

**GENERAL SUBJECT:**  
**THE GOOD LAND—“A LAND FLOWING WITH MILK AND HONEY”**  
**总题：美地——“流奶与蜜之地”**

**Message One**  
**第一篇**

**Christ Typified by the Dry Land**  
**in God's Restoration and Re-creation**  
**在神的恢复和复造中，旱地预表基督**

Scripture Reading: Gen. 1:9-13, 24-27; 2:7; Rev. 21:1; John 20:1; 12:24  
读经：创一 9~13, 24~27, 二 7, 启二一 1, 约二十 1, 十二 24

- I. In God's restoration and re-creation, the waters under the heavens were gathered together, and the dry land appeared— Gen. 1:9:**  
**在神的恢复和复造中，天以下的水聚拢，使旱地露出来——创一 9:**
- A. Dividing the land from the waters signifies separating life from death—v. 10.  
使陆地与水分开，意思是使生命与死亡分开——10 节。
- B. In the Bible the sea represents death—Gen. 1:10 : Rev. 21:1.  
在圣经中海代表死亡——创一 10; 启二一 1。
- II. The sea is the result of the waters of judgment, which God used to judge the preadamic world—Gen. 1:2.**  
**海是神用审判之水，审判亚当以前的世界所造成的结果——创一 2。**
- A. The work of God's re-creation was to recover the land by restricting the result of the waters of judgment—vv. 9-10; Jer. 5:22.  
神复造的工作乃是限制审判之水的结果，使陆地得恢复——创一 9~10, 耶五 22。
- B. The living creatures of the preadamic world, after being judged by the waters, became the sea's inhabitants, the demons.  
亚当以前之世界的活类，受水的审判以后，就成了海里的居住者，就是鬼。
- C. After these inhabitants have been dealt with by Christ and His believers and the sea has given them up to the judgment at the great white throne, the sea will not be needed—Matt. 8:29-32; Luke 10:17; Acts 16:18; 19:12; Rev. 20:13.  
在它们受了基督和祂信徒的对付，和海将它们交出，受白色大宝座前的审判之后，海就不需要有了。——太八 29~32, 路十 17, 徒十六 18, 十九 12, 启二十 13。
- D. Since the work of God's re-creation, God's intention has been to abolish the sea by dealing with Satan and his demons.  
从神复造的工作以来，神就定意要对付撒但和鬼，好把海废除。
- E. “The sea is no more” (21:1) indicates that Satan and his evil followers will all be dealt with and will not be found in the new heaven and new earth.  
所以说，海也不再有了（二一 1），指明撒但及其邪恶的跟从者都已经被处置，不会显在新天新地里。
- III. In the Bible the land is a figure, a symbol, of Christ and represents Christ as the generating source of life—Gen. 1:9-13, 24-25; Deut. 8:7:**  
**在圣经里，地是基督的一幅图画，一个表记，代表基督是产生生命的源头——创一 9~13, 24~25; 申八 7:**
- A. The appearing of the dry land in Genesis 1:9-10 is a requirement for generating life; this took place on the third day, corresponding to the day of resurrection—1 Cor. 15:3.

在创世纪一章 10 节中早地露出来是产生生命的一个条件；这事发生在第三日，与复活之日相符——林前十五 3。

B. The land that came out of the death water on the third day is a type of the resurrected Christ who came out of death on the third day—Gen. 1:9-10, 13; 1 Cor. 15:3.  
第三天早地从死水中露出来，预表复活的基督第三日从死而出——创一 9~10, 13; 林前十五 3。

C. After the land appeared, every kind of life—the plant life, the animal life, and even the human life—was produced out of the land; this typifies that the divine life with all its riches comes out of Christ—Gen. 1:11-12, 24-27; 2:7.  
地露出来以后，各种生命——植物生命、动物生命、甚至人的生命——都从地里产生出来——创一 11~12, 24~27; 二 7。

D. The plant life is the lowest form of life, a life without consciousness, corresponding to the earliest stage of the divine life in a newly-regenerated believers—1:11; cf. 1 Cor. 3:6: 植物生命是最低等的生命，是无意识的生命，相当于刚重生的信徒里面神圣生命最初的阶段——创一 11，参林前三 6：

1. The countless varieties of the plant life typify the rich expression of the unsearchable riches of the life of Christ in their beauty for our sight, in the fragrance, and in their nourishing man—Gen. 1:29-30; 2:9; S. S. 1:12-13.

植物生命无数的种类，预表基督生命那追测不尽之丰富的丰富彰显，包括其悦人眼目的美丽与其芬芳，及其对人的滋养——创一 29~30，二 9，歌一 12~13。

2. The trees, the flowers, and the grains as food and as offerings to God are all types of Christ—Gen. 2:9; Exo. 15:23-25; S. S. 2:3; 3:15; Isa. 11:1; John 15:1; 6:9, 19; Lev. 2:1-3, 14.

树木、花（歌一 14）以及作人食物并献给神之祭物的谷类，都是基督的预表。——创二 9，出十五 23~25，歌二 3，三 15，赛十一 1，约十五 1，六 9，19，利二 1~3,14。

#### **IV. Christ—the source of all kinds of life—came out of death in resurrection to generate life for the constituting of the church—John 12:24; 1 Pet. 1:3: 基督——一切生命的源头——在复活里从死而出，以产生生命，为着构成召会——约十二 24; 彼前一 3:**

A. In His resurrection Christ is the Son of God designated in power (Rom. 1:4), the firstborn Son of God (Acts 13:33), a resurrected man with a spiritual body of flesh and bones (Luke 24:36-37), the life-giving Spirit (1 Cor. 15:45b), the Lord Spirit (2 Cor. 3:18), and Christ in the believers (Rom. 8:10; 2 Cor. 13:5; Col. 1:27).

基督在祂的复活里是以大能标出为神的儿子（罗一 4），神的长子（徒十三 33），复活的人，带着有肉有骨的属灵身体（路二四 36~37），赐生命的灵（林前十五 45 下），主灵（林后三 18），以及在信徒们里面的基督（罗八 10，林后十三 5，西一 27）。

B. By His work in resurrection Christ germinated a new creation (John 20:1), caused His believers to be regenerated by God (1 Pet. 1:3), produced many grains for His multiplication and glorification (John 12:24, 31-32), rebuilt God's temple, making it a corporate one (2:19-22), and brought forth the corporate child—the corporate new man—including Himself as God's firstborn Son and His many brothers as God's many sons (16:19-22; Rom. 8:29).

借着在他复活里的工作，基督使新造有新生的起头（约二十 1），使信祂的人由神重生（彼前一 3），为着祂的繁增和得荣产生许多子粒（约十二 24, 31~32），重建神的殿，使其成为团体的殿（二 19~22），生出团体的孩子——团体的新人——包括祂自己作神的长子，以及祂的许多弟兄作神的许多儿子（十六 19~22；罗八 29）。

## Message Two

### The All-inclusive Christ Typified by the Good Land, the Land of Canaan— “a Land Flowing with Milk and Honey”

#### 第二篇

“流奶与蜜之地”，即迦南美地，豫表包罗万有的基督

Scripture Reading: Exo. 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:8;

Deut. 6:3; 8:7-10; 11:9; 26:9, 15; 27:3; Josh. 5:6

读经：出三 8,17, 十三 5, 三十三 3, 利二十 24, 民十三 27, 十四 8;

申六 3, 八 7-10, 十一 9, 二十六 9,15, 二十七 3, 书五 6

- I. **God’s intention revealed in the Scriptures is that Christ should be our good land—the land that came out of the death water, the land elevated above and surrounded by the death water—as depicted by the land of Canaan—Gen. 1:9-10 ;Exo. 3:8; Deut. 8:7.**  
圣经里所启示神的心意，乃是基督作我们的美地。这从死水出来的地，高过死水且被死水包围的地，由迦南地所描述。——创一 9；出三 8；申八 7。
- II. **The good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God realized as the all-inclusive life-giving Spirit, as the inheritance allotted to God’s people for their enjoyment—Col. 1:12; 2:9; 1 Cor. 15:45; 2 Cor. 3:17; Gal. 3:14.**  
迦南美地，是包罗万有的基督完满、完整、终结的预表；基督乃是三一神的具体化身，实化为包罗万有赐生命的灵，作神子民分得的产业，成为他们的享受。——西一 12；二 9；林前十五 45；林后三 17；加三 14。
- III. **The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Eph. 3:8; Phil. 1:19:**  
申命记八章七至九节中美地的丰富，预表基督那追测不尽之丰富的不同方面，在祂的灵里作祂信徒全备的供应——弗三 8；腓一 19：
  - A. **The waterbrooks, springs, and fountains signify Christ as the flowing Spirit—John 4:14; 7:37; Rev. 22:1.**  
川、泉、源表征基督是涌流的灵——约四 14；七 37；启二十二 1。
  - B. **The valleys and mountains signify the different kinds of environments in which we may experience Christ as the flowing Spirit—cf. 2 Cor. 6:8-10.**  
谷和山表征我们可在其中经历基督的不同环境——参林后六 8-10。
  - C. **Wheat typifies the incarnated Christ, who was crucified and buried to multiply Himself—John 12:24.**  
小麦预表成为肉体的基督，被钉死并埋葬而得以繁增——约十二 24。
  - D. **Barley, being the first-ripe grain, points to the resurrected Christ as the firstfruits—2 Sam. 21:9; 1 Cor. 15:20.**  
大麦是初熟的谷物，指复活的基督这初熟的果子——撒下二一 9；林前十五 20。
  - E. **Vines typify the Christ who sacrificed Himself to produce wine to cheer God and man—Judg. 9:13; Matt. 9:17.**  
葡萄树预表基督献上自己为祭，以产生酒，使神和人喜乐——士九 13；太九 17。
  - F. **The fig tree speaks of the sweetness and satisfaction of Christ as the life supply—Judg. 9:11.**  
无花果树说到基督作生命供应的甘甜与满足——士九 11。

- G. The pomegranates signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—Exo. 28:33-34; 1 King 7:18-20; S. S. 4:3b, 13,  
石榴树表征基督作生命之丰富的丰满、充盈、丰美与彰显——出二八 33-34; 王上七 18-20; 歌四 3 下, 13。
- H. The bread signifies Christ as the bread of life—John 6:35, 48.  
食物表征基督是生命的粮——约六 35,48。
- I. The olive tree typifies Christ as the One who was filled with the Spirit and anointed with the Spirit—Judg. 9:9; Rom. 11:17; Luke 4:1, 18; Heb. 1:9.  
橄榄树预表基督是被那灵所充满并为那灵所膏者——士九 9; 罗十一 17; 路四 1,18; 来一 9。
- J. Olive oil typifies the Holy Spirit, by whom we walk to honor God and whom we minister to honor man—Gal. 5:16, 25; 2 Cor. 3:6, 8; Judg. 9:9.  
橄榄油预表圣灵, 我们凭这灵行事为人以尊重神, 也供应这灵以尊重人——加五 16,25; 林后三 6,8; 士九 9。
- K. Stones signify as material for building God’s dwelling place—Isa. 28:16; Zech. 4:7; 1 Pet. 2:4.  
石头表征基督是建造神居所的材料——赛二八 16; 亚四 7; 彼前二 4。
- L. The iron and copper are for making weapons and typifies and typify our spiritual warfare by which we fight the enemy—Gen. 4:22; 1 Sam. 17:5-7; 2 Cor. 10:4; Eph. 6:10-20:  
铁与铜是为着制造武器, 预表我们属灵的征战, 以对抗仇敌——创四 22; 撒上十七 5-7; 林后十 4; 弗六 10-20:  
1. Iron also signifies Christ’s ruling authority and copper, Christ’s judging power—Matt. 28:18; Rev. 19:15; 1:15.  
铁也表征基督治理的权柄, 铜则表明基督审判的权能——太二八 18; 启十九 15; 一 15。  
2. The mountains from which copper is mined signify Christ’s resurrection and ascension—Eph. 4:8  
可以挖铜的山, 表征基督的复活与升天——弗四 8。
- M. By enjoying the riches of the land, the children of Israel were able to build up the temple to God’s habitation and the city of Jerusalem to establish God’s kingdom on earth.  
以色列人藉着享受那地的丰富, 就能建造圣殿作神的居所, 并建造耶路撒冷城, 将神的国建立在地上。

**IV. As a type of the all-inclusive Christ, the land of Canaan is “a land flowing with milk and honey”—Exo. 3:8, 17; 33:3; Lev. 20:24; Num. 13:27; 14:8; Deut. 6:3; 26:9, 15; 27:3; Josh. 5:6**

迦南地作为包罗万有之基督的预表是“流奶与蜜之地”——出三 8,17; 三三 3; 利二十 24; 民十三 27; 十四 8; 申六 3; 二六 9,15; 二七 3; 书五 6。

- A. Milk and honey are produced out of the mingling of two lives—the vegetable life and the animal life:  
奶与蜜是植物生命和动物生命二者调和而成的产物:  
1. In Deuteronomy 8:8 honey is put together with the plants—wheat, barley, the vine, the fig tree, the pomegranate, and the olive tree.  
在申命记八章八节, 蜜是和植物摆在一起的, 小麦、大麦、葡萄树、无花果树、石榴树、和橄榄树。  
2. In Deuteronomy 32:14 milk is put together with the animals—cattle and flock.  
在申命记三十二章十四节, 奶是和动物摆在一起: 牛和羊。

3. For the most part honey has to do with the plant life, and the greater part of the milk is related to the animal life:  
蜜多是和植物生命有关，奶大部分是属于动物生命：
  - a. When these two lives are mingled together, honey is produced.  
这两种生命调和在一起，就产生蜜。
  - b. Milk is also a product of both the animal life and the vegetable life, but it belongs mainly to the animal life; it is produced from grazing in the pasture (vegetable life) by the cattle and the flock (animal life).  
奶也是动物和植物两种生命的产品，但它主要是属于动物生命，是动物的牛羊吃植物的草所产生的。
- B. Milk and honey, which are the mingling of both the animal life and the vegetable life, signify two aspects of the life of Christ—the redeeming aspect and the generating aspect—Deut. 8:8; 32:13-14:  
奶与蜜是动物生命与植物生命的调和，表征基督生命的一面——救赎的一面和生产的一面——申八 8；三二 13-14：
  1. The vegetable life is the life that generates and multiplies; this life signifies the generating and multiplying life of Christ—John 12:24.  
植物的生命乃是能生产并繁衍的生命；这生命表征基督生命的生产和繁衍——约十二 24。
  2. The animal life signifies the redeeming life of Christ—John 6:54-55.  
动物生命表征基督救赎的生命——约六 54-55。
  3. The redeeming aspect of Christ' life is for our judicial redemption, and the generating aspect of Christ's life is for our organic salvation—John 1:29; 12:24; Rev. 2:7; Rom. 5:10.  
基督的生命救赎一面是为着我们法理的救赎，基督的生命生产的这一面是为着我们生机的拯救——约一 29；十二 24；启二 7；罗五 10。
  4. The symbols of the Lord's table signify the redeeming and generating aspects of Christ's life for God's complete salvation—Matt. 26:26-28; 1 Cor. 10:17.  
主桌子的表记之物，表征基督的生命救赎与生产这两面，为着神完整的救恩——太二六 26-28；林前十 17。
  5. Milk and honey speak forth the goodness and sweetness of the life of Christ—Eph. 5:2; Phil. 4:18:  
奶与蜜是说出基督生命的美善和甘甜——弗五 2；腓四 18：
    - a. When at the same time we experience and enjoy Christ as both the vegetable life and the animal life, we realize how good, sweet, and rich the Lord is to us.  
当我们经历和享受基督作动物和植物生命时，我们知道主之于我们是多么美善，多么甘甜，多么丰富。
    - b. We sense the richness and the sweetness of Christ—the goodness of the milk and the sweetness of the honey  
我们感到基督的丰富与甘甜——奶的美善和蜜的甘甜。
  6. By enjoying Christ as the land of milk and honey, we will be constituted with Him as milk and honey—“Your lips drip fresh honey, my bride; / Honey and milk are under your tongue”—S. S. 4:11a; Eph. 4:29; Col. 4:6  
我们借着享受基督作流奶与蜜之地，就被祂这奶与蜜构成——“我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶”——歌四 11 上；弗四 29；西四 6。

## Message Three

### 第三篇

## God Making a Covenant with Abraham concerning the Promised Land and Bringing His People out of Egypt into a Good and Specious Land

神为着应许之地与亚伯拉罕立约，并带领祂的子民出埃及，进入美好宽阔之地

Scripture Reading: Gen. 12:7; 13:14-15; 15:6-21; Exo. 3:7-8, 10, 17

读经：创十二 7，十三 14-15，十五 6-21，出三 7-8，10，17

### I. In order to strengthen the faith of Abraham to believe God for the promise concerning the land, God was compelled to confirm His promise to Abraham concerning the land by making a covenant with him—Gen 12:7; 13:14-17; 15:6-21:

为了加强亚伯拉罕对神关于这地之应许的信心，神迫切的要与亚伯拉罕立约，借以坚定祂对亚伯拉罕关于地的应许—创十二 7；十三 14-17；十五 6-21：

- A. In order to fulfill His purpose, God needed not only the seed (v 6) but also the land (v 7): 为着完成神的旨意，祂不仅需要后裔 (v.6)，也需要土地 (v.7)
1. The land is the place where God's people can have rest and where they can defeat God's enemies, establish God's kingdom, and build God's habitation that God may be expressed and represented on this rebellious earth. 这地是神的子民能得安息的地方；是神一切的仇敌能被击败的地方；是神建立祂的国度并建造祂的居所，使祂在这背叛的地上得着彰显并代表的地方。
  2. Once again God confirmed that He would give the land of Canaan to Abraham and to his seed—12:7; 13:13-14. 神再一次确认祂要将迦南地赐给亚伯拉罕和他的后裔—十二 7；十三 13-14。
- B. The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace, not through Abraham's effort in the flesh—15:18-21. 神与亚伯拉罕所立的约，乃是应许的约，要借着神在祂恩典中的大能来得着成就，而不是通过亚伯拉罕在肉体里的努力—十五 18-21。
- C. The extraordinary way in which God enacted with covenant implies the way in which Abraham would fulfill God's eternal purpose—Eph. 3:10; Gen. 15:8-21: 神立定这约的特别方式，含示亚伯拉罕能完成神永远定旨的路—弗三 10；创十五 8-21：
1. God made his covenant with Abraham through the crucified and resurrected Christ—vv. 9-10: 神与亚伯拉罕立约是借着钉十字架并复活的基督，—vv.9-10：
    - a. The three kinds of slain cattle signify Christ in His humanity being crucified for us, and the two living birds signify Christ in His divinity being the living, resurrected Christ—v. 9; John 12:25; Rev. 1:18. 三种被杀的牲畜，表征基督在祂的人性里为我们钉十字架，两只活鸟表征基督在祂的神性里是活着、复活的基督—v.9；约十二 25；启一：18。
    - b. Christ was killed in His humanity, but He lives in His divinity—John 14:19; 1 Pet. 3:18. 基督在祂的人性里被杀，却在祂的神性里活着—约十四 19；彼前三 18。
  2. God's foretelling the sojourning, slavery, and affliction of Abraham's seed in Egypt was a confirmation that Abraham would surely have a son, and heir (Gen. 15:4) and

that God in His faithfulness would keep His promised given in 12:7 and 13:14-17, to give to his seed the land from the Nile to the Euphrates (15:18).

神预言亚伯拉罕的后裔要在埃及寄居、受奴役和受苦，这是亚伯拉罕肯定会得着儿子、后裔（创十五 4）的确证，也是神在祂的信实里必定守住祂在十二 7 和十三 14-17 中的应许，将尼罗河到幼发拉底河的地赐给他的后裔的确证（十五 18）。

3. To enact His covenant with Abraham, God passed through the sacrifices as a smoking furnace and a flaming torch in the dark of the night—v. 18:

神与亚伯拉罕立约，在黑夜里如同冒烟的炉并烧着的火把，从祭牲中经过—v.18:

- a. A furnace is for refining, and a torch is for enlightening.

炉是为着炼净，火把是为着光照。

- b. This signifies that when God's called ones suffered affliction, He will come to refine and enlighten them that they may fulfill His purpose by the seed and by the land.

这表征神所呼召的人遭受苦难时，祂要进来炼净并光照他们，使他们能借着后裔和地完成祂的定旨。

## II. God delivered His chosen people out of the tyranny of the Egyptians and brought them out of Egypt, the land of bondage, and into Canaan, the promised land—Exo. 3:7-8, 10, 17:

神拯救祂的选民脱离埃及的暴政，带领他们脱离埃及为奴之地，进入迦南流奶与蜜之地—出三 7-8, 10, 17:

- A. The nation of Egypt typifies the kingdom of darkness, and Pharaoh typifies Satan, the devil—Col. 1:13; 1 John 5:19b; John 12:31; Heb. 2:14-15; Rev. 12:9a:

埃及国豫表黑暗的国度，而法老豫表那恶者撒但—西一 13; 约壹五 19b; 约十二 31; 来二 14-15; 启十二 9a:

1. The world is not a source of enjoyment; it is a place of tyranny, and every aspect of the world is a form of tyranny—Gal. 4:8.  
世界不是享受的来源；它乃是暴虐之地—加四 8。
2. In the world Satan is keeping God's chosen people, those destined for the fulfillment of God's purpose, under his usurping hand—Eph. 2:2; Luke 13:11-12:  
在世界中，撒但将神的选民；就是命定来完成神旨意的人，掌握在他霸占的手下—弗二 2；路十三 11-12。
  - a. To exist is one thing, but to exist for the divine purpose is another thing—Rom. 8:28; Eph. 1:11; 3:11; 2 Tim. 1:9.  
生存是一回事，但为着神的旨意而生存是另一回事—罗八 28; 弗一 11; 三 11; 提后一 9
  - b. Satan has usurped people so that they care only for their existence, not for God's purpose in their existence—Matt. 6:25, 31-33.  
撒旦霸占人，让他们只顾生存，却不在生存中顾到神的旨意—太六 25, 31-33。

- B. To bring a person out of Satan's hand and out of the kingdom of darkness is a mighty work—12:28-29; Luke 11:21-22; Acts 26:16-18; Col. 1:13:

带领一个人脱离撒但的手，脱离黑暗的国度，乃是一件大事—十二 28-29; 路十一 21-22; 徒二十六 16-18; 西一 13:

1. For this reason, the divine revelation in the New Testament places a very high value on the preaching of the gospel—Rom. 1:16; Matt. 24:14; Mark 16:15.  
故此，新约中的神圣启示对传福音有很高的评价—罗一 16; 太二十四 14; 可十六 15。
2. One aspect of God's purpose in calling us is to use us to bring others out of the usurpation and tyranny of Satan and the world—Acts 26:18; Eph. 3:9.  
神呼召我们的目的有一面是用我们带领别人脱离撒但的霸占和世界的暴政—徒二十六 18；弗三 9。

- C. In typology, bringing the children of Israel into Canaan, a good land, signifies bringing people into the all-inclusive Christ with His unsearchable riches—v. 8; Col. 1:12:  
在预表上，带以色列人进入迦南美地，表明把人带到那包罗万有的基督并祂追测不尽的丰富里—v.8; 西一 12:
1. God wants to bring His chosen and redeemed people into the good land so that they may enjoy Christ in His all-inclusiveness for His building and His kingdom—Eph. 3:8; 2:19-22; Col. 2:6-7, 16-17; 3:11  
神要带祂拣选并救赎之人到美地，在祂的包罗万有中享受基督，为着祂的建造和祂的国—弗三 8; 二 19-22; 西二 6-7, 16-17; 三 11。
  2. We need to bring others all the way from the world into the all-inclusive Christ and help them to experience Christ in His unsearchable riches so that God may be able to establish His kingdom and have His dwelling place on earth today—Eph. 3:8; 2:21; Rom. 10:12; 14:17.  
今天我们需要带领人从世界一直进入包罗万有的基督里，并帮助他们经历基督那追测不尽的丰富，使神能建立祂的国，并在地上得着祂的居所—弗三 8; 二 21; 罗十 12; 十四 17。
- D. The land of Canaan signifies the all-inclusive Christ in His unlimited spaciousness and universal extensiveness—Eph. 3:18; Col. 2:16-17:  
迦南地表征在祂极其宽广和延展无限中包罗万有的基督—弗三 18; 西二 16-17:
1. As typified by the good land, Christ is unlimited in His spaciousness—Exo. 3:8:
    - a. The land of Canaan is called a good land, and it is good first of all in its spaciousness—Num. 14:7-8; Exo. 3:8.  
迦南地被称为美地，它的美首先是在于它的宽阔—民十四 7-8; 出三 8。
    - b. The good land was spacious, stretching from the Mediterranean Sea to the Euphrates.  
美地是宽阔的，从地中海延伸到幼发拉底河。
  2. Christ is not only all-inclusive and unlimited but also universally extensive—Col. 2:16-17:  
基督不仅是包罗万有和延展无限的一位，并且是宇宙般的延展无限—西二 16-17:
    - a. Christ is the reality of all the positive things in the universe; this makes Him extensive as well as all-inclusive.  
基督乃是宇宙中一切正面事物的实际，这使祂既包罗万有，又延展无限。
    - b. The dimensions of Christ are the breadth, the length, the height, and the depth—the dimensions of the universe—Eph. 3:18.  
基督的量度是阔、长、高、深—宇宙的量度—弗三 18。
    - c. The vast, immeasurable Christ is the extensive Christ, the One who is universally extensive.  
广阔、不可测量的基督是那位包罗万有、宇宙般延展无限的基督。
    - d. Christ is our real universe, for His dimensions are the dimensions of the universe.  
基督是我们的宇宙，因为祂的量度就是宇宙的量度。
  3. The Christ we have received is not a small, narrow, limited Christ but an all-inclusive, unlimited, extensive Christ—2:6.  
我们接受的基督不是小、窄，有限的基督，而是包罗万有，延展无限的基督。
    - a. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our entire being—Eph. 3:17.  
这样一位基督，现今就住在我们里面，等候机会把祂自己扩展到我们全人里—弗三 17
    - b. All the room within us should be given over to the all-inclusive Christ.  
我们里面一切的地位都应该留给包罗万有的基督。



## Message Four

### Experiencing Christ as the Angel of Jehovah Bringing Us into Himself as the Good Land and Being Partners of Christ, Like Joshua and Caleb, Fighting in Faith to Possess the Land of Canaan

#### 第四篇

经历基督作耶和华的使者，领我们进入美地，  
并像约书亚和迦勒成为基督的同伙，打信心的仗据有迦南地

Scripture Reading: Exo. 23:20-23; Num. 13: 30; 14:7-9; Josh. 14:6-15

读经：出二十三 20~23，民十三 30，十四 7~9，书十四 6~15

#### I. Christ is the Angel of Jehovah, bringing us into Himself as the good land—

##### Exo. 23:20-23:

基督是耶和华的使者领我们进入美地 — 出二十三 20~23:

- A. The title the Angel of Jehovah in Exodus 3:2 refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22).  
在出埃及三章二节里，『耶和华的使者』这名称，主要是指神的儿子基督，受神差遣（参约八 42）拯救祂的百姓脱离他们受苦的处境。（参士六 12~22，十三 3~22）
- B. According to Exodus 3:2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (Exo. 3:6, 15).  
根据出埃及三章二节和六节，耶和华的使者这位受差遣者，就是差遣者耶和华自己（参亚二 6~11），而耶和华就是三一神。—出三 6、15
- C. “The Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them” —Exo. 14:19:  
『在以色列营前行走的神的使者，转到他们后边；云柱也从他们前边转到他们后边立住』。  
—出十四 19
1. The Angel of God in Exodus 14:19 is the Angel of Jehovah who called Moses; the Angel of Jehovah is Christ as God's sent One—3:2, 4.  
出埃及十四章十九节里神的使者就是那呼召摩西的耶和华使者；耶和华的使者乃是基督作为神所差遣者。—三 2、4
  2. The fact that God's sent One went before the camp of Israel indicates that Christ was the One who was leading the people.  
神所差遣者在以色列营前行走，这指明基督乃是带领百姓的那一位。
  3. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; Christ and the leading Spirit cannot be separated—John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6.  
当神的使者行动时，云柱也动，表明使者和云柱乃是一；基督与引导的灵是不能分开的。  
—约十四 17~20，十六 13，林后三 17，启五 6
- D. “I am now sending an Angel before you to keep you in the way and to bring you into the place which I have prepared” —Exo. 23:20, cf. vv. 21-33:  
“我差遣使者在你们前面，在路上保护你们，领你们到我所预备的地方去” —出二三 20，参 21~33 节：

1. The Angel of Jehovah typifies Christ as the One sent by God to keep His people in the way and to bring them into the good land, and the good land typifies Christ in His all-inclusiveness as the allotted portion of God's people—Deut. 8:7; Col. 1:12.  
耶和华的使者豫表基督是奉神差遣，在路上保护祂的子民，并领他们进入美地的那一位；美地豫表包罗万有的基督，是分给神子民的分。—申八 7，西一 12
2. Christ as the sent One brings God's people into Himself as the good land; the goal in God's purpose is to bring His people into the full enjoyment of Christ as the all-inclusive land.  
因此，基督作奉差遣者，将神的子民领进祂自己这美地裡；神定旨的目标，是要将祂的子民带进对基督这包罗万有之地完满的享受里。
3. Regarding the Angel of Jehovah, Exodus 23:21 says, "My name is in Him"; the name of Jehovah is identical to His person, indicating that the Angel of Jehovah is Jehovah Himself.  
论到耶和华的使者，出埃及二十三章二十一节说，“我的名在祂里面”；耶和華的名与祂的人位是一，指明耶和華的使者就是耶和華自己。
4. Christ, the sent One of God, speaks for God within us; if we would take possession of Him, we must learn to obey His voice; that the Angel's voice was Jehovah's speaking proves strongly that the Angel and Jehovah are one—vv. 21-22.  
奉神差遣的基督在我们裡面为神说话；我们若要据有祂，就必须学习顺从祂的话；使者的话就是耶和華的话，这有力地证明使者与耶和華乃是一。—21~22 节
5. The blessings in Exodus 23:25-26 signify spiritually that God will give us bread (the Word—Matt. 4:4) to nourish us and water (the Spirit—John 7:37-39) to satisfy us and will cause us to grow in the divine life to maturity, to full age (Eph. 4:13; Col. 1:28), in order to gain the all-inclusive Christ as our possession for our enjoyment (Phil. 3:8).  
出埃及二十三章二十五至二十六节的福，表征在属灵方面，神要赐给我们粮（神的话——太四 4）以喂养我们，赐给我们水（那灵——约七 37~39）以满足我们，使我们在神圣的生命裡长大以至于成熟，完全长成（弗四 13，西一 28），好得著包罗万有的基督作我们的产业，给我们享受（腓三 8）。

**II. Like Joshua and Caleb, we need to be partners of Christ, fighting in faith to possess the land of Canaan—Num. 13:30; 14:7-9:**  
我们需要像约书亚和迦勒作基督的同伙，凭信争战得着迦南地 —民十三 30，十四 7~9:

- A. Joshua and Caleb took the word of God as their faith—13:30; 14:7-9:  
约书亚和迦勒相信神的话，顺从主，向着目标竭力往前。—民十三 30，十四 7~9
1. Joshua and Caleb believed in the word of God, obeyed the Lord, and pressed toward the goal.  
约书亚和迦勒尊重神，所以神也尊重他们。
  2. God alone is the source of faith; if we would have faith, we must learn to care for God's interests and not for our benefit.  
只有神是信的源头；我们若要有信，就必须学习顾到神的权益，而不顾自己的利益。
  3. The example of Joshua and Caleb in the Bible shows us what it is to believe—13:30; 14:7-9:  
在圣经里约书亚和迦勒的榜样，给我们看见什么是信心。—民十三 30，十四 7~9
    - a. Joshua and Caleb were not the ones who overcame in Numbers 13 and 14; it was the One in whom they trusted.  
在民数记十三至十四章，得胜的不是约书亚和迦勒，乃是他们所信靠的那一位。—民十三~十四

- b. God did everything; they simply enjoyed what God did—v. 8.  
神作了一切，他们只是享受神所作的。—8
4. We should follow the example of Joshua and Caleb; they had hearts full of faith—13:30.  
我们该跟从约书亚和迦勒的榜样；他们满有信。—十三 30
- B. We need to be today's Calebs, partners of Christ, who is the real Joshua—14:24; Josh. 14:6-14; Heb. 2:10; 3:14:  
我们需要作今日的迦勒，就是基督这真约书亚的同伙。—十四 24，书十四 6~14，来二 10，三 14
1. Christ, the Captain of salvation, is the real Joshua, leading us to take possession of the land, and we, today's Calebs, are His partners, fighting with Him against the enemies and sharing with Him in taking and possessing the land—2:10; 3:14:  
基督是救恩的元帅，乃是真约书亚，带领我们据有那地；我们是今日的迦勒，乃是祂的同伙，和祂一同与仇敌争战，一同得着并据有那地。—来二 10，三 14
- a. Christ has been anointed by God to carry out God's commission, and we as His partners share with Him in carrying out God's commission.  
基督已为神所膏，以执行神的使命；我们是基督的同伙，与祂一同执行神的使命。
- b. Hebrews 3:7-14 deals with entering the good land; the type of this entering the good land was the entering of the land under the leadership of Joshua (Josh. 1:1-6), and Caleb was his partner in possessing the good land (Num. 32:12; Josh. 14:6-8).  
希伯来三章七至十四节是论到进入美地；这进入美地的豫表是在约书亚的带领下进入（书一 1~6），迦勒在据有美地上，是祂的同伙。（民三二 12，书十四 6~8）
- c. Today Christ is the real Joshua, and we are His Calebs, His partners—Heb. 2:10; 3:14.  
今天基督是真约书亚，我们是祂的迦勒，祂的同伙。—来二 10，三 14
- d. As Christ's partners, we are working together with Him and cooperating with Him to fulfill God's desire to have a corporate expression of Himself.  
我们作基督的同伙，正与祂同工并与祂合作，以实现神的愿望，得着祂自己团体的彰显。
2. Caleb had a different spirit and fully followed the Lord by a different spirit, which was different from all the other spirits—Num. 14:24.  
迦勒有另一个灵，他以这另一个灵专一跟从主，这灵与所有其他的灵不同。—民十四 24
3. We must be resolute and determined in our will to stand with the Lord, just as Caleb fully followed God—vv. 6-9, 24; Deut. 1:36; Josh. 14:14:  
我们要决心定意的和主站在一起，就像迦勒那样，专一跟从神。—6~9、24 节，申一 36，书十四 14
- a. Caleb fully followed the Lord because he knew that God wanted the children of Israel to enter into the good land—Num. 14:24; Deut. 1:36; Josh. 14:8.  
迦勒专一跟从神，因为他知道神要带领以色列人进入美地。—民十四 24，申一 36，书十四 8
- b. Since God wanted them to enter the good land, He would fight for them and accomplish everything for them—Num. 14:7-8.  
神既要带领他们进入美地，就必为他们争战并作成一切。—民十四 7~8
- c. Caleb knew that God would fight on their behalf and destroy the enemies.  
迦勒知道神要为他们争战，毁灭仇敌。
4. Joshua and Caleb did not fear the Nephilim or the inhabitants of the land of Canaan but said, "They are our bread" —v. 9:  
约书亚和迦勒不惧怕拿非利人或迦南地的居民，反而说，『他们是我们的食物』—9 节：

- a. Caleb believed that the Nephilim (Anakim) would be defeated and become their bread because he knew that God had promised to bring them into the land—13:30, 33.  
迦勒相信拿非利人（亚纳人）会被击败并成为他们的食物，因为他知道神已应许将他们带进那美地。—十三 30、33
- b. Caleb's experience demonstrates that the more Nephilim we eat, the stronger we will become; he was full of vitality at eighty-five because by assimilating so many Anakim over the years, he had developed a constitution that showed no trace of age—Josh. 14:10-14.  
迦勒的经历显示，我们吃的拿非利人越多，就越刚强；迦勒到八十五岁还是满有活力，因为多年来击败了许多亚纳人并成为他的食物，在他里面造出一个不衰老的构成。—书十四 10~14
- c. Our battle with the enemy will be a defeat to him, but it will be bread for us; the defeated enemy is the most tasteful bread—Num. 14:9.  
我们与仇敌的争战对于仇敌是失败，但对于我们乃是食物；被打败的仇敌是最好吃的食物。—民十四 9
- d. The enemy will be our food, and swallowing him will be our satisfaction.  
仇敌将是我们的食物，把他吞食下去，我们就必得饱足。

## Message Five

### 第五篇

#### Engaging in Spiritual Warfare to Defeat and Destroy All That Is Signified by the Pagan Tribes in the Land of Canaan 从事属灵的争战，打败和摧毁迦南地异族所表征的邪恶属灵势力

Scripture Reading: Exo. 23:27-30; Num. 13:33; 21:1-3; 32:31; 33:50-53; Deut. 7:1-2  
读经：出二十三 27~30，民十三 33，二十一 1~3，三十二 31，三十三 50~53，申七 1~2

#### I. As today's Calebs fighting for God's interest, it is crucial for us to see a vision of the all-inclusive Christ typified by the good land and to conquer the satanic chaos and triumph in the divine economy—Deut. 8:7-10; Eph. 1:10; Rom. 16:20:

我们作为今日的迦勒为神的权益争战，要紧的就是要看见由美地所预表包罗万有之基督的异象，并且要征服撒但的混乱，而在神圣的经纶中得胜——申八 7~10，弗一 10，罗十六 20:

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

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

B. In order to possess the good land, we need to engage in spiritual warfare to conquer the satanic chaos and triumph in the divine economy—Eph. 1:10; 6:10-12; Rom. 16:20:

我们若要据有美地，就必须从事属灵的争战，征服撒但的混乱，在神的经纶中得胜——弗一 10，六 10~12，罗十六 20:

1. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:

宇宙的历史乃是神的经纶与撒但的混乱的历史——创一 1~2、26，启二十 10~二十一 4:

a. Satan is the source of chaos, and God Himself is the divine economy.

撒但是混乱的源头，而神自己就是神圣的经纶。

b. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—2 Cor. 4:6; 1 Tim. 1:4.

在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行——林后四 6，提前一 4。

2. Instead of delivering us from chaos, God wants us to be one with Him to conquer the destructive satanic chaos and to carry out the constructive divine economy—Eph. 3:8-10; 2 Cor. 5:17.

神不是拯救我们脱离混乱，乃是要我们与祂是一，征服撒但毁坏的混乱，并完成神圣建造的经纶——弗三 8~10，林后五 17。

3. As we are suffering the chaos, we need to stand for and live out the divine economy—1 Tim. 1:4, 18; 2 Tim. 4:7.

在混乱中受苦时，我们需要为神圣的经纶站住，且活出神圣的经纶——提前一 4、18，提后四 7。

4. The overcomers conquer the satanic chaos and triumph in the divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 4:7-8:

得胜者征服撒但的混乱，而在神圣的经纶中得胜——提前 3~4、19~20，四 1~2，多三 10，提后四 7-8

a. The overcomers suffer the chaos, but instead of being disappointed or discouraged, they are strengthened and enabled to stand for and live out the divine

economy according to the truth—Eph. 3:16; 6:10-12.

得胜者在混乱中受苦，却不失望也不沮丧，反而得加强，能够照着真理为神圣的经纶站住，且活出神圣的经纶——弗三 16，六 10~12

- b. We conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—1 Cor. 15:10; 2 Cor. 12:9; 2 Tim. 4:22.

我们征服混乱，乃是借着经过过程并终极完成之三一神作全足的恩典——林前十五 10, 林后十二 9, 提后四 22

## II. The various pagan tribes that occupied the land of Canaan signify the different aspects of our natural life—Exo. 23:7-30:

占据美地的各个异族，表征我们天然生命不同的方面——出二十三 7~30

- A. The gods (idols) of the pagan tribes (Exo. 23:24) with the demons behind them (cf. 1 Cor. 10:20), represent spiritual forces of evil (Eph. 6:12).  
异族的神（偶像，出二十三 24）及其背后的鬼魔（参林前十 20），代表邪恶的属灵势力。（弗六 12）。
- B. Behind our natural life are the forces of evil (cf. Matt. 16:23, note 1), who utilize, manipulate, and direct the aspects of our natural life to frustrate us from taking possession of the all-inclusive Christ and enjoying His riches.  
在我们天然生命的背后乃是邪恶的势力，（参太十六 23，注 1）利用、操纵、并指使我们天然生命的各方面，阻挠我们据有包罗万有的基督并享受祂的丰富
- C. The pagan tribes in the land were the source of Israel's sin against God:  
美地上的异族是以色列人犯罪得罪神的根源
1. This indicates that our natural life is the source of our sins.  
这指明我们天然的生命是我们罪的根源
  2. In the sight of God, those who live according to the natural life are sinning continually, whether they do good or evil.  
在神眼中，凡按着天然生命生活的人，无论行善或作恶，都是不断犯罪
- D. Because the natural life frustrates us from possessing Christ and enjoying Him, we must hate it (Luke 14:26) and, as we grow in Christ, be willing to drive it out.  
因着天然生命阻挠我们据有基督并享受基督，所以我们必须恨恶它（路十四 26），并且当我们在基督里长大时，必须乐意将天然生命撵出去。
- E. God will not cut off our natural life, signified by the pagan tribes, all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field—Exo. 23:29; cf. Matt. 12:43-45:  
神不是一次就将我们天然的生命（由异族所表徵）全部剪除，因为这样作会使我们里面成为真空，有被鬼魔（由田野的兽所表徵）占据的危险——出二三 29，参太十二 43~45。
1. God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life—Exo. 23:30.  
神乃是按照我们在神圣生命里长大的程度，渐渐的，一点一点的剪除我们的天然生命——出二三 30。
  2. The more Christ increases in us, the more He will replace our natural life.  
基督越在我们里面扩增，祂就越顶替我们天然的生命。
- F. God promised to drive out the pagan tribes (vv. 29-30), but God's people had to cooperate with Him by taking the initiative in destroying them—vv. 31-33; cf. Rom. 8:13; Gal. 5:24; Col. 3:5; Phil. 2:12-13).  
神应许要撵走异族（29~33），但神的百姓必须与祂合作，主动的灭绝他们——31-33; 参罗八十三; 加五 24; 西三 5; 腓二 12-13).
- G. The more Christ increases in us, the more we will be able to cooperate with God in driving out the natural life.  
基督越在我们里面扩增，我们就越能与神合作，把天然的生命撵出

**III. Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up—Num. 13:33:**

因着拿非力人（堕落天使和堕落人类的混杂）住在迦南地，所以神命令以色列人要取得这地，并毁坏其上所有的人，使人类得着清理——民十三 33。

A. According to the divine thought, the nations in the land of Canaan had to be exterminated because they were devilish and mingled with demons—Deut. 7:2.

按照神圣的思想，迦南地的国民必须消灭，因为他们是属魔鬼的，并且与鬼调和——申七 2

B. The Canaanites signify human beings who have joined themselves to the evil spirits, to the satanic power of darkness in the air—Num. 14:45.

迦南人表征与邪灵、与空中撒但黑暗权势联结的人类——民十四 45

**IV. The Canaanites typify the fallen angels, the rebellious angels who follow Satan, who have become the powers, rulers, and authorities in Satan's kingdom—13:33; 21:1-3; 32:21; 33:50-53; Deut. 7:1-2; Rev. 12:4, 7; cf. Dan. 10:13, 20:**

迦南人预表跟随撒但的堕落天使，背叛的天使，他们成了撒但国里执政的、掌权的和有权势的——十三 33；二十一 1-3；三十二 21；三十三 50-53；神七 1-2；启十二 4, 7；参但十 13, 20:

A. In the typology of the Old Testament, Canaan has two aspects:

按旧约预表，迦南有两方面：

1. On the positive side Canaan, a land of riches (Deut. 8:7-10), typifies the all-inclusive Christ with His unsearchable riches (Eph. 3:8).

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

2. On the negative side, it signifies the aerial part, the heavenly part, of the dark kingdom of Satan.

在消极一面，迦南表征撒但黑暗国度空中、天上的部分。

B. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12); hence, he has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13).

撒但是这世界的王（约十二 31）和空中掌权者的首领（弗二 2），有他的权势（徒二六 18）和他的使者（太二五 41），这些使者是他的从属，就是那些执政的、掌权的和管辖这黑暗世界的（弗六 12）；因此，撒但有他的国（太十二 26），就是黑暗的权势（西一 13）。

C. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces of evil in the heavenlies” (Eph. 6:12) that the saints may enjoy Christ as the all-inclusive land.

以色列人与迦南人争战，为要据有并享受美地，这预表召会有分子属灵的争战，抵挡“诸天界里那邪恶的属灵势力”（弗六 12），使圣徒能享受基督作包罗万有的地。

D. The church must be such a corporate warrior, fighting against Satan's aerial forces so that God's people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth—vv. 10-20.

召会必须是这一个团体的战士，抵挡撒但空中的势力，使神的子民更多赢得基督，好建造基督的身体，建立并开展神的国，使基督能回来承受这地——10~20。

## Message Six

### 第六篇

## Experiencing Christ as the Reality of the Good Land Promised to Abraham and

## Laboring on the Land to Produce the Riches of Christ for Our Personal Enjoyment and to Have a Surplus to Bring to the Church Meetings for the Corporate Worship of God

经历基督作应许给亚伯拉罕美地的实际，并经营美地以出产基督的丰富，  
得着个人的享受并将富余带到聚会，为着团体地敬拜神

Scripture Reading: Gal. 3:14; Col. 1:12; Eph. 3:8; John 4:23-24; 1 Cor. 14:26; 1 Pet. 1:8  
读经：加三 14, 西一 12, 弗三 8, 约四 23-24, 林前十四 26, 彼前一 8

### I. Galatians 3:14 is an extremely important verse because it combines the promise of the Spirit with the blessing of Abraham:

因为加拉太书三章 14 节将所应许的那灵与亚伯拉罕的福结合在一起，所以极其重要：

- A. This verse indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ—Gen. 12:1-3, 7; 13:14-17:  
这节经节指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的——创十二 1-3, 7; 创十三 14-17:
1. God's promise to Abraham was repeated to his son and to his grandson—26:3; 35:12.  
神给亚伯拉罕的应许又再对他儿子以撒和他孙子雅各重复的说——创二六 3, 三五 12。
  2. In Galatians 3 Paul interprets the good land as the blessing of the Spirit.  
保罗在加拉太三章把美地解释为那灵的福。
  3. The Old Testament promise was of the good land, but in the New Testament the fulfillment of the promise becomes the Spirit—Gal. 3:14.  
旧约应许的是美地，但在新约，应许的成就却是那灵——加三 14。
- B. The physical aspect of the blessing that God promised to Abraham was the good land, which was a type of the all-inclusive Christ—Gen. 12:7; 13:15; 17:8; 26:3-4.  
神应许亚伯拉罕物质方面的福乃是美地，做包罗万有之基督的预表——创十二 7, 十三 15, 十七 8, 二六 3-4。
- C. Since Christ is eventually realized as the all-inclusive life-giving Spirit, the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham—Gal. 3:14:  
因着基督至终实化为包罗万有赐生命的灵，这应许之灵的福，就与应许亚伯拉罕之地的福相符——加三 14。
1. The Spirit whom we have received is the good land—v. 14.  
我们所接受的那灵就是美地——加三 14。
  2. The good land is in us and it is where we live and walk—5:25; Col. 1:12; 2:6.  
美地就在我们里面，是我们生活行动的地方——加五 25; 西一 12, 二 6。
- D. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy—Phil. 1:19.  
实际上，那灵作为基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受——腓一 19。

### II. In our daily life we need to labor on the all-inclusive Christ as our good land for our personal supply and enjoyment—Deut. 8:7-10; 1 Cor. 15:10; 1 Pet. 1:8:



在我们每日的生活中，为着我们个人的供应和享受，我们当在那作我们美地的包罗万有之基督身上劳苦经营—申八 7-10；林前十五 10；彼前一 8：

A. After we enter into and possess the all-inclusive Christ as our good land, we need to labor on Christ—Rom. 16:12; 1 Cor. 15:58:

当我们进入并得着那包罗万有的基督作我们的美地，我们便需要在基督身上经营—罗十六 12；林前十五 58。

1. A proper life in the good land is a life in which we are continually laboring on Christ. 在美地上的正确生活，是一个一直不断经营基督的生活。

2. Everything of the life in the good land is a Christ who is related to us—Col. 1:12, 27: 在美地上的生活，一切全是基督，祂是一位与我们有关的基督—西一 12，27：

a. He is not merely an objective Christ but an altogether subjective Christ. 祂不是一位客观的基督，乃是一位极其主观的基督。

b. He is a Christ labored upon by us, a Christ who is produced by us, and a Christ who is enjoyed by us—Phil. 1:25; Heb. 1:9.

祂是我们所经营的基督，是我们所出产的基督，是我们所享受的基督—腓一 25；来一 19。

3. We should labor diligently on Christ so that we may experience and enjoy His all-inclusive riches—Eph. 3:8.

我们当在基督身上殷勤作工，使我们能经历并享受祂那包罗万有的丰富—弗三 8。

B. God has brought us into Christ and has given Christ to us as our portion—Col. 1:12: 神已将我们带进基督里，并将基督赐给我们，作我们的分—西一 12：

1. Christ is our portion as our inheritance just as the land of Canaan was to the children of Israel.

基督是我们的分，作我们的产业，正如迦南地对以色列人一样。

2. God has given Christ in “lots” to us as our portion—v. 12.

神已将基督分配给我们，做我们的分—西一 12。

3. Each of us has a portion of Christ, and now we have to labor on the portion of Christ given to us to enjoy Him day by day:

我们每个人都有十分的基督，现今我们必须天天在所赐给我们的这份基督身上劳苦以享受祂：

a. God will send us rain and sunshine to cause us to have a rich harvest, and then we will have riches on which to live—Eph. 3:8.

神会给我们充分的雨水和阳光，使我们有丰富的收成，然后我们会有一些可赖以维生的丰富—弗三 8。

b. Our rich harvest and rich life will give glory to God—v. 21.

我们丰富的收成和丰富的生活会将荣耀归于祂—弗三 21。

4. If we do not labor on Christ, we cannot have a proper living as the people of God because we will have nothing on which to live.

我们若没有在基督身上劳苦，就无法有神百姓正确的生活，这是因为我们没有什么可赖以维生。

5. We labor on Christ as the good land by exercising our heart to have faith in the Lord and to love the Lord and by exercising our spirit to contact the Lord and receive the dispensing of all-inclusive life-giving Spirit, the reality of Christ is the good land—2 Cor. 13:14; Gal. 3:14.

我们通过操练我们的心来信主并爱主，借着操练我们的灵来接触主并接受那包罗万有赐生命之灵的分赐，这样的经营基督，基督的实际就是美地—林后十三 14；加三 14。

**III. Daily we should labor on Christ to have a surplus, a harvest, to bring to the church meetings for the corporate worship of God the Father—Deut. 12:6; 1 Cor. 14:26; John 4:23-24; Deut. 16:15-16:**

我们必须每一天在基督身上经营，带着余剩的丰富，带着丰收，来到聚会中团体地敬拜父神—申十二 6；林前十四 26；约四 23-24；申十六 15-16。

- A. The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people—Deut. 8:7-10.  
在那地的生活，乃是一个满了享受基督的生活。这享受是个人的，也是与神的子民一起的—申八 7-10。
- B. The life in the good land is a life of laboring on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us:  
在美地上的生活是一个在基督身上经营，出产基督，享受基督，与别人分享基督，并且把基督献上给神，使祂能与我们同享的生活。
1. This kind of enjoyment and sharing is an exhibiting of Christ to the entire universe—Rev. 19:7.  
这样的享受并分享基督，就是对整个宇宙展览基督—启十九 7。
  2. This is a worship to God and a shame to the enemy—John 4:23-24.  
这对于神是一个敬拜，对于仇敌是一个羞辱—约四 23-24。
- C. May we be diligent to labor on Christ, to have our hands filled with Him, and then come to the church meetings to enjoy this rich and glorious Christ with God's children and with God Himself—1 Cor. 14:26; John 4:23-24.  
愿我们在祂身上殷勤经营，使我们的手装满了祂，然后我们就来到聚会中与神的儿女们，并与神自己一同享受这一位丰富又荣耀的基督—林前十四 26；约四 23-24。
- D. Whenever we come to the Lord's table meeting to remember the Lord and worship the Father, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-16:  
每逢我们来到主日聚会中纪念主和敬拜父，我们不该空手而来。我们来的时候，必须双手满带着基督的出产—申十六 15-16。
1. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.  
带着基督来敬拜神乃是与所有神的儿女一同来敬拜祂，彼此分享基督并与神同享—林前十四 26。
  2. We need to produce enough of Christ so that there will be a surplus to share with others and offer the best part of the produce to God the Father for His joy, delight, and satisfaction—Deut. 15:11; 18:3-4; 12:11.  
我们需要出产足够的基督，以使我们的余剩的可与别人分享，且把最好的归给父神，使祂欢喜快乐并满足—申十五 11，十八 3-4，十二 11。