

二〇一九年十二月份
半年度（冬季）训练

总题：申命记结晶读经

晨兴圣言

2019 December
Semiannual (Winter) Training

Crystallization-Study of Deuteronomy

Holy Word Morning Revival

标语

- ①神是借着基督领祂的子民进入那预表基督的美地；祂也是借着基督，就是从神口中所出的一切，在他们往美地的路上维持他们；申命记中的每一句话都是基督，祂如今就是神的话，我们可以接受祂作我们的生命和生命的供应。
- ②神的行政乃是公义、圣别、信实、柔细、施爱、怜恤之神的行政管理。
- ③因着我们实际地联于基督这美地的实际，并享受祂的丰富，神的眼目就一直看顾我们，使我们享受神的同在，并使我们成为祂眷顾的对象。
- ④那些够资格承受美地的人，认识神的心与神的行政、爱神、信靠神、敬畏神、服从神的管治、顾到神柔细的感觉、并且活在神面前。
- ⑤在召会的入口有十字架；我们要作为召会而聚集，就必须经历十字架，为着钉死己、攻倒“理论和各样阻挡人认识神而立起的高寨”、并单单高举基督，好使祂能成为一切，又在一切之内，为着神的彰显，并为着一的独特见证。
- ⑥在基督里的信徒活在神的行政之下，拣选生命并领受祝福，按照生命的原则生活，并且领悟，在基督徒生活和召会生活中，一切都在于主的祝福。

KEY STATEMENTS

- ① God was leading His people into the good land, a type of Christ, by Christ, and He was sustaining them on their way to the good land also by Christ, who is everything that proceeds out through the mouth of God; every word in Deuteronomy is the very Christ, who is now the word of God for us to receive as our life and life supply.
- ② The government of God is the governmental administration of the righteous, holy, faithful, tender, loving, and compassionate God.
- ③ Because we are practically joined to Christ as the reality of the good land and are enjoying His riches, God's eyes are upon us continually, causing us to enjoy God's presence and making us the object of His care.
- ④ Those who are qualified to inherit and live in the good land know God's heart and God's government, love God, trust in God, fear God, subject themselves to God's ruling, mind the tender feelings of God, and live in the presence of God.
- ⑤ At the entrance of the church there is the cross, and in order to meet as the church, we must experience the cross for the crucifying of the self, for the overthrowing of "reasonings and every high thing rising up against the knowledge of God," and for the exalting of Christ alone so that He may be all and in all for God's expression and the unique testimony of oneness.
- ⑥ Believers in Christ who live under the government of God choose life and receive blessing, living according to the principle of life and realizing that in the Christian life and the church life everything depends on the Lord's blessing.

二〇一九年冬季訓練標語詩歌

C大調

2/2

- ① 神是藉着 基督領祂的子民 進入那 豫表 基督的美地;
- 祂 也是藉着 基督,就是從 神口中 所出的一切, 在他們往 美地的路上 維持他們 (維持他們); 申命記中的每一句話都是 基督, 祂如今就是 神的話, 我們可以接受 祂作我們的生命和 生命的供應。
- ② 神的行政乃是 公義、聖別、信實、柔細、施愛、憐恤之神的行政管理 (神的行政管理)。
- ③ 因着我們 實際的聯於 基督 這美地的 實際, 並享受 祂的豐富, 神的眼目就一直看顧我們, 使我們享受 神的同在, 並使 我們成為 祂眷顧的對象。

④ 那些 數 資 格 承 受 美 地 的 人, 認 識 神 的 心 與 神 的
 行 政、 愛 神、 信 靠 神、 敬 畏 神、 服 從 神 的 管
 治、 顧 到 神 柔 細 的 感 覺、 並 且 活 在 神 面 前。

⑤ 在 召 會 的 入 口 有 十 字 架; 我 們 要 作 為 召 會 而 聚 集,

就 必 須 經 歷 十 字 架, 為 着 釘 死 己、 攻 倒 “理 論 和 各

樣 阻 擋 人 認 識 神 而 立 起 的 高 寨”、 並 單 單 高 舉 基 督,

好 使 祂 能 成 為 一 切, 又 在 一 切 之 內,

為 着 神 的 彰 顯, 並 為 着 一 的 獨 特 見 證。

⑥ 在 基 督 裏 的 信 徒 活 在 神 的 行 政 之

下, 揀 選 生 命 並 領 受 祝 福, 按 照

生 命 的 原 則 生 活, 並 且 領 悟, 在 基 督 徒 生 活 和 召 會

生 活 中, 一 切 都 在 於 主 的 祝 福。

篇题

- 第一篇 申命记的内在意义——一卷论到基督的书
- 第二篇 公义、圣别、信实、施爱之神的行政管理
- 第三篇 那地的美好——其食物
- 第四篇 那地的美好——其矿物
- 第五篇 够资格承受应许之地
- 第六篇 在那地的生活和那地的结果——召会作为殿，神的居所，并作为城，神的国
- 第七篇 基督——由摩西所预表的真申言者
- 第八篇 基督——受咒诅并挂在木头上的那一位
- 第九篇 在一的立场上与神同享基督
- 第十篇 避免那与我们所保守的一相对的分裂，并拒绝那与我们为其争辩之信仰相对的背道
- 第十一篇 在神行政之下召会生活的各面
- 第十二篇 在神行政之下的生活与祝福

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- Msg. 1: The Intrinsic Significance of Deuteronomy—a Book concerning Christ
- Msg. 2: The Governmental Administration of the Righteous, Holy, Faithful, and Loving God
- Msg. 3: The Goodness of the Land—Its Food
- Msg. 4: The Goodness of the Land—Its Minerals
- Msg. 5: Becoming Qualified to Inherit the Promised Land
- Msg. 6: Life in the Land and the Issue of the Land—the Church as the Temple, the Dwelling Place of God, and as the City, the Kingdom of God
- Msg. 7: Christ—the True Prophet Typified by Moses
- Msg. 8: Christ—the One Cursed and Hanged on a Tree
- Msg. 9: Enjoying Christ with God on the Ground of Oneness
- Msg. 10: Avoiding Division, Which Is versus the Oneness That We Keep, and Rejecting Apostasy, Which Is versus the Faith That We Contend For
- Msg. 11: Aspects of the Church Life under the Government of God
- Msg. 12: Life and Blessing under the Government of God

第一周

申命记的内在意义— 一卷论到基督的书

EM 诗歌：补 431, 579

读经：申三十 11 ~ 14, 罗十 6 ~ 9, 申八 3, 太四 4, 诗
一一九 1 ~ 2, 9, 申二七 1 ~ 8

纲要

周一

壹 申命记是律法书总结的话，是摩西所写圣经头五卷书（摩西五经）包罗一切的结语：

- 一 申命记，Deuteronomy，意思是“第二律法”，因此表征对神圣律法的复述、重申。
- 二 律法头一次是借着当时八十岁的摩西颁赐的（出七 7）；四十年后，除了迦勒与约书亚，第一代的人都已故去，摩西再次向以色列人讲述律法，而这次讲述的对象是预备好要进入并据有美地的第二代（申二 14, 八 6 ~ 10）：
 - 1 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—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 ~

Week One

The Intrinsic Significance of Deuteronomy— a Book concerning Christ

EM Hymns: 535, 799

Scripture Reading: Deut. 30:11-14; Rom. 10:6-9; Deut. 8:3; Matt. 4:4; Psa. 119:1-2, 9; Deut. 27:1-8

Outline

Day 1

- I. Deuteronomy is a concluding word of the law and gives an all-inclusive conclusion to the Pentateuch, the first five books of the Bible, which were written by Moses:
 - A. Deuteronomy means “second law” and thus signifies a respeaking, a repeated speaking, of the divine law.
 - B. The law was given through Moses the first time when he was eighty years old (Exo. 7:7); forty years later, after the first generation, with the exception of Caleb and Joshua, had died out, the law was spoken again to the children of Israel, this time to the second generation, the generation that was ready to enter into the good land and possess it (Deut. 2:14; 8:6-10):
 1. If we are going to fully possess Christ as the good land, we must beware of having an evil heart of unbelief—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.

33, 十四 4 ~ 10, 三二 11 ~ 12, 书十四 6 ~ 12。

2 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）—林前十 5 ~ 6、10 ~ 11，申一 27，民十四 1 ~ 4，诗一〇六 25，腓二 14。

3 我们若要完全据有基督作美地，就必须提防在那地衰萎；“衰萎”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—申四 25，后三 15 ~ 22，申三四 7。

三 第二代大部分的人未曾在西乃山亲聆十诫、律例和典章的颁赐；因此，神使摩西有负担复述、重申律法；这复述乃是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—出三 8，西一 12，二 6 ~ 7。

周二

貳 两代的以色列人不仅该由字面来解释，也该按预表来解释；第一代预表我们的旧人，第二代预表我们的新人：

一 保罗写哥林多前书的用意，是要帮助圣徒们经历旧人死去，新人长大—三 1 与注 1、6 ~ 9，五 7，十 3 ~ 13。

二 在哥林多后书里，美地预表那作经过过程之三一神具体化身的基督自己，赐给我们作神圣的恩典，给我们享受—一 12，四 15，六 1，八 1、9，九 8、14，十二 9，十三 14。

2. If we are going to fully possess Christ as the good land, we must beware of murmurings (discontented and secret mutterings, grumblings, and complaining)—1 Cor. 10:5-6, 10-11; Deut. 1:27; Num. 14:1-4; Psa. 106:25; Phil. 2:14.

3. If we are going to fully possess Christ as the good land, we must beware of languishing in the land; the word languish implies the loss of spiritual freshness and the blunting of original impressions, produced by force of custom, or long residence in the same spot—Deut. 4:25; Rev. 3:15-22; Deut. 34:7.

C. Most of the second generation had not been present to hear the giving of the Ten Commandments, the statutes, and the ordinances at Mount Sinai; therefore, God burdened Moses to respeak, to rehearse, the law; this respeaking was a renewed training given 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—Exo. 3:8; Col. 1:12; 2:6-7.

Day 2

II. The two generations should be interpreted not only in a literal sense but also in a typological sense; the first generation typifies our old man, and the second generation typifies our new man:

A. Paul's intention in writing 1 Corinthians was to help the saints experience the dying out of the old man and the growing up of the new man—3:1 and footnote 1¹, 6-9; 5:7; 10:3-13.

B. The good land in 2 Corinthians typifies Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9; 13:14.

- 三 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；在生命里长大就是消除旧的一代，并在我们的心思、情感和意志里得更新，好叫我们被变化；变化是旧人死去，新人长大。
- 四 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）日日被更新—四 16。
- 五 变化是神工作内在、新陈代谢的过程，为将祂神圣的生命和性情扩展到我们全人，特别到我们的魂里面，将基督和祂的丰富带进我们全人各部分，作我们新的元素，而把我们老旧、天然的元素逐渐排除—三 18，罗十二 2。
- 六 因着主的怜悯和恩典，我们进入主的恢复后，我们里面就产生新陈代谢的改变；这乃是经历更新，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。

周三

叁 在罗马十章六至九节，保罗将摩西在申命记三十章十一至十四节所说的话应用于基督，指明诫命，就是神的话（11、14），乃是作为话的基督（约一 1，启十九 13）；祂是神口里所呼出的气（参申八 3，提后三 16 上），就在我们口里，也在我们心里：

- 一 申命记三十章十二节所说的，是指十一节的诫命；神的诫命就是话，基督是神独一的话：

- C. We need to be those who grow in life into the full possession and enjoyment of the all-inclusive Christ, God's promised land; to grow in life is to eliminate the old generation and to be renewed in our mind, emotion, and will for our transformation; transformation is the dying out of the old man and the growing up of the new man.
- D. God's economy is to have our old man (the outer man) consumed and our new man (the inner man) renewed day by day—4:16.
- E. Transformation is the inward metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul, bringing Christ and His riches into our being as our new element and causing our old, natural element to be gradually discharged—3:18; Rom. 12:2.
- F. By the Lord's mercy and grace, since we have come into the Lord's recovery, a metabolic change is taking place within us; this is the experience of 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.

Day 3

III. In Romans 10:6-9 Paul applies the word spoken by Moses in Deuteronomy 30:11-14 to Christ, indicating that the commandment, which is the word of God (vv. 11, 14), is Christ as the Word (John 1:1; Rev. 19:13), who, as the breath that proceeds out of God's mouth (cf. Deut. 8:3; 2 Tim. 3:16a), is in our heart and in our mouth:

- A. In Deuteronomy 30 the *it* in verse 12 refers to the commandment in verse 11; the commandment of God is the word, and Christ is the unique word of God:

- 1 十三节说到海，而在罗马十章七节保罗说到无底坑，指基督在死后、复活前所去的地方，这地方就是阴间，指死亡的区域，就是地的低下之处—徒二24、27，弗四9。
- 2 “领下基督来”指基督成为肉体；“领基督从死人中上来”指基督复活；基督从天降下成为肉体并钉十字架，且从阴间（无底坑）上来而复活—罗十6～7。
- 3 我们将申命记三十三章十一至十四节和罗马十章六至九节摆在一起，就有一幅关于基督的完满图画；在这幅图画里，我们看见基督成为肉体，祂被钉十字架而且埋葬，祂下到无底坑，祂从死人中起来，祂在复活里成了那气，就是赐生命之灵；我们说整卷申命记都揭示基督，乃是基于此一约二十22，林前十五45下。
- 4 因此基督成了活的话，就是那灵（弗六17），在我们口里，也在我们心里，犹如空气、气息，可以给我们接受到里面；祂既亲近又便利，借着我们呼求祂，就给我们接受，作我们生命的供应、我们的力量和我们的一切—罗十12～13。
- 5 作为神的话，这位成为肉体、钉十字架并复活的基督自己，成了赐生命的灵，也就是那位说话的神所呼出的气；祂就是摩西在申命记所重申律法的话，包括诫命、律例和典章；在申命记里，诸如“律法”、“诫命”、“律例”、“典章”和“判语”这样的辞，都是基督的同义辞。

周四

二 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事；”（另译）；

1. Whereas verse 13 speaks of the sea, in Romans 10:7 Paul speaks of the abyss, which points to the place Christ visited after His death and before His resurrection, which place is Hades, the region of death as the lower parts of the earth—Acts 2:24, 27; Eph. 4:9.
2. To bring Christ down refers to Christ's incarnation; to bring Christ up from the dead refers to Christ's resurrection; Christ was incarnated and crucified by coming down from heaven and was resurrected by coming up from Hades (the abyss)—Rom. 10:6-7.
3. When we put together Deuteronomy 30:11-14 and Romans 10:6-9, we have a full picture concerning Christ; in this picture we see that Christ was incarnated, that He was crucified and buried, that He went to the abyss, that He arose from among the dead, and that in His resurrection He became the breath, the life-giving Spirit; this is our basis for saying that Christ is unveiled throughout the book of Deuteronomy—John 20:22; 1 Cor. 15:45b.
4. Thus, Christ has become the living Word, the Spirit (Eph. 6:17), to be in our mouth and in our heart, just like the air, the breath, that can be taken into our being; He is near, and He is available for us to receive as our life supply, our strength, and our everything by calling on Him—Rom. 10:12-13.
5. As the Word of God, the incarnated, crucified, and resurrected Christ Himself, who has become the life-giving Spirit as the breath breathed out by the speaking God, is the word of the law—including the commandments, statutes, and ordinances—rehearsed by Moses in Deuteronomy; in Deuteronomy expressions such as law, commandments, statutes, ordinances, and judgments are synonyms of Christ.

Day 4

B. 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

在马太四章四节，“一切事”被“一切话”所顶替，指律法、诫命、律例和典章，就是从神口里所出的话：

- 1 在申命记，律法、诫命、律例和典章都是神的话，而神话语的总和、集大成乃是基督（约一 1、14）；因此，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。
- 2 申命记里一切的话都是神的呼出，而神的呼出是完全具体化在基督里；我们读申命记时，需要吸入神所呼出的一切；我们借着吸入申命记里神圣的气，就享受基督这神圣之气的具体化身；我们越接受说话之神的气，就越享受基督。
- 3 以色列人受嘱咐遵守诫命、律例和典章，今天我们则需要持守基督；借着接受基督、持守基督、紧连于基督，我们会赢得祂、享受祂并活祂；我们需要爱基督、持守基督、教导基督、披戴基督并书写基督—申六 1、5～9，腓三 9，一 19～21 上。
- 4 神是借着基督领祂的子民进入那预表基督的美地；祂也是借着基督，就是从神口中所出的一切，在他们往美地的路上维持他们；申命记中的每一句话都是基督，祂如今就是神的话，我们可以接受祂作我们的生命和生命的供应—诗一一九 1 与注 2、9 与注 1。
- 5 因为圣经是神所呼出的，是神的呼出（提后 3:16），我们应当借着各样的祷告接受神的话（弗六 17～18）而吸入圣经；我们教导圣经时，应当将神呼到人里面。

周五

Matthew 4:4 everything is replaced by every word, referring to the law, the commandments, the statutes, and the ordinances as the words that proceed out of the mouth of God:

1. In Deuteronomy the laws, the commandments, the statutes, and the ordinances are all God's word, and the totality, the aggregate, of God's word is Christ (John 1:1, 14); therefore, to live by every word that proceeds out through the mouth of God is to live by Christ, the embodiment of the divine breath.
2. All the words in Deuteronomy are God's breathing, and God's breathing is altogether embodied in Christ; as we read Deuteronomy, we need to inhale all that God has exhaled, all that He has breathed out; by inhaling the divine breath in Deuteronomy, we will enjoy Christ, the embodiment of the divine breath; the more we receive the breath of the speaking God, the more we will enjoy Christ.
3. Whereas the children of Israel were charged to keep the commandments, statutes, and ordinances, we today need to keep Christ; by taking Christ, keeping Christ, and holding fast to Him, we will gain Him, enjoy Him, and live Him; we need to love Christ, keep Christ, teach Christ, wear Christ, and write Christ—6:1, 5-9; Phil. 3:9; 1:19-21a.
4. God was leading His people into the good land, a type of Christ, by Christ, and He was sustaining them on their way to the good land also by Christ, who is everything that proceeds out through the mouth of God; every word in Deuteronomy is the very Christ, who is now the word of God for us to receive as our life and life supply—Psa. 119:1, 9 and footnotes 1¹ and 9¹.
5. 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.

Day 5

肆 我们若将律法的每一部分—所有的诫命、典章、律例、训辞和判语—当作我们所爱之神呼出的话，我们就会有律法作神活的话；那灵是神一切所是的实际（约十六13，约壹五6）；因此，基督作为那灵，乃是律法的实际（约六63，弗六17～18，林前十五45下，诗一一九9与注1）：

- 一 律法是神活的话，其功用是将活神供应给寻求祂的人—2、88节。
- 二 律法是神活的话，其功用是将神自己作为生命和光，分赐到那些爱律法的人里面—25、50、107、116、130、154节。
- 三 律法是神活的话，其功用是苏醒人的魂，快活人的心—诗十九7～8。
- 四 律法是神活的话，其功用是带来救恩—一一九41、170。
- 五 律法是神活的话，其功用是使我们坚立（28），安慰我们（76），并滋养我们（103）。
- 六 律法是神活的话，其功用是扶持我们，使我们得救，并使我们有盼望—诗一一九116～117、49节。
- 七 律法是神活的话，使我们享受神作我们的业分—57节：
- 八 律法是神活的话，使我们享受神的面（58），以及祂脸上的光照（135）。
- 九 律法是神活的话，使我们享受神作我们的藏身之处和盾牌（114），也享受神的帮助和善待

IV. If we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love, we will have the law as God’s living word; the Spirit is the reality of whatever God is (John 16:13; 1 John 5:6); hence, as the Spirit, Christ is the reality of the law (John 6:63; Eph. 6:17-18; 1 Cor. 15:45b; Psa. 119:9 and footnote 9¹):

- A. As God’s living word, the law functions to minister the living God to His seekers—vv. 2, 88.
- B. As God’s living word, the law functions to dispense God Himself as life and light into those who love the law—vv. 25, 50, 107, 116, 130, 154.
- C. As God’s living word, the law functions to restore man’s soul and make man’s heart joyous—19:7-8.
- D. As God’s living word, the law functions to bring salvation—119:41, 170.
- E. As God’s living word, the law functions to strengthen (v. 28), comfort (v. 76), and nourish us (v. 103).
- F. As God’s living word, the law functions to uphold us, keep us safe, and cause us to hope—vv. 116-117, 49.
- G. As God’s living word, the law causes us to enjoy God as our portion—v. 57.
- H. As God’s living word, the law causes us to enjoy God’s countenance (v. 58) and the shining of His face (v. 135).
- I. As God’s living word, the law causes us to enjoy God as our hiding place and shield (v. 114) and also enjoy God’s help and well-dealing (vv. 175,

(175、65)。

十 律法是神活的话，其功用是使我们有智慧并且通达——诗一一九 98 ~ 99 节。

十一律法是神活的话，其功用是赐给我们正确的明辨和知识——66 节。

十二律法是神活的话，其功用是保守我们不犯罪，不走一切的邪路——11、101 节。

十三律法是神活的话，保守我们不绊跌 (165)，使我们的脚步稳当，并使我们胜过罪孽——133 节。

十四我们若爱神，谦卑自己，把律法当作神活的话，借以接触祂并住在祂里面，律法就要成为管道，借此将神圣的生命和本质传输给我们，作我们的供应和滋养；我们借着律法作为神的话，得着神本质的注入，就在生命、性情和彰显上与神成为一，并自然而然过彰显神且符合祂律法的生活——罗八 4，腓一 21 上。

周六

伍 申命记二十七章一至八节所描绘美地入口的景象，包括石头立的碑、祭坛和供物；这一切项目都预表基督：

一 写在碑上的律法，乃是神自己的描绘；因此碑表征作神活的描绘和具体化身的基督，立在百姓面前，按着神的所是要求他们。

二 在刻着神诫命的石头旁边，就有表征基督十字架的祭坛，在那里，神的百姓能在预表上以基督作他们的燔祭献给神，使神满足，并以基督

65)。

J. As God's living word, the law functions to make us wise and give us understanding—vv. 98-99.

K. As God's living word, the law functions to give us proper discernment and knowledge—v. 66.

L. As God's living word, the law functions to keep us from sinning and from every evil way—vv. 11, 101.

M. As God's living word, the law keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity—v. 133.

N. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment; being infused with God's substance through the law as God's word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law—Rom. 8:4; Phil. 1:21a.

Day 6

V. The scene at the entry of the good land portrayed in Deuteronomy 27:1-8 includes the stone monuments, the altar, and the offerings; all these items typify Christ:

A. The law written on the monuments was a portrait of God Himself; hence, the monuments signify that Christ as the living portrait of God and the embodiment of God was standing before the people to make requirements of them according to what He is.

B. Right beside the stones containing the inscriptions of the commandments of God was the altar, signifying the cross of Christ, where God's people could take Christ, in type, as their burnt offering to God for His satisfaction

作他们的平安祭献给神，使他们在神圣交通中与神共同享受—申二七6~7节，诗四三4~5。

三 供物烧在祭坛上，作为使神满足的祭物，也象征基督是应付并满足神一切要求的一位；因此，这位要求的神，亲自成为肉体而来，作我们的救赎主和我们的代替，成为满足要求的一位。

四 这美妙的景象显示，我们乃是借着要求的神、基督的十字架和作供物的基督自己，不是借着自己的努力，得以进入基督—我们的美地，领受神在基督里所要给我们的一切福分；这一切福分就是具体化身在基督里并实化为那灵之经过过程的三一神自己—彼前三18，弗一3，加三14与注4。

and as their peace offering to God for their enjoyment with God in the divine fellowship—vv. 6-7; Psa. 43:4-5.

C. The offerings burned on the altar as sacrifices for God's satisfaction also signify Christ as the One who meets and satisfies all God's requirements; thus, the requiring God Himself came in incarnation to be our Redeemer and our Substitute as the fulfilling One.

D. This wonderful scene shows that it is through the requiring God, the cross of Christ, and Christ Himself as the offerings, not by our endeavoring in ourselves, that we enter into Christ, our good land, and receive all the blessings that God would give us in Christ; these blessings are the processed Triune God Himself embodied in Christ and realized as the Spirit—1 Pet. 3:18; Eph. 1:3; Gal. 3:14 and footnote 14³.

第一周■周一

晨兴喂养

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。”

四 2 “...只是所听见的话与他们无益，因为这话在听见的人里面，没有与信心调和。”

诗一〇六 24 ~ 25 “他们...在自己帐棚内发怨言，不听耶和华的声音。”

那些去窥探那地的人...回来报恶信。...他们主张说，以色列人绝不能征服那地；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。他说，“不要谈包罗万有的基督，祂是美好，又是奇妙，但你要进去是绝对不可能的。...千万不要以为你能进入那美地；这远超过你力所能及的。你绝对无法达到。”...千万不要相信他。...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！”（包罗万有的基督，一八五页）

信息选读

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

WEEK 1 — DAY 1

Morning Nourishment

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.

4:2 ...But the word heard did not profit them, not being mixed together with faith in those who heard.

Psa. 106:25 ...They murmured in their tents; they did not listen to the voice of Jehovah.

Those who spied out the land of Canaan brought back an evil report...They asserted that Israel could never conquer the land, and if they tried, they would be utterly defeated and devoured.

Many times the enemy, the evil one, speaks the very same things within us; he says, “Don’t talk about the all-inclusive Christ. He is good, and He is wonderful. But it is absolutely impossible for you to enter in...Don’t ever think you can enter the good land; it is far beyond your ability. You will never make it.”...Never believe him, ...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 ask the Lord to deliver our heart from the evil one. 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.” (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ” p. 328)

Today's Reading

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

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）

诚然，你以自己天然的力量是绝对不可能去达到那美地的，只有靠复活的大能才行。只有那叫基督从死里复活，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。…阿利路亚，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。在圣灵里面我们能作得到。…我们必须取得那地。不要灰心，那地是我们的。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。一天过一天祂的灵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。约书亚和迦勒告诉百姓说，“不要怕…他们是我们的食物。”（十四 9）…我们若是不参加争战，我们就必挨饿。有每日的吗哪还是不够；我们必须把仇敌吞吃下去。…你和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。让我们过约但河，征服耶利哥城。…我们就必完全饱足。阿利路亚！我们需要有这么一个信心，为着这样一个争战。…再者，让我们儆醒，绝不向神发怨言，如以色列百姓所作的一样。我们必须唱诗赞美祂。不管道路多么崎岖难走，不管你遭遇什么艰苦，总要向主赞美。这是得胜的路（包罗万有的基督，一八五至一八八页）。

参读：申命记生命读经，第一至三、五至七、九、十七、二十七至二十八、三十篇；包罗万有的基督，第十三章。

could tell the people, “Let us go up at once and possess it; for we are well able to overcome it” (Num. 13:30).

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....Hallelujah, 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...We must take it. Never be discouraged—it is ours. 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. Joshua and Caleb told the people, “Nor should you fear...for they are our bread” (Num. 14:9)...If we do not engage in the battle, we will be hungry. Daily manna is not good enough; we must take and swallow up the enemy...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. Let us cross the Jordan and take over Jericho...We will all be fully satisfied. Hallelujah! We need such a faith for such a battle. Furthermore, let us be watchful never to murmur against the Lord as did the children of Israel. We must always sing His praise. No matter how arduous the way, no matter what hardship you meet, always give praise to the Lord. This is the way of victory. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 328-330)

Further Reading: Life-study of Deuteronomy, msgs. 1-3, 5-7, 9, 17, 27-28, 30; CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 13

第一周■周二

晨兴喂养

林后四 16 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

以色列人从逾越节到进入美地有两代。第一代由出埃及的人所组成，第二代由进美地的人所组成。这指明在我们信徒身上有两代。…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。第一次的浸在他们过红海的时候，第二次在他们过约但河的时候。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

在红海第一次的浸和约但河第二次的浸之间，以色列人在经历变化。…你也许希奇他们怎能作神的子民。…他们一直争吵、发怨言并批评。但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。他们过约但河以后，就成为强大的军队。

WEEK 1 — DAY 2

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

With the children of Israel from the Passover to the entering of the good land, there were two generations. The first generation was made up of those who came out of Egypt, and the second, of those who entered the good land. This indicates that we believers have two generations....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 first baptism when they passed through the Red Sea and the second when they crossed the Jordan River. The old generation passed through the Red Sea, but it was the new generation that crossed the Jordan. (Life-study of 1 Corinthians, p. 432)

Today's Reading

Between the first baptism at the Red Sea and the second baptism at the Jordan River, the children of Israel were experiencing transformation....You may have wondered how they could be God's people....They were fighting, murmuring, and criticizing. But 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. After they crossed the Jordan, they became a mighty army.

我们若思想以色列人的历史，就不会对自己失望。反之，我们会领悟，我们就好比在茧里经历变化过程的毛毛虫。不要失望，乃要从你的“茧”里敬拜主。…这工作越进展，我们就越从我们的茧里出来。有些年轻人也许只有小部分脱茧而出，而其他的圣徒在茧外的部分比较大。赞美主，毛毛虫正被变化，茧逐渐消失！这是在主恢复里召会生活中真实的情形。

我们在主的恢复里需要在生命里长大。长大就是从茧里出来。在生命里长大也是消除旧的一代，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。这就是完全从茧里出来，并且得着释放，象蝴蝶一样。

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。

保罗写这封书信给哥林多人的用意，是要帮助他们经历旧人死去，新人长大。他在林前三章用生长这辞，说他栽种了，亚波罗浇灌了，而神叫人生长（6）（哥林多前书生命读经，五一三至五一五页）。

参读：哥林多前书生命读经，第四十七至四十八篇；一个在灵里之人的自传，第十章。

If we consider the history of the children of Israel, we shall not be disappointed with ourselves. Instead, we shall realize that we can be compared to caterpillars in a cocoon undergoing the process of transformation. Do not be disappointed, but worship the Lord from within your “cocoon.”...The more this work progresses, the more we emerge from our cocoon. Some of the young ones may have only a small part free from the cocoon, whereas other saints have a greater percentage of their being outside the cocoon. Praise the Lord that the caterpillars are being transformed and that the cocoons are gradually disappearing! This is the real situation in the church life in the Lord's recovery.

To grow in life is also 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. This is to fully come out of the cocoon and be released as a butterfly.

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 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.

Paul's intention in writing this Epistle to the Corinthians was to help them to experience the dying out of the old man and the growing up of the new man. He uses the word grow in chapter 3, saying that he planted, Apollos watered, and God gives the growth. (Life-study of 1 Corinthians, pp. 433-435)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48; CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 10

第一周■周三

晨兴喂养

申三十 11 ~ 14 “…这诫命…不是难行的，…不是天上，使你说，谁要替我们升到天上，取下来给我们，使我们听见可以遵行呢？也不是在海外，使你说，谁要替我们过海，取了来给我们，使我们听见可以遵行呢？这话却离你甚近，就在你口里，也在你心里，使你可以遵行。”

我们读申命记三十章十一至十四节，若没有罗马十章里保罗的解释，我们就不会应用这些经节说，基督就是话；更不会说，基督就是那成为肉体从天降下，又在死后在复活里从阴间出来的一位。

罗马十章六节说，“那本于信的义如此说，你不要心里说，‘谁要升到天上？’就是要领下基督来。”…表面看来，申命记三十章十二节没有说领下基督来。然而，我们若仔细思想这节，就会看见这节的确指着基督。…十二节所说的，是指十一节的诫命。神的诫命是什么？神的诫命就是话。圣经整体来说，就是启示话是基督（约一 1）。基督是宇宙中独一无二的话。祂是真正的话；其他的话都是谎言。照保罗的领会，从天上取下话来，就是领下基督来。按照他对申命记三十章十二节更深意义的看见，这节的主词是话，话就是神的话，而神的话就是基督。因此，取下话来就是领下基督来（申命记生命读经，一二至一三页）。

信息选读

在罗马十章七节，保罗继续说，“或说，‘谁要到无底坑？’就是要领基督从死人中上来。”申命

WEEK 1 — DAY 3

Morning Nourishment

Deut. 30:11-14 ...This commandment...is not too difficult...that you should say, Who will ascend to heaven for us and bring it to us to make us hear it and do it? Nor is it across the sea that you should say, Who will go across the sea for us and bring it to us to make us hear it and do it? But the word is very near to you, even in your mouth and in your heart, that you may do it.

If we read Deuteronomy 30:11-14 without Paul's interpretation in Romans 10, we would not apply these verses to Christ as the Word, much less to Christ as the One who came down from the heavens in incarnation and who, after His death, came out of Hades in His resurrection.

Romans 10:6 says, "The righteousness which is out of faith speaks in this way, Do not say in your heart, 'Who will ascend into heaven?' that is, to bring Christ down."...Seemingly, Deuteronomy 30:12 does not speak of bringing Christ down. However, if we consider this verse carefully, we will see that it does refer to Christ...It in verse 12 refers to the commandment in verse 11. What is the commandment of God? The commandment of God is the word. The Bible as a whole reveals that the word is Christ (John 1:1). Christ is the unique word in the universe; He is the real word. The speaking of any other word is a lie. In Paul's understanding, to bring it (the word) down is to bring Christ down. According to his view of the deeper denotation of Deuteronomy 30:12, the it in this verse denotes the word, the word is the word of God, and the word of God is Christ. Hence, to bring the word down is to bring Christ down. (Life-study of Deuteronomy, pp. 11-12)

Today's Reading

In Romans 10:7 Paul continues, "Or, 'Who will descend into the abyss?' that is, to bring Christ up from the dead." Whereas Deuteronomy 30:13 speaks of

记三十章十三节说到海，而在罗马十章七节保罗说到无底坑。…启示录九章指明，敌基督要从无底坑里上来；而十三章告诉我们，敌基督要从海中上来。…所以，海乃是无底坑的出口。在罗马十章七节，保罗的点乃是：基督在祂的复活里从无底坑里上来，从死人中上来。…基督在十字架上死了以后，下到无底坑，就是死亡和撒但黑暗权势的领域。这就是说，祂下到阴间，然后在祂的复活里从那里出来。

在罗马十章八节保罗说，“这义到底怎么说？它说，‘这话与你相近，就在你口里，也在你心里。’这就是我们所传信主的话。”在我们心里，在我们口里的话，就是作为气、作为赐生命之灵的基督，因为基督在复活里，成了赐生命的灵（林前十五 45 下）。

我们将申命记三十章十一至十四节和罗马十章六至八节摆在一起，就有一幅关于基督的完满图画。在这幅图画里，我们看见基督成为肉体，祂被钉十字架而且埋葬，祂下到无底坑，祂从死人中起来，祂在复活里成了那气，就是赐生命的灵。现在基督既是那气，祂就象空气一样无所不在。当我们向不信者说到基督，我们可以告诉他们，基督就在他们口里，也在他们心里。

我们看见这些经节向我们显示，那成为肉体、钉十字架并复活的基督，成了赐生命的灵。今天祂就是那位说话的神所呼出的气。我很高兴告诉人，基督乃是神成为肉体，作了一个人，名叫耶稣；祂死在十字架上为要救赎我们，祂被埋葬并下到无底坑里；祂从阴间复活，并且在复活里成了赐生命的灵，就是神圣的气。这就是那位现今是神的话，给我们接受作我们生命的基督（申命记生命读经，一三至一五页）。

参读：日日在更新，第一至二章；生命信息，第三十七章。

the sea, Paul in Romans 10:7 speaks of the abyss....Revelation 9 indicates that Antichrist will come out of the abyss, and Revelation 13 tells us that Antichrist will come out of the sea....The sea, therefore, is the mouth of the abyss. Paul's point in Romans 10:7 is that in His resurrection Christ came up from the abyss, came up from among the dead....After Christ died on the cross, He went to the abyss, to the region of death and of the satanic power of darkness. This means that He went to Hades, from which He came forth in His resurrection.

In Romans 10:8 Paul says, "But what does it say? 'The word is near you, in your mouth and in your heart,' that is, the word of the faith which we proclaim." The word that is in our heart and mouth is Christ as the breath, as the life-giving Spirit, for in resurrection Christ became the life-giving Spirit (1 Cor. 15:45b).

When we put together Deuteronomy 30:11-14 and Romans 10:6-8, we have a full picture concerning Christ. In this picture we see that Christ was incarnated, that He was crucified and buried, that He went to the abyss, that He arose from among the dead, and that in His resurrection He became the breath, the life-giving Spirit. Since Christ is now the breath, He, like the air, is everywhere. When we speak to unbelievers about Christ, we can tell them that Christ is in their mouth and in their heart.

We see that these verses show us the incarnated, crucified, and resurrected Christ who has become the life-giving Spirit. Today He is the very breath breathed out by the speaking God. I am happy to tell people that Christ is God incarnated to be a man named Jesus, that He died on the cross for our redemption, that He was buried and that He descended into the abyss, that He was resurrected from Hades, and that in resurrection He became the life-giving Spirit as the divine breath. This is the Christ who is now the word of God for us to receive as our life. (Life-study of Deuteronomy, pp. 12-13)

Further Reading: CWWL, 1989, vol. 2, "Being Renewed Day by Day," chs. 1-2; CWWL, 1978, vol. 2, "Life Messages, volume 1," ch. 37

第一周■周四

晨兴喂养

申八3 “祂苦炼你，任你饥饿，将…吗哪赐给你吃，使你知道，人活着不是单靠食物，乃是靠耶和华口里所出的一切话。”

提后三16 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

保罗在罗马十章六至八节进一步指明，申命记里所说的每一句话都是基督，因为保罗将神的呼出应用于基督。基督乃是从神出来的话。…（约一1、14）。这在太初就有，与神同在，就是神，且成了肉体的话，乃是基督。作为神的话的基督自己，就是申命记中所重申的话（申命记生命读经，六页）。

信息选读

我们需要看见，申命记中的每一句话，对我们都是生命的供应。以色列人因着从神口中所出的一切话，得以维持。这实际上就是说，他们因着基督得以维持；因为…凡从神口中所出的，都是基督。一面，基督是美地；另一面，祂是我们在往美地的路上维持我们的食物。祂是那能使我们进入美地的一位。神从未想要我们在自己里面达到目的地。祂是借着基督领我们进入美地，也是借着基督来维持我们；基督乃是从神口中所出的一切。这就是说，基督维持我们，使我们进入祂自己。

圣经不仅仅是一本历史书、故事书或论到教训的书。圣经乃是基督的具体化。凡基督所是、所有、所完成、正在作、将要作以及所能作的，都具体化

WEEK 1 — DAY 4

Morning Nourishment

Deut. 8:3 And He humbled you and let you go hungry and fed you the manna...so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Paul's writing in Romans 10:6-8 further indicates that every word spoken in Deuteronomy is Christ, for Paul applies the breathing of God to Christ. Christ is the Word who has come out from God....(John 1:1, 14). This Word who was in the beginning, who was with God, who was God, and who became flesh is Christ. As the Word, Christ Himself is the word rehearsed in the book of Deuteronomy. (Life-study of Deuteronomy, p. 5)

Today's Reading

We need to realize that every word in Deuteronomy is a life supply for us. The children of Israel were sustained by everything that proceeded out of the mouth of God. This actually means that they were sustained by Christ, for... whatever proceeds out of God's mouth is Christ. On the one hand, Christ is the good land; on the other hand, He is the food which sustains us on the way to the good land. He is the One who can make it into the land. God never intended that we make it in ourselves. The Lord is leading us into the good land by Christ, and He is sustaining us also by Christ, who is everything that proceeds out of the mouth of God. This means that Christ is sustaining us to enter into Himself.

The Bible is not merely a book of history, stories, and teachings. The Bible is the embodiment of Christ. Whatever Christ is and has and whatever Christ has done, is doing, will do, and can do are embodied in the Bible. To read the

在圣经里。所以，读圣经就是有分于基督。圣经既是神的呼出，读圣经最好的路就是将圣经吸入。让我们学习吸入在圣言里之三神的气！

我们不该认为话离我们很远，也不该叫谁升到天上把话取下，或叫谁过海把话取来（申三十 11～13，罗十 6～7）。这话离我们甚近——就在我们嘴里，也在我们心里（申三十 14，罗十 8）。

那是话的基督已经成为肉体降下来，也已经在复活里从无底坑，从阴间上来。祂在复活里已经成了赐生命的灵（林前十五 45），就是给我们吸入的气。这就是说，祂不仅是话，也是那灵。我们接受祂的话，就接受那灵，因为祂对我们所说的话，就是灵，就是生命（约六 63）。

要学习吸入父、子、灵的气。我们若呼吸那经过过程的三一神，这样，基督的恩，神的爱，那灵的交通，就要与我们同在（林后十三 14）。

我们借着吸入圣经接受话时，就能在基督里，作我们在自己里面所不能作的。请看保罗在腓立比书所说的，那就是“申命记”，摩西的话的重申。在腓立比四章十三节，保罗能宣告说，“我在那加我能力者的里面，凡事都能作。”这些事就是八节里所列的，保罗在那里说，“凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的；若有什么德行，若有什么称赞，这些事你们都要思念。”保罗还未在基督里的时候，这些事他都作不到。但在基督里，在那加他能力者的里面，这一切他就都能作得到。这也能成为我们今天的经历。我们若要有这种经历，就需要借着吸入圣经，就是基督的具体化身，来享受神圣的三一（申命记生命读经，九至一〇、二四至二六页）。

参读：教师训练，第一至二章。

Bible, therefore, is to participate in Christ. Since the Bible is God's breath, God's exhaling, the best way to study the Bible is to breathe it, to inhale it.

We should not think that the word is distant, and we should not ask who will ascend to heaven to bring the word down or who will go across the sea to bring the word to us (Deut. 30:11-13; Rom. 10:6-7). The word is very near—it is in our mouth and in our heart (Deut. 30:14; Rom. 10:8).

Christ as the word has already come down in His incarnation, and He has already come out of the abyss, out of Hades, in His resurrection. In resurrection He has become the life-giving Spirit (1 Cor. 15:45) as the breath for us to breathe. This means that He is not only the word but also the Spirit. When we receive His word, we receive the Spirit, for the words He speaks to us are spirit and life (John 6:63).

Learn to inhale the breath of the Father, the Son, and the Spirit. If we breathe the processed Triune God, the grace of Christ, the love of God, and the fellowship of the Spirit will be with us (2 Cor. 13:14).

When we take the word by inhaling the Bible, we will be able to do in Christ what we cannot do in ourselves. Consider what Paul says in the book of Philippians, which is a deuteronomy, a respeaking, of Moses' words. In Philippians 4:13 Paul could declare, "I am able to do all things in Him who empowers me." These "things" are itemized in verse 8, where Paul says, "What things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things." Before Paul was in Christ, he could not do any of these things. But in Christ, the One who empowered him, he could do them all. This can also be our experience today. If we would have this experience, we need to enjoy the Divine Trinity by inhaling the Bible, the embodiment of Christ. (Life-study of Deuteronomy, pp. 7-8, 22-23)

Further Reading: CWWL, 1984, vol. 1, "Teachers' Training," chs. 1-2

第一周■周五

晨兴喂养

诗一一九 88 “求你照你的慈爱将我救活，我就遵守你口中的法度。”

57 ~ 58 “耶和华是我的业分；我曾说，我要遵守你的言语。我全心求过你的恩；愿你照你的话恩待我。”

律法不仅是一系列神圣的诫命，更是神活的话，将神的本质注入到那些爱祂的寻求者里面。我们若将十诫仅仅视为律法，然后试图遵守，我们对待律法的方式就不正确。…反之，我们该是爱神、寻求神的人。在这事上，我们该象腓立比三章里的保罗，他就是出于爱而追求基督，甚至是竭力追求祂的人。因着爱主，我们就该追求祂，接触祂，并且住在祂的面光中，与祂同住。我们若是这样作，就要天天被神注入，也就会自然而然照着神的律法而行。我们会遵守律法的要求，不是靠我们自己的努力，乃是凭那借着我们接触主，从祂所注入到我们里面的一切。一旦神的本质完全注入到我们里面，神就要从我们里面遵守祂自己的律法。…我们不该认为律法仅仅是神的诫命；律法乃是神的话，神的见证，不仅彰显神，更是将神的本质注入到那些在爱里寻求祂的人里面（出埃及记生命读经，七〇一至七〇二页）。

信息选读

在诗篇一百一十九篇和十九篇，我们看见作为神活的话的律法，对于那些爱神的寻求者至少二十六项的功用。…神的话赐给我们光。神的话也赐给人生命（一一九 25、50、107、154）。你若仔细读一百一十九篇，会注意到“救活”这辞用了好几次。译为救活的希伯来字，

WEEK 1 — DAY 5

Morning Nourishment

Psa. 119:88 Enliven me according to Your lovingkindness, and I will keep the testimony of Your mouth.

57-58 Jehovah is my portion; I have promised to keep Your words. I entreated Your favor with my whole heart; be gracious to me according to Your word.

The law is not only a list of divine commandments; it is the living word of God which infuses God's substance into those who lovingly seek Him. If we consider the Ten Commandments only as laws and then try to keep them, we are not proper in our approach to the law...On the contrary, we should be those who love God and seek Him, In this matter, we should be like Paul in Philippians 3, one who was pursuing Christ out of love and even running after Him. Out of love for the Lord, we should pursue Him, contact Him, and abide in His presence, dwelling together with Him. If we do this, day by day we shall be infused with God. Then automatically we shall walk according to God's law. We shall keep the requirements of the law, not by our own efforts, but with what has been infused into us of the Lord through our contact with Him. Once we have been thoroughly infused with God's substance, He Himself from within us will keep His own law...We should not regard the law simply as His commandments, but as the word of God and the testimony of God, which not only express Him but also infuse His substance into those who seek Him in love. (Life-study of Exodus, pp. 607-608)

Today's Reading

In Psalms 119 and 19 we see at least twenty-six functions of God's law as His living word to those who lovingly seek Him...The Word of God gives us light. It also gives life (119:25, 50, 107, 154). if you read Psalm 119 carefully, you will notice that the word enliven is used a number of times. The Hebrew word rendered "enliven" like the Greek word, means to give life. The Word of

和希腊字一样，意思是赐人生命。神的话赐给我们光，然后将我们救活，使我们活过来，赐给我们生命。因此，我们凭这活的话而活；也就是说，我们凭着神自己而活。

神的话另一个功用是苏醒人的魂，快活人的心（十九7～8）。我们不仅需要因神的话活过来，也需要因神的话而苏醒，特别是在我们下沉、受压或郁闷的时候。你一天工作下来，也许就落在撒但的压制之下，需要复苏。在你下班回家的途中，要利用时间读主的话，祷告主的话，并歌唱主的话。你会发现这话会苏醒你的魂，并使你的心快活。

当神的话滋养我们，它就扶持我们。这话使我们得到扶持，也使我们得救，并使我们有盼望（一一九116～117、49）。当我们经历这活话的功用，我们就不会没有盼望。反之，我们在凡事上都有盼望。在腓立比一章二十节，保罗能说出他的专切期待和盼望。

神的话也使我们享受神作我们的业分（诗一一九57）。我们若要在神的话中，享受基督作我们的业分，就不仅该研读这话，也该借着祷告、歌唱、颂咏和感谢，以活的方式接受这话。

借着神的话，我们享受神的面（58—直译），以及祂脸上的光照（135）。以色列人在西乃山下恐惧战兢的时候，摩西却在山顶上享受主脸面的光照。我们的光景该是摩西在山顶上的光景，而不是以色列人在山下的光景。我们该在山顶上，在神脸的光照之下。

神的话也保守我们不绊跌（165），使我们的脚步稳当，并使我们胜过罪孽（133）。没有什么罪孽会辖制我们。反之，我们要征服一切的恶事，因神的话使我们成为征服者，得胜者（出埃及记生命读经，七九七至八〇一页）。

参读：出埃及记生命读经，第五十二、五十六至六十篇；诗篇生命读经，第四十篇。

God gives us light; then it enlivens us, quickens us, gives us life. Therefore, we live by the living Word; that is, we live by God Himself.

Another function of the Word of God is to restore man's soul and rejoice man's heart (Psa. 19:7-8). We need to be not only enlivened by the Word, but also restored by it, especially when we are depressed, suppressed, or oppressed. After working all day at your job, you may be under the oppression of Satan and may be in need of restoration. On your way home from work, take time to read, pray, and sing the Word. You will find that the Word will restore your soul and cause your heart to rejoice.

As the Word of God nourishes us, it upholds us. The Word holds us up. It also keeps us safe and causes us to hope (119:116-117, 49). When we experience the function of the living Word, we shall not be without hope. Rather, we shall be hopeful in all things. In Philippians 1:20 Paul could speak of his earnest expectation and hope.

The Word of God also causes us to enjoy God as our portion (Psa. 119:57). If we would enjoy Christ as our portion in the Word, we should not only study the Word, but receive the Word in a living way by praying, singing, psalming, and thanking.

Through the Word we enjoy God's countenance (v. 58) and the shining of His face (v. 135). While the children of Israel were in fear and trembling at the foot of Mount Sinai, Moses was on the mountaintop enjoying the shining of the Lord's countenance. Our situation should be that of Moses on the mountaintop, not that of the children of Israel at the foot of the mountain. We should be on the mountaintop under the shining of the face of God.

The Word of God also keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity (v. 133). No iniquity will have dominion over us. Instead, we shall conquer all evil things, for the Word of God will make us conquerors, overcomers. (Life-study of Exodus, pp. 686-688)

Further Reading: Life-study of Exodus, msgs. 52, 56-60; Life-study of the Psalms, msg. 40

第一周■周六

晨兴喂养

申二七6~8“要用没有凿过的石头筑耶和华你神的坛，然后在坛上将燔祭献给耶和华你的神。又要献平安祭，且在那里吃，在耶和华你的神面前欢乐。你要将这律法的一切话清清楚楚地写在石头上。”

在申命记二十七章一至七节，摩西吩咐以色列人要立起几块大石头，筑一座坛，并在这坛上献燔祭和平安祭。他们过约但河，进入耶和华所赐给他们的地，当天在美地的入口要立起几块大石头，涂上石灰，把十诫写在石头上。这些石头可视为碑。在这碑旁边要筑一座坛。这样，就立起了两样东西：碑和祭坛。

写在碑上的十诫，乃是神的要求。十诫既是神的要求，就是神自己的彰显，是神所是的描绘。十诫特别启示神是爱、光、圣、义。因此，在美地入口立的碑，实际上就是神自己。神立在那里，向以色列人启示祂自己，让他们知道祂的要求。神照着祂的所是有所要求，百姓必须满足这些要求（申命记生命读经，二〇八至二〇九页）。

信息选读

我们需要祭坛，因为我们够不上写在碑上的要求。这指明要我们与基督相配是不可能的。基督就是神，乃是圣别、公义的，也是满了爱和光的。我们配不上祂；所以，我们需要祭坛，也就是说，我们需要十字架。…祭坛乃是焚烧供物献给神作祭物

WEEK 1 — DAY 6

Morning Nourishment

Deut. 27:6-8 With unhewn stones you shall build the altar of Jehovah your God. Then you shall offer up burnt offerings upon it to Jehovah your God; and you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God. Then you shall write upon the stones all the words of this law very clearly.

In Deuteronomy 27:1-7 Moses gave commandments to the children of Israel regarding erecting large stones, building an altar, and offering burnt offerings and peace offerings on this altar. In the day they crossed over the Jordan into the land which Jehovah was giving to them, at the entry of the good land, they were to erect large stones, coat them with plaster, and write upon them the Ten Commandments. These stones may be considered a monument. Beside this monument, they were to build an altar. Thus, two things were set up—a monument and an altar.

As God's requirements, the Ten Commandments are an expression of God Himself; they are a portrait of what God is. In particular, the Ten Commandments reveal that God is love and light and that He is holy and righteous. Thus, the monument at the entry to the land was actually the very God Himself. God was standing there, revealing Himself to the children of Israel and making His requirements known to them. God, according to what He is, had His requirements, and the people had to satisfy these requirements. (Life-study of Deuteronomy, pp. 181-182)

Today's Reading

We need an altar because we cannot measure up to the requirements of what is written on the monument....Christ, the very God, is holy and righteous, and He is full of love and light. We cannot match Him. Therefore, we need an altar—we need the cross....[The altar] was the place where the offerings were burned as sacrifices to the God who made requirements of the people and

的地方；这位神对百姓有所要求，也把要求加诸他们身上；祭物的焚烧满足了这位要求的神。

供物烧在祭坛上，作为使神满足的祭物，表征基督。一面，基督是要求的一位；另一面，基督是应付并满足这些要求的一位。我们无法应付祂的要求，但祂自己来作我们的代替以顶替我们，并满足祂对我们的要求。这启示祂是要求的一位，也是满足要求的一位。

今天在宇宙中有一幅美妙的景象，向我们揭示了基督。…首先，在这景象中，我们看见作神具体化身的基督，立在我们面前，按着神的所是要求我们。其次，我们看见表征基督十字架的祭坛。因着我们无法满足祂的要求，祂就来作我们的救赎主，成为在十字架上为我们受咒诅的那位（加三13）。因此，要求的一位就是满足的一位。当这一位被钉十字架时，祂就作为祭物被火烧尽，以满足神，并满足神的要求。

这景象显示，我们乃是借着碑、祭坛和供物，就是借着要求的神、基督的十字架和作供物的基督自己，得以进入美地。我们也是借着碑、祭坛和供物，才得以领受神在基督里所给我们的一切福分。这一切福分实际上就是具体化身在基督里经过过程的三一神自己。

我们都要看见，这带着要求立在我们面前的一位，乃是在基督里的三一神，而祭坛乃是基督的十字架，并且就如供物所表征的，基督乃是我们的救赎主。…愿我们都看见这个有碑、祭坛和供物的美妙景象。我们若有这异象，就必会说，“为着神，为着基督的十字架，为着基督作我们的救赎主和代替，阿利路亚！”（申命记生命读经，二〇九至二一二页）

参读：倪柝声文集第二辑第十七册，第三篇；第一辑第九册，耶和華。

who placed demands upon them. The burning of the sacrifices satisfied the requiring God.

The offerings burned on the altar as sacrifices for God's satisfaction signify Christ. On the one hand, Christ is the One who makes the requirements; on the other hand, Christ is the One who meets and satisfies these requirements. We cannot meet His requirements, but He Himself has come to be our Substitute to replace us and to fulfill what He requires of us. This reveals that He is both the requiring One and the fulfilling One.

In the universe today there is a wonderful scene unveiling Christ to us.... First, in this scene we see Christ as the embodiment of God standing before us with His demands and requirements according to what He is. Second, we see the altar, which signifies the cross of Christ. Because we cannot fulfill His requirements, He came to be our Redeemer, to be the One cursed for us on the cross (Gal. 3:13). The requiring One is thus the fulfilling One. When this One was crucified, He was consumed by fire as the sacrifice to satisfy God and to fulfill His requirements.

This scene reveals that it is through the monument, the altar, and the offerings—through the requiring God, the cross of Christ, and Christ Himself as the offerings—that we enter into the good land. It is also through the monument, the altar, and the offerings that we receive all the blessings which God would give us in Christ. All these blessings are actually the processed Triune God Himself embodied in Christ.

We all need to see that the One who stands before us with His requirements is the Triune God in Christ, that the altar is the cross of Christ, and that, as signified by the offerings, Christ is our Redeemer.... May we all see this wonderful scene with the monument, the altar, and the offerings, if we have this vision, we will surely say, "Hallelujah for God, for the cross of Christ, and for Christ, our Redeemer and Substitute!" (Life-study of Deuteronomy, pp. 182-184)

Further Reading: CWWN, vol. 37, ch. 3; CWWN, vol. 9, pp. 275-283

第一周诗歌

WEEK 1 — HYMN

589

读 经 — 从主话得喂养

8 8 8 8 (英 814)

F 大调

3/4

1 1 1 | 1 7 1 | 2 3 2 | 1 - - | 3 3 3 |
 一 “活着不是单靠食物，乃靠神
 3 2 3 | 5 4 3 | 2 - - | 2 2 3 | 4 - 2 |
 口所出的话；” 因此须将神
 3 - 4 | 5 - - | 6 6 6 | 5 - 3 | 4 3 2 | 1 - - ||
 话当作生命之粮，时常吃下。

- 二 我们受造非仅身体， 乃是身体与魂与灵；
 灵是里面最深部分， 为着接受神作供应。
- 三 正如我们身体需要 属地物质食物营养，
 灵也需要神的话语， 作它属天生命食粮。
- 四 主，你是灵，且借你话 将你自己完全表明；
 我今需要运用我灵， 借着你的话接受你灵。
- 五 因此，我们接受你话， 非仅用眼读其字句，
 并用心思领会其意， 更须用灵将其吸取。
- 六 须在灵里吃你的话， 将其接到最深部分；
 运用我灵祷读你话， 你就供应，浸透全人。
- 七 你话留在我的心思， 仅是知识，变作重担；
 若被接受到我灵里， 就变灵与生命、平安。
- 八 当我真肯运用我灵， 接受你话并接触你，
 我就得着你话喂养， 深处摸着你的自己。
- 九 哦主，教我每读你话， 就肯操练运用我灵，
 好使我灵得到喂养， 你就作我生命供应。

Man shall not live by bread alone

Study of the Word — Feeding on the Word

814

1. "Man shall not live by bread a lone,
 But by each word which doth pro - ceed
 From God's own mouth"; these we must eat
 And let them be our life in - deed.

2. Not just a body we were made,
 But body, soul, and spirit too;
 The inmost part the spirit is
 To contact God and Him pursue.
3. Just as we need the earthly food
 Our body's need to satisfy,
 We need the food for spirit too—
 Thyself, Thy Word, its true supply.
4. Thou art the Spirit, and Thy Word
 Thy very Self expressed doth make;
 Thus, it is Spirit as Thyself,
 Which by our spirit we must take.
5. Thus, to receive Thy Word is not
 To read it only with our eyes
 And understand it in our mind,
 But 'tis the spirit's exercise.
6. Thy Word in spirit we must eat
 And to our inmost part receive;
 'Tis by our spirit's exercise
 To pray with what our minds perceive.
7. Thy Word remaining in our mind
 Is only knowledge burdensome,
 But when it to the spirit goes
 Then life and spirit it becomes.
8. 'Tis only when our spirit acts
 To take Thy Word and contact Thee,
 We truly feed upon Thy Word
 And touch Thyself most inwardly.
9. Lord, teach us how to exercise
 Our spirit when Thy Word we read;
 Then will our spirit nourished be
 As thus upon Thyself we feed.

第二周

公义、圣别、信实、 施爱之神的行政管理

RS 诗歌：376, 16

读经：申一8～18，十六18～20，十七8～20，十九15～21，二一1～9、18～23，二二13～30，二四1～4、7、16，二五1～3、5～16，七9～15

纲要

周一

壹 圣经启示神的行政—祂对整个宇宙神圣的行政管理—赛九6～7，启四2，五6，申一8～18：

一 神的行政乃是神国的行政中心—太三2，六10、13下。

二 在神的神圣行政里，祂是君王、设立律法者和审判者；祂是祂行政管理的行政、立法和司法部门—赛三三22。

三 神的行政特别见于祂对祂所拣选之人的对付—彼前一2，来十二6：

1 作为在基督里的信徒，我们已由神而生，成为神的儿女，但我们仍在旧造里—约一12～13，三3、5～6，林后五17，约壹三1。

Week Two

The Governmental Administration of the Righteous, Holy, Faithful, and Loving God

RS Hymns: 497, 21

Scripture Reading: Deut. 1:8-18; 16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16; 7:9-15

Outline

Day 1

I. The Bible reveals the government of God—His divine governmental administration of the entire universe—Isa. 9:6-7; Rev. 4:2; 5:6; Deut. 1:8-18:

A. The government of God is the administrative center of the kingdom of God—Matt. 3:2; 6:10, 13b.

B. In His divine government God is the King, the Lawmaker, and the Judge; He is the executive branch, the legislative branch, and the judicial branch of His government—Isa. 33:22.

C. God's government is seen especially in His dealings with His chosen people—1 Pet. 1:2; Heb. 12:6:

1. As believers in Christ, we have been born of God to be children of God, but we are still in the old creation—John 1:12-13; 3:3, 5-6; 2 Cor. 5:17; 1 John 3:1.

2 为这缘故，我们需要神行政的对付—彼前一 17，四 12。

四 神借着审判来管理；神的审判是为施行祂的行政——17，四 17，五 6、9：

- 1 主神要借着各种审判，清理并洁净整个宇宙，使祂得着一个新天新地，成为充满祂义的新宇宙，使祂喜悦—彼后三 13。
- 2 神审判一切不符合祂行政的事物；所以，在今世我们这些神的儿女乃是在神每天的审判之下一彼前一 17。
- 3 神在祂行政管理的审判中，用火炼的试验对付信徒，这审判要从神自己的家起首—四 12、17。

周二

五 主耶稣在地上时，承认神的行政，过一种绝对在神行政下的为人生活，并且将一切与祂有关的事都交给神的行政—约六 38，彼前二 21 ~ 23：

- 1 主总是把所受的一切羞辱和伤害，交给那位在祂的行政里按公义审判的公义之神，使自己服从祂—彼前二 21 ~ 23 节。
- 2 祂依靠这公义的一位，承认祂的行政—23 节。

六 作为在基督里的信徒，我们需要领悟我们是在神的行政之下，我们该尊重神的行政，并学习承认神的行政—五 6：

- 1 神在管理我们时，供应我们所需要的一切；神将祂的供备赐给我们，使我们能与祂的行政配合—5 节，彼后一 1 ~ 4，三 13。

2. For this reason we need God's governmental dealings—1 Pet. 1:17; 4:12.

D. God governs by judging; the judgment of God is for the carrying out of His government—1:17; 4:17; 5:6, 9:

1. Through various kinds of judgments, the Lord God will clear up the entire universe and purify it so that He may have new heavens and a new earth for a new universe filled with His righteousness for His delight—2 Pet. 3:13.
2. God judges everything that does not match His government; therefore, in this age we, the children of God, are under the daily judgment of God—1 Pet. 1:17.
3. God uses fiery ordeals to deal with the believers in the judgment of His governmental administration, which begins from His own house—4:12, 17.

Day 2

E. When the Lord Jesus was on earth, He recognized the government of God, lived a human life that was absolutely under the government of God, and committed everything related to Him to God's government—John 6:38; 1 Pet. 2:21-23:

1. The Lord kept committing all the insults and injuries that He suffered to the One who judges righteously in His government, the righteous God, to whom He submitted Himself—vv. 21-23.
2. He put His trust in this righteous One, recognizing His government—v. 23.

F. As believers in Christ, we need to realize that we are under God's government, to respect God's government, and to learn to acknowledge God's government—5:6:

1. As God is governing us, He supplies us with whatever we need; God grants us His provision so that we may cooperate with His government—v. 5; 2 Pet. 1:1-4; 3:13.

2 我们该谦卑，服在神那执行祂行政之大能的手下——彼前五 6：

- a 在六节，“神大能的手”指神执行祂行政的手，特别见于祂的审判中——17，四 17。
- b 谦卑服在神大能的手下，乃是让神作成谦卑的；然而，我们必须与神的运行合作，甘愿在神大能的手下被祂作成谦卑、卑微的一五 6。

贰 申命记这卷书说到神的行政管理——申十六 18～20，十七 8～20，十九 15～21，二一 1～9、18～23，二二 13～30，二四 1～4、7、16，二五 1～3、5～16：

一 虽然在申命记中找不到“行政管理”一辞，但我们若透彻地读这卷书，就会看见这卷书说到神的行政，甚至说到祂的行政管理。

二 神对祂百姓的对付，乃是祂行政管理的一种施行——启三 19：

- 1 智慧的神是成全的父，祂爱祂的儿女，并在行政上对付他们；祂管教我们的目的是为成全我们——来十二 6。
- 2 以色列人因着他们的错误为神所惩治——民十二 1～16，十四 39～45，十六 1～50。
- 3 甚至摩西也因着他在二十章二至十三节的错误为神所惩治：
 - a 摩西犯了严重的错误，这错误是神无法容忍的，因为这摸到祂的行政——民二十 10～12 节。

2. We should be humbled under the mighty hand of God, which carries out the government of God—1 Pet. 5:6:

- a. In verse 6 the mighty hand of God refers to God’s administrating hand seen especially in His judgment—1:17; 4:17.
- b. To be humbled under God’s mighty hand is to be made humble by God; however, we must cooperate with God’s operation and be willing to be made humble, lowly, under His mighty hand—5:6.

II. The book of Deuteronomy speaks regarding the governmental administration of God—16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16:

A. The expression governmental administration is not found in Deuteronomy, but if we read this book thoroughly, we will see that it is a book of God’s government, even His governmental administration.

B. God’s dealing with His people was an exercise of His governmental administration—Rev. 3:19:

- 1. The wise God is a perfecting Father who loves His children and deals with them governmentally; He disciplines us for the purpose of perfecting us—Heb. 12:6.
- 2. The children of Israel were disciplined for their mistakes—Num. 12:1-16; 14:39-45; 16:1-50.
- 3. Even Moses was disciplined by God for his mistake in 20:2-13:
 - a. Moses made a serious mistake, which God could not tolerate, because it touched His administration—vv. 10-12.

- b 神的行政管理是公义的，虽然祂爱摩西，但祂无法为此不施行祂的行政。
- c 摩西得罪了神，结果就丧失进入美地的权利—12 节，申三 23 ~ 29：
- (一) 耶和华让摩西观看那地，却不许他进入—三四 1、4。
- (二) 反之，“耶和华的仆人摩西死在摩押地，正如耶和华所说的”—5 节。
- (三) 摩西忠信地事奉神四十年，但因着他的错误牵涉到神的行政管理，他丧失了进入美地的权利—四 21。
- d 摩西在进入并据有美地的事上被拒绝，这显示神公义的行政管理；这是神行政管理、神行政对付的一例—一 37：
- (一) 神这样对付摩西，不让他进入美地，就使以色列人更敬畏神公义的对付—四 21。
- (二) 摩西所受的惩罚有助于对以色列人的成全；他们该从这事学到，公义的神在祂行政的对付上是何等可畏—三二 52。

周四

叁 神的行政乃是公义、圣别、信实、施爱之神的行政管理：

- 一 神是公义的，祂的行政建立在公义上—约壹 1:9，启十五 3，诗八九 14：
- 1 神的行政要求义；义是神行政的事—14 节，彼前二

- b. God's administration is righteous, and even though He loved Moses, He could not for this reason fail to exercise His administration.
- c. Moses offended God, and as a result, he lost his right to enter into the good land—v. 12; Deut. 3:23-29:
- 1) Jehovah allowed Moses to view the land, but He did not permit him to go in—34:1, 4.
- 2) Rather, “Moses the servant of Jehovah died there in the land of Moab according to the word of Jehovah”—v. 5.
- 3) Moses served God faithfully for forty years, but because his mistake involved God's governmental administration, he lost the right to enter into the good land—4:21.
- d. Moses' being refused in the matter of entering and possessing the good land shows God's righteous governmental administration; this was an instance of God's governmental administration, of God's governmental dealing—1:37:
- 1) The way God dealt with Moses in not allowing him to enter into the good land caused the children of Israel to have more fear of God's righteous dealing—4:21.
- 2) The punishment Moses suffered was a perfecting to the children of Israel; they should have learned from this how fearful the righteous God is in His governmental dealings—32:52.

Day 4

III. The government of God is the governmental administration of the righteous, holy, faithful, and loving God:

- A. God is righteous, and His government is established upon righteousness—1 John 1:9; Rev. 15:3; Psa. 89:14:
1. God's government requires righteousness; righteousness is a matter of God's

23 ~ 24。

2 公义与神外面的行事、作法、行动和活动有关；神所作的一切都是公义的一启十五 3。

3 神的公义就是在有关公平和公义之行动上神的所是一约壹一 9，启十六 7。

4 义与神的国有关—罗十四 17：

a 神的宝座是以义为根基而建立的一诗八九 14。

b 神的义在哪里，神的国也在哪里—赛三二 1，来一 8 ~ 9。

5 在基督的死里，我们已经向罪死了，使我们得以向义活着—彼前二 24：

a 我们这些神的子民活在祂的行政之下，必须过公义的生活—太五 20，约壹二 29，三 7。

b “向义活着”这辞与满足神行政的要求有关—彼前二 24：

(一) 我们已经得救，好使我们在神的行政下过正确的生活，就是过一种与神的行政中义的要求相合的生活—诗八九 14，太五 20。

(二) 我们在基督的死里，已经从罪分别出来，并在祂的复活里，已经被点活，使我们在基督徒的生活中，在神的行政下自然而然向义活着—罗六 8、10 ~ 11、18，弗二 5 ~ 6，约十四 19，提后二 11。

6 因着神的行政要求公义，彼后三章十三节说，“我们照祂的应许，期待新天新地，有义居住在其中”：

a 这意思是说，一切都将井然有序，归一于一个元首之下，并且都得以规正。

government—v. 14; 1 Pet. 2:23-24.

2. Righteousness is related to God's outward acts, ways, actions, and activities; everything God does is righteous—Rev. 15:3.

3. The righteousness of God is what God is in His actions with respect to justice and righteousness—1 John 1:9; Rev. 16:7.

4. Righteousness is related to the kingdom of God—Rom. 14:17:

a. God's throne is established with righteousness as the foundation—Psa. 89:14.

b. Where God's righteousness is, there His kingdom is also—Isa. 32:1; Heb. 1:8-9.

5. In the death of Christ we have died to sins so that we might live to righteousness—1 Pet. 2:24:

a. As God's people living under His government, we must live a righteous life—Matt. 5:20; 1 John 2:29; 3:7.

b. The expression live to righteousness is related to the fulfilling of God's governmental requirements—1 Pet. 2:24:

1) We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirements of His government—Psa. 89:14; Matt. 5:20.

2) In Christ's death we have been separated from sins, and in His resurrection we have been enlivened so that in our Christian life we might live spontaneously to righteousness under the government of God—Rom. 6:8, 10-11, 18; Eph. 2:5-6; John 14:19; 2 Tim. 2:11.

6. Because God's government requires righteousness, 2 Peter 3:13 says, "According to His promise we are expecting new heavens and a new earth, in which righteousness dwells":

a. This means that everything will be in order, headed up, and regulated.

b 一切都要接受管理、管制，并在正当的治理之下，因为神的宝座、国度、神圣的行政是在那里，其结果乃是平安与喜乐—罗十四 17，十五 13、33。

周五

二 神是圣别的；圣别是神一个主要的属性—彼前一 15 ~ 16:

1 “四活物…昼夜不歇息地说，圣哉，圣哉，圣哉，主神是昔是今是以后永是的全能者” —启四 8:

a 启示录四章八节强调三一神是圣别的，是三重的圣别，指神的性情—神的所是一的性质；凡神所是的，都是圣别的一赛六 3。

b 有分于神的圣别，就是有分于祂的性情，祂之所是的性质—来十二 10。

2 “我们的神乃是烈火” —29 节:

a 神在祂的圣别和严厉上是烈火—申九 3，罗十一 22。

b 凡与祂的圣别性情不符的，祂这烈火就要烧尽；因此祂是严厉的，在严厉上彰显祂的圣别—申九 3。

三 神是信实的—彼前四 19，林前一 9，十 13，启三 14，十九 11:

1 神的话是信实的；凡从神口中所出的必要成就—申八 3，提前一 15，提后二 11。

2 信实的神召了我们，也必要全然圣别我们，并保守我们全人得以完全—帖前五 23 ~ 24。

3 神圣的信实是神一个甜美的属性—提后二 13，约壹一 9。

4 在申命记七章九至十五节，摩西要百姓知道，耶和华他们的神是信实的神，向爱祂、守祂诫命的人守

b. Everything will be governed, controlled, and under the proper rule, for the throne of God, the kingdom, the divine administration, will be there, and the result will be peace and joy—Rom. 14:17; 15:13, 33.

Day 5

B. God is holy; holiness is one of the main attributes of God—1 Pet. 1:15-16:

1. “The four living creatures...have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming”—Rev. 4:8:

a. The emphasis in Revelation 4:8 is that the Triune God is holy and is triply holy, referring to the quality of God’s nature—God’s being; what He is, is holy—Isa. 6:3.

b. To partake of God’s holiness is to partake of the quality of His nature, of what He is—Heb. 12:10.

2. “Our God is also a consuming fire”—v. 29:

a. God is a consuming fire in His holiness and severity—Deut. 9:3; Rom. 11:22.

b. Whatever does not correspond to His holy nature, He, as the consuming fire, will consume; thus, He is severe, expressing His holiness in severity—Deut. 9:3.

C. God is faithful—1 Pet. 4:19; 1 Cor. 1:9; 10:13; Rev. 3:14; 19:11:

1. God’s word is faithful; whatever proceeds out of the mouth of God will be fulfilled—Deut. 8:3; 1 Tim. 1:15; 2 Tim. 2:11.

2. The faithful God who has called us will also sanctify us wholly and preserve our whole being complete—1 Thes. 5:23-24.

3. Divine faithfulness is a sweet attribute of God—2 Tim. 2:13; 1 John 1:9.

4. In Deuteronomy 7:9-15 Moses wanted the people to realize that Jehovah their God is the faithful God, who keeps His covenant and lovingkindness

约并施慈爱。

周六

四 神是爱—弗二 4，约壹四 8～10、16，申七 7，十 14～15，耶三一 3：

1 爱是神素质的性质；因此，爱是神素质的属性—罗五 5、8，八 35、39，十五 30。

2 申命记说到神是爱的神—七 7，十 14～15，十一 12：

a 作为公义的神，神是严格且狭窄的；作为爱的神，祂是宽大且包容一切的—耶三一 3。

b 神是施爱的神，但祂的爱是成全的爱，不是纵容的爱；神爱我们，也管教我们，因为祂有祂行政的管理—来十二 6。

3 整体来说，最终申命记给我们看见，神的爱终极地为祂子民工作，使他们享受按祂旨意和先见而有的丰满祝福—弗一 4～5、9、11，彼前一 2，罗八 29：

a 尽管我们在爱神并敬畏神的事上失败了，尽管我们不忠信，但神仍要成功—腓一 6。

b 不管祂子民的光景如何，神仍信实到底，至终必完成祂的心意，使我们享受祂完满的祝福—林前一 8～9，罗八 37～39，民六 23～26。

五 申命记这卷书很特别地启示出神的所是—申一 6～8，三 20～21、24，四 1：

1 所有重申的律例和典章，带着新的发展，详尽地说出以色列的神—七 7，十 14～15，十一 12。

2 在申命记所显示的神，不仅是公义、圣别、信实、施爱和恩慈的，也是非常细致、柔和、体贴并同情的；

with those who love Him and keep His commandments.

Day 6

D. God is love—Eph. 2:4; 1 John 4:8-10, 16; Deut. 7:7; 10:14-15; Jer. 31:3:

1. Love is the nature of God's essence; thus, love is an essential attribute of God—Rom. 5:5, 8; 8:35, 39; 15:30.

2. Deuteronomy speaks of God as a God of love—7:7; 10:14-15; 11:12:

a. As a God of righteousness, God is strict and narrow; as a God of love, He is broad and all-embracing—Jer. 31:3.

b. God is a loving God, but His love is a perfecting love, not a spoiling love; God loves us and also disciplines us, for He has His governmental administration—Heb. 12:6.

3. As a whole, Deuteronomy ultimately shows us that the love of God consummately works for His people so that they may enjoy His full blessing according to His will and foreknowledge—Eph. 1:4-5, 9, 11; 1 Pet. 1:2; Rom. 8:29:

a. In spite of our failure in loving God and fearing Him and in spite of our unfaithfulness, God will be successful—Phil. 1:6.

b. No matter what the condition of His people may be, God will be faithful to the end, and eventually, He will accomplish His intention so that we may enjoy His full blessing—1 Cor. 1:8-9; Rom. 8:37-39; Num. 6:23-26.

E. The book of Deuteronomy is very particular in its revelation of what God is—1:6-8; 3:20-21, 24; 4:1:

1. All the rehearsed statutes and judgments, with the new developments, speak forth in detail concerning the God of Israel—7:7; 10:14-15; 11:12.

2. The God manifested in Deuteronomy is not only righteous, holy, faithful, loving, and gracious but also very fine, tender, considerate, and sympathetic;

这就是我们的神—弗一 3、17，二 4，启五 12 ~ 13。

this is our God—Eph. 1:3, 17; 2:4; Rev. 5:12-13.

第二周■周一

晨兴喂养

赛九 6 “因有一婴孩为我们而生，有一子赐给我们；政权必担在祂的肩头上…”

彼前一 17 “你们既称那不偏待人，按各人行为审判的为父，就当在你们寄居的时日中，凭着敬畏行事为人。”

彼得…两封书信的主题乃是神宇宙的行政。这两卷书说到神宇宙的行政。如我们所知道的，马太福音说到国度。不要以为行政与国度是相同的。不，国度是一件事，行政是另一件事。国家有政府（行政）。然而，政府不是国家；政府乃是国家的行政中心。例如，在华盛顿的政府是美国的行政中心。虽然马太福音陈明国度，那卷书里却找不着行政。神的行政是在彼得的著作里。

神借着审判来管理。这是神施行祂行政的路。我是年长的人，借着研读和观察，对世界历史有一点认识，我能见证我常在神面前低头敬拜。祂是管理者，祂借着审判来管理。神审判了希特勒、史达林和其他作恶的人（彼得前书生命读经，一一页）。

信息选读

我们不该以为神只审判希特勒和史达林这样作恶的人。神也审判祂自己的子民。照着彼前四章十七节，神行政的审判要从祂自己的家起首：“因为时候到了，审判要从神的家起首。若是先从我们起首，那不信从神福音的人，将有何等的结局？”这是神的行政。

WEEK 2 — DAY 1

Morning Nourishment

Isa. 9:6 For a child is born to us, a Son is given to us; and the government is upon His shoulder...

1 Pet. 1:17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear.

In his two Epistles Peter is on the subject of God's universal government. These two books speak concerning the universal government of God. As we know, Matthew is on the kingdom. Do not think that the government and the kingdom are identical. No, the kingdom is one thing and the government is another. A country or nation has a government. The government, however, is not the nation; rather, the government is the administrative center of the nation. For example, the government in Washington, D.C., is the administrative center of the United States. Although Matthew presents the kingdom, the government is not found in that book. The government of God is in the writings of Peter.

God governs by judging. This is the way God carries out His government. As an elderly man who has some knowledge of world history both by study and observation, I can testify that I bow before God. He is the governing One, and He governs by judging. God has judged Hitler, Stalin, and other evildoers. (Life-study of 1 Peter, pp. 8-9)

Today's Reading

We should not think that God judges only evildoers such as Hitler and Stalin. God also judges His own people. According to 1 Peter 4:17, God's governing judgment begins from His own household: “For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?” This is God's government.

神行政审判的目的是什么？神施行审判，是要清理祂的宇宙。宇宙是神为着积极的定旨所创造的，然而撒但进来玷污它。现今神正借着审判清理宇宙。祂在作彻底洁净整个宇宙的工作。至终，宇宙将是新的。你知道彼后三章所说新天新地的意义么？其意义乃是指明神宇宙的新。

神不愿居住或停留在不洁净的地方。因此，神在洁净、炼净宇宙。首先祂炼净我们，就是祂的家。我们现今是祂洁净工作的中心。有时候你岂不是对自己说，“为什么我越爱主耶稣，难处就越多？我的亲戚很发达；他们非常亨通。但我的情况似乎越来越糟。”有些圣徒的健康有问题；有些人对儿女失望。我们有难处，原因是神的审判从祂自己的家起首。你我都在神的审判之下。

彼得写这两封书信（尤其是第一封）的原因是，分散的犹太信徒在受逼迫。他们在经历火炼的试验。彼得将这逼迫比作熔炉的焚烧。因着信徒受困扰，并且可能在疑惑，彼得就写信教导他们，也安慰他们。在彼前五章十节他说，“但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”这里彼得似乎在告诉信徒，他们不需要疑惑，因为神在成全他们。正如石头被切割，好适合摆在建筑物里；我们也需要被“切割”，好得着成全、坚固、加强，并立定根基。彼得写信安慰受苦、遭逼迫的圣徒，给他们看见，他们都在神的行政之下。神的行政乃是首先施行在祂自己的儿女身上（彼得前书生命读经，一二至一三页）。

参读：彼得前书生命读经，第一、二十一、三十至三十一篇。

What is the purpose of God's governing judgment? God judges in order to clear up His universe. The universe was created by God for a positive purpose, but Satan came in to defile it. Now God is cleansing the universe through judgment. He is doing a thorough work of cleaning the entire universe. Eventually, the universe will be new. Do you know the significance of the new heavens and the new earth mentioned in 2 Peter 3? The significance is that it indicates the newness of God's universe.

God will not live or dwell in a place that is unclean. Thus, God is cleansing, purifying, the universe. First He purifies us, His household. We are now the center of His cleaning work. Do you not sometimes say to yourself, "Why is it that the more I love the Lord Jesus, the more difficulties I have? My relatives are flourishing; they are doing very well. But my situation seems to get worse and worse." Some saints have problems with their health; others are disappointed with their children. The reason we have difficulties is that God's judgment begins from His own household. You and I are under God's judgment.

The reason the two Epistles of Peter were written, especially the first, was that the dispersed Jewish believers were suffering persecution. They were undergoing a fiery trial. Peter compares this persecution to the burning of a furnace. Because the believers were troubled and perhaps doubting, Peter wrote to instruct them and also to comfort them. In 1 Peter 5:10 he says, "But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you." Here Peter seems to be telling the believers that there is no need for them to doubt, for God is perfecting them. Just as stones are cut in order to be fit together in a building, we also need to be "cut" in order to be perfected, established, strengthened, and grounded. Peter wrote to comfort the suffering, persecuted saints, showing them that all of them were under God's government. The exercise of God's government is first upon His own children. (Life-study of 1 Peter, pp. 10-11)

Further Reading: Life-study of 1 Peter, msgs. 1, 21, 30-31

第二周■周二

晨兴喂养

彼前二 21 “…基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

23 “祂被骂不还口，受苦不说威吓的话，只将一切交给那按公义审判的。”

彼后一 3 “神的神能，借着我们充分认识…祂…，已将一切关于生命和敬虔的事赐给我们。”

随着神的行政，有神的供备。神将祂的供备赐给我们，使我们能与祂的行政配合。换句话说，我们若要完成神的行政，就需要神的供备；那就是说，我们需要神圣的供应。在彼得后书里，作者首先陈明神圣的供应。我们看见神的能力如何供给我们需要的一切供应。这是本书主要的意义。不但如此，彼得后书给我们看见彼得前书所揭示神行政之图画的延续。所以，彼得后书有神圣的供备与神圣的行政（彼得后书生命读经，一页）。

信息选读

（在彼前二章二十三节，）“一切”指主所受一切的苦。主总是把所受的一切羞辱和伤害，交给那位在祂的行政里按公义审判的公义之神，使自己服从祂。这指明主在地上生活为人时，承认神的行政。

我有点担心，你们读本节时，也许没有留意“审判”这辞。我们习惯说，我们将事情交给信实、怜悯或恩慈的主。你曾说“我将一切交给那按公义审

WEEK 2 — DAY 2

Morning Nourishment

1 Pet. 2:21 ...Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously.

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him...

With God's government there is God's provision. God grants us His provision so that we may cooperate with His government. In other words, if we would carry out God's government, we need God's provision; that is, we need the divine supply. In 2 Peter the writer first presents the divine supply. We see how God's power provides all the supply for our need. This is the main significance of this book. Furthermore, the Epistle of 2 Peter shows us a continuation of the picture of God's government unveiled in 1 Peter. Therefore, what we have in 2 Peter is the divine provision and the divine government. (Life-study of 2 Peter, p. 1)

Today's Reading

[In 1 Peter 2:23], according to the usage of the verb “kept committing” in Greek, “all” needs to be inserted here as its object. This word refers to all the sufferings of the Lord. He kept committing all the insults He suffered and all His injuries to Him who judges righteously in His government, to the righteous God, to whom He submitted Himself. This indicates that the Lord recognized God's government while He was living a human life on earth.

I am somewhat concerned that in your reading of this verse you may not pay attention to the word judges. We are accustomed to saying that we commit things to the Lord who is faithful or merciful or kind. Have you ever said, “I

判的神”么？我想我们没有多少人有过这种实行。我们没有这样祷告，原因是我们的祷告、措辞和发表还是太传统。这使我们不会去应用神纯正话语里的许多思想和发表。

主耶稣在地上受苦时，将一切交给那按公义审判的一位。这简短的话不但指明主过一种作我们榜样的生活，也指明祂过一种绝对在神行政下的生活。祂自己始终在神的行政下，祂将一切与祂有关的事都交给神的审判。

在四章十二节彼得说，“亲爱的，有火炼的试验临到你们，为要试炼你们，不要以为奇怪，似乎是遭遇非常的事。”火炼的试验，原文意焚烧，表征炼净金银之熔炉的焚烧（箴二七 21，诗六六 10），与彼前一章七节所用的隐喻相似。彼得认为信徒所遭受的逼迫，乃是这样一个神用以炼净他们生命的熔炉。这是神在行政管理的审判中对付信徒的方式，这审判要从神自己的家起首（四 17 ~ 19）。

火炼的试验不是神对付罪人或反对者的方式，乃是对付信徒，对付祂家人的方式。焚烧的炉是神用来执行祂行政管理之审判的方法。在祂行政的管理中，祂用火炼的试验作熔炉，炼净信徒可能有的任何渣滓。不错，我们在基督里的信徒是金子，但我们仍有许多渣滓。所以，我们需要被炼净。这个炼净不能只借着教导、交通或参加召会的聚会完成。我们都需要经过焚烧的炉。神将我们放在焚烧的炉里，放在火炼的试验里，烧去我们的渣滓。彼得认为这是神在信徒身上行政对付的审判（彼得前书生命读经，二二〇至二二一、二九七、三三一页）。

参读：彼得后书生命读经，第一、十三篇。

commit everything to God who judges righteously”? I do not think that many of us have had this practice. The reason we do not pray like this is that our prayer, expression, and utterance are still too traditional. This keeps us from applying many of the thoughts and utterances in the pure Word.

While the Lord Jesus was on earth suffering, He kept committing all to the One who judges righteously. This brief word indicates not only that the Lord lived a life that was a model for us, but also that He lived a life absolutely under God's government. He Himself was always under the government of God, and He committed everything related to Him to God's judgment.

In 1 Peter 4:12 Peter says, "Beloved, do not think that the fiery ordeal among you, coming to you for a trial, is strange, as if it were a strange thing happening to you."...Fiery ordeal here means burning. It signifies the burning of a smelting furnace for the purification of gold and silver, like the metaphor used in 1:7. Peter considered the persecution the believers suffered as such a burning furnace used by God to purify their life. This is God's way to deal with the believers in the judgment of His governmental administration, which begins from His own house (4:17-19).

The fiery ordeal is God's way to deal not with sinners and opposers but with believers, the members of His household. The burning furnace is a means used by God to carry out the judgment of His governmental administration. In the administration of His government, God uses fiery ordeals as a furnace to purify any dross the believers may have. Yes, as believers in Christ we are gold, yet we still have a lot of dross. Therefore, we need to be purified. This purification cannot be accomplished simply through teaching, fellowship, or attending the meetings of the church. We all need to pass through the burning furnace. God puts us into a burning furnace, into fiery ordeals, to burn away our dross. This is regarded by Peter as a judgment in God's governmental dealing with the believers. (Life-study of 1 Peter, pp. 185-186, 275-276)

Further Reading: Life-study of 2 Peter, msgs. 1, 13

第二周■周三

晨兴喂养

彼前五 6 “所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。”

来十二 6 “因为主所爱的，祂必管教，又鞭打凡所收纳的儿子。”

神的审判在按着祂的主宰所安排的环境里得以施行。…在彼前五章六节，“神大能的手”指神执行祂行政的手，特别见于祂的审判中。

神的手拯救我们时是大能的。但我们在祂的审判中更多看见祂手的大能。假定某位弟兄得救很久以后，继续享受属世的娱乐；他虽然真正得救了，却仍然爱世界。但有一天他遭遇车祸，那是神大能的手所安排的车祸，使他比以前更深地寻求主。这是神的手运用在审判中的例证。

照着彼得在六至八节的话，我们需要作三件与经历神大能的手有关的事。第一，我们该谦卑自己，服在神大能的手下。第二，我们该将一切的忧虑卸给祂。第三，我们需要谨守、儆醒。我们所遭遇的一切都在神大能的手下。我们不需要担忧或忧虑；只该谦卑自己，服在神大能的手下，不该反抗。然后，我们该将一切使我们忧虑的难处卸给主。随着这个，我们该谨守、儆醒（彼得前书生命读经，三六八至三六九页）。

信息选读

WEEK 2 — DAY 3

Morning Nourishment

1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time.

Heb. 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives.

God's judgment is carried out in the environment arranged according to His sovereignty.... In 1 Peter 5:6 the mighty hand of God refers to God's administrating hand seen especially in His judgment.

In saving us, God's hand is mighty. But we see much more of the might of His hand in His judgment. Suppose a certain brother continues to enjoy worldly entertainment long after he has been saved. Although he has truly been saved, he still loves the world. But one day he has a car accident, an accident arranged by the mighty hand of God, and that accident causes him to seek the Lord in a deeper way than he ever did before. This is an illustration of God's hand exercised in judgment.

According to Peter's word in 5:6-8, we need to do three things that are related to our experience of the mighty hand of God. First, we should humble ourselves under God's mighty hand. Second, we should cast all our anxiety on Him. Third, we need to be sober and watch. Everything that happens to us is under God's mighty hand. There is no need for us to worry or be anxious. We should simply humble ourselves under God's mighty hand and not resist it. Then we should cast all the troubles that cause our anxiety upon the Lord. Along with this, we need to be sober and watchful. (Life-study of 1 Peter, pp. 307-308)

Today's Reading

虽然在申命记中找不到“行政管理”一辞，但我们若透彻地读这卷书，就会看见这卷书说到神的行政，甚至说到祂的行政管理。摩西常明确地说到神的爱，但神行政管理之事是含示的。我们若进入这卷书的深处，就会看见神在这里对祂百姓的对付，乃是一种行政管理。

因着神是智慧的，祂并不纵容祂的儿女。祂是成全的父，祂爱祂的儿女，并在行政上对付他们。…祂管教我们的目的是为成全我们。

因着神爱〔以色列人〕，祂不容他们的错误过去。甚至摩西也因着他在民数记二十章一至十三节的错误为神所惩治。摩西对背叛的百姓动怒，没有照神嘱咐他作的吩咐磐石，反而第二次击打磐石。这得罪了神，结果摩西就丧失了进入美地的权利。…这是神行政管理…的一例。

在申命记三章二十三至二十九节，我们看见摩西在进入神所应许之美地的事上被拒绝。…摩西在这事上被神拒绝，这显示神公义的行政管理。在民数记二十章，摩西犯了严重的错误，这错误是神无法容忍的，因为这摸到祂的行政。神的行政管理是公义的，虽然祂爱摩西，但祂无法为此不施行祂的行政。摩西忠信地事奉神四十年，但因着他的错误牵涉到神的行政管理，他丧失了进入美地的权利。

神这样对付摩西，不让他进入美地，就使以色列人更敬畏神公义的对付。神当然是爱的神，但祂的爱是成全的爱，不是纵容的爱。神对付摩西，有助于对以色列人的成全。他们该从这事学到，公义的神在祂行政的对付上是何等可畏（申命记生命读经，一七至一八、四二至四三页）。

参读：申命记生命读经，第二至五、九、十五、二十、二十三、二十五、二十九篇。

Although we cannot find the expression governmental administration in Deuteronomy, if we read this book thoroughly, we will see that it is a book of God's government, even of His governmental administration. Moses often spoke explicitly about love, but the matter of God's governmental administration is implied. If we get into the depth of this book, we will realize that God's dealing with His people here is a kind of governmental administration.

Because God is wise, He does not spoil His children. He is a perfecting Father who loves His children and who deals with them governmentally... He disciplines us for the purpose of perfecting us.

Because God loved [the children of Israel], He did not let them get by with their mistakes. Even Moses was disciplined by God for his mistake in Numbers 20:1-13. Moses became angry with the rebellious people, and instead of speaking to the rock, as God had charged him to do, he smote the rock a second time. This offended God, and as a result Moses lost his right to enter into the good land....That was an instance of God's governmental administration.

In Deuteronomy 3:23-29 we see that Moses was refused in the matter of entering into the God-promised good land.... Moses being refused by God in this matter showed God's righteous governmental administration. In Numbers 20 Moses had made a serious mistake, a mistake which God could not tolerate because it touched His administration. God's governmental administration is righteous, and even though He loved Moses, He could not for this reason fail to exercise His administration. Moses served God faithfully for forty years, but because his mistake involved God's governmental administration, he lost the right to enter into the good land.

The way God dealt with Moses in not allowing him to enter into the good land caused the children of Israel to have more fear of God's righteous dealing. To be sure, God is a loving God, but His love is a perfecting love, not a spoiling love. God's dealing with Moses helped to perfect the children of Israel. They should have learned from this how fearful the righteous God is in His governmental dealings. (Life-study of Deuteronomy, pp. 15, 35)

Further Reading: Life-study of Deuteronomy, msgs. 2-5, 9, 15, 20, 23, 25, 29

第二周■周四

晨兴喂养

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

约壹二 29 “你们若晓得祂是义的，就当知道凡行义的人也都是从祂生的。”

〔彼前二章二十四节里的〕向罪死了，直译，脱开了罪。基督在十字架上，担当了我们的罪而死了，那死成就了许多事。基督的死了结我们，这了结能使我们远离罪。人要远离罪行或罪性，最好的路就是被治死。无论人犯多少罪，一旦他死了，死就叫他与罪分开。彼得说到远离罪；保罗说到死了的人是已经从罪开释了〔罗六7〕。借着基督的死，我们就能远离罪，使我们得以向义活着。表面看来，远离罪是了结我们；事实上，远离罪是叫我们活过来，使我们得以向义活着（彼得前书生命读经，二二三至二二四页）。

信息选读

十字架主观的方面，今天借着那灵就得以在我们的经历中持续进行。赐生命的灵在我们里面不断工作，在我们这人里面完成基督十字架主观的方面。我们天天经历基督十字架内里的工作，我们天天得以活过来，使我们可以向义活着。所以，要胜过罪并不困难，因为借着基督的死，我们就远离了罪。祂的死在我们与罪之间画了分界线。我们远离了罪，现今乃是活的。我们不需要挣扎或想要叫自己动力十足；我们只要活，这生活总是倾向义的。这就是

WEEK 2 — DAY 4

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

1 John 2:29 If you know that He is righteous, you know that everyone who practices righteousness also has been begotten of Him.

[In 1 Peter 2:24] the phrase having died to sins literally means “being away from sins.” When Christ carried up our sins onto the cross and died, that death accomplished many things. The death of Christ terminated us, and this termination can keep us away from sin. The best way for people to be kept from sins or from sin is for them to be put to death. No matter how many sins a person may commit, once he has died, death separates him from sins. Peter speaks of being away from sins; Paul speaks of the one who has died being free from sin. Through Christ’s death we can be kept away from sins so that we may live to righteousness. Apparently, being kept away from sin terminates us; actually, it enlivens us so that we may live to righteousness. (Life-study of 1 Peter, p. 188)

Today’s Reading

The subjective aspect of the cross continues in our experience today by the Spirit. The life-giving Spirit is working within us continually to carry out the subjective aspect of Christ’s cross in our being. Daily we are undergoing the inward working of the cross of Christ, and daily we are being made alive so that we may live to righteousness. Therefore, it is not difficult to overcome sins, because through Christ’s death we are being kept away from sins. His death has drawn a separating line between us and sins. Being kept away from sins, now we are alive. There is no need for us to strive or to try to energize ourselves. We simply live, and this living always has an inclination toward righteousness. This

经历我们的救主天天拯救我们。

我们不该只有客观的十字架，也该有主观的十字架。客观的十字架需要在我们的经历中成为主观的。这有赖于赐生命的灵在我们里面的工作。我们呼求主的名，并与祂有交通，赐生命的灵就在我们里面运行。我们自然而然就经历十字架主观的工作，使我们与罪分开，叫我们自动向义活着。

现在我们需要问，为什么彼得用“向义活着”这辞。这与满足神行政的要求有关。事实上，神的行政只要求一件事—义。为这缘故，彼后三章十三节说，“但我们照祂的应许，期待新天新地，有义居住在其中。”在彼前二章二十三节我们看见，主耶稣一直将一切交给那按公义审判的一位。然后在二十四节彼得指明我们该向义活着。这里彼得的观念是行政的；义是神行政的事。我们已蒙我们的救主拯救，使我们过一种与神行政公义要求相配的生活。

神是公义的，祂的行政建立在公义上。诗篇八十九篇十四节说，公义是神宝座的根基。所以，我们这些神的子民活在祂的行政之下，必须有公义的生活。我们必须向义活着。但因着我们在自己里面无法过这样的生活，救主就拯救我们，好叫我们过义的生活，就是满足神行政公义要求的生活。

重要的是，我们要领悟，我们的救主基督在木头上，担当了我们一切的罪，并在那里为我们死了。现今祂的死使我们与罪分开，并将我们点活，叫我们得以向义活着。自然而然，我们就在神的行政之下，并且与祂的行政没有难处，因为我们向义活着（彼得前书生命读经，二二五至二二七页）。

参读：彼得前书生命读经，第二十一篇。

is the experience of our Savior saving us daily.

We should not have only the objective cross, but the subjective cross as well. The objective cross needs to become subjective to us in our experience. This depends upon the working of the life-giving Spirit within us. When we call on the name of the Lord and have fellowship with Him, the life-giving Spirit operates within us. Spontaneously we experience the subjective working of the cross to make a separation between us and sins so that we automatically live to righteousness.

Now we need to ask why Peter uses the expression live to righteousness [1 Pet. 2:24], This is related to the fulfilling of God's governmental requirements. Actually, God's government requires just one thing—righteousness. This is the reason 2 Peter 3:13 says, "But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells." In 1 Peter 2:23 we see that the Lord Jesus continually committed all to the One who judges righteously. Then in verse 24 Peter indicates that we should live to righteousness. Peter's concept here is governmental; righteousness is a matter of God's government. We have been saved by our Savior to live a life that matches the righteous requirements of God's government.

God is righteous and His government is established upon righteousness. Psalm 89:14 says that righteousness is the foundation of God's throne. Therefore, as God's people living under His government, we must have a righteous life. We must live to righteousness. But because in ourselves we are not able to live this kind of life, the Savior saves us to live a life of righteousness, a life that fulfills the righteous requirements of God's government.

It is important for us to realize that Christ our Savior has carried up all our sins onto the tree and died there for us. Now His death separates us from sins and enlivens us so that we may live to righteousness. Spontaneously, we are under God's government and have no problem with His government because we live to righteousness. (Life-study of 1 Peter, pp. 189-190)

Further Reading: Life-study of 1 Peter, msg. 21

第二周■周五

晨兴喂养

来十二 10 “…万灵的父管教我们，是为了我们的益处，使我们有分于祂的圣别。”

申九 3 “你今日当知道，耶和华你的神是烈火，在你前面过去…”

七 9 “…耶和华你的神是神，是信实的神，向爱祂、守祂诫命的人守约并施慈爱，直到千代。”

彼前一章十五至十六节说，“照着那呼召你们的圣者，在一切行事为人上，也成为圣的；因为经上记着：‘你们要圣别，因为我是圣别的。’”那圣者就是三一神—拣选的父、救赎的子并圣别的灵（2）。…我们成为圣的，是借着那灵的圣别，基于那把神圣别的性情带给我们，并产生圣别生活的重生。父重生了我们，产生圣别的家庭—圣别的父同圣别的儿女。…祂在里面用祂的生命生了我们，使我们得着祂圣别的性情；祂在外面管教我们，使我们有分于祂的圣别（来十二 9～10）（新约总论第一册，九九至一〇〇页）。

信息选读

约壹一章九节也启示神的信实：“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神在祂的话上是信实的（10）。祂的话，就是祂福音真理的话（弗一 13），告诉我们，祂要因着基督赦免我们的罪（徒十 43）。我们若认自己的罪，祂就要照着祂的话赦免我们，因为祂必须在祂的话上信实。

WEEK 2 — DAY 5

Morning Nourishment

Heb. 12:10 ...He [disciplines] for what is profitable that we might partake of His holiness.

Deut. 9:3 Know...today that Jehovah your God is the One crossing over before you as a consuming fire...

7:9 ...It is Jehovah your God who is God, the faithful God who keeps covenant and lovingkindness to the thousandth generation with those who love Him and keep His commandments.

First Peter 1:15 and 16 say, “According to the Holy One who called you, you yourselves also be holy in all your manner of life; because it is written, You shall be holy because I am holy.” The Holy One is the Triune God—the choosing Father, the redeeming Son, and the sanctifying Spirit (1 Pet. 1:1-2). We become holy through the sanctification of the Spirit, based on regeneration, which brings us the holy nature of God and issues in a holy life. The Father has regenerated us to produce a holy family—a holy Father with holy children.... He begot us with His life inwardly so that we might have His holy nature; He disciplines us outwardly so that we may partake of His holiness (Heb. 12:9-10). (The Conclusion of the New Testament, pp. 85-86)

Today's Reading

First John 1:9 also reveals God's faithfulness: “If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” God is faithful in His word (1 John 1:10), the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43). If we confess our sins, He, according to His word, forgives us, because He must be faithful in His word.

在林前十章十三节保罗说，“那临到你们的试诱，无非是人所能受的；神是信实的，必不容你们受试诱过于所能受的，祂也必随着试诱开一条出路，叫你们能忍受得住。”一面我们该留意不受试诱，免得跌倒；另一面神在祂的信实里，必不容任何试诱临到我们，过于我们所能受的，祂必随着试诱，给我们开一条出路。这是应许和鼓励的话。

帖前五章二十三至二十四节说，“且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。那召你们的是信实的，祂也必作成这事。”这里我们看见，信实的神召了我们，也必要全然圣别我们，并保守我们全人得以完全。…当然这神圣的信实是神一个甜美的属性（新约总论第一册，一一〇至一一一页）。

在申命记七章九至十五节，摩西要百姓知道，耶和華他们的神是神，是信实的神，向爱祂、守祂诫命的人守约并施慈爱，直到千代；祂必爱他们，赐福与他们，使他们人数增多，赐福与他们身所生的、地所产的，并他们的五谷、新酒和新油，以及牛犊、羊羔；祂必使一切的病症，和埃及各样的恶疾离开他们。

今天，神爱我们，赐福与我们，使我们人数增多，因我们持守祂的基督。我们乃是在基督里接受并享受神的祝福。神是在基督里与我们同在。神的恩典与平安是在基督里归与我们。所以，我们需要借着接受基督而与神是对的。神今天给世人唯一的诫命乃是相信并接受祂的儿子。实际上，基督自己就是神的诫命。我们需要接受祂、持守祂并与祂是对的。我们若这样作，就与神是对的，祂也会爱我们，并赐福与我们（申命记生命读经，六七至六八页）。

参读：新约总论，第五、七、九至十一、三百八十四、三百八十八篇。

In 1 Corinthians 10:13 Paul says, “No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it.” On the one hand, we should take heed not to be tempted, lest we fall. On the other hand, God in His faithfulness will not allow any temptation to befall us beyond what we are able to endure, but will always make a way out for us. This is a word of promise and encouragement.

First Thessalonians 5:23 and 24 say, “And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it.” Here we see that the faithful God who has called us will also sanctify us wholly and preserve our entire being complete.... Surely this divine faithfulness is a sweet attribute of God. (The Conclusion of the New Testament, pp. 95-96)

In Deuteronomy 7:9-15 Moses wanted the people to realize that Jehovah their God is God, the faithful God who keeps covenant and lovingkindness to the thousandth generation with those who love Him and keep His commandments; that He would love them, bless them, and multiply them; that He would bless the fruit of their womb and the fruit of their ground, their grain, their new wine, their fresh oil, the offspring of their cattle, and the young of their flock; and that He would remove every sickness and those evil illnesses of Egypt from them.

Today God loves us, blesses us, and multiplies us because we keep His Christ. It is in Christ that we receive and enjoy God’s blessings. God is with us in Christ. God’s grace and peace are to us in Christ. Therefore, we need to be right with God by taking Christ. The unique commandment God gives to the world today is to believe in His Son and to receive Him. Actually, Christ Himself is the commandment of God. We need to receive Him, keep Him, and be right with Him. If we do this, we will be right with God, and He will love us and bless us. (Life-study of Deuteronomy, p. 54)

Further Reading: The Conclusion of the New Testament, msgs. 5, 7, 9-11, 384, 388

第二周■周六

晨兴喂养

申七 7 “耶和華鍾情于你們，揀選你們…”。

耶三一 3 “耶和華從遠方向我顯現，說，我以永遠的愛愛了你，因此我以慈愛吸引了你。”

林前一 7～8 “…我們主耶穌基督…也必堅固你們到底，使你們在我們主耶穌基督的日子無可指責。”

申命記說到神是愛和公義的神。這由祂在祂的愛與行政上，對以色列人已往的帶領和將來的對付得着證明。神的愛在祂所愛的人中間，照着他們的忠信管理他們。對我們來說，今天原則是一樣的。…神是愛的神，祂是包容一切的；但祂是公義的神，却是非常嚴格、狹窄的。…在祂的公義里，祂常對我們想要作的事說“不”。

有些聖徒，就連一些在主恢復里的，都太自由了，並不敬畏神。我們一旦摸着神對付的手，就會敬畏祂。祂公義地對付我們，使我們被成全也成為公義的。所有想要進入美地，想要承受、據有並享受美地的人，必須學習如何在日常生活中的每一方面都是公義的（申命記生命讀經，一九至二〇頁）。

信息选读

借着展望未来，申命記一面期盼人認識神的愛與行政，一面也期盼人認識自己真實的光景，使人不再信靠自己。因此，申命記這卷書的用意，是要我們認識神，也認識自己。我們需要認識神，特別需

WEEK 2 — DAY 6

Morning Nourishment

Deut. 7:7 ...Jehovah has set His affection on you and has chosen you...

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love, therefore I have drawn you with lovingkindness.

1 Cor. 1:7-8 ...Our Lord Jesus Christ, who will also confirm you until the end unprovable in the day of our Lord Jesus Christ.

Deuteronomy speaks of God as a God of love and righteousness. This is proved by God's past leading and His future dealing with the children of Israel in His love and government. The love of God administrates among His beloved according to their faithfulness. The principle is the same with us today. As a God of love, He is all-embracing, but as a God of righteousness, He is very strict and narrow....In His righteousness, He often says "No" when we want to do a certain thing.

Some saints, even in the Lord's recovery, are too free and do not fear God. Once we have touched God's dealing hand, we will fear Him. He deals with us righteously that we may be perfected to be righteous also. All those who intend to enter into the good land and to inherit, possess, and enjoy the good land must learn how to be righteous in every way in their daily living. (Life-study of Deuteronomy, p. 17)

Today's Reading

With a view of the future, Deuteronomy expects that, on the one hand, man may know the love and government of God and that, on the other hand, man may know his real condition, so that he will not trust himself. Hence, the intention of the book of Deuteronomy is that we would know God and also

要认识神是爱的，而在对付我们的时候是公义的。我们也需要认识我们自己就是失败。我们若认识这点，就不会再信靠自己，乃信靠神那信实者。

最终，这卷书给我们看见，神的爱终极地为祂子民工作，使他们享受按祂旨意和先见而有的丰满祝福。尽管我们在爱神并敬畏神的事上失败了，尽管我们不忠信，但神仍要成功。不管祂子民的光景如何，神仍信实到底，至终必完成祂的心意，使我们享受祂丰满的祝福。

在申命记，摩西很强地责备百姓；但到了本书末了，却有摩西的歌，和他对各支派丰满的祝福。至终，神所拣选并救赎的人进入圣地，据有那地，活在其上并享受那地。那是神所成功的，叫夸口和荣耀单单归与祂。

申命记所启示的，就是全本圣经所启示的。整本圣经给我们看见，神是爱、公义、信实的。圣经也暴露我们是何等不忠信，它给我们看见，我们已过如何失败，将来会有多少失败。但尽管有这一切的不忠信和失败，神仍能使祂所拣选的人进入丰富的基督，据有祂、享受祂、经历祂，甚至活祂。

我们若将申命记与出埃及记、利未记、民数记相比较，就会看见在申命记中摩西所重申的律法、律例和典章是一样的，但他的重申有些延伸、附加并发展。所有重申的律例和典章，带着新的发展，详尽地说出以色列这位伟大的神，是何等的细致、柔和、体贴并同情。这指明申命记这卷书很特别地启示出神的所是。本卷书所显示的神，不仅是施爱、怜悯并恩慈的，祂也是非常细致、柔和、体贴并同情的。这就是我们的神（申命记生命读经，二一至二二、一九一页）。

参读：申命记生命读经，第二、二十三篇。

know ourselves. We need to know God. In particular, we need to know that God is loving and that He is righteous in dealing with us. We also need to know that we ourselves are a failure. If we know this, we will no longer trust ourselves but put our trust in God, the One who is faithful.

Ultimately this book shows us that the love of God consummately works for His people that they may enjoy His full blessing according to His will and foreknowledge. In spite of our failure in loving God and fearing Him and in spite of our unfaithfulness, God will be successful. No matter what the situation of His people may be, God will be faithful to the end, and eventually He will accomplish His intention that we enjoy His full blessing.

In Deuteronomy Moses is strong in rebuking the people. However, at the end of this book, we have the song of Moses and his full blessing to every tribe. Eventually, God's chosen and redeemed people entered into the holy land, possessed it, lived in it, and enjoyed it. That was God's success, and the boast and glory belong to no one other than Him.

What is revealed in Deuteronomy is what is revealed in the Bible as a whole. The entire Bible shows us that God is loving, righteous, and faithful. The Bible also exposes how unfaithful we are; it shows us how defeated we have been in the past and how much failure we will have in the future. But in spite of all this unfaithfulness, defeat, and failure, God will still enable His chosen people to enter into the rich Christ to possess Him, enjoy Him, experience Him, and even to live Him.

If we compare Deuteronomy with Exodus, Leviticus, and Numbers, we will see that the law, statutes, and ordinances which Moses rehearsed in Deuteronomy are the same, but in his rehearsal there are some extensions, additions, and developments. All the rehearsed statutes and judgments, with the new developments, speak forth in detail how fine, how tender, how considerate, and how sympathetic is the great God of Israel. This indicates that the book of Deuteronomy is very particular in its revelation of what God is. The God manifested in this book is not only loving, merciful, and gracious; He is also very fine, tender, considerate, and sympathetic. This is our God. (Life-study of Deuteronomy, pp. 18-19, 165)

Further Reading: Life-study of Deuteronomy, msgs. 2, 23

第二周诗歌

77

赞美主 — 祂的生平

8 8 8 6 (英 86)

降 B 大调

6/8

5 3 4 5 $\dot{1}$ $\dot{1}$ | $\dot{1}$ 7 6 5 . | 4 2 3
 一 你 是 至 高、 荣 耀 的 神， 竟 肯 降
 4 6 6 | 6 5 4 3 . | 5 3 4 5 $\dot{1}$ $\dot{2}$ |
 卑 成 为 肉 身， 作 了 一 个 式
 $\dot{3}$ $\dot{2}$ $\dot{1}$ 6 6 | 5 5 5 5 | 5 . 5 . ||
 微 的 人， 主 啊， 我 记 念 你！

- 二 你将一切神性荣耀， 全用肉身幔子遮罩，
 显于外者不过枯槁， 主啊，我记念你！
- 三 你乃像根出于干地， 多受痛苦，常经忧悒，
 被人藐视，受人厌弃， 主啊，我记念你！
- 四 你的心里谦卑、温柔， 任何遭遇都肯接受，
 对神、对人从无怨尤， 主啊，我记念你！
- 五 你的为人甜美、柔细、 各方均平、不偏不倚，
 在神眼中犹如素祭， 主啊，我记念你！
- 六 神的旨意你所顾念， 从未接受撒但欺骗，
 无人像你忠诚、完全， 主啊，我记念你！
- 七 为着顺服神的旨意， 你竟甘愿走到死地，
 且在十架舍了自己， 主啊，我记念你！
- 八 父神因此将你升高， 使你得着尊贵、荣耀，
 天地一切无不拜朝， 主啊，我敬拜你！

WEEK 2 — HYMN

Though Thou art God, most glorious, high

Praise of the Lord — His Life

86

1. Though Thou art God, most glo - ri - ous, high, Thou in the flesh to us came nigh,
 A low - ly man be - come there-by; Lord, I re - mem - ber Thee!

2. Glory divine was put away
 Under the tent of flesh to stay,
 No outward beauty to display;
 Lord, I remember Thee!
3. Thou art a root from out dry ground,
 Thou wast the Man of sorrows found,
 Hated, despised by man around;
 Lord, I remember Thee!
4. Gentle and lowly is Thy heart,
 Willing to suffer all Thou art,
 To God and man complaining not;
 Lord, I remember Thee!
5. Thou as a man art tender, sweet,
 Balanced in every way, complete,
 Meal-offering to the Father meet;
 Lord, I remember Thee!
6. Doing the Father's will Thy prize,
 Never accepting Satan's lies,
 None like Thyself, so faithful, wise;
 Lord, I remember Thee!
7. For Thine obedience to God's will,
 Willing to suffer deathly ill,
 E'en on the Cross my place to fill,
 Lord, I remember Thee!
8. Therefore hath God exalted Thee,
 Given Thee glory, majesty,
 Heaven and earth will bow the knee;
 O Lord, I worship Thee!

第三周

那地的美好—其食物

MR 诗歌：（英 1166）

读经：西一 12，出三 8，申八 7～10，二六 9

纲要

周一

壹 基督作居首位和包罗万有者，乃是众圣徒所分得的分—西一 12：

一 所分得的分是指业分，如以色列人分得迦南美地之分，作他们的产业—书十四 1。

二 新约信徒所分得的分，不是物质的土地，乃是包罗万有的基督作为赐生命的灵—西二 6～7，加三 14，五 16，罗八 4：

1 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—申八 7～10，弗三 8，腓一 19。

2 在基督里的信徒借着享受那地的丰富，被建造为基督的身体，作神的家与神的国—弗一 22～23，二 21～22，提前三 15，太十六 18～19，罗十四 17。

三 因着我们实际地联于基督这美地的实际，并享受祂的丰富，神的眼目就一直看顾我们，使我们

Week Three

The Goodness of the Land—Its Food

MR Hymns: 1166

Scripture Reading: Col. 1:12; Exo. 3:8; Deut. 8:7-10; 26:9

Outline

Day 1

I. Christ, as the preeminent and all-inclusive One, is the allotted portion of the saints—Col. 1:12:

A. The allotted portion 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.

B. The New Testament believers' allotted portion is not a physical land; it is the all-inclusive Christ as the life-giving Spirit—Col. 2:6-7; Gal. 3:14; 5:16; Rom. 8:4:

1. The riches of the good land typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.

2. By enjoying the riches of the land, the believers in Christ are built up to be Christ's Body as the house of God and the kingdom of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

C. Because we are practically joined to Christ as the reality of the good land and are enjoying His riches, God's eyes are upon us continually, causing

享受神的同在，并使我们成为祂眷顾的对象——申十一12，启一14，五6，代下十六9，诗三二8。

贰 神呼召的目的，是要将神所拣选的人带进流奶与蜜的美地所预表包罗万有之基督的享受里——出三8，林前一2、9：

一 奶和蜜是动物生命与植物生命的调和，是基督生命的两面——救赎的一面和生产的一面——申八8，二六9，参约一29，十二24：

1 基督的生命救赎这一面是为着我们法理的救赎，基督的生命生产这一面是为着我们生机的拯救——一29，十二24，启二7，二二14，罗五10。

2 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；因此，美地成了桌子，筵席，作我们的享受——太二六26～28，林前十16～17。

二 我们借着享受基督作流奶与蜜之地，就被祂这奶与蜜所构成——“我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶”——歌四11上，彼前二2，诗一一九103。

周二

叁 美地有小麦；小麦预表受限制的耶稣，那成为肉体、被钉死并埋葬者——申八8，约十二24：

一 我们在受限制、受压迫的处境中，可以经历主作一粒麦子——约十二24～26节上，启一9，徒十六7：

1 当我们在限制我们并约束我们的处境中接触主时，我们就领悟到祂是那位无限的神成了有限的人，并

us to enjoy God's presence and making us the object of His care—Deut. 11:12; Rev. 1:14; 5:6; 2 Chron. 16:9; Psa. 32:8.

II. The purpose of God's calling is to bring God's chosen people into the enjoyment of the all-inclusive Christ, typified by the good land flowing with milk and honey—Exo. 3:8; 1 Cor. 1:2, 9:

A. Milk and honey, which are the mingling of both the animal life and the vegetable life, are two aspects of the life of Christ—the redeeming aspect and the generating aspect—Deut. 8:8; 26:9; cf. John 1:29; 12:24:

1. The redeeming aspect of Christ's life is for our judicial redemption, and the generating aspect of Christ's life is for our organic salvation—1:29; 12:24; Rev. 2:7; 22:14; Rom. 5:10.

2. The symbols of the Lord's table signify the redeeming and generating aspects of Christ's life for God's complete salvation; thus, the good land has become a table, a feast for our enjoyment—Matt. 26:26-28; 1 Cor. 10:16-17.

B. 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; 1 Pet. 2:2; Psa. 119:103.

Day 2

III. The good land is a land of wheat, typifying the limited Jesus, the One who was incarnated, crucified, and buried—Deut. 8:8; John 12:24:

A. In the midst of situations that limit us and press us, we may experience the Lord as a grain of wheat—vv. 24-26a; Rev. 1:9; Acts 16:7:

1. When we contact the Lord in our limiting and restricting circumstances, we will realize that He is the infinite God who became a finite man and that there

且领悟到在祂里面有力量承受任何限制—腓四 13。

2 基督是我们的生命，在我们里面乃是一粒麦子，过成为肉体者、受限制者的生活；祂是我们的生命，使我们愿意受限制，愿意死，愿意被埋葬—西一 27，三 4。

3 我们若接触主，就会经历祂是一粒麦子；在祂里面，我们对我们的景况就会知足—腓四 11 ~ 12。

二 保罗认为自己是基督耶稣的囚犯；表面上他是拘禁在监牢里，实际上他是被囚在基督里—弗三 1，四 1。

三 至终每一个忠信爱慕基督的人，不仅要受基督监禁，也要被监禁在基督里；我们越爱祂，我们就越在祂里面，到一个地步，祂成了我们的囚牢；我们在这囚牢里能享受基督到极致—腓四 4。

周三

肆 美地有大麦；大麦预表复活的基督—申八 8:

一 因着大麦早成熟，所以大麦是庄稼中的初熟果子—预表复活的基督—林前十五 20，利二三 10。

二 作为初熟的果子，基督已经成为生命的粮（饼）；因此，大麦饼表征在复活里的基督作我们的食物—约六 48，申八 9 上：

1 五这数字表征责任；这指明复活的基督能承担责任—约六 9。

2 我们从基督这大麦饼得喂养时，我们就成为大麦饼，以我们所经历的基督喂养别人—参士七 13 ~ 14。

三 我们要经历小麦（就是受限制的耶稣），就需要

is power in Him to bear any kind of limitation—Phil. 4:13.

2. Christ our life is within us as a grain of wheat to live the life of the incarnated One, the limited One; He is our life to make us willing to be limited and to die and be buried—Col. 1:27; 3:4.

3. If we contact the Lord, we will experience Him as a grain of wheat, and in Him we will be content with our situation—Phil. 4:11-12.

B. Paul considered himself the prisoner of Christ Jesus; apparently, Paul was confined in a physical prison; actually, he was imprisoned in Christ—Eph. 3:1; 4:1.

C. Eventually, every faithful lover of Christ will be imprisoned not only by Christ but in Christ; the more we love Him, the more we will be in Him to such an extent that He becomes our prison where we can enjoy Him to the uttermost—Phil. 4:4.

Day 3

IV. The good land is a land of barley, typifying the resurrected Christ—Deut. 8:8:

A. Because barley ripens early, it is the firstfruits of the harvest—a type of the resurrected Christ—1 Cor. 15:20; Lev. 23:10.

B. As the firstfruits, Christ has become the bread of life; hence, barley loaves signify Christ in resurrection as food to us—John 6:48; Deut. 8:9a:

1. The number five signifies responsibility; this indicates that the resurrected Christ is able to bear responsibility—John 6:9.

2. As we feed on Christ as the barley loaves, we become a loaf of barley to feed others with the Christ whom we have experienced—cf. Judg. 7:13-14.

C. In order to experience the wheat, the limited Jesus, we need to apply the

应用大麦（就是无限的基督）；我们在复活基督的大能里，跟从受限制的耶稣—来十三 12～13。

四 我们在那加我们能力者的里面，凡事都能作，因为祂是复活且无限的基督—腓四 13。

周四

伍 美地有葡萄树；葡萄树预表献祭（牺牲）的基督，就是将祂自己一切全献上的基督；本于祂的牺牲，祂产生了新酒，使神与人喜乐—申八 8，士九 13，诗一〇四 15 上：

一 基督是生产酒的人，献上自己以产生酒，使神与别人喜乐；我们若接触这位由葡萄树所预表的基督，并经历祂牺牲的生命，祂就会使我们有力过牺牲的生活，产生酒使神和别人快乐—罗十二 1，弗五 2，林后一 24。

二 我们在自己里面无法过牺牲的生活，因为我们的生命是天然的生命，自私的生命—伯二 4，太十六 25：

1 我们若是接触主，经历祂牺牲的生命，祂就要加给我们力量，刚强我们，使我们为神为人牺牲—腓四 13，罗十二 1，弗五 2。

2 我们越经历基督作葡萄树连同祂牺牲的生命，我们就越得着加力，能牺牲自己，使神和别人快乐：

a 我们要被快乐“灌醉”，看见最快乐的人乃是最不自私的人。

b 我们要将快乐带给那些和我们接触的人，也要将喜乐带给神—林后一 24，五 13 上。

barley, the unlimited Christ; we follow the limited Jesus in the power of the resurrected Christ—Heb. 13:12-13.

D. We can do all things in the One who empowers us because He is the resurrected and unlimited Christ—Phil. 4:13.

Day 4

V. The good land is a land of vines, typifying the sacrificing Christ, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to cheer God and man—Deut. 8:8; Judg. 9:13; Psa. 104:15a:

A. Christ is the wine-producer, sacrificing Himself to produce wine to cheer God and others; if we contact the Christ typified by the vine and experience His sacrificing life, He will energize us to live a life of sacrifice, producing wine to make God and others happy—Rom. 12:1; Eph. 5:2; 2 Cor. 1:24.

B. In ourselves we are not able to live a life of sacrifice, for our life is a natural life, a selfish life—Job 2:4; Matt. 16:25:

1. If we contact the Lord and experience His sacrificing life, He will energize and strengthen us to sacrifice for God and for others—Phil. 4:13; Rom. 12:1; Eph. 5:2.

2. The more we experience Christ as the vine with His sacrificing life, the more we will be energized to sacrifice ourselves to make God and others happy:

a. We will be “drunken” with happiness, realizing that the happiest person is the one who is the most unselfish.

b. We will bring happiness to those who contact us, and we will bring cheer to God—2 Cor. 1:24; 5:13a.

周五

陆美地有无花果树；无花果树表征基督作我们供应的甘甜与满足—申八 8，民十三 23，士九 11：

- 一 保罗是经历并享受基督的甘甜和满足作供应之人的榜样—腓一 7、18～19，二 17～18，三 1，四 4、10～13。
- 二 虽然保罗情愿离世与基督同在，但他为着使众圣徒得到信仰上的进步和喜乐，愿意留在肉身里—腓一 21～26：
 - 1 借着保罗这管道，众圣徒能经历基督，并得到信仰上的进步和喜乐—25 节。
 - 2 今天急切需要供应的管道；圣徒们若要经历基督，必须有人作供应的管道。
- 三 保罗是有分于恩典的人，他在主里大大的喜乐；保罗在主里喜乐，他的喜乐没有随着时间消减—4 节，二 2，三 1，四 4、10。
- 四 保罗借着基督的身体，接受耶稣基督之灵全备的供应；恩典乃是神在基督里作我们的享受，借着耶稣基督之灵全备的供应，传输给我们—一 19，四 23。

周六

柒美地有石榴树；石榴树预表生命的丰满，生命的丰盛和美丽，以及生命丰富的彰显—申八 8，出二八 33～34，王上七 18～20：

Day 5

VI. The good land is a land of fig trees, signifying the sweetness and satisfaction of Christ as our supply—Deut. 8:8; Num. 13:23; Judg. 9:11:

- A. Paul is a pattern of one who experienced and enjoyed the sweetness and satisfaction of Christ as his supply—Phil. 1:7, 18-19; 2:17-18; 3:1; 4:4, 10-13.
- B. Although Paul's desire was to depart and be with Christ, he was willing to remain in the flesh for the sake of the saints' progress and joy of the faith—1:21-26:
 1. Through Paul as a channel, the saints could experience Christ and have the progress and joy of the faith—v. 25.
 2. Today there is an urgent need for channels of supply; if the saints are to experience Christ, someone must serve as a channel of supply.
- C. Paul was a partaker of grace, and he rejoiced in the Lord greatly; he was happy in the Lord, and his happiness did not diminish as time went by—v. 4; 2:2; 3:1; 4:4, 10.
- D. Through the Body Paul received the bountiful supply of the Spirit of Jesus Christ; grace is God in Christ as our enjoyment conveyed to us through the bountiful supply of the Spirit of Jesus Christ—1:19; 4:23.

Day 6

VII. The good land is a land of pomegranates, typifying the fullness of life, the abundance and beauty of life, and the expression of the riches of life—Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20:

- 一 大祭司的外袍象征召会，其底边有石榴和金铃—出二八 33 ~ 34。
- 二 召会该在人性里满了生命，这就是用麻作的石榴的意义。
- 三 召会有人性为着彰显生命的丰满，也有神性为着金铃的声音：
- 1 生命的丰满彰显在召会的人性里，而警告的声音彰显在召会的神性（金铃）里—35 节。
 - 2 首先我们有生命丰满的彰显，然后有金铃的声音，就是出自召会之神性的说话。
 - 3 彰显在我们人性里生命的华美，以及来自金铃之神圣的声音，乃是正确召会生活的标记。
- 四 环绕殿中柱子上端之柱顶的二百个石榴，象征生命丰富的彰显—王上七 18 ~ 20，代下三 15 ~ 16，耶五二 22 ~ 23，启三 12：
- 1 审判自己的人（铜），不重看自己的人，能在错综复杂的光景（装修的格子网和拧成的炼索形成的花圈）中完全担负责任，因为他们不是凭自己活，乃是凭在神里面的信心（刻着百合花）而活；因此，他们二百倍的显出生命的丰富（石榴）—王上七 15 ~ 22。
 - 2 每一百个石榴中，九十六个是外露的，四个是遮盖起来的一耶五二 22 ~ 23：
 - a 生命丰富的彰显是永远完全的，在复活的新鲜中，也在那灵里。
 - b 每一百个石榴中有四个是隐藏的，这指明我们天然的人，我们天然的生命，和我们的己，必须遮盖起来。
 - c 当我们天然的人消失时，我们就有九十六个石榴，

- A. Pomegranates and golden bells were on the bottom part of the high priest's robe, which signifies the church—Exo. 28:33-34.
- B. The church should be full of life in her humanity; this is the significance of pomegranates made of linen.
- C. The church has humanity for the expression of the fullness of life and also divinity for the sounding of the golden bells:
1. The fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity (the golden bells)—v. 35.
 2. We first have the expression of the fullness of life and then the sounding of the golden bells, that is, the speaking from the divinity of the church.
 3. The beauty of life expressed in our humanity and the divine sounding from the golden bells are signs of a proper church life.
- D. The two hundred pomegranates surrounding the capitals at the top of the pillars in the temple signify the expression of the riches of life—1 Kings 7:18-20; 2 Chron. 3:15-16; Jer. 52:22-23; Rev. 3:12:
1. Those who judge themselves (bronze) and regard themselves as nothing will be able to bear responsibility in full in the midst of an intermixed and complicated situation (nets of checker work and wreaths of chain work) because they live not by themselves but by faith in God (lily work); thus, they express the riches of life two hundredfold (pomegranates)—1 Kings 7:15-22.
 2. Out of every one hundred pomegranates, ninety-six were exposed to the open air, and four were covered—Jer. 52:22-23:
 - a. The expression of the riches of life is eternally complete, in the freshness of resurrection, and in the Spirit.
 - b. The fact that four of every one hundred pomegranates were hidden indicates that our natural being, our natural life, and our self must be concealed.
 - c. When our natural being disappears, we have the ninety-six pomegranates,

就是在属灵空气的实际中基督生命丰富的彰显。

the rich expression of the life of Christ in the reality of the spiritual air.

捌 美地有橄榄树；橄榄树预表基督是被圣灵充满并为圣灵所膏的一位——申八 8，亚四 12:

VIII. The good land is a land of olive trees, typifying Christ as the One who was filled and anointed with the Spirit—Deut. 8:8; Zech. 4:12:

一 橄榄树的油预表圣灵，是用来尊重神和人的——士九 9，参撒上二 30:

A. The olive tree's oil, typifying the Holy Spirit, is used to honor God and man—Judg. 9:9; cf. 1 Sam. 2:30:

- 1 我们若没有圣灵，就不能服事主或帮助别人——徒六 3。
- 2 我们要服事主并帮助别人，就必须被那灵充满；唯有当我们被那灵充满时，我们才能尊重神并尊重人。

1. We cannot serve the Lord or help others without the Holy Spirit—Acts 6:3.
2. In order to serve the Lord and help others, we must be filled with the Spirit; only when we are filled with the Spirit can we honor God and honor others.

二 我们将基督供应给别人，用油供应他们的时候，我们就是用神（金）供应他们——亚四 11 ~ 12:

B. When we minister Christ to others, supplying them with oil, we are supplying them with God (gold)—Zech. 4:11-12:

- 1 我们都该是橄榄树，从我们自己里面流出神来，流到别人里面。
- 2 这样，借着那些作橄榄树流出神的人，需要的人就得着油的供应。

1. We all should be olive trees emptying God from ourselves into others.
2. In this way oil will be provided to the needy ones by those who are olive trees out of which God is flowing.

三 我们作为基督徒乃是橄榄树，不是作个别的树，乃是作基督这独一橄榄树的枝子——亚四 11 ~ 12 节:

C. As Christians, we are olive trees, not in the sense of being separate trees but in the sense of being branches of Christ, the unique olive tree—vv. 11-12:

- 1 基督是那唯一的橄榄树，但从祂已经有许多分枝、许多苗生出来，这些分枝或苗，就是今天在地上的许多橄榄树。
- 2 我们是基督这独一橄榄树的枝子，需要用油，就是用那灵，供应别人，使他们得以被点活，作神唯一的见证。

1. Although Christ is the unique olive tree, out from Him many branches, many shoots, have issued forth; these branches, or shoots, are the many olive trees on earth today.
2. As branches of Christ, the unique olive tree, we need to supply others with oil, that is, with the Spirit, so that they may be enlivened for God's unique testimony.

第三周■周一

晨兴喂养

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。”

申十一 12 “是耶和华你神所眷顾的；从岁首到年终，耶和华你神的眼目时常看顾那地。”

〔歌罗西一章十二节说到所分给众圣徒的分，〕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）。

因着我们实际地联于基督这美地的实际，并享受祂的丰富，…神的眼目就一直看顾我们，使我们享受神的同在，并使我们成为祂眷顾的对象（申十一 12 注 1）。

信息选读

美地乃是流奶与蜜之地。你能告诉我，奶与蜜是属于哪一界的生命么？它们是属于动物的生命，或是属于植物的生命？请注意圣灵在圣经里给它们安排的次序。在申命记八章八节，蜜是和植物摆在一起的，先是小麦、大麦、葡萄树、无花果树、石榴树、橄榄树，然后是蜜。而在三十二章十四节，奶是和动物摆在一起：牛、羊、奶和脂油。…蜜多是和植物生命有关联的。蜜多是出自于花和树。当然也牵涉到一部分的动物生命—那小动物，蜜蜂。没有花我们不可能有蜜，没有蜜蜂我们也不可能没有蜜。

WEEK 3 — DAY 1

Morning Nourishment

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.

Deut. 11:12 It is a land which Jehovah your God cares for; always the eyes of Jehovah your God are upon it, from the beginning of the year even to the end of the year.

[The allotted portion in Colossians 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). 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)

Because we are practically joined to Christ as the reality of the good land and are enjoying His riches..., God's eyes are upon us continually, causing us to enjoy God's presence and making us the object of His care. (Deut. 11:12, footnote 1)

Today's Reading

The good land is a land flowing with milk and honey. Can you tell to which life the milk and the honey belong? Do they belong to the animal life or to the vegetable life? Notice how the Holy Spirit arranges them in the Word. In Deuteronomy 8:8 the honey is put with the plants: the wheat, the barley, the vines, the fig trees, the pomegranates, the olive trees, and then the honey. And in Deuteronomy 32:14 the milk is put with the animals: the cattle, the flock, the milk, and the butter... For the most part, honey has to do with the plant life. It is derived mostly from the flowers and the trees. Of course, a part of the animal life is involved—that little animal, the bee. Without the flowers we cannot have honey, and without the bees we cannot have honey either. We must

我们必须有花，也必须有蜜蜂。这两样彼此合作；这两种生命调和在一起，就产生蜜。

奶又是怎么一回事呢？我们可以说，奶大部分是属于动物生命。但它实在是动物和植物两种生命的产品。我们若是没有草场，若是没有草，即使我们有牛有羊，也不能有奶与脂油。哪一种食物更好——是奶呢，还是树上的果子？…我相信我们都知道，奶是比其他植物生命的果子更好。为什么？因为借着奶和蜜，我们享受了两种生命的调和。你就看见，这两项是属于植物生命，也是属于动物生命。

这是什么意思呢？奶与蜜是说出基督生命的哪一方面呢？当你享受基督作小麦、大麦、葡萄树等等，同时你也享受祂作公牛、羊羔，你就要看见主是多么美善，主之于你有多么甘甜，多么丰富，正象奶与蜜一样。特别是当你灵里软弱的时候，你到主面前来经历并应用祂，你就觉得祂是奶与蜜。你感到基督生命的丰富与甘甜。哦，奶的美善和蜜的甘甜！基督是多么美善！基督是多么甘甜！祂是流奶与蜜之地。这经历是从基督生命的两方面产生出来的，就是基督生产的生命和救赎的生命。你越经历祂作小麦和大麦等，并且同时经历祂作牛作羊，你就越经历基督作奶与蜜。

哦，基督之于我们是何等的丰富！我们必须对祂有这么丰富完全的经历，经历祂不只是活水，更是许多种的食物。我们必须享受基督到这样一个地步，好使我们里面的生命得以成熟。然后才能有神的居所，并与仇敌的争战（包罗万有的基督，七三至七五页）。

参读：申命记生命读经，第九篇；金灯台的终极意义，第五篇；歌中的歌，第三段。

have flowers, and we must have bees. These two cooperate; these two lives are mingled together, and honey is produced.

What about the milk? We can say that the greater part of milk belongs to the animal life. But indeed it is the product of both the animal life and the vegetable life. If we do not have the pasture, if we do not have the grass, even though we have the cattle and the flock, we cannot have milk and butter. Which is the better food: the milk or all the fruit of the trees—the vine, the fig, the pomegranate, and the olive?... I believe we all realize that milk is better than all the fruit of the vegetable life. Why? Because with both milk and honey, we enjoy the mingling of two kinds of life. You see then that both these items are of the vegetable and of the animal lives.

What is the meaning of this? What aspects of the life of Christ do the milk and the honey portray? When you enjoy Christ as the wheat, the barley, the vine, etc., and at the same time you enjoy Him as the bullock and as the lamb, you will realize that the Lord is so good, that the Lord is so sweet and so rich to you, just as milk and honey. Especially when you are weak in spirit and you come to the Lord to experience and apply Him, you sense that He is the milk and the honey. You sense the riches and the sweetness of the life of Christ—the goodness of milk and the sweetness of honey. Christ is so good. Christ is so sweet. He is a land flowing with milk and honey. This experience is produced from the two aspects of the life of Christ, the generating and the redeeming life. The more you realize Him as the wheat and the barley and so forth, and at the same time as the cattle and the flock, the more you will enjoy Christ as milk and honey.

How rich Christ is to us! We must have such an adequate and full experience of Him...as so many kinds of food. We must enjoy Christ to such an extent that the life within us may be matured. Then there will be a building for the Lord and the warfare with the enemy. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 247-248)

Further Reading: Life-study of Deuteronomy, msg. 9; CWWL, 1977, vol. 3, "The Ultimate Significance of the Golden Lamp-stand," ch. 5; CWWN, vol. 23, "The Song of Songs," pp. 71-72

第三周■周二

晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

弗三 1 “因这缘故，我这为你们外邦人作基督耶稣囚犯的保罗，为你们祈求。”

四 1 “所以我这在主里的囚犯劝你们，行事为人要与你们所蒙的呼召相配。”

小麦代表基督的哪一面呢？从约翰十二章二十四节我们能看见，主是一粒麦子落在地里死了，埋葬了。小麦是代表基督成为肉体。基督乃是神成了肉体，成为一个人，落到地里来受死，被埋葬。这就是小麦。它预表那位成为肉体的基督，受死的基督，被埋葬的基督（包罗万有的基督，五一页）。

信息选读

（我们来看小麦的经历。）弟兄姊妹们，无论何时当神主宰的权柄把你摆在一种处境中，使你受限制，使你受压迫，你就能经历主作小麦。当你在那种受限制、受压迫的处境中，你来接触主，祂之于你就象一粒小麦。当你接触了主，马上你能完全满意于你的处境和你的限制。哦，在你里面的生命就是基督自己，乃是一粒小麦。这生命是一个小木匠，成为肉体者，受限制者的生命。当你在某一种环境中受到限制和压制，而你与基督有了一次活的接触，你就要说，“主啊，你是无限的神，你却成了一个有限的人。在你里面有能力忍受任何一种的限制。”你就经历了基督作小麦。

WEEK 3 — DAY 2

Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Eph. 3:1 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles.

4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called.

What aspect of Christ does wheat represent? From John 12:24 we can see that the Lord is a grain of wheat falling into the earth to die and to be buried. The wheat represents Christ incarnated. Christ is God incarnated as man to fall into the earth—to die and to be buried. This is the wheat. It typifies the Christ who was incarnated, the Christ who died, and the Christ who was buried. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 232-233)

Today's Reading

Let us consider the experience of wheat. Brothers and sisters, whenever you are put into a situation by the Lord's sovereignty in which you are limited, in which you are pressed, you may experience the Lord as wheat. When in the midst of that limiting and pressing situation you contact the Lord, He is just as a grain of wheat to you. Immediately upon contacting Him, you can be completely satisfied with your situation and your limitation. That life which is Christ Himself within you is a grain of wheat. It is the life of the little carpenter, the incarnated One, the limited One. When you are in a certain environment in which you are restricted and suppressed, if you have a living touch with Christ, you will say, “O Lord, You are the infinite God, but You did become a finite man. There is power in You to suffer any kind of limitation.” You will experience Christ as the wheat.

对于我们许多人，在许多环境中，主耶稣就是一粒的小麦。我们越多经历祂，我们越认识祂是这样的一位。祂活在我们里面。祂是我们的生命，使我们愿意受限制，愿意死，愿意被埋葬，愿意成为无有。

你有这样的经历么？你有的是什么经历呢？是与妻子或丈夫争吵么？若是这样，你与基督的关系就了结了。你必须丰富地经历基督。你必须经历祂是活水，也是小麦。当你受到限制，感到困惑时，你要注视主。我确信祂要指示你，祂曾经受限制，摆在死地，又埋葬了。祂要指示你，祂就是这样的一位来活在你里面。祂要支持你，使你能以受限制。祂要供应你，使你能被摆在死地，并且埋下去。祂要加力你到这地步，加强你成为这样的一个人。这样，你就经历基督是一粒麦子（包罗万有的基督，五三至五五页）。

使徒保罗认为自己是基督的囚犯（弗三1）。表面上他是拘禁在监牢里，实际上他是被囚在基督里。凭着这样的身分，就是他实际生活的身分，他劝勉众圣徒。…他作主囚犯的身分，说出他在主里的行事为人，使他借此能激发并劝勉圣徒，象他一样在主里行事为人。

后来在四章一节，他说自己是“在主里的囚犯”。基督是保罗的囚牢。有一天，你所爱的基督要成为你的囚牢。每一个神的管家，每一个供应神丰富的执事，每一个忠信爱基督的人，迟早不仅要受基督监禁，也要被监禁在基督里。你越爱祂，你就越在祂里面。至终，你在祂里面会到一个地步，祂成了你的囚牢。…在此你能享受基督到极致（以弗所书生命读经，二九二至二九三页）。

参读：包罗万有的基督，第四章；以弗所书生命读经，第二十八篇。

To many of us in many circumstances, the Lord Jesus is just as a grain of wheat. The more we experience Him, the more we realize that He is such a One. He lives in us. He is our life to make us willing to be limited, willing to die, willing to be buried, willing to be nothing.

Do you have this experience? What kind of experience do you have? Do you quarrel with your wife or your husband? If so, you are finished with Christ. You must experience Him in such a rich way. You must experience Him both as the living water and as the grain of wheat. If you would look to the Lord when you are so limited and perplexed, I am sure He will show you that He has been limited, put to death, and buried. He will show you that as such a One He lives in you. He will sustain you that you might be limited. He will support you that you might be put to death and buried. He will energize you to such an extent and strengthen you to be such a person. Then you will experience Christ as a grain of wheat. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 234-235)

The apostle Paul considered himself the prisoner of Christ [Eph. 3:1]. Apparently he was confined in a physical prison; actually he was imprisoned in Christ. On the basis of such a status, the status of his actual living as a prisoner in Christ, he besought the saints.... His status as the prisoner of the Lord demonstrated his walk in the Lord, by which he could inspire and beseech the saints to walk in the Lord as he did.

Later, in 4:1 Paul refers to himself as "the prisoner in the Lord." Christ was Paul's prison. One day, the very Christ whom you love will become your prison. Sooner or later, every steward of God, every minister of God's riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ. The more you love Him, the more you will be in Him. Eventually, you will be in Him to such an extent that He will become your prison.... Here you enjoy Christ to the uttermost. (Life-study of Ephesians, pp. 242-243)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 4; Life-study of Ephesians, msg. 28

第三周■周三

晨兴喂养

利二三 10 “...你们...收割庄稼的时候，要将初熟的庄稼一捆带给祭司。”

林前十五 20 “但如今基督，就是睡了之人初熟的果子，已经从死人中复活。”

约六 9 “这里有一个孩童，他有五个大麦饼、两条鱼，只是供给这么多人，还算什么？”

在迦南地大麦总是先成熟的。...到了收割庄稼的时候，初熟的庄稼必须献上给神，而初熟的庄稼明显的就是大麦（参利二三 10）。初熟的庄稼乃是预表基督作复活初熟的果子（参林前十五 20）。...大麦是代表复活的基督。

主耶稣给五千人吃饱的时候，祂是拿五个用大麦作成的饼给他们吃。...因为是大麦饼，就能使五千人吃饱，还剩下十二篮的零碎。这就是复活。基督只有在祂的复活里，对于我们才是丰富的。在祂的成为肉体里，祂是非常的有限；但在祂的复活里，祂是非常的丰富。作为复活的基督，祂是有限制的。...虽然是五个饼，事实上乃是无数的饼，足够使五千人吃饱，妇女和小孩还不算在内；而且那些余剩的一十二个篮子一比原来的五个饼更多。这就是大麦。这就是基督在复活里。基督在祂的复活里是永不受限制的（包罗万有的基督，五一至五三页）。

信息选读

虽然你所有的好象是那么小，而需要是那么大，你却必须知道，你所有的不是别的，乃是复活的基

WEEK 3 — DAY 3

Morning Nourishment

Lev. 23:10 ...When you...reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest.

1 Cor. 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

John 6:9 There is a little boy here who has five barley loaves and two fish; but what are these for so many?

In the land of Canaan the barley always ripens first.... When the harvest time came, the firstfruits of the harvest had to be offered to the Lord [cf. Lev. 23:10], and the firstfruits were clearly the barley....The firstfruits of the harvest typify Christ as the firstfruits of resurrection [cf. 1 Cor. 15:20].... Barley represents the resurrected Christ.

Jesus fed the five thousand...with five loaves made of barley.... As barley loaves, they could feed five thousand people with twelve baskets of broken pieces left over. This is resurrection. Christ can only be rich to us in His resurrection. In His incarnation He is exceedingly limited, but in His resurrection He is so very rich. There is no limit to Him as the resurrected Christ....There were five loaves, but in effect there were countless loaves. There was enough to feed five thousand, not counting the women and children, and the remains alone—twelve baskets full—were more than the original five loaves. This is barley. This is Christ in His resurrection. Christ in His resurrection can never be limited. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 233-234)

Today's Reading

Although your portion is seemingly so small and the demand is so great, you must realize that what you have is nothing less than the resurrected Christ.

督。你在那加你能力者的里面，凡事都能作，因为祂是复活的，是不知任何限制的。应用祂！

当你和弟兄姊妹们来到聚会中的时候，你必须看见你的责任。你必须在聚会中和别人分享。你必须献上一些感谢和赞美；你必须献上一些祷告。这是你的责任。…在你自己里面你是软弱的，但是在基督里你不是软弱的。…是的，你一无所有，但是在基督里你什么都有。你说，“哦，我太贫穷了！”是的，你在自己里面是贫穷的，但是在复活的基督里你一点也不贫穷。请记住，基督是在你里面的大麦。当你来到聚会中时，你必须借着祷告或见证应用祂作大麦饼，来叫所有的人吃饱。…你必须学习应用基督，你必须应用所有的基督。

耶稣对祂的门徒说，“你们给他们吃吧。”〔太十四16〕门徒说，“这里…有五个大麦饼…，只是供给这么多人，还算什么？”〔约六9〕主回答说，“拿过来给我。”〔太十四18〕只要是 大麦饼，只要是属于复活基督的，那就够了；那就够应付局面，并且还有余剩。

若是你肯接受我的话，相信复活的基督，并且应用祂，你就要发现所余剩存留在你里面的，比你开头的还多。这就是大麦，这不是仅仅一个教训，这是要我们每天在每个处境去经历并应用的。应用复活的基督，就是那无限的，取用不尽的一位。告诉祂：“主，我不能应付需要，我不能面对这局面，但我何等赞美你，你能。我完全信靠你而往前，完全倚靠你。”

〔经历基督的复活〕不仅使你在里面认识基督作小麦和大麦，而且因着这个经历你变成一粒小麦，你变成一个大麦饼，你就成了别人的食物。你就能用你所经历的去喂养别人（包罗万有的基督，五七至六〇页）。

参读：包罗万有的基督，第五章。

You can do all things in Him who empowers you, because He is resurrected and knows no limit. Apply Him.

When you come to the meeting with the brothers and sisters, you must realize your responsibility. You must share in the meeting with others. You must give some thanks and praise; you must offer some prayer. This is your responsibility.... In yourself you are weak, but in Christ you are not weak.... Yes, you have nothing, but in Christ you have everything. You say, "Oh, I am too poor!" Yes, you are poor in yourself, but you are not poor in the resurrected Christ. Remember that Christ is the barley in you. When you come to the meeting, apply Him as the one loaf of barley to feed all the others by your prayer or by your testimony.... You must learn to apply Christ; you must make use of the Christ you have.

Jesus said to His disciples, "You give them something to eat" (Matt. 14:16). The disciples said, "There is a little boy here who has five barley loaves and two fish; but what are these for so many?" (John 6:9). The Lord replied, "Bring them here to Me" (Matt. 14:18). As long as they are barley loaves, as long as they are something of the resurrected Christ, that is good enough; that will meet the situation, and there will be a surplus.

If you will take my word, believe in the resurrected Christ, and apply Him, you will find that the remainder abiding in you is more than that with which you started. This is the barley. This is not just a teaching but something for us to experience and apply every day in every situation. Apply the resurrected Christ, the unlimited, inexhaustible One. Tell Him, "Lord, I cannot meet the need; I cannot face the situation. But how I praise You, You can. I go ahead trusting wholly in You, counting wholly upon You."

[Experiencing Christ's resurrection] not only causes you to know Christ inwardly as the wheat and as the barley, but by this experience you become a grain of wheat; you become a loaf of barley. Then you are food for others. You are able to feed others by what you have experienced. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 237-238)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 5

第三周■周四

晨兴喂养

士九 13 “葡萄树对他们说，我岂可停止生产我那使神和人喜乐的新酒，去飘摇在众树之上呢？”

腓二 17 “然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”

现在让我们来看一点关于树的。第一就是葡萄树。葡萄树代表什么呢？…从一面来说，这是描写那位献上自己的基督，那位把自己一切全都献上的基督。但这并不是主要的点。最重要的意义乃是说，从祂的献上自己，祂产生出一样东西来使神和人欢喜—新酒（包罗万有的基督，六〇页）。

信息选读

有的时候神主宰的权柄，把我们摆在某一种处境中，需要我们牺牲自己好使别人喜乐，也使神喜乐。当我们在这样的处境中来接触主，就在那时我们经历祂作出产酒的葡萄树；我们经历基督作使神喜乐，并使人喜乐的一位。从这经历我们就变成了葡萄树；我们便成了一种能使人 and 神喜乐之物的出产者。…基督许多不同的方面，能应付每一处境中的每一个需要。基督是太丰富了。…（祂是那）出产喜乐给神和给人的。…基督作产酒者（并）作牺牲的羔羊活在你里面，加给你力量，使你献上自己为着别人，好叫别人喜乐。

好几年前当我在台湾台北的时候，有相当多的弟兄姊妹来和我们住在一起，接受一些属灵的帮助。其中有一位姊妹总是发牢骚，不断发怨言。她洗澡

WEEK 3 — DAY 4

Morning Nourishment

Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

Now let us see something concerning the trees. The first is a vine tree. What does the vine represent?... In one sense it depicts the sacrificing Christ, the Christ who has sacrificed everything of Himself. But this is not the main point. The main significance is that out of His sacrifice He produced something to cheer God and man—new wine [cf. Judg. 9:13]. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 239)

Today's Reading

Sometimes under the Lord's sovereignty we are put into a certain situation in which we must sacrifice ourselves to make others happy and the Lord happy. When in this situation we come to contact the Lord, it is then that we experience Him as the wine-producing vine; we experience Christ as the One who gives cheer to God and cheer to others. Out of this experience we become the vine; we become the producer of something that cheers both man and God....There are different aspects of Christ to meet every need in every situation. Christ is so rich.... [He is] one that produces happiness for God and happiness for others....Christ as a wine producer [and] as the sacrificing Lamb lives in you, energizing you to sacrifice yourself for others to bring them cheer.

Several years ago when I was in Taipei, Taiwan, a good number of brothers and sisters came and stayed with us to receive some spiritual help. One sister among them was always murmuring, always complaining. When she took a

时，嫌水不够热；她吃饭时，又嫌饭太冷。她终日就是说，“为什么这样？”“为什么那样？”她叫所有与她同住的人头痛。…她从来没有学过如何在她的处境中应用作牺牲的基督。她自己是一个不快乐的人，她也不能叫任何人快乐，她缺少酒。她没有经历基督作产酒者，献上她自己产出酒来给人并给神。

你自己必有多量的酒可喝，而且你要喝醉了；你就要因基督而癫狂。你能说，“我真是快乐，主，我真是快乐。我不知道自私是什么，那对我像外国话一样。一天过一天我都在喝基督的酒。”

最快乐的人乃是最不自私的人。最自私的人都是最痛苦的人。…牺牲的人乃是快乐的人。我们怎能牺牲呢？我们没有力量牺牲，因为我们的生命是天然的生命、自私的生命；只有基督的生命才是牺牲的生命。你若是接触这位基督，经历祂牺牲的生命，祂就要加给你力量，刚强你，使你为神为人而牺牲。你就要成为最快乐的一个；你要被喜乐灌醉了。这就是经历基督作葡萄树。因着这经历，对别人你就变成了一棵葡萄树，所有和你接触的人都要因你觉得快乐，你也要将喜乐带给神。

葡萄必须经过什么工作才能变成酒呢？必须经过压。为要使神和人快乐，你必须经过压。你喜乐地学知基督是大麦，是在你里面复活的基督，祂能应付每个处境。因此你说，“阿利路亚！”但是不要太快说阿利路亚，因为紧接着大麦而来的就是葡萄树。葡萄必须经过压，才能将喜乐带给神和人。你也必须经过压。你越喝基督的酒，你就越体会你必须经过压。你必须被破碎，才能在神的家中产出东西来，使人快乐（包罗万有的基督，六一至六三页）。

参读：包罗万有的基督，第五章。

bath, the water was not hot enough; when she ate a meal, the food was too cold. All day long it was, "Why this?" and "Why that?" She gave all of those who were living with her a headache.... She had never learned how to apply the sacrificing Christ to her situation. She herself was not a happy person, and she did not make anyone else happy. She was short of wine. She had no experience of Christ as the wine producer, sacrificing Himself to produce wine for others and for God.

You should be a person who is drunk and crazy with Christ. You should be able to say, "I am so happy, Lord, I am so happy. I do not know what selfishness means; that is a foreign language to me. Day by day I am drinking the wine of Christ."

The most happy person is the most unselfish one. The most selfish people are always the most miserable....The sacrificing one is the happy one. How can we sacrifice? We have no energy to sacrifice, for our life is a natural life, a selfish life. Only the life of Christ is a life of sacrifice. If you contact this Christ and experience His sacrificing life, He will energize you, He will strengthen you to sacrifice for God and for others. Then you will be the most happy person; you will be drunk with happiness. This is the experience of Christ as the vine tree. By this experience you will become a vine to others. All of those who contact you will be happy with you, and you will bring cheer to God.

What must be done to the grapes to make them wine? They must be pressed. To make God and others happy, you must be pressed. You rejoice to learn that Christ is the barley, the resurrected Christ within you, and that He is enough to meet every situation. You say Hallelujah! But do not say Hallelujah too easily, for immediately following the barley is the vine. The grapes must be pressed to bring cheer to God and man. You too must be pressed. The more you drink the wine of Christ, the more you will realize that you must be pressed. You must be broken in order to produce something in the house of the Lord to make others happy. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 239-240)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 5

第三周■周五

晨兴喂养

士九 11 “无花果树对他们说，我岂可停止结出我的甘甜和美果，去飘摇在众树之上呢？”

腓一 22 “但我在肉身活着，若使我的工作有果子，我就不知道该挑选什么。”

士师记九章十一节告诉我们，无花果树代表甘甜和美果。它说出基督的甘甜和满足作了我们的供应。…主的甘甜和满足成了我们的供应！我们越经过压，我们就越满足，这是必定的。压迫不过叫我们更经历祂的甘甜和祂的满足。这就是基督作了我们的无花果树（包罗万有的基督，六五至六七页）。

信息选读

（在腓立比一章二十二节，）保罗用“果子”指明他的工作实际上就是他的生活。当保罗写信给腓立比人时，他正在监狱里，并没有作工。这指明他的生活就是他的工作。从这种活的工作里会结出果子来。这工作的果子就是基督活出来，得着显大，并服事给别人。因此，保罗工作的果子就是基督传输到别人里面。

在身体生活里，急切需要一些人成为供应的管道。我们需要象保罗这样的肢体。当这样的肢体过去了，说真的，基督的传输就中断了。但是，只要这些肢体与我们同在，传输就源源不绝，不至减弱，我们也能在他们身上在基督里夸口。所有在地方召会中带头的人都该是这样的管道，都该是这种供应的凭借。

WEEK 3 — DAY 5

Morning Nourishment

Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?

Phil. 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.

Judges 9:11 tells us that the fig tree represents sweetness and good fruit. It speaks of the sweetness and satisfaction of Christ as our supply. The sweetness and satisfaction of the Lord is our supply. The more we are pressed, we may be sure, the more we will be satisfied. The pressure only causes us to realize His sweetness and His satisfaction. This is Christ as the fig tree. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 241, 243)

Today's Reading

Paul's use of the word fruit [in Philippians 1:22] indicates that his work was actually his living. When Paul wrote to the Philippians, he was living in prison; he was not working. This indicates that his living was his work. From such a living work, fruit would come forth. The fruit of this work was Christ lived out, magnified, and ministered to others. The fruit of Paul's work was thus the transfusion of Christ into others.

In the Body life there is the urgent need of certain ones to function as channels of supply. We need members like Paul. When such members die, the transfusion of Christ is in a very real sense interrupted. But as long as such ones are with us, the transfusion continues unabated, and we can boast in them in Christ. The leading ones in all the local churches should be such channels, such means of supply.

我们…需要一些肢体尽管道的功用，借着他们，别人可以享受基督，并在生命里长大。…因着保罗是这种肢体，他拣选留下，继续与圣徒同住，为使他们得到信仰上的进步和喜乐，好叫他们能在保罗身上在基督耶稣里夸口。圣徒们要经历基督，就需要有人作这样的管道。在一些国家里，人要经历基督却没有路，因为在那里没有一个人真正活基督、显大基督。结果那里的信徒就没有路享受基督。我们何等需要象保罗这样的人。当保罗活着的时候，许多人能够经历基督，并且得到信仰上的进步和喜乐（腓立比书生命读经，六九、七五至七六页）。

我们现在来到…石榴树。石榴树代表什么呢？…当你看见一棵成熟的石榴树，你就马上体会生命的丰盛和美丽。…当你享受基督并经历基督作小麦，作大麦，作葡萄树，作无花果树的时候，基督的美丽就在你身上，基督生命的丰盛就从你显出。这就是经历基督作石榴树。…当别人碰着你的时候，他们要感到基督的可爱和吸引，并且有丰盛的生命分给他们（包罗万有的基督，六七页）。

（大祭司）袍子的底边是丰满的标记，而基督的丰满就是召会；所以袍子底边上的石榴和铃必定与召会有关。…石榴和铃乃是外袍底边的部分；外袍…表征召会（出二八 33 ~ 34）。…石榴是用表征人性的麻作的，而铃是用表征神性的金作的。…生命的丰满彰显在召会的人性里，而警告的声音则彰显在召会的神性里，正如金铃所表征的。召会正确的说话，总是来自她的神性。…我们都需要学习作小铃发出声音，这声音源自神性，不是源自人性（出埃及记生命读经，一六五二至一六五三页）。

参读：腓立比书生命读经，第七篇；出埃及记生命读经，第一百三篇；创世记生命读经，第八十三至八十四篇。

There need to be some members to function as channels through which others may enjoy Christ and grow in life.... Because Paul was this kind of member, he chose to remain and continue with the saints for their progress and their joy in the faith so that they could glory in him in Christ. If the saints are to experience Christ, there is the need for someone to serve as such a channel. In certain countries there is no way for people to experience Christ because there is not even one person in that country who truly lives Christ and magnifies Him. As a result, the believers there have no way to enjoy Christ. There is a great need for people like Paul. When Paul was alive, many could experience Christ and have the progress and joy in the faith. (Life-study of Philippians, pp. 59, 63-64)

We come now to...the pomegranates. What do they represent?...When you see a ripe pomegranate, you immediately realize the abundance and the beauty of life. When you enjoy and experience Christ as the wheat, as the barley, as the vine, and as the fig tree, the beauty of Christ is about you, and the abundance of the life of Christ is with you. This is the experience of Christ as the pomegranate.... When others touch you, they will sense the loveliness and attractiveness of Christ, and an abundance of life will be imparted to them. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 243)

The hem [of the high priest's robe] is a sign of fullness, and the fullness of Christ is the church. Therefore, the pomegranates and bells on the hem must be matters related to the church. The pomegranates and bells...were the bottom part of the robe, which... signifies the church [Exo. 28:33-34]. The pomegranates were made of linen signifying humanity, and the bells were made of gold signifying divinity.... Fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity, as signified by the golden bells. The proper speaking of the church always comes from her divinity... We all need to learn to be little bells uttering a sound that has its source in divinity, not humanity. (Life-study of Exodus, pp. 1441-1442)

Further Reading: Life-study of Philippians, msg. 7; Life-study of Exodus, msg. 130; Life-study of Genesis, msg. 83-84

第三周■周六

晨兴喂养

士九 9 “橄榄树对他们说，我岂可停止生产我那尊重神和人的油，去飘摇在众树之上呢？”

亚四 12 “我第二次问他说，在两个金嘴旁边，这两根流出金油的橄榄枝是什么意思？”

14 “他说，这是两个油的儿子，站在全地之主的旁边。”

我们都知道，橄榄树是出产橄榄油的树。这是食物之中能分类为植物的最后一项。为什么圣灵把这一项摆在最后呢？我们读过撒迦利亚四章十二至十四节，在那一段圣经里，有两棵橄榄树在主面前，而主说那两棵橄榄树就是两个油的儿子。我们必须看见基督就是油的儿子；基督是神的圣灵所膏的那一个人。神用喜乐的油浇在祂身上。祂是满有圣灵的人，祂就是橄榄树，是油的儿子。哦，我们若是享受祂作小麦，作大麦，作葡萄树，作无花果树，并作石榴树，我们就必定享受祂作橄榄树。这意思就是说，我们要被圣灵充满。我们要满了油，我们要成了一棵橄榄树（包罗万有的基督，六八页）。

信息选读

橄榄树的油是用来作什么的呢？士师记九章九节告诉我们，橄榄油是为着尊重神和尊重人。我们若是要尊重神或尊重人，我们就必须用橄榄油。这就是说，我们若是要服事主，若是要帮助别人，我们必须借着圣灵才行。我们必须是圣灵充满的人，是一棵橄榄树，是油的儿子。我们若没有圣灵，就永

WEEK 3 — DAY 6

Morning Nourishment

Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

Zech. 4:12 And I answered...and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

The olive tree, we know, is the tree that produces olive oil. This is the last item of the foods that we may classify as vegetables. Why has the Spirit put this one last? We have read Zechariah 4:12-14. In that passage there are two olive trees before the Lord, which, the Lord explains, are the two sons of oil. We must realize that Christ is the Son of oil; Christ is the man anointed with the Holy Spirit of God. God poured upon Him the oil of gladness. He is a man who is full of the Holy Spirit; He is the olive tree, the Son of oil. If we enjoy Him as the wheat, as the barley, as the vine, as the fig tree, and as the pomegranate, we will certainly enjoy Him as the olive tree, which means that we will be filled with the Spirit. We will be full of oil, and we will become an olive tree. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 243-244)

Today's Reading

For what purpose is the oil of the olive tree used? We are told in Judges 9:9 that it is used to honor God and honor man. If we would honor God or man, we must do it by the olive oil. This simply means that if we would serve the Lord, if we would help others, we must do it by the Holy Spirit. We must be a man filled with the Spirit, an olive tree, a son of oil. We can never serve the Lord or help others without the Holy Spirit. But praise Him, if we enjoy Him as the wheat,

远不能服事主或帮助别人。但是赞美祂，我们若是享受祂作小麦、大麦、葡萄树、无花果树并石榴树，我们就必定有油，我们要充满了圣灵。我们就真能尊重神并尊重人。

我喜欢“尊重”这两个字。我们不只应该尊重神，也应该尊重别人。不要以为这是一件轻易或肤浅的事。你有没有体会到，每一次你去接触一个弟兄或姊妹，你乃是去尊重他？你是凭着什么去尊重他呢？凭你自己么？凭你天然的生命么？凭你的旧人么？凭你属世的知识么？你只能凭着圣灵去尊重他。但是你必须充满了圣灵。你必须成为油的儿子，你必须经历基督作橄榄树。…现在你就能明白，为什么圣灵将橄榄树摆在最后一项。当你经历基督作其他各项而达到这一点的时候，你就满了圣灵。你就能尊重神，并且也能尊重别人。

弟兄姊妹们，若是有人来与你在圣灵里有交通，你就真是被那人尊重了。那人借着圣灵把真正的尊贵加在你身上。只有当我们被圣灵充满时，我们才能尊重别人。否则无论我们说什么，无论我们作什么，只能羞辱他们。若是我们只能跟他们谈世界局势，谈这谈那，我们就是将羞辱堆在他们身上。在你和别人的一切接触中，你能不能说，你是靠着主的怜悯和恩典，并借着圣灵尊重了他们？或者你是以许多事羞辱他们？要尊重别人，我们就必须充满圣灵。

我们到底是不是充满圣灵而尊重神和人，完全是看我们怎样天天享受并经历基督作小麦、大麦、葡萄树、无花果树、石榴树和橄榄树。我们若是经过了头五项，我们就必定来到第六项橄榄树。我们就要成为油的儿子，满有圣灵的圣徒（包罗万有的基督，六八至七〇页）。

参读：包罗万有的基督，第六章。

the barley, the vine, the fig tree, and the pomegranate, we will surely have the oil. We will be filled with the Holy Spirit. We will be truly able to honor God and others.

I like the word honor. We must not only honor God but also honor others. Do not think it is a light or superficial matter. Do you realize that whenever you go to contact a brother or a sister, you are going to honor him? By what will you honor him?—by your self, by your natural life, by your old man, by your worldly knowledge? You can honor him only by the Holy Spirit. But you have to be filled with the Holy Spirit. You have to be a son of oil. You have to experience Christ as the olive tree. Now you can realize why the Holy Spirit has made the olive tree the last item. When you have experienced Christ as all the other items and have reached this point, then you are full of the Holy Spirit. Then you can honor God, and you can honor others.

If anyone comes to fellowship with you in the Holy Spirit, you are truly honored by that one. That person through the Holy Spirit bestows true honor upon you. Only when we are filled with the Holy Spirit can we honor others. Otherwise, whatever we say, whatever we do, will simply dishonor them. If we can talk with them only about the world situation and about this and that, we are heaping dishonor upon them. In all your contacts with others, can you say that by the Lord's mercy and grace and by the Holy Spirit you honor them? Or do you dishonor them with so many things? To honor others, we must be filled with the Holy Spirit.

Whether or not we are filled with the Spirit to honor God and others depends very much upon how we enjoy and experience Christ day by day as the wheat, the barley, the vine, the fig tree, the pomegranate, and then the olive tree. If we pass the first five items, we will surely come to the sixth, the olive tree. We will be a son of oil, a saint full of the Holy Spirit. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 244-245)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 6

第三周诗歌

WEEK 3 — HYMN

基督美地，包罗万有 补 253

Jesus, the all-inclusive land
Experience of Christ — As the Good Land

1164

降 A 大调

(申命记八章七至十节)(英1164)

6/8

3 · 2 1 4 3 | 3 2 1 5 | 1 1 2 2 | 3 · 3 5 |
 一 基督美地，包罗万有一地是我的一切：源、
 5 2 2 5 | 5 3 3 3 | 2 1 6 7 1 | 2 · 2 0 |
 泉、河川，清新明透，日夜涌流不歇；
 5 6 1 6 3 | 5 6 5 · | 5 6 1 6 3 | 5 6 5 · |
 谷中、山上流出水来，润我心田，满溢充盈；
 1 1 1 1 · | 1 1 1 5 · | 1 · 2 · | 1 · 1 0 ||
 何等荣耀，活水澎湃一作我生命！

- 二 神成肉身，忍辱受死， 增殖如同小麦；
 死而复活，生命分赐， 初熟犹似大麦；
 无花果树，甘甜满足， 葡萄产酒，神、人喜悦；
 如此供应，全在基督— 有祂无缺！
- 三 基督还是真石榴树， 生命丰美、充足；
 是橄榄树，新油产出， 膏抹永不缺如；
 流奶与蜜，美善甘甜， 供我滋养，加我能力；
 祂的丰富，如此完全— 基督美地！
- 四 在这美地不缺食物， 我们一无所缺；
 祂是如此丰饶富庶， 我们赞颂不绝；
 上好美地，广大无边， 应有尽有，齐备完全；
 今在我心还要扩展— 无量无限！
- 五 这地石头如铁之坚， 山内可以挖铜；
 权柄如铁，凭以争战， 仇敌不能得逞；
 再经苦难，渣滓全去， 炼净、明亮，如铜显出；
 有铁有铜，应付所需— 全是基督！
- 六 为这美地我们颂赞： 主，你何其包罗！
 吃喝饱足，让你充满， 丰富岂能尽说！
 求使我们经营不辍， 美地实际增长不已；
 我的喜乐，我的生活— 基督美地！

1. Je - sus, the all - in - clu - sive land, Is ev - ery - thing to
 me: A Christ of brooks, of depths and streams, And foun - tains bub - bling free.
 Springing from val - leys and from hills, Flow - ing till ev - ery part He fills,
 He wa - ters us— how glo - ri - ous— By His life!

2. Jesus is now the land of wheat—
 Incarnate, crucified.
 But resurrection life is He
 By barley signified.
 He is a land of figs and vines—
 Blood of the grape, the cheering wine.
 With such supplies He satisfies—
 Christ our land!
3. O what a rich, abundant Christ:
 Our pomegranate true,
 The olive tree whose oil is now
 Anointing us anew.
 Rich milk and honey He doth bring,
 Sweet, satisfying, nourishing.
 Our Christ is such; He is so much!
 What a Christ!
4. In our good land we eat the bread—
 There is no scarcity.
 We never lack one thing in Him,
 So rich, so full is He.
 He is a land so vast, immense;
 He is complete in every sense.
 How He expands—land of all lands—
 In our heart!
5. Christ is a land of iron stones,
 Whence comes authority.
 We must dig out this solid Christ
 To bind His enemy.
 Then we must through the sufferings pass
 To be refined as burnished brass.
 With iron bind, as brass refined,
 Is our need.
6. Lord, how we bless Thee for this land,
 The all-inclusive Christ!
 We've eaten Him, we're filled with Him,
 O how He has sufficed!
 Teach us to labor constantly
 Upon this vast reality;
 This is our joy, this our employ—
 Christ our land!

第四周

那地的美好—其矿物

JL 诗歌：补 253, 637

读经：申八 7、9，一 30，三 22，二十 3～4，三二 30，弗六 10～13，申三三 25，耶十五 12，彼前二 4～5，但十 6 下，启十二 5，一 15 上

纲要

周一

壹 石头、铁、山和铜，乃是为着建造并为着争战—申八 7、9，尼四 17：

一 建造与争战总是并行的；我们若要有建造，就必须准备争战—太十六 18，弗二 21～22，四 16，六 10～20。

二 为着建造，我们需要材料，为着争战，我们需要兵器；这些全靠石头、铁、山和铜。

贰 我们需要经历基督为其中的石头是铁的地—申八 9 下，三三 25，彼前二 4～5，耶十五 12，诗二 9，启十二 5：

一 基督是为着神建造的石头；这意思是，基督是为着神建造的材料，神的建造完全是出于基督的—徒四 10～12，彼前二 4～5：

1 石头在圣经中是重大的项目—创二八 18，亚三 9，

Week Four

The Goodness of the Land—Its Minerals

JL Hymns: 1164, 885

Scripture Reading: Deut. 8:7, 9; 1:30; 3:22; 20:3-4; 32:30; Eph. 6:10-13; Deut. 33:25; Jer. 15:12; 1 Pet. 2:4-5; Dan. 10:6d; Rev. 12:5; 1:15a

Outline

Day 1

I. The stones, the iron, the mountains, and the copper are for the building and for the battle—Deut. 8:7, 9; Neh. 4:17:

A. The building and the battle always go together; if we would have the building, we must be prepared to fight—Matt. 16:18; Eph. 2:21-22; 4:16; 6:10-20.

B. For the building we need the materials, and for the battle we need the weapons; these depend upon the stones, the iron, the mountains, and the copper.

II. We need to experience Christ as a land whose stones are iron—Deut. 8:9c; 33:25; 1 Pet. 2:4-5; Jer. 15:12; Psa. 2:9; Rev. 12:5:

A. Christ is a stone for God's building; this means that Christ is the material for God's building and that God's building is entirely of Christ—Acts 4:10-12; 1 Pet. 2:4-5:

1. In the Bible stone is a major item—Gen. 28:18; Zech. 3:9; 1 Pet. 2:4-5:

彼前二 4 ~ 5 :

- a 神用泥土造人；因此，头一个人是泥土人一创二 7。
 - b 在基督里神亲自来作人，这人是石头人一徒四 10 ~ 12。
 - c 在圣经末了，有一座石头城—启二一 10 ~ 11、18 上、19 ~ 20。
 - d 圣经开始于泥土人，继之以石头人，完成于石头城；这是神的经纶。
- 2 基督是为着神建造的石头，是我们可以靠着得救的那一位；祂是石头救主—坚实、刚强、可靠—徒四 10 ~ 12。
- 3 基督和信祂的人都是为着神建造的石头—太二一 42，约一 42，彼前二 4 ~ 5 :
- a 我们在基督里并借着基督成为活石，被建造成为属灵的殿—5 节。
 - b 我们正在变化的过程中，好使活石基督构成在我们里面，把我们作成活石，为着神的殿—罗十二 2，林后三 18。

周二

二 铁表征基督的权柄—诗二 9，启十二 5，太二八 18:

- 1 属灵的权柄总是在复活里的；所以，我们要有权柄，就必须在基督复活的生命里—罗六 4 ~ 5 :
- a 我们若在基督复活的生命里行事为人，就有权利支取祂的权柄—林前五 3 ~ 5，提前一 20。
- b 我们若是活在基督里的石头，就自动有分于基督的权柄。

- a. God created a man of clay; hence, the first man was a clay-man—Gen. 2:7.
 - b. In Christ, God Himself came to be a man, and this man was a stone-man—Acts 4:10-12.
 - c. At the end of the Bible we have a stone-city—Rev. 21:10-11, 18a, 19-20.
 - d. The Bible begins with a clay-man, continues with a stone-man, and consummates in a stone-city; this is God's economy.
2. Christ as a stone for God's building is the One in whom we are saved; He is the Stone-Savior—solid, strong, and reliable—Acts 4:10-12.
3. Both Christ and His believers are stones for God's building—Matt. 21:42; John 1:42; 1 Pet. 2:4-5:
- a. In Christ and through Christ we are becoming living stones to be built up as a spiritual house—v. 5.
 - b. We are undergoing the process of transformation so that Christ, the living stone, may be constituted into us to make us living stones for God's house—Rom. 12:2; 2 Cor. 3:18.

Day 2

B. Iron signifies the authority of Christ—Psa. 2:9; Rev. 12:5; Matt. 28:18:

1. Spiritual authority is always in resurrection; therefore, in order to have authority we must be in the resurrection life of Christ—Rom. 6:4-5:
- a. If we walk in the resurrection life of Christ, we will have the right to claim His authority—1 Cor. 5:3-5; 1 Tim. 1:20.
- b. When we are stones living in Christ, we automatically share the authority of Christ.

- c 召会的权柄完全是在复活里；召会的权柄乃是在于圣徒知道什么叫作与基督同钉，并活在复活里—太十八 18 ~ 20，加二 20。
- 2 我们若能运用基督的权柄，我们就有安全和保护—申三三 25。

周三

叁 我们需要经历基督为山内可以挖铜的地—八 9 下，结三四 13，三七 22，撒十七 5 ~ 6，但十 6 下，启一 15 上：

一 在圣经中，山表征复活和升天—太二八 16：

- 1 美地的山预表复活并升天的基督—结三四 13，三七 22。
- 2 基督是复活并升上高处的那一位，祂乃是高山—徒二 32 ~ 33，弗一 19 ~ 21，四 8、10。
- 3 我们在升天的基督里能从事属灵的争战，因为在基督的升天里有实际（亚玛拿）、得胜（示尼珥）以及毁灭仇敌（黑门）等高峰—二 6，六 10 ~ 20，歌四 8。

周四

二 在旧约里，青铜（Bronze）和铜（Copper）二字交互使用，指相同的材料。

三 铜表征基督的审判—申八 9 下，但十 6 下，启一 15 上：

- 1 基督工作和行动的闪耀，是由祂的手和脚如闪耀发亮的铜所表征—但十 6 下：
 - a 铜表征神的审判，使人明亮。

- c. The authority of the church is absolutely in resurrection; the authority of the church is where the saints know what it means to be crucified with Christ and to live in resurrection—Matt. 18:18-20; Gal. 2:20.
2. If we are able to exercise the authority of Christ, we will have safety and security—Deut. 33:25.

Day 3

III. We need to experience Christ as a land from whose mountains we can mine copper—8:9d; Ezek. 34:13; 37:22; 1 Sam. 17:5-6; Dan. 10:6d; Rev. 1:15a:

A. In the Bible mountains signify resurrection and ascension—Matt. 28:16:

1. The mountains in the good land typify the resurrected and ascended Christ—Ezek. 34:13; 37:22.
2. As the One who has resurrected and ascended on high, Christ is the high mountain—Acts 2:32-33; Eph. 1:19-21; 4:8, 10.
3. In the ascended Christ we may engage in spiritual warfare, for in Christ's ascension there are the peaks of reality (Amana), victory (Senir), and the destruction of the enemy (Hermon)—2:6; 6:10-20; S. S. 4:8.

Day 4

B. Bronze and copper are words used interchangeably for the same materials in the Old Testament.

C. Copper (bronze) signifies the judgment of Christ—Deut. 8:9d; Dan. 10:6d; Rev. 1:15a:

1. Christ's gleam in His work and move is signified by His arms and His feet being like the gleam of polished bronze—Dan. 10:6d:
 - a. Bronze signifies God's judgment, which makes people bright.

- b 基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜。
- 2 基督的脚好象明亮的铜，表征祂完全且明亮的行事为人，使祂够资格施行神圣的审判—启一 15 上。
- 3 应用基督作铜，就是看见祂是完全的一位，发光的一位，是受试验并被验证的一位—弗六 11：
- a 基督这受试验、被验证的一位，是完全、光明、照亮的一位；祂是我们的遮盖；仇敌在祂身上不能作什么—约十四 30。
- b 我们需要应用基督作我们的遮盖—弗六 13，参撒上十七 5～6：
- (一) 义的胸甲遮盖我们的良心，保护我们脱离撒但的控告；这胸甲是基督作我们的义—弗六 14 下，林前一 30。
- (二) 救恩的头盔是为着遮盖我们的心思，乃是我们日常生活中所经历那拯救的基督—弗六 17 上，帖前五 8，约十六 33。

周五

肆 我们若要经历基督作石头、铁、铜，就必须有某种程度属灵上的成熟；当基督徒中间有了成熟的生命，神居所的建造就得以进行，也能打属灵的仗—来五 14，六 1，林前十四 20，弗四 13：

一 约书亚一章三节指明，虽然神已经将美地赐给了以色列，以色列仍然需要去取得美地；他们需要与神合作，起来达成神的使命去据有那地。

- b. Christ was judged and tried by God, and God's trial and judgment made Christ bright like polished bronze.
2. The feet of Christ are like shining bronze, signifying that His perfect and bright walk qualifies Him to exercise divine judgment—Rev. 1:15a.
3. To apply Christ as the copper (bronze) is to realize that He is the perfect One, the shining One, the One who has been tested and proved—Eph. 6:11:
- a. Christ, the tested and proved One, the perfect, bright, and shining One, is our covering; the enemy can do nothing with Him—John 14:30.
- b. We need to apply Christ as our covering—Eph. 6:13; cf. 1 Sam. 17:5-6:
- 1)The breastplate of righteousness covers our conscience and guards us from Satan's accusations; this breastplate is Christ as our righteousness—Eph. 6:14b; 1 Cor. 1:30.
- 2)The helmet of salvation for covering our mind is the saving Christ we experience in our daily life—Eph. 6:17a; 1 Thes. 5:8; John 16:33.

Day 5

IV. If we would experience Christ as stone, iron, and copper, we must have some degree of spiritual maturity; wherever there is a matured life in Christians, the building of God's house will take place, and the battles of spiritual warfare will be fought—Heb. 5:14; 6:1; 1 Cor. 14:20; Eph. 4:13:

A. Joshua 1:3 indicates that although God had given Israel the good land, Israel still needed to take the land; they needed to cooperate with God by rising up to fulfill God's commission to possess the land.

二 我们若要据有基督作美地，仍需要借着相信主并在身体的原则里从事属灵的争战；我们也需要领悟，争战的不是我们，因为神与我们同去，并为我们争战—申一 30，三 22，二十 3～4，三二 30，弗六 10～13。

三 约书亚引领以色列人进入应许之地，取得那地，据有那地，并享受那地—书一 6：

- 1 约书亚要被神的话占有，也要让话占有他—8 节。
- 2 以色列人对约书亚的回答，含示他们是乐意的，是预备好的，并且他们不只与约书亚同心合意，也与耶和华他们的神同心合意；这显于他们在他们神的名里给约书亚祝福的事—书一 16～18 节。
- 3 以色列成了团体的约书亚，蒙神拣选、呼召、救赎、拯救、训练并预备好，已经合格了，他们已经预备好，与神是一，往前去取得迦南地。
- 4 为要取得包罗万有的基督，我们必须作今天的约书亚，争战取得那地，并享受基督作我们的基业。

四 以色列人在基督的死里埋葬，然后在基督的复活里复活—书四 1～11，罗六 3～6：

- 1 他们在旧人里，无法取得胜利；他们的旧人必须埋葬，好使他们能成为新人—书四 9。
- 2 我们必须领悟，我们的旧人，我们天然的人，是不合格为得着包罗万有的基督打属灵的仗—罗六 6。

周六

五 要据有美地，我们需要对付肉体，享受主的筵席，享受包罗万有的基督作美地的出产，并看见基督作我们的元帅的异象—书五 2～15：

B. If we would possess Christ as the good land, we still need to fight the spiritual warfare by faith in the Lord and in the principle of the Body; we also need to realize that we are not the ones fighting, for God goes with us and fights for us—Deut. 1:30; 3:22; 20:3-4; 32:30; Eph. 6:10-13.

C. Joshua led the children of Israel to enter the promised land and to take it, possess it, and enjoy it—Josh. 1:6:

1. Joshua was to be occupied with God's word and let the word occupy him—v. 8.
2. The response of Israel to Joshua implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God, as expressed by their blessing Joshua in the name of their God—vv. 16-18.
3. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God, ready to go on with God as one to take the land of Canaan.
4. To gain the all-inclusive Christ, we need to be today's Joshua, fighting the battle, taking the land, and enjoying Christ as our inheritance.

D. The children of Israel were buried in the death of Christ, and then they were resurrected in the resurrection of Christ—4:1-11; Rom. 6:3-6:

1. In their old man they could not gain the victory; their old man had to be buried so that they could become a new man—Josh. 4:9.
2. We need to realize that our old man, our natural man, is not qualified to fight the spiritual warfare for gaining the all-inclusive Christ—Rom. 6:6.

Day 6

E. In order to possess the good land, we need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ as our Captain—Josh. 5:2-15:

- 1 在吉甲的割礼表征将基督的死应用于我们的肉体—书五 2 ~ 9 节，罗八 13，加五 24。
- 2 以色列人守逾越节，预表信徒赴主的筵席，纪念主作他们的救赎主和救主—书五 10，太二六 26 ~ 28，林前五 7。
- 3 美地的出产预表基督是神赐给信徒那终极完成的食物，需要他们在祂身上劳苦经营—书五 11 ~ 12。
- 4 约书亚看见基督被揭示为耶和华军队元帅的异象；约书亚是神军队看得见的元帅，而基督是神军队看不见的元帅—书五 13 ~ 15 节。

六 以色列人胜过耶利哥，不是凭着争战，乃是借着他们相信神指示的话，凭着吹号并抬着约柜高举基督—书六 1 ~ 27：

- 1 在属灵的争战里，我们该作的第一件事乃是高举基督。
- 2 百姓安静，表征与主是一，以主的方式完成事情，而不表达任何思想、意见或感觉—10 节。
- 3 争战的是神，以色列人不过呼喊、宣扬、见证。
- 4 以色列同着祭司扛抬的约柜（预表基督作三一神的具体化身）绕城；这景象的属灵意义乃是一幅团体神人的图画—神与人，人与神一同行走，如同一人。

七 以色列人在艾城被击败，因为他们没有与神是一，只关心自己；他们被击败的记载应当教导我们，在一切所作的事上与神是一—书七 1 ~ 5。

八 以色列人受了基遍人的欺骗，因为他们好象一个忘记丈夫的妻子；他们在约书亚九章所作的，与夏娃在创世记三章所作的完全相同。

1. The circumcision at Gilgal signifies the application of the Lord's death to our flesh—vv. 2-9; Rom. 8:13; Gal. 5:24.
2. Israel's keeping the Passover typifies the believers' keeping of the Lord's table to remember the Lord as their Redeemer and Savior—Josh. 5:10; Matt. 26:26-28; 1 Cor. 5:7.
3. The produce of the good land typifies Christ as the consummated God-given food to the believers, requiring their labor on Him—Josh. 5:11-12.
4. Joshua saw a vision in which Christ was unveiled as the Captain of Jehovah's army; whereas Joshua was the visible captain, Christ was the invisible Captain of God's army—vv. 13-15.

F. The victory of Israel over Jericho was won not by their fighting but by their blowing the trumpets and exalting Christ by bearing the Ark, through their faith in God's word of instruction—6:1-27:

1. In the spiritual warfare the first thing we should do is exalt Christ.
2. The silence of the people signifies being one with the Lord to carry out the matter in the Lord's way without the expression of any thought, opinion, or feeling—v. 10.
3. God did the fighting, and Israel simply shouted, proclaimed, and testified.
4. Israel marched around the city with the Ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests; the spiritual significance of this scene is that it is a picture of the corporate God-man—God and man, man and God, walking together as one person.

G. The children of Israel were defeated at Ai because they were not one with God but cared only for themselves; the account of their defeat should teach us to be one with God in whatever we do—7:1-5.

H. The children of Israel were deceived by the Gibeonites because they were like a wife who forgot her husband; what they did in Joshua 9 was exactly the same as what Eve did in Genesis 3.

九 约书亚二十二章十至三十四节关于另筑一座坛的记载给我们看见，我们必须避免分裂，也给我们看见，要经历并享受包罗万有的基督，我们必须是一班子民，一个身体，一个宇宙的召会—林前十二 12 ~ 13。

十 我们若没有基督的身体，就无法享受基督作美地；我们必须与身体是一，为那地争战、据有那地并分享我们所分得的地—民三二 1 ~ 32，书二二 1 ~ 9。

十一 “我们都需要认识什么是恢复，是在何处恢复，怎样的人能带这恢复往前。我们都需要看见，今天在主的恢复里，我们是在战场上。我们该是今天的约书亚和迦勒，与撒但空中的势力争战，使我们更多得着基督，以建造基督的身体，建立并扩展神的国，使基督能回来承受地。我们仅仅属灵、圣别还不够。我们需要向约书亚和迦勒学习，代表神今时代的权益，击败仇敌，使基督给人得着，并使基督借祂的追求者得着扩增。”（约书亚记生命读经，七四页）

I. The record in Joshua 22:10-34 about the building of another altar shows us that we must avoid division and that to experience and enjoy the all-inclusive Christ we must be one people, one Body, one universal church—1 Cor. 12:12-13.

J. We cannot enjoy Christ as the good land without the Body; we must be one with the Body to fight for the land, to possess the land, and to share our portion of the land—Num. 32:1-32; Josh. 22:1-9.

K. “We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord’s recovery today we are on a battlefield. We should be today’s Joshua and Caleb, fighting against Satan’s aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth. It is not adequate for us simply to be spiritual and holy. We need to learn of Joshua and Caleb to represent God’s interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers” (Life-study of Joshua, p. 61).

第四周■周一

晨兴喂养

申八 9 “…那地的石头是铁，山内可以挖铜。”

尼四 17 “建造城墙的、扛抬重物的，都佩带兵器，一手作工，一手拿兵器。”

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化…”

我们来到与石头、山、铁和铜有关的地方。这些…是为着建造，为着国度，为着争战，为着安全。当基督徒中间有了成熟的生命，神居所的建造就产生了，属灵的争战也发生了。…当我们经历基督到某一个程度，必然会有一种结果，就是建造和争战。这两件事总是在一起的。你要有神的居所，你就必须准备争战。为着神的建造，我们需要材料；而为着属灵的争战，我们需要兵器。这些全靠石头、山、铁和铜（包罗万有的基督，八二页）。

信息选读

城和殿是建造在那地上，而造城和殿的材料是石头、铁和铜。这些矿物表明，在基督的生命里有一些成分乃是神建造的材料，也是属灵争战的兵器。

我们是否达到了这个阶段，全看我们经历基督的度量有多大。我们若是仅仅享受基督作活水，我们永远无法达到一个地步，使神的建造实现在我们中间。…我们必须经历基督到某一个地步，然后对神

WEEK 4 — DAY 1

Morning Nourishment

Deut. 8:9 ...A land whose stones are iron, and from whose mountains you can mine copper.

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

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

We come to the place where we have something to do with the stones, the mountains, the iron, and the copper...These...are for the building, for the kingdom, for the battle, and for the security. Whenever there is a matured life in Christians, the building of God's house will take place, and the battles of the spiritual warfare will be fought...Whenever we enjoy Christ to a certain extent, there is always an issue—the building and the battle. These two always go together. If you would have the building of God, you must prepare to fight. For the building of God we need the materials, and for the fighting of the battle we need the weapons. All of these depend on the stones, the mountains, the iron, and the copper. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 253-254)

Today's Reading

Upon the land, the city and the temple are built, and they are built with these very materials—stones, iron, and copper. These minerals signify that there is something in the life of Christ as materials for the building of God and as weapons for the fighting of the battle.

Whether or not we have arrived at this stage depends upon the measure of our experience of Christ. If we just enjoy Christ as the living water day by day, we can never reach the point where the building of God will be realized among us...We must enjoy Christ as the living water, as the wheat, as the barley...We

才有居所，对仇敌才有争战。

主乃是活石，我们也必须是活石，才能成为建造祂居所的材料。…主的居所是用石头造成的，但我们却是泥土。我们这一块泥土怎能成为建造神居所的材料呢？这是不可能的。我们必须从泥土变化成石头。我们必须借着实际经历并享受基督，让圣灵来变化我们。

有许多弟兄姊妹的心思还没有更新变化，还是属于天然的心思，满了天然的观念和思想。这是一个泥土的头。借着心思的更新，我们就从一块泥土变成一块石头。变成石头之后，我们还要被烧，被压，使我们能更进一步变化—从一块普通的石头变成一块宝石。在新耶路撒冷里，你找不到一点点泥土，也找不到一块普通石头，每一块都是宝石（包罗万有的基督，八二至八五页）。

耶稣基督是为着神建造的石头。…按照行传四章十二节，这石头乃是我们可以靠着得救的那一位。因此，祂是石头救主。祂是石头救主，乃是坚实、刚强、可靠的。我们可以倚靠祂，站立在祂上面。这石头是磐石、基石、房角石。我们在撒迦利亚四章七节看见，祂甚至是顶石。基督是为着神建造的材料。神的建造完全是出于基督的。

石头在圣经中是重大的项目。在创世记，神用泥土造人（二7），因此，头一个人是泥土人。然后神亲自来作人，这人是石头人。在圣经末了，启示录这卷书中，有一座石头城，一座用石头建造的城。所以，圣经开始于泥土人，继之以石头人，完成于石头城；这是神的经纶（使徒行传生命读经，一四五至一四六、一四八页）。

参读：包罗万有的基督，第七章；彼得前书生命读经，第十六至十八篇；使徒行传生命读经，第十五至十六篇。

must enjoy Christ to a certain extent; then there will be a building for the Lord and the battle with the enemy.

The Lord is the living stone, and we too must be the living stones so that we may be material for His building. The Lord's building is built with stones, but we are made of clay. How could we as a piece of clay be material for the Lord's building? It is impossible. We must be transformed from clay to stone. We must be transformed by the Holy Spirit through the practical experience and enjoyment of Christ.

The mentality of so many brothers and sisters is still not renewed, not transformed. Their mentality is just that of the natural man, full of natural concepts and natural thoughts. It is a head of clay. By the renewing of the mind we are transformed from a piece of clay to a stone. After becoming a stone, we are burned and pressed so that we may be transformed even further—from an ordinary stone to a precious stone. In the New Jerusalem you cannot find one bit of clay. Neither can you find any ordinary stones. Every stone is a precious stone. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 254-256)

Jesus Christ is a stone for God's building....According to Acts 4:12, this stone is the One in whom we can be saved. Hence, He is the Stone-Savior. As the Stone-Savior, He is solid, strong, and reliable. We can rely on Him and stand on Him. This stone is the rock, the foundation stone, and the cornerstone. In Zechariah 4:7 we see that He is even the top-stone. Christ is the material for God's building. God's building is entirely of Christ.

In the Bible stone is a major item. In Genesis God created a man of clay (Gen. 2:7). Hence, the first man was a clay-man. Then God Himself came to be a man, and this man was a stone-man. At the end of the Bible, in the book of Revelation, we have a stone-city, a city built of stone. Therefore, the Bible begins with a clay-man, continues with a stone-man, and consummates in a stone-city. This is God's economy. (Life-study of Acts, pp. 129, 131)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 7; Life-study of 1 Peter, msgs. 16-18; Life-study of Acts, msgs. 15-16

第四周■周二

晨兴喂养

申八 9 “…那地的石头是铁，山内可以挖铜。”

三三 25 “你的门闩是铁的，是铜的；你的日子如何，你的力量也必如何。”

太二八 18 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。”

当主从死里复活以后，祂告诉我们，天上地上所有的权柄都赐给祂了。属灵的权柄，属天的权柄总是在复活里的。若是你和我是在基督的复活生命里生活行走，我们就必有天上的权柄。

召会的权柄与组织毫无关系，…若是在地方召会里有两位弟兄是那样在复活里，那神圣属天的权柄就是交付给他们；他们就是召会的权柄。…他们有复活随着，所以他们也就有国度的权柄随着（包罗万有的基督，八七至八八页）。

信息选读

召会的权柄乃是在于圣徒知道什么叫作与主耶稣同钉，并活在复活里面。若是他们笑，他们乃是在复活里笑；若是他们哭，他们乃是在复活里哭；连他们生气，他们也是在复活的生命里生气。他们在日常生活中经历主复活的生命。这对于他们不是仅仅一个教训，乃是每天实际的享受。当你遇见他们的时候，你觉得他们是大山上的石头。属天的权柄乃是交付给他们，他们是召会的权柄。若是这里的圣徒是这样的话，这里就有神的殿和神的国度。

WEEK 4 — DAY 2

Morning Nourishment

Deut. 8:9 ...A land whose stones are iron, and from whose mountains you can mine copper.

33:25 Your doorbolts shall be iron and copper; and as your days are, so shall your strength be.

Matt. 28:18 ...Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

When the Lord was raised from the dead, He told us that all authority in heaven and on earth was given to Him. The spiritual authority, the heavenly authority, is always in resurrection. If you and I are living and walking in the resurrection life of Christ, we will have the authority of heaven.

The authority of the church has nothing to do with organization....If two brothers in a local church are so much in the resurrection, to them the divine, heavenly authority is committed. They are the authority of the church....With them is the resurrection, so with them is the authority of the kingdom. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 257)

Today's Reading

The authority of the church is where the saints know what it means to be crucified with the Lord Jesus and live in the resurrection. If they laugh, they laugh in resurrection; if they cry, they cry in resurrection. Even when they are angry, they are angry in the life of resurrection. They experience the Lord's resurrection life in their daily walk. It is not a mere teaching to them but a practical daily enjoyment. When you meet them, you feel that they are stones in the mountain. They are the ones to whom the heavenly authority is committed. They are the authority of the church. If the saints are like that here, then the house of God and the kingdom of God are here.

主对我们说，“我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。”（太十八 18）这就是权柄。但是记得，你必须在复活的生命里面，你必须有复活的立场。

申命记三十三章二十五节告诉我们，门闩是铁和铜造的。门是作为我们的保护，我们的防守，我们的保障。我们若是能运用主的权柄和主的审判，我们就有安全，有保护。我们的门是用主的权柄和审判来闩上的。最安全，最有保障的信徒就是知道运用基督权柄的人。他们有力量，因为他们有权柄；所以他们就有安全和保护，因此也就有安息。

神的建造总是随着这一种的基督徒。他们不只是建造的材料，不只是石头来为着房屋，并且他们就是建造在一起的房子。这一种的信徒有神的权柄，神的政权；因此，在他们中间就有神的国度，有大山或小山。

我们一旦有了权柄，我们就不需要去应付那么多的事情，甚至不需要为那么多的事情祷告。我们有权利运用权柄来管治这些事。当车子迎着警察而来时，他需不需要打电话给市长，请示可否叫车子停止？那太可笑了！警察已经接受权柄去作这事了。照样，我们也无须向神求救。我们可以，也应该站住我们的立场，运用我们的权柄。

但是…我们在生命上若未达到某种程度的成熟，我们就不能如此作。…当哥林多召会的一个弟兄发生某个问题时，保罗无法容忍了，他就告诉他们，他已经审判了那人，并且在主耶稣的名里把那人交给撒但（林前五 3～5）。他使用他的权利，他拿起他的权柄。我们若是也要这样作，我们就必须像保罗一样有生命的成熟（包罗万有的基督，八八、一〇〇至一〇一页）。

参读：包罗万有的基督，第八章。

The Lord said to us, “Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven” (Matt. 18:18). This is authority. But remember, you must be in the resurrection life; you must have the resurrection ground.

In Deuteronomy 33:25 we are told that the doorbolts of the gates are made of iron and copper. These gates are for our protection, our defense, our safeguard. If we are able to exercise the Lord’s authority and the Lord’s judgment, we will have the safety and security. Our doors will be bolted with the authority and judgment of the Lord. The most safe and the most secure are those believers who know something regarding the exercise of Christ’s authority. They have strength because they have authority, so they have safety and security and therefore rest.

The building of God is always with this kind of Christians. They are not only the material for the building, not only the stones for the house, but also the house built together. With this kind of believers is the authority of God, the divine government; therefore, with them is the kingdom of God, the mountains or the hills.

When we have the authority, there is no need for us to deal with so many things. Even to pray about many matters is not necessary. We have the right to exercise authority over these things. When traffic approaches the policeman, does he need to call the mayor and ask that he do something to stop it? This is ridiculous. The policeman is authorized to do this. In exactly the same manner, there is no need for us to call to God for help. We may and we must simply take our ground and exercise our authority.

But...we cannot do this without some degree of spiritual maturity....When a certain problem arose regarding a brother in the church at Corinth and the apostle [Paul] could not tolerate it, he told them that he judged and delivered that person into the hand of Satan in the name of the Lord Jesus (1 Cor. 5:3-5). He exercised his right; he assumed the authority. If we would do likewise, we, like Paul, must have the maturity of life. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 257-258, 265-267)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 8

第四周■周三

晨兴喂养

结三四 13 “我必把他们从万民中领出来，从各国聚集他们，引导他们归回自己的地，也必在以色列山上，一切溪水旁边，在那地一切可居之处牧养他们。”

歌四 8 “我的新妇，求你与我一同…从亚玛拿顶，从示尼珥与黑门顶，…从有豹子的山岭，来观看。”

石头总是和大山小山相连。要有大石头，就必须有大山。…那么大山小山是什么意思呢？大山小山在圣经里总是代表复活和升天。它们是超过地的，是在平原之上。…所有属灵的活石都是在复活生命里；他们是联于基督复活大山的石头。我们若是都活在亚当的生命里，活在旧的生命和性情里，我们就只是在平原上。我们中间既然没有大山，也就没有石头。但是我们若在复活生命里生活行走，我们就享受小山大山的实际，而随着小山大山的必定是石头（包罗万有的基督，八六页）。

信息选读

假设我和一些弟兄姊妹一同聚集，我是一个照着天然生命而行的弟兄，另外一位弟兄也是一直活在天然生命里。有一位与我们一同聚集的亲爱的姊妹是一直在她的情感里行动生活：有的时候她真是快乐，有的时候她又非常忧郁下沉。我们都是一班这样的信徒，都是这么天然，一直在天然生命里生活行动。你能在我们中间感觉到小山的性质么？当然不能。我们都是

WEEK 4 — DAY 3

Morning Nourishment

Ezek. 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.

S. S. 4:8 Come with me from Lebanon, my bride;...look from the top of Amana, from the top of Senir and Hermon,...from the leopards' mountains.

Stones are always related to mountains and hills. If we want some rocks, we must have some mountains...What is the meaning of the mountains and the hills? The mountains and hills in the Scriptures always represent resurrection and ascension. They are something that is raised above the earth, above the plain...All the spiritual, living stones are in the resurrection life; they are stones joined to the mountain of Christ's resurrection. If we are all living in the adamic life, in the old life and nature, we are simply in the plain. Since there is no mountain among us, there is no stone among us. But if we are living and walking in the resurrection life, we are enjoying the reality of the hills and mountains, and with these hills and mountains inevitably are the stones. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 256)

Today's Reading

Suppose I meet together with a few brothers and sisters. As a brother, I walk according to the natural life, and there is another brother who is always living in the natural life. A dear sister who meets with us is continually walking and living in her emotions: sometimes she is so happy, and sometimes she is exceedingly sorrowful and depressed. In fact, we are all a group of such believers; we are all so natural, continually living and walking in the natural life. Could you sense something in the nature of a hill among us? Certainly not.

泥土，我们都是平原上。你找不到一块石头，除了尘土—尘土、土、泥土—之外，别的什么都找不到。那么既然没有大山，自然也就没有石头。

假若又有另外一班信徒，他们知道了一点关于十字架，关于否认天然生命的事。…他们行走在生命的新样中，并且在灵的新样中服事，他们是活在复活的里面。当你来到他们中间，你能觉得他们有点东西是高起来的，是高举的，是比你高的。…在他们中间不难找到许多石头，甚至宝石。你看看这一个弟兄，你看见一块石头；你看看那一个姊妹，赞美主，你也看见一块石头。那里有石头，因为那里有大山小山。

大山小山都是为着建造神的殿，神的城，和神的国度。…何时在神的儿女中间有属灵的小山或大山，自然而然在那里就有石头，就有一些建造殿和城的材料。神的权柄和神的国度都在那里（包罗万有的基督，八六至八七页）。

（在）雅歌四章八节…利巴嫩表征升天。在基督的升天里，有正面的高峰，有实际，有得胜，有仇敌的毁灭。亚玛拿的意思是真理，实际。这是终极完成之三一神，包罗万有之基督连同祂完全的救赎，并包罗万有、复合、赐生命、七倍加强之灵的真实，实际。这些实际就是三一神的三者。示尼珥的意思是软的甲冑，表征争战已经过去，胜利已经赢得。我们不需要穿戴硬的甲冑争战。撒但是被击败的仇敌。我们不需要争战，因为他已经被击败（来二14，西二15）。现今我们穿戴软的甲冑，在基督里享受我们的得胜。黑门的意思是毁灭。在升天里，仇敌已被毁灭（雅歌结晶读经，八九至九〇页）。

参读：雅歌结晶读经，第八篇。

We are all clay; we are all on the plain. If you looked for a stone, you could find nothing but dust—dust, earth, and clay. Since there is no mountain, there is no stone.

Suppose, then, there is another group of believers. They know something of the cross, and they know something regarding the denial of the natural life....They are walking in newness of life and serving in newness of the spirit; they are living in resurrection. When you come to them, you sense there is something raised, something exalted, something that is higher than you....It is not difficult to find many stones, even precious stones. If you look at this one, you see a stone; if you look at that one, praise the Lord, you also see a stone. There are stones because there are mountains and hills.

The mountains and the hills are for the building of the house, the city, and the kingdom of God...Whenever there is some spiritual hill or mountain among the Lord's children, there are automatically some stones, some materials for the building of the house and the city. The authority of God and the kingdom of God are there. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 256-257)

[In Song of Songs 4:8] Lebanon signifies ascension. In Christ's ascension there are the positive peaks of reality, victory, and the destruction of the enemy. Amana means "truth, reality." This is the truth, the reality, of the consummated Triune God; the all-inclusive Christ with His complete redemption; and the all-inclusive, compound, life-giving, sevenfold intensified Spirit. These realities are the three of the Triune God. Senir means "soft armor," signifying that the war is over and victory has been gained. We do not need to wear the hard armor to fight. Satan is the defeated foe. We do not need to fight, because he has been defeated already (Heb. 2:14; Col. 2:15). We are now wearing the soft armor to enjoy our victory in Christ. Hermon means "destruction." In ascension the enemy is destroyed. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 321)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," ch. 8

第四周■周四

晨兴喂养

但十 5～6 “…有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如闪耀发亮的铜…”

启一 15 “脚好象在炉中锻炼过明亮的铜…”。

铜在象征上，表征神圣的审判（出二七 1～6）。但以理十章六节也说到基督的脚好象明亮的铜，表征祂完全且明亮的行事为人，使祂够资格施行神圣的审判。因此，当祂来借审判取得这地时，祂的两脚要象火柱（启十 1）（圣经恢复本，启一 15 注 1）。

基督也是在祂工作和行动的闪耀里显现，受人试验并试验人。祂工作和行动的闪耀，是由祂的手和脚如闪耀发亮的铜所表征（但十 6 下）。…神的审判是一种试炼。基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜（但以理书生命读经，一一二至一一三页）。

信息选读

铁和铜是代表基督的哪些成分呢？圣经告诉我们，基督要以铁杖辖管列国，因此铁是代表基督的权柄。…天上地上所有的权柄都已经赐给祂了，祂已经被高举到天上，在神的右边，并且在万有之上为元首。祂有铁，铁杖是在祂的手中。

WEEK 4 — DAY 4

Morning Nourishment

Dan. 10:5-6 ...There was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze...

Rev. 1:15 And His feet were like shining bronze, as having been fired in a furnace...

Bronze and copper are words used interchangeably for the same material in the Old Testament. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 249) In typology bronze signifies divine judgment (Exo. 27:1-6). The feet of Christ are like shining bronze, as mentioned also in Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment. Hence, when He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1). (Rev. 1:15, footnote 1)

Christ...appeared in His gleam in His work and moves, tested by people and testing people. His gleam in His work and moves is signified by His arms and His feet being like the gleam of polished bronze (Dan. 10:6d)...God’s judgment is a kind of trial. Christ was judged, tried, by God, and God’s trial and judgment made Him bright like polished bronze. (Life-study of Daniel, p. 95)

Today’s Reading

What elements of Christ do iron and copper represent? We are told that Christ will rule the nations with a rod of iron. Iron, therefore, stands for the authority of Christ....All authority in both heaven and earth has been given to Him. He has been exalted to the heavens, to the right hand of God, and has been made Head over all things. He has the iron. The rod of iron is in His hand.

铜是代表基督的审判。但是我们必须看见，祂审判的能力和权柄乃是出自于祂所经历过的试炼。当祂在这地上的时候，祂经过各种的试验，历尽诸般的试炼。祂的脚如同在炉中锻炼过的铜。脚是代表什么呢？脚是代表行动，代表在地上的生活。主在地上的生活行动是被神炼净过的、试验过的并试炼过的。祂甚至被仇敌和人类试验过。借着这一切的试验，主的生活行动就证明出来是完全的、光明的、照亮的。…祂有资格来审判别人，因祂自己先受过试验，审判和炼净。祂不只穿戴了铜，并且是穿戴了炼净过明亮的铜。祂有立场，有权利来审判。

你怎样应用这件事呢？有的时候当你跟随主，事奉主，或是到聚会中为主说话，有一个思想进入你的心思中，叫你觉得你是多么污秽，满了罪恶。在这样的时刻你怎么作呢？不错，你求主用祂的宝血遮盖你，用祂自己遮盖你的心思；但是你有没有看见这到底是什么呢？这就是铜造的头盔。你认识主是完全的一位，是照亮发光的一位，是被试验过、证实过的一位，然后在信心里你运用灵对仇敌说，“撒但，我是污秽的，我是有罪的；但是赞美我的主，祂是完全的一位，祂是被试验过、又证实过的一位，祂也是我的遮盖，祂是我头上的头盔！”你可以因信运用你的灵，来应用这位被试验过、证实过、完全的基督作你头上的头盔。

祂有能力，有力量，有资格，有立场来抵挡一切的攻击。每一次仇敌遇见这位完全者就逃跑了。所以永远不要靠你自己而争战，这不是你的事。争战乃是属于主的。…祂是你的遮盖。仇敌对祂不能说什么，也不能作什么。你当学习应用祂作你的遮盖（包罗万有的基督，九三至九七页）。

参读：但以理书生命读经，第十五篇；启示录生命读经，第九篇；以弗所书生命读经，第六十四至六十六篇。

Bronze stands for the judgment of Christ. But we must realize that all His judging power and judging authority issue from the trials He suffered. When He was here on earth, He passed through all kinds of tests and suffered every kind of trial. His feet are like burnished bronze, refined in the furnace. What do the feet represent? The feet represent the walk, the life on earth. The walk and life of the Lord on earth have been refined, burnished, tested, and tried by God. They have even been tested by the enemy and by humanity. By all these tests, the Lord's life and walk have been proved and come forth perfect, bright, and shining....He has been qualified to judge others, because He has first been tested, judged, and refined. He is equipped not only with bronze but also with refined and shining bronze.

How can we apply this? Sometimes when you are following the Lord, while you are serving the Lord, or perhaps while you are coming to a meeting to minister, a thought of how dirty and sinful you are enters your mind. What do you do at such an instant? Yes, you ask the Lord to cover you with His precious blood and cover your mind with Himself. But do you realize what this is? This is the helmet made of bronze. You realize that the Lord is the perfect One, the shining One, the One who has been tested and proved. Then in faith you exercise your spirit and say to the enemy, "Satan, I am dirty; I am sinful. But praise my Lord, He is the perfect One; He is the One who has been tested and proved, and He is my covering; He is the helmet for my head." You can exercise your spirit by faith to apply this tested, proved, and perfect Christ as the helmet for your head.

He has the ability, the strength, the qualification, the ground to withstand all attacks. Whenever the enemy meets this perfect One, he flees. Never fight the battle by yourself—this is not your business. The battle is the Lord's. He is your covering. The enemy can say nothing to Him and do nothing with Him. Learn to apply Him as your covering. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 261-263)

Further Reading: Life-study of Daniel, msg. 15; Life-study of Revelation, msg. 9; Life-study of Ephesians, msgs. 64-66

第四周■周五

晨兴喂养

书一 3 “凡你们脚掌所踏之地，我都照着我所应许摩西的话赐给你们了。”

6 “你当刚强壮胆，因为你必使这百姓承受那地为业，就是我向他们列祖起誓要赐给他们的。”

神从列国和万民中，把祂的选民以色列人分别出来，为着完成祂的经纶。他们与偶像和鬼无分无关；反之，他们乃是被天地之神所占有。神的百姓被形成、构成、管教、训练，并且合格了，就来到摩押平原，等候着要进入美地，取得并据有这地。

约书亚一章三节指明，虽然神已经将美地赐给以色列人，以色列人仍然需要去取得那地。一面，神已经赐给了美地；另一面，神的子民需要与神合作，起来得着那地，以完成神的任命（约书亚记生命读经，一一、一三页）。

信息选读

神对约书亚的鼓励，乃是以约书亚遵行神的话为条件。…这律法书不可离开他的口，总要昼夜默想，好使他照这书上所写的一切，谨守遵行（书一 8 上）。约书亚要被神的话占有，也要让话占有他。借着被话占有并充满，他就能顺利并成功地取得美地。

以色列人同意约书亚，接受神的任命〔16～18〕。他们的回答含示他们是乐意的，是预备好的，并且他们不只与约书亚同心合意，也与耶和華他们

WEEK 4 — DAY 5

Morning Nourishment

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

6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

Among all the nations and peoples, God had separated Israel, His elect, for the carrying out of His economy. They had nothing to do with any idols or demons. On the contrary, they were occupied with the God of the heavens and the earth. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab where they were waiting to enter into the good land, to take it, and to possess it.

Joshua 1:3 indicates that even though God had given Israel the good land, Israel still needed to take the land. On the one hand, there was God's giving of the good land; on the other hand, there was the cooperation of God's people in rising up to fulfill God's commission to possess the land. (Life-study of Joshua, pp. 8, 10)

Today's Reading

God's encouragement to Joshua was in the term of Joshua's walking in the word of God....The book of the law was not to depart from his mouth, but he was to muse upon it day and night so that he would be certain to do according to all that was written in it (Josh. 1:8a). Joshua was to be occupied with God's word and to let the word occupy him. By being occupied and filled with the word, he would have prosperity and success in taking the good land.

The children of Israel agreed with Joshua in taking God's commission [vv. 16-18]. Their response implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God as

的神同心合意；这显于他们在他们神的名里给约书亚祝福的事上。他们在神经纶的大轮里与三一神是一，目的是要得着美地。

以色列人已预备好进入美地，要取得那地作他们的产业。然而，他们在旧人里无法取得胜利。他们的旧人必须埋葬，好使他们能成为新人。这与神新约的经纶相符。以色列人在基督的死里埋葬，然后在基督的复活里复活。这指明甚至在旧约时代，以色列人就与基督联合，与祂成为一了。因着他们与基督成为一，经过基督的经历，祂的历史就成了他们的历史；特别是他们经过基督的死，埋葬他们的旧人，并成为在基督里的新人，为着打属灵的仗。

我们必须看见，我们天然的人，我们的旧人，是完全不合格为基督打属灵的仗。…现在因着我们是基督里的人，我们就不再是旧人，乃是新人了。

割礼是在基督的死里埋葬的延续。借着过约旦河，以色列的旧人被埋葬，然后他们出来，成为新人。这是神所作客观的工作，以色列人仍需要将其应用于他们的肉体。所以，他们预备了火石刀，割去他们的阳皮（书五3）。这个割除就是他们应用神在过约旦河的事上所作的。借着割除他们的肉体，辊去埃及的羞辱，他们就在实际并实行上被埋葬、得复活。

罗马六章三至四节说，我们已浸入基督的死，和祂一同埋葬；但八章十三节和加拉太五章二十四节告诉我们，我们必须靠着那灵，将十字架的割除应用于我们的肉体。事实上，我们的肉体已经被钉十字架，但在实行上，我们需要天天将肉体钉十字架。这是留在基督之死与埋葬里的实际与实行，这也是割礼的意义（约书亚记生命读经，一五、一七、二六至二七、三二至三三页）。

参读：约书亚记生命读经，第二、四至五篇。

expressed by their blessing of Joshua in the name of their God. They were one with the Triune God in the great wheel of His economy for the purpose of gaining the good land.

The people of Israel were ready to enter into the good land and to take it as their possession. However, in their old man they could not gain the victory. Their old man had to be buried so that they could become a new man. This corresponds to the New Testament economy of God. The children of Israel were buried in the death of Christ, and then they were resurrected in the resurrection of Christ. This indicates that even in the Old Testament time the children of Israel were identified with Christ and were one with Him. Because they were one with Christ, passing through Christ's experiences, His history became their history. In particular, they passed through Christ's death to bury their old man and to become a new man in Christ for the fighting of the spiritual warfare.

We need to realize that our natural man, our old man, is altogether not qualified to fight the spiritual warfare for the gaining of Christ....Now because we are persons in Christ, we are no longer the old man but the new man.

Circumcision is a continuation of the burial in the death of Christ. By crossing the river Jordan, Israel's old man was buried and they came out to become the new man. This was an objective work done by God. Israel still needed to apply it to their flesh. Therefore, they prepared knives of flint to cut off their foreskins [Josh. 5:3]. This cutting was their application of what God had done in the crossing of the river Jordan. By cutting off their flesh to roll away the reproach of Egypt, they were buried and resurrected, both actually and practically.

Romans 6:3-4 says that we have been baptized into the death of Christ and buried with Him, but Romans 8:13 and Galatians 5:24 tell us that we should apply the circumcision of the cross to our flesh by the Spirit. In fact, our flesh has already been crucified, but in practicality we need to crucify the flesh day by day. This is the reality and practicality of remaining in the death and burial of Christ, and this is the significance of circumcision. (Life-study of Joshua, pp. 11-12, 19, 25)

Further Reading: Life-study of Joshua, msgs. 2, 4-5

第四周■周六

晨兴喂养

书五 13 ~ 14 “...有一个人手里有拔出来的刀，对面站立。约书亚到祂那里，对祂说，你是帮助我们呢，还是帮助我们的敌人？祂说，都不是，我现在来，是作耶和華军队的元帅。约书亚就面伏于地下拜，说，我主有什么话告诉仆人？”

要预备据有美地，我们需要...对付肉体，享受主的筵席，享受包罗万有的基督作美地的出产，并看见异象，就是基督这位神的具体化身作我们的元帅。

以色列人守逾越节，预表信徒赴主的筵席，纪念主的救赎和拯救（太二六 26 ~ 28）。主耶稣用饼和杯设立祂的筵席，以顶替逾越节。祂应验了预表，如今祂对我们乃是真正的逾越节（林前五 7）。

应许之地的出产是他们在迦南争战时，神所赐的食物。这出产预表基督是神赐给信徒那终极完成的食物，需要他们在祂身上劳苦经营。

约书亚是耶和華军队看得见的元帅，而基督是耶和華军队那看不见的元帅（约书亚记生命读经，三四、三七至三八页）。

信息选读

以色列人要得着美地，就必须击败仇敌，赶出邪恶的势力。...他们过约但河时，神作了一切。同样的原则，神的百姓不需要作任何事来毁灭耶利哥。他们只需要相信并信靠神，听从以色列军队元帅的指示，并抬着约柜高举基督。由此我们看见，在属灵的争战里，我们该作的第一件事乃是高举基督。

WEEK 4 — DAY 6

Morning Nourishment

Josh. 5:13-14 ...There was a man standing opposite him, and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries? And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

To prepare to possess the good land,...we need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ, the embodiment of God, as our Captain.

Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord's redemption and salvation (Matt. 26:26-28). The Lord Jesus established His table with the bread and the cup to replace the Feast of the Passover. He has fulfilled the type, and now He is the real Passover to us (1 Cor. 5:7).

The produce of the promised land was the God-given food in their fighting in Canaan. This produce typifies Christ as the consummated God-given food to the believers, requiring them to labor on Him.

Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain of Jehovah's army. (Life-study of Joshua, pp. 26-29)

Today's Reading

In order for the children of Israel to gain the good land, they had to defeat the enemy and drive out the evil forces....When they crossed the Jordan, God did everything. In the same principle, God's people did not need to do anything to destroy Jericho. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark. From this we see that in the spiritual warfare the first thing we should do is exalt Christ.

我们可将耶利哥遭摧毁的记载应用于传福音。我们拿起负担探访罪人时，需要领悟每个罪人都是受咒诅的“坚固之城”。要对付这样一座坚固的城，我们必须有耐心，考虑我们何时该安静，何时该说话。这就是说，我们该跟随主的引导。在适当的时候，正确的宣告会非常有效；会有一个“安息日”，我们能在其中呼喊：“赞美主！耶稣是主！基督得胜！”“城墙”会倒塌，我们要击败一切的鬼，并为基督得着罪人。

以色列人在过约但河之后，在第一次争战中胜过耶利哥，不是凭着争战，乃是借着吹号并呼喊，就是借着他们相信神指示的话，见证并宣扬神和神的约柜（书六2～5）。这些是他们能赢得胜利的重要因素。

神没有人也能作一切事，但照着约书亚记的记载，祂要人与祂是一。神守住成为肉体的原则，要借着人、同着人甚至在人里面作一切事。在耶利哥，以色列人同着祭司肩上的约柜（预表基督作三一神的具体化身）绕城。这景象的属灵意义乃是一幅团体神人的图画—神与人，人与神一同行走，如同一人。这是以色列人过约但河的方式。…神与以色列人一同争战。然而，实际上是神争战，以色列人不过是呼喊、宣扬、见证，然后占有那城。

我们是…神人。…为这缘故，我们必须领悟，无论我们作什么，无论我们去哪里，无论我们是什么，都不该凭着我们自己。我们不该凭着自己，乃该同着神行动、为人或行事（约书亚记生命读经，四八至五〇、五三、五五、五七页）。

参读：约书亚记生命读经，第六至九、十四篇；倪柝声文集第二辑第二十四册，第一百零五篇。

We may apply this account of the destruction of Jericho to the matter of preaching the gospel. As we take up the burden to visit sinners, we need to realize that every sinner is a “fortified city” that has been cursed. In dealing with such a fortified city, we must exercise patience, considering when we should be silent and when we should speak. This means that we should follow the Lord’s leading. At the right time, the proper declaration will be very effective, and there will be a Sabbath day in which we can shout, “Praise the Lord! Jesus is Lord! Christ is Victor!” The “wall” will fall, and we will be able to defeat all the demons and possess that sinner for Christ.

The victory over Jericho in Israel’s first battle after crossing the Jordan was won not by Israel’s fighting but by their blowing of the trumpets and shouting, by their testifying and proclaiming of God with His Ark, through their faith in God’s word of instruction (Josh. 6:2-5). These were the vital factors that enabled them to win the victory.

God can do everything without man, but according to the record of the book of Joshua, He wants man to be one with Him. In keeping with the principle of incarnation, God wants to do everything through man, with man, and even in man. At Jericho Israel marched around the city with the Ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests. The spiritual significance of this scene is that it is a picture of a corporate God-man, God and man, man and God, walking together as one person. This was the way the children of Israel crossed the river Jordan...[and destroyed] Jericho. God and Israel were fighting together. Actually, however, God did the fighting, and Israel simply shouted, proclaimed, and testified and then occupied the city.

We all are God-men...[Thus] we must realize that whatever we do, wherever we go, and whatever we are should not be by ourselves. We should not act, behave, or do things by ourselves but with God. (Life-study of Joshua, pp. 39-40, 43, 45-47)

Further Reading: Life-study of Joshua, msgs. 6-9, 14; CWWN, vol. 44, ch. 105

第四周诗歌

WEEK 4 — HYMN

637

属灵的争战 — 在身体里

8 7 8 7 副 (英 885)

降 B 大调

3/4

5̣ · 6̣ | 5̣ · 3̣ 2̣ 1̣ | 7̣ 6̣ · 6̣ · 6̣ | 2̣ · 1̣ 7̣ 1̣ | 2 -
 一 争 战 要 在 身 体 里 面, 永 勿 单 独 去 迎 敌;
 5̣ · 6̣ | 5̣ · 1̣ 2̣ 3̣ | 4̣ 6̣ · 1̣ · 2̣ | 3̣ 1̣ 2̣ · 7̣ | 1 -
 同 着 身 体 联 于 元 首, 宝 座 之 上 将 敌 袭。
 1̣ · 1̣ | 4̣ · 4̣ 4̣ · 4̣ | 4̣ 3̣ · 3̣ · 3̣ | 3̣ · 2̣ 6̣ · 2̣ | 2 -
 争 战 要 在 身 体 里 面, 借 着 元 首 的 功 绩;
 5̣ · 6̣ | 5̣ · 1̣ 2̣ 3̣ | 4̣ 6̣ · 1̣ · 2̣ | 3̣ 1̣ 2̣ · 7̣ | 1 - ||
 同 着 身 体 站 得 稳 坚, 你 就 必 定 得 胜 利。

- | | |
|---------------------------|----------------------|
| 二 神的军装乃为身体,
当你凭着身体争战, | 非为任何的个人;
所有益处是你分。 |
| 三 教会建在基督身上,
乃是身体得被建造, | 阴府权势难胜过;
才能抵挡众恶魔。 |
| 四 凭着身体,靠着元首,
与执政者并众恶魔, | 坐在诸天的境界,
摔跤奋斗不松懈。 |
| 五 同众弟兄为神站住,
灵中随时多方祷告, | 作主身上一肢体;
靠着宝血取胜利。 |
| 六 坐在天上得胜有余,
在主里面,同众作战, | 借主力量的大能,
如同军队一兵丁。 |
| 七 凭着身体向前进攻,
照神旨意捆绑、释放, | 恶者必由你征服;
仇敌必作你食物。 |

Fight the battle in the Body

Spiritual Warfare — In the Body

885

1. Fight the bat - tle in the Bo - dy, Nev - er fight it on your
 own; With the Bo - dy to the Head joined, Fight the bat - tle on the
 throne. (C) Fight the bat - tle in the Bo - dy! By the vir - tue of the
 Head; Stand - ing firm - ly with the Bo - dy, In - to vic - t'ry you'll be led.

- | | |
|---|--|
| 2. For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own. | 5. As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood. |
| 3. 'Tis the Church on Christ established
Satan shall not overpower;
'Tis the Body built together
Which resists the evil pow'r. | 6. In the heav'nlies more than conqu'ror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight. |
| 4. In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities. | 7. Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be. |

第五周

够资格承受应许之地

RS 诗歌: 443

读经: 申一 8、21, 四 1~2、5~9、20、40, 八 6, 十 12~21

纲要

周一

壹 申命记说到怎样的人才能承受应许之地作美地——8、21:

一 神的子民需要与神的所是相配——四 20、40, 十 12~21:

1 承受产业者需要与赐给产业者相配, 使祂能在他们的生活并争战中, 与他们同在一一 8、21, 四 1~2、5~9。

2 我们要与赐给产业者相配, 就需要象祂那样圣别——利十一 44, 十九 2, 二十七 7, 彼前一 16。

二 那些够资格承受美地的人, 认识神的心与神的行政、爱神、信靠神、敬畏神、服从神的管治、顾到神柔细的感觉并且活在神面前——申十 12, 六 5, 林后十 13, 路六 36, 腓一 8。

三 基督就是那供应我们, 维持我们, 使我们爱神、信靠神、敬畏神、服从神的管治、顾到神柔细的感觉并且活在神面前的一位——太八 9, 路七 13, 约六 57, 十四 6, 约壹三 2。

Week Five

Becoming Qualified to Inherit the Promised Land

RS Hymns: 602

Scripture Reading: Deut. 1:8, 21; 4:1-2, 5-9, 20, 40; 8:6; 10:12-21

Outline

Day 1

I. The book of Deuteronomy speaks of the kind of person who is qualified to inherit the promised land as the good land—1:8, 21:

A. God's people need to match what God is—4:20, 40; 10:12-21:

1. The inheritors need to match the Giver of the inheritance so that He would be with them both in their living and in their fighting—1:8, 21; 4:1-2, 5-9.

2. In order to match the Giver of the inheritance, we need to be holy as He is holy—Lev. 11:44; 19:2; 20:7; 1 Pet. 1:16.

B. Those who are qualified to inherit the good land know God's heart and God's government, love God, trust in God, fear God, subject themselves to God's ruling, mind the tender feelings of God, and live in the presence of God—Deut. 10:12; 6:5; 2 Cor. 10:13; Luke 6:36; Phil. 1:8.

C. Christ is the One who supplies us, sustains us, and makes us those who love God, trust in God, fear God, subject ourselves to God's ruling, mind the tender feelings of God, and live in God's presence—Matt. 8:9; Luke 7:13; John 6:57; 14:6; 1 John 3:2.

贰 神在祂的经纶里，计划要我们作祂所要求于我们的一切—太五 18，七 21，十二 50：

一 我们凭自己不可能为神作任何事；我们需要另一个生命—神圣的生命，就是神的生命—十九 26，约三 15，约壹五 13。

二 神不要我们凭自己，乃要我们在基督里、凭着基督、同着基督、借着基督并与基督是一来作这一切—约六 57，十四 19，腓四 13。

三 这意思是说，我们需要与基督有属灵的联结，生机的联结—约十五 4～5，罗十二 5：

1 为要使我们进入与基督这样的联结，神要我们不仅相信基督，更信入基督—约三 15～16、18。

2 信入基督就是与基督有生机的联结，与祂成为一灵—林前六 17。

3 在这联结里，我们联于基督，与祂是一，且在祂里面—约十五 4～5。

4 我们如今既与祂是一且在祂里面，就需要凭着基督并借着基督，作神所要求的一切事—腓四 13。

5 我们不该再凭自己活着，或凭自己作事；乃要凭基督活着，并凭基督作一切—约六 57，十四 19。

四 我们需要看见一件要紧的事，就是神要我们在基督里、凭着基督、同着基督、借着基督并与基督是一，而生活、行动、行事、工作并为人—加二 20，约十五 4～5、7。

五 在履行神所要求的事上，我们不该信靠自己；

II. In His economy God has planned that we should do everything God requires of us—Matt. 5:18; 7:21; 12:50:

A. It is impossible for us to do anything for God by ourselves; we need another life—the divine life, the life of God—19:26; John 3:15; 1 John 5:13.

B. God wants us to do all of this not by ourselves but in Christ, by Christ, with Christ, through Christ, and by being one with Christ—John 6:57; 14:19; Phil. 4:13.

C. This means that we need to have a spiritual union, an organic union, with Christ—John 15:4-5; Rom. 12:5:

1. In order that we may enter into such a union with Christ, God wants us not only to believe in Christ but also to believe into Christ—John 3:15-16, 18.

2. To believe into Christ is to have an organic union with Christ, becoming one spirit with Him—1 Cor. 6:17.

3. In this union we are joined to Christ, we are one with Him, and we are in Him—John 15:4-5.

4. Now as those who are one with Him and in Him, we need to do all that God requires by Christ and through Christ—Phil. 4:13.

5. No longer should we live by ourselves and do things by ourselves, but we should live by Christ and do everything by Christ—John 6:57; 14:19.

D. The crucial matter we need to realize is that God wants us to live, act, behave, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ—Gal. 2:20; John 15:4-5, 7.

E. In fulfilling God's requirements, we should not have any trust in

反之，我们该学习以神的心愿为我的心愿，并以祂为我们的生命和生命的供应—弗四 20～21，约十一 25，六 57。

周四

叁 摩西嘱咐以色列人要爱神—申六 5，十 12:

一 “爱”这字含示情爱，那是非常柔细的—12 节:

1 神自己设立爱的榜样，钟情于祂的百姓—15 节。

2 我们该爱神，钟情于祂。

二 约壹二章五节里“神的爱”是指我们对神的爱，是由祂在我们里面的爱所产生的；神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神并爱众弟兄—约壹四 19～21。

三 在申命记十章十二节，摩西说到我们要全心全魂爱神，在六章五节，祂吩咐我们要全心、全魂、全力（我们的体力）爱神；我们用全人，就是从我们的心，经过我们的魂，我们的心思，到我们的身体，来爱主我们的神—可十二 30。

四 爱神（林前二 9），意思是把我们全人，灵、魂、体，连同我们的心、魂、心思和力量（可十二 30），都完全摆在祂身上；这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。

肆 摩西吩咐以色列人要敬畏神—申十四 23，三一 13:

ourselves; rather, we should learn to take God's desire as our desire and take Him as our life and life supply—Eph. 4:20-21; John 11:25; 6:57.

Day 4

III. Moses charged the people of Israel to love God—Deut. 6:5; 10:12:

A. The word love implies affection, which is something very tender—v. 12:

1. God Himself has set an example of loving by setting His affection on His people—v. 15.

2. We should love God by setting our affection on Him.

B. The love of God in 1 John 2:5 denotes our love toward God, which is generated by His love within us; God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers—4:19-21.

C. In Deuteronomy 10:12 Moses spoke of loving God with all our heart and all our soul, and in 6:5 he commanded us to love God with all our heart, soul, and might (our physical strength); we love the Lord our God with all our being, that is, from our heart, through our soul, our mind, to our body—Mark 12:30.

D. To love God (1 Cor. 2:9) means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life.

IV. Moses commanded the people of Israel to fear God—Deut. 14:23; 31:13:

一 我们都该敬畏神；我们都必须对神有正确的敬畏—箴一7，九10，彼前一17，二17，三2、16，林后七1：

- 1 这是一种圣别的敬畏，即健康、认真的谨慎，好叫我们为人圣别—腓二12。
- 2 我们该敬畏神，并要分别，圣别，归祂作圣别的子民—弗一4，五27，西一22，帖前五23，彼前一16。
- 3 敬畏神就是服神的权柄—太二八18。
- 4 因为神对背叛的人是严厉的，所以我们要敬畏祂—民十二1～12，十六1～35。

周五

二 缺乏对神的敬畏是可怕的，这是各种不法的源头—约壹三4注3。

三 “落在活神的手里是可怕的”（来十31），并且“我们的神乃是烈火”（十二29）：

- 1 我们所事奉的活神是嗤慢不得的—加六7。
- 2 召会的历史证明，不敬畏神的基督徒不会有好的结果；这样的基督徒结局将会是悲惨的。
- 3 如果一个信徒是敬畏神的，神迟早会出来为他表白；约瑟就是这样的例子，他是敬畏神的人，就被安置在宝座上—创四一38～44。

伍 以色列人不仅要遵守神的诫命，也要行祂的道路—申八6，十12～21：

- 一 我们敬畏神，就会行祂的道路—八6，出三三13：
- 1 神的道路实际上就是神的所—诗一〇三7。

A. We all should fear God; we must have a proper fear of God—Prov. 1:7; 9:10; 1 Pet. 1:17; 2:17; 3:2, 16; 2 Cor. 7:1:

1. This is a holy fear, that is, a healthy, serious caution that leads us to behave holily—Phil. 2:12.
2. We should fear God and want to be separated, sanctified, unto Him as a holy people—Eph. 1:4; 5:27; Col. 1:22; 1 Thes. 5:23; 1 Pet. 1:16.
3. To fear God is to submit to His authority—Matt. 28:18.
4. Because God is severe toward those who are rebellious, we need to fear Him—Num. 12:1-12; 16:1-35.

Day 5

B. The lack of fearing God is terrible; it is the source of all kinds of lawlessness—1 John 3:4, footnote 2.

C. “It is a fearful thing to fall into the hands of the living God” (Heb. 10:31), and “our God is also a consuming fire” (12:29):

1. The living God whom we serve is not mocked—Gal. 6:7.
2. The history of the church proves that a Christian who does not fear God will not have a good ending; such a Christian will have a miserable ending.
3. If a believer is God-fearing, sooner or later he will be manifested by God; such was the case with Joseph, who was a God-fearing man and was enthroned—Gen. 41:38-44.

V. The children of Israel were not only to keep God's commandments but also to walk in His ways—Deut. 8:6; 10:12-21:

- A. When we fear God, we will walk in God's ways—8:6; Exo. 33:13:
1. God's ways are actually what God is—Psa. 103:7.

- 2 凡神的所是对我们都是道路；例如，神是爱，这爱就成了我们所行在其中的道路—罗八4，加五25，约壹四8、16。
- 3 因此，行神的道路就是活神、彰显神、显明神并显大神—罗二4，十一22，多三4~5，腓一20~21上。
- 4 我们要学习神的道路—神的所是，并祂如何行动作事—出三三13。

周六

- 二 那是我们道路的神就是基督；接受基督作我们的道路，就是活在祂的所是里，而活祂就是彰显祂、显明祂甚至显大祂—约十四6，腓一20~21上。
- 三 在新耶路撒冷里，生命水的河从神和羔羊的宝座流出来，并在街道当中涌流，指明神是我们的生命，也是我们的道路—启二二1~2。
- 四 我们接受神作我们的生命，祂的生命连同祂的性情就成为我们行在其上的道路—约壹五13，彼后一4。

陆 以色列人出去与仇敌争战；今天我们也在此争战—申二十1~20：

- 一 在这争战中，我们乃是为基督而战，也是为住在基督里而战。
- 二 我们若要据有基督并活在作我们土地的基督里，就需要与属灵的仇敌争战—西一12，弗三8，六10~18。
- 三 我们争战时，需要看见我们是神所已赐给我们的而战；一旦仇敌被击败，地就要得着清理，

2. Whatever God is, is a way to us; for instance, God is love, and love is a way in which we walk—Rom. 8:4; Gal. 5:25; 1 John 4:8, 16.
3. To walk in God's ways, therefore, is to live God, express God, manifest God, and magnify God—Rom. 2:4; 11:22; Titus 3:4-5; Phil. 1:20-21a.
4. We need to learn God's ways—what God is and how He acts and behaves—Exo. 33:13.

Day 6

- B. The God who is our way is Christ; to take Christ as our way is to live Him in what He is, and to live Him is to express Him, to manifest Him, and even to magnify Him—John 14:6; Phil. 1:20-21a.
- C. In the New Jerusalem the river of water of life proceeding out of the throne of God and of the Lamb and flowing in the midst of the street indicates that God is both our life and our way—Rev. 22:1-2.
- D. We take God as our life, and His life with His nature then becomes the way on which we walk—1 John 5:13; 2 Pet. 1:4.

VI. The children of Israel went forth in battle to fight against their enemies; today we also are in a war—Deut. 20:1-20:

- A. In this war we are fighting for Christ and to remain in Christ.
- B. If we would possess Christ and live in Christ as our land, we need to fight against the spiritual enemies—Col. 1:12; Eph. 3:8; 6:10-18.
- C. As we are fighting, we need to realize that we are fighting for what God has given us; once the enemies have been defeated, the land will be

给我们承受为业—西—12。

四 实际上，争战的不是我们，因为神与我们同去，为我们争战—申二十 3 ~ 4:

- 1 争战是我们的责任，但我们无法靠自己履行这责任；我们只能凭着相信主（就是凭着主自己作我们的生命和生命的供应），履行争战的责任。
- 2 我们要相信，主已命定我们去争战，并且祂要为我们争战—申二十 1 ~ 4 节。
- 3 我们只要接受祂的话，并顺从祂，知道结果是在于祂——30。

柒 我们若透彻地研读这一切事，就会更多认识神，也会知道我们该作什么样的人，该有什么样的所是，以及该如何行事为人—四 20、40:

- 一 我们该在神面前并同着神，按着神的所是行事为人—八 6。
- 二 因着我们有神的生命，我们就该从祂学习，成为与祂一样的；我们要作神所要求的这一切事，就需要神圣的生命，就是那为着神的百姓，与神一同作工的生命—约三 15，约壹五 11 ~ 13，彼后—4，太五 48。
- 三 我们要履行主一切的要求，只能凭神圣的生命，永远的生命，就是三一神具体化在基督里（约十四 6，约壹五 11），实化为赐生命的灵—约十四 16 ~ 20，林前十五 45 下。

cleared for our inheritance—Col. 1:12.

D. Actually, we are not the ones fighting, for God goes with us and fights for us—Deut. 20:3-4:

1. It is our duty to fight, but we cannot fulfill this duty by ourselves; we can fulfill our duty to fight only by faith in the Lord, that is, only by the Lord Himself as our life and life supply.
2. We need to believe that the Lord has ordained us to fight and that He will fight for us—vv. 1-4.
3. We should simply take His word and obey Him, knowing that the outcome depends on Him—1:30.

VII. If we thoroughly study all these matters, we will know God better and also know what kind of person we should be, what kind of being we should have, and in what kind of way we should walk—4:20, 40:

- A. We should walk before God and with God according to what God is—8:6.
- B. Because we have God's life, we should learn of Him to be the same as He is; in order to do all the things that God requires, we need the divine life, the life that works with God for His people—John 3:15; 1 John 5:11-13; 2 Pet. 1:4; Matt. 5:48.
- C. We can fulfill all of the Lord's requirements only by the divine life, the eternal life, which is the Triune God embodied in Christ (John 14:6; 1 John 5:11), who is realized as the life-giving Spirit—John 14:16-20; 1 Cor. 15:45b.

第五周■周一

晨兴喂养

申一 21 “看哪，耶和华你的神已将那地摆在你面前，你要照耶和华你列祖的神所说的，上去得那地为业；不要惧怕，也不要惊惶。”

路六 36 “你们要有怜悯，正如你们的父有怜悯一样。”

彼前一 16 “因为经上记着：‘你们要圣别，因为我是圣别的。’”

神的子民需要以他们的爱回应神，以配合神的行政管理。承受产业者需要与赐给产业者相配，使祂能在他们的生活并争战中，与他们同在。这不是律法的要求，乃是一种条件，要神的子民与神的所是相配。神是圣别的，我们也必须是圣别的。我们要与赐给产业者相配，就需要象祂那样圣别。我们若与神不相配，祂也许在生活中与我们同在，却不会在争战中与我们同在（申命记生命读经，二〇页）。

信息选读

圣经里的圣别一辞，我们不该按着天然的观念来领会。有些人以为圣别就是无罪。按这观念，某人若没有罪，就是圣别的。这思想完全是错误的。圣别既不是无罪，也不是完全。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神在祂的性情上与一切不同，与一切有别。因此，只有祂是圣别的，圣别是祂的性情显著的性质，是祂的一个属性。

WEEK 5 — DAY 1

Morning Nourishment

Deut. 1:21 See, Jehovah your God has set the land before you; go up, possess it, as Jehovah the God of your fathers has spoken to you. Do not fear, neither be dismayed.

Luke 6:36 Be full of compassion, even as your Father also is full of compassion.

1 Pet. 1:16 Because it is written, “You shall be holy because I am holy.”

It is required that God’s people respond to God with their love in a way that fits in with God’s governmental administration. The inheritors needed to match the Giver of the inheritance, so that He could be with them both in their living and in their fighting. This is not a requirement of the law but a condition requiring God’s people to match what God is. God is sanctified, and we also must be sanctified. In order to match the Giver of the inheritance, we need to be holy as He is holy. If we do not match God, He may be with us in our living, but He will not be with us in our fighting. (Life-study of Deuteronomy, p. 17)

Today’s Reading

In the Bible the word holy should not be understood according to the natural concept. Some think that holiness is sinlessness. According to this concept, someone is holy if he does not sin. This thought is absolutely mistaken. Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things in His nature. Hence, He is holy; holiness is the distinct quality of His nature, as one of His attributes.

成为圣别就是从神以外的一切事物中分别归神。这意思也就是与一切不是神的不同、有别。因此，我们成为不凡俗而有所不同。在宇宙中，唯独神是圣别的。祂与一切不同、有别。因此，成为圣别，意思就是在神的不同上与祂是一。你也许无罪且完全，但你若不与神是一，就不圣别。神进到我们里面，我们就是圣别的。我们进到神里面，就更加圣别。我们与神调和，就是最圣别的。因着有神在我们里面，我们就成为圣别；因着在神里面，我们就更加圣别；因着被神调和、浸透并饱和，我们就最为圣别。至终这要带进称为圣城的新耶路撒冷（启二一2、10），这城不仅是属于神，为着神，也是被神充满，被神浸透，并与神是一，是一个被神圣别的神圣实体（新约总论第一册，一〇〇至一〇一页）。

申命记是民数记的补充，说到一个人应当是什么样的人，才能承受应许之地作美地。他应当是爱神、敬畏神、服从神的管治、顾到神的心肠、而活在神面前的人。新约的原则也是一样：神的救恩是无条件的，但享受在基督里的丰富却是有条件的，在乎人单单地爱基督。因此，申命记的教训与新约的教训完全一样。教训的用辞不同，但教训的素质是一样的。

当我们听到要承受美地必须是怎样的人时，可能觉得自己无法达到。我们若有这种感觉，就需要记住申命记这卷书里，满了那是基督的话。基督是话，祂就是那维持我们，使我们爱神、敬畏神、服从神的管治、顾到神柔细的感觉并且活在神面前的一位。只要我们借着圣言有晨兴，也借着神的话日日得胜，我们就能成为够资格承受美地的人（申命记生命读经，一八至一九页）。

参读：新约总论，第九篇。

To be holy is to be separated unto God from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we become not common but different. In the universe God alone is holy. He is different from everything and is distinct. Therefore, to be holy means to be one with God in His distinction. You may be sinless and perfect, but if you are not one with God, you are not holy. When God gets into us, we are holy. When we get into God, we are more holy. And when we are mingled with God, we are most holy. We become holy by having God in us, we become more holy by being in God, and we become the holiest by being mingled, permeated, and saturated with God. This will eventually issue in the New Jerusalem, which is called the holy city (Rev. 21:2, 10), a city that not only belongs to God and is for God, but is filled with God, saturated with God, and one with God, a holy entity sanctified with God. (The Conclusion of the New Testament, pp. 86-87)

The book of Deuteronomy is a speaking supplementary to the book of Numbers, concerning what kind of man one should be to inherit the promised land as the good land. He should be one who loves God, fears God, subjects himself to God's ruling, minds the bowels of God, and lives in the presence of God. The principle of the New Testament is the same: God's salvation is unconditional, whereas the enjoyment of the riches in Christ is conditional, depending on man's loving Christ solely. Hence, the teaching in Deuteronomy is exactly the same as that in the New Testament. The expressions used in the teaching are different, but the essence of the teaching is the same.

When we hear about the kind of persons we must be to inherit the good land, we may feel that we cannot make it. If this is our feeling, we need to be reminded that the book of Deuteronomy is a book full of the word which is Christ. As the word, Christ is the One who sustains us and makes us those who love God, fear God, subject ourselves to God's ruling, mind the tender feelings of God, and live in God's presence. As long as we have a morning revival through the holy Word and have daily victory also through the Word, we will become those who are qualified to inherit the good land. (Life-study of Deuteronomy, pp. 16-17)

Further Reading: The Conclusion of the New Testament, msg. 9

第五周■周二

晨兴喂养

太十九 26 “耶稣看着他们说，在人这是不能的，在神凡事都能。”

约十五 5 “我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

约壹五 13 “我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。”

每当主要求我们为祂作什么，祂不是要我们凭自己作。…要凭自己的力量遵守神的命令，乃是侮辱神；这在神眼中是可憎恶的。我们若想这样作，主会说，“我没有要求你凭自己的力量或能力为我作什么，因为你没有力量或能力。我要求你为我作的，我要你凭着我来作。要学习相信我、信靠我；我会为你作一切。我只要你有分于我的工作。我要在人里面，与人一同来作。…你若与我合作，我就能作我想要作的。”不凭自己，乃凭主来为主作事，这是祂所喜悦的（申命记生命读经，一七五页）。

信息选读

在我们的深处有一件恶事。这恶事可能看起来很好，就是我们想要凭自己实行神的旨意，完成神的旨意。在神眼中，这意愿不管看起来有多好，实际上是可憎恶的。我们绝不该以为凭自己能为神作什么。我们凭自己不可能为神作任何事。我们需要另一个生命—神圣的生命，就是神的生命。我们要有这生命，就必须重生，也就是从神而生。我们凭自己受造的生命无法遵守神所要求的；我们没有能力

WEEK 5 – DAY 2

Morning Nourishment

Matt. 19:26 ...Jesus said to them, With men this is impossible, but with God all things are possible.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

Whenever the Lord asks us to do something for Him, He does not intend that we do that thing by ourselves....Trying to keep His commandment by our energy is an insult to God; it is abominable in His sight. If we try to do this, the Lord might say, “I do not ask you to do something for Me by your strength or ability, for you do not have the strength or the ability. What I ask you to do for Me, I want you to do by Me. Learn to have faith in Me, to trust in Me. I will do everything for you. I simply want you to participate in My operation. I want to do something in man and with man....If you cooperate with Me, I will be able to do what I desire to do.” To do something for the Lord not by ourselves but by the Lord—this is pleasing to Him. (Life-study of Deuteronomy, p. 149)

Today's Reading

Deep within us there is an evil thing. This evil thing, which may appear to be very good, is our desire to do the will of God and to carry out the will of God by ourselves. In God's view, this desire, despite its nice appearance, is actually abominable. We should never think that by ourselves we are able to do something for God. It is impossible for us to do anything for God by ourselves. We need another life—the divine life, the life of God. In order to have this life, we must be reborn, regenerated; that is, we need to be born of God. With our created life we cannot observe what God demands; we do not have the capacity

实行神的旨意。就算我们的心思是清明的，爱是平衡的，意志是刚强的，我们仍然没有能力遵守神的诫命，或遵行神的旨意。

神要我们彰显祂；但我们凭自己或在自己里面能彰显神么？当然不能！就象狗不能彰显鸟一样，我们也不能用自己受造的生命彰显神。我们要彰显神，就必须有神的生命。这生命就是神圣的生命，永恒的生命。实际上，这生命乃是具体化于基督，又实化为赐生命之灵的三一神。

我们虽然得着了神圣的生命，却不习惯凭这生命而活。我们可能从来没有想过要凭神圣的生命而活；反之，我们继续信靠我们老旧的生命。我们甚至为改进这老旧的生命而祷告。我们会在祷告中说，“主，你知道我多么软弱。”主会回答说，“你不需要告诉我你软弱；我知道你软弱。你不仅软弱，你还是死的；这就是我给你另一个生命的原因。你为什么不能凭我所给你的这新生命而活？”

我不确信我们中间有人（包括我自己在内），知道如何凭神圣的生命而活。…我们也许清楚申命记这卷书是显明神，暴露我们，并揭示基督是我们的生命、我们生命的供应并我们的一切；但我们没有将这认识付诸实行。我们不凭神圣的生命活着，反而可能转向旧生命，求主耶稣帮助我们改进自己。

在履行神所要求的事上，我们不该信靠自己。我们需要学习以主的心愿为我的心愿，说，“主，你的心愿就是我的心愿。在完成你心愿的事上，我不信靠自己，因为我无法遵行你的旨意。主，因为我不信靠自己，也因为我无法履行你的心愿，所以，我以你为我的生命和生命的供应。”（申命记生命读经，一七五至一七七页）

参读：申命记生命读经，第二、九、二十一、二十三篇。

to do God's will. Even if our mind is clear, our love is balanced, and our will is strong, we still do not have the capacity to keep God's commandment or to do His will.

God wants us to express Him. But are we, in ourselves and by ourselves, able to express God? Certainly not! Just as a dog cannot express a bird, so we with our created life cannot express God. In order to express God, we must have the life of God. This life is the divine life, the eternal life. Actually, this life is the Triune God embodied in Christ, who is realized as the life-giving Spirit.

Although we have received the divine life, we are not accustomed to living by this life. We may never have had the thought of living by the divine life. Instead, we continue to trust in our old life. We may even pray for the improvement of the old life. In our prayer we may say, "Lord, You know how weak I am." The Lord may answer, "There is no need for you to tell Me that you are weak. I know that you are weak. You are not merely weak—you are dead. This is the reason I have given you another life. Why would you not live by this new life which I have given you?"

I do not have the confidence that anyone among us, including myself, knows how to live by the divine life....We may be clear that the book of Deuteronomy manifests God, exposes us, and unveils Christ as our life, our life supply, and our everything, but we may not put this knowledge into practice. Instead of living by the divine life, we may turn to the old life and ask the Lord Jesus to help us to improve ourselves.

In fulfilling God's requirements, we should not have any trust in ourselves. We need to learn to take the Lord's desire as our desire and say, "Lord, I desire what You desire. In carrying out Your desire, I do not have any trust in myself, for I am not able to do Your will. Lord, because I have no trust in myself and because I have no capacity to fulfill Your desire, I take You as my life and life supply." (Life-study of Deuteronomy, pp. 149-151)

Further Reading: Life-study of Deuteronomy, msgs. 2, 9, 21, 23

第五周■周三

晨兴喂养

太七 21 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”

约三 15 “叫一切信入祂的都得永远的生命。”

腓四 13 “我在那加我能力者的里面，凡事都能作。”

神在祂的经纶里，计划要人作神所要求于人的一切。然而，神不要人凭自己作这一切；祂要人凭着基督、在基督里、同着基督、借着基督并与基督是一来作这事。这就是说，我们需要与基督有属灵的联结、生机的联结。为要使我们进入与基督这样的联结，神要我们不仅相信基督，更信入基督（约三 15、16、18）。信入基督就是与基督有生机的联结，与祂成为一灵（林前六 17 下）。在这联结里，我们联于基督，与祂是一，且在祂里面。我们如今既与祂是一且在祂里面，就需要凭着基督并借着基督，作神所要求的一切事。我们不该再凭自己活着，或凭自己作事；乃要凭基督活着，并凭基督作一切（申命记生命读经，五〇页）。

信息选读

因着保罗对这事有透切的领悟，他就能宣告说，“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。”（加二 20。）这里保罗是说，“我借着基督的死，已经在祂里面死了，现今借着祂的复活，祂在我里面活着。祂在我里面活着，完全是借着祂成了赐生命的灵。”…我们都需要有加拉太二章二十节的实际，看见神不要我们凭自己为祂活着，乃要我们

WEEK 5 – DAY 3

Morning Nourishment

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

John 3:15 That everyone who believes into Him may have eternal life.

Phil. 4:13 I am able to do all things in Him who empowers me.

In His economy God has planned that man should do everything God requires of him. However, God does not want man to do all this by himself; He wants man to do this by Christ, in Christ, with Christ, through Christ, and by being one with Christ. This means that we need to have a spiritual union, an organic union, with Christ. In order that we may enter into such a union with Christ, God wants us not only to believe in Christ but to believe into Christ (John 3:15, 16, 18). To believe into Christ is to have an organic union with Christ, becoming one spirit with Him (1 Cor. 6:17b). In this union we are joined to Christ, we are one with Him, and we are in Him. Now as those who are one with Him and in Him, we need to do all that God requires by Christ and through Christ. No longer should we live by ourselves and do things by ourselves, but we should live by Christ and do everything by Christ. (Life-study of Deuteronomy, p. 41)

Today's Reading

Because Paul had a thorough realization of this, he could declare, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” [Gal. 2:20]. Here Paul was saying, “I have died in Christ through His death, but now He lives in me through His resurrection. His living in me is entirely by His being the life-giving Spirit.”...We all need to have the reality of Galatians 2:20, realizing that God does not want us to live for Him by ourselves but to live for Him by Christ, in Christ, with Christ, through Christ, and by being one with

凭基督、在基督里、同着基督、借着基督并与基督是一，来为祂活着。…我们需要看见一件要紧的事，就是神要我们在基督里、凭着基督、同着基督、借着基督并与基督是一，而生活、行动、行事、工作并为人。

每一个主的仆人都该与祂相配。但在我们自己里面、凭着我们自己，我们无法与祂相配或事奉祂。我们完全欠缺作这事的能力。我们一无所是，一无所有，一无所能。我们怎能与神相配或事奉祂？就我们说，这是不可能的；但借着具体化于子，又实化为那灵的三一神，这就有可能了。这位灵无所不在，而祂又具体化在圣经里，给我们吸入，使我们可以 在基督里并凭着基督作一切事。

我们不该想要在自己里面为神作什么；反之，我们该恨恶并拒绝我们要事奉神并与祂相配的努力。实际上，这在神眼中是可憎的。不错，神要我们完成祂的经纶，但祂不要我们凭自己作这事。神渴望我们把自己摆在一边，忘记自己，并凭着那灵完成神的经纶；那灵是子的实化，子是父的具体化身。我们该凭这位成了赐生命之灵的基督，生活、行动、行事、工作并为人。这样，我们活着就不再是自己，乃是基督在我们里面活着。

保罗在罗马十章八节说到“我们所传信主的话”。这信主的话包括悔改、归向神、紧联于神并信入三一神，好与祂有生机的联结，并同祂生活如同一个。你在生活么？你在行事、工作么？我们该能回答这些问题说，“是的，我在生活、行事、工作，但我不是在自己里面、凭着自己而作，乃是在基督里、凭着基督而作。我是在与三一神生机的联结里活着。”这是基督徒的生活、召会生活、基督的身体，至终，这将是我们在永世之新耶路撒冷里的生活。在基督徒生活和召会生活中，我们活着不再是自己，乃是基督在我们里面活着（申命记生命读经，五〇至五一、五四至五五页）。

参读：申命记生命读经，第五篇。

Christ. The crucial matter that we need to realize is that God wants us to live, act, behave, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ.

Every servant of the Lord should match Him. But in ourselves and by ourselves we can neither match Him nor serve Him. We are utterly lacking the capacity to do this. We are nothing, we have nothing, and we can do nothing. How can we match God or serve Him? As far as we are concerned, this is impossible, but it is possible through the Triune God embodied in the Son, who is realized as the Spirit. This Spirit is everywhere, yet He is embodied in the Bible for us to inhale that we may do all things in Christ and by Christ.

We should not try in ourselves to do anything for God. Rather, we should hate and reject our effort to serve God and match Him, for it is actually abominable in the sight of God. Yes, God wants us to fulfill His economy, but He does not want us to do this by ourselves. God's desire is that we cast ourselves aside, forget ourselves, and fulfill His economy by the Spirit, that is, by the realization of the Son, who is the embodiment of the Father. We should live, act, behave, work, and have our being by the very Christ who is the life-giving Spirit. Then it will be no longer we who live but Christ who lives within us.

In Romans 10:8 Paul refers to “the word of the faith which we proclaim.” This word of faith includes repentance, returning to God, holding fast to God, and believing into the Triune God in order to have an organic union with Him and to live together with Him as one. Are you living? Are you behaving and working? To these questions we should be able to say, “Yes, I am living, behaving, and working, but I am doing this not in myself and by myself but in Christ and by Christ. I am living in the organic union with the Triune God.” This is the Christian life, this is the church life, the Body, and, ultimately, this will be our life for eternity in the New Jerusalem. In the Christian life and in the church life, it is no longer we who live, but Christ lives in us. (Life-study of Deuteronomy, pp. 41, 43-44)

Further Reading: Life-study of Deuteronomy, msg. 5

第五周■周四

晨兴喂养

申六5 “你要全心、全魂、全力，爱耶和华你的神。”

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。”

爱神的意思，是把我们的全人，灵、魂、体，连同我们的心、心思和力量（可十二30），都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。这样，我们与神就有最亲近、最密切的交通，能进入祂的心，领略祂心中一切的秘密（诗七三25，二五14），不仅晓得，更经历、享受并完全有分于神这些深奥、隐藏的事（哥林多前书生命读经，一七五页）。

信息选读

首先，摩西（在申命记十章十二节）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。

WEEK 5 – DAY 4

Morning Nourishment

Deut. 6:5 And you shall love Jehovah your God with all your heart and with all your soul and with all your might.

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.

To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God. It is thus we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize, but also experience, enjoy, and fully participate in these deep and hidden things of God. (Life-study of 1 Corinthians, p. 144)

Today's Reading

Moses speaks [in Deuteronomy 10:12] 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.

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。神“爱寄居的，赐给他衣食。所以你们要爱寄居的，因为你们在埃及地也作过寄居的”（18下~19）。神的一条道路是爱寄居的，我们就该行神这条道路。许多寄居的很可怜，缺乏衣食。我们需要爱他们，给他们所需要的。神也是圣别的，祂的圣别是我们行走的另一条道路。不仅如此，神“不以貌取人，也不受贿赂”（17下），我们就该以此为道路，不以貌取人，也不受贿赂。祂也“给孤儿寡妇伸冤”（18上），我们就该行祂公正的道路。

在申命记十章十二节，摩西也嘱咐百姓要爱神。“爱”这字含示很多；例如，这字含示情爱，那是非常柔细的。神自己设立爱的榜样，钟情于祂的百姓。摩西在十四至十五节说到这事：“看哪，天和天上的天，地和地上的一切，都属耶和華你的神。但耶和華只钟情于你的列祖，爱他们，从万民中拣选他们的后裔，就是你们，象今日一样。”现今我们该爱神，钟情于祂。

在十二节，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。不仅如此，按照六章五节，我们也要全力，就是用体力爱神。今天，我们若要借着走新路来事奉神，就需要用我们的灵，并用我们的全心、全魂和全力来事奉。去访人使人得救并受浸，然后再照顾他们，这需要我们用上全心、全魂和全力（申命记生命读经，七五至七七页）。

参读：申命记生命读经，第八篇。

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. God "loves the sojourner, giving him food and clothing. Therefore love the sojourner, for you were sojourners in the land of Egypt" (vv. 18b-19). One of God's ways is to love sojourners, and we should walk in this way of God. Many sojourners are poor, lacking food and clothing. We need to love them and give them what they need. God is also holy, and His holiness is another way for our walk. Furthermore, God "does not regard persons and does not take bribes" (v. 17b), and we should take this as a way, not regarding persons and not receiving bribes. God also "executes justice for the orphan and the widow" (v. 18a), and we should walk in the way of His justice.

In Deuteronomy 10:12 Moses also charged the people to love God. This word love implies a great deal. For instance, it implies the matter of affection, which is something very tender. God Himself has set an example of loving by setting His affection on His people. Moses refers to this in verses 14 and 15. "Behold, heaven and the heaven of heavens belong to Jehovah your God, the earth and all that is in it. But on your fathers Jehovah set His affection to love them and to choose their seed after them, that is, you above all the peoples, as it is this day." Now we should love God by setting our affection on Him.

In verse 12 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. Furthermore, according to 6:5, we are to love Him also with all our might, that is, with our physical strength. Today, if we would serve God by practicing the new way, we need to serve with our spirit and with all our heart, with all our soul, and with all our strength. To visit people in order to get them saved and baptized and then to care for them afterward requires all our heart, soul, and strength. (Life-study of Deuteronomy, pp. 61-62)

Further Reading: Life-study of Deuteronomy, msg. 8

第五周■周五

晨兴喂养

来十 31 “落在活神的手里是可怕的。”

十二 29 “因为我们的神乃是烈火。”

加六 7 “不要受迷惑，神是嗤慢不得的，因为人种的是什么，收的也是什么。”

我们要学习敬畏这位活神。我们绝不可在神面前任意随便，祂是嗤慢不得的（加六 7）。…许多时候，神对外邦人是放任的，但是对待祂的儿女，…神从来不随便。祂要管教我们，好叫我们在祂的圣别上有分。圣经说，“主所爱的，祂必管教，又鞭打凡所收纳的儿子。”（来十二 6）又说，“审判要从神的家起首。”（彼前四 17）所以我们都敬畏神。使徒保罗说，“落在活神的手里是可怕的。”（来十 31）又说，“我们的神乃是烈火。”（十二 29）我们是属于这位活神的。不要以为我们随便一点，祂看不见；话多说几句，祂也听不见。落在活神的手里，是可怕的。我们应当小心，要学习敬畏祂。

我们所事奉的这位活神，是嗤慢不得的。你的存心、…意念、…思想、…一切，祂都监察，什么都不能瞒过祂。所以，我们要敬畏神，要认识祂是一位审判的神；并且神的话说审判要从祂的家起首。无论是我们的存心、…意念、…态度，或是我们在神和人面前的生活，以及在召会中的事奉，都要存着敬畏祂的心，因为我们的神是活神，是嗤慢不得的（活神与复活的神，八至九页）。

信息选读

〔神〕不只要审判人的光景，还要表白人的情形；并且祂的审判，就是为着表白，一切事情祂总要表白

WEEK 5 – DAY 5

Morning Nourishment

Heb. 10:31 It is a fearful thing to fall into the hands of the living God.

12:29 For our God is also a consuming fire.

Gal. 6:7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.

We must learn to fear the living God. We must not be loose; God is not mocked (Gal. 6:7)....God often lets the Gentiles be, but He is never loose with His children....He disciplines us so that we may partake of His holiness. The Bible says, “Whom the Lord loves He disciplines, and He scourges every son whom He receives” (Heb. 12:6), and it says that judgment begins from the house of God (1 Pet. 4:17). Hence, we must fear God. The apostle Paul says, “It is a fearful thing to fall into the hands of the living God,” and “our God is also a consuming fire” (Heb. 10:31; 12:29). We belong to the living God. We should not think that He does not see when we are loose or that He does not hear the things we say. It is a fearful thing to fall into the hands of the living God. We must learn to fear Him.

The living God whom we serve is not mocked. He searches our intentions, thoughts, emotions, and everything about us; nothing can be kept hidden from Him. We must fear Him and know that He is a judging God and that judgment begins from His house. We must fear God in our intentions, thoughts, attitudes, living, and service because He is a living God who is not mocked. (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 6-7)

Today's Reading

[God] not only judges man's condition but also makes man's situation manifest. His judging is for manifesting, and He will make all things manifest (1

(林前三 13, 弗五 13, 提前五 24)。…祂的表白就证明祂是活神。在一切事上, 祂丝毫不苟且。…所以我们不能容让任何与祂品性不合的光景, 留在我们身上。

如果有一个人, 在神面前是敬畏神的, 神早晚也要出来表白, 神要表白这个人敬畏祂的。没有一个敬畏是徒然的, 神知道谁是敬畏祂的人。看看旧约的约瑟, 他是一个敬畏神的人, 他在一切事上不敢得罪神。然而人陷害他, 把他下在监里(创三九)。之后, 神就来表白。神表白他的敬畏, 把他安置在宝座上(四一 38 ~ 44)。人在神面前的信心、爱心, 神要表白。如果你是要显扬你的爱神, 有一天祂要表白你的显扬。如果你的存心, 是要在人跟前显扬你的信心, 神也要表白。所以, 没有一个人能在神面前虚假。无论你在神面前错到如何, 或者是对到如何, 神都要表白。我们的神乃是活神, 祂从来不马虎。这个认识叫我们敬畏祂, 叫我们信靠祂。祂是宇宙的主宰, 掌管宇宙万有; 没有一点事, 祂是随便的, 祂从不苟且。神是伟大的, 也是最细致的, 没有一件小事是祂所不注意的。

神的表白乃是根据祂的品性, 祂要表白祂的圣别、…公义、…光明…和…慈爱。旧约的律法, 说明神是怎样的一位神。在旧约, 神审判祂的百姓, 乃是根据神的律法, 也就是根据神的品性。为着要表白祂是如何的一位神, 祂必须在祂的子民身上作事。神要过问…我们的存心, 我们的意念, 我们的生活和工作, 免得我们把祂代表错了。无论你是爱祂, 或是恨祂, …敬畏祂, 或是嗤慢祂, 祂都要表白。我们的神是大的神, 祂是宽大的; 然而, 祂又是最细致的, 祂从来不马虎。祂是光明的, 祂就是光; 祂是圣别的, 祂就是圣。祂要我们作光的儿女, 祂要在我们身上作神(弗五 8, 约二十 17)。但愿每一位神的儿女, 因着神是活神而敬畏祂…(并)得着安慰(活神与复活的神, 九至一〇页)。

参读: 活神与复活的神, 第一篇。

Cor. 3:13; Eph. 5:13; 1 Tim. 5:24)....His manifesting of all things proves that He is a living God. He does not overlook anything. Hence, we must not remain in any condition that is incompatible with His nature.

If a man is God-fearing, sooner or later he will be manifested by God. It is not vain to fear God. He knows those who fear Him. In the Old Testament Joseph is an example. He feared God and dared not sin against God. Others falsely accused him and put him in prison (Gen. 39). Eventually, God came to make all things manifest. Joseph was manifested as a God-fearing man and was enthroned (41:38-44). God will manifest our faith and love toward Him. A brother who wants to make a show of his love for God will one day be exposed, that is, made manifest. If his intention is to make a show of his faith before men, God will make that manifest. Therefore, no one can pretend, for God will manifest whether he is wrong or right. Our God is the living God; He is not careless. If we know Him in this way, we will fear Him and trust Him. He is the Sovereign of the universe, and He has authority over all things in the universe. He is not loose and does not overlook anything. He is great as well as fine. There is not a matter that is so trivial as to escape His notice.

God makes things manifest according to His nature. He wants to be manifested as holiness, righteousness, light, and love. The Old Testament law portrays the nature of God. God judged His people in the Old Testament according to His law, that is, according to His nature. In order to manifest His nature, He must work on His people. He must be involved with our intentions, our thoughts, and our living and work lest we misrepresent Him. He will manifest whether we love Him, hate Him, fear Him, or mock Him. Our God is a great God, and yet He is broad. He is also very fine and not careless. He is bright, He is light, He is holy, and He is holiness. He wants us to be children of light, and He wants to be our God (Eph. 5:8; John 20:17). Every child of God must fear Him and be comforted by Him because He is the living God. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 7-8)

Further Reading: CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 1

第五周■周六

晨兴喂养

申八6 “所以你要谨守耶和华你神的诫命，行祂的道路，敬畏祂。”

二十3~4 “〔祭司〕说，以色列人哪，你们当听！你们今日将要与仇敌争战，不要胆怯，不要惧怕，不要恐慌，也不要因他们惊恐；因为耶和华你们的神与你们同去，要为你们与仇敌争战，拯救你们。”

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，因而行事象祂所行的一样（申命记生命读经，七六页）。

信息选读

新耶路撒冷的异象启示，我们该接受神作我们唯一的道路。在新耶路撒冷里，只有一条街道，是纯金的（启二一21），表征神的性情是我们的道路。生命水的河从神和羔羊的宝座流出来，并在街道当中涌流（二二1），这指明神是我们的生命，也是我们的道路。我们接受神作我们的生命，祂的生命连同祂的性情就成为我们行在其上的道路。今天我们都该敬畏神，并行在祂的道路中。

WEEK 5 — DAY 6

Morning Nourishment

Deut. 8:6 Therefore keep the commandments of Jehovah your God, walking in His ways and fearing Him.

20:3-4 And he shall say to them, Hear, O Israel! You are drawing near to the battle against your enemies today. Do not let your heart fail; do not be afraid or alarmed or terrified of them. For it is Jehovah your God who goes with you to fight for you against your enemies, to save you.

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 what God is as our way 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. (Life-study of Deuteronomy, pp. 61-62)

Today’s Reading

The vision of the New Jerusalem reveals that we should take God as our unique way. In the New Jerusalem there is just one street, which is of pure gold (Rev. 21:21), signifying that the nature of God is our way. The river of water of life proceeds out of the throne of God and of the Lamb and flows in the midst of the street (Rev. 22:1). This indicates that God is both our life and our way. We take God as our life, and His life with His nature then becomes the way in which we walk. Today we all should fear God and walk in His ways.

我们在自己里面没有争战的力量或能力。我们若靠自己，就不能确保会在争战中获胜。我们争战的时候，需要看见我们是为着神所给我们的而战。神已将美地赐给我们，但我们仍需与仇敌争战。我们不仅该祷告，也要争战。实际上，争战的不是我们，因为神与我们同去，为我们争战。一旦仇敌被击败，地就得着清理，作我们的产业。

这争战的原则，与申命记整卷书所看到的原则一样，就是神要我们作一些事，但祂不要我们凭自己作。争战是我们的责任，但我们无法凭自己履行这责任。我们只能凭着相信主，履行争战的责任。我们要相信，主已命定我们去争战，并且祂要为我们争战。我们只要接受祂的话，并顺从祂，知道结果是在于祂。我们若这样履行责任，主就会喜悦。

整个召会是军队，但并非人人都必须参与争战。我们能否有分于争战，在于我们的光景。只有那些没有任何缠累的人才能参与争战。他们争战的时候，该有把握说，“争战的不是我；争战的那一位乃是我所信靠的主。”

因着我们有神的生命，我们就该从神学习，成为和祂一样的。我们要学习顾到弟兄的权益，就是基督身体上同作肢体者的权益。我们也必须学习在各方面都纯净没有掺杂。不仅如此，我们应当爱护生产的活物，并谨慎不失去进入主会众的权利。我们要遵行这一切事，就需要神圣的生命，就是那为着神的百姓，与神一同作工的生命。…我们若透彻地研读这一切事，就会更多认识神，也会知道我们该作什么样的人，该有什么样的所是，以及该如何行事为人（申命记生命读经，七七、一七四至一七五、一七七、一八五页）。

参读：申命记生命读经，第二至三、八、二十二至二十三、二十八篇。

In ourselves we do not have the strength or the capacity to fight. If we trust in ourselves, we will not have any assurance that we will be victorious in the warfare. As we are fighting, we need to realize that we are fighting for what God has given us. The good land has been given to us by God, but we still need to fight against the enemies. We should not only pray but also fight. Actually, we are not the ones fighting, for God goes with us and fights for us. Once the enemies have been defeated, the land will be cleared for our inheritance.

The principle with this fighting is the same principle that is found throughout the book of Deuteronomy. This principle is that God wants us to do certain things, but He does not want us to do these things by ourselves. It is our duty to fight, but we cannot fulfill this duty by ourselves. We can fulfill our duty to fight only by faith in the Lord. We need to believe that the Lord has ordained us to fight and that He will fight for us. We should simply take His word and obey Him, knowing that the outcome depends on Him. If we fulfill our duty in this way, the Lord will be pleased.

The whole church is an army, but not everyone has to join in the fighting. Whether or not we can participate in the fighting depends on our situation. Only those who do not have any kind of entanglement can join in the fighting. As they are fighting, they should have the assurance to say, “I am not the one fighting. The One who is fighting is the Lord in whom I trust.”

Because we have God’s life, we should learn of Him to be the same as He is. We need to learn to care for the interests of our brothers, the fellow members of the Body of Christ. We must also learn to be without mixture but pure in every way and in every aspect....Moreover, we should love the producing things and be careful not to lose the right to enter the congregation of the Lord. In order to do all these things, we need the divine life, the life that works with God for His people. If we thoroughly study all these matters, we will know God better and also know what kind of person we should be, what kind of being we should have, and in what kind of way we should walk. (Life-study of Deuteronomy, pp. 62, 149, 151, 159)

Further Reading: Life-study of Deuteronomy, msgs. 2-3, 8, 22-23, 28

第五周诗歌

WEEK 5 — HYMN

Oh, what a life! Oh, what a peace

Experience of Christ — As Life

499

378

经历基督 — 作生命

8 8 8 8 8 8 重 (英 499)

A 大调

4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一 何 等 生 命! 何 等 平 安! 基 督 活
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 |
 在 我 的 里 面! 我 已 与 祂 同
 1 - 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 钉 十 架, 荣 耀 事 实、 奇 妙 救 法!
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 现 在 活 着 不 再 是 我, 乃 是 基
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 |
 督 在 我 活 着! 现 在 活 着 不
 4 - 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 再 是 我, 乃 是 基 督 在 我 活 着!

二 何等快乐!何等安息! 基督成形在我心里!
 祂的生命、祂的性情, 在我全人都已组成;
 我的一切全都了结, 祂的成分作我一切!
 我的一切全都了结, 祂的成分作我一切!

三 何等荣耀!何等可夸! 总叫基督照常显大!
 无论祸、福,无论生、死, 并无一事叫我羞耻;
 任何境遇、一切事故, 都是叫我彰显基督!
 任何境遇、一切事故, 都是叫我彰显基督!

四 何等结果!何等有福! 我能活着就是基督!
 祂的心意是我爱好, 祂的荣耀是我发表;
 无何可要、无何可宝, 唯有基督是我目标!
 无何可要、无何可宝, 唯有基督是我目标!

1. Oh, what a life! Oh, what a peace! The Christ who's all with-in me lives.
 With Him I have been cru-ci-fied; This glo-ri-ous fact to me He gives.
 Now it's no long-er I that live, But Christ the Lord with-in me lives. Now
 it's no long-er I that live, But Christ the Lord with-in me lives.

2. Oh, what a joy! Oh, what a rest!
 Christ now is being formed in me.
 His very nature and life divine
 In my whole being inwrought shall be.
 All that I am came to an end,
 And all of Christ is all to me.
3. Oh, what a thought! Oh, what a boast!
 Christ shall in me be magnified.
 In nothing shall I be ashamed,
 For He in all shall be applied.
 In woe or blessing, death or life,
 Through me shall Christ be testified.
4. Oh, what a prize! Oh, what a gain!
 Christ is the goal toward which I press.
 Nothing I treasure, nor aught desire,
 But Christ of all-inclusiveness.
 My hope, my glory, and my crown
 Is Christ, the One of peerlessness.

(Repeat the last two lines of each stanza)

第六周

在那地的生活和那地的结果—
召会作为殿，神的居所，
并作为城，神的国

EM 诗歌：624

读经：申十二 11，十四 22～23，十六 15～17，林前十四 26，十二 11、15～17，弗三 8、18，一 22～23，二 21～22，林后二 10，出三三 14，诗二七 4，四六 4～5

纲要

周一

壹 我们需要看见怎样在神眼中过一种生活，使我们能享受美地所预表之包罗万有的基督—西一 12，二 6～7。

贰 我们需要过一种在基督身上经营的生活，就是个人享受基督的生活，好使我们能团体地享受祂，为着建造基督的身体，作活神的殿，就是活神的家—林前三 16，提前三 15：

一 神的旨意乃是要我们享受基督—来十 5～10，林前一 9。

二 我们必须寻求在每一个处境中享受基督并经历祂—腓三 7～14。

Week Six

**Life in the Land and the Issue of the Land—
the Church as the Temple, the Dwelling Place of God,
and as the City, the Kingdom of God**

EM Hymns: 864

Scripture Reading: Deut. 12:11; 14:22-23; 16:15-17; 1 Cor. 14:26; 12:11, 15-17; Eph. 3:8, 18; 1:22-23; 2:21-22; 2 Cor. 2:10; Exo. 33:14; Psa. 27:4; 46:4-5

Outline

Day 1

I. We need to see how to live a life in the eyes of God that will enable us to enjoy the all-inclusive Christ typified by the good land—Col. 1:12; 2:6-7.

II. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the temple, the house, of the living God—1 Cor. 3:16; 1 Tim. 3:15:

A. God's will is for us to enjoy Christ—Heb. 10:5-10; 1 Cor. 1:9.

B. We must seek to enjoy Christ and experience Him in every situation—Phil. 3:7-14.

三 每逢我们来聚会敬拜主，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 ~ 17:

- 1 我们必须出产祂够多，才能有余剩的丰富留给穷人和缺乏的人，给祭司和利未人，且把最好的给主自己——十五 11，十八 3 ~ 4，十二 11。
- 2 带着基督来敬拜神，乃是与神所有的儿女团体地来敬拜祂，彼此分享基督并与神同享基督——林前十四 26。

周二

叁 我们若要作得胜者，就需要在作我们美地的基督身上经营，好赢得基督作我们的享受：

- 一 每早晨我们必须把自己真诚地奉献给主，只为了着一个简单的目的，就是享受并经历祂——参腓三 13 ~ 14。
- 二 每一天我们需要花时间私下、隐密地与主同在，与祂有亲密的交通——太十四 22 ~ 23，六 6，出三三 11 上。
- 三 我们需要每天清晨在主的话上享受祂，好使我们每天有新的起头——诗一一九 147 ~ 148。
- 四 我们需要彻底地对付罪，使我们与主之间没有任何故事——约壹一 7、9，参结一 22、26。
- 五 我们需要过祷告的生活，时刻维持我们与主的交通——林后十三 14，腓四 6 ~ 7，哀三 55 ~ 56，参太十一 25 ~ 26。
- 六 我们需要赎回光阴，下功夫被神的圣言浸透并泡透——提后三 16 ~ 17，西三 16。

C. Whenever we come to the meetings to worship the Lord, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-17:

1. We must produce enough of Him so that there will be a surplus remaining for the poor and the needy, for the priests and the Levites, and with the best for the Lord Himself—15:11; 18:3-4; 12:11.
2. 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.

Day 2

III. If we want to be overcomers, we need to labor on Christ as our good land, to gain Christ as our enjoyment:

- A. Every morning we must consecrate ourselves sincerely to the Lord for the simple purpose of enjoying and experiencing Him—cf. Phil. 3:13-14.
- B. Every day we need to spend time to be with the Lord privately and secretly to have intimate fellowship with Him—Matt. 14:22-23; 6:6; Exo. 33:11a.
- C. We need to enjoy the Lord in the Word every day early in the morning to have a new start of each day—Psa. 119:147-148.
- D. We need to deal with sins thoroughly so that there is nothing between us and the Lord—1 John 1:7, 9; cf. Ezek. 1:22, 26.
- E. We need to maintain our fellowship with the Lord moment by moment, living a life of prayer—2 Cor. 13:14; Phil. 4:6-7; Lam. 3:55-56; cf. Matt. 11:25-26.
- F. We need to redeem our time and spend our energy to be saturated and soaked with God's holy Word—2 Tim. 3:16-17; Col. 3:16.

七 我们需要赎回光阴，借着常常喜乐，不住地祷告，凡事谢恩，而在灵里被充满—弗五 18，帖前五 16～19。

周三

肆 我们聚在一起，展览我们所经营的基督，也就是我们所享受并经历的基督—申十四 22～23：

一 神子民对神真正的敬拜，乃是当人人都满了基督，因基督而发光，并展览他们所经营的基督。

二 我们在一切聚会中，应当总是有话可说，作为向神和与会者所献的甘心祭—林前十四 26：

1 我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中和主有交通，使我们有出于主的东西，借着这些，我们就能为聚会预备自己—参后一 20。

2 到了会中，我们就不需要，也不该等候灵感，乃该运用灵，使用受过训练的心思尽功用，摆上我们所预备的，使主得着荣耀和满足，并使与会者得着益处，就是得着光照、滋养和建造—林前十四 31～32。

伍 我们需要天天时时享受作为美地之基督那奇妙、美妙、无法测度、无限无量且包罗万有的丰富—弗三 8：

一 在哥林多后书，流奶与蜜的美地乃是基督自己这经过过程之三一神的具体化身，赐给我们作神圣的恩典，给我们享受—林前五 7，十 3～4，二 14～15，三 1，参林后一 12，十二 9，十三 14：

G. We should redeem the time to be filled in spirit by rejoicing always, praying unceasingly, and giving thanks in everything—Eph. 5:18; 1 Thes. 5:16-19.

Day 3

IV. We meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have enjoyed and experienced—Deut. 14:22-23:

A. The true worship of God by His people is when everyone is full of Christ, radiant with Christ, and exhibiting the Christ upon whom they have labored.

B. We should always have something to speak in all the meetings as a freewill offering to God and to the attendants—1 Cor. 14:26:

1. Before coming to the meeting, we should prepare ourselves for the meeting with something of the Lord, either through our experience of Him or through our enjoyment of His word and our fellowship with Him in prayer—cf. Rev. 1:20.

2. After coming into the meeting, we need not wait, and should not wait, for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up—1 Cor. 14:31-32.

V. Day by day and hour by hour we need to enjoy the marvelous, wonderful, immeasurable, unlimited, and all-inclusive riches of Christ as the good land—Eph. 3:8:

A. In 2 Corinthians the good land flowing with milk and honey is Christ Himself as the embodiment of the processed Triune God, given to us as the divine grace for our enjoyment—1 Cor. 5:7; 10:3-4; 2:14-15; 3:1; cf. 2 Cor. 1:12; 12:9; 13:14:

- 1 我们要经历作为美地之基督的丰富，就必须受我们的灵所控制、管制、指引、推动并引导—二 13。
- 2 我们要经历作为美地之基督的丰富，就必须活在基督的人位、同在、面光中—10 节，四 6 ~ 7，三 16 ~ 18，十二 2 上：
 - a 我们要据有那作包罗万有之地的基督，就必须被祂的人位，就是祂的同在所管制—出三 14。
 - b 因着保罗活在基督的人位里，他就经历基督的不改变（林后一 17 ~ 20）、温柔与和蔼（十 1）、真实（十一 10）、能力（十二 10，十三 4）、恩典（14）以及在他里面说话的那一位（3，参二 17）。
- 3 我们乃是借着圣灵的破碎和构成的工作，接受基督作恩典，就是美地的实际，借此我们里面的人就为神圣三一所重建—林后十二 7 ~ 10，十三 14。

周四

- 二 当我们的经历达到享受基督作包罗万有之地的阶段，基督对我们乃是无限的伟大；祂是美好宽阔的地，这地的量度乃是阔、长、高、深—出三 8，弗三 18：
 - 1 基督的量度是宇宙的量度—参西一 16 ~ 17。
 - 2 要领略基督的量度，我们需要众圣徒。
 - 3 我们对基督的经历，必须是三度的，象一立方体：
 - a 我们经历基督必须来、去、上、下，使我们至终对祂有扎实、“立方”的经历；这样的经历既不倒也不破。
 - b 在会幕和圣殿里的至圣所分别是十肘和二十肘的立方体—出二六 2 ~ 8，王上六 20。

1. In order to experience the riches of Christ as the good land, we must be dominated, governed, directed, moved, and led by our spirit—2:13.
2. In order to experience the riches of Christ as the good land, we must live in the person, the presence, the face, of Christ—v. 10; 4:6-7; 3:16-18; 12:2a:
 - a. In order to possess Christ as the all-inclusive land, we must be governed by His person, His presence—Exo. 33:14.
 - b. Because Paul lived in the person of Christ, he experienced Christ as changelessness (2 Cor. 1:17-20), as meekness and gentleness (10:1), as truthfulness (11:10), as power (12:10; 13:4), as grace (v. 14), and as the One speaking in him (v. 3; cf. 2:17).
3. We receive Christ as grace, the reality of the good land, through the breaking and constituting work of the Holy Spirit, whereby our inner being is rebuilt with the Divine Trinity—12:7-10; 13:14.

Day 4

- B. At the stage of our experience in which we are enjoying Christ as the all-inclusive land, Christ is unlimitedly great to us; He is a good and spacious land, whose dimensions are the breadth, the length, the height, and the depth—Exo. 3:8; Eph. 3:18:
 1. Christ's dimensions are the dimensions of the universe—cf. Col. 1:16-17.
 2. To apprehend the dimensions of Christ, we need all the saints.
 3. Our experience of Christ must become three-dimensional, like a cube:
 - a. In our experience of Christ we must go back and forth and up and down so that eventually our experience of Him may be a solid “cube”; when our experience is like this, we cannot fall or be broken.
 - b. Both in the tabernacle and in the temple, the Holy of Holies was a cube of ten and twenty cubits respectively—Exo. 26:2-8; 1 Kings 6:20.

- c 基督是宇宙的立方体，召会生活今天也是立方体。
- d 至终，整个新耶路撒冷就是至圣所，作为永远的立方体，三面的量度都是一万二千斯泰底亚一后二一 16。

周五

陆 我们享受基督作美地包罗万有的丰富，其结果乃是召会作为殿，就是神的居所，并作为城，就是神的国—弗二 21 ~ 22:

一 地连同殿和城，是神计划的中心:

- 1 地是基督自己；殿和城是基督的丰满，就是召会，基督的身体—弗一 22 ~ 23，二 21 ~ 22。
- 2 殿使神得着彰显，城使神得以掌权；这成就神永远的定旨—创一 26。

二 当我们为着我们在聚会生活中能团体地享受基督，而在日常生活中个人享受基督，神就在我们中间，我们也就是祂的居所和祂的国:

- 1 当我们享受基督到这样的程度，召会聚会就要满了神，一切的活动要将神传达并传输给人，使人得着神的注入—林前十四 25。
- 2 当我们享受基督到这样的程度、我们就会彼此顺服，基督的权柄也要在我们中间—弗五 18、21，彼前五 5。

周六

三 神的家，就是使祂得着彰显的居所，主要的方面乃是说出神的同在（神的家表征基督、召会、新耶路撒冷和我们的灵）:

- c. Christ is the universal cube, and the church life today is also a cube.
- d. Eventually, the entire New Jerusalem will be the Holy of Holies as an eternal cube, twelve thousand stadia in three dimensions—Rev. 21:16.

Day 5

VI. The issue of our enjoyment of the all-inclusive riches of Christ as the good land is the church as the temple, the dwelling place of God, and as the city, the kingdom of God—Eph. 2:21-22:

A. The land with its temple and city is the center of God's plan:

1. The land is Christ Himself, and the temple and the city are the fullness of Christ, the church, which is His Body—1:22-23; 2:21-22.
2. The temple is for the expression of God, and the city is for the dominion of God; this fulfills God's eternal purpose—Gen. 1:26.

B. When we enjoy Christ personally in our daily life for our collective enjoyment of Him in our meeting life, God is among us, and we are His dwelling place and His kingdom:

1. When we enjoy Christ to such an extent, the church meeting will be filled with God, and all its activities will convey and transmit God to people that they may be infused with God—1 Cor. 14:25.
2. When we enjoy Christ to such an extent, we will submit to one another, and the authority of Christ will be among us—Eph. 5:18, 21; 1 Pet. 5:5.

Day 6

C. The main aspects of God's house, His dwelling place for His expression, speak of God's presence (God's house signifies Christ, the church, the New Jerusalem, and our spirit):

1 神的家是神同在的地方，神的同在就是神的荣耀（诗二六 8，二九 9），神的荣美（二七 4、8），和神的丰富（诗三六 8～9）。

2 神的家是启示和神应允的地方—诗七三 16～17，三 4，十八 6。

3 神的家是我们隐藏的地方—二七 5，参三一 20，八四 3。

4 神的家是我们可以被栽种、发旺、结果子的地方—诗九二 13～14。

5 神的家是泉源之地—八七 7。

6 神的家是我们得着加力的地方—六八 35，九六 6。

7 神的家是我们与神调和的地方—九二 10。

8 神的家是神作我们分的地方—七三 26。

四 神的城，就是神的国，使祂得以掌权，其主要的方面乃是说出神的权柄：

1 神的城是坚固的城，是大君王的城—三一 21，四八 2。

2 在神的城里有一道河，其支流使人快乐—诗四六 4～5。

3 神在其中自显为高台—四八 3。

4 她使仇敌惊奇丧胆—诗四八 3～6 节，七六 2～3。

5 她是全美的一五 2。

6 她是神喜悦的目标—五一 18。

7 审判的宝座设立在神的城中—一二 2 5。

8 主从其中赐福给人，也从其中受颂赞—一三四 3，一三五 21。

五 我们享受基督这地的终极结果，乃是经过过程之三一神与蒙祂重生、变化、荣化的三部分人，

1. God's house is the place of God's presence, which is God's glory (Psa. 26:8; 29:9), God's beauty (27:4, 8), and God's riches (36:8-9).

2. God's house is the place of revelation and God's answer—73:16-17; 3:4; 18:6.

3. God's house is our hiding place—27:5; cf. 31:20; 84:3.

4. God's house is the place where we may be planted, flourish, and bear fruit—92:13-14.

5. God's house is the place of springs—87:7.

6. God's house is the place where we are strengthened—68:35; 96:6.

7. God's house is the place where we are mingled with God—92:10.

8. God's house is the place where God is our portion—73:26.

D. The main aspects of God's city, His kingdom for His dominion, speak of God's authority:

1. God's city is a strong city, the city of the great King—31:21; 48:2.

2. There is a river with gladdening streams in God's city—46:4-5.

3. God is known in her and is a high retreat in her—48:3.

4. She is a terror to the enemy—vv. 3-6; 76:2-3.

5. She is the perfection of beauty—50:2.

6. She is the goal of God's good pleasure—51:18.

7. The thrones of judgment are set in God's city—122:5.

8. The Lord blesses others out of her and is blessed out of her—134:3; 135:21.

E. The ultimate issue of our enjoyment of Christ as the land is the divine-human incorporation of the processed Triune God with His regenerated,

成为神人二性的合并，作神永远的居所和国度—
启二一3、22，二二5。

transformed, and glorified tripartite people as the eternal dwelling place
and kingdom of God—Rev. 21:3, 22; 22:5.

第六周■周一

晨兴喂养

申十六 16 “你一切的男丁，要…一年三次，在耶和华你神所选择的地方朝见祂。他们不可空手朝见耶和华。”

林前十四 26 “弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

我们必须耕属灵的田地，必须撒属灵的种子；我们必须浇灌属灵的树木—每时刻。我们不能倚靠别人来替我们作；我们必须自己动手，否则就无法作成。姊妹们，你今天早上祷读过主的话没有？弟兄们，今天你接触了主几次？这就是今日的情形，我们不耕种基督。我们有一块很肥美的地，但是我们却不在其上作工；所以就没有出产。我们的资源的确是丰富，而在出产上却是贫穷（包罗万有的基督，二〇九页）。

信息选读

神告诉祂的百姓，他们一年至少要三次来在一起敬拜祂：就是在逾越节的时候，五旬节的时候，还有住棚节的时候。祂又告诉他们，每逢他们来在一起，他们无论如何不能空手来。他们手中必须带着东西来献给祂，就是带着那美地的出产。若是他们懒惰，不在那地上作工，他们就不仅没有什么可以带来献给神，并且他们自己也没有什么可以得着饱足的；他们就要挨饿了。

WEEK 6 — DAY 1

Morning Nourishment

Deut. 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose:...And they shall not appear before Jehovah empty-handed.

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

We must till our spiritual ground; we must sow the spiritual seed; we must water the spiritual plants—all the time. We cannot rely upon others to do it for us; we must do it ourselves, or it will never be done. Sisters, have you pray-read the Word this morning? Brothers, how many times have you contacted the Lord today? This is the situation. We do not cultivate Christ. We have a very rich land, but we do not work on it, so there is no produce. We are indeed rich in resource but poor in produce. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 344)

Today's Reading

The Lord told His people that they must come together to worship Him at least three times a year: at the time of the Passover, at the time of Pentecost, and at the Feast of Tabernacles. And He told them that whenever they come together, they should in no wise come with their hands empty. They must bring something in their hands to Him, something of the produce of the good land. If they were lazy and did not work on the land, not only would they be unable to bring anything to the Lord, but they would have nothing to satisfy themselves; they would be hungry.

每逢我们来到聚会中，每逢我们来敬拜神，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。我们必须在基督身上天天经营，然后我们才能把祂大量出产。我们不能仅仅有一点点的基督来满足自己的需要。我们必须出产祂够多，才能有余剩的丰富留给别人，给穷人，给缺乏的人。“原来那地上的穷人必不断绝，所以我吩咐你说，总向你地上困苦穷乏的弟兄松手。”（申十五 11）并且也应该有余剩的来应付祭司和利未人的需要。…（十八 3～4）。并且在这一切之上，余剩中最好的必须保留给神：“那时你们要将我所吩咐你们的燔祭和别的祭，十分取一之物，和手中的举祭，并向耶和华许愿所献一切上好的还愿祭，都奉到耶和华你们神所选择给祂名居住的地方。”（十二 11）当他们收割五谷的时候，他们要把初熟的果子保留给神。当牛羊生产的时候，头生的要归给神。我们必须殷勤经营，不仅出产够自己的需用，并且有余剩的可应付别人的需要，且把最好的保留给神。这样我们就在神面前蒙悦纳，祂也必喜悦我们。

这就是在美地上的生活。这是一个一直不断经营基督的生活，是一个把祂大量出产的生活。我们收割了那么多的基督，使我们得着完全的饱足。并且在这以外，我们尚有余剩的可与别人分享，并敬拜神。带着基督来敬拜神，并不是说我们个人来敬拜祂，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基督。当你来的时候，你带一点基督来；当他来的时候，他也带一点基督来。每一个人都从他在基督身上的经营里带来一分的基督，所以不只所有的圣徒都能丰富地享受基督，并且神更能有所享受，且是享受那上好的（包罗万有的基督，二〇九至二一一页）。

参读：包罗万有的基督，第十五至十六章。

Whenever we come to the meetings, whenever we come to worship the Lord, we should not come with our hands empty. We must come with our hands full of the produce of Christ. We have to labor on Christ day by day so that we produce Him in mass production. We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so that there will be a surplus remaining for others, for the poor and for the needy: “You must open your hand to your brother, to the poor one with you and to the needy one with you in your land” (Deut. 15:11). There must also be a surplus to meet the needs of the priests and the Levites...(18:3-4). And above all, the best of the surplus must be reserved for the Lord: “Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah” (12:11). When they harvested the field, they were to reserve the firstfruits for the Lord. When the cattle were brought forth, the firstborn were for the Lord. We must labor diligently, not only to bring forth enough to satisfy our own needs but also to acquire a surplus to meet the needs of others, with the best reserved for the Lord. Then we will be acceptable to the Lord, and He will be pleased with us.

This is the life in the good land. It is a life in which we are continually laboring on Christ, in which we are producing Him in a mass way. We are reaping so much of Christ that we are fully satisfied, and beyond that we have a surplus to share with others and to worship God. To worship God with Christ does not mean to worship Him individually but to worship Him collectively with all the children of God by enjoying Christ with one another and with God. When you come, you bring something of Christ. When he comes, he brings something of Christ. Everyone brings a portion of Christ from his laboring on Him, and there is a rich enjoyment of Christ, not only by all the saints but most of all by God, to whom the best is offered. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 344-345)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” chs. 15-16

第六周■周二

晨兴喂养

诗一一九 147 ~ 148 “我趁天未亮呼求；我仰望了你的言语。我趁夜更未换，将眼睁开，为要默想你的话语。”

约壹一 9 “我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

我们…需要每日每时住在与主的交通里（约壹一 6，林后十三 14）。…我们不该离开祂，乃要留在与祂的交通里。我们与主的交通不该有间断。每日，甚至每时，我们必须是这样的人。我若不是这样的人，我就很难在主的职事中说话；我的说话是根据于我与主随时不断的交通。我们为什么不能在聚会中说话？可能是因着我们与配偶争吵，我们已经三天不在与主的交通里了。因着这争吵，我们就离开与主的交通。我们若要为主说话，必须借着认我们的罪，并且向配偶道歉，恢复我们与祂的交通（为着建造基督的身体讲说基督，三五至三六页）。

信息选读

我们也必须是祷告的人，我们应该终日不住地祷告。这意思是说，我们必须呼求祂的名，我们需要呼求“哦，主耶稣”。…借着呼求主的名，我们能不住的祷告。我们要在聚会中作说话的人，就必须是祷告的人。

WEEK 6 — DAY 2

Morning Nourishment

Psa. 119:147-148 I anticipated the dawn and cried out; I hoped in Your words. My eyes anticipated the night watches, that I might muse upon Your word.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

We...must abide in the fellowship with the Lord daily and hourly (1 John 1:6; 2 Cor. 13:14)...We should not be away from Him but present in His fellowship. There should be no absence in our fellowship with the Lord. Daily and even hourly we need to be such persons. If I were not such a person, it would be hard for me to speak in the Lord's ministry. My speaking depends upon my continual and present fellowship with the Lord. Why can we not speak in the meetings? Maybe we have been absent from the Lord's fellowship for three days because we had a quarrel with our spouse. Because of this quarrel, we have been put away from the Lord's fellowship. If we are going to speak for the Lord, we have to recover our fellowship with Him by confessing our sin and by making an apology to our spouse. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 174-175)

Today's Reading

We must also be praying persons. We should pray unceasingly all the day long. This means that we have to call on His name. We need to call "O Lord." Do not think that such a short calling means nothing. It means a lot. While we are working in an office, teaching a class, or doing any task, we can call "O Lord Jesus"...By calling on the name of the Lord, we can pray unceasingly. For us to be the speaking ones in our meetings, we must be praying persons.

我们也必须每日清晨在话中享受主，有新的起头（诗一一九 147 ~ 148）。照着神在祂创造里的原则，祂命定有新的一年、新的一月和新的一日。每一年我们能有一百六十五个新的开始；我们若三百六十四天都失败了，仍有一次机会过成功的一天。今天我们可能失败了，但感谢主，明天仍然在这里等着我们。明天早晨我们将会有另一次机会，有一个新的开始。每二十四个小时就有一个新的机会，让我们有新的开始，并让我们得更新。

有新的开始不是很困难，而是很容易的。只要早一点起床，说，“哦，主耶稣。哦，主耶稣。”你不必大声呼喊吵到别人。只要说，“哦，主耶稣。”这样说就会有很大的不同。有时我醒来后，忘记马上呼求主；这成为我的一个大亏损。我一发现这个，就说，“主耶稣，赦免我忘记了你。”

然后我们需要祷读一小段主的话，任何一处圣经，二节至四节。我们能借着祷读，用主的话并在祂的话里享受主。我们每天早晨应该这样作，好有美好的新起头。…在清晨，我们不必花很长的时间在话中享受主。十到十五分钟就足够得滋养，在新的一天有新的起头。我们需要实行这个。

我们也必须彻底对付我们的罪（约壹一9）。我们必须是对付罪的人。在任何情形下，我们都不该容忍罪。…我们清理房间之前，可能不知道房间有多脏。我们越彻底地清理，就打扫出越多的污秽。我们必须让主搜寻我们，彻底地清理我们。我们必须对付我们的罪和过错，在主的光中向祂彻底地认罪。我们认我们的罪，主就赦免我们，祂的血就不断地洗净我们（7、9）（为着建造基督的身体讲说基督，三六至三七、四二至四三页）。

参读：为着建造基督的身体讲说基督，第三至四章。

We also must enjoy the Lord in the Word every day early in the morning to have a new start each day (Psa. 119:147-148). According to God's principle in His creation, He ordained to have a new year, a new month or a new moon, and a new day. Within every year we can have three hundred sixty-five new starts. If we failed for three hundred sixty-four days, we still have one more opportunity to have a successful day. We may have failed today, but thank the Lord tomorrow is still here waiting for us. Tomorrow morning we will have another chance to have a new start. Within every twenty-four hours, there is a new chance for us to have a new start and be renewed.

To have a new start is not hard. It is so easy. Just rise up a little earlier and say, "O Lord Jesus. O Lord Jesus." You do not need to shout loudly and bother others. Just say, "O Lord Jesus." To say this makes a big difference. Sometimes I forgot to call on the Lord immediately after I woke up. That became a big loss to me. As soon as I realized this, I said, "Lord Jesus, forgive me for forgetting You."

Then we need to pray-read a short portion of the Word, anywhere from two to four verses. We can enjoy the Lord with His Word and in His Word through pray-reading. We should do this every day in the morning to have a good, new start...We do not need to spend a long time to enjoy the Lord in the Word early in the morning. Ten to fifteen minutes is sufficient to get nourished and have a good start of a new day. We need to practice this.

We also must be ones who deal with our sins thoroughly (1 John 1:9). We must be sin-dealing people. We should not tolerate sin in any way...Before cleaning a room, we may not realize how dirty it is. The more thoroughly that we clean it, the more dirt we will find. We must allow the Lord to search us and cleanse us thoroughly. We must deal with our sins and faults, making a thorough confession to the Lord in His light. When we confess our sins, the Lord forgives us, and His blood cleanses us continually (vv. 7, 9). (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 175-176, 180-181)

Further Reading: CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," chs. 3-4

第六周■周三

晨兴喂养

林后十二9~10“祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。因此，我为基督的缘故，就以软弱、凌辱、贫困、逼迫、困苦为可喜悦的，因我什么时候软弱，什么时候就有能力了。”

十三14“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

哥林多后书描绘出一班已经达到极峰，以完成神定旨的人。…虽然该书没有使用美地这辞，但就属灵一面说，我们能看见哥林多后书里的美地。在这卷书里，美地就是那作经过过程之三一神具体化身的基督自己，赐给我们作神圣的恩典，给我们享受。我们在这卷书里，看见一些人享有基督作神给他们的分；这些人进入神所应许并赐给的美地，且在享受这地，就是基督自己（李常受文集一九六七年第二册，二四七至二四八页）。

信息选读

另一个恩典的好例子在林后十二章。保罗在七至九节说，“又恐怕我因所得启示的超越，就过于高抬自己，所以有一根刺，就是撒但的使者，加在我的肉体上，为要攻击我，免得我过于高抬自己。为这事，我三次求过主，叫这刺离开我。祂对我说，我的恩典够你用的。”我们可能以为，如果刺拿开了，那是真正的恩典。如果你生病，你会求主医治你，除去你的疾病。如果第二天你的病消失了，你

WEEK 6 — DAY 3

Morning Nourishment

2 Cor. 12:9-10 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me. Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

In 2 Corinthians we see a group of people who have attained to the uttermost to fulfill God's purpose....Although the term of the good land is not used in this book, spiritually speaking, we can see the good land in 2 Corinthians. The good land in this book is Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment. In this book we see some persons who possessed Christ as their God-given portion. These persons entered into the land promised and given by God, and they were enjoying this land, which is Christ Himself. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 198)

Today's Reading

[A] good example of grace is in 2 Corinthians 12. In verses 7 through 9 Paul said, "There was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up. Concerning this I entreated the Lord three times that it might depart from me. And He has said to me, My grace is sufficient for you." We might think that if the thorn were taken away, that would be a real grace. If we had some illness, we might ask the Lord to heal us, to take away our illness. If our illness were gone the next day, we would be excited, praising the Lord for His grace. But this is not the grace

会很兴奋，为着主的恩典赞美祂。但这不是哥林多后书所说的恩典。保罗所经历的恩典，与在他肉体上，一直搅扰他并攻击他的刺有关。主不愿叫刺离开，却对保罗说，祂的恩典是够用的。我们若是保罗，我们也许与主辩论说，“主啊，如果你的恩典是够用的，就必须足以叫刺离开。”然而，如果刺离开了，你就绝不能经历够用的恩典。你绝不能尝到这恩典是怎样的够用。这里所说的恩典，不是主所作的或主所给的；乃是主自己在你里面，扶持你、加你力量、加强你，使你面对难处，应付处境。这是活的恩典，真正的恩典，并且一点不差就是基督作神格丰满的具体化身（西二9），给我们享受。

神派定（一位同工）与另一位同工在一起，他看这另一位同工是奇怪的、麻烦的。他多次求主恩待他、怜悯他，使他不必要与那位同工一起工作。过了许多年，这个祷告一直没有得到答应，他的同工没有被挪开。至终，这位弟兄被主征服，看见他必须接受这刺。然后他祷告说，“主啊，为着在我身上这宝贵、亲爱的刺，我何等感谢你。借此我能多而又多地经历你作我的恩典。”他学了功课，知道如何享受活的基督作恩典，就是神格一切丰满的具体化身，在我们里面给我们享受。

从我们对基督自己作恩典的享受中，就产生出基督的身体。单单凭着教训，不能产生基督的身体，也不能叫我们实际地经历这身体。唯有出于对基督作神恩典的享受，才能产生基督身体实际的生活。我们越享受祂，就越据有祂。从我们据有基督作恩典，就产生出实际的召会生活（李常受文集一九六七年第二册，二五〇至二五二页）。

参读：一个在灵里之人的自传，第四、十章。

mentioned in 2 Corinthians. The grace that Paul experienced was related to a thorn in the flesh which troubled and buffeted him all the time. The Lord was not willing to take the thorn away but told Paul that His grace was sufficient. If we were Paul, we might have argued with the Lord: "Lord, if Your grace is sufficient, it has to be sufficient to take the thorn away." However, if the thorn is taken away, we could never experience the sufficient grace. We could never taste how sufficient this grace is. The grace mentioned here is not something done by the Lord or given by the Lord. It is simply the Lord Himself within us, supporting us, energizing us, and strengthening us to face the trouble, to meet the situation. This is a living grace, a real grace, and is nothing less than Christ as the very embodiment of the fullness of the Godhead (Col. 2:9) for our enjoyment.

God assigned one co-worker another co-worker who was peculiar and troubling to him. He asked the Lord many times to be gracious and merciful to him so that he would not have to work with this brother. After many years, there was no answer to this prayer, no taking away of his fellow worker. Eventually, this brother was subdued by the Lord and realized that he had to accept this "thorn." Then he prayed, "Lord, how I thank You for this precious, dear 'thorn' upon me. Through this I can experience You more and more as my grace." He learned the lesson of how to enjoy the living Christ as grace, the embodiment of all the fullness of the Godhead within him for his enjoyment.

Out of the enjoyment of Christ Himself as grace comes forth the Body of Christ. The Body of Christ cannot come forth, cannot be brought into our practical experience, by teachings alone. The practical life of the Body of Christ could only come forth out of the enjoyment of Christ as the grace of God. The more we enjoy Him, the more we will possess of Him. Out of this possession of Christ as our grace, the practical church life will be produced. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," pp. 199-201)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," chs. 4, 10

第六周■周四

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…”。

弗三 18 “使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深。”

基督的量度是阔、长、高、深。这些量度是宇宙的量度。…现今宇宙的量度也就是基督的量度。

我们经历基督，先是经历祂所是的阔，再经历祂所是的长，这是平面的。当我们在基督里长进时，就经历祂丰富的高和深，这是垂直的。…之后我们经历祂上升的高，最后经历祂下降的深。…我们对基督的经历，最终必须是三度的，象一立方体（以弗所书生命读经，三四五至三四六页）。

信息选读

我们若只有基督的长，而没有宽，那我们的经历将是一条“线”，就是极其长而窄的经历。…我们对基督的经历必须是二度的或“平面”的，这非常重要。我们对祂若只有“线”的经历，最终这条线会一直走到极端。所有极端的人都是“走单线的”，在单一的“线”上经历基督。你若适当且正常的经历基督作阔和长，就不至于走极端。在对基督的经历上，不要在窄而长的“线”上走得太远，乃要以“平面”的方式经历祂作阔和长。借着不断经历基督作阔和长，我们的经历要象织得结实的“地毯”，而不是细长的“线条”。

WEEK 6 — DAY 4

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...

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are.

The dimensions of Christ are the breadth, the length, the height, and the depth. These dimensions are the dimensions of the universe....Now the very dimensions of the universe are also the dimensions of Christ.

In our experience of Christ, we firstly experience the breadth of what He is, and then we experience the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical....We experience Him rising up as the height and finally descending as the depth.... Our experience of Christ must eventually become three-dimensional, like a cube. (Life-study of Ephesians, pp. 285-286)

Today's Reading

If we have only the length of Christ, without any breadth, our experience will be a “line,” that is, an experience that is long and narrow to an extreme.... It is of great importance that we all have a two-dimensional, or a “square,” experience of Christ. If we have only a “line” experience of Him, this “line” will eventually continue until it reaches an extreme. All extremists are “one-liners,” those whose experience of Christ is on a single “line.” If you experience Christ properly and normally as the breadth and the length, you will be kept from going to an extreme. Do not go too far out on the “line” of a narrow and long experience of Christ. Rather, experience Him in a “square” way as the breadth and as the length. By experiencing Christ continually as the breadth and length, our experience will be like a solidly woven “carpet,” not a long, single “thread.”

在我家乡有位姊妹…只有“线”的经历。她不读圣经，但是花很多时间祷告。她在祷告上极为热切，所以决定多日禁食祷告。到第七天有些弟兄姊妹来找我，很关心她的光景。我们去看望她；由于禁食了七天，她躺在床上，身体软弱。我们劝她要顾到身体的健康，但是我们的建议触怒了她。就在第二天，她死了。这个例子说明“线”的经历会叫人走极端，甚至使人走岔。每个“线”的经历迟早都会引人走岔。所以，我们需要平衡。

我们要经历基督的宇宙量度，就需要召会生活。我们需要与身体的众肢体一同经历基督。我们尤其需要召会的聚会，因为我们在聚会中得着平衡。借着信息和圣徒的见证，我们得了平衡。我们若在召会生活中经历基督的量度，我们就逐渐被织成“地毯”，而不会是“线条式”的细线。今天在召会中所需要的不是许多“线条式”的线，而是借着对基督平衡的经历所织成的“地毯”。

我们对基督的经历，需要从二度进到三度，从“平面”进到“立方体”。立方体是扎实的。在会幕和圣殿里的至圣所都是立方体。在会幕和圣殿中这个立方体的量度分别是十肘和二十肘。新耶路撒冷将是一个永远的立方体，长宽高各是一万二千斯泰底亚。今天召会生活也必须是“立方体”。不仅如此，我们在召会中对基督的经历也必须是“立体的”，是三度的，在三个方向都有许多的线来来去去。当我们以这样三度的方式经历基督时，我们才是扎实的。我们对基督的经历先是“平面”，然后是“立方体”。当我们成为一立方体时，我们就既不倒也不破（以弗所书生命读经，三四六至三四九页）。

参读：以弗所书生命读经，第三十三篇。

A sister in my home town...had a "line" experience. She did not read the Bible, but devoted a great deal of time to prayer. Being extremely earnest in prayer, she decided to fast and pray for many days. On the seventh day some of the brothers and sisters came to me very concerned about her situation. When we visited her, she was in bed, weakened because of seven days of fasting. We encouraged her to take care of her health, but she was offended by our suggestion. On the very next day, she died. This is an example of how a "line" experience can lead people to an extreme, even lead them astray. Sooner or later every "line" experience leads astray. Therefore, we need to be balanced.

In order to experience Christ in His universal dimensions, we need the church life. We need to experience Christ with all the members of the Body. In particular, we need the church meetings, for in the meetings we are balanced. Through messages and the testimonies of the saints, we are balanced. If we experience the dimensions of Christ in the church life, we shall gradually be woven into a "carpet." We shall not be thin lines of "thread." What is needed today is not lines of "thread," but a "carpet" woven through the balanced experience of Christ in the church.

In our experience of Christ, we should go on from the two dimensions to three, from a "square" to a "cube." A cube is solid. Both in the tabernacle and in the temple the Holy of Holies was a cube. The dimensions of this cube in the tabernacle and temple respectively were ten cubits and twenty cubits. The New Jerusalem will be an eternal cube, twelve thousand stadia in three dimensions. The church life today must also be a "cube." Furthermore, our experience of Christ in the church must be "cubical," three-dimensional, with many lines going back and forth in all three directions. When we experience Christ in such a three-dimensional way, we are solid. In our experience of Christ we are firstly a "square" and then a "cube." When we become a cube, we cannot fall, and we cannot be broken. (Life-study of Ephesians, pp. 286-289)

Further Reading: Life-study of Ephesians, msg. 33

第六周■周五

晨兴喂养

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

彼前五 5 “…你们众人彼此相待，也都要以谦卑束腰…”

你成为你所吃的，你也是因你所吃的被人认识。一个美国人如何是美国的，照样一个基督徒也是基督的。今天早晨他吃了一点基督，今天晚上他又吃了一点基督。他天天吃基督、喝基督，基督就渐渐被他消化，与他调和，以致他和基督就成为一个，然后当他与其他同样这样作的基督徒来在一起的时候，他带来基督，他们也带来基督，基督是他们的一切，基督是他们的构成。无论他们往哪里去，他们总是带着基督。当他们聚集的时候，他们向神献上基督，他们一同享受基督，他们也展览基督。每一次他们说话时，基督就出来了。一切都是基督。这是神的居所，这是神的家。

神的居所就是神的殿。我们若是有神的殿，我们就有神同在，并对神有事奉（包罗万有的基督，二三一至二三二页）。

信息选读

这一个神的殿需要扩大。它怎能扩大呢？它是借着基督作神的权柄而得扩大的。我们不仅需要基督作我们的享受，我们也需要基督作神的权柄。这是极其真实的。当你我照着我们所指出来的方法一同享受基督

WEEK 6 — DAY 5

Morning Nourishment

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

1 Pet. 5:5 ...And all of you gird yourselves with humility toward one another...

You become what you eat, and you are known by what you eat. Just as an American is something of America, so a Christian is something of Christ. This morning he eats a little of Christ, and this evening he eats a little of Christ. Day by day he eats Christ and drinks Christ. Christ is gradually digested by him and mingled with him so that he and Christ become one. Then when he comes together with other Christians who have done the same thing, he brings Christ and they too bring Christ. Christ is everything to them. Christ is their very constitution. Wherever they go, they cannot help but bring Christ. When they meet together, they offer Christ to God, they enjoy Christ together, and they exhibit Christ. Whenever they speak, Christ comes out. Everything is Christ. This is the habitation of God; this is the home of God.

The habitation of God is the temple of God. And if we have the temple of God, we have the presence of God and the service of God. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 359)

Today's Reading

But this temple of God needs enlargement. How can it be enlarged? It is enlarged by Christ as the authority of God. We not only need Christ as our enjoyment but also Christ as the authority of God. This is exceedingly real. When you and I enjoy Christ together in the way that we have shown, the

的时候，基督权柄的实际就在我们中间。在这样的享受中，从这样的享受而出来的结果，我们就必十分顺服神，也彼此顺服。我们要满了顺服。你能信当我们这样享受基督之后，我们还能彼此吵架么？你能信在这样的享受里我们能彼此恨恶么？这是不可能的。我们组成一支军队来与仇敌争战，而我们在军队里却彼此相打，这是可能的么？如果这不是一支军队，这就可能了。如果我们是一班强盗土匪，这就是可能的。没有顺服，就没有军队。当我们享受基督到这一个地步时，我们每一个人都会彼此顺服。我们不可能是不顺服的。真正的爱是在顺服里。当我们彼此顺服的时候，我们才是真正的彼此相爱。真正的爱并不存在于我的口味，我的拣选，或我的喜好中，乃是在我的顺服中。若是我们中间有顺服，基督的权柄就在我们中间。乃是基督的权柄把神的居所，神的殿扩大了。

借着基督的权柄，召会不只是神的家，也是祂的城。不只神的同在那里，神的国度和神的权柄也在那里。当人进来的时候，他们不只要觉得神的同在，他们也会觉得神的权柄。他们要说，这不只是神的家，这也是神的国度。这样那里就有殿与城。哪里有一班人经历享受基督到某一程度，他们是与祂完全调和的，哪里就是城和殿。当他们聚集一起的时候，他们在神面前享受基督，并与神同享。他们的一切全是基督。若是我们在这样一个情形中，赞美主，我们有神的家，我们也有神的城。我们是在神的家中，我们也是在神的国度里。所有来到我们中间的人，都会觉得神的同在并神的权柄。他们要说，“神不只住在这里，神也在这里掌权。”（包罗万有的基督，二三二至二三四页）

参读：包罗万有的基督，第十五至十六章。

reality of the authority of Christ is among us. In such an enjoyment and out of such an enjoyment, we will be very submissive to God and to one another. We will be full of submission. Can you believe that after enjoying Christ in such a way we could quarrel with each other? Can you believe that in such an enjoyment we could hate one another? It is impossible. Is it possible for us to be formed as an army to fight the enemy and yet within the army to be fighting with each other? It is possible if this is not an army. If we are a group of bandits or gangsters, it is possible. Without submission there is no army. When we enjoy Christ to such an extent, every one of us will be submissive to each other. We cannot do otherwise. True love is in submission. When we submit one to another, we are really loving one another. True love does not exist in my taste, my choice, or my desire but in my submission. If there is submission among us, the authority of Christ is among us. It is the authority of Christ that enlarges the habitation of God, the temple of God.

By the authority of Christ the church is not only God's home but also His city. Not only is the presence of God there but also the kingdom of God and the authority of God. When people come in, they will sense God's presence, and they will also sense God's authority. They will say that this is not only the house of God but the kingdom of God. Then there will be the city with the temple. The city and the temple are where there is a group of people who experience and enjoy Christ to such an extent that they are mingled and blended with Him in every way. When they come together, they enjoy Christ before God and with God. Everything with them is Christ. If we are in such a situation, praise the Lord, we have the house of God and we have the city of God. We are in God's home, and we are in God's kingdom. All who come into our midst will sense the presence of God as well as the authority of God. They will say, "God is not only dwelling here, but God is ruling here." (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 359-360)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 15-16

第六周■周六

晨兴喂养

诗二七4“有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”

四六4~5“有一道河，这河的支流，使神的城快乐；这城就是至高者支搭帐幕的圣处。神在城中；城必不动摇；到天一亮，神必帮助这城。”

殿的主要方面说到神的同在，而城的主要方面显示神的权柄，神治理的能力，神的掌权。因此，殿是为着神的彰显，城是为着神的管理。神的殿和城完成了神造人的定旨，正如在创世记一章二十六节所表明的：“神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…”。形像是为着彰显，管理是为着权柄。最终，借着基督并同着基督，有殿为着神的同在，作为神的彰显；也有城为着神的权柄，作为神的管理。神永远的定旨是借着殿和城完成的。在殿里，神是父；在城里，神是王。殿和城都是召会，或者可以说是地方召会。一面，地方召会必须是神的殿；另一面，地方召会也必须是神的城（李常受文集一九六九年第三册，二七〇页）。

信息选读

城显然比殿坚固得多，也大得多。因此我们说，殿扩大了，就成为城，正如新耶路撒冷。圣经告诉我们，在新耶路撒冷里没有殿（启二一22），只有城。这是因为整个新耶路撒冷城就是殿的扩大。殿扩大成为城。城比殿更大，更坚固，更稳妥。

WEEK 6 — DAY 6

Morning Nourishment

Psa. 27:4 One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

46:4-5 There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she will not be moved; God helps her at the dawn of the morning.

The main aspects of the house speak of God's presence, whereas the principal aspects of the city bespeak God's authority, God's ruling power, God's reigning. Hence, the house is for the expression of God, and the city is for the dominion of God. The house and the city of God fulfill the purpose of God in the creation of man as expressed in Genesis 1:26....The image is for the expression, and the dominion is for the authority. Eventually, through Christ and with Christ we have the house for God's presence, as God's expression, and we have the city for God's authority, as God's dominion. God's eternal purpose is fulfilled by the house and the city. In the house God is a Father, and in the city God is a King. Both the house and the city are the church, or we may say, the local churches. A local church, in one sense, must be the house of God, and in another sense it must also be the city of God. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 198)

Today's Reading

A city is much stronger and larger than a house. Therefore, we say that when the house is enlarged, it becomes the city, just as the New Jerusalem. We are told that in the New Jerusalem there will be no temple (Rev. 21:22), no house, but just the city. It is because the entire city of the New Jerusalem is the enlargement of the temple. The temple enlarged becomes the city. It is larger, stronger, and safer than the house.

我们能把殿和城的原则这样应用到地方召会：如果我们中间有神的同在，如果人来到我们的聚会中，就敬拜说，“神真是在你们中间，”这就是殿。另一方面，如果人来到我们中间，领悟这里不但有神的同在，也有一种神圣的治理和权柄，这就不仅是殿，也是殿同着城。

有时在一个地方召会中，我们感觉到神的同在，但没有感觉多少神的权柄。我们感觉到神在他们中间，但另一方面缺了神圣的秩序。这意思是在那个地方召会中，有殿的实际，但没有多少城的实际。在别的召会中，我们不但感觉到神的同在，也感觉到神圣的管治和属天的权柄，那就是城。如果一个地方召会在这样的光景中，那个召会就相当坚固、稳妥。她是更居高、更得着建立并扩大的。这不但是殿，乃是殿同着城。

诗篇给我们看见，神的心意是要借着基督在召会中，借着基督在殿里，借着基督在城里，恢复祂对全地的主权，祂合法的权利。因此，需要锡安圣山；我们不但需要基督，也需要在锡安的基督，圣山上的基督。因此，我们看见神接管地的桥头堡，踏脚石，就是召会。召会的建造不是一件小事，这对神的定旨是个关键。这是祂的工作，不是我们的工作，我们在这件事上没有野心。但今天我们有负担，神必须得着祂的关键。没有殿，没有城，就没有桥头堡，让神回来恢复地（李常受文集一九六九年第三册，二七一、二七四页）。

参读：诗篇中所启示并预表的基督与召会，第二十四章；基督为父用神圣的荣耀所荣耀的结果，第三至五章。

We can apply the principle of the house and the city to the local churches in this way: If the presence of God is among us, if when people come to our meeting, they worship and say, "God indeed is among you," this is the house. If, on the other hand, when people come among us and realize that there is not only the presence of God but some kind of divine rule and authority, this is not only the house but the house with the city.

Sometimes in a local church we sense the presence of God but not much of God's authority. We sense that God is among them, but that on the other hand there is a shortage of divine order. That means that in that local church there is the reality of the house but not much of the city. In other churches we sense not only the presence of God but also something of divine government and heavenly authority. That is the city. If a local church is in this kind of situation, that church is considerably stronger and safer. It is more elevated, more established, and more enlarged. It is not only the house but the house with the city.

The Psalms show us that God's intention is to recover His title, His legal rights, over the whole earth through Christ in the church, through Christ in the house, through Christ in the city. Hence, there is the need of the holy mountain of Zion. We not only need Christ, but Christ in Zion, Christ in the holy mountain. Thus, we have seen that the beachhead, the steppingstone, for God to take over the earth is the church. The building up of the church is not a small matter; it is the key to God's purpose. This is His work; it is not ours, and we have no ambition in this affair. But we are burdened today that God must have His key. Without the house, without the city, there is no beachhead for God to launch back and recover the earth. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 198-201)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 24; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 3-5

第六周诗歌

WEEK 6 — 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: 祷告主话语,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

S247

1168

F Bb/F F C/E C F⁷ Bb Bb/D F C/E C Dm Dm/A G G⁷/B C C⁷
 1. La-boring on Je-sus, the good land so real, Plow-ing and plant-ing and wa-tering the field.
 F Bb/F F C/E C F⁷ Bb A Gm/Bb G/B F/C Dm Bb C⁷
 9 He yields the pro-duce of re-al - i - ty, God reaps a har-vest of Je-sus in
 F Bb/F F C⁷ F Gm D⁷ Gm C C⁷/E F G⁷
 16 me. (C) O Je-sus! You're God's good land For me to labor on! I'll bit by bit possess You Un - til the whole is
 C⁷ F C⁷ F F⁷ F⁷/A Bb
 24 won! With Ca - naan is God's pur - pose, The la - bor He will bless; Lord
 Bb Bb/D F/C D⁷ Gm C⁷ F
 29 Je - sus, here I gain Your - self, Your Per - son to pos - sess.

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!

第七周

基督—由摩西所预表的真申言者

MC 诗歌: 161 (1-3, 8 节)

读经: 申十八 15 ~ 19, 徒三 22 ~ 23

纲要

周一

壹 申言者乃是神的发言人—申十八 15, 摩三 7, 赛六 1 ~ 8:

一 申言者的功用乃是为神说话—林前十四 31, 提后四 2。

二 根据圣经, 申言者主要的功用不是预言未来, 而是凭神的启示为神说话, 并将神说出来—摩三 7, 出四 10 ~ 16。

三 神乃是说话的神, 在旧约里借着众申言者多分多方向人说话—来一 1:

1 神是隐藏的, 但借着申言者的说话, 就将祂自己和祂的心意表明出来—赛四五 15、19, 一 1 ~ 2 上, 六 1 ~ 8。

2 申言者直接得着神的启示, 被神的灵推动, 为神说话并将神说出来—彼后一 20 ~ 21:

a 申言从来没有发自人的意思—21 节。

b 人的意思、意愿和盼望, 同他的思想、解释, 都不

Week Seven

Christ—the True Prophet Typified by Moses

MC Hymns: 193 (stanzas 1-3, 8)

Scripture Reading: Deut. 18:15-19; Acts 3:22-23

Outline

Day 1

I. Prophets are God's spokesmen—Deut. 18:15; Amos 3:7; Isa. 6:1-8:

A. The function of the prophets is to speak for God—1 Cor. 14:31; 2 Tim. 4:2.

B. According to the Bible, the main function of a prophet is not to predict things that are coming but to speak for God and to speak forth God by God's revelation—Amos 3:7; Exo. 4:10-16.

C. God, who is a speaking God, spoke in the Old Testament to people in many portions and in many ways in the prophets—Heb. 1:1:

1. God is hidden, but through the speaking of the prophets, God Himself and His intention are made known—Isa. 45:15, 19; 1:1-2a; 6:1-8.

2. Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and speak forth God—2 Pet. 1:20-21:

a. No prophecy was ever borne by the will of man—v. 21.

b. Man's will, desire, and wish, with his thought and exposition, were not the

是任何申言的源头。

c 那源头乃是神，人是被神的圣灵推动，好象船被风带动，而说出神的旨意、意愿和盼望。

d 经上所有的申言，都不是出于申言者或作者的解释，因为申言从来没有发自人的意思，或被人的意思带动，乃是人被圣灵推动，从神说出来的一彼后一 20 ~ 21 节。

四 假申言者乃是擅自托神的名，说神未曾吩咐他说之话的人—申十八 20 ~ 22。

周二

贰 摩西是申言者；他作为申言者，乃是预表基督—15 节：

一 摩西在带领以色列人的四十年间，不断地为神对以色列人说话；特别在申命记中，他一再重复地对他们讲说神的话—一 1、9 ~ 11、18，四 1 ~ 2，五 11，六 1 ~ 9。

二 摩西是神的发言人，如同年老的慈父，富有爱心和关切地对他的儿女说话—申三十 1 ~ 14：

1 虽然是摩西在说话，但他不是说自己的话，乃是说神的话—申三二 1 ~ 47。

2 他为神说话，说出神，并将神说到以色列人里面—申十一 8 ~ 25。

三 摩西这人不仅被神的思想所浸透并饱和，更是由这位说话的神自己所构成；所以从他口中出来的话，就是神借这位发言人所说出来的话—出三四 29 ~ 35，民十二 6 ~ 8：

source from which any prophecy came.

c. The source was God, by whose Holy Spirit men were borne, as a ship is borne by the wind, to speak out the will, desire, and wish of God.

d. No prophecy of Scripture is of the prophet's or the writer's exposition, for no prophecy was ever borne, or carried along, by the will of man; rather, men spoke from God while being borne by the Spirit—vv. 20-21.

D. A false prophet is one who speaks a word presumptuously in God's name, which God did not command him to speak—Deut. 18:20-22.

Day 2

II. Moses was a prophet, and as a prophet, he typifies Christ—v. 15:

A. In his forty years of leading the children of Israel, Moses continually spoke to them for God; especially in Deuteronomy, Moses repeatedly spoke God's words to the children of Israel—1:1, 9-11, 18; 4:1-2; 5:11; 6:1-9.

B. Moses, as the spokesman of God, was like an aged, loving father speaking to his children with much love and concern—30:1-14:

1. Although it was Moses who spoke, he did not speak his own words; he spoke God's words—32:1-47.

2. He spoke for God, spoke forth God, and spoke God into the children of Israel—11:8-25.

C. Moses was a person not only soaked and saturated with the thought of God but also constituted with the speaking God Himself; therefore, the word that proceeded out of his mouth was the word of God spoken through this one spokesman—Exo. 34:29-35; Num. 12:6-8:

- 1 这四十年之间，摩西是神的发言人，为神说话、说出神并说预言；他所说的每句话都成为神的话—申十 12 ~ 22。
- 2 他预言以色列人要离弃神，而被神赶逐到万国，等他们悔改归向神，神就要从万民中将他们招聚回来—申二九 25 ~ 28，三十 1 ~ 3。
- 3 作为这样一位申言者，摩西乃是预表基督—徒三 22 ~ 23。
- 4 摩西向以色列人说神所吩咐他说的一切话；照样，主耶稣也说父所吩咐祂说的一切话—约十二 49 ~ 50。

周三

叁 旧约的申言者摩西预言说，“耶和华你的神要从你们弟兄们中间，给你兴起一位申言者象我，你们要听从祂”—申十八 15：

- 一 耶和华要将祂的话放在那申言者口中，那申言者要说神一切所吩咐的话—18 节下。
- 二 神兴起那申言者，乃是照着以色列人在何烈山向耶和华他们的神所求一切的话—申十八 16 ~ 17 节：
 - 1 以色列人告诉摩西说，他们无法担受听见神的声音—申五 22 ~ 28，出二十 18 ~ 19。
 - 2 由于他们想要一位申言者，摩西便应许神会成就他们对申言者的渴望。
- 三 摩西预言耶和华要从他们弟兄们中间兴起一位申言者—申十八 15、18 上：
 - 1 这指明神要借着基督的成为肉体，兴起这位申言者

1. For forty years Moses served as God’s spokesman, speaking for God, speaking forth God, and predicting; every word that he spoke became God’s word—Deut. 10:12-22.
2. He predicted that the children of Israel would forsake God and be cast by God into all the nations but that when they would repent and turn to God, He would gather them from the nations—29:25-28; 30:1-3.
3. As such a prophet, Moses is a type of Christ—Acts 3:22-23.
4. Moses spoke to the children of Israel all that God had commanded him to speak; likewise, the Lord Jesus spoke all that the Father commanded Him to speak—John 12:49-50.

Day 3

III. The Old Testament prophet Moses prophesied, saying, “A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him”—Deut. 18:15:

- A. Jehovah would put His words in the mouth of the Prophet, who would speak all that God commanded Him—v. 18b.
- B. The Prophet raised up by God would be according to all that the children of Israel asked of Jehovah their God at Horeb—vv. 16-17:
 1. They had told Moses that they could not bear to hear God’s voice—5:22-28; Exo. 20:18-19.
 2. Because they wanted a prophet, Moses promised that God would fulfill their desire for a prophet.
- C. Moses prophesied that Jehovah would raise up a Prophet from their midst, from among their brothers—Deut. 18:15, 18a:
 1. This indicates that God would raise up this Prophet through the incarnation

讲说神的话—约一 14，三 34，七 16～17，来一 2 上。

2 “从他们弟兄们中间”（申十八 18 上）指明基督这位要来的申言者既是神圣的，又是属人的一约一 1、14，罗八 3：

a 基督若仅仅是神，就不能从以色列人中间被兴起—路一 31、35。

b 基督是神，就不能从犹太人中间作一位弟兄而被兴起；但基督是成为肉体的一位，穿上了人的性情，作了犹太人，就从祂的弟兄们中间被兴起。

c 基督是成为肉体的神，穿上了人的性情并成了犹太人；因此，祂是“从你们…中间”兴起的申言者，如摩西所预言的一申十八 15、18。

3 行传三章二十二至二十三节把申命记十八章十五至十九节应用到基督这位神成为肉体来作人者的身上，指明基督就是神应许给祂子民以色列人的申言者。

肆 基督第一次来时，作神所兴起的申言者供职—徒三 22～23，七 37：

一 基督借着成为肉体成为申言者为神说话—约三 34。

二 基督是神的话，也是神的说话—一 1，启十九 13，来一 2 上：

1 当基督在地上为神说话并对人施教时，祂的教训不是祂自己的，乃是照着父所教训祂的一约七 16，八 28 下。

2 祂所讲的没有出于自己的，乃是父怎样告诉祂，祂就照样讲—约十二 49～50。

3 基督是神的申言者，为神说话，说出神，并将神向

of Christ to speak the word of God—John 1:14; 3:34; 7:16-17; Heb. 1:2a.

2. From the midst of their brothers (Deut. 18:18a) indicates that Christ as the coming Prophet would be human as well as divine—John 1:1, 14; Rom. 8:3:

a. If Christ were merely God, He could not have been raised up from among the Israelites—Luke 1:31, 35.

b. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who put on human nature and was a Jew, Christ was from among His brothers.

c. As the incarnated God, Christ put on human nature and became a Jew; thus, He is the Prophet raised up “from your midst,” as prophesied by Moses—Deut. 18:15, 18.

3. Acts 3:22-23 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel.

IV. In His first coming, Christ ministered as the Prophet raised up by God—Acts 3:22-23; 7:37:

A. Through incarnation Christ became the Prophet to speak the word of God—John 3:34.

B. Christ is the Word of God and the speaking of God—1:1; Rev. 19:13; Heb. 1:2a:

1. When Christ was on the earth speaking for God and teaching people, His teaching was not His own but was according to what the Father had taught Him—John 7:16; 8:28b.

2. He did not speak from Himself; as the Father spoke to Him, so He spoke—12:49-50.

3. As God’s Prophet, Christ spoke for God, spoke forth God, and revealed God to

门徒启示出来—太十一 27。

- 三 基督在祂地上的职事里，也借着宣示那要来的事而申言、预言—约十六 12 ~ 13，太二四 2 ~ 二五 46。
- 四 今天基督这位申言者在我们里面一直为神说话，启示神并将神说到人里面—罗八 10，林后十三 5，西一 27。

周四

伍 摩西作申言者乃是基督这真申言者的预表，他可能发表一些自己的感觉，但甚至这些也成了神的话；他在申命记中的说话，就象保罗在林前七章的说话一样：

- 一 因着保罗是被神构成的人，至终他的意见成了新约神圣启示里神的话的一部分：
 - 1 保罗在说话时与神是一；所以，他的说话就是神的说话—六 17，七 25。
 - 2 摩西在申命记里的说话，原则也一样。
- 二 林前七章表达一个爱主之人的灵，他关切主在地上的权益，绝对为着主，与主是一，并且在各面都顺从、服从神，满意于神和祂所安排的环境。

周五、周六

- 三 因为保罗与主是一，他说话时，主就与他一同说话；因此，在林前七章，我们看见新约话成肉体这个原则的榜样—10、12、25、40 节：

the disciples—Matt. 11:27.

- C. During His earthly ministry, Christ also prophesied, predicted, by declaring the things that are coming—John 16:12-13; Matt. 24:2—25:46.
- D. Today Christ as the Prophet is in us still speaking for God to reveal God and speaking God into people—Rom. 8:10; 2 Cor. 13:5; Col. 1:27.

Day 4

V. As a prophet typifying Christ as the true Prophet, Moses might have spoken something of his own feeling, but even this became the word of God; his speaking in Deuteronomy was like Paul's speaking in 1 Corinthians 7:

- A. Because Paul was a man constituted with God, his opinion became a part of God's word as the divine revelation in the New Testament:
 - 1. In his speaking, Paul was one with God; therefore, what he spoke was God's speaking—6:17; 7:25.
 - 2. The principle is the same with Moses' speaking in Deuteronomy.
- B. First Corinthians 7 conveys the spirit of a person who loves the Lord, who cares for the Lord's interests on earth, who is absolutely for the Lord and one with the Lord, and who in every respect is obedient, submissive, and satisfied with God and the circumstances arranged by Him.

Day 5 & Day 6

- C. Because Paul was one with the Lord, when he spoke, the Lord spoke with him; thus, in 1 Corinthians 7 we have an example of the New Testament principle of incarnation—vv. 10, 12, 25, 40:

- 1 话成肉体的原则就是神进到人里面，将祂自己与人调和，使人与祂成为一；因此，神在人里，人也在神里—约十五 4 ~ 5。
- 2 在新约里，主与祂的使徒成为一，他们也与祂成为一，并且与祂一同说话；因此，祂的话成了他们的话，而且不论他们说什么，都是祂的话—林前二 12 ~ 13。
- 3 林前七章十节的原则与加拉太二章二十节的原则相同：话成肉体的原则—二人活着如同一人。
- 4 在林前七章二十五节和四十节我们看见最高的属灵—一个人主是一到一个地步，被主浸透，甚至他的意见也发表出主的心意。
- 5 如果我们被那灵浸透，我们所发表的乃是我们所想的，但这也会是出于主的，因为我们与祂是一；这就是经历基督作申言者活在我们里面，为神说话并将神说出来—六 17。

1. The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself; thus, God is in man, and man is in God—John 15:4-5.
2. In the New Testament the Lord becomes one with His apostles, and they become one with Him and speak together with Him; thus, His word becomes their word, and whatever they utter is His word—1 Cor. 2:12-13.
3. The principle in 1 Corinthians 7:10 is the same as that in Galatians 2:20, the principle of incarnation—two persons living as one person.
4. In 1 Corinthians 7:25 and 40 we see the highest spirituality—the spirituality of a person who is so one with the Lord and permeated with Him that even his opinion expresses the Lord’s mind.
5. If we are saturated with the Spirit, what we express will be our thought, but it will also be something of the Lord because we are one with Him; this is the experience of Christ as the Prophet living in us to speak for God and to speak forth God—6:17.

第七周■周一

晨兴喂养

摩三 7 “主耶和華若不將秘密启示祂的仆从众申言者，就一无所行。”

彼后一 20～21 “第一要知道，经上所有的预言，都不是人自己的见解；因为预言从来没有发自内心的意思，乃是人被圣灵推动，从神说出来的。”

申言者乃是神的发言人，为神说话，说出神来，有时也预言。根据圣经，申言者主要的功用不是预言未来，乃是为神说话。例如，在出埃及三至四章，当摩西被神呼召的时候，他对神说，他是拙口笨舌的人（四 10）。神就把亚伦赐给摩西作他的申言者（14～16，七 1）。亚伦不是为摩西说预言，乃是为摩西说话。在全本圣经中，作申言者是重在为神说话，并且说出神来，有时也说预言；但说预言是次要的。这是圣经中，作申言者的正确意义（真理课程一级卷二，一九页）。

信息选读

（彼后一章二十节）里的人，指说预言的申言者，或写预言的作者。见解，原文直译，松开，解开。因此是揭露、说明、解释。人自己的见解，指申言者或作者自己的说明或解释，并不是神借着圣灵默示的。这里的思想乃是：经上所有的预言，都不是出于申言者或作者自己的观念、意见或领会。没有预言是出于人的源头，没有预言是源于申言者或作者个人私有的想法。这可由二十一节得着证实并说明。

WEEK 7 — DAY 1

Morning Nourishment

Amos 3:7 Surely the Lord Jehovah will not do anything unless He reveals His secret to His servants the prophets.

2 Pet. 1:20-21 Knowing this first, that no prophecy of Scripture is of one's own interpretation; for no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

Prophets are God's spokesmen. They speak for God and speak forth God; sometimes they also predict. According to the Bible, the main function of a prophet is not to predict the things to come but to speak for God. For example, in Exodus 3 and 4 when Moses was called by God, he told God that he was slow of speech and of a slow tongue (4:10). So God gave Aaron to Moses to be his prophet (4:14-16; 7:1). Aaron did not predict for Moses; rather, he spoke for him. In the whole Bible, to prophesy is mainly to speak for God and to speak forth God; sometimes it is also to predict. To predict, however, is secondary. This is the proper meaning of prophesying in the Bible. (Truth Lessons—Level One, vol. 2, p. 19)

Today's Reading

[In 2 Peter 1:20] one's refers to the prophet who spoke the prophecy or the writer who wrote the prophecy. Literally, the Greek word for interpretation means loosening, untying; hence, disclosure, exposition, solution. One's own interpretation means the prophet's or writer's own exposition or solution, which is not inspired by God through the Holy Spirit. Peter's thought here is that no prophecy of Scripture is of the prophet's or writer's own concept, idea, or understanding; that no prophecy comes from that source, the source of man; that no prophecy originates from the private and personal thought of any prophet or writer. This is confirmed and explained by the following verse.

(二十一节里) “因为”是解释前节的话。经上所有的预言，都不是出于申言者或作者的解释，因为预言从来没有发自主人的意思，乃是人被圣灵推动，从神说出来的。…发自主人的意思，或，被人的意思带动。被圣灵推动，或，被圣灵带动。

“发自主”与“推动”，原文与十七、十八节之“发出”同字。预言从来没有被人的意思带动的。人的意思、意愿和盼望，同他的思想、解释，都不是任何预言的源头；那源头乃是神。人是被神的圣灵推动，好象船被风带动，而说出神的旨意、意愿和盼望。

因为申言者被圣灵带动，他们所发表的就不是出于自己的解释或意思。反之，他们所说的是神的旨意，是被圣灵带动的申言者所发表的神的观念。

二十至二十一节证明申言者的话全然可信可靠。经上的预言不是来自人的意见。这预言是神的话，神的说话。为这缘故，我们该信旧约里所预言的。彼得在这里似乎说，“圣经里的预言真正是出于神，所以是可靠的。不要听背道者异端的教训，他们乃是偏离了神圣真理的道路。反之，你该留意旧约的预言，也该持守我们的见证。”（彼得后书生命读经，八五至八七页）

申命记十八章二十至二十二节说到假申言者。假申言者就是擅自托神的名，说神所未曾吩咐他说的话，或是奉别神的名说话的人（20上）。这样的申言者必要治死（20下）。申言者托耶和華的名说话，所说的若不成就，那就是耶和華没有说过的话（22）（申命记生命读经，一六六至一六七页）。

参读：真理课程一级卷二，第十四课；彼得后书生命读经，第八篇。

For [in verse 21] gives the explanation of the preceding verse. No prophecy of Scripture is of the prophet's or writer's solution, for no prophecy was ever borne or carried along by the will of man, but men spoke from God, being borne by the Holy Spirit.

The Greek word translated “borne” also means carried along. The same word is used in verses 17 and 18. No prophecy was ever carried along by the will of man. Man's will, desire, and wish, with his thought and solution, are not the source from which any prophecy came. The source is God, by whose Holy Spirit men were carried along, as a ship by the wind, to speak out the will, desire, and wish of God.

Because the prophets were carried along by the Holy Spirit, what they uttered was not of their own interpretation or will. On the contrary, what they spoke was the will of God, the concept of God uttered by a prophet who was carried along by the Holy Spirit.

Verses 20 and 21 prove that the prophetic word is altogether reliable and trustworthy. The prophecy in the Scriptures did not come from man's opinion. This prophecy is God's word, God's speaking. For this reason, we should believe whatever is prophesied in the Old Testament. Peter seems to be saying here, “The prophecy in the Bible is genuinely of God. Therefore, it is trustworthy. Do not listen to the heretical teachings of the apostates, of those who have deviated from the track of divine truth. Instead, you should give heed to the prophecies of the Old Testament and also hold to our testimony.” (Life-study of 2 Peter, pp. 73-74)

Deuteronomy 18:20-22 concerns the false prophet. A false prophet was one who spoke a word presumptuously in God's name which God did not command him to speak or who spoke in the name of other gods (v. 20a). Such a prophet was to be put to death (v. 20b). When a prophet spoke in the name of Jehovah and the thing did not happen, that was the thing which Jehovah had not spoken (v. 22). (Life-study of Deuteronomy, pp. 141-142)

Further Reading: Truth Lessons—Level One, vol. 2, lsn. 14; Life-study of 2 Peter, msg. 8

第七周■周二

晨兴喂养

申十八 15 “耶和华你的神要从你们弟兄们中间，给你兴起一位申言者象我，你们要听从祂。”

18 “我必从他们弟兄们中间，给他们兴起一位申言者像你；我要将我的话放在祂口中，祂要将我一切所吩咐的，都告诉他们。”

申命记的头一个要点乃是：作神代言人的摩西犹如年老、慈爱的父亲，满有爱与关怀地对他儿女说话。本书所包含神的话，比圣经其他任何一卷书都多。这些神的话是借着这位代言人说的。

有人可能认为约伯记里神的话，比申命记里的更多。这种看法并不正确。约伯记的确有神的话，但也有约伯和他三个朋友的话；他们乃是按照人的意见、逻辑、哲学和心理说话。最终，年轻人以利户说到神心头的話。约伯记所包含神的话，不及申命记那样丰富。

摩西从八十岁到一百二十岁，为神说话四十年。他不仅是被神的思想泡透并浸透的人，也是被说话的神自己所构成的人。因此，从他口中所出的话，乃是神借这位代言人所说的话（申命记生命读经，一五至一六页）。

信息选读

在申命记十八章十五至十九节，摩西说到关于耶和华神为以色列人兴起一位像摩西的申言者（要来的基督）。行传三章二十二节把这些经节应用于基督，指明基督是神应许给祂百姓以色列人的申言者。

WEEK 7 — DAY 2

Morning Nourishment

Deut. 18:15 A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him.

18 A Prophet will I raise up for them from the midst of their brothers like you; and I will put My words in His mouth, and He will speak to them all that I command Him.

The first crucial point in Deuteronomy is that Moses as the spokesman of God was like an aged, loving father speaking to his children with much love and concern. This book contains God's word more than any other book of the Bible—the words of God spoken through this one spokesman.

Some may think that there is more of God's word in Job than in Deuteronomy. This view, however, is not correct. The book of Job does contain God's word, but it also contains the word of Job and his three friends, who spoke according to human opinion, logic, philosophy, and psychology. Eventually, the young man Elihu spoke what was on God's heart. In the book of Job God's word is not as abundant as in the book of Deuteronomy.

Moses spoke for God for forty years, from the age of eighty to the age of one hundred twenty. He was a person not only soaked and saturated with the thought of God but also constituted with the speaking God Himself. So the word that proceeded out of his mouth was the word of God spoken through this one spokesman. (Life-study of Deuteronomy, p. 14)

Today's Reading

In Deuteronomy 18:15-19 Moses spoke concerning Jehovah God's raising up of a Prophet (the coming Christ) like Moses for the children of Israel. Acts 3:22 applies these verses to Christ, indicating that Christ is the Prophet promised by God to His people, the children of Israel.

申言者要从他们的弟兄们中间兴起（申十八 15 上）。这指明基督这位要来的申言者既是神圣的，又是属人的；祂是神成为肉体来作人，就是神人。基督作为神，不能作为弟兄从犹太人中间兴起；但基督作为成肉体者，祂穿上人的性情，作了犹太人，所以能从祂的弟兄们中间兴起。…摩西告诉以色列人，他们要听从这位申言者（15 下）（申命记生命读经，一六五页）。

申言者是神的发言人，主要的不是预言将来的事，乃是借着神的启示，为神说话并说出神。摩西在带领以色列人的四十年间，不断地为神对以色列人说话，特别在申命记中，他一再重复地对他们讲神的话。虽然是他在说话，但他不是说自己的话，乃是说神的话。他是为神说话，也是说出神，并将神说到以色列人里面。他所说的每一句话也都成了神的话。在作申言者这方面，摩西也是预表基督（徒三 22 ~ 23）。

（申命记十八章十五节）指明摩西作申言者，不是他自取的，也不是他自立的，乃是神所兴起的。基督作神的申言者也是这样。

摩西被神兴起作神的申言者，在他带领以色列人的四十年间，他是神的发言人，为神向以色列人说话，将神一切所吩咐的，都传给他们。基督也是这样，当祂在地上时，祂为神向祂的门徒说话；祂的教训，不是祂自己的，乃是照着父所教训祂的（约七 16，八 28 下）。祂所讲的，没有出于自己的，乃是父怎样告诉祂，祂就照样讲（十二 49 ~ 50）。祂作神的申言者，为神说话，将神说出，并将神启示给门徒。今天祂仍然在我们里面，为神说话，把神说出来，并将神说到我们里面（真理课程三级卷一，一二四至一二五页）。

参读：申命记生命读经，第二、二十、二十八至二十九篇；真理课程三级卷一，第十三课。

The Prophet was to be from among their brothers (Deut. 18:15a). This indicates that Christ as the coming Prophet would be human as well as divine, that He would be God incarnated to be a man, the God-man. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who has put on human nature and who was a Jew, Christ was from among His brothers. Moses told the children of Israel that they were to listen to this Prophet (Deut. 18:15b). (Life-study of Deuteronomy, pp. 140-141)

A prophet is God's spokesman, not mainly to predict things that are coming but to speak for God and speak forth God by God's revelation. In his forty years of leading the children of Israel, Moses continually spoke to them for God, and especially in Deuteronomy he repeatedly spoke God's words to them. Although it was Moses who spoke, he did not speak his own words; he spoke God's words. He spoke for God, spoke forth God, and spoke God into the children of Israel. Every word he spoke also became God's word. As such a prophet Moses was also a type of Christ (Acts 3:22-23).

[Deuteronomy 18:15] indicates that Moses' being a prophet was not of his own doing or of his own making; he was raised up by God. So also is Christ as God's Prophet.

Moses was raised up by God as God's prophet [v. 18]. In his forty years of leading the children of Israel, he was God's spokesman, speaking for God to them all that God commanded him. Likewise, when Christ was on the earth, He spoke to His disciples for God; His teaching was not His but was according to what the Father had taught Him (John 7:16; 8:28b). He did not speak from Himself; as the Father said to Him, so He spoke (John 12:49-50). As God's Prophet, He spoke for God, spoke forth God, and revealed God to the disciples. Today He is still in us speaking for God, speaking forth God, and speaking God into us. (Truth Lessons—Level Three, vol. 1, pp. 118-119)

Further Reading: Life-study of Deuteronomy, msg. 2, 20, 28-29; Truth Lessons—Level Three, vol. 1, lsn. 13

第七周■周三

晨兴喂养

约三 34 “神所差来的，就说神的话，因为祂赐那灵是没有限量的。”

八 28 “…我不从自己作什么；我说这些话，乃是照着父所教训我的。”

启十九 13 “…祂的名称为神的话。”

〔申命记十八章十八节〕指明神要借着基督的成为肉体，兴起这位申言者讲说神的话（约一 14，三 34，七 16～17，来一 2 上）。主耶稣来的时候，祂的确讲说神的话。讲说神的话，乃是分赐神，把神说到人里面。这就是神所兴起的申言者主耶稣所作的（申命记生命读经，一六六页）。

信息选读

主耶稣在地上的职事里绝不说自己的话。凡祂所说的，就是父所说的。在一个场合中祂说，“我的教训不是我自己的，乃是那差我来者的。”（约七 16）主不从自己说话，祂不寻求自己的荣耀，乃寻求差祂来者的荣耀（18）。祂不说自己的话，乃是说神。祂说神的话时，神就借着祂所说的从祂出来。祂过着说神的生活，就是为着神的荣耀彰显神的生活。

在约翰十二章四十九至五十节主耶稣说，“我所讲的没有出于自己的；唯有差我来的父，已经给了我命令，叫我说什么，讲什么。我也知道祂的命令就是永远的生命。所以我所讲的，乃是父怎样告诉我，我就照样讲。”这清楚启示主在祂的职事里说父的话。尤其父所给祂，叫祂讲说的命令，就是永

WEEK 7 — DAY 3

Morning Nourishment

John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

8:28 ...I do nothing from Myself, but as My Father has taught Me, I speak these things.

Rev. 19:13 ...His name is called the Word of God.

[Deuteronomy 18:18] indicates that God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 1:14; 3:34; 7:16-17; Heb. 1:2a). When the Lord Jesus came, He surely spoke God's word. To speak God's word is to dispense God, to speak God forth into others. This is what the Lord Jesus did as the Prophet raised up by God. (Life-study of Deuteronomy, p. 141)

Today's Reading

In His earthly ministry the Lord Jesus never spoke His own word. Whatever He spoke was the Father's speaking. On one occasion He said, "My teaching is not Mine, but His who sent Me" (John 7:16). In not speaking from Himself the Lord did not seek His own glory but the glory of the One who sent Him (v. 18). Instead of speaking His own words, He spoke God. When He spoke God's word, God was expressed through His speaking. God came forth from Him through His words. He lived a life of speaking God, a life of expressing God for His glory.

In John 12:49 and 50 the Lord Jesus says, "I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak. And I know that His commandment is eternal life. The things therefore that I speak, even as the Father has said to Me, so I speak." This clearly reveals that in His ministry the Lord spoke the Father's word. In particular, the commandment that the Father gave Him to speak was eternal

远的生命。所以，祂带着活的话来，凡接受祂话的，必得着永远的生命。

在十四章十节主耶稣继续说，“我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”主又指明祂不是说自己的话，乃是说父的话。子这样说话时，父就在作事。子说话就是父作事。

主耶稣在祂的职事里向门徒启示父。马太十一章二十七节说，“除了父，没有人认识子；除了子和子所愿意启示的，也没有人认识父。”这指明要认识父需要子的启示。二十七节的“愿意”，原文指经过商议而审慎的定意；主将父启示给门徒，乃是如此定意。

主耶稣在钉十字架以前向父祷告说，“你从世上赐给我的人，我已将你的名显明与他们。”（约十七6）这里所指的名就是父的名。旧约已经把“神”与“耶和華”的名充分启示给人，却没有把父的名启示出来，只有以赛亚九章六节，六十三章十六节，六十四章八节，稍微提到这名。在旧约时代，神的子民主要认识神是伊罗欣（Elohim），就是神，以及耶和華，就是自有永有者，但他们对父的名称认识不多。神是祂为着创造的名，耶和華是祂为着自己与人关系的名。然后，子在父的名里来，在父的名里行事（约五43，十25），要将父显明与父所赐给祂的人，并叫他们认识父的名；这名启示父是生命的源头（五26），使生命繁殖并扩增；许多儿子要从父而生（一12~13），以彰显父。因此，父的名与神圣的生命有密切的关系（新约总论第三册，二四六至二四九页）。

参读：新约总论，第二十二、六十九、九十篇；真理课程三级卷二，第三十课。

life. Therefore, He came with living words, and whoever receives His words will have eternal life.

In John 14:10 the Lord Jesus goes on to say, “The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.” Once again the Lord makes it clear that He did not speak His own word but the Father’s word. While the Son was speaking in this way, the Father was working. The Son’s speaking was the Father’s working.

In His ministry the Lord Jesus revealed the Father to the disciples. Matthew 11:27 says, “No one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal Him.” This indicates that to know the Father requires the Son’s revelation. The Greek word for wills in verse 27 means to deliberately exercise the will through counsel. This the Lord did in revealing the Father to the disciples.

In His prayer to the Father before His crucifixion the Lord Jesus said, “I have manifested Your name to the men whom You gave Me out of the world” (John 17:6). The name referred to here is the name Father. The names “God” and “Jehovah” were adequately revealed to man in the Old Testament, but not the name Father, though it is mentioned in Isaiah 9:6; 63:16; and 64:8. In Old Testament times God’s people mainly knew that God was Elohim, that is, God, and Jehovah, that is, the ever-existing One, but they did not know much about the title Father. God is His name for creation, and Jehovah is His name for the relationship between Himself and man. Eventually, the Son came and worked in the Father’s name (John 5:43; 10:25) to manifest the Father to the ones whom the Father gave Him and to make the Father’s name known to them, the name which reveals the Father as the source of life (5:26) for the propagation and multiplication of life, of whom many sons are born (1:12-13) to express the Father. Hence, the Father’s name is very much related to the divine life. (The Conclusion of the New Testament, pp. 743-746)

Further Reading: The Conclusion of the New Testament, msgs. 22, 69, 90; Truth Lessons—Level Three, vol. 2, lsn. 30

第七周■周四

晨兴喂养

林前七 12 “我对其余的人说，不是主说，倘若某弟兄有不信的妻子，妻子也情愿和他同住，他就不要离弃妻子。”

25 “关于童身的人，我没有主的命令，但我既蒙主怜悯成为忠信的，就提出我的意见。”

摩西在申命记里所说的每一句话都是神的话。摩西可能发表一些自己的感觉，但甚至这些也成了神的话。他在申命记中的说话，就象保罗在林前七章的说话一样。在那一章里，保罗说，“我没有主的命令，但我既蒙主怜悯成为忠信的，就提出我的意见。”（25）他发表了意见之后就说，“我想我也有神的灵了。”（40）因着保罗是被神构成的人，至终他的意见也成了新约神圣启示里神的话的一部分。他在说话时与神是一；所以，他的说话就是神的说话（申命记生命读经，一六页）。

信息选读

看见在一切环境、情况和光景里都绝对与主是一的这个原则，是很要紧的。我们读林前七章时若留意这原则，就会看见保罗完全与主是一；在他的教导和答复中，他自然而然、不知不觉就表达这样绝对的灵。因为保罗有这种灵，他就能清楚、绝对的答复哥林多人的问题，帮助他们也在他们的情况里与神成为一。

保罗的答复与婚姻顾问所给的答复很不相同。婚姻顾问所给的劝勉显示他们是向神独立的，甚至是背叛神的。他们在教导、劝勉并答复时，是全然离

WEEK 7 — DAY 4

Morning Nourishment

1 Cor. 7:12 But to the rest I say, I, not the Lord, If any brother has an unbelieving wife and she consents to dwell with him, he must not leave her.

25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.

Every word spoken by Moses in Deuteronomy was God's word. Moses might have expressed something of his own feeling, but even this became the word of God. His speaking in Deuteronomy was like Paul's speaking in 1 Corinthians 7. In that chapter Paul said, "I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful" (v. 25). Later, after expressing his opinion, he said, "I think that I also have the Spirit of God" (v. 40). Eventually, because Paul was a man constituted with God, his opinion became a part of God's word as the divine revelation in the New Testament. In his speaking he was one with God; therefore, what he spoke was God's speaking. (Life-study of Deuteronomy, p. 14)

Today's Reading

It is important to see this principle of being absolutely one with the Lord in all circumstances, situations, and conditions. If we are mindful of this principle as we read 1 Corinthians 7, we shall see that Paul is utterly one with the Lord and that in his instructions and answers he spontaneously and unconsciously expresses such an absolute spirit. Because Paul had this kind of spirit, he could answer the Corinthians' questions in a clear and absolute way, in a way that would help them also to become one with God in their situation.

Paul's answers are very different from those given by marriage counselors. The advice given by marriage counselors reveals that they are independent of God and even rebellious against Him. In their instructions, advice, and answers

开神的。反之，保罗绝对在神之下，为着神，并与神是一。

本章所启示另一个非常要紧的点是：凡是爱主、为着祂并与祂是一的人，必须愿意接受任何一种环境或情况。例如，弟兄不信的妻子若愿留下，他就该接受这情况。但她若定意离去，他也该接受这环境。

我们看见神总是在我们的环境里，这是非常要紧的。我们可以说，环境实际上是化装的神临到我们。表面上我们在某种环境里；实际上那环境是神临到我们，是神与我们同在。在二十四节保罗说，“弟兄们，你们各人是在什么身分里蒙召，仍要与神一同留在这身分里。”请注意“与神一同”，这辞指明我们接受环境，就是接受神。神在环境里面，也在环境背后。

我们再次看见，保罗有一个绝佳的灵，一个服从、知足且满足的灵。保罗没有抱怨。在他的灵里，他非常服从并满意于他的情况。无论他受到怎样的对待，他总不抱怨。对他而言，每个情况都出于主，他不会发起任何事情改变情况。保罗能说，“对我而言，一切都为我效力，叫我得益处。这就是我不愿改变任何事情的原因。我知道我接受我的环境，就是接受我的神。在每个情况里都有我的神，我所爱、我所完全属于的一位。”在这态度里展现何等绝佳的灵！

我宝贵林前七章，主要的不是因着这一章所给的一切答复，乃是因为本章表达一个人的灵，这个人爱主，关切主在地上的权益，绝对为着主，与主是一，并且在各面都顺从、服从神，满意于神和祂所安排的环境（哥林多前书生命读经，四四五至四四七页）。

参读：哥林多前书生命读经，第四十二至四十三篇。

they are altogether apart from God. Paul, on the contrary, was absolutely under God, for God, and one with God.

Another very important point revealed in this chapter is that those who love the Lord, who are for Him, and who are one with Him must be willing to accept any kind of circumstance or situation. For example, if a brother's unbelieving wife desires to remain with him, he should accept this situation. But if she decides to leave, he should also accept this circumstance.

It is very important for us to see that God is always in our circumstances. We may say that the circumstances are actually God coming to us in disguise. Apparently we are in a particular circumstance; actually that circumstance is God coming to us and God with us. In verse 24 Paul says, "Each one, brothers, in what status he was called, in this let him remain with God." Notice the words "with God." They indicate that when we take our circumstances, we take God. Both within the circumstances and behind them, God is present.

Once again we see that Paul had an excellent spirit, a spirit which was submissive, content, and satisfied. Paul did not have any complaints. In his spirit he was very submissive and content with his situation. No matter how he was treated, he did not complain. To him, every situation was of the Lord, and he would not initiate anything to change it. Paul could say, "To me, everything works for good. This is the reason I don't want to change anything. I know that when I take my circumstances, I take my God. In every situation is my God, the One whom I love and the One to whom I belong absolutely." What an excellent spirit is displayed in this attitude!

I appreciate 1 Corinthians 7 not primarily for all the answers it gives, but because this chapter conveys the spirit of a person who loves the Lord, who cares for the Lord's interests on earth, who is absolutely for the Lord and one with the Lord, and who in every respect is obedient, submissive, and satisfied with God and the circumstances arranged by Him. (Life-study of 1 Corinthians, pp. 373-375)

Further Reading: Life-study of 1 Corinthians, msg. 43

第七周■周五

晨兴喂养

林前七 40 “然而，按我的意见，她若守节更是有福；但我想我也有神的灵了。”

六 17 “但与主联合的，便是与主成为一灵。”

林前七章是奥秘、深邃的。在本章保罗从未说“耶和华如此说”这句话。保罗没有用这样的发表，原因是新约中使徒的教训全然是基于话成肉体的原则。照着这原则，神在人的说话中说话。…主耶稣对法利赛人说话时，似乎祂是平凡的拿撒勒人，没有迹象显示祂与众不同，并且法利赛人认为祂是没有学问的人。但主耶稣乃是成为肉体的神，在祂有成为肉体的实际。因此，祂说话的时候，神也说话。事实上，祂说话就是神说话。神与祂一同说话。这就是说，在主耶稣身上，神与人一同说话如同一位。这是话成肉体的原则（哥林多前书生命读经，四四九至四五〇页）。

信息选读

五旬节那天，使徒和门徒也开始照着话成肉体的原则说话。彼得、约翰和保罗的著作能记载在圣经里，成为神的话，原因就在这里。不但如此，这些话也在新约的内容当中。虽然保罗在林前七章写着，他所说的有些事不是主的话或主的命令，但保罗在本章所说的一切都成了新约神圣启示的一部分。这是因为保罗乃是绝对与神是一的人。…因为保罗与主是一，他说话时，主就与他一同说话。因此，在林前七章的保罗身上，我们有话成肉体这原则的例子。

WEEK 7 — DAY 5

Morning Nourishment

1 Cor. 7:40 But she is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.

6:17 But he who is joined to the Lord is one spirit.

First Corinthians 7 is mysterious and deep. In this chapter Paul never utters the words, “Thus saith the Lord.” The reason Paul does not use such an expression is that the apostles’ teaching in the New Testament is altogether based on the principle of incarnation. According to this principle, God speaks in man’s speaking...When the Lord Jesus spoke to the Pharisees, it seems that He was an ordinary person from Nazareth. There was no indication that He was different, and the Pharisees regarded Him as a man without learning. But the Lord Jesus is God incarnate. With Him there is the reality of incarnation. Thus, while He was speaking, God spoke also. Actually, His speaking was God’s speaking. God spoke with Him. This means that in the Lord Jesus God and man spoke together as one. This is the principle of incarnation. (Life-study of 1 Corinthians, p. 378)

Today’s Reading

On the day of Pentecost the apostles and disciples also began to speak according to the principle of incarnation. This is the reason the writings of Peter, John, and Paul recorded in the Bible could become God’s words. Furthermore, these words are among the contents of the New Testament. Although Paul writes in 1 Corinthians 7 that certain things he says are not the Lord’s word or the Lord’s commandment, everything spoken by Paul in this chapter has nonetheless become part of the divine revelation in the New Testament. This is because Paul was a person absolutely one with God...Because Paul was one with the Lord, when he spoke, the Lord spoke with him. Thus, with Paul in 1 Corinthians 7 we have an example of the principle of incarnation.

我要再强调摸着保罗在林前七章的灵的重要。在保罗答复哥林多信徒所提的问题时，他发表了他的灵。这使我们有可能感觉他的灵。保罗的确绝对为着主，并与祂是一。他甚至在发表他的意见时，仍感觉他也有神的灵。这就是新约的教训，是我们今天该跟随的路。不要跟随灵恩派模仿旧约申言方式的肤浅作法。反之，要跟随保罗的路，摸着新约奥秘的深处。这奥秘就是主与我们，我们与主，已经成为一灵（哥林多前书生命读经，四五〇、四五六页）。

林前七章所启示的属灵经历，是再深不过的了。这里有一人告诉我们，他没有主的命令，他发表自己的意见；之后又告诉我们：“我想我也有神的灵了。”（40）保罗在这里似乎说，“我对你们说的是我的话，我的意见，我没有从主来的命令。但是我想我还是有神的灵。”

如果我们有办法问保罗这件事，他也许会说，“弟兄，我是在实行六章十七节的话。与主联合的，便是与主成为一灵，这说法当然是对的。现在我说，我想我也有神的灵，这就是我在活主。我在这一灵里活主。甚至我向你们发表意见，我还是有主的灵，不过我没有放胆确定地宣称我有那灵。然而只有那些幼稚肤浅的人会很确定地说，他们有神的灵，事实上他们并没有那种把握。但我所说的乃是描述我怎样活主。”如果我们看见这个，就会了解林前七章所描述的东西相当深奥（神圣三一的神圣分赐，三三六至三三七页）。

参读：神圣三一的神圣分赐，第二十八章。

I would emphasize the importance of touching Paul's spirit in 1 Corinthians 7. In his answers to the questions raised by the Corinthian believers, Paul expresses his spirit. This makes it possible for us to sense his spirit. Paul certainly was absolutely for the Lord and one with Him. Even in expressing his opinion, he had the feeling that he also had the Spirit of God. This is the New Testament teaching, and the way we should follow today. Do not follow the superficial Pentecostal way to copy the Old Testament manner of prophesying. Instead, follow Paul's way to touch the depths of the New Testament mystery. This mystery is that the Lord and we, we and the Lord, have become one spirit. (Life-study of 1 Corinthians, pp. 378-379, 383-384)

No spiritual experience is as deep as that revealed in 1 Corinthians 7. Here we have a man who tells us that he does not have the Lord's commandment. Then he proceeds to give his own opinion. After giving his opinion, he tells us, "I think that I also have the Spirit of God" [v. 40]. Here Paul seems to be saying, "I am giving you my word, my opinion, without any commandment from the Lord. But I think that I nevertheless have the Spirit of God."

If we had been able to question Paul concerning this, he might have replied, "Brother, I am now practicing what I wrote about in 6:17. It is certainly right to say that he who is joined to the Lord is one spirit. Now when I say that I think I also have the Spirit of God, I am living the Lord. I live the Lord in this one spirit. Even when I give you my opinion, I still have the Spirit of the Lord, although I do not have the boldness to declare with assurance that I have the Spirit. However, those who are childish and shallow may say with assurance that they have the Spirit of God. Actually, they do not have that kind of assurance. But what I am saying is a description of my living of the Lord." If we see this, we will realize that chapter 7 of 1 Corinthians describes something profound. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 400-401)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 28

第七周■周六

晨兴喂养

林前七 10 “至于那已婚的，我吩咐他们，其实不是我吩咐，乃是主吩咐，说，妻子不可离开丈夫。”

二 13 “这些事我们也讲说，不是用人智慧所教导的言语，乃是用那灵所教导的言语，用属灵的话，解释属灵的事。”

林前七章十节的原则与加拉太二章二十节的原则相同，那里保罗说，“现在活着的，不再是我，乃是基督在我里面活着。”在这两节里我们都看见话成肉体的原则；二人活着如同一人。在林前七章十节有两个人，主与保罗，说话如同一人。这就是保罗说，“我吩咐他们，其实不是我吩咐，乃是主吩咐”的原因。为什么保罗在本节不说“至于那已婚的，主吩咐他们”？为什么他说他吩咐，其实不是他吩咐，乃是主吩咐？这些问题的答案是，保罗领悟他与主是一，他所说的就是主的话。甚至他没有宣称有从主来的话，因为他与主是一，无论他说什么，就是主的话。

二十五节说，“关于童身的人，我没有主的命令，但我既蒙主怜悯成为忠信的，就提出我的意见。”妻子不可离开丈夫，使徒说这是主的吩咐（10）。关于不嫁娶守童身，他说他没有主的命令，但他在以下的经节里提出他的意见。他敢这样作，是因为他蒙了主的怜悯，能忠信于主的权益，而且实际地与主是一。他的意见发表出主的愿望。这又是基于新约话成肉体的原则（哥林多前书生命读经，四五一、四五三页）。

信息选读

WEEK 7 — DAY 6

Morning Nourishment

1 Cor. 7:10 But to the married I charge, not I but the Lord, A wife must not be separated from her husband.

2:13 Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words.

The principle in 1 Corinthians 7:10 is the same as that in Galatians 2:20, where Paul says, “It is no longer I who live, but it is Christ who lives in me.” In both verses we see the principle of incarnation; two persons living as one person. In 1 Corinthians 7:10 we have two persons, the Lord and Paul, speaking as one...Why does Paul not say in this verse, “But to the married the Lord charges”? Why does he say that he charges, yet not he but the Lord? The answer to these questions is that Paul realized that he was one with the Lord and that what he spoke was the Lord’s word. Even when he did not claim to have a word from the Lord, because he was one with the Lord, whatever he said was the Lord’s word.

Verse 25 says, “Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.” A wife should not be separated from her husband. This, the apostle says, is the Lord’s commandment (v. 10). But concerning virgins not marrying, he says he has no commandment of the Lord, but he gives his opinion in the following verses. He dares to do this because he has received mercy of the Lord to be faithful to the Lord’s interests, and he is really one with the Lord. His opinion expresses the Lord’s desire. This is again based on the New Testament principle of incarnation. (Life-study of 1 Corinthians, pp. 380-381)

Today’s Reading

有些读哥林多前书的人也许以为，保罗没有主的命令而提出他的意见，是太强了。我们哪一位敢说，关于某件事我们没有主的命令，却提出我们的意见？但这正是保罗在七章二十五节所作的事。这里我们看见最高的属灵，一个人与主是一到一个地步，甚至他的意见也发表出主的心意。保罗完全与主是一，并彻底被祂浸透。因为他全人被主充满，甚至他的意见也发表出主的心意。为这缘故，我们说二十五节彰显最高的属灵。

这些话都指明新约话成肉体的原则（就是神与人，人与神成为一）。这与旧约申言（为神说话）的原则完全不同。在旧约里，耶和華的话临到申言者（耶一 2，结一 3），申言者只是神的出口。但在新约里，主与祂的使徒成为一，他们也与祂成为一，因此二者一同说话。祂的话成了他们的话，而且不论他们说什么，都是祂的话。因此，使徒的吩咐就是主的吩咐（林前七 10）。保罗所说的虽然不是主说的，仍然成为新约神圣启示的一部分（12）。他与主是一到了一个地步，甚至当他提出自己的意见，不是提出主的命令（25），他仍想他也有神的灵。他没有确定地宣称他有神的灵，但他想他也有神的灵。这是最高的属灵，乃是基于话成肉体的原则。

我们需要看见这里所说明话成肉体的原则，并从主领受怜悯和恩典，以真实、坦率的方式说话，毫无装假。我们要这样说话，就需要被那灵浸透。然后我们所说或发表的，就会成为我们的思想，我们的意见，但这也会是出于主的，因为我们与祂是一（哥林多前书生命读经，四五三至四五五页）。

参读：为神说话，第三篇；人人要说神的话，第一至二篇。

Some readers of 1 Corinthians may think that Paul was too strong in giving his opinion when he had no commandment from the Lord. Which one of us would dare to say that we have no commandment of the Lord concerning a certain matter, but that we give our opinion? Yet this is the very thing Paul does in 7:25. Here we see the highest spirituality, the spirituality of a person who is so one with the Lord that even his opinion expresses the Lord's mind. Paul was absolutely one with the Lord and thoroughly saturated with Him. Because his entire being was permeated with the Lord, even his opinion expressed the mind of the Lord. For this reason, we say that verse 25 expresses the highest spirituality.

All these words indicate the New Testament principle of incarnation, that is, God and man, man and God, becoming one. This differs drastically from the principle of Old Testament prophecy—speaking for God. In the Old Testament, as we have pointed out, the word of Jehovah came unto a prophet (Jer. 1:2; Ezek. 1:3), the prophet being simply the mouthpiece of God. But in the New Testament the Lord becomes one with His apostles and they become one with Him. Both speak together. His word becomes their word, and whatever they utter is His word. Hence, the apostle's charge is the Lord's charge (1 Cor. 7:10). What he says, though not by the Lord, still becomes a part of the divine revelation in the New Testament (v. 12). He is so one with the Lord that even when he gives his own opinion, not the commandment of the Lord (v. 25), he still thinks that he also has the Spirit of God. He does not claim definitely to have the Spirit of God, but he thinks that he also has the Spirit of God. This is the highest spirituality; it is based on the principle of incarnation.

We need to see the principle of incarnation illustrated here and receive mercy and grace from the Lord to speak in a genuine and frank manner without any pretense. In order to speak like this we need to be saturated with the Spirit. Then what we utter or express will be our thought, our opinion, but it will also be something of the Lord because we are one with Him. (Life-study of 1 Corinthians, pp. 381-383)

Further Reading: CWWL, 1985, vol. 5, "Speaking for God," ch. 3; CWWL, 1985, vol. 4, "Everyone Speaking the Word of God," chs. 1-2

第七周诗歌

WEEK 7 — HYMN

302

羡慕 — 灵强

6 5 6 5 (英 782, 不同调, 不同律)

G 大调

4/4

5̇ 5̇ 6̇ 6̇ | 1 - 1 - | 7̇ 7̇ 1 6̇ | 5̇ - - - |
 一 主 啊, 何 等 奥 秘, 你 灵 在 我 灵!
 1 1 3 3 | 5 - 5 - | 3 3 4 2 | 1 - - - ||
 也 是 何 等 实 际, 二 灵 成 一 灵!

二 我能靠灵行动, 因灵而属灵;
 也能凭灵事奉, 以灵敬拜灵。

三 灵里接触相交, 我灵就刚强;
 灵里读经、祷告, 我灵就高昂。

四 求你使我灵强, 点活别人灵!
 使我灵能高昂, 释放别人灵!

五 使我每一出声, 就能推动灵!
 无论有何动静, 都能供应灵!

六 但愿我灵一动, 人灵就开启!
 但愿我灵一冲, 人灵就提起!

七 主啊, 求你垂顾, 多用灵来吹!
 人人灵都丰富, 人人灵加倍!

How mysterious, O Lord

Prayer — Exercising the Spirit

782

1. How mys - te - ri - ous, O Lord, That Thy Spir - it dwells in mine;
 O how mar - vel - ous it is, In - to one, two spir - its twine.

2. By the spirit I can walk,
 Spiritual in spirit be;
 By the spirit I can serve,
 And in spirit worship Thee.
3. Thru Thy Word and by my prayer
 In the spirit touching Thee,
 Lifted high my spirit is,
 Strengthened shall my spirit be.
4. Make my spirit strong I pray
 Others' spirits to revive;
 Lift my spirit high and free,
 Others' spirits then may thrive.
5. Every time I speak, O Lord,
 May my spirit actuate;
 And whatever I may do,
 Let my spirit motivate.
6. Every time my spirit acts
 Others' spirits opened be,
 Every time my spirit moves
 Others' lifted unto Thee.
7. Lord, have mercy, from above
 May Thy Spirit breathe on me;
 Then my spirit will be rich,
 Strengthened and refreshed by Thee.

第八周

基督—受咒诅 并挂在木头上的那一位

JL 诗歌：356

读经：申二一 22 ~ 23，彼前二 24，加三 2、5、13 ~ 14

纲要

周一、周二

壹 申命记二十一章二十二至二十三节预言，基督将是挂在木头上的被咒诅者；在此我们有钉十字架的基督作为被挂在木头上者的预表—彼前二 24：

一 犯罪的人可以挂在木头上处死；被挂的人是神所咒诅的—申二一 22 ~ 23。

二 人若犯该死的罪，被处死挂在木头上，他的尸首不可留在木头上过夜，必要当日将他葬埋，因为被挂的人是神所咒诅的—23 节。

三 主耶稣是被钉十字架，也就是挂在木头（十字架）上而被治死的，并且祂是在祂钉死的当日被埋葬—徒五 30，十 39，十三 29，约十九 31。

贰 咒诅的起源是人的罪—创三 17 下，罗五 12：

Week Eight

Christ—the One Cursed and Hanged on a Tree

JL Hymns: 475

Scripture Reading: Deut. 21:22-23; 1 Pet. 2:24; Gal. 3:2, 5, 13-14

Outline

Day 1 & Day 2

I. In Deuteronomy 21:22-23 there is a prophecy that Christ would be the cursed One hanging on a tree; here we have a type of the crucified Christ as the One who was hanged on a tree—1 Pet. 2:24:

A. A criminal could be executed by being hanged on a tree; he who was hanged was accursed of God—Deut. 21:22-23.

B. If in a man there was a sin, a cause worthy of death, and he was put to death and was hanged on a tree, his corpse was not to remain overnight on the tree but had to be buried that day, for he who was hanged on a tree was accursed of God—v. 23.

C. The Lord Jesus was killed by being crucified, that is, by being hanged on a tree, the cross, and He was buried on the day of His crucifixion—Acts 5:30; 10:39; 13:29; John 19:31.

II. The origin of the curse is man's sin—Gen. 3:17b; Rom. 5:12:

一 神在亚当犯罪之后，发出咒诅，说，“地必因你的缘故受咒诅”——创三 17 下：

1 身为亚当的后裔，所有的罪人都在咒诅之下；亚当把我们众人都带到咒诅之下——17 节下，罗五 12、17 ~ 18。

2 咒诅至终就是死亡；死亡，包括其他一切的苦难，乃是咒诅的终结——12、17 节，六 16、21、23。

二 亚当犯罪之后，因着咒诅，地长出荆棘；所以荆棘是被咒诅的记号——创三 18，来六 8。

叁 咒诅是借着律法完成的，因为律法施行咒诅——加三 10：

一 咒诅是律法赐下之后才正式形成的；如今律法宣告说，亚当所有的后裔都在咒诅之下——罗五 13。

二 因此，咒诅与神的律法有关；这是公义之神对罪人的要求——三 19。

三 我们若想要守律法，就落在肉体里，也就自动来到咒诅之下：“凡以行律法为本的，都在咒诅之下，因为经上記着：‘凡不常常照着律法书上所记一切之事去行的，都是被咒诅的。’”——加三 10。

肆 “基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上記着：‘凡挂在木头上的，都是被咒诅的’”——13 节：

一 基督在十字架上成就了将我们从律法的咒诅带出来的伟大工作，祂作工担当我们的罪，并除去咒诅——13 节，彼前二 24。

A. God brought in the curse after Adam's sin, saying, "Cursed is the ground because of you"—Gen. 3:17b:

1. As descendants of Adam, all sinners are under the curse; Adam brought us all under the curse—v. 17b; Rom. 5:12, 17-18.

2. Ultimately, the curse is death; death, including all other sufferings, is the consummation of the curse—vv. 12, 17; 6:16, 21, 23.

B. After Adam sinned, the earth brought forth thorns because of the curse, so thorns are a sign of being cursed—Gen. 3:18; Heb. 6:8.

III. The curse is carried out through the law, for the law administers the curse—Gal. 3:10:

A. The curse was not altogether official until the law was given; the law now declares that all the descendants of Adam are under the curse—Rom. 5:13.

B. The curse, therefore, is related to the law of God, and it is the demand of the righteousness of God upon sinners—3:19.

C. If we try to keep the law, we will be in the flesh and automatically come under the curse: "As many as are of the works of law are under a curse; for it is written, 'Cursed is everyone who does not continue in all the things written in the book of the law to do them'" —Gal. 3:10.

IV. "Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, 'Cursed is everyone hanging on a tree'" —v. 13:

A. On the cross Christ accomplished the great work of bringing us out from the curse of the law, working to bear our sins and to remove the curse—v. 13; 1 Pet. 2:24.

二 基督“在木头上，在祂的身体里，亲自担当了我们的罪”—24节：

- 1 彼前二章二十四节里的“木头”，指木头作的十字架，为罗马人处决罪犯的刑具，如申命记二十一章二十三节所预言的；在新约别处，称十字架为木头—徒五 30，十 39，十三 29。
- 2 基督在十字架上的时候，神将我们一切的罪都归在神的羔羊身上一赛五三 6，约一 29。
- 3 基督一次受死，担当了我们的罪，并且在十字架上为我们受了审判—来九 28，赛五三 5、11。
- 4 在基督的死里，我们已经向罪死了，使我们得以向义活着一罗六 8、10～11、18，彼前二 24。

三 当基督担当我们的罪时，祂也担受我们的咒诅—约一 29，加三 13：

- 1 荆棘冠冕指明这点；荆棘既是咒诅的记号，基督戴荆棘冠冕，就指明祂在十字架上担受我们的咒诅—约十九 2、5。
- 2 因为基督代替我们受咒诅，律法的要求得着了满足，祂就能赎出我们脱离律法的咒诅—加三 10。
- 3 律法定罪我们，并使咒诅成为正式的，但基督借着祂的钉十字架，赎出我们脱离律法的咒诅—13节。
- 4 那借着亚当的堕落而进来的咒诅，已借着基督的救赎解决了—13节。

四 基督不仅赎出我们脱离咒诅，祂甚至替我们成为咒诅；这指明祂完全为神所离弃—13节，可十五 33～34：

B. Christ Himself “bore up our sins in His body on the tree”—v. 24:

1. The word tree in 1 Peter 2:24 is the cross made of wood, a Roman instrument of capital punishment used for the execution of malefactors, as prophesied in Deuteronomy 21:23; elsewhere in the New Testament the cross is called a tree—Acts 5:30; 10:39; 13:29.
2. When Christ was on the cross, God took all our sins and put them on the Lamb of God—Isa. 53:6; John 1:29.
3. Christ died once to bear our sins, and He suffered the judgment for us on the cross—Heb. 9:28; Isa. 53:5, 11.
4. In the death of Christ we have died to sins so that we might live to righteousness—Rom. 6:8, 10-11, 18; 1 Pet. 2:24.

C. When Christ bore our sins, He also took our curse—John 1:29; Gal. 3:13:

1. The crown of thorns indicates this; since thorns are a sign of the curse, Christ's wearing a crown of thorns indicates that He took our curse on the cross—John 19:2, 5.
2. Because Christ was cursed in our place, the demand of the law was fulfilled, and He could redeem us out of the curse of the law—Gal. 3:10.
3. Whereas the law condemns us and makes the curse official, Christ through His crucifixion has redeemed us out of the curse of the law—v. 13.
4. The curse that came in through Adam's fall has been dealt with by Christ's redemption—v. 13.

D. Not only did Christ redeem us out of the curse; He even became a curse on our behalf; this indicates that He was absolutely abandoned by God—v. 13; Mark 15:33-34:

- 1 主耶稣是为完成救赎，受神审判；神算祂为我们的罪，替我们受痛苦—赛五三 10 上。
- 2 我们的罪性、罪行和一切消极的事物，都在十字架上受了对付；神也因着我们的罪弃绝了奴仆救主—可十五 33 ~ 34：
 - a 神弃绝十字架上的基督，因为祂取了罪人的地位，担当我们的罪，并且替我们成为罪—彼前三 18，二 24，赛五三 6，林后五 21。
 - b 在神眼中，基督成了大罪人；神将祂当作我们的代替，为我们的罪审判了祂—约三 14，罗八 3。
 - c 基督是我们的代替，甚至在神眼中成为罪；因此，神审判祂，甚至弃绝祂。
- 3 因着基督担当我们的罪，并替我们成为罪，神审判祂这位作我们代替者，就在经纶一面弃绝祂—可十五 33 ~ 34：
 - a 主耶稣由生育的灵作神圣的素质而生，这灵在素质上从未离开祂—路一 35。
 - b 主耶稣这位神人在神的审判之下，在十字架上受死时，祂在素质上仍有神在祂里面，作祂神圣的所是；然而，祂在经纶上却被公义并审判的神所弃绝—太一 18、20，二七 46：
 - (一) 因为主耶稣由圣灵成孕，从神而生且生来就有神，所以祂有圣灵作祂神圣所是的内在素质；因此，神不可能在素质一面弃绝祂—一 18、20。
 - (二) 那灵曾降在基督身上，作经纶的能力使祂得以完成祂的职事（三 16）；当这灵离开基督时，基督就在经纶一面为神所弃绝；然而，神的素质仍留在祂里面，所以，祂乃是神人在十字架上受死—约壹一 7。

1. The Lord Jesus was judged by God for the accomplishment of redemption, and God counted Him as our suffering Substitute for sin—Isa. 53:10a.
2. Our sin and sins and all negative things were dealt with on the cross, and God forsook the Slave-Savior because of our sin—Mark 15:33-34:
 - a. God forsook Christ on the cross because He took the place of sinners, bearing our sins and being made sin for us—1 Pet. 3:18; 2:24; Isa. 53:6; 2 Cor. 5:21.
 - b. In the sight of God, Christ became a great sinner, and God judged Him as our Substitute for our sins—John 3:14; Rom. 8:3.
 - c. Christ was our Substitute and was even sin in the sight of God; therefore, God judged Him and even forsook Him.
3. Because Christ bore our sins and was made sin for us, God, in judging Him as our Substitute, forsook Him economically—Mark 15:33-34:
 - a. The Lord Jesus was born of the begetting Spirit as the divine essence, who never left Him essentially—Luke 1:35.
 - b. When the Lord Jesus, the God-man, died on the cross under God's judgment, He had God within Him essentially as His divine being; nevertheless, He was forsaken by the righteous and judging God economically—Matt. 1:18, 20; 27:46:
 - 1) Because the Lord Jesus was conceived of the Holy Spirit and was born of God and with God, He had the Holy Spirit as the intrinsic essence of His divine being; thus, it was not possible for God to forsake Him essentially—1:18, 20.
 - 2) Christ was forsaken by God economically when the Spirit, who had descended upon Him as the economical power for the carrying out of His ministry (3:16), left Him; however, the essence of God remained in His being, and He therefore died on the cross as the God-man—1 John 1:7.

周四

五 基督作为亚伯拉罕的后裔，在其人性里被钉十字架，并为我们成了咒诅，好赎出我们脱离律法的咒诅—加三 13、29:

- 1 创世记二十二章十七至十八节上半和二十八章十四节预言亚伯拉罕的后裔要成为全人类极大的祝福，因为万国都必因他的后裔得福。
- 2 亚伯拉罕的后裔基督将神带给我们，并将我们带给神，使我们享受神的祝福—加三 8 ~ 12、16。
- 3 给亚伯拉罕的应许，就是神自己要来作亚伯拉罕的后裔，这后裔借着成为包罗万有的灵给人类接受，就成为万国的祝福—14 节，林前十五 45 下。

周五、周六

伍 基督作为亚伯拉罕的后裔，为我们成了咒诅，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵”—加三 14:

- 一 亚伯拉罕的福，就是神为着地上的万国，应许给亚伯拉罕的福—创十二 3。
- 二 这应许已经成就了，这福已经在基督里，借十字架的救赎临到了万国—加三 1、13 ~ 14。
- 三 加拉太三章十四节的上下文指明，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—2、5 节：
 - 1 神应许亚伯拉罕物质方面的福乃是美地，作包罗万有之基督的预表—创十二 7，十三 15，十七 8，

Day 4

E. In His humanity as the seed of Abraham, Christ was crucified and became a curse on our behalf to redeem us out of the curse of the law—Gal. 3:13, 29:

1. Genesis 22:17-18a and 28:14 are a prophecy that Abraham's seed would be a great blessing to all mankind, for all nations would be blessed through his seed.
2. Christ, the seed of Abraham, has brought God to us and us to God for our enjoyment of God's blessing—Gal. 3:8-12, 16.
3. The promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive—v. 14; 1 Cor. 15:45b.

Day 5 & Day 6

V. As the seed of Abraham, Christ was made a curse for us “in order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith”—Gal. 3:14:

- A. The blessing of Abraham is the blessing promised by God to him for all the nations of the earth—Gen. 12:3.
- B. This promise was fulfilled and this blessing has come to the nations in Christ through His redemption by the cross—Gal. 3:1, 13-14.
- C. The context of Galatians 3:14 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—vv. 2, 5:
 1. 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;

二六 3 ~ 4, 西一 12。

- 2 那灵，就是复合的灵，乃是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切—腓一 19。
- 3 因着基督至终实化为包罗万有赐生命的灵（林前十五 45，林后三 17），这应许之灵的福，就与应许之地的福相符；实际上，这灵作基督在我们经历中的实化，就是美地。
- 4 我们永世属灵的福，乃是要承受那灵，就是经过过程之三一神的终极完成，作我们的基业—加三 14。
- 5 在新天新地的新耶路撒冷里，我们要享受经过过程的三一神，就是那包罗万有、终极完成、赐生命的灵—启二二 1，约七 37 ~ 39。
- 6 今天，我们的基督徒生活乃是借着信接受那灵的生活—加三 2、5、14。

17:8; 26:3-4; Col. 1:12.

2. The Spirit is the compound Spirit, who is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension for us to receive as our life and our everything—Phil. 1:19.
3. Since Christ is realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit equals the blessing of the good land; actually, the Spirit as the realization of Christ in our experience is the good land.
4. Our spiritual blessing for eternity will be to inherit the Spirit, the consummation of the processed Triune God as our inheritance—Gal. 3:14.
5. In the new heaven and the new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit—Rev. 22:1; John 7:37-39.
6. Today our Christian life is a life of receiving the Spirit through faith—Gal. 3:2, 5, 14.

第八周■周一

晨兴喂养

申二一 22 ~ 23 “人若犯该死的罪，被处死了，你将他挂在木头上，他的尸首不可留在木头上过夜，必要当日将他葬埋，…因为被挂的人是神所咒诅的。”

徒五 30 “你们挂在木头上杀害的耶稣，我们祖宗的神已经叫祂复活了。”

申命记二十一章二十二至二十三节论到将犯罪的人挂在木头上。犯罪的人可以用石头打死，也可以挂在木头上处死。司提反是被石头打死的（徒七 58 ~ 59），主耶稣是在十字架上钉死的，也就是说，是挂在木头上治死的。因此，在申命记二十一章二十二至二十三节，被挂在木头上的人，乃是预表钉十字架的基督。

人若犯该死的罪，被处死挂在木头上，他的尸首不可留在木头上过夜，必要当日将他葬埋，因为被挂的人是神所咒诅的（22 ~ 23）。这正是主耶稣被钉十字架时的情形（约十九 31）；祂就是在祂钉死的当日被埋葬（申命记生命读经，一四九至一五〇页）。

信息选读

那被咒诅，且被挂在木头上的人，乃是预表基督；祂被咒诅，且被挂在十字架上，好赎出我们脱离律法的咒诅（加三 13）。

申命记二十一章二十二至二十三节的例证说明了一个重要的原则：旧约主要不是为以色列人写的，主要乃是为基督写的。旧约首要的目的乃是用各种

WEEK 8 — DAY 1

Morning Nourishment

Deut. 21:22-23 And if in a man there is a sin, a cause worthy of death, and he is put to death, and you hang him on a tree; his corpse shall not remain overnight on the tree, but you must bury him on that day. For he who is hanged is accursed of God...

Acts 5:30 The God of our fathers has raised Jesus, whom you slew by hanging Him on a tree.

Deuteronomy 21:22-23 is concerned with the hanging of a criminal on a tree. A criminal could be executed not only by being stoned but also by being hanged on a tree. Whereas Stephen was killed by being stoned (Acts 7:58-59), the Lord Jesus was killed by being crucified, that is, by being hanged on a tree. The one hanged on a tree in Deuteronomy 21:22-23 is therefore a type of the crucified Christ.

If in a man there was a sin, a cause worthy of death, and he was put to death and was hanged on a tree, his corpse was not to remain overnight on the tree but had to be buried on that day, for he who was hanged was accursed of God (vv. 22-23). This was exactly the situation when the Lord Jesus was crucified (John 19:31). He was buried on the day of His crucifixion.

Today's Reading

The one who was cursed and hanged on the tree was a type of Christ, who was cursed and hanged on the cross to redeem us out of the curse of the law (Gal. 3:13). (Life-study of Deuteronomy, p. 126)

Deuteronomy 21:22-23 is an illustration of an important principle—that the Old Testament was written not mainly for the sake of the children of Israel but mainly for the sake of Christ. The primary purpose of the Old Testament is

方式描绘基督。这就是何以路加二十四章二十七节说到主耶稣，“从摩西和众申言者起，凡经上指着他的话，都给他们讲解明白了。”不仅如此，主耶稣在开门徒的心窍，使他们明白圣经时，对他们说，“摩西的律法、申言者的书、和诗篇上所记关于我的一切事，都必须应验。”（44）申命记二十一章有基督的预表；祂是那被挂在木头（十字架）上的一位。彼得用木头一辞说到主的钉十字架：“祂在木头上，在祂的身体里，亲自担当了我们的罪。”（彼前二24上）（申命记生命读经，一五〇页）

基督作为亚伯拉罕的后裔，在其人性里被钉十字架，为我们成了咒诅，好赎出我们脱离律法的咒诅。加拉太三章一节提到耶稣基督钉十字架，十三节往前说，“基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上记着：‘凡挂在木头上的，都是被咒诅的。’”基督代替我们挂在十字架上，不仅为我们承当咒诅，更为我们成了咒诅。律法的咒诅出自人的罪（创三17）。基督在十字架上除去我们的罪，就赎出我们脱离律法的咒诅。

亚当借着堕落，把我们众人都带到咒诅之下；身为亚当堕落的后裔，我们这些罪人都在咒诅之下。咒诅的起源是人的罪。神在亚当犯罪之后，发出咒诅，说，“地必因你的缘故受咒诅。”（17）咒诅的记号就是荆棘（18）。为这缘故，在亚当犯罪之后，地长出荆棘。

然而，咒诅是律法赐下之后才正式形成的。如今律法宣告说，亚当所有堕落的后裔都在咒诅之下。换句话说，咒诅是借着律法完成的。这意思是，律法施行咒诅。因此，咒诅与神的律法有关；这是公义之神对罪人的要求（新约总论第十一册，四六至四七页）。

参读：申命记生命读经，第十八篇；真理课程三级卷二，第三十二课。

to portray Christ in various ways. This is the reason that Luke 24:27 says of the Lord Jesus, “Beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.” Furthermore, in opening the minds of His disciples to understand the Scriptures, He said to them, “All the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled” (Luke 24:44). In Deuteronomy 21 we have a type of Christ as the One who was hanged on the tree, on the cross. Peter used the word tree when speaking of the Lord’s crucifixion: “Who Himself bore up our sins in His body on the tree” (1 Pet. 2:24). (Life-study of Deuteronomy, pp. 126-127)

As the seed of Abraham, Christ in His humanity was crucified and became a curse on our behalf to redeem us out of the curse of the law. Galatians 3:1 mentions that Jesus Christ was crucified. Verse 13 goes on to say, “Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, ‘Cursed is everyone hanging on a tree.’” Christ as our Substitute on the cross not only bore the curse for us but also became a curse for us. The curse of the law issued from the sin of man (Gen. 3:17). When Christ took away our sin on the cross, He redeemed us out of the curse of the law.

Through his fall, Adam brought us all under the curse; as fallen descendants of Adam, we the sinners were under the curse. The origin of the curse is man’s sin. God brought in the curse after Adam’s sin, saying, “Cursed is the ground because of you” (v. 17). The sign of the curse is thorns (v. 18). For this reason, after Adam’s sin, the earth brought forth thorns.

However, the curse was not altogether official until the law was given. The law now declares that all the fallen descendants of Adam are under the curse. In other words, the curse is carried out through the law. This means that the law administers the curse. Therefore, the curse is related to the law of God; it is the demand of the righteous God upon sinners. (The Conclusion of the New Testament, pp. 3286-3287)

Further Reading: Life-study of Deuteronomy, msg. 18; Truth Lessons—Level Three, vol. 2, lsn. 32

第八周■周二

晨兴喂养

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

六 23 “因为罪的工价乃是死，唯有神的恩赐，在我们的主基督耶稣里，乃是永远的生命。”

律法定罪我们，并使咒诅成为正式的，但基督借着祂的钉十字架，赎出我们脱离律法的咒诅。祂在十字架上，甚至为我们成了咒诅。因此，那借着亚当的堕落而进来的咒诅，已借着基督的救赎解决了。

当基督担当我们的罪时，祂也担受我们的咒诅。荆棘冠冕指明这点（约十九 2、5）。荆棘既是咒诅的记号，基督戴荆棘冠冕，就指明祂在十字架上担受我们的咒诅。因为基督代替我们受咒诅，律法的要求得着了满足，祂就能赎出我们脱离律法的咒诅（新约总论第十一册，四七页）。

信息选读

基督不仅赎出我们脱离咒诅；祂甚至替我们成为咒诅。这指明祂完全为神所离弃。神在经纶上弃绝了基督，也将祂当作咒诅。基督在十字架上成就了将我们从律法的咒诅带出来的伟大工作，祂作工担当我们的罪，并除去咒诅。

神造人时，定意要人享受神作人的福分；但因着亚当的堕落，人失去神作他的福分和享受。不仅如此，因着人不认识自己已经完全堕落、无可救药且毫无盼望，就试图凭自我努力来讨神喜悦。这迫使

WEEK 8 — DAY 2

Morning Nourishment

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Whereas the law condemns us and makes the curse official, Christ through His crucifixion has redeemed us out of the curse of the law. On the cross He was even made a curse for us. Therefore, the curse that came in through Adam's fall has been dealt with by Christ's redemption.

When Christ bore our sins, He also took our curse. The crown of thorns indicates this (John 19:2, 5). Since thorns are a sign of the curse, Christ's wearing a crown of thorns indicates that He took our curse on the cross. Because Christ was cursed in our place, the demand of the law was fulfilled, and He could redeem us from the curse of the law. (The Conclusion of the New Testament, p. 3287)

Today's Reading

Not only did Christ redeem us out from the curse; He even became a curse on our behalf. This indicates that He was absolutely abandoned by God. God forsook Christ economically and also considered Him a curse. On the cross Christ accomplished the great work of bringing us out from the curse of the law, working to bear our sins and to remove the curse.

In His creation of man, God intended that man might enjoy God as his blessing. But through the fall of Adam, man lost God as his blessing and enjoyment. Not only so, since man did not know that he was totally fallen, incurable, and hopeless, he tried to please God by his own effort. This forced

神颁赐律法，以暴露人堕落的光景。神知道人不能遵行律法，就把律法赐给人，目的不是要人遵守，乃是要人领悟自己是完全堕落且无望的。

在这里我们需要看见，在颁布律法之前，神应许亚伯拉罕一个福：必有一个后裔从他而出，这后裔不仅使他本家、本族得福，也要使万国和所有的外邦人得福。在亚当身上，有罪和咒诅；在亚伯拉罕身上，却有神的应许。这应许的背景乃是咒诅临到人类身上。因着人类在咒诅之下，人的方向是走下坡的。但神进来呼召亚伯拉罕并且应许说，万国——在咒诅之下的全人类——都要因他的后裔得福。

但以色列人没有领悟，神的心意不是要他们遵守律法，乃是要借着律法，将他们带回赐给他们祖宗亚伯拉罕的应许。因着以色列人没有看见，律法的功用是要暴露他们堕落的光景，并将他们恢复到所应许的福分，他们就想要遵守律法，因此落到律法的咒诅之下（申二七 15 ~ 26）。

借着成为肉体，基督成了亚伯拉罕的后裔；借着钉死，基督死在十字架上，为我们成了咒诅。基督这样作，就除去了所有信祂之人所受的咒诅。借着祂在十字架上的工作，基督为我们成了咒诅，赎出我们脱离律法的咒诅，使神所应许亚伯拉罕的福，能赐给所有相信基督的人。

我们若想要守律法，就落在肉体里，也就自动来到咒诅之下，因为那些以行律法为本的，都在咒诅之下。我们不该试图守律法，反该感谢律法暴露我们，然后再向律法道别。我们应当离开律法，到基督那里，到十字架那里（新约总论第十一册，四七至四九页）。

参读：新约总论，第十五、十七、三十七、七十一、八十、一百二十五、一百二十七、三百二十七、三百八十四篇；基督的人性结晶读经，第一篇。

God to decree the law in order to expose man's fallen condition. Knowing that man could not keep the law, God gave man the law, not for him to keep it but for man to realize that he is utterly fallen and hopeless.

Here we need to see that before decreeing the law, God promised Abraham a blessing: Out of him would come a seed who would be a blessing not only to his own house, his race, but also to all the nations, all the Gentiles. With Adam we have sin and the curse, but with Abraham we have God's promise. The background of this promise was the curse upon mankind. Because mankind was under a curse, man's direction was downward. But God came in, called Abraham, and promised that in his seed, all the nations—mankind under a curse—would be blessed.

Yet the children of Israel did not realize that God's intention was not for them to try to keep the law but to bring them back to the promise given to their forefather, Abraham, through the law. Because the children of Israel did not see that the function of the law was to expose their fallen condition and to restore them to the promised blessing, they tried to keep the law, thereby coming under the curse of the law (Deut. 27:15-26).

Through His incarnation Christ came as the seed of Abraham, and through His crucifixion Christ died on the cross to be a curse on our behalf. In doing so, Christ removed the curse from all those who believe in Him. Through His work on the cross, Christ became a curse on our behalf and redeemed us out of the curse of the law so that the blessing God promised to Abraham would be bestowed on all those who believe in Christ.

If we try to keep the law, we will be in the flesh and automatically come under the curse, for those who are of the works of the law are under the curse [cf. Gal. 3:10]. Instead of trying to keep the law, we should thank the law for exposing us and then bid it farewell. We should leave the law and go to Christ and to the cross. (The Conclusion of the New Testament, pp. 3287-3288)

Further Reading: The Conclusion of the New Testament, msgs. 15, 17, 37, 71, 80, 125, 127, 327, 384; CWWL, 1994-1997, vol. 5, "Crystallization-study of the Humanity of Christ," ch. 1

第八周■周三

晨兴喂养

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

可十五 34 “午后三时，耶稣大声喊着：以罗伊，以罗伊，拉马撒巴各大尼？翻出来就是：我的神，我的神，你为什么弃绝我？”

基督作我们的代替，替我们成为罪，并担当我们的罪而受到神的审判时，神在经纶上弃绝了祂。…（马太二十七章四十五节里，）正午，直译，第六时；午后三时，直译，第九时。主耶稣在第三时，就是上午九时被钉（可十五 25），直到第九时，就是下午三时。祂在十字架上受苦六小时。前三小时，祂是为着遵行神的旨意，受人迫害；后三小时，祂是为完成我们的救赎，受神审判。在这段时间内，神算祂为我们的罪，替我们受痛苦（赛五三 10）。因此，遍地都黑暗了，因为我们的罪性、罪行和一切消极的事物，都在那里受了对付。…神弃绝十字架上的基督，因为祂取了罪人的地位（彼前三 18），担当了我们的罪（二 24，赛五三 6），并且替我们成为罪（林后五 21）（新约总论第一册，二〇四页）。

信息选读

按四福音，主耶稣在十字架上有六小时。在前三小时，人对祂作了许多不义的事；他们逼迫、戏弄祂。因此，在前三小时，主是遭受人不义的对待。但在第六时，正午十二时，神进来了，遍地都黑暗

WEEK 8 — DAY 3

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is interpreted, My God, My God, why have You forsaken Me?

When God was judging Christ as our Substitute made sin for us and bearing our sins, God forsook Christ economically...The sixth hour [in Matthew 27:45] is our twelve o'clock noon, and the ninth [in verse 46] is our three o'clock in the afternoon. The Lord Jesus was crucified at the third hour, at our nine o'clock in the morning (Mark 15:25), and He suffered on the cross for six hours. In the first three hours He was persecuted by men for doing God's will; in the last three hours He was judged by God for the accomplishment of our redemption. During that time God counted Him as our suffering Substitute for sin (Isa. 53:10). Hence, darkness came over all the land because our sin and sins and all negative things were dealt with there, and God forsook Him because of our sin. God forsook Christ on the cross because He took the place of sinners (1 Pet. 3:18), bearing our sins (1 Pet. 2:24; Isa. 53:6) and being made sin for us (2 Cor. 5:21). (The Conclusion of the New Testament, pp. 176-177)

Today's Reading

According to the four Gospels, the Lord Jesus was on the cross for six hours. During the first three hours, men did many unrighteous things to Him. They persecuted and mocked Him. Thus, in the first three hours the Lord suffered man's unrighteous treatment. But at the sixth hour, twelve noon, God came in,

了，直到第九时，就是午后三时。黑暗来临是神的作为，在黑暗中，主喊出引自马太二十七章四十六节的话。主遭受人的逼迫时，神与祂同在，祂也享受神的同在。但在前三小时末了，神弃绝祂，并且黑暗来临。主无法忍受这事，就大声呼喊：“我的神，我的神，你为什么弃绝我？”我们已指出，神弃绝祂，因为祂是我们的代替，担当我们的罪。以赛亚五十三章启示，这是神使我们的罪孽归在祂身上的时候。从正午十二时至午后三时的三小时里，公义的神使我们一切的罪都归在这位代替者身上，并且为我们的罪公义的审判祂。神弃绝祂，因为在这三小时，祂在十字架上罪人；祂甚至成为罪。一面，主担当我们的罪；另一面，祂替我们成为罪。因此，神照着祂的公义审判祂，并且在经纶上弃绝祂。

主由生育的灵（即神临到人）作神圣的素质而生，这灵在素质上从未离开祂。甚至当祂在十字架上呼喊：“我的神，我的神，你为什么弃绝我？”那时祂仍有生育的灵（在素质上的神）作神圣的素质。那么谁离开祂？乃是施膏的灵（在经纶上的神），在经纶上离开祂；借着这灵，祂将自己这神人献给神作包罗万有的祭物（来九14）。神悦纳基督作包罗万有的供物之后，施膏的灵就离开祂。但施膏的灵虽然在经纶上离开祂，主在素质上却仍有生育的灵。

主耶稣这位神人在神的审判之下，在十字架上受死时，祂在素质上仍有神在祂里面，作祂神圣的所是；然而，祂在经纶上却被公义并审判的神所弃绝（新约总论第一册，二〇四至二〇六页）。

参读：长老训练第六册，第五章。

and there was darkness over all the land until the ninth hour, until three o'clock in the afternoon. The coming of darkness was God's doing, and in the midst of it the Lord cried out the words quoted in Matthew 27:46. When the Lord was suffering the persecution of man, God was with Him, and He enjoyed the presence of God. But at the end of the first three hours, God forsook Him, and darkness came. Unable to tolerate this, the Lord shouted loudly, "My God, My God, why have You forsaken Me?" As we have pointed out, God forsook Him because He was our Substitute bearing our sins. Isaiah 53 reveals that this was the time God put our sins on Him. In the three hours from twelve noon to three o'clock in the afternoon, the righteous God put all our sins upon this Substitute and judged Him righteously for our sins. God forsook Him because during these hours He was a sinner there on the cross; He was even made sin. On the one hand, the Lord bore our sins; on the other hand, He was made sin for us. Therefore, according to His righteousness, God judged Him and forsook Him economically.

The Lord was born of the begetting Spirit, who is God reaching man, as the divine essence, who never left Him essentially. Even when He was on the cross crying out, "My God, My God, why have You forsaken Me?" He still had the begetting Spirit (God in the essential sense) as the divine essence. Then who left Him? It was the anointing Spirit (God in the economical sense), through whom He presented Himself as the God-man to be the all-inclusive sacrifice to God (Heb. 9:14), who left Him economically. After God accepted Christ as the all-inclusive offering, the anointing Spirit left Him. But although the anointing Spirit left Him economically, the Lord still had the begetting Spirit essentially.

When the Lord Jesus, the God-man, died on the cross under God's judgment, He had God within Him essentially as His divine being. Nevertheless, He was forsaken by the righteous and judging God economically. (The Conclusion of the New Testament, pp. 177-178)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 5

第八周■周四

晨兴喂养

加三 13 “基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上记着：‘凡挂在木头上的，都是被咒诅的。’”

29 “你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。”

在加拉太三章一至二十二节里，基督被揭示为亚伯拉罕的后裔。按照创世记二十二章十七至十八节上半，主应许亚伯拉罕说，“论福，我必赐福给你；论繁增，我必使你的后裔繁增，…地上万国，都必因你的后裔得福。”在这预言中我们看见一个应许，就是亚伯拉罕的后裔要成为全人类极大的祝福，因为万国都必因他的后裔得福。…在二十六章四节，神向以撒重申这预言；在二十八章十四节，神又向雅各重申这预言。这三节经文不是三个预言，乃是一个预言，说到基督是亚伯拉罕的后裔。这预言的话不仅应验在马太一章一节，那里说到基督是亚伯拉罕的子孙，也应验在加拉太三章十六节，这节说，“应许原是向亚伯拉罕和他后裔说的。并不是说，和众后裔，象是指着许多人，乃是说，‘和你那后裔，’指着一个人，就是基督。”基督出生为亚伯拉罕的子孙，是从蒙拣选的族类生的。因此，祂是亚伯拉罕的后裔（新约总论第十一册，四四页）。

信息选读

基督在祂的人性里作为亚伯拉罕的后裔，以基督的福音赐福给万国（加三 8～12、16）。祂将神带给我们，并将我们带给神，使我们享受神的祝福。祂带给万国祝福。无论犹太人或外邦人，都因祂得福（创二二 18

WEEK 8 — DAY 4

Morning Nourishment

Gal. 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, “Cursed is everyone hanging on a tree.”

29 And if you are of Christ, then you are Abraham’s seed, heirs according to promise.

In Galatians 3:1-22 Christ is unveiled as the seed of Abraham. According to Genesis 22:17-18a the Lord promised Abraham, “I will surely bless you and will greatly multiply your seed....And in your seed all the nations of the earth shall be blessed.” In this prophecy we have the promise that Abraham’s seed would be a great blessing to all mankind, for all nations would be blessed through his seed. This prophecy was repeated to Isaac in Genesis 26:4 and again to Jacob in Genesis 28:14. These three verses are not three prophecies but one prophecy of Christ as the seed of Abraham. The fulfillment of this prophetic word is not only in Matthew 1:1, which says that Christ is the son of Abraham, but also in Galatians 3:16, which says, “To Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: And to your seed, who is Christ.” Christ was born as a descendant of Abraham, born of the chosen race. Therefore, He was the seed of Abraham. (The Conclusion of the New Testament, p. 3285)

Today’s Reading

As the seed of Abraham, Christ in His humanity blesses all the nations with the gospel of Christ (Gal. 3:8-12, 16). He has brought God to us and us to God for our enjoyment of God’s blessing. He brings blessings to the nations. Whether Jews or Gentiles, all will be blessed in Him (Gen. 22:18a)...Galatians

上)。…加拉太三章十四节指明，那福乃是作为三一神之终极完成的那灵。我们接受那灵，就是接受三一神这永远的生命作我们的福分。我们借着信基督，接受了那灵。那灵又称为恩典的灵（来十29）。神所赐给亚伯拉罕的福临到我们时，就是恩典；这恩典就是亚伯拉罕的后裔。现今基督既是那灵（林后三17），祂不仅是那承受应许的后裔，也是神所应许给我们承受的福。

按照加拉太三章十六节，基督是亚伯拉罕的后裔，是承受应许的后嗣。在这里，基督是承受应许的唯一后裔。因此，我们要承受那应许的福，就必须与基督是一；在祂以外，我们无法承受神所赐给亚伯拉罕的应许。在神眼中，亚伯拉罕只有一个后裔，就是基督。我们必须与祂在一起，才能有分于神所赐给亚伯拉罕的应许。…根据十四节，给亚伯拉罕的应许，就是神自己要来作亚伯拉罕的后裔，这后裔借着成为包罗万有的灵给人类接受（林前十五45下），就成为万国的祝福。神赐福给亚伯拉罕，至终产生基督这唯一的后裔，地上万国都要因祂得福（徒三25~26，加三16）。所有在基督里的信徒乃是团体基督的肢体（林前十二12），都包含在这后裔之内，成为承受神应许之福的后嗣（加三7、29）。

应许给亚伯拉罕之福音的福，乃是包罗万有的灵，这灵复合着基督的神性、人性、人性生活、包罗万有的死同其功效、大能的复活同其生命能力以及升天。这复合的灵就是约翰七章三十九节所说，在耶稣得荣耀之前还没有的那灵。…圣灵已经有了，但包罗万有、复合的灵还没有，因为在耶稣说这话时，祂尚未得着荣耀，就是尚未钉十字架并复活（路二四26）。基督借着钉十字架与复活，成了赐生命的灵，复合的灵，就是经过过程之三一神的终极完成（新约总论第十一册，四五至四六、五一至五二页）。

参读：加拉太书生命读经，第十二至十三、十五篇；真理课程四级卷一，第二课。

3:14 indicates that the blessing is the Spirit as the consummation of the Triune God. When we receive the Spirit, we receive the Triune God as eternal life to be our blessing. Through faith in Christ, we have received the Spirit. The Spirit is also called the Spirit of grace (Heb. 10:29). When the blessing that God gave to Abraham comes to us, it is grace; this grace is the seed of Abraham. Since Christ is now the Spirit (2 Cor. 3:17), He is not only the seed who inherits the promises but also the blessing of the promises to be inherited by us.

According to Galatians 3:16, Christ is the seed of Abraham, the Heir who inherits the promises. Here Christ is the unique seed who inherits the promises. Hence, in order to inherit the promised blessing, we must be one with Christ. Outside of Him we cannot inherit the promises given by God to Abraham. In God's eyes Abraham has only one seed, Christ. We must be in Him that we may participate in the promises given to Abraham. According to Galatians 3:14, the promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive (1 Cor. 15:45b). God's blessing of Abraham eventually issued in Christ as the unique seed in whom all the nations of the earth are blessed (Acts 3:25-26; Gal. 3:16). All the believers in Christ, as members of the corporate Christ (1 Cor. 12:12), are included in this seed as the heirs of God's promised blessing (Gal. 3:7, 29).

The blessing of the gospel promised to Abraham is the all-inclusive Spirit, the Spirit compounded with Christ's divinity, His humanity, His human living, His all-inclusive death with its effectiveness, His powerful resurrection with its life power, and His ascension. This compound Spirit is the Spirit spoken of in John 7:39....The Holy Spirit was there, but the all-inclusive, compound Spirit was not yet, because by that time, when Jesus spoke those words, He had not yet been glorified; that is, He had not yet been crucified and resurrected (Luke 24:26). It was through His crucifixion and resurrection that Christ became a life-giving Spirit, the compound Spirit, who is the consummation of the processed Triune God. (The Conclusion of the New Testament, pp. 3285-3286, 3290-3291)

Further Reading: Life-study of Galatians, msgs. 12-13, 15; Truth Lessons—Level Four, vol. 1, lsn. 2

第八周■周五

晨兴喂养

创十二 3 “那为你祝福的，我必赐福与他；…地上的万族都必因你得福。”

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。”

林后三 17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

基督作为亚伯拉罕的后裔，被钉在十字架上，为我们成了咒诅，赎出我们脱离律法的咒诅，使我们能接受那灵，作为应许给亚伯拉罕之福音的福；这应许乃是万国都必因祂得福。加拉太三章十四节说，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”这节经文将所应许的那灵与亚伯拉罕的福结合在一起。亚伯拉罕的福，就是神为着地上的万国，应许给亚伯拉罕的福（创十二 3）。这应许已经成就了，这福已经在基督里，借十字架的救赎临到了万国。加拉太三章十四节的上下文指明，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（新约总论第十一册，四九页）。

信息选读

那灵，就是复合的灵，乃是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心。神应许亚伯拉罕物质方面的福乃是美地（创十二 7，十三 15，十七 8，二六 3~4），作包罗万有之基督的预表（西一 12）。因着基督至

WEEK 8 — DAY 5

Morning Nourishment

Gen. 12:3 And I will bless those who bless you...; and in you all the families of the earth will be blessed.

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.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Christ as the seed of Abraham was crucified and became a curse on our behalf to redeem us out of the curse of the law in order that we might receive the Spirit as the blessing of the gospel promised to Abraham, the promise that all the nations would be blessed in Him. Galatians 3:14 says, “In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.” This verse combines the promise of the Spirit with the blessing of Abraham. The blessing of Abraham is the blessing promised by God to Abraham (Gen. 12:3) for all the nations of the earth. This promise was fulfilled and this blessing has come to the nations in Christ through His redemption by the cross. The context of Galatians 3:14 indicates that the Spirit is the blessing which God promised to Abraham for all the nations and which has been received by the believers through faith in Christ. (The Conclusion of the New Testament, p. 3289)

Today's Reading

The Spirit is the compound Spirit, who is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension for us to receive as our life and our everything. This is the focus of the gospel of God. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (Col. 1:12). Since Christ is eventually realized as the

终实化为包罗万有赐生命的灵（林前十五 45 下，林后三 17），这应许之灵的福，就与应许之地的福相符。实际上，这灵作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。

我们的福就是神自己，祂具体化在基督里，实化为那灵，为着分赐到我们里面，给我们享受。在宇宙中，唯有神自己是福，其他一切都是虚空的虚空（传一 2）。整个宇宙都无法与我们的三一神相比。我们若有神，就有福。然而，神要成为我们的福分，这牵涉到一个过程。正如食物必须烹调过，才能成为我们的福分，神也必须经过“烹调”，好成为我们的福分。在经过过程之前，神是“生”的神；在经过过程之后，神成了“烹调过”的神，可以作我们的生命和生命的供应。这位神的总和，就是经过过程、终极完成、包罗万有、赐生命、内住的灵。祂这奇妙之灵，乃是从神给我们的福。福音的福乃是那灵，就是经过过程之三一神的总和与集大成。

我们永世属灵的福，乃是要承受那灵，就是经过过程之三一神的终极完成，作我们的基业。在新天新地的新耶路撒冷里，我们要享受经过过程的三一神，就是那包罗万有、终极完成、赐生命的灵（启二二 1，约七 37 ~ 39）。甚至今天，最令我们享受的就是内住的灵。…在神完全的福音里，我们在基督里不仅接受赦罪、洗净和洁净的福，更接受那最大的福，就是三一神—父、子、灵—作为经过过程、包罗万有、赐生命的灵，极其主观的住在我们里面作我们的享受。我们能享受这包罗万有者作我们每日的分，这是何等的福！（新约总论第十一册，四九至五一页）。

参读：神新约的经纶，第十四章；为着实际、真正、真实的召会生活享受基督作包罗万有的灵，第五章。

all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), the blessing of the promised Spirit corresponds to the blessing of the promised land. 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.

Our blessing is God Himself, who is embodied in Christ and realized as the Spirit to be dispensed into us for our enjoyment. In the universe only God Himself is a blessing; all else is vanity of vanities (Eccl. 1:2). Even the entire universe cannot compare with our Triune God. If we have God, we have the blessing. However, God becoming our blessing involved a process. Just as food must be cooked to become our blessing, God had to be “cooked” in order to be our blessing. Before passing through a process, God was a “raw” God. By passing through a process, God became the “cooked” God to be our life and life supply. This God in His totality is the processed, consummated, all-inclusive, life-giving, indwelling Spirit. He as the wonderful Spirit is the blessing from God to us. The blessing of the gospel is the Spirit, the sum total and the aggregate of the processed Triune God.

Our spiritual blessing for eternity is to inherit the Spirit, the consummation of the processed Triune God, as our inheritance. In the new heaven and new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit (Rev. 22:1; John 7:37-39). Even today, the most enjoyable thing to us is the indwelling Spirit. In the full gospel of God, in Christ we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (The Conclusion of the New Testament, pp. 3289-3290)

Further Reading: CWWL, 1984, vol. 3, “God's New Testament Economy,” ch. 14; CWWL, 1972, vol. 3, “Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life,” ch. 5

第八周■周六

晨兴喂养

加三 2 “我只愿问你们这一件，你们接受了那灵，是本于行律法，还是本于听信仰？”

5 “这样，那丰富供应你们那灵，又在你们中间行异能的，是本于行律法，还是本于听信仰？”

那灵是三一神在基督里，经过种种过程的终极完成。这赐生命的灵乃是福音的福；福音的福就是经过过程的三一神，作为那灵临及我们。在这复合、包罗万有的灵里，有基督的人位和一切的过程，包括祂的神性、人性、使祂完成救赎的钉十字架、使祂赐给我们生命的复活以及使祂作万有之主的升天（罗八 11，林后三 18）。…那灵是我们过基督徒生活的一切。…我们若有那灵，我们就有神、人、救赎和赦罪。那灵就是我们的神、父、主、救赎主、救主和牧人；那灵是我们的生命、生命的供应、公义、圣别、变化和救赎。包罗万有的灵乃是经过过程、终极完成的三一神，作为福分赐给我们。我们该赞美主，因我们已经得着那灵作这样的福，并且可以时时享受祂，直到永远（新约总论第十一册，五五页）。

信息选读

加拉太书启示，接受、经历并享受包罗万有之基督（作为包罗万有赐生命的灵，就是神全备福音那包罗一切之福的集大成）的路乃是：借着神将基督启示在我们里面（一 16 上，弗一 17，创十三 14～18 及 18 注 1，弗三 8、19）；借着我们本于听信仰

WEEK 8 — DAY 6

Morning Nourishment

Gal. 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

The Spirit is the consummation of the Triune God having gone through many processes in Christ. This life-giving Spirit is the blessing of the gospel. The blessing of the gospel is the processed Triune God reaching us as the Spirit. In this compound, all-inclusive Spirit are all of Christ's person and process, including His divinity, humanity, crucifixion for Him to accomplish redemption, resurrection for Him to give life to us, and ascension for Him to be the Lord of all (Rom. 8:11; 2 Cor. 3:18)...The Spirit is everything to us to live the Christian life...If we have the Spirit, we have God, man, redemption, and forgiveness of sins. The Spirit is our God, our Father, our Lord, our Redeemer, our Savior, and our Shepherd; the Spirit is our life, our life supply, our righteousness, our sanctification, our transformation, and our redemption. The all-inclusive Spirit is the processed and consummated Triune God given to us as the blessing. We should praise the Lord that we have received the Spirit as such a blessing and may enjoy Him all the time through eternity. (The Conclusion of the New Testament, pp. 3293-3294)

Today's Reading

Galatians reveals the way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit—the aggregate of the all-embracing blessing of the full gospel of God: by God's revealing of Christ in us (1:16a; Eph. 1:17; Gen. 13:14-18; Eph. 3:8, 19); by our receiving of Christ out of the hearing of faith (Gal. 3:2); by being born according to the Spirit and by being given the

接受基督（加三 2）；借着按着灵而生，并借着得神儿子的灵进入我们的心（四 29 下、6）；借着因受浸被放在基督里而穿上基督（三 27）；借着在基督的死里与祂联合，使那活着的不再是我们，乃是祂在我们里面活着（二 20）；借着凭灵活着，并凭灵而行（五 16、25）；借着受生产之苦，使基督成形在我们里面（四 19）；借着照那灵的愿望和目的而为着那灵撒种，以完成那灵所愿望的（六 7～8）；借着夸基督的十字架并活新造（14～15）；以及借着用我们的灵享受主耶稣基督的恩（17～18）。

因着亚当的堕落，人类被带到咒诅之下，但神应许亚伯拉罕说，…万国必因他的后裔得福。基督应许了神给亚伯拉罕的应许。…基督这位亚伯拉罕的后裔，已经赎出我们脱离律法的咒诅，使亚伯拉罕的福，可以因祂临到万国。基督在十字架上作为代替而死，为要拯救我们脱离因着亚当所带进的咒诅。然后，作为亚伯拉罕唯一后裔的基督，这末后的亚当，在复活里成了赐生命的灵。作为赐生命之灵的复活基督，乃是变了形像之亚伯拉罕的子孙，亚伯拉罕的后裔，分赐到我们里面，使我们成为亚伯拉罕的子孙，亚伯拉罕团体的后裔，能以接受并承受终极完成的灵，这灵就是亚伯拉罕的福（三 7、14，四 28）。…我们得救信入基督之前，是在律法的咒诅之下。…基督作为亚伯拉罕的后裔，将经过过程、终极完成的三一神带给我们，作我们的福分，给我们享受。作亚伯拉罕后裔之包罗万有的基督，成了包罗万有的灵；这灵乃是神在基督里，那全备福音包罗一切之福的集大成，好成就照圣经纶而有的神圣分赐（新约总论第十一册，五五至五七页）。

参读：书信中的灵，第一部分，第五章；书信中作为那灵的基督，第四章；书信中神的灵同人的灵，第六章。

Spirit of God's Son into our hearts (4:29b, 6); by putting on Christ through the baptism that puts us into Christ (3:27); by being identified with Him in His death so that it may be no longer we who live but He who lives in us (2:20); by living and walking by the Spirit (5:16, 25); by having Christ formed in us through travail (4:19); by sowing unto the Spirit with the desire and aim of the Spirit in view, to accomplish what the Spirit desires (6:7-8); by boasting in the cross of Christ and living a new creation (vv. 14-15); and by enjoying the grace of the Lord Jesus Christ with our spirit (vv. 17-18).

Through Adam's fall the human race was brought under the curse, but God promised Abraham that in his seed the nations...would be blessed. Christ has fulfilled God's promise to Abraham....Christ as the seed of Abraham has redeemed us out of the curse of the law so that the blessing of Abraham might come to the nations in Him. Christ died a substitutionary death on the cross to deliver us from the curse brought in by Adam. Then in resurrection Christ, who was the unique seed of Abraham as the last Adam, became the life-giving Spirit. The resurrected Christ as the life-giving Spirit is the transfigured descendant of Abraham, the seed of Abraham, dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, those who can receive and inherit the consummated Spirit as the blessing of Abraham (3:7, 14; 4:28)....Before we believed into Christ and were saved, we were cursed under the law....As the seed of Abraham, Christ brought to us the processed and consummated Triune God as our blessing for our enjoyment. The all-inclusive Spirit, who the all-inclusive Christ as the seed of Abraham has become, is the aggregate of the all-embracing blessing of the full gospel of God in Christ for the divine dispensing according to the divine economy. (The Conclusion of the New Testament, pp. 3294-3295)

Further Reading: CWWL, 1965, vol. 3, "The Spirit in the Epistles," ch. 5; CWWL, 1965, vol. 3, "Christ as the Spirit in the Epistles," ch. 4; CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 6

第八周诗歌

WEEK 8 — HYMN

400

经历基督 — 作便利者

8 6 8 6 副 (英 539)

D 大调

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3 5 |
 一 哦 主,在我你 是 生命, 对 我也是一 切; 何
 5 5 5 5 | 5 #4 5 6 5 6 | 7 1̇ 7 6 | 5 . 5
 其 亲 切、何 其 便 利, 永 远 取 用 不 竭!
 5 | 1̇ 1̇ 7 6 5 | 6 . 5 5 | 6 1̇ 5 3 | 2 . 2
 (副) 哦 主,你 是 生 命 之 灵, 对 我 何 亲 何 近!
 2 | 3 3 5 5 | 1̇ 1̇ 2̇ 1̇ 6 | 5 5 6 7 | 1̇ . 1̇ ||
 亲 切、便 利, 令 人 赞 赏, 又 是 甜 美、常 新。

- 二 对于我的大小需要, 你是丰富供应;
何其全备、何其充足, 我得应用于灵。
- 三 你作膏油涂抹、运行, 时常顾我软弱;
借你能力无限供应, 使我刚强、灵活。
- 四 生命之律灵中规律, 使我得享自由;
你的实际所有丰富, 将我全人浸透。
- 五 你是与我永远成一, 无比神圣联结;
永远与我成为一灵, 永远不再隔绝。
- 六 愿你在我全人居衷, 在我心中安家;
一部一部、荣上加荣, 将我全人变化。

O Lord, Thou art in me as life Experience of Christ — As the Available One

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1. O Lord, Thou art in me as life And ev - ery - thing to
 me! Sub - jec - tive and a - vail - a - ble, Thus I ex - pe - rience
 Thee. (C) O Lord, Thou art the Spir - it! How dear and near to
 me! How I en - joy Thy mar - vel - ous A - vail - a - bil - i - ty!

- 2. To all my needs both great and small
Thou art the rich supply;
So ready and sufficient too
For me now to apply.
- 3. Thy sweet anointing with Thy might
In weakness doth sustain;
By Thy supply of energy
My strength Thou dost maintain.
- 4. Thy law of life in heart and mind
My conduct regulates;
The wealth of Thy reality
My being saturates.
- 5. O Thou art ever one with me,
Unrivalled unity!
One spirit with me all the time
For all eternity!

第九周

在一的立场上与神同享基督

MC 诗歌: 624, 补 628

读经: 申十二 5、8、11、13~14、17~18、21、26~27, 诗四八 2、11~12, 八十 17~19

纲要

周一

壹 申命记十二章启示在神所选择独一的地方与神同享基督, 为着保守神子民的一—5~8、11~14、17~18、21、26~27, 十四 22~23, 十六 16, 参林前十 6、11, 罗十五 4:

一 以色列人不可在他们所选择的地方敬拜神, 享受他们献给神的供物 (申十二 8、13、17); 他们要到神所选择立祂名的地方, 就是到祂的居所和祂的祭坛那里敬拜神 (5~6), 将他们的十分取一之物、供物和祭物带到那里给神 (5、11、14、18、21、26~27, 十四 22~23, 十五 19~20, 十六 16)。

二 申命记十二章中神所选择唯一敬拜祂的地方, 象征我们在地方立场上的聚集, 为着在实行一面有一个身体的彰显 (由耶路撒冷所表征), 并在现实一面有一个身体的实际 (由耶路撒冷内的锡安所表征)—诗四八 2, 五十 2, 启一 11, 二 7。

三 新约中关于敬拜神这事的启示, 在以下各面与

Week Nine

Enjoying Christ with God on the Ground of Oneness

MC Hymns: 864, 1339

Scripture Reading: Deut. 12:5, 8, 11, 13-14, 17-18, 21, 26-27; Psa. 48:2, 11-12; 80:17-19

Outline

Day 1

I. Deuteronomy 12 reveals the enjoyment of Christ with God at the unique place of God's choice for the keeping of the oneness of God's people—vv. 5-8, 11-14, 17-18, 21, 26-27; 14:22-23; 16:16; cf. 1 Cor. 10:6, 11; Rom. 15:4:

A. The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17); they were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there (vv. 5, 11, 14, 18, 21, 26-27; 14:22-23; 15:19-20; 16:16).

B. The place of God's unique choice for His worship in Deuteronomy 12 signifies our meeting on the ground of locality for the expression of the one Body in practicality (signified by Jerusalem) and for the reality of the one Body in actuality (signified by Zion within Jerusalem)—Psa. 48:2; 50:2; Rev. 1:11; 2:7.

C. The revelation in the New Testament concerning the worship of God

申命记十二章的启示相符：

- 1 神的子民总该是一；他们中间不该有分裂—诗一三三，约十七 11、21 ~ 23，林前一 10，弗四 3。
- 2 神的子民该聚集到独一的名里，这名就是主耶稣基督的名，其实际乃是那灵；用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱—太十八 20，林前一 12，十二 3，后三 8。
- 3 在新约里神的住处，神的居所，乃是特别设在我们调和的灵里，在我们蒙重生、由神圣的灵所内住之人的灵里；我们在敬拜神的聚会里，必须操练我们的灵，并在我们的灵里作一切事—弗二 22，约四 21 ~ 24，林前十四 15。
- 4 我们敬拜神时，必须真实地应用祭坛所表征之基督的十字架，拒绝肉体、己和天然生命，并单单凭基督来敬拜神—诗四三 4 上，太十六 24，加二 20。
- 5 神所选择为着敬拜祂的地方，乃是满了对基督之丰富的享受，并满了喜乐之处—申十二 7、12、18，十四 23，弗三 8，腓四 4，林前十四 3、4 下、26、31。

周二

四 无论我们在哪里，我们都该被聚集到主的名里，在我们的灵里并带着十字架而聚集；我们若都这样作，我们虽然是在不同城市聚集，却都是同一地方聚会；这一个地方就是独一之二的立场—申十二 5 ~ 6，耶三二 39：

- 1 表面上，我们在地理上是分开的，因为我们分别在全世界的各城市，在合乎圣经的地方立场上聚集—实行一个城一个召会，一个城只有一个召会—徒八 1，十三 1，后一 11。

corresponds to the revelation in Deuteronomy 12 in the following ways:

1. The people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3.
2. The unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12; 12:3; Rev. 3:8.
3. In the New Testament God's habitation, His dwelling place, is particularly located in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in our spirit—Eph. 2:22; John 4:21-24; 1 Cor. 14:15.
4. In our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone—Psa. 43:4a; Matt. 16:24; Gal. 2:20.
5. The place that God has chosen for His worship is a place full of the enjoyment of the riches of Christ and a place full of rejoicing—Deut. 12:7, 12, 18; 14:23; Eph. 3:8; Phil. 4:4; 1 Cor. 14:3, 4b, 26, 31.

Day 2

D. Wherever we may be, we should be gathered into the Lord's name, in our spirit, and with the cross; if we all do this, we all will meet in the same place, although we meet in different localities; this one place is the ground of the unique oneness—Deut. 12:5-6; Jer. 32:39:

1. Apparently, we are divided by geography, for we meet in separate cities all over the world on the scriptural ground of locality—the practice of having one church for one city, one city with only one church—Acts 8:1; 13:1; Rev. 1:11.

2 实际上，我们虽然在地理上是分隔的，但我们都在同一地方，就是在主耶稣的名里，在我们调和的灵里，并带着十字架而聚集；这就是一，也就是对神正确敬拜的立场：

a 许多基督徒因着自己的偏好而分裂了；在主的恢复里，我们必须不在意自己的偏好，乃在意主作为实际的灵与我们同在，这灵就是祂名的实际—太十八 20，林前一 10，出三三 14。

b 申命记十二章之预表的应验，不是一个地理上的地方，乃是在我们的灵里—约四 21 ~ 24。

c 在召会的入口有十字架；我们要作为召会而聚集，就必须经历十字架，为着钉死己、攻倒“理论和各样阻挡人认识神而立起的高寨”（林后十 5）并单单高举基督，好使祂能成为一切，又在一切之内，为着神的彰显，并为着一的独特见证—太十六 24，林前二 2，林后十 3 ~ 5，西一 10、18 下，三 10 ~ 11。

周三

贰 耶路撒冷的独一立场，就是锡安山上建造那作神居所之圣殿的地方，预表神所选择的独一立场，就是一的立场—申十二 5，代下六 5 ~ 6，拉一 2 ~ 3：

一 古时所有以色列人一年三次到耶路撒冷聚集；唯有借着在耶路撒冷这独一的地方敬拜神，神子民的一才世代得蒙保守—申十二 5，十六 16。

二 新约中神所命定一的正确立场，乃是一地一会的独一立场—启一 11：

1 召会是由宇宙的神所构成的，却存在于地上的许多

2. Actually, in spite of geographical separation, we all meet in the same place—in the name of the Lord Jesus, in our mingled spirit, and with the cross; this is the oneness, and this is the ground for the proper worship of God:

a. Many Christians are divided by their preferences; in the Lord's recovery we must not be for our preference but for the Lord's presence as the Spirit of reality, the reality of His name—Matt. 18:20; 1 Cor. 1:10; Exo. 33:14.

b. The fulfillment of the type in Deuteronomy 12 is not a matter of a geographical place but a matter of our spirit—John 4:21-24.

c. At the entrance of the church there is the cross, and in order to meet as the church, we must experience the cross for the crucifying of the self, for the overthrowing of “reasonings and every high thing rising up against the knowledge of God” (2 Cor. 10:5), and for the exalting of Christ alone so that He may be all and in all for God's expression and the unique testimony of oneness—Matt. 16:24; 1 Cor. 2:2; 2 Cor. 10:3-5; Col. 1:10, 18b; 3:10-11.

Day 3

II. The unique ground of Jerusalem, the place where the temple as God's dwelling place was built on Mount Zion, typifies the unique ground of God's choice, the ground of oneness—Deut. 12:5; 2 Chron. 6:5-6; Ezra 1:2-3:

A. In the ancient time all the Israelites came together three times a year at Jerusalem; it was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Deut. 12:5; 16:16.

B. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality—Rev. 1:11:

1. The church is constituted of the universal God, but it exists on earth in many

地方；就性质说，召会在神里面是宇宙性的，但就实行说，召会在一个确定的地方是地方性的，就如“在哥林多神的召会”——林前一2：

- a “神的召会”，意思是召会不仅为神所有，也有神为其性质和素质，这是神圣的、一般的、宇宙的、永远的——2节。
 - b “在哥林多…的召会”，意指在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场和治理的界限，这是物质的、专特的、地方的、暂时的——2节。
- 2 缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行；关于召会在各地的建立，整本新约的记载是一致的一徒八1，十三1，十四23，罗十六1，林前一2，林后八1，加一2，启一4、11。

周四

叁 在一的立场上的召会生活，乃是今日的耶路撒冷；在召会生活里必须有一班得胜者，这些得胜者乃是今日的锡安——诗四八2、11～12：

- 一 锡安作为圣城耶路撒冷的高峰和美丽，预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际——二十2，五三6上，八七2。
- 二 得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所——启二一1～3、16、22。
- 三 召会生活是我们作得胜者正确的地方，但这不是

localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as “the church of God which is in Corinth”—1 Cor. 1:2:

- a. The church of God means that the church is not only possessed by God but has God as its nature and essence, which are divine, general, universal, and eternal—v. 2a.
 - b. The church...which is in Corinth refers to a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs, which is physical, particular, local, and temporal in time—v. 2b.
2. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice; the record concerning the establishment of the church in its locality is consistent throughout the New Testament—Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11.

Day 4

III. The church life on the ground of oneness is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion—Psa. 48:2, 11-12:

- A. As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—20:2; 53:6a; 87:2.
- B. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity—Rev. 21:1-3, 16, 22.
- C. The church life is the right place for us to be an overcomer, but this does

说，只要我们在召会生活中，我们就是得胜者；在召会生活中是一回事，作得胜者是另一回事——二 7、11、17、26～28，三 5、12、20～21。

周五

肆 我们要作今日的得胜者，就必须在一的立场上与神同享基督，好展览基督，建造召会，并预备基督的新妇——太十六 18，启十九 7：

一 以色列人可以用两种方式享受美地的丰富出产：

- 1 普通、个人的方式，是随时随地都可与任何人一同享受一般的分——申十二 15。
- 2 特别、团体的方式，是与所有以色列人在指定的节期并在神所选择独一的地方，享受上好的分，就是初熟之物和头生的——五、8、11、13～14、17～18、21、26～27 节，十四 22～23，十五 19～20，十六 16～17。

二 照样，基督的信徒享受基督也有两面：

- 1 普通、个人的一面，随时随地都可以享受基督作神所给我们的分——西一 12，林前一 2、9，弗六 18，帖前五 16～18，罗十 12～13。
- 2 特别、团体的一面，乃是在神所选择的地方——一的独一立场上，在正确召会生活的聚会里，享受基督上好的分——林前十四 3、4 下、26、31。

三 我们需要过一种生活，个人经营基督并享受基督，使我们能集体地一同享受祂，好建造基督的身体作神的家，使神得着彰显，并作神的国，使神得以掌权——三 16，提前三 15，罗十四 17～18：

not mean that as long as we are in the church life, we are an overcomer; it is one thing to be in the church life, but it is another thing to be an overcomer—2:7, 11, 17, 26-28; 3:5, 12, 20-21.

Day 5

IV. In order to be today's overcomers, we must enjoy Christ with God on the ground of oneness for the exhibition of Christ, the building of the church, and the preparation of Christ's bride—Matt. 16:18; Rev. 19:7:

A. The children of Israel could enjoy the rich produce of the good land in two ways:

1. The common, private way was to enjoy it as a common portion at any time, in any place, and with anyone—Deut. 12:15.
2. The special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God—vv. 5, 8, 11, 13-14, 17-18, 21, 26-27; 14:22-23; 15:19-20; 16:16-17.

B. Likewise, the enjoyment of Christ by His believers is of two aspects:

1. The common, private aspect is to enjoy Christ as our God-allotted portion at every time and in every place—Col. 1:12; 1 Cor. 1:2, 9; Eph. 6:18; 1 Thes. 5:16-18; Rom. 10:12-13.
2. The special, corporate aspect is to enjoy the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God—1 Cor. 14:3, 4b, 26, 31.

C. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the house of God for God's expression and as the kingdom of God for God's dominion—3:16; 1 Tim. 3:15; Rom. 14:17-18:

- 1 神的旨意是要我们享受基督；我们必须寻求在各种处境中享受基督并经历基督—来十5～10，腓三7～14，四5～8。
- 2 基督是无限量的丰富，但是今日的召会却是在贫穷中过日子，因为主的儿女都是懒惰的一箴六6～11，二四30～34，二六14，太二五26、30，参林前五58。
- 3 我们必须经营基督，就是我们的美地，使我们从祂的丰富收获出产，带到召会的聚会中献上；这样，聚会就是展览基督的丰富，也是全体与会者在神面前并同着神，彼此分享基督，使众圣徒与召会得着建造—西二6～7，林前一9，十四3、31。
- 4 每逢我们来到聚会中敬拜主，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—二六节，申十六15～17。
- 5 我们聚集一起来展览基督，乃是展览我们所经营的基督，我们所享受、所经历的基督—申十四22～23。

周六

伍 我们要作今日的得胜者，就必须维持一的立场，就是神独特的选择，不高抬任何基督以外的事物；在主的恢复中，我们单单高举基督—西一18下，启二4，林后四5，十5：

- 一 以色列人能对美地的丰富有完全享受之前，必须彻底毁坏“在高山上，在小山上，在各青翠树下”（申十二2）异教敬拜的地方、偶像以及偶像的名；高山与小山表征高举一些基督以外的东西，青翠树表征一些美丽、有吸引力的东西—申十二1～3、5节，王上十一7～8，

1. God's will is for us to enjoy Christ; we must seek to enjoy Christ and experience Him in every situation—Heb. 10:5-10; Phil. 3:7-14; 4:5-8.
2. Christ is rich beyond measure, but the church today is groveling in poverty because the Lord's children are indolent—Prov. 6:6-11; 24:30-34; 26:14; Matt. 25:26, 30; cf. 1 Cor. 15:58.
3. We must labor on Christ, our good land, so that we may reap some produce of His riches to bring to the church meeting and offer; thus, the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before God and with God for the building up of the saints and the church—Col. 2:6-7; 1 Cor. 1:9; 14:3, 31.
4. Whenever we come to the meetings to worship the Lord, we should not come with our hands empty; we must come with our hands full of the produce of Christ—v. 26; Deut. 16:15-17.
5. We meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have experienced and enjoyed—14:22-23.

Day 6

V. In order to be today's overcomers, we must maintain the ground of oneness, God's unique choice, without elevating anything other than Christ; in the Lord's recovery we elevate Christ and Christ alone—Col. 1:18b; Rev. 2:4; 2 Cor. 4:5; 10:5:

- A. Before the children of Israel could have the full enjoyment of the riches of the good land, they had to utterly destroy the heathen places of worship, the idols, and the names of the idols “on the high mountains and on the hills and under every flourishing tree” (Deut. 12:2); the high mountains and hills signify the exaltation of something other than Christ, and the flourishing trees signify things that are beautiful and attractive—vv. 1-3, 5;

十二 26 ~ 31, 民三三 52。

- 二 神百姓荒凉和堕落的内在原因，乃是基督没有被他们高举；他们没有在凡事上让祂居首位，居第一位——诗八十 1、3、7、15 ~ 19, 七四 1。
- 三 从荒凉得复兴的路，就是高举基督；在一的立场上与神同享基督，唯有借着神百姓正确的珍赏并高举基督，才得以维持并保守。

1 Kings 11:7-8; 12:26-31; Num. 33:52.

- B. The intrinsic reason for the desolation and degradation of God's people is that Christ is not exalted by them; they do not give Him the preeminence, the first place, in everything—Psa. 80:1, 3, 7, 15-19; 74:1.
- C. The way to be restored from desolation is to exalt Christ; the enjoyment of Christ with God on the ground of oneness can be maintained and preserved only when Christ is properly appreciated and exalted by God's people.

第九周■周一

晨兴喂养

申十二5~7 “但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去，将你们的燔祭和别的祭，…都奉到那里；在那里，耶和华你们神的面前，你们和你们的家属都可以吃，并且因你手所办的一切事蒙耶和华你的神赐福，就都欢乐。”

以色列人要寻求耶和华，到耶和华他们的神从他们各支派中，所选择出来立祂名的地方，就是到祂的居所和祂的祭坛那里（申十二5~6）。这里我们看见三件事：地方、名、祭坛。…要履行（申命记十二章的）要求，就要有独一的敬拜中心，如后来的耶路撒冷，以保守神百姓中间的一，避免因着人的偏好而造成分裂（申命记生命读经，八六至八七页）。

信息选读

申命记十二章至少在四方面与新约中的启示相符。

首先，…神的子民总该是一。…若是每支派各自有敬拜神的中心，神子民中间就会有十二个分裂，因为每个中心都会成为分裂的立场和根据。神在祂的智慧里，…要求他们接受祂的选择，即使去那地对许多人并不方便，他们也要一年三次到独一的敬拜中心去。

新约中的原则是一样的。…神的儿女，在基督里的信徒，必须是一，同有一个敬拜神的中心。然而，…今天有许多敬拜的中心，这就导致分裂。…神子民中间的分裂乃是因大家有不同偏好的结

WEEK 9 — DAY 1

Morning Nourishment

Deut. 12:5-7 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go. And there you shall bring your burnt offerings and your sacrifices,...and there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

The children of Israel were to seek Jehovah and come unto the place which Jehovah their God would choose out of all their tribes to put His name, even unto His habitation with His altar (Deut. 12:5-6). Here we have three things: the place, the name, and the altar....To fulfill [the] requirements [of Deuteronomy 12] was to have a center of worship, as Jerusalem would be later, for the keeping of the oneness among God's people, avoiding the division caused by man's preferences. (Life-study of Deuteronomy, pp. 72-73)

Today's Reading

Chapter 12 of Deuteronomy corresponds in at least four ways to the revelation in the New Testament.

First,...the people of God should always be one....If each tribe had had its own center for the worship of God, there would have been twelve divisions among God's people, for each center would have been the ground and the base of a division. In His wisdom, God...required them to take His choice and to come three times a year to the unique worship center, even though travel to that place was inconvenient for many of them.

The principle is the same in the New Testament....God's children, the believers in Christ, must be one and have the same center for the worship of God. However,...today...there are many worship centers, and this has led to divisions. The divisions among God's people are the result of having different

果。…主的恢复乃是按着神的喜好，回到神的方式。

第二，…神保守祂子民在一里的路，乃是有一个立祂名，就是那独一无二之名的地方。我们在谁的名里聚集敬拜神，是非常重要的。…今天基督徒只该聚集到一个独一无二的名里，就是主耶稣的名里（太十八20）。然而，基督徒习惯于聚集到别的名里，就如浸信会、长老会、圣公会、路德会、循理会。被聚集到这些不同的名里就是分裂，因为这些名乃是分裂的根基。…我们的敬拜若有别的名，是可憎的；这是属灵的淫乱。我们是基督的配偶，祂的妻子。我们既是祂的配偶，就不该在祂的名以外有别的名。

第三，申命记十二章和新约都启示，神所选择要我们敬拜祂的地方，乃是祂居所的地方。…按照以弗所二章二十二节，神的住处，神的居所，乃是在我们的灵里。不错，我们是召会，该聚集到基督的名里，但我们也需要操练我们的灵。我们若在基督的名下聚在一起，却没有操练我们的灵，反而留在天然的心思里，或者甚至留在肉体里，我们就不是在神的居所里。我们…必须在灵里。不然，我们就会失去召会的正确立场。

第四，…我们…还必须有表征十字架的祭坛。保罗在林前二章二节指明这事的重要。…钉十字架的基督，乃是保罗职事唯一的主题、中心、内容和本质。…我们该在十字架上…（并且）不该将任何属于旧人、肉体、己或天然生命的东西带进召会。我们在十字架上时，就真是在灵里了。

我们若有主的名、神的居所和十字架，我们中间就不会有分裂。不管我们当地有多少信徒，有多少聚会的地点，我们都会是一（申命记生命读经，八八至九一页）。

参读：申命记生命读经，第十篇；一的真正立场，第四章。

preferences....The Lord's recovery is a matter of coming back to God's way according to God's preference.

Second,...God's way to keep the oneness of His people is to have a place with His name, the unique name. The name in which we gather for the worship of God is a matter of great importance....Today Christians should be gathered together into only one name, the name of the Lord Jesus (Matt. 18:20). However, Christians are accustomed to being gathered into other names, such as Baptist, Presbyterian, Episcopalian, Lutheran, and Methodist. To be gathered into these different names is to be divided, because these names are the base of divisions....To have other names for our worship is an abomination; it is spiritual fornication. We are Christ's counterpart, His wife. Since we are His counterpart, we should not have a name other than His name.

Third, both Deuteronomy 12 and the New Testament reveal that the place chosen by God for our worship of Him is the place of His habitation....According to Ephesians 2:22, God's habitation, His dwelling place, is in our spirit. Yes, as a church we should be gathered into the name of Christ, but we also need to be exercised in our spirit. If we come together under the name of Christ but, instead of exercising our spirit, we remain in the natural mind or, even worse, in the flesh, we will not be in the habitation of God....We must be in the spirit. Otherwise, we will lose the proper ground of the church.

Fourth,...we must have the altar, which signifies the cross. Paul's word in 1 Corinthians 2:2 indicates the importance of this....The crucified Christ was the unique subject, the center, the content, and the substance of Paul's ministry.... We should be on the cross...[and] not bring anything of the old man, anything of the flesh, the self, or the natural life, into the church. When we are on the cross, we are truly in the spirit.

If we have the name, the habitation, and the cross, there will be no divisions among us. No matter how many believers there may be in our locality and no matter how many meeting places, we all will be one. (Life-study of Deuteronomy, pp. 73-76)

Further Reading: Life-study of Deuteronomy, msg. 10; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 4

第九周■周二

晨兴喂养

启一 11 “你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”

太十八 20 “因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”

为着便利和实行的缘故，我们在所住的各城市聚集。表面上，我们在地理上是分开的，因为我们分别在地上的各城市聚集。实际上，我们仍在一里，不是分开的，因为我们无论在哪里，都是在主的名里，在我们的灵里，并带着十字架而聚集。

最近在安那翰召会的祷告聚会中，有来自好几个不同国家的圣徒。…没有人说到祷告的题目，或该如何祷告。然而，我们都同心合意地祷告。我们能有这样的一，是因为我们虽然在地理上是分隔的，但都在同一地方—就是在主的名里，在我们的灵里，并带着十字架而聚集（申命记生命读经，九五页）。

信息选读

今天大多数基督徒的光景与此大不相同。他们不是在一里聚集，而是在许多不同的宗派里聚集。来自各宗派的基督徒即使聚在一起，也很难一起祷告。…在基督里的信徒若要成为一，就必须放弃一切属宗派的事物，而单单在主耶稣的名里，在我们的灵里，并带着十字架聚在一起。这就是一，也就是对神敬拜的正确立场。

WEEK 9 — DAY 2

Morning Nourishment

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

For convenience and practicality, we meet in the different cities where we live. Apparently we are divided by geography, for we meet in separate cities all over the world. Actually we remain in the oneness and are not divided, for wherever we may be, we meet in the Lord's name, in the spirit, and with the cross.

Recently, in the prayer meeting of the church in Anaheim, there were saints present from a number of different countries...Nobody gave a word about the subject of our prayer or about how we should pray. Nevertheless, we prayed in one accord. We could be one in such a way because, in spite of geographical separation, we all meet in the same place—in the Lord's name, in our spirit, and with the cross. (Life-study of Deuteronomy, p. 79)

Today's Reading

The situation with most Christians today is very different from this. They meet not in oneness but in many different denominations. Even if Christians from various denominations meet together, they may have difficulty praying together...If the believers in Christ are to be one, they must give up all denominational things and simply come together in the name of the Lord Jesus, in the spirit, and with the cross. This is the oneness, and this is the proper ground for the worship of God.

许多基督徒…虽然住在同一城市，却不聚在一起，因为他们想要有自己的偏好。在主的恢复里，我们必须不在意自己的偏好，乃在意主的同在。…无论我们在哪里，在安那翰或台北，在伦敦或东京，我们都该被聚集到主的名里，都该在我们的灵里，并带着十字架而聚集。我们若都这样作，我们虽然是在不同城市聚集，却都是在同一地方聚会；这一个地方就是独一无二之立场。

在主的恢复里，我们有一个名和一位灵。我们都在耶稣基督的名里聚集，也都在调和的灵里，就是在那由圣灵所内住之人重生的灵里聚集。我们在这灵里聚集，不在自己的观念、渴望、偏好或选择里聚集。…在召会的入口有十字架；我们要作为召会而聚集，就必须经历十字架。肉体、己和天然人无法在召会中，而必须被钉十字架。所以，我们乃是在主耶稣的名里，在调和的灵里并带着十字架而聚集。这是我们聚集的地方，在这里有我们在主独一无二的名里所竭力保守的一（申命记生命读经，九五至九六页）。

召会在一地，可以在不同的地方聚会，但仍是一个召会。若是一个地方太大，召会可以在许多不同的地方聚会；就如同行传二章所记载之耶路撒冷的召会一样（46～47）。当日圣徒们是在各家聚会，但在各家的聚会，并不是一家一个召会；他们仍是一个召会。…虽然（我们）主日早上分在几个会所聚会，另外还有祷告聚会分在数十个分家聚会，但仍是一个召会，行政是一个，见证是一个。因着在宇宙间，召会只有一个，所以无论在任何地方，召会的出现也是一个。这就是召会的路，这也是召会的立场。召会的路乃是以一地一会为原则，一个地方只有一个召会；若不然，召会就分裂了（李常受文集一九六六年第三册，二九六页）。

参读：申命记生命读经，第十一篇；基督的启示与召会的实际，第十二篇。

Many Christians,...even though they may live in the same city,...will not meet together because they want to have their own preference. In the Lord's recovery, we care not for our preference but for the Lord's presence.... Wherever we may be, in Anaheim or Taipei, in London or Tokyo, we should be gathered into the Lord's name [Matt. 18:20], and we should meet in our spirit and with the cross. If we all do this, we all will meet in the same place, although we meet in different localities. This one place is the ground of the unique oneness.

In the Lord's recovery, we have one name and one Spirit. We all meet in the name of Jesus Christ, and we all meet in the mingled spirit—in the regenerated human spirit indwelt by the Holy Spirit. We gather together in this spirit, not in our concept, desire, preference, or choice....At the entrance of the church there is the cross, and in order to meet as the church we must experience the cross. The flesh, the self, and the natural man cannot be in the church; they must be crucified. Therefore, we meet in the name of the Lord Jesus, in the mingled spirit, and with the cross. This is the place where we meet, and here we have the oneness which we endeavor to keep in the unique name of the Lord. (Life-study of Deuteronomy, pp. 79-80)

One city may have many meeting halls or districts, but there is still only one church. In a large locality the church may meet in many different places, as did the church in Jerusalem (Acts 2:46-47). In the early days the saints met in their houses, but the meeting in each house was not a church. All the meetings in the different homes were the meetings of one church....Although we may meet separately in several meeting halls on the Lord's Day morning, and although we have prayer meetings in several dozen homes, we are still one church with one administration and one testimony. Because there is only one church in the universe, there is only one expression of the church in any given place. This is the ground of the church. The church needs to keep the principle of having one church for one place, one city with only one church; otherwise, the church will be divided. (CWWL, 1966, vol. 3, "The Revelation of Christ and the Reality of the Church," p. 215)

Further Reading: Life-study of Deuteronomy, msg. 11; CWWL, 1966, vol. 3, pp. 213-226

第九周■周三

晨兴喂养

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人…”。

代下六 5～6 “…我未曾在以色列众支派中选择一城建造殿宇，使我的名可以立在那里，…但选择耶路撒冷，使我的名可以立在那里…”。

召会是由宇宙的神所构成的，却存在于地上的许多地方，哥林多就是其中之一。就性质说，召会在神里面是宇宙性的；但就实行说，召会在一个确定的地方是地方性的。因此，召会有两面：宇宙的，和地方的。缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行。因此，新约也强调召会地方的一面（徒八 1，十三 1，启一 11 等）（圣经恢复本，林前一 2 注 2）。

我们对基督的享受有两面，一面是个人的享受，这是无论到什么地方都可以的；一面是众人的享受，若是要和众圣徒一同敬拜神，…就不能随自己的意，而是必须照着神所规定的作。…这个神所指定的地方，就是日后的耶路撒冷（代下六 5～6，约四 20）。耶路撒冷乃是神所选择唯一的敬拜中心，这在历世历代维持并保守了以色列人中间的合一（李常受文集一九六六年第三册，三〇三页）。

信息选读

林前一章二节上半说，“神的召会。”…指明召会不仅为神所有，也有神为其性质和素质，这是神圣的、一般的、宇宙的、永远的。…神是召会的性

WEEK 9 — DAY 3

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus,...with all those who call upon the name of our Lord Jesus Christ in every place...

2 Chron. 6:5-6 ...I have not chosen a city out of all the tribes of Israel to build a house for My name that it might be there;...but I have chosen Jerusalem that My name might be there...

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament stresses the local aspect of the church also (Acts 8:1; 13:1; Rev. 1:11; etc.). (1 Cor. 1:2, footnote 2)

Our enjoyment of Christ has two aspects. One aspect is individual, which can be enjoyed in any place. The other aspect is corporate. If we desire to worship God with all the saints,...we cannot do it according to our desire, but according to God's ordination. The place appointed by God was eventually Jerusalem (2 Chron. 6:5-6; John 4:20). Jerusalem became the unique worship center chosen by God, which helped to maintain and preserve the oneness among the children of Israel for generations. (CWWL, 1966, vol. 3, "The Revelation of Christ and the Reality of the Church," pp. 219-220)

Today's Reading

The church of God [in 1 Corinthians 1:2a]...indicates that the church is not only being possessed by God, but it has God as its nature and essence, which are divine, general, universal, and eternal....God is the nature and essence of the

质和素质。因此，召会是神圣的。

“在哥林多…的召会”（2）是在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场和治理的界限，这乃是物质的、专特的、地方的、暂时的。保罗写信给神的召会，这召会不是在诸天之上，乃是在哥林多。…召会留在那地，作基督在当地的见证。基督在一地的见证乃是基督宇宙之见证的一部分。宇宙的见证是由地方的见证组成并构成的。

召会的地位、立场和行政区域是物质的，不是神圣的；是专特的，不是一般的；是地方的，不是宇宙的；是暂时的，不是永远的。这些是召会在地方一面的讲究。

召会是“在基督…里被圣别”的（2），已在基督里被圣别、成为圣别；基督就是经过过程之三一神在祂丰满里的具体化身，为召会的元素和范围。

召会由“蒙召的圣徒”（2）组成，乃是那从撒但的世界中被召出来之圣徒，被圣别之人的召会。我们已蒙神呼召，在基督里被圣别。我们不再在世界上；我们乃是在蒙神呼召且在基督这奇妙人位里被圣别的召会中；基督是我们里面的元素和我们外面的范围。

二节包含一个真正召会的五种资格。…真正的召会乃是神的召会，是在地方上的召会，是在基督里被圣别，并且由蒙召的圣徒组成。二节下半接着有第五种资格：“同着所有在各地呼求我们主耶稣基督之名的人。”这…指明真正的召会与在全球各处呼求主耶稣基督之名的众圣徒有关，…乃是与所有一包括今天的信徒、在我们之前和在我们之后的信徒—在各地呼求我们主耶稣基督之名的人有关（主恢复的简说，六七至六九页）。

参读：主恢复的简说，附录；召会的立场与召会的聚会，第一章。

church. Therefore, the church is divine.

“The church...in Corinth” (v. 2b) was a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs. As such, it was physical, particular, local, and temporal in time. The church of God to whom Paul wrote was not in the heavens but in Corinth....The church remained in that locality for a local testimony of Christ. A local testimony of Christ is a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies.

The standing, ground, and jurisdiction of the church is physical rather than divine, particular rather than general, local rather than universal, and temporal in time rather than eternal. These are the local aspects of the church.

The church is “sanctified in Christ” (v. 2c), having been sanctified, made holy, in Christ, who is the embodiment of the processed Triune God in His fullness, as its element and sphere.

The church is composed of the “called saints” (v. 2d)—the assembly of the saints, the sanctified ones, who have been called out of the satanic world. We have been called by God to be sanctified in Christ. We are no longer in the world; we are in the church, which is called by God and sanctified in a wonderful person, Christ, who is our element within and our sphere without.

Verse 2 contains five qualifications for a genuine church....The church which is genuine is the church of God, it is the church in a locality, it is sanctified in Christ, and it is composed of the called saints. Verse 2e continues with the fifth qualification: “With all those who call upon the name of our Lord Jesus Christ in every place.” This...indicates that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe...including the believers today, those who came before us, and those who will come after us—who call upon the name of our Lord Jesus Christ in every place. (A Genuine Church (booklet), pp. 7-11)

Further Reading: CWWL, 1990, vol. 2, “A Genuine Church,” pp. 373-382; The Ground of the Church (booklet)

第九周■周四

晨兴喂养

诗四八2“在北面的锡安山，是大君王的城，居高华美，为全地所喜悦。”

11～12“因你的判断，锡安山应当快乐，犹太的女子应当欢腾。你们当周游锡安，四围环绕，数点城楼。”

锡安，大卫王的城（撒下五7），是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在（诗九11，七四2，七六2下，一三五21，赛八18）。耶路撒冷内的锡安，预表作属天耶路撒冷的召会里的团体得胜者，就是得成全并成熟的神人（来十二22，启十四1～5）。锡安作为圣城耶路撒冷的高峰和美丽（诗四八2，五十2），预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际（四八2、11～12，二十2，五三6上，八七2）。得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所（启二一1～3、16、22）。在新天新地里，整个新耶路撒冷将成为锡安，所有的信徒都是得胜者（7与注1）（圣经恢复本，诗四八2注1）。

信息选读

召会生活是你作得胜者正确的地方。但这不是说，只要你在召会生活中，你就是得胜者。在召会生活中是一回事，在召会生活中作得胜者是另一回事。

在旧约里，有耶路撒冷城，以锡安为其中心。…召会生活是今日的耶路撒冷；在召会生活里必须有一班得

WEEK 9 — DAY 4

Morning Nourishment

Psa. 48:2 Beautiful in elevation, the joy of the whole earth, is Mount Zion, the sides of the north, the city of the great King.

11-12 Let Mount Zion rejoice; let the daughters of Judah exult because of Your judgments. Walk about Zion, and go around her; count her towers.

Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 9:11; 74:2; 76:2b; 135:21; Isa. 8:18). Zion within Jerusalem typifies the body of overcomers, the perfected and matured God-men, within the church as the heavenly Jerusalem (Heb. 12:22; Rev. 14:1-5). As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2). The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22). In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as overcomers (Rev. 21:7 and footnote 1). (Psa. 48:2, footnote 1)

Today's Reading

The church life is the right place for you to be an overcomer. But this does not mean that as long as you are in the church life, you are an overcomer. It is one thing to be in the church life. It is another thing to be an overcomer in the church life.

In the Old Testament there was the city of Jerusalem with Zion as the center....The church life is today's Jerusalem; within the church life there must

胜者，这些得胜者乃是今日的锡安。按照启示录十四章，得胜者是与主一同站在锡安山上（1～5）。按预表说，得胜者事实上就是今日的锡安。…没有锡安（得胜者），耶路撒冷（召会生活）就无法保守并维持。

锡安是圣城召会的高峰、中心、高举、加强、丰富和实际。在一个地方召会里如果没有得胜者，那个召会就象耶路撒冷没有锡安一样。…一个地方召会必须有一些得胜者，这些得胜者是那个地方召会的高峰和中心。他们是那个地方召会的高举、加强、丰富和实际。…一个召会一旦有一些全时间服事者作得胜者，那个召会就象耶路撒冷有锡安作高峰。得胜者像锡安，乃是召会的高峰、中心和实际。

得胜者作今日的锡安，乃是为着终极完成圣城（召会）。他们要终极完成地方召会的建造，并带进永世里终极完成的新耶路撒冷（二一1～2）。为了要完成基督身体的建造，主需要得胜者，而这身体的建造乃是终极完成于新耶路撒冷。所以在圣经的末了，就是在最后一卷书里，有向得胜者的呼召。今天要成为有活力的路，乃是答应主的呼召，作得胜者。

今天在我们面前有两条路。我们可以选择有活力，也可以选择不要有活力。我把这两条路摆在我们面前。我们要走哪一条路？我们要有活力么？我们必须立志。在士师记五章十五节底波拉说，“在流便的族系中，有心中定大志的。”我们必须立志作得胜者，就是有活力的人。得胜者要胜过一切顶替基督，或反对基督的事物。在圣经里有得胜者的时代，也有向得胜者的呼召。不仅如此，我们也有路可以有活力，使我们能作得胜者（活力排的训练与实行，三五至三七页）。

参读：活力排的训练与实行，第一篇。

be a group of overcomers, and these overcomers are today's Zion. According to Revelation 14, the overcomers are standing on Mount Zion with the Lord (vv. 1-5). Actually, in typology the overcomers are today's Zion....Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained.

Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city. If there are no overcomers in a local church, that church is like Jerusalem without Zion....A local church must have some overcomers, and these overcomers are the peak and the center of that local church. They are the uplifting, the strengthening, the enriching, and the reality of that local church....Once a church has some full-time workers as overcomers, that church is like Jerusalem with the peak of Zion. The overcomers as Zion are the highlight, the center, and the reality of the church.

The overcomers as today's Zion are for the consummation of the holy city (the church). They are to consummate, to finish, the building up of the local church and to bring in the consummated New Jerusalem in eternity (21:1-2). In order to complete the building up of the Body, the Lord needs the overcomers, and the building up of the Body consummates in the New Jerusalem. This is why at the end of the Bible, in the last book, there is the calling for the overcomers. Today the way to become vitalized is to answer the Lord's call to be an overcomer.

There are two ways before us today. We can either choose to be vitalized or choose not to be vitalized. I am presenting these two ways before us. Which way will we take? Are we going to be vitalized or not? We have to make a resolution. In Judges 5:15 Deborah said, "Among the divisions of Reuben / There were great resolutions in heart." We have to make a resolution to be the overcomers, the vitalized ones. An overcomer overcomes anything that replaces Christ or that is against Christ. In the Bible there is the age of the overcomers, and there is the calling for the overcomers. Furthermore, there is a way for us to be vitalized so that we can be the overcomers. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," pp. 274-275)

Further Reading: CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," ch. 1

第九周■周五

晨兴喂养

申十二 15 “不过，在你各城里，你可以照耶和华你神所赐你的福分，…宰牲吃肉…”

十六 16 “你一切的男丁，要…一年三次，在耶和华你神所选择的地方朝见祂。他们不可空手朝见耶和华。”

以色列人可以用两种方式享受美地的丰富出产。普通的方式是在任何时候、任何地方，与任何人享受美地丰富出产一般的分。特别的方式是在神所选择的独一无二地方享受上好的分，就是初熟之物和头生的。…如果我们察看自己的经历，会看见我们两种对基督丰富的享受。…可以说我们有对基督一般的享受，和对基督特别的享受。我们在正确的召会生活中经历对基督特别的享受。无论何时我们来到召会的聚会中，对基督的享受总是高而丰富的。我们都需要在个人生活和召会生活这两方面享受基督。

虽然在召会生活中享受基督是美妙的，却不能顶替我们在个人生活中对祂的享受。同样的，在我们个人生活中的享受，也不能顶替公开召会生活中的享受。今天很多基督徒没有看见对基督享受的这两方面（李常受文集一九七五至一九七六年第三册，五六五页）。

信息选读

我们…需要一种…生活，…能享受那美地…。第一，这生活必须是一种在基督身上经营的生活，…在每一个处境中享受祂并经历祂。…当以色列百姓占得那地，征服所有的仇敌之后，…他们就…经营

WEEK 9 — DAY 5

Morning Nourishment

Deut. 12:15 Yet you may slaughter and eat meat within all your gates... according to the blessing of Jehovah your God which He has given you...

16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose....And they shall not appear before Jehovah empty-handed.

The children of Israel could enjoy the rich produce of the good land in two ways. The common way was to enjoy the common portion of the rich produce of the good land at any time, in any place, and with anybody. The special way was to enjoy the top portion, the firstfruit and the firstborn, in the unique place chosen by God. If we consider our experience, we shall see that we have two kinds of enjoyment of Christ's riches....We may say that we have the common enjoyment of Christ and the special enjoyment of Christ. We have experienced the special enjoyment of Christ in the proper church life. Whenever we come to a meeting of the church, the enjoyment of Christ is high and rich. We all need to enjoy Christ both in our private life and in the church life.

Although the enjoyment of Christ in the church life is wonderful, it cannot replace our enjoyment of Him in our private life. Likewise, the enjoyment in our private life cannot replace the enjoyment in our public life, in our church life. Many Christians today do not see these two aspects of the enjoyment of Christ. (CWWL, 1975-1976, vol. 3, "Young People's Training," pp. 454-455)

Today's Reading

The life we need to enjoy the good land...is a life first of all of laboring on Christ,...seeking to enjoy Him and experience Him in every situation. The people of Israel after they occupied the good land and all their enemies were subdued...simply labored on the land. They tilled the ground, sowed the seed,

那地。他们耕地、撒种、浇水、栽种葡萄树、修剪各种树木。…这一幅图画说出，我们该如何在基督身上殷勤作工，使我们能享受祂那包罗万有的丰富。…基督是无限量的丰富，但是今日的召会却是在贫穷中过日子。为什么？因为今天神的儿女都是懒惰的，他们不肯花力气来经营基督。

神告诉祂的百姓，他们一年至少要三次来在一起敬拜祂。…祂又告诉他们，每逢他们来在一起，…他们手中必须带着东西来献给祂，就是带着那美地的出产。若是他们懒惰，不在那地上作工，他们就不仅没有什么可以带来献给神，并且他们自己也没有什么可以得着饱足；他们就要挨饿了。

我们必须在基督身上天天经营，然后我们才能把祂大量出产。我们不能仅仅有一点点的基督来满足自己的需要。我们必须出产祂够多，才能有余剩的丰富留给别人。…我们聚集一起来展览基督，不只是展览神给我们的基督，乃是展览我们所出产的基督，我们所经营、所经历的基督。…弟兄姊妹们，我们一切的聚会都应该是这样，是个展览会，在其中陈列基督的各种出产。

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，也是与神的子民集体的。愿我们在祂身上殷勤经营，使我们的手装满了祂，然后我们就来到祂所指定的地方，就是合一的立场上，来与神的儿女们，并与神自己一同享受这一位丰富又荣耀的基督（包罗万有的基督，二〇六至二〇九、二一三、二二一页）。

参读：实行召会生活的生命与道路，第十四至十五章；包罗万有的基督，第十五至十六章；主恢复中应有的认识，第十二至十三篇。

watered the plants, nurtured the vines, and pruned the trees....It is a picture of how we must work diligently on Christ that we may enjoy His all-inclusive riches. Christ is rich beyond measure, but the church today is groveling in poverty. Why? It is because the Lord's children today are indolent. They will not exert themselves to labor on Christ.

The Lord told His people that they must come together to worship Him at least three times a year....And He told them that whenever they come together... they must bring something in their hands to Him...of the produce of the good land. If they were lazy and did not work on the land, not only would they be unable to bring anything to the Lord, but they would have nothing to satisfy themselves; they would be hungry.

We have to labor on Christ day by day so that we produce Him in mass production. We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so that there will be a surplus remaining for others. We are meeting together to have an exhibition of Christ, not just the Christ whom God gave us but the Christ we have produced, the Christ upon whom we have labored and whom we have experienced....Brothers and sisters, this is what all our meetings should be—an exhibition, a fair, in which all sorts of the produce of Christ are displayed.

The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people. May we be diligent to labor on Him, to have our hands filled with Him, and then come to the place that He has appointed, to the very ground of unity, to enjoy this rich and glorious Christ with God's children and with God Himself. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 342-344, 347, 352)

Further Reading: CWWL, 1963, vol. 4, "The Life and Way for the Practice of the Church Life," chs. 14-15; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 15-16; CWWL, 1975-1976, vol. 3, "Young People's Training," chs. 12-13

第九周■周六

晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

三 11 “在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

异教徒敬拜的中心经常是在高山、小山、与青翠树下（申十二 2）。高山与小山表征高举一些基督以外的东西，青翠树表征一些美丽、有吸引力的东西。今天基督教敬拜的中心，也高举一些基督以外的东西。原则上，这些敬拜的中心就是在高山或小山等高处。然而，神的百姓应该来到锡安山，神所选择作团体敬拜独一的地方。在各高处的敬拜乃是以色列人分散的因素。

原则上，我们必须毁除这些地方、偶像和名字。这样作就是行神眼中看为正的事。但如果我们坚持自己的选择，那就是行我们自己眼中看为正的事。我们必须敬畏主，而去到祂所选择的地方（李常受文集一九七九年第二册，三五六至三五七页）。

信息选读

一的立场，不仅仅是一地一会的问题；一的立场比一地一会更深入、更丰富、更高超、更完满。我们都必须知道，在这个宇宙中，神只选择了一个地方，那一个地方就是召会。

WEEK 9 — DAY 6

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Often the pagan centers of worship were located on mountains or hills or under flourishing trees (Deut. 12:2). The mountains and hills signify the exaltation of something other than Christ, and the flourishing trees signify things that are beautiful and attractive. The various worship centers in today's Christianity lift up something other than Christ. In principle, these centers of worship are on a mountain or hill, the high places. However, God's people were to come to Mount Zion, the unique place chosen by God for corporate worship. The worship at the high places was a factor in the dispersion of the children of Israel.

In principle, we must destroy all the places, idols, and names. To do this is to do what is right in the eyes of the Lord. But if we insist on our own choice, we are doing what is right in our own eyes. We must fear the Lord and go to the place He has chosen. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 273)

Today's Reading

The ground of oneness is not simply a matter of one city, one church. The ground of oneness is deeper, richer, higher, and fuller than this. We all must learn that in this universe God has chosen only one place, and that place is the church.

召会同着基督，是神所选择独一的地方。为着实现歌罗西三章十一节的话，别的地方都必须一一彻底的毁除。每一样东西，只要不是召会同着基督，都必须毁除。这样，我们就可以单纯地在召会生活里享受基督作美地的丰富。当我们与神一同享受基督的时候，我们就被栽植在主的殿中；我们要长大而发旺。这是过基督徒生活与召会生活正确的路。这是一的立场。

在这个立场上，不可能有分裂，因为分裂的基础已经被毁除。我们的脾气、个性、天然的特性、爱好都被除去了。我们的宗教、文化和特别的作法也都被毁掉了。…在召会中，除了基督，别无他物。基督必须是一切，又在一切之内。…我们在神面前享受祂，这种享受就成了我们的敬拜，成了我们的召会生活，甚至成了我们基督徒日常的生活。然后，我们就要在一的立场上长大而成熟。

根据我在…主恢复中的经验，我能见证说，神所选择独一的立场不给人机会放纵情欲或遂行野心。我在中国大陆的那些年间，都受倪弟兄职事的指示。我所传讲的一切都与祂一样。一切的“丘坛”都被拆毁，因此丝毫不留地位让人放纵情欲，或遂行自私的野心。今天在我们中间也是一样。我们只注意高举基督。如果我们维持一的立场，神独一的选择，不高举任何基督以外的事物，就不可能有分裂。在主的恢复中，我们单单高举基督。我们讲生命讲了许多，但不把生命高举到成为“丘坛”的地步。我们中间有些弟兄很敏捷，很有天然才干；但他们的敏捷与才干必须受神所选择立场的约束。这种约束使他们不高举任何东西来代替基督。我们在主的恢复中能见证说，我们与今天的基督教不同，我们没有“丘坛”（李常受文集一九七九年第二册，三七八至三八〇、四二一至四二二页）。

参读：一的真正立场，第五、八章；召会实际的彰显，第九章。

The church with Christ is the unique place of God's choice. In order to fulfill the word of Colossians 3:11, every other place must be utterly destroyed. We must destroy everything that is not the church with Christ. Then we will simply be in the church life enjoying Christ as the riches of the good land. As we enjoy Him with God, we will be planted in the house of the Lord, we will grow, and we will flourish. This is the proper way to have the Christian life and the church life. This is the ground of oneness.

On this ground it is not possible to have division, for the basis of division has been destroyed. Our temperament, disposition, natural characteristics, and preferences have all been eliminated. Our religion, culture, and particular ways have also been destroyed. In the church there cannot be anything other than Christ. Christ must be all and in all....As we enjoy Him before God, this enjoyment will become our worship, our church life, and even our Christian daily living. Then we will grow and mature on the ground of oneness.

From my experience in the Lord's recovery...I can testify that the unique place of God's choice leaves no opportunity for the indulgence of lust or for the exercise of our ambition. During all the years in China, I was under the direction of Brother Nee's ministry. In all my preaching I was the same as he. All the "high places" were torn down, and therefore there was no room for the indulgence of lust or the carrying out of selfish ambition. The same is true among us today. We care only to exalt Christ. If we maintain the ground of oneness, God's unique choice, without elevating anything other than Christ, it will not be possible to have division. In the Lord's recovery we elevate Christ and Christ alone. We may talk a great deal about life, but we do not even elevate life to the point of making it a high place. Certain brothers among us are very keen and have a good deal of natural ability. But their keenness and ability must be restricted by the ground of God's choice. This restriction will keep them from elevating something in place of Christ. We in the Lord's recovery can testify that, in contrast to today's Christianity, we have no high places. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 288-289, 320-321)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 5, 8, 10; CWWL, 1968, vol. 1, "The Practical Expression of the Church," ch. 9

第九周诗歌

WEEK 9 — HYMN

The churches are the Body The Church—Her Local Expression

K827 S387

1265

众召会显于各地

(英 1265)

F 大调

4/4

5 | 3 3 3 3 | 3 - 3 3 | 3 1 7 1 | 4 - -
一 众 召 会 显 于 各 地, 乃 是 基 督 身 体;
5 | 4 4 4 4 | 4 - 4 4 | 4 2 1 2 | 3 - -
耶 稣 见 证 得 建 立, 实 现 主 的 心 意;
5 | 5 3 6 3 | 5 - 4 4 | 4 2 5 2 | 3 - -
金 灯 台 光 芒 四 溢, 照 耀 各 城 不 已;
3 | 3 7 1 2 | 3 - 3 3 | 3 7 1 2 | 3 - 5
威 武 军 队 胜 仇 敌, 又 是 新 妇 美 丽。
5 | 3 - - 3 | 5 4 0 5 | 2 #1 2 6 | 5 - - 5 | 6 3 4
(副) 地 上 众 召 会 是 主 心 意 目 标; 愿 众 圣 徒
4 | 5 2 3 3 | 3 2 0 6 | 5 - 1 - | 3 - - 2 | 1 - - ||
兴 起 祷 告: 主, 建 造, 求 将 我 们 建 造。

- | | |
|--|--|
| 二 众召会皆不可少,
各尽其分何美妙,
扩大度量多相调,
透彻交通同祷告, | 无论地方大小;
叫身体得建造;
顾到彼此需要,
领略基督深、高。 |
| 三 主七眼遍地寻找,
炼净我们的爱好,
众召会袖心所宝,
精金见证显光耀, | 鉴察、注入、焚烧,
合于祂旨所要;
同心合意建造;
将主荣美映照。 |
| 四 得胜君王传捷报,
众召会欢喜跳跃,
收割之日已紧靠,
让主提接进荣耀, | 不久就要来到;
赞美响彻云霄。
初熟果先备好;
同王达于至高。 |

1. The church - es are the Bod - y Of Christ on earth to -
day. They are His test - i - mon - y, That He may have a
way. They are the gold - en lamp - stands In ci - ties far and
wide. They are His fight - ing arm - y, And His be - lov - ed
Bride. (C) The church - es, the church - es, Up - on the earth to -
day; Lord, stir our hearts for Thy de - sire, And build us, oh, build us, Lord, we pray.

- | | |
|---|--|
| 2. Oh, how we need the churches,
All of them, great or small!
We need their many portions
To profit us withal.
Yes, Lord, enlarge the churches;
We love their needs to bear.
Enlarge our hearts, Lord Jesus,
In fellowship and prayer. | 4. And soon will be the coming
Of our triumphant King!
He's coming for the churches
Where His sweet praises ring.
Come, Lord, come reap the firstfruits,
As draws the harvest nigh,
And to Thy throne do take us,
To reign with Thee on high. |
|---|--|
3. The Lord's eyes o'er the whole earth
Are running to and fro;
Those seven, burning, searching,
Our heart's desire to know.
His purpose—many churches,
Built up in one accord;
This golden testimony
Will thus express the Lord.

第十周

避免那与我们所保守的一
相对的分裂，并拒绝那与我们
为其争辩之信仰相对的背道

EM 诗歌：补 753，补 628

读经：申十二～十三，诗一三三，约十七 21～23，弗四 3～6，犹 1～3、19～21

纲要

周一

壹 按照摩西在申命记十二、十三章的话，我们必须避免分裂并拒绝背道：

- 一 我们必须保守神子民独一无二的一，并持守对基督身位和救赎工作的独一无二信仰。
- 二 在旧约里，背道指放弃神，并且离弃神而转向偶像；在新约里，背道乃是异端，指否认基督的神性，不信耶稣基督是神成为肉体来作人——约一 1、14，约壹二 18、22，四 2～3。
- 三 背道，或异端，侮辱神并破坏基督的身位；分裂则破坏那作基督团体彰显之基督的身体；因此，背道和分裂破坏神的整个经纶。
- 四 因这缘故，使徒保罗嘱咐我们要避开制造分裂的人（罗十六 17），使徒约翰吩咐我们要拒绝

Week Ten

**Avoiding Division, Which Is versus the Oneness
That We Keep, and Rejecting Apostasy,
Which Is versus the Faith That We Contend For**

EM Hymns: 853, 1339

Scripture Reading: Deut. 12—13; Psa. 133; John 17:21-23; Eph. 4:3-6; Jude 1-3, 19-21

Outline

Day 1

I. According to Moses' word in Deuteronomy 12 and 13, we must avoid division and reject apostasy:

- A. We must keep the unique oneness of God's people and the unique faith in the person and redemptive work of Christ.
- B. Apostasy in the Old Testament denotes giving up God and turning away from God to idols; in the New Testament apostasy is heresy, denoting the denial of Christ's deity and not believing that Jesus Christ is God incarnated to be a man—John 1:1, 14; 1 John 2:18, 22; 4:2-3.
- C. Apostasy, or heresy, insults and damages the person of Christ, and division destroys the Body of Christ as Christ's corporate expression; thus, apostasy and division damage the entire economy of God.
- D. Because of this, the apostle Paul charges us to turn away from the divisive ones (Rom. 16:17), and the apostle John enjoins us to reject the heretical

异端者（约贰 9～11）。

五 我们必须像申命记中的摩西和新约中的使徒们一样，严格地对付分裂和背道；我们必须保守神子民独一无二的一，并持守对基督身位和救赎工作的独一无二信仰—弗四 3、13。

周二

贰 分裂是无所不包的；它包含了各种消极的事物，就如撒但、罪恶、世界、肉体、己、旧人，以及坏脾气—罗十六 17～18，多三 10：

一 我们不该以为分裂是独立的，与肉体、己、世界无关—加五 19～21，太十六 23～24，约壹二 15～16。

二 关于分裂的性质，如果我们蒙了光照，就会看见分裂不仅与一切消极的事物有关，并且包含了一切消极的事物。

三 在分裂里就是在死亡里；基督教因为缺少生命里真正的一，所以充满了死亡与黑暗。

四 分裂出于不同的教训，就是神经纶以外的教训—提前一 3～4：

1 我们所教导的，不该由对错来衡量，而必须由是否制造分裂来衡量；只有一种职事建造人，绝不使人分裂，就是神经纶那唯一的职事。

2 教导不同的事，会把人杀死，拆毁神的建造，而废除神的整个经纶；我们都必须看见，甚至教导一点不同的事，也会将主的恢复拆毁。

3 唯一能保守我们在主恢复里的路，就是那唯一的职事；

ones (2 John 9-11).

E. Like Moses in Deuteronomy and the apostles in the New Testament, we must be very strict concerning division and apostasy; we must keep the unique oneness of God's people and the unique faith in the person and redemptive work of Christ—Eph. 4:3, 13.

Day 2

II. Division is all-inclusive; it includes all negative things, such as Satan, sin, worldliness, the flesh, the self, the old man, and evil temper—Rom. 16:17-18; Titus 3:10:

A. We should not think that division stands by itself and is not related to the flesh, the self, and worldliness—Gal. 5:19-21; Matt. 16:23-24; 1 John 2:15-16.

B. If we are enlightened concerning the nature of division, we will see that it is not only related to all negative things but includes all negative things.

C. To be in division is to be in death; Christianity is filled with death and darkness because the genuine oneness in life is lacking.

D. Divisions come out of different teachings, teachings other than God's economy—1 Tim. 1:3-4:

1. Whatever we teach should not be measured by whether it is wrong or right; it must be measured by whether it is divisive or not; only one kind of ministry builds up and never divides—this is the unique ministry of God's economy.

2. It kills people to teach differently; to teach differently tears down God's building and annuls God's entire economy; we all must realize that even a small amount of teaching in a different way destroys the recovery.

3. The only way that can preserve us in the recovery is the unique ministry; if

倘若我们说我们是在主的恢复里，而我们却这么轻忽的甚至隐密地教导一些与神的经纶不同的东西，我们就种下了要在分裂里长大的种子；因此，能使我们蒙保守在永远的一里，唯一的路就是教导神的经纶里一样的事。

- 4 异议者不同的教训，乃是被神仇敌所利用的风，要打岔神的子民，将他们从神的经纶带开——弗四 14。
- 5 分裂的教训为撒但所组织并系统化，造成严重的错误，因而破坏基督身体生活实行的一——14 节。
- 6 不同的教训乃是召会败落、堕落并变质的主要根源——提前一 3 ~ 4、6 ~ 7，六 3 ~ 5、20 ~ 21。

周三

五 使徒们在各处各召会中，教导所有的圣徒同样的事——林前四 17，七 17，十一 16，十四 34：

- 1 我们也必须在全地各国的各召会中，教导同样的事——太二八 19 ~ 20。
- 2 新约里没有一种思想，以为一种教训适合某一个召会，却不适合别的召会；反而，新约启示众召会在接受教训的事上该是相同的一多一 9。

叁 真正的一乃是包含着一切积极事物之包罗万有、广被的一——诗二三 6，三六 8 ~ 9，四三 3 ~ 4，八四 1 ~ 8，10 ~ 12，九二 10，一三三 1、3 下：

- 一 主已将父所赐给祂的荣耀赐给我们，使我们在父里并在子里成为一；这指向在神圣性情和那神圣者里的一；一实际上乃是经过过程并终极完成的三一神与信徒的调和——约十七 21 ~ 23，弗四 3 ~ 6。

we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God's economy, we sow the seed that will grow up in division; therefore, the only way that we can be preserved in the eternal oneness is to teach the same thing in God's economy.

4. The different teachings of the dissenting ones are winds used by God's enemy to distract His people and carry them away from His economy—Eph. 4:14.
5. The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life—v. 14.
6. The different teachings are the major source of the church's decline, degradation, and deterioration—1 Tim. 1:3-4, 6-7; 6:3-5, 20-21.

Day 3

E. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

1. We also must teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.
2. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

III. The genuine oneness is an all-inclusive, comprehensive oneness that includes all positive things—Psa. 23:6; 36:8-9; 43:3-4; 84:1-8, 10-12; 92:10; 133:1, 3b:

- A. The Lord has given us the glory that the Father has given Him so that we may be one in the Father and in the Son; this points to a oneness in the divine nature and the Divine Being; oneness is actually the mingling of the processed and consummated Triune God with the believers—John 17:21-23; Eph. 4:3-6.

二 当我们回到一的时候，一切属灵的丰富和一切积极的事物都回来了，因为这一切都存在一里面—3 节，三 8：

- 1 在一的真正立场上，一切敬虔的事和一切属灵的丰富都是我们的一申八 7 ~ 9，十二 12、26 ~ 28。
- 2 真正的一不是部分的一，而是伟大、完整、广被、整体的一。

三 诗篇一百三十三篇是一篇一的诗，这一包含一切积极的品性与美德；如果我们看见这整个一的异象，一切分裂的细菌就会被杀死，我们也会蒙拯救脱离各种的分裂。

周四

四 为着恢复并保守真正、包罗万有的一，我们必须毁坏丘坛—王上十一 7 ~ 8，十二 26 ~ 33，十三 33 ~ 34，十四 22 ~ 23，十五 14，二二 43，王下十二 2 ~ 3，十四 3 ~ 4，十五 3 ~ 4、34 ~ 35：

- 1 神在祂的智慧里，要求祂的子民要将那些国民事奉他们神的各地方都毁坏；设立丘坛就是有了分裂；因此，丘坛的意义就是分裂—申十二 1 ~ 3。
- 2 神为保守祂子民的一，就要求他们来到祂所选择的独一地方；丘坛代替了这独一的地方，成了另一选择—8、11、13 ~ 14、18 节。
- 3 丘坛是高地，高举在一般水平之上；原则上，每一个丘坛，每一个分裂，都包含着对基督以外某些事物的高举与赞扬—参西一 18。
- 4 所罗门与耶罗波安建立丘坛的记载有属灵的意义，是为着我们属灵的教训而写下的一罗十五 4 ~ 6：

B. When the oneness is recovered, all the spiritual riches and all the positive things are recovered with it, because they all exist in the oneness—v. 3; 3:8:

1. All the godly things and all the spiritual riches are ours on the genuine ground of oneness—Deut. 8:7-9; 12:12, 26-28.
2. The genuine oneness is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety.

C. Psalm 133 is a psalm on the oneness that includes all positive attributes and virtues; if we see the vision of the oneness of entirety, all the germs of division will be killed, and we will be delivered from every kind of division.

Day 4

D. For the recovery and preservation of the genuine, all-inclusive oneness, we must destroy the high places—1 Kings 11:7-8; 12:26-33; 13:33-34; 14:22-23; 15:14; 22:43; 2 Kings 12:2-3; 14:3-4; 15:3-4, 34-35:

1. In His wisdom God required His people to destroy all the places in which the nations served their gods; to set up a high place is to have a division; hence, the significance of high places is division—Deut. 12:1-3.
2. To preserve the oneness of His people, God required that they come to the unique place of His choice; the high places were a substitute and an alternative for this unique place—vv. 8, 11, 13-14, 18.
3. A high place is an elevation, something lifted above the common level; in principle, every high place, every division, involves the uplifting, the exaltation, of something other than Christ—cf. Col. 1:18.
4. The record of the building of the high places under Solomon and Jeroboam has a spiritual significance; it was written for our spiritual instruction—Rom.

- a 根据这记载，分裂是由于情欲与野心；所罗门是前者的实例，耶罗波安是后者的实例。
 - b 所罗门与耶罗波安所建立的丘坛，严重地损害了一的立场—王上十一 7 ~ 8，十二 26 ~ 33。
 - c 在召会生活中，我们不应有任何“丘坛”；反之，我们都应该在同等地位上高举基督—西一 18，三 10 ~ 11。
 - d 基督教的分裂乃是由于自私与野心—腓二 21，约叁 9 ~ 10，罗十六 17 ~ 18，王上十二 26 ~ 33。
- 5 用属灵的话来说，我们必须毁除召会之外的每一个地方，以及基督的名之外的每一个名；这意味着，我们必须毁除我们的文化、个性、脾气、习惯、天然的特性、爱好、宗教背景同其影响—损害真正的一的一切—加二 20，五 24，六 14。

周五

五 在主的恢复里，我们单单高举基督—西一 18：

- 1 我们能见证，我们与今天的基督教成对比，我们没有“丘坛”。
- 2 我们既已来到召会，就该没有“丘坛”（高举基督以外事物的高处）；我们除了基督的人位与十字架独一的路之外，不该有别的一林前一 30，二 4，西一 20，二 11，三 11。
- 3 我们在召会中享受基督作那地丰富的出产；我们在神面前对基督的享受成了我们的敬拜、我们的召会生活甚至我们基督徒的生活；并且我们就在一的立场上长大并成熟—弗三 8，四 3、14 ~ 16。

15:4-6:

- a. According to this record, division is caused by lust and ambition; Solomon is an example of the former, and Jeroboam is an example of the latter.
 - b. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness—1 Kings 11:7-8; 12:26-33.
 - c. In the church life we should not have any high places; instead, we should all be on one level to exalt Christ—Col. 1:18; 3:10-11.
 - d. The divisions in Christianity are caused by selfishness and ambition—Phil. 2:21; 3 John 9-10; Rom. 16:17-18; 1 Kings 12:26-33.
5. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ; this means that we must destroy our culture, disposition, temperament, habits, natural characteristics, preferences, and religious background with its influence—everything that damages the genuine oneness—Gal. 2:20; 5:24; 6:14.

Day 5

E. In the Lord's recovery we elevate Christ and Christ alone—Col. 1:18:

- 1. We can testify that, in contrast to today's Christianity, we have no high places.
- 2. Having come to the church, we should have no "high places," elevations where something other than Christ is uplifted; we should have nothing other than the person of Christ and the unique way of the cross—1 Cor. 1:30; 2:4; Col. 1:20; 2:11; 3:11.
- 3. In the church we enjoy Christ as the rich produce of the land; our enjoyment of Christ in the presence of God becomes our worship, our church life, and even our Christian living, and we grow and mature on the ground of oneness—Eph. 3:8; 4:3, 14-16.

肆 我们必须竭力使自己从任何异端（背道）和异端者（背道者）分别出来：

- 一 异端者不承认耶稣是神成为肉体（不承认祂是借着圣灵神圣的成孕，在肉体里来的）；因此，他们否认基督的神性—约壹四 3，约贰 7，参路一 31～35，约二十 28～29，罗九 5。
- 二 那灵在信徒里面作工，向他们承认基督是在肉体里来的—约壹四 1～2：
 - 1 凡弃绝基督的成为肉体，因而弃绝祂救赎的，也就否认基督的复活。
 - 2 任何人如果否认基督的成为肉体，那人就是否认基督圣别的出生、人性、为人生活、借着钉十字架而成的救赎以及复活；这完全消除了对赐生命的灵作为经过过程的三一神之实际的享受—二 23。
- 三 异端者否认神圣的成孕和基督的神格，如同今天的摩登派；这样的人我们必须弃绝，不要接他到家里，也不要问他的安；这样我们就不会与他有接触，也不会有分于他的异端；这种异端对神是亵渎的，并且像麻风一样传染人—彼后二 1～3，约贰 10。
- 四 将奇妙基督的神圣真理带给人，怎样是优越的佳行（罗十 15），散布那玷污基督荣耀神格之撒旦的异端，也照样是可憎的恶行；这对神是亵渎和可憎，对人也是损毁和咒诅。
- 五 凡在基督里的信徒和神的儿女，都不该有分于这恶！甚至向这样的恶人问安也不可！我们当与这恶保持严格且清楚的分别！—约贰 8～11。

IV. We must be fully exercised to separate ourselves from any heresy (apostasy) and heretics (apostates):

- A. Heretics do not confess that Jesus is God incarnate (not confessing that He has come in the flesh through the divine conception of the Holy Spirit); thus, they deny the deity of Christ—1 John 4:3; 2 John 7; cf. Luke 1:31-35; John 20:28-29; Rom. 9:5.
- B. The Spirit works in the believers to confess to them that Christ came in the flesh—1 John 4:1-2:
 1. Anyone who rejects Christ's incarnation and thereby rejects His redemption also denies Christ's resurrection.
 2. If anyone denies Christ's incarnation, that one denies Christ's holy birth, humanity, human living, redemption through crucifixion, and resurrection; this utterly annuls the enjoyment of the life-giving Spirit as the reality of the processed Triune God—2:23.
- C. A heretic is one who denies the divine conception and deity of Christ, as today's modernists do; such a one we must reject, not receiving him into our house nor greeting him; thus, we will not have any contact with him or any share in his heresy, heresy that is blasphemous to God and contagious like leprosy—2 Pet. 2:1-3; 2 John 10.
- D. Just as bringing to others the divine truth of the wonderful Christ is an excellent deed (Rom. 10:15), so spreading the satanic heresy, which defiles the glorious deity of Christ, is an evil work; it is a blasphemy and abomination to God; it is also a damage and curse to men.
- E. No one who is a believer in Christ and a child of God should have any share in this evil! Even to greet such an evil one is prohibited! A severe and clear separation from this evil should be maintained!—2 John 8-11.

伍 犹大劝我们要竭力为信仰争辩—犹 1 ~ 3:

- 一 犹大书中的“信仰”不是主观的相信，乃是客观的信仰，指我们所相信的事，就是新约的内容，成了我们的信仰，我们相信，就能得着我们共享的救恩—徒六 7，提前一 19，三 9，四 1，五 8，六 10、21，提后三 8，四 7，多一 13。
- 二 我们基督徒的信仰，是由我们所相信关于圣经、神、基督、基督的工作、救恩和召会这六个基本项目所组成的—弗四 13:
 - 1 圣经逐字都是神所默示的，都是神的呼出一彼后一 21，提后三 16。
 - 2 神是独一的，却是三一的一父、子、灵—太三 16 ~ 17，二八 19，林后十三 14，弗二 18，三 14 ~ 17，后一 4 ~ 5。
 - 3 基督是永远里的神（约一 1），在时间里成为人（14）；祂的神性是完全的，祂的人性是完美的；因此，祂是神又是人（二十 28，罗九 5，约十九 5，提前二 5），具有神性与人性。
 - 4 基督首先成为肉体，成了一个人（约一 14），为着救赎我们死在十字架上（彼前二 24，后五 9）；然后祂从死人中复活，使我们重生（彼前一 3），升上诸天作万有的主（徒二 33、36，十 36），并且要回来，向着召会作新郎（约三 29，后十九 7），向着列国作万王之王（16）；这些是基督工作的主要方面。
 - 5 罪人必须向神悔改（徒二 38，二六 20）、信入基督（约三 16，徒十六 31），使罪得赦（十 43），得着救赎（罗三 24）、称义（徒十三 39）、重生（约

V. Jude exhorts us to earnestly contend for the faith—Jude 1-3:

- A. “The faith” in Jude is not subjective faith as our believing but objective faith as our belief, referring to the things we believe in, the contents of the New Testament as our faith, in which we believe for our common salvation—Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 3:8; 4:7; Titus 1:13.
- B. Our Christian faith is composed of our belief concerning six basic items: the Bible, God, Christ, the work of Christ, salvation, and the church—Eph. 4:13:
 1. The Bible, word by word, is divinely inspired by God, as the breath of God—2 Pet. 1:21; 2 Tim. 3:16.
 2. God is uniquely one but triune—the Father, the Son, and the Spirit—Matt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 2:18; 3:14-17; Rev. 1:4-5.
 3. Christ was the very God in eternity (John 1:1) and became a man in time (v. 14); His deity is complete, and His humanity is perfect; hence, He is both God and man (20:28; Rom. 9:5; John 19:5; 1 Tim. 2:5), possessing both divinity and humanity.
 4. Christ first became a man in incarnation (John 1:14) and died on the cross for our redemption (1 Pet. 2:24; Rev. 5:9); then He rose from the dead for our regeneration (1 Pet. 1:3), ascended to the heavens to be the Lord of all (Acts 2:33, 36; 10:36), and will come back as the Bridegroom to the church (John 3:29; Rev. 19:7) and the King of kings to all the nations (v. 16); these are the main aspects of the work of Christ.
 5. A sinner must repent to God (Acts 2:38; 26:20) and believe into Christ (John 3:16; Acts 16:31) for forgiveness of sins (10:43), for redemption (Rom. 3:24), for justification (Acts 13:39), and for regeneration (John 3:6) in order that he

三6) ,好得着永远的生命(36) ,成为神的儿女(一12) ,以及基督的肢体(林前十二27) ;这是我们借信所得的救恩(弗二4~9) 。

6 召会由所有在基督里的真信徒所组成,作为基督的身体(弗一22~23,西一24) ,在宇宙一面是一(弗四4) ;地方召会作为基督身体的彰显,在地方上也是一——城一会(启一11) :

a 但这并不是说,在基督里的真信徒若不同意一城一会,就不得救;他是得救的,不过还有所缺欠——不是为着得救,乃是为着过正当的召会生活。

b 借着站在召会正确的立场上,我们选择爱所有的弟兄,不仅仅爱那些同我们聚会的人。

三 这信仰(不是任何道理)已经一次永远地交付圣徒;我们应当为这信仰竭力争辩——提前六12。

四 我们借着享受整个可称颂的神圣三一,就在这至圣信仰的根基上,建造自己,使我们成为新耶路撒冷,就是永远生命的总和——犹19~21,参约四14下。

五 当我们“在圣灵里祷告”操练我们的灵,保守自己“在神的爱中,等候我们主耶稣基督的怜悯,以至于永远的生命”,借此就应用并享受整个可称颂的神圣三一——犹20~21:

1 “以至于永远的生命”(21),或“直涌入永远的生命”(约四14下),是特别的发表;“以至于”或“直涌入”说到目的地,也有“成为”的意思。

2 我们借着操练灵享受可称颂的神圣三一并为信仰争辩,就成为新耶路撒冷,就是永远生命的总和——启二二1~2上,二一10~11。

may have eternal life (v. 36) to become a child of God (1:12) and a member of Christ (1 Cor. 12:27); this is our salvation through faith (Eph. 2:4-9).

6. The church, composed of all the genuine believers in Christ, as the Body of Christ (1:22-23; Col. 1:24), is universally one (Eph. 4:4), and a local church as the expression of the Body of Christ is locally one—one city, one church (Rev. 1:11):

a. This does not mean, however, that a real believer in Christ who does not agree with one city, one church is not saved; he or she is saved, but there is something lacking, not for salvation but for the proper church life.

b. By standing on the proper ground of the church, we are choosing to love all the brothers, not only those who are meeting with us.

C. This faith, not any doctrine, has been delivered once for all to the saints; for this faith we should earnestly contend—1 Tim. 6:12.

D. We build up ourselves upon the foundation of this most holy faith by enjoying the entire Blessed Trinity so that we may become the New Jerusalem as the totality of the eternal life—Jude 19-21; cf. John 4:14b.

E. The entire Blessed Trinity is employed and enjoyed by us as we exercise our spirit by “praying in the Holy Spirit” to keep ourselves “in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life”—Jude 20-21:

1. Unto eternal life (v. 21), or into eternal life (John 4:14b), is a particular expression; unto, or into, speaks of destination and also means “to become.”

2. By exercising our spirit to enjoy the Blessed Trinity and contend for the faith, we become the New Jerusalem as the totality of the eternal life—Rev. 22:1-2a; 21:10-11.

第十周■周一

晨兴喂养

申十三 3~4 “你也不可听那申言者或是那作梦之人的话；因为耶和华你们的神在试验你们，要知道你们是不是全心全魂爱耶和华你们的神。你们要跟从耶和华你们的神，敬畏祂，谨守祂的诫命，听从祂的话，事奉祂，紧联于祂。”

在申命记十二章，摩西对分裂的事是严格的；在十三章，他对背道的事是严格的。

在旧约里，背道指放弃神，并且离弃神而转向偶像。在新约里，背道乃是指否认基督的神性，就是不信基督是神成为肉体来作人（申命记生命读经，一〇二、九七页）。

信息选读

我们需要清楚，教导背道的事和讲错道理的分别。有人在教导某项道理上可能不正确，但这不代表他是背道的。例如，假定一位在主里的弟兄，在基督里的真信徒，在教导被提的事上有点错误；我们可以说他在道理上错了，却不该说他是异端。…按照新约，有人成为背道的，不是因他错误地教导被提的事，乃是因他不再相信耶稣基督是神，以及祂在肉体里而来，作了一个人。

在罗马十四至十五章，保罗宽宏大量、包容一切，但在十六章十七节，他却非常狭窄而严格：“弟兄们，那些造成分立和绊跌之事，违反你们所学之教训的人，我恳求你们要留意，并要避开他们。”一面，我们需要接纳各种的真信徒；另一面，我们在对付造成

WEEK 10 — DAY 1

Morning Nourishment

Deut. 13:3-4 You shall not listen to the words of that prophet or to that dreamer of dreams; for Jehovah your God is testing you in order to know whether you love Jehovah your God with all your heart and with all your soul. You shall follow Jehovah your God; and you shall fear Him, keep His commandments, listen to His voice, serve Him, and hold fast to Him.

In Deuteronomy 12 Moses was strict in the matter of division, and in Deuteronomy 13 he was strict in the matter of apostasy.

In the Old Testament, apostasy denotes the giving up of God and the turning away from God to idols. In the New Testament, apostasy denotes the denial of Christ's deity; it refers to not believing that Christ is God incarnated to be a man. (Life-study of Deuteronomy, pp. 86, 81)

Today's Reading

We need to be clear regarding the difference between teaching apostasy and being wrong in doctrine. Someone may not be correct in his teaching about a certain doctrine, but this does not mean that he is apostate. For example, suppose a brother in the Lord, a genuine believer in Christ, is somewhat mistaken in his teaching regarding the rapture...According to the New Testament, someone becomes apostate not by teaching incorrectly about the rapture but by giving up the faith that Jesus Christ is God and that He came in the flesh to be a man.

In Romans 14 and 15 Paul is generous, broad-minded, and all-embracing, but in Romans 16:17 he is very narrow and strict. “I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.” On the one hand, we need to receive all kinds of genuine believers; on the other hand, we need to

分立之人时，需要狭窄、严格。在十七节保罗不是说，“这些造成分立之事的人是弟兄，我们要接纳他们，爱他们。”不，他告诉我们要留意，并要避开他们。避开那些造成分立和绊跌之事的人，就是隔离他们。

就如新约的使徒那样，…我们对分裂和背道的事也必须非常严格。这就是说，我们必须保守神子民独一无二的一，并持守对基督身位和救赎工作的独一信仰。

背道的新约用辞就是“异端”。背道和异端是侮辱神的身位。在旧约，背道者离弃神去跟随偶像。…在新约，异端者否认耶稣基督是神成肉体来作人。这样的否认就是异端，是新约的背道；这异端破坏基督的身位。在旧约和新约，神都不容忍背道或异端。

主恨恶分裂，因为分裂破坏祂的子民，使他们不能作祂的彰显。在旧约，以色列人是神的子民，作祂团体的彰显。在新约，主团体的彰显乃是基督的身体。异端侮辱并破坏基督的身位；分裂破坏基督的身体。分裂杀死基督的身体，将基督的身体分割得支离破碎。因为异端破坏头，又因为分裂杀死身体，所以主在旧约和新约中，绝不容忍异端和分裂。

保罗嘱咐说，我们不该同情那些造成分立和绊跌之事的人，乃要避开他们。我们之所以必须避开那些造成分裂的人，是因为分裂带来极严重的后果—破坏基督的身体。…背道和分裂破坏神的整个经纶（申命记生命读经，九八至一〇〇、一〇二至一〇三、一〇五至一〇六页）。

参读：申命记生命读经，第十二至十三篇；一的真正立场，第一、四章。

be narrow and strict in dealing with divisive ones. In 16:17 Paul does not say, “These divisive ones are brothers. We need to receive them and love them.” No, he tells us to mark them and to turn away from them. To turn away from those who make divisions and causes of falling is to quarantine them.

Like the apostles in the New Testament,...we also must be very strict concerning division and apostasy. This means that we must keep the unique oneness of God’s people and the unique faith in the person and redemptive work of Christ.

The New Testament term for apostasy is heresy. Apostasy and heresy are an insult to the person of God. In the Old Testament the apostates turned away from God and followed idols....In the New Testament the heretics denied that Jesus Christ is God incarnated to become a man. Such a denial is heresy, New Testament apostasy. This heresy damages the person of Christ. In both the Old Testament and the New Testament, God does not tolerate apostasy or heresy.

The Lord hates division because it destroys His people as His expression. In the Old Testament the children of Israel were God’s people for His corporate expression. In the New Testament the corporate expression of the Lord is the Body of Christ. Whereas heresy insults and damages the person of Christ, division damages the Body of Christ. Division kills the Body of Christ and cuts it into pieces. Because heresy damages the Head and because division kills the Body, the Lord, in both the New Testament and the Old Testament, will never tolerate heresy and division.

Instead of sympathizing with those who make divisions and causes of falling, we are charged by Paul to turn away from them. The reason we must turn away from those who cause divisions is that division is extremely serious—it destroys the Body of Christ....Apostasy and division damage the entire economy of God. (Life-study of Deuteronomy, pp. 82-84, 86-89)

Further Reading: Life-study of Deuteronomy, msgs. 12-13; CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 1, 4

第十周■周二

晨兴喂养

弗四 14 “使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”

提前一 3～4 “我…曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，…这等事…对于神在信仰里的经纶并无助益。”

分裂的教训为撒但所组织并系统化，造成严重的错谬，因而破坏基督身体生活实行的一。…欺骗手法是属人的，错谬系统是属撒但的，与那恶者所设计欺诈的教训有关，使圣徒从基督与召会生活岔开（圣经恢复本，弗四 14 注 6、注 5）。

切不可将分裂看作一件无所谓的事。…在一里就是在生命中，而在分裂里则是在死亡中。

分裂是无所不包的，它包含了各种消极的事物，就如撒但、罪恶、世界、肉体、己、旧人以及坏脾气。关于分裂的性质，如果我们蒙了光照，会看见它包含着每一样消极的东西。不要以为分裂是独立的，与肉体、己、世界无关；分裂不仅与一切消极的事物有关，并且包括了一切消极的事物（李常受文集一九七九年第二册，三二九至三三〇页）。

信息选读

历经二十个世纪的召会历史，发生在所有基督徒中间的分裂、混乱和难处，都是由于某种职事。…各式各样的基督徒团体，都来自不同的职事。职事

WEEK 10 — DAY 2

Morning Nourishment

Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error.

1 Tim. 1:3-4 Even as I exhorted you...to remain in Ephesus in order that you might charge certain ones not to teach different things...which produce questionings rather than God's economy, which is in faith.

The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life. The sleight is of men, but the system of error is of Satan and is related to the deceitful teachings that are designed by the evil one to distract the saints from Christ and the church life. (Eph. 4:14, footnote 5)

Never regard division as an insignificant matter...To be in oneness is to be in life, but to be in division is to be in death.

Division is all-inclusive. It comprises such negative things as Satan, sin, worldliness, the flesh, the self, the old man, and evil temper. If we are enlightened concerning the nature of division, we will see that it includes every negative thing. Do not think that division stands by itself and that it is not related to such things as the flesh, the self, and worldliness. Division is not only related to all negative things; it includes all negative things. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 253-254)

Today's Reading

Throughout the twenty centuries of church history, the divisions, confusions, and problems that have taken place among all the Christians were all due to a ministry....All the different kinds of Christian groups come out of different

主要是一种教训。我们必须领悟，基督徒所传的教训会供应出一些东西。…一种教训总是产生出一些东西。基于你教训的结果，可以把你的教训看为一种职事。…用一样东西来供应别人就是在尽职事。

当召会往前去的时候，有一种又一种的毒素注射到基督徒的召会中。保罗在他著作的职事结束时，写了提摩太前书，给召会预防注射，以对抗这一切毒素。…“不可教导…不同的事”（一 3）这短句似乎很简单。…我们可能不认为这是严重的，但实际上这非常严重。教导不同的事，会把人杀死，拆毁神的建造，而废除神的整个经纶。我们都必须看见，甚至教导一点点不同的事，也会将主的恢复拆毁。有一句格言说，“一言兴邦，一言丧邦。”…只要说一句话，表达出你的那一种观念，就把一切都拆毁了。

唯一能保守我们在主恢复里的路，就是那唯一的职事。倘若我们说我们是在主的恢复里，而我们却这么轻忽地甚至隐密地教导一些与神的经纶不同的东西，我们就种下了要在分裂里长起来的种子。因此，我们蒙保守在永远的一里，唯一的路就是教导神的经纶里一样的事。这样的教训称为新约的职事。新约的职事单单供应三一神，这位三一神经过了种种的过程，要分赐到祂所拣选的人里面作生命和生命的供应，好产生基督的众肢体，以形成基督的身体来彰显三一神。这就是新约的经纶。教导任何的事，甚至是美好的事，合乎圣经的事，只要稍微离开神新约的经纶，仍然会带进分裂，会被那狡猾者，那恶者，大加利用。因此，我们必须儆醒（长老训练第三册，三九至四一、四七至四八页）。

参读：一的真正立场，第三、九章；长老训练第三册，第四章。

ministries. A ministry is mainly a teaching. We must realize that the teaching that a Christian teaches ministers something....A teaching always issues in something. Based upon the issue of your teaching, your teaching may be considered as a ministry. ...To serve others with something is to minister.

Poison after poison was injected into the Christian church while the church was going on. At the conclusion of his writing ministry, Paul wrote 1 Timothy to inoculate the church against all these poisons....This phrase not to teach different things [1:3] seems so simple....We may not think that this is serious, but actually it is more than serious. It kills people to teach differently. To teach differently tears down God's building and annuls God's entire economy. We all must realize that even a small amount of teaching in a different way destroys the recovery. There is a proverb that says, "One sentence can build up the nation, and one sentence can destroy the entire nation."...Just speaking one sentence that conveys your kind of concept tears down everything.

The only way that can preserve us in the recovery is the unique ministry. If we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God's economy, we sow the seed that will grow up in division. Therefore, the only way that we can be preserved in the eternal oneness is to teach the same thing, God's economy. This kind of teaching is called the New Testament ministry, the ministry of the new covenant. The ministry of the new covenant is to minister only the processed Triune God to be dispensed into His chosen people as life and life supply to produce members of Christ to form the Body to express the Triune God. This is the New Testament economy. To teach anything, even good things and scriptural things, that is even a little apart from God's New Testament economy will still issue in division, and that will be very much used by the subtle one, the evil one. We must, therefore, be on the alert. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 267-268, 273)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 3, 9; CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," ch. 4

第十周■周三

晨兴喂养

林前四 17 “因此我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必提醒你们，我在基督耶稣里怎样行事，正如我在各处各召会中所教导的。”

十一 16 “若有人想要强辩，我们却没有这样的规矩，神的众召会也没有。”

一…是包罗万有的。它包含了神、基督与那灵。…在〔以弗所四章三至六节〕所启示的一里，有父神、主基督与赐生命的那灵。这个一甚至包含我们重生的灵，以及我们经过变化和更新的心思等积极的事物。每一样积极的事物都包含在这正当的一里面（李常受文集一九七九年第二册，三三〇页）。

信息选读

我们合一的实行是根据召会一的属性：一灵、一主、一神和一个身体，还有一信、一浸并一个盼望〔弗四 4～6〕。…并且，这合一的实行是照着使徒的教训（林前四 17 下，七 17 下，十一 16，十四 34 上）。使徒在各处各召会中所教导众圣徒的，都是一样的。同时，这合一的实行也是照着那灵对众召会所说同样的话（启二 7、11 上、17 上、29，三 6、13、22）。启示录二、三章写给七个召会的七封书信，都是对众召会说的。…众召会所有的是同一本圣经，大家都是照着同样的话实行合一。结果，这合一的实行就指明七个召会的七个金灯台是完全相同（启一 20）。众召会是神的金灯台，虽是分开，各自独立，但她的本质、形状、功用和彰显是完全

WEEK 10 — DAY 3

Morning Nourishment

1 Cor. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

11:16 But if anyone seems to be contentious, we do not have such a custom of being so, neither the churches of God.

Oneness is all-inclusive. It includes God, Christ, and the Spirit....In the oneness revealed in [Ephesians 4:3-6], we have God the Father, Christ the Lord, and the Spirit as the Giver of life. This oneness includes such positive things as our regenerated spirit and our transformed and renewed mind. Everything positive is included in the proper oneness. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 254)

Today's Reading

Our practice of oneness is based upon the attribute of the oneness of the church: one Spirit, one Lord, one God, one Body, one faith, one baptism, and one hope [Eph. 4:4-6]....Moreover, the practice of this oneness is according to the apostles' teaching (1 Cor. 4:17b; 7:17b; 11:16; 14:34a). The apostles taught the same thing to all the saints in all the places and in all the churches. At the same time, the practice of this oneness is also according to the same speaking of the Spirit to the churches (Rev. 2:7, 11a, 17a, 29; 3:6, 13, 22). The seven epistles to the seven churches in Revelation 2 and 3 are words spoken to all the churches....All the churches have the same Bible, and everyone is practicing oneness according to the same speaking. Finally, the practice of oneness indicates that the seven churches as the seven lampstands are completely identical (1:20)....Although they are distinct and self-contained, they are completely identical in nature, shape, function, and expression. (CWWL, 1990,

一样的（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一四至一五页）。

这个一的原因，乃由于神自己是一；一是祂的本性。在神一切的作为之中，我们看见一个起源、一种元素和一种素质。在神的创造中，我们看见一位神和一个团体的人。在祂的拣选中，也有一位神和一个人。此外，在召会中，也有一位灵和一个人。最后，在新耶路撒冷，也只有独一的三一神，在一座城里，这座城是以一个宝座、一条街道、一道河和一棵树为特征。因此，我们所说的一，不是部分的一，而是伟大、完整、广被、整体的一。…如果我们看见这整个的一的异象，一切分裂的细菌就会被杀死；我们也会蒙拯救脱离各种的分裂。

（约翰十七章二十一至二十三节）里的一必然不仅是指个别的单位来在一起，能够和谐一致。这里主说，祂把父所赐给祂的荣耀赐给我们，好使我们在父与子里成为一。这指明这种一是存在于神圣的性情和神圣的所是里面。三一神的三者，在祂们的性情与所是里乃是一。…在基督里之信徒的一，在素质上也应该是这样。

（在以弗所四章四至六节）保罗说到身体，也说到一位灵、一位主、一位神与父。把身体和三一神相提并论，就指明一实际上乃是三一神与信徒的调和。

当我们回到一的时候，一切敬虔的、属天的、属灵的东西都回来了，…（并且）在这一的立场上，一切敬虔的事和一切属灵的丰富都是我们的（李常受文集一九七九年第二册，三一四至三一五、三八二、三八四、四三五页）。

参读：真理信息，第七章；今日主恢复中内在的难处及其合乎圣经的救治，第一至二章。

vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 74-75)

The reason for this oneness is that God Himself is one. Oneness is His nature. In all God's acts we see one origin, one element, and one essence. In God's creation we see one God and one corporate man. In His selection we also have the one God and one man. Moreover, in the church we have the one Spirit and one new man. Eventually, in the New Jerusalem we have the unique Triune God in the one city characterized by the one throne, the one street, the one river, and the one tree. Therefore, the oneness about which we are speaking is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety....If we see the vision of the oneness of entirety, all the germs of division will be killed, and we will be delivered from every kind of division.

The oneness [in John 17:21-23] is not merely that of individual units coming together in harmony and agreement. Here the Lord said that He has given us the very glory the Father has given Him in order that we may be one in the Father and the Son. This points to a oneness that exists in the divine nature and the Divine Being. The three of the Triune God are one in Their nature and being. The oneness of the believers in Christ should be essentially the same.

[In Ephesians 4:4-6] Paul speaks of the Body and of the one Spirit, the one Lord, and the one God and Father. The fact that the Body and the Triune God are mentioned together indicates that oneness is actually the mingling of the Triune God with the believers.

When we come back to the oneness, all the godly, heavenly, spiritual things return...[and] are ours on the ground of oneness. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 243, 292-293, 330)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 7; CWWL, 1990, vol. 2, "The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy," chs. 1-2

第十周■周四

晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

三 10 ~ 11 “并且穿上了新人；…在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

在申命记十二章，摩西嘱咐以色列人：“要将…国民事奉他们神的各地方，无论是在高山上，在小山上，在各青翠树下，都彻底毁坏。”（2）他也吩咐他们：“拆毁他们的祭坛…”（3）毁掉这一切之后，他们要来到神所选择独一的地方。根据列王纪上，圣殿是建在耶路撒冷，神所选择…独一的地方，作祂同在之处。这一个地方可以保守神的子民不至分散。

虽然以色列人毁坏了外邦人…事奉他们神的地方，…到后来，那些毁掉的东西又回来了。…所罗门按着神的心意把圣殿建造在一的立场上，后来竟又带头把丘坛建立起来（王上十一 6 ~ 8）（李常受文集一九七九年第二册，四一一至四一二页）。

信息选读

建立丘坛，就是产生分裂。因此，丘坛的意义就是分裂。…为着保持祂子民的一，神要求他们来到祂所选择独一的地方。然而，丘坛是这独一地方的代替品。…耶路撒冷这独一的地方表征一，而丘坛表征分裂。那时，各样罪恶与可憎的事都和丘坛的

WEEK 10 — DAY 4

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

3:10-11 And have put on the new man...where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

In Deuteronomy 12 Moses charged the children of Israel to “completely destroy all the places where the nations...have served their gods, on the high mountains and on the hills and under every flourishing tree” (v. 2). He also charged them to tear down their altars...(v. 3). Having destroyed all these things, they were to come to the unique place of God’s choice. According to 1 Kings, the temple was built in Jerusalem, the place God had chosen,...a unique place for His presence. This one place protected God’s people from division.

Although the children of Israel destroyed the places wherein the nations served their gods,...eventually the very things that had been destroyed came back....In fact, Solomon, the very one who built the temple according to God’s desire on the ground of oneness, took the lead to build up the high places once again (1 Kings 11:6-8). (CWVL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 313)

Today’s Reading

To set up a high place is to have a division. Hence, the significance of high places is division....To preserve the oneness of His people, God required that they come to the unique place of His choice. The high places, however, were a substitute and an alternative for this unique place....The unique place, Jerusalem, signifies oneness, whereas the high places signify division. Just as all

设立有关；用新约的说法，各种的罪恶都与分裂相联。

按照列王纪上的记载，有两个王…领头设立丘坛。所罗门建立丘坛，与放纵情欲有关。所罗门有成百的妻妾妃嫔。…这些妃嫔“使他的心偏离，去随从别神”（十一 4）。耶罗波安建立丘坛则与野心有关（十二 26 ~ 32）。…耶罗波安恐怕国权仍归大卫家，于是“造了丘坛的殿”（31）。…丘坛的高度是超过普通平地的。…原则上，今天基督教中的每一个丘坛，每一个分裂，都包含着对基督以外某些事物的高举与赞扬。那些被高举的东西可能不是罪恶，反而还可能是非常好的，甚至圣经研究或圣经教学等也可能包括在内。

关于所罗门与耶罗波安的记载，都是为着今天对我们属灵的教训（参罗十五 4）。…根据旧约的记载，分裂是由于情欲与野心。所罗门是前者的实例，耶罗波安是后者的实例。…所罗门与耶罗波安所建立的丘坛，严重地损害了一的立场。

一的立场，不仅仅是一地一会的问题；一的立场比一地一会更深入、更丰富、更高超、更完满。我们都必须知道，在这个宇宙中，神只选择了一个地方，那一个地方就是召会。神规定我们要到祂所选择的这个地方去。用属灵的话来说，我们必须毁除召会之外的每一个地方，以及基督的名之外的每一个名。这意思是说，我们必须毁除我们的文化与宗教背景。…我们必须毁除的，包括我们的个性、脾气与习惯。我们必须毁除一切足以损害一个新人的一的事物（李常受文集一九七九年第二册，四一二至四一六、四二〇、三七八页）。

参读：一的真正立场，第五、八章。

manner of evil and abominable things were related to the setting up of the high places, so, in New Testament terms, all manner of evil is related to division.

According to the record in 1 Kings, two kings...took the lead to set up the high places. In the case of Solomon, the building of the high places was related to the indulgence of lust. Solomon had hundreds of wives and concubines...His wives had "turned his heart after other gods" (11:4). In the case of Jeroboam, the building of the high places was related to ambition (12:26-32)...Fearing that the kingdom would return to the house of David if the people went to Jerusalem to worship, Jeroboam "made a house of high places" (v. 31). A high place is an elevation, something lifted above the common level...In principle, every high place, every division, in Christianity today involves the uplifting, the exaltation, of something other than Christ. The things that are exalted may not be evil. On the contrary, they may be very good and may include even Bible study or Bible teaching.

What was written concerning Solomon and Jeroboam was written for our spiritual instruction today [cf. Rom. 15:4]. According to the Old Testament record, division is caused by lust and ambition. Solomon is an example of the former, and Jeroboam is an example of the latter. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness.

The ground of oneness is not simply a matter of one city, one church. The ground of oneness is deeper, richer, higher, and fuller than this. We all must learn that in this universe God has chosen only one place, and that place is the church. God requires us to go to this place He has chosen. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ. This means that we must destroy our culture and religious background...The places that we must destroy include our disposition, temperament, and habits. We must destroy everything that damages the oneness of the one new man. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 314-316, 319, 288)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 5, 8

第十周■周五

晨兴喂养

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

约壹四 2 “凡灵承认耶稣基督是在肉体里来的，就是出于神的；在此你们可以认出神的灵来。”

我们…除了基督的人位与十字架独一的路之外，没有别的；如此，我们就可以在召会中享受基督作美地丰富出产的拔尖部分（李常受文集一九七九年第二册，三八〇页）。

约贰七节说，“因为有许多迷惑人的已经出来，进到世界里，他们不承认耶稣基督是在肉体里来的。这就是那迷惑人的和敌基督的。”这里所提迷惑人的，是指异端者，如塞林则派，假申言者（约壹四 1）。…这些迷惑人的…不承认耶稣是神成为肉体，因而否认了基督的神格。耶稣是由圣灵成孕的（太一 18）。承认耶稣是在肉体里来的，就是承认祂这位神的儿子神圣的成孕，在肉体里出生（路一 31～35）。那迷惑人的，假申言者，不肯这样承认。…敌基督的是否认基督的神格，否认耶稣是基督，也就是因否认耶稣是神的儿子（约壹二 22），不承认祂是借着圣灵神圣的成孕在肉体里来的，而否认父与子（四 2～3）（约翰二书生命读经，九至一〇页）。

信息选读

那灵在信徒里面作工，向他们承认基督是在肉体里来的。…按照约壹四章二节，辨别诸灵是根据灵承认不承认耶稣基督是在肉体里来的。因为真申言者的

WEEK 10 — DAY 5

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

1 John 4:2 In this you know the Spirit of God: Every spirit which confesses that Jesus Christ has come in the flesh is of God.

We should have nothing other than the person of Christ and the unique way of the cross. Then we will enjoy Christ in the church as the top portion of the rich produce of the land. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 289)

Second John 7 says, "Many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist." The deceivers mentioned here were heretics, like the Cerinthians, the false prophets (1 John 4:1). These deceivers do not confess Jesus Christ coming in the flesh. This means that they do not confess that Jesus is God incarnate. Thus, they deny the deity of Christ. Jesus was conceived of the Spirit (Matt. 1:18). To confess Jesus coming in the flesh is to confess that, as the Son of God, He was divinely conceived to be born in the flesh (Luke 1:31-35). The deceivers, the false prophets, would not make such a confession. An antichrist is one who denies Christ's deity, denying that Jesus is the Christ, that is, denying the Father and the Son by denying that Jesus is the Son of God (1 John 2:22), not confessing that He has come in the flesh through the divine conception of the Holy Spirit (4:2-3). (Life-study of 2 John, p. 7)

Today's Reading

The Spirit works in the believers to confess to them that Christ came in the flesh....According to 1 John 4:2, the discernment of spirits is based upon whether or not a spirit confesses that Jesus Christ has come in the flesh.

灵是由真理的圣灵所推动的，这灵必定承认耶稣神圣的成孕，确认祂是生为神的儿子。…，否认耶稣基督是在肉体里来的，就是否认祂神圣的成孕、祂的成为肉体、祂的出生、祂的人性、祂的人性生活以及祂的救赎。新约着重地指明，基督的救赎是在祂属人的身体里，借着流出祂的血所成就的。…凡弃绝基督的成为肉体，因而弃绝祂的救赎的，也就否认基督的复活。基督若从来没有经过死，祂就不可能进入复活。…若有人否认基督的成为肉体，这人就是否认基督圣别的出生、人性、人性生活、借着钉十字架而成的救赎以及复活。这完全消除了对真正三一的享受。在这光中我们看见，那灵在信徒里面作工，承认耶稣基督是在肉体里来的，乃是极其重要的（新约总论第四册，一六九至一七一页）。

在约贰十节，约翰继续说，“若有人到你们那里，不是传讲这教训，不要接他到家里，也不要对他说，愿你喜乐。”代名词“他”指异端者，敌基督的，假申言者。这样的人否认神圣的成孕和基督的神格，如同今天的摩登派。这样的人我们必须弃绝，不要接他到家里，也不要问他的安。这样，我们就不会与他有接触，也不会有分于他的异端；这种异端对神是亵渎的，并且像麻风一样传染人。

将奇妙基督的神圣真理带给人，怎样是优越的佳行（罗十15），散布那玷污基督荣耀神格之撒但的异端，也照样是可憎的恶行（参约贰11）。这对神是亵渎和可憎，对人也是损毁和咒诅。凡在基督里的信徒和神的儿女，都不该有分于这恶！甚至向这样的恶人问安也不可！我们当与这恶保持严格且清楚的分别（新约总论第七册，三九七至三九八页）。

参读：约翰二书生命读经，第二篇；新约总论，第九十三、二百二十四篇。

Because the spirit of a genuine prophet is motivated by the Holy Spirit of truth, this spirit will confess the divine conception of Jesus and affirm that He was born as the Son of God. To deny that Jesus Christ has come in the flesh is to deny His divine conception, His incarnation, His birth, His humanity, His human living, and also His redemption. The New Testament makes it emphatically clear that Christ's redemption was accomplished in His human body and by the shedding of His blood. Anyone who rejects Christ's incarnation and thereby rejects His redemption also denies Christ's resurrection. If Christ had never passed through death, it would not have been possible for Him to enter into resurrection. If anyone denies Christ's incarnation, that one denies Christ's holy birth, humanity, human living, redemption through crucifixion, and resurrection. This utterly annuls the enjoyment of the genuine Trinity. In the light of this we see the crucial importance of the Spirit's work in the believers to confess that Jesus Christ has come in the flesh.

In 2 John 10 John...says, "If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not say to him, Rejoice!" The pronoun him refers to a heretic, an antichrist, a false prophet, who denies the divine conception and deity of Christ, as today's modernists do. Such a one we must reject, not receiving him into our house or greeting him. Thus, we shall not have any contact with him or share in his heresy, heresy that is blasphemous to God and contagious like leprosy.

Just as bringing to others the divine truth of the wonderful Christ is an excellent deed (Rom. 10:15), so spreading the satanic heresy, which defiles the glorious divinity of Christ, is an evil work [cf. 2 John 11]. It is a blasphemy and abomination to God, and it is also a damage and curse to men. No believer in Christ and child of God should have any share in this evil. Even to greet such an evil one is prohibited. A severe and clear separation from this evil should be maintained. (The Conclusion of the New Testament, pp. 995-997, 2394)

Further Reading: Life-study of 2 John, msg. 2; The Conclusion of the New Testament, msgs. 93, 224

第十周■周六

晨兴喂养

犹 3 “亲爱的，我尽心竭力要写信给你们，论到我们共享之救恩的时候，…劝你们，要为那一次永远交付圣徒的信仰竭力争辩。”

20～21 “亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告，保守自己在神的爱中，等候我们主耶稣基督的怜悯，以至于永远的生命。”

〔犹大书三节的信仰，〕不是主观的相信，乃是客观的信仰，就是我们所相信之物—新约的中心内容，成了我们共有的信仰（徒六 7，提前一 19，三 9，四 1，五 8，六 10、21，提后三 8，四 7，多一 13），我们相信，就能得着我们共享的救恩。这信仰（不是任何道理）已经一次永远地交付圣徒；我们应当为这信仰竭力争辩（提前六 12）（圣经恢复本，犹 3 注 3）。

信息选读

我们相信圣经字字都是出自神圣的默示（彼后一 21），都是神的呼出（提后三 16）。…我们必须相信，圣经是神无误的话。

神是独一的，却是三一的一父、子、灵（太三 16～17，二八 19，林后十三 14，弗二 18，三 14～16，启一 4～5）。神格的三者彼此有别，但不是分开的三位神。圣经在旧约和新约里明确地告诉我们，神是一位（申四 35、39，诗八六 10，林前八 4，提前二 5）。

基督是永远里的神（约一 1），在时间里成为人（14）。祂的神性是完全的，祂的人性是完美的。因此，祂是神又是人（二十 28，罗九 5，约十九 5，提前二 5），具有神性与人性。

WEEK 10 — DAY 6

Morning Nourishment

Jude 3 Beloved, while using all diligence to write to you concerning our common salvation, I...exhort you to earnestly contend for the faith once for all delivered to the saints.

20-21 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

〔“The faith” in Jude 3 is〕 not subjective faith as our believing but objective faith as our belief, referring to the things we believe in, the contents of the New Testament as our faith (Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 3:8; 4:7; Titus 1:13), in which we believe for our common salvation. This faith, not any doctrine, has been delivered once for all to the saints. For this faith we should earnestly contend (1 Tim. 6:12). (Jude 3, footnote 3)

Today's Reading

We believe that the Bible, word by word, is divinely inspired by God (2 Pet. 1:21), as the breath of God (2 Tim. 3:16)...We must believe that the Bible is God's infallible Word.

God is uniquely one but triune, the Father, the Son, and the Spirit (Matt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 2:18; 3:14-17; Rev. 1:4-5). The Godhead is distinctively three, but They are not three Gods separately. In the Old Testament and in the New Testament, the Bible tells us definitely that God is one (Deut. 4:35, 39; Ps. 86:10; 1 Cor. 8:4; 1 Tim. 2:5).

Christ was the very God in eternity (John 1:1) and became a man in time (v. 14). His deity is complete, and His humanity is perfect. Hence, He is both God and man (20:28; Rom. 9:5; John 19:5; 1 Tim. 2:5), possessing both divinity and humanity.

基督首先成为肉体，成了一个人（约一 14），为着救赎我们死在十字架上（彼前二 24，启五 9）。然后祂从死人中复活，使我们重生（彼前一 3），升上诸天作万有的主（徒二 33、36，十 36），并且要回来，向着召会作新郎（约三 29，启十九 7），向着列国作万王之王（16）。这些是基督工作的主要方面。

罪人必须向神悔改（徒二 38，二六 20）、相信基督（约三 16，徒十六 31），使罪得赦（十 43），得着救赎（罗三 24）、称义（徒十三 39）、重生（约三 6），好得着永远的生命（36），成为神的儿女（一 12），以及基督的肢体（林前十二 27）。这是我们借信从神所得的救恩（弗二 4～9）。

召会由所有在基督里的真信徒所组成，作为基督的身体（一 22～23，西一 24），在宇宙一面是一（弗四 4）；而地方召会作为基督身体的彰显，在地方上是一一城一会（启一 11）。

以上是正确基督徒信仰的六个主要项目。所有的真基督徒对这些点都不会有争论。…召会作为基督的身体，在宇宙一面是一；地方召会作为基督身体的彰显，在地方上也是一。但这并不是说，在基督里的真信徒若不同意一城一会，就不得救。他仍是得救的，不过还有所欠缺一不是为着得救，乃是为着过正当的召会生活。…信仰是召会生活的专特。…有关基督徒信仰的这些点，我们不该有争论。…我们不需要为别的事争战；我们必须为这样的信仰打那美好的仗（提前六 12）。我们必须为这样的信仰竭力争辩（犹 3）；我们必须教导并传讲这样的信仰（李常受文集一九七一年第三册，五三四至五三六、五三八至五四〇页）。

信徒在圣灵里祷告，保守自己在神的爱中，并等候我们主的怜悯，以至于永远的生命，借此就应用并享受了整个可称颂的神圣三一（犹大书生命读经，二五页）。

参读：犹大书生命读经，第一至三篇；召会生活的专特、包容与实行，第一章。

Christ first became a man in incarnation (John 1:14) and died on the cross for our redemption (1 Pet. 2:24; Rev. 5:9). Then He rose from the dead for our regeneration (1 Pet. 1:3), ascended to the heavens to be the Lord of all (Acts 2:33, 36; 10:36), and will come back as the Bridegroom to the church (John 3:29; Rev. 19:7) and the King of kings to all the nations (v. 16). These are the main aspects of the work of Christ.

A sinner must repent to God (Acts 2:38; 26:20) and believe in Christ (John 3:16; Acts 16:31) for forgiveness of sins (10:43), for redemption (Rom. 3:24), for justification (Acts 13:39), and for regeneration (John 3:6) in order that he may have the eternal life (v. 36) to become a child of God (1:12) and a member of Christ (1 Cor. 12:27). This is our salvation by God through faith (Eph. 2:4-9).

The church, composed of all the genuine believers in Christ, as the Body of Christ (1:22-23; Col. 1:24), is universally one (Eph. 4:4), and a local church as the expression of the Body of Christ is locally one—one city, one church (Rev. 1:11).

[The above items] are the six main items of the proper Christian faith. All real Christians do not have any disputations about these items....As the Body of Christ, the church is universally one; as the expression of the Body of Christ, a local church is locally one. This does not mean, however, that a real believer in Christ who does not agree with one city, one church is not saved. He or she is saved, but there is something lacking, not for salvation but for the proper church life. The faith is the speciality of the church life....Concerning these points of our Christian faith there should be no argument....There is no need for us to fight for other things. We have to fight the good fight of such a faith (1 Tim. 6:12). We have to contend for such a faith (Jude 3). We have to teach and preach such a faith. (CWWL, 1971, vol. 3, "The Speciality, Generality, and Practicality of the Church Life," pp. 416, 418-419)

The entire Blessed Trinity is employed and enjoyed by the believers by their praying in the Holy Spirit, keeping themselves in the love of God, and awaiting the mercy of our Lord unto eternal life. (Life-study of Jude, p. 21)

Further Reading: Life-study of Jude, msgs. 1-3; CWWL, 1971, vol. 3, "The Speciality, Generality, and Practicality of the Church Life," ch. 1

第十周诗歌

WEEK 10 — HYMN

779

终极的显出 — 基督归一万有

8 7 8 7 (英 981)

降 B 大调

4/4

5 5 3 · 1 | 7 2 2 1 | 1 7 7 6 | 1 6 5 - |
 一 在 基 督 里 归 一 万 有, 乃 是 我 神 的 经 营;
 5 5 3 · 2 | #1 3 3 2 | 2 6 7 · 6 | 5 2 1 - ||
 基 督 作 头 并 作 中 心, 万 有 和 谐 而 安 宁。

- | | |
|---------------|-------------|
| 二 基督元首要作中心, | 神在其中作亮光; |
| 基督和神同坐宝座, | 使其心愿全得赏。 |
| 三 基督要作生命、内容, | 归一万有于光中; |
| 众圣要作祂的器皿, | 永远彰显祂光荣。 |
| 四 撒但已将他的自己 | 注到人里, 毁万有, |
| 带进黑暗、败坏、紊乱, | 使神计划难成就。 |
| 五 基督来将祂的自己 | 分赐与人作生命, |
| 拯救人脱黑暗权势, | 黑暗、死亡, 再无能。 |
| 六 借着教会—祂的身体, | 要将万有归于一; |
| 万有都要联得合式, | 无论大小成一系。 |
| 七 在这元首基督之下, | 万有联结而存立; |
| 在祂教会所照光中, | 万有全都归于一。 |
| 八 有祂作头并作中心, | 万有全都能和谐; |
| 借祂身体所有光照, | 万有相安无间歇。 |
| 九 再无黑暗, 再无死亡, | 再无败坏与虚空; |
| 万有都要脱离辖制, | 永远居于自由中。 |

In His Christ to head up all things

Ultimate Manifestation — Christ Heading Up All Things

981

Musical score for the hymn. The score is in G-flat major (three flats) and 4/4 time. It consists of two staves. The first staff is the vocal line, and the second staff is the piano accompaniment. The lyrics are written below the notes. The key signature is G-flat major (three flats). The time signature is 4/4. The score includes various chords and melodic lines.

- | | | |
|---|---|---|
| 1. In His Christ to head up all things
Is our God's e - co - no - my;
Tak - ing Christ as Head and Cen - ter,
All is one in har - mo - ny. | 2. Christ as Head will be the Center;
God within will be the Light;
Christ enthroned, with God, His substance,
Will fulfill His heart's delight. | 6. Thru the Church which is His Body
Christ as Head will sum up all;
All will fitly join together,
All things either great or small. |
| 3. Christ as life will be the content,
Heading up all things in light;
All the saints will be the vessel,
To express His glory bright. | 4. Satan hath himself injected
Into man all things to spoil,
Bringing darkness and corruption
God's eternal plan to foil. | 7. Under Christ, by His full headship,
All in union will subsist;
In the light the Church expresses
All in oneness will exist. |
| 5. Christ has come, Himself imparting
Into man as life to save,
That the pow'r of death and darkness
May no more all things enslave. | 8. Owning Christ as Head and Center,
All will be in harmony;
Thru the shining of His Body
All will share His liberty. | 9. No more darkness and corruption,
No more death and vanity;
All will be released from bondage
Throughout all eternity. |

第十一周

在神行政之下 召会生活的各面

MC 诗歌：747, 22

读经：申一 9 ~ 18, 十五 10, 二二 9, 二五 13 ~ 16, 林前 6、11

纲要

周一

壹 以色列人的历史乃是召会的预表—林前 6、11:

- 一 在神行政的安排里，神拣选了亚伯拉罕的后裔，以色列人，使他们成为祂的子民，作召会的预表—罗九 11 ~ 13, 徒七 38:
 - 1 在旧约里，没有明言提起召会，但有描绘召会的预表—创二 21 ~ 24, 代上二八 11 ~ 19。
 - 2 作神选民的以色列人，是召会最大、集体的预表，在其中我们能看见召会蒙神拣选并救赎，享受基督与那灵作生命的供应，建造神的居所，承受基督作她的分，堕落且被掳，却得恢复，并等候基督的来临。
 - 3 保罗将以色列人的历史应用到新约的召会生活—林前五 7 ~ 8, 十 1 ~ 13:

Week Eleven

Aspects of the Church Life under the Government of God

MC Hymns: 943, 26

Scripture Reading: Deut. 1:9-18; 15:10; 22:9; 25:13-16; 1 Cor. 10:6, 11

Outline

Day 1

I. The history of the children of Israel is a type of the church—1 Cor. 10:6, 11:

- A. In His administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church—Rom. 9:11-13; Acts 7:38:
 1. In the Old Testament the church is not mentioned in plain words, but there are types that portray the church—Gen. 2:21-24; 1 Chron. 28:11-19.
 2. The children of Israel, as the chosen people of God, are the greatest collective type of the church, in which we see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming.
 3. Paul applies the history of the children of Israel to the New Testament church life—1 Cor. 5:7-8; 10:1-13:

- a 在希伯来书和哥林多前书，保罗清楚指出，发生在以色列人身上的事，乃是信徒的预表—十6。
- b 以色列人的整个历史，都是召会的故事。

二 圣经包含两种历史—以色列的历史和召会的历史—徒七1~53，启二~三：

- 1 以色列人的历史是预表，召会的历史是预表的应验。
- 2 在旧约里，有神关于召会之经纶的预表、图画，而在新约里，神关于召会的经纶得着了应验—提前一4，弗一10，三9~11。

周二、周三

貳 神在宇宙中有行政，神在召会里也有行政—启四2，五6，徒十四23，多一5：

- 一 神要把祂在宇宙中的行政通到召会里来—弗一10、22~23。
- 二 在以色列人中间，满有神的行政管理；在出埃及记和民数记中的配搭建造乃是在神的行政管理之下。
- 三 神百姓中间的神圣行政乃是神治—启四2，五6：
 - 1 神治乃是按着神的所是由神管理—诗八九14。
 - 2 神在以色列人中间的行政乃是神治，意思是神亲自来管理、管治、治理祂的百姓，是直接的，不过是借着一些代理人；这些代理人就是那为神的神治效力的祭司和长老—申一9~18。
 - 3 在以色列人中间的神治，乃是照着神写在律法上常时的说话，以及神借着大祭司的胸牌，用乌陵和土

- a. In Hebrews and 1 Corinthians Paul points out clearly that what happened to the children of Israel is a type of the believers—10:6.
- b. The entire history of Israel is a story of the church.

B. The Bible contains two histories—the history of Israel and the history of the church—Acts 7:1-53; Rev. 2—3:

- 1. The history of the children of Israel is a type, and the history of the church is the fulfillment of the type.
- 2. In the Old Testament we have a type, a picture, of God's economy concerning the church, and in the New Testament God's economy concerning the church is fulfilled—1 Tim. 1:4; Eph. 1:10; 3:9-11.

Day 2 & Day 3

II. God has a government in the universe, and there is also a government in the church—Rev. 4:2; 5:6; Acts 14:23; Titus 1:5:

- A. God desires to execute His government in the universe through the church—Eph. 1:10, 22-23.
- B. Among the children of Israel there was a situation full of God's government and administration; the coordination and building in Exodus and Numbers were under God's administration and government.
- C. The divine government among God's people is a theocracy—Rev. 4:2; 5:6:
 - 1. Theocracy is government by God according to what He is—Psa. 89:14.
 - 2. God's administration among the children of Israel was a theocracy, meaning that God Himself came to govern, to rule, to administrate, the people directly yet through some agents; the agents were the priests and the elders working together for God's theocracy—Deut. 1:9-18.
 - 3. The theocracy among the children of Israel was a government according to God's constant speaking, as written in the law, and God's instant speaking,

明所启示即时的说话而有的行政一出二八 30，利八 8，民二七 21，申三三 8。

四 神在召会中的行政管理，不是专制，也不是民主；专制是一种独裁，民主是按着人意的管理—徒十四 23，多一 5：

- 1 在召会生活中，我们尊重神的权柄作为我们的管理，因此，召会中的管理乃是神治—弗一 10、22 ~ 23，西二 19。
- 2 今天神治理我们，是有圣经在外面作根据，并且有圣灵在里面作依据—提后三 16 ~ 17，罗八 5、14。
- 3 长老们随着圣灵议事，不是专制，也非民主，乃是神治，是神在治理。

周四

五 以色列人中间正确的王，乃是受神的话教导、管制、规律并支配的—申十七 14 ~ 20：

- 1 今天在召会中，原则也该一样—徒十三 1 ~ 4 上。
- 2 长老们要治理召会，就必须被神的话构成—西三 16：
 - a 结果，他们就在神的管理、神的规律和支配之下。
 - b 他们的决断自然会有神在其中，长老们就代表神治理召会的事务；这种治理乃是神治。

叁 神借着摩西所说的话描述在神行政之下召会生活的各面—申一 1：

一 神在施行祂的行政时，要求以色列人在耶路撒

through the breastplate of the high priest by means of the Urim and the Thummim—Exo. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8.

D. God's government in the administration of the church is neither autocracy nor democracy; autocracy is a kind of dictatorship, and democracy is government by the people according to the opinion of the people—Acts 14:23; Titus 1:5:

1. In the church life we honor God's authority as our government; thus, the government in the church is a theocracy—Eph. 1:10, 22-23; Col. 2:19.
2. Today God's rule is based on the Bible outside of us and on the Holy Spirit within us—2 Tim. 3:16-17; Rom. 8:5, 14.
3. When the elders follow the Holy Spirit in discussing matters, there is neither an autocracy nor a democracy but a theocracy, the rule of God.

Day 4

E. A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God—Deut. 17:14-20:

1. The principle should be the same in the churches today—Acts 13:1-4a.
2. In order to administrate the church, the elders must be constituted with the word of God—Col. 3:16:
 - a. As a result, they will be under God's government, under God's rule and control.
 - b. Spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

III. God's word spoken through Moses describes aspects of the church life under the government of God—Deut. 1:1:

A. In exercising His government, God required the children of Israel to

冷这独一的地方，就是祂所拣选的敬拜中心敬拜祂；他们没有权利按照自己的观念选择地方——申十二1～12：

- 1 只有神所立祂名的地方，才是祂子民的敬拜中心——5节。
- 2 神的子民应该来到锡安山，就是神所选择作团体敬拜独一的地方。
- 3 神拣选独一敬拜的地方，目的是要保守神百姓的一——诗一三三1。

周五

二 神顾到一切有分于作祂彰显之人的需要——申十二19，十四27～29：

- 1 用新约的说法，这就是说，基督顾到祂身体的每一个肢体——林前十二14～27，腓四14～20。
- 2 在召会生活中，我们应当爱主耶稣，应当爱祂的身体，也应当顾到一切肢体的需要——林后八1～15。

三 神的子民若给穷人，神就要在他们一切所行的并他们手所办的事上，赐福与他们——申十五10：

- 1 今天在召会生活中，我们给穷人的时候该高兴，知道神必赐福与我们——林后九1～12。
- 2 对付玛门与奉献财物，都与在复活里神在众召会中的行政有关——林前十六1～3：
 - a 在七日的第一日奉献财物，指明财物的奉献该在复活里，不该在我们天然的生命里——林前十六1～2节，太六1～4。

worship Him in the unique place—Jerusalem—the worship center chosen by Him; they did not have the right to select a place according to their concept—12:1-12:

1. Only the place where God put His name could be the worship center of His people—v. 5.
2. God's people were to come to Mount Zion, the unique place chosen by God for corporate worship.
3. God chose the unique place of worship for the purpose of keeping the oneness of His people—Psa. 133:1.

Day 5

B. God takes care of the needs of all those who are part of His expression—Deut. 12:19; 14:27-29:

1. In New Testament terms, this means that Christ takes care of every member of His Body—1 Cor. 12:14-27; Phil. 4:14-20.
2. In the church life we should love the Lord Jesus, love His Body, and take care of the needs of all the members—2 Cor. 8:1-15.

C. If God's people would give to the poor, God would bless them in all their work and in all their undertakings—Deut. 15:10:

1. In the church life today we should be happy when giving to the poor, knowing that God will bless us—2 Cor. 9:1-12.
2. The dealing with mammon and the offering of material possessions are related to God's administration among the churches in resurrection—1 Cor. 16:1-3:
 - a. The fact that material things are offered on the first day of the week indicates that they should be offered in resurrection, not in our natural life—vv. 1-2; Matt. 6:1-4.

b 我们若认识复活的生命和复活的大能，就会胜过金钱和财物；我们所有的都会为着神在众召会中的行政所使用—林前十六 1 ~ 2，徒二 44 ~ 45，四 32 ~ 35，罗十五 26。

周六

四 申命记二十五章十三至十六节是关于不同法码和量器的典章：

- 1 有不同的法码与量器，这不诚实的作法乃是欺骗，必是从撒但来的一约八 44。
- 2 就属灵的应用说，在某件事上定罪别人，却在同样的事上称义自己，指明我们有不同的法码与量器，也就是不同的尺度，一种尺度衡量别人，另一种不同的尺度衡量自己。
- 3 在神的家—召会中（提前三 15），应当只用一种尺度衡量每个人。
- 4 倘若我们只有一种尺度，我们会象神一样的公平、公义、公正，也会在召会中持守一和同心合意—太七 1 ~ 5。

五 不可把两样种子种在葡萄园里，可能预表在召会中不可教导不同的事—申二二 9，提前一 3 ~ 4，六 3，参路八 11：

- 1 召会乃是神的葡萄园，在这葡萄园里，只该种一样的种子，传讲一样的教训—林前三 9 下，徒二 42。
- 2 我们若教导不同的事，种一样以上的种子，召会中的“出产”就会丧失。
- 3 使徒们在各处，在各召会中，教导众圣徒同样的事—林前四 17，七 17，十一 16，十四 34：

b. If we know resurrection life and the resurrection power, we will overcome money and material possessions, and what we have will be used for God's administration among the churches—1 Cor. 16:1-2; Acts 2:44-45; 4:32-35; Rom. 15:26.

Day 6

D. Deuteronomy 25:13-16 is the ordinance concerning differing weights and measures:

1. The dishonest practice of having differing weights and measures is a lie and is surely from Satan—John 8:44.
2. In spiritual application, to condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, that is, different scales—one scale for measuring others and a different scale for measuring ourselves.
3. In the house of God, the church (1 Tim. 3:15), only one scale should be used to weigh everyone.
4. If we have only one scale, we will be fair, righteous, and just, even as God is, and we will keep the oneness and one accord in the church—Matt. 7:1-5.

E. The prohibition against sowing two kinds of seed in one's vineyard may typify the prohibition against teaching differently in the church—Deut. 22:9; 1 Tim. 1:3-4; 6:3; cf. Luke 8:11:

1. The church is God's vineyard, and in this vineyard only one kind of seed, one kind of teaching, should be sown—1 Cor. 3:9b; Acts 2:42.
2. If we teach differently, sowing more than one kind of seed, the “produce” in the church will be forfeited.
3. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

a 我们也必须在全地各国的各召会中，教导同样的事—太二八 19 ~ 20。

b 新约里没有一种思想，以为一种教训适合某一个召会，却不适合别的召会；反而，新约启示众召会在接受教训上该是相同的一多—9。

六 唯有凭信，我们才能在神的行政之下过召会生活—弗一 22 ~ 23，四 15，西二 19，加二 16，三 2、5 ~ 9、14：

1 神要祂的子民不凭自我的努力，而是凭信，作祂所要求的一切—来十 39 ~ 十一 1、6、9 ~ 12，十二 2，彼前一 7 ~ 8。

2 神的经纶乃是在信仰里，信仰是神完成祂经纶唯一的路—提前一 4，加二 20，林后五 7，四 13。

3 召会是“信仰之家”—加六 10：

a 信仰之家是由所有借着信基督耶稣成为神儿子的人所组成—三 26。

b 所有在基督里的信徒一同构成宇宙的家庭，神的大家庭—相信神的家庭—六 10，来十一 6。

a. We also must teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.

b. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

F. Only by faith can we live the church life under the government of God—Eph. 1:22-23; 4:15; Col. 2:19; Gal. 2:16; 3:2, 5-9, 14:

1. God wants His people to do whatever He requires not by self-effort but by faith—Heb. 10:39—11:1, 6, 9-12; 12:2; 1 Pet. 1:7-8.

2. God's economy is in faith, and faith is the unique way for God to carry out His economy—1 Tim. 1:4; Gal. 2:20; 2 Cor. 5:7; 4:13.

3. The church is “the household of the faith”—Gal. 6:10:

a. The household of the faith is composed of all who are sons of God through faith in Christ Jesus—3:26.

b. All the believers in Christ together constitute a universal household, the great family of God—a family that believes in God—6:10; Heb. 11:6.

第十一周■周一

晨兴喂养

林前十1 “因为弟兄们，我不愿意你们不知道，我们的祖宗从前都在云下，都从海中经过。”

6 “这些事都是我们的鉴戒，叫我们不作贪恋恶事的人，象他们那样贪恋。”

在神旧的行政的预表安排里，神拣选了亚伯拉罕的后裔，以色列人，并使他们成为祂的子民，作召会的预表（罗九11～13，徒七38）。在旧约里，没有明言提起召会。然而，有描绘召会的预表。作神选民的以色列人，是召会最大、集体的预表，在其中我们能看见召会蒙神拣选并救赎，享受基督与那灵作生命的供应，建造神的居所，承受基督作她的分，堕落且被掳，却得恢复，并等候基督的来临（新约总论第一册，一八二页）。

信息选读

在希伯来书和哥林多前书，〔保罗〕清楚指出，发生在以色列人身上的事，乃是我们的鉴戒（林前十6）。以色列人的整个历史，都是召会的故事。这样，圣经包含两种历史—以色列的历史和召会的历史。以色列人的历史是预表，召会的历史是预表的应验。因此，全本圣经给我们一个启示，就是神关于召会之经纶的启示。在旧约里，有神关于召会之经纶的预表、图画，而在新约里，神关于召会的经纶得着了应验（新约总论第一册，一八二页）。

在新约时代之前，就是在主成为肉体之前，神在地上拣选了一班称为以色列的人。…他们的先祖是

WEEK 11 — DAY 1

Morning Nourishment

1 Cor. 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea.

6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

In His old administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church (Rom. 9:11-13; Acts 7:38). In the Old Testament the church is not mentioned in plain words. However, there are types that portray the church. The children of Israel, as the chosen people of God, are the greatest, collective type of the church, in which we can see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming. (The Conclusion of the New Testament, p. 156)

Today's Reading

In Hebrews and 1 Corinthians Paul points out clearly that what happened to the children of Israel is a type of us (1 Cor. 10:6). The entire history of Israel is a story of the church. The Bible, then, contains two histories—the history of Israel and the history of the church. The history of the children of Israel is a type, and the history of the church is the fulfillment of the type. Thus, the entire Bible gives us one revelation, the revelation of God's economy concerning the church. In the Old Testament we have a type, a picture, of God's economy concerning the church, whereas in the New Testament God's economy concerning the church is fulfilled. (The Conclusion of the New Testament, p. 156)

Before the New Testament age, that is, before the Lord's incarnation, God had chosen a people on this earth called Israel....Their forefather was Abraham.

亚伯拉罕。到了摩西的时候，当他们出埃及时，他们已经成了一个族类，至少有两百万人。从那时候起，他们就成为新约神所拣选之召会的预表。因此，旧约有一班人，新约也有一班人。…这两班人…乃是描述神所作的一件事；这件事就是神经纶的完成。神在完成这经纶之前，首先摆出一个预表、一个表号、一个影儿。在神的经纶里，以色列人只是一个预表、一个表号、一个影儿。

新约〔中有〕一些经节…证明，以色列人是召会的预表。保罗在林前五章说，“我们的逾越节基督，已经被杀献祭了。”（7下）亚伯拉罕的后裔成为一班子民以后，最终都堕落到埃及和埃及王法老的手中。法老预表撒但，埃及预表世界。这意思是说，神的选民堕落到撒但的手中和撒但的世界里，所以需要神的救恩拯救他们。

在那救赎之后，神立刻就施行救恩，拯救以色列人脱离法老的手，脱离埃及，把他们带到旷野。在旷野里，神来成为一个帐幕，指明祂将怎样来与祂的子民同住，好更进一步地拯救他们，使他们在生命、性情上（但不是神格上）成为神。

到新约的末了，主耶稣称堕落的召会为…奥秘的大巴比伦（启十七5）。最终，召会的结局与以色列人的结局相同。以色列人的结局是被掳到巴比伦去。…在启示录十七章主称堕落的召会为大妓女，大巴比伦，众妓女之母（1、5）。这给我们看见，召会就是以色列预表的应验（过照着神启示之高峰的生活，八至一〇页）。

参读：哥林多前书生命读经，第四十七至四十八篇；真理课程三级卷二，第二十九课；为着召会聚会经历基督作祭物，第三章。

Then by Moses' time, at their exodus from Egypt, they became a race that had at least two million people. Since then, they have become a type of the church as God's elect in the New Testament. Thus, the Old Testament has a people, and the New Testament has a people....These two peoples are a description of one thing that God has done, and this one thing is the accomplishment of God's economy. Before God came to accomplish this economy, He first put out a type, a figure, a shadow. In God's economy the people of Israel are just a type, a figure, a shadow.

Some verses from the New Testament...show that the people of Israel are a type of the church. In 1 Corinthians 5 Paul says, "Our Passover, Christ, also has been sacrificed" (v. 7b). After the descendants of Abraham became a people, they eventually fell into the hand of Egypt and its king, Pharaoh. Pharaoh typifies Satan, and Egypt typifies the world. This means that God's chosen people fell into the hand of Satan and Satan's world, so there was the need of God's salvation to save them.

God exercised His salvation to save Israel out of Pharaoh's hand, out of Egypt, and bring them into the wilderness. In the wilderness God came to be a "tabernacle," indicating how He would come to dwell with His people to save them further and further so that they might become God in life and nature but not in the Godhead.

At the end of the New Testament, the Lord Jesus called the degraded church...the great Babylon, the mystery (Rev. 17:5). Eventually, the outcome of the church is the same as that of Israel. Israel's outcome was to be captured to Babylon....In Revelation 17 the Lord called the degraded church the great harlot, the great Babylon, and the mother of harlots (vv. 1, 5). This shows that the church is a fulfillment of the type of Israel. (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," pp. 179-181)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48; Truth Lessons—Level Three, vol. 2, lsn. 29; CWWL, 1982, vol. 1, "Experiencing Christ as the Offerings for the Church Meetings," ch. 3

第十一周■周二

晨兴喂养

启四 2 “我立刻就在灵里；看哪，有一个宝座安置在天上，又有一位坐在宝座上。”

五 6 “我又看见宝座与四活物中间，并众长老中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

因着召会有了堕落的光景，一提到行政和管理，人马上会想到，那岂不就是罗马教么？所以弄到今天，在一般更正教的信徒中间，比较属灵的人都有一种普遍的观念，认为最好没有行政，最好没有管理，只要认识召会是基督的身体，是神的家就可以了；…只要带领人有神的生命，活在神面前就可以了；不需要行政、管理这样的事。但是弟兄们，你我不会比神更有智慧。在宇宙中的确有神的行政、神的管理这样的问题，这是神所定规的，你我不可忽略（长老治会，九至一〇页）。

信息选读

在圣经中，国度问题就是行政问题；神的国度就是神的行政、神的管理。今天宇宙中间出了事，就是因为神的行政出了事。作长老的人不光要看见，宇宙中间有神的救恩，有神的召会，有神的家；更要看见，宇宙中间有神的行政，有神的管理。神不是紊乱的神，神不是没有规律，没有法则的神，神

WEEK 11 — DAY 2

Morning Nourishment

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Because the church has been degraded, whenever the word government or administration is mentioned, some begin to wonder immediately if this is Roman Catholicism. For this reason, among most Protestant Christians, and particularly among the more spiritual ones, there is a common concept that it is better to have no government and no administration than to have one. To them, as long as you understand that the church is the Body of Christ and the house of God, it is good enough....As long as others are helped to have the life of God and to walk before the Lord, everything is all right. To them, there is no need to have anything like government. But, brothers and sisters, we are not more wise than God. In the universe there is such a thing as the government of God and the administration of God. This is something ordained by God, and we cannot neglect it. (CWWL, 1960, vol. 2, "The Elders' Management of the Church," pp. 134-135)

Today's Reading

In the Bible the kingdom is a matter of government. The kingdom of God is the government of God. It is also the administration of God. Today the universe is in disorder because God's government has not been honored. The elders should not only see that in the universe there is God's salvation, God's church, and God's house; they must further see that in the universe there is God's government and God's administration. God is not a God of confusion. He is not

乃是有规律、有法则，丝毫不乱，满有秩序的神，所以神在宇宙中一定有管理，一定有行政。

在圣经的每一卷书里头，都有神的行政和管理。请你想想看，以色列人出埃及，经过旷野进迦南的故事，无论是在出埃及记里，还是在民数记中，都有很严密的配搭建造。而这个配搭建造完全是在神行政管理的里面。在以色列人中间，满有神的行政和管理，没有一件事神是放松的，…大大小小的事，都在神的行政和管理中，连该怎样洗身，怎样洗衣服，怎样剃胡须（利十四7～9），连这类小事神都不给以色列人随意来作。旧约如此，难道在召会中，神就没有行政管理了么？没有这件事。在新约里头，神对召会都是行政，都是管理。新约圣经说到召会的时候，虽然也满了生命的话，属灵的话，但也满了行政一面的话，管理一面的话。

一个作长老的人要把召会治理得好，就必须认识，神是要把祂在宇宙中的行政通到召会里来。召会绝不是没有一个没有行政，没有管理的地方。…从罗马书你能读出召会的行政来，从哥林多书你也能读出召会的行政来。从以弗所书、提摩太书、提多书，你都能很清楚地读出召会的行政来。在新约的书信里头，难得有一卷书不提到召会的行政（长老治会，一〇至一一页）。

参读：长老治会，第一篇。

a God without principle and rule. God is a God with principles, rules, order, and discipline. For this reason God must establish His administration and government in the universe.

Every book of the Bible shows God's government and administration. Consider the story of the Israelites leaving Egypt to pass through the wilderness to enter Canaan. Whether in the book of Exodus or in Numbers, we can see a very tightly knit coordination and building. This coordination and building is fully under God's government and administration. Among the Israelites, there was a situation full of God's government and administration. God did not let one thing get by loosely....Everything great or small was under God's government and administration. Even minute details concerning the manner in which to wash themselves, the way to wash their clothes, and the way to shave their beards were not left to the choice of the Israelites. This was the Old Testament. Does this mean then that in the church God has no more government and administration? This cannot be true. In the New Testament every aspect of God's dealing with the church is under His government and administration. When the New Testament mentions the church, on the one hand, there are words full of life and the Spirit. On the other hand, there are also words full of government and administration.

In order to manage a church properly, an elder has to know that God desires to execute His government in the universe through the church. The church is definitely not a place without government and administration....You can read about the government of the church in the book of Romans. You can also read about the government of the church in the Epistles to the Corinthians. You can even read about the government of the church in Ephesians, 1 and 2 Timothy, and Titus. There is hardly a book among the New Testament Epistles that does not touch the government of the church. (CWWL, 1960, vol. 2, "The Elders' Management of the Church," pp. 135-136)

Further Reading: CWWL, 1960, vol. 2, "The Elders' Management of the Church," ch. 1

申十六 18 “你要在耶和华你神所赐的各城里，按着支派设立审判官和官长；他们必按公义的判断，审判百姓。”

三三 8 “论利未说，耶和华啊，愿你的土明和乌陵都在你的虔诚人那里…”

申命记中…论到神圣行政的段落，不仅是摩西的话，也是神的话（十六 18～20，十七 8～20，十九 15～21，二一 1～9、18～23，二二 13～30，二四 1～4、7、16，二五 1～3、5～16）。我们需要研读这些段落，好认识神的心思，并知道祂所想的是什么。神认识人和人的需要、情形、光景。所以，凡神所说关于人的，都是最后的断语。…神百姓中间的神圣行政，不是专制，也不是民主，乃是神治。神治乃是按着神的所是由神管理。今天在召会生活中，不是实行独裁的专制，也不是实行按着人意的民主。相反的，我们尊重神的权柄，以其作为对我们的管理，因此召会中的行政乃是神治（申命记生命读经，一三八至一三九页）。

信息选读

争执的事主要是由祭司审查（参申十七 8～9）。祭司审查争执的事，首先到神那里，停留在神面前。其次，祭司在神面前思考神的圣言。第三，如申命记三十三章八节指明的，祭司利未人有胸牌带着乌陵和土明，提供即时的光照。…至终，祭司借着神的同在、神的话以及乌陵和土明，就对神圣的断案

Deut. 16:18 You shall appoint for yourself judges and officers in all your cities which Jehovah your God is giving you, according to your tribes; and they shall judge the people with righteous judgment.

33:8 And concerning Levi he said, May Your Thummim and Urim be with Your faithful man...

The portions of Deuteronomy which deal with the divine government are the word of God, not merely the word of Moses [Deut. 16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16]. We need to study all these portions in order to know God's mind and to know what He is thinking. God knows man and man's need, condition, and situation. Therefore, whatever God speaks regarding man is the final word. The divine government among God's people is neither autocracy nor democracy but theocracy. Theocracy is government by God according to what He is. In the church life today, we exercise neither autocracy, which is a kind of dictatorship, nor democracy, which is according to the opinion of the people. Instead, we honor God's authority as our government, and thus the government in the church is a theocracy. (Life-study of Deuteronomy, p. 117)

Today's Reading

[Complicated cases were] investigated mainly by the priest [Deut. 17:8-9]. First, the priest investigated the case by going to God and staying with God. Second, in the presence of God, the priest would consider God's holy word. Third, as 33:8 indicates, the Levitical priests had the breastplate with the Urim and Thummim, which provided instant enlightenment...Eventually, through the presence of God, the word of God, and the Urim and Thummim, the priest

有清楚的领会，然后把这断案交给当时的审判官。审判官就按着祭司从神所领受并传给他的，执行审断。因此，争执之事的审断是借着人，却是出于神并照着神。这乃是真实的神治。

召会中的行政管理不该是专制，也不该是民主，乃该是神治。…所有的圣徒都是祭司，但长老们是领头的祭司。他们是这样的祭司，该带着神的圣言和今日的胸牌—调和的灵同着基督与召会—停留在主面前。他们带着圣言和调和的灵，为着召会停留在主面前，就会按主的思想得着领会；这领会要成为一种审断的决断。然后长老们该按这神圣的审断来管理。因此长老的功用首先是领头的祭司，然后是管理者（申命记生命读经，一四〇至一四一页）。

在旧约以色列人中间，神管理祂的百姓，乃是按照祂常时的说话，就如写在律法中的话，并按照祂即时的说话，就如借着大祭司的胸牌，由乌陵和土明所启示的；或借着神的灵降临某些人身上，使他们能作申言者说神的话所启示的。…再者，神的管理是借着一些人作代理而执行的：祭司和长老、士师或君王为着神的神治效力，作直接管理者。在新约的召会里，使徒的教训（徒二 42）顶替神行政中的律法，而众召会的长老（十四 23，多一 5）是直接的管理者，按照使徒的教训治理（提前三 2，五 17）。关于主即时的说话，基督里所有的信徒，包括长老，都是神的祭司（彼前二 5，启一 6），有基督作大祭司活在他们里面（来八 1，罗八 10），并有圣灵与他们重生之人的灵调和（16），顶替了乌陵与土明的功用（圣经恢复本，申十六 18 注 2）。

参读：申命记生命读经，第十七篇。

would gain a clear understanding of the divine judgment and then pass on this judgment to the presiding judge. The judge would then make a judgment according to what the priest had received from God and passed on to him. The judgment of the case, therefore, came through man, but it was of God and according to God. It was truly a matter of theocracy.

The government in the church should be neither autocratic nor democratic but theocratic....All the saints are priests, but the elders are the leading priests. As such priests, they should stay in the Lord's presence with God's holy word and with today's breastplate—the mingled spirit with Christ and the church. As they remain in the Lord's presence with the word and the mingled spirit for the church, they will receive an understanding that is according to the Lord's thought, and this will become a decision as a kind of judgment. The elders should then administrate according to this divine judgment. Thus the elders function first as the leading priests and then as the administrators. (Life-study of Deuteronomy, p. 119)

Among the children of Israel in the Old Testament God governed His people according to His constant speaking, as written in the law, and His instant speaking, as revealed either through the breastplate of the high priest by means of the Urim and Thummim or through the prophets by the Spirit of God coming upon certain ones to enable them to speak God's word....Moreover, God's government was executed through some human agents: the priests and the elders, the judges, or the kings as direct administrators, who worked together for God's theocracy. In the church in the New Testament the teaching of the apostles (Acts 2:42) replaces the law in God's administration, and the elders of the churches (Acts 14:23; Titus 1:5) are the direct administrators, who administrate according to the teaching of the apostles (1 Tim. 3:2; 5:17). In relation to the instant speaking of the Lord, all the believers in Christ, including the elders, are priests to God (1 Pet. 2:5; Rev. 1:6), having Christ as the High Priest living within them (Heb. 8:1; Rom. 8:10) and having the Holy Spirit mingled with their regenerated human spirit (Rom. 8:16) to replace the function of the Urim and Thummim. (Deut. 16:18, footnote 1)

Further Reading: Life-study of Deuteronomy, msg. 17

申十七 18 ~ 19 “他登了国位，就要将祭司利未人面前的这律法书，为自己抄录一本，存在他那里；他一生的日子都要诵读，好学习敬畏耶和华他的神，谨守遵行这律法书上的一切言语和这些律例。”

申命记十七章十四至二十节说到立王治理百姓。…〔神〕自己就是王；所以，祂的百姓想要一个王，意思就是他们想要一个人来顶替神。神是我们的王，不该也不能被顶替。…百姓想要一个王，虽然这是得罪神的（撒上八 4 ~ 22）。因着他们的坚持，神就给他们一个王——扫罗。扫罗不是个好王，因为他不是合乎神心的王。以后，神拣选并兴起大卫来顶替扫罗。大卫作王，不是合乎神的偏爱，乃是合乎神的心（十三 14）。在神眼中，大卫是最令神喜悦的王。

王要将祭司利未人面前的这律法书，为自己抄录一本（申十七 18）。这里的律法是指摩西五经。王在他一生的日子都要诵读，好学习敬畏耶和华他的神，谨守遵行这律法书上的一切言语（19）。这指明在治理百姓的事上，王自己首先要受神的话规律。以色列人中间正确的王，乃是受神的话教导、管制、规律并支配的（申命记生命读经，一四二至一四三页）。

信息选读

Deut. 17:18-19 And when he sits on the throne of his kingdom, he shall write out for himself a copy of this law in a book, out of that which is before the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, in order that he may learn to fear Jehovah his God by keeping all the words of this law and these statutes and doing them.

Deuteronomy 17:14-20 speaks regarding the setting of a king over the people....[God] Himself is the King; therefore, for His people to want a king means that they want someone to replace God. But God as our King should not be replaced and cannot be replaced....The people wanted a king, even though this was offensive to God (1 Sam. 8:4-22). Because of their insistence, God gave them a king—Saul. Saul was not a good king, for he was not a king who was according to God’s heart. Later God exercised His own choice and raised up David to replace Saul. David was a king not according to God’s preference but according to God’s heart (1 Sam. 13:14). In the sight of God David was the most pleasant king.

The king was to write out for himself a copy of the law in a book, out of that which was before the Levitical priests (Deut. 17:18). The law here refers to the Pentateuch. The king was then to read in this copy of the law all the days of his life in order that he might learn to fear Jehovah his God by keeping all the words of the law (v. 19). This indicates that in ruling over the people, he first had to be ruled himself by the word of God. A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God. (Life-study of Deuteronomy, pp. 120-121)

Today’s Reading

今天对召会中的长老们来说，原则也是一样。长老若不读经，不受神话语的支配，就不能管理召会。长老们要管理、治理召会，就必须被神的圣言重新构成。结果，他们就在神的管理、神的规律和支配之下。这样，他们的决断自然会有神在其中，长老们就代表神治理召会的事务。这种治理乃是神治（申命记生命读经，一四三页）。

在神所选择的地方，以色列人在神面前吃并且欢乐（申十二7）。申命记没有任何一处说，神的百姓到祂所选择独一的地方，只是单单“敬拜”。当然，他们应当到主所选择的地方去敬拜，但不是照着他们自己的观念，而是要照着神的想法、观念来敬拜。按着人天然的观念，敬拜需要跪下、弯腰、俯伏在神面前。回教徒在回教寺就是这样的敬拜。有一次我去参观一座回教寺，正好是他们敬拜的时间。我注意到那些敬拜的人，都没有享受的感觉。因为他们缺少享受，许多敬拜的人看起来比他们实际的年龄都更老。十二章所讲的敬拜，并不是跪下、弯腰或俯伏在主前。根据这一章，敬拜是在主面前吃。神的百姓来到神所选择的地方，要在神面前吃那些上好的祭物。

你曾想到这是神所要的敬拜么？十二章没有提到唱诗或祷告。根据这段话，正确的敬拜是在神面前吃美地丰富的出产（李常受文集一九七九年第二册，三五九至三六〇页）。

参读：申命记生命读经，第二十九篇；一的真正立场，第五章；主恢复中应有的认识，第十二至十三篇。

The principle should be the same with the elders in the churches today. If the elders do not read the Bible and are not controlled by the word of God, they cannot administrate the church. In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God. As a result, they will be under God's government, under God's rule and control. Then spontaneously God will be in their decisions, and the elders will represent God to manage the affairs of the church. This kind of management is theocracy. (Life-study of Deuteronomy, p. 121)

In the place God had chosen, the children of Israel were to eat before the Lord and rejoice (Deut. 12:7). Nowhere in the book of Deuteronomy were God's people told that they should go to the unique place to engage in mere "worship." Of course, they were expected to worship the Lord in the place He had chosen but not to worship according to their concept of what worship is. Instead, they were to worship according to God's thought, concept, of worship. According to the natural, human concept, to worship is to kneel, to bow down, or to prostrate ourselves before God. Even Muslims worship in such a way in their mosques. Once I visited a Muslim mosque at the time of worship. I noticed that among the worshippers there was no sense of enjoyment. On the contrary, due to the lack of enjoyment, many of those worshippers looked older than their years. The worship indicated in Deuteronomy 12 is not a matter of kneeling, bowing, or prostrating ourselves. According to this chapter, to worship is to eat before the Lord. When they came to the place God had chosen, God's people were to eat the top portion of the offerings and sacrifices before God.

Have you ever thought that this is the kind of worship God desires? In Deuteronomy 12 there is no mention of singing or even of praying. According to this portion of the Word, proper worship is a matter of eating before God the rich produce of the good land. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 275-276)

Further Reading: Life-study of Deuteronomy, msg. 29; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 5; CWWL, 1975-1976, vol. 3, "Young People's Training," chs. 12-13

第十一周■周五

晨兴喂养

申十二 19 “你要谨慎，你在地上的一切日子，总不可撇弃利未人。”

林前十六 1～2 “关于为圣徒收集馈赠，我从前怎样吩咐加拉太的众召会，你们也当怎样行。每逢七日的第一日，你们各人要照所得的昌盛，拿出来储存着，免得我来的时候才收集。”

我们看见，在申命记十三章，神顾到祂自己；在十二章，神顾到作祂彰显的子民。如今在这些关于帮助缺乏之人的经节中（十四 28～十五 18），神顾到一切作祂彰显的人。

利未人没有工作或别的收入来源，他们靠神而活，全时间事奉神；他们该受到这样的照顾（申十二 19）。此外也要供给寄居的，并孤儿寡妇（十四 29）。今天我们也该顾到我们中间缺乏的人。…在主的恢复中，我们需要顾到全时间者及其他缺乏的人。

用新约的说法，这就是说，基督顾到祂身体的每一个肢体。我们都该跟随这榜样。我们应当爱主耶稣，应当爱祂的身体，也应当顾到一切肢体的需要。在顾到圣徒需要的事上，我们为此最好有预备，有预算。这就是说，我们该经常有所积存，好用以照顾缺乏的圣徒（申命记生命读经，一一四至一一五页）。

信息选读

百姓总要向穷乏的弟兄松手，借给他，补他的不足（申十五 8）。今天我们不该不乐意给我们中间穷乏的弟兄。当我们给出去以应付穷乏弟兄的需要时，

WEEK 11 — DAY 5

Morning Nourishment

Deut. 12:19 Be careful that you do not forsake the Levite all your days upon the earth.

1 Cor. 16:1-2 Now concerning the collection for the saints, just as I directed the churches of Galatia, so you also do. On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come.

In Deuteronomy 13 we see that God takes care of Himself, and in Deuteronomy 12, that He takes care of His people as His expression. Now in the verses concerning aid to the needy [14:28—15:18] we see that God takes care of all those who are part of His expression.

The Levites, who had no job or other source of income but who lived on God, serving Him full time, were to be taken care of [12:19]....There was also to be provision for the sojourner, the orphan, and the widow [14:29]. Today we should also care for the needy ones among us....In the Lord's recovery, we need to care for the full-timers and the other needy ones.

In New Testament terms, this means that Christ takes care of every member of His Body. We all should follow this pattern. We should love the Lord Jesus, we should love His Body, and we should take care of the needs of all the members. In caring for the needs of the saints, it is best that we prepare for this by having a budget. This means that in a regular way we should lay something aside to use in taking care of needy saints. (Life-study of Deuteronomy, pp. 97, 96, 97)

Today's Reading

The people were required to open their hand to the poor one and to lend enough for his need in whatever he lacked (Deut. 15:8). Today we should not be reluctant to give to the poor brothers among us. When we give to meet the

主会回报我们，比我们所给出去的还要多。所有甘心给出去的信徒，都能见证这事。

“你总要给他，给他的时候心里不可作难；因耶和華你的神必为这事的缘故，在你一切所行的并你手所办的事上，赐福与你。”（10）…我们今天给穷人的时候，也不该作难，反该高兴，知道神必赐福与我们，以更多回报我们（申命记生命读经，一一六至一一七页）。

所有堕落的人类，都在玛门和财物的辖制之下（太六 19 ~ 21、24 ~ 25、30，十九 21 ~ 22，路十二 13 ~ 19）。五旬节那天，在圣灵的能力下，所有的信徒都推翻了金钱的辖制，实行凡物公用，按所需用的分给各人（徒二 44 ~ 45，四 32、34 ~ 37）。但由于信徒堕露天性的软弱（参五 1 ~ 11，六 1），这种实行并没有持续很久，到使徒保罗的时候就已经过去了。因此，信徒需要恩典，胜过玛门和物质的权势，释放这些物质脱离撒但的管辖，好献给主，以完成祂的定旨。复活的生命乃是全备的供应，能使信徒活出这种生活，一种信靠神而不信靠财物，不为着今天而为着将来，不为着今世而为着来世（路十二 16 ~ 21，提前六 17 ~ 19）的生活，一种推翻了短暂无定之钱财霸占的生活。（林前十六章的）这对付，摆在（十五章）论到复活生命的实际之后，原因也许就是在此。无论如何，这对付是与神在众召会中的行政有关。

七日的第一日，乃是主复活的表号，…（指明）我们的供给，必须是在复活的生命里，不在我们天然的生命里。…（这）是在复活里的得胜，胜过你如何使用金钱与财物（哥林多前书生命读经，七四二至七四五页）。

参读：申命记生命读经，第十四至十五篇；哥林多前书生命读经，第六十九篇；哥林多后书生命读经，第四十六至四十七、四十九篇。

needs of the poor brothers, the Lord will return to us much more than we gave. All the believers who give willingly can testify of this.

“You must give to him, and your heart shall not be displeased when you give to him; for on account of this matter Jehovah your God will bless you in all your work and in all your undertakings” (v. 10)...We today should not be displeased when giving to the poor; instead, we should be happy, knowing that God will bless us and return much more to us. (Life-study of Deuteronomy, pp. 98-99)

All of fallen mankind are under the domination of mammon and material possessions (Matt. 6:19-21, 24-25, 30; 19:21-22; Luke 12:13-19). At the day of Pentecost, under the power of the Holy Spirit, all the believers overthrew this domination and had all their possessions in common for distribution to the needy ones (Acts 2:44-45; 4:32, 34-37). That practice, due to the weakness of the believers' fallen nature (see Acts 5:1-11; 6:1), did not last long. It was already over by the apostle Paul's time. Then the believers needed grace to overcome the power of mammon and material things and to release them from Satan's domination for an offering to the Lord to fulfill His purpose. Resurrection life is the supply for the believers to live such a life, a life trusting in God, not in treasures of material possessions, a life not for today but for the future, not for this age but for the coming age (Luke 12:16-21; 1 Tim. 6:17-19), a life that overthrows the usurpation of temporal and uncertain riches. This may be the reason that this dealing [in 1 Corinthians 16] follows the one concerning the reality of resurrection life [in chapter 15]. In any case this dealing is related to God's administration among the churches.

[In 1 Corinthians 16:2] “the first day of the week” is a symbol of the Lord's resurrection...[indicating that] our giving must be in resurrection life, not in our natural life....[This is] the victory in resurrection over your use of your money and material possessions. (Life-study of 1 Corinthians, pp. 625-626, 628)

Further Reading: Life-study of Deuteronomy, msgs. 14-15; Life-study of 1 Corinthians, msg. 69; Life-study of 2 Corinthians, msgs. 46-47, 49

晨兴喂养

申二五 13～15 “你囊中不可有一大一小两样的法码。你家里不可有一大一小两样的量器。当用足重公道的法码，足量公道的量器。这样，在耶和华你神所赐你的地上，你的日子就得以长久。”

加六 10 “…当向众人行善，尤其是向信仰之家的人。”

申命记二十五章十三至十六节说到关于法码和量器的典章。以色列人囊中不可有一大一小两样的法码；家里不可有一大一小两样的量器（13～14）。…有不同的法码和量器乃是欺骗，一切的欺骗都是从仇敌撒但来的。有不同的法码和量器，这不诚实的作法必是从撒但来的。

以色列人要用足重公道的法码，足量公道的量器。这样，在神所赐的地上，他们的日子就得以长久（15）。这里的日子得以长久，与公义有关。那些长寿的人总是将他们的长寿归因于注意身体健康，有充足的睡眠，饮食有节制等等。…在十五节里，在地上日子得以长久，明显地与足量公道的法码和量器有关（申命记生命读经，一五七至一五八页）。

信息选读

那些有不同的法码和量器的人，实际上就是有不同的尺度。在今天的召会生活中，我们可能有不同的尺度，一种尺度衡量别人，另一种不同的尺度衡量自己。因着有不同的尺度，我们可能在某件事上定罪别人，却在同样的事上称义自己。

Morning Nourishment

Deut. 25:13-15 You shall not have in your bag differing weights. ...You shall not have in your house differing measures....A full and righteous weight...and a full and righteous measure you shall have...that your days may be extended upon the land which Jehovah your God is giving you.

Gal. 6:10 ...Let us do what is good toward all, but especially toward those of the household of the faith.

Deuteronomy 25:13-16 covers the judgment concerning weights and measures. The children of Israel were not to have in their bag differing weights, one heavy and one light, nor were they to have in their house differing measures, one large and one small (vv. 13-14). To have differing weights and measures is a lie, and all lies come from the enemy, Satan. The dishonest practice of having differing weights and measures is surely from Satan.

The children of Israel were to have a full and righteous weight and a full and righteous measure in order that their days might be extended upon the God-given land (v. 15). Here longevity is related to righteousness. Those who have lived a long life often attribute their longevity to such matters as taking care of their health, getting adequate sleep, and having a proper diet....In this verse living long upon the land is clearly related to having full and righteous weights and measures. (Life-study of Deuteronomy, p. 134)

Today's Reading

Those who have differing weights and measures actually have differing scales. In the church life today, we may have differing scales—one scale for measuring others and a different scale for measuring ourselves. Having differing scales, we may condemn a certain thing in others but justify the same thing in ourselves.

在神的家—召会中，应当只有一种尺度。…应当用同样的尺度衡量每个人。倘若我们只有一种尺度，我们就会象神一样的公平、公义、公正。因为神是公平、公义、公正的，所以祂是按着同样的尺度衡量每个人。

在召会生活中，我们不该有不同的尺度，一种用以衡量自己，另一种用以衡量弟兄姊妹；但在这事上我们都失败了，没有一个人例外。用会计的术语来说，我们很容易将别人记在“借方”，而把自己记在“贷方”。我们不该这样作，乃该多记别人的优点，多记自己的缺失。

有些圣徒习惯使用不同的尺度，就从一地换到另一地，盼望找到比较令他们满意的召会和长老。但是因这些圣徒有不同的尺度，他们无论到哪里，都找不到令他们满意的召会和长老。

我强调了用不同尺度的作法，因为这种作法在召会生活中乃是一种病。这就是不能同心合意的源头，而使我们不能持守一并同心合意。愿我们都从主接受怜悯，不再有不同的尺度，却要象我们的神一样，用同样的尺度来对待每个人（申命记生命读经，一五八至一六〇页）。

五十多年来，我在主里一直凭信心生活。我常常极其贫穷。但我能见证，即使在极贫困之中，也从无所缺。我收取的不多，但从不缺什么。有时候，我得到的供给非常多，甚至得到极大的款项。然而我必须见证，我也没有多余。因此，我能从我的经历见证，每次我多收时，我也不会有余；每当我少收时，我也没有缺。到底是谁在这样平衡？乃是神用祂属天的天秤在平衡（哥林多后书生命读经，四九八页）。

参读：申命记生命读经，第十九篇；哥林多后书生命读经，第四十八篇。

In the house of God, the church, there should be only one scale....The same scale should be used to weigh everyone. If we have only one scale, we will be fair, righteous, and just, even as God is. Because God is fair, righteous, and just, He measures everyone according to the same scale.

Although we should not have differing scales in the church life, one scale for weighing ourselves and other scales for weighing the brothers and sisters, we all have failed in this matter. Not one of us is an exception. Using the language of accounting, we may say that it is easy for us to “debit” others and “credit” ourselves. Instead of doing this, we should give others more credit and ourselves more debit.

Some saints who have the practice of using differing scales may move from one locality to another, hoping to find a more satisfactory church with more satisfactory elders. But because these saints have differing scales, no matter where they may go, they do not find the church and the elders to be satisfactory.

I emphasize the practice of having differing scales because this practice is a sickness, a disease, in the church life. This is the source of disaccord. Instead of keeping the oneness and the one accord, we have disaccord. May we all receive mercy from the Lord to no longer have differing scales but, like our God, to have the same scale for everyone. (Life-study of Deuteronomy, pp. 134-136)

For more than fifty years, I have been living by faith in the Lord. Often I have been very poor. Nevertheless, I can testify that even though I have been in extreme poverty, I never had any lack. I gathered little, but I had no lack. At other times I had an abundant supply, even large sums of money. However, I must testify that I did not have any excess. Therefore, I can testify from my experience that whenever I have gathered much, I have had no excess and that whenever I have gathered little, I have had no lack. Who balances the supply in this way? It is done by God with His heavenly balance. (Life-study of 2 Corinthians, p. 423)

Further Reading: Life-study of Deuteronomy, msg. 19; Life-study of 2 Corinthians, msg. 48

第十一周诗歌

WEEK 11 — HYMN

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947

751 国 度 — 作操练与奖赏

11 12 12 12 (英 947)

降B大调

3/4

一 今 天 神 的 国 度, 对 我 是 操 练,
 将 来 却 是 奖 赏, 与 主 一 同 掌 权。
 这 是 神 的 智 慧, 现 今 将 我 训 练,
 使 祂 计 划 完 成, 将 祂 公 义 彰 显。

- 二 我们为神所生,好为祂作王, 五 如此,基督带着国度降临时,
 但是还需训练,才能像王一样, 要将祂的王权赐我作为赏赐;
 好在祂的国中,胜任作王掌权, 如此,主要借我使祂公义彰显,
 使祂神圣王权,借我得着彰显。 并将祂的智慧给众天使看见。
- 三 今天我需学习服神的权柄, 六 为着这个,使徒曾努力向前,
 甘愿受祂管治,严格对付言行。 愿出任何代价,不甘落在后面;
 如此祂的权柄,我就得以分享, 也为这个,他劝我们忠诚向上,
 将来管理列国,与祂儿子同王。 好在将来得着国度作为奖赏。
- 四 严格对待自己,持守着公义, 七 求主赐我恩典,为国度活着,
 对人宽大有恩,对神灵中欢喜; 今天受你训练,将来你肯赏我;
 一直都要活在国度实际里面, 求使国度实际,今天作我操练,
 为着国度实现,能得进入掌权。 将来我的奖赏,乃是国度实现。

1. God's King - dom to - day is a real ex - er -
 cise, But when Christ comes to reign it will be a great
 prize; It is wis - dom di - vine that we now may be
 trained That His plan be ful - filled and His jus - tice main - tained.

2. God's children, we're born to be kings with His Son,
 And we need to be trained that we may overcome
 And to know how to rule in His kingdom as kings,
 That His kingship thru us be expressed o'er all things.
3. Today we must learn to submit to His throne,
 How to have a strict life and His government own;
 His authority then we'll be able to share,
 O'er the nations to rule with God's Son as the heir.
4. With a life strict to self we must righteousness hold,
 Kind to others in peace, and with God joyful, bold;
 In the Kingdom's reality e'er to remain,
 For its manifestation prepared thus to reign.
5. Then Christ when He comes with the kingdom from God
 Will to us grant His kingship to share as reward;
 Thus the Lord will His righteousness thru us maintain
 And His wisdom to heavenly powers make plain.
6. For this the Apostle pressed on at all cost,
 For the Kingdom assured that he would not be lost;
 'Tis for this he charged others, Be true to the Lord.
 That the Kingdom might be unto them a reward.
7. O Lord, give us grace for Thy Kingdom to live,
 To be trained that Thou may the reward to us give;
 Make the Kingdom's reality our exercise,
 That its manifestation may be our great prize.

第十二周

在神行政之下的生活与祝福

JL 诗歌：9，（英 796 调用中 372）

读经：申三十 15～20，诗三六 9 上，一三三 1、3，结三四 26，弗一 3

纲要

周一

壹 以色列人要在美地上日子得以长久，就需要活在神的行政之下，行神借着摩西所吩咐他们的一切—申三十 15～20，三 23～28，四 1～24。

贰 摩西将生命与死亡陈明在以色列人面前，吩咐他们要拣选生命—三十 15、19～20：

一 在神那里有生命的源头—诗三六 9 上：

1 神要我们接受祂作我们生命并我们全人的泉源、源头—9 节上。

2 神圣的生命可视为神首要且基本的属性—弗四 18，约五 26，约壹五 11～12，罗八 2：

a 照着神的生命神圣、永久的性质，神的生命是唯一的生命；唯有神的生命才算为生命—约一 4，十 10 下，十一 25，十四 6。

b 生命就是神的内容和神的流出；神的内容乃是神的

Week Twelve

Life and Blessing under the Government of God

JL Hymns: 12, 796 (tune of 495)

Scripture Reading: Deut. 30:15-20; Psa. 36:9a; 133:1, 3; Ezek. 34:26; Eph. 1:3

Outline

Day 1

I. In order to extend their days in the good land, the children of Israel were required to live under the government of God, doing all that God had commanded them through Moses—Deut. 30:15-20; 3:23-28; 4:1-24.

II. Moses set before the children of Israel life and death and charged them to choose life—30:15, 19-20:

A. With God is the fountain of life—Psa. 36:9a:

1. God wants us to take Him as the fountain, the source, of our life and our being—v. 9a.

2. The divine life may be considered the first and the basic attribute of God—Eph. 4:18; John 5:26; 1 John 5:11-12; Rom. 8:2:

a. According to the divine and eternal nature of the life of God, God's life is the unique life; only the life of God can be counted as life—John 1:4; 10:10b; 11:25; 14:6.

b. Life is the content of God and the flowing out of God; God's content is God's

所是，神的流出就是神自己作生命分赐给我们—弗四 18，启二二 1。

c 生命乃是三一神分赐到我们里面并活在我们里面—罗八 2、6、10 ~ 11。

周二

二 在创世记二章九节、十六至十七节，我们看见在人面前有两个选择—生命树与善恶知识树：

1 生命树表征三一神具体化身在基督里，以食物的形态作人的生命—9 节，启二 7，约一 4，十四 6 上，十 10 下，六 35、57、63。

2 善恶知识树表征撒但是死亡的源头—来二 14。

3 生命树和善恶知识树代表两种生活的原则—生命的原则（倚靠神）和是非的原则（向神独立）—创二 9、16 ~ 17，四 3 ~ 4，耶十七 5，约十五 5。

4 这两棵树作为两种生活的原则在我们里面作工。

5 约翰福音启示生命树与善恶知识树相对—约四 10 ~ 14、20 ~ 21、23 ~ 24，九 1 ~ 3，十一 20 ~ 27。

6 在我们的基督徒生活和召会生活中，我们不该按照是非，乃该按照生死，来断定事情—林后十一 3，创二 9、16 ~ 17。

周三

三 借着我们灵里基督的复活生命，我们就能胜过死亡对召会的攻击—太十六 18，徒二 24，提后一 10：

1 死亡乃是撒但工作的特点，他一切所作的至终就是

being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

c. Life is the Triune God dispensed into us and living in us—Rom. 8:2, 6, 10-11.

Day 2

B. In Genesis 2:9, 16-17 we see two choices before man—the tree of life and the tree of the knowledge of good and evil:

1. The tree of life signifies the Triune God embodied in Christ as life to man in the form of food—v. 9; Rev. 2:7; John 1:4; 14:6a; 10:10b; 6:35, 57, 63.

2. The tree of the knowledge of good and evil signifies Satan as the source of death—Heb. 2:14.

3. The tree of life and the tree of the knowledge of good and evil represent two principles of living—the principle of life (dependence on God) and the principle of right and wrong (independence from God)—Gen. 2:9, 16-17; 4:3-4; Jer. 17:5; John 15:5.

4. These two trees are working within us as two principles of living.

5. The Gospel of John reveals that the tree of life is versus the tree of the knowledge of good and evil—4:10-14, 20-21, 23-24; 9:1-3; 11:20-27.

6. In our Christian life and church life, we should discern matters not according to right and wrong but according to life and death—2 Cor. 11:3; Gen. 2:9, 16-17.

Day 3

C. By the resurrection life of Christ in our spirit, we can be victorious over the attack of death upon the church—Matt. 16:18; Acts 2:24; 2 Tim. 1:10:

1. Death is the characteristic of Satan's work; the ultimate goal of his work is to

要人充满死亡—来二 14 ~ 15。

2 马太十六章十八节给我们看见，对召会的攻击将从什么源头而来—“阴间的门”，就是死亡：

a 撒但特别的目标乃是要在召会里散布死亡；对于召会他所最惧怕的，乃是召会抗拒他死亡的权势—启二 8、10 ~ 11。

b 建造在“这磐石”上的召会，能辨识死亡与生命，并且阴间的门不能胜过召会—太十六 18。

3 我们若要胜过死亡的攻击，就需要认识基督是首先的，是末后的，又是那活着的一是那曾死过，又活了的一位，并且是拿着死亡和阴间的钥匙的一位—启一 17 ~ 18，二 8。

周四

叁 摩西将祝福与咒诅陈明在以色列人面前—申三十 19:

一 在创世记一章二十六至二十八节，神赐福给人，使人繁衍增多，遍满地面，并制服这地；神祝福人，因为神在地上看见一种有生命之物，有祂的形像并有祂的管治权。

二 神要作祂所拣选之人的福分，在地上就必须有一个国，一个领域，范围，好在祂完全、神圣的权柄之下施行祂的行政—太六 10，西一 13。

1 没有这样的国，神就没有一个领域，来成就祂的定旨。

2 一旦有了一个国，这国就成为神能祝福我们的领域，范围—启十一 15。

saturate man with death—Heb. 2:14-15.

2. Matthew 16:18 shows us from what source the attack upon the church will come—“the gates of Hades,” that is, death:

a. Satan’s special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death—Rev. 2:8, 10-11.

b. The church that is built upon “this rock” can discern between death and life, and the gates of Hades will not prevail against the church—Matt. 16:18.

3. If we would overcome the attack of death, we need to know Christ as the First and the Last and the living One—the One who became dead and lived again and the One who has the keys of death and of Hades—Rev. 1:17-18; 2:8.

Day 4

III. Moses set before the children of Israel blessing and curse—Deut. 30:19:

A. In Genesis 1:26-28 God blessed man to be fruitful, multiply, fill the earth, and subdue it, because God saw on earth a living creature bearing His image and having His dominion.

B. In order to be a blessing to His chosen people, God must have a kingdom, a realm, a sphere, on earth to exercise His administration under His full, divine authority—Matt. 6:10; Col. 1:13:

1. Without such a kingdom, God does not have a realm in which to accomplish His purpose.

2. Once there is a kingdom, the kingdom becomes the realm, the sphere, for God to exercise Himself to bless us—Rev. 11:15.

3 我们都喜欢得着祝福，但我们也许没有领会到，祝福需要有一个属神权柄的范围，一个神行政之下的范围。

周五

三 神“在基督里，曾用诸天界里各样属灵的福分，祝福了我们”——弗一 3:

1 神用祂的说话祝福我们；四至十四节中一切的说话乃是神的祝福。

2 “各样”指明神福分的包罗万有性。

3 “属灵的”指明神的福分和圣灵的关系：

a 神所用以祝福我们的一切福分都与圣灵有关。

b 神的灵不仅是神福分的管道，也是神福分的实际。

c 父神、子神和灵神，都与所赐给我们的福分有关——4 ~ 14 节，三 16 ~ 17，四 4 ~ 6。

d 神的祝福主要是将三一神分赐到我们里面——林后十三 14。

4 “诸天界”不仅指明天的所在，也指明神所用以祝福我们，属灵福分的属天性质、情形、特征和气氛：

a 这些福分是从诸天来的，有属天的性质、情形、特征和气氛。

b 在基督里的信徒，在地上享受这些既是属灵的，也是属天的福分。

5 “在基督里”指明基督是神祝福我们的效能、凭借和范围：

a 在基督里，神曾用诸天界里各样属灵的福分，祝福了我们。

3. We all want to receive blessing, but we may not realize that the blessing requires a sphere of God's authority, a sphere under God's administration.

Day 5

C. God “has blessed us with every spiritual blessing in the heavenlies in Christ”—Eph. 1:3:

1. God has blessed us with His speaking; all the speaking in verses 4 through 14 is God's blessing.

2. Every indicates the all-inclusiveness of God's blessings.

3. Spiritual indicates the relationship of God's blessings to the Holy Spirit:

a. All the blessings with which God has blessed us are related to the Holy Spirit.

b. The Spirit of God is not only the channel but also the reality of God's blessings.

c. God the Father, God the Son, and God the Spirit are all related to the blessings bestowed upon us—vv. 4-14; 3:16-17; 4:4-6.

d. God's blessing is mainly the dispensing of the Triune God into us—2 Cor. 13:14.

4. Heavenlies indicates not only the heavenly place but also the heavenly nature, state, characteristic, and atmosphere of the spiritual blessings with which God has blessed us:

a. These blessings are from the heavens, having a heavenly nature, heavenly state, heavenly characteristic, and heavenly atmosphere. b. The believers in Christ are enjoying on earth these blessings, which are spiritual as well as heavenly.

5. In Christ indicates that Christ is the virtue, the instrument, and the sphere in which God has blessed us:

a. In Christ God has blessed us with every spiritual blessing in the heavenlies.

b 我们赞美主，我们乃是在基督里，祂是我们蒙祝福的效能、凭借、范围和管道。

6 因着所有这些福分的性质都是属灵的，我们就需要运用我们的灵，在我们的灵里实化、经历并有分于这些福分—罗八4。

周六

四 神的祝福内在的与一有关—诗一三三1、3:

1 一节提到的和睦，乃是一幅新约真正的一的图画；这一乃是经过过程并终极完成的三一神，与在基督里的信徒相调和—约十七21~23。

2 诗篇一百三十三篇三节的“在那里”，乃指一，其上有耶和華所命定的福，就是永远的生命。

五 主在祂借着生命的恢复里，借着祂的牧养，带我们进入对祂祝福的享受中，并使我们在赐福的雨下成为福源—结三四23、26~27上、29，亚十1:

1 首先，我们自己得享主的祝福；然后，主要使我们成为别人的福源，叫别人也得着供应—结三四26。

2 神必叫赐福的雨按时落下一亚十1。

六 最大的祝福，不是主给我们什么，乃是主把我们作成什么，就是祂使我们能成为什么—启三12:

1 主在启示录三章十二节的应许，乃是叫得胜者在神殿中作柱子:

a 成为神殿中的柱子，包含变化和建造—二一22，林后三18，弗二21~22，四16。

b. We praise the Lord that we are in Christ, who is the virtue, the instrument, the sphere, and the channel in which we have been blessed.

6. Since the nature of these blessings is spiritual, we need to exercise our spirit to realize, experience, and partake of them in our spirit—Rom. 8:4.

Day 6

D. God's blessing is intrinsically related to oneness—Psa. 133:1, 3:

1. The unity spoken of in verse 1 is a picture of the genuine oneness in the New Testament; this oneness is the processed and consummated Triune God mingled with the believers in Christ—John 17:21-23.

2. There in Psalm 133:3 refers to the oneness upon which the Lord commands the blessing—life forever.

E. Through His shepherding in His recovery by life, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—Ezek. 34:23, 26-27a, 29; Zech. 10:1:

1. First, we ourselves enjoy the Lord's blessing, and then the Lord will cause us to become a source of blessing to others so that they may be supplied—Ezek. 34:26.

2. God will cause the showers of blessing to come down in season—Zech. 10:1.

F. The greatest blessing that we receive from the Lord is not what the Lord gives us; it is what the Lord makes us, what He enables us to become—Rev. 3:12:

1. The Lord's promise in Revelation 3:12 is to make the overcomer a pillar in the temple of God:

a. Becoming a pillar in the temple of God involves transformation and building—21:22; 2 Cor. 3:18; Eph. 2:21-22; 4:16.

- b 主变化我们，并把我们的建造到祂的殿中，乃是极大的祝福；这关系到我们这个人，关系到我们在基督里的所是——西一 27 ~ 28。
- 2 我们若看见这异象，就会领悟在召会生活中，主的心意不是要在我们外面作些什么，乃是要使我们变化成另一种所是，作祂团体的彰显——后二一 10 ~ 11。
- 3 在召会生活里，我们不该盼望得着外面的祝福；重要的是我们要领悟，主的祝福是要把我们变化成为珍贵的材料，然后把我们的建造到祂的居所里——弗二 21 ~ 22。
- 七 正常的基督徒生活乃是蒙福的生活，正常的基督徒工作乃是蒙福的工作——民六 23 ~ 27，太五 3 ~ 11，二四 46，约二十 29，加三 14，林后九 6，罗十五 29。
- 八 我们必须领悟，在我们的工作、我们的基督徒生活和我们的召会生活中，一切都在于主的祝福——弗一 3，玛三 10。
- 九 我们需要祷告：“主，求你给我们异象，叫我们看见什么叫作祝福，并怜悯我们，叫我们毫无拦阻的作一个蒙你祝福的人。”
- b. It is a great blessing for the Lord to transform us and build us into His temple; this involves our being, what we are in Christ—Col. 1:27-28.
2. If we see this vision, we will realize that in the church life the Lord's intention is not to do something outside of us but to transform us into another kind of being for His corporate expression—Rev. 21:10-11.
3. In the church life we should not expect outward blessings; rather, it is crucial for us to realize that the Lord's blessing is to transform us into precious material and then build us into His dwelling place—Eph. 2:21-22.
- G. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing—Num. 6:23-27; Matt. 5:3-11; 24:46; John 20:29; Gal. 3:14; 2 Cor. 9:6; Rom. 15:29.
- H. We must realize that in our work, in our Christian life, and in our church life, everything depends on the Lord's blessing—Eph. 1:3; Mal. 3:10.
- I. We need to pray, "Lord, please give us a vision that we may see the meaning of Your blessing, and have mercy on us that, unhindered, we may be able to receive Your blessing."

晨兴喂养

申三十 15 ~ 16 “…我今日将生命与福乐…陈明在你面前。你若听从耶和华你神的诫命，就是我今日所吩咐你的，爱耶和华你的神，行祂的道路，谨守祂的诫命、律例和典章，使你可以存活，人数增多，耶和华你神就必在你所要进去得为业的地上，赐福与你。”

以色列人不仅享受神的谕言，并且因神殿里的肥甘得以饱足（诗三六 8）。神的殿是会幕的延续与扩大。作诗的人接着说，“因为在你那里，有生命的源头；在你的光中，我们必得见光。”（9）这一节也与殿有关联。只有在殿中，神的百姓才能享受生命的源头。再者，只有在神的殿中，他们才能在神的光中见光。这…指明…神儿女一的素质是生命与光（李常受文集一九七九年第二册，三二〇至三二一页）。

按照神的经纶，信靠神的人像树栽于水旁；这表征神乃是活水的泉源（（耶十七 7 ~ 8，）二 13 上）。树在河边，借着吸取水的一切丰富到它里面而生长。这是神分赐的一幅图画。我们这些树要接受神圣的分赐，就必须吸取神这水（耶利米书生命读经，一三六页）。

信息选读

生命（zoe，奏厄）是永远的。永远的意思是不死的。约壹一章二节说，“这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”并且诗篇九十篇二节下半说，“从亘古到永远，你是神。”严格地说，所

Morning Nourishment

Deut. 30:15-16 ...I have put before you today life and good....If you obey the commandments of Jehovah your God, which I am commanding you today, to love Jehovah your God and walk in His ways and keep His commandments and His statutes and His ordinances, then you will live and multiply, and Jehovah your God will bless you in the land which you are entering to possess.

The children of Israel not only enjoyed the oracle of God; they were also saturated with the fatness of God's house (Psa. 36:8). God's house refers to the temple, which was the continuation and enlargement of the Tent of Meeting. In Psalm 36:9 the psalmist goes on to say, "With You is the fountain of life; / In Your light we see light." This verse is also related to the temple. Only in the temple could God's people enjoy the fountain of life. Furthermore, it was in the temple that they could see light in God's light. This is an...indication that the essence of the oneness of God's children is life and light. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 247)

According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (Jer. 17:7-8; 2:13a). The tree grows beside the river by absorbing all the riches of the water into it. This is a picture of God's dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water. (Life-study of Jeremiah, p. 111)

Today's Reading

Life (zoe) is eternal. Eternal means "immortal." First John 1:2 says, "The life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us." Then Psalm 90:2b says, "Indeed from eternity to eternity, You are God." Strictly speaking, all lives that are mortal are not life. The real life is immortal and eternal, and this real life

有必死的生命，都不是生命。真正的生命是不死、永远的，这真正的生命就是神自己，因为神是从亘古到永远的。神是永远的，所以唯有神自己是真正的生命。

生命是神的内容和神的流出。神的内容乃是神的所是，所以生命是神内里的所是（弗四 18 下）。神的流出就是神自己作生命分赐给我们。在启示录二十二章一节我们看见，生命水的河从神的宝座流出来，这是神的流出。生命是神的内容，祂内里的所是；生命也是神流到我们里面，并分赐到我们这些人里面。

生命就是基督（约十四 6 上，西三 4 上，约壹五 12 上）。基督是那是生命之神的具体化身。歌罗西二章九节说，神格一切的丰满，都有形有体地居住在基督里面。神作生命，具体化身在基督里，而基督就是神的彰显。约翰一章十八节说，从来没有人看见神，只有神的独生子将祂表明出来。然后希伯来一章三节表明，基督是神荣耀的光辉。这就是说，基督是那是生命之神的彰显。

最终，我们需要指出，生命就是圣灵。圣灵是基督的实际（约十四 16 ~ 17，林前十五 45 下）。子是父的具体化身，灵是子的实际。罗马八章二节上半用“生命之灵”一辞，林后三章六节下半说，那灵叫人活。因此，今天圣灵是那叫我们活的生命之灵。我们必须强调，新约里的那灵有两方面。一面，祂是能力的灵；另一面，祂是生命的灵。

生命乃是三一神分赐到我们里面，并活在我们里面。父是源头，子是流道，灵是水流。三一神在祂神圣的三一里分赐到我们里面，如今活在我们里面（李常受文集一九七九年第一册，六九五至六九七页）。

参读：申命记生命读经，第一至四篇；一的真正立场，第二章；耶利米书生命读经，第十六篇；倪柝声文集第二辑第十七册，第二篇。

is God Himself because God is from eternity to eternity. God is eternal, so only God Himself is the real life.

Life is God's content and God's flowing out. God's content is God's being, so life is God's inner being (Eph. 4:18a). God's flowing out is the impartation of Himself as life to us. In Revelation 22:1 we see the river of water of life flowing out from the throne of God. This is God's flowing out. Life is God's content, His inner being, and life is God flowing out into us and being imparted into our being.

Life is Christ (John 14:6a; Col. 3:4a; 1 John 5:12a). Christ is the embodiment of God, who is life. Colossians 2:9 says that all the fullness of the Godhead dwells in Christ bodily. God as life is embodied in Christ, and Christ is the expression of God. John 1:18 says that no one has ever seen God, but the only begotten Son has declared Him. Then Hebrews 1:3 shows that Christ is the effulgence of God's glory. This means that Christ is the expression of God, who is life.

Finally, we need to point out that life is the Holy Spirit. The Holy Spirit is the reality of Christ (John 14:16-17; 1 Cor. 15:45b). The Son is the embodiment of the Father, and the Spirit is the reality of the Son. Romans 8:2a uses the term the Spirit of life, and 2 Corinthians 3:6b says that the Spirit gives life. Thus, the Holy Spirit today is the Spirit of life who gives life to us. We must stress that the Spirit in the New Testament has two aspects. On the one hand, He is the Spirit of power; on the other hand, He is the Spirit of life.

Life is the Triune God dispensed into us and living in us. The Father is the source, the Son is the course, and the Spirit is the flow. The Triune God is dispensed into us in His Divine Trinity and is now living within us. (CWWL, 1979, vol. 1, "Basic Lessons on Life," pp. 517-518)

Further Reading: Life-study of Deuteronomy, msg. 1-4; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 2; Life-study of Jeremiah, msg. 16; CWWN, vol. 37, ch. 2

第十二周■周二

晨兴喂养

申三十 19 ~ 20 “…我将生命与死亡，祝福与咒诅，陈明在你面前，所以你要拣选生命，使你和你的后裔都得存活；且爱耶和华你的神，听从祂的话，紧联于祂，因为祂是你的生命，你的日子长久也在乎祂。这样，你就可以在耶和华向你列祖…起誓要赐给他们的地上居住。”

神…要人活着是借着粮食，象人活着是靠着神一样。“因我们生活、行动、存留都在于祂。”〔徒十七 28〕所以你就看见说，神在〔创世记二章〕用两棵树来对我们说出一点寓意的话。生命树和善恶知识树，乃是一种寓言，在这里就是给我们看见，人有两种不同的粮食：人所以能够活着，或者是借着生命，或者是借着善恶知识，或者说是借着分别是非。…两棵树摆在这里，是要给我们看见，人活在世界上，特别是基督徒活在世界上，是凭着两种不同的原则而生活：人活着，也许是凭着是非，也许是凭着生命。有的人作基督徒，他生活的原则是以是非为定准；有的人作基督徒，他生活的原则是以生命为定准（倪柝声文集第三辑第十册，一八五至一八六页）。

信息选读

〔我们需要〕来看这两种不同的生活原则：什么叫作一个人凭着是非来活着，什么叫作一个人凭着生命来活着？有许多人，在他的生活里，只有善恶知识树。有许多人，在他的生活里，有生命树。有的人在他的生活里两种都有。但是，神的话是告诉我们，吃善恶知识树的必定死，吃生命树的必定活。

WEEK 12 — DAY 2

Morning Nourishment

Deut. 30:19-20 ...I have set before you life and death, blessing and curse; therefore choose life that you and your seed may live, in loving Jehovah your God by listening to His voice and holding fast to Him; for He is your life and the length of your days, that you may dwell upon the land which Jehovah swore to your fathers...

God wanted man to depend on Him for his living in the same way that he was dependent upon food for his living. “For in Him we live and move and are” (Acts 17:28). Thus, God uses two trees to speak to us in a parable. The tree of life and the tree of the knowledge of good and evil are a kind of parable. They show us that man has two different kinds of food and can live either by life or by the knowledge of good and evil, that is, the knowledge of right and wrong... The two trees were put there to show us that man, especially a Christian, can live on earth according to two different principles. Man can live according to the principle of right and wrong or according to the principle of life. Some Christians take the principle of right and wrong as the standard for their living, while other Christians take the principle of life as their standard for living. (Watchman Nee, Two Principles of Living (booklet), pp. 2-3)

Today's Reading

[We need] to see these two principles for living. What does it mean when a person lives according to right and wrong? What does it mean when a person lives according to life? Many people only have the tree of the knowledge of good and evil in their lives. Other people have the tree of life in their lives. Some have both trees. The Word of God tells us, however, that he who eats of the tree of the knowledge of good and evil shall surely die, while he who eats of the tree of life shall live.

我们行事为人，我们在那里问一个问题，就是有一件事，我这样作，到底对不对？是不是？我这样作，到底是善的，或者是恶的？你在那里问善恶的问题，你问你自己：我这样作是是的是呢，或者是非的呢？许多人在那里考虑：这一件事是善的呢，或者是恶的呢？…这一件事我可以作呢，或者我不可以作？这一件事到底是对的呢，或者是不对的？你已经是个基督徒，你就很仔细地考虑，然后你说，这件事很好，是善的，是是的；你就去作，你就以为：我这样作基督徒是很好了。

神的话是这样说，“只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”（创二 17）达到极点，还不过是分别善和恶；达到极点，还不过是挑选拒绝—拒绝恶的，挑选善的。…这是旧约，这是律法，这是全世界的宗教，这是人的道德、人的伦理；这不是基督徒的信仰。

基督徒的信仰是生命，…不是…问：这件事是对，或者不对，…〔乃是说，〕你作这件事，你里面的生命怎么说？神所赐给你的新生命，在你里面对于这件事怎么说？…我…里面的生命如何？那一个生命在我里面有能力，是活着的，我就能够作；那一个生命在我里面是冷的，是萎的，我就不能作。我生活的原则是凭着里面，不是凭着外面。…基督徒的生活的标准，不只说是对付恶的问题；基督徒的生活的标准，也是对付善的问题，也是对付是的问题。许多事情，虽然是是的，但是和生命不对，就是错的。…是凭着里面神的生命是升起来，或者是瘪下去来定规的。…里面对于这件事有没有喜乐？有没有属灵的快乐？有没有属灵的平安？这一件事断定我们属灵的道路（倪柝声文集第三辑第十册，一八六、一八八至一九〇、一九三页）。

参读：申命记生命读经，第九、二十四、二十七、三十篇；倪柝声文集第三辑第十册，两种生活的原则；新约总论，第二百六十五篇；神人的生活，第十四篇。

If our conduct is controlled by the principle of right and wrong, then we ask if something is right or wrong whenever we have to make a decision. Would it be good to do this, or would it be evil? When we ask whether it is good, we are, in effect, asking ourselves, “Am I right to do this or not?” Many people consider much whether something is good or evil. They consider whether they can or cannot do a certain thing. They ask, “Is this right or wrong?” As they carefully consider a certain matter, being Christians, they determine whether it is good and right to do that thing. By taking care to decide whether or not something is good and right, they consider themselves to be good Christians.

God’s Word says, “The tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die” (Gen. 2:17). At the most, this practice is only a discerning of good from evil. At best, it is merely choosing and rejecting—choosing good and rejecting evil. This is…the Old Testament, the law, worldly religions, human morality, and human ethics, but it is not Christianity.

Christianity is life,…not a matter of asking whether something is right or wrong…[but] of checking with the life inside us whenever we do something. What does the new life which God has given us tell us inwardly about this matter?…What does our inner life say? If the life is strong and active within us, we can do this; if the life is cold and retreating within us, we should not. Our principle for living is inward instead of outward. The standard of Christian living does not only deal with evil things but also with good and right things. Many matters are right according to human standards, but the divine standard pronounces them wrong because they lack the divine life….Decisions should be made according to God’s life as it rises up or recedes within us….Do we feel joyful inwardly about this matter? Do we have spiritual happiness and peace? These are the matters that decide our spiritual path. (Two Principles of Living (booklet), pp. 2-3, 6-9, 13-15)

Further Reading: Life-study of Deuteronomy, msgs. 9, 24, 27, 30; CWWN, vol. 56, “Two Principles of Living,” pp. 418-432; The Conclusion of the New Testament, msg. 265; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 14

第十二周■周三

晨兴喂养

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

启一 18 “又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

神的丰富是在基督里，基督的丰富又借着召会彰显出来。…召会既是神的丰富的见证，她的特点就必须是基督的特点。…基督的特点，就是当祂要叫拉撒路复活的时候，所说的那句话：“我是复活，我是生命。”（约十一 25）…召会今天在地上，既作基督的器皿，就是要彰显出这个生命与这个复活。神乃是要召会彰显出基督的生命来，所以今天在召会里必须满了生命。

主到地上来主要的目的，乃是要叫人得生命（十 10），就是叫人得着神的生命。…神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿（倪柝声文集第二辑第二十四册，一七九页）。

信息选读

今天神的目的乃是在召会身上，所以撒但专门攻击召会。撒但攻击基督徒和召会，不一定是用罪和世界来诱人失脚，因为人很容易分辨这些。…撒但真正的利器乃是用死亡来攻击召会，死亡是不易被发现的，死亡可能很隐蔽地偷进召会里。这并非说，世界、罪恶，就不被撒但用以攻击召会；乃是说，撒但能用那些文雅的、道德的，而不只是污秽的、残暴的罪，来攻击基督徒。许多文雅的、道德的事情，却充满死

WEEK 12 – DAY 3

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

The riches of God are in Christ, and the riches of Christ are manifested through the church....Since the church is the testimony of the riches of God, its characteristics must be the characteristics of Christ....The characteristics of Christ are encapsulated in the words He said when He raised Lazarus from the dead, “I am the resurrection and the life” (John 11:25)....Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God’s life....God’s Christ is life, and God’s Christ is resurrection, and the church is the vessel of this life and resurrection. (CWWN, vol. 44, pp. 881-882)

Today’s Reading

Since God’s goal today is the church, Satan’s attacks are directed specifically against the church. Satan does not necessarily stumble Christians or the church with the enticement of sin or the world, because these things are too obvious.... The ultimate weapon Satan uses to attack the church is death. Death is not easily identifiable; it can creep secretly into the church. This does not mean that Satan will not use the world and sin to attack the church. It means that Satan can use refined and moral things, not just filthy and treacherous sins to attack Christians. Many refined and moral things are filled with death, and Satan can

亡，撒但能够轻易地使用这些死亡的事情攻击召会。

马太十六章十八节说，主的召会的根基乃是基督这磐石，是阴间的门所不能胜过的。阴间就是死亡。…召会只有建造在基督这磐石上，死亡才不能胜过她。…召会若建造在基督这磐石上，能够分辨什么是死亡，什么是生命，阴间的门就不能胜过她。

罗马八章十节是说到身体和灵；约翰十二章二十五节是说到魂，保守魂与丧失魂。…一切从身体、从魂出来的，结果乃是死亡，就是阴间；一切从灵出来的，结果就是生命。一个人好说话，多说话，空说话，不该说的话也说；或者一个人，天然的思路好，口才好；这些都是从肉体，从魂，从天然生命里出来的东西。这些都不是出于灵，不是出于基督，所以也没有生命，不过是死亡。基督徒不是问事情作好或作坏，乃是问事情的来源为何，是从天然生命出来的，或是从肉体、从魂里出来的，还是从灵出来的。一切在基督徒身上的，只有出于灵的，才是生命，才能叫人得生命；凡是出于别的，即使人看为好的、有益的、良善的，都是死亡，都不能叫人得生命。

召会所需要的不是好的道理，好的神学，美妙的解经；召会所需要的乃是生命，就是基督复活的生命。一切的道理、思想、神学、解经，都不能取代基督的生命。只有基督的生命，只有出于基督生命的，是阴间的门所不能胜过的。其他的一切都不是死亡的各种形式，都经不起撒但的攻击。求神怜悯我们，叫我们自己不摸死亡，也不把死亡带给召会。求神用生命充满召会，叫撒但无处可攻击召会（倪柝声文集第二辑第二十四册，一八〇至一八一、一八三页）。

参读：倪柝声文集第二辑第二十四册，第一百一十三至一百一十四篇。

easily utilize these deadly things to attack the church.

Matthew 16:18 says that the foundation of the Lord's church is Christ the Rock, and the gates of Hades cannot prevail against this church. Hades is death....The only reason that death cannot prevail over the church is that the church is built upon Christ the Rock....If the church is built on Christ the Rock, it will distinguish between death and life, and the gates of Hades will not prevail against it.

Romans 8:10 is on the body and the spirit, while John 12 is on the soul, both the preserving and the losing of the soul....Everything that issues from the body or from the soul results in death, which is Hades, whereas everything that issues from the spirit results in life. A man may be very talkative; he may be very wordy and may love to speak vain and improper words. A man also may be clear in logic and excellent in eloquence. All these things are but the products of the flesh, the soul, and the natural life. None of them is of the spirit or of Christ. Hence, there is no life; there is only death. A Christian should not ask whether a thing is good or evil but should ask from where a thing originates. Does it originate from the natural life, the flesh, the soul, or does it originate from the spirit? Of all the things that a Christian possesses, only those that originate from the spirit are of life, and only they can give others life. Nothing else—no matter how good, profitable, or nice—gives life.

The church does not need good doctrines, good theology, or wonderful expositions. The church needs life, the resurrection life of Christ. No doctrine, idea, theology, or exposition can replace the life of Christ. Only the life of Christ and that which issues from it will prevail against the gates of Hades. Everything else is just disguised forms of death and cannot withstand the attacks of Satan. May the Lord be merciful to us, and may He keep us from touching death or bringing death into the church. May God fill the church with life, and may Satan find no opening to attack the church. (CWWN vol. 44, pp. 882-885)

Further Reading: CWWN, vol. 44, chs. 113-114

申三十 19 “…我将生命与死亡，祝福与咒诅，陈明在你面前，所以你要拣选生命，使你和你的后裔都得存活。”

创一 28 “神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理…”。

神赐福给人，使人繁衍增多，遍满地面，并且制伏这地（创一 28）。…神是丰富的，神的福也是丰富的，但在人被造以先，还没有对象来完满地接受神的福。…按照创世记一章的记载，神乃是等到有生命之物被造出来的时候，才开始赐福（22）。但只有人的生命够得上水平接受神丰满的福。神创造人以后，祂在地上能看见一种有生命之物，有祂的形像并有祂的管治权，神就立刻把祂丰满的福赐给人（创世记生命读经，一三一页）。

信息选读

我们若要接受神的福，就必须合乎资格。那些资格，…就是形像和管治。在你的家里若有神的形像和神的管治，你就能确信在那里必定有神的福。…神的福总是随着祂的彰显和祂的代表。

神的福总是随同着祭司职任和君王职分。…祭司的职任是为着神的形像，君王的职分是为着神的管治权。只要我们运用祭司的职任接触神、观看神并返照荣耀的形像，我们就有君王的职分，神的福立刻就随之而来。

这福乃是结果子、扩增、繁增并遍满地面。…神按着自己的形像造人，并赐人权柄为全能者管治这

Deut. 30:19 ...I have set before you life and death, blessing and curse; therefore choose life that you and your seed may live.

Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion...

God blessed man to be fruitful, multiply, fill the earth, and conquer it (Gen. 1:28)....God is rich and God is rich in blessing, but before the creation of man there was no object to receive His blessing in full....According to the record of Genesis 1, God did not begin to bless until the time when the living creatures came into being (Gen. 1:22). Yet, only the human life is up to the standard to receive God's blessing in full. After God created man, He was able to see on earth a living creature bearing His image and having His dominion. Immediately God bestowed His full blessing upon man. (Life-study of Genesis, p. 105)

Today's Reading

If we are to receive God's blessing, we need to meet the qualifications..., [which] are image and dominion. If there is the image of God with God's dominion in your home, you can be assured that the blessing of God will be there....God's blessing always follows His expression and His representation.

God's blessing is always with the priesthood and the kingship....The priesthood is for God's image; the kingship is for God's dominion. As long as we exercise the priesthood to contact God, to behold God and to reflect the image of glory, we have the kingship. God's blessing follows immediately.

The blessing is fruit-bearing, increase, multiplication, and the filling of the earth.... God...created a man in His image, giving him authority to have dominion for the

地。这人已准备好来接受神的福。神的福使这人能繁衍增多。一成十，十成百，百成千，千成万，万成百万，百万成十亿，直到全地充满了美丽的脸，来彰显神并代表神。

神赐福我们有多少，是根据我们彰显祂并代表祂有多少。我们若充分地彰显祂并代表祂，就必定在繁衍并结果子上有祂丰满的福（创世记生命读经，一三二至一三三页）。

你们必须看见，主是不留下一样美物不给我们的。工作作不起来，弟兄姊妹的情形不好，得救的人数不加增的时候，我们不要推到环境上去，也不要推到别人身上，怪这个弟兄不好，怪那个弟兄不行。恐怕是因在我们身上有拦阻祝福的东西。主如果在我们身上走得通，神的祝福应当是“无处可容”才可以。神从前对以色列人说，“你们…以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。”（玛三 10）神今天还是说这话。祝福的生活，必须是基督徒经常的生活。蒙祝福的工作，必须是我们经常的工作。若有不蒙祝福的情形发生，你要说，“主，可能是我这里有难处。”（倪柝声文集第三辑第十册，二一二页）

从路得记中拿俄米的事例，我们也看见神赐福的原则。…她这样谦卑下来，服在神的审判之下，结果就带进神的祝福。…从她身上，我们再次看见，神的心要来赐福，但是人的光景有问题，所以神的手先行审判。…谁肯在神的审判之下自审，定罪自己，就必碰到神的恩典，得着神的祝福（活神与复活的神，六二至六三页）。

参读：创世记生命读经，第九篇；活神与复活的神，第六篇；倪柝声文集第三辑第十册，仰望神的祝福。

Almighty on earth. This man was ready for God's blessing. God's blessing was to enable this man to be fruitful. One would become ten, ten would become one hundred, one hundred would become a thousand, a thousand would become a hundred thousand, a hundred thousand would become a million, and a million would become a billion, until the whole earth was filled with beautiful faces expressing God and representing God.

How much God is able to bless us depends on how much we express Him and represent Him. If we express Him and represent Him in an adequate way, we will surely have His full blessing in multiplication and fruit-bearing. (Life-study of Genesis, pp. 105-107)

We must see that the Lord withholds no good thing from us. If the work is not going well, if the brothers and sisters are in a poor condition, or if the number of saved ones is not increasing, we should not use the environment or certain people as an excuse. We cannot blame the brothers. I am afraid that the real reason lies with our harboring of some frustrations to the blessing. If the Lord can get through in us, the Lord's blessing will be greater than our capacity. Once God said to the Israelites, "Prove Me, if you will, by this,...whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it" (Mal 3:10). God is still saying this today. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing. If we do not receive blessing, we should say, "Lord, perhaps I am the problem." (Expecting the Lord's Blessing (booklet), pp. 7-8)

The principle of God's blessing is also seen in the case of Naomi in the book of Ruth....Since Naomi was humbled and subdued under God's judging hand, God's blessing was brought in....This case shows that God's heart is to bless, but man's questionable condition requires God's judging hand first....Whoever is willing to judge and condemn himself under God's judging will meet grace and receive blessing. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 46-47)

Further Reading: Life-study of Genesis, msg. 9; CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 6; CWWN, vol. 56, "Expecting the Lord's Blessing," pp. 435-446

弗一 3 “我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

罗八 4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

以弗所一章三节的赞美既深且奥，包含了整个新约的经纶。在此我们不仅有“神”这个称呼所指明的创造，也有成为肉体，由“我们主耶稣基督的神”这个称呼所指明。…在成为肉体里，祂是父，将生命分赐给祂的众子。…对神最高的称赞乃是说到我们的神—创造者—成了一个人，同时我们的神也是分赐生命的父。…凡基督所达到、所得着的，现在都传输给召会。

“我们主耶稣基督”这个称呼，含意丰富。“主”表征基督为主的身分，“耶稣”表征祂来作我们的救赎者和救主的人性，而“基督”表征祂是神的受膏者。这进一步指明，一章一节是拔尖的称赞，是向神最高的美言。我们都需要在创造、成为肉体、分赐生命和传输，以及救赎、救赎主、救主和完成神永远定旨的受膏者这些方面，对神说美言（以弗所书生命读经，二〇至二二页）。

信息选读

神用祂嘉美的言辞祝福我们，这样的话对我们句句都是福分。以弗所一章四至十四节就是记录这样的美言、福分。…（三节里）“各样”这辞指明神福分的包罗万有性；这福分包括一切，没有例外。

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

The praise in Ephesians 1:3 is deep and profound, encompassing the entire New Testament economy. Here we have not only creation, indicated by the title God, but also incarnation, indicated by the title the God of our Lord Jesus Christ....In the incarnation He is the Father to impart His life to all His sons.... The highest praise to God says that our God the Creator became a man and that our God is also the life-imparting Father....Whatever Christ has attained and obtained is transmitted to the church.

The title Our Lord Jesus Christ is rich in meaning. Lord signifies Christ's lordship, Jesus signifies His humanity to be our Redeemer and Savior, and Christ signifies that He is God's anointed One. This is a further indication that 1:3 is the top praise, the highest well-speaking of God. We all need to speak well concerning God in this way: in the way of creation, incarnation, impartation of life, and transmission, with redemption, the Redeemer, the Savior, and the anointed One to accomplish God's eternal purpose. (Life-study of Ephesians, pp. 17-18)

Today's Reading

God has blessed us with His good, fine, and fair speakings. Every such speaking is a blessing to us. Ephesians 1:4 through 14 are an account of such speakings, such blessings. The word every [in 1:3] indicates the all-inclusiveness of God's blessings. It includes all, with no exception.

这一切福分都是属灵的。这指明神的福分和圣灵的关系。神所用以祝福我们的一切福分，既是属灵的，就与圣灵有关。神的灵不仅是神福分的管道，也是神福分的实际。在三节，父神、子神和灵神，都与所赐给我们的福分有关。…神的祝福，主要的是将三一神分赐到我们里面。

三节里的“诸天界”不仅指明天的所在，也指明神所用以祝福我们，属灵福分的属天性质、情形、特征和气氛。这些福分是从诸天来的，有属天的性质、情形、特征和气氛。在基督里的信徒，在地上享受这些属天的福分，这些福分是属灵的，也是属天的。…所赐给我们的福分，是属乎父神，在子神里，借着灵神，且在诸天界里。

末了，所有这些属灵的福分是在基督里。基督是神祝福我们的效能、凭借和范围。在基督之外、离了基督，神就与我们无分无关。但在基督里，神曾用诸天界里各样属灵的福分，祝福了我们。…我们若是在自己里，就与神的祝福无分无关。阿利路亚，我们乃是在基督里，祂是我们蒙祝福的范围、管道、凭借和效能！（以弗所书生命读经，二六至二七页）

如果这些福分只是肉身上的、物质上的，我们就只需要在身体里享受并经历就可以了。同样的，如果这些是精神上的福分，我们可以借着运用我们的魂—我们的心思、情感和意志—将其实化。然而，这些乃是属灵的福分，圣灵的福分。因着所有这些福分的性质都是属灵的，我们就需要运用我们的灵，在我们的灵里实化、享受并有分于这些福分（李常受文集一九六六年第二册，四〇五页）。

参读：以弗所书生命读经，第二篇；书信中神的灵同人的灵，第七章。

All these blessings are spiritual. This indicates the relationship of God's blessings to the Holy Spirit. Being spiritual, all the blessings with which God has blessed us are related to the Holy Spirit. The Spirit of God is not only the channel, but also the reality, of God's blessings. In this verse, God the Father, God the Son, and God the Spirit are all related to the blessings bestowed upon us....God's blessing is mainly the dispensation of the Triune God into us.

Heavenlies here indicates not only the heavenly place, but also the heavenly nature, state, characteristic, and atmosphere of the spiritual blessings with which God has blessed us. They are from the heavens with a heavenly nature, heavenly state, heavenly characteristic, and heavenly atmosphere. The believers in Christ are enjoying on earth these heavenly blessings. They are heavenly as well as spiritual....The blessings bestowed upon us are of God the Father, in God the Son, through God the Spirit, and in the heavenlies.

Finally, all these spiritual blessings are in Christ. Christ is the virtue, the instrument, and the sphere in which God has blessed us. Outside of Christ, without Christ, God has nothing to do with us. But in Christ He has blessed us with every spiritual blessing in the heavenlies. If we are in ourselves, we are through with God's blessing. Hallelujah, we are in Christ, who is the sphere, the channel, the instrument, and the virtue in which we have been blessed! (Life-study of Ephesians, pp. 21-22)

If these blessings were physical, material blessings, they would need to be enjoyed and experienced by us in our physical body. Likewise, if they were psychological blessings, we could realize them by exercising our soul—our mind, emotion, and will. However, these are spiritual blessings, the blessings of the Holy Spirit. Since the nature of all these blessings is spiritual, we need to exercise our spirit to realize, enjoy, and partake of them in our spirit. (CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," p. 305)

Further Reading: Life-study of Ephesians, msg. 2; CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 7

第十二周■周六

晨兴喂养

诗一三三 1~3 “…弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，…好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

结三四 26 “我必使他们…成为福源，我也必叫雨按时落下；那必是赐福的雨。”

诗篇一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和华所命定的福而有的赞美。当锡安被建造，神安息在那里，并居住在耶路撒冷时，…我们就有了聚集的地方，并且能在一里同居。这是何等的善，何等的美！（圣经恢复本，诗一三三 1 注 1）

神永远的生命（约三 16，弗四 18），是神命定给那些在召会生活里，在一里同住之人的福。…诗篇一百三十三篇预表召会生活，最高的生活，弟兄在一里同住的生活。这样的生活使神进来，以施膏的灵、滋润的恩典和永远的生命祝福我们（诗一三三 3 注 3）。

信息选读

（在以西结三十四章二十六节）主应许，不仅祂的子民要蒙受神的赐福，祂也要使他们成为福源。…首先，我们自己得享主的祝福；然后，祂要使我们成为别人的福源，叫别人也得着供应。

主应许“那必是赐福的雨”。…在地方召会的聚会中，许多时候我们感觉不仅有流，也有赐福的

WEEK 12 — DAY 6

Morning Nourishment

Psa. 133:1-3 ...How good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down...; like the dew...that came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.

Ezek. 34:26 ...I will make them...a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. When Zion is built up and when God is resting there and dwelling in Jerusalem,...we have a place where we can gather and where we can dwell together in oneness. How good and how pleasant this is! (Psa. 133:1, footnote 1)

The eternal life of God (John 3:16; Eph. 4:18)...is commanded by God as a blessing to those who dwell together in oneness in the church life....Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life. (Psa. 133:3, footnote 3)

Today's Reading

[In Ezekiel 34:26] the Lord promised not only that His people would receive His blessing but also that He would make them a blessing....First, we ourselves will enjoy the Lord's blessing, and then He will cause us to become a source of blessing to others so that they may be supplied.

The Lord promises that there will be “showers of blessing.”...Many times in the meetings of the local churches we sense that something is not only

雨降下。有时候，甚至聚会后回到家里，我们觉得赐福的雨仍在降下，临到我们。这是最有力的记号，表明主的祝福是在地方召会之上。祂按时并及时的赐下赐福的雨（以西结书生命读经，二二八至二二九页）。

主在（启示录三章十二节）的应许，不是要给我们什么，乃是要使我们成为什么。我们每次想到主的应许，总是想祂要给我们一些东西。按照我们的观念，应许乃是与祝福有关。对于我们，若没有祝福，就不能算是应许。但在三章十二节，主不是说，“我要给他…”乃是说，“我要叫他…作…”在十二节，主不是应许要给我们圣别，或是属天的福气；在这里，祂乃是应许要叫我们成为神殿中的柱子。

成为神殿中的柱子，包括了两件事—变化和建造。自从我来到美国之后，我的负担一直就是这两件事。主能给我们最大的祝福，就是变化我们，并把我们建造到祂的殿中。…什么叫作成为神殿中的柱子？…那些达到非拉铁非召会程度的人，里面就有正确的领会力。我们若是够上了这个程度，就是预备好让主来变化我们。我们若把从主领受的微小力量用在主的话上，并向主认真，那我们就是预备好被变化，并且在正确的地位上，让主使我们成为柱子。这要求我们首先经过变化，成为贵重的材料，然后再被建造成为柱子。我们这些本是泥土的人，怎能成为神殿中的柱子？唯有借着从泥土变化成为宝石，然后被建造在神的建造里，此外别无他路。…二章十七节…指明我们借着吃祂作隐藏的吗哪，就能变化成为一块白石。这真是最大的祝福。这关系到我们这个人，因为这关系到我们的所是。最大的祝福，不是主给我们什么，乃是主使我们成为什么（启示录生命读经，四三四至四三五页）。

参读：诗篇生命读经，第四十二篇；耶利米书生命读经，第二十篇；召会的治理与话语职事，第五篇。

flowing but also coming down like a shower. Sometimes even at home after the meeting, we have the sense that the showers of blessing are still coming down upon us. This is the strongest sign that the Lord's blessing is upon the local church. He sends us showers of blessing in season, so timely. (Life-study of Ezekiel, pp. 183-184)

The Lord's promise in Revelation 3:12 is not to give us something but to make us something. Whenever we think of the Lord's promises, we always think that He will give us something. According to our concept, a promise is related to a blessing. To us, without a blessing, there can be no promise. But in 3:12 the Lord did not say, "Him I will give"; He said, "Him I will make." In 3:12 the Lord does not promise to give us holiness or a heavenly blessing. No, here He promises to make us become something—a pillar in the temple of God.

Becoming a pillar in the temple of God involves two things—transformation and building. Since I came to this country, my burden has been on these two matters. The greatest blessing the Lord can render us is to transform us and to build us into His temple...[What does it mean] to be made a pillar in the temple of God?...Those who have reached the level of the church in Philadelphia have the proper understanding within them. If we are on this level, then we are ready for the Lord to transform us. If we use the little power we have received of the Lord on His word and mean business with Him, then we are ready to be transformed and are in the proper position for the Lord to make us a pillar. This requires that we firstly be transformed into precious material and secondly that we be built into a pillar. How can we, who are clay, become a pillar in God's temple? There is no way except to be transformed from clay into precious stone and then to be built into God's building....Revelation 2:17...indicates that we can be transformed into a white stone by eating Him as the hidden manna. This is truly the greatest blessing. This involves our very being, for it is related to what we are. The greatest blessing is not what the Lord gives us, but what the Lord makes us. (Life-study of Revelation, p. 370)

Further Reading: Life-study of the Psalms, msg. 42; Life-study of Jeremiah, msg. 20; CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," ch. 5

第十二周诗歌

WEEK 12 — HYMN

补 333

我爱我主

(英546)

降B大调

4/4

一 我 爱 我 主,非用天 然 之 爱; 我
 无 可 以 给 你。 主, 我 爱 你;这 爱 全
 然 属 你, 使 我 活 在 你 里。
 我 一 无 所 有, 却 欢 然 经 历,
 倒 空, 消 失, 浸 没 在 你 爱 里。

二 我主,唯你是我一切所需,我心别无所愿;
 住在你里,经历祝福江河,从你涌流无间。
 饮生命活泉,享你作恩典,
 作我中心、居所、祝福之源。

补 410

主,我宝贝这生命的流

(英1191)

降B大调

6/8

一 从 我 灵 里 深 处,有 生 命 水 涌 流,是 三 一 神 在 我 里 面 流。
 父 神 乃 是 源 头,主 基 督 乃 是 河,灵 是 流,分 赐 生 命 给 我。
 (副) 主,我 宝 贝 这 生 命 的 流, 我 的 魂 生 命 不 再 保 留;
 哦 主,加 深 这 生 命 的 流, 愿 你 来 时 我 生 命 成 熟。

I love my Lord, but with no love of mine

Experience of Christ — Love for Him

546

1. I love my Lord, but with no love of mine, For I have none to give;
 I love Thee, Lord, but all the love is Thine, For by Thy love I live.
 I am as noth - ing, and re - joice to be
 Emp - tied, and lost, and swal - lowed up in Thee.

2. Thou, Lord, alone, art all Thy children need,
 And there is none beside;
 From Thee the streams of blessedness proceed,
 In Thee the bless'd abide.
 Fountain of life, and all-abounding grace,
 Our source, our center, and our dwelling-place.

From my spirit within flows a fountain of life

Experience of God — As Life

1191

1. From my spir - it with - in flows a foun - tain of life— The Tri - une God flow - ing in me;
 God the Fath - er's the source, Christ the Son is the course, And the Spir - it im - parts life to me.
 (C) Lord, I trea - sure the sweet flow of life, And my soul - life at last I lay down;
 O Lord, deep - en the pure flow of life; At Your com - ing may life be my crown.

