

第三周

那地的美好—其食物

MR 诗歌：（英 1166）

读经：西一 12，出三 8，申八 7～10，二六 9

纲要

周一

壹 基督作居首位和包罗万有者，乃是众圣徒所分得的分—西一 12：

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

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

1 美地的丰富预表基督那追测不尽之丰富的不同方面，在祂的灵里作祂信徒全备的供应—申八 7～10，弗三 8，腓一 19。

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

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

Week Three

The Goodness of the Land—Its Food

MR Hymns: 1166

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

Outline

Day 1

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

A. The allotted portion refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance—Josh. 14:1.

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

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

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

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

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

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

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

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

2 主桌子的表记之物，表征基督的生命救赎与生产这两面，为着神完整的救恩；因此，美地成了桌子，筵席，作我们的享受——太二六26～28，林前十16～17。

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

周二

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

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

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

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

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

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

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

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

B. By enjoying Christ as the land of milk and honey, we will be constituted with Him as milk and honey—“Your lips drip fresh honey, my bride; / Honey and milk are under your tongue”—S. S. 4:11a; 1 Pet. 2:2; Psa. 119:103.

Day 2

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

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

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

且领悟到在祂里面有力量承受任何限制—腓四 13。

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

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

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

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

周三

肆 美地有大麦；大麦预表复活的基督—申八 8:

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

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

1 五这数字表征责任；这指明复活的基督能承担责任—约六 9。

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

三 我们要经历小麦（就是受限制的耶稣），就需要

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

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

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

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

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

Day 3

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

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

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

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

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

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

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

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

周四

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

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

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

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

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

a 我们要被快乐“灌醉”，看见最快乐的人乃是最不自私的人。

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

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

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

Day 4

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

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

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

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

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

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

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

周五

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

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

周六

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

Day 5

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

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

Day 6

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

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

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

就是在属灵空气的实际中基督生命丰富的彰显。

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

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

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

一 橄榄树的油预表圣灵，是用来尊重神和人的——士九 9，参撒上二 30：

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

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

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

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

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

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

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

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

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

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

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

第三周■周一

晨兴喂养

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

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

〔歌罗西一章十二节说到所分给众圣徒的分，〕指业分，如以色列人分得迦南美地之分，作他们的产业（书十四 1）。新约信徒的基业，我们所分得的分，不是物质的土地，乃是包罗万有的基督。祂是众圣徒所分得的分，作了我们神圣的基业，给我们享受（圣经恢复本，西一 12 注 3）。

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

信息选读

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

WEEK 3 — DAY 1

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

参读：申命记生命读经，第九篇；金灯台的终极意义，第五篇；歌中的歌，第三段。

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

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

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

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

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

第三周■周二

晨兴喂养

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

弗三 1 “因这缘故，我这为你们外邦人作基督耶稣囚犯的保罗，为你们祈求。”

四 1 “所以我这在主里的囚犯劝你们，行事为人要与你们所蒙的呼召相配。”

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

信息选读

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

WEEK 3 — DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

参读：包罗万有的基督，第四章；以弗所书生命读经，第二十八篇。

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

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

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

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

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

第三周■周三

晨兴喂养

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

林前十五 20 “但如今基督，就是睡了之人初熟的果子，已经从死人中复活。”

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

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

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

信息选读

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

WEEK 3 — DAY 3

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

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

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

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

参读：包罗万有的基督，第五章。

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

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

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

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

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

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

第三周■周四

晨兴喂养

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

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

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

信息选读

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

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

WEEK 3 — DAY 4

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

参读：包罗万有的基督，第五章。

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

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

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

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

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

第三周■周五

晨兴喂养

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

腓一 22 “但我在肉身活着，若使我的工作有果子，我就不知道该挑选什么。”

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

信息选读

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

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

WEEK 3 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

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

第三周■周六

晨兴喂养

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

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

14 “他说，这是两个油的儿子，站在全地之主的旁边。”

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

信息选读

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

WEEK 3 — DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

参读：包罗万有的基督，第六章。

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

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

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

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

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

第三周诗歌

WEEK 3 — HYMN

基督美地，包罗万有 补 253

(申命记八章七至十节)(英1164)

降 A 大调

6/8

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

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

Jesus, the all-inclusive land

Experience of Christ — As the Good Land

1164

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

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

