are living organisms. As such, we have been rooted in Christ, our soil, our earth, that we may absorb all His riches as nourishment. These riches become the element and substance with which we grow and are built up. To be rooted is for the growth in life. This rooting has been completed already. To be built up is for the building of the Body of Christ. This is still going on. Both these matters are in Christ. (Col. 2:7, footnote 1)

Today's Reading

If you see that we have been rooted in Christ as the rich soil, you will be comforted and encouraged. Do not be troubled by your weaknesses. Consider the rich soil in which you are rooted. In this soil do you not have the fullness, the circumcision, the burial, the raising up, the giving of life, the wiping out of the ordinances, and the stripping off of the powers of darkness? Forget your situation, your condition, your failures, and your weaknesses and simply take time to enjoy the Lord. Take time to absorb Him, to assimilate the rich

素。倘若你花时间吸取主，你就能见证，你在基督里一无所缺。

我们每天早晨需要花足够的时间吸取主。十分钟虽然好，但在一天的起头，最好花半小时享受主。倘若你早晨花半小时吸取主、享受主，你在一天的当中，就不会受到反面事物的搅扰。“苍蝇”和“蝎子”不会来烦扰你，因为土壤里的元素会驱逐它们。但如果你在早晨没有吸取主，就很容易受到“苍蝇”和“蝎子”的搅扰。许多圣徒能见证，早晨吸取主，就是把最好的驱虫剂供应给他们。然而，我们不但该在早晨花时间与主同在，也该整天与主同在。倘若我们早晨、下午、晚上都与主有一段美好的时光，我们就不仅有最佳的杀虫剂，同时也享受了筵席。然而，我们若不忠信地花时间吸取主，我们的光景就会渐渐堕落。我们的经历能证实这事。让我们从思想、情感、意念中回转过来，将自己向主敞开，运用我们的灵说，“主耶稣，我爱你，我敬拜你，我尊崇你。主，我把自己献给你，我把心交给你，把今天每一件事都交给你。”你这样接触主的时候，切勿匆忙。要花时间，越多越好。你花间接接触主的时候，自然而然就把土壤里的丰富吸收到你里面。

我们若要吸取作为土壤之基督的丰富，就需要有细嫩的新根。不要让自己老化了，乃要天天新鲜而更新。要向主祷告：“主，我要让我的奉献是新鲜的，我要重新向你敞开。我要我的根是细嫩的，好吸取你的丰富。主，不要让我的根老化。”如果我们的根细嫩新鲜，能吸取基督的丰富，我们就自然会因着所吸取的丰富而长大。这就是天天、时时主观的享受基督并经历祂。（歌罗西书生命读经，五八二至五八三、六〇四页。）

参读：歌罗西书生命读经，五十三、五十五至五十七篇。

elements from Him as the soil. If you take time to absorb the Lord, you will be able to testify that in Christ you have no lack.

Every morning we need to take an adequate amount of time to absorb the Lord. Although even ten minutes is good, it is best to spend thirty minutes to enjoy Him at the start of each new day. If you spend thirty minutes to absorb the Lord and to enjoy Him in the morning, you will not be bothered by negative things during the day. The “flies” and “scorpions” will not pester you, for the elements in the soil will repel them. However, if you fail to absorb the Lord in the morning, you are apt to be troubled by “flies” and “scorpions.” Many saints can testify that absorbing the Lord in the morning supplies them with the best insect repellent. However, we should spend time with the Lord not only in the morning but also throughout the day. If we have a good time with the Lord in the morning, afternoon, and evening, not only shall we be supplied with the most effective pest control, we shall also enjoy a feast. However, if we are not faithful to take time to absorb the Lord, our condition will gradually deteriorate. Our experience confirms this. Let us turn from our thought, emotion, and intention and open ourselves to the Lord, exercising our spirit to say, “O Lord Jesus, I love You, I worship You, and I adore You. Lord, I give myself to You. I give You my heart and everything concerning this day.” As you contact the Lord in this way, do not be hurried. Take time, the more the better. As you spend time contacting the Lord, spontaneously you will absorb into you the riches of the soil.

If we would absorb the riches of Christ as the soil, we need to have tender, new roots. Do not let yourself get old, but be fresh and renewed day by day. Pray to the Lord, “Lord, I want my consecration to be fresh, and I want to open to You anew. I want my roots to be tender that I may absorb Your riches. Lord, don’t let my roots get old.” If our roots are tender and new to absorb the riches of Christ, we shall grow automatically with the riches we assimilate. This is to enjoy Christ and to experience Him subjectively daily and hourly. (Life-study of Colossians, pp. 468-469, 487)

Further Reading: Life-study of Colossians, msgs. 53, 55-57

第七周 周三

晨兴喂养

西二 6～7 “你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”

19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

歌罗西二章七节…说到在基督里面正被建造。我们在基督里长大时，就在祂里面被建造。许多年前，我以为七节的建造是指与圣徒同被建造。但这里的意思不是这样。这里的意思是说，我们自己需要〔借着长大而〕被建造起来。…身体的建造在于众肢体个人本身的建造。如果某一个肢体没有被建造，他就不可能在身体里被建造。要被建造在身体里，首先必须自己被建造。我们成为建造起来的肢体，才能与别人一同建造在身体里。所以，七节里的建造，不是身体团体的建造，乃是肢体个人的建造。反之，以弗所四章十六节乃是说到身体团体的建造。

我们若要在基督里行事为人，就需要借着在祂里面生根来吸取祂的丰富，并作身体中个别的肢体被建造起来。我们需要在基督里深深地扎根，好更多吸取祂的丰富；这样，我们就会在祂里面长大，并在祂里面被建造。我们履行了这两个条件，就能在基督里行事为人。（歌罗西书生命读经，五五八至五五九页。）

信息选读

在歌罗西二章十九节保罗说到：“持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合

WEEK 7 — DAY 3

Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him...

19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Colossians 2:7...speaks of being built up in Christ. As we grow in Christ, we are being built up in Him. Years ago, I considered the building up in 2:7 to mean the building up with the saints. But this is not the meaning here. Rather, the meaning is that we ourselves need to become built up...by growing. The building up of the Body depends upon the individual and personal building up of all the members. If a particular member has not been built up, it will not be possible for him to be built up in the Body. To be built up in the Body we first must be built up in ourselves. When we have become built-up members, we shall then be able to be built up with others in the Body. Therefore, the building up in 2:7 is not that of the Body corporately, but the building up of the members individually. In Ephesians 4:16, on the contrary, we have the building up of the Body in a corporate way.

If we would walk in Christ, we need to absorb His riches by being rooted in Him and to be built up as individual members of the Body. We need to sink our roots into Christ deeper and deeper so that we may absorb more of His riches. Then we shall grow and be built up in Him. Having fulfilled these two conditions, we shall then be able to walk in Christ. (Life-study of Colossians, pp. 449-450)

Today's Reading

In Colossians 2:19 Paul speaks of “holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and

一起，就以神的增长而长大。”持定元首等于住在基督里。当然，持定元首含示我们没有与祂分离，没有与祂隔绝。保罗写信给歌罗西人的时候，他们因着文化，已经有点与基督分离了。文化能成为一种绝缘体，使我们离开基督。持定元首就是留在基督里，在我们与祂之间没有任何的绝缘体。

十九节里“本于祂”一辞指明有些东西从元首出来，使身体长大。身体的长大在于有东西从基督这位元首出来，正如植物的长大在于养分从土壤进到植物里。植物若没有从土壤里吸取养分，就无法长大。照样，我们若没有接受从基督这元首所出来的，身体也无法长大。所以，持定元首就等于在基督这土壤里面生根。

我们首先个别地长大，然后团体地长大。个别的长大成了团体的长大。因此，不仅肢体个别地建造起来，身体也团体地建造起来。我们肉身的身体可以说明这件事。……倘若所有的肢体都个别地长大，并且把自己建造起来，身体就会团体地被建造起来。

召会在一个地方一段时期以后，圣徒们中间，甚至领头的人中间，可能会发生摩擦。如果有这样的摩擦，召会怎能建造起来？一面有摩擦，一面也必须要有长大。这个长大会抵销摩擦的作用。我能作见证，这些年来在召会生活中，仇敌一直造成相当的摩擦，但在基督里的长大会消除这一切的摩擦。所以，我们能喜乐地在一起，并且真正是一。基督的丰富补满了我们当中的缺欠，然后我们就个别地长大，也团体地长大。这就是召会真正的建造。召会的建造乃是基于个别肢体的建造。不仅如此，肢体的建造乃是在于肢体的长大，肢体的长大又是在于在基督里生根，并吸取基督的丰富，好成为肢体借以长大的元素。（歌罗西书生命读经，五六二至五六三、五七一至五七二页。）

参读：歌罗西书生命读经，第五十一至五十二篇。

sinews, grows with the growth of God.” Holding the Head is equal to abiding in Christ. Of course, to hold the Head implies that we are not detached, or severed, from Him. At the time Paul wrote to the Colossians, they had been somewhat detached from Christ by their culture. Culture can be a form of insulation which keeps us from Christ. To hold the Head is to remain in Christ without any insulation between us and Him.

The words “out from whom” in verse 19 indicate that something is coming out from the Head to cause the Body to grow. The growth of the Body depends on what comes out of Christ as the Head, just as the growth of a plant depends on what comes into the plant from the soil. If a plant does not absorb nutrients from the soil, the plant cannot grow. Likewise, if we do not receive what comes out from Christ as the Head, the Body cannot grow. Holding the Head is, therefore, equal to being rooted in Christ as the soil.

First, we grow individually, then corporately. Individual growth becomes corporate growth. Hence, not only are the members built up individually, but the Body is built up corporately.... [Our physical body illustrates that] if all the members grow and build themselves up individually, the body will be built up corporately.

After a church has been in a locality for a certain period of time, friction may develop between the saints, even among the leading ones. How can the church be built up if there is such friction? Along with the friction, there must also be growth. This growth will nullify the effect of the friction. I can testify that throughout the years in the church life, there has been considerable friction caused by the enemy. But the growth in Christ has canceled out all this friction. Therefore, we can be happy together and truly one. The shortages among us are filled by the riches of Christ. Then we grow both individually and corporately. This is the genuine building of the church. The building up of the church is based upon the building up of the individual members. Furthermore, the building of the members depends on their growth, which, in turn, depends upon being rooted in Christ and absorbing the riches of Christ to become the very element with which the members grow. (Life-study of Colossians, pp. 453, 459-460)

Further Reading: Life-study of Colossians, msgs. 51-52

第七周 周四

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

西三 3 “因为你们已经死了，你们的生命与基督一同藏在神里面。”

民数记三十二章说到预先安排美地的分配。…关于约但河东之地的安排有两面的意义。在积极一面，流便和迦得二支派看重领受神应许的产业。然而，在消极一面，他们在达到神的目标以前，就先有了自己的选择；神终极的目的乃是在约但河西。三十四章说到美地的境界时，并不包括约但河东之地。美地上好的部分为二海（地中海与死海）一河（约但河）所环绕。这二海一河都表征基督的死。因此，约但河东之地以属灵的预表说，是在基督死的范围之外，所以是不够好的。这两个半支派的人是以次好的代替了上好的。许多时候我们作了自己的选择，就使次好的成为上好的代替品。这两个半支派有自己的选择，是因他们的牲畜极其众多，并看那块地是可牧放牲畜之地。我们的“牛群”、“羊群”太多，常会成为试诱而叫我们有自己的选择，以次好的代替上好的。（民数记概论上册，一四六至一四七页。）

信息选读

对基督的享受与祂的死极有关系。所以，我们对基督的享受必须是在祂死的范围、境界里。

WEEK 7 — DAY 4

Morning Nourishment

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

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Col. 3:3 For you died, and your life is hidden with Christ in God.

Numbers 32 speaks of the prearrangement of the distribution of the good land....There is a twofold significance to the arrangement concerning the land east of the Jordan. On the positive side, the tribes of Reuben and Gad highly regarded the receiving of the God-promised inheritance. However, on the negative side, they made their choice before they reached God's goal, which was on the west side of the Jordan. When the boundaries of the good land are mentioned in Numbers 34, the land on the east of the Jordan is not included. The best portion of the good land was surrounded by two seas (the Mediterranean Sea and the Dead Sea) and one river (the Jordan River). These three bodies of water signify Christ's death. Thus, in terms of spiritual typology, the land east of the Jordan was not good enough because it was outside of the realm of Christ's death. The two and a half tribes chose and thus substituted the second best for the best. Many times we also make our own choices and take the second best as a substitute for the best. The two and a half tribes made a choice because they had an abundance of livestock and saw that the land east of the Jordan was good for livestock. Having too many "cattle" and "flocks" often becomes a temptation to make our own choice and substitute the second best for the best. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 172-173)

Today's Reading

The enjoyment of Christ is closely related to His death. Our enjoyment of Christ, therefore, must be in the sphere, the territory, of His death.

美地的边界也指明这是上升、高举之地。这表征升天的基督，属天的基督。我们在祂的丰富里所享受的这位基督，乃是复活并升天的基督。这位被钉十字架并埋葬的基督，已经在复活里进到我们里面。现今我们是在祂的升天里，享受祂作高举之地并其中一切的丰富。（民数记生命读经，四〇六至四〇七页。）

迦南地的东边主要是以约但河为界。（民三四10～12。）凡没有过约但河的，都不能算是达到神应许的美地。流便、迦得、和玛拿西半支派得着约但河东之地，是按着他们自己的选择；他们所得的地不能算是美地的一部分。…基督的死，就是十字架，是一道清楚的界限。所以，凡是没有经过基督之死的，都不能算为在基督里的产业。这指明我们要享受基督，就必须经过祂的死。（民数记概论下册，一六七页。）

流便和迦得支派所要的地，不必过约但河就可以到达。没有过约但河，表征没有对付并埋葬旧人。唯有在我们对付并埋葬旧人之后，我们才有地位说到得着美地作享受。…流便与迦得支派没有与整体以色列人一同领受美地的应许。这表征单独的，没有与基督的身体一同享受基督。（民数记生命读经，三九四页。）

过约但河指经过基督的死，进入祂的复活和升天。约但河西除了表征升天的地位，也表征在基督里丰盛的产业。因此，得到约但河东之地，只构得上神属灵的目标，却不是神荣耀的目标——在升天的地位上，承受在基督里丰盛的产业。（民数记概论下册，一五五至一五六页。）

参读：民数记概论，第十一篇。

The borders of the good land also indicate that it is an elevated, uplifted land. This signifies the ascended Christ, the heavenly Christ. The Christ whom we enjoy in His riches is a resurrected and ascended Christ. The Christ who was crucified and buried has come into us in resurrection, and now we are in His ascension, enjoying Him as the uplifted land with all its riches. (Life-study of Numbers, p. 326)

The east side of the land of Canaan took the Jordan River as its main border (Num. 34:10-12). Those who did not cross the Jordan could not be considered as having reached the God-promised good land. The tribes of Reuben and Gad and half of the tribe of Manasseh gained the land east of the Jordan according to their own choice, but the land they gained cannot be considered as part of the good land....The death of Christ, the cross, is a clear boundary. Therefore, nothing that has not passed through the death of Christ can be counted as part of the inheritance in Christ. This indicates that we must pass through Christ's death in order to enjoy Him. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 373-374)

The land requested by Reuben and Gad could be reached without crossing the river Jordan. Without crossing the Jordan signifies without having the old man dealt with and buried. Only after we have had the old man dealt with and buried are we in a position to talk about possessing the good land for our enjoyment. Reuben and Gad did not receive the promise of the good land with the body of the children of Israel. This signifies receiving the enjoyment of Christ separately, without the Body of Christ. (Life-study of Numbers, pp. 318-319)

Crossing over the Jordan River denotes passing through Christ's death and entering into His resurrection and ascension. In addition to typifying the position of ascension, the land west of the Jordan typifies the rich inheritance in Christ. Thus, obtaining "the land east of the Jordan" reaches God's spiritual goal but not His glorious goal—receiving the rich inheritance in Christ in the position of ascension. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 365)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," ch. 11

第七周 周五

晨兴喂养

路二二 42 “父啊，你若愿意，就把这杯从我撤去，然而不要成就我的意思，只要成就你的意思。”

诗十六 6 “用绳量给我的地界，坐落在佳美之处；我的产业实在美好。”

代上五 26 “…以色列的神激动亚述王…的灵；祂就把流便人、迦得人、玛拿西半支派的人，迁徙到…”

基督珍赏神用绳所量给祂的地界，以及神所给祂美好的产业。列国连同全地（诗二 8）对基督这承受神产业的人，（来一 2 下，）不仅是佳美的，也是美好的。（圣经恢复本，诗十六 6 注 1。）

流便和迦得二支派的请求（民三二 1～5）并没有错，但也不对。他们渴望领受神所应许的，是照着自己所选择为上好的，不是照着神所选择为上好的。渴望领受神所应许的，并没有错。然而，他们想要照自己所选择为上好的来领受这应许，就不对了。至终，他们的地是以色列土地中，头一块被东方来的外邦侵略者夺取之地。（代上五 25～26。）流便和迦得支派就受苦了，这苦难与他们自己的选择有关。（民数记生命读经，三九二页。）

信息选读

在属灵的事上，若照自己的拣选行事是可怕的。凡是照着我们所选择的，结果都没有益处。我们可能认为我们的选择是最好的，但实际上却是最坏的。所以在属灵的事上，我们该尽量不照着自己的选择行事。我们最好把事情交在主手中，让主照着祂的选择来作。

WEEK 7 — DAY 5

Morning Nourishment

Luke 22:42 Saying, Father, if You are willing, remove this cup from Me; yet, not My will, but Yours be done.

Psa. 16:6 The measuring lines have fallen on pleasant places for me; indeed the inheritance is beautiful to me.

1 Chron. 5:26 ...The God of Israel stirred up the spirit of...the king of Assyria;...and He carried them away, the Reubenites and the Gadites and the half-tribe of Manasseh...

Christ appreciated the measured possession and the beautiful inheritance given to Him by God. All the nations with the earth (Psa. 2:8) will be not only pleasant but also beautiful to Christ as the man who inherited God's inheritance (Heb. 1:2b). (Psa. 16:6, footnote 1)

The request of the two tribes, Reuben and Gad (Num. 32:1-5), was not wrong, but neither was it right. Their desire was to receive what God had promised, according to their choice as the best, not according to God's choice as the best. The desire to receive what God had promised was not wrong. However, they were not right in wanting to receive this according to their choice as the best. Eventually, their land was the first part of the land of Israel to be taken over by the Gentile invaders from the east [1 Chron. 5:25-26]. The tribes of Reuben and Gad suffered, and this suffering was related to their having their own choice. (Life-study of Numbers, pp. 317-318)

Today's Reading

In spiritual matters it is terrible to do things according to our choice. Whatever is according to our choice will not turn out to be profitable. We may think that our choice is the best, but it is actually the worst. Therefore, in spiritual matters we should try not to act according to our choice. It is much better for us to leave matters in the hand of the Lord and let Him do according to His choice.

两个支派是因着他们所有的（极其众多的牲畜—民三二1）和他们所看见的（可牧放牲畜之地—4），而有这样的请求。这是他们选择的理由。…甚至在召会生活中，自己的选择也是来自两件事：考虑我们所有并所需的，考虑我们面前所看见的某种光景或机会，如何切合我们的需要。我们的召会生活或对主的事奉，不该有这样的光景。在召会生活和主的工作中，我们需要拒绝试诱，不能只顾自己的利益而有自己的选择。…我们需要学习这功课，不考虑自己面前的所有或所是，只把我们的未来交在主手中。我们不该想要在召会生活或对主的事奉中有自己的选择。你若坚持有自己的选择，就要预备有受苦的结果。我们的选择不是上好的拣选。我们是短视的，多少也是自私的，所以在动机、渴望、存心、目标、目的上很难单纯。我们应当甘愿放弃自己的选择，并告诉主，我们没有任何自己的选择。

在民数记三十二章二十二节，摩西用到“责任”一辞。每当我们有自己的选择时，我们就为自己的选择有所承担，也会在某种的责任之下。我们在事奉主的时候，要学习绝不因自己的选择而担负责任。我们需要学习不要有自己的选择，免得在神和祂的子民面前受责任的束缚。

两个半支派所得的地，是按着他们自己的选择，不必过约但河就可以到达。这指明那是在基督的死之外，因此实际上不是美地的一部分。照样，我们自己的选择也是在基督的死之外，所以与对丰富的基督真正的享受无关。我们若经过基督的死，就不能进入祂的复活与升天的范围里。这给我们看见不该有自己的选择。我们何时有自己的选择，何时就在基督的死之外，结果就不在祂复活与升天的范围里，享受祂作属天、被高举的一位。（民数记生命读经，三九三至三九四、三九七、四〇七页。）

参读：民数记生命读经，第四十五至四十六篇。

The two tribes made their request because of what they had (a very great multitude of cattle—Num. 32:1) and because of what they saw (a land good for livestock—v. 4). This was the reason for their choice. Self-choice, even in the church life, comes from two things—considering what we have and need and considering how a particular situation or opportunity that we see in front of us fits in with our needs. This should not be our situation in the church life or in the service of the Lord. Both in the church life and in the Lord's work, we need to resist the temptation to have our self-choice for the purpose of taking care of our own welfare. We need to learn the lesson of not considering what we have or what is in front of us but leaving our future in the hand of the Lord. We should not try to have our own choice in the church life or in the Lord's service. If you insist on having your own choice, be prepared to suffer as a result. Our choice is not the best selection. We are shortsighted and somewhat selfish, so it is difficult for us to be pure in motive, desire, intention, goal, and purpose. We should be willing to give up our choice and tell the Lord that we do not have any choice of our own.

In verse 22 Moses uses the word obligation. Whenever we have our own choice, we will owe something for our choice and will be under some kind of obligation. In serving the Lord, we need to learn never to be obligated in this way. We need to learn not to have our own choice and thereby not to be obligated to God and to His people.

The land given to the two and a half tribes, the land which was according to their choice, could be reached without crossing the Jordan. This indicates that it was outside the death of Christ and thus was not actually a part of the good land. Our self-choice is likewise outside the death of Christ and therefore has nothing to do with the real enjoyment of the rich Christ. If we do not pass through the death of Christ, we cannot enter into His resurrection and ascension. This shows us that we should not have our own choice. Whenever we have our choice, we are outside the death of Christ and, as a result, are not in the realm of His resurrection and ascension to enjoy Him as the heavenly, elevated One. (Life-study of Numbers, pp. 318, 321, 326-327)

Further Reading: Life-study of Numbers, msgs. 45-46

第七周 周六

晨兴喂养

腓三 13～14 “弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

〔在民数记三十二章中，流便子孙和迦得子孙〕来见摩西和祭司以利亚撒，并会众的首领，说，“…耶和华在以色列会众前面所攻取之地，是可牧放牲畜之地，你仆人也有牲畜；…求你把这地给你仆人为业，不要叫我们过约但河。”〔2，4～5。〕流便、迦得二支派停留在约但河东，因他们只想到自己，太顾自己的享受，而不顾神的旨意、计划、目标、国度或见证。这指明我们若只顾自己的得救、平安、福分或财物，而留恋不前，就无法成就神的旨意、计划，或达到神的目标、国度和见证。（民数记概论下册，一五七页。）

信息选读

摩西责备流便、迦得子孙不与以色列人一同争战得迦南地。（民三二 6～15。）二支派的人回应摩西的责备，许诺他们愿意过约但河争战，等弟兄们得迦南地为业之后，再回到约但河东。（16～19。）这预表有的人愿意帮助别人进迦南地，达到神荣耀的目标，自己却无意愿进入神荣耀的目标，承受那地为业。

摩西允许二支派的许诺，（16～19，）对他们说，他们若是与弟兄们同去打仗，制伏那地，卸下他们的责任，就能得约但河东之地。（20～22。）摩西

WEEK 7 — DAY 6

Morning Nourishment

Phil. 3:13-14 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

[In Numbers 32 the children of Gad and of Reuben] “spoke to Moses and to Eleazar the priest and to the leaders of the assembly, saying, ...The land which Jehovah struck before the assembly of Israel, is a land for livestock, and your servants have livestock....Let this land be given to your servants for a possession; do not make us cross over the Jordan” [vv. 2, 4-5]. The tribes of Reuben and Gad remained on the east of the Jordan because they thought only about themselves; cared too much for their own enjoyment; and did not care for God’s will, plan, goal, kingdom, or testimony. This indicates that if we care only for our own salvation, peace, blessing, or material things and are unwilling to go forward, we will not be able to fulfill God’s will and plan or reach His goal, kingdom, and testimony. (CWWL, 1960, vol. 1, “Synopsis of Numbers,” pp. 366-367)

Today’s Reading

Moses rebuked the children of Reuben and Gad for not fighting with the Israelites to gain the land of Canaan (Num. 32:6-15). In response to Moses’ rebuke, the people of the two tribes promised that they would willingly cross over the Jordan to fight and that they would not return to the east of the Jordan until their brothers had gained the land of Canaan as their possession (vv. 16-19). This typifies that some are willing to help others enter into the land of Canaan to reach God’s glorious goal, but they have no desire to enter into God’s glorious goal to inherit the land themselves.

Moses permitted the promise of these two tribes (vv. 16-19), telling them that if they went to battle with their brothers, subdued the land, and freed themselves from their obligation, they could have the land east of the Jordan

在此是代表神。许多时候神允许这样的许诺；祂并不勉强我们。今天在召会中，许多爱主、追求主的人留在“约但河东”；他们只想留在神的祝福和眷顾之下。

二支派的拣选使他们的子孙失去承受迦南地的权利。这预表我们今天若贪求安逸，只为自己着想，在追求神的事上停在半路，放弃了权利，我们就不能恢复这些权利，也无法得到补偿。这是永远的损失。反之，我们今天若肯出代价，一直往前进入神荣耀的目标，以致享受神的丰满，将来必有极为丰盛且特别的享受。我们若不肯往前，将来会永远懊悔自己没有享受基督的丰满。这两种人的结局会有很大的分别。照着列王纪和历代志的记载，后来以色列人失败、荒凉了，先被掳去的乃是住在约但河东之地的百姓。这启示凡留在半路，满足于神一点祝福的人，很容易被仇敌掳去。（民数记概论下册，一五八至一五九页。）

今天我们享受基督的原则也是一样。基督已经赐给我们作我们的分，给我们享受；然而，我们要得着这分享受，必须履行条件。这条件就是与神所命定的合作，把神和基督之外的一切东西从我们里面赶出去。这就是说，我们必须毁坏我们里面所有的偶像。偶像就是除神以外霸占我们的东西。学位、职位、华厦、地位或阶级、美名——这一切都能成为霸占我们的偶像。我们必须把一切可能在我们里面的偶像毁坏，不留任何地位给偶像的崇拜。我们不对付里面的偶像，就无法真正地享受基督。（民数记生命读经，四〇四页。）

参读：民数记概论，第三十二至三十三篇。

(vv. 20-22). Here Moses represented God. Many times God permits promises such as this; He does not force us. Today in the church many of the Lord's lovers and pursuers remain on the east of the Jordan; they only want to be under God's blessing and care.

The choice of the two tribes caused their descendants to lose the right to inherit the land of Canaan. This typifies that if we lust for ease and comfort today—caring only for ourselves, stopping halfway, and giving up our rights in the matter of pursuing the Lord—we will not be able to recover those rights; neither will there be any compensation for them. This is an eternal loss. In contrast, if we are willing to pay the price today to go forward continually into God's glorious goal so as to enjoy His fullness, we will have an extremely rich and special enjoyment in the future. If we are not willing to go forward, we will forever regret not enjoying the riches of Christ. There will be a great difference between the outcomes of these two kinds of people. According to the records in Kings and Chronicles, the children of Israel later failed and became desolate, and the first to be captured were those who lived east of the Jordan. This reveals that those who remain halfway and are satisfied with only a little blessing from God will be easily captured by the enemy. (CWWL, 1960, vol. 1, "Synopsis of Numbers," pp. 367-368)

The principle is the same concerning our enjoyment of Christ today. Christ has been given to us as our portion for our enjoyment, yet there is a condition which we must fulfill in order to have this enjoyment. This condition is that we cooperate with God's ordination to drive out everything in us which is other than God and Christ. This means that we must destroy all the idols within us. An idol is anything other than God that occupies us. A degree, a good job, a nice house, a position or rank, a good name—all these can become idols occupying us. We must destroy any idols that may be in us and not leave any ground within us for the worship of idols. Without dealing with the idols in us, we cannot have the genuine enjoyment of Christ. (Life-study of Numbers, p. 324)

Further Reading: CWWL, 1960, vol. 1, "Synopsis of Numbers," chs. 32-33

第七周诗歌

650

事 奉 — 随主引领

7 7 7 7 (英 907)

降 E 大调

4/4

E^b 5 $\dot{1}$ $\dot{1}$ $\underline{7}$ 6 | A^b 5 6 B^b 2 — | E^b 3 2 4 3 | $F7$ 2 1 B^b 5 — |
 一 不是我们 随意走, 乃是随主的引领;
 E^b $\dot{1}$ $\underline{7}$ 6 A^b 5 4 | F 3 2 1 B^b 7 — | E^b 5 6 7 $\dot{1}$ | B^b7 3 2 E^b 1 — ||
 那里活水方涌流, 那里心中方光明。

二 不是自择的工作, 就能博得祂嘉许;
乃是完成祂委托, 才可领受祂称誉。

三 不是我们随自己, 就能座前献祷告;
乃是那灵的叹息, 摸着更深的需要。

四 如果我们答应“不”, 当祂轻说“我需要”,
就是坛上有礼物, 也不能使祂称好。

五 我们如此向己死, 与祂一同活天上,
如此奉献而服事, 祂将自己作恩赏。

WEEK 7 — HYMN

Not where we elect to go

Service — By the Lord's Leading

907

1. Not where we e - lect to go, But where Je - sus leads the way,
 There the liv - ing wa - ters flow, There our dark - ness turns to day.

2. Not our self-appointed task
Will the Lord's approval win,
But the work we did not ask,
Finished humbly, just for Him.
3. Not the prayer we long to plead
When we bend before the Throne,
But the touching deeper need
Of the Spirit's wordless groan.
4. Not the gift we proudly lay
On His altar will He heed,
If our hearts have said Him, "Nay,"
When He whispered, "I have need."
5. Thus we die, and dying live
In the heavenlies with the Lord;
Thus we serve, and pray, and give,
Christ Himself our great Reward.

第七周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]