

二〇二三年
十二月半年度训练

经营美地所预表包罗万有的基督，
为着建造召会作基督的身体，
为着国度的实际与实现，
并为着新妇得以为主的来临
将自己预备好

晨兴圣言

2023 DECEMBER
SEMIANNUAL TRAINING

**Laboring on the All-inclusive Christ Typified
by the Good Land for the Building Up of the Church
as the Body of Christ, for the Reality and
the Manifestation of the Kingdom, and for the Bride
to Make Herself Ready for the Lord's Coming**

Holy Word for Morning Revival

标语

- (一) 我们要领会以色列人进迦南和在迦南争战的含义，就需要认识，按预表迦南有两面的意义：在积极一面，迦南是丰富之地，预表包罗万有的基督同祂追测不尽的丰富；在消极一面，迦南表征撒但黑暗国度空中、天上的部分，就是满了撒但势力的诸天界。
- (二) 我们要完全据有基督作美地，就必须谨慎，免得有不信的恶心；我们必须操练我们信心的灵，并保持我们的心一直转向主，全心相信祂的应许，相信祂与祂的子民同在，并相信我们足能得胜。
- (三) 以色列人将他们在美地上经营的一分出产积存起来，目的是为着敬拜神；我们若忠信地经营包罗万有的基督，就会得着基督的丰富作为出产，可以在召会中展览基督，并得着基督的富余带到召会聚会中，而在灵和真实里团体地敬拜神。
- (四) 神活的话必须刺入我们里面，拯救我们脱离犹疑的心思和飘荡的魂，使我们进入我们灵里基督这安息日的安息；我们不该留在魂里游荡徘徊，乃需要否认魂，并竭力进入灵里，有分于并享受属天的基督，使我们能在千年国里，在祂作王时有分于国度的安息。

Key Statements

- ① **In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we need to know that Canaan has a twofold significance in typology: on the positive side, Canaan, a land of riches, typifies the all-inclusive Christ with His unsearchable riches; on the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan, the heavenlies that are full of Satan's forces.**
- ② **In order to fully possess Christ as the good land, we must beware of having an evil heart of unbelief; we must exercise our spirit of faith and keep our heart turned to the Lord to believe wholeheartedly in His promises, to believe that He is with His people, and to believe that we are well able to overcome.**
- ③ **The people of Israel put aside a certain portion of their produce from the labor on the good land for the purpose of worshipping God; if we faithfully labor on the all-inclusive Christ, we will have the riches of Christ as the produce to exhibit in the church and have a surplus of Christ to bring to the church meetings for the corporate worship of God in spirit and in truthfulness.**
- ④ **The living word of God must pierce into our being and deliver us from our wondering mind and wandering soul into Christ as the Sabbath rest in our spirit; we should not be those who stagger in the wandering of our soul, but we need to deny the soul and press on into our spirit to partake of and enjoy the heavenly Christ so that we might participate in the kingdom rest of His reign in the millennium.**

二〇二三年十二月 半年度训练标语歌

C大调

4/4

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迦南表征撒但黑暗国度空中天上的部分,就是
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基督作美地,就必须谨慎,免得有不信的恶心;
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一直转向主,全心相信祂的应许,相信祂与祂
的子民同在,(与祂的子民同在,全心相信祂的应许,相
信祂与祂的子民同在,)并相信我们足能得胜。

(接下页)

^C ^G ^{Am} ^G ^F
5 5 | 1 1 1 7 1 2 1 2 | 3 3 3 4 5 2 - | 4 4 5

③ 以色列人将他们在美地上经营的一分出产积

^C ^D ^G ^C ^G
4 3 3 1 7 | 6 6 6 1 3 2 · 5 5 | 1 1 1 7 1 2 1 2 |

存起来;目的是为着敬拜神;我们若忠信地经营包罗

^{Am} ^G ^F ^C ^D ^G ^F
3 3 4 5 2 - | 4 4 5 4 3 3 1 7 | 6 6 1 3 2 - | 1

万有的基督,就会得着基督的丰富作为出产,可

^C ^{Dm} ^C ^F ^C ^D
6 6 1 5 2 3 | 4 4 4 5 3 - | 1 6 6 1 5 · 3 | 2 6 7

以在召会中展览基督,并得着基督(基督)的富

^G ^F ^C ^G ^C ^F ^{Em} ^{Am}
5 - | 1 6 6 1 5 · 3 | 2 1 2 3 - | 1 6 6 7 5 3 1 |

余带到召会(召会)聚会中,而在灵和真实里

^F ^C ^G ^{Am} ^F
6 1 1 1 · 7 | 1 - - - | 5 1 1 5 2 1 2 | 3 3 2 2 1

团体地敬拜神。④ 神活的话必须刺入我们里

^G ^F ^C ^{Dm} ^G ^C
2 · 1 7 | 6 1 1 6 5 3 3 1 2 | 3 3 4 5 2 - | 5 1

面,拯救我们脱离犹疑的心思和飘荡的魂,使我

^G ^{Am} ^G ^F ^C ^{D7} ^G ^C
1 5 2 1 2 | 3 2 1 2 - | 6 1 6 5 1 | 2 6 5 - | 3 3

们进入我们灵里基督这安息日的安息;我们

^G ^{Am} ^G ^F ^C ^F
3 1 2 2 2 5 | 1 7 1 2 - | 6 1 1 6 5 1 1 | 6 6 6

不该留在魂里游荡徘徊,乃需要否认魂,并竭力

^G ^C ^G ^{Am} ^C ^F
5 1 2 5 | 3 3 3 1 2 5 | 1 1 7 1 5 - | 6 1 1 1 6

进入灵里,有分于并享受属天的基督,使我们能在

^C ^F ^{Em} ^{Am} ^F ^{G7} ^C
5 1 1 1 | 6 6 7 1 1 5 2 1 | 6 · 1 1 7 | 1 - - - ||

千年国里,在祂作王时有分于国度的安息。

篇题

- 第一周 为美地争战
- 第二周 借着留意基督劝戒和警告的话，并借着接受祂的重新训练，使我们里面的人日日得更新，而承受包罗万有的基督作美地
- 第三周 那地有小麦与大麦
- 第四周 包罗万有的基督作美地—那地有川，有泉，有源，从谷中和山上流出水来
- 第五周 那地有葡萄树
- 第六周 基督作我们安息日的安息，由迦南美地所预表
- 第七周 认识升天
- 第八周 经历并享受包罗万有的基督作美地—我们在那地一无所缺
- 第九周 那地有石榴树
- 第十周 我们要据有基督作美地所必须看见并经历的管制原则
- 第十一周 美地出产的富余以及在真实里对父神团体的敬拜
- 第十二周 过享受基督作美地的生活，结果产生殿，就是神的居所，以及城，就是神的国

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- Week 4: The All-inclusive Christ as the Good Land—a Land of Waterbrooks, of Springs and of Fountains, Flowing Forth in Valleys and in Mountains**
- Week 5: A Land of Vines**
- Week 6: Christ as Our Sabbath Rest, Typified by the Good Land of Canaan**
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- Week 9: A Land of Pomegranates**
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- Week 12: Living a Life of Enjoying Christ as the Good Land with the Temple, the Dwelling Place of God, and the City, the Kingdom of God, as Its Issue**

第一周

为美地争战

诗歌：补 917

读经：书一 2～6, 13, 弗二 2, 六 12, 西一 12～13

【周一】

壹 我们若仔细读圣经，就会看见有为着美地的争战—书一 2～6, 13:

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

二 旧约里所有的争战都与美地有关—书一 2～6, 五 11～六 27。

【周二】

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

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

1 美地是圣经里所看到基督终极的预表—申八 7。

Week One

Fighting for the Good Land

Hymns: 893

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

§ Day 1

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

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

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

§ Day 2

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

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

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

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

【周三】

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

- 1 撒但有他的权势和他的使者，这些使者是他的从属，就是那些执政的、掌权的、和管辖这黑暗世界的；因此，撒但有他的国，就是黑暗的权势—徒二六 18，太十二 26，二五 41，弗六 12，西一 13。
- 2 直到今天，邪恶的权势仍然将基督的包罗万有向神的子民遮蔽起来—二 8，18，林后四 4。
- 3 以弗所书指明，诸天界里有好几层—一 3，二 2，六 12：
 - a 基督是在最高的一层，就是三层天上，作我们的一切，就是我们的美地—申八 7～10。
 - b 诸天界里还有较低的一层，就是空中，在那里撒但是空中掌权者的首领，阻挠地上的人接触神并接受基督；这是由那些阻挠以色列人进入美地的迦南人所预表的一弗二 2。
- 4 迦南人预表跟随撒但的堕落天使，背叛的天使，他

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

§ Day 3

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

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

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

【周四】

叁 占据美地的各个异族，表征我们天然生命不同的方面：

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

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

§ Day 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

destroy them, and take over their territory.

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

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

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

E. Israel's fighting against the inhabitants of the land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth—Dan. 10:10-21; Eph. 6:10-20:

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

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

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

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

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

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

七 基督是我们的美地，神要我们赢得基督，但在我们和美地之间，有一层属魔鬼、鬼魔的势力；我们若要据有美地作我们的享受，就必须击败这些撒但的势力—西一 12～13，二 15，弗三 18，六 11～12:

G. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land; if we would take possession of the good land for our enjoyment, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:11-12:

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

1. There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ, the new man, and the kingdom of God—vv. 10-12; 1 Tim. 6:12a; 2 Tim. 2:3-4; Col. 1:13, 18; 2:19; 3:10-11.

2 我们若要据有基督作我们的享受，就必须是一个团体的战士，就是作基督身体的召会，与撒但的势力争战，击败撒但的势力，使我们更多得着基督，以建造基督的身体，建立并扩展神的国，使基督能回来承受这地—弗三 8，四 16，太二四 14，后十一 15。

2. If we would take possession of Christ for our enjoyment, we must be a corporate warrior, the church as the Body of Christ, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth—Eph. 3:8; 4:16; Matt. 24:14; Rev. 11:15.

第一周·周一

晨兴喂养

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

六 12“因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

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

信息选读

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

WEEK 1 — DAY 1

Morning Nourishment

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

6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

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

Today's Reading

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

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

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

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

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

参读：包罗万有的基督，第二、十二章。

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

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

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

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

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

第一周·周二

晨兴喂养

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

西一12“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

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

信息选读

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

WEEK 1 — DAY 2

Morning Nourishment

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

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

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

Today's Reading

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

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

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

地是旧约圣经的紧要中心，这就是为什么神在旧约中一再说那地的原因。神呼召亚伯拉罕出来，告诉他要把他带到一个地方，那个地方就是迦南美地。…旧约的中心乃是在美地上所建造之城里的圣殿。我们若认识圣经，也有从神来的亮光，我们就明白，神永远计划的中心，按预表说，乃是美地连同殿和城。从创世记开始，旧约就以美地为中心，并且一再提到和美地有关的事物。…美地乃是包罗万有之基督的图画，预表基督之于我们乃是一切。（歌罗西书生命读经，二〇二至二〇四页。）

参读：歌罗西书生命读经，第六、二十篇。

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

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

The land is the crucial focus of the Old Testament. This is the reason that in the Old Testament the Lord spoke of the land again and again. He called out Abraham and told him that He would bring him into a certain land, which was the land of Canaan...The center of the Old Testament is the temple within the city built in the good land. If we know the Scriptures and have light from God, we will realize that the center of God’s eternal plan, speaking according to the type, is the land with its temple and city. Beginning with the book of Genesis, the Old Testament takes the land as the center and mentions again and again something related to the land...The land is the figure of the all-inclusive Christ, a type of Christ as everything to us. (Life-study of Colossians, second edition, pp. 164-165)

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

第一周·周三

晨兴喂养

徒二六 18“ …叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

林后四 4“ 在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。”

以弗所二章指明，诸天界里有好几层。基督是在最高的一层，就是三层天上，作我们的一切，就是我们的美地。但诸天界里还有较低的一层，就是空中，在那里撒但是空中掌权者的首领，阻挠地上的人接触神并接受基督。（2。）这就是那些阻挠以色列人进入美地的迦南人所预表的。（约书亚记生命读经，二〇页。）

信息选读

我们…应该记得，在诸天界里有邪恶的势力，我们必须与仇敌争战。虽然我们是在享受包罗万有之基督的一分，但是仇敌和他在诸天界里的邪恶势力仍然霸占那地。…当我们这样享受基督的时候，我们在灵中就能体会到诸天界里实在有邪恶的势力。这些邪恶的势力仍然将基督的包罗万有向神的儿女们蒙蔽起来。…直到今天，那些邪恶的势力还是一直蒙蔽着基督的包罗万有；…在这里有一场非常真实的属灵争战，是我们需要参与的。借着对包罗万有的基督有所享受，我们就有负担去打这场仗，我们就有负担为着这个争战。就是为这缘故，我们被编组成军。争战就在我们前面。（李常受文集一九六一至一九六二年第四册，四五一页。）

WEEK 1 — DAY 3

Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance...

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

Ephesians 2 indicates that in the heavenlies there are different layers. Christ is in the highest layer, the third heaven, to be our everything as our good land. But there is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and from receiving Christ (v. 2). This is typified by the Canaanites, who were frustrating Israel from entering into the good land. (Life-study of Joshua, p. 14)

Today's Reading

We must...remember that there are evil powers in the heavenlies. We must fight the battle with the enemy. We are enjoying a portion of the all-inclusive Christ, yet the enemy and his evil forces in the heavenlies are still usurping and occupying the land...As soon as we enjoy Christ in such a way, we realize in our spirit the reality of the evil forces in the heavenlies. These evil forces are veiling the all-inclusiveness of Christ from the Lord's children...To this very day the evil forces are still veiling the all-inclusiveness of Christ...There is an exceedingly real spiritual warfare in which we must engage. By enjoying something of the all-inclusive Christ, we will be burdened for this fighting; we will be burdened for this battle. That is why we have been formed as an army. The conflict is before us. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 336)

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

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

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

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

参读：约书亚记生命读经，第六篇。

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

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

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

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

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

第一周·周四

晨兴喂养

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

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

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

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

信息选读

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

WEEK 1 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

参读：出埃及记生命读经，第十二、七十三篇；圣经的核仁，第三篇。

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

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

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

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

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

第一周·周五

晨兴喂养

太六10“愿你的国来临，愿你的旨意行在地上，如同行在天上。”

西一13“祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

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

信息选读

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

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

WEEK 1 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

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

第一周·周六

晨兴喂养

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

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

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

信息选读

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

WEEK 1 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

败它们，占领它们的领土。我们需要对空中的权势，运用基督给我们的权柄。

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

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

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

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

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

参读：约翰一书生命读经，第十篇。

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

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

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

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

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

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

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

第一周诗歌

WEEK 1 — HYMN

看哪！主必快来！

补 917

E 大调

(英893)

4/4

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

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

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming

893

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

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

第二周

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

诗歌：1168 英译中

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

【周一】

壹 神呼召以色列人的目标，乃是要他们进入应许之地，享受那地的丰富，使他们能建立神的国，并成为神在地上的彰显—出三8, 14, 17:

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

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

Week Two

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

Hymns: 1168

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

§ Day 1

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

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

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

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

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

【周二】

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

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

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

§ Day 2

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

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

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

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

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

【周三】

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

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

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

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

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

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

§ Day 3

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

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

切的代替品和顶替的事物。

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

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

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

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

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

in our life.

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

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

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

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

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

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

【周四】

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

5 拜偶像是在敬拜上的搀杂—出三二 4～6，21～24，参林前三 12。

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

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

【周五】

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

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

§ Day 4

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

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

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

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

§ Day 5

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

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

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

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

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

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

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

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

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

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

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

【周六】

肆 神的重新训练乃是祂在九件事上对祂百姓的嘱咐：

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

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

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

§ Day 6

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

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

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

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

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

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

八 我们必须持守那作神全部诫命的基督, 就必得着加强并鼓励, 往前去据有基督作我们的美地, (申十一 8, 24,) 这意思是, 我们会赢得基督; (腓三 8;) 不仅如此, 我们的日子必在基督里得以长久; (申十一 9, 21;) 神的眼目必看顾我们, 眷顾我们, 并将祂同在的福赐给我们; (十二;) 我们必享受属天的雨, 那灵的浇灌, 而有基督庄稼的收割。(十四~十五。)

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

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

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

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

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

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

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

第二周·周一

晨兴喂养

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

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

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

信息选读

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

WEEK 2 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

绝不能征服那地；若是他们尝试的话，必定完全失败，并且被吞吃。

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

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

参读：哥林多前书生命读经，第四十七至四十八篇。

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

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

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

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

第二周·周二

晨兴喂养

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

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

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

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

信息选读

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

WEEK 2 — DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

参读：包罗万有的基督，第十三章；倪柝声文集第二辑第十七册，第三篇。

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

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

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

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

第二周·周三

晨兴喂养

林前十 14“ 所以，我所亲爱的，你们要逃避拜偶像的事。”

约壹五 21“ 孩子们，你们要保守自己，远避偶像。”

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

信息选读

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

WEEK 2 — DAY 3

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

我要请你们想想今天基督徒中间渴望娱乐的光景。我们很难找到一处所谓“教会的崇拜”是没有一点娱乐的；他们用种种形式的娱乐吸引群众。一个地方若没有娱乐，人就不愿去那里，他们要去有娱乐的地方。今天许多人为着娱乐的缘故拜某种的金牛犊。（出埃及记生命读经，二一一〇至二一一二、二一二五页。）

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

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

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

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

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

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

第二周·周四

晨兴喂养

约四 24“ 神是灵；敬拜祂的，必须在灵和真实里敬拜。”

出三三 11“ 耶和与摩西面对面说话，好像人与同伴说话一般…”。

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

信息选读

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

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

WEEK 2 — DAY 4

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

参读：帐幕的属灵应用，第二章。

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

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

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

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

第二周·周五

晨兴喂养

罗十二 2“ 不要模仿这世代，反要借着心思的更新而变化…”

提后三 16“ 圣经都是神的呼出…”

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

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

信息选读

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

我们在主的恢复里需要在生命里长大。…在生命里长大（乃）是消除旧的一代，并在我们的心思、情感、和意志里得更新；这包含变化。变化是消除旧的一代—旧人，穿上新一代—新人。

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

WEEK 2 — DAY 5

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

参读：哥林多前书生命读经，第四十八篇。

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

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

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

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

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

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

第二周·周六

晨兴喂养

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

20“你要敬畏耶和华你的神，事奉祂，紧联于祂，也要指着祂的名起誓。”

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

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

信息选读

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

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

WEEK 2 — DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

参读：申命记生命读经，第三、五至八、二十八、三十篇。

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

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

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

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

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

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

第二周诗歌

经营基督美地

(英 1168)

降 E 大调

4/4

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

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

WEEK 2 — HYMN

Laboring on Jesus, the good land so real

Experience of Christ — As the Good Land

1168

1. Laboring on Je-sus, the goodland so real, Plowing and planting and watering the field.
 He yields the produce of re - al - i - ty, God reaps a har-vest of Je - sus in
 me. (C) O Je-sus! You're God's good land For me to la-bor on! I'll bit by bit pos-sess You Un - til the whole is
 won! With Canaan is God's purpose, The labor He will bless; Lord Jesus, here I gain Yourself, Your Person to possess.

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

第三周

那地有小麦与大麦

诗歌：899 英译中

读经：申八 8 上，约十一 25，十二 24～25，林前十五 20，弗一 20

【周一】

壹 申命记八章八节上半的小麦预表成为肉体、被钉死并埋葬的基督—约十二 24:

一 基督在祂成肉体时期的丰满职事里，将无限的神带到有限的人里面—一 1, 14:

1 基督作为在肉体里有限的人，受时间和空间的限制—七 6, 10:

a 主是永远无限、不受限制的神，却作了人在地上生活，在时间上受到限制—6 节。

b 主虽然是全能的神，却作了受逼迫的人，在行动上受到限制—10 节。

2 基督作为在肉体里有限的人，在知识上受到限制—太二四 36，路二 40, 52，参约七 15，可六 1～3。

3 基督作为在肉体里有限的人，有天然、属人的生命，并过倚靠的生活—约十 11, 15, 17，六 57 上，太十四 19。

【周二】

Week Three

A Land of Wheat and Barley

Hymns: 899

Scripture Reading: Deut. 8:8a; John 11:25; 12:24-25; 1 Cor. 15:20; Eph. 1:20

§ Day 1

I. **The wheat in Deuteronomy 8:8a typifies the incarnated, crucified, and buried Christ—John 12:24:**

A. In His full ministry in the stage of His incarnation, Christ brought the infinite God into the finite man—1:1, 14:

1. As a finite man, Christ in the flesh was limited in time and space—7:6, 10:

a. The Lord is the eternal, infinite, unlimited God, but He lived here on earth as a man, being limited in the matter of time—v. 6.

b. Although the Lord is the almighty God, as a man under persecution, He was limited in relation to His activity—v. 10.

2. As a finite man, Christ in the flesh was limited in knowledge—Matt. 24:36; Luke 2:40, 52; cf. John 7:15; Mark 6:1-3.

3. As a finite man, Christ in the flesh had a natural, human life and a dependent existence—John 10:11, 15, 17; 6:57a; Matt. 14:19.

§ Day 2

二 基督借着成为肉体而有的人性，成了遮藏祂神性的外壳，因而遮藏了祂的荣耀—约一 14，十二 23 ~ 24，路十二 50:

- 1 主耶稣因着祂神性的荣耀遮藏在祂人性的外壳里，祂受困迫和拘禁，渴望受死的浸，使祂神性的荣耀得以释放出来—50 节。
- 2 主需要经过肉身的死，使祂那不受限制且无限的神圣所是，连同祂神圣的生命，得以从祂的肉体里释放出来。
- 3 主耶稣落在地里死了，这死将祂从人性的外壳里释放出来—约十二 24：
 - a 祂落在地里死了，好使祂神圣的元素、神圣的生命，能从祂人性的外壳里释放出来。
 - b 主耶稣这一粒麦子落在地里，借着死丧失魂生命，好释放祂神圣的生命。

【周三】

三 我们在受限制、受压迫的处境中，可以经历基督作一粒麦子—24 节:

- 1 无论何时当主的主宰权柄把我们摆在一种处境中，使我们受限制，使我们受压迫，我们就能经历主作小麦—罗八 28。
- 2 当我们在那些限制并约束我们的环境中接触主时，我们就领悟到祂是那无限的神，却成了有限的人，并且领悟到在祂里面有力量承受任何限制—腓四 13。
- 3 基督作我们的生命，在我们里面乃是一粒麦子，过那成为肉体者、受限制者的生活—西一 27，三 4。
- 4 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能知足—腓四 11 ~ 12。

B. Christ's humanity through His incarnation became a shell that concealed His divinity and thereby concealed His glory—John 1:14; 12:23-24; Luke 12:50:

1. Because the glory of His divinity was concealed by the shell of His humanity, the Lord Jesus was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity—v. 50.
2. The Lord needed to undergo physical death that His unlimited and infinite divine being with His divine life might be released from His flesh.
3. The Lord Jesus fell into the ground and died, and that death released Him from His human shell—John 12:24:
 - a. He fell into the ground and died so that His divine element, His divine life, might be released from within the shell of His humanity.
 - b. The Lord Jesus, as a grain of wheat falling into the ground, lost His soulful life through death in order to release His divine life.

§ Day 3

C. In the midst of situations that limit us and press us, we may experience Christ as a grain of wheat—v. 24:

1. Whenever we are put into a situation by the Lord's sovereignty in which we are limited, in which we are pressed, we may experience the Lord as wheat—Rom. 8:28.
2. 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 is power in Him to bear any kind of limitation—Phil. 4:13.
3. Christ our life is within us as a grain of wheat to live the life of the incarnated One, the limited One—Col. 1:27; 3:4.
4. 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.

5 基督作为小麦，乃是我们的生命，使我们愿意受限制，愿意受死，愿意被埋葬，愿意成为无有；这就是经历基督作小麦—约十二 24 ~ 25。

【周四】

贰 小麦表征成为肉体、被钉死并埋葬的基督，而大麦表征复活的基督—申八 8 上：

一 在美地大麦比其他谷物先成熟；因此，大麦是初熟的果子—林前十五 20：

- 1 因着大麦成熟得早，所以大麦是庄稼中的初熟果子—这预表复活、不受限制的基督—20 节。
- 2 我们喜乐的学知基督是大麦，是在我们里面复活的基督，祂能应付每个处境。
- 3 基督这复活的初熟果子，乃是从死人中的首生者，使祂成为身体的头；（西一 18，弗一 20 ~ 23；）祂这身体的头既已复活，我们作为身体也必复活。
- 4 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是我们的食物—约六 48：
 - a 五这数字表征负责任；这指明复活的基督能承担责任。
 - b 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。
- 5 主耶稣用五个大麦饼能使五千人吃饱，还剩下十二篮的零碎；这就是复活—太十四 14 ~ 21，约六 9，13。

二 正如大麦所预表的，复活的基督乃是无限的一群四 13：

5. As wheat, Christ is our life to make us willing to be limited, willing to die, willing to be buried, willing to be nothing; this is the experience of Christ as wheat—John 12:24-25.

§ Day 4

II. Whereas wheat signifies the incarnated, crucified, and buried Christ, barley signifies the resurrected Christ—Deut. 8:8a:

A. In the good land, barley ripens earlier than any other grain; therefore, it is the firstfruits—1 Cor. 15:20:

1. Because barley ripens early, it is the firstfruits of the harvest—a type of the resurrected and unlimited Christ—v. 20.
2. We rejoice to learn that Christ is the barley, the resurrected Christ within us, and that He is able to meet every situation.
3. Christ as the firstfruits of resurrection is the Firstborn from the dead that He might be the Head of the Body (Col. 1:18; Eph. 1:20-23); since He, the Head of the Body, has been resurrected, we, the Body, will also be resurrected.
4. As the firstfruits, Christ has become the bread of life; hence, barley loaves signify Christ in resurrection as food to us—John 6:48:
 - a. The number five signifies responsibility; this indicates that the resurrected Christ is able to bear responsibility.
 - b. 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.
5. With five barley loaves, the Lord Jesus could feed five thousand people with twelve baskets of broken pieces left over; this is resurrection—Matt. 14:14-21; John 6:9, 13.

B. As typified by barley, the resurrected Christ is unlimited—Phil. 4:13:

1 小麦指基督的成为肉体、受死与埋葬，随后，大麦指祂的复活，就是复活的基督—约十一 25，弗一 20。

【周五】

2 一面，我们可以经历小麦所表征有限的耶稣；另一面，我们可以经历大麦所表征无限的基督—约十二 24，六 9，13：

a 耶稣在祂的成为肉体里，是非常受限制；但在祂的复活里，祂是不受限制的一路十二 49～50，二四 5～6，26，34，46。

b 小麦是死亡谷，但大麦是复活山。

3 为要经历小麦，就是受限制的耶稣，我们必须应用大麦，就是不受限制的基督；我们在复活基督的大能里，跟从受限制的耶稣—来十三 12～13。

4 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。

5 何时我们有基督作小麦的经历，就保证必有基督作大麦的经历随之而来—申八 8 上。

6 事实上，为要经历基督作小麦，作受限制的耶稣，我们必须应用祂作大麦，作复活的基督—约十二 24～25。

【周六】

7 我们在自己里面无法应付我们的需要，但我们里面有 大麦饼，有一分不受限制的复活基督，能应付每一需要，甚至会产生富余—十一 25。

8 复活的基督乃是大麦饼；没有什么能阻挡或限制祂。

9 我们若记得基督是我们里面的大麦，当我们来到聚会中，就能借着祷告或见证，应用基督作大麦以喂养别人。

1. Wheat points to Christ's incarnation, death, and burial, and following this, the barley points to His resurrection, the resurrected Christ—John 11:25; Eph. 1:20.

§ Day 5

2. On the one hand, we may experience the limited Jesus as signified by wheat; on the other hand, we may experience the unlimited Christ as signified by barley—John 12:24; 6:9, 13:

a. In His incarnation Jesus was exceedingly limited, but in His resurrection He is unlimited—Luke 12:49-50; 24:5-6, 26, 34, 46.

b. Whereas wheat is the valley of death, barley is the mountain of resurrection.

3. In order to experience the wheat, the limited Jesus, we need to apply the barley, the unlimited Christ; we follow the limited Jesus in the power of the resurrected Christ—Heb. 13:12-13.

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

5. Whenever we experience Christ as the wheat, we are assured that an experience of Christ as the barley will follow—Deut. 8:8a.

6. Actually, in order to experience Christ as the grain of wheat, the limited Jesus, we must apply Him as the barley, the resurrected Christ—John 12:24-25.

§ Day 6

7. We cannot meet our needs in ourselves, but within us a barley loaf, a portion of the unlimited resurrected Christ, meets every need and may even produce a surplus—11:25.

8. The resurrected Christ is the loaf of barley; nothing can hinder or limit Him.

9. If we remember that Christ is barley in us, when we come to a meeting, we can apply Him as barley to feed others by our prayer or our testimony.

第三周·周一

晨兴喂养

申八⁸ 那地有小麦、大麦、葡萄树、无花果树、石榴树；那地有出油的橄榄树，有蜜。”

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。”

我们必须因着主的话敬拜主！（在申命记八章八节）祂是把小麦（不是把大麦或葡萄树）摆在先。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。小麦是代表成为肉体的基督。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。它预表那成为肉体的基督，受死的基督，被埋葬的基督。（李常受文集一九六一至一九六二年第四册，三〇五页。）

信息选读

我所注重的乃是小麦的经历…。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，祂之于你就像一粒小麦。当你接触了主，你马上能完全满意于你的处境和你的限制。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，却成了一个有限的人。在你里面有力量忍受任何一种的限制。”你就会经历基督作小麦。

WEEK 3 — DAY 1

Morning Nourishment

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey.

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.

We must worship the Lord for His Word. [In Deuteronomy 8:8] He put wheat first, not the barley or the vine. 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...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.

有一天，一位很好、很属灵的姊妹来见我。她出身于富有的家庭，后来和一位弟兄结婚，而这位弟兄需要奉养他的母亲。这位母亲对儿子是和蔼可亲，但是对媳妇却完全是另外一回事。这位青年姊妹来找我寻求交通，看看到底她的经历对不对。她告诉我，她一天过一天如何受到婆婆的难为，她如何到主面前去求主作事。当然她不敢求主把她的婆婆挪去，但是她求主救她脱离那个处境。她说，当她求告主的时候，主马上给她看见，祂在地上时是怎样的一种人。祂二十多年之久在那个大家庭里作一个木匠，受了多少的限制。当她看见了这一个，她就流着泪喊说，“主，我赞美你，我赞美你！你的生命在我里面。主，我满意目前的处境了。我不求你来改变什么，我只要赞美你！”她问我，到底她的经历对不对。我就告诉她，那是再对不过了。这位姊妹经历了基督是一粒小麦，她的确是一位属灵的姊妹。

过了一些时候这位姊妹又来找我。这一次她说，“弟兄，赞美主，我不只满意于我家庭的限制，并且我对于主耶稣有更多的看见！祂不只是受限制的，祂还是被置于死地，并且埋葬的！当主向我启示这个的时候，我就告诉祂，我不只愿意留在这种家庭的处境中，并且愿意为祂的缘故死在这家里，埋葬在这家里。”这是更进一步的经历基督作小麦。

对于我们许多人，在许多环境中，主耶稣就是一粒小麦。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。这就是基督作小麦的经历。（李常受文集一九六一至一九六二年第四册，三〇七至三〇九页。）

参读：包罗万有的基督，第五章。

One day a very good and spiritual sister came to see me. She had come from a rich family and had married a brother who had to take care of his mother. The mother was amiable to the son, but to the daughter-in-law it was another story. This young sister came to me, seeking some fellowship to see whether her experience was right or not. Then she told me how much she suffered day by day from her mother-in-law. She told me how she went to the Lord and asked the Lord to do something. Of course, she dared not ask the Lord to get rid of her mother-in-law, but she asked the Lord to deliver her from that situation. She said then that when she besought the Lord, the Lord immediately began to show her what kind of person He was on the earth. He showed her how much He was limited as a carpenter in that little family for more than thirty years. When she saw such a vision, she cried with tears, "Lord, I praise You, I praise You! Your life is in me. I am satisfied, Lord, with my present situation. I do not ask You to change anything. I just praise You!" She asked me if her experience was right, and I told her that it was most right. This sister experienced Christ as a grain of wheat. She was really a spiritual sister.

Some time later, this sister came to me again. This time she said, "Brother, praise the Lord, I am not only satisfied with the limitation of my family, but I have seen something more of the Lord Jesus. He was not only limited, but He was also put to death and buried. When the Lord revealed this to me, I told Him that I would not only be content to stay with the situation in my family, but I would even die and be buried in this family for His sake." This was a further experience of Christ as a grain of wheat.

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. This is the experience of Christ as wheat. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 234-235)

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

第三周·周二

晨兴喂养

约一 14“ 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

路十二 50“ 我有当受的浸，还没有成就，我是何等的困迫！”

主在祂成为肉体时所穿上的肉体里受拘禁。祂需要肉身受死，需要受浸，使祂无限量的神圣所是，连同祂神圣的生命，得以从祂肉体里释放出来。祂神圣的生命借祂肉身受死释放出来，就在复活里成了祂信徒属灵生命的冲力。（圣经恢复本，路十二 50 注 2。）

信息选读

在约翰十二章二十四节里，主耶稣清楚地说祂是一粒麦子。…小麦是表征基督的成为肉体 and 钉十字架。…虽然在永远里基督是无限的神，空间和时间都限制不了祂，但是有一天祂成了肉体，成为有限的。哦，无限的神被限制在一个拿撒勒的小木匠耶稣里！虽然主是永远的、无穷的、无限的神，祂却像人一样生活，甚至在时间的事上也受了限制。祂肉身的兄弟们曾鼓励祂去犹太地，但主耶稣说，“我的时候还没有到，你们的时候却常是方便的。”（七 6。）…主不仅在时间上，也在空间上受限制。三十年之久，那位无限的神居住在一个木匠的家里，这事真是令人难以相信。这就是作我们生命的耶稣，我们可以凭祂而活。因此，小麦表征受限制的耶稣。

WEEK 3 — DAY 2

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

The Lord was constrained in His flesh, which He put upon Himself in His incarnation. He needed to undergo physical death, to be baptized, that His unlimited and infinite divine being with His divine life might be released from His flesh. His divine life, after being released through His physical death, became the impulse of His believers' spiritual life in resurrection. (Luke 12:50, footnote 2)

Today's Reading

In John 12:24 the Lord Jesus indicated clearly that He was a grain of wheat...Wheat signifies Christ in His incarnation and crucifixion...Although in eternity Christ was the unlimited God, unlimited both in space and in time, one day He was incarnated and became limited. Oh, the unlimited God was limited in Jesus, a little carpenter from Nazareth! Although the Lord is the eternal, infinite, unlimited God, He lived as a man, limited even in the matter of time. When His brothers in the flesh encouraged Him to go into Judea, Jesus said, “My time has not yet come, but your time is always ready” (7:6)... The Lord Jesus was not only limited in time but also in space. It is difficult to believe that the unlimited God lived in the house of a carpenter for thirty years. This is Jesus as our life, the One by whom we may live. Thus, wheat signifies the limited Jesus.

我们都明白受限制是什么意思。举例说，婚姻生活就是一种限制。…你今天可以自由像一只鸟儿，但你结了婚就进到鸟笼里。每一个妻子都是她丈夫的鸟笼，每一个丈夫也是他妻子的鸟笼。在我结婚以前，我在夜晚开着卧室的窗，因为我喜爱新鲜的空气。但是我的妻子却要关上所有的窗，把卧室变成鸟笼。…我们基督徒不能离婚，也不能分居。我们不能从婚姻生活的鸟笼逃走。过了一段时间之后，一些小鸟在这鸟笼里出生了。这又是进一步的限制！一年一年过去，孩子们逐一出生，我经历了更多的限制。我向主呼求说，“哦，主耶稣！我该怎么办？”主似乎说，“就这样接受限制吧！看看我，虽然我是无限的神，我却成为肉体，受了三十年的限制。我能应许你，过了三十年你就会得释放。”

过了三十年，有一天我对主说，“主，你告诉我过了三十年会得释放，但是现今我比从前更受限制了。我不但有儿子和女儿，也有媳妇、女婿和孙儿。我还有这么多召会和长老的限制。主，现在我怎么办？”然后主说，“再看看我，虽然我三十年后得了释放，但是你岂不知我仍然受你和别的信徒的限制么？”最后，我看见了基督是小麦的异象。住在我里面的基督乃是成为肉体的那一位。从一面来说，祂今日仍然是成了肉体，因为内住的基督甘愿受限制，关在我们的笼中。当我看见受限制之基督的异象时，我开始敬拜祂说，“主啊，为着我的妻子，为着我所有的孩子，为着所有的召会，并且为着所有的长老，我感谢你！主，为着我的鸟笼，我何等感谢你！”这样一个祷告立刻使小麦开始长大。我能见证，在我基督徒的生活中我有麦田。为着我的妻子，我的孩子，我的姻亲，我的孙儿，众召会和长老们，我何等感谢主。这一切产生出一种环境来使我的小麦能长大。…这小麦就是成为肉体的耶稣，在我们的受限制中长大。（李常受文集一九七七年第一册，二九一至二九三页。）

参读：圣经的核仁，第六篇。

We all know what it means to be limited. Married life, for example, is a limitation and a restriction...Although you may be as free as a bird today, you will find yourself in a cage after you get married. Every wife is a cage to her husband, and every husband is a cage to his wife. Before I was married, I kept my bedroom window open at night because I enjoyed the fresh air. But my wife would close all the windows and turn the bedroom into a cage...For us Christians there is no divorce or separation. We cannot flee the cage of married life. After a period of time, some little birds are born into this cage. What a further restriction this is! As the years went by and children were born, I experienced many more limitations. I cried out to the Lord and said, "O Lord Jesus! What should I do?" The Lord seemed to say, "Simply be limited and restricted. Look at Me. Although I am the unlimited God, I was incarnated and limited for thirty years. I can promise you that after thirty years you will be released."

One day, thirty years later, I said to the Lord, "Lord, You told me that I would be released after thirty years, but now I am more limited than ever. I have not only sons and daughters but daughters-in-law, sons-in-law, and grandchildren. I also have the limitation of so many churches and elders. Lord, what shall I do now?" Then the Lord said, "Look at Me again. Although I was released after thirty years, don't you know that I am still being limited by you and all the other believers?" Eventually, I saw the vision of Christ as the wheat. The very Christ who indwells me is the incarnated One. In a sense, He is still incarnated today, for the indwelling Christ is willing to be limited, caged, in us. When I saw this vision of the limited Christ, I began to worship Him, saying, "O Lord, thank You for my wife, for all my children, for all the churches, and for all the elders. How I thank You, Lord, for my cage." Such a prayer causes wheat to begin to grow immediately. I can testify that I have a wheat field in my Christian life. How I thank the Lord for my wife, my children, my in-laws, my grandchildren, the churches, and the elders. All of these produce the environment that enables me to grow wheat...This wheat is the incarnated Jesus growing in the midst of our limitations. (CWWL, 1977, vol. 1, "The Kernel of the Bible," pp. 218-220)

Further Reading: CWWL, 1977, vol. 1, "The Kernel of the Bible," ch. 6

第三周·周三

晨兴喂养

约十二 23 ~ 24“ 耶稣回答说，人子得荣耀的时候到了。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。”

人子耶稣的得荣耀就是祂的复活，也就是祂神圣的元素，神圣的生命，从祂人性的体壳释放出来，在复活里产生许多信徒，（彼前一 3，）如约翰十二章二十四节所说，一粒麦子落在地里，把生命的元素释放出来，又从地里长出，结出许多果实，就是许多子粒。（圣经恢复本，约十二 23 注 1。）

信息选读

限制总是引到钉十字架。丈夫和妻子不但彼此限制，他们也彼此把对方钉在十字架上。每一个丈夫都钉死他的妻子，没有例外。你若诚实，你会承认你已经把你的妻子钉在十字架上许多次。然而被钉死是何等的好！我们越被钉死，小麦便越在我们里面生长。吃基督作小麦的路就是受限制和被钉死。你若不愿意受限制并且被钉死，你就没有小麦。你无须谈论如何吃小麦，因为你没有小麦可吃。你必须先生长小麦，然后才能吃。为了要生长小麦，你必须受限制，并且被钉死。为着这个受限制和被钉死，阿利路亚！

保罗说，“因为我们这活着的人，是常为耶稣被交于死。”（林后四 11。）一天过一天，妻子和丈夫彼此把对方交于死。虽然你们的蜜月或许很甜美，我确信它没有持续很久。…似乎蜜月时常变成了“醋月”。…在蜜月的头几天你可以说，“亲爱的，我爱你。”但是过了那几天以后，你似乎要说，“我

WEEK 3 — DAY 3

Morning Nourishment

John 12:23-24 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. 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.

For Jesus as the Son of Man to be glorified was for Him to be resurrected, that is, to have His divine element, His divine life, released from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat (John 12:24) has its life element released when it falls into the ground and grows up out of the ground to bear much fruit, that is, to bring forth many grains. (John 12:23, footnote 1)

Today's Reading

Limitation always leads to crucifixion. Husbands and wives not only limit each other; they also crucify each other. Without exception, every husband crucifies his wife. If you are honest, you will admit that you have crucified your wife many times. But how good it is to be crucified! The more we are crucified, the more the wheat grows within us. The way to eat Christ as wheat is to be limited and crucified. If you are not willing to be limited and crucified, you will not have any wheat. There will be no need for you to talk about how to eat the wheat because there will not be any wheat to eat. You must grow the wheat before you can eat it, and in order to grow wheat you must be limited and crucified. Hallelujah for this limitation and crucifixion!

Paul said, “We who are alive are always being delivered unto death for Jesus’ sake” (2 Cor. 4:11). Day after day the wives and the husbands deliver one another to death. Although your honeymoon may have been very sweet, I am sure that it did not last very long...It seems that the honeymoon often becomes a “vinegar-moon.”...During the first few days of your honeymoon you may say, “Dear, I love you.” But after those days you will feel like saying, “I

要把你钉在十字架上，置你于死。”这种钉死不是一次而永远的，乃是继续不断的。我的妻子已经钉死我许多次。什么时候我想这次钉死要一次而永远地过去了，但几天以后我又再一次被钉。这就是经历成为肉体 and 钉十字架的耶稣。当我们经历耶稣作受限制的一位，以及被钉死的一位时，祂就像小麦一样在我们里面长大。（李常受文集一九七七年第一册，二九三至二九四页。）

新约用生命的麦子象征信徒。马太三章十二节告诉我们，主耶稣要将糠秕与麦子分开，并要把麦子收在祂的仓里：“祂…要扬净祂的禾场，把祂的麦子收在仓里，把糠秕用不灭的火烧尽了。”那些由麦子所表征的人，里面有生命；他们是神活的儿女。主耶稣要把他们浸在圣灵里，（11，）并要把他们提去，收在空中的仓里。我们要成为神的儿女，必须借着水浸到那灵里。我们需要从水和灵生。（约三5。）首先，我们借着水受浸，然后我们在那灵里受浸。这样我们就重生成为神的儿女，成为由生命的麦子所象征的信徒；这些麦子要被收在主的仓里。那些由糠秕所表征的人，如马太十三章二十四至三十节的稗子，里面没有生命，主要把他们浸在火里，把他们扔到火湖里。三章十二节的糠秕，是指不肯悔改的犹太人；十三章的稗子，是指挂名的基督徒。这两班人永远的定命是一样的，就是在火湖里沉沦。（40～42。）

我们是真麦子，这是什么意思？我们若领悟我们是有罪、堕落、丧失的，我们若真相信主耶稣基督—祂是神的儿子成为肉体来作人；祂为着我们的罪死在十字架上；祂在肉身和灵里复活了；并且祂如今是赐生命的灵住在我们里面，作我们的生命和一切—我们就必然是生命的麦子。（新约总论第五册，一〇五至一〇六、一〇八页。）

参读：新约总论，第一百零七篇。

will nail you to the cross and put you to death.” This kind of crucifixion does not take place once for all; it is continual. My wife has crucified me many times. Whenever I think that this crucifixion will be over once and for all, I am crucified again a few days later. This is the experience of the incarnated and crucified Jesus. When we experience Jesus as the limited One and as the crucified One, He grows in us as wheat. (CWWL, 1977, vol. 1, “The Kernel of the Bible,” pp. 220-221)

The New Testament uses the wheat of life to symbolize the believers. Matthew 3:12 tells us that the Lord Jesus will separate the wheat from the chaff and gather the wheat into His barn: “He will thoroughly cleanse His threshing floor and will gather His wheat into the barn, but the chaff He will burn up with unquenchable fire.” Those symbolized by wheat have life within; they are the living children of God. The Lord Jesus will baptize them in the Holy Spirit (v. 11) and gather them into His barn in heaven by rapture. In order to become children of God, we must be baptized through water into the Spirit. We need to be born of water and of the Spirit (John 3:5). First, we are baptized through water; then we are baptized in the Spirit. In this way we are regenerated to become children of God, the believers symbolized by the wheat of life, which will be gathered into the Lord’s barn. Those symbolized by chaff, like the tares in Matthew 13:24-30, are without life. The Lord will baptize them in fire, putting them into the lake of fire. Chaff in 3:12 refers to unrepentant Jews, whereas the tares in Matthew 13 refer to nominal Christians. The eternal destiny of both will be the same—perdition in the lake of fire (vv. 40-42).

What does it mean to be real wheat? If we realize that we are sinful, fallen, and lost and if we truly believe in the Lord Jesus Christ—that He is the Son of God incarnated to be a man, that He died on the cross for our sins, that He was resurrected physically and spiritually, and that He is now the life-giving Spirit dwelling in us as our life and everything, we are certainly the wheat of life. (The Conclusion of the New Testament, pp. 1151-1153)

Further Reading: The Conclusion of the New Testament, msg. 107

第三周·周四

晨兴喂养

约六 9~10“ 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？耶稣说，你们叫众人坐下。原来那地方的草多。坐下的男人，数目约有五千。”

小麦是指(基督)的成为肉体、死和埋葬，而接着这个，大麦是指祂的复活，复活的基督。我们怎能证明这个呢？在迦南地大麦总是先成熟的；在所有谷物中大麦是首先的。在利未记二十三章十节主说，“你要对以色列人说，你们进了我赐给你们的地，收割庄稼的时候，要将初熟的庄稼一捆带给祭司。”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。现在我们必须读林前十五章二十节：“但如今基督，就是睡了之人初熟的果子，已经从死人中复活。”所有圣经的学者都承认，初熟的庄稼乃是预表基督作复活初熟的果子。因此我们能证明，大麦是代表复活的基督。(李常受文集一九六一至一九六二年第四册，三〇五至三〇六页。)

信息选读

(小麦和大麦)代表基督的两方面，祂的来和祂的去。基督降下来是作小麦，基督升上去是作大麦。…你曾否经历基督作小麦？你曾否经历基督作大麦？小麦是基督的哪一种经历？大麦又是基督的哪一种经历？

当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。…如果是小麦饼，那就有错误了。但这些饼不是小麦作的，乃是大麦饼。因为是大

WEEK 3 — DAY 4

Morning Nourishment

John 6:9-10 There is a little boy here who has five barley loaves and two fish; but what are these for so many? Jesus said, Have the people recline. Now there was much grass in the place. So the men reclined, in number about five thousand.

Wheat points to [Christ's] incarnation, death, and burial, and following this the barley points to His resurrection, the resurrected Christ. How can we prove it? In the land of Canaan the barley always ripens first; among all the grains the barley is first. In Leviticus 23:10 the Lord said, "Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest." When the harvest time came, the firstfruits of the harvest had to be offered to the Lord, and the firstfruits were clearly the barley. Now we must read 1 Corinthians 15:20: "Now Christ has been raised from the dead, the firstfruits of those who have fallen asleep." All students of the Scriptures recognize that the firstfruits of the harvest typify Christ as the firstfruits of resurrection. We can prove by this that barley represents the resurrected Christ. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 233)

Today's Reading

[Wheat and barley] represent two aspects of Christ, His coming and His going. They represent the Christ coming down to be the wheat and the Christ going up to be the barley...Have you experienced Christ as wheat? And have you ever experienced Christ as barley? What kind of experience of Christ is wheat? And what kind of experience of Christ is barley?

When Jesus fed the five thousand, he fed them with five loaves made of barley...If they were loaves of wheat, something would be wrong. But they were not wheat; they were loaves of barley. As barley loaves, they

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，祂是没有限制的。作为那成为肉体的基督，祂只是一粒麦子，一个小拿撒勒人，一个卑微的木匠。但是当祂进到复活里，祂是无限的；时间、空间和物质都不能再限制祂。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；而且那些余剩的一装满了十二篮子—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。（李常受文集一九六一至一九六二年第四册，三〇六至三〇七页。）

作为大麦，基督是无限的。根据约翰六章，基督用五个大麦饼使五千多人吃饱。（9～10。）这五个饼剩下的零碎装满了十二篮子！这证明大麦是无限的。一方面，我们在生长受限制的耶稣；另一方面，我们在生长无限的基督。这位基督的丰富是追测不尽的，祂的能力是深奥的。我们能像保罗一样说，“我在那加我能力者的里面，凡事都能作。”（腓四13。）凭着这位无限的基督，我能容忍我的妻子、我的孩子们、以及所有的长老。

那些凭复活基督而活的姊妹们，能忍受她们的丈夫和所有的孩子。每位丈夫都给他的妻子难处。姊妹们，不要盼望嫁给一位天使。每个丈夫都是麻烦的。我们作丈夫的就是不知道如何同情妻子。那么姊妹们怎么办呢？她们必须说，“我们作妻子的是得胜有余，因为我们有一位无限的基督。复活的基督现今在我们里面，祂能忍受任何事情。”要学习长出受限制的耶稣和无限的基督来。我能见证，我有基督作小麦和大麦。我有大量的小麦和大麦，不但自己吃饱，也能叫别人吃饱。（李常受文集一九七七年第一册，二九五至二九六页。）

参读：包罗万有的基督，第五章。

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. As Christ incarnated, He was just one grain, a little Nazarene, a humble carpenter. But when He came into resurrection, He was unlimited. Time and space and material things could limit Him no longer. 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)

As the barley, Christ is unlimited. According to John 6, Christ fed more than five thousand people with five loaves of barley (vv. 9-10), and the fragments left over from these five loaves filled twelve baskets! This proves that barley is unlimited. On the one hand, we are growing the limited Jesus; on the other hand, we are growing the unlimited Christ. The riches of this Christ are unsearchable, and His power is profound. Like Paul, we can say, “I am able to do all things in Him who empowers me” (Phil. 4:13). By this unlimited Christ I am able to bear my wife, my children, and all the elders.

The sisters who live by the resurrected Christ can bear their husbands and all their children. Every husband gives his wife a difficult time. Sisters, do not expect to marry an angel. Every husband is troublesome. We husbands simply do not know how to sympathize with our wives. What then shall the sisters do? They must say, “We wives are more than conquerors because we have an unlimited Christ. The resurrected Christ is now in us, and He can bear anything.” Learn to grow the limited Jesus and the unlimited Christ. I can testify that I have Christ as both wheat and barley. I have an abundance of both wheat and barley on which to feed and with which to feed others. (CWWL, 1977, vol. 1, “The Kernel of the Bible,” p. 221)

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

第三周·周五

晨兴喂养

来十三12~13“所以耶稣为要借自己的血圣别百姓，也就在城门外受苦。这样，我们也当出到营外就了他去，忍受他所受的凌辱。”

赞美主，随着小麦的就是大麦。坟墓并不是主的终结，祂复活了！…小麦是死亡谷，但大麦是复活山。何时你有基督作小麦的经历，就保证必有基督作大麦的经历随之而来。

事实上，为着要经历基督作小麦，作受限制的耶稣，我们必须应用祂作大麦，作复活的基督。那活在我们里面的，乃是复活的基督。这位复活基督所有的生命乃是一个经过成为肉体、钉死和埋葬的生命，但祂自己今日乃是那复活的一位。基督在肉体里总是受限制的，但基督在复活里却是不受限制的，是释放出来的。乃是这一位无限的基督活在我们里面，才使我们能跟随受限制的耶稣。今天我们是跟随受限制的耶稣，但我们作这事乃是在无限基督的能力里。（李常受文集一九六一至一九六二年第四册，三〇九至三一〇页。）

信息选读

让我问你，当你在家或在工作的地方，你的行动是像复活的基督呢，或是像受限制的耶稣？你若是耶稣的跟随者，你就必须受限制。当耶稣在地上时，祂总是受限制：受祂肉体的限制，受祂家庭的限制，受祂肉身母亲以及肉身兄弟们的限制。祂总是受限制的。祂受空间的限制，也受时间的限制；祂受一切的限制。我们若要活出耶稣的生命，我们必须受限制。我们若跟随祂的脚踪，我们就没有自由，不能放肆。我们能为耶稣的缘故受限制，是何等的有福！

WEEK 3 — DAY 5

Morning Nourishment

Heb. 13:12-13 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate. Let us therefore go forth unto Him outside the camp, bearing His reproach.

Praise the Lord, following the wheat is the barley. The tomb was not the end of the Lord. He was resurrected...Wheat is the valley of death, but barley is the mountain of resurrection. Whenever you experience Christ as the wheat, be assured that an experience of Christ as the barley will follow.

Actually, in order to experience Christ as the grain of wheat, the limited Jesus, we must apply Him as the barley, as the resurrected Christ. It is the resurrected Christ who is living in us. This resurrected Christ possesses a life that has passed through incarnation, crucifixion, and burial, but He Himself today is the resurrected One. Christ in the flesh is always limited, but Christ in resurrection is unlimited and released. It is this unlimited Christ living in us that causes us to follow the limited Jesus. Today we are following the limited Jesus, but we do it in the power of the unlimited Christ. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 235-236)

Today's Reading

Let me ask you, when you are in your home or at your job, do you act as the resurrected Christ or as the limited Jesus? If you are a follower of Jesus, you have to be limited. When Jesus was on earth, He was always limited, limited by His flesh, limited by His family, limited by His mother in the flesh, and even by His brothers in the flesh. He was always limited. He was limited by space and limited by time; He was limited by everything. If we would live out the life of Jesus, we must also be limited. If we follow His steps, we will have no freedom, no liberty. What a blessing it is that we can be limited for the sake of Jesus.

但那使我们能受限制的力量是什么？那使我们能受限制的能力一定是很大的。生气是容易的，但是忍耐需要力量。发脾气是容易的，但是长久忍耐需要天上的能力。那使我们能受限制的能力乃是祂复活的能力。为使我能有一点点忍耐，我需要复活的基督活在我里面来加强我。应用复活的基督作我的忍耐，就是经历基督作大麦。

也许你要对我说，“弟兄，我知道我需要时时受限制，我需要受妻子的限制，受孩子们的限制，受上司、弟兄们、尤其是某某弟兄的限制。我受这个限制，受那个限制，我终日都受限制。并且我预期明天、后天，还要更糟。我怎能应付这局面呢？我知道复活的基督是活在我里面，但是祂在我里面的成分太少了。我连五个饼都没有；我只有一个饼。”是的，你可能只有一个饼，但是请记住，这一个是大麦饼，是一个永不受限制之复活基督的饼。好像你只有一点点，但这是无妨的。因为祂是无限的，一点就足够应付局面。你说你不能应付局面，对！你实在不能。但有一位能——就是作大麦的那一位。有一个大麦饼在你里面；有一点点复活的基督在你里面，那就够了。复活的基督是无限的。要把祂应用在处境中，祂是取用不竭的。借着复活基督的大能，你就能跟随成为肉体之耶稣的脚步。靠着复活基督的生命，你就能活出受限制之耶稣的生活。…有时一位弟兄说，“我觉得有负担作个见证，但我是这么软弱！”好像那个需要是要给五千人吃饱，但是供应却只有五个大麦饼。虽然如此，你必须因信往前。虽然你所有的好像是那么小，而需要是那么大，你却必须知道，你所有的不是别的，乃是复活的基督。你在那加你能力者的里面，凡事都能作，因为祂是复活且无限的。要应用祂！（李常受文集一九六一至一九六二年第四册，三一〇至三一二页。）

参读：包罗万有的基督，第六章。

But what is the energy for us to be limited? The strength enabling us to be limited must indeed be great. It is easy to be angry, but patience requires strength. It is easy to lose our temper, but long-suffering demands the energy of heaven. The power that enables us to be limited is the power of His resurrection. I need the resurrected Christ living in me in order to be strengthened for just a little patience. To apply the resurrected Christ as my patience is to experience Christ as the barley.

Perhaps you will say to me, “Brother, I know I have to be limited all the time. I must be limited by my wife, by my children, by my boss, by the brothers, and especially by a certain brother. I am limited by this, and I am limited by that; all day I am limited. And I expect tomorrow and the next day to be worse. How can I meet the situation? I realize that the resurrected Christ is living in me, but I have so little of Him. I don’t even have five loaves; I have just one loaf.” Yes, you may have only one loaf, but remember, it is a barley loaf; it is a loaf of the resurrected Christ who can never be limited. It seems that you just have a little, but it does not matter, because He has no limitation. A little is more than adequate to meet the situation. You say that you cannot meet the situation. This is right. You surely cannot. But there is One who can—the One who is the barley. A barley loaf is within you; a little bit of the resurrected Christ is in you—that is good enough. The resurrected Christ is unlimited. Apply Him to the situation. He can never be exhausted. By the power of the resurrected Christ you can follow the steps of the incarnated Jesus. With the life of the resurrected Christ, you can live out the life of the limited Jesus. Sometimes a brother says, “I feel burdened to give a testimony, but I am so weak.” It seems that the need is for five thousand people to be fed, but the supply is only five loaves of barley. Nevertheless, you have to go ahead by faith. 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. You can do all things in Him who empowers you, because He is resurrected and knows no limit. Apply Him. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 236-237)

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

第三周·周六

晨兴喂养

约十一 25“ 耶稣对她说，我是复活，我是生命，信入我的人，虽然死了，也必复活。”

腓四 13“ 我在那加我能力者的里面，凡事都能作。”

当一个弟兄来看你的时候，要记得基督在你里面是大麦。你必须把祂应用在你和这位弟兄的交通中。有的时候你就忘了这个。当你遇见弟兄时，你们谈到…世界的局势，或谈到天气。…当他离开时你觉得饥饿了，而且…因着没有应用基督而病了。你必须抓住每个处境作为应用基督的机会。…然后当你来到聚会中，你就很容易发出赞美，或作见证；你就有许多大麦饼可献给主。

有一些青年同工来到聚会的时候，他们就四周观看有没有年长弟兄们在那里，若是没有，而所有赴会的人都是初信者，他们就有胆量祷告，展览他们的所有。但他们若看见有年长弟兄在那里，他们就惧怕而退缩了。…若是你有复活的基督，即使是使徒保罗在这里，你也要说，“赞美主，我的弟兄有复活的基督，我也有。弟兄也许有五百个饼，但我至少有一个饼。阿利路亚！”只要你有一点点复活的基督，你就绰绰有余，能应付每一个局面。祂就是那大麦饼，祂是复活的一位；没有什么能拦阻祂，没有什么能限制祂。（李常受文集一九六一至一九六二年第四册，三一二页。）

信息选读

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

WEEK 3 — DAY 6

Morning Nourishment

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Phil. 4:13 I am able to do all things in Him who empowers me.

When a brother comes to see you, remember that Christ is within you as the barley. You have to apply Him in your fellowship with this brother. Sometimes you just forget this. When you meet the brother, you talk about... the world situation or about the weather...When he leaves, you feel hungry and...sick from not applying Christ. You have to grasp every situation as an opportunity to apply Christ...Then when you come to the meeting, it will be very easy for you to give praise or a testimony; you will have many loaves of barley to offer to the Lord.

When some young co-workers come to a meeting, they look around to see if any senior brothers are there. If not, if all the attendants are new believers, they have the boldness to pray and exhibit what they have. But if they see some senior brothers there, they shrink back with fear...If you have the resurrected Christ, even if the apostle Paul were there, you will say, “Praise the Lord, my brother has the resurrected Christ, and I have Him too. He may have five hundred loaves, but I have at least one loaf. Hallelujah!” As long as you have a little bit of the resurrected Christ, you have more than enough to meet every situation. He is the loaf of barley; He is the resurrected One. Nothing can hinder Him; nothing can limit Him. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 237)

Today's Reading

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

责任。你说，“哦，我太软弱了！”在你自己里面你是软弱的，但是在基督里你不是软弱的。你说，“我一无所有。”是的，你一无所有，但是在基督里你什么都有。…请记住，基督是在你里面的大麦。当你来到聚会中，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。试试看！…借着操练你就变丰富了。千万不要说聚会不是你的事；…你必须学习应用基督，你必须应用你所有的基督。

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？”（约六 9。）…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。

弟兄姊妹们，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，比你起先的还多。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。”

那位在家里经历基督作小麦的姊妹，见证另外一个经历。这一次是基督作大麦。她见证说，她的婆婆和她的许多亲戚，都因她而信了主。她变成一个大麦饼，使许多人吃饱。她经历了在复活里的基督。

这一种的经历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。（李常受文集一九六一至一九六二年第四册，三一三至三一四页。）

参读：包罗万有的基督，第七章。

your responsibility. You say, "Oh, I am too weak!" In yourself you are weak, but in Christ you are not weak. You say, "I have nothing." Yes, you have nothing, but in Christ you have everything...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. Try it... You will be enriched by practice. Never say that the meetings are not your business...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)...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.

Brothers and sisters, 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."

The sister who experienced Christ as a grain of wheat in her family testified of another experience. This time it was Christ as the barley. She testified that her mother-in-law and many of her relatives were brought to the Lord through her. She had become a barley loaf to feed many people. She had experienced Christ in resurrection.

This kind of experience 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. 7

第三周诗歌

持守主得胜工作

(英899)

降 A 大调

4/4

5 | 1 1 1 3 | 3 · 2 2 4 | 3 4 2 1 7 | 1 --
 一 得 胜 大 工 主 已 完 成, 非 凭 你 我 功 绩;
 5 | 1 1 1 3 | 3 · 2 2 4 | 3 4 2 1 7 | 1 --
 我 们 只 需 向 敌 夸 胜, 持 守 主 工 到 底。
 3 1 | 5 5 5 4 | 4 · 3 3 3 1 | 5 5 5 4 | 4 · 3 3
 然 而 麦 粒 须 先 破 碎, 方 能 长 起, 结 实 累 累;
 5 | 1 · 1 1 3 3 5 | 5 · 4 4 5 | 1 · 1 1 3 3 5 | 5 · 4 4
 天 然 旧 造 土 里 枯 萎, 萌 发 生 命 新 样 华 美:
 5 | 1 - b7 - | 6 - - 4 2 | 1 · 1 3 2 1 7 | 1 - - ||
 舍 此 无 路, 从 罪 与 己 得 释。

二 经过苦难, 登上宝座, 主, 你如此领率;
 我们跟从也不退缩, 向前凭信与爱。
 短暂轻微苦楚忍受, 国度荣耀就在前头;
 你死已毁撒但权能, 引众信者进入光中;
 黑暗不再, 生命之光放明。

三 痛苦死荫你已走过, 大胜阴府权势;
 释放生命多而又多, 都借你灵分赐。
 我们奉献作你出口, 求差我们渡海穿州;
 宣扬你名能施拯救, 领千万人来得自由;
 争战事奉, 直至你旨成就。

WEEK 3 — HYMN

The work is Thine, O Christ our Lord

Service — By being Buried

899

1. The work is Thine, O Christ our Lord, The cause for which we
 stand; And be - ing Thine, 'twill o - vercome Its foes on ev - ery
 hand. Yet grains of wheat, be - fore they grow, Are bur - ied in the
 earth be-low; All that is old doth pe - rish there To form a life both
 new and fair: So too are we from self and sin made free.

2. Through suffering Thou, O Christ, didst go
 Unto Thy throne above,
 And ledest now the selfsame way
 Those true in faith and love;
 So lead us, then, though sufferings wait,
 To share Thy kingdom's heav'nly state;
 Thy death has broken Satan's might,
 And leads the faithful to the light;
 Eternal light, from darkness into light.
3. Thou hast, O Savior, led the way
 Through agony and death;
 O give, we pray, yet more and more
 Thy Spirit's living breath!
 Send messengers o'er land and sea
 To bring Thy children all to Thee;
 Thy name can save, Thy name makes free;
 We consecrate ourselves to Thee
 As servants true, as warriors brave and true.

第四周

包罗万有的基督作美地—
那地有川，有泉，有源，
从谷中和山上流出水来

诗歌：203

读经：申八7，十一11～12，耶二13，十七7～8，赛十二3～6，约四14下

【周一】

壹 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”：

一 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，就与应许亚伯拉罕之地的福相符。

二 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；这乃是“耶稣基督之灵全备的供应”，作基督身体的供应—腓一19。

Week Four

**The All-inclusive Christ as the Good Land—
a Land of Waterbrooks, of Springs and of Fountains,
Flowing Forth in Valleys and in Mountains**

Hymns: 251

Scripture Reading: Deut. 8:7; 11:11-12; Jer. 2:13; 17:7-8; Isa. 12:3-6; John 4:14b

§ Day 1

I. 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":

A. 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 is a type of the all-inclusive Christ (Col. 1:12); since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham.

B. 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; this is "the bountiful supply of the Spirit of Jesus Christ" as the supply of the Body of Christ—Phil. 1:19.

贰 包罗万有的基督作为包罗万有的灵，乃是那“有川，有泉，有源，从谷中和山上流出水来”的地——申八7，十一11～12：

一 川、泉、源表征基督是涌流的灵；（约四10，14，七37～39，启二二1；）谷和山表征各种不同的环境，我们可在其中经历基督作涌流的灵。

二 整本圣经有一条关于三一神作为水的线——创二10～14，出十七5～6，诗三六8～9，四六4，约四10，14，七37～39，林前十4，启七17，二二1：

- 1 创世记二章十节的河，表征生命水的河，沿着这河长着生命树；这河解除人的干渴。
- 2 在诗篇三十六篇八至九节，源头是指父作生命的源头，河是指那灵作生命水的河——约一4，七37～39。
- 3 诗篇四十六篇四节里的河，表征三一神在基督里借着那灵而涌流，作神子民的生命。
- 4 生命水象征神在基督里成为那灵，将自己流进祂所救赎的人里面，作他们的生命和生命的供应；这是从裂开磐石流出的水（出十七6，民二十11）所预表的，也是从主耶稣被扎的肋旁流出的水（约十九34）所象征的。
- 5 启示录二十二章一节生命水的河，以及创世记二章十至十四节，诗篇四十六篇四节，和以西结四十七章五至九节的河，都表征在其流中生命的丰盛；如约翰七章三十八节所指明的，这一道河连同其丰富，在我们对神生命之灵各面丰富的经历中成了许多道河——罗八

II. **The all-inclusive Christ as the all-inclusive Spirit is "a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains"—Deut. 8:7; 11:11-12:**

A. The waterbrooks, springs, and fountains signify Christ as the flowing Spirit (John 4:10, 14; 7:37-39; Rev. 22:1), and the valleys and the mountains signify the different kinds of environments in which we may experience Christ as the flowing Spirit.

B. Throughout the Bible there is a line concerning the Triune God as water—Gen. 2:10-14; Exo. 17:5-6; Psal. 36:8-9; 46:4; John 4:10, 14; 7:37-39; 1 Cor. 10:4; Rev. 7:17; 22:1:

1. The river in Genesis 2:10 signifies the river of water of life, along which the tree of life grows; this river quenches man's thirst.
2. In Psalm 36:8-9 the fountain refers to the Father as the source of life, and the river refers to the Spirit as the river of water of life—John 1:4; 7:37-39.
3. The river in Psalm 46:4 signifies the flow of the Triune God in Christ through the Spirit as life to God's people.
4. The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply; it is typified by the water that flowed out of the riven rock (Exo. 17:6; Num. 20:11) and is symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34).
5. The river of water of life in Revelation 22:1 and the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9 signify the abundance of life in its flow; as indicated in John 7:38, this one river with its riches becomes many rivers in our experience of the different aspects of the riches of God's Spirit of life—Rom. 8:2; 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-

【周三】

§ Day 3

叁 “从谷中和山上流出”的水，(申八7下，) 指明基督作为活水在不同的环境中流出来 (参王上二十 23, 28)：

III. The water "flowing forth in valleys and in mountains" (Deut. 8:7b) indicates that Christ as the living water flows in different environments (cf. 1 Kings 20:23, 28):

一 谷是十字架的经历，即基督死的经历，而山是基督复活的经历—林后—9, 四 11, 14。

A. The valleys are the experiences of the cross, the experiences of the death of Christ, and the mountains are the experiences of Christ's resurrection—2 Cor. 1:9; 4:11, 14.

二 内住的基督，作为我们这些瓦器里的宝贝，乃是基督徒生活神圣供应的源头和超越的能力，使我们能过钉十字架的生活，使复活的生命得以显明—7节，腓四 13:

B. The indwelling Christ as the treasure in us, the earthen vessels, is the divine source of the supply for the Christian life and the excellent power for us to live a crucified life for the manifestation of the resurrection life—v. 7; Phil. 4:13:

1 保罗说他和他的同工“被压太重，力不能胜，甚至连活命的指望都绝了，…叫我们不信靠自己，只信靠那叫死人复活的神”—林后—8 ~ 9。

1. Paul said that he and his co-workers "were excessively burdened, beyond our power, so that we despaired even of living... That we should not base our confidence on ourselves but on God, who raises the dead"—2 Cor. 1:8-9.

2 事实上，需要有死亡、灰心、失望，复活才得以显明；(4, 七 5 ~ 6；) 十字架的工作了结我们的己，使我们对复活的神有享受。

2. Actually, resurrection requires death, discouragement, and disappointment in order to be manifested (v. 4; 7:5-6); the working of the cross terminates our self that we may enjoy the God of resurrection.

三 保罗在十字架的杀死下，活出复活的生命，为着完成他的职事；“身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上”—四 10:

C. Paul lived the resurrection life under the killing of the cross for the carrying out of his ministry; "always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body"—4:10:

1 就积极一面意义说，耶稣一直在杀死我们里面一切消极的事物，为要医治并点活我们—腓一 19, 参出三十 23 ~ 25。

1. Jesus, in a positive sense, is always killing all the negative things within us in order to heal and enliven us—Phil 1:19; cf. Exo. 30:23-25.

2 我们早晨拒绝己并将神接受到我们里面，一天当中就感觉到，有一个杀死的过程在我们里面进行着—

2. When we reject ourselves in the morning to receive God into us, we have the sense during the day that a killing process is going on within us—cf. Prov.

参箴四 18。

四 “因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来”——林后四 11:

- 1 十字架的杀死，结果叫复活的生命显明；这种日常的杀死，是要在复活里释放出神的生命——林前十五 31，林后四 16。
- 2 使徒所过的生活，和主耶稣在地上所过的一样；主的生活是在十字架的杀死之下，使复活生命显明的生活；这样的生活，使主自己与祂的职事是一，祂的生活就是祂的职事——约六 14 ~ 15，十二 13，19，23 ~ 24。

五 “这样，死是在我们身上发动，生命却在你们身上发动；”（林后四 12；）当我们在主死的杀死之下，祂复活的生命就借着我们分赐到别人里面:

- 1 产生并扩增召会的路，不是借着人的荣耀，乃是借着十字架的死，将神圣生命的火释放出来——路十二 49 ~ 50，约二 19，十二 24 ~ 26。
- 2 主像一粒麦子落在地里，借着死丧失了祂的魂生命，好在复活里释放出祂永远的生命给许多子粒；我们作为许多子粒，也必须借着死丧失我们的魂生命，好在复活里享受永远的生命。

【周四】

肆 耶利米二章十三节说，“我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子”：

一 神的百姓所作的恶事乃是他们离弃神作他们的泉源、源头，并且转向神以外的源头。

4:18.

D. "For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh"—2 Cor. 4:11:

1. The killing of the cross results in the manifestation of the resurrection life; this daily killing is for the release of the divine life in resurrection—1 Cor. 15:31; 2 Cor. 4:16.
2. The apostles lived a life like the one the Lord Jesus lived on earth; the Lord's life was a life under the killing of the cross for the manifestation of the resurrection life, a life lived in such a way that His person was one with His ministry and His life was His ministry—John 6:14-15; 12:13, 19, 23-24.

E. "So then death operates in us, but life in you" (2 Cor. 4:12); when we are under the killing of the Lord's death, His resurrection life is imparted through us into others:

1. The way for the church to come into being and to increase is not by human glory; it is by the death of the cross for the release of the fire of the divine life—Luke 12:49-50; John 2:19; 12:24-26.
2. The Lord, as a grain of wheat that fell into the ground, lost His soul-life through death that He might release His eternal life in resurrection to the many grains; as the many grains, we also must lose our soul-life through death that we may enjoy eternal life in resurrection.

§ Day 4

IV. Jeremiah 2:13 says, "My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water":

A. The evils committed by God's people were that they forsook God as their fountain, their source, and they turned to a source other than God.

二 凿出池子描绘以色列用人的劳碌辛苦，制作一些东西(偶像)顶替神；那些池子是破裂不能存水的，指明除了神自己分赐到我们里面作活水以外，没有什么能解我们的干渴，也没有什么能使我们成为祂的扩增，使祂得着彰显—约四 13～14。

三 在神眼中，恶人，作孽的人，就是不来饮于祂的人；(赛五五 7；)恶人邪恶的光景，乃是他们没有就近主来吃喝并享受主；他们作许多事，却不来接触主，取用祂，接受祂，尝祂并享受祂在神眼中，没有比这更邪恶的事。(五七 20～21，参五五 1～2。)

【周五】

伍 我们需要建立从救恩之泉取水的习惯，好喝生命的水并涌流生命的水—十二 3～6，约七 37～39，箴十一 25:

一 我们需要借着向主说话，凭主说话，为主说话，在主里并同着主说话，而从救恩之泉欢然取水—赛十二 3～6，腓四 6～7，12，参诗歌二一〇首。

二 我们需要赞美主，在主里喜乐，常常谢恩，并向主歌唱—帖前五 16～18，腓四 4，来十三 15，诗一一九 164，弗五 18～20。

三 我们需要呼求主的名—徒二 21，林前十二 13，3，帖前五 17，林前一 2，士十五 18～19，哀三 55～56，诗歌六五首。

四 我们需要传福音，使人知道基督所完成的—罗一 16，约四 32～34，腓二 9，彼前二 9。

五 我们需要让主在我们全人里面居首位，并照着

B. The hewing out of cisterns portrays Israel's toil in their human labor to make something (idols) to replace God; that the cisterns were broken and could hold no water indicates that apart from God Himself dispensed into us as living water, nothing can quench our thirst and make us God's increase for His expression—John 4:13-14.

C. In the eyes of God, the wicked one, the evildoer, is the one who does not come to drink of Him (Isa. 55:7); the evil condition of the wicked is that they do not come to the Lord to eat, drink, and enjoy the Lord; they do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him; in the sight of God, nothing is more evil than this (57:20-21; cf. 55:1-2).

§ Day 5

V. **We need to build up the habit of drawing water from the springs of salvation in order to drink and flow the water of life—12:3-6; John 7:37-39; Prov. 11:25:**

A. We need to draw water with rejoicing from the springs of salvation by speaking to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord—Isa. 12:3-6; Phil. 4:6-7, 12; cf. Hymns, #255.

B. We need to praise the Lord, rejoice in Him, always give thanks, and sing to the Lord—1 Thes. 5:16-18; Phil. 4:4; Heb. 13:15; Psa. 119:164; Eph. 5:18-20.

C. We need to call on the name of the Lord—Acts 2:21; 1 Cor. 12:13, 3; 1 Thes. 5:17; 1 Cor. 1:2; Judg. 15:18-19; Lam. 3:55-56; Hymns, #73.

D. We need to preach the gospel, making known to others what Christ has accomplished—Rom. 1:16; John 4:32-34; Phil. 2:9; 1 Pet. 2:9.

E. We need to give the Lord the preeminence in our being and do everything

神圣的性情作每一件事—启二二1，西一18下，彼后一4。

【周六】

陆 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；树长在河边，借着吸取水的一切丰富而生长；这是神借着祂神圣的分赐完成祂经纶的一幅图画—耶十七7～8：

一 我们这些树要接受神圣的分赐，就必须吸取神这水；（参林前三6，西二7上；）这位供应之神的丰富分赐到我们这些树里面，就以神的神性将我们构成，使我们长大，以致有神的度量（19）这样，我们就与神成为一，有同样的元素、素质、构成和样子。（启四3，二一11。）

二 祷告的意义是吸取神；我们接触神多，吸取神就多；我们吸取神多，享受祂就多：

1 有一首诗歌说，“照我本相，”（诗歌七二四首，）意思是照着原本的样子来到神面前，一点都不必改、不必动；我们乃是这样接受基督，也该这样在基督里行事为人—西二6～7。

2 祷告是照我们本相到主面前；当我们到主面前，就要这样把里面的光景都摆出来，甚至告诉主，我们什么都够不上；即使我们软弱、糊涂、难过、没有话说，也可以到神面前；无论我们里面有什么光景，就把那种光景带到神面前。

3 我们不该顾自己的光景，反而要借着仰望神、瞻仰

according to the divine nature—Rev. 22:1; Col. 1:18b; 2 Pet. 1:4.

§ Day 6

VI. 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; a tree grows beside a river by absorbing all the riches of the water; this is a picture of God's economy, which is carried out by His divine dispensing—Jer. 17:7-8:

A. In order to receive the divine dispensing, we as the trees must absorb God as the water (cf. 1 Cor. 3:6; Col. 2:7a); the riches of the supplying God dispensed into us as the trees constitute us with God's divinity and cause us to grow into God's measure (v. 19); in this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11).

B. The meaning of prayer is for us to absorb God; the more we contact God, the more we will absorb Him, and the more we absorb Him, the more we will enjoy Him:

1. There is a hymn that says, "Just as I am" (Hymns, #1048); this means that we should come to God just as we are without trying to improve or change our condition; we received Christ in this way, and we should walk in Christ in this way—Col. 2:6-7a.

2. To pray is to come to the Lord just as we are; when we come to the Lord, we should lay our inner condition before Him and tell Him that we are short in every matter; even if we are weak, confused, sad, and speechless, we can still come to God; no matter what our inner condition is, we should bring it to God.

3. Instead of caring about our condition, we need to enter into God's presence

衲、赞美衲、感谢衲、敬拜衲并吸取衲，进到神的面前来接触衲；这样，我们会享受神的丰富，饱尝衲的甘甜，接受衲作亮光和力量，里面平安、光明、刚强且有力；如此我们就学会这功课：在我们向圣徒供应话语时要留在与神的联结里—彼前四 10～11，林后二 17，十三 3。

柒 约翰四章十四节下半说，“我所赐的水，要在他里面成为水源，〔涌上来〕成为水泉，直涌入永远的生命”（另译）：

一 这启示涌流的三一神—(1)父是源，就是源头；(2)子是泉，就是源的显出；(3)灵是河，就是涌流；三一神是经由父、子、灵，而流到我们里面，并从我们腹中流到别人里面—林后十三 14，约七 37～38。

二 三一神的涌流乃是“涌入永远的生命”；（四 14 下；）新耶路撒冷是永远生命的总和，“入”意思是“结果产生”或“成为”；因此，父是源，子是泉，灵是河，涌入我们里面，并同着我们涌流成为新耶路撒冷，就是永远生命的总和。

to contact Him by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him; then we will enjoy God's riches, taste His sweetness, receive Him as light and power, and be inwardly peaceful, bright, strong, and empowered; we will then learn the lesson of staying connected to Him when we are ministering the word to the saints—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.

VII. John 4:14b says, "The water that I will give him will become in him a fountain of water springing up [gushing up] into eternal life":

A. This reveals the flowing Triune God—(1) the Father is the fountain, the source; (2) the Son is the spring, the emergence of the fountain; and (3) the Spirit is the river, the flow; the Triune God is flowing through the Father, the Son, and the Spirit into us and out from our innermost being into others—2 Cor. 13:14; John 7:37-38.

B. The flowing of the Triune God is "into eternal life" (4:14b); the New Jerusalem is the totality of the eternal life, and the word into means "issuing in" or "to become"; thus, the Father as the fountain, the Son as the spring, and the Spirit as the river flow into us and with us to become the New Jerusalem as the totality of the eternal life.

第四周·周一

晨兴喂养

加三 14“ 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。”

腓一 19“ 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

在福音里，我们不仅接受赦罪、洗净和洁净的福，更接受那最大的福，就是三一神，父、子、灵，成为经过过程，包罗万有赐生命的灵，极其主观地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天的分，这是何等的福！（圣经恢复本，加三 14 注 2。）

加拉太三章十四节指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵，就是…复合的灵，实际上就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。（见西一 12 与注 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，就与应许亚伯拉罕之地的福相符。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。（加三 14 注 4。）

信息选读

WEEK 4 — DAY 1

Morning Nourishment

Gal. 3:14 ...That the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is 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! (Gal. 3:14, footnote 2)

This verse indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. The Spirit is the compound Spirit...and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension that we may receive Him 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 (see Col. 1:12 and footnote 2). Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham. 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. (Gal. 3:14, footnote 3)

Today's Reading

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。…我们读创世记，就会看见神给亚伯拉罕应许的中心点，乃是亚伯拉罕的后裔要承受那地。照着加拉太三章，基督就是这后裔，这唯一的后裔。不仅如此，就如我们常常指出的，美地是包罗万有之基督的完满预表。一面，那后裔是基督；另一面，美地是基督的预表。亚伯拉罕的福完全与基督有关。基督乃是所应许之福的中心。

不过，十四节并不是说，我们接受亚伯拉罕的福就是接受基督。这节乃是说，我们接受那灵。当然，这指明这里的那灵就是亚伯拉罕的福。

哪一种灵能作神应许给亚伯拉罕的福？什么灵是那包罗万有的福，就是基督作为那后裔与美地？这必定是那灵——那包罗万有赐生命的灵。林前十五章四十五节说，“末后的亚当成了赐生命的灵；”林后三章十七节宣告，“而且主就是那灵。”钦定英文译本林后三章十七节是说“那位灵”（that Spirit）。这种翻译不准确，因为希腊文是用定冠词，所以合式的翻译应当是“那灵”（the Spirit），指的是基督得着荣耀以前“还没有”的那灵。

在主成为肉体的时候，圣灵就不仅有神性，更开始有人性的成分。从那时起，圣灵就复合主的人性生活、钉十字架、复活，而成为那灵，就是包罗万有的灵，复合着神性、人性，以及主的人性生活、死和复活。凡神所定意、计划，以及祂借着成为肉体、人性生活、钉死和复活所完成的一切，全都包含在那灵里。因此，那灵是包罗万有的，是三一神经过过程，作了我们的一切。这灵就是福音的福。（加拉太书生命读经，一五九至一六一页。）

参读：加拉太书生命读经，第十五篇。

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. If we read the book of Genesis, we will see that the focal point of God's promise to Abraham was that Abraham's seed would inherit the land. According to Galatians 3, Christ is this seed, the unique seed. Furthermore, as we have often pointed out, the good land is a full type of the all-inclusive Christ. On the one hand, the seed is Christ; on the other hand, the land is a type of Christ. The blessing of Abraham is altogether related to Christ. Christ is the focus of the promised blessing.

However, Galatians 3:14 does not say that in receiving the blessing of Abraham, we receive Christ. Instead, this verse tells us that we receive the Spirit. Surely, this indicates that the Spirit here is the blessing of Abraham.

What kind of Spirit could be the blessing that God promised to Abraham? What Spirit would be the all-inclusive blessing, which is Christ as the seed and as the land? It must be the Spirit, the all-inclusive life-giving Spirit. First Corinthians 15:45 says that the last Adam became a life-giving Spirit, and 2 Corinthians 3:17 declares that now the Lord is the Spirit. In 2 Corinthians 3:17 the King James Version says “that Spirit.” This rendering is not accurate, for the Greek word uses the definite article. Hence, the proper rendering is the Spirit, referring to the Spirit who was “not yet” until Christ had been glorified.

At the time of the Lord's incarnation, the Holy Spirit began to have the element of humanity as well as divinity. From that time the Holy Spirit was compounded with the Lord's human living, crucifixion, and resurrection and became the Spirit, the all-inclusive Spirit compounded with divinity, humanity, and the Lord's human living, death, and resurrection. All that God has purposed and planned and all that He has accomplished through incarnation, human living, crucifixion, and resurrection are included in the Spirit. Hence, the Spirit is all-inclusive, the Triune God processed to be everything to us. This Spirit is the blessing of the gospel. (Life-study of Galatians, second edition, pp. 126-127)

Further Reading: Life-study of Galatians, msg. 15

第四周·周二

晨兴喂养

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

诗三六8~9“…你也必叫他们喝你乐河的水。因为在你那里，有生命的源头…”

四六4“有一道河，这河的支流，使神的城快乐…”

迦南美地，是包罗万有的基督完满、完整、终结的预表；基督乃是三一神的具体化身，（西二9，）实化为包罗万有赐生命的灵，（林前十五45，…）作神子民分得的产业，成为他们的享受。…申命记八章七至九节中美地的丰富，预表基督那追测不尽之丰富的不同方面，（弗三8，）在祂的灵里作祂信徒全备的供应。（腓一19。）川、泉、源表征基督是涌流的灵，（约四14，七37~39，启二二1，）谷和山表征各种不同的环境，我们可在其中经历基督作涌流的灵。（参林后六8~10。）（圣经恢复本，申八7注1。）

信息选读

那坐在宝座上救赎的神…将祂自己分赐到所有蒙祂救赎的人里面，…是借着从宝座流出来的河…，这河称为“生命水的河”。（启二二1。）这河就如创世记二章十至十四节，诗篇四十六篇四节，以西结四十七章五至九节的河所预表的，是表征在其流中生命的丰盛。这是一道河，流遍圣城的四方，就像创世记二章十至十四节的一条河分为四道。这一道河连同其丰富，在我们…所有不同的经历中，成了许多道河，如约翰七章三十八节所指明的。

WEEK 4 — DAY 2

Morning Nourishment

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

Psa. 36:8-9 ...You cause them to drink of the river of Your pleasures. For with You is the fountain of life...

46:4 There is a river whose streams gladden the city of God...

The good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the all-inclusive life-giving Spirit (1 Cor. 15:45...), as the inheritance allotted to God's people for their enjoyment...The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects (Eph. 3:8) as the bountiful supply to His believers in His Spirit (Phil. 1:19). The waterbrooks, springs, and fountains signify Christ as the flowing Spirit (John 4:14; 7:37-39; Rev. 22:1), and the valleys and mountains signify the different kinds of environments in which we may experience Christ as the flowing Spirit (cf. 2 Cor. 6:8-10). (Deut. 8:7, footnote 1)

Today's Reading

The redeeming God sitting on the throne dispenses Himself into all His redeemed...by means of the river proceeding out of the throne...This river is called “a river of water of life” [Rev. 22:1]. The river, typified by the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9, signifies the abundance of life in its flow. It is one river, flowing to the four corners of the holy city, like the one river in Genesis 2:10-14, which divided and became four branches. As indicated in John 7:38, this one river with its riches becomes many rivers in our experience.

生命水象征神在基督里成为那灵，将自己流进祂所救赎的人里面，作他们的生命和生命的供应。这是从裂开磐石流出的水（出十七 6，民二十 11）所预表的，也是从主耶稣被扎的肋旁流出的水（约十九 34）所象征的。（在启示录二十二章一节，）生命水成了一道河，从神和羔羊的宝座流出来，供应并浸透整个新耶路撒冷，所以这城充满神圣的生命，在神生命的荣耀中彰显祂。

照着创世记二章十节，一条河至终成为四道，到达地的四方。在旧约里有许多经文说到这条河。…以西结四十七章说，从殿的门槛下流出来的水成了“可汛的水，不可□的河”。（5。）同章九节说，“这河所到之处，凡滋生有生命的动物都必生活。”

新约里也提到这条河。林前十章四节论到以色列人和他们在旷野飘流的事，说，“也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”以色列人因着口渴发怨言的时候，神吩咐摩西击打磐石，就有水从磐石流出来给百姓喝。（出十七 1～6。）摩西如此作，耶和华就“使水从磐石涌出，叫水如江河流下”。（诗七八 16。）从被击打的磐石流出来的水预表赐生命的灵。在约翰福音里，主耶稣说到这灵。在四章十节，主对撒玛利亚的妇人指明，祂是赐活水者；并且在十四节祂说，“我所赐的水，要在他里面成为泉源，直涌入永远的生命。”不仅如此，在七章三十七、三十八节…我们看见，一条河成了许多道江河。活水的江河乃指生命多方面的流出。（参罗十五 30，帖前一 6，帖后二 13，加五 22～23，…罗八 2。）（启示录生命读经，八六一至八六三页。）

参读：包罗万有的基督，第四章。

The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply. It is typified by the water that came out of the riven rock (Exo. 17:6; Num. 20:11) and is symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34). In Revelation 22:1, the water of life becomes a river, proceeding out of the throne of God and of the Lamb to supply and saturate the entire New Jerusalem. Thus, this city is filled with the divine life that it may express God in His glory of life.

According to Genesis 2:10, the one river [that went out of Eden] eventually became four branches reaching the four directions of the earth. There are many other references to this river in the Old Testament...In Ezekiel 47 the water that issued out from under the threshold of the house became “enough water to swim in, a river that could not be crossed” (v. 5). Verse 9 of the same chapter says that “everything shall live wherever the river comes.”

This river is also mentioned in the New Testament. Speaking of the children of Israel and their wandering in the wilderness, 1 Corinthians 10:4 says, “All drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.” When the children of Israel murmured because of their thirst, God told Moses to strike the rock, and water would come out of it for the people to drink (Exo. 17:1-6). Moses did so, and the Lord “brought forth streams from the rock and made water run down like rivers” (Psa. 78:16). The water that came out of the smitten rock was a type of the life-giving Spirit. The Lord Jesus spoke of this Spirit in the Gospel of John. In John 4:10 the Lord indicated to the Samaritan woman that He was the Giver of living water, and in verse 14 He said, “...The water that I will give him will become in him a fountain of water springing up into eternal life.” Moreover, in John 7:37 and 38...we see that the one river becomes many rivers. The rivers of living water are the many flows of the different aspects of life (cf. Rom. 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23), originating from the one unique river of water of life (Rev. 22:1), which is God’s Spirit of life (Rom. 8:2). (Life-study of Revelation, 2nd edition, pp. 722-723)

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

第四周·周三

晨兴喂养

林后四 10～12“ 身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。这样，死是在我们身上发动，生命却在你们身上发动。”

在我们的经历中，〔 有一种〕为着耶稣、为着基督的身体、并为着新约的职事，所临到我们的苦难、逼迫或对付。这不是指人类在旧造中所共受的苦难、难处，如疾病或灾害；也不是指因着罪过、错误或未尽责任所受的处罚、改正或管教。耶稣的治死，毁坏我们天然的人、外面的人和肉体，使我们里面的人有机会发展并更新。（林后四 16。）（圣经恢复本，林后四 10 注 1。）

十字架的杀死，结果叫复活的生命显明。这种日常的杀死，是要在复活里释放出神的生命。（林后四 10 注 2。）

在林后四章十至十一节，耶稣的名称，含示使徒所过的生活，和主耶稣在地上所过的一样。这是在十字架的杀死之下，使复活生命显明的生活。这样的生活，使主自己与祂的职事是一，祂的生活就是祂的职事。（约六 14～15，十二 13，19，23～24。）（林后四 11 注 1。）

当我们在主死的杀死之下，祂复活的生命就借着我们分赐到别人里面。分赐生命到别人里面，总是我们接受十字架杀死的结果。（林后四 12 注 1。）

WEEK 4 — DAY 3

Morning Nourishment

2 Cor. 4:10-12 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.

In our experience [there] is a kind of suffering, persecution, or dealing that comes upon us for the sake of Jesus, for the sake of the Body of Christ, and for the sake of the new covenant ministry. This does not refer to sufferings and troubles that are common to all human beings in the old creation, such as illness or calamity, or to punishment, correction, or discipline suffered because of sins, mistakes, or failure to fulfill one's responsibility. This putting to death of Jesus consumes our natural man, our outward man, our flesh, so that our inward man may have the opportunity to develop and be renewed (v. 16). (2 Cor. 4:10, footnote 1)

The killing of the cross results in the manifestation of the resurrection life. This daily killing is for the release of the divine life in resurrection. (2 Cor. 4:10, footnote 2)

The title Jesus in 2 Corinthians 4:10-11 implies that the apostles lived a life like the one the Lord Jesus lived on earth. The Lord's life was a life under the killing of the cross for the manifestation of the resurrection life, a life lived in such a way that His person was one with His ministry and His life was His ministry (John 6:14-15; 12:13, 19, 23-24). (2 Cor. 4:11, footnote 1)

When we are under the killing of the Lord's death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross. (2 Cor. 4:12, footnote 1)

申命记说，这些水是从谷中，从山上流出来的。…如果全地是平原，就没有水可流。…在林后六章八至十节，保罗提了许多对比的事，许多山和谷：“借着荣耀和羞辱，借着恶名和美名，证荐自己是神的执事；似乎是迷惑人的，却是真诚的；似乎不为人所知，却是人所共知的；似乎在死，看哪，我们却活着；似乎受管教，却不被治死；似乎忧愁，却常常喜乐；似乎贫穷，却叫许多人富足；似乎一无所有，却拥有万有。”…“荣耀”是一座山，“羞辱”是一个谷。…“似乎贫穷”一另一个谷；“却叫许多人富足”一不只是一座山，并且是一座高山。…在这几节中，至少有九对，九个谷和九座山。这些都是让水流出的地方。

你越受苦，你越有流出。你越处卑微，越被加恶名，你越流出水来。…所有的谷都是十字架的经历，基督死的经历，而所有的山都是主复活的经历。…我们必须常有难处，常有谷；但也常在山上，常在复活的经历里。每一次有谷，必定有山。每一次你经历十字架的死，你必定经历复活。活水是从这一切经历中流出来的。

“从谷中和山上流出水来。”（申八7。）它不说从山上和谷中流出水来，而说从谷中和山上流出水来。先是谷，后是山。…因为你首先接触水流的地方是在谷中，然后你若是追溯水流到达源头，你就发现它是从山上涌流出来。水流是在谷中，水泉是在山上。你若是要从里面流出什么来滋润别人，你必须是在谷中。（李常受文集一九六一至一九六二年第四册，二九七至二九九页。）

参读：哥林多后书生命读经，第十至十一篇。

Deuteronomy says that these waters are flowing forth from the valleys and the mountains...If all the land is a plain, there will be no flow of water. In 2 Corinthians 6:8-10 Paul mentions many contrasting things, many mountains and valleys: "Through glory and dishonor, through evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying and yet behold we live; as being disciplined and yet not being put to death; as made sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things." "Glory" is a mountain; "dishonor" is a valley..."As poor" is another valley; "yet enriching many" is not only a mountain but a great mountain...In these verses there are at least nine pairs, nine valleys and nine mountains. These are the places from which the water may flow.

The more you suffer, the more you will have flowing forth. The more you have been abased and the more evil reports are made about you, the more the water will flow. All the valleys are the experiences of the cross, the experiences of the death of Christ, and all the mountains are the experiences of the Lord's resurrection...We must be one who always has some trouble, some valley, but also one who is always on the mountains, always in the experience of resurrection. Whenever there is a valley, there is a mountain. Whenever you experience the death of the cross, you will experience the resurrection. The living waters flow forth from all these experiences.

The water is "flowing forth in valleys and in mountains" [Deut. 8:7]. It does not say in the mountains and in the valleys but in the valleys and in the mountains. There are first the valleys and then the mountains...because the first place that you contact the flowing water is in the valleys. Then if you trace that stream up to its origin, you find that it springs from the mountains. The stream is in the valley, but the spring is in the mountains. If you would have something flowing out from within you to water others, you must be in the valleys. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 227-228)

Further Reading: Life-study of 2 Corinthians, msgs. 10-11

第四周·周四

晨兴喂养

耶二 13“ 因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

约四 13~14“ 耶稣回答说，凡喝这水的，还要再渴；人若喝我所赐的水，就永远不渴…”

神在祂经纶里的心意，是要作活水的泉源，源头，以满足祂的选民，作他们的享受。这享受的目标，是要产生召会，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显。这是神在祂经纶里的心愿，喜悦。（弗一 5，9。）这思想的完满发展是在新约里，但其种子是撒在耶利米二章十三节。

这思想在约翰的著作中得着发展。在约翰一章一节、十四节，我们看见那是神的话成了肉体，丰丰满满地有恩典，有实际。十六节继续说，“从祂的丰满里我们都领受了，而且恩上加恩。”在四章，主耶稣对撒玛利亚妇人说到活水。（10，14。）在七章三十八节祂说，“信入我的人，就如经上所说，从他腹中要流出活水的江河来。”…启示录二十二章一至二节给我们看见，在新耶路撒冷里有生命河涌流，在这河中长着生命树，作生命的供应，支持并维持全城。在约翰的著作中所看见的，的确是耶利米二章十三节里所撒种子的长大。（耶利米书生命读经，二一页。）

信息选读

这思想借着保罗的著作得着加强。譬如，林前十二章十三节说，“我们…都已经在一位灵里受浸，

WEEK 4 — DAY 4

Morning Nourishment

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

John 4:13-14 Jesus answered and said to her, Everyone who drinks of this water shall thirst again, but whoever drinks of the water that I will give him shall by no means thirst forever...

God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13.

This thought is developed in the writings of John. In John 1:1 and 14 we see that the Word, which was God, became flesh, full of grace and reality. Verse 16 goes on to say, "For of His fullness we have all received, and grace upon grace."...The Lord Jesus spoke to the Samaritan woman concerning living water (4:10, 14). In John 7:38 He said, "He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water"...Revelation 22:1 and 2 show us that in the New Jerusalem the river of life flows and that in this river grows the tree of life as the life supply to support and sustain the entire city. What we have in the writings of John is surely the growth of the seed sown in Jeremiah 2:13. (Life-study of Jeremiah, pp. 17-18)

Today's Reading

This thought is strengthened by Paul's writings. For example, 1 Corinthians 12:13 says, "In one Spirit we were all baptized into one Body..."

成了一个身体，且都得以喝一位灵。”在那灵里受浸，乃是进入那灵，消失在祂里面；喝那灵，乃是把那灵接受进来，使我们全人被祂浸透。在十章三至四节，保罗用旧约的预表，不仅说到喝，也说到吃。“都吃了一样的灵食，也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”灵食指吗哪，（出十六14~18，）预表基督作我们每日生命的供应；灵水指流自裂开磐石的活水，（十七6，）预表那流自钉死十架而复活之基督的灵，作我们包罗万有的水。我们饮于神这活水，乃是为着召会作祂的扩增；我们的喝，乃是为着产生祂的扩大，祂的丰满，使祂得着彰显。

在耶利米二章十三节，我们不仅看见积极的事—活水的泉源，也看见消极的事—以色列人离弃这泉源，为自己凿出破裂不能存水的池子。这消极的事指明，以色列人和创世记三章的亚当一样堕落了。亚当因着离弃生命树，转向另一棵树—善恶知识树—而堕落了。以色列人因着离弃神作活水的泉源，并且转向神以外的源头而堕落了。这源头由以色列为自己努力凿出的池子所表征。

神有负担，叫以色列饮于祂，好成为祂的扩增，作祂的丰满，使他们彰显祂。以色列本该饮于神这活水的泉源，但他们反倒作了两件恶事：第一件恶事是离弃神；第二件恶事是凿出池子作另一个源头。然而，那些池子是破裂不能存水的。这指明除了神这活水的泉源，没有什么能解我们的干渴，没有什么能满足我们。除了神自己分赐到我们里面作活水以外，没有什么能使我们成为祂的扩增，使祂得着彰显。（耶利米书生命读经，二一至二三页。）

参读：耶利米书生命读经，第三、十二、十六至十七、四十篇。

and were all given to drink one Spirit.” To be baptized in the Spirit is to get into the Spirit and to be lost in Him; to drink the Spirit is to take the Spirit in and to have our being saturated with Him. In 1 Corinthians 10:3 and 4 Paul, using the Old Testament types, speaks not only of drinking but also of eating. “All ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.” The spiritual food refers to manna (Exo. 16:14-18), typifying Christ as our daily life supply; the spiritual drink refers to the living water that flowed out of the cleft rock (17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ as our all-inclusive drink. Our drinking of God as the living water is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression.

In Jeremiah 2:13 we see not only something positive—the fountain of living waters—but also something negative—the children of Israel’s forsaking this fountain to hew out for themselves broken cisterns, which hold no water. This negative thing indicates that Israel, like Adam in Genesis 3, had become fallen. Adam fell by forsaking the tree of life and turning to another tree—the tree of the knowledge of good and evil. Israel fell by forsaking God as the fountain of living waters and turning to a source other than God. This source is signified by the cisterns, which Israel labored to hew out for themselves.

God was burdened that Israel would drink Him to become His increase as His fullness that they might express Him. Israel should have drunk of God as the fountain of living waters, but instead they committed two evils. The first evil was to forsake God; the second evil was to hew out cisterns as another source. Those cisterns, however, were broken and could hold no water. This indicates that apart from God as the fountain of living waters, nothing can quench our thirst, nothing can satisfy us. Nothing apart from God Himself dispensed into us as living water can make us His increase for His expression. (Life-study of Jeremiah, pp. 18-19)

Further Reading: Life-study of Jeremiah, msgs. 3, 12, 16-17, 40

第四周·周五

晨兴喂养

赛十二3~6“…你们必从救恩之泉欢然取水，…当称谢耶和华，呼求祂的名！将祂所行的传扬在万民中，提说祂的名已被尊崇。你们要向耶和华歌颂，因祂所行的甚是超绝！…锡安的居民哪，当扬声欢呼，因为以色列的圣者在你们中间乃为至大。”

我们要来看以赛亚十二章里的救恩之泉，…〔就〕需要认识“源”和“泉”的不同。申命记八章七节的美地，是“有川，有泉，有源，从谷中和山上流出水来”之地。源是源头，泉是源头的流出，河〔川〕是流。约但河的源头是在黑门山。…“泉”的动词意思是泉涌、涌上。出埃及十五章说到以色列人在旷野的路上到了以琳。在以琳那里有十二股水泉，七十棵棕树。（27。）

以赛亚十二章所用的“泉”字，在原文不是单数的，乃是复数的。三节说，“所以你们必从救恩之泉欢然取水。”“救恩之泉”这辞含示救恩乃是源头。救恩之泉的源头是源，而那源就是救恩。源头、源和救恩，都是同义辞。在十二章，谁是源头、源、救恩？二节说，“神是我的拯救；我要信靠祂，并不惧怕；因为主耶和华是我的力量，是我的诗歌，祂也成了我的拯救。”（以赛亚书生命读经，三四九至三五〇页。）

信息选读

从救恩之源涌出水泉来。这救恩乃是主耶和华。在新约里，主耶和华就是耶稣，那成为肉体的神。耶稣的意思乃是：耶和华的救恩。这救恩是一切水

WEEK 4 — DAY 5

Morning Nourishment

Isa. 12:3-6 ...You will draw water with rejoicing from the springs of salvation...Give thanks to Jehovah; call upon His name! Make His deeds known among the peoples; remind them that His name is exalted. Sing psalms to Jehovah, for He has done something majestic!...Cry out and give a ringing shout, O inhabitant of Zion, for great in your midst is the Holy One of Israel.

[In considering] the springs of salvation in Isaiah 12...we need to know the difference between the words fountain and springs. Deuteronomy 8:7 speaks of the good land as “a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains.” The fountain is the source, the spring is the issue of the source, and the waterbrook, or the river, is the flow. The source of the Jordan River is in Mount Hermon...In its verbal form spring means to gush out or gush up. Exodus 15 speaks of the children of Israel arriving at Elim on their journey in the wilderness. At Elim there were twelve springs of water and seventy palm trees (v. 27).

Isaiah 12 does not use the word spring in the singular but the word springs in plural. Verse 3 says, “Therefore you will draw water with rejoicing / From the springs of salvation.” The term the springs of salvation implies that salvation is the source. The source of the springs of salvation is a fountain, and that fountain is salvation. The source, the fountain, and salvation are synonyms. Who is the source, the fountain, the salvation, in Isaiah 12? Verse 2 says, “God is now my salvation; / I will trust and not dread; / For Jah Jehovah is my strength and song, / And He has become my salvation.” (Life-study of Isaiah, p. 277)

Today's Reading

Out of the fountain of salvation come the springs. This salvation is Jah Jehovah. In the New Testament, Jah Jehovah is Jesus, the incarnated God. Jesus means the salvation of Jehovah. This salvation is the source of all the

泉的源头。在约翰七章三十八节，主耶稣说，从我们的腹中要流出活水的江河来。不只是一道河，乃是许多江河从我们里面流出来。…这里的江河是多数的，却是指一位灵。…启示录说到的七灵。（一4，四5，五6。）神的一灵已经加强了七倍。

在约翰四章，主耶稣给撒玛利亚的妇人看见，活水要在她里面成为泉源，直涌入永远的生命。（14。）在启示录二十一章六节主说，“我要将生命泉的水白白赐给那口渴的人喝。”新旧约圣经都给我们看见，活水乃是神实际的救恩。这实际的救恩就是经过过程的三一神自己。

在饮于主的同时，我们也需要把主呼吸进来。按照属灵的实际，呼吸就是吸入。和受恩姊妹在她的一首诗歌里说，“只要呼吸耶稣这名，就是饮于你生命。”（诗歌六十五首第二节。）呼吸耶稣的名，就是饮于生命水。借着呼喊：“哦，主耶稣，”我们就呼吸；借着呼吸，我们就吸入。

以赛亚十二章说到取水。（3。）毫无疑问的，这是为着饮。…四节说，“在那日，你们要说，当称谢耶和华，呼求祂的名！”这里把称谢耶和华和呼求祂的名摆在一起，如同一件事。每逢我们呼求主的名，就含示称谢。当我们说“哦，主耶稣”时，那不仅是呼求，也是称谢、赞美。当我们说，“哦，主耶稣，我爱你，”这就是赞美和呼吸。

现在我们要来看，从神圣救恩的众泉取水之路。首先，我们必须是悔改的人，使神的怒气转消，并得着神赦免的安慰。（1。）我们也必须是称谢耶和华的人，呼求祂的名。（4上。）不仅如此，为了要从救恩的众泉取水，我们应当将神拯救的作为传扬在万民中，并在他们中间尊崇祂的名。（4下。）我们必须向祂歌颂，因祂所行的甚是超绝，我们也必须使这事传遍全地。（5。）（以赛亚书生命读经，三五〇至三五二、三五三、三五六页。）

参读：以赛亚书生命读经，第十一、四十篇。

springs. In John 7:38 the Lord Jesus said that out of our innermost being would flow rivers of living water. Not just a river, but rivers flow out of us...The rivers, which are plural, refer to the one Spirit...Revelation speaks of the seven Spirits (1:4; 4:5; 5:6). God's one Spirit has been intensified sevenfold.

In John 4 the Lord Jesus showed the Samaritan woman that the very living water would become in her a spring of water welling up into eternal life (v. 14). In Revelation 21:6 the Lord says, "I will give to him who thirsts from the spring of the water of life freely." Both the Old and New Testaments show that the living water is God's practical salvation. This practical salvation is the processed Triune God Himself.

Along with drinking the Lord, we also need to breathe Him in. According to the spiritual reality, breathing is drinking. M. E. Barber said in one of her hymns, "Just to breathe the Name of Jesus / Is to drink of Life indeed" (Hymns, #73, stanza 2). To breathe the name of Jesus is to drink the water of life. By calling "O Lord Jesus" we breathe, and by breathing we drink.

Isaiah 12 speaks of drawing water (v. 3). No doubt, this is for drinking... Verse 4 says, "And in that day shall ye say, Praise the LORD, call upon His name" (KJV). Praising Jehovah and calling upon His name are put together as one. Whenever we call on the name of the Lord, that implies praising. When we say "O Lord Jesus," that is not only calling but also praising. When we say, "O Lord Jesus, I love You," this is praising and breathing...

Now we want to consider the way to draw water from the springs of the divine salvation. First, we need to be those who are repenting to turn God's anger and receive God's consolation of forgiveness (v. 1). We also need to be those who are praising Jehovah, calling upon His name (v. 4a). Furthermore, in order to draw water from the springs of salvation, we should make God's saving deeds known among the peoples and exalt His name among them (v. 4b). We also need to sing to Him for He has done something majestic, and we must let this be made known in all the earth (v. 5). (Life-study of Isaiah, pp. 278-280, 282)

Further Reading: Life-study of Isaiah, msgs. 11, 40

第四周·周六

晨兴喂养

耶十七 7~8“ 信靠耶和华，以耶和华为可信靠的，那人有福了。他必像树栽于水旁，沿河边扎根，炎热来到并不惧怕，叶子仍必青翠，在干旱之年毫无挂虑，而且结果不止。”

约四 14“ …我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

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。（耶二 13 上。）树长在河边，借着吸取水的一切丰富到它里面而生长。（十七 7~8。）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。

浇灌是为着树的吸取，而吸取就是接受神的分赐。（参林前三 6。）树凭着神作供应者和供应而生长。供应就是这位供应之神的丰富，分赐到我们这些植物里面，使我们长成神的度量。至终，植物与神，神与植物，乃是一，有同样的元素、素质、构成和样子。

耶利米十七章七至八节…乃是指神借着祂的分赐完成祂的经纶。神是活水，要分赐到我们里面，才成为我们的构成。我们都需要看见，吸取神作活水，使我们由祂的元素和素质所构成，这事意义重大。（耶利米书生命读经，一三七至一三八页。）

信息选读

若是我们到神面前，虽然没有说什么话，但我们的全人、全心都到神面前，在那里叹息，仰望神，皱皱眉，承认自己真不行，真软弱，爬不起来，不像样，里面实在干

WEEK 4 — DAY 6

Morning Nourishment

Jer. 17:7-8 Blessed is the man who trusts in Jehovah...He will be like a tree transplanted beside water, which sends out its roots by a stream, and will not be afraid when heat comes; for its leaves remain flourishing, and it will not be anxious in the year of drought and will not cease to bear fruit.

John 4:14 ...The water that I will give him will become in him a fountain of water springing up into eternal life.

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. 2:13a). The tree grows beside the river by absorbing all the riches of the water into it. [Jeremiah 17:7-8] is a picture of God's dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water.

The watering is for the tree's absorbing, and the absorbing is the receiving of God's dispensing [cf. 1 Cor. 3:6]. The tree grows with God as the Supplier and the supply. The supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God's measure. Eventually, the plants and God, God and the plants, are one, having the same element, essence, constitution, and appearance.

Jeremiah 17:7 and 8...refer to God's economy carried out by His dispensing. God is the living water to be dispensed into our being in order to become our very constituent. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence. (Life-study of Jeremiah, pp. 111-112)

Today's Reading

We may not say anything when we come to God, but our whole being, including our heart, should face God. While we look to God, we may sigh and confess that we are incompetent, weak, unable to rise, unrepresentable,

渴，传福音没有话，碰到弟兄姊妹也不喜欢交通。我们到神面前，就要这样把里面的光景都摆出来，甚至告诉神，说，“神啊，我什么都够不上。”总之，无论我们里面有什么光景，就把那种光景带到神面前。有一首诗歌说，“照我本相，”（诗歌七二四首，）意思是照着我们原本的样子来到神面前，一点都不必改、不必动。

祷告是照我本相，越原样越好，…即使你软弱、糊涂、难过、没有话说，也可以到神面前。

神乃是我们的一切。…神无所畏惧，祂唯一担忧的，是我们不与祂见面，不朝见祂，不接触祂。只要我们到祂面前，祂就有办法，并且祂就是办法。你软弱么？祂是能力。你不像样么？祂就是样子。你爬不起来么？祂就是起来。你缺少引导么？祂就是引导。你里面没有话么？祂就是话。…你不必等，不必改，每一次到神面前，越原样越好。

一进到神面前，自己的光景都不用管，只要看着神，接触神，仰望神，赞美神，感谢神，敬拜神，并吸取神。这是最甜美的功课。你若学会这个功课，你就会享受神的丰盛，尝到神的甘美。你若天天都有一点时间，进到神面前吸取神自己，必定得着亮光，得着能力；你里头定规平安明亮，也定规刚强有力。（李常受文集一九五六年第三册，三〇〇至三〇一、三一七页。）

这涌流的三一神是“直涌入永远的生命”。…永远的生命乃是涌流之三一神的目的地。…新耶路撒冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。（李常受文集一九九四至一九九七年第四册，五八五页。）

参读：祷告的意义与目的，第一、二、四篇。

and thirsty and that we lack words for the gospel and are not inclined to fellowship with the saints. We should lay our inner condition before God and even tell Him that we are short in every matter. No matter what our inner condition is, we should bring it to God. There is a hymn that says, “Just as I am” (Hymns, #1048). This means that we should come to God just as we are without trying to improve or change our condition.

To pray is to come to God just as we are. The closer we are to our true condition, the better...Even if we are weak, confused, sad, and speechless, we can still come to God.

God is everything to us...Our condition does not bother Him. He is concerned only about our seeing and contacting Him. As long as we come to Him, He has a way because He is the way. If we are weak, He is power. If we are not presentable, He is presentable. If we are unable to rise up, He is rising up. If we lack leading, He is the leading. If we do not have words, He is the Word...We do not have to wait or improve ourselves. The more we come to God according to our condition, the better.

Instead of caring about our condition, we enter into God's presence to contact God by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him. This is a sweet lesson. If we would learn this lesson, we will enjoy God's riches and taste His sweetness. If we would spend a little time to enter into God's presence and absorb Him every day, we will receive light and power; we will be peaceful, bright, strong, and empowered. (CWWL, 1956, vol. 3, “The Meaning and Purpose of Prayer,” pp. 225-226, 236)

[The] flowing Triune God is “into eternal life.”...The eternal life is the destination of the flowing Triune God...The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 455)

Further Reading: CWWL, 1956, vol. 3, “The Meaning and Purpose of Prayer,” chs. 1, 2, 4; CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” msg. 14

第四周诗歌

203

圣灵的丰满 — 活水

7 7 7 7 副 (英 251)

G 大调

6/4

3 4 3 2 6 7 | 1 -- 5 -- | 1 2 1 6 7 1 | 2 ----- |
 一 生命活水的江河，流自天上的宝座，
 3 2 1 1 7 6 | 5 -- 1 -- | 1 7 6 7 5 2 | 1 ----- |
 满带祝福而流着，从神基督流到我。
 3 3 3 3 4 5 | 5 -- 2 -- | 2 2 2 2 1 2 | 3 ----- |
 (副) 生命活水的江河，人人可以白喝；
 3 3 3 3 4 5 | 5 -- #4 -- | 5 4 #1 2 3 2 | 1 ----- ||
 愿这活水通过我，流到众人解干渴。

- 二 活水明亮如水晶，带着丰盛的供应，
 渴者喝了得生命，不需代价，乃白奉。
- 三 哦主，修理、洁净我，使我成为你运河；
 倒空、充满、使用我，使我顺服无阻隔。
- 四 这时，也惟有这时，水流才能无阻止；
 如此，也惟有如此，你的丰盛人才知。
- 五 今将一切全奉献，全都带到主脚前；
 凡事只有一心愿，活水从我能溢漫。

WEEK 4 — HYMN

Rivers of living water

Fulness of the Spirit — As the Living Water

251

1. Riv - ers of liv - ing wa - ter, Riv - ers that flow from the throne,
 Riv - ers o'er - flow - ing with bless - ing, Com - ing from Je - sus a - lone.
Chorus
 (C) Riv - ers of liv - ing wa - ter, Riv - ers of life so free,
 Flow - ing from Thee, my Sav - ior, Send now the riv - ers through me.

2. Whoso is thirsty come hither,
 Here is abundant supply;
 Water transparent as crystal,
 Come without money and buy.
3. Cleanse me, oh, cleanse me, my Savior,
 Make me a channel today;
 Empty me, fill me and use me,
 Teach me to trust and obey.
4. Then, and then only, Lord Jesus,
 Through me the rivers can flow;
 Thus and thus only will others
 Learn Thy great fulness to know.
5. Now I surrender to Jesus,
 Here I lay all at His feet;
 Anything, anywhere only,
 Just for His service made meet!

第五周

那地有葡萄树

诗歌：465

读经：腓二 17，创三五 14，提后四 6

【周一】

壹 葡萄树预表牺牲的基督，就是那位把自己一切全都牺牲的基督，并且从祂的牺牲中，产生出使神和人喜乐的新酒—申八 8，士九 13，诗一〇四 15 上：

- 一 基督是产酒者，祂牺牲自己，产生酒使神和人喜乐。
- 二 基督是葡萄树，所产生的使神喜乐，也使人喜乐。

【周二】

贰 我们若接触那由葡萄树所预表的基督，并经历祂牺牲的生命，祂就加给我们力量，使我们过牺牲的生活，产生酒使别人和神喜乐—罗十二 1，弗五 2，林后一 24：

- 一 在主的主宰权柄之下，我们也许被摆在某些处境中，需要我们牺牲自己，好使别人喜乐—罗十二 1，弗五 2：

Week Five

A Land of Vines

Hymns: 635

Scripture Reading: Phil. 2:17; Gen. 35:14; 2 Tim. 4:6

§ Day 1

I. The vine typifies 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.
- B. As the vine, Christ produces happiness for God and happiness for others.

§ Day 2

II. 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 others and God happy—Rom. 12:1; Eph. 5:2; 2 Cor. 1:24:

- A. Under the Lord's sovereignty, we may be put into situations where we need to sacrifice ourselves to make others happy—Rom. 12:1; Eph. 5:2:

- 1 我们若在这样的处境中来接触主，我们就要经历祂是出产酒的葡萄树，也就是那使神和人喜乐的一位一腓三 1 上。
 - 2 经历基督作葡萄树的结果，乃是在祂里面、凭着祂、同着祂、并借着祂，成为葡萄树，出产东西使神和人喜乐。
- 二 我们若在基督包罗万有的这一面经历祂，就必有多量的酒可以喝，我们要“喝醉”了，并因基督而“癫狂”，而在主里被喜乐充满—约十五 11，徒五 41，十三 52，腓三 1 上，四 4。

【周三】

- 三 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 只有基督的生命才是牺牲的生命。
 - 2 基督这牺牲的羔羊活在我们里面，加给我们力量，使我们能为人牺牲，而将欢乐带给人，使他们喜乐—林后四 12，弗五 2。
 - 3 我们若接触主，经历祂牺牲的生命，祂就要加给我们力量，加强我们，使我们为神为人牺牲—约一 29，二十 22，林前十五 45 下，六 17，腓四 13，罗十二 1，弗五 2:
 - a 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，好牺牲自己，使神和人喜乐。
 - b 我们要被喜乐“灌醉”，看见最喜乐的人乃是最不自私的人。
 - c 我们要将喜乐带给和我们接触的人，我们也要将欢乐带给神—林后一 24，五 13 上。

1. If in the midst of such a situation we contact the Lord, we will experience Him as the wine-producing vine, as the One who gives cheer to God and to others—Phil. 3:1a.
 2. The issue of experiencing Christ as the vine is that in Him, by Him, with Him, and through Him we become a vine that produces something to cheer God and man.
- B. If we experience Christ in this aspect of His all-inclusiveness, we will have much wine to drink, and we will be "drunken" and "mad" with Christ, filled with joy in the Lord—John 15:11; Acts 5:41; 13:52; Phil. 3:1a; 4:4.

§ Day 3

- C. 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. Only the life of Christ is a life of sacrifice.
 2. Christ as the sacrificing Lamb lives in us, energizing us to sacrifice ourselves for others to bring them cheer and to make them happy—2 Cor. 4:12; Eph. 5:2.
 3. If we contact the Lord and experience His sacrificing life, He will energize and strengthen us to sacrifice for God and for others—John 1:29; 20:22; 1 Cor. 15:45b; 6:17; Phil. 4:13; Rom. 12:1; Eph. 5:2:
 - a. 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.
 - b. We will be "drunken" with happiness, realizing that the happiest person is the one who is the most unselfish.
 - c. We will bring happiness to those who contact us, and we will bring cheer to God—2 Cor. 1:24; 5:13a.

【周四】

叁 我们借着经历基督作产酒的葡萄树，并借着被祂这新酒所充满，我们就得以在祂里面并同着祂而成为奠祭—创三五14，出二九40～41，腓二17，提后四6：

一 奠祭预表基督是在神前作为真酒倾倒出来，使神满足的那一位—出二九40～41：

1 奠祭乃是在基本的祭物之外附加的，浇奠在一种基本祭物上—民十五1～10，二八7～10。

2 奠祭的酒是浇奠给神，使神满足的；那是浇奠给神喝的一出二九40～41：

a 基督将祂的全人向神倾倒—赛五三12。

b 基督是属天、属灵的酒，向神倾倒，使神喜悦；祂将自己如同酒倾倒出来，叫神喜乐。

二 奠祭不仅预表基督自己，也预表这位基督以祂自己作属天的酒浸透我们，直到祂与我们成为一而被浇奠，为着神的享受和满足，并为着神的建造—太九17，腓二17，提后四6：

1 奠祭预表献祭的人所享受的基督，祂这属天的酒充满献祭的人，使他成为献给神的酒—腓二17：

【周五】

a 我们借着经历基督作祭物，就成为被基督充满并浸透的人—弗三17，加四19。

b 我们在主观上所经历那作祭物的基督，在我们里面成了酒，使我们欣喜若狂—太九17，林后五13上。

§ Day 4

III. By experiencing Christ as the wine-producing vine and by being filled with Him as the new wine, we may become a drink offering in Him and with Him—Gen. 35:14; Exo. 29:40-41; Phil. 2:17; 2 Tim. 4:6:

A. The drink offering typifies Christ as the One poured out as the real wine before God for His satisfaction—Exo. 29:40-41:

1. The drink offering was in addition to the basic offerings, and it was poured out on one of the basic offerings—Num. 15:1-10; 28:7-10.

2. The wine of the drink offering was poured out for God's satisfaction; it was poured out for God to drink—Exo. 29:40-41:

a. Christ poured out His being unto God—Isa. 53:12.

b. Christ is the heavenly, spiritual wine poured out to God for His pleasure; He poured Himself out as wine to make God happy.

B. The drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building—Matt. 9:17; Phil. 2:17; 2 Tim. 4:6:

1. The drink offering is a type of Christ as the heavenly wine who is enjoyed by the offerer, filling him and causing him to become wine to God—Phil. 2:17:

§ Day 5

a. By experiencing Christ as the offerings, we become persons who are filled and saturated with Christ—Eph. 3:17; Gal. 4:19.

b. The Christ whom we experience subjectively as the offerings becomes wine in us, causing us to be ecstatically happy and joyful—Matt. 9:17; 2 Cor. 5:13a.

c 至终，我们被基督这属天的酒所浸透，而与这酒成为一，甚至成为酒；这样，我们就有资格作奠祭—太九 17，林后五 13 上，弗五 2，腓二 17。

2 雅各在伯特利浇奠祭在柱子上，指明奠祭是为着神的建造—创三五 14：

a 在伯特利浇奠的酒，不是直接来自于酒醱，乃是间接来自于享受基督作酒，并被基督这酒浸透的人。

b 在伯特利，就是在神的家，在作基督身体的召会里，我们至终需要作奠祭被浇奠—林后十二 15 上。

【周六】

肆 使徒保罗成为奠祭，浇奠在圣徒信心的祭物和供奉上—腓二 17，提后四 6：

一 在腓立比二章十七节和提后四章六节里奠祭的酒，就是马太九章十七节的基督(酒)，浸透了保罗，使保罗成为酒。

二 保罗为召会成了奠祭，这指明奠祭不仅是为着敬拜神，乃是特别为着神的建造。

三 根据奠祭需要基本的祭物这个原则，保罗把信徒信心的祭物和供奉看作是基本的祭物，他能将自己作为奠祭浇奠在其上—腓二 17：

1 这里的信心包括信徒对基督的一切经历和享受；至终，这信心包括信徒自己的所是。

2 保罗能将自己作为奠祭浇奠在其上的基本祭物，乃是腓立比信徒的信心：

c. Eventually, we are saturated with Christ as the heavenly wine and are one with the wine and even become wine; in this way we are qualified to be a drink offering—Matt. 9:17; 2 Cor. 5:13a; Eph. 5:2; Phil. 2:17.

2. Jacob poured out a drink offering on the pillar at Bethel, indicating that the drink offering is for God's building—Gen. 35:14:

a. The wine poured out at Bethel is not the direct wine from the winepress; it is the indirect wine from those who enjoy Christ as wine and who are saturated with Christ as wine.

b. In Bethel, in God's house, the church as the Body of Christ, we eventually need to be poured out as a drink offering—2 Cor. 12:15a.

§ Day 6

IV. The apostle Paul became a drink offering that was poured out upon the sacrifice and service of the saints' faith—Phil. 2:17; 2 Tim. 4:6:

A. The wine of the drink offering in Philippians 2:17 and 2 Timothy 4:6 is the Christ (wine) of Matthew 9:17 who had saturated Paul and had made him wine.

B. Paul became a drink offering for the church; this indicates that the drink offering is not only for the worship of God but especially for God's building.

C. Based upon the principle that the drink offering required a basic offering, Paul regarded the sacrifice and service of the believers' faith as the basic offering upon which he could pour out himself as a drink offering—Phil. 2:17:

1. Faith here includes all that the believers have experienced and enjoyed of Christ; ultimately, it includes what the believers themselves are.

2. The basic offering upon which Paul could pour himself out as a drink offering was the faith of the believers in Philippi:

- a 作为祭物的是信徒的信心，并非信徒本人。
- b 信心、话与那灵乃是一一罗十 17，八 9。
- 3 腓立比二章十七节的信心，是我们所经历、享受并赢得之基督的总和：
 - a 我们对基督的经历、享受和赢得，成了献给神的馨香祭物。
 - b 借着享受基督，我们就经历基督、赢得基督、并且据有基督，我们全人也由基督所构成；这样，我们的信心就成为能够献给神的祭物，可以让奠祭浇奠在其上。

- a. It is the believers' faith, not the believers themselves, that is a sacrifice.
- b. Faith, the word, and the Spirit are one—Rom. 10:17; 8:9.
- 3. Faith in Philippians 2:17 is the sum total of our experience, enjoyment, and gain of Christ:
 - a. Our experience, enjoyment, and gain of Christ become a sweet sacrifice offered to God.
 - b. Through the enjoyment of Christ, we experience Christ, gain Christ, and possess Christ, and our being is constituted of Christ; in this way our faith becomes a sacrifice, which can be offered to God and upon which the drink offering can be poured.

第五周·周一

晨兴喂养

申八 8“ 那地有小麦、大麦、葡萄树…； 那地有出油的橄榄树，有蜜。”

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…？”

诗一〇四 14~15“ 祂使草生长，给牲畜吃；使菜蔬生长，供给人用，使人从地里出产食物：有酒使人心喜悦，有油使人容光焕发…。”

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，这是描述那位牺牲的基督，那位把自己一切全都牺牲的基督。但这并不是主要的点。最重要的意义乃是说，从祂的牺牲，祂产生出一样东西来使神和人喜乐一新酒。（士九 13。）（李常受文集一九六一至一九六二年第四册，三一五页。）

葡萄树表征基督是牺牲自己，在十字架上被“压榨”，以产生新酒，使神和人喜乐的一位。（太九 17。）（圣经恢复本，士九 12 注 1。）

信息选读

你有没有这样经历过基督？我相信我们大部分的人都有过一点类似的经历，但是大概我们未加以注意。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，也使主喜乐。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

WEEK 5 — DAY 1

Morning Nourishment

Deut. 8:8 A land of wheat and barley and vines...; a land of olive trees with oil and of honey.

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

Psa. 104:14-15 He causes the grass to grow for the cattle, and herbage for man's use, that he may bring forth food from the earth: even wine that cheers man's heart, oil that makes his face shine...

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 (Judg. 9:13). (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 239)

The vine signifies Christ as the One who sacrificed Himself by being "pressed" on the cross to produce new wine to cheer God and man (Matt. 9:17). (Judges 9:12, footnote 1)

Today's Reading

Have you had such an experience of Christ? I believe most of us have had some experience of this kind, but probably we have not paid much attention to it. 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

葡萄树；我们成了一种能使人 and 神喜乐之物的出产者。我知道你们有这样的经历。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。祂不仅是小麦和大麦饼，祂也是所有的树木，而其中的第一种乃是出产喜乐给神和给人的。若是所有的弟兄姊妹都对你觉得愉快，我确信你多多少少是在这一方面经历了基督，你是经历基督作一个产酒者。基督作牺牲的羔羊活在你里面，加给你力量，使你牺牲自己为着别人，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？”…没有一个对她感到愉快，因为她根本没有学过如何牺牲自己。她从来没有学过如何在她的处境中应用那牺牲的基督。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，牺牲自己产出酒来给人并给神。

你若是在这一方面经历基督，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。”（李常受文集一九六一至一九六二年第四册，三一五至三一六页。）

基督作为三一神的具体化身，乃是真葡萄树。在约翰十五章一节，主耶稣说，“我是真葡萄树，我父是栽培的人。”子基督这真葡萄树，同众信徒为其枝子，乃是神经纶中三一神的生机体，在神圣的分赐下，因神的丰富而长大，彰显神圣的生命。这葡萄树作三一神的生机体，乃是团体、宇宙的。（新约总论第九册，二〇五页。）

参读：包罗万有的基督，第五章。

we become the vine; we become the producer of something that cheers both man and God. I know you have had this kind of experience. There are different aspects of Christ to meet every need in every situation. Christ is so rich. He is not only the grain of wheat and the loaf of barley, but He is also all the trees, and the first is one that produces happiness for God and happiness for others. If all the brothers and sisters are happy with you, I am sure that to a greater or lesser degree you are experiencing Christ in this aspect; you are experiencing Christ as a wine producer. Christ 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 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?”...No one was happy with her because she simply had not learned to sacrifice herself. 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.

If you experience Christ in this aspect, you yourself will have much wine to drink, and you will be drunk. Then you will be crazy with Christ. 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 don't know what selfishness means; that is a foreign language to me. Day by day I am drinking the wine of Christ.” (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 239-240)

Christ as the embodiment of the Triune God is the true vine. In John 15:1 the Lord Jesus said, “I am the true vine, and My Father is the husbandman.” Christ the Son as the true vine with the believers as its branches is the organism of the Triune God in God's economy, the divine dispensing, to grow with His riches and express the divine life. As the organism of the Triune God, this vine is corporate and universal. (The Conclusion of the New Testament, p. 2929)

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

第五周·周二

晨兴喂养

罗十二1“所以弟兄们，我借着神的怜悯劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”

弗五2“也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”

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。…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人；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。

（葡萄要变成酒，）必须经过压。为要使神和人快乐，你必须经过压。你喜乐地学习基督是大麦，是在你里面复活的基督，祂能应付每个处境。…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。…你必须（经过压而）被破碎，才能在神的家中产出东西来，使人快乐。…（小麦、大麦和葡萄树）都是路，叫你能在各方面并在日常生活中应用基督。（李常受文集一九六一至一九六二年第四册，三一六至三一七页。）

信息选读

WEEK 5 — DAY 2

Morning Nourishment

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

The most happy person is the most unselfish one. The most selfish people are always the most miserable...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.

[To make grapes into 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...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 must be [pressed] broken in order to produce something in the house of the Lord to make others happy...[The wheat, barley, and vine are] the ways...you may realize Christ in different aspects and apply Christ in your daily living. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 240)

Today's Reading

基督的信徒作为葡萄树上的许多枝子，乃是神的基督的肢体，在神圣的分赐里形成三一神的生机体。主耶稣在约翰十五章五节宣告说，“我是葡萄树，你们是枝子。”这样的陈述含示基督同祂的信徒是一棵树。基督和信徒，就是葡萄树同枝子，在神圣的分赐里形成三一神的生机体。所以，十五章的葡萄树，是宇宙的葡萄树，包含基督和祂作枝子的信徒。在这葡萄树，这生机体里，三一神活祂自己，彰显祂自己，并分赐祂自己到极点。

当我们相信主耶稣的时候，祂就分枝到我们里面。…基督的分枝使我们成为基督这葡萄树的枝子。现今我们这些枝子，被基督这生命所充满；因为作葡萄树上的枝子，意思就是基督成了我们的生命。不要说，我们不觉得被基督充满。主说，“我是葡萄树，你们是枝子。”我们就必须大声说，阿们。只要不住地说，“阿利路亚，我是枝子，”我们这葡萄树的枝子就会被基督充满。

除了葡萄树，没有植物能充分说明信徒与基督之间活的关系。葡萄树与一般的树不同，它实际上没有干。你若砍去葡萄树的枝子，实际上就一无所剩，只留下根。所以，主耶稣说，“我是葡萄树，你们是枝子，”是非常有意义的。葡萄树对枝子乃是一切。在葡萄树里的一切，也在枝子里。这指明基督这葡萄树，对我们这些枝子是很大的享受。我们从葡萄树，并借葡萄树，接受过枝子生活所需要的一切。

我们信徒是葡萄树的枝子，不合作别的，只适合彰显葡萄树。凡葡萄树的所是和所有，都借着枝子得着彰显。就个别说，枝子是蒙重生的人；就团体说，枝子是召会，基督的身体。枝子，就是在子基督里的信徒，要借着结果子，使子同着父得着彰显。（新约总论第九册，二〇六至二〇八页。）

参读：新约总论，第二百八十六篇。

As the many branches of the vine, the believers of Christ are members of the Christ of God to form the organism of the Triune God in the divine dispensing. In John 15:5 the Lord Jesus declared, "I am the vine; you are the branches." Such a statement implies that Christ and His believers are one tree. Christ and the believers, the vine with the branches, form the organism of the Triune God in the divine dispensing. The vine in John 15, therefore, is a universal vine comprising Christ and His believers as the branches. In this vine, this organism, the Triune God lives, expresses Himself, and dispenses Himself to the uttermost.

When we believed in the Lord Jesus, He branched out into us...Christ's branching out has made us branches of Christ as the vine. Now as branches we are filled with Christ as life, for to be a branch in the vine means that Christ has become our life. We should not say that we do not feel that we are filled with Christ. When the Lord says, "I am the vine; you are the branches," we have to say a strong Amen. Just keep saying, "Hallelujah, I am a branch!" We as branches of the vine will be filled with Christ.

No plant other than the vine can illustrate adequately the living relationship between the believers and Christ. A vine differs from a tree in that it has virtually no trunk. If you cut off the branches of a vine, there is practically nothing left, only the root. It is very significant, therefore, that the Lord Jesus says, "I am the vine; you are the branches." The vine is everything to the branches. Whatever is in the vine is also in the branches. This indicates that as the vine Christ is a great enjoyment for us, the branches. From the vine and through the vine, we receive everything we need to live as branches.

As believers, we are branches of the vine and are good for nothing except to express the vine. All that the vine is and has is expressed through the branches. Individually, the branches are the regenerated ones. Corporately, they are the church, the Body of Christ. The branches, the believers in Christ the Son, are for the expression of the Son with the Father through fruit-bearing. (The Conclusion of the New Testament, pp. 2930-2931)

Further Reading: The Conclusion of the New Testament, msg. 286

第五周·周三

晨兴喂养

约十五 4~5“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。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。”

我们是葡萄树的枝子，需要住在葡萄树(神的基督)里。主耶稣说，“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。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。”(约十五 4~5。)唯有当枝子住在葡萄树上，葡萄树对枝子才是一切。因这缘故，主说到祂自己是葡萄树，我们是枝子：“你们要住在我里面，我也住在你们里面。”我们的生活和享受，就是住在葡萄树上。我们作枝子的定命，就是留在葡萄树上。(新约总论第九册，二〇八页。)

信息选读

离了葡萄树，我们这些枝子就不能作什么。葡萄树上的枝子不能凭自己而活，因为离了葡萄树，枝子就会枯萎死去。…凡我们所是、所有、并所作的，必须是在主里，且凭着在我们里面的主。因此，我们住在主里面，主也住在我们里面，是很紧要的。…住在神的基督里是紧要的事。结果子在于住。…我们住在祂里面，是祂住在我们里面的条件。因此，主说，“你们要住在我里面，我也住在你们里面。”我们若不住在祂里面，就不能符合祂住在我们里面的条件。祂的住在于我们的住。这个互住会产生果子。

WEEK 5 — DAY 3

Morning Nourishment

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. 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.

As branches of the vine, we need to abide in the vine, the Christ of God. The Lord Jesus said, “Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. 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” (John 15:4-5). Only when the branches abide in the vine can the vine be everything to them. This is the reason the Lord said concerning Himself as the vine and us as the branches, “Abide in Me and I in you.” Our life and enjoyment are to abide in the vine. Our destiny as branches is to remain in the vine. (The Conclusion of the New Testament, pp. 2931-2932)

Today's Reading

Apart from the vine, we, the branches, can do nothing. A branch of a vine cannot live by itself, for it will wither and die apart from the vine...What we are, what we have, and what we do must be in the Lord and by the Lord in us. Therefore, it is crucial for us to abide in the Lord and for the Lord to abide in us...Abiding in the Christ of God is a crucial matter. Fruit-bearing depends on abiding...Our abiding in Him is the condition of His abiding in us. Thus, the Lord said, “Abide in Me and I in you.” If we do not abide in Him, we fail to meet the condition of His abiding in us. His abiding depends on our abiding. This mutual abiding will bring forth fruit.

基督这真葡萄树是满有生命的生机体，像生命树一样。（创二9。）…在约翰十五章二至八节我们看见，葡萄树上的枝子是为着结果子，以彰显神圣分赐里父生命的丰富。基督里的信徒是接枝到祂这宇宙中真葡萄树里的许多枝子，为祂多结果子，使祂得以在扩展中扩大，叫他们成为彰显三一神的生机体。

当葡萄树结出成串葡萄，神圣生命的丰富就得着彰显。这彰显就是父的得荣耀，（8，）因为父是神圣的生命。…没有果子，葡萄树的素质、本质、和生命就被隐藏、遮蔽并限制。然而，葡萄树内里生命的丰富，借着累累的果实就得着彰显。这样彰显内里的生命，就是将神圣的素质从葡萄树里释放出来。…日复一日，我们需要过结果子的生活，这样我们就荣耀父。我们越在结果子上彰显神圣的生命，父就越得着荣耀。

结果子也是内里生命之丰富的洋溢。结果子乃是我们内里生命洋溢的事。我们需要不断享受基督作我们的一切，然后我们会有丰盛的内里生命；从这丰盛的内里生命，会有一道流临及别人，而渗透他们的生命。这流会结许多果子；这样的结果子乃是内里生命的表显。葡萄树内里的生命乃是父一切所是和所有的丰富。这要借着葡萄树结果子得彰显。因此，葡萄树结果子就是在子里彰显父。

父是葡萄树的源头，子是葡萄树，那灵是葡萄树的生命汁液。这伟大的葡萄树，就是三一神的生机体。父所是的一切都在这生机体里，都具体表现在这葡萄树，就是神圣三一的第二者里面。在这葡萄树里有那灵流通的生命之流。那灵带着父的丰富，来供应葡萄树及其枝子。我们被接枝其上的这葡萄树，乃是三一神的生机体。（新约总论第九册，二〇八至二一一、二一三至二一六页。）

参读：新约总论，第二百八十六篇。

Christ as the true vine is an organism full of life, like the tree of life (Gen. 2:9). In John 15:2-8 we see that the branches in the vine are for the bearing of fruit to express the riches of the Father's life in the divine dispensing. The believers in Christ are His many branches grafted into Him, the true vine in the universe, to bear much fruit for His enlargement in His spreading, that they might express the Triune God as His organism.

When the vine tree bears clusters of grapes, the riches of the divine life are expressed. This expression is the glorification of the Father [v. 8] because the Father is the divine life...Apart from the fruit, the essence, substance, and life of the vine tree are concealed, hidden, and confined. However, the riches of the inner life of the vine are expressed in the clusters of fruit. To express the inner life in this way is to release the divine substance from within the vine. Day by day we need to live a life that bears fruit, and in this way we glorify the Father. The more we express the divine life in fruit-bearing, the more the Father is glorified.

Fruit-bearing is also the overflow of the riches of the inner life. Bearing fruit is a matter of the overflow of our inner life. We need continuously to enjoy Christ as everything to us. Then we shall have an abundance of inner life. Out of this abundance of inner life there will be a flow that will reach others, penetrating into their lives. This flow will bear much fruit. This kind of fruit-bearing is the manifestation of the inner life. The inner life of the vine is the riches of all that the Father is and has. This is to be manifested by the fruit-bearing of the vine. Hence, the vine's fruit-bearing is to express the Father in the Son.

The Father is the source of the vine, the Son is the vine, and the Spirit is the life-juice of the vine. This great vine is the organism of the Triune God. All that the Father is, is in this organism, embodied in the vine, which is the second of the Trinity. Within the vine is the circulating life flow of the Spirit. It is the Spirit who carries the riches of the Father to sustain the vine and its branches. This vine into which we have been grafted is the organism of the Triune God. (The Conclusion of the New Testament, pp. 2932-2933, 2935-2938)

Further Reading: The Conclusion of the New Testament, msg. 286

第五周·周四

晨兴喂养

出二九 40 ~ 41“和这一只羊羔同献的，要用细面一伊法的十分之一，与捣成的油一欣的四分之一调和；又用酒一欣的四分之一，作为奠祭。那一只羊羔要在黄昏的时候献上，要像在早晨的时候一样，与素祭和奠祭一同献上…”

腓二 17“然而，即使我成为奠祭，浇奠…，也是喜乐。”

按照圣经来看，神也要喝。我甚至一直在考虑需要一种单张，题目就叫“神喝”。出埃及二十九章四十至四十一节提到奠祭，这奠祭不是为着祭司；反之，乃是完全为着神。所以，因着奠祭是浇奠给神的，我们就能确切地说，神喝。…按照二十九章，我们不仅该给神摆上食物，也该给祂东西喝。我们需要浇上奠祭给祂喝。最终，我们该以食物和奠祭的酒来服事祂。（出埃及记生命读经，一七五二页。）

信息选读

奠祭的酒是为着神的满足，是向神浇奠出来给祂喝的。…奠祭预表基督在神面前浇奠出来作真正的酒，使祂满足。基督向神倾倒祂的全人。以赛亚五十三章十二节说，“祂将命倾倒，以至于死。”因此，基督是向神浇奠的属天、属灵的酒，使神喜悦。此外，奠祭不仅预表基督自己，也预表基督以祂自己作属天的酒浸透我们，直到祂与我们成为一而被浇奠，为着神的享受和满足。

WEEK 5 — DAY 4

Morning Nourishment

Exo. 29:40-41 And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering. And the other lamb you shall offer at twilight...with the meal offering and its drink offering as in the morning...

Phil. 2:17 But even if I am being poured out as a drink offering...

According to the Bible, God drinks. I have even been considering the need for a tract entitled “God Drinks.” Exodus 29:40 and 41 mention the drink offering. This drink offering was not for the priests. Rather, it was altogether for God. Thus, because the drink offering was poured out for God, we can rightly say that God drinks...According to Exodus 29, we should not only serve God with food, but we should also give Him something to drink. We need to pour out the drink offering for Him to drink. Eventually, we should serve Him with both food and the wine of the drink offering. (Life-study of Exodus, p. 1527)

Today's Reading

The wine of the drink offering was for God's satisfaction; it was poured out to God for Him to drink...The drink offering typifies Christ as the One poured out as real wine before God for His satisfaction. Christ poured out His very being unto God. Isaiah 53:12 says, He “poured out His life unto death.” Thus, Christ is the heavenly, spiritual wine poured out to God for His pleasure. Furthermore, the drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction.

希伯来十章一至十二节指明基督是一切供物的应验。祂来了，是要实行神的旨意。（7，9，）就是以祂人性里的自己，作独一的祭物和供物，顶替作预表的祭物和供物，使神的选民圣别。基督是这独一的供物，是燔祭、素祭、平安祭、赎罪祭、赎愆祭、摇祭、举祭、和奠祭的实际。基督在祂的死里，将自己献给神作供物，应验一切供物的预表。（新约总论第二册，二七八页。）

既然保罗在腓立比书所论到的每件事，都与经历基督有关，那么二章十七节所提到的奠祭，必然也是如此。我们对基督的经历若尚未达到被构成为奠祭的地步，我们就还没有完满地经历基督。当我们经历基督到极其高超的程度时，我们就会成为奠祭。

奠祭乃是在利未记一至六章所启示的基本祭物之外附加的。（民十五1～10，二八7～10。）基本的祭物预表基督的各方面，奠祭预表献祭的人所享受的基督。基督这属天的酒充满献祭的人，甚至使他们成为献给神的酒。使徒保罗因着这样享受基督，就成了这样的奠祭，（提后四6，）使他能借着流血，浇奠在信徒的信心这献给神的祭物上。

我们若读民数记十五章一至十节和二十八章七至十节，就会看见，奠祭乃是（在基本祭物之外）附加的。基本的祭若没有同着奠祭献上，就指明这样献基本的祭有不及之处。…献祭的人（无法）凭着自己天然的构成就能成为…奠祭。反之，他必须享受基督到一个地步，使基督充满他、浸透他并弥漫他。基督乃是属天的酒，给我们享受。当我们借着将祂接受进来而享受祂时，我们就要被祂充满，彻底被祂浸透。这样，我们就成为酒，作奠祭浇奠在我们向神所献的祭物上。（腓立比书生命读经，一三六至一三七页。）

参读：腓立比书生命读经，第十四篇。

Hebrews 10:1-12 indicates that Christ is the fulfillment of all the offerings. He came to do the will of God (vv. 7, 9), that is, to replace the sacrifices and offerings, which were types, with Himself in His humanity as the unique sacrifice and offering for the sanctification of God's chosen people. As this unique offering, Christ is the reality of the burnt offering, meal offering, peace offering, sin offering, trespass offering, wave offering, heave offering, and drink offering. In His death Christ offered Himself to God as the offering that fulfills all the types of the offerings. (The Conclusion of the New Testament, p. 462)

Since everything Paul covers in the book of Philippians is related to the experience of Christ, this must also be true of the drink offering referred to in 2:17. If our experience of Christ has not come to the point where we have been constituted as a drink offering, we have not yet experienced Christ to the uttermost. When we experience Christ to an exceedingly high degree, we will become a drink offering.

The drink offering was additional to the basic offerings revealed in Leviticus 1 through 7 (Num. 15:1-10; 28:7-10). The basic offerings are types of various aspects of Christ. The drink offering is a type of Christ as enjoyed by the offerer, an offering that fills him with Christ as the heavenly wine and even causes him to become wine to God. The apostle Paul became such a drink offering by so enjoying Christ that he could be poured out by the shedding of his blood upon the believers' faith as a sacrifice to God.

If we read Numbers 15:1-10 and 28:7-10, we will see that the drink offering was something additional [to the basic offerings]. If one of the basic offerings was offered without the drink offering, this was an indication that there was something lacking with the presentation of the basic offering... The offerer [cannot] be...a drink offering according to his own natural constitution. Rather, he must enjoy Christ to such an extent that Christ fills him, saturates him, and permeates him. Christ is the heavenly wine for our enjoyment. When we enjoy Him by taking Him into us, we will become filled with Him and thoroughly saturated with Him. In this way we will become the wine to be poured out as a drink offering upon the offerings we present to God. (Life-study of Philippians, second edition, pp. 113-114)

Further Reading: Life-study of Philippians, msg. 14

第五周·周五

晨兴喂养

创三五 14“ 雅各便在神与他说话的地方立了一根石柱，在柱上浇了奠祭，并且浇上油。”

太九 17“ 也没有人把新酒装在旧皮袋里；不然，皮袋胀裂，酒泻出来，皮袋也就坏了。人乃是把新酒装在新皮袋里，两样就都得保全。”

雅各两次在伯特利竖立柱子。（创二八 18，三五 14。）第一次他没有在柱子上浇奠祭，他不过在其上浇油。雅各第一次…在柱子上浇油，并没有奠酒，原因是在圣经中，油不需要我们这一面很多的经历，但酒是在于我们的经历。雅各初次到伯特利的时候，…他不过是一个年轻的抓夺者，他没有酒可以浇奠给主。因此在创世记二十八章他无法浇奠祭。但二十年以后，在他已经被主摸着，多少有了一些变化以后，他回到伯特利。因着他有了一些经历，他就有酒浇在柱子上作奠祭献给主。

（一个人借着经历基督作各种祭的实际，）至终他要成为被基督充满并浸透的人。这位浸透他的基督，要成为他的酒。他要被这酒浸透，并且实际地与这酒成为一。（创世记生命读经，一三五八至一三六〇页。）

信息选读

我们若天天经历基督，至终我们所经历的基督，就要在我们里面成为酒。我们越经历基督，就越“发疯”。…你曾否在一种光景中，快乐到无法自制，甚至快乐到癫狂？…我们与主在一起越这样

WEEK 5 — DAY 5

Morning Nourishment

Gen. 35:14 ...Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it.

Matt. 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

Jacob twice set up a pillar in Bethel [Gen. 28:18; 35:14]. The first time he did not pour a drink offering upon the pillar; he simply poured oil upon it. The reason Jacob poured oil but not wine upon the pillar the first time was that in the Bible oil does not require very much experience on our part, but wine depends upon our experience. At the time of Jacob's first visit to Bethel,...he was a young supplanter and had no wine to pour out to the Lord. Thus, in chapter 28 he could not pour out the drink offering. But twenty years later, after he had been touched by the Lord and had been somewhat transformed, he returned to Bethel. Because he had had some experience, he had wine to pour out upon the pillar as a drink offering to the Lord.

By experiencing Christ [as the reality of the offerings someone]...will eventually become a person filled and saturated with Christ. The very Christ who saturates him will be his wine, and...[he] will be saturated with this wine and actually become one with the wine. (Life-study of Genesis, pp. 1141-1143)

Today's Reading

If we experience Christ day after day, eventually the Christ we experience will become wine in us. The more we experience Christ, the “crazier” we will become...Have you ever been in a state where you were so happy that you were not able to control yourself, even beside yourself with joy?...The

“发疯”越好。不仅青年人，甚至年长的弟兄姊妹，也该与主在内室这样的“发疯”。…你若天天经历基督作赎罪祭，并其他基本的祭，作这些祭的基督就要成为酒，使你极其欢喜快乐。…这样，凡是我们对基督的经历，都要成为我们的新酒。（太九17。）

最终，我们对基督的经历，就成为我们里面的元素，振奋我们，使我们极其快乐。当我们继续在这种享受中，我们甚至与酒成为一。

醉酒的人，就是与所喝的酒成为一的人。酒浸透了他的全人，他甚至有酒的样子和气味。我们可以说，这人就是酒。我们基督徒，就像醉酒的人被酒浸透一样，必须被基督浸透，直到我们成为酒。…当我们喝醉了基督，我们就成为使神满足的酒，我们就有资格并预备好成为奠祭。奠祭不仅是基督自己，乃是基督把我们浸透，直到基督与我们，我们与基督成为一。

奠祭不仅仅是基督自己，乃是基督浸透了我们，直到基督这酒成了我们。马太九章十七节的酒只是基督，但保罗说，“我现在被浇奠。”（提后四6。）提后四章六节的酒，乃是马太九章十七节的基督浸透了保罗，使保罗成了酒。原先这酒只是基督；但现在这酒成了我们，使我们能作奠祭被浇奠。这浇奠在于我们对基督的经历。在伯特利，神的家这里，我们必须作奠祭被浇奠。

奠祭不是出自酒醉的酒，乃是出自我们饮酒的经历。…只有一班人享受基督作酒到一个地步，喝醉了基督，并且自己成了酒，这样的人才能完全使神满足。这酒不是直接从酒醉来的，乃是间接从喝基督作酒的人来的。（创世记生命读经，一三六二至一三六六页。）

参读：创世记生命读经，第八十九篇。

more we are “crazy” like this with the Lord, the better. Not only the young people, but even the older brothers and sisters should be “crazy” in their inner chamber with the Lord...If you experience Christ as the sin offering and as the other basic offerings daily, Christ as all these offerings will become wine and cause you to be exceedingly happy and joyful...Thus, whatever we experience of Christ will become our new wine [Matt. 9:17].

Ultimately, our experience of Christ becomes the element within us stirring us up to be ecstatically happy. As we continue in this enjoyment, we shall even become one with the wine.

A drunkard...has become one with the wine he drinks. Wine has saturated his whole being, and he even has the appearance and aroma of wine. We may say that this man is just wine. We Christians, like a drunkard saturated with wine, must be saturated with Christ until we become wine...When we become drunk of Christ and with Christ, we become wine to satisfy God, and we are qualified and ready to be a drink offering. The drink offering is not merely Christ Himself; it is the Christ who saturates us until Christ and we, we and Christ, become one.

The drink offering is not just Christ Himself; it is the Christ who has saturated us until the wine has become us. Although the wine in Matthew 9:17 was only Christ, Paul said, “I am already being poured out as a drink offering” (2 Tim. 4:6, Gk.). The wine in 2 Timothy 4:6 was the Christ of Matthew 9:17 who had saturated Paul and who had made him wine. Formerly, this wine was only Christ; but now it becomes us that we may be poured out as a drink offering. This pouring out depends upon our experience of Christ. Here in Bethel, in God’s house, we must be poured out as a drink offering.

The drink offering does not come from wine out of the winepress; it comes from our experience of drinking the wine...God...will be fully satisfied [only] with those who have enjoyed Christ as wine to such an extent that they have become drunk with Christ and have themselves become the wine to satisfy God. This wine is not the direct wine from the winepress; it is the indirect wine from those who drink Christ as the wine. (Life-study of Genesis, pp. 1144-1147)

Further Reading: Life-study of Genesis, msg. 89

第五周·周六

晨兴喂养

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。”

提后四 6“ 我现在被浇奠，我离世的时候到了。”

我们若把关于奠祭的经文像七巧板一样拼在一起，就要看见奠祭主要的是为着召会。创世记三十五章第一次提到奠祭。在圣经里，第一次提到一件事，就决定了那件事的原则。圣经第一次提到奠祭，乃是与神的建造有关，因为奠祭是浇在柱子上。若没有创世记三十五章十四节作基础，我们读到出埃及记、利未记、和民数记中的奠祭，就不会认识奠祭是为着神的建造。但我们必须回到第一次提到奠祭的地方，在那里我们看见，奠祭不仅是为着敬拜神，也是为着建造伯特利。圣经最后一次提到奠祭是在提后四章六节，在那里奠祭也是为着召会，为着伯特利。因此，从第一次所提，到末一次所提，奠祭主要的乃是为着神的建造，而不是为着敬拜神。表面看来，奠祭是为着敬拜，实际上乃是为着神的家，为着柱子的建造。这柱子乃是神殿的告示牌。（创世记生命读经，一三六八至一三六九页。）

信息选读

保罗以旧约的预表为根据，将自己视为奠祭，浇奠在信徒信心的祭物和供奉上。多年来，保罗一直饮于基督、享受基督，以致被基督充满，被基督浸透；至终，基督这属天的酒使保罗这人里面被酒所

WEEK 5 — DAY 6

Morning Nourishment

Phil. 2:17 ...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.

2 Tim. 4:6 For I am already being poured out, and the time of my departure is at hand.

If we fit together the verses concerning the drink offering like the pieces of a jigsaw puzzle, we will see that the drink offering is mainly for the church. The first mention of the drink offering is in Genesis 35. The first mention of a matter determines the principle of that matter in the Scriptures. The drink offering is first mentioned in relation to God's building, for this offering was poured out upon the pillar. If we read about the drink offering in Exodus, Leviticus, and Numbers without having Genesis 35:14 as a basis, we will not realize that the drink offering is for the building of God. But we must return to the first mention of the drink offering, where we see that it was not only for the worship of God but also for the building of Bethel. The last mention of the drink offering is 2 Timothy 4:6. Here the drink offering is also for the church, for Bethel. Therefore, from the first mention to the last, the drink offering is mainly for God's building, not mainly for the worship of God. Apparently, the drink offering is for worship; actually, it is for the house of God, for the building of the pillar, the signboard of God's temple. (Life-study of Genesis, p. 1150)

Today's Reading

With the typology in the Old Testament as a basis, Paul came to regard himself as a drink offering poured out upon the sacrifice and service of the believers' faith. For years Paul had been drinking of Christ and enjoying Him so that he came to the point that he was filled with Christ and saturated with Him.

构成。这就是为什么保罗认为自己是酒，如同奠祭浇奠在信徒的信心这献给神的祭物上。

在腓立比二章十七节，…“你们信心的祭物和供奉”…意思是说，保罗认为腓立比信徒的信心作了他们献给神的祭物，也成了他们对神的供奉。保罗的职事所产生的结果，乃是信徒的信心。十七节的信心是包罗一切的，所包含的比相信的行动丰富得多。这信心是信徒所领受、经历、并享受于基督之一切的构成与总和的表现…。保罗的职事产生信徒这包罗一切的信心。信徒将这信心当作祭物献给神。

旧约的原则是，奠祭需要与基本的祭一同献上；基于这原则，保罗以信徒对基督的经历所构成的信心为基本的祭，好叫他能将自己作为奠祭浇奠在其上。天上的神必定会因这种光景非常喜乐。当祂看见信心作基本的祭，又看见奠祭，必定非常喜乐！在信徒这面有信心，在使徒这面有奠祭，这是何等美妙的景象！难怪保罗能说，他与他们众人一同喜乐！保罗乐于流血（殉道）成为奠祭，浇奠在信徒信心的祭物上。他不仅喜乐，还与众圣徒一同喜乐。与别人一同喜乐，意指同他们分享喜乐。使徒在为腓立比人的信心殉道的事上，与他们分享他的喜乐。因此，这含示向他们庆贺之意。我相信三一神看见这种欢乐、喜乐的情景，也与保罗一同喜乐。

我们要成为奠祭，就必须被主充满，被主浸透；唯有如此，我们才能有属灵的构成，使我们成为奠祭。像我们这样的罪人，竟能构成属天的酒，让神心满意足，这是何等不得了的事！（腓立比书生命读经，一三七至一三八、一四〇页。）

参读：腓立比书生命读经，第五十篇。

Eventually, Christ as the heavenly wine caused Paul to become a constitution of wine in his very being. This was the reason Paul could consider himself wine poured out as a drink offering upon the sacrifice he offered to God as a priest.

In Philippians 2:17...the sacrifice and service of your faith means that the faith of the Philippian believers was a sacrifice offered to God and also became their service to God. The issue, the result, of Paul's ministry was the faith of the believers. Faith in 2:17 is all-inclusive. It refers to much more than the act of believing. Faith here includes all that the believers have received and enjoyed. Ultimately, it includes what the believers themselves are. This faith was the result of Paul's ministry. Paul's ministry resulted in the all-inclusive faith of the believers, the faith that Paul offered to God as a sacrifice.

Based upon the principle in the Old Testament that the drink offering required a basic offering, Paul regarded the faith constituted of the believers' experience of Christ as the basic offering upon which he could pour out himself as a drink offering. God in heaven must have been very happy with this situation. How pleased He must have been to see the faith as the basic offering and also to see the drink offering! On the side of the believers, there was faith; on the side of the apostle, there was the drink offering. What a marvelous scene! No wonder Paul could say that he rejoiced with them all! Paul rejoiced to have his blood [of martyrdom] shed as a drink offering upon the sacrifice of the believers' faith. He not only rejoiced, but he rejoiced together with all the saints. To rejoice together with others is to share joy with them. The apostle shared his joy with the Philippians in his martyrdom over their faith. This implies that he was congratulating them. I believe that the Triune God was also rejoicing with Paul at such a happy, joyful scene.

In order to become a drink offering, we need to be filled with the Lord and saturated with Him. Only in this way can we have the spiritual constitution that makes us a drink offering. What a tremendous matter that sinners such as we can be constituted into heavenly wine for God's satisfaction! (Life-study of Philippians, second edition, pp. 114-116)

Further Reading: Life-study of Philippians, msg. 50

第五周诗歌

465

十字架的道路 — 结果之路

6 6 6 6 8 8 6 6 (英 635, 不同调, 不同律)

C 大调

6/8

5 | 5 5 3 5 | 6 · 1̇ 7 6 | 5 5 4 5 | 3 · 3
 一 我 们 现 在 默 思 葡 萄 一 生 的 事:
 5 | 5 5 3 5 | 6 · 1̇ 7 6 | 5 5 7 6 7 | 1̇ · 1̇
 其 路 并 不 容 易, 其 境 也 不 安 逸;
 1̇ | 2̇ 2̇ 2̇ 1̇ 7 | 1̇ 1̇ 5 1̇ | 2̇ 2̇ 2̇ 1̇ 7 | 1̇ 1̇ 5
 生 长 不 象 野 地 野 花, 随 地 随 意 自 由 吐 华;
 1̇ | 7 7 7 6 7 | 1̇ · 1̇ 1̇ | 7 7 7 6 7 | 1̇ · 1̇
 生 成 曲 径 迷 堂, 生 成 款 式 百 样。

- | | | |
|----|---|---|
| 九 | 有手要来摘下,
葡萄所有宝藏,
直到丰富、血红的酒,
终日涌溢不息, | 有脚要来践踏,
在于酒醉之上,
浩荡有如长江大流,
喜乐充满大地。 |
| 十 | 但是葡萄形状,
已经给了一切,
却无谁人向它偿还
反而将它再砍, | 乃是剥光凄凉:
又将进入黑夜,
它所给人酣醉之欢,
使成无枝秃干。 |
| 十一 | 然而全冬之间,
给那寒冷之中,
但是葡萄却在外面,
坚定忍受一切, | 它酒却赐甘甜,
忧郁愁苦之众;
孤独经历雪地冰天,
一切可疑、难解! |
| 十五 | 估量生命原则,
不视酒饮几多,
因为爱的最大能力,
谁苦受得最深, | 以失不是以得;
乃视酒倾几何;
乃是在于爱的舍弃,
最有,可以给人。 |
| 十六 | 谁待自己最苛,
谁伤自己最狠,
谁不熟练损失、剥夺,
谁能拯救自己, | 最易为神选择;
最能擦人泪痕;
谁就仅是响钹、鸣锣;
谁就不能乐极。 |

WEEK 5 — HYMN

Let us contemplate the grape vine

The Way of the Cross — The Way of Fruitfulness

635

1. Let us con-tem-plate the grape vine, From its life now let us learn, How its growth is fraught with suff'ring, Midst en - vi - ronment so stern; How un-like the untamed flowers Growing in the wilder-ness In a maze of wild con-fusion, Making patterns numberless.

9. Hands will pick and feet will trample
 All the riches of the vine,
 Till from out the reddened wine-press
 Flows a river full of wine.
 All the day its flow continues,
 Bloody-red, without alloy,
 Gushing freely, richly, sweetly,
 Filling all the earth with joy.
10. In appearance now the grape vine
 Barren is and pitiful;
 Having given all, it enters
 Into night inscrutable.
 No one offers to repay it
 For the cheering wine that's drunk,
 But 'tis stripped and cut e'en further
 To a bare and branchless trunk.
11. Yet its wine throughout the winter
 Warmth and sweetness ever bears
 Unto those in coldness shiv'ring,
 Pressed with sorrow, pain, and cares.
 Yet without, alone, the grape vine
 Midst the ice and snow doth stand,
 Steadfastly its lot enduring,
 Though 'tis hard to understand.
15. Not by gain our life is measured,
 But by what we've lost 'tis scored;
 'Tis not how much wine is drunken,
 But how much has been outpoured.
 For the strength of love e'er standeth
 In the sacrifice we bear;
 He who has the greatest suff'ring
 Ever has the most to share.
16. He who treats himself severely
 Is the best for God to gain;
 He who hurts himself most dearly
 Most can comfort those in pain.
 He who suffering never beareth
 Is but empty "sounding brass";
 He who self-life never spareth
 Has the joys which all surpass.

第六周

基督作我们安息日的安息，
由迦南美地所预表

诗歌：544

读经：来三7～四13

【周一】

壹 我们若要对希伯来书里安息日的安息有正确的领会，就需要认识圣经里头一次提到安息日的安息之意义——创二2～3：

一 神在第七日安息了，因为祂完成了祂的工，并且满足了；神的荣耀得着彰显，因为人有了祂的形像，祂的权柄同祂的管治权也即将施行，以征服祂的仇敌——26。

二 什么时候只要在地上有人彰显神并代表神，那对神就是安息日的安息；安息日的安息就是神的心意得到了满足——26～28节，来二6～8上。

三 神的第七日乃是人的第一日；人被造后，并不是加入神的工作，乃是进入神的安息；人受造不是为了作工，乃是以神为满足，并与神一同安息——参太十一28～30。

四 安息日表征神作了一切，完成了一切，预备了一切，人必须停止他一切的工作；守安息日就

Week Six

**Christ as Our Sabbath Rest,
Typified by the Good Land of Canaan**

Hymns: 746

Scripture Reading: Heb. 3:7—4:13

§ Day 1

I. If we would have the proper understanding of the Sabbath rest in Hebrews, we need to know the significance of the first mentioning of the Sabbath rest in the Bible—Gen. 2:2-3:

A. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority with His dominion was about to be exercised for the subduing of His enemy—1:26.

B. When there is a situation on earth in which man expresses God and represents God, that situation is a Sabbath rest to God; the Sabbath rest is simply God's satisfaction in His heart's desire—vv. 26-28; Heb. 2:6-8a.

C. God's seventh day was man's first day; after man was created, he did not join in God's work, but he entered into God's rest; man was created not to work but to be satisfied with God and rest with God—cf. Matt. 11:28-30.

D. The Sabbath signifies that God has done everything, completed everything, and prepared everything and that man must stop all his work;

是停下我们的工作，接受神和祂为我们所成就的一切，作我们的享受、安息和满足；这是神的经纶——出二十 8。

【周二】

五 新耶路撒冷将是神终极永远之安息日的安息，因为在那里一切蒙救赎的圣徒要在荣耀里完全彰显神，并带着神的权柄作王，直到永远——启二一 10～11，二二 1，4 上，5 下。

贰 安息日的安息，就是基督作我们的安息，由迦南美地所预表；（申十二 9，来三 7～四 13）基督作众圣徒的安息，分为三个阶段：

一 在召会时代，属天的基督，就是那彰显了神、代表了神、也满足了神，歇了祂一切的工，坐在诸天之上神右边的一位，在我们灵里是我们的安息；（太十一 28～29；）希伯来四章九节中安息日的安息，乃是基督作我们的安息，由迦南美地所预表。（申十二 9，来四 8。）

二 在千年国里，撒但从地上除去之后，（启二十一 1～3，）神要因基督和得胜的圣徒而得着彰显，得到代表，并得着满足；那时基督连同国度将是得胜的圣徒更完满的安息，他们要与基督一同作王，（4，6，）有分于并享受祂的安息。

三 在新天新地里，所有的仇敌，包括最后的仇敌，死，都被基督征服之后，（林前十五 24～27，）基督这位全胜者要成为神所有赎民最完满的安息，直到永远。

四 希伯来四章八至九节所说安息日的安息，指基

to keep the Sabbath is to stop our work and to take God and all that He has accomplished for us as our enjoyment, rest, and satisfaction; this is God's economy—Exo. 20:8.

§ Day 2

E. The New Jerusalem will be God's ultimate and eternal Sabbath rest because there all the redeemed saints will fully express God in glory and reign with God's authority for eternity—Rev. 21:10-11; 22:1, 4a, 5b.

II. The Sabbath rest is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 3:7—4:13); Christ is rest to the saints in three stages:

A. In the church age the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit (Matt. 11:28-29); the Sabbath rest in Hebrews 4:9 is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 4:8).

B. In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.

C. In the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God's redeemed for eternity.

D. The Sabbath rest mentioned in Hebrews 4:8-9 refers to Christ as our rest

督在头两个阶段，特别在第二个阶段，作我们的安息——这是那为我们存留，要我们竭力寻求并进入的安息：

- 1 头两个阶段的安息乃是奖赏，要给那些竭力追求主的人，他们丰满地享受了基督并成为得胜者；第三阶段的安息不是奖赏，乃是分给所有赎民完满的分。
- 2 基督在作我们安息的第二阶段，要得着全地为业，作祂的国度一千年——诗二八，来二五～六。
- 3 在基督作我们安息的第二阶段，祂所有的得胜信徒，就是在第一阶段寻求并享受祂作安息的人，要在千年国有分于祂的作王；（启二十四，六，提后二一二；）他们要承受地土，（太五五，诗三七一一，路十九一七，一九，）并有分于他们主的快乐。（太二五二一，二三。）

【周三】

叁 我们需要留意主在马太十一章二十八至三十节的话——“凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的”：

- 一 劳苦不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦；凡这样劳苦的，总是担重担的。
- 二 安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。

in the first two stages, and especially in the second—the rest that remains for us to seek after and enter into diligently:

1. The rest in the first two stages is a prize to the Lord's diligent seekers, who enjoy Him in a full way and become the overcomers; the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones.
2. In the second stage of His being our rest, Christ will take possession of the whole earth as His inheritance, making it His kingdom for a thousand years—Psa. 2:8; Heb. 2:5-6.
3. In the second stage of Christ's being our rest, all His overcoming believers who seek Him and enjoy Him as their rest in the first stage will participate in His reign in the millennium (Rev. 20:4, 6; 2 Tim. 2:12); they will inherit the earth (Matt. 5:5; Psa. 37:11; Luke 19:17, 19), and they will partake of the joy of their Lord (Matt. 25:21, 23).

§ Day 3

III. We need to take heed to the Lord's word in Matthew 11:28-30—"Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light":

- A. Toil refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
- B. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.

- 三 负主的轭就是接受父的旨意；这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。
- 四 主过这样的生活，并不在意别的，只在意祂父的旨意；（约四34，五30，六38，赛四二4上，参五三2，十一1～4上；）祂将自己完全降服于父的旨意；（太二六39，42；）因此，祂要我们跟祂学。（弗四20～21。）
- 五 柔和（或，温柔），意即不抵抗任何反对；谦卑，意即不重看自己：祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么；因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。
- 六 负主的轭、跟主学，就叫我们的魂得安息；这是里面的安息，不是任何仅仅在本质上是外面的事物。
- 七 主的轭是父的旨意，祂的担子是将父旨意实行出来的工作；这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的一参玛三14。
- 八 祂的轭是容易的，意即祂的轭，也就是父的旨意，是美好、亲切、柔和、温良、愉快的，与艰难、严酷、尖锐、痛苦相对。

【周四】

肆出埃及三十一章十二至十七节启示，安息日是在帐幕建造的嘱咐之后：

- 一 “你们务要守我的安息日；因为这是我与你们之间世世代代的记号，使你们知道我是把你们分别为圣的耶和華。…故此，以色列人要谨守

- C. To take the Lord's yoke is to take the will of the Father; it is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father.
- D. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38; Isa. 42:4a; cf. 53:2; 11:1-4a); He submitted Himself fully to the Father's will (Matt. 26:39, 42); hence, He asks us to learn from Him (Eph. 4:20-21).
- E. To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem; He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself; hence, regardless of the situation He had rest in His heart; He was fully satisfied with the Father's will.
- F. The rest that we find by taking the Lord's yoke and learning from Him is for our souls; it is an inward rest and is not anything merely outward in nature.
- G. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy, not bitter, and such a burden is light, not heavy—cf. Mal. 3:14.
- H. His yoke being easy means that His yoke, the Father's will, is good, kind, mild, gentle, pleasant—in contrast to hard, harsh, sharp, bitter.

§ Day 4

IV. Exodus 31:12-17 reveals that the Sabbath follows the charge for the building of the tabernacle:

- A. "You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you...Therefore the children of Israel shall keep the Sabbath,

安息日，要世代守这安息日为永远的约。这是我与以色列人之间永远的记号；因为六日之内耶和华造天地，第七日便安息舒畅”——13, 16~17节。

- 二 第七日神便“安息舒畅”；人就是神的舒畅，因为人是按着神的形像造的，有灵，使人能与祂有交通，并作祂的同伴和配偶。
- 三 我们必须看见以下的神圣原则——神首先以享受来供应我们，然后我们与祂同工；我们要在神的工作上与祂是一，就必须享受祂。
- 四 在五旬节那天，门徒们充满了对主的享受——“他们…被新酒灌满了；”（徒二13；）然后彼得同着十一位使徒们站起来与主同工。（14。）
- 五 对神而言，是作工而安息；对人而言，是安息而作工；然后，我们与主是一而与祂同工。
- 六 我们作为神的子民，必须带着一个记号，指明我们需要祂作我们的力量、能力和一切，使我们能与祂同工，为着建造召会作基督的身体；这就是尊崇并荣耀祂——林前十五10, 58。
- 七 我们带着的记号乃是我们与神一同安息，享受神，因神得着舒畅，并且先被神充满，然后与充满我们的那一位是一而与祂同工；这是我们与神之间永远的约，永远的合作。

【周五、周六】

伍 享受基督作美地的凭借是神活而有功效的话，“比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的

to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed"—vv. 13, 16-17.

- B. On the seventh day God "rested and was refreshed"; man was God's refreshment because man was created in God's own image with a spirit so that man could fellowship with God and be God's companion and counterpart.
- C. We need to see the following divine principle—God first supplies us with enjoyment, and then we work together with Him; in order to be one with God in His work, we must enjoy Him.
- D. At Pentecost the disciples were filled with the enjoyment of the Lord—"they are full of new wine" (Acts 2:13); then Peter and the eleven stood to work together with the Lord (v. 14).
- E. With God it is a matter of working and resting; with man it is a matter of resting and working; then we work with the Lord by being one with Him.
- F. As God's people, we should bear a sign that we need God to be our strength, energy, and everything so that we may be able to work together with Him for the building up of the church as Christ's Body; this honors and glorifies Him—1 Cor. 15:10, 58.
- G. The sign we bear is that we rest with God, enjoy God, are refreshed with God, and are filled up with God first; then we work together with the very One who fills us in oneness with Him; this is an eternal covenant, an eternal contract, with God.

§ Day 5 & Day 6

V. **The means of enjoying Christ as the good land is the living and operative word of God that is "sharper than any two-edged sword, and piercing even to the dividing of soul and**

思念和主意都能辨明”——来四 12:

一 以色列人在我们有分于神完满的救恩上是我们 新约信徒的预表(林前十 6 上, 11) :

- 1 在第一阶段, 我们接受基督, 得救赎并蒙拯救脱离世界, 正如以色列人蒙拯救脱离埃及一样。
- 2 在第二阶段, 我们在跟随主时, 成了飘流的人, 正如以色列人在旷野飘流; 我们的飘流总是发生在我们的魂里。
- 3 在第三阶段, 我们完满地有分于并享受基督, 正如以色列人有分于并享受美地的丰富一样; 这是在我们的灵里经历的。
- 4 希伯来信徒魂里犹疑, 不知如何对待他们的希伯来宗教; 这种在心思里的犹疑, 就是在魂里游荡, 并不是在灵里经历基督。

二 希伯来书的作者劝勉希伯来的信徒, 不要留在 魂里游荡, 乃要竭力进入灵里, 有分于并享受 属天的基督:

- 1 那在天上坐在宝座上的基督, (罗八 34,) 现在也在我们里面, (10,) 也就是在我们灵里, (提后四 22,) 这灵就是神居住的所在。(弗二 22。)
- 2 伯特利是神的家, 神的居所, 也是天的门; 在那里基督是梯子, 将地联于天, 并将天带到地; (创二八 12 ~ 17, 约一 51;) 我们的灵今天既是神居住的所在, 现今也就是天的门, 在这里基督是梯子, 把我们在地上的人联于天, 并把天带给我们。
- 3 因此, 每当我们转到灵里, 我们就能借着基督作天梯, 进入天的门, 摸着天上施恩的宝座一

spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart"—Heb. 4:12:

A. The children of Israel are a type of us, the New Testament believers (1 Cor. 10:6a, 11), in our participation in the full salvation of God:

1. In the first stage we receive Christ and are redeemed and delivered from the world, just as the children of Israel were delivered from Egypt.
2. In the second stage we become wanderers in following the Lord, just as the children of Israel wandered in the wilderness; our wandering always takes place in our soul.
3. In the third stage we partake of and enjoy Christ in a full way, just as the children of Israel partook of and enjoyed the riches of the good land; this is experienced in our spirit.
4. The Hebrew believers were wondering in their mind what to do with their Hebrew religion, and this wondering in their mind was a wandering in their soul, not an experience of Christ in their spirit.

B. The writer of the book of Hebrews advised the Hebrew believers not to stagger in the wandering of their soul but to press on into their spirit to partake of and to enjoy the heavenly Christ:

1. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).
2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51); since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven and brings heaven to us.
3. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly

来四 16。

4 那些犹豫徘徊的希伯来信徒，是在他们的魂里游荡，而忽略了他们的灵，但新约完全是灵里的事，而不是在魂里—罗八 16，提后四 22，加六 18。

三 希伯来信徒的魂及其犹疑的心思，怀疑神救恩的法则，考虑到自己的利益，必须被神活的、有功效、能刺入的话破碎，好使他们的魂与灵分开—来四 12:

1 骨髓如何深藏在骨节里，灵也照样深藏在魂里；要使骨髓与骨节分开，主要的是骨节必须破碎，照样，要使灵与魂分开，魂也必须破碎—彼前三 4。

2 每当我们读圣经时，神的话对我们都该是活的、有能力的，并且锋利到一个地步，足以把我们的灵与魂剖开，并且辨明我们的思念和主意，显示什么是出乎自己并为着自己的，什么是出乎神并为着神的；我们必须在灵里借着各样的祷告，用信与话调和，使话成为活而有功效的一来四 2，弗六 17 ~ 18。

3 神活的话必须刺入我们里面，拯救我们脱离犹疑的心思和飘荡的魂，使我们进入我们灵里基督这安息日的安息；我们不该留在魂里游荡徘徊，乃需要否认魂，并竭力进入灵里，有分于并享受属天的基督，使我们能在千年国里，在祂作王时有分于国度的安息。

ladder—Heb. 4:16.

4. The staggering Hebrew believers were wandering in their soul and had neglected their spirit, but the new testament is absolutely a matter in our spirit, not in our soul—Rom. 8:16; 2 Tim. 4:22; Gal. 6:18.

C. The Hebrew believers' soul, with its wondering mind, its doubting concerning God's way of salvation, and its considering its own interests, had to be broken by the living, operative, and piercing word of God that their spirit might be divided from their soul—Heb. 4:12:

1. As the marrow is concealed deep in the joints, so the spirit is deep in the soul; just as the dividing of the marrow from the joints requires mainly the breaking of the joints, the dividing of the spirit from the soul requires the breaking of the soul—1 Pet. 3:4.

2. Whenever we read the Bible, it must be living, energizing, and sharp enough to divide our soul from our spirit and discern our thoughts and intentions, revealing which are of and for the self and which are of and for God; we must mix the word with faith by means of all prayer in spirit in order for it to be living and operative—Heb. 4:2; Eph. 6:17-18.

3. The living word of God must pierce into our being and deliver us from our wondering mind and wandering soul into Christ as the Sabbath rest in our spirit; we should not be those who stagger in the wandering of our soul, but we need to deny the soul and press on into our spirit to partake of and enjoy the heavenly Christ so that we might participate in the kingdom rest of His reign in the millennium.

第六周·周一

晨兴喂养

创一 26“ …我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。”

二 2“ 到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。”

我们要对安息日的安息有正确的领会，就必须来看圣经第一次怎样提到这事。圣经首次提到安息日，是在人被造之后。（创二 2～3。）

如果在第六日人还没有造出来，即使万物都造齐了，神还不能安息。工作完毕还不能使神得享安息，乃是人造出来了，神才满意，才能安息。

在神创造的日子，除第二日外，神看着祂所造的都说，“好。”但在第六日末了，人造出来之后，神看着一切所造的，就说，“甚好。”（一 31。）神说“甚好”，意思是说，祂满意了。在第六日末了，神看见人有祂的形像彰显祂，并且得着祂的权柄代表祂，神就能满意地说，“甚好。”

当人在地上彰显神并代表神，神的心就满足了。当神有了这个，神就在第七日安息了。（希伯来书生命读经，二三一至二三三页。）

信息选读

按照圣经的历法，一日的开始不是在早晨，乃是在傍晚。我信人是在第六日末了造的。当人从神创造

WEEK 6 — DAY 1

Morning Nourishment

Gen. 1:26 ...Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

In order to have the proper understanding of the Sabbath rest, we need to consider the first mention of it in the Bible. The first time that the Bible mentions the Sabbath is after the creation of man (Gen. 2:2-3).

If man had not been created on the sixth day, God would have been unable to rest on the seventh day even though everything else had been created. It was not the completion of the work that caused God to rest—it was the creation of man. After God created man, He was satisfied and was able to rest.

In all the days of creation, except for the second day, God looked at His work and said, “Good.” But at the end of the sixth day, after man had been created, God saw everything that He had made and said, “Very good” (1:31). When He said, “Very good,” it meant that He was satisfied. At the end of the sixth day, seeing man in His image to express Him and committed with His authority to represent Him, God was satisfied and said, “Very good.”

God’s heart is satisfied by having man on the earth expressing and representing Him. When God had this, He rested on the seventh day. (Life-study of Hebrews, second edition, pp. 187-189)

Today’s Reading

According to the calendar of the Bible, a day does not start in the morning, but in the evening. I believe that man was made late on the sixth day. When

的手出来，就立即进入第七日。对神来说，第七日是安息日。（创二2~3。）神的第七日是人的第一日，这意思是神已经为人的享受预备了一切。人被造以后，并没有加入神的工作，乃是进入神的安息。…不要想你一定要作些什么。…你若想要作工，神要说，“傻孩子，我没有工给你作，却有许多丰富给你享受。来吧，与我同享安息！”…人就这样作了。

我花了相当多时间去找，到底人在受造后作了什么。我发现除了吃和安息之外，他没有作什么。…人在得救以后，总想要作点什么。忘掉作，来吃耶稣！来得满足，来与神同享安息！

一九三六年，我在华北作工，为着主的工作负担沉重。工作相当艰难而试验人，环境也不顺利。我常骑脚踏车到郊外，放倒脚踏车，人平躺在地上，喊着说，“主啊，帮助我！”我很为难且受试验。有一天，在释放信息之前，有话临到我，说，“你知不知道人的头一日就是神的第七日，神的第七日就是人的头一日？为什么你这么劳苦？傻孩子，放下吧，丢掉你的工作，单单来就近我，与我同享安息。”在那个主日早晨，我释放了一篇信息，说到神的第七日是人的头一日。我告诉大家：“阿利路亚！今天是我的头一日。几个月来我非常劳苦，但现在我把工作抛开了。我不再劳苦了。今天我开始同神安息了。祂的第七日是我的头一日。”

什么时候神满足了，你就满足了。什么时候你满足了，就证明神安息了，祂满足了。…不要作工。只要注意一件事：让神达到祂的目标。…神的目标是祂的形像得着彰显，祂的管治得着施行。只要你彰显神的形像，并施行祂的管治对付仇敌，神就达到了祂的目标。神要说，“我满足了。”然后你要说，“神啊，我也满足了。”因此，你与神一同安息了。（创世记生命读经，一四二至一四四页。）

参读：创世记生命读经，第九篇。

man came out of God's creating hand, he immediately entered the seventh day. The seventh day was to God the day of rest (Gen. 2:2-3). God's seventh day was man's first day. This means that God had prepared everything for man's enjoyment. After man was created, he didn't join in God's work; he entered into God's rest...Don't think that you must do something...If you try to work, God will say, "Foolish child, I have no work for you to do, but I do have great riches for you to enjoy. Come, join Me in My rest"...Man did.

I have spent a good deal of time to find out what man did after he was created. I found out that he did nothing but eat and rest...After people are saved, they always think that they must do something. Forget about doing. Come to eat Jesus. Come to be satisfied. Come to join God in His rest.

In 1936, I was working in north China, very burdened for the Lord's work. The work was hard and testing and circumstances were difficult. I would ride by bicycle to the suburbs, throw it down, fall flat on the ground and cry, "Lord, help me!" I was bothered and tested. One day, before giving a message, the word came to me and said, "Do you know that man's first day is God's seventh day? God's seventh day was man's first day. Why do you labor so hard? Stupid child, give up. Throw away your work. Just come to Me and join Me in My rest." On that Sunday morning I gave a message that God's seventh day was man's first day. I told people, "Hallelujah! Today is my first day. For months I have been laboring very hard, but now I am throwing away my work. I will labor no longer. Today I have begun to rest with God. His seventh day is my first day."

Whenever God is satisfied, you are satisfied. Whenever you are satisfied, that is a proof that God is at rest. He is satisfied. Don't work. Just take care of one thing: to let God reach His goal...God's goal is to have His image expressed and to have His dominion exercised. As long as you have God's image expressed and God's dominion exercised to deal with His enemy, God has reached His goal. God will say, "I am satisfied." Then you will say, "God, I am satisfied too." Thus, you rest with God. (Life-study of Genesis, pp. 114-115)

Further Reading: Life-study of Genesis, msg. 9

第六周·周二

晨兴喂养

申十二 9“ 因为直到如今，你们还没有进入耶和華你神所賜你的安息，所给你的产业。”

来四 8~9“ 若是约书亚已经使他们得了安息，此后神就不会提起别的日子了。这样，必有一安息日的安息，为神的子民存留。”

现在我们是在召会生活中，也就是在生长的安息里，这要引领我们进入千年国那收成的安息里。…终极的安息日之安息乃是新耶路撒冷。…那时要有一个新地，这新地上有一座城，乃是由经过变化的人作为活的材料建造而成的。这个活的组成，新耶路撒冷，乃是神在将来永远里完全的彰显。…在新耶路撒冷里有神的宝座和祂国度的权柄。新耶路撒冷将是终极永远的安息，因为神在那里得着完全的彰显和代表。那将是神恩典工作的终极完成，我们都要在那里。（希伯来书生命读经，二七〇至二七一页。）

信息选读

以色列人…从进入〔迦南〕美地的那天起，就不断地争战。但为什么在申命记十二章九节，神称美地为安息？…美地之所以是安息，乃是因为圣殿能在那里建造。美地上有圣殿，神能得着彰显，也得着代表。当神得着彰显并得着代表的时候，神和人也都得到满足，那才是真正的安息。

希伯来四章九节里，安息日的安息，就是基督作我们的安息；由迦南美地所预表。（申十二 9，来四 8。）基督作众圣徒的安息，分为三个阶段。在召会时代，祂这位属天的基督，彰显了神，代表了神，也满足了神；

WEEK 6 — DAY 2

Morning Nourishment

Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

Heb. 4:8-9 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things. So then there remains a Sabbath rest for the people of God.

We are now in the church life, the growing Sabbath that is leading us into the harvest Sabbath of the millennial kingdom...The ultimate Sabbath rest will be the New Jerusalem...There will be a new earth, and upon that new earth there will be a city built up with transformed people as the living materials. That living composition, the New Jerusalem, will be God's complete expression in eternity future...In the New Jerusalem will be God's throne and authority for His kingdom. The New Jerusalem will be the ultimate and eternal Sabbath because there God will be fully expressed and represented. That will be the ultimate consummation of God's work of grace, and we all will be there. (Life-study of Hebrews, second edition, p. 221)

Today's Reading

From the very day [the Israelites] entered into [the good land of Canaan], they were fighting constantly. Then why did God call that land the rest, as He did in Deuteronomy 12:9?...The land was a rest because the temple could be built there. There, with the temple, God could have His expression and representation. When God is expressed and represented, there is satisfaction for both God and man, and that is the real rest.

The Sabbath rest in Hebrews 4:9, as typified by the good land of Canaan (Deut. 12:9; Heb. 4:8), is Christ as our rest. Christ is rest to us in three stages. In the church age, He, as the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits on the

祂也歇了一切的工，坐在诸天之上神的右边，现今在我们灵里是我们的安息。（太十一 28～29。）在千年国里，撒但就从地上除去之后，（启二十一 1～3，）神要因基督和得胜的圣徒而得着彰显，得到代表，并得着满足。那时基督连同国度将是得胜的圣徒更完满的安息，他们要与基督一同作王，（4，6，）有分于并享受祂的安息。在新天新地里，所有的仇敌，包括最后的仇敌，死，都被基督征服之后，（林前十五 24～27，）神要在所有在基督里、蒙神救赎的人身上得着完满的彰显，充分的代表和完全的满足；那时，基督这位全胜者，在那样荣耀的光景中，要成为神所有赎民完满的安息，直到永远。

希伯来四章九节所说安息日的安息，就是迦南美地的安息所预表的，只该包括基督作我们安息的头两个阶段，不该包括第三阶段。头两个阶段的安息乃是奖赏，要给那些竭力追求基督，不仅蒙了救赎，还丰满地享受了基督，以致成为得胜者的人；而第三个阶段的安息不是奖赏，乃是分给所有赎民完满的分。…基督乃是在作我们安息的第二阶段，要得着全地为业，（诗二 8，来二 5～6，）作祂的国度一千年。（启十一 15。）所有跟从祂的得胜者，就是在第一阶段寻求并享受祂作安息的人，那时要与祂一同作王，（二十 4，6，提后二 12，）且要承受地土，（太五 5，诗三七 11，）有的得权柄管十座城，有的管五座城，（路十九 17，19，）也要同享他们主人的快乐。（太二五 21，23。）那将是国度的安息，由进入迦南美地而得的安息所预表。对所有得赎并蒙拯救出埃及的以色列人，美地的安息是他们的目标。照样，对我们得赎并蒙拯救脱离世界的新约信徒，要来国度的安息乃是我们的目标。现今我们都在朝着这目标的路上。（希伯来书生命读经，二三四至二三六页。）

参读：希伯来书生命读经，第十八、二十至二十七篇。

right hand of God in the heavens, is the rest to us in our spirit (Matt. 11:28-29). In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints. Then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest. In the new heaven and new earth, after all the enemies, including death, the last enemy, are subdued to Him (1 Cor. 15:24-27), God will be fully expressed, represented, and satisfied by all His redeemed ones in Christ. At that time Christ, as the all-conquering One, with that glorious situation, will be the rest in the fullest way to all of God's redeemed for eternity...

The Sabbath rest mentioned in Hebrews 4:9 and typified by the rest of the good land of Canaan covers only the first two stages of Christ as rest to us and does not include the third stage. The rest in the first two stages is a prize to His diligent seekers, who are not only redeemed but also have enjoyed Him in a full way, thus becoming the overcomers; whereas the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones...It is in the second stage of His being our rest that Christ will take possession of the whole earth as His inheritance (Psa. 2:8; Heb. 2:5-6), making it His kingdom for a thousand years (Rev. 11:15). All His overcoming followers who seek and enjoy Him as their rest in the first stage will participate in His reign in the millennium (20:4, 6; 2 Tim. 2:12). Moreover, they will inherit the earth (Matt. 5:5; Psa. 37:11), some having authority over ten cities, some over five (Luke 19:17, 19), and will partake of the joy of their Lord (Matt. 25:21, 23). That will be the kingdom rest, which is typified by the rest of entering into the good land of Canaan. The rest of the good land was the goal to all the children of Israel, who had been redeemed and delivered from Egypt; likewise, the rest of the coming kingdom is the goal of the New Testament believers, who have been redeemed and saved from the world. We are now all on the way toward this goal. (Life-study of Hebrews, second edition, pp. 190-191)

Further Reading: Life-study of Hebrews, msgs. 18, 20-27

第六周·周三

晨兴喂养

太十一 28 ~ 30“ 凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。”

在马太十一章二十八节，…主似乎是说，“…你们宗教徒和属世的人，凡劳苦担重担的，可以到我这里来，我必使你们得安息。”这真是恩典的话！二十八节所提的劳苦，不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦。凡这样劳苦的，总是担重担的。主颂扬父，承认父的道路，并宣告神圣的经纶之后，便呼召这样的人到祂这里来得安息。安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。（马太福音生命读经，四三九至四四〇页。）

信息选读

负主的轭就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。主过这样的生活，并不在意别的，只在意祂父的旨意。（约四 34，五 30，六 38。）祂将自己完全降服于父的旨意。（太二六 39，42。）因此，祂要我们跟祂学。神的旨意就是我们的轭。因此，我们不能为所欲为；我们乃是负轭的。青年人，不要以为你们是这么自由逍遥。在主的恢复里，我们都负了轭。负轭是何等美好！主的轭是容易的，祂的担子是轻省的。主的轭是父的旨意，祂的担子是将父旨意实行出来的工作。这样的轭是容易的，

WEEK 6 — DAY 3

Morning Nourishment

Matt. 11:28-30 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.

The Lord seemed to be saying, “...All of you religious people and all of you worldly people who are toiling and are burdened, come to Me, and I will give you rest.” What a gracious word! The toil mentioned in Matthew 11:28 refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work. Whoever toils thus is always heavily burdened. After the Lord extolled the Father, acknowledging the Father’s way and declaring the divine economy, He called this kind of people to come to Him for rest. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility but also to perfect peace and full satisfaction. (Life-study of Matthew, second edition, pp. 371-372)

Today's Reading

To take the Lord’s yoke is to take the will of the Father. It is not to be regulated or controlled by any obligations of the law or religion or to be enslaved by any work but to be constrained by the will of the Father. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father’s will (Matt. 26:39, 42). Hence, He asks us to learn from Him. God’s will is our yoke. Thus, we are not free to do as we please; rather, we are yoked. Young people, do not think that you are so free or liberated. In the Lord’s recovery we all have been yoked. How good it is to be yoked! The Lord’s yoke is easy and His burden is light. The Lord’s yoke is the Father’s will, and His burden is the work to carry out the Father’s will. Such a yoke is easy, not bitter, and such a burden is light,

不是痛苦的；这样的担子是轻省的，不是沉重的。容易，原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快的，与艰难、严酷、尖锐、痛苦相对。

在马太十一章二十九节，主告诉我们要跟祂学。祂心里柔和谦卑。…在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。…主说，我们若负祂的轭，且跟祂学，我们魂里就必得安息。负主的轭，跟主学，就叫我们的魂得安息。

我们尽职事遭受反对时，我们若抵抗，就没有平安。但我们若不抵抗，而降服于父的旨意，见证反对是出于父，我们魂里就会得着安息。施浸者约翰不认为他的下监是出于父，所以他没有安息。他若领悟他的下监是由于父的旨意，即使在监里，他也必得着安息。基督这位属天的君王，总是降服于父的旨意，接受神的旨意作祂的分，不抵抗任何事，所以祂一直有安息。我们必须跟祂学，也必须接受这样的观点。若是这样，我们魂里就会得着安息。（马太福音生命读经，四四〇至四四一页。）

主嘱咐门徒说，祂心里柔和谦卑，因此他们要负祂的轭，且要跟祂学，他们魂里就必得安息。（29。）柔和的意思是不抵抗任何反对；谦卑意即不重看自己。主是叫我们的魂得安息；这是里面的安息，不是任何仅仅在本质上是外面的事物。困苦和艰难是在我们的魂里。保罗告诉我们应当一无挂虑，只要将我们所要告诉主的。这样，神的平安必在基督耶稣里，保卫我们的心怀意念。（腓四6~7。）…在神经纶中的每一件事，都不是重担，乃是享受。（李常受文集一九九四至一九九七年第三册，六九一至六九二页。）

参读：马太福音生命读经，第三十一篇。

not heavy. The Greek word rendered “easy” means “fit for use”; hence, good, kindly, mild, gentle, easy, pleasant, in contrast to hard, harsh, sharp, and bitter.

In 11:29 the Lord told us to learn from Him. He is meek and lowly in heart...Throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself. Hence, regardless of the situation He had rest in His heart; He was fully satisfied with His Father's will. The Lord said that if we take His yoke upon us and learn from Him, we will find rest for our souls.

If we are opposed as we minister, and we resist, we will not have peace. But if instead of resisting we submit to the will of the Father, testifying that the opposition is of the Father, we will have rest in our souls. John the Baptist did not regard his imprisonment as of the Father; therefore, he was not at rest. If he had realized that his imprisonment was due to the Father's will, he would have been at rest, even in prison. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. We must learn of Him and also take this view. If we do, we will have rest in our souls. (Life-study of Matthew, second edition, pp. 372-373)

The Lord charged the disciples to take His yoke upon them and learn from Him because He is meek and lowly in heart, and they would find rest for their souls (Matt. 11:29). To be meek means to not resist opposition, and to be lowly means to not have self-esteem. The rest from the Lord is for our souls; it is an inward rest, not something merely outward in nature. The harassment and the troubles are in our soul. Paul tells us to be anxious in nothing and to tell the Lord all our requests. Then the peace of God will guard our hearts and our thoughts in Christ Jesus (Phil. 4:6-7). Everything in God's economy is not a heavy burden but an enjoyment. (CWWL, 1994-1997, vol. 3, “The God-man Living,” p. 550)

Further Reading: Life-study of Matthew, msg. 31

第六周·周四

晨兴喂养

出三一17“ 这是我与以色列人之间永远的记号；因为六日之内耶和华造天地，第七日便安息舒畅。”

林前十五10“ 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

神是因着人而得着舒畅。…祂按着自己的形像造人有灵，使人能与祂有交通。因此，人是神的舒畅。…神说，“ 那人独居不好，我要为他造一个帮助者作他的配偶。”（创二18。）这话有预表上的意义，指明神独居不好。神创造人以前，好比是个单身汉。…但在将来的永远里，祂要得着一个妻子，就是新耶路撒冷，称为羔羊的妻。（启二一9～10。）

神看见祂所创造的人，便安息舒畅了。人就像一种令人舒畅的饮料，解除神的干渴，并使祂满足。神结束祂的工作，开始歇息时，就有人作祂的同伴。对神而言，第七日是安息与舒畅的日子。然而，对神的同伴一人而言，安息与舒畅的日子是第一日，…享受的日子。（出埃及记生命读经，二〇九二至二〇九三页。）

信息选读

在我们得着享受以前，神不会要求我们作工，这乃是一个神圣的原则。神首先以享受来供应我们，…我们若不知道如何与神一同有享受，以及如何享受

WEEK 6 — DAY 4

Morning Nourishment

Exo. 31:17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

God was refreshed with man...He created him in His own image with a spirit so that man could have fellowship with Him. Man, therefore, was God's refreshment. God said, "It is not good for the man to be alone; I will make him a helper as his counterpart" [Gen. 2:18]. This word has a significance in typology, and indicates that it was not good for God to be alone. Before God created man, God could be compared to a "bachelor"...But in eternity future He will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10).

When God saw the man created by Him, He could rest and be refreshed. Man was like a refreshing drink to quench God's thirst and satisfy Him. When God ended His work and began to rest, He had man as His companion. To God, the seventh day was a day of rest and refreshment. However, to man, God's companion, the day of rest and refreshment was the first day, ...a day of enjoyment. (Life-study of Exodus, p. 1824)

Today's Reading

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment...If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know

神自己，就不会知道如何与祂同工。我们不会知道如何在神圣的工作上与神是一。

不错，我们应当与神同工，甚至凭神作工。但照着圣经所启示的，仅仅与神同工还不够，我们必须在神的工作上与祂是一。这需要我们享受祂。我们若不知道如何享受神并被神充满，就不会知道如何与祂同工，如何在祂的工作上与祂是一。

在新约里有一个很好的例子，说明了这个原则。使徒们的新约职事是开始于他们在五旬节那天的享受。门徒们不是工作了六天，然后在五旬节那天才享受主。真实的光景乃是主吩咐他们要等候，直到那灵降临在他们身上，以充满他们。…因为他们被那灵充满了，别人就以为他们喝醉了酒。事实上，他们是充满了对属天之酒的享受。他们被这种享受充满了以后，才开始与神同工。这就是与神同工、与祂是一而作工的路。彼得同着使徒们站起来传福音，借此为神作工时，乃是在神的工作上与祂是一。

对人而言，安息日始终是第一日。按照旧约的安息日，人的安息日是他的第一日。同样的，按照新约，第八日，就是人安息的日子，也是第一日。按照旧约的原则，人的安息日是在神的工作完成以后。人不是在自己的工作完成后安息的，乃是在神的工作完成以后，就安息了，并且享受神完成的工作。神作工，而人享受；人享受神在祂的工作上所已经成就的。

也许亚当在第一天与神一同享受安息之后，另外六天就作工照顾园子。到了第八日，就是另一个第一日，他又与神一同安息。这是一个周而复始的循环，其间有安息与作工。对神而言，是作工而安息；对人而言，是安息而作工。（出埃及记生命读经，二〇九三至二〇九五页。）

参读：出埃及记生命读经，第一百七十二篇。

how to work with Him. We shall not know how to be one with God in His divine work.

Yes, we should work with God and even by God. But according to what the Bible reveals, it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work.

A very good illustration of this principle is found in the New Testament. The New Testament ministry of the apostles began with the enjoyment they had on the day of Pentecost. The disciples did not work for six days and then enjoy the Lord on the day of Pentecost. The actual situation was that the Lord had told them to wait until the Spirit came upon them to fill them...Because they were filled with the Spirit, others thought that they were drunk with wine. Actually they were filled with the enjoyment of the heavenly wine. Only after they had been filled with this enjoyment did they begin to work with God. This is the way to work with God, the way to work in oneness with Him. When Peter stood up with the apostles to preach the gospel and thereby do a work for God, they all were one with God in His work.

To man, the day of rest has always been the first day. According to the Old Testament Sabbath, the day of man's rest was his first day. Likewise, according to the New Testament, the eighth day, the day of rest for man, was also the first day. According to the principle in the Old Testament, man's day of rest is a day that comes after God's work has been completed. Man does not rest after his own work is finished; he rests after the completion of God's work and enjoys it. God works, and man enjoys. Man enjoys what God has accomplished in His work.

Perhaps after enjoying rest with God on his first day, Adam worked to care for the garden for another six days. Then on what was his eighth day, another first day, he again rested with God. This is a cycle that would continue again and again with intervals of resting and working. With God it is a matter of working and resting; with man, a matter of resting and working. (Life-study of Exodus, pp. 1824-1826)

Further Reading: Life-study of Exodus, msg. 172

第六周·周五

晨兴喂养

来四 12“ 因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

提后四 22‘ 愿主与你的灵同在。愿恩典与你们同在。’

照圣经看，人有三部分：灵、魂、体。（帖前五 23。）希伯来四章十二节说到骨节与骨髓，是体的部分；也说到魂与灵。

就（以色列人）而言，有三个地方：（一）埃及，是他们被救出之地；（二）旷野，是他们飘流之地；（三）迦南，是他们进入之地。他们在这三地的历史，表征他们有分于神完全救恩的三个阶段。这预表我们新约信徒有分于神完全的救恩。（圣经恢复本，来四 12 注 2。）

信息选读

第一阶段，我们接受基督，得救赎并蒙拯救脱离世界。第二阶段，我们在跟随主时，成了飘流的人，这种飘流总是发生在我们的魂里。第三阶段，我们完满地有分于并享受基督，这是我们在灵里所经历的。我们追求物质的享受和罪中之乐，就是在埃及所预表的世界中。我们在魂里飘流，就是在旷野。我们在灵里享受基督，就是在迦南。…接受希伯来书的希伯来信徒，当时正不知如何对待他们老旧的希伯来宗教，这种在心思里的犹疑，就是在魂里游荡，并不是在灵里经历基督。…要使骨髓与骨节分开，（四 12，）主要的是骨节必须破碎。同样的原则，

WEEK 6 — DAY 5

Morning Nourishment

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

According to the Bible, man is a tripartite being—spirit, soul, and body (1 Thes. 5:23). [In Hebrews 4:12] are the joints and marrow—which are parts of the body—and the soul and spirit.

With [the children of Israel] there were three places: (1) Egypt, from which they were delivered; (2) the wilderness, in which they wandered; and (3) Canaan, into which they entered. Their history in these three places signifies the three stages of their participation in God’s full salvation. This is a type of us, the New Testament believers, in our participation in the full salvation of God. (Heb. 4:12, footnote 2)

Today’s Reading

In the first stage we receive Christ and are redeemed and delivered from the world. In the second stage we become wanderers in following the Lord; our wandering always takes place in our soul. In the third stage we partake of and enjoy Christ in a full way; this is experienced in our spirit. When we pursue the pleasures of material and sinful things, we are in the world, typified by Egypt. When we wander in our soul, we are in the wilderness. When we enjoy Christ in our spirit, we are in Canaan...The receivers of [the book of Hebrews], the Hebrew believers, were wondering what they should do with their old Hebrew religion. This wondering in their mind was a wandering in their soul, not an experience of Christ in their spirit... The dividing of the marrow from the joints (4:12) requires mainly the

要使灵与魂分开，魂也必须破碎。希伯来信徒的魂及其犹疑的心思，怀疑神救恩的法则，考虑到自己的利益，必须被神活的、有功效、能刺入的话破碎，好使他们的灵与魂分开。

我们的魂就是我们的己。（太十六 26，比路九 25。）我们跟从主，必须否认我们的魂，就是我们的己。（太十六 24，路九 23。）我们的灵是我们全人最深的部分，是我们接触神的属灵器官。（约四 24，罗一 9。）在我们的灵里，我们蒙了重生；（约三 6；）在我们的灵里，圣灵居住并作工；（罗八 16；）在我们的灵里，我们享受基督和祂的恩典。（提后四 22，加六 18。）因此，希伯来书的作者劝勉希伯来的信徒，不要留在魂里游荡，这魂是他们必须否认的。他们该竭力进入灵里，有分于并享受属天的基督，使他们能在千年国里，在祂作王时有分于国度的安息。

我们的灵是我们接触神的器官，（约四 24，）我们的心是我们爱神的器官。（可十二 30。）我们的灵接触、接受、盛装并经历神，但需要我们的心先爱神。我们的魂有三部分—心思、意志和情感；我们的灵也有三部分—良心、交通和直觉。我们的心不是与魂和灵分开的，乃是由魂的各部分，加上灵的良好良心所组成的。因此，我们的心里带着思念的心思，以及带着主意的意志。思念影响主意，而主意实现思念。神的活话能辨明我们心思里的思念，和意志里的主意。当希伯来的信徒在救恩的过程中徘徊时，作者在前面的经文中所引用神的话，能把他们的思念和主意显露出来。（圣经恢复本，来四 12 注 2，注 3。）

参读：神人的生活，第十二至十三篇。

breaking of the joints. In the same principle, the dividing of the spirit from the soul requires the breaking of the soul. The Hebrew believers' soul, with its wondering mind, its doubting concerning God's way of salvation, and its considering of its own interests, had to be broken by the living, operative, and piercing word of God that their spirit might be divided from their soul.

Our soul is our very self (Matt. 16:25; cf. Luke 9:25). In following the Lord we must deny our soul, our very self (Matt. 16:24; Luke 9:23). Our spirit is the deepest part of our being, a spiritual organ with which we contact God (John 4:24; Rom. 1:9). It is in our spirit that we are regenerated (John 3:6). It is in our spirit that the Holy Spirit dwells and works (Rom. 8:16). It is in our spirit that we enjoy Christ and His grace (2 Tim. 4:22; Gal. 6:18). Hence, the writer of this book advised the Hebrew believers not to stagger in the wandering of their soul, which soul they had to deny, but to press on into their spirit to partake of and enjoy the heavenly Christ that they might participate in the kingdom rest of His reign in the millennium.

Our spirit is the organ with which we contact God (John 4:24), while our heart is the organ with which we love God (Mark 12:30). Our spirit contacts, receives, contains, and experiences God. However, this requires that our heart love God first. Our soul is of three parts—mind, will, and emotion; and our spirit too is of three parts—conscience, fellowship, and intuition. Our heart is not separate from our soul and spirit but is a composition of all the parts of our soul, plus the conscience, a part of our spirit. Hence, in our heart is the mind, with the thoughts, and the will, with the intentions. The thoughts affect the intentions, and the intentions carry out the thoughts. The living word of God is able to discern the thoughts in our mind and the intentions in our will. What was quoted from the word of God by the writer in the foregoing verses was able to expose what and where the thoughts and intentions of the Hebrew believers were while they were staggering in the process of their salvation. (Heb. 4:12, footnotes 2 and 3)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," chs. 12-13

第六周·周六

晨兴喂养

来四 16“ 所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

2“ …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。”

弗六 17“ 还要借着各样的祷告和祈求，接受…那灵的剑，那灵就是神的话。”

（希伯来四章十六节）所说的宝座，毫无疑问，是指天上神的宝座。（启四 2。）…这也是神和羔羊的宝座。（二二 1。）当我们还活在地上时，怎能来到天上神和羔羊（基督）的宝座前？秘诀在于希伯来四章十二节所说我们的灵。那在天上坐在宝座上的基督，（罗八 34，）现今也在我们里面，（十，）就是在我们的灵里，（提后四 22，）这灵就是神居所的所在。（弗二 22。）伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地。（创二八 12～17，约一 51。）我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座。（圣经恢复本，来四 16 注 1。）

信息选读

希伯来四章十二节…开头的“因为”，把本节与上一节连接起来。为何著者突然提起神的话？因为（七节所引用）诗篇九十五篇中的应许，乃是神的话。每当我们读圣经时，神的话对我们都该是活的、有能力的，并且锋利到一个地步，足以把我们里面

WEEK 6 — DAY 6

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

2 ...The word heard did not profit them, not being mixed together with faith in those who heard.

Eph. 6:17-18 And receive...the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition...

Undoubtedly, the throne mentioned [in Hebrews 4:16] is the throne of God, which is in heaven (Rev. 4:2)...This throne is the throne of both God and the Lamb (Rev. 22:1). How can we come to the throne of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

Today's Reading

The word for at the beginning of Hebrews 4:12 connects it with the preceding verse...The writer here suddenly speaks of the word of God because the promise in Psalm 95 [quoted in Hebrews 4:7] is the word of God. Whenever we read the Bible, it must be living, energizing, and sharp enough to divide and discern all the things within us...Every word in the Bible must

所有的东西剖开并辨明。…圣经中的每一个字，都必须是神那活的、有功效的话。我们怎么知道所摸着的是神的话，而不是字句？我们之所以知道，是因为我们摸着的话乃是活的，有能力的，并且使我们的灵与魂分开。这是一个重要的原则。

著者似乎是在说，“希伯来的弟兄们，你们很宝贵旧约，特别是诗篇。其中有一篇说，‘你们今日若听见祂的声音。’这处经节你们不知读了多少遍，为何在你们身上不起作用？现在我要用这一篇诗为基础，与你们谈论。这篇神的话必定是活的、有功效的，能剖开我们的魂与灵。弟兄们，…你们现在为什么徘徊、犹豫；因为你们的魂与灵混在一起。当你们平静的时候，在你们最深处，你们的灵告诉你们，要起来跟随基督，就是今日的弥赛亚往前。虽然在灵里你们对这事很清楚，但你们却从灵里转到魂里。你们魂里的心思就起了疑惑，叫你们的魂飘荡不定。因为你们的魂与灵混在一起，我就引用神活的话；这话比两刃的剑更锋利，能刺入混淆之处，把魂与灵分开，叫你们看见自己的愚昧。你们不该再在魂里飘荡，要从魂转到灵。…你们谈论考虑越多，就越落在飘荡的心思里。”

神活的话必须刺入我们里面，剖开魂与灵一切的混杂。…唯有神的话，能把我们的魂与灵分开。我们的魂好像捕蝇纸一样，是有粘性的，很容易粘住我们的灵。为此，我们需要神活的话来刺入剖开。…唯有当怜悯、信实的神，带着祂那活的、刺入的话临到我们，我们才会从游荡的心思中蒙拯救。这就是为什么我们需要圣经。我们读经的时候，如果圣经不是活的，也没有能力，那必定是有什么不对了。虽然很多基督徒只把圣经当作一本印出来的书，但我们必须天天以活的方式取用这本圣经。（希伯来书生命读经，三二三至三二五页。）

参读：人的破碎与灵的出现，第七篇。

be the living and operative word of God. How do we know that we have touched the word of God and not just the printed matter? We know it when the word we have touched is living, energizing, and dividing our soul from our spirit. This is an important principle.

The writer seemed to be saying, “You Hebrew brothers cherish the Old Testament, especially the book of Psalms. One of the psalms says, ‘Today, if you hear His voice.’ You have read this verse again and again without anything happening to you. Now I am using this psalm as a base for my talk with you. This word of God must be living and operative and must divide our soul from our spirit. Brothers,...you are staggering and hesitating...because your soul is mixed with your spirit. Sometimes, when you are calm, deep within, your spirit is telling you to go on and follow Christ as today’s Messiah. Although you may be clear about this in your spirit, you turn from your spirit to your soul. Your mind in your soul begins to wonder, and this causes your soul to wander. Because your soul and spirit are mixed together, I have quoted the living word of God, which is sharper than a two-edged sword. It will pierce your mixture, divide your spirit from your soul, and show you how foolish you are. You should no longer wander in your soul; you must turn from your soul to your spirit...The more you talk and hesitate, the more you are in your wondering mind.”

The living word of God must pierce into our being and separate all the mixture of soul and spirit...Only the word of God can divide our soul from our spirit. Our soul, like flypaper, is sticky. Thus, it is easy for our spirit to be stuck to our soul. Because of this, we need the piercing and dividing of God’s living word...Only when the merciful and faithful God comes in with the piercing of the living word of God do we find deliverance from our wandering mind. This is why we need the Bible. If the Bible is not living and energizing whenever we read it, something is wrong. Although many Christians take the Bible only as a printed book, day by day we must take it in a living way. (Life-study of Hebrews, second edition, pp. 263-265)

Further Reading: CWWN, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” ch. 7

第六周诗歌

里面生命的各方面 — 分辨灵

544

9 8 9 8 (英 746)

A 大调

3/4

5 | 3 4 3 | 5 3 2 | 1 2 6 | 1 7 6 | 5 - 5 |
 一 求 主 教 我 分 辨 灵 与 魂, 好 叫 我
 1 2 3 | 2 - 1 | 7 - 5 | 3 4 3 | 5 3 2 |
 能 真 认 识 你; 你 今 是 灵, 住
 1 2 6 | 1 7 6 | 5 6 7 | 1 3 2 | 6 1 7 | 1 - ||
 在 我 灵 中, 二 灵 联 合 相 调 为 一。

- 二 求主教我分辨灵与魂, 永远拒绝魂的生命;
并在灵中永远跟随你, 随时应用你这活灵。
- 三 求主教我分辨灵与魂, 心思永不置于肉体;
乃是随时放在灵上面, 使我脱离罪与自己。
- 四 求主教我分辨灵与魂, 使我永远不再属魂,
乃是完全真实地属灵, 时在灵中行动、生存。
- 五 求主教我分辨灵与魂, 诡诈的已可被点出;
凡事应用你的十字架, 活着非我, 乃是基督。
- 六 求主教我分辨灵与魂, 使我魂中得以变化,
直到我被模成你形像, 直到成熟, 目的得达。
- 七 求主教我分辨灵与魂, 赐我以你活的话语,
叫我将灵从魂全分开, 而在其中与你同居。

WEEK 6 — HYMN

Lord, teach us to discern the spirit

Various Aspects of the Inner Life — Discerning the Spirit

746

1. Lord, teach us to discern the spir - it From soul that we Thy - self may
 know; Thou art the Spir - it in our spir - it, In one - ness min - gled with us so.

- 2. Lord, teach us to discern the spirit,
The soul-life ever to deny,
And ever follow Thee in spirit,
Thyself, the Spirit, to apply.
- 3. Lord, teach us to discern the spirit
That we may never set our mind
Upon the flesh but on the spirit,
That sin and self no more may bind.
- 4. Lord, teach us to discern the spirit
That we may never soulish be,
But truly spiritual, in spirit
To know all things discernibly.
- 5. Lord, teach us to discern the spirit
That subtle self exposed might be,
That by the cross to it applying
We'll live not by ourselves but Thee.
- 6. Lord, teach us to discern the spirit
That we may be transformed in soul,
Till we're conformed to Thine own image,
Till we're matured and reach the goal.
- 7. Lord, teach us to discern the spirit,
To us Thy living Word so give
That soul from spirit be divided
And in the holiest place we'll live.

第七周

认识升天

诗歌：115

读经 徒二 36, 来二 9, 四 14~15, 七 26, 十二 2,
弗一 19~23, 二 6

【周一】

壹 人救主的升天乃是祂经过创造、成为肉体、人性生活、钉十字架与复活的过程，是神也是人，是创造主也是受造者，又是救赎主、救主、以及赐生命的灵，就职进入属天的职任，以执行神的行政，并完成神新约的经纶。

贰 我们需要看见主的升天客观的一面：

一 主的升天使祂得了荣耀尊贵为冠冕——来二 9：

- 1 荣耀是指与耶稣人位有关的荣美；尊贵是指与耶稣价值有关的珍贵——彼前二 7。
- 2 基督的光景是荣耀的，位分是尊贵的；祂在一切君王和执政者之上，这是祂的尊贵。

二 主的升天使祂为着神的行政登上了宝座；希伯来十二章二节说，基督现今坐在神宝座的右边：

Week Seven

Knowing the Ascension

Hymns: 132

Scripture Reading: Acts 2:36; Heb. 2:9; 4:14-15; 7:26; 12:2; Eph. 1:19-23; 2:6

§ Day 1

I. The Man-Savior's ascension is His inauguration into His heavenly office through the process of creation, incarnation, human living, crucifixion, and resurrection as God and man, as the Creator and the creature, and as the Redeemer, the Savior, and the life-giving Spirit, to execute God's administration and to carry out God's New Testament economy.

II. We need to see the objective aspect of the Lord's ascension:

A. The Lord's ascension caused Him to be crowned with glory and honor—Heb. 2:9:

1. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth—1 Pet. 2:7.
2. Christ is glorious in state and honorable in rank; He is above all kings and rulers; this is His honor.

B. The Lord's ascension caused Him to be enthroned for God's administration; Hebrews 12:2 says that Christ is now seated on the right hand of the throne of God:

- 1 神在基督里坐在宝座上这个事实，表明神是从基督里面，并借着基督执政管理整个宇宙，就像光从灯里面并借着灯照耀——启二二 1，3，参二一 23。
- 2 基督现今在宝座上，执政管理整个宇宙；祂是唯一的执政管理者，是万王之王，万主之主；祂是地上君王的元首——一 5，十七 14，十九 16。
- 3 祂的执政管理与宇宙有关，但祂完成神新约的经纶，乃是繁殖祂自己，使祂得着复制，以建造召会，就是祂的身体，结果乃是新耶路撒冷——参徒五 31。

【周二】

三 “以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了”；（二 36；）这节的“立”可以领会成使其就职之意；在基督升天时，神使祂就职进入祂属天的职事：

- 1 人救主在祂的升天里已经被立为主，来得着万有；祂现今是主，为要得着整个宇宙、神所拣选的人、以及一切正面的人、事、物。
- 2 人救主在祂的升天里被立为基督，作神的受膏者，（来一 9，）来完成神的使命。

四 我们现今与在复活和升天里的基督是一；（弗二 6；）结果，我们有复活里的生命和能力，也有升天里的权柄；我们接触我们的主时，需要认识祂的所是，认识祂的身分、地位和职任。

【周三、周四】

叁 我们需要看见主的升天主观的一面——参诗九一 1，歌四 7～8，六 10：

1. The fact that God in Christ is sitting on the throne means that God administrates the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp—Rev. 22:1, 3; cf. 21:23.
2. Christ is now on the throne to administrate the entire universe; He is the unique Administrator, the King of kings and the Lord of lords; He is the Ruler of the kings of the earth—1:5; 17:14; 19:16.
3. His administrating is related to the universe, but His carrying out of God's New Testament economy is to propagate Himself for His reproduction to build up the church, His Body, which will issue in the New Jerusalem—cf. Acts 5:31.

§ Day 2

C. "Let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified" (2:36); in this verse the word made can be understood to mean "inaugurated"; in His ascension God inaugurated Christ into His heavenly ministry:

1. The Man-Savior, in His ascension, has been made the Lord to possess all; He is now the Lord to possess the whole universe, God's chosen people, and all positive things, matters, and persons.
2. The Man-Savior, in His ascension, was made the Christ as God's Anointed (Heb. 1:9) to carry out God's commission.

D. We are now one with Christ in His resurrection and ascension (Eph. 2:6); as a result, we have life and power in resurrection and also authority in ascension; when we contact our Lord, we need to have a realization of what He is, a realization of His status, position, and office.

§ Day 3 & Day 4

III. We need to see the subjective aspect of the Lord's ascension—cf. Ps. 91:1; S. S. 4:7-8; 6:10:

一 基督在祂超越一切的升天里超越阴间(拘留死人的地方)、地(堕落之人行动反对神的地方)、空中(撒但和他黑暗权势行事抵挡神的地方)、和诸天(撒但能去的地方) —弗一 20 ~ 21, 四 8 ~ 10, 来七 26, 伯一 6 ~ 12 上, 二 1 ~ 6。

二 基督在祂的升天里经过了诸天, (来四 14,) 所以现今不仅在天上, (九 24,) 更是高过诸天, (七 26,) 远超诸天之上。(弗四 10。)

三 以弗所一章十九至二十三节启示从升天的基督向着我们有一种传输; 二十二节说, 神使基督“ 向着召会作万有的头”; “ 向着召会” 这辞指明从升天的基督向着召会, 祂的身体, 有一种传输:

- 1 神赐给升天的基督一个大恩赐—作万有的头; 神使基督作头, 乃是向着召会, 传输给召会; 召会一同分享这件事。
- 2 二十至二十二节给我们看见, 神使祂的能力在基督身上运行, 有四个步骤: 第一, 使基督从死人中复活; 第二, 叫祂在诸天界里, 坐在自己的右边; 第三, 将万有服在祂的脚下; 第四, 使祂向着召会作万有的头。

四 基督在祂的升天里作了祂身体召会的头, 在祂的丰满里彰显神—西一 18, 弗一 23, 三 19:

- 1 头与身体乃是一, 形成一个宇宙人; 对于这神圣的事, 没有空间的因素, 也没有时间的因素; 身体与头在神圣的生命和神圣的灵里乃是一。
- 2 按照神圣的观点, 我们与升天的基督乃是一, 祂的升天也就是我们的升天; (二 6;) 在这升天里, 我们在祂的丰满里彰显祂; 因着超越的基督乃是三一神的具体化身, (西二 9,) 所以祂超越的传输包括了三一神的一切丰富分赐, 使我们成为基督

A. Christ in His all-transcending ascension transcended Hades (where the dead people are being held), the earth (where the fallen people are moving against God), the air (where Satan and his power of darkness are acting against God), and all the heavens (where Satan can go—Eph. 1:20-21; 4:8-10; Heb. 7:26; Job 1:6-12a; 2:1-6).

B. In His ascension Christ passed through the heavens (Heb. 4:14) so that now He is not only in heaven (9:24) but is also higher than the heavens (7:26), far above all the heavens (Eph. 4:10).

C. Ephesians 1:19-23 reveals that there is a transmission from the ascended Christ to us; verse 22 says that God gave Christ "to be Head over all things to the church"; the phrase to the church indicates a transmission from the ascended Christ to the church, His Body:

1. God gave the ascended Christ a great gift—the headship over all things; what God gave Christ to be is to the church; it is transmitted to the church, and the church shares it.
2. Verses 20 through 22 show that God caused His power to operate in Christ in four steps: first, raising Him from the dead; second, seating Him at His right hand in the heavenlies; third, subjecting all things under His feet; and fourth, giving Him to be Head over all things to the church.

D. In His ascension Christ was made the Head of the church, His Body, to express God in His fullness—Col. 1:18; Eph. 1:23; 3:19:

1. The Head and the Body are one and form a universal man; with this divine matter there is neither the element of space nor the element of time; the Body is one with the Head in the divine life and in the divine Spirit.
2. According to the divine viewpoint, we are one with the ascended Christ, and His ascension is also ours (2:6); here in this ascension we express Him in His fullness; since the transcending Christ is the embodiment of the Triune God (Col. 2:9), His transcending transmission includes all the rich dispensing of the Triune God to make us the fullness of Christ for His expression (Eph.

的丰满，使祂得彰显。（弗一 22 ~ 23，三 19，8。）

【周五】

五 基督在祂的升天里，也作了在诸天里的大祭司，在神面前担负我们，并照顾我们一切的需要；祂在升天里就职进入祂的祭司职任——来二 17 ~ 18，四 14 ~ 15，诗一一〇 1 ~ 4，来五 6，七 26:

- 1 一面，基督是大祭司，在诸天里为众召会代求；（25 ~ 26，罗八 34；）另一面，祂是大祭司，在众召会里行动，照顾众召会；启示录一章十三节描述基督为大祭司，就如祂的长袍所显示的，这长袍直垂到脚，乃是祭司袍。（出二八 33 ~ 35。）
- 2 启示录八章启示基督是把香献在金坛上的祭司：“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。”（3。）

【周六】

肆 我们需要看见我们是在主的升天里——弗二 6:

- 一 整个恩典时代乃是主升天的时期——一 20。
- 二 基督不仅在升天里，也在我们里面——西一 27。
- 三 基督仍然在祂的升天里行动；祂是在祂的升天里生活、居住、住留、尽职、事奉、作工并行事：
 - 1 祂在我们里面，乃是在祂的升天里；这就是为什么保罗告诉我们，我们是与基督一同坐在祂的升天里——弗二 6。
 - 2 在我们全人里有一个不平凡的人位，就是升天的基督——西一 27，弗二 6。

1:22-23; 3:19, 8).

§ Day 5

E. In His ascension Christ was also made the High Priest in the heavens to bear us in the presence of God and to care for all our needs; in His ascension He was inaugurated into His priestly office—Heb. 2:17-18; 4:14-15; Psa. 110:1-4; Heb. 5:6; 7:26:

1. On the one hand, Christ is the High Priest interceding in the heavens for the churches (vv. 25-26; Rom. 8:34); on the other hand, He is the High Priest moving in the churches to care for them; in Revelation 1:13 Christ is depicted as the High Priest, as shown by His garment, a garment reaching to the feet, that is, a priestly robe (Exo. 28:33-35).
2. In Revelation 8 Christ is revealed as the Priest offering the incense at the golden altar: "Another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne" (v. 3).

§ Day 6

IV. We need to see that we are in the Lord's ascension—Eph. 2:6:

- A. The entire age of grace is the time of the Lord's ascension—1:20.
- B. Christ is not only in ascension but also in us—Col. 1:27.
- C. Christ is still moving in His ascension; He is living, dwelling, staying, ministering, serving, working, and acting in His ascension:
 1. He is in His ascension within us; this is why Paul tells us that we are seated together with Christ in His ascension—Eph. 2:6.
 2. Within our being, there is an extraordinary person—the ascended Christ—Col. 1:27; Eph. 2:6.

- 3 主今天乃是在祂的升天里而在我们灵里一提后四22上。
- 4 在这升天里，三一神在我们里面行动，这行动成了我们的历史。
- 5 基督是三一神的具体化身，而我们是这具体化身在祂升天里的各部分—罗八10，林后十三5，加二20，四19，西二9。
- 6 每当我们聚集到祂的名里，基督就与所有祂在升天里的肢体同在，这就是神在人里的行动—太十八20，西三1，3～4，弗一20，二6。

3. The Lord today is in our spirit in His ascension—2 Tim. 4:22a.
4. In this ascension the Triune God moves in us, and this move becomes our history.
5. Christ is the embodiment of the Triune God, and we are parts of this embodiment in His ascension—Rom. 8:10; 2 Cor. 13:5; Gal. 2:20; 4:19; Col. 2:9.
6. Whenever we are gathered together into His name, Christ is there with all His members in ascension, and this is God's move within man—Matt. 18:20; Col. 3:1, 3-4; Eph. 1:20; 2:6.

第七周·周一

晨兴喂养

来二 9“ 唯独看见耶稣得了荣耀尊贵为冠冕，祂为着受死的苦，成为比天使微小一点的…”

十二 2“ 望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

人救主的升天乃是祂经过创造、成为肉体、人性生活、钉十字架与复活的过程，是神也是人，是创造主也是受造者，又是救赎主、救主、以及赐生命的灵，就职进入属天的职任，以执行神的行政，并完成神新约的经纶。

我们要了解人救主的升天，需要看见祂的升天乃是祂就职进入祂属天的职任。这就职需要一段漫长的过程，开始于创造，继之以成为肉体、人性生活、钉十字架与复活。在这过程里，人救主是神、人、创造主、受造者、救赎主、救主以及赐生命的灵。主耶稣就职，是要执行神的行政，并完成神新约的经纶。在客观的一面，主的升天使祂得了荣耀尊贵为冠冕，（来二 9，）并为着神的行政登上宝座，（十二 2，）使祂被立为主，来得着万有，并被立为基督，以完成神的使命。（路加福音生命读经，七四二至七四三页。）

信息选读

人救主在祂的升天里得了荣耀尊贵为冠冕。希伯来二章九节…这里把荣耀和尊贵看作冠冕。荣耀是指与耶稣人位有关的荣美；尊贵是指与耶稣价值（彼前二 7）有关的珍贵。在这里我们也可以指出，主的尊荣

WEEK 7 — DAY 1

Morning Nourishment

Heb. 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor...

12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

The Man-Savior's ascension was His inauguration into His heavenly office through the process of creation, incarnation, human living, crucifixion, and resurrection as God and man, as the Creator and the creature, and as the Redeemer, the Savior, and the life-giving Spirit, to execute God's administration and to carry out God's New Testament economy (dispensation).

If we would understand the Man-Savior's ascension, we need to see that it was His inauguration into His heavenly office. This inauguration required a lengthy process that began with creation and continued with incarnation, human living, crucifixion, and resurrection. This process involved the Man-Savior as God, man, Creator, creature, Redeemer, Savior, and life-giving Spirit. The Lord Jesus was inaugurated to execute God's administration and to carry out God's New Testament economy. In the objective aspect, the Lord's ascension caused Him to be crowned with glory and honor (Heb. 2:9) and to be enthroned for God's administration (12:2) and made Him the Lord to possess all and the Christ to carry out God's commission. (Life-study of Luke, second edition, pp. 631-632)

Today's Reading

In His ascension the Man-Savior was crowned with glory and honor...[In Hebrews 2:9] glory and honor are considered a crown. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth (1 Pet. 2:7). Here we may also point out that the Lord's dignity is related to His

与祂的地位有关。(彼后一17。)基督这位升天者得了荣耀尊贵为冠冕，乃是在荣耀的光景中，且有尊贵的位分。…祂在一切君王和执政者之上，这是祂的尊贵。…这荣耀和尊贵就是祂在加冠时所得着的冠冕。

另一件与基督升天客观一面有关的事，就是祂已经为着神的行政登上了宝座。…从希伯来十二章二节我们可能会有一个印象，以为在神宝座的右边有另一个宝座。但是在启示录我们看见，神和羔羊只有一个宝座。在三章二十一节主说，祂在祂父的宝座上与父同坐。不仅如此，二十二章一节说到“一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来”。三节接着说到圣城新耶路撒冷：“在城里有神和羔羊的宝座。”一节和三节都没有说到复数的宝座，似乎有一个神的宝座，还有一个羔羊的宝座；那里所说神和羔羊的宝座是单数的。因此，那是一个神和羔羊的宝座。

二十一章二十三节说，“那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”在这里我们看见，那是灯的羔羊基督，凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮这城。基督，羔羊，乃是灯，而神是灯里面的光。因为光在灯里面，所以光不能与灯分开。我们由这可以看见，神与基督如何坐在一个宝座上。神在基督里面，正如光在灯里面一样。既然神是在基督里坐在宝座上，神与基督就都坐在诸天之上的一个宝座上。

神是从基督里面，并借着基督执政管理整个宇宙，就像光从灯并借灯照耀。由这我们可以看见，基督是与神同登宝座。神是在宝座上，并且这位神是在登宝座的人救主里面。我们思想这事，就看见人救主的登宝座与神圣的三一有关。(路加福音生命读经，七四六至七四八页。)

参读：路加福音生命读经，第七十六篇。

position (2 Pet. 1:17). As the ascended One crowned with glory and honor, Christ is in a state of glory and has a rank of honor. He is above all kings and rulers; this is His honor...This glory and honor are the crown with which He has been crowned.

Another matter related to the objective aspect of Christ's ascension is that He has been enthroned for God's administration...From Hebrews 12:2 we may have the impression that next to the throne of God, at His right hand, is another throne. However, in the book of Revelation we see that it is only one throne of both God and Christ. In Revelation 3:21 the Lord said that He sat down with His Father on His throne. Furthermore, Revelation 22:1 speaks of "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." Revelation 22:3 goes on to say of the holy city, New Jerusalem, that the "throne of God and of the Lamb will be in it." Revelation 22:1 and 3 do not speak of thrones—one for God and another for the Lamb—but of the throne of God and of the Lamb. Hence, it is one throne for both God and the Lamb.

Revelation 21:23 says, "The city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb." Here we see that the Lamb, Christ, as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light. Christ, the Lamb, is the lamp, and God is the light within the lamp. Because the light is in the lamp, the light cannot be separated from the lamp. We can see from this how both God and Christ are sitting on one throne. Just as the light is in the lamp, so God is in Christ. Since God is in Christ sitting on the throne, both God and Christ sit on one throne in the heavens.

God administrates the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp. From this we can see that Christ is enthroned with God. God is on the throne, and this very God is in the enthroned Man-Savior. As we consider this, we see that the enthronement of the Man-Savior involves the Divine Trinity. (Life-study of Luke, second edition, pp. 634-636)

Further Reading: Life-study of Luke, msg. 76

第七周·周二

晨兴喂养

徒二 36“ …你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”

来一 9“ 你爱公义，恨恶不法；所以神，就是你的神，用欢乐的油膏你，胜过膏你的同伙。”

在升天里，基督是万人的主。（徒二 36，十 36。）就着是神来说，基督一直是主。（路一 43，约十一 21，二十 28。）但就着是人来说，基督是在复活里将祂的人性带进神里面以后，才在升天里被立为主。在升天里，基督被立为万有的主，要得着万有。在行传十章三十六节，彼得说到基督是“万人的主”。“万人”在这里是指一切的人。基督在祂的升天里不仅是犹太人的主，也是外邦人的主。祂是地上所有不同种族和人民的主。

祂在升天以前就是主，但祂那时还没有正式就职进入这职任。旧约指神的一个名称是主（希伯来文是 Adonai，阿多乃），意思是主人。旧约里的基督是阿多乃。然后祂成了人，就是被藐视的拿撒勒人。这一位甚至在地上的时候就是主。但直到祂升天的时候，祂才就职为主。基督在祂的升天里就职为万有的主，不仅是一切人的主，也是万有的主。（新约总论第二册，一三四至一三五页。）

信息选读

基督是主，如今得着全宇宙、神的选民、和一切正面的人事物。基督不仅是神选民的主，也是天使以及一切要在千年国和新天新地之人的主。因此，祂是诸天、地、以及祂所救赎一切人事物的主。在升天里，祂是万有的主，要得着万有。

WEEK 7 — DAY 2

Morning Nourishment

Acts 2:36 ...God has made Him both Lord and Christ, this Jesus whom you have crucified.

Heb. 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners.

In ascension Christ is Lord of all (Acts 2:36; 10:36). As God, Christ was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. In ascension Christ was made the Lord of all to possess all. In Acts 10:36 Peter speaks of Christ as the One who is “Lord of all.” All refers here to all men, all peoples. Christ in His ascension is the Lord not only of the Jews but also of the Gentiles. He is the Lord of all the different races and peoples on earth.

He was Lord before His ascension, but He was not officially inaugurated into this office. One of the Old Testament names for God is Lord (Heb., Adonai), meaning “master.” Christ in the Old Testament was Adonai. Then He became a man, a despised Nazarene. This very One was Lord even when He was on earth. But it was not until His ascension that He was inaugurated into His lordship. Christ in His ascension was inaugurated as Lord of all not only of all men but also of all things. (The Conclusion of the New Testament, p. 339)

Today's Reading

As the Lord, Christ now possesses the whole universe, God's chosen people, and all positive things, matters, and persons. Christ is the Lord not only of God's chosen people but also of the angels and of all those who will be in the millennium and in the new heaven and the new earth. Therefore, He is the Lord of the heavens, the earth, and everything and everyone He has redeemed. In ascension He is the Lord of all to possess all.

在升天里，基督也是为着天上职事的基督。行传二章三十六节启示，在升天里，基督不仅被立为主，也被立为基督，就是神的受膏者。（来一9。）…在升天里，祂被立为基督，要借着祂天上的职事完成神的使命。

直到基督升天的时候，祂才正式就职为基督。…（徒二36。）在永远里，基督已经是基督。不仅如此，作为在祂的人性里为神所差并所膏的一位，祂生下来就是基督。（路二11，太一16，约一41，太十六16。）然后，祂在受浸时，为神用祂的灵所膏。（路四18。）然而，直到祂升天的时候，祂才正式就职为基督。基督不仅为神所选、所立、所膏，也是神使祂就职进入祂的职任。祂经过了死与复活，如今在升天里，在诸天之上登宝座作了基督。在升天里，为着祂天上的职事，祂正式被立为神的基督。（新约总论第二册，一三五至一三六页。）

权柄是借着就职而来。一个人一旦就职担任一项职务，他就有那项职任的权柄。我们需要看见，我们信徒有一位活在我们里面，祂不仅有复活里的生命与能力，也有升天里的权柄。在复活和升天里的基督，活在我们里面，也停留在我们身上。祂活在我们里面作生命，也停留在我们身上作权柄。因此，我们现今与这位在复活和升天里的基督是一。结果，我们有复活里的生命和能力，也有升天里的权柄。

我们接触人救主时，如果对祂有这样的体认，我们与祂的接触就会不一样。…这可用我们与人的接触为例。如果你不知道一个人的身分和资格，这会影响你接触他的方式。…我们知道别人的身分、资格、地位以及职任，往往使我们在接触他们的时候方式不一样。照样，如果我们认识人救主的身分和职任，这会影响到我们与祂的接触。（路加福音生命读经，七五一至七五二、七五四页。）

参读：新约总论，第三十一篇。

Christ in His ascension is also the Christ for His heavenly ministry. Acts 2:36 reveals that in His ascension Christ was made not only the Lord but also the Christ, God's anointed (Heb. 1:9)...In His ascension He was made the Christ to carry out God's commission through His heavenly ministry.

Not until His ascension was Christ officially inaugurated as the Christ [Acts 2:36]...In eternity Christ was already Christ. Furthermore, as God's sent and anointed One in His humanity, He was Christ from the time He was born (Luke 2:11; Matt. 1:16; John 1:41; Matt. 16:16). Then at His baptism He was anointed by God with His Spirit (Luke 4:18). However, He was not officially inaugurated as the Christ until His ascension. Christ has been not only chosen, appointed, and anointed by God but also inaugurated by God into His office. He has passed through death and resurrection and in ascension is now enthroned in the heavens as the Christ. In ascension He was officially made the Christ of God for His heavenly ministry. (The Conclusion of the New Testament, pp. 339-340)

Authority comes through inauguration. Once a person has been inaugurated into a certain post, he has the authority of that office. We need to see that, as believers, we have One living in us who has not only life and power in resurrection but also authority in ascension. The very Christ in resurrection and ascension lives in us and dwells upon us. He lives in us as life, and He dwells upon us as authority. Therefore, we are now one with this Christ in His resurrection and ascension. As a result, we have life and power in resurrection and also authority in ascension.

If we have this realization of the Man-Savior as we contact Him, our contact with Him will be different...This can be illustrated by our contact with people. If you do not know a person's status and qualifications, this will influence the way you contact him...It always makes a difference in contacting others when we know their status, qualifications, position, and office. In like manner, if we know the Man-Savior's status and office, this will affect our contact with Him. (Life-study of Luke, second edition, pp. 638, 640)

Further Reading: The Conclusion of the New Testament, msg. 31

第七周·周三

晨兴喂养

弗一 22 ~ 23“ 将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

基督在祂的升天里，得了荣耀尊贵为冠冕，并且为着神的行政登了宝座。这意思就是说，祂与神同登宝座，成为宇宙中唯一的执政管理者。基督借着祂的升天也就职为主，要得着万有，且就职为基督，要完成神的使命。既然这一切事都是客观的，我们怎能证明基督的升天与我们有主观的关系？证据是从升天的基督向着我们有一种传输这事实。…（在以弗所一章二十二节，）“向着召会”这辞指明从升天的基督向着召会，祂的身体，有一种的传输。

神使基督向着召会作为万有的头。这意思不是神将基督当作恩赐赐给召会，乃是神将一个恩赐—万有的元首权柄，赐给基督。（路加福音生命读经，七五八至七五九页。）

信息选读

神使基督所作的乃是向着召会，传输给召会。召会一同分享这事。这符合以弗所一章十九节的话：“祂的能力向着我们。”“向着我们”这辞是一把钥匙，因为这也指明一种传输。

人定罪基督，置祂于死。然而神来使祂复活，叫祂坐在诸天里，将万有服在祂脚下，并使祂作万有的头。

以弗所一章二十二节后半最好的翻译是：“使祂向着召会作万有的头。”如果保罗写以弗所一章的

WEEK 7 — DAY 3

Morning Nourishment

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

In His ascension Christ was crowned with glory and honor and enthroned for God's administration. This means that He shares God's throne to be the unique Administrator in the universe. Through His ascension Christ was also inaugurated to be the Lord to possess all and to be the Christ to carry out God's commission. Since all these matters are objective, how can we prove that Christ's ascension is related to us in a subjective way? Proof is in the fact that there is a transmission from the ascended Christ to us...[In Ephesians 1:22] the phrase to the church indicates a transmission from the ascended Christ to the church, His Body.

God gave Christ to be something to the church. It does not mean that God gave Christ to the church as a gift; it means that God gave Christ a gift—the headship over all things. (Life-study of Luke, second edition, pp. 645-646)

Today's Reading

What God gave Christ to be is to the church; it is transmitted to the church. The church shares it. This corresponds to the word His power toward us in Ephesians 1:19. The phrase toward us is a key, for it also indicates a transmission.

Man condemned Christ and sentenced Him to death. But God came in to raise Him up, to seat Him in the heavens, to subject all things under His feet, and to give Him to be the Head over all things.

The best translation of the second part of Ephesians 1:22 is: “gave Him to be Head over all things to the church.” If Paul had concluded Ephesians 1

结论只说，神使基督作万有的头，基督的升天就与召会毫不相干。然而，保罗加上“向着召会”这重要的辞。…凡元首基督所达到、所得着的，都传输给召会—祂的身体。

召会应当不断地接受这传输。电线装设在建筑物里可能一劳永逸，但电的传输却要一直不断地进行。照样，神使基督复活、叫祂坐在诸天里，将万有放在祂脚下，又赐给祂一大恩赐—使祂作万有的头。现今基督在祂升天里的一切所是，正传输到召会里面。这就是升天的基督带着祂升天的完满意义，不断地传输到召会里面。

如果电从发电厂到建筑物的传输有问题，这问题通常不在发电厂，而在建筑物，就是接收的一方。照样，属天的发电厂绝不会有问题；然而，召会在接受神圣传输的事上时常有问题。我们经常有难处，阻挠神圣的电传输到我们里面。今天这传输无法传到许多基督徒身上。事实上，很少基督徒愿意完全敞开，不断地接受这传输。

借着升天基督向着召会的神圣传输，人救主的升天就确定的与我们有关联。我们在祂的升天里联于祂，这是不容置疑的。为这缘故，二章六节告诉我们，我们在基督耶稣里一同坐在诸天界里。多年来我不懂六节的话，我们怎能坐在诸天里。我发现电是绝佳的例证，帮助我们领会这事。在我们家里运作的电也在发电厂里。这意思是电在发电厂，同时也在我们家里。照样，借着神圣的传输，我们就联于诸天里的基督。…这是奇妙的事实。在属天发电厂里的能力也在我们里面。（路加福音生命读经，七六〇、七六三至七六五页。）

参读：路加福音生命读经，第七十七至七十九篇。

by saying that God gave Christ to be Head over all things, Christ's ascension would not have anything to do with the church. Paul, however, added the important phrase to the church...Whatever Christ, the Head, has attained and obtained is transmitted to the church, His Body.

The church should continually receive this transmission. Electricity may be installed in a building once for all, but the transmission of electricity takes place continually. Likewise, God raised up Christ, seated Him in the heavens, put everything under His feet, and gave Him the great gift of being the Head over all things. Now whatever Christ is in His ascension is being transmitted into the church. This is the continual transmission into the church of the ascended Christ with the full significance of His ascension.

If there is a problem with the transmission of electricity from the power plant into a building, the problem is usually not with the power plant. The problem is with the building, that is, with the receiver. In like manner, there is never a problem with the heavenly power plant; however, often with the church there is a problem concerning the receiving of the divine transmission. Often we may have problems that frustrate the transmission of the divine electricity into us. This transmission is not able to get through to many of today's Christians. Actually, not many Christians are willing to be fully open to receive this transmission continually.

Through the divine transmission from the ascended Christ to the church, the Man-Savior's ascension is definitely related to us. There can be no doubt that we are connected to Him in His ascension. For this reason Ephesians 2:6 tells us that we are seated together in the heavenlies in Christ Jesus. For years I could not understand how, in the words of Ephesians 2:6, we can be seated in the heavens. I have found electricity an excellent illustration in helping us to understand this. The electricity that operates in our homes is also in the power plant. This means that at the same time electricity is both in the power plant and in our homes. Likewise, through the divine transmission we are joined to Christ in the heavens. This is...a marvelous fact. The power that is in the heavenly power plant is also in us. (Life-study of Luke, second edition, pp. 646, 649-650)

Further Reading: Life-study of Luke, msgs. 77-79

第七周·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。”

弗三 19“ …认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

我们不该说，“基督的升天这件事离我很远。我无法领会，并且我看不见神圣的传输。”你也看不见使行星绕着太阳运转的能力，但你仍然相信。我们需要相信在神圣、属灵的范围里，有一种能力，将基督在祂的升天里所达到、所得着的一切，传输给我们。…凡祂所达到、所得着的，现今正传输到召会里。只要我们是洁净的容器，并且愿意敞开自己，这传输就会不断地进行。（路加福音生命读经，七六五页。）

信息选读

我们不仅应当相信神圣的传输，我们更需要天天经历这传输。我能作见证，因着我经历这传输，没有什么能胜过我、阻挠我、或压制我。因着这神圣的传输，光、生命的供应、以及维持的能力，就不断地临到我。

召会应当在高举并升天之基督的传输里。基督已经从死人中复活，坐在诸天里神的右边。万有都已经服在祂脚下，祂也得着全宇宙的元首权柄。现今在神对祂采取的四个步骤里，凡祂所达到、所得着的，正传输到召会里。这传输由以弗所一章十九节“向着我们这信的人”，以及二十二节“向着召会”

WEEK 7 — 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.

Eph. 3:19 ...Know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

We should not say, “Christ’s ascension is something far away from me. I can’t understand it, and I can’t see the divine transmission.” Neither can you see the power that keeps the planets revolving around the sun, but you still believe it. We need to believe that in the divine, spiritual realm there is a power that transmits to us all that Christ has attained and obtained in His ascension...Whatever He has attained and obtained is now being transmitted into the church. As long as we are clean receptacles and are willing to open ourselves, this transmission will take place continually. (Life-study of Luke, second edition, pp. 650-651)

Today’s Reading

We should not only believe in the divine transmission; we need to experience it day by day. I can testify that because I experience this transmission, nothing can defeat me, frustrate me, or hold me down. Light, life supply, and sustaining power come to me continually because of this divine transmission.

The church should be in the transmission of the exalted and ascended Christ. Christ has been raised from the dead and seated at God’s right hand in the heavens. All things have been subjected under His feet, and He has been given the headship over the entire universe. Now whatever He has attained and obtained in these four steps taken by God concerning Him is being transmitted into the church. This transmission is indicated by the phrase

这两个片语所指明。在这传输里，召会与基督同享祂所达到的一切：从死人中的复活、在超越里的坐下、万有的服在脚下、以及万有的元首权柄。

不仅基督在我们里面，祂的复活与升天也在我们里面。基督这经过过程、包罗万有、内住的灵，现今带同祂的人性、神性、为人生活、死、复活以及升天，就住在我们里面。这一切正传输到我们里面。…许多基督徒从来没有听说关于基督升天的事，特别对神圣的传输没有概念。…我恳请你们倒空自己，好从圣经中神圣的启示接受更新、更深的事物。

新约启示，我们的基督是在复活并升天里。凡祂在复活并升天里所得着、所达到的，现今正借着包罗万有、赐生命的灵，传输到我们里面。我们只需要敞开自己，说，“主，我在这里。我爱你，我将自己给你。主，我为着你倒空我的全人。”你如果这样祷告，就会经历并享受这神圣的传输。

基督在祂的升天里作了祂身体召会的头，在祂的丰满里彰显神。…基督借着住在我们里面，将祂追测不尽的丰富分赐到我们里面，至终叫我们被充满，成为神一切的丰满。这使我们成为神的彰显，就是召会所该是的。

以弗所三章十九节说到我们被充满，成为神一切的丰满；一章二十三节说，召会，祂的身体，是那在万有中充满万有者的丰满。…借着享受基督的丰富，我们成为祂的丰满来彰显祂。…享受基督的结果乃是丰满，这丰满就是正当的召会生活。在召会生活，就是基督的丰满里，召会彰显基督。基督在召会里的彰显，乃是在神圣的性情和神圣的范围里。（路加福音生命读经，七六五至七六七、七七一至七七二、七七四页。）

参读：生命的经历，第十六篇。

toward us who believe in Ephesians 1:19 and the phrase to the church in verse 22. In this transmission the church shares with Christ in all His attainments: the resurrection from the dead, being seated in His transcendency, the subjection of all things under His feet, and the headship over all things.

Not only is Christ in us; His resurrection and ascension are also in us. As the processed, all-inclusive, indwelling Spirit, Christ dwells in us today with His humanity, divinity, human living, death, resurrection, and ascension. All of this is being transmitted into us. Many Christians have never heard of the things concerning Christ's ascension. In particular, they have no concept regarding divine transmission...I urge you to empty yourselves in order to receive something newer and deeper from the divine revelation in the Scriptures.

The New Testament reveals that our Christ is in resurrection and ascension. Whatever He has obtained and attained in His resurrection and ascension is now being transmitted into us by the all-inclusive life-giving Spirit. We simply need to open ourselves and say, "Lord, I am here. I love You, and I give myself to You. Lord, I empty my whole being for You." If you pray like this, you will experience and enjoy this divine transmission.

In His ascension Christ was made the Head of the church, His Body, to express God in His fullness...Through His dwelling in us, Christ imparts His unsearchable riches into our being so that eventually we will be filled unto all the fullness of God. This makes us the expression of God, which is what the church should be.

Ephesians 3:19 speaks of our being filled unto all the fullness of God, and 1:23 says that the church, His Body, is the fullness of the One who fills all in all...Through the enjoyment of Christ's riches, we become His fullness to express Him...The result of enjoying Christ is the fullness, and this fullness is the proper church life. In the church life, which is the fullness of Christ, the church expresses Christ. This expression of Christ in the church is in the divine nature and the divine sphere. (Life-study of Luke, second edition, pp. 651-652, 655, 657)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 16

第七周·周五

晨兴喂养

来四 14～15“…我们…有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。因我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪。”

在基督的升天里，祂也作了在诸天里的大祭司。（来四 14。）…主借着成为肉体，从神那里到我们这里来；然后借着复活与升天，从我们这里回到神那里去，作我们的大祭司，在神面前担负我们，并照顾我们一切的需要。（二 17～18，四 15。）…基督在祂的升天里经过了诸天，现今不仅在天上，（九 24，）更是高过诸天，（七 26，）远超诸天之上。（弗四 10。）祂在升天里就职进入祂的祭司职任。（路加福音生命读经，七七五页。）

信息选读

在启示录里，首先不是揭示基督为执政管理者，乃是揭示祂为祭司；这是很有意义的。一章十三节说，“灯台中间，有一位好像人子，身穿长袍，直垂到脚。”一面，基督是大祭司，在诸天里为众召会代求；（来七 25～26，罗八 34）另一面，祂是大祭司，在众召会里行动，照顾众召会。启示录一章十三节描述基督为大祭司，就如祂的长袍所显示的，这长袍直垂到脚，乃是祭司袍。（出二八 33～35。）

基督是大祭司，行走在灯台中间，并照顾这些灯台，特别是借着修剪灯盏使灯台照亮。然后启示录八章启示基督是把香献在金坛上的祭司：“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐

WEEK 7 — DAY 5

Morning Nourishment

Heb. 4:14-15 Having...a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession. For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

In His ascension Christ was also made the High Priest in the heavens [Heb. 4:14]...The Lord came from God to us through incarnation, and then He went back from us to God through resurrection and ascension to be our High Priest to bear us in the presence of God and to care for all our needs (2:17-18; 4:15)...In His ascension Christ passed through the heavens; now He is not only in heaven (9:24) but is also higher than the heavens, far above all the heavens (Eph. 4:10). In His ascension He was inaugurated into His priestly office. (Life-study of Luke, second edition, p. 658)

Today's Reading

It is significant that in the book of Revelation Christ is unveiled first not as the Administrator but as the Priest. Revelation 1:13 says, “In the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet.” On the one hand, Christ is the High Priest interceding in the heavens for the churches (Heb. 7:25-26; Rom. 8:34); on the other hand, He is the High Priest moving in the churches to care for them. In Revelation 1:13 Christ is depicted as the High Priest, as shown by His garment, a garment reaching to the feet, that is, a priestly robe (Exo. 28:33-35).

As the High Priest, Christ is walking among the lampstands and taking care of them, especially of their shining by trimming the lamps. Then in Revelation 8 Christ is revealed as the Priest offering the incense at the golden altar: “Another Angel came and stood at the altar, having a golden

给他，好同众圣徒的祷告献在宝座前的金坛上。”（3。）所以，一章启示基督是照顾灯台的祭司，八章揭示祂是向神献香的祭司。当然，五章启示祂是全宇宙的执政管理者。对于宇宙，基督不是祭司，乃是执政管理者。但对于召会，基督乃是大祭司。作为升到诸天里的一位，祂现今乃是祭司，仍然活着、工作并尽职。

我们不知道什么对我们有益，但是主知道，祂知道我们在地上的生活需要什么。…我们对我们的生活都有偏好，我们巴望富有，拥有许多物质的东西。但主可能让我们贫穷，剥夺我们许多东西。同样的，我们巴望孩子爱主、事奉主。…然而，我们儿女的光景可能和我们所巴望的大不相同。我们若以这事问主，主会说，“你不知道什么对你最好，我知道事情应该就是这样。”

也许你以为这样的事与基督的升天无关。然而，基督的升天实在与这些有关。主的升天包括祂的祭司职任。升天的主乃是担负我们、托住我们、并照顾我们的大祭司。究竟什么对我们有益，这不在于我们的解释，乃在于主的解释。比方说，你也许买了一辆新车，盼望能用许多年。但主对这件事的意见乃是：你的车子只该用很短的时间。你若来对我说，“…祂既知道这事，为什么许可我买车？祂为什么阻止我？”我当然无法解释为什么。只有主知道，因为祂是大祭司。

主照顾我们，总是积极的。有一天我们会看见祂，并要敬拜祂。有人可能对祂说，“主耶稣，赦免我向你抱怨我的情况。现在我知道神为着我的旨意都是美好的。”我们的大祭司正在妥善的照顾我们众人。（路加福音生命读经，七七五至七七九页。）

参读：神在人里的行动，第九章。

censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne” (v. 3). Therefore, in chapter 1 Christ is revealed as the Priest taking care of the lampstands, and in chapter 8 He is unveiled as the Priest offering incense to God. Then, of course, in chapter 5 He is revealed as the Administrator over the whole universe. To the universe Christ is not the Priest; He is the Administrator. But to the church Christ is the High Priest. As the ascended One in the heavens, He is now living, working, and ministering as a Priest.

We do not know what is good for us, but the Lord knows. He knows what is needed for our life on earth. We may desire to be wealthy and have many material things. But the Lord may allow us to be poor and deprive us of many things. Likewise, we may desire to have children who love the Lord and serve Him...However, the situation concerning our children may turn out to be much different from what we desire. If we ask the Lord about this, He may say, “You do not know what is best for you. I know that this is the way it should be.”

Perhaps you are thinking that matters such as these have nothing to do with the ascension of Christ. However, the ascension of Christ certainly is related to these things. The Lord’s ascension includes His priesthood. As the ascended One, He is the High Priest bearing us, holding us, and taking care of us. However, what is good for us is a matter not of our interpretation but of His. For example, you may buy a new car, hoping that it will last many years. But the Lord’s opinion of the matter is that your car should last a very short time. If you were to come to me and say, “...Since He knew this, why did He allow me to buy it? Why didn’t He stop me?” I, of course, cannot explain why. Only the Lord knows the reason; He is the High Priest.

The Lord’s care for us is always positive. One day we will see Him and worship Him. Some of us may say to Him, “Lord Jesus, forgive me for complaining to You about my situation. Now I know that God’s will for me is good.” Our High Priest is taking good care of us all. (Life-study of Luke, second edition, pp. 658-661)

Further Reading: CWWL, 1993, vol. 1, “The Move of God in Man,” ch. 9

第七周·周六

晨兴喂养

弗二 6“ 祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

西一 27“ 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

这天上的职事乃是主在祂升天里的工作。…“升天”一辞包括从主升到天上，到祂为着第二次来而降下的这段期间。…今天基督在哪里？…说祂在诸天里，这是太肤浅了。我们必须学习说，“主今天是在祂的升天里。”…整个恩典时代乃是主升天的时期。祂在诸天之上作了许多事，但今天的基督徒没有充分注意基督这一部分的职事。今天祂在诸天之上，坐在神的右边，（罗八 34，）祂也在我们里面。（10。）这是非常奥秘的。祂在升天里是在诸天之上，而祂在升天里也在我们里面与我们同在。今天我们乃是在升天里。我们不是属地的人，乃是属天的人。腓立比三章二十节说，我们的国籍，或公民权，是在诸天之上。我们是天上的公民，所以我们都升天里。（弗二 6 下。）（李常受文集一九九三年第一册，五九四、五九六页。）

信息选读

基督在升天里是在天上，也在我们里面；祂天上的职事是在诸天之上，同时也在我们里面作工、进行。基督作我们的大祭司，为我们祷告。（来七 25。）祂在诸天之上，同时也在我们里面为我们代求。今天祂在诸天之上，也在我们里面，总是同时间作同样的事。…基督在天上工作，同时祂也…在我们里面工作。这是神在基督的升天里，在人里的行动，所以这也是神的历史。

WEEK 7 — DAY 6

Morning Nourishment

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

[The] heavenly ministry is the Lord's work in His ascension...The term ascension covers the span from the ascending of the Lord to His descending for His second coming...Where is Christ today?...To say that He is in the heavens is too shallow. We have to learn to say, "The Lord today is in His ascension." The entire age of grace is the time of the Lord's ascension. He is in the heavens doing a lot, but today's Christians do not pay adequate attention to this part of Christ's ministry. Today He is both in the heavens seated at the right hand of God (Rom. 8:34) and in us (v. 10). This is very mysterious. He is in the heavens in ascension, and His presence within us is in the ascension. Today we are in ascension. We are not earthly persons but heavenly persons. Philippians 3:20 says that our commonwealth, or citizenship, is in the heavens. We are the heavenly citizens, so we all are in ascension (Eph. 2:6b). (CWWL, 1993, vol. 1, "The Move of God in Man," pp. 467-468)

Today's Reading

Christ is in ascension both in the heavens and in us, and His heavenly ministry is working, is going on, at the same time in the heavens and in us. Christ as our High Priest is praying for us (Heb. 7:25). He is interceding for us both in the heavens and in us. Today He is always doing the same thing at the same time both in the heavens and in us...Christ is working in the heavens, and at the same time He is working in us...This is God's move in man in the ascension of Christ, so it is also God's history.

在整个宇宙中，有这样一个景象，是基督已进入其中的。祂在成为肉体里从诸天下来，然后祂进到升天里。祂在升天里，在诸天界里，乃是祂大能救恩的一大部分。祂经过成为肉体、为人生活、钉十字架，然后达到复活。祂既是复活，就进入升天里。这些步骤乃是祂在人里的行动，以完成祂大能的救恩。今天神仍然在祂的升天里行动。祂是在祂的升天里生活、居住、住留、尽职、事奉、作工、行动并行事。

祂在我们里面，乃是在祂的升天里。这就是为什么保罗告诉我们，我们是与基督一同坐在祂的升天里，就是保罗所说的“诸天界”里。…在我们全人里，有一个东西相当不平凡。这不平凡的东西乃是一个人位，就是升天的基督。祂在祂的升天里进入我们里面。主今天乃是在祂的升天里而在我们灵里。在这升天里，三一神在我们里面行动，这行动成了祂的历史。这行动也成了我们的历史，因为如今我们与祂，祂与我们，调和为一。我们二者有了相同的历史。

一个男人与一个女人结婚之前，他们有两个历史，但他们一结了婚，就在婚姻生活中成为配偶，有同一个历史。今天我们与我们的神—三一神—是一，所以祂与我们有同一个历史。否则，圣经怎能说，我们活基督，（腓一 21 上，）我们是基督的丰满，（弗一 23，）我们是基督配偶的肢体（部分）？（五 25，30。）…我们既是基督身体的肢体，我们就是基督，而这位基督乃是在升天里。基督是三一神的具体化身，而我们是这具体化身在祂升天里的各部分。每当我们聚集到祂的名里，基督就与所有祂在升天里的肢体同在，这就是神在人里的行动。这是祂历史的一部分。我们是否能向与我们同作信徒的人陈明这篇信息，在于我们是否有所看见。我们的看见会在里面改变我们，这就是变化。（李常受文集一九九三年第一册，五九六、六一〇至六一一页。）

参读：神在人里的行动，第八章。

In the whole universe there is such a scene into which Christ entered. He came down from the heavens in incarnation, and then He entered into His ascension. His being in ascension, in the heavenlies, is a great part of His dynamic salvation. He passed through incarnation, human living, and crucifixion, and then He reached resurrection. As the resurrection, He entered into His ascension. These steps were His move in man to carry out His dynamic salvation. Today God is still moving in His ascension. He is living, dwelling, staying, ministering, serving, working, moving, and acting in His ascension.

He is in His ascension within us. This is why Paul tells us that we are seated together with Christ in His ascension, which Paul calls “the heavenlies.”...Within our being, there is something quite extraordinary. This extraordinary thing is a person, the ascended Christ. He came into us in His ascension. The Lord today is in our spirit in His ascension. In this ascension the Triune God moves in us, and this move becomes His history. It also becomes our history because we and He, He and we, are now mingled as one. We two have the same history.

Before a man and woman are married, they have two histories, but once they are married, they become a couple in a marriage life with one history. Today we and our God, the Triune God, are one, so He and we have one history. Otherwise, how could the Bible say that we live Christ (Phil. 1:21a), that we are the fullness of Christ (Eph. 1:23), and that we are the members, parts, of the counterpart of Christ? (5:25, 30)...As the members of Christ's Body, we are Christ, and this Christ is in ascension. Christ is the embodiment of the Triune God, and we are parts of this embodiment in His ascension. Whenever we are gathered together into His name, Christ is there with all His members in ascension, and this is God's move within man. This is a part of His history. Whether we can present this message to our fellow believers depends upon whether we have seen something. Our seeing changes us inwardly, and this is transformation. (CWWL, 1993, vol. 1, “The Move of God in Man,” pp. 468-469, 477-478)

Further Reading: CWWL, 1993, vol. 1, “The Move of God in Man,” ch. 8

第七周诗歌

115

赞美主 — 祂的高举

8 7 8 7 (英 132)

降 A 大调

9/4

5̣ 6̣ 5̣ | 1^{A^b} - - 3 - - 3 2 1 | 2^{E^b} - - 5 - - 5 6 5 |
 一 看 哪, 耶 稣 天 上 坐 着! 我 主
 2^{E^b} - - 4 - - 4 3 2 | 3^{A^b} - - 3 - - 3 2 3 | 5^{A^b7} - - 3 - - 3 2 1 |
 基 督 登 宝 座! 祂 是 那 人 神 所
 1^{D^b} - - 6^{B^m} - - 2 1 6^{A^b} | 5^{E^b7} - - 1 - - 3 - 2 | 1^{A^b} - - - - - ||
 高 举, 荣 耀、尊 贵 已 得 着。

二 祂曾穿上人的性情, 照神计划且死过,
 带着身体从死复活, 仍然是人升天坐。
 三 在祂里面神降为卑, 神来地上同人处;
 在祂里面人升为高, 人到天上同神住。
 四 祂是真神与人调和, 神在人里被宣告;
 祂是真人神联合, 人在神里得荣耀。
 五 从那升天得荣耶稣, 降下包罗万有灵;
 耶稣身位和祂工作, 全由这灵来证明。
 六 和那升天得荣耶稣, 今天教会能联合;
 借着这位耶稣的灵, 基督肢体能同活。
 七 看哪, 一人天上坐着! 万有之主在宝座!
 这是救主耶稣基督, 荣耀、尊贵永得着!

WEEK 7 — HYMN

Lo! in heaven Jesus sitting

Praise of the Lord — His Exaltation

132

1. Lo! in heav - en Je - sus sit - ting, Christ the Lord is there en -
 throned; As the man by God ex - alt - ed, With God's glo - ry He is crowned.

2. He hath put on human nature,
 Died according to God's plan,
 Resurrected with a body,
 And ascended as a man.
3. God in Him on earth was humbled,
 God with man was domiciled;
 Man in Him in heav'n exalted,
 Man with God is reconciled.
4. He as God with man is mingled,
 God in man is testified;
 He as man with God is blended,
 Man in God is glorified.
5. From the Glorified in heaven
 The inclusive Spirit came;
 All of Jesus' work and Person
 Doth this Spirit here proclaim.
6. With the Glorified in heaven
 Is the Church identified;
 By the Spirit of this Jesus
 Are His members edified.
7. Lo! a man is now in heaven
 As the Lord of all enthroned;
 This is Jesus Christ our Savior,
 With God's glory ever crowned!

第八周

经历并享受 包罗万有的基督作美地— 我们在那地一无所缺

诗歌：388

读经：西一12，二6~15，19，申八9，创十七1，
腓一19

【周一、周二】

壹 基督作居首位和包罗万有者，乃是众圣徒在光中所分得的分，给我们经历并享受—西一12:

一 所分得的分指业分，如以色列人分得迦南美地之分，作他们的产业—书十四1。

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:

1 美地的丰富预表基督那追溯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

Week Eight

Experiencing and Enjoying the All-inclusive Christ as the Good Land— a Land in Which We Do Not Lack Anything

Hymns: 510

Scripture Reading: Col. 1:12; 2:6-15, 19; Deut. 8:9; Gen. 17:1; Phil. 1:19

§ Day 1 & Day 2

I. **Christ as the preeminent and all-inclusive One is the allotted portion of the saints in the light for our experience and enjoyment—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:

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;

21 ~ 22, 提前三 15, 太十六 18 ~ 19, 罗十四 17。

三 我们必须“在光中”，好享受包罗万有的基督作美地；光就是神的同在—西一 12, 彼前二 9, 赛二 5, 约壹一 5:

1 神是光—5 节。

2 神的话是光—诗一一九 105, 130。

3 基督是光—约八 12, 九 5。

4 基督的生命是光—一 4。

5 信徒是光—太五 14, 腓二 15。

6 召会是灯台发光照耀—启一 20, 诗七三 16 ~ 17。

【周三】

贰 歌罗西二章六至七节启示，基督作为我们在其中一无所缺的美地，（申八 9，）乃是丰富的土壤，我们已在其中生了根，好使我们从这土壤吸收元素而长大（弗三 17 下）：

一 神是真正的农夫，保罗是神的一位同工；（林前三 6 ~ 9, 林后六 1 上；）保罗把信徒栽种到基督这土壤里。

二 我们已被栽种到基督里，日复一日我们必须花时间吸取祂；我们必须花时间享受主这包罗一切的地，使基督这丰富土壤的一切元素，都能被吸收到我们里面，好叫我们在经历中，在祂里面得了丰满—西二 10 上, 四 2:

1 我们若要吸取那作土壤之基督的丰富，就需要细嫩、新长的根—王下十九 30, 赛三七 31, 耶十七 7 ~ 8, 参可四 16 ~ 17, 林后四 16。

2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

C. We must be in the light in order to enjoy the all-inclusive Christ as the good land; light is the presence of God—Col. 1:12; 1 Pet. 2:9; Isa. 2:5; 1 John 1:5:

1. God is light—v. 5.

2. The word of God is light—Psa. 119:105, 130.

3. Christ is light—John 8:12; 9:5.

4. The life of Christ is light—1:4.

5. The believers are light—Matt. 5:14; Phil. 2:15.

6. The church is a lampstand shining with light—Rev. 1:20; Psa. 73:16-17.

§ Day 3

II. **Colossians 2:6-7 reveals that Christ as the good land, a land in which we do not lack anything (Deut. 8:9), is the rich soil in which we have been rooted so that we may grow with the elements that we absorb from the soil (Eph. 3:17b):**

A. God is the real Farmer, and Paul was one of His co-workers (1 Cor. 3:6-9; 2 Cor. 6:1a); Paul planted the believers into Christ as the soil.

B. Day by day we need to take time to absorb Christ, the One into whom we have been planted; we must take time to enjoy the Lord as the all-inclusive land so that all the elements of Christ as the rich soil may be absorbed into us for us to be made full in Him in our experience—Col. 2:10a; 4:2:

1. If we would absorb the riches of Christ as the soil, we need to have tender, new roots—2 Kings 19:30; Isa. 37:31; Jer. 17:7-8; cf. Mark 4:16-17; 2 Cor. 4:16.

2 我们需要忘掉我们的环境、我们的光景、我们的失败以及我们的软弱，单单花时间吸取主；当我们花时间吸取祂，我们就以神在我们里面的增长而长大，为着建造基督的身体一路八 13，太十四 22～23，六 6，西二 7 上，19。

三 我们与主接触不该匆匆忙忙的；我们必须操练我们的灵，留在神的面光中来吸取祂；我们必须花更多时间吸取主—爱慕祂，赞美祂，向祂献上感谢，并且自由地对祂说话—诗二七 4，出三三 11，14，太六 6，十四 22～23，可一 35，参弗四 20～21。

四 基督身体的长大非常主观地在于我们里面神的增多，神的增多；基督身体的长大就是神建造的长大；召会的真实建造，乃是借着信徒在生命里的长大—西二 19，弗二 20～22，四 16。

【周四】

参 歌罗西二章八至十五节对基督是土壤有完满的描述和说明，在这土壤中我们一无所缺；当我们花时间吸取祂这包罗万有的地时，这几节经文里的事实就成为我们的经历；事实是在基督里，经历是凭着基督并同着基督：

一 基督这土壤，乃是神格一切的丰满都有形有体地居住在祂里面的那一位—9 节：

1 “丰满”不是指神的丰富，乃是指神丰富的彰显；那居住在基督里的，不仅是神格的丰富，乃是神所是之丰富的彰显—9 节，一 15，18，三 10～11。

2 当我们生根在基督这土壤里，我们就在祂里面得了丰满；我们被一切神圣的丰富所充满，成为祂的彰

2. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord; as we take time to absorb Him, we grow with the growth of God in us for the building up of the Body of Christ—Luke 8:13; Matt. 14:22-23; 6:6; Col. 2:7a, 19.

C. Our contact with the Lord should not be rushed; we must exercise our spirit to stay in the Lord's presence to absorb Him; we must spend more time to absorb the Lord—to adore Him, to praise Him, to offer thanks to Him, and to speak to Him freely—Psa. 27:4; Exo. 33:11, 14; Matt. 6:6; 14:22-23; Mark 1:35; cf. Eph. 4:20-21.

D. The growth of the Body depends on the growth of God, the increase of God, within us in a very subjective way; the growth of the Body is the growth of God's building; the actual building of the church is by the believers' growth in life—Col. 2:19; Eph. 2:20-22; 4:16.

§ Day 4

III. Colossians 2:8-15 presents a full description and definition of Christ as the soil, in which we do not lack anything; as we take time to absorb Him as the all-inclusive land, the facts in these verses become our experience; the facts are in Christ, and the experience is by Christ and with Christ:

A. Christ as the soil is the One in whom all the fullness of the Godhead dwells bodily—v. 9:

1. Fullness refers not to the riches of God but to the expression of the riches of God; what dwells in Christ is not only the riches of the Godhead but the expression of the riches of what God is—v. 9; 1:15, 18; 3:10-11.

2. When we are rooted in Christ as the soil, we are made full in Him; we are filled up with all the divine riches to become His expression—Eph. 3:8,

显—弗三 8，19。

3 在作土壤的基督里，我们都被充满、得完备、被成全、得满足、并彻底得着供应；我们一无所缺—参腓一 19。

二 作土壤的基督，乃是一切执政掌权者的元首—西二 10。

三 在作土壤的基督里，有杀死的能力，将肉体治死—11 节。

四 在作土壤的基督里，有一种元素使我们被埋葬—12 节上。

五 在作土壤的基督里，有一种元素使我们复活—12 节下。

六 在作土壤的基督里，有一种元素使我们活过来—13 节。

七 在作土壤的基督里，就涂抹了规条上所写的字据—14 节。

八 在作土壤的基督里，就胜过空中的邪灵—15 节。

【周五】

肆 不仅如此，基督这土壤乃是神的历史和奥秘，连同祂身位和所经过过程的一切丰富—2 节：

一 基督是神—约一 1，二十 28～29，赛九 6，约十四 9～10，林后三 17，林前十五 45 下，徒二 36。

二 基督是人—提前二 5：

1 祂是使徒—来三 1。

19.

3. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied; we do not lack anything—cf. Phil. 1:19.

B. Christ as the soil is the Head of all rule and authority—Col. 2:10.

C. In Christ as the soil there is the killing power, which puts the flesh to death—v. 11.

D. In Christ as the soil there is an element that causes us to be buried—v. 12a.

E. In Christ as the soil there is an element that causes us to be raised up—v. 12b.

F. In Christ as the soil there is an element that vivifies us—v. 13.

G. In Christ as the soil there is the wiping out of the handwriting in ordinances—v. 14.

H. In Christ as the soil there is the victory over the evil spirits in the atmosphere—v. 15.

§ Day 5

IV. Furthermore, Christ as the soil is the history and mystery of God with all the riches of His person and processes—v. 2:

A. Christ is God—John 1:1; 20:28-29; Isa. 9:6; John 14:9-10; 2 Cor. 3:17; 1 Cor. 15:45b; Acts 2:36.

B. Christ is man—1 Tim. 2:5:

1. He is the Apostle—Heb. 3:1.

- 2 祂是申言者—徒三 22 ~ 23。
- 3 祂是策士—赛九 6。
- 4 祂是教师—太二三 8, 10。
- 5 祂是帅领者—来二 10。
- 6 祂是夫子—路五 5。
- 7 祂是奴仆—赛四二 1。
- 8 祂是牧人—约十 11。
- 9 祂是见证人—启一 5。
- 10 祂是祭司—来七 25 ~ 26。
- 11 祂是中保—八 6。
- 12 祂是保证—一七 22。
- 13 祂是王—太二 2。
- 14 祂是新郎—约三 29, 林后十一 2。

三 基督是我们的所需—约十四 6:

- 1 祂是我们的光—八 12。
- 2 祂是我们的空气—二十 22。
- 3 祂是我们的水—四 14。
- 4 祂是我们的食物—六 35。
- 5 祂是我们的衣服—加三 27。
- 6 祂是我们的住处—约十五 5。
- 7 祂是我们的享受和安息—西二 16 ~ 17, 太十一 28。

【周六】

四 基督是我们神圣的供备—林前一 30:

2. He is the Prophet—Acts 3:22-23.
3. He is the Counselor—Isa. 9:6.
4. He is the Teacher—Matt. 23:8, 10.
5. He is the Leader—Heb. 2:10.
6. He is the Master—Luke 5:5.
7. He is the Slave—Isa. 42:1.
8. He is the Shepherd—John 10:11.
9. He is the Witness—Rev. 1:5.
10. He is the Priest—Heb. 7:25-26.
11. He is the Mediator—8:6.
12. He is the surety—7:22.
13. He is the King—Matt. 2:2.
14. He is the Bridegroom—John 3:29; 2 Cor. 11:2.

C. Christ is our necessities—John 14:6:

1. He is our light—8:12.
2. He is our air—20:22.
3. He is our water—4:14.
4. He is our food—6:35.
5. He is our clothing—Gal. 3:27.
6. He is our lodging—John 15:5.
7. He is our enjoyment and rest—Col. 2:16-17; Matt. 11:28.

§ Day 6

D. Christ is our divine provision—1 Cor. 1:30:

1 祂是我们的能力—24 节下。

2 祂是我们的智慧—24 节下，30 节下。

3 祂是我们的公义—30 节下。

4 祂是我们的圣别—30 节下。

5 祂是我们的救赎—30 节下。

五 基督是向着召会：

1 祂是身体的头—西—18。

2 祂是头的身体—林前十二 12。

3 祂是召会的根基—三 11。

4 祂是神家（召会）的房角石—弗二 20。

5 祂是新人一切的肢体—西三 10 ~ 11。

伍 基督作为我们所分得的分，追溯不尽之丰富的美地，在其中我们一无所缺，乃是我们能天天经历并享受之全丰全足的神和那伟大的我是；祂的所是应付我们的一切所需，好应付祂的需要，为着建造祂的召会作祂的身体，并预备祂的召会作祂的新妇，使祂得以回来——12，申八 9，创十七 1，腓一 19，约八 58，来十一 6，太十六 18，启十九 7 ~ 9，二一 2。

1. He is our power—v. 24b.

2. He is our wisdom—vv. 24b, 30b.

3. He is our righteousness—v. 30b.

4. He is our sanctification—v. 30b.

5. He is our redemption—v. 30b.

E. Christ is to the church:

1. He is the Head of the Body—Col. 1:18.

2. He is the Body of the Head—1 Cor. 12:12.

3. He is the foundation of the church—3:11.

4. He is the cornerstone of the house of God, the church—Eph. 2:20.

5. He is all the members of the new man—Col. 3:10-11.

V. Christ as our allotted portion, our unsearchably rich good land in which we do not lack anything, is our All-sufficient God and the great I Am, whom we can experience and enjoy day by day; what He is meets our every need in order to meet His need for the building up of His church as His Body and the preparation of His church as His bride for His coming back—1:12; Deut. 8:9; Gen. 17:1; Phil. 1:19; John 8:58; Heb. 11:6; Matt. 16:18; Rev. 19:7-9; 21:2.

第八周·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。”

彼前二 9“ …宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

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

申命记八章七至九节中美地的丰富，预表基督那追溯不尽之丰富的不同方面，（弗三 8，）在祂的灵里作祂信徒全备的供应。（腓一 19。）

神经纶的目标不仅仅是救赎祂的子民，拯救他们脱离埃及所预表的世界，更是要带他们进入美地所预表的基督，使他们可以据有祂，并享受祂那追溯不尽的丰富。以色列人借着享受那地的丰富，就能建造圣殿作神在地上的居所，并建造耶路撒冷城，将神的国建立在地上。照样，在基督里的信徒借着享受基督那追溯不尽的丰富，被建造为基督的身体，召会，就是基督的丰满，祂的彰显，（弗一 22～23，）也是神的居所（弗二 21～22，提前三 15）与神的国。（太十六 18～19，罗十四 17。）（申八 7 注 1。）

信息选读

我们的分—基督，乃是我们光中所享受的。…圣经启示，光与神、神的话、基督、基督的生命、信徒并召会有关。…唯有〔神〕是光的源头。（约

WEEK 8 — 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.

1 Pet. 2:9 ...Tell out the virtues of Him who has called you out of darkness into His marvelous light.

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). 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)

The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects (Eph. 3:8) as the bountiful supply to His believers in His Spirit (Phil. 1:19).

God's goal in His economy is not merely to redeem His people and save them from the world, typified by Egypt, but to bring them into Christ, typified by the good land, that they may possess Him and enjoy His unsearchable riches. By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth. Likewise, by enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (Eph. 2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17). (Deut. 8:7, footnote 1)

Today's Reading

Christ, our portion, is to be enjoyed by us in the light. The Bible reveals that the light is related to God, the Word of God, Christ, the life of Christ, the believers, and the church. God alone is the source of light [cf. 1 John 1:5]. The

壹一5。) 神的话、基督、基督的生命、信徒和召会都能够是光，因为有神作其源头。

诗篇一百一十九篇一百零五节说，神的话是我们脚前的灯，是我们路上的光；一百三十节说，神的言语一解开，就发出亮光。神的话是光，因为神的话包含了神。…圣经的源头是神，而神就是光。所以，圣经的话乃是光的照耀。

神与基督原为一。神既是光，基督也就是光。基督以非常明确的方式作世界的光。约翰九章五节的世界，乃是指社会、人类。因此，基督不是以笼统的方式，乃是以明确的方式，作社会、作人类的光。…基督的生命也是光。(一4。) …我们接受基督作生命的时候，这生命就成了我们里面的光，照耀我们，并且从里面光照我们。

凡相信基督的人也是光。…(太五14。) 在腓立比二章十五节，保罗说，信徒“好像发光之体显在世界上”。发光之体，原文指返照太阳光的光体。光体本身没有光，却返照从别的光源而来的光。…我们在自己里面没有光。…我们的光源不是我们自己，乃是作为那灵的基督。

在启示录一章二十节，我们看见召会是灯台，托住并支持燃烧的灯。这灯就是基督，有神在祂里面作光。(二一23。) 在宇宙中只有一种光，就是神自己。三一神乃是独一的光。

我们得救的时候，感觉到基督的甜美。我们里面的深处晓得，基督真是可享受的。然后…我们许多人受到打岔，离开了对基督的享受。我们从里面对基督甜美的感觉，转向宗教的义务。这再次把我们带进黑暗里，内里的照耀就停止了。…但有一天，我们因着绝望，撇下我们宗教的义务而转向主，并且向祂呼喊。…因着转向主，我们再一次从黑暗转入光中。然后在光中，我们又开始享受基督作众圣徒的分。(歌罗西书生命读经，六四、六六至七〇页。)

参读：歌罗西书生命读经，第七篇。

Word of God, Christ, the life of Christ, the believers, and the church can all be light because they have God as their source.

Psalm 119:105 says that the Word of God is a lamp to our feet and a light to our path, and 119:130 says that the opening of God's words gives light. The Word of God is light because it contains God...The source of the Bible is God, and God is light. Therefore, the words of the Bible are the shining of light.

God and Christ are one. Since God is light, Christ also is light. Christ is the light of the world in a very definite way. The world in John 9:5 denotes society, mankind. Thus, Christ is the light not just in a general way but in a definite way as the light of society, of mankind. The life of Christ is also light (John 1:4)...When we receive Christ as life, this life becomes light in us, shining upon us and enlightening us from within.

Those who believe in Christ are also the light...(Matt. 5:14). In Philippians 2:15 Paul says that the believers "shine as luminaries in the world." A luminary does not have light in itself; it reflects light that comes from another source...In ourselves we have no light...The source of our light is not ourselves but Christ as the Spirit.

In Revelation 1:20 we see that the church is a lampstand, a stand that holds and supports a burning lamp. The lamp is Christ with God in Him as light (21:23). In the universe there is one light, God Himself. The Triune God is the unique light.

When we were saved, we had a sense of the sweetness of Christ. Deep within, we realized how enjoyable Christ is. Then...many of us were distracted and led away from the enjoyment of Christ. We turned from the inner sense of the sweetness of Christ to religious duty. This brought us into darkness again, and the inward shining ceased...One day, out of desperation, we laid aside our religious duty, turned to the Lord, and cried out to Him... By turning to the Lord, we turned once more from darkness to light. Then, in the light, we again began to enjoy Christ as the allotted portion of the saints. (Life-study of Colossians, second edition, pp. 55-59)

Further Reading: Life-study of Colossians, msg. 7

第八周·周二

晨兴喂养

约壹一5“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

赛二5“雅各家啊，来吧，我们在耶和华的光中行走。”

有分于基督并享受基督，唯一的路就是在光中。神与基督就是光。当我们转向主，进入祂的同在里，我们就在光中，并且自然而然开始享受祂作我们的分。

所有的基督徒都该读圣经。然而，连我们读圣经的时候，也可能是在黑暗里。我们也许不在主的面光中读圣经。…读圣经正确的方法乃是不只用心思，也用寻求的灵，读的时候仰望主的面光。…我们以祷读的灵来读圣经，将自己向主敞开的时候，我们就被带进祂的面光中。自然而然我们就在光中，基督就成了我们的分。（歌罗西书生命读经，七〇页。）

信息选读

我们若因着与人争辩而在黑暗里，就无法享受基督。…在黑暗里，基督不能成为我们的分；祂只能作我们的逾越节。然而，连基督作我们的逾越节，也需要我们的悔改和认罪。

因为我发现争辩会把我摆在黑暗中，我就不能容许争辩的事。一次又一次，我因着黑暗的威胁，不得不停止说话。我祷告主，求祂赦免我彰显了我自己。借着这样的悔改和认罪，光回来了，我就能继续享受基督。

WEEK 8 — DAY 2

Morning Nourishment

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

Isa. 2:5 House of Jacob, come and let us walk in the light of Jehovah.

The only way to partake of Christ and to enjoy Him is in the light. God and Christ are light. When we turn to the Lord and come into His presence, we are in the light and spontaneously begin to enjoy Him as our portion.

All Christians should read the Bible. However, it is possible to be in darkness even when we are reading the holy Word. We may read the Scriptures without being in the presence of the Lord...The proper way to read the Scriptures is not only with the mind but also with our seeking spirit, looking to the Lord's countenance as we read...When we read the Bible in a pray-reading spirit, opening ourselves to the Lord, we are brought into His presence. Spontaneously, we are in the light, and Christ becomes our portion. (Life-study of Colossians, 2nd edition, p. 59)

Today's Reading

If we are in darkness because of arguing with someone, we cannot enjoy Christ...Christ cannot be our portion in darkness. He can only be our Passover. However, even for Christ to be our Passover requires that we repent and confess.

Because I have found that arguing puts me in darkness, I cannot bear to argue. Time after time, I am forced to stop speaking because of the threat of darkness. I pray to the Lord and ask Him to forgive me for expressing the self. Through such repentance and confession the light returns, and I am able to continue to enjoy Christ.

光就是神的同在。我们若要在光中，就必须从里面转向祂，然后祂的同在就成为照耀的光。这样，基督便实际地成为众圣徒的分。

我们若要与神有交通，就必须在光中行。（约壹一7。）我们在许多事上也许能够装假，但在光中享受基督这件事上，不可能装假。你可以欺哄别人，但你无法欺哄主。祂是太实际、太真实、太真诚、又太实在了。

在以赛亚的时代，以色列人忙于他们的宗教，却失去了神的光，因为他们的心偏离了耶和华。他们有圣殿、祭司体系和祭物。但因着他们的心偏离了神，他们就在黑暗里。他们没有在光中行。故此，以赛亚呼吁他们行在耶和华的光中。（赛二5。）这是悔改和认罪的呼召，为要把他们带进耶和华的同在中。

诗篇三十六篇八至九节，描述一个转向主，并且在主的同在中的人。这样的人必因神殿里的肥甘得以饱足，也必喝主乐河的水。他认识主是生命的源头，并且在主的光中得以见光。在这光中，众圣徒的分成了他的享受。我们需要住在基督里，并行在生命的光中，（约八12，）好叫我们在光中有分于基督。（弗五14。）

我们需要更多接触主；我们需要以没有帕子遮蔽的脸和敞开的心来读祂的话。我们与主交通并跟随里面膏油的涂抹，就实际地在我们里面经历祂作生命。这生命就是光。我们若跟随里面膏油的涂抹，就必在光中。我们也借着与人真实的交通，而被带进光中。在交通中，有光的照耀。再者，我们需要在召会生活里，并参加聚会，因为在召会中并在聚会里，我们就在光中。在召会的聚会里，我们里面深处常常觉得，我们是在光中享受基督作我们的分。这一切都是凭借，叫我们能在光中享受基督作众圣徒的分。（歌罗西书生命读经，七一至七三页。）

参读：马太福音生命读经，第六篇。

Light is the presence of God. If we would be in light, we must turn to Him from within. Then His presence will become the shining light. In this way Christ becomes the portion of the saints in a practical way.

If we would fellowship with God, we must walk in the light (1 John 1:7). In many things we may be able to pretend, but in this matter of enjoying Christ in the light, there is no room for pretense. You may deceive others, but you cannot deceive the Lord. He is too real, genuine, honest, and practical.

During Isaiah's time, the children of Israel were occupied with their religion, but they had lost the light of the Lord because their heart had turned from Him. They had the temple, the priesthood, and the sacrifices. But because they had turned their heart away from God, they were in darkness. They were not walking in the light. Therefore, Isaiah called them to come and walk in the light of the Lord (Isa. 2:5). This was a call to repent and to confess in order to be brought into the Lord's presence.

Psalm 36:8 and 9 describe a person who has returned to the Lord and who is in the Lord's presence. Such a one is saturated with the fatness of God's house and drinks of the river of the Lord's pleasures. He knows the Lord as the fountain of life, and in the light of the Lord he sees light. In this light the portion of the saints becomes his enjoyment. We need to abide in Christ and walk in the light of life (John 8:12) that we may partake of Christ in the light (Eph. 5:14).

We need to have more and more contact with the Lord. We need to read His Word with an unveiled face and an open heart. As we fellowship with the Lord and follow the inner anointing, we will experience Him as the life within us in a practical way. This life is the light. If we follow the inner anointing, we will be in light. We are also brought into the light by fellowshiping with others in a genuine way. In fellowship there is the shining of light. Moreover, we need to be in the church life and attend the meetings, for in the church and in the meetings, we are in the light. In the meetings of the church we often have the sense deep within that we are in the light enjoying Christ as our portion. All of these are means by which we may be in the light to enjoy Christ as the portion of the saints. (Life-study of Colossians, second edition, pp. 59-61)

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

第八周·周三

晨兴喂养

西二7“ 在祂里面已经生根，并正被建造…”。

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

长大和建造都在于生根。…(基督)既是美地，祂自己就是丰富、肥沃的土壤。我们在基督里面既已生根，(西二7,)就必须天天把祂丰富的滋养吸收到我们里面，作为使我们长大的元素。(我们作为)幼嫩的根该终日吸取基督这土壤的丰富。我们越吸取这些丰富，就越被基督所浸透，并且生机地被祂所顶替。这就是长大，以及在基督里被建造。

保罗在林前三章九节说，圣徒乃是神的耕地。他在六节说，“我栽种了…”。…神是真正的农夫，保罗是神的一位同工。(林后六1。)保罗与神同工，把信徒栽种到基督里。基督就是土壤。…许多人借着保罗所传的福音和话语的职事，被栽种到基督里。(歌罗西书生命读经，五六六至五六七页。)

信息选读

神乃是借着进到我們里面，叫我們生长的。神越加到我們里面，就越使我們生长。…在我們里面若没有神的加多，就不会有长大。基督身体的长大在于我們里面神的增长，神的加添，神的增多。所以，神是以非常主观的方式把祂自己给了我们，而叫我們生长。

有一首著名的诗歌劝我们要“花时间成为圣别”。事实上，我们的需要乃是花时间吸取神。我们每天

WEEK 8 — DAY 3

Morning Nourishment

Col.2:7 Having been rooted and being built up in Him...

19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Both the growth and the building depend on being rooted...As the good land, Christ Himself is the rich, fertile soil. Having been rooted in Him [Col. 2:7], we must daily absorb the rich nourishment of Christ into us to be the element that causes us to grow. All day long, [as] tender roots [we] should absorb the riches of Christ as the soil. The more we absorb these riches, the more we will be saturated by Christ and organically replaced by Him. This is to grow and to be built up in Christ.

Paul says that the saints are God's cultivated land (1 Cor. 3:9). In verse 6 he says, "I planted..."...God is the real Farmer, and Paul was one of His co-workers (2 Cor. 6:1). Working together with God, Paul planted the believers into Christ. Christ is the soil...Through Paul's preaching of the gospel and ministry of the word, many were planted into Christ. (Life-study of Colossians, second edition, pp. 447-448)

Today's Reading

[God] causes the growth by getting into us. The more God is added to us, the more growth He causes...Without the increase of God within us, there cannot be any growth. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God causes the growth by giving Himself to us in a very subjective way.

A well-known hymn exhorts us to "take time to be holy." Actually, our need is to take time to absorb God. As we daily take time to eat food, we

怎样花时间吃东西，我们也该照样花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富。

神不仅仅是一个名词，也不仅仅是敬拜的对象。祂乃是真实的、丰富的、实在的，我们需要吸取祂。今天我们的神乃是经过过程、包罗万有的灵，而我们有灵可以吸取祂。因此，我们必须操练我们的灵，留在神的面光中来吸取祂。这是需要花时间的。…不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。你这样与祂交通，就吸取祂的丰富，祂也会更多把祂自己加到你里面。神越加到我们里面，就越使我们生长。

你若看见我们在基督这丰富的土壤里生根，就会得着安慰和鼓励。…要思想你在其中生根的丰富土壤。在这土壤里，你岂不是有丰满、割礼、埋葬、复活、生命的分赐、规条的涂抹、和黑暗权势的脱下么？忘掉你的环境、你的光景、你的失败、以及你的软弱，单单花时间享受主。…倘若你花时间吸取主，你就能见证，你在基督里一无所缺。

我们每天早晨需要花足够的时间吸取主。…倘若你早晨花半小时吸取主、享受主，你在一天当中，就不会受到反面事物的搅扰。…让我们从思想、情感、意念中回转过来，将自己向主敞开，运用我们的灵说，“主耶稣，我爱你，我敬拜你，我尊崇你。主，我把自己献给你，我把心交给你，把今天每一件事都交给你。”你这样接触主的时候，切勿匆忙。要花时间，越多越好。你花时间去接触主的时候，自然而然就把土壤里的丰富吸收到你里面。（歌罗西书生命读经，五六七至五六八、五八二至五八三页。）

参读：歌罗西书生命读经，第五十二篇。

should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we will not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God.

God is not simply a term or an object of worship. He is real, rich, and substantial, and we need to absorb Him. Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time...Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us.

If you see that we have been rooted in Christ as the rich soil, you will be comforted and encouraged...Consider the rich soil in which you are rooted. In this soil do you not have the fullness, the circumcision, the burial, the raising up, the giving of life, the wiping out of the ordinances, and the stripping off of the powers of darkness? Forget your situation, your condition, your failures, and your weaknesses and simply take time to enjoy the Lord...If you take time to absorb the Lord, you will be able to testify that in Christ you have no lack.

Every morning we need to take an adequate amount of time to absorb the Lord...If you spend thirty minutes to absorb the Lord and to enjoy Him in the morning, you will not be bothered by negative things during the day...Let us turn from our thought, emotion, and intention and open ourselves to the Lord, exercising our spirit to say, “O Lord Jesus, I love You, I worship You, and I adore You. Lord, I give myself to You. I give You my heart and everything concerning this day.” As you contact the Lord in this way, do not be hurried. Take time, the more the better. As you spend time contacting the Lord, spontaneously, you will absorb into you the riches of the soil. (Life-study of Colossians, second edition, pp. 448-449, 459-460)

Further Reading: Life-study of Colossians, msg. 52

第八周·周四

晨兴喂养

西二 9~10“ 因为神格一切的丰满，都有形有体地居住在基督里面，你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

歌罗西二章七节里“已经生根”这话含示土壤的意思。八至十五节详尽的描述基督乃是在其中生根的土壤。我们既然在土壤里生根，就借着从土壤里所吸收的元素长大。我们知道，作为土壤的基督乃是在我们的灵里。…这块特殊土壤的头一方面是在九节。…神格一切的丰满，都有形有体地居住在祂里面，我们在这一位里面已经生根。

我们在作土壤的基督里生根时，头一件发生的事就是，我们在祂里面得了丰满。（10。）“得了丰满”…这个希腊字含示完备、完全、满足、和完满的完成。在基督这土壤里，我们都被充满、得完备、被成全、得满足、并彻底得着供应。…土壤的头一个元素乃是神格的丰满。当我们从土壤里将丰富的养分吸收进来，我们就享受这丰满。然后这丰满使我们得了丰满，使我们完备，使我们完全，使我们满足，为我们成就一切，并彻底供应我们每一样的需要。（歌罗西书生命读经，五七四、五七六页。）

信息选读

哦，这丰满乃是包罗万有的，包括了公义、称义、圣别、成圣、以及我们所需要的一切。我们既栽种在这丰满里，就该从其中吸取滋养。我们这样作，就会发现我们一无所缺。钉十字架和复活的经历都在这丰满里。…基督既是我们已经生根于其中的美地，我们在这丰满里就已经生根了；我们在其中已经得了丰满、完备并完全。

WEEK 8 — DAY 4

Morning Nourishment

Col. 2:9-10 For in Him dwells all the fullness of the Godhead bodily, and you have been made full in Him, who is the Head of all rule and authority.

The expression having been rooted in Colossians 2:7 implies that there is soil. Verses 8 through 15 are a full description of Christ as the soil in which we have been rooted. Having been rooted in the soil, we grow with the elements that we absorb from the soil. We know that Christ as the soil is in our spirit. The first aspect of this very special soil is found in verse 9...We have been rooted in the One in whom all the fullness of the Godhead dwells bodily.

When we are rooted in Christ as the soil, the first thing to take place is that we are made full in Him (v. 10)...The Greek word [for made full] implies completion, perfection, satisfaction, and full accomplishment. In Christ as the soil, we are filled, completed, perfected, satisfied, and thoroughly supplied...The first element of the soil is the fullness of the Godhead. As we absorb into our being the rich nourishment from the soil, we enjoy this fullness. Then this fullness makes us full, completes us, perfects us, satisfies us, accomplishes everything for us, and thoroughly supplies our every need. (Life-study of Colossians, second edition, pp. 453-455)

Today's Reading

Oh, this fullness is all-inclusive. It includes righteousness, justification, holiness, sanctification, and whatever we may need. Having been planted into this fullness, we should simply absorb nourishment from it. As we do so, we will find that we have no lack. The experiences of crucifixion and resurrection are in the fullness...Since Christ is the good land in which we have been rooted, we have been rooted in this fullness; in it we have been made full, complete, and perfect.

我们在基督这美地里生根以前，…我们与肉体、规条、和黑暗的权势有关联。但如今我们已在美地里生根，这丰满就成了我们的，我们也得着一切正面事物的供应。在这包罗万有且延展无限的丰满里，我们得着了一切。我们有神，有提高的人性，并且有神圣的属性和人性的美德。你需要生命么？生命就在这丰满里。你需要爱和忍耐么？爱和忍耐也包括在这丰满里。

不仅如此，我们在基督里，也受了非人手所行的割礼；我们在受浸中与祂一同埋葬，也在受浸中与祂一同复活。（西二 11～12。）…那在规条上所写，攻击我们的字据，已经涂抹了，执政的和掌权的，也已经脱下了。（14～15。）这些事在基督里都是真实的。

以上所提的事，都是我们在其中生根之基督这丰富土壤的元素。这土壤的头一个元素就是神格的丰满，其他的元素包括割礼、埋葬、复活、规条的涂抹、以及黑暗权势的脱下。

赞美主，在基督这土壤里有割礼的元素，将肉体治死！在基督这土壤里有杀死的能力。这杀死的元素可以比作盐，加在土壤里，就能将腐败消杀。我们在其中所生根的美地，其上的土壤乃是割礼的“盐”。这种元素不能使任何作物生长，但对于杀菌却很有果效。它割除肉体，并杀死肉体。

杀死以后，就需要埋葬。…不仅如此，还有另一种元素使我们复活。因此，在基督这土壤里的元素，首先埋葬我们，然后叫我们复活。在作土壤的基督里，我们被治死、埋葬、复活、并得着生命。杀死和埋葬将反面的事物从我们身上带走，而复活将我们带离反面的事物。然后土壤里赐人生命的元素，就使我们活着。因此，在作土壤的基督里面，有杀死我们、埋葬我们、使我们复活、并使我们活着的元素。（歌罗西书生命读经，五七八、六一六至六一七、五七九至五八〇页。）

参读：歌罗西书生命读经，第五十三、五十五至五十七篇。

Before we were rooted in Christ as the good land, ...we were involved with the flesh, the ordinances, and the power of darkness. But now that we have been rooted in the good land, the fullness has become ours, and we are supplied with every positive thing. In this all-inclusive and extensive fullness, we have everything. We have God, we have an uplifted humanity, and we have divine attributes and human virtues. Do you need life? It is found in this fullness. Do you need love or patience? They also are included in the fullness.

Furthermore, in Christ we were circumcised with a circumcision not made with hands, we were buried with Him in baptism, and we were also raised together with Him (Col. 2:11-12)...The handwriting in ordinances, which was against us, has been wiped out, and the rulers and authorities have been stripped off [vv. 14-15]. All these things are true in Christ.

All the matters mentioned above are elements of Christ as the rich soil in which we are rooted. The first element of this soil is the fullness of the Godhead. Other elements include circumcision, burial, being raised, the wiping out of the ordinances, and the stripping off of the powers of darkness.

Praise the Lord that in Christ as the soil we have the element of circumcision, which puts the flesh to death! In Christ as the soil, there is killing power. This killing element can be compared to salt, which when added to soil can kill corruption. In the soil of the good land in which we are rooted is the “salt” of circumcision. This element does not cause anything to grow, but it is effective in killing germs. It cuts the flesh and kills it.

After the killing, we have burial...Furthermore, there is another element that raises us up. Thus, first, the elements in Christ as the soil bury us; then they raise us up. In Christ as the soil, we are put to death, buried, raised up, and given life. The killing and the burial take the negative things away from us, whereas being raised takes us away from the negative things. Then the element in the soil that gives life makes us living. Therefore, in Christ as the soil, there are elements that kill us, bury us, raise us up, and make us living. (Life-study of Colossians, second edition, pp. 456-457, 489, 457-458)

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

第八周·周五

晨兴喂养

约八 12“ 于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

四 14“ …我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

基督是神。“太初有话，话与神同在，话就是神。”（约一1。）…约翰一章中的话乃是基督。基督就是这位神。…赞美祂，祂不仅是神，祂还是人。提前二章五节说到“那人基督耶稣”。祂不仅是真神，祂也是真人。（译自英文“水流报”合订本第一册，五五八、五六二页。）

信息选读

作为人，基督乃是“申言者”。行传三章二十二至二十三节告诉我们，基督是最大的申言者。申言者从神而来，以造就我们，指示我们关于神的事，并将神未来的计划告诉我们。…基督作成了这一切，祂是神的申言者。…作为人，基督乃是“策士”。以赛亚九章六节也提到这事；祂称为“策士”。我们必须一直以祂为策士。如果我们有什么事不明白，或不知道该怎么办，我们只要以祂为我们的策士。祂是我们的策士。作为人，基督（也）是“教师”。我们需要正确的教训。当我们转向正确的教训时，就会发现基督乃是教师。今天祂乃是借着膏油的涂抹教导我们。

作为人，基督乃是“帅领者”。…祂一直帅领着我们，我们若真心跟随祂，祂必会成为我们的帅领者。…作为人，基督乃是“仆人”。…一面，祂是主人；另一面，祂是仆人。祂监管我们，祂也服事我们。祂同

WEEK 8 — DAY 5

Morning Nourishment

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

4:14 ...The water that I will give him will become in him a fountain of water springing up into eternal life.

Christ is God. “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1)...The Word in John 1 is Christ. Christ is the very God. Praise Him, He is not only God, but He is also man. First Timothy 2:5 says, “The man Christ Jesus.” He is not only the very God, but He is also the real man. (The Stream Magazine—Book 1, pp. 558, 562)

Today's Reading

As man, [Christ] is the Prophet. Acts 3:22 and 23 tell us that Christ is the greatest Prophet. A prophet is one who comes from God to edify and instruct us about God and tell us something about God's future plan. Christ did all these things. He is the Prophet of God. As man, Christ is the Counselor. This is also mentioned in Isaiah 9:6; He is called “Counselor.” We must always consider Him as the Counselor. We must take Him as our Counselor for anything we do not understand or for anything for which we do not know what to do. He is our Counselor...As man, Christ is [also] the Teacher. We do need the proper teachings. When we turn to the proper teachings, we will find that Christ is the Teacher. And He teaches us today by the anointing.

As man, Christ is the Leader...He is always leading us. If we would have a sincere heart to follow Him, He will be our Leader. As man, Christ is the Servant...On one hand He is the Master, and on the other hand He is the Servant. He masters us, and He also serves us. He is the Master as

时是主人和仆人。这事见于以赛亚四十二章一节。

作为人，基督乃是“中保”。希伯来八章六节说祂是神和我们之间的中保。我们可以说是远离神，神也远离我们，但基督是新约的中保。祂为我们与神交涉每一件事。…作为人，基督乃是“保证人”。在希伯来七章二十二节，我们看见祂是保证，就是我们与神之间交涉的担保者。我们在诸天之上的保证是基督。祂是担保者，祂是保证人。

作为人，基督乃是“新郎”。约翰三章二十九节给我们看见，祂是为着新妇而来的新郎。在林后十一章二节中，祂是丈夫。（译自英文“水流报”合订本第一册，五六二至五六三页。）

基督是每一种需要和一切的享受。…约翰八章十二节说，祂是世界的光，跟从祂的，就绝不在黑暗里行，必要得着生命的光。…基督也是我们的食物。在六章祂告诉我们，祂是活粮，我们若吃祂，就要因祂活着。（51，57下。）…照着林前十章四节，基督是我们的灵水。在基督徒的赛程里，在包罗万有的基督这包罗万有的饮料以外，我们不该喝什么。…基督是我们的气息。约翰二十章二十二节表明，基督将祂自己吹入门徒里面。我们需要每时每刻借着呼求祂的名吸入祂。…基督甚至是我们的衣服。加拉太三章二十七节说，“你们凡浸入基督的，都已经穿上了基督。”穿上基督就是穿上基督作我们的衣服。…基督也是我们的居所，我们的住处。（约十五7上。）…基督是我们的享受和安息。（西二16～17，太十一28。）照着歌罗西二章十六至十七节，祂是我们的食物、我们的饮料、我们的节期、我们的月朔、和我们的安息日。祂是一切影儿的实体，是宇宙中一切正面事物的实际，给我们享受。（李常受文集一九九〇年第二册，七二二至七二四页。）

参读：李常受文集一九六八年第一册，新约中在那灵时期的基督，第一至四章。

well as the Servant. This is seen in Isaiah 42:1.

As man, Christ is the Mediator. In Hebrews 8:6, He is spoken of as the Mediator between God and us. In a sense we are far from God, and God is far from us, but Christ is the Mediator of the new covenant. He negotiates everything for us with God. Christ as man is the Guarantor. In Hebrews 7:22, we see that He Himself is the Guarantor, the surety for what He negotiates between God and us. Our reference in the heavens is Christ. He is the surety; He is the Guarantor.

As man, He is the Bridegroom. John 3:29 shows us that He is the Bridegroom who comes for the bride. And in 2 Corinthians 11:2, He is the Husband. (The Stream Magazine—Book 1, pp. 562-563)

Christ is every necessity and all the enjoyment...John 8:12 says that He is the light of the world and that everyone who follows Him shall not walk in darkness but shall have the light of life...Christ is also our food. In John 6 He told us that He is the living bread and that if we eat Him, we shall live because of Him (vv. 51, 57b)...According to 1 Corinthians 10:4, Christ is our spiritual drink. In the Christian race, we should not drink anything other than the all-inclusive Christ as our all-inclusive drink... Christ is our very breath. John 20:22 shows that Christ breathed Himself into the disciples. We need to breathe Him in moment by moment by calling on His name...Christ is even our clothing. Galatians 3:27 says, "As many of you as were baptized into Christ have put on Christ." To put on Christ is to wear Christ as our clothing...Christ is also our dwelling place, our abode (John 15:7a)...Christ is our enjoyment and rest (Col. 2:16-17; Matt. 11:28). According to Colossians 2:16-17, He is our food, our drink, our feast, our new moon, and our Sabbath. He is the body of all the shadows, the reality of every positive thing in the universe for our enjoyment. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 566-567)

Further Reading: The Stream Magazine—Book 1, pp. 234-239, 558-570

第八周·周六

晨兴喂养

林前一 24“ 但对那蒙召的，无论是犹太人、或希利尼人，基督总是神的能力，神的智慧。”

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。”

作为神圣的供备，基督对我们是神的能力，（林前一 24 下，）以执行且完成祂所计划并定意的。…基督也是从神给我们的智慧。（24 下，30 下。）一天又一天，我们需要基督作我们的智慧。基督作智慧，该不断地从神流到我们，作我们经历上现实和实际的智慧。

基督是我们的公义。（30 下。）…我们借此得神称义，使我们在我们灵里得重生，得着神圣的生命。不仅如此，基督作我们主观的义，乃是住在我们里面的一位，为我们过一种能得神称义，一直蒙神悦纳的生活。…基督自己是我们的圣别。（30 下。）这就是说，基督是产生变化的元素。祂这元素一加到我们这人里面，就产生新陈代谢的改变；在祂以外，我们无法得着这样的元素。照着林前一章三十节，基督甚至是我们的救赎；这是指我们的身体得赎。（罗八 23。）基督是那作我们救赎的一位，要“将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体”。（腓三 21。）（李常受文集一九九〇年第二册，七二四至七二五页。）

信息选读

基督是召会身体的头。（西一 18。）…基督…也是头的身体。（林前十二 12。）因着祂是包罗万有的一位，祂是头，也是身体。…基督是召会的根基。（三 11。）祂是召会活的根基，托住、支持神建造的每一部

WEEK 8 — DAY 6

Morning Nourishment

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

As the divine provision, Christ is God's power to us (1 Cor. 1:24a) for carrying out and accomplishing what He has planned and purposed...Christ is also wisdom to us from God (vv. 24b, 30b). Day by day we need Christ to be wisdom to us. Christ as wisdom should unceasingly flow from God to us to be our present and practical wisdom in our experience.

Christ is our righteousness (v. 30b)...by which we have been justified by God so that we may be reborn in our spirit to receive the divine life. Furthermore, as our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God. Christ Himself is our sanctification (v. 30b). This means that Christ is the element that produces transformation. Apart from Him we cannot have the element that, when added to our being, produces a metabolic change. According to 1 Corinthians 1:30, Christ is even our redemption, that is, the redemption of our body (Rom. 8:23). As the One who is our redemption, Christ "will transfigure the body of our humiliation, to be conformed to the body of His glory" (Phil. 3:21). (CWV, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 567-568)

Today's Reading

Christ is the Head of the Body, the church (Col. 1:18)...Christ is...also the Body of the Head (1 Cor. 12:12). Because He is the all-inclusive One, He is the Head and He is the Body. Christ is the foundation of the church (3:11). As the church's living foundation, He holds, supports, and dispenses Himself

分，并将祂自己分赐到神建造的每一部分里面。…基督也是神居所（召会）的房角石。（弗二 20。）祂是神建造的房角石，将犹太信徒和外邦信徒联结在一起。

在新人里，基督是一切，又在一切之内。（西三 10～11。）这就是说，祂是新人一切的肢体，又在一切肢体之内。我们也许想，召会作基督的身体，怎能是基督，基督又怎能是新人一切的肢体。在我们的经历中，这在于是谁活着。我们若单凭自己活，我们就不是基督。…召会若活基督，召会就是基督。我们若都活基督，我们就是基督。基督徒的生活该是这样。（李常受文集一九九〇年第二册，七二五至七二七页。）

耶稣这名包括耶和華的名。在希伯来文里，神这名的意思是大能者，全能神；耶和華这名的意思是我是一我是那我是。（出三 14。）动词“是”在希伯来文里不仅指现在，也包括过去和未来。因此，耶和華的正确意义是“我是那我是”，今是昔是以后永是的一位。这就是耶和華的名。唯有神是永远者。从已过的永远到将来的永远，祂都是我。…我们必须领悟，耶稣是那伟大的我是，并且相信祂是那伟大的我是。

我们需要什么，主就是什么。我们若需要救恩，祂自己就是我们的救恩。我们有一张金额栏空白的签名支票，我们可以填写我们所需要的一切。我们若需要一元，可以填写一元。…我们若觉得需要十亿，就可以填入这个数额。这张支票包括我们所需要的一切。你需要什么，耶稣就是什么。你需要光、生命、能力、智慧、圣别或公义么？耶稣自己就是光、生命、能力、智慧、圣别和公义。我们所需要的一切，都可在耶稣的名里找到。这奇妙的名是何等高超，何等丰富！（马太福音生命读经，七七至七八页。）

参读：一九九〇年秋全时间训练信息合辑，第十八篇。

into every part of God's building. Christ is also the cornerstone of the house of God, the church (Eph. 2:20). As the cornerstone of God's building, He joins together the Jewish believers and the Gentile believers.

In the new man Christ is all and in all (Col. 3:10-11). This means that He is all the members of the new man and in all the members. We may wonder how the church as the Body of Christ can be Christ and how Christ can be all the members of the new man. In our experience, this depends upon who lives. If we live alone by ourselves, we are not Christ...If the church lives Christ, the church is Christ. If we all live Christ, we are Christ. The Christian life should be like this. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 568-569)

The name Jesus includes the name Jehovah. In Hebrew the name God means "the Mighty One," God the Almighty; and the name Jehovah means "I Am"—I Am Who I Am (Exo. 3:14). The verb to be in Hebrew not only refers to the present but also includes both the past and the future. Hence, the correct meaning of Jehovah is "I Am Who I Am," the One who is now in the present, who was in the past, and who will be in the future and in eternity forever. This is the name of Jehovah. Only God is the eternal One. From eternity past to eternity future, He is the I Am...We must realize that Jesus is the great I Am and believe in Him as the great I Am.

The Lord is whatever we need. If we need salvation, He Himself will be salvation to us. We have a signed check with the space for the amount left blank, and we may fill in whatever we need. If we need one dollar, we may insert one dollar...If we feel that we need one billion, we simply fill in this amount. The check covers whatever we need. Whatever you need, Jesus is. Do you need light, life, power, wisdom, holiness, or righteousness? Jesus Himself is light, life, power, wisdom, holiness, and righteousness. Everything we need is found in the name of Jesus. How high and how rich is this wonderful name! (Life-study of Matthew, second edition, pp. 59-60)

Further Reading: CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 18

第八周诗歌

WEEK 8 — HYMN

388

经历基督 — 作一切

D 大调

8 6 8 6 (英 510)

3/4

第二辞

1 2 | 3 - 3 | 3 2 1 | 2 - 2 | 2 - 2 3 | 4 - 4 | 4 3 2 | 3 -

— 我已得到宇宙至宝,我心因此欢呼;

3 4 | 5 - 5 | i - i | 7 - 6 | 5 - 5 | 2 - 4 | 3 - 2 | 1 - ||

欢呼基督给我得到,何等一位基督!

三 我这基督是生命树, 长在神的乐园;
祂的美果作我食物, 供应丰富、甘甜。

四 我这基督是被击磐, 流出活水江河;
在我里面是生命泉, 解我一切干渴。

六 是我智慧、是我公义、是我圣洁、实际、
是我救赎、是我能力、是我释放、胜利。

七 我这基督是我祭司, 为我显在神前,
也是先知满有启示, 且是君王掌权。

八 是我救主、中保、大夫、牧人、策士、元首、
我兄、我父、我神、我主、师尊、良人、密友。

九 基督是我元帅、先锋, 率领、争战、开路;
是我守卫、向导、侍从, 保守、引导、照护。

十 基督是我永远居所, 是我丰富美地、
是我堡垒、高台、避所, 是我永远目的。

I've found the One of peerless worth

Experience of Christ — As Everything

510

1. I've found the One of peerless worth, My heart doth sing for joy; And sing I must, for Christ I have: Oh, what a Christ have I!

3. My Christ, He is the Tree of Life
With fruit abundant, sweet;
My hunger He doth satisfy;
Of Him I daily eat.
4. My Christ, He is the smitten Rock
Whence living waters burst;
He is the fountain in my heart
Which quenches all my thirst.
6. Christ is my wisdom and my pow'r,
My boast and righteousness,
My vict'ry and redemption sure,
My truth and holiness.
7. Christ is my Savior, Shepherd, Lord,
My Advocate above,
My Counsellor, my Father, God,
My Brother, Friend, and Love.
8. Christ is my Captain and my Guard,
My Teacher and my Guide,
My Bridegroom, Master and my Head;
In me doth He reside.
9. Christ is my Prophet, Priest, and King;
My Prophet full of sight;
My Priest that stands 'twixt me and God,
My King that rules with might.
10. Christ is the Author of my faith,
And its Perfecter too,
My Mediator, Guarantee,
And faithful Witness true.
11. Christ is my everlasting home,
My all-sufficient land;
My fortress, tower, hiding-place,
And my eternal stand.

第九周

那地有石榴树

诗歌：补 442

读经：申八 8，出二八 33～34，王上七 18～20，歌四 3 下，13 上，彼后一 3～8

【周一】

壹 在圣经里石榴表征生命的丰满、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，歌四 3 下，13 上：

- 一 一个成熟的石榴连同其子粒，给人的印象是生命的丰满与生命的丰盛和美丽。
- 二 我们若经历并享受基督作小麦、大麦、葡萄树和无花果树，我们身上就会有基督生命的丰盛，我们也会带着基督的美丽，这就是经历基督作石榴树。
- 三 我们若在生活中长大成熟，我们就要成为石榴—西二 19，一 28：
 - 1 我们越因着爱主耶稣，而乐意受祂管理并约束，就越在生命里长大—13，28 节。

【周二】

Week Nine

A Land of Pomegranates

Hymns: 1161

Scripture Reading: Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20; S. S. 4:3b, 13a; 2 Pet. 1:3-8

§ Day 1

I. In the Bible pomegranates signify 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; S. S. 4:3b, 13a:

- A. A ripe pomegranate with its seeds gives the impression of the fullness of life and of the abundance and beauty of life.
- B. If we experience and enjoy Christ as wheat, barley, the vine, and the fig tree, the abundance of the life of Christ will be with us, and the beauty of Christ will be about us; this is the experience of Christ as the pomegranate.
- C. If we grow in life to maturity, we will become pomegranates—Col. 2:19; 1:28:
 1. The more we are willing to be ruled and restricted by the Lord Jesus out of our love for Him, the more we will grow in life—vv. 13, 28.

§ Day 2

- 2 我们若看见包罗万有并延展无限之基督的异象，就会把我们的全人集中在这位基督身上，祂就要充满并浸透我们—12 节，二 9，16～17，三 10～11：
 - a 我们全人会被这位宽广、有追溯不尽丰富、延展无限的基督所占有一弗三 18。
 - b 在我们，活着就会是这位据有我们、充满我们、并以祂自己占有我们的基督—腓一 20～21 上，弗三 17 上。
- 3 在基督里成熟，就是被基督充满、浸透并浸润—西一 28：
 - a 这乃是我们全人的每一部分都被基督占有一弗三 17 上，加四 19。
 - b 这就是在生命里长大并在生命里成熟，这也是经历歌罗西书所启示之基督的结果—二 9，19，三 4，10～11。

【周三】

贰 石榴和金铃是在大祭司外袍(表征召会) 底边的部分—出二八 33～34:

- 一 召会在她的人性里该满了生命，这就是用细麻作的石榴的意义。
- 二 召会有人性为着彰显生命的丰满，也有神性为着发出金铃的声音：
 - 1 生命的丰满彰显在召会的人性里，而警告的声音则彰显在召会的神性（金铃）里。
 - 2 首先我们有生命丰满的彰显，然后有金铃的响声，那就是出自召会之神性的说话。
 - 3 生命的华美彰显在我们的人性里，并有神圣的声音

2. If we see the vision of the all-inclusiveness and extensiveness of Christ, we will concentrate our whole being on this Christ, and He will fill and saturate us—v. 12; 2:9, 16-17; 3:10-11:
 - a. Our being will be occupied with the vast, unsearchably rich, extensive Christ—Eph. 3:18.
 - b. To us to live will be the Christ who takes possession of us and fills and occupies us with Himself—Phil. 1:20-21a; Eph. 3:17a.
3. To be full-grown in Christ is to be filled, saturated, and permeated with Christ—Col. 1:28:
 - a. This is to have every part of our being occupied with Christ—Eph. 3:17a; Gal. 4:19.
 - b. This is the growth in life and the maturity in life, the issue of experiencing the Christ revealed in Colossians—2:9, 19; 3:4, 10-11.

§ Day 3

II. Pomegranates and golden bells were on the bottom part of the high priest's robe, which signifies the church—Exo. 28:33-34:

- A. The church should be full of life in her humanity; this is the significance of pomegranates made of linen.
- B. 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).
 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

从金铃而来，这些乃是正确召会生活的标记。

【周四】

叁 在殿中环绕两根柱子上之柱顶的二百个石榴，表征生命丰富的彰显—王上七 18～20，代下三 15～16，耶五二 22～23：

一 审判自己的人(铜)，不重看自己的人，能在错综复杂的光景中(装修的格子网和拧成的链索形成的花圈)完全承担责任，因为他们不是凭自己，乃是凭信靠神(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。

二 每一百个石榴中，九十六个是外露的，四个是遮盖的—耶五二 22～23：

- 1 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。
- 2 每一百个石榴中有四个是隐藏的，这指明我们天然的所是、我们天然的生命、以及我们的己，必须遮盖起来。
- 3 当我们天然的人消失时，我们就有九十六个石榴，就是基督的生命在属灵空气的实际中丰富的彰显。

【周五】

肆 按照雅歌，石榴在个别信徒与基督爱的交通进展的经历中，具有属灵的意义—歌四 3下，13上，六 7，11，七 12，八 2下：

一 “你的两腮在帕子内，如同一块石榴”—四 3下，

the golden bells are signs of a proper church life.

§ Day 4

III. 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:

A. 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.

B. Out of every one hundred pomegranates, ninety-six were exposed to the open air, and four were covered—Jer. 52:22-23:

1. The expression of the riches of life is eternally complete, in the freshness of resurrection, and in the Spirit.
2. 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.
3. When our natural being disappears, we have the ninety-six pomegranates, the rich expression of the life of Christ in the reality of the spiritual air.

§ Day 5

IV. According to Song of Songs, pomegranates have a spiritual significance in the progressive experience of an individual believer's loving fellowship with Christ—4:3b, 13a; 6:7,11; 7:12; 8:2b:

A. "Your cheeks are like a piece of pomegranate/Behind your veil"—4:3b;

六 7。

二 “我下到坚果园，要看谷中青绿的植物，要看葡萄发芽没有，石榴开花没有”——11 节。

三 “我们清晨起来往葡萄园去，看看葡萄发芽开花没有，石榴放蕊没有；我在那里要将我的爱情给你”——七 12。

四 “我要使你喝石榴汁酿的香酒”——八 2 下。

五 “你所种的萌芽，成了石榴园，有佳美的果子”——四 13 上：

- 1 在基督对佳偶的享受里，她是关锁的园，生长各种不同颜色的植物，作内里生命不同的彰显，也生长许多不同香味的植物，作成熟生命丰富的彰显——13~14 节。
- 2 这成了佳偶对主所显的美丽；现今基督的佳偶在生命上是丰富的，产生果子滋养并复苏人，发出甜美的香气，并展现美丽的色彩，作基督的享受。

【周六】

伍 在彼后一章三至八节，我们有借着享受神圣性情而有之优越美德的发展：

一 “一切关于生命和敬虔的事”，乃是神圣生命的不同方面，由美地出产的丰富所预表——3 节：

- 1 生命是在里面叫我们活着，敬虔是在外面作我们内里生命的外在彰显。
- 2 生命是内里的能力，内里的力量，产生外在的敬虔，引到并致成荣耀。

6:7.

B. "I went down to the orchard of nuts / To see the freshness of the valley, / To see whether the vine had budded, / Whether the pomegranates were in bloom"—v. 11.

C. "Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love"—7:12.

D. "I would make you drink spiced wine / From the juice of my pomegranate"—8:2b.

E. "Your shoots are an orchard of pomegranates / With choicest fruit"—4:13a:

1. In Christ's enjoyment of His lover, she is an enclosed garden that grows all kinds of plants in different colors as different expressions of the inner life and in a variety of fragrances as the rich expression of the mature life—vv. 13-14.
2. This becomes the lover's beauty to the Lord; the lover of Christ is now rich in life, producing fruits to nourish and refresh, giving forth sweet fragrances, and displaying beautiful colors for Christ's enjoyment.

§ Day 6

V. **In 2 Peter 1:3-8 we have the development of the excellent virtues through the enjoyment of the divine nature:**

A. "All things which relate to life and godliness" are the various aspects of the divine life typified by the riches of the produce of the good land—v. 3:

1. Life is within, enabling us to live, and godliness is without as the outward expression of the inward life.
2. Life is the inward energy, the inward strength, to bring forth the outward godliness, which leads to and results in glory.

二 信可视为生命包罗万有的种子，爱是这种子得着完全发展的果子—3, 8 节。

三 至终，我们有在生命上完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱和爱的花与果子—5 ~ 8 节。

B. Faith may be considered the all-inclusive seed of life, and love, the fruit in its full development—vv. 3, 8.

C. Eventually, we will have the full development and maturity in life from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love—vv. 5-8.

第九周·周一

晨兴喂养

申八8“那地有小麦、大麦、葡萄树、无花果树、石榴树…”

西二19“…持定元首；本于祂，全身…以神的增长而长大。”

一27~28“…基督在你们里面成了荣耀的盼望；我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上。”

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。

你若是享受基督作复活者，凭着祂复活的大能活出耶稣在地上的生活，忍受各种的压迫、逼害、困难和冲突，你就要体会到基督的甘甜和满足在你的里面，并且你要将生命的美丽和丰盛显给别人。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。（李常受文集一九六一至一九六二年第四册，三二一页。）

信息选读

我们越因着爱主耶稣，而乐意受祂的约束与管理时，就越在生命中长大，甚至在丰盛的生命中长大。这指明神爱子的国，乃是为了叫我们享受基督作生命。…当我们持守我们的哲学、伦理、禁欲主义或规条，我们就在黑暗的权势之下。但神已拯救我们脱离了这权势，把我们迁入爱的国里，就是满了生命和亮光的国里。在这里我们…只有神的爱子基督。在这里我们有爱、光和生命。

WEEK 9 — DAY 1

Morning Nourishment

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates...

Col. 2:19 ...Holding the Head, out from whom all the Body...grows with the growth of God.

1:27-28...Christ in you, the hope of glory, whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ.

When you see a ripe pomegranate, you immediately realize the abundance and the beauty of life.

If you enjoy Christ as the resurrected One and by the power of His resurrection you live the life of Jesus on the earth to suffer all kinds of pressure, persecutions, troubles, and conflicts, you will realize the sweetness and satisfaction of Christ within you, and you will manifest the beauty and the abundance of life to others. 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)

Today's Reading

The more we are willing to be restricted and ruled by the Lord Jesus out of our love for Him, the more we will grow in life, even in the abundance of life. This indicates that the kingdom of the Son of His love is for our enjoyment of Christ as life...When we were holding to our philosophy, ethics, asceticism, and ordinances, we were under the authority of darkness. But God has delivered us out of this authority and has transferred us into a kingdom of love that is full of life and light. Here we...just have Christ, the Son of His love. Here we have love, light, and life.

举例说明神爱子的国，比充分解释爱子的国要容易些。想想看你的经历。当我们认识主耶稣是这样的可爱可亲，我们就开始爱祂。我们一爱主耶稣，就感觉到爱的甜美。这个爱的感觉不仅包括了主耶稣，也包括了我們。我們晓得，我們也是神圣之爱的对象。我們既是这神圣之爱的对象，自然而然地就在一种支配或管理之下。我們开始爱主耶稣以前，可以为所欲为。但我們越说，“主耶稣，我爱你！”我們就越没有自由。我們开始爱主耶稣以前，还不得有这样的管理和约束。我們待别人不好，或是享受属世的娱乐，一点也不觉得里头的约束。但我們成了爱主耶稣的人之后，就进到祂的管理之下。这个管理并不严酷；相反的，乃是甜美而愉快的。…因着主在我們里头的管制是甜美的，我們就用不着操心会说闲话，或有不讨祂喜悦的思想。我們在爱的甜美中，受最大的管理和约束。这就是神爱子的国。

凭基督而活，就是我們不凭基督以外的任何事物而活。我們若看见什么是凭基督而活，就会领悟，我們许多人仍旧在某种形式的辖制之下；这种辖制是由己所建立，由己所设立并执行的。这种辖制就是黑暗的权势。我們若在这种权势之下，我們读经就不得着光，祷告也没有话语。虽然父拯救了我們脱离黑暗的权势，脱离我們天然的思想、情感、喜好和行为，我們仍旧可能停留在天然人的一些光景里。这使我們被扣留在黑暗的权势之下。事实上，由于我們在黑暗的权势及辖制之下，没有实际在神爱子的国里，我們就很少享受基督作众圣徒的分。…我們在复活里，凭着子作我们的生命而活，我們就活在祂的国里，在父的爱里享受祂。（歌罗西书生命读经，三八至四一页。）

参读：包罗万有的基督，第六章。

It is easier to give an illustration of the kingdom of the Son of His love than it is to give an adequate definition of it. Consider your experience. Coming to realize that the Lord Jesus is so loving and lovable, we began to love Him. As we love the Lord Jesus, we are conscious of a sweet sense of love. Not only does this sense of love include the Lord Jesus, but it also includes us. We realize that we also are the objects of the divine love. As objects of this divine love, we spontaneously come under a certain control or ruling. Before we began to love the Lord Jesus, we were free to do whatever we wanted. But the more we say, "Lord Jesus, I love You," the less freedom we have. Before we began to love the Lord Jesus, we did not sense this ruling or restriction. We could mistreat people or engage in worldly entertainments without any sense of inward restriction. But as those who love the Lord Jesus, we have come under His rule. This rule is not harsh; on the contrary, it is sweet and pleasant...Because of the pleasantness of the Lord's rule in us, we do not care even to speak a vain word or to have a thought that is displeasing to Him. We are ruled and restricted to the uttermost in the sweetness of love. This is the kingdom of the Son of His love.

To live by Christ means that we do not live by anything other than Christ. If we see what it is to live by Christ, we will realize that many of us are still under some form of control established by the self, a control set up and carried out by the self. This kind of control is the authority of darkness. If we are under this authority, we receive no light in reading the Bible, and we have no utterance in prayer. Although the Father has delivered us out of the authority of darkness, out of our natural thought, emotion, preference, and behavior, we may still remain in some aspect of our natural being. This causes us to be held under the authority of darkness. Because, in actuality, we are under the authority and control of darkness and are not in the kingdom of the Son of His love in a practical way, we have little enjoyment of Christ as the portion of the saints. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love. (Life-study of Colossians, second edition, pp. 33, 32-34)

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

弗三17~19“使基督借着信，安家在你心里，叫你们在爱里生根立基，使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，…使你们被充满，成为神一切的丰满。”

我们若要不注意己，就必须专注于比己更好的事。我们之所以需要看见歌罗西书所陈明，基督之延展无限的异象，其原因就在此。我们若看见这个异象，就会把我们的全人集中在这位延展无限的基督身上，然后基督就要充满我们，并占有我们。我们既被这位延展无限的基督所充满，就不需要犹太教、智慧派学说、奥秘主义或禁欲主义。我们全人会被这位宽广、有追溯不尽丰富、延展无限的基督所占有。自然而然的，这位基督会进来，以祂自己顶替我们天然人性生活中的每一方面。（歌罗西书生命读经，五三〇至五三一页。）

信息选读

歌罗西书陈明这位奇妙、延展无限、包罗万有之基督的异象。一旦我们看见这个异象，我们全人就会被这位基督吸引、据有并夺取。然后这位夺取我们注意力之延展无限的基督，就要逐渐顶替我们天然人性生活中的每一元素。祂甚至要以祂自己来顶替我们的仁慈、谦卑、和我们对父母的爱。我们天然的美德顶多只可比作擦亮的铜，但基督是金子，祂的价值远超过我们与生俱来的东西。我们越经历这位超越一切的基督，并且在我们天然的生活里，以祂自己来顶替一切，我们就越能宣告说，“在我，活着就是基督。”…我们活着乃是基督，祂完全得着、占有我们，并以自己充满我们。

Eph. 3:17-19 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are...that you may be filled unto all the fullness of God.

If we would keep from paying attention to the self, we must concentrate on something better than the self. This is the reason we need a vision of the extensiveness of Christ, the vision presented in the book of Colossians. If we see this vision, we will concentrate our entire being on the extensive Christ, who will then fill us and occupy us. Because we are filled with the extensive Christ, we will have no need of Judaism, Gnosticism, mysticism, or asceticism. Our being will be occupied with the vast, unsearchably rich, extensive Christ. Spontaneously, this Christ will come in to replace every aspect of our natural human life with Himself. (Life-study of Colossians, second edition, p. 420)

Today's Reading

The book of Colossians presents a vision of the wonderful, extensive, all-inclusive Christ. Once we see this vision, our entire being will be attracted by this Christ and will be possessed by Christ and occupied with Him. Then gradually, the extensive Christ who occupies our attention will replace every element of our natural human life. He will even replace with Himself our kindness, our humility, and our love for our parents. At best, our natural virtues can be compared to polished copper, but Christ is gold. He far surpasses in value anything we possess by nature. The more we experience the Christ who exceeds everything and replaces everything in our natural life with Himself, the more we will be able to declare, "To me, to live is Christ."... To us, to live will be the Christ who has taken full possession of us and who occupies us and fills us with Himself.

在基督里成熟，就是被基督充满并浸透。我们还是我们，但我们被基督充盈、浸透并充满之后，我们的生活自然而然就是基督。…我们必须向主绝对，一天又一天让祂活在我们里面。如果你的丈夫或妻子为难你，不要为自己辩护，也不要为自己表白，只要让基督活在你里面。然而，我们必须承认，这样说很容易，实行起来却不容易。

我们与基督的关系，可由野橄榄树的枝子接在栽种的橄榄树上来说明。基督是栽种的橄榄树，我们是野橄榄树的枝子。首先，我们从野橄榄树上被砍下，然后被接在栽种之橄榄树的切口处。此后，野橄榄树的枝子就接在栽种的橄榄树上；这便是接枝。借着接枝的过程，栽种的橄榄树生命的汁浆就流进野橄榄树的枝子里面，将其充盈、浸透并充满。最终，枝子就会结果子。照样，我们也是接在基督这栽种的橄榄树上的枝子。如果我们被栽种的橄榄树里生命的汁浆所充盈、浸透并充满，我们就能说，“在我，活着就是栽种的橄榄树。”枝子达到这一阶段，就是在栽种的橄榄树上成熟了。这说明了在基督里成熟的含义。在基督里成熟，就是被基督浸透，被基督充满。这乃是我们全人的每一部分，都被基督占有。

歌罗西一章二十八节里的“成熟”，原文与以弗所四章十三节的“长成”相同；保罗在那一节说，“直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”基督丰满之身材的度量，就是长成的人。最终，这样的成熟会带进基督的身体，就是基督团体的彰显。我们都必须长大成熟，好叫基督得着一个团体长成的人，就是基督的身体，作彰显祂的生机体。（歌罗西书生命读经，五三一、五三四至五三六页。）

参读：歌罗西书生命读经，第四十九篇；真理课程三级卷一，第四课。

To be full-grown in Christ is to be filled and saturated with Christ. We remain ourselves, but we are permeated, saturated, and filled with Christ. Then our living spontaneously is Christ...We must be absolute with the Lord to allow Him to live in us day by day. If your husband or wife gives you a difficult time, do not defend yourself or vindicate yourself. Simply let Christ live in you. However, we must admit that it is easy to talk about this, but it is difficult to practice it.

Our relationship with Christ can be illustrated by the grafting of a branch from a wild olive tree into a cultivated olive tree. Christ is the cultivated olive tree, and we are branches from the wild olive tree. First, we are cut off from the wild olive tree and then placed into the cultivated olive tree, in the spot where an incision has been made. After this, the branch from the wild olive tree is bound to the cultivated olive tree. This is grafting. Through the process of grafting, the life-juice in the cultivated olive tree flows into the branch from the wild olive tree, permeates it, saturates it, and fills it. Eventually, the branch will bear fruit. Likewise, we are branches grafted into Christ as the cultivated olive tree. If we are permeated, saturated, and filled with the life-juice from the cultivated olive tree, we will be able to say, “To me, to live is the cultivated olive tree.” When a branch reaches this stage, it will be full-grown in the cultivated olive tree. This illustrates what it means to be full-grown in Christ. To be full-grown in Christ is to be saturated and filled with Christ. It is to have every part of our being occupied with Christ.

The Greek word for full-grown in 1:28 is the same as that used in Ephesians 4:13, where Paul says, “Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.” The measure of the stature of the fullness of Christ is simply a full-grown man. Eventually, this maturity will issue in the Body, the corporate expression of Christ. We all need to grow and become full-grown so that Christ may have a corporate full-grown man, the Body, as an organism to express Him. (Life-study of Colossians, 2nd edition, pp. 420-421, 423-424)

Further Reading: Life-study of Colossians, msg. 49; Truth Lessons—Level Three, vol. 1, lsn. 4

第九周·周三

晨兴喂养

出二八 33 ~ 34“ 袍子周围底边上，要用蓝色、紫色、朱红色线作石榴。在袍子周围的石榴中间，要有金铃，一个金铃一个石榴，一个金铃一个石榴，在袍子周围的底边上。”

出埃及二十八章三十三节说到石榴和铃，三十四节说到“一个金铃一个石榴”。作衣服时，石榴要在铃以先，而尽功用时，铃要在石榴以先。

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。

石榴是用表征人性的麻作的，而铃是用表征神性的金作的。…在召会生活里，我们总是有人性与神性。（出埃及记生命读经，一六五二至一六五三页。）

信息选读

你若看见一个成熟的石榴连同其子粒，就会得着一个印象：石榴满了生命。在圣经里，石榴表征生命的丰满。召会在她的人性里该满了生命。这就是用麻作的石榴的意义。

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。…这样的声音既悦耳又柔和，因它不是来自钢铃，乃是来自金铃。…我能见证在召会生活的年日里，许多时候我因着青年弟兄姊妹的说话而得着警告。…我似乎听见一个小金铃的响声，警告我不要随便地行事。

WEEK 9 — DAY 3

Morning Nourishment

Exo. 28:33-34 And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around: a golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

Exodus 28:33 speaks of pomegranates and bells, and verse 34, of “a golden bell and a pomegranate.” When the garment was being made, the pomegranates came before the bells. But in function, the bells come before the pomegranates.

The skirts are a sign of fullness, and the fullness of Christ is the church. Therefore, the pomegranates and bells on the skirts must be matters related to the church.

The pomegranates were made of linen signifying humanity, and the bells were made of gold signifying divinity...In the church life we always have humanity and divinity. (Life-study of Exodus, pp. 1441-1442)

Today's Reading

If you see a ripe pomegranate with its seeds, you will receive an impression that a pomegranate is full of life. In the Bible pomegranates signify the fullness of life. The church should be full of life in her humanity. This is the significance of pomegranates made of linen.

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...Such a sound is pleasant and gentle, for it comes not from a steel bell but from a golden one. I can testify that throughout the years in the church life, I have been warned a number of times by the speaking of young brothers and sisters...It seems that I hear the sounding of a little golden bell warning me not to walk carelessly.

当我们都在我们的人性里，把作生命之基督的丰满彰显出来时，我们中间就会有许多的金铃。然后就有神的说话，神的声音就借着召会的神性彰显出来。我们每个人里面都有一些神性；从神性的这种成分里发出微小的声音，就像一个小铃的响声一样。…很难说出那个在先——是铃的响声，还是生命丰满的彰显？在召会里有这二者，作为基督长袍下垂的部分。

在召会里，我们不是在人的控制之下，…然而，我们都被石榴和铃所控制。…正确召会生活的…标记乃是石榴和铃。…石榴和铃乃是交互排列，一个铃一个石榴。（出二八 34。）这指明神圣的声音与神圣的生命交互相关。…在召会生活里若只有铃而没有石榴，就会有闲谈和批评，而没有金铃的响声。但如果石榴和铃交互排列，闲谈和批评就会消失；反之，会有正确、神圣的声音。

我们…需要在生命里长大，最终在生命里开花，然后我们就成了石榴。…这种生命里的长大还会影响别人，使闲谈和批评被小小金铃的响声顶替。如果这是某位弟兄的经历，他就会来到聚会中，见证他在某件事上受了主的对付。因着他的说话，别人就会受到警告，因为他们会听见与石榴交互排列之金铃的声音。

我们唯有借着经历才能领会，带着石榴和铃的长袍这预表的意义。首先我们看见，石榴和铃系于长袍的底边上，这指明它们与召会生活有关。…无论我们在召会里说什么，都必须是出于神圣的起源，出于神圣的源头。同时，我们也需要生命的丰满彰显在麻——人性里。所以，在召会里有生命的华美彰显在我们的人性里，也有神圣的声音从金铃而来；这些乃是正确召会生活的标记。（出埃及记生命读经，一六五三至一六五六页。）

参读：出埃及记生命读经，第一百三篇。

When we all express the fullness of Christ as life in our humanity, there will be among us many golden bells. Then there will be God's speaking, God's voice expressed through the divinity of the church. In each of us there is a certain amount of divinity. From this element of divinity a sound comes out in a small scale, like the ringing of a little bell...It is difficult to tell which comes first, the sounding of the bells or the expression of the fullness of life. Both are in the church as the long train of Christ.

In the church we are not under human control...However, we all are controlled by the pomegranates and the bells...The signs [of the proper church life] are the pomegranates and bells. The pomegranates and the bells were placed alternately, a bell and a pomegranate (Exo. 28:34). This indicates that the divine voice is interrelated with the divine life...If in the church life we have bells without pomegranates, there will be gossip and criticism, not the ringing of golden bells. But if pomegranates are placed alternately with bells, gossip and criticism will disappear, and instead there will be a proper, divine sound.

We need to grow in life and eventually blossom in life. Then we shall become pomegranates...This growth in life will influence others and cause gossip and criticism to be replaced by the proper sounding of little golden bells. If this is the experience of a certain brother, he may come to the meeting to testify of how he has been dealt with by the Lord in a particular matter. Through his speaking others may be warned, for they shall hear the sound of golden bells placed alternately with pomegranates.

By experience...we understand the significance of the typology of the long robe with pomegranates and bells. First we see that the pomegranates and bells are attached to the skirts of the long robe. This indicates that they are related to the church life...Whatever we speak in the church must be of divine origin, of the divine source. At the same time, we need the fullness of life expressed in linen, in humanity. Therefore, in the church we have the beauty of life expressed in our humanity and the divine sounding from the golden bells. These are signs of the proper church life. (Life-study of Exodus, pp. 1442-1444)

Further Reading: Life-study of Exodus, msg. 130

第九周·周四

晨兴喂养

耶五二 23“ 柱子有九十六个石榴外露；在网子周围，共有一百个石榴。”

约七 38“ 信入我的人，…从他腹中要流出活水的江河来。”

王上七章二十节说，“两根柱子上的柱顶，在网子旁边的鼓肚上，挨着鼓肚，每一柱顶有二百个石榴，分行环绕。”阿利路亚，二百个石榴！每个柱顶周围有突出之物，像肚腹一样；环绕每个柱顶的鼓肚，有两行石榴，每行一百。这指明生命丰富百倍彰显的加倍。你若接触…每天在错综复杂的情况里担负责任的长老，你会看见他们彰显石榴，就是生命的丰富。（创世记生命读经，一二八四页。）

信息选读

代下四章十三节说，有“四百个石榴，安在两个网子上，每网两行石榴，盖着柱子上端柱顶的两个球”。…主耶稣曾说，我们能结果子三十倍、六十倍、一百倍。（太十三 8。）一百倍的增加是最高的，所以我们能彰显百倍生命的丰富。…四这个数字表征…生命丰富的百倍彰显是在受造之物上。四百个石榴排成两行，安在两根柱子上；这指明见证。我们必须刚强，不仅宣告我们是耶稣的见证，还要借着生活作见证。我们需要四百倍基督生命丰富之经历的见证。

WEEK 9 — DAY 4

Morning Nourishment

Jer. 52:23 And there were ninety-six pomegranates toward the open air; all the pomegranates on the network were a hundred all around.

John 7:38 He who believes into Me...out of his innermost being shall flow rivers of living water.

First Kings 7:20 says, “So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.” Hallelujah for the two hundred pomegranates! Around each capital was a projection, ...a bulge. Encompassing the projection on each capital were two rows of a hundred pomegranates each. This indicates two times of a hundredfold expression of the riches of life. If you contact [the] elders who daily bear the responsibility in the intermixed and complicated situation, you will see that they express pomegranates, the riches of life. (Life-study of Genesis, p. 1076)

Today's Reading

Second Chronicles 4:13 says that there were...four hundred pomegranates on the two networks, with two rows on each network to cover the two bowls of the capitals upon the pillars...The Lord Jesus said that we can bear fruit thirtyfold, sixtyfold, and a hundredfold (Matt. 13:8). The hundredfold increase is the highest. Thus, we can express the riches of life a hundredfold... The hundredfold expression of the riches of life is upon the creatures [signified by the number four]. That the four hundred pomegranates were arranged in two rows on each of the two pillars indicates a testimony. We must be strong, not simply in declaring that we are the testimony of Jesus, but in having a testimony by living. We need a testimony of the experience of the riches of the life of Christ four hundredfold.

一百个石榴中，有九十六个外露。（耶五二23。）…四个是遮盖的。…九十六是十二乘八组成的。十二表征永远的完整，八表征复活，空气表征灵。因此，生命丰富的彰显是永远完整、在复活里并在灵里的。这是我们生命彰显的性质和气氛。我们生命丰富的彰显是十二—永远的，不是七一暂时的。此外，也是八一复活的新鲜，不是三一复活的过程。这里不是复活的过程，乃是复活的新鲜、起头、新开始；并且完全是在灵里的事。九十六个石榴露在空气中，意即生命丰富的彰显乃是那看不见之属灵空气的实际。我们能感觉到，却摸不着。…我们生命丰富的彰显，不仅是永远的，在复活的新鲜里，也是完全在那灵的气氛中。…什么时候我们进入满了死亡的光景，我们就会觉得气闷。但我们在满了生命丰富彰显的光景中，我们就觉得自己在属灵的气氛中，觉得有新鲜的空气。这就是九十六个石榴外露（向着空气）的意义。

每一百个石榴中，四个是隐藏的，指明我们生命丰富的彰显虽是永远的，在复活里并在灵里，但我们天然的所是（由四这数字所表征）必须遮盖起来。我们天然的生命、天然的所是、我们的己、我们的自我，必须完全隐藏。…当基督的丰富彰显时，别人能在复活和那灵的气氛中，看见生命丰富永远的彰显，但很难说出我们天然的人在哪里。我们的自我被遮盖，这是何等有意义！什么时候“我”显出来，“四”这个大数字就会在那里，而“九十六”却消失了。在那里就没有空气，只有天然的生命、旧人和自我。但什么时候“四”不见了，就会有九十六个石榴，就是基督的生命在开敞的空气中丰富的彰显。（创世记生命读经，一二九二至一二九六页。）

参读：创世记生命读经，第八十四篇。

Out of one hundred pomegranates, ninety-six were exposed to the open air (Jer. 52:23)...and four were covered...Ninety-six is composed of twelve times eight. Twelve signifies eternal completion, eight signifies resurrection, and the air signifies the Spirit. Therefore, the expression of the riches of life is eternally complete, in resurrection, and in the Spirit. This is the nature and atmosphere of our expression of life. Our expression of the riches of life is twelve, eternal; it is not seven, temporal. Moreover, it is also the number eight, the freshness of resurrection, not the number three, the process of resurrection. Here, it is not the process of resurrection, but the freshness, the beginning, the new start, of resurrection. Also, it is absolutely a matter in the Spirit. That the ninety-six pomegranates were exposed to the open air means that the expression of the riches of life is in the reality of the spiritual air, which is invisible. While we can sense it, we cannot touch it...Our expression of the riches of life is not only eternal and in the freshness of resurrection, but is absolutely in the atmosphere of the Spirit...Whenever we enter into a situation filled with death, we sense stuffiness. But when we are in a situation filled with the expression of the riches of life, we find ourselves in a spiritual atmosphere and sense that refreshing air is present. This is what it means for ninety-six pomegranates to be toward the air.

That four of every one hundred pomegranates were hidden indicates that while our expression of the riches of life is eternal, in resurrection, and in the Spirit, our natural being, signified by the number four, must be covered. Our natural life, our natural being, our self, and our ego must be wholly concealed...When the riches of Christ are expressed, others can see the eternal expression of the riches of life in resurrection and in the atmosphere of the Spirit, but it is difficult to say where our natural man is. How meaningful it is to see that our ego is covered! Whenever “I” appears, the big number four will be there, but the ninety-six will be gone. Instead of air, there will just be the natural life, the old man, and the ego. But whenever the number four disappears, we shall have the ninety-six pomegranates, the rich expression of the life of Christ in the open air. (Life-study of Genesis, pp. 1084-1088)

Further Reading: Life-study of Genesis, msg. 84

第九周·周五

晨兴喂养

歌四 3“ 你的唇好像一条朱红线，你的嘴也秀美。你的两腮在帕子内，如同一块石榴。”

13“ 你所种的萌芽，成了石榴园，有佳美的果子、凤仙花与哪哒树。”

两腮是显出人美的地方。所有我们向外的表现，（即喜怒哀乐等，）都是从腮表明出来的。

“ 在帕子内，如同一块石榴。” 这石榴不是一个整的，乃是已经开的。石榴…的子最多，每一粒子都充满甜汁和红色，是又甜又美的。意即信徒这些外表的美丽，是从他充满了主的生命而来的。但一切都得从世界的眼睛遮蔽起来，这是在帕子内的意思。换句话说，能知道我们的美丽的，唯独是主。虽然在外人中间该有好见证，光该照在人前，但是，这不是为着彰显。我们彰显的地方，只有在主面前。在幔子里，关上门，这永远是信徒生活的原则。（歌中的歌，六九页。）

信息选读

（雅歌四章十二节说，“我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。”）花园的思想，在圣经中，乃是神最初的思想。所以我们看见神创造天、地…之后，神就立一个花园。花园，不像普通的地是为着普通的栽种，也不像田地特别为着耕种，乃是专一地为着美丽并为着享受而有的。…它所注重的，乃是花卉。所取于花卉的，乃是美丽。所以栽种花卉，乃是为着怡悦。到了这里，我们看见女子如何达到一个叫基督得着满足的地位。现在她

WEEK 9 — DAY 5

Morning Nourishment

S. S. 4:3 Your lips are like a scarlet thread, and your mouth is lovely; your cheeks are like a piece of pomegranate behind your veil.

13 Your shoots are an orchard of pomegranates with choicest fruit; henna with spikenard.

Cheeks are the place where beauty is displayed. All our outward expressions (joy, anger, sorrow, happiness, and so forth) are seen through the cheeks.

“Your cheeks are like a piece of pomegranate / Behind your veil.” This is not a whole pomegranate, but an open one...Pomegranates are full of seeds, and every seed is juicy, red, sweet, and beautiful. This means that the outward beauty of the believers comes from an overflow of the Lord’s life. Still, everything must be veiled from the world’s eyes. This is the significance of the pomegranate being within...the veil. In other words, the only One who is aware of our beauty is the Lord. Although we should have a good testimony from those outside, and although our light should shine before men, such acts are not for our exhibition. Our expression is only before the Lord. The principle of a believer’s living is forever one of being within the veil and behind closed doors. (CWWN, vol. 23, “The Song of Songs,” pp. 60-61)

Today’s Reading

Song of Songs 4:12 says, “A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.”...God’s first thought in the Bible was that of a garden. After God created the heavens and the earth, we see Him immediately creating a garden. A garden is not ordinary ground; it is not for ordinary planting. Nor is it a field, which is for tilling. It is specially designed for beauty and enjoyment...Its attention is on the flowers; the flowers are there for beauty and for pleasing the eyes. At this point, we see that the maiden has satisfied Christ. She realizes that her existence is not

知道她的存在，并不是为着自己，乃是为着她的良人的。但是，这里的意思还不只是一个花园，乃是一个关锁的花园，连其中的井和泉源也都是禁闭、封闭的。这意思就是说，她是专一为着她的良人喜悦的。她虽然是一个花园，但是她并不是一个公园。她是一个关锁的花园，所以里面一切的美丽，不是每一个的眼睛都得以看见的。她所有的一切，只求良人的喜悦，不求人的喜悦。

这个园，虽然是花园，但是并非缺少果子的。（13～14。）…主在圣经中有好几次称她为芽，意即充满了生命的能力，是胜过死亡而有复活的能力的。（如亚伦的杖发芽。）她这一种生命的能力，是像石榴的果园一样。石榴的意思，是果子众多。意即这女子充满了复活的能力，而且是充满复活的果子。…上文…用石榴来比她的两腮。所以我们知道石榴的用处，不只是为着果子，也是为着美丽的。这里是一个石榴的果园；就是说，这花园不光是美丽，并且是美丽和结果。

底下这些花木，若不是注重它的颜色，就是注重它的香气。并且到了末了，还说一切的乳香木和一切的香品，就是说到一个信徒能叫基督满足的，是种种的、诸多的、不一的。（林后九8，西一9～11。）

井水和泉源，都是在花园里的。（歌四15。）伊甸园有四道河，都是为着滋润园子的。新耶路撒冷有一道生命水的河；新耶路撒冷是一个园的城，水都是为着灌溉花园的。这是圣灵的职事。这一种的职事，是为着叫花园显出更好更美的来。这一种的职事，并不是花园里所固有的，乃是从利巴嫩山流下来的。所以，没有基督的升天，就没有圣灵的降临。…（约十六7。）今日所有属灵的灌溉，都是因为祂为我们显现在父的面前。（歌中的歌，八四至八七页。）

参读：歌中的歌，第三段。

for herself, but for her beloved. This, however, is not just a garden, but a garden enclosed; even the spring is shut up and the fountain sealed. This means that she is exclusively for her beloved's pleasure. Although she is a garden, she is not an open garden, but a garden enclosed. The beauty within is not seen by every eye. All that she has is for the beloved's delight and for no one else.

Although this is a garden, it is not lacking in fruit [cf. vv. 13-14]. The Bible calls the believers "shoots" in a few instances...It means to be filled with the power of life, to overcome death, and to have the power of resurrection (e.g., the budding of Aaron's rod). This power of life is like an orchard of pomegranates. Pomegranates signify the abundance of fruit. This means that the maiden is full of the power of resurrection and filled with the fruit of resurrection. In the previous verses, pomegranates were used to describe her two cheeks. Pomegranates are not just for fruit-bearing, they are also for beauty. Verse 13 speaks of "an orchard of pomegranates," which means that this garden is not just beautiful, but fruitful as well.

The flowers and plants that follow are noted either for their color or for their fragrance. In the end, there are also trees of frankincense and all the chief spices. This means that a variety of things is needed in the believers to satisfy Christ (2 Cor. 9:8; Col. 1:9-11).

Both the well and the fountain are in the garden [S. S. 4:15]. In Eden there were four rivers which watered the garden. In the New Jerusalem, there is one river of water of life. The New Jerusalem is a garden-city, and the water there is for the irrigation of the garden. This is the ministry of the Holy Spirit. This ministry brings forth better and finer gardens. This ministry does not have the garden as its source, but flows from the hills of Lebanon. Therefore, without Christ's ascension, there is no descension of the Holy Spirit [cf. John 16:7]...All the spiritual watering that comes to us today is a result of Christ's appearing before the Father on our behalf. (CWWN, vol. 23, "The Song of Songs," pp. 72-74)

Further Reading: CWWN, vol. 23, "The Song of Songs," section 3

第九周·周六

晨兴喂养

彼后一 3“ 神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。”

5~7“ 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，…在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。”

一切关于生命和敬虔的事，乃是神圣生命的不同方面，由旧约里美地出产的丰富所预表。这些乃是我们的信所质实的本质，由神分给我们作我们承受的分。生命是在里面叫我们活着，敬虔是在外面作我们内里生命的外在彰显。生命是内里的能力，内里的力量，产生外在的敬虔，引到并致成荣耀。

借着又宝贵又极大的应许，我们在基督…里的信徒，在我们借着信入和受浸所进入与祂生机的联结里，（约三 15，加三 27，太二八 19，）得有分于神的性情。这神圣性情的美德（生命的能力）要带我们进入祂的荣耀，就是那丰满彰显三一神的敬虔。（彼得后书生命读经，一七、二〇页。）

信息选读

在彼后一章七节…弟兄相爱，原文由“有情爱为着”和“弟兄”组成；所以是弟兄的情爱，一种以喜悦和快乐为特征的爱。在敬虔，就是彰显神的事上，需要供应这爱，使我们能维持弟兄的关系，（彼前二 17，三 8，加六 10，）能对世人作见证，（约十三 34~35，）并能结果子。（十五 16~17。）

WEEK 9 — DAY 6

Morning Nourishment

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 who has called us by His own glory and virtue.

5-7 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;...and in godliness, brotherly love; and in brotherly love, love.

“All things which relate to life and godliness” are the various aspects of the divine life, typified by the riches of the produce of the good land in the Old Testament. They are the substance of our faith’s substantiation allotted to us by God as our portion for our inheritance. Life is within, enabling us to live, and godliness is without as the outward expression of the inward life. Life is the inward energy, inward strength, to bring forth the outward godliness, which leads to and results in glory.

Through the precious and exceedingly great promises, we, the believers in Christ,...have become partakers of His divine nature in an organic union with Him. We have entered this union through faith and baptism (John 3:15; Gal. 3:27; Matt. 28:19). The virtue (energy of life) of this divine nature carries us into His glory (godliness becoming the full expression of the Triune God). (Life-study of 2 Peter, second edition, pp. 14-16)

Today’s Reading

In 2 Peter 1:7...the Greek word rendered “brotherly love” is philadelphia, composed of phileo, “to have affection for,” and adelphos, “a brother”; hence, brotherly affection, a love characterized by delight and pleasure. In godliness, which is the expression of God, this love needs to be supplied for the brotherhood (1 Pet. 2:17; 3:8; Gal. 6:10), for our testimony to the world (John 13:34-35), and for the bearing of fruit (15:16-17).

彼后一章七节的爱，原文在新约中用以指神圣的爱，就是神在祂性情上的所是。（约壹四 8，16。）这比人的爱高尚，妆饰基督徒生活的一切品质。（林前十三，罗十三 8~10，加五 13~14。）这比人的爱能力更强，度量更广，（太五 44，46，）信徒若凭着神圣的生命而活，（彼后一 3，）并有分于神的性情，（4，）就能被这爱浸透，并将这爱完全彰显出来。这样的爱需要在弟兄相爱上得着发展，以管治弟兄相爱，并在其中流通，好完全彰显是这爱的神。信可视为生命的种子，这更高尚的爱乃是这种子得着完全发展的果子。（8。）

彼后一章五至七节有从信到爱的发展。这发展包括美德、知识、节制、忍耐和敬虔。至终，有完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱和爱的花和果子。

在八节彼得接着说，“因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。”“这几样”，指五至七节所说，从信到爱的一切美德。信、美德、知识、节制、忍耐、敬虔、弟兄相爱和爱，都该存在我们里面。然而，这些只是神圣的能力所赐给我们一切事的几样。我们需要看见，所有这些事都包括在种子里面。这种子包含了根、干、枝子、花和果子。

神圣的美德不仅存在信徒里，为信徒所有，更因神圣生命的发展和长大，在他们里面不断加多并繁增。所有的美德已经存在种子里面，现今正等候机会不断增多。种子里的美德要不断增多，种子就需要种在土里，然后长大、发展，直到开花、结果。（彼得后书生命读经，五六至五九页。）

参读：彼得后书生命读经，第二、六篇。

The Greek word for love in 2 Peter 1:7 is agape, the word used in the New Testament for the divine love, which God is in His nature (1 John 4:8, 16). It is nobler than phileo, human love. It adorns all the qualities of the Christian life (1 Cor. 13; Rom. 13:8-10; Gal. 5:13-14). It is stronger in ability and greater in capacity than human love (Matt. 5:44, 46), yet a believer who lives by the divine life (2 Pet. 1:3) and partakes of the divine nature (v. 4) can be saturated with it and express it in full. Such a love needs to be developed in brotherly love to govern it and flow in it for the full expression of God, who is this love... Faith can be considered the seed of life, and this nobler love, the fruit (v. 8) in its full development.

In 2 Peter 1:5-7 we have the development from faith to love. This development includes virtue, knowledge, self-control, endurance, and godliness. Eventually, we have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love.

In verse 8 Peter goes on to say, “For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.” The words these things refer to all the virtues covered in verses 5 through 7, from faith to love. Faith, virtue, knowledge, self-control, endurance, godliness, brotherly love, and love should all exist in us. Nevertheless, these are only some of the “all things” that have been granted to us by the divine power. We need to see that all these things are included in the seed. This seed contains the root, the trunk, the branches, the blossom, and the fruit.

The divine virtues not only exist in and are possessed by the believers but also abound and multiply in them in the development and growth of the divine life. All the virtues already exist in the seed, and now they are waiting for the opportunity to abound. In order for the virtues in the seed to abound, the seed needs to be sown in the soil and then grow and develop until it blossoms and bears fruit. (Life-study of 2 Peter, second edition, pp. 47-50)

Further Reading: Life-study of 2 Peter, msgs. 2, 6

第九周诗歌

补 442

经过变化被建造

(英1161)

A 大调

3/4

5 1 | 3 1 6 1 | 6 5 5 1 | 7 . 1 2 3 | 2 -
 一 基督 要 使 寻 求 祂 者, 成 为 烟 柱 和 卧 榻,
 5 1 | 3 1 6 1 | 6 5 5 1 | 7 . 1 2 3 | 1 -
 且 成 华 轿, 荣 耀 冠 冕, 主 必 作 成 绝 无 差。
 3 4 | 2 2 2 3 | 1 1 1 7 | 6 6 1 6 | 5 -
 (副) 祂 的 佳 偶, 祂 心 所 爱, 富 有 吸 引, 祂 喜 悦;
 3 4 | 2 2 2 3 | 1 1 2 3 | 4 6 7 . 1 | 1 - ||
 夺 得 祂 心, 怡 悦 祂 意, 在 祂 眼 中 何 超 绝。

二 然而黑影尚未飞逝, 基督尚未全满足;
 祂要得着生长园子, 成为祂所爱新妇。

三 园中石榴、上好果子、 凤仙、哪哒、番红花、
 菖蒲、肉桂、没药、沉香, 各种香料全归祂。

四 基督进到自己园中, 采了没药和香料,
 尝了蜂蜜, 饮了酒奶, 丰富享受, 何美好!

五 佳美园子产生材料, 经过变化被建造,
 成为圣城使神满意, 且使仇敌全窜逃。

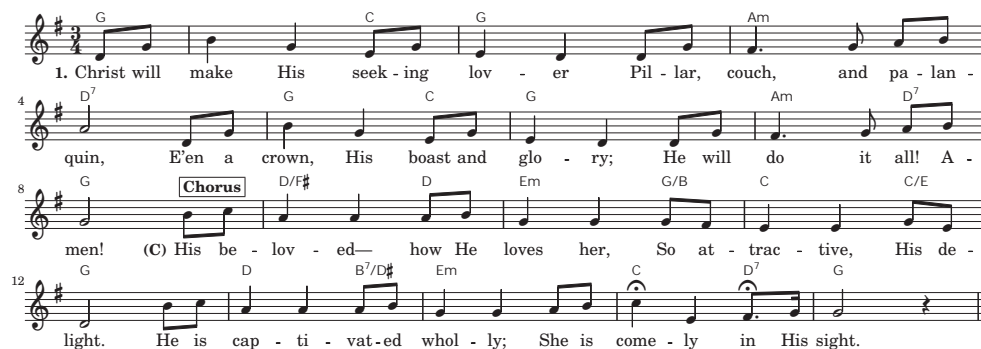
六 “我的佳偶, 美如得撒, 秀美如耶路撒冷。”
 美妙、绝佳, 令人赞赏, 主的心意得完成。

WEEK 9 — HYMN

Christ will make His seeking lover

Experience of Christ — Satisfying Him

1161



1. Christ will make His seek - ing lov - er Pil - lar, couch, and pa - lan -
 quin, E'en a crown, His boast and glo - ry; He will do it all! A -
 men! (Chorus) (C) His be - lov - ed— how He loves her, So at - trac - tive, His de -
 light. He is cap - ti - vat - ed whol - ly; She is come - ly in His sight.

2. But there still remains a shadow;
 Christ is still not satisfied.
 He must have a growing garden
 To become His loving Bride!

3. Paradise of pomegranates,
 Pleasant fruits, and henna flowers,
 Spikenard, saffron, myrrh, and aloes:
 His enjoyment now—not ours.

4. He has come into His garden,
 Gathered myrrh and spices there,
 Eaten honeycomb and honey;
 Wine and milk He'll drink fore'er.

5. From the garden comes the city,
 All materials thus supplied;
 God is satisfied completely,
 And the foe is terrified.

6. “Thou art fair, my love, as Tirzah,
 Comely as Jerusalem.”
 O Lord Jesus, Hallelujah,
 Thou wilt do it all! Amen!

第十周

我们要据有基督作美地
所必须看见
并经历的管制原则

诗歌：1195 英译中

读经：西二 6～7，林前六 17，十二 12～13，徒九 3～5，出十三 21～22，西四 2

【周一】

壹“你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人”——西二 6～7：

- 一 我们既然接受了基督，就该在祂里面行事为人；在祂里面行事为人就是在祂里面生活、行动、举止、为人，使我们能享受祂的丰富，就如以色列人住在美地，享受其上一切丰富的出产。
- 二 今天的美地就是基督作为包罗万有的灵，（加三 14，）祂住在我们的灵里，（提后四 22，罗八 16，）作我们的享受。
- 三 照着灵并凭着灵而行，（4，加五 16，）乃是新约的中心和关键。

【周二】

Week Ten

**Governing Principles
That We Need to See and Experience
in Order to Possess Christ as the Good Land**

Hymns: 1195

Scripture Reading: Col. 2:6; 1 Cor. 6:17; 12:12-13; Acts 9:3-5; Exo. 13:21-22; Col. 4:2

§ Day 1

I. "As therefore you have received the Christ, Jesus the Lord, walk in Him"—Col. 2:6:

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

§ Day 2

贰 我们要在基督里行事为人，就是照着并凭着作美地之实际的灵而行，就必须看见那蒙重生有三部分之信徒与终极完成之三一神属灵交通的关键，乃是林前六章十七节——“与主联合的，便是与主成为一灵”：

- 一 我们用我们的灵敬拜是灵的神——约四 24。
- 二 我们从那是灵的神而生，就是灵——三 6。
- 三 那灵同我们的灵见证我们是神的儿女——罗八 16。
- 四 我们成为神在我们灵里的居所，而那灵是内住者——弗二 22。
- 五 主耶稣作为那是灵的基督并作为赐生命的灵，是在我们的灵里——提后四 22，罗八 10。
- 六 那叫耶稣从死人中复活者的灵，若住在我们里面，那叫基督从死人中复活的，也必借着祂住在我们里面的灵，赐生命给我们必死的身體——11 节。
- 七 我们若靠着那灵治死身体的行为，必要活着——13 节下。
- 八 我们将心思置于灵，好得着生命平安——6 节。
- 九 那属基督耶稣的人，是已经（靠着那灵）把肉体连肉体的邪情私欲，都钉了十字架——加五 24。
- 十 当我们凭着灵而行，就绝不会满足肉体的情欲——16 节。
- 十一 我们若凭着灵活着，也就当凭着灵而行——25 节。
- 十二 我们在灵里并照着灵（调和的灵）而行（为人），好成就律法义的要求——罗八 4。

II. To walk in Christ, that is, to walk according to the spirit and by the Spirit as the reality of the good land, we must see that the key of the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God is 1 Corinthians 6:17—"He who is joined to the Lord is one spirit":

- A. We worship God the Spirit with our spirit—John 4:24.
- B. We were regenerated of God as the Spirit to be a spirit—3:6.
- C. The Spirit witnesses with our spirit that we are children of God—Rom. 8:16.
- D. We become a dwelling place of God in our spirit, and the Spirit is the Indweller—Eph. 2:22.
- E. The Lord Jesus as the pneumatic Christ and as the life-giving Spirit is in our spirit—2 Tim. 4:22; Rom. 8:10.
- F. If the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ from the dead will also give life to our mortal bodies through His Spirit who indwells us—v. 11.
- G. If by the Spirit we put to death the practices of the body, we will live—v. 13b.
- H. We set our mind on the spirit for life and peace—v. 6.
- I. They who are of Christ Jesus have crucified the flesh with its passions and its lusts (by the Spirit)—Gal. 5:24.
- J. When we walk by the Spirit, we will by no means fulfill the lust of the flesh—v. 16.
- K. If we live by the Spirit, let us also walk by the Spirit—v. 25.
- L. We walk (have our being) in and according to the spirit (the mingled spirit) for the fulfilling of the righteousness of the law—Rom. 8:4.

十三我们凭着耶稣基督之灵全备的供应，活基督并显大祂—腓一19下～21上。

十四我们时时在灵里祷告—弗六18。

十五我们在那灵里得以圣别—罗十五16。

十六我们在我们的灵里被那灵更新—多三5，弗四23。

十七我们由主灵变化成为基督荣耀的形像—林后三18。

十八终极完成之三一神作为那灵与变化之三部分的人作为新妇，至终成为属灵的配偶，神性与人性的调和，（启二二17上，）而成为终极完成的新耶路撒冷，作祂永远的扩大和彰显，使神圣的荣耀显于得荣的人性。（二一10～11。）

【周三】

叁我们必须看见我们需要在其中行事为人的那一位，乃是在其三个时期丰满职事里的基督：

一 神的中心启示乃是圣经中关于神的渐进启示—“单身”的神、成肉体的神、救赎的神、复合的神、加强的神、内住的神与合并的神；合并的神就是身体基督，终极完成于“已婚”的神，就是终极合并的神，新耶路撒冷。

二 主的恢复乃是恢复那在祂三个时期—成肉体、总括与加强—丰满职事里的基督；主的恢复乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷：

1 “神成了肉体”，乃是“单身”的神成了成肉体的神和救赎的神—约一1，14，29。

M. By the bountiful supply of the Spirit of Jesus Christ, we live Christ and magnify Him—Phil. 1:19b-21a.

N. We pray at every time in spirit—Eph. 6:18.

O. We are sanctified in the Spirit—Rom. 15:16.

P. We are renewed by the Spirit in our spirit—Titus 3:5; Eph. 4:23.

Q. We are transformed by the Lord Spirit into the glorious image of Christ—2 Cor. 3:18.

R. The Spirit as the consummated Triune God and the bride as the transformed tripartite man eventually become a spiritual couple, a mingling of divinity with humanity (Rev. 22:17a), to be the consummated New Jerusalem for His eternal enlargement and expression with the divine glory manifested in the glorified humanity (21:10-11).

§ Day 3

III. We need to see that the One in whom we need to walk is the Christ in His full ministry of three stages:

A. The central revelation of God is the progressive revelation of God in the Bible—the "bachelor" God, the incarnated God, the redeeming God, the compounded God, the intensified God, the indwelling God, and the incorporated God; the incorporated God is the Body-Christ that ultimately consummates in the "married" God, the ultimately incorporated God, the New Jerusalem.

B. The Lord's recovery is the recovery of Christ in His full ministry of three stages—incarnation, inclusion, and intensification; the Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem:

1. God becoming the flesh is the "bachelor" God becoming the incarnated God and the redeeming God—John 1:1, 14, 29.

- 2 “肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵”，乃是复合的神成了加强的神，作为内住的神—林前十五 45 下，后一 4，三 1，四 5，五 6。
- 3 “建造的召会，成为基督的身体，终极完成新耶路撒冷”，乃是合并的神，就是身体基督，要终极完成新耶路撒冷，就是经过过程并终极完成之三一神，与三部分的人所构成经过过程并终极完成之召会，终极的联结、调和与合并—约十七 21，弗四 4～6，16，西二 19，后十九 7～9，二一 2，9～10。

【周四】

肆 主当前的恢复乃是要在召会生活中恢复身体基督(“那基督”); 身体基督就是合并的神; 因此, 在基督里行事为人就是在祂这身体基督里, 也就是在合并的神里行事为人—林前十二 12～13, 徒九 4～5, 15, 西二 19, 弗四 1～6, 15～16, 约十四 23, 十七 21:

- 一 林前十二章十二节说, “就如身体是一个, 却有许多肢体, 而且身体上一切的肢体虽多, 仍是一个身体, 那基督(直译)也是这样;” 在这节里, “那基督”不是个人的基督, 乃是团体的基督, 就是基督与祂所有肢体的合并。
- 二 这就是保罗在他被征服而悔改归向基督时所看见团体的“我”; 他看见主耶稣和祂的信徒是一个伟大的人—那奇妙的“我”—徒九 3～5。
- 三 我们必须看见, 今天我们需要在祂里面行事为人的基督, 不仅是个人的基督, 也是奇妙的“我”, 身体基督, 就是合并的神。

2. The flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit is the compounded God becoming the intensified God to be the indwelling God—1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6.
3. The built-up church that becomes the Body of Christ and that consummates the New Jerusalem is the incorporated God, the Body-Christ, that consummates the New Jerusalem, the ultimate union, mingling, and incorporation of the processed and consummated Triune God with the processed and consummated tripartite church—John 17:21; Eph. 4:4-6, 16; Col. 2:19; Rev. 19:7-9; 21:2, 9-10.

§ Day 4

IV. The Lord's present recovery is the recovery of the Body-Christ ("the Christ") in the church life; the Body-Christ is the incorporated God; thus, to walk in Christ is to walk in Him as the Body-Christ, who is the incorporated God—1 Cor. 12:12-13; Acts 9:4-5, 15; Col. 2:19; Eph. 4:1-6, 15-16; John 14:23; 17:21:

- A. First Corinthians 12:12 says, "Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ"; "the Christ" in this verse is not the individual Christ but the corporate Christ, Christ incorporated with all His members.
- B. This is the corporate "Me" that the apostle Paul saw in his vanquishing conversion to Christ; he saw that the Lord Jesus and His believers are one great person—the wonderful "Me"—Acts 9:3-5.
- C. We need to see that the Christ in whom we need to walk today is not only the individual Christ but also the wonderful "Me," the Body-Christ, who is the incorporated God.

四 接受基督并在祂里面行事为人，就是接受身体基督并在身体基督里行事为人，因为今天基督乃是团体的身体；基督不再只是个人的基督，也是团体的基督，就是头连同身体；在团体的基督里行事为人，会使我们的基督徒生活大大不同。

五 主的恢复是恢复“基督化”，就是纯粹并全然恢复基督的人位，好在召会生活中得着身体基督的实际——帖前五 23，腓一 19～21 上，三 8～14，林后二 10，西三 10～11。

六 今天主正在召会生活中建造身体基督；在身体基督里，有基督作到祂所有的肢体里面，祂所有的肢体也借着生命的长大和生命的变化，被作到祂里面，使基督得着彰显——二 19，罗十二 2，林前三 18，林前十二 12～13：

- 1 在身体基督里，我们享受基督作一切——3 节下，13 节。
- 2 在身体基督里，所有的肢体都尽功用——14～22 节。
- 3 在身体基督里，众肢体在三一神的一里调和在一起——23～27 节，约十七 21，弗四 1～6。

【周五】

伍 我们要据有包罗万有的基督作美地的实际，并在祂里面行事为人，就需要看见我们在主里的生活并在主里的工作上，主的同在对我们乃是一切；在出埃及三十三章十二至十七节，摩西与神讨价还价，要求神的同在与他和神的百姓同去；神回答说，“我的同在必和你同去，我必使你得安息”——14 节：

一 主活在我们里面，我们无论去哪里，祂都会去，

D. To receive and to walk in Christ is to receive and to walk in the Body-Christ, because Christ today is a corporate Body; Christ is no longer only the individual Christ but also the corporate Christ, the Head with the Body; it makes a great difference in our Christian life for us to walk in the corporate Christ.

E. The Lord's recovery is the recovery of "Christification," a recovery purely and wholly of the person of Christ to gain the reality of the Body-Christ in the church life—1 Thes. 5:23; Phil. 1:19-21a; 3:8-14; 2 Cor. 2:10; Col. 3:10-11.

F. Today the Lord is building the Body-Christ in the church life; in the Body-Christ, Christ is wrought into all His members, and all His members are wrought into Him by the growth in life and transformation in life for the expression of Christ—2:19; Rom. 12:2; 2 Cor. 3:18; 1 Cor. 12:12-13:

1. In the Body-Christ we enjoy Christ as everything—vv. 3b, 13.
2. In the Body-Christ there is the function of all the members—vv. 14-22.
3. In the Body-Christ there is the blending together of the members in the oneness of the Triune God—vv. 23-27; John 17:21; Eph. 4:1-6.

§ Day 5

V. **In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to see that the presence of the Lord means everything to us in both our life in the Lord and our work in the Lord; in Exodus 33:12-17 Moses bargained with God for His presence to go with him and with God's people; God responded by saying, "My presence shall go with you, and I will give you rest"—v. 14:**

A. The Lord lives in us, and He will go wherever we go, but is His presence

但祂的同在和我们同去么？许多时候主也许帮助我们，但我们并不叫祂喜乐；我们必须受主头手直接的同在所管制。

二 主的同在，主的微笑，乃是我们进入并据有基督作美地之实际的管制原则；神的同在就是道路，是“地图”，将祂的百姓当行的路指示他们。

三 按照出埃及记的图画，主的同在在他们前面行，“日间在云柱中领他们的路；夜间在火柱中光照他们，使他们日夜都可以行走。日间云柱，夜间火柱，总不离开百姓的面前”——十三 21 ~ 22:

- 1 按预表，云表征那灵；（林前十 1 ~ 2；）照亮的火表征神的话；（诗一一九 105，耶二三 29；）因此，神的同在所给即时、活的带领，乃是借着灵或话临到的。
- 2 云柱和火柱象征神自己，因为神是灵也是话；（约四 24，一 1；）不仅如此，话也是灵。（六 63，弗六 17。）
- 3 因此，神、话、灵乃是一，日夜不断地带领并引导我们；在基督徒的生活中，白昼和黑夜并无两样，因为火柱所发的光，使黑夜变为白昼。

四 出埃及记也给我们看见，基督作为神的使者乃是带领百姓的那一位；当神的使者行动时，柱子也动，表明使者和柱子乃是一；基督和带领的灵是不能分开的；（十四 19，约十四 17 ~ 20，十六 13，林后三 17，启五 6；）再者，每当跟随主的人遭遇反对，引导的光自然就成为保护的光；然而，这保护的光对反对者却成了黑暗。（出十四 20。）

going with us? Many times the Lord may help us, but He may not be happy with us; we need to be governed by the direct, firsthand presence of the Lord.

B. The presence, the smile of the Lord, is the governing principle for us to enter into and possess Christ as the reality of the good land; God's presence is the way, the "map," that shows His people the way they should take.

C. According to the picture in Exodus, the presence of the Lord went before them "by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people"—13:21-22:

1. In typology the cloud signifies the Spirit (1 Cor. 10:1-2), and the fire, for enlightening, signifies the Word of God (Psa. 119:105; Jer. 23:29); hence, the instant, living leading from the presence of God comes through either the Spirit or the Word.
2. The two pillars symbolize God Himself, for He is both the Spirit and the Word (John 4:24; 1:1); furthermore, the Word is also the Spirit (6:63; Eph. 6:17).
3. Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night; in the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.

D. Exodus also shows us that Christ as the Angel of God was the One who was leading the people; when the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; Christ and the leading Spirit cannot be separated (14:19; John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6); furthermore, whenever those who follow the Lord face opposition, the guiding light spontaneously becomes the protecting light; however, to the opposers the protecting light becomes darkness (Exo. 14:20).

陆 我们要据有包罗万有的基督作美地的实际，并在祂里面行事为人，就需要在我们的生活和事奉上有多而彻底的祷告，借此在祭司职分的实际里生活并事奉——彼前二5, 9, 西四2

一 召会是不是活的、新鲜的、丰富的，就在于这件事：我们要一直被那灵充满；我们要一直被那灵充满，就需要是乐意、倒空并祷告的人——二节，腓二13，太五3, 8, 路一53, 弗五18。

二 建造召会的尊贵工作所需的智慧、悟性、知识和技巧，必须是对我们成了那灵的神自己；唯有神的灵才能借着我们建造祂自己的居所——出三一1~3, 亚四6。

三 如果各召会里的众圣徒都坚定持续地祷告，主的恢复就会大大地得着丰富并拔高；不仅如此，众圣徒也会享受主，享受主的同在和祂即时并常时的膏油涂抹；他们会终日享受主的笑脸，并且基督活的人位会成为他们的经历和享受。

VI. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to live and serve in the reality of the priesthood by having much and thorough prayer in our life and service—1 Pet. 2:5, 9; Col. 4:2:

A. Whether the church is living and fresh and enriched depends on this one thing—that we are being filled continuously with the Spirit; in order to be filled continuously with the Spirit, we need to be those who are willing, empty, and praying—v. 2; Phil. 2:13; Matt. 5:3, 8; Luke 1:53; Eph. 5:18.

B. The wisdom, understanding, knowledge, and skill for the noble work of building up the church must be God Himself as the Spirit to us; only the Spirit of God can build His own dwelling place through us—Exo. 31:1-3; Zech. 4:6.

C. If all the saints in all the churches persevere in prayer, the recovery will be greatly enriched and uplifted; furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing; all day long they will enjoy the smile of the Lord's face, and the living person of Christ will become their experience and enjoyment.

晨兴喂养

西二 6~7“你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

加五 16“我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。”

(在歌罗西二章七节，) 行事为人就是生活、行动、举止、为人。我们该在基督里行事为人，生活行动，使我们能享受祂的丰富，就如以色列人住在美地，享受其上一切丰富的出产。今天的美地就是基督那包罗万有的灵，(加三 14，) 祂住在我们的灵里，(提后四 22，罗八 16，) 作我们的享受。照着这灵而行，(4，加五 16，) 乃是新约的中心和关键。(圣经恢复本，西二 7 注 3。)

按加拉太五章) 上下文，(十六节) 的灵必是圣灵，这灵住在我们重生的灵里，并与我们重生的灵调和。凭着灵而行，就是让圣灵从我们的灵里，规律我们的行动。这与我们在肉体中靠律法规律我们的行动相对。

肉体是堕落之三部分人极点的表现，(创六 3，) 那灵是经过过程之三神终极的实化。(约七 39。) 因着基督的救赎与那灵重生的工作，我们已经接受神分赐的人，就能不凭着肉体，不凭着我们堕落的人而行，乃凭着那灵，凭着经过过程的三一神而行。保罗写加拉太书，不仅在消极一面拯救被岔开的加拉太信徒脱离律法，更在积极一面使他们认识，在信徒的灵里有包罗万有赐生命的灵，叫他们可以在这灵里生活行动。(加五 16 注 1。)

信息选读

Morning Nourishment

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him.

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

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

According to the context [of Galatians 5], the Spirit [v. 16] must be the Holy Spirit, who dwells in and mingles with our regenerated spirit. To walk by the Spirit is to have our walk regulated by the Holy Spirit from within our spirit, ... in contrast to having our walk regulated by the law in the realm of our flesh.

The flesh is the uttermost expression of the fallen tripartite man (Gen. 6:3), and the Spirit is the ultimate realization of the processed Triune God (John 7:39). Because of Christ's redemption and the Spirit's work of regeneration, we who have received God's dispensing can walk by the Spirit, by the processed Triune God, instead of by the flesh, by our fallen being. Paul wrote this book not only to rescue the distracted Galatian believers from the law, on the negative side, but also, on the positive side, to bring them into the realization that the believers have the all-inclusive life-giving Spirit in their spirit that they may live, walk, and have their being in this Spirit. (Gal. 5:16, footnote 2)

Today's Reading

(律法义的要求)不是有意识的,靠我们外面的努力来遵守,乃是自然且不知不觉的,靠生命之灵内里的运行而成就。生命的灵,就是基督的灵,基督是与神的律法一致的。当我们照着这灵而行,我们里面的这灵,自然就借着我们就律法一切义的要求。(圣经恢复本,罗八4注1。)

(罗马八章四节的“行”,)原文指我们在生活中一般的行事。…生命之灵的律,已经装置在我们里面;要让这律运行,我们必须履行以下的条件:(一)照着灵而行;(4;)(二)思念那灵的事—将心思置于灵;(5~6;)(三)靠着那灵治死身体的行为;(13;)(四)作神的儿子,被神的灵引导;(14;)(五)在儿子名分的灵里呼叫父;(15;)(六)见证我们是神的儿女;(16;)(七)为着完满的儿子名分,就是我们的身体得赎而叹息。(23。)(罗八4注3。)

(提摩太后书)有力地强调我们的灵。本书一开始就强调能力、爱、并清明自守的灵已经赐给我们,借此我们能把神的恩赐,如火挑旺起来,并且按神的能力以及主分赐生命的恩典,与福音同受苦难。(一6~10。)

到了结语,本书强调主与我们的灵同在,且以此祝福我们,使我们享受祂作恩典,以站住抵挡召会败落中那下坡的流,并借着祂内住的灵(一14)和装备的话,(三16~17,)完成神的经纶。(提后四22注1。)

在召会堕落加剧的艰难日子里,所需要的乃是神永远的恩典,这恩典是在永远里所赐给我们的,(提后一9,)也是在今世供我们取用的。这在不能毁坏之生命里的恩典,一点不差就是那位是神生命的具体化身,且居住并活在我们灵里之神的儿子基督。我们必须运用我们的灵,以享受这位基督的丰富(弗三8)作够用的恩典。(林后十二9。)

这样,我们就可以活祂作我们的敬虔,(提前四7~8,)好建造召会作祂的见证,照着神的经纶担负一切神圣的实际—真理。(提后四22注2。)

参读:团体基督的异象与经历,第一章。

[The righteous requirement of the law is] not consciously kept by us through our outward endeavoring but spontaneously and unconsciously fulfilled in us by the inward working of the Spirit of life. The Spirit of life is the Spirit of Christ, and Christ corresponds with the law of God. This Spirit within us spontaneously fulfills all the righteous requirements of the law through us when we walk according to Him. (Rom. 8:4, footnote 1)

The Greek word [for walk] denotes the general walk in our living...The requirements that we must fulfill in order that the law of the Spirit of life (which has already been installed in us) may work are (1) to walk according to the spirit (v. 4); (2) to mind the things of the Spirit—to set the mind on the spirit (vv. 5-6); (3) to put to death by the Spirit the practices of the body (v. 13); (4) to be led by the Spirit as sons of God (v. 14); (5) to cry to the Father in the spirit of sonship (v. 15); (6) to witness that we are the children of God (v. 16); and (7) to groan for the full sonship, the redemption of our body (v. 23). (Rom. 8:4, footnote 2)

Second Timothy strongly stresses our spirit. In the beginning it emphasizes that a strong, loving, and sound spirit was given to us, a spirit by which we can fan the gift of God into flame and suffer evil with the gospel according to the power of God and the Lord's life-imparting grace (1:6-10). In the conclusion it blesses us by emphasizing the Lord's being with our spirit that we may enjoy Him as grace in order to stand against the downward current of the church's decline and carry out God's economy through His indwelling Spirit (1:14) and equipping word (3:16-17). (2 Tim. 4:22, footnote 1)

In the grievous days of the worsening of the church's degradation, what is needed is the eternal grace of God, which was given to us in eternity (2 Tim. 1:9) and is to be appropriated by us in this age. This grace, which is in the indestructible life, is nothing less than Christ, the Son of God, who is the very embodiment of the divine life, dwelling and living in our spirit. We need to exercise our spirit to enjoy the riches of this Christ (Eph. 3:8) as the sufficient grace (2 Cor. 12:9). Thus we may live Him as our godliness (1 Tim. 4:7-8) for the building up of the church as His testimony, bearing all the divine realities (truths) according to God's economy. (2 Tim. 4:22, footnote 2)

Further Reading: CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," ch. 1

第十周·周二

晨兴喂养

林前六 17“ 但与主联合的，便是与主成为一灵。”

启二二 17“ 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

（“与主联合”，）指信徒借着信入主，（约三 15～16，）与祂有生机的联结。这联结可用枝子与葡萄树的联结（十五 4～5）说明。这不仅是生命的事，也是在生命（神的生命）里的事。这样与复活之主的联结，只能在我们的灵里。（圣经恢复本，林前六 17 注 1。）

（“成为一灵”，）指明是灵的主与我们的灵调和。我们的灵已经由神的灵所重生，（约三 6，）这灵现今在我们里面，（林前六 19，）并与我们的灵是一。（罗八 16。）（林前六 17 注 2。）

信息选读

在启示录二、三章里，是那灵向众召会说话；到本书末了，（二十二章十七节这里，）是那灵和新妇（召会）如同一人说话。这指明召会对那灵的经历已经进步到与那灵，就是三一神终极的表现，成为一了。

圣经整体的启示，乃是给我们看见一对宇宙夫妇爱的故事，就是那创造宇宙和万有的主宰，经过成为肉体、历尽人生、钉死十架、从死复活、升上高天种种过程的父、子、灵三一神，终极成为那赐生命之灵者，与经过创造、救赎、重生、变化、

WEEK 10 — DAY 2

Morning Nourishment

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

["Joined to the Lord"] refers to the believers' organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (John 15:4-5). It is a matter not only of life but in life (the divine life). Such a union with the resurrected Lord can only be in our spirit. (1 Cor. 6:17, footnote 1)

["One spirit"] indicates the mingling of the Lord as the Spirit with our spirit. Our spirit has been regenerated by the Spirit of God (John 3:6), who is now in us (1 Cor. 6:19) and is one with our spirit (Rom. 8:16). (1 Cor. 6:17, footnote 2)

Today's Reading

In Revelation 2 and 3 it was the Spirit speaking to the churches; here [in 22:17], at the end of the book, it is the Spirit and the bride, the church, speaking together as one. This indicates that the church's experience of the Spirit has improved to the extent that she has become one with the Spirit, who is the ultimate consummation of the Triune God.

The entire revelation of the Bible shows us the love story of a universal couple. That is, the sovereign Lord, who created the universe and all things, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in

得荣的灵、魂、体三部分人，终极构成彰显神之召会者，成为婚配，在那无尽的永世里，以那神圣、永远、荣耀无比的生命，过那神人调为一灵，卓越绝顶、福乐盈溢的生活。（圣经恢复本，启二二 17 注 1。）

（在启示录二十二章十七节，）“来”…乃是对主来的渴望。凡听见这响应的，也该说“来”，以表达对主来的共同渴望。（启二二 17 注 2。）

那灵和新妇一面渴望主来，一面盼望口渴的罪人也来取水喝，以得满足。当我们诚心渴望主来时，也热诚关切罪人的得救。（启二二 17 注 3。）

“神要迎娶团体新妇”这个观念，不是属人的观念，而是（圣经这）神圣之书的启示。创世记一章到启示录二十二章启示，“单身”的神要迎娶一位女子，这女子是一座城，由神所有的赎民组成。因此在永世里，神有妻子，祂是“已婚”的神。在预表上，丈夫与妻子总是一。创世记二章二十四节说，“二人成为一体。”林前六章十七节说，“与主联合的，便是与主成为一灵。”主和我们不再是二者；我们真正是一。…一个完整的人是由两个一半合成。未婚的弟兄只是一半。当他找到一位与他相配的姊妹，并且结婚时，他就完整了。一个完整的瓜需要两半合起来。我们若没有配偶，就像是半个瓜。召会作为基督的新妇，与基督真正是一。基督是头一半，我们是另一半。这就是为什么“阿利路亚”乃是一直到启示录末了才有。当羔羊婚娶的时候来到，就有“阿利路亚”。今天的召会生活就是那婚娶之日的预尝。我们很喜乐，因为我们正在享受那婚娶之日的预尝。（李常受文集一九七三至一九七四年第一册，六三六至六三七页。）

参读：团体基督的异象与经历，第二章。

marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy. (Rev. 22:17, footnote 1)

“Come!” [in Revelation 22:17]...expresses the desire for the Lord’s coming. Whoever hears this response also should say, “Come!” thus expressing a joint desire for the Lord’s coming. (Rev. 22:17, footnote 2)

The Spirit and the bride, on one hand, desire that the Lord will come, and, on the other hand, yearn that the thirsty sinner also will come to take the water of life for his satisfaction. When we have a sincere desire for the Lord’s coming, we also have an earnest concern for the sinner’s salvation. (Rev. 22:17, footnote 3)

The thought of God marrying a corporate bride is not a human concept but the revelation of [the Bible], the divine book. Genesis 1 through Revelation 22 reveals that the “bachelor” God marries a city-lady composed of all His redeemed people. Thus, for eternity God has a wife; He is the married God. In type, a husband and wife are always one. Genesis 2:24 says, “They shall become one flesh.” First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” The Lord and we are no longer two; we are truly one...A complete person is two halves. An unmarried brother is only a half. When he finds a sister who matches him and they are married, he becomes a whole. It takes two halves to make a whole melon. Without a counterpart we are like half a melon. The church as the bride of Christ is truly one with Christ. Christ is the first half, and we are the second half. This is the reason that the Hallelujah does not come until the end of Revelation. When the time has come for the marriage of the Lamb, the Hallelujah comes. The church life today is a foretaste of that wedding day. We are happy because we are enjoying the foretaste of that wedding day. (CWWL, 1973-1974, vol. 1, “The Vision and Experience of the Corporate Christ,” p. 470)

Further Reading: CWWL, 1973-1974, vol. 1, “The Vision and Experience of the Corporate Christ,” ch. 2

林前十五 45“ 经上也是这样记着：‘ 首先的人亚当成了活的魂’ 末后的亚当成了赐生命的灵。”

启二一 2“ 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

圣经中有美妙的进展。…在创世记一章一节，神是孤单的。神自己当然是丰富、完全、完整的，但祂是一位没有人可与祂相配的神。我们知道神觉得自己独居不好，因为祂说，那按着祂的形像所造的人独居不好。（ 26，二 18。）神一直作“ 单身汉” 并不好，祂渴望得着一位与祂相配的，一个配偶。

有一天，神进到祂所创造的人里面。神在称为马利亚的童女腹中成孕，至终在肉体里出生。（ 太一 18。）当神成了肉体，祂就成为“ 神加上…”。因此，祂的名不仅仅是神，更是以马内利，意思就是“ 神与我们同在”。（ 23。）…耶稣是神与我们同在，是“ 神加上…”。…在四福音里…我们看见，关于神的启示已经往前了：从“ 单身” 的神进展到成肉体的神。（ 李常受文集一九七三至一九七四年第一册，六四四至六四六页。）

信息选读

圣经中关于神之渐进启示的第三阶段，是救赎的神。…这位成肉体的神上了十字架。…借着经过钉死，祂成了救赎的神。…祂胜过死亡，征服死亡，并且从死里走出来。这就是基督的复活，这基督就是成肉体的神并救赎的神。

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

There is a wonderful progression in the Bible...In Genesis 1:1 God was alone. Of course, God by Himself was rich, perfect, and complete, but He was a God without someone to match Him. God realized that it was not good for Him to remain alone, for He said that it was not good for the man whom He had made in His image to be alone (v. 26; 2:18). It was not good for God to remain as a “bachelor.” He desired to obtain a match, a counterpart.

One day God came into the man whom He had created. God was conceived in the womb of a virgin named Mary and was eventually born in the flesh (Matt. 1:18). When God was incarnated, He became God-plus. For this reason His name was not only God but Emmanuel, meaning “God with us” (v. 23)...Jesus is God with us, God-plus...In the four Gospels...we see that the revelation of God has progressed from the “bachelor” God to the incarnated God. (CWWL, 1973-1974, vol. 1, “The Vision and Experience of the Corporate Christ,” pp. 477-478)

Today's Reading

The third stage of the progressive revelation of God in the Bible is the redeeming God...The incarnated God went to the cross...By passing through crucifixion, He became the redeeming God...He conquered death, subdued death, and walked out of death. This was the resurrection of Christ, the incarnated God and the redeeming God.

基督从死人中复活后的那日晚上，祂以一种奇妙的方式来到门徒中间。…祂来站在他们当中，向他们吹入一口气，说，“你们受圣灵。”（约二十 22。）就在这一刻，祂不再只是救赎的神；祂成了内住的神。祂在复活里成了赐生命的灵。（林前十五 45 下。）…那灵作为内住的神，乃是圣经中关于神之启示的第四阶段。

关于神之启示的第五阶段，是在圣经的最后一卷书里；在第五阶段，神成了“已婚”的神，这意味着，祂和祂所有的赎民合并了。在创世记一章，神被启示为“单身”的神。在四福音里，祂被启示为成肉体的神。在福音书末了，祂是救赎的神。在使徒行传和书信里，神成了内住的神—赐生命的灵。至终在启示录里，祂成了合并的神。…二十一章二节描述一座城，这座城就是新妇。这圣城是一座活的城，由神所有的赎民组成。…这城有十二支派和十二使徒的名字，（12～14，）表征旧约时代和新约时代所有蒙神救赎的圣徒，都包括在这座城内。

我们不需要等到启示录的末了，才看见合并的神。我们在书信中可以看见，合并的神就是基督的身体。身体乃是合并的实体。（参林前十二 12～13。）

在召会生活里，我们享受在每一阶段里所启示的神。我们的神曾是创造的神、成肉体的神、救赎的神、和内住的神，现今仍是。在终极且完成的一面，祂是合并的神，而我们在祂的合并里，这合并就是今日的召会生活，作为新耶路撒冷的预尝。我们在合并的神里面，享受在每一阶段里这位包罗万有的神。我们在召会生活里，感觉到生命水河的涌流，也预尝了新耶路撒冷—神与人终极的合并。（李常受文集一九七三至一九七四年第一册，六四七至六五〇、六五二、六五四至六五五页。）

参读：神圣奥秘的范围，第一章。

The night after Christ resurrected from among the dead, He came to His disciples in a wonderful way...When He came and stood in their midst, He breathed into them and said, "Receive the Holy Spirit" (John 20:22). At that point He was no longer only the redeeming God; He became the indwelling God. In His resurrection He became the life-giving Spirit (1 Cor. 15:45b)...The Spirit as the indwelling God is the fourth stage of the revelation of God in the Bible.

In the fifth stage of the revelation of God, which is found in the last book of the Bible, God becomes the "married" God, meaning that He is incorporated with all His redeemed people. In Genesis 1 God is revealed as the "bachelor" God. In the four Gospels He is revealed as the incarnated God. At the end of the Gospels He is the redeeming God. In the Acts and the Epistles God becomes the indwelling God, the life-giving Spirit. Eventually, in Revelation He becomes the incorporated God. Revelation 21:2 describes a city that is a bride. The holy city is a living city composed of all God's redeemed people... The names of the twelve tribes and the twelve apostles being on the city [vv. 12-14] signifies that all God's redeemed saints from both the Old Testament and New Testament times will be included in the city.

We do not need to wait until the end of Revelation to see the incorporated God. We can see the incorporated God as the Body of Christ in the Epistles. The Body is an incorporated entity [cf. 1 Cor. 12:12-13].

In the church life we enjoy God as He is revealed in every stage. Our God was and still is the God of creation, the incarnated God, the redeeming God, and the indwelling God. He is ultimately and consummately the incorporated God, and we are in His incorporation, which is the church life today as the foretaste of the New Jerusalem. Here in the incorporated God we enjoy the all-inclusive God in every stage. In the church life we sense the flow of the river of water of life, and we experience the foretaste of the New Jerusalem, the ultimate incorporation of God and man. (CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," pp. 479-481, 483-484)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 1

第十周·周四

晨兴喂养

林前十二12“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

西二6~7“你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

(林前十二章十二节的“基督”，)指团体的基督，由基督自己作头，召会作祂的身体，连同所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并都是用祂的生命和元素所构成的，成为祂的身体这个生机体，以彰显祂。因此，祂不仅是头，也是身体。就如我们物质的身体虽有许多肢体，仍是一个身体，基督也是这样。(圣经恢复本，林前十二12注2。)

(在歌罗西二章七节，)我们需要在其中行事为人的这一位，乃是合并的神。接受基督就是接受身体基督，因为今天的基督是团体的身体。(林前十二12。)我们需要接受这位基督。(李常受文集一九七三至一九七四年第一册，六七二页。)

信息选读

可惜的是，今天许多基督徒会说，他们只在意基督，不在意召会。…我们若关心基督和召会二者，就能得着更多基督的丰富。因此，我们需要祷告：“主耶稣，我在意你，我也关心你的身体，因为我认识你是头，召会是身体。我不能只有头却没有身体。”我们应该祷告：“主耶稣，我知道你今天不再只是个人的基督，而是团体的基督，是头同着身体。你是身体基督。因此，主耶稣，我接受你，也接受你的身体。我接受身体基督，我渴望在这位基督里行事为人。”

WEEK 10 — DAY 4

Morning Nourishment

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him.

[“The Christ” in 1 Corinthians 12:12 refers] to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as members. All the believers of Christ are organically united with Him and constituted with His life and element and have thus become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members yet is one, so is this Christ. (1 Cor. 12:12, footnote 2)

[In Colossians 2:6] the One in whom we need to walk is the incorporated God. To receive Christ is to receive the Body-Christ, because Christ today is a corporate Body (1 Cor. 12:12). We need to receive this Christ. (CWWL, 1973-1974, vol. 1, “The Vision and Experience of the Corporate Christ,” p. 496)

Today's Reading

Regrettably,...many Christians today would say that they care only for Christ and not for the church...We can gain much more of the riches of Christ when we care for both Christ and the church. Thus, we need to pray, “Lord Jesus, I care for You, and I care also for Your Body, because I know that You are the Head and that the church is the Body. I cannot have the Head without the Body.” We should pray, “Lord Jesus, I know that today You are no longer only the individual Christ but also the corporate Christ, the Head with the Body. You are the Body-Christ. Therefore, Lord Jesus, I receive You as well as Your Body. I receive the Body-Christ, and I desire to walk in this Christ.”

我们若在团体的基督里行事为人，我们的基督徒生活就会大大不同。今天大多数基督徒里面基督的丰富都已被夺走了。大部分的人在属灵上是贫穷、软弱的，因为他们只在意基督，不在意召会。…在主的恢复里，我们许多人可以见证，自从我们进到召会，开始关切召会的那一天起，我们的属灵生命就有了极大的不同。我们里面感觉到，我们是丰富的。每一位在召会中的人，在属灵上都是亿万富翁；我们都是富有的。

我们既看见我们已经浸入身体里，就需要看见这身体是什么。林前十二章十二节…并不像我们所预期的，结束于“召会也是这样”，而是结束于“基督（直译，那基督）也是这样”。本节末了的“那基督”，就是身体基督，也就是作为身体的基督。十二节清楚启示一个事实：基督是一个有许多肢体的身体。这就是身体基督，也就是合并的神。

因为我们在身体里，且是身体的一部分，所以我们正在享受身体基督。有些信徒可能觉得，无须为着享受基督而参加聚会。他们若是独自一人，也许可以享受一小部分个人的基督，但他们绝对无法享受身体基督的丰富。在召会的聚会中，身体上的每一个肢体都有一分基督。为这缘故，我们每一个人都需要开口，释放我们里面基督的丰富。倘若我们没有来聚会，没有开口释放基督的丰富，我们就只有个人的一分基督。我们都需要分享自己的一分基督，并享受别人的分。…众肢体在身体里彼此分享基督，好比我们物质身体的血液循环。…一个肢体越向身体的其他部分送出血液，就会有越多的血液流进它里面。我们越开口释放基督，基督就越进到我们的里面。因此，我们都需要在聚会中释放我们的一分基督。（李常受文集一九七三至一九七四年第一册，六七二至六七三、六六五至六六六页。）

参读：团体基督的异象与经历，第三章。

It makes a great difference in our Christian life to walk in the corporate Christ. Most Christians today have been robbed of the riches of Christ. Most are spiritually poor and weak simply because they care only for Christ and not for the church. Many of us in the Lord's recovery can testify that since the day we came into the church and began to care for the church, there has been a great difference in our spiritual life. We have the inner sense that we are rich. Everyone in the church is a spiritual billionaire; we are all rich.

We have been baptized into the Body, [so now] we need to see what the Body is. First Corinthians 12:12...does not end, as we might expect, by saying, "So also is the church." It ends with the words so also is the Christ. "The Christ" at the end of this verse is the Body-Christ, Christ as the Body. First Corinthians 12:12 clearly reveals the fact that Christ is a Body with many members. This is the Body-Christ, the incorporated God.

Because we are in the Body and are part of the Body, we are enjoying the Body-Christ. Some believers may feel that there is no need to go to a meeting in order to enjoy Christ. If they stay by themselves, they may enjoy a small portion of the individual Christ, but they will never enjoy the riches of the Body-Christ. In the meetings of the church every member of the Body has a portion of Christ. For this reason, we each need to open our mouth to release the riches of Christ within us. If we do not come to the meetings and open up our mouth to release the riches of Christ, we will have only our individual portion of Christ. We all need to share our portion of Christ and enjoy the portion of others. This mutual sharing of Christ by all the members in the Body can be compared to the circulation of blood in our physical body...The more a member sends out blood to the rest of the body, the more blood comes into that member. The more we open up our mouth to release Christ, the more Christ comes into us. Therefore, we all need to release our portion of Christ in the meetings. (CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," pp. 496-497, 490-491)

Further Reading: CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," chs. 3-4

第十周·周五

晨兴喂养

出三三14~15“耶和华说，我的同在必和你同去，我必使你得安息。摩西对祂说，你的同在若不和我们同去，就不要把我们从这里领上去。”

十三21“耶和华在他们前面行，日间在云柱中领他们的路；夜间在火柱中光照他们，使他们日夜都可以行走。”

在出埃及三十三章十二至十七节，摩西与神讨价还价，要求神的同在与他和百姓同去。神的同在就是祂的道路，是“地图”，将祂的百姓当行的路指示他们。（参约十四6...，来十一8...。）（圣经恢复本，出三三14注1。）

按预表，云表征那灵；（林前十1~2与1注4...；）照亮的火表征神的话。（诗一一九105。）因此，神所给即时、活的带领，乃是借着灵或话临到的。云柱和火柱象征神自己，因为神是灵也是话。（约四24，一1。）不仅如此，话也是灵。（六63，弗六17。）因此，神、话、灵乃是一，日夜不断地带领并引导我们。在基督徒的生活中，白昼和黑夜并无两样，因为火柱所发的光，使黑夜变为白昼。（出十三21注1。）

信息选读

第一个管制的原则是在云柱和火柱中神的同在。...在云柱和火柱中有神的同在，这是第一个管制的原则。这一个因素是与神子民的聚集、活动或行动有关的。神的子民该什么时候行动，该如何行动，该往哪里行动，端赖那在云柱和火柱中所启示给他们神的同在。换句话说，我们若是要往前去得

WEEK 10 — DAY 5

Morning Nourishment

Exo. 33:14-15 And He said, My presence shall go with you, and I will give you rest. And he said to Him, If Your presence does not go with us, do not bring us up from here.

13:21 And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night.

In Exodus 33:12-17 Moses bargained with God for His presence to go with him and the people. God's presence is His way, the "map" that shows His people the way they should take (cf. John 14:6...; Heb. 11:8...). (Exo. 33:14, footnote 1)

In typology the cloud signifies the Spirit (1 Cor. 10:1-2 and footnote 4 of v. 1...), and the fire, for enlightening, signifies the Word of God (Psa. 119:105). Hence, the instant, living leading from God comes through either the Spirit or the Word. The two pillars symbolize God Himself, for He is both the Spirit and the Word (John 4:24; 1:1). Furthermore, the Word is also the Spirit (John 6:63; Eph. 6:17). Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night. In the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day. (Exo. 13:21, footnote 1)

Today's Reading

The first governing principle is the presence of the Lord in the pillar of cloud and the pillar of fire...In these pillars, the presence of the Lord is the first governing principle. This factor relates to the gathering and to the activity or movement of the Lord's people. When, how, and where the Lord's people should move and act depend on the presence of the Lord revealed to them in the pillar of cloud and in the pillar of fire. In other words, if we

着那地，我们必须是凭着神的同在而去。若是神的同在和我们同去，我们就能进去并享受那地。你记得神如何应许摩西说，“我的同在必和你同去，我必使你得安息。”（出三三14。）这意思是说，祂要用祂的同在领以色列人去得着那地。所以摩西对神说，“你的同在若不和我们同去，就不要把我们从这里领上去。”（15。）摩西要求神的同在必须和他同去，否则他就不去。

“我的同在必和你同去，”这是很奇特的一句话。这是说祂的同在要去，而不是说祂要去。祂要去是一件事，祂的同在要去是另一件事。你有否看见这里的不同之处？

让我用一个故事来说明。有一次我们四、五位一同服事主的人出门到某地去，我们都走在一起。那时有一位弟兄对我们不太高兴，但他没有选择的余地，只好与我们同行。我们都坐同一列火车，但是我们坐在第一车厢，唯独这一位弟兄独自坐在第二车厢。他是和我们同去，但是他的同在并没有和我们同去。他与我们一同出门，与我们一同旅行，也与我们一同到达，但是他的同在不和我们在一起。

许多时候神会和你同去，但是祂的同在不和你同去。许多时候神真是帮助你，但是你确实知道，祂对你不高兴。你会得着祂的帮助，但你要失去祂的同在。祂带你到你的目的地，祂也祝福你，但在整个旅途中，你不觉得祂的同在。祂与你同去，但祂的同在却不和你同去。（李常受文集一九六一至一九六二年第四册，三九二至三九三页。）

耶和华的使者就是基督作为神所差遣者。神所差遣者在以色列营前行走，这指明基督乃是带领百姓的那一位。当神的使者行动时，柱子也动，表明使者和柱子乃是一。基督和带领的灵是不能分开的。（约十四17~20，十六13，林后三17，启五6。）（圣经恢复本，出十四19注1。）

参读：包罗万有的基督，第十至十一章；出埃及记生命读经，第二十八篇。

would go on to possess the land, we must do so by the presence of the Lord. If the presence of the Lord goes with us, we can enter and enjoy the land. You remember how the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14). This means that He would bring the people into the possession of the land by His presence. So Moses said to the Lord, “If Your presence does not go with us, do not bring us up from here” (v. 15). Moses demanded that the Lord’s presence must go with them; otherwise, he would not go.

“My presence shall go with you.” This is quite a peculiar word. The presence shall go. It does not mean that He will go. He will go is one thing, and His presence shall go is another. Do you realize the difference?

Let me illustrate with a story. One time four or five of us who were serving the Lord together were going to a certain place. We all traveled together. One brother at that time, however, was not happy with us, yet he had no choice but to go. We all traveled on the same train: all but this one brother sat in car number one, and he sat by himself in car number two. He went with us, but his presence did not go with us. He left with us, he traveled with us, and he arrived with us, but his presence was not with us.

Many times the Lord will go with you, but His presence will not. Many times the Lord will truly help you, but be assured, He is not happy with you. You will receive His help, but you will lose His presence. He will bring you to your destination and He will bless you, but throughout the whole trip you will not sense His presence. He will go with you, but His presence will not. (The All-inclusive Christ, pp. 120-121)

The Angel of Jehovah is Christ as God’s sent One. The fact that God’s sent One went before the camp of Israel indicates that Christ was the One who was leading the people. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one. Christ and the leading Spirit cannot be separated (John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6). (Exo. 14:19, footnote 1)

Further Reading: The All-inclusive Christ, chs. 10-11; Life-study of Exodus, msg. 28

晨兴喂养

出三一3“我[耶和華]也已经以神的灵充满他[比撒列]，使他有智慧，有悟性，有知识，能作各样的工。”

西四2“你们要坚定持续地祷告，在此儆醒感恩。”

出埃及记的记载...非常强调神的灵的充满。...帐幕...是神亲自设计的，但...帐幕不是神直接建造的。帐幕乃是神的子民建造的；他们被祂所充满，就是被祂的灵所充满。

神的灵就是神自己。...神的灵...就是神临及我们。当祂临及我们，这位临及的神就是那灵。（李常受文集一九八三年第一册，九八至九九页。）

信息选读

神无法独自建造祂的居所，祂只能借着乐意且倒空的器皿来建造。召会是不是活的、新鲜的、丰富的，就在于这件事：我们要一直被三一神充满。亲爱的弟兄，为此我们首先需要乐意，其次需要倒空。...我们所需要的第三件事是随时、不住的祷告。我们必须祷告。...我们需要倒空自己，因为知道我们所能作的都不算数；这不仅是神所弃绝的，甚至也是神所定罪的。...我们必须认识这一点。然后我们就会看见我们需要神，并且会随时、不住地祷告。

长老在召会中不是特殊阶级；他们没有特殊的地位。...长老只是正常的信徒；他们不过是建立榜样给其余的信徒跟随。...因此，圣经既告诉我们，众信徒应该不住地祷告，（帖前五17，）长老就该作

Morning Nourishment

Exo. 31:3 And I [Jehovah] have filled him [Bezalel] with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

The record in Exodus stresses strongly the infilling of the Spirit of God... The tabernacle was designed by God Himself. Yet...the tabernacle was not built by Him directly. It was built by His people who were filled with Him, that is, with His Spirit.

The Spirit of God is God Himself...The Spirit of God...is God reaching us. When He reaches us, the very reaching God is the Spirit. (CWWL, 1983, vol. 1, "Practical Talks to the Elders," pp. 71-72)

Today's Reading

God cannot build His dwelling place by Himself; He can do it only through willing and empty vessels. Whether the church is living and fresh and enriched depends on this one thing: that we are being filled continuously with the Triune God. For this, dear brothers, we need first the willingness and second the emptiness. The third thing that we need is the instant, constant prayer. We must pray...We need to empty ourselves, knowing that whatever we can do is not counted; it is not only rejected but even condemned by God...We have to realize this. Then we will see our need of God and will pray constantly and instantly.

Elders in the church are not a special class; they do not have a special rank...Elders are just normal believers; they simply set a pattern for the rest of the believers to follow. Thus, when the Bible tells us that all believers should pray unceasingly (1 Thes. 5:17), the elders should set an example. All

榜样。凡是新约吩咐信徒所要作的，长老都该作。…既然是你领头，凡神所吩咐的，你就都该实行；信徒未必都能这么作，你却应当这么作。

倘若你不乐意、不倒空、不祷告，我就无法帮助你；你也无法对别人有帮助。…〔我们应当祷告：〕“主，靠着你的怜悯，我是乐意的。因着你的恩典，我是倒空的。我完全倒空地向你敞开。我不愿持守已往的经历，我要新鲜。”你随时、不住地祷告，被祂充满，你就会经历智慧、悟性、知识像潮水一般临到你。神圣的智慧、神圣的悟性和神圣的知识会涌流到你身上。你会知道如何以神圣的性情接触圣徒，如何以基督供应他们，如何以基督的救赎和神的审判建造他们。你也会有一种内里的能力，在变化里并在召会生活里建造圣徒；不是仅仅在性格上建造他们，乃是把他们建造成为神的居所。

无论在什么地方，长老们极缺乏的就是不住地祷告。你们缺少祷告，所以你们缺少那灵。乃是当你们在祷告中完全被定罪时，你们对于环境、对于人、对于召会，才能得着主的智慧和真正的领会。…基督徒的生活乃是祷告的生活。（李常受文集一九八三年第一册，一〇二至一〇四、一〇七页。）

论到坚定持续的祷告，我盼望…说…，我们要乐意和主办交涉，甚至向祂许愿说，我们要作祷告的人。如果各召会里的众圣徒都和主办这样的交涉，主的恢复就会大大地得着丰富并拔高。不仅如此，众圣徒也会享受主，享受主的同在和祂即时并常时的膏油涂抹。他们会终日享受主的笑脸。我们坚定地持续地祷告时，基督活的人位就成了我们的经历和享受。（歌罗西书生命读经，七二六页。）

参读：与长老们在实行一面的谈话，第七章；歌罗西书生命读经，第六十五篇。

that the New Testament charges the believers to do, the elders should do... Since you are taking the lead, you should carry out all that is commanded by God; all believers may not be able to do this, but you should.

If you are short of willingness, short of emptiness, short of prayer, I cannot help you. Nor can you be of help to others... We should pray, “Lord, by Your mercy I am willing. In Your grace I am empty. I am open to You with utter emptiness. I do not want to hold on to anything of my past experiences. I want to be fresh.” All the time, unceasingly, pray to be filled with Him. Then you will experience wisdom, understanding, and knowledge coming to you like a tide. You will be under the flooding of divine wisdom, divine understanding, and divine knowledge. You will know how to contact the saints with the divine nature, how to supply them with Christ, how to build them up with the redemption of Christ and with God’s judgment. You will also have an inner ability to build up the saints in transformation and in the church life; not just to build them in character but to build them up as a dwelling place for God.

The crucial lack is this continuous prayer on the part of all the elders, whatever the locality. You are short of prayer, so you are short of the Spirit. It is when you are fully condemned in your prayer that you receive wisdom and the real understanding of the Lord concerning the situation, concerning people, and concerning the church. The Christian life is a life of prayer. (CWWL, 1983, vol. 1, “Practical Talks to the Elders,” pp. 74-75, 77)

Concerning persevering in prayer, I wish to say... that we need to be willing to make a deal with the Lord, even to make a vow to Him, that we will be a praying people. If all the saints in all the churches make such a deal with the Lord, the recovery will be greatly enriched and uplifted. Furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing. All day long, they will enjoy the smile of the Lord’s face. As we persevere in prayer, the living person of Christ becomes our experience and enjoyment. (Life-study of Colossians, second edition, pp. 573-574)

Further Reading: CWWL, 1983, vol. 1, “Practical Talks to the Elders,” ch. 7; Life-study of Colossians, msg. 65

第十周诗歌

经历基督—作生命

(英1195)

F大调

4/4

1-2 3 | 4-3- | 2 1 1 7 | 1--- | 3-4 5 | 6-
 一生命何奥秘，乃是神自己，与人成为
 5- | 4 3 2 1 | 2--- | 5-5 4 | 3-2- | 3 5 5
 一，是神心所喜。祂作生命树，为吃进
 4 | 5--- | 3-2 1 | 7 1 2 4 | 3-2- | 1--- ||
 人里，使人满生命，成全祂旨意。

- 五 这神人基督死在十架上， 将知识、旧人，借死都埋葬；
 消极尽了结，仇敌难猖狂， 死亡全征服，生命祂释放！
- 六 祂从死复活，成为生命灵， 要进入人里，分赐祂生命；
 只要心相信，口里喊祂名， 祂这位活灵就进来充盈。
- 七 现今三一神乃是活的灵， 在人最深处调和且运行；
 神灵与人灵联合成一灵， 人就得与神联调永无终。
- 八 我们凭这灵生活并行动， 思想和步武就与主相同；
 只要在灵中，照着灵而行， 神所是就供应无穷。
- 九 心思须操练置于灵不移， 每天每时刻联结不稍离；
 凭这全备灵应时的供给， 生命中得救，作王永无已。
- 十 生命灵的律使我们得释， 罪与死的律不能再得势；
 灵、魂、体各部，得生命分赐， 成为“生命人”，圣别达极致。
- 十一 生命灵运行，将我们变化， 模成主形像，全然得像祂；
 脱自己、天然，身体里配搭， 造造成新人，成功祂计划。

WEEK 10 — HYMN

Life is mysterious, life is God Himself

Experience of God — As Life

1195

1. Life is mys - te - rious, life is God Him - self,
 Whose whole in - ten - tion fo - cus - es on man.
 God made him to take in the tree of life,
 To have a man of life for His own plan.

5. This God-man, Christ, went to the cross and died,
 By death He ended knowledge, the old man.
 Things negative forever crucified,
 Death He subdued, a new life He began!
6. From death He resurrected and became
 The living Spirit to give life to us.
 When we believe and call upon His name;
 This living Spirit comes to dwell in us.
7. By this the very Triune God is now
 The living Spirit mingling deep within.
 Our spirit joins in oneness; this is how
 We are one spirit evermore with Him.
8. 'Tis by this Spirit that we walk and act,
 We have our being, think, and see all things;
 We're now within this Spirit! What a fact!
 This Spirit to us all God's fullness brings!
9. So now we have to set our mind on Him;
 Each day, each hour, our mind on Him must be;
 That by this Spirit we'd be saved within
 By life and reign in life eternally.
10. 'Tis by this Spirit that we shall be freed
 From Sin whose law inside us death would bring.
 Our mortal bodies will have life indeed;
 Thus sanctified we'll be in everything.
11. This Spirit shall transform our natural life,
 Save us from self, build us in one new man,
 Till we're conformed to be like Jesus Christ,
 Thus finishing our God's eternal plan.

第十一周

美地出产的富余 以及在真实里 对父神团体的敬拜

诗歌：624

读经：申八7~10，十二6~7，11~12，18，
十六15~17，弗三8，约四23~24

【周一】

壹 我们用“富余”这辞，因为以色列人将他们在美地上经营的一分出产积存起来，目的是为着敬拜神—申十二5~15，17~18，20~22，26~27，十四22~23，十五19~20，十六16~17：

一 美地出产的富余预表基督—八7~10。

二 以色列人将迦南地的出产献给神并与神同享。

三 享受美地出产的富余，预表对基督团体的享受，作我们对神的敬拜—弗三8。

四 照着这预表在新约的应验，我们团体地来敬拜神时，必须将我们所经历的基督带来—弗三17~18，西一27，三3~4，11。

Week Eleven

The Surplus of the Produce of the Good Land and the Corporate Worship of God the Father in Truthfulness

Hymns: 864

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18; 16:15-17; Eph. 3:8; John 4:23-24

§ Day 1

I. **We use the word surplus because the people of Israel put aside a certain portion of their produce from the labor on the good land for the purpose of worshipping God—Deut. 12:5-15,17-18, 20-22, 26-27; 14:22-23; 15:19-20; 16:16-17:**

A. The surplus of the produce of the good land typifies Christ—8:7-10.

B. The people of Israel offered Canaan's produce to God and enjoyed it with God.

C. The enjoyment of the surplus of the produce of the good land typifies the corporate enjoyment of Christ as our worship to God—Eph. 3:8.

D. According to the New Testament fulfillment of this type, when we come to worship God in a corporate way, we must bring the Christ whom we have experienced—Eph. 3:17-18; Col. 1:27; 3:3-4, 11.

【周二】

贰 我们若忠信地经营包罗万有的基督，就会得着基督的丰富作为出产，可以在召会聚会中展览基督—弗三 8，林前十四 26:

一 正确的基督徒生活乃是每天经营基督，然后就会得着基督丰富的富余带到聚会中，作基督丰富的展览—26 节:

1 我们在召会聚会中来在一起，为要展览基督—西一 18，27。

2 借着我们天天经历基督的丰富，这些丰富就会成为基督之出产的展览—弗三 8，17～18，西二 6～7，9～10，17。

3 我们的聚会应当总是一个展览，展示基督的所是、基督的所有、以及基督的所作—来一 3，二 9，14，约壹三 8，四 9，15，徒二 24，32～33，后一 17 下～18。

二 我们聚集不只是展览神给我们的基督，也是展览我们所出产的基督，我们所经营、所经历的基督；这就是我们来在一起所要展览的基督—西一 12～13，腓三 10。

三 我们若一直经营基督，就会得着基督丰富的富余带到聚会中，作基督丰富的展览—林前一 24，30，十 3～4，十四 26。

【周三】

四 每当我们来在一起，无论是什么聚会，我们都该带着所经历的基督而来，作为富余献上给神，并向全宇宙展示，也向仇敌展示而羞辱他—约

§ Day 2

II. **If we faithfully labor on the all-inclusive Christ, we will have the riches of Christ as the produce to exhibit Christ in the church meetings—Eph. 3:8; 1 Cor. 14:26:**

A. The proper life of Christians is to labor on Christ every day and thus have the rich surplus of Christ to bring to the meetings for a rich exhibition of Christ—v. 26:

1. We come together in the church meetings to have an exhibition of Christ—Col. 1:18, 27.

2. Through our daily experiences of the riches of Christ, these riches will become an exhibition of the produce of Christ—Eph. 3:8, 17-18; Col. 2:6, 9-10, 17.

3. Our meetings should always be an exhibition to show forth what Christ is, what Christ has, and what Christ does—Heb. 1:3; 2:9, 14; 1 John 3:8; 4:9, 15; Acts 2:24, 32-33; Rev. 1:17b-18.

B. We meet to exhibit not only the Christ given to us by God but also the Christ we have produced, the Christ on whom we have labored and whom we have experienced; this is the Christ whom we come together to exhibit—Col. 1:12-13; Phil. 3:10.

C. If we continually labor on Christ, we will have the rich surplus of Christ to bring to the meetings for a rich exhibition of Christ—1 Cor. 1:24, 30; 10:3-4; 14:26.

§ Day 3

D. Whenever we come together, regardless of the kind of meeting we are having, we should come with the Christ experienced by us as the surplus to be offered to God and exhibited to the whole universe and to the

四 23 ~ 24, 弗三 10, 17, 四 15:

- 1 我们的聚会就会得以丰富并加强，因为其中满了基督—西三 4, 10 ~ 11。
 - 2 这样的召会生活乃是基督的展览，基督的彰显—弗三 21。
 - 3 我们需要将基督的富余带到每一个聚会中，为要展览基督—8 节。
 - 4 我们需要在日常生活中享受基督，并且来在一起展览祂—彼前一 8。
- 五 我们要有正确的基督徒聚会，就需要每天在我们个人的生活中接触主，然后来聚会时要认识并领会，我们是来展览基督并与别人分享基督—林前十四 26。
- 六 “每逢聚集带来基督，将祂所赐有余丰富，同来献上作神食物，如此展览基督。前来展览基督，前来展览基督；共同带来祂的丰富，前来展览基督” —诗歌六二四首，第一节及副歌。

【周四、周五】

叁 我们需要经营包罗万有的基督，好得着基督的富余带到召会聚会中，而团体地敬拜我们的父神—约四 23 ~ 24, 弗三 21:

- 一 “四十多年来[讲于一九八二年]，我一直为着真正对神的敬拜争战。这场争战还没有赢得胜利” —李常受文集一九八二年第二册，约翰著作中帐幕和祭物的应验，第十五章，二二九页。
- 二 父要我们带着基督的收成来敬拜父；所以需要带着基督的丰富来到召会的聚会里—约四

enemy, putting him to shame—John 4:23-24; Eph. 3:10, 17; 4:15:

1. Then our meetings will be enriched and strengthened because they are full of Christ—Col. 3:4, 10-11.
 2. Such a church life is an exhibition of Christ, an expression of Christ—Eph. 3:21.
 3. We need to bring the surplus of Christ to every meeting to exhibit Christ—v. 8.
 4. We need to enjoy Christ in our daily life and come together to exhibit Him—1 Pet. 1:8.
- E. To have proper Christian meetings, we need to contact the Lord daily in our personal life and then come to the meetings with the realization and understanding that we are coming to exhibit Christ and share Christ with others—1 Cor. 14:26.
- F. "Whene'er we meet with Christ endued, / The surplus of His plenitude / We offer unto God as food / And thus exhibit Christ. / Let us exhibit Christ, / Let us exhibit Christ; / We'll bring His surplus to the church / And thus exhibit Christ"—Hymns, #864, stanza 1 and chorus.

§ Day 4 & Day 5

III. We need to labor on the all-inclusive Christ in order to have a surplus of Christ to bring to the church meetings for the corporate worship of God our Father—John 4:23-24; Eph. 3:21:

- A. "For more than forty years [spoken in 1982] I have been fighting the battle concerning the genuine worship of God. This battle has not yet been won"—The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 142.
- B. For our worship of Him, the Father requires that we come to Him with a harvest of Christ; thus, we need to come to the church meetings with the

23 ~ 24, 弗三 8。

- 三 我们应当天天经营基督，好得着基督丰富的收成，带到召会的聚会中，而团体地敬拜父神；基督会得高举并得荣耀，父也会感到喜悦并满意—申十二 6, 十六 15 ~ 17, 林前十四 26, 约四 23 ~ 24。
- 四 要紧的是我们在基督身上殷勤经营，使我们的手满了基督，然后我们就来到召会聚会，与神的儿女们，并与父神自己一同享受这丰富又荣耀的基督—林前十 31, 十四 26, 约四 23 ~ 24, 罗十五 6。
- 五 每逢我们来到擘饼聚会纪念主和敬拜父，我们必须带着我们天天经营基督所出产之基督的丰富而来—申十六 15 ~ 17:
- 1 带着基督来敬拜神，乃是与神所有的儿女一同集体的敬拜祂，彼此分享并与神同享基督—林前十四 26。
 - 2 我们需要出产够多的基督，才有富余可与别人分享，并将出产最好的部分献给父神，叫祂喜乐、喜悦并满足—申十五 11, 十八 3 ~ 4, 十二 11。
- 六 在这末后的日子，主要恢复对基督真实的经历，好在聚会中展览祂丰富的富余，为要建造召会作基督的身体，并使新妇为着新郎的来临将自己预备好。

【周六】

肆 按照约翰四章二十三至二十四节，我们必须要在灵和真实里敬拜我们的父神：

- 一 真实乃是启示出来的神圣实际—三一神在子耶稣基督里分赐到人里面—成了我们的真实与真

riches of Christ—John 4:23-24; Eph. 3:8.

- C. Daily, we should labor on Christ to have a harvest of Christ's riches to bring to the church meetings for the corporate worship of God the Father; Christ will be exalted and glorified, and the Father will be pleased and satisfied—Deut. 12:6; 16:15-17; 1 Cor. 14:26; John 4:23-24.
- D. It is crucial that we diligently labor on Christ to have our hands full of Christ and then come to the church meetings to enjoy this rich and glorious Christ with God's children and with God the Father Himself—1 Cor. 10:31; 14:26; John 4:23-24; Rom. 15:6.
- E. Whenever we come to the Lord's table meeting to remember the Lord and worship the Father, we must come with the riches of Christ produced by our daily laboring on Christ—Deut. 16:15-17:
1. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.
 2. We need to produce enough of Christ so that there will be a surplus to share with others and to offer the best part of the produce to God the Father for His joy, delight, and satisfaction—Deut. 15:11; 18:3-4; 12:11.
- F. In these last days the Lord will recover the genuine experience of Christ for a surplus of His riches in the meetings for the building of the church as the Body of Christ and for the bride making herself ready for the Bridegroom's coming.

§ Day 6

IV. According to John 4:23-24, we need to worship God our Father in spirit and in truthfulness:

- A. Truthfulness is the revealed divine reality—the Triune God dispensed into man in the Son, Jesus Christ—becoming our genuineness and

诚，使我们过一种与神圣之光相符的生活，（约壹一5，）并且按着神的所是，照神所寻找的敬拜祂。（约贰1，约叁1。）

二 出于对神圣实际的享受，就产生人的真实、真诚和真挚—约四 23～24，约壹三18，约贰1，约叁1。

三 真实就是人的真挚、真诚、诚实、可靠、信实，作为神圣实际流出的人性美德—约十四 6。

四 约翰四章二十三至二十四节的“真实”，是指神圣的实际成了人的真实和真诚，为着对神真正的敬拜。

五 神圣的实际乃是基督作为活水—赐生命之灵—的泉源，给信徒有分并畅饮，成为他们里面的实际，至终成了他们的真实和真诚，借此，他们以神所要的敬拜来敬拜祂—10，14，23节。

六 在真实里敬拜父，就是以那浸透我们全人，成为我们个人实际的基督来敬拜父，这是借着我们经历并享受三一神这神圣的实际—23～24节。

sincerity so that we may live a life that corresponds with the divine light (1 John 1:5) and worship God, as God seeks, according to what He is (2 John 1; 3 John 1).

B. Out of the enjoyment of the divine reality issue human truthfulness, sincerity, and genuineness—John 4:23-24; 1 John 3:18; 2 John 1; 3 John 1.

C. Truthfulness is the human genuineness, sincerity, honesty, trustworthiness, and faithfulness as a human virtue and as an issue of the divine reality—John 14:6.

D. Truthfulness in John 4:23-24 denotes the divine reality becoming man's genuineness and sincerity for the true worship of God.

E. The divine reality is Christ as the fountain of living water, the life-giving Spirit, partaken of and drunk by the believers to be the reality within them, which eventually becomes their genuineness and sincerity in which they worship God with the worship He seeks—vv. 10, 14, 23.

F. To worship the Father in truthfulness is to worship Him with the Christ who has saturated our being to become our personal reality through our experience and enjoyment of the Triune God as the divine reality—vv. 23-24.

晨兴喂养

申十六 16~17“你一切的男丁，要在除酵节、七七节、住棚节，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；各人要按自己的力量，照耶和华你神所赐的福，奉献礼物。”

每当神的百姓来敬拜神，他们受吩咐不可空手而来。他们必须双手充满美地出产的富余而来。…百姓至少将三分的十分之一积存起来。（申十六 16。）他们必须将他们从美地所得着（的）出产…积存起来，不是为着他们自己的生活，目的乃是为着敬拜神。这样，每当他们来在一起敬拜神，他们就将美地出产的富余带给神。

美地出产的富余预表基督，得着富余的路是在基督身上劳苦。…你能被带进美地，但你若懒惰，就不会有富余；反之，你会作乞丐。我们若殷勤并努力地在神所分给我们的地上劳苦，我们会从这丰富之地得着许多出产。这出产不但足供我们维生，也叫我们得着富余。（李常受文集一九六四年第四册，一〇〇至一〇一页。）

信息选读

富余是首先的十分之一，不是末后的十分之一。以色列人必须为主分别每一只头生的羊羔，和每种出产的第一个十分之一。这预表我们被带进基督里以后，需要在基督身上劳苦，与圣灵合作，凭基督而活。有些人也许说，我们不该用“劳苦”这辞，因为

Morning Nourishment

Deut. 16:16-17 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed; each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you.

Whenever the people of God came to worship God, they were commanded not to come with their hands empty. They had to come with their hands full of the surplus of the produce of the good land...The people put aside at least three portions of one-tenth (Deut. 16:16)...of the produce they obtained from the good land, not for their own living but for the purpose of worshipping God. In this way, whenever they came together to worship God, they brought a surplus of the produce of the good land to God.

The surplus of the produce of the good land typifies Christ, and the way to have the surplus is to labor on Christ...You can be brought into the good land, but if you are lazy, you will have no surplus. Rather, you will be a beggar. If we are diligent and industrious to labor on the land that God allotted to us, we will have much produce from this rich land. This produce will be enough not only for us to live on but also for us to have a surplus. (CWWL, 1964, vol. 4, "Serving in the Meetings and in the Gospel," pp. 76-77)

Today's Reading

The surplus is the first tenth, not the last tenth. The Israelites had to separate every first lamb and every first tenth of the produce for the Lord. This typifies that after being brought into Christ, we need to labor on Christ, to cooperate with the Holy Spirit to live by Christ. Some may say that we should not use the word labor, because today is the dispensation of grace;

今天是恩典时代；他们说一切都在于恩典，不在于工作。没有疑问，赐给我们的美地乃是恩典。阳光、空气、秋雨、和春雨也是恩典；然而，我们仍必须耕地。我们不能说，恩典会为我们耕地；恩典绝不会那样作。从圣经的起头，在亚当受造以后，人就必须耕地。我们需要耕地、撒种并收割。恩典不会为我们作这些事。我们无法使雨从天降下。…那的确是恩典的事。阳光、空气、雨水、和肥沃的土壤都出于恩典。然而，我们必须领悟，我们都有我们的责任。

每天早晨我们必须早起。没有一个农夫能懒惰；每一个人早晨都必须早起。倘若我们早晨不早起，花一些时间与基督同在，我确定我们来到聚会中，手中会一无所有。我们会空手来到聚会中。我们需要早点起来，接触主，读主的话，并有些祷告，以耕地、撒种、并有所收成。

日复一日，我们必须早起，花时间与主同在；这是我们的劳苦。我们必须祷告；这是我们的劳苦。我们也必须终日运用我们的灵接触主；这也是我们的劳苦。不仅如此，我们必须对付许多仇敌，包括肉体、己和环境。甚至我们的家人、朋友、亲戚、邻居、同事、同学和室友，也是我们必须对付的问题。我们也必须传扬福音，并学习帮助别人。这些都是我们该劳苦的项目。倘若我们在这一切事上劳苦，我们就会从我们的美地基督得着丰富的出产。然后，我们来到聚会中，就会双手满了基督的丰富而来。因为我们昼夜在基督身上劳苦，我们就会有丰富的出产，不但足以叫我们在基督里且凭着基督而活，也足以叫我们来敬拜神。这样，我们来到神面前，就带着基督而来。（李常受文集一九六四年第四册，一〇一至一〇二页。）

参读：在聚会中并在福音上的事奉，第一章；一的真正立场，第五章。

they say everything is of grace, not of works. There is no doubt that the good land given to us is a grace. The sunshine, the air, the early rain, and the latter rain are also a grace. However, we still have to till the ground. We cannot say that grace will till the ground for us; grace will never do that. From the very beginning of the Scriptures, after Adam was created, man had to till the ground. We need to till the ground, sow the seed, and reap the harvest. Grace will not do these things for us. We cannot bring rain down from heaven... That is truly something of grace. Sunshine, air, rain, and the rich soil are all of grace. However, we must realize that we all have our responsibility.

Every morning we have to rise up early. Not one farmer can be lazy; everyone has to rise up early in the morning. If we do not rise early in the morning to spend a little time with Christ, I am certain that when we come to the meeting, we will have nothing in our hand. We will come to the meeting with empty hands. We need to rise up a little earlier, contact the Lord, read the Word, and pray a little to till the ground, sow the seed, and reap the harvest.

Day by day we must rise up early to spend some time with the Lord; this is our labor. We have to pray; this is our labor. We also have to exercise our spirit to contact the Lord throughout the whole day; this also is our labor. Moreover, we must deal with many enemies, including the flesh, the self, and the environment. Even our family, friends, relatives, neighbors, colleagues, classmates, and roommates are problems we have to deal with. We also have to preach the gospel and learn to help others. All these are items of the labor we should have. If we labor in all these ways, we will have the rich produce of Christ our good land. Then when we come to the meeting, we will come with our hands full of the riches of Christ. Because day and night we labor on Christ, we will have a rich produce that is not only good enough for us to live in Christ and by Christ but also good enough for us to come to worship God. In this way, when we come to God, we come with Christ. (CWWL, 1964, vol. 4, "Serving in the Meetings and in the Gospel," pp. 77-78)

Further Reading: CWWL, 1964, vol. 4, "Serving in the Meetings and in the Gospel," ch. 1; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 5

晨兴喂养

弗三 8“ 这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

10“ 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

今天…有许许多多的展览会。人们要从…全世界，将他们的产品带来展览。当我们来在一起敬拜神的时候，我们也是这样作。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。…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。（李常受文集一九六一至一九六二年第四册，四六七页。）

信息选读

在住棚节的时候，有那么多（以色列）人从那地（迦南）各处来聚集在他们的中心—耶路撒冷。大家都带着他们的出产而来，有果子，有植物产品，有牛羊，并其他许多东西。若是我们当时能在那里，亲眼看见那个节期，我们对于那地的丰富将感到何等的惊奇！…这一切都摆在一起，在耶和華的同在里共同享受，连神也享受祂自己的那一分。

召会生活就是这样。所有的圣徒在神面前享受基督，并与神同享。他们享受他们所出产的基督。他们天天在基督身上作工，他们天天出产基督，然后在神所指定的某一个日子，他们就来在一起。…他们因着丰收而欢喜，他们因着从他们所居住那“美地”

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

At certain times people from all over certain areas and districts and sometimes from throughout the entire world bring their products together for exhibition. This is just what we are doing when we come together to worship God. 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...This is what all our meetings should be—an exhibition, a fair, in which all sorts of the produce of Christ are displayed. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 346-347)

Today's Reading

At the time of the Feast of Tabernacles so many from all over the land came together to their center, Jerusalem. All brought with them some of their produce—some fruit, some vegetables, some cattle, and many other things. If we could be there at that time and witness the occasion, we would marvel at the riches of the land...Everything was put together and mutually enjoyed in the presence of Jehovah, God too having His own portion.

The church life is simply this. It is all the saints enjoying Christ before God and mutually with God. They are enjoying the Christ they produce. Day by day they are working on Christ; day by day they are producing Christ. Then on a certain day appointed by the Lord they come together...They are rejoicing in the abundance of their harvest and in all the riches they have

收割的一切丰富而喜乐。他们来的时候并不是空手而来，满脸皱纹而毫无笑容。他们不是坐在教堂长凳上睡觉，让一位可怜的牧师包办讲台。…神子民的敬拜乃是每一个人都充满了基督，照射出基督，并展览基督，就是他们所经营、所出产的基督。有一位弟兄能说，“这是我今日所经营、所出产的基督。祂在这一方面、在那一方面对我是多么丰富！”有一位姊妹能见证说，“赞美主，我在我那个为难的处境中，经历了基督自己的忍耐和恩慈。祂在这一方面对于我是多么甘甜、真实！”…每一个人都展览他们所收割的基督。这对神是何等的敬拜！对圣徒是何等的造就！对仇敌是何等的羞辱！这一种的聚会使那些空中执政掌权的无地自容。邪恶的势力看到基督是这样的一位基督，就大大蒙羞。

我怕今日仇敌正在发笑，空中邪恶的势力也正在嗤笑我们基督徒的聚会。但是我们借着享受包罗万有的基督，借着天天殷勤在祂身上经营，并借着把我们对祂丰富的出产带来与神共享，也与所有的圣徒共享，就能转败为胜。

这就是得着美地以后的生活。这是一个在基督身上作工，出产基督，享受基督，与别人分享基督，并且把基督献上给神，使神能与我们同享基督的生活。这样的享受并分享基督，就是对整个宇宙展览基督。这对神是敬拜，对仇敌是羞辱。…在这样一个聚会结束的时候，所有的弟兄姊妹都丰丰富富得着喂养。他们带着富余而来，又带着更多的富余离去。在那地上的生活，一切全是基督，但祂是一位与我们有关的基督。…这是我们所经营的基督，是我们所出产的基督，是我们所享受的基督，是我们与别人所分享并献上给神的基督。（李常受文集一九六一至一九六二年第四册，四六七至四六九页。）

参读：包罗万有的基督，第十五章；吃主，第四篇。

reaped from that “good land” in which they are living. They are not coming empty-handed with wrinkled and smileless faces. They are not sleeping in the pews while a poor minister occupies the platform...The worship of His people is when everyone is full of Christ, radiant with Christ, and exhibiting the Christ upon whom they have labored and whom they have produced. One brother could say, “Here is the Christ whom I have labored upon and produced today. He is so rich and abundant to me in this aspect and in that aspect.” A sister could testify, “Praise the Lord, I have experienced the very patience and kindness of Christ in my difficult home situation. He is so sweet and real to me in this way.”...Everyone exhibits the Christ whom they have reaped. What a worship to God, what an edification to the saints, and what a shame to the enemy! This kind of meeting is a great embarrassment to the principalities and powers in the heavenly places. The evil forces beholding it are put to shame that Christ is such a Christ.

I fear that the enemy today is laughing, and the wicked forces in the heavenlies are mocking our Christian meetings. But we can turn the tables on them by enjoying the all-inclusive Christ, by laboring diligently on Him day after day, and by bringing our abundant produce of Him together to share with God and with all the saints.

This is the life after the possession of the good land. It is a life of working on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe. It is a worship to God and a shame to the enemy...At the conclusion of such a meeting all the brothers and sisters will be richly and abundantly nourished. They came with a surplus, and they leave with a greater surplus. Everything of the life in the land is Christ, but it is a Christ related to us...It is a Christ who is labored on by us, a Christ who is produced by us, a Christ who is enjoyed by us, a Christ who is shared with others and offered to God by us. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 347-348)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 15; CWWL, 1972, vol. 1, “Eating the Lord,” ch. 4

申十二11“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。”

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。”

每当我们来在一起，无论是什么聚会，我们都该带着所经历的基督而来。…这样，基督的富余就得以献上给神，并向全宇宙展示。然后我们的聚会就会得以丰富并加强，因为其中满了基督。…基督将要借着我们的彰显，不但彰显在召会的建造中，也彰显在召会的生活中，在召会一切的聚会中。那时我们会有一个见证：我们在基督里联结并建造起来，成为基督的彰显。

在一切聚会中，我们该有出于基督的东西献上。这在于我们每天在基督身上的劳苦。我们若每天在基督身上劳苦，就会有出于基督的东西带到我们召会的聚会中，贡献给别人，并且献给神，使我们能同神享受基督，以展览并高举基督。这样，基督就会显为召会生活丰富的内容。（李常受文集一九六五年第二册，四九六至四九七页。）

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、以及住棚节的时候。祂又告诉他们，每逢他们来在一起，他们…必须…带着美地的出产，来献给祂。

Deut. 12:11 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.

Eph. 3:18 ...Be full of strength to apprehend with all the saints what the breadth and length and height and depth are.

Whenever we come together, regardless of the kind of meeting we have, we should come with the Christ experienced by us...In this way the surplus of Christ is offered to God and exhibited to the whole universe. Then our meetings will be enriched and strengthened because they are full of Christ. Christ will be expressed through us not only in the building up of the church but also in the church life, in all the meetings of the church. Then we will bear a testimony of being united and built up in Christ to be an expression of Christ.

In all the meetings we should have something of Christ to offer. This depends on our daily labor on Christ. If we daily labor on Christ, we will have something of Christ to bring to our church meetings to contribute to others and offer to God so that we can enjoy Christ with God for the exhibition and exaltation of Christ. Then Christ will be expressed as the rich content of the church life. (CWWL, 1965, vol. 2, “Christ as the Content of the Church and the Church as the Expression of Christ,” p. 379)

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 must bring...to Him something of the produce of the good land.

我们必须看见，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，才能有富余留给别人，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。）并且也应该有富余来应付祭司和利未人的需要：“祭司从百姓所当得的分乃是这样：凡献牛或羊为祭的，要把前腿…给祭司。初收的五谷、新酒和新油，并初剪的羊毛，也要给他。”（十八 3～4。）并且在这一切之上，富余中最好的必须保留给神。…他们收割田地的出产时，要把初熟的果子保留给神。当牛羊生产时，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，还有富余可应付别人的需要，更把最好的保留给神。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，我们尚有富余可与别人分享，并用以敬拜神。带着基督来敬拜神，并不是说我们个别的敬拜祂，乃是与所有神的儿女集体的敬拜祂，彼此分享并与神同享基督。…每一个人都从他在基督身上所经营的带来一分的基督，所以不只所有的圣徒都能丰富的享受基督，神更能有所享受，而且那上好的是献给神的。（李常受文集一九六五年第二册，四六三至四六四页。）

参读：主恢复的道路，第二、四篇；实行召会生活的生命与道路，第十四章。

We must realize that 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 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: "This shall be the priests' rightful due from the people, from those who offer a sacrifice, whether an ox or a sheep: They shall give the priest the shoulder...You shall give him the firstfruits of your grain, of your new wine, and of your fresh oil, and the first shearing of your sheep" (18:3-4). And above all, the best of the surplus must be reserved for the Lord...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...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, 1965, vol. 4, "The Way of the Lord's Recovery," chs. 2, 4; CWWL, 1963, vol. 4, "The Life and Way for the Practice of the Church Life," ch. 14

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。”

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。”

弗三 21“ 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远…”

我们…真实地享受基督，就不会只有知识而已，而是有对基督之经历的富余可以带到召会中。我们对基督有足够的经历，就可得此喂养并靠此为生；我们也有富余，那十分之一，就是我们对基督的经历中上好的部分，可以分别出来，在我们一同聚集时献上给神。我们向神献上我们所经历的基督，也彼此分享这位基督。在我们都带着对基督之经历的富余来到聚会中，聚会就展览基督的丰富。（李常受文集一九六六年第一册，一六二至一六三页。）

信息选读

以色列人敬拜神时，他们将美地的富余带来集中，有牲畜、酒、奶、蜜、新鲜小麦。…他们这样聚在一起，就是展览美地丰富的出产。这预表：每当我们这些享受基督的人聚在一起时，带着对基督的一分经历，我们的聚集就展览基督。…我们若有这样的聚集，我们享受基督丰富的结果，就会成为基督的丰满。我们聚集展览基督，就因着所供应出来的基督而得着造就和满足。我们的干渴解除了，我们的难处解决了，我们也得着建造，成为召会、

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.

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.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever...

When we truly enjoy Christ..., we spontaneously have not mere knowledge but a surplus of the experience of Christ to bring to the church. We have the adequate experience of Christ to feed on and live by, and we also have a surplus, the tithe, the best portion of our experience of Christ set aside to offer to God when we come together. We offer to God the very Christ whom we have experienced, and we share this Christ with one another. When we all bring the surplus of our experience of Christ to the meetings, the meetings become an exhibition of the riches of Christ. (CWWL, 1966, vol. 1, p. 121)

Today's Reading

When the people of Israel worshipped God, they brought together the surplus of the good land, such as flocks, wine, milk, honey, and fresh wheat... Their coming together was an exhibition of the rich produce of the good land. This typifies that whenever we who enjoy Christ meet together by bringing a portion of our experience of Christ, our meetings are the exhibition of Christ... If we have this kind of meeting, the outcome of our enjoyment of the riches of Christ will be the fullness of Christ. When we meet to exhibit Christ, we are edified and satisfied with the Christ who is ministered. Our thirst is quenched, our problems are solved, and we are built up. In this way we become the

身体。召会…是由对基督真实经历的富余所形成并组成的。我们若没有真实的经历基督，就不可能有召会的实际。如果我们只是客观地拥有基督的丰富，却没有个人、主观的享受这些丰富，我们就没有富余；没有富余，就没有丰满。

我们需要借着经历基督、享受基督而变得丰富。为此，我们强调我们需要借着操练灵来接触、享受、经历并有分于基督。…倘若我们没有天天实行这事，就不可能有召会生活。我们众人都必须天天劳苦经营我们的美地基督，耕地、撒种、浇灌、施肥、接受日光照耀；这意思是说，我们必须与主来往，并让祂对付我们。此外，我们也需要信靠祂并讲说福音。一段时间之后，我们会从主有所得着，作为收成。有些东西会成熟，作为富余，我们在灵里会有那一分，可以丰富地带到聚会中。我们带着基督的丰富来聚会，将其献上给神，使祂满足；也与人分享，使人满足。借着这样的聚集、服事、尽职、摆上，召会就会带着基督素质和实际的丰满而产生出来。…我们相信在这末后的日子，主要恢复对基督真实的经历，好在聚会中展览祂丰富的富余，为要产生召会生活的素质和实际。

我们必须学习在早晨、下午、晚上都接触基督。我们操练灵不能一周一次、或一天一次，而是需要不断操练，好接触这位活的基督，就是赐生命的灵，并在祂身上劳苦。这样，我们就会有收成、富余。…我们属灵的手中会有出于基督的东西可以献上给神，使祂满足，也能与人分享，使众人满足。如此，我们就会过实际的召会生活。这样的召会生活是基督的丰满，出于我们对基督之丰富的享受。（李常受文集一九六六年第一册，一六三至一六五页。）

参读：李常受文集一九六六年第一册，一五九至一六五页；李常受文集一九六三年第四册，二九六至三〇六页。

church, the Body. The church is...formed by and composed of the surplus of the genuine experience of Christ. If we do not have the real experience of Christ, it is not possible to have the reality of the church. If we have only the riches of Christ objectively without our personal, subjective enjoyment of them, we have no surplus, and without the surplus there is no fullness.

We need to be enriched by the experience and enjoyment of Christ. This is why we stress our need to contact, enjoy, experience, and partake of Christ by exercising our spirit...If we do not practice this day by day, it is impossible to have the church life. We all must daily labor on Christ as our land by tilling the ground, sowing the seed, watering it, nourishing it, and letting the sun shine on it. This means that we must deal with the Lord and be dealt with by Him. Moreover, we need to trust in Him and speak the gospel. After a certain amount of time, we will have something of the Lord as a harvest. Something will become ripe as a surplus, and we will have a portion in our spirit to bring to the meetings in a rich way. We will come to the meetings with the riches of Christ to offer to God for His satisfaction and to share with others for their satisfaction also. By means of this kind of meeting, service, ministry, and contribution, the church will come forth with the fullness of the reality and essence of Christ...We believe that in these last days the Lord will recover the genuine experience of Christ for a surplus of His riches in the meetings in order to produce the essence and reality of the church life.

We must learn to contact Christ in the morning, afternoon, and evening. We need to exercise our spirit, not only once a week or once a day but continually, to contact and labor on the living Christ who is the life-giving Spirit. Then we will have a harvest, a surplus...We will have something of Christ in our spiritual hands to offer to God for His satisfaction and to share with others for their satisfaction. In this way we will have the church life in reality. This kind of church life is the fullness of Christ, which comes out of our enjoyment of the riches of Christ. (CWWL, 1966, vol. 1, pp. 121-123)

Further Reading: CWWL, 1966, vol. 1, pp. 119-123; CWWL, 1963, vol. 4, pp. 227-234

约四 14“ 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

23“ 时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。”

约翰四章二十三至二十四节的“ 真实”，是指神圣的实际成了人的真实和真诚，…为着对神真正的敬拜。神圣的实际乃是基督，祂就是实际，（十四 6，）是旧约为着敬拜神之一切祭物的实际；（约一 29，三 14；）祂也是活水的泉源，就是赐生命的灵，（四 7～15，）给祂的信徒有分并畅饮，成为他们里面的实际，最终成了他们的真实和真诚，借此，他们以神所寻找的敬拜来敬拜祂。我们若没有经历基督并得着祂作我们所是的实际，就无法在真实里敬拜神。（李常受文集一九七〇年第二册，六一二页。）

信息选读

我们需要把我们所经历的基督呈献给神，并且与别人分享。…要有在真实里真正的敬拜，必须把基督呈献给神。如果在我们的唱诗、呼求主名、祷告并赞美里，没有把基督呈献给神，这些实行就都是空洞的。…若没有借着我们的呼求和祷告将基督呈献给神，在我们的敬拜里，实际就微乎其微，我们的敬拜就不是在真实里。

在真实里敬拜神不只是我们聚会生活的事，也是我们日常生活的事。我们要在真实里敬拜神，就需

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

Truthfulness in John 4:24 denotes the divine reality becoming man's genuineness and sincerity...for the true worship of God. The divine reality is Christ (who is the reality—14:6) as the reality of all the offerings of the Old Testament for the worship of God (1:29; 3:14) and as the fountain of the living water, the life-giving Spirit (4:7-15), partaken of and drunk by His believers to be the reality within them. This reality eventually becomes the believers' genuineness and sincerity in which they worship God with the worship that He seeks. Unless we experience Christ and gain Him as reality in our being, we cannot worship God in truthfulness. (CWWL, 1970, vol. 2, p. 458)

Today's Reading

We need to present to God and share with others the Christ whom we have experienced...In order to have the genuine worship in truthfulness, Christ must be presented to God. If in our singing, calling on the name of the Lord, praying, and praising, Christ is not presented to God, all these practices will be empty...If Christ is not offered to God through our calling and praying, there will be little or no reality in our worship, and our worship will not be in truthfulness.

Worshipping God in truthfulness is not only a matter of our meeting life but also a matter of our daily living. In order to worship God in truthfulness,

要在日常生活的每一方面经营基督。我们梳头、刷牙、或从事任何其他的活动，都该与基督一同作。然后神会差遣活的灵像天上的雨一样，降下来浇灌我们，使一些出于基督的东西在我们里面生长。…我们来聚会不该只是来接受教导或听信息；我们来聚会，应当定意且充分期待，要将出于基督的东西呈献给神，使神满足，并与众圣徒分享出于基督的东西，好同得享受。

每当我们来到聚会中，我们应当对主说，“主啊，…我来聚会单单是为着你。我要把你当作我的祭物献给父，并作为我与圣徒们的享受。”…我们既定意要以我们所经历的基督来敬拜父，就需要在来聚会前，一进到车子里就开始赞美、歌唱。我们不需要等到了会所才开始歌唱、唱诗、赞美主。我们可以说，“父啊，我带着你爱子的富余到聚会中来敬拜你。我要把祂作为我的祭物呈献给你，并且与弟兄姊妹们一同分享。”当我们有这样的领会，我们的聚会就会彻底改变。众圣徒会带着他们所经历之基督的富余而来。…每个人都会有些东西呈献给神作祂的满足，并且与众圣徒一同在祂面前分享。我信主会在祂的儿女中间恢复这种敬拜。

我们…要把基督的富余呈献给父。我们需要为基督说话并呈献一些出于基督的东西。…我再说，我们需要在日常生活的每一方面在基督身上劳苦。然后，要有一部分保存起来，不为人所摸，而是分别出来，特为在聚会中敬拜神。这是给父的秘密部分，为使祂满足，也可供圣徒们享受。我们需要仰望主并祷告，使召会聚会恢复到这个地步。（李常受文集一九七〇年第二册，六一一至六一四页。）

参读：李常受文集一九七〇年第二册，六〇一至六二六、六九〇至六九六、七二五至七三七页。

we need to handle Christ in every aspect of our daily living. When we comb our hair, brush our teeth, or carry out any other activity, we should do it with Christ. Then God will send the living Spirit as the heavenly rain to water us and to cause something of Christ to grow in us...We should no longer come to the meetings merely to receive teachings or to listen to a message. We should come to the meetings with the intention and the full expectation of presenting something of Christ to God for His satisfaction and sharing something of Christ with the saints for their mutual enjoyment.

Whenever we come to the meetings, we should say to the Lord, "O Lord...I come to the meetings only for You. I would like to present You as my offering to the Father and my enjoyment with the saints."...Since our intention is to worship the Father with the Christ whom we have experienced, we need to begin to praise and sing as soon as we enter into our car to come to the meetings. There is no need for us to wait until we arrive at the meeting hall before we begin to sing, psalm, and praise the Lord. We may say, "Father, I am bringing the surplus of Your dear Son to the meeting as worship to You. I will present Him to You as my offering and share Him with my brothers and sisters." When we have this kind of realization, our meetings will be revolutionized. All the saints will bring in their surplus of the Christ whom they have experienced...Each person will have something to present to God for His satisfaction and to share with all the saints before Him. I believe that the Lord will recover this kind of worship among His children.

We need to present the surplus of Christ to the Father. We need to speak for Christ and present something of Christ. Again I say, we need to labor on Christ in every aspect of our daily living. Then we will have a portion preserved, untouched, and set aside uniquely for the worship of God in the meetings. This will be a secret portion to the Father for His satisfaction and for the saints' enjoyment. We need to look to the Lord and pray that the church meetings will be recovered to this extent. (CWWL, 1970, vol. 2, pp. 458-460)

Further Reading: CWWL, 1970, vol. 2, pp. 451-469, 518-523, 547-555

晨兴喂养

约四 24“ 神是灵；敬拜祂的，必须在灵和真实里敬拜。”

约叁 1“ 作长老的写信给亲爱的该犹，就是我真所爱的。”

约十四 6“ 耶稣说，我就是…实际…”

基督徒的生活乃是天天经历我们所接受的基督。…这样经历基督就产生了我们用以敬拜神的祭物。…我们该在灵里，带着我们日常生活中一直经历的基督，来参加召会的聚会。在召会的聚会里，我们该在我们的灵里，带着我们所经历作祭物的基督来敬拜神。我们可以将祂献上作赎罪祭或赎愆祭，…作燔祭、素祭、或平安祭。这些祭物都是我们主观经历的基督。（约翰一书生命读经，一〇三页。）

信息选读

当我们经历基督时，我们实际上是在享受父、子、灵。因此，经历基督就是享受三一神。这享受产生一种实际，乃是非常主观而实用的。这实际一面是我们里面的基督，另一面也是我们的实际。

假定在召会生活里，有些弟兄对基督漠不关心，也在经历基督的事上闲懒。…他们已经相信了主的名，也接受了主，但就是这样而已；他们在日常生活中对基督没有什么经历。这些弟兄也许很有伦理道德，没有犯什么大罪。但因着他们在日常生活中对基督没有什么经历，等到他们来参加召会的聚会

Morning Nourishment

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

3 John 1 The elder to Gaius the beloved, whom I love in truthfulness.

John 14:6 Jesus said to him, I am...the reality...

The Christian life is a life of daily experiencing the Christ we have received...This experience of Christ produces the offerings with which we worship God. We should come to the meetings of the church in spirit and with the Christ whom we have been experiencing in our daily living. In the church meetings we should worship God in our spirit and with the very Christ whom we have experienced as the offerings. We may offer Him as the sin offering or as the trespass offering,...as the burnt offering, as the meal offering, or as the peace offering. All these offerings are the Christ whom we experience subjectively. (Life-study of 1 John, 2nd edition, p. 83)

Today's Reading

When we experience Christ, we are actually enjoying the Father, the Son, and the Spirit. Hence, to experience Christ is to enjoy the Triune God. This enjoyment results in a reality that is very subjective and practical. On the one hand, this reality is Christ in us; on the other hand, this is also our reality.

Suppose certain brothers in the church life are indifferent concerning Christ and idle with respect to the experience of Christ...They have believed in the Lord's name and received Him, and that is all. They do not have any experience of Christ in their daily living. These brothers may be ethical and moral, not committing any gross sins. But because they do not have any experience of Christ in their daily living, when they come to the church meetings, they come

时，他们就空手而来。他们不会祷告，或为主说话。他们可能喜欢坐在会中看别人尽功用。这对神是一种侮辱。这种敬拜不仅被神弃绝，更是神所定罪的。

我们不该空手朝见神。每当我们朝见神时，该有一些出于我们日常生活所经历之基督的东西。…神要我们所经历的基督。祂渴望我们以每天所经历的基督来敬拜祂。

我们经历基督时，是在享受父神、子神、灵神。这享受产生一个实际，我们可以称之为我们个人的实际。这个人的实际乃是基督浸透我们里面的人。当 we 有这个实际时，就有基督在我们的灵、心、心思、情感和意志里。这是我们所经历的基督成了我们的实际。…这不仅是给我们享受的神圣实际，也是从我们对神圣实际的享受而来之属人的实际，就是我们个人的实际。这属人的实际乃是我们每天所享受之神圣实际的流出。

多年前，我听到一些信息说，我们敬拜神需要真诚，这真诚就是主耶稣在约翰四章二十三至二十四节里所说的真实。比方说，有人可能对会众说，“你们来敬拜神，但是你们的心不在这里。…你敬拜神需要真诚的心。”…然而，将这两节里的真实一辞解释为真诚，乃是以天然、宗教的方式解释神的话。…这里神圣启示的真理乃是说，我们需要在真实里敬拜神，这真实就是我们享受神作实际的结果。我们若天天经历基督，就会享受三一神作我们的实际。这享受要产生美德，这美德要成为我们属人的实际，这实际乃是神圣实际的结果。…这美德一点不差就是我们所经历的基督，这基督乃是一切的祭物。我们所经历的基督是我们的赎罪祭、赎愆祭、燔祭、素祭以及平安祭。（约翰一书生命读经，一〇三至一〇六页。）

参读：为着召会聚会经历基督作祭物，第五章。

empty-handed. They are not able to pray or give a word for the Lord. They may like to sit in the meeting and watch others function. This is an insult to God. This kind of worship is not only rejected by Him—it is condemned.

We should not come to God empty-handed. Whenever we come to Him, we should have something of the Christ we have experienced in our daily living...God wants the Christ we have experienced. His desire is that we worship Him with the Christ we experience day by day.

In experiencing Christ we enjoy God the Father, God the Son, and God the Spirit. This enjoyment issues in a reality that we may call our personal reality. This personal reality is a matter of having Christ saturating our inner being. When we have this reality, we have Christ in our spirit, heart, mind, emotion, and will. This is the Christ whom we have experienced becoming our reality...This is not only the divine reality for our enjoyment; this is also our human reality, our personal reality, which comes out of our enjoyment of the divine reality. This human reality...is the issue of the divine reality that we enjoy daily.

Years ago, I heard messages saying that we need to be sincere in our worship of God and that this sincerity is what the Lord Jesus meant by truthfulness in John 4:23 and 24. For example, one may say to the members of a congregation, "You have come to worship God, but your heart is not here...For the worship of God, you need a sincere heart." To interpret the word truthfulness in John 4:23 and 24 as sincerity is to expound the Word of God in a way that is natural and religious...The truth of the divine revelation here is that we need to worship God in truthfulness, which is the issue of our enjoyment of the Triune God as reality. If we experience Christ daily, we will enjoy the Triune God as our reality. This enjoyment will result in a virtue, and this virtue will become our human truthfulness, a reality that is the outcome of the divine reality...This virtue is nothing less than Christ experienced by us, and this Christ is all the offerings. The Christ we have experienced is our sin offering, trespass offering, burnt offering, meal offering, and peace offering. (Life-study of 1 John, second edition, pp. 83-85)

Further Reading: CWWL, 1982, vol. 1, "Experiencing Christ as the Offerings for the Church Meetings," ch. 5

第十一周诗歌

WEEK 11 — HYMN

624

聚会 — 展览基督

8 8 8 6 副 (美 864)

E 大调

6/8

一 每逢聚集带来基督, 将祂所赐有余丰富,
同来献上作神食物, 如此展览基督。

(副) 前来展览基督, 前来展览基督;
共同带来祂的丰富, 前来展览基督。

- | | |
|----------------------------|-----------------------|
| 二 凭祂生活, 靠祂争战,
借祂丰富彼此结联, | 在祂身上经营无间;
为要展览基督。 |
| 三 凡我所是、所行、所历,
好使我们每逢聚集, | 都是基督作我实际,
都能展览基督。 |
| 四 聚会为神带来基督,
且得与神同享基督, | 彼此享受祂的丰富,
如此展览基督。 |
| 五 复活基督作神馨香,
使神满足供神欣赏, | 升天基督向神举上,
如此展览基督。 |
| 六 聚会中心、聚会实际、
除此之外别无目的, | 所有服事、所有空气,
全为展览基督。 |
| 七 所有见证、所有祷告、
恩赐运用、一切教导, | 所有灵中彼此相交、
都为展览基督。 |
| 八 为使父神得荣称许,
并使聚会应付所需, | 为使基督得到高举,
必须展览基督。 |

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864

- | | |
|--|---|
| 2. In Christ we live, by Christ we fight,
On Christ we labor day and night,
And with His surplus we unite
To thus exhibit Christ. | 6. The center and reality,
The atmosphere and ministry,
Of all our meetings is that we
May thus exhibit Christ. |
| 3. Our life and all we are and do
Is Christ Himself, the substance true,
That every time we meet anew
We may exhibit Christ. | 7. The testimony and the prayer,
And all the fellowship we share,
The exercise of gifts, whate'er,
Should just exhibit Christ. |
| 4. In meetings Christ to God we bear
And Christ with one another share,
And Christ with God enjoying there,
We thus exhibit Christ. | 8. The Father we would glorify,
Exalting Christ the Son, thereby
The meeting's purpose satisfy
That we exhibit Christ. |
| 5. The risen Christ to God we bring,
And Christ ascended offering,
God's satisfaction answering,
We thus exhibit Christ. | |

第十二周

过享受基督作美地的生活，
结果产生殿，就是神的居所，
以及城，就是神的国

诗歌：1168 英译中

读经：林后十三14，一12，四15，六1，八1，9，
九8，14，十二9

【周一】

壹 哥林多前书用旧约以色列人的历史作新约信徒的预表；（五7～8，十1～13；）但哥林多前书没有提到美地，因为就属灵上说，美地的实际乃是在哥林多后书：

一 在哥林多后书之美地的实际乃是基督自己作神圣的恩典；主耶稣基督的恩典乃是哥林多后书的中心思想与主题—十三14，一12，四15，六1，八1，9，九8，14，十二9。

二 林前五章十节的“这不是我，乃是神的恩”，等于加拉太二章二十节所说的“不再是我，乃是基督”；那推动使徒并在他里面运行的恩，不是任何事物，乃是一位活的人位，（约一16～17，）复活的基督，父神的具体化身，（西二9，约十四7～11，）成了包罗万有赐生命的灵，（林前五45下，林后三17，）住在使徒

Week Twelve

**Living a Life of Enjoying Christ as the Good Land
with the Temple, the Dwelling Place of God,
and the City, the Kingdom of God, as Its Issue**

Hymns: 1168

Scripture Reading: 2 Cor. 13:14; 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9

§ Day 1

I. First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers (5:7-8; 10:1-13), but there is no reference to the good land in 1 Corinthians, because, spiritually speaking, the reality of the good land is in 2 Corinthians:

A. The reality of the good land in 2 Corinthians is Christ Himself as the divine grace; the grace of the Lord Jesus Christ is the central thought and the subject of 2 Corinthians—13:14; 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.

B. *Not I but the grace of God* in 1 Corinthians 15:10 equals *no longer I...but...Christ* in Galatians 2:20; the grace that motivated the apostle and operated in him was not some matter or some thing but a living person (John 1:16-17), the resurrected Christ, the embodiment of God the Father (Col. 2:9; John 14:7-11) who became the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), who dwelt in the apostle for his empowering

里面，作他的享受加他能力。（提后四 22，二 1。）

三 恩典乃是神在基督里作为那灵赐给我们，作我们的享受，加我们力量、加我们能力、扶持我们并加强我们，使我们面对各种难处，以适应一切处境，忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，使我们作好管家，将神诸般的恩典分赐到别人里面，为着建造召会作神的家和神的国—林前十五 10，林后—3~12，十二 7~9，彼前四 10，弗三 2。

【周二】

贰 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:

一 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，好使我们能一起团体地享受祂，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。

二 神的旨意乃是要我们享受基督；（来十 5~10，林前一 9；）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。）

三 基督是无限量的丰富，但今天的召会却是在贫穷中过日子，因为主的儿女都是懒惰的—箴六 6~11，二四 30~34，二六 14，太二五 26，30。

四 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 15~16:

1 我们必须出产够多的基督，才能有余剩的丰富留给

enjoyment (2 Tim. 4:22; 2:1).

C. Grace is God in Christ as the Spirit given to us for our enjoyment, energizing us, enabling us, supporting us, and strengthening us to face any kind of trouble, to fit all situations, to endure any kind of treatment, to accept any kind of environment, to work under any kind of condition, and to take any kind of opportunity so that we may be good stewards to dispense the varied grace of God into others for the building up of the church as the house of God and the kingdom of God—1 Cor. 15:10; 2 Cor. 1:3-12; 12:7-9; 1 Pet. 4:10; Eph. 3:2.

§ Day 2

II. 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; 2:6-7a:

A. 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.

B. God's will is for us to enjoy Christ (Heb. 10:5-10; 1 Cor. 1:9); we need to seek to enjoy Christ and experience Him in every situation (Phil. 3:7-14).

C. 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.

D. When we come to the meetings to worship the Lord, we should not come with our hands empty; our hands must be full of the produce of Christ—Deut. 16:15-16:

1. We must produce enough of Him so that there will be a surplus remaining for

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。

【周三】

五 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：

1 每早晨我们必须把自己真诚地奉献给主，只为着一个简单的目的，就是享受并经历祂—参腓三 13～14。

2 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。

3 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。

4 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。

5 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。

6 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。

7 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。

8 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—林后二 13。

9 我们要经历作为美地之基督的丰富，就必须活在

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 3

E. If we want to be overcomers, we need to labor on Christ as our good land, to gain Christ as our enjoyment:

1. Every morning we must consecrate ourselves sincerely to the Lord for the simple purpose of enjoying and experiencing Him—cf. Phil. 3:13-14.

2. 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.

3. 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.

4. 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.

5. 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.

6. 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.

7. 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.

8. 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 Cor. 2:13.

9. In order to experience the riches of Christ as the good land, we must live in

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—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，）以及基督作为在他里面说话的那一位。（3，参二 17。）

10 我们乃是借着圣灵破碎和构成的工作，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—十二 7～10，十三 14。

【周四】

叁 我们必须聚在一起，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 当我们为着能在聚会生活中团体地享受基督，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。

二 当我们享受基督到这样的程度，召会聚会就要满了神，一切的活动都要将神传达并传输给人，使人得着神的注入—林前十四 25。

三 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。

四 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—26 节：

1 我们来聚会之前，应当对主有经历，对主的话有享

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).

10. 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

III. We must 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. 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.

B. 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.

C. 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.

D. We should always have something to speak in all the meetings as a freewill offering to God and to the attendants—v. 26:

1. Before coming to the meeting, we should prepare ourselves for the meeting

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。

2 到了会中，我们就不该等候灵感，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—31 ~ 32 节。

【周五】

肆 我们必须在主所选择的地方，就是在我们的灵里并在一的独一无二立场上，与主的儿女聚集在一起而有团体的敬拜—申十二 5, 11, 13 ~ 14, 18, 十六 16, 约四 24:

一 首先，神的圣所，祂的居所，是在我们灵里；（弗二 22；）第二，神的圣所乃是召会；（提前三 15；）因此，我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会；在我们的灵里并在召会中，我们得着神圣的启示，并得着一切问题的说明。（诗七三 16 ~ 28。）

二 我们必须在的一的真正立场上，保守基督身体独一无二的一：

1 召会生活的实行乃是实行一城一会，就是一个城市只有一个召会—徒八 1，十三 1，林前一 2，后一 11。

2 在一的真正立场上，我们享受主作涂抹的膏油，新鲜的甘露，和命定的生命之福—诗一三三。

三 主所选择的地方有四个特征：

1 主所选择的地方，不可在基督的名以外有其他的名—申十二 5，后三 8。

2 主所选择的地方，满了灵的操练—弗二 22，约四

with something of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer.

2. After coming into the meeting, we 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—vv. 31-32.

§ Day 5

IV. We must meet with the Lord's children for corporate worship at the place that the Lord has chosen—in our spirit and on the unique ground of oneness—Deut. 12:5, 11, 13-14, 18; 16:16; John 4:24:

A. First, God's sanctuary, His habitation, is in our spirit (Eph. 2:22), and second, it is the church (1 Tim. 3:15); thus, to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church; in our spirit and in the church we receive divine revelation and the explanation to all our problems (Psa. 73:16-28).

B. We must keep the unique oneness of the Body of Christ on the genuine ground of oneness:

1. The practice of the church life is the practice of having one church for one city, one city with only one church—Acts 8:1; 13:1; 1 Cor. 1:2; Rev. 1:11.

2. On the genuine ground of oneness, we enjoy the Lord as the anointing oil, the refreshing dew, and the commanded blessing of life—Psa. 133.

C. There are four characteristics of the place the Lord has chosen:

1. The place chosen by the Lord must not have any name other than the name of Christ—Deut. 12:5; Rev. 3:8.

2. The place chosen by the Lord is full of the exercise of the spirit—Eph. 2:22;

24, 提前四 7, 林前十四 32。

3 主所选择的地方, 是享受基督丰富的地方—申十二 7, 18, 诗三六 8 ~ 9。

4 主所选择的地方, 是欢呼喜乐的地方—申十二 7, 12, 18, 诗四二 4, 一二二 1。

【周六】

伍 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—王上八 48 与注 1:

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 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:

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。(三六 8 ~ 9。)

2 神的家是后示和神应允的地方—七三 16 ~ 17, 三 4, 十八 6。

3 神的家是我们的隐密处—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—九二 13 ~ 14。

5 神的家是泉源之地—八七 7。

John 4:24; 1 Tim. 4:7; 1 Cor. 14:32.

3. The place chosen by the Lord is a place of the enjoyment of the riches of Christ—Deut. 12:7, 18; Psa. 36:8-9.

4. The place chosen by the Lord is a place of rejoicing—Deut. 12:7, 12, 18; Psa. 42:4; 122:1.

§ Day 6

V. **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 Kings 8:48 and footnote 1:**

1. The land is Christ Himself, and the temple and the city are the fullness of Christ, the church, which is His Body—Eph. 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. **The main aspects of God's house, His dwelling place for His expression, speak of God's presence:**

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 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。

三 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—四六 4～5。

3 神在其中自显为高台—四八 3。

4 她使仇敌诧异惊惶—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。

陆 我们享受基督作为美地的终极结果，乃是经过过程之三一神与蒙祂重生、变化、荣化的三部分人，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。

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.

C. 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.

VI. The ultimate issue of our enjoyment of Christ as the good land is the divine-human incorporation of the processed Triune God with His regenerated, transformed, and glorified tripartite people as the eternal dwelling place and the kingdom of God—Rev. 21:3, 22; 22:5.

晨兴喂养

林前十五 10“ 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

林后六 1“ 而且我们既与神同工，也就劝你们不可徒受祂的恩典。”

林前十五章十节的“这不是我，乃是神的恩”，等于加拉太二章二十节所说的“不再是我，乃是基督”。那推动使徒并在他里面运行的恩，不是任何事物，乃是一位活的人位，复活的基督，父神的具体化身，成了包罗万有赐生命的灵，住在使徒里面，作他的一切。（圣经恢复本，林前十五 10 注 2。）

新约的执事…是靠着生命（不是任何恩赐）与神同工，这生命是全丰全足、全然成熟的，能适应一切处境，就是能忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，好完成他们的职事。（林后六 1 注 1。）

信息选读

圣经里有三个主要的预表，描绘神借以完成祂定旨的路。这些预表就是迦南美地、圣殿和新妇。…基督包罗万有的预表（乃是）美地。我们必须看见基督作神的恩典，如何就是那给我们进入、享受、经历、有分、并据有的美地。

在哥林多前书，保罗将哥林多人比作以色列人。他们借着经历基督作逾越节，离开了埃及，（五 7，）并且他们在旷野飘流，经历了基督作属天的吗哪，并作流出活水的灵磐石。（十 3～4。）但在哥林多

Morning Nourishment

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain;...I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain.

Not I but the grace of God equals no longer I...but...Christ in Galatians 2:20. The grace that motivated the apostle and operated in him was not some matter or some thing but a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything. (1 Cor. 15:10, footnote 2)

The ministers of the new covenant...worked together with God by a life (not by any gift) that was all-sufficient and all-mature, able to fit all situations, that is, able to endure any kind of treatment, to accept any kind of environment, to work in any kind of condition, and to take any kind of opportunity, for the carrying out of their ministry. (2 Cor. 6:1, footnote 1)

Today's Reading

There are three major types in the Bible portraying the way by which God fulfills His purpose. These types are the good land of Canaan, the temple, and the bride...The all-inclusive type of Christ [is] the good land. We have to see how Christ as the grace of God is the very good land for us to enter into, to enjoy, to experience, to partake of, and to possess.

In 1 Corinthians Paul likened the Corinthians to the children of Israel. They had left Egypt by experiencing Christ as the Passover (5:7), and they were wandering in the wilderness, experiencing Christ as the heavenly manna and as the spiritual rock that flowed out the living water (10:3-4). But

前书里，没有提到以色列人最终进入并据有的迦南美地。进入美地的记载在哪里？乃在哥林多后书。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。

在这卷书里，基督乃是恩典。保罗在十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”按照正确的次序，应当先说神的爱；这里先说主的恩，因为哥林多后书是着重基督的恩。（一 12，四 15，六 1，八 1，9，九 8，14，十二 9。）主的恩是这卷书的中心思想和主题。主在十二章九节告诉保罗，祂的恩典是够他用的。

我们对恩典这辞也许相当熟悉，但我们对这辞的领会也许非常肤浅。许多基督徒以为恩典是不配得的恩惠，是主白白赐给的东西。…但我们（也）必须看见，新约告诉我们，恩典主要的就是基督自己，（林前十五 10，参加二 20，）作经过过程之三一神的具体化身，给我们享受。…基督工作的目的，乃是使祂能进到我们里面。祂死在十字架上不是目的，乃是凭借，好达成祂的目的，就是进到我们里面作我们的享受，使我们能享受祂作我们的生命、我们生命的供应、我们的力量、并我们的一切。恩典乃是基督进到我们里面，作我们完美的享受。…最大的恩典不是你接受什么东西，乃是有一位在你里面，加给你力量，使你能够把东西给人。恩典不是外面所接受的东西，乃是有一位在里面，加我们力量，加强我们，使我们能为主作事。（李常受文集一九六七年第二册，二四七至二五〇页。）

参读：一个在灵里之人的自传，第十章。

there is no reference in 1 Corinthians to the good land of Canaan, which the children of Israel eventually entered into and possessed. Where is the record of entering into the good land? It is in 2 Corinthians. 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.

In this book Christ is the grace. In 13:14 Paul says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” According to the proper sequence, the love of God should be first. Here the grace of the Lord is mentioned first because 2 Corinthians is on the grace of Christ (1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9). The grace of the Lord is the central thought, the subject, of this book. In 12:9 the Lord told Paul that His grace was sufficient for him.

The term grace is quite familiar to us, but we may have a very shallow understanding of this term. Many Christians consider that grace is unmerited favor, something given to us by the Lord freely...But we must [also] see that the New Testament shows us that grace is nothing less than Christ Himself (1 Cor. 15:10; cf. Gal. 2:20-21) as the very embodiment of the processed Triune God for our enjoyment...The purpose of the work of Christ was so that He could come into us. His dying on the cross was not the purpose but the means to fulfill the purpose of Him coming into us for our enjoyment in order that we may enjoy Him as our life, our life supply, our strength, and our everything. Grace is Christ coming into us as our full enjoyment. The greatest grace is not that we receive something but that there is Someone within us energizing us and enabling us to give something to others. Grace is not something received outwardly but Someone within, energizing, enabling, and strengthening us to do something for the Lord. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 197-199)

Further Reading: CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 10

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。”

二 6~7“ 你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”

父神用子神的救赎，借灵神的圣别，使我们够资格同得包罗万有的基督，就是经过过程之三一神的化身，作众圣徒的分，（就如以色列人所分得迦南美地的分。）（圣经恢复本，西一 12 注 1。）

美地是包罗万有之基督的预表。（见申八 7 注 1。）神的食物就是基督的丰富，由美地的出产所预表，而这出产来自我们的劳苦。我们需要在基督身上劳苦并经历基督；然后就会出产基督，不只使我们得满足，也使神得满足。（民十八 28 注 1。）

信息选读

你们作学生的人必须领悟并经历，连你们在读书的时候，都该在基督身上作工。…你们开大卡车的司机必须看见，开车不是你们真正的职业，你们真正的事业乃是基督，你们必须不断在祂身上作工。你们作家庭主妇的必须看见，你们真正的工作并不是照顾自己的家和家里的人，乃是基督！你们是不是每时刻都在基督身上作工呢？你们有没有在每一个处境中享受祂并经历祂呢？

得着美地以后的生活乃是一个经营基督的生活。这一个生活是把基督当作我们的实业，大量地出产

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.

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

God the Father has qualified us by the redemption of God the Son and through the sanctification of God the Spirit for a share of the all-inclusive Christ, the very embodiment of the processed Triune God, as the allotted portion of the saints [illustrated by the allotment of the good land of Canaan]. (Col. 1:12, footnote 1)

The good land is a type of the all-inclusive Christ (see footnote 1 on Deut. 8:7). God's food is the riches of Christ, typified by the produce of the good land, and this produce comes through our labor. We need to labor on Christ and experience Christ. Then Christ will be the produce not only for our satisfaction but also for God's satisfaction. (Num. 18:28, footnote 1)

Today's Reading

You who are students must realize and experience even while studying that you are working upon Christ...You who are truck drivers must realize that truck driving is not your real occupation; your real business is Christ; you must be working on Him continually. You who are housewives must know that your real work is not caring for your home and your family, but Christ! Are you working on Christ all the time? Are you seeking to enjoy Him and experience Him in every situation?

The life after the possession of the good land is a life of laboring upon Christ. It is a life of making Christ our industry and producing Him in mass

基督。我们是替“基督股分公司”作事，我们天天都在出产基督。…我们是栽种基督，出产基督。我们是昼夜殷勤地在基督这块田地上耕作。我们是快乐地作工，这工作对于我们是何等的安息。…请想想看，当以色列百姓占得美地，征服所有的仇敌之后，…他们就是经营那地。他们耕地、撒种、浇水、栽种葡萄树、修剪各种树木。这些都是享受那地所必须有的工作。这一幅图画说出，我们该如何在基督身上殷勤作工，使我们能享受祂包罗万有的丰富。这是我们的事业。基督是我们的实业；我们必须在祂身上作工，以出产祂的丰富。我们已经看见，美地在许多方面是多么丰富；但是若不在其上经营，怎能使这些丰富显出，并有大量的出产呢？

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，他们不肯致力于经营基督。…智慧人所罗门王所写的箴言：“懒惰人哪，你要躺卧到几时呢？你何时睡醒起来呢？再睡片时，打盹片时，抱着手躺卧片时，你的贫穷就必如强盗来临。”（六9~11。）为什么美国今日这么富有呢？神的确给了美国一块极其丰富的地，但这并不是全部的故事。许多美国人曾经在这地上殷勤作工，使这地产出它的丰富，显出它丰盛的资源。我们必须作工；我们不能懒惰。…今日多数的基督徒…过分忙碌于自己属地的事业，却太懒于在基督身上作工。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—这是每时刻的事。我们不能倚靠别人来替我们作；我们必须自己动手，否则就一无所成。姊妹们，你们今天早上祷读过主的话没有？弟兄们，你们今天接触了主几次？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，但在出产上却是贫穷。（李常受文集一九六一至一九六二年第四册，四六一至四六三页。）

参读：包罗万有的基督，第十五章。

production. We are working for “Christ Incorporated,” and day by day we are producing Christ...We are Christ growers and Christ producers. We are working diligently day and night on the farm of Christ. Yet we are working happily, and our work is such a rest to us. Consider the people of Israel after they occupied the good land and all their enemies were subdued... They simply labored on the land. They tilled the ground, sowed the seed, watered the plants, nurtured the vines, and pruned the trees. These were all necessary tasks for the enjoyment of that piece of land. It is a picture of how we must work diligently upon Christ that we may enjoy His all-inclusive riches. This is our business. Christ is our industry. We must work on Christ to produce His riches. We have seen how rich that good land is in so many aspects, but without laboring upon it, how could its riches be brought forth and abundantly produced?

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 upon Christ...King Solomon [wrote], “How long, sluggard, will you lie there? / When will you arise from your sleep? / A little sleep, a little slumber, / A little folding of the hands to rest, / And your poverty will come upon you like a robber” (Prov. 6:9-11). How is it that America today is so rich? God indeed gave America an exceedingly rich land. But this is not the whole story. Many Americans have worked diligently upon this land to produce its riches, to bring forth its abundant wealth. We have to work; we cannot be lazy...Most Christians today...are too busy with their worldly industries, and they are too lazy in working upon Christ. 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. (The All-inclusive Christ, pp. 173-174)

Further Reading: The All-inclusive Christ, ch. 15

晨兴喂养

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

林后二 10“…我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

我们该作什么，才是天天在基督身上作工呢？…你必须把自己真诚地奉献给主，只为着一个简单的目的，就是享受并经历祂，此外再无别的目的。从你早晨醒过来的那一刻，你就必须说，“主啊，我在这里。我把自己献上来享受你。求你使我从这时候开始，在这一整天之中，在每一处境中，经历并应用你。我不是为明天求什么，我乃是向你求恩典，使我今天能享受你。求你指示我，使我看见该如何耕地、撒种、并浇灌主的植物。”在这一整天中的每一时刻，你要维持你与主的交通。你要实际地活在主里面，在祂身上经营，应用祂，享受祂。你若如此行，试想你的“田地”将如何丰收，如何美丽。在你的日常生活中，基督的田地要满了出产。当主日来到，你和所有的圣徒一同去敬拜神的时候，你就能说，“我现在去朝见我的神；我要去敬拜我的主。我并不是空手而去，乃是双手满了基督。我有富余，而且我的右手中为我亲爱的主所保留最好的一分。”（李常受文集一九六一至一九六二年第四册，四六五至四六六页。）

信息选读

林后二章十节提到“在基督的面前”。保罗说，“你们饶恕谁什么，我也饶恕；我若曾有所饶恕，

Morning Nourishment

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

2 Cor. 2:10 ...If I have forgiven anything, it is for your sake in the person of Christ.

What must we do to work on Christ daily?...You must consecrate yourself sincerely to the Lord for the simple purpose of enjoying and experiencing Him—nothing more. From the moment you awake in the morning you need to say, “Lord, here I am. I give myself to enjoy You. Grant me through the entire day, from this moment on, to experience and apply You in every situation. I am not asking for anything tomorrow. I am asking for grace to enjoy You today. Show me how to till the ground, sow the seed, and water the plants of the Lord.” Moment by moment through the whole day you will maintain your communion with the Lord. You will live practically in the Lord, laboring upon Him, applying Him, and enjoying Him. If you do this, consider how fruitful and how beautiful your “farm” will be. The farm of Christ in your daily life will be full of produce. When the Lord’s Day comes and you go to worship the Lord with the saints, you will be able to say, “I am going now to see my God; I am going to worship my Lord. I will not go with empty hands but with hands full of Christ. I have a surplus, and in my right hand is the best part reserved for my dear Lord.” (The All-inclusive Christ, p. 176)

Today’s Reading

Second Corinthians 2:10 mentions “the person of Christ.”...Paul said, “Whom you forgive anything, I also forgive; for also what I have forgiven,

我所已经饶恕的，是在基督的面前，为你们饶恕的。”保罗在基督的面前饶恕一个弟兄。“面”在原文指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。眼睛周围的部分乃是一切内在思想和感觉的标示，表明一个人所想的是什么，里面的感觉如何。保罗在基督的面前，照着祂眼睛所表露祂全人的标示，饶恕那位弟兄。保罗不仅在主面前，也在基督内在感觉和思想的标示下生活。这是如此的深，如此的柔和，如此的细致。

我无法充分表达当我发现“面”这字的意义时，我里面的感觉。我在主面前屈膝说，“主啊，这么多年来，我从来不知道，我不仅必须活在你的同在里，还必须这样柔细地活在你面前。”我们不仅是活在祂的同在里，更是活在祂面前。…保罗就是这样的人，他一直在主眼睛的标示下，就是在主内在感觉和思想的标示下，在祂面前生活行动。

保罗注视主眼睛的标示，他知道他必须饶恕那位弟兄。他饶恕弟兄，不是照着自己的感觉，不是照着自己的思想，乃是照着那位内住在他里面者的感觉和思想。他在基督的面前行事为人。当他饶恕人时，他乃是在基督的面前饶恕人。他要让哥林多人晓得，他的饶恕，不是照着他自己，或照着他的肉体，乃是在基督的面前。这就是凭基督而活的意思。使徒保罗被消减到这样的地步，他绝不在自己面前行事为人；他乃是在基督面前，在基督的面光、思想中，在基督感觉和思想的表达下行事为人。活在基督的面前，是如此的柔细，如此的深。保罗是一个被消减到无有，只接受基督作他人位的人。他是在基督的面前行事为人。（李常受文集一九六七年第二册，一九六至一九七页。）

参读：一个在灵里之人的自传，第四章。

if I have forgiven anything, it is for your sake in the person of Christ.” Paul forgave a brother in the person of Christ. This Greek word means the face, the part around the eyes, which is the index of all the inward thoughts and feelings to signify the presentation of the whole person. The part of the face around the eyes is the index of all the inward thoughts and feelings, signifying what a person is thinking and how he feels within. Paul forgave that brother in the person of Christ, according to the index of His whole person expressed in His eyes. Paul lived not only in the presence of the Lord but also in the index of the inward feelings and thoughts of Christ. This is so deep, so tender, and so delicate.

I cannot fully express the feeling I had within when I discovered the meaning of this word person. I bowed before the Lord and said, “Lord, for all these years I have never realized that I have to live not merely in Your presence but in Your person in such a tender way.” It is not just to live in His presence but even more to live in His person...Paul was such a person, behaving himself all the time in the index of the Lord’s eyes, the index of His inward feelings and thoughts, in His person.

Paul looked at the index of the Lord’s eyes, and he knew that he had to forgive that brother. He forgave him not according to his feeling, not according to his thought, but according to the feeling, the thought, of the Indweller within him. He was behaving himself in the person of Christ. When he forgave, he forgave in the person of Christ. He wanted to let the Corinthians know that he did not forgive according to himself or according to his flesh but in the person of Christ. This is what it means to live by Christ. The apostle Paul had been reduced to such an extent that he never behaved himself in his person. He behaved himself in the person of Christ, in the face, in the thought, in the expression of the feeling of Christ. To live in the person of Christ is so tender and so deep. Paul was a person reduced to nothing except taking Christ as his person. He behaved himself in the person of Christ. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 158-159)

Further Reading: CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 4

晨兴喂养

西三 16“ 当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

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。”

我们要在聚会中作说话的人，…必须（每天）累积对基督的经历。…保罗乃是竭力追求基督。（参腓三 8～10，12～14。）…因着他这样追求基督，就不断累积对基督的经历。…这就是为什么保罗对于基督有这么多可说的。许多时候，当我们来到聚会，我们没有许多对基督的经历，作为我们说话的基础和根基。我们缺少经历。我们能说话，但我们的说话需要后盾，而这后盾就是我们对基督真实的经历。（李常受文集一九八八年第一册，二五八页。）

信息选读

我们也必须对主的话有丰富的积存。（西三 16，约十五 7，约壹二 14。）我们只要实行每早晨祷读二至四节圣经里的话，并且周周、月月这样实行，我们就会有主活的话丰富的积存。话不只是在我们的记忆里，更会积存在我们里面。…基督的丰富具体化在圣言里。这是圣经与其他一切的书不同的地方。

我们该在一切聚会中经常有话语说出来，作为向神和听众所献上的甘心祭。（林前十四 26 与注 1。）在我们一切的聚会中，我们不该只是勉强或被迫说

Morning Nourishment

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

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.

To be the speaking ones in our meetings, we must...accumulate the experiences of Christ...day after day. Paul was pursuing Christ [cf. Phil. 3:8-10, 12-14]...Because he sought after Christ in such a way, he accumulated the experiences of Christ continually...This is why Paul had so much to say about Christ. Many times when we come to the meetings, we do not have much experience of Christ as a base, or a foundation, for our speaking. We are short of experiences. We can speak the word, but our speaking of the word needs a backing, and this backing is our real experience of Christ. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," p. 184)

Today's Reading

We also must keep a rich storage of the Lord's word (Col. 3:16; John 15:7; 1 John 2:14). If we would just practice to pray-read two to four verses from the Word every morning, and we do this week after week and month after month, we will gain a rich storage of the living word. The word will not be just in our memory, but it will be something stored within us...The riches of Christ are embodied in the holy Word. This is what makes the Bible different from all the other books.

We should always have something to speak in all the meetings as a freewill offering to God and to the audience (1 Cor. 14:26 and footnote 1). In all our meetings we should not speak merely out of being forced or compelled to

话。我们的说话该是我们向神并向与会者所献上的甘心祭，使神得着荣耀和满足，并使与会者得着光照、滋养和建造。（李常受文集一九八八年第一册，二五九、二六四页。）

〔林前十四章二十六节〕指明我们来到召会的聚会中，该有一些出于主的东西与别人分享：或有诗歌赞美主；或有（教师的）教训，将基督的丰富供应人，好造就并滋养人；或有申言者的启示，（30，）给人看见神永远定旨的异象，就是关于基督是神的奥秘，以及召会是基督的奥秘；或有方言，给不信的人作表记，（22，）使他们认识并接受基督；或有翻出来的话，使论到基督和祂身体的方言，成为人明白的话。我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中与主有交通，使我们有前文所说那些从主而来，并出于主的东西；借着这些，我们就能为聚会预备自己。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。

这就像古时的住棚节，以色列人将美地的出产，就是他们经营那地所得的收获，带来过节献给主，好在与主的交通并彼此的交通中，让主有享受，也彼此在主面前有享受。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，召会的聚会，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。（哥林多前书生命读经，六六九至六七〇页。）

参读：为着建造基督的身体讲说基督，第三至四章；哥林多前书生命读经，第六十三至六十四篇。

speak. Our speaking should be an offering of our free will to God for His glory and satisfaction and to the attendants for their enlightening, nourishing, and building up. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 185, 188)

[First Corinthians 14:26] indicates that when we come to the church meeting, we should have something of the Lord to share with others, whether a psalm to praise the Lord, a teaching (of the teacher) to minister the riches of Christ to edify and nourish others, a revelation (of the prophet, v. 30) to give visions of God's eternal purpose concerning Christ as God's mystery and the church as Christ's mystery, a tongue as a sign to the unbelievers (v. 22) that they may know and accept Christ, or an interpretation to make a tongue concerning Christ and His Body understandable. Before coming to the meeting, we should prepare ourselves for the meeting with such things from the Lord and of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer. After coming into the meeting, we should not wait for an inspiration; there is no need to wait. 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.

[In] the Feast of Tabernacles in ancient times, the children of Israel brought the produce of the good land, which they had reaped from their labor on the land, to the feast and offered it to the Lord for His enjoyment and for mutual participation in fellowship with the Lord and with one another. We must labor on Christ, our good land, 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. (Life-study of 1 Corinthians, second edition, p. 562)

Further Reading: CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," chs. 3-4; Life-study of 1 Corinthians, msg. 63-64

申十二 5~7“但耶和华你们的神…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，十分取一之物，…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。…要履行这些要求，就要有独一的敬拜中心，如后来的耶路撒冷，（代下六 5~6，约四 20，）以保守神百姓中间的一，避免因着人的偏好而造成分裂。（圣经恢复本，申十二 5 注 1。）

信息选读

新约中关于敬拜神这事的启示，至少在四方面与申命记十二章的启示相符：首先，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。）第二，神的子民该聚集到独一的名里，这名就是主耶稣基督的名，（太十八 20，林前一 12 与注，）其实际乃是那灵。（十二 3。）用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱。（见启三 8 注 3。）第三，在新约里神的住处，神的居所，乃是特别设在我们的灵里，也就是在我们调和的灵里，在我们蒙重生、由神圣的灵所内住之人的灵里。（约三 6 下，罗八 16，提后四 22，弗二 22。）我们在敬拜神的聚会里，必须

Deut. 12:5-7 But to the place which Jehovah your God will choose... 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 your tithes...; 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 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...To fulfill these requirements was to have a unique center of worship, as Jerusalem would be later (2 Chron. 6:5-6; John 4:20), for the keeping of the oneness among God's people, thus avoiding the division caused by man's preferences. (Deut. 12:5, footnote 1)

Today's Reading

The revelation in the New Testament concerning the worship of God corresponds to the revelation in Deuteronomy 12 in at least four ways: First, the people of God should always be one; there should be no divisions among them (Psa. 133; John 17:11, 21-23...). Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ (Matt. 18:20; 1 Cor. 1:12 and footnotes), the reality of which name is the Spirit (v. 3). To be designated by any other name is to be denominated, divided; this is spiritual fornication (see footnote 3 on Rev. 3:8). Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22). In our meeting for the worship of God, we must exercise our spirit and do everything in our spirit

操练我们的灵，并在我们的灵里作一切事。（约四 24，林前十四 15。）第四，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。（太十六 24，加二 20。）因此，神子民敬拜神的聚会，该在主耶稣基督的名里，在作神居所之调和的灵里，在十字架所在之处，并且享受基督作为十分取一之物、供物和祭物的实际。（见约四 24 注 4。）这是神子民的一，这是敬拜神正确的立场。（圣经恢复本，申十二 5 注 1。）

在诗篇七十三篇十七至二十八节，我们看见诗人在神的圣所里得着了（他对于恶人兴旺之问题的）解答。“等我进了神的圣所，我才看清他们的结局。”（17。）…我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。我们一在圣所里，…就会对恶人的情形有另一种看法，有特别的领会。（诗篇生命读经，四三五页。）

当我们进入那地，就是包罗万有的基督，我们就不能再随自己眼中所看为正的去做。我们不能在自己所选择的地方，和神的儿女聚集，有团体的敬拜。我们必须去神所选择的地方，去那一个中心，那一个合一的立场。

在今日的基督教里，每一个人的举动都好像他有权利可以照着自己的喜欢来选择。有一句话是很流行的：“去参加你所看为好的会。”我愿意声嘶力竭地向所有神的儿女喊叫说，“你没有选择的余地！”从一方面来说，你有完全的自由，无论你在何处，都可以自己享受基督；但是当你和神的儿女聚集敬拜神的时候，你就失去了你的自由。神的儿女聚集的地方，必须是神自己所指定的地方。（李常受文集一九六一至一九六二年第四册，四七一至四七二页。）

参读：诗篇生命读经，第三十篇；神圣奥秘的范围，第六章；申命记生命读经，第十至十一篇。

(John 4:24; 1 Cor. 14:15). Fourth, 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 (Matt. 16:24; Gal. 2:20). Hence, the meeting of God's people for the worship of God should be in the name of the Lord Jesus Christ, in the mingled spirit as the place of God's habitation, in the place where the cross is, and with the enjoyment of Christ as the reality of the tithes, the offerings, and the sacrifices (see footnote 4 on John 4:24). This is the oneness of God's people, and this is the proper ground for the worship of God. (Deut. 12:5, footnote 1)

In Psalm 73:17 through 28 we see that the psalmist obtained the solution [to his question concerning the prosperity of the wicked] in the sanctuary of God. "Until I went into the sanctuary of God; / Then I perceived their end."... To go into the sanctuary of God, we need to turn to our spirit and then go to the meetings of the church. Once we are in the sanctuary,...we will have another view, a particular perception, of the situation concerning the wicked. (Life-study of the Psalms, p. 354)

When we come into that land which is the all-inclusive Christ, we can no longer do what is right in our own eyes. We cannot meet with the Lord's children for corporate worship in the places we choose. We must go to the place which the Lord has chosen, to that one center, that one ground of unity.

In Christianity today everyone acts as if he has the right to choose according to his own desire. The saying is popular and current, "Attend the church of your choice." I would like to shout at the top of my voice to all the Lord's children, "You have no choice!" On one hand, you have full liberty to enjoy Christ by yourself wherever you are, but when you gather with the Lord's children to worship Him you have lost your liberty. The place where the Lord's children gather must be the very place appointed by the Lord Himself. (The All-inclusive Christ, p. 181)

Further Reading: Life-study of the Psalms, msg. 30; CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 6; Life-study of Deuteronomy, msg. 10-11

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。”

圣地，预表基督是神分给信徒的分；…圣城，表征在基督里神的国；（诗四八 1 ~ 2；）圣殿，表征神在地上的家，召会。（弗二 21，提前三 15。）这是关乎神经纶的三件紧要的事。（圣经恢复本，王上八 48 注 1。）

信息选读

当我们集体享受基督到某一个限度，神就很确定、很真实地在某个地方了。祂在这地上就有了一个确定的地址。…神的家就是“基督股分公司”所在的地方。…林前十四章告诉我们，当基督徒以正确的方式聚集一起的时候，若有人进来，就必俯伏承认神真是在他们中间。换句话说，他们要承认这是神的居所。…神这一个居所，这一个家，…乃是由许许多多与基督相调和的信徒建造而成的。…祂是他们包罗万有的地。基督是他们所吃的，基督是他们所喝的一基督是他们的一切。

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。然后当他与其他也是这样作的基督徒来在一起的时候，他带来基督，其他基督徒也带来基督。…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

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.

The Holy Land typifies Christ as the portion allotted by God to the believers...; the holy city signifies...the kingdom of God in Christ (Psa. 48:1-2); and the holy temple signifies...God's house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15). These are the three crucial things regarding God's economy. (1 Kings 8:48, footnote 1)

Today's Reading

When we enjoy Christ in a corporate way to a certain extent, God, in a certain and real sense, will be localized. He will have a definite address on this earth...The home of God is the very place where “Christ Incorporated” is...First Corinthians 14 tells us that when Christians come together in the proper way, people will come in and bow down, acknowledging that God is truly among them. In other words, they will confess that it is the habitation of God...This habitation, this home of God, ...is built of Christ mingled and blended with so many believers...He is the all-inclusive land to them. Christ is what they eat, Christ is what they drink—Christ is everything to them.

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...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.

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。我们若有神的殿，就有神的同在，并有对神的事奉。

这一个神的殿需要…借着基督作神的权柄而得以扩大。…这是极其真实的。当你我照着我们所陈明的方式一同享受基督的时候，基督权柄的实际就在我们中间。在这样的享受中，本于这样的享受，…我们就必十分服从神，也彼此服从。我们要满了服从。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，我们还能彼此恨恶么？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争，这是可能的么？…没有服从，就没有军队。…若是我们中间有服从，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。

那地就是基督自己，而殿和城就是基督的丰满。基督是元首，基督的丰满就是身体—召会。…这就是神今日所寻找的。愿我们向祂忠信，凭着祂的恩典学习如何享受基督，如何经历基督，并如何将基督应用到日常生活中。这样我们就在祂的经历和享受中一直长大，直到我们与圣徒们一同进入那美地，在其上经营，使殿和城得以出现。（李常受文集一九六一至一九六二年第四册，四八四至四八九页。）

要合并到这独一合并里的路，就是享受基督、吃基督、有分于基督。这就是为什么新约强调吃的事。主说，“我就是生命的粮。…那吃我的人，也要因我活着。”（约六 48, 57。）我们吃祂，就在这伟大的合并里凭祂活着；这合并今天就是基督团体的身体，至终要完成新耶路撒冷。（李常受文集一九九四至一九九七年第五册，四三八页。）

参读：包罗万有的基督，第十六章；基督为父用神圣的荣耀所荣耀的结果，第三至五章。

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.

But this temple of God needs enlargement...It is enlarged by 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 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?...Without submission there is no army...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.

The land is Christ Himself, and the temple and the city are the fullness of Christ. Christ is the Head, and the fullness of Christ is the Body, the church... This is what God is seeking today. May we be faithful to Him and learn by His grace how to enjoy Christ, how to experience Christ, and how to apply Christ to our daily lives. Then we will continually grow in our experience and enjoyment of Him until that time when with the saints we enter the good land, labor upon it, and the temple and the city come into being. (The All-inclusive Christ, pp. 191-194)

The way to be incorporated into this unique incorporation is to enjoy Christ, to eat Him, to partake of Him. This is why the New Testament stresses the matter of eating. The Lord said, "I am the bread of life...He who eats Me, he also shall live because of Me" (John 6:48, 57). When we eat Him, we live by Him in this great incorporation, which today is the corporate Body of Christ and which eventually consummates the New Jerusalem. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 347)

Further Reading: The All-inclusive Christ, ch. 16; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 3-5

第十二周诗歌

WEEK 12 — HYMN

经营基督美地

(英 1168)

降 E 大调

4/4

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

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

Laboring on Jesus, the good land so real

Experience of Christ — As the Good Land

1168

1. Laboring on Je-sus, the good land so real, Plowing and planting and watering the field.
 He yields the pro-duce of re - al - i - ty, God reaps a har-vest of Je - sus in
Chorus
 me. (C) O Je-sus! You're God's good land For me to la-bor on! I'll bit by bit pos-sess You Un - til the whole is
 won! With Canaan is God's purpose, The labor He will bless; Lord Jesus, here I gain Yourself, Your Person to possess.

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

