

第四篇

与神圣三一同活（一） 与基督这以马内利同活， 并有复活的基督活在我们里面

诗 290, 补 431

读经：太一 21 ~ 23, 十八 20, 二八 20, 提后四 22, 约十四 17

- 太 1:21 她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。
- 太 1:22 这一切成就了，为要应验主借着申言者所说的，说，
- 太 1:23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”
(以马内利翻出来，就是神与我们同在。)
- 太 18:20 因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。
- 太 28:20 凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。
- 提后 4:22 愿主与你的灵同在。愿恩典与你们同在。
- 约 14:17 就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。

壹 活在神圣的三一里，就是住留在祂里面，停留在祂里面，以祂作我们的家而居住在祂里面；与神圣三一同活，就是让祂住在我们里面，使我们有祂的同在，祂的人位，作我们的享受——约十五 4:

约 15:4 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。

一 这住留的灵，即内住的灵，乃是我们与三一神互相住留、互相内住的元素和范围——约壹四 13, 16 下。

Message Four

Living with the Divine Trinity (1) Living with Christ as Emmanuel and Having the Resurrected Christ Living in Us

Hymns: 389, 535

Scripture Reading: Matt. 1:21-23; 18:20; 28:20; 2 Tim. 4:22; John 14:17

- Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
- Matt. 1:22 Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying,
- Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
- Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.
- Matt. 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.
- 2 Tim. 4:22 The Lord be with your spirit. Grace be with you.
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

I. To live in the Divine Trinity is to abide in Him, to remain in Him, to dwell in Him as our home; to live with the Divine Trinity is for Him to abide in us so that we may have His presence, His person, with us for our enjoyment——John 15:4:

John 15:4 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.

A. The abiding Spirit, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and the Triune God——1 John 4:13, 16b.

约壹 4:13 神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。

约壹 4:16 神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。

二 我们需要对新约的整个启示有鸟瞰的眼光——新约的四分之一与我们活在一三一神里有关，四分之三与我们与三一神同活有关。

贰 与神圣三一同活，就是与基督这以马内利同活——“看哪，必有童女怀孕生子，人要称祂的名为以马内利（以马内利翻出来，就是神与我们同在）”——太一 23:

太 1:23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”
（以马内利翻出来，就是神与我们同在。）

一 神的心意是要将祂自己作为生命，（罗八 2, 6, 10~11,）分赐到我们这三部分——灵、魂、体——的人里，使我们成为祂的众子，（14~15, 19, 23, 29, 17,）好构成基督的身体，（十二 4~5,）使我们可以成为新耶路撒冷这生命的城。（启二 1~2。）

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

罗 8:14 因为凡被神的灵引导的，都是神的儿子。

罗 8:15 你们所受的并非奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。

罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。

罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

罗 8:17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。

1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

B. We need to have a bird's-eye view of the entire revelation of the New Testament—one-fourth of the New Testament is concerning our living in the Triune God, whereas three-fourths of the New Testament is concerning our living with the Triune God.

II. To live with the Divine Trinity is to live with Christ as Emmanuel—“Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel’ (which is translated, God with us)”——Matt. 1:23:

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

A. God's intention is to dispense Himself as life (Rom. 8:2, 6, 10-11) into us, the tripartite men—into our spirit, soul, and body—to make us His sons (vv. 14-15, 19, 23, 29, 17) for the constituting of the Body of Christ (12:4-5) so that we may become the New Jerusalem as the city of life (Rev. 22:1-2).

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!

Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都一样的功用；
罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。
启 22:1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。
启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。

二 我们要经历三一神作生命分赐到我们里面，就需要是与基督这以马内利同活的人；马太福音是一卷论到以马内利——神成为肉体与我们同在——的书——21～23。

太 1:21 她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。
太 1:22 这一切成就了，为要应验主借着申言者所说的，说，
太 1:23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”（以马内利翻出来，就是神与我们同在。）

三 耶稣的同在就是以马内利，神与我们同在：

1 祂在我们的聚集中与我们同在——十八 20。

太 18:20 因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。

2 祂天天与我们同在——二八 20。

太 28:20 凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。

3 祂在我们灵里与我们同在——提后四 22：

提后 4:22 愿主与你的灵同在。愿恩典与你们同在。

a 今天的灵就是以马内利的地——赛八 7～8。

赛 8:7 因此，主必使大河汹涌浩大的水，就是亚述王和他所有的威荣，上来淹没他们；那河必漫过一切的水道，涨过所有的河岸；
赛 8:8 必冲入犹大，涨溢泛滥，直到颈项；以马内利啊，那河展开翅膀，遍满你的地。

b 因为神与我们同在，仇敌绝不能占取以马内利的地——10 节，参约壹五 4，约三 6。

赛 8:10 任凭你们策划，终必失败；任凭你们言定，终不成立；因为神与我们同在。

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.
Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

B. In order for us to experience the dispensing of the Triune God as life into our being, we need to be those who are living with Christ as Emmanuel; Matthew is a book on Emmanuel—God incarnated to be with us—1:21-23.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
Matt. 1:22 Now all this has happened so that what was spoken by the Lord through the prophet might be fulfilled, saying,
Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

C. The presence of Jesus is Emmanuel, God with us:

1. He is with us in our gatherings——18:20.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

2. He is with us all the days——28:20.

Matt. 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

3. He is with us in our spirit——2 Tim. 4:22:

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

a. Today our spirit is the land of Immanuel——Isa. 8:7-8.

Isa. 8:7 Now therefore the Lord is bringing up upon them / The mighty and abundant waters of the Euphrates, / The king of Assyria and all his glory; / And it will overflow all its channels, / And go over all its banks.
Isa. 8:8 It will sweep through Judah; it will overflow and rise / Until it reaches the neck; / And the spreading out of its wings / Will fill the breadth of Your land, O Immanuel.

b. Because God is with us, the enemy can never take over the land of Immanuel——v. 10; cf. 1 John 5:4; John 3:6.

Isa. 8:10 Take counsel, yet it will be frustrated; / Speak the word, yet it will not stand; / For God is with us.

约壹 5:4 因为凡从神生之物，就胜过世界，胜过世界的，就是我们的信。

约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。

四 实际的以马内利，乃是实际的灵，作为终极完成的三一神在我们灵里的同在；祂与我们的同在一直在我们的灵里，不仅是天天的，也是时时刻刻的——14, 十四 16~20, 林前十五 45 下, 提后四 22:

约 1:14 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。

约 14:16 我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，

约 14:17 就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。

约 14:18 我不撇下你们为孤儿，我正往你们这里来。

约 14:19 还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。

约 14:20 到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。

林前 15:45 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。

提后 4:22 愿主与你的灵同在。愿恩典与你们同在。

1 我们聚集在一起，教训三一神的圣言，就能享受祂的同在——太十八 20, 二八 20, 诗一一九 130, 徒六 4。

太 18:20 因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。

太 28:20 凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。

诗 119:130 你的言语一解开，就发出亮光，使愚蒙人通达。

徒 6:4 但我们要坚定持续地祷告，并尽话语的职事。

2 我们借着作三一神同在那灵，享受恩典与平安——加六 18, 徒九 31。

加 6:18 弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。

徒 9:31 那时全犹太、加利利、撒玛利亚遍处的召会得平安，被建造，在对主的敬畏并圣灵的安慰中行动，人数就繁增了。

3 那灵的引导和见证，就是祂的同在——罗八 14, 16。

罗 8:14 因为凡被神的灵引导的，都是神的儿子。

罗 8:16 那灵自己同我们的灵见证我们是神的儿女。

4 我们借着三一神作为那灵的同在，享受三一神的分赐——林后十三 14。

1 John 5:4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world—our faith.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

D. The practical Emmanuel is the Spirit of reality as the presence of the consummated Triune God in our spirit; His presence is always with us in our spirit, not only day by day but also moment by moment——1:14; 14:16-20; 1 Cor. 15:45b; 2 Tim. 4:22:

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.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

John 14:18 I will not leave you as orphans; I am coming to you.

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

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.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

1. We can enjoy the presence of the Triune God in gathering together for the teaching of His holy Word——Matt. 18:20; 28:20; Psa. 119:130; Acts 6:4.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

Matt. 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

Psa. 119:130 The opening of Your words gives light, / Imparting understanding to the simple.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

2. We enjoy grace and peace through the Spirit as the presence of the Triune God——Gal. 6:18; Acts 9:31.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Acts 9:31 So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.

3. The Spirit's leading and witnessing are His presence——Rom. 8:14, 16.

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

4. We enjoy the dispensing of the Triune God through His presence as the Spirit——2 Cor. 13:14.

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

五 我们要与基督这以马内利同活，就需要在祂神圣的同在里，祂的同在就是赐生命的灵作为三一神的终极完成—加五 25:

加 5:25 我们若凭着灵活着，也就当凭着灵而行。

1 与基督同活，我们仍然活着，但不是单凭我们自己，乃凭基督这以马内利活在我们里面并与我们同活；三一神无法在我们外面完成祂将自己分赐到我们里面的心意；因此，祂与我们的同在必须是里面的—二 20。

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

2 以马内利是我们的生命和人位，我们是祂的器官，与祂一同生活如同一人；我们的得胜在于以马内利，耶稣的同在。

3 我们若有主的同在，就有智慧、眼光、先见、以及对事物内里的认识；主的同在对我们乃是一切—林后二 10，四 6～7，加五 25，创五 22～24，来十一 5～6。

林后 2:10 你们饶恕谁什么，我也饶恕；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；

林后 4:6 因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。

林后 4:7 但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们；

加 5:25 我们若凭着灵活着，也就当凭着灵而行。

创 5:22 以诺生玛土撒拉之后，与神同行三百年，并且生儿生女。

创 5:23 以诺共活了三百六十五岁。

创 5:24 以诺与神同行，神将他取去，他就不在世了。

来 11:5 以诺因着信被接去，不至于见死，人也找不着他，因为神把他接去了；原来他被接去以前，已经得了蒙神喜悦的见证。

来 11:6 人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。

六 我们若要进入、据有并享受包罗万有的基督作美地的实际，就必须是凭主的同在而作；主应许摩

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

E. To live with Christ as Emmanuel, we need to be in His divine presence, which is the life-giving Spirit as the consummation of the Triune God—Gal. 5:25:

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

1. To live with Christ, we still live, yet not by ourselves alone but by Christ living in us and with us as Emmanuel; the Triune God cannot complete His intention to dispense Himself into our being outside of us; therefore, His being with us must be inward—2:20.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

2. Emmanuel is our life and person, and we are His organ, living together with Him as one person; our victory depends upon Emmanuel, the presence of Jesus.

3. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us—2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

Gen. 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen. 5:23 And all the days of Enoch were three hundred sixty-five years.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

F. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord;

西：“我的同在必和你同去，我必使你得安息；”
（出三三 14；）神的同在就是祂的道路，就是将我们（祂的子民）当行的路指示我们的“地图”：

出 33:14 耶和華說，我的同在必和你同去，我必使你得安息。

1 我们要为着神的建造完全得着并据有基督这包罗万有的地，就必须抓牢这一个原则：神的同在乃是一切问题的准则；我们无论作什么，都必须注意我们有否神的同在；我们若有神的同在，就有一切，但我们若失去神的同在，就失去一切——太一 23，提后四 22，加六 18，诗二七 4，8，五一 11，林后二 10。

太 1:23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”
（以马内利翻出来，就是神与我们同在。）

提后 4:22 愿主与你的灵同在。愿恩典与你们同在。

加 6:18 弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。

诗 27:4 有一件事，我曾求耶和華，我仍要寻求；就是一生一世住在耶和華的殿中，瞻仰祂的荣美，在祂的殿里求问。

诗 27:8 你说，你们当寻求我的面；那时我的心向你说，耶和華啊，你的面我正要寻求。

诗 51:11 不要丢弃我，使我离开你的面；不要从我取去你圣别的灵。

林后 2:10 你们饶恕谁什么，我也饶恕；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；

2 主的同在，主的微笑，是支配的原则；我们必须学习受主直接、头手的同在（不是祂间接的同在）的保守、掌管、管理并指引。

3 “我年轻时，人教导我各种得胜、圣别、并属灵的方法。然而，这些方法没有一样管用。至终，经过六十八年以上的经历，我发现除了主的同在以外，没有一样管用。祂与我们同在，乃是一切”——约书亚记生命读经，五八至五九页。

七 整个新约就是以马内利；我们现今是这伟大以马内利的一部分，这以马内利要完成于新天新地的新耶路撒冷，直到永远；新约开始于一个神人，祂是神与我们同在”，结束于一个伟大

the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); God’s presence is His way, the “map” that shows us, His people, the way we should take:

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

1. In order for us to fully gain and possess Christ as the all-inclusive land for God’s building, we must hold on to the principle that God’s presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God’s presence; if we have God’s presence, we have everything, but if we lose God’s presence, we lose everything—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11; 2 Cor. 2:10.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Psa. 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.

Psa. 51:11 Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided not by His secondhand presence but by the direct, firsthand presence of the Lord.

3. “In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord’s presence. His being with us is everything”——Life-study of Joshua, p. 48.

G. The entire New Testament is an Emmanuel, and we are now a part of this great Emmanuel that will consummate in the New Jerusalem in the new heaven and new earth for eternity; the New Testament begins with a God-man, who is “God with us,” and ends with a

的神人，新耶路撒冷，就是“耶和华的所在”——太一23，林前六17，徒九4，提前三15~16，启二一3，22，结四八35。

太 1:23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”
(以马内利翻出来，就是神与我们同在。)

林前 6:17 但与主联合的，便是与主成为一灵。

徒 9:4 他就仆倒在地，听见有声音对他说，扫罗，扫罗，你为什么逼迫我？

提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

提前 3:16 并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。

启 21:3 我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。

启 21:22 我未见城内有殿，因主神全能者和羔羊为城的殿。

结 48:35 城四围共一万八千苇，从那日起，这城的名字必称为耶和华的所在。

great God-man, the New Jerusalem, which is “Jehovah Is There”——Matt. 1:23; 1 Cor. 6:17; Acts 9:4; 1 Tim. 3:15-16; Rev. 21:3, 22; Ezek. 48:35.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.

Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Ezek. 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

叁 与神圣三一同活，就是有复活的基督活在我们里面——加二20下，腓一19~21上：

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

腓 1:19 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。

腓 1:20 这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，

腓 1:21 因为在我，活着就是基督，死了就有益处。

一 复活是一个人位，因为基督说，祂就是复活；（约十一25；）赐生命的灵作为实际的灵乃是复活基督和基督复活大能的实际。（林前十五45下，约十四17，十六13，约壹五6，腓三10，出三十22~25。）

约 11:25 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；

林前 15:45 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。

III. To live with the Divine Trinity is to have the resurrected Christ living in us——Gal. 2:20b; Phil. 1:19-21a:

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

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,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

A. Resurrection is a person because Christ said that He is the resurrection (John 11:25); the life-giving Spirit as the Spirit of reality is the reality of the resurrected Christ and of the power of Christ's resurrection (1 Cor. 15:45b; John 14:17; 16:13; 1 John 5:6; Phil. 3:10; Exo. 30:22-25).

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;

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.

约 14:17 就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。
约 16:13 只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。
约壹 5:6 这借着水与血来的，就是耶稣基督；不是单凭着水，乃是凭着水，又凭着血；并且作见证的就是那灵，因为那灵就是实际。
腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，
出 30:22 耶和華又告诉摩西说，
出 30:23 你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，
出 30:24 桂皮五百舍客勒，都按着圣所的舍客勒，又取橄榄油一欣；
出 30:25 你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。

二 在我们的基督徒生活中，我们借着内住的灵并借着外面的环境，在基督之死的杀死之下；外面的环境与内里的那灵合作，以杀死我们天然的人，使我们里面复活的基督得着显明——罗 8:9-10, 13 下, 28 ~ 29, 林后 4:7 ~ 18:

罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。
罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。
罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。
罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。
林后 4:7 但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们；
林后 4:8 我们四面受压，却不被困住；出路绝了，却非绝无出路；
林后 4:9 遭逼迫，却不被撇弃；打倒了，却不至灭亡；
林后 4:10 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。
林后 4:11 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 4:12 这样，死是在我们身上发动，生命却在你们身上发动。
林后 4:13 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，
林后 4:14 知道那叫主耶稣复活的，也必叫我们与耶稣一同复活，并

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Exo. 30:22 Moreover Jehovah spoke to Moses, saying,
Exo. 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,
Exo. 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.
Exo. 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

B. In our Christian life we are under the killing of Christ's death by the indwelling Spirit and through our outward environment; the outward environment cooperates with the inward Spirit to kill our natural man for the manifestation of the resurrected Christ within us—Rom. 8:9-10, 13b, 28-29; 2 Cor. 4:7-18:

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
2 Cor. 4:8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;
2 Cor. 4:9 Persecuted but not abandoned; cast down but not destroyed;
2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
2 Cor. 4:11 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. 4:12 So then death operates in us, but life in you.
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,
2 Cor. 4:14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will make us

且叫我们与你们一同站在祂面前。

林后 4:15 因为凡事都是为你们，好叫恩典借着更多的人而增多，使感谢洋溢，以致荣耀归与神。

林后 4:16 所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。

林后 4:17 因为我们这短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀。

林后 4:18 我们原不是顾念所见的，乃是顾念所不见的，因为所见的是暂时的，所不见的才是永远的。

1 我们若想要从神为我们所安排的环境里逃走，就不会有喜乐和平安；当我们留在这受限制的环境里，就能经历复活——弗四 1，六 20，林后—8～9，12。

弗 4:1 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，

弗 6:20 (我为这奥秘作了带锁链的大使，)使我在这奥秘上，照我所当讲的，放胆讲说。

林后 1:8 弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，

林后 1:9 自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神；

林后 1:12 我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。

2 我们要经历那灵作复活基督的实际，就需要转到我们的灵里祷告、赞美、唱诗、或与神交谈；诗篇十八篇的标题指明，这篇诗乃是大卫与神圣的神在人性水平上的谈话，含示大卫与神的亲密；我们和神谈话十分钟并与祂商量之后，就会火热并满了那灵作复活的实际。

诗十八标题 耶和华的仆人大卫的诗，交与歌咏长；当耶和華救他脱离一切仇敌和扫罗之手的日子，他向耶和華念这首歌的话，说：

三 耶稣的人性乃是祂在复活中的人性生命；主的迷人和顾惜人不是天然的，乃是凭祂在人性里复活的生命；祂在复活里过人性的生活，不是凭自己，乃是凭另一个源头，就是祂的父——约五 19，30，十四 24：

约 5:19 耶稣对他们说，我实实在在地告诉你们，子从自己不能作

stand before Him with you.

2 Cor. 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.

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

2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

1. If we try to escape from the environment that God has arranged for us, we will not have joy and peace; when we stay in this limited environment, we can experience resurrection—Eph. 4:1; 6:20; 2 Cor. 1:8-9, 12.

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

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2. To experience the Spirit as the reality of the resurrected Christ, we need to turn to our spirit to pray, praise, sing, or talk to God; the title of Psalm 18 indicates that this was David's human talk with the divine God, implying David's intimacy with God; after ten minutes of talking to God and consulting with Him, we will be on fire and be full of the Spirit as the reality of resurrection.

Psa. 18 Title To the choir director. Of David, the servant of Jehovah, who spoke to Jehovah the words of this song on the day when Jehovah delivered him from the hand of all his enemies and from the hand of Saul, and he said:

C. The humanity of Jesus is His human life in resurrection; the Lord's charming and cherishing are not natural but are by His resurrection life in humanity; He lived a human life in resurrection, not by Himself but by another source, that is, His Father——John 5:19, 30; 14:24:

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from

什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。

约 5:30 我从自己不能作什么；我怎么听见，就怎么审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。

约 14:24 那不爱我的，就不遵守我的话；你们所听见的话不是我的，乃是差我来之父的。

1 因为耶稣在祂的人性生活里活神圣的生命，所以祂的人性生活就成为一个奥秘；作为主的门徒，我们需要在我们的人性生活中活神圣的生命，以显大基督—罗十三 14，加二 20，腓一 19 ~ 21。

罗 13:14 总要穿上主耶稣基督，不要为肉体打算，去放纵私欲。

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

腓 1:19 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。

腓 1:20 这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，

腓 1:21 因为在我，活着就是基督，死了就有益处。

2 跟从基督的人作门徒受训练，乃是借着基督在地上的人性生活，作神人的模型—借着在人性里否认祂自己而活神，（约五 19，30，）彻底改变了他们对人的观念。（腓三 10，一 21 上。）

约 5:19 耶稣对他们说，我实实在在地告诉你们，子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。

约 5:30 我从自己不能作什么；我怎么听见，就怎么审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，

腓 1:21 因为在我，活着就是基督，死了就有益处。

3 我们都需要作主的门徒受训练，成为神圣且奥秘的人；我们应当凭复活中神圣奥秘的生命顾惜人；“在复活中”意思是说，在我们照顾人的事上，没有一点是天然的。

Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

John 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

1. Because Jesus lived the divine life in His human life, His human life became mystical, a mystery; as the Lord's disciples, we need to live the divine life in our human life to magnify Christ—Rom. 13:14; Gal. 2:20; Phil. 1:19-21.

Rom. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

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,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

2. The followers of Christ were discipled through Christ's human living on the earth as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

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

Phil. 1:21 For to me, to live is Christ and to die is gain.

3. We all need to be discipled by the Lord to be divine and mystical persons; we should cherish people by the divine and mystical life in resurrection; in resurrection means that there is nothing natural in our care for people.

四 发芽的杖象征基督这位复活者，该是我们的生命、生活和我们里面的复活生命，并且这生命该发芽、开花并结出熟杏——民十七 8:

民 17:8 第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。

1 在民数记十六章所记载以色列人的背叛之后，神吩咐十二个首领接着以色列十二支派，共取十二根杖，放在会幕内见证的版前；(十七 4；)神说，“我拣选的那人，他的杖必发芽”——5 节。

民 16:1 利未的曾孙，哥辖的孙子，以斯哈的儿子可拉，和流便子孙中以利押的儿子大坍、亚比兰，与比勒的儿子安，带着人来；

民 16:2 他们同以色列人会众中的二百五十个首领，就是有名望被选召到会中的人，在摩西面前起来，

民 16:3 聚集攻击摩西、亚伦，说，你们太过分了；全会众个个既是圣别的，耶和华也在他们中间，你们为什么高抬自己，超过耶和华的会众呢？

民 16:4 摩西听见了，就面伏于地。

民 16:5 他对可拉和可拉一党的人说，到了早晨，耶和华必指示谁是属祂的，谁是圣别的，就叫谁亲近祂；祂所拣选的是谁，必叫谁亲近祂。

民 16:6 你们要这样行：可拉和你一党的人，你们要拿香炉来，

民 16:7 明日在耶和华面前，把火盛在炉中，把香放在上面；耶和华拣选谁，谁就是圣别的。利未的子孙哪，是你们太过分了！

民 16:8 摩西又对可拉说，利未的子孙哪，你们听我说，

民 16:9 以色列的神从以色列会中將你们分别出来，使你们亲近祂，办耶和华帐幕的事，并站在会众面前供职服事他们；

民 16:10 耶和华又使你和你一切弟兄利未的子孙一同亲近祂，这岂为小事？你们还要求祭司的职任么？

民 16:11 所以你和和你一党的人聚集，是要攻击耶和华；亚伦算什么，你们竟向他发怨言？

民 16:12 摩西打发人去召以利押的儿子大坍、亚比兰；但他们说，我们不上去！

民 16:13 你将我们从流奶与蜜之地领上来，要叫我们死在旷野，这岂为小事？你还要自立为王辖管我们么？

民 16:14 你实在并没有将我们领进流奶与蜜之地，也没有把田地和葡萄园给我们为业。难道你要剜这些人的眼睛么？我们不上去！

民 16:15 摩西就甚发怒，对耶和华说，求你不要垂顾他们的供物。我并没有夺过他们一匹驴，也没有害过他们一个人。

民 16:16 摩西对可拉说，明天，你和你一党的人，并亚伦，都要站

D. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Testimony (17:4); then He said, “The rod of the man whom I choose shall bud” (v. 5).

Num. 16:1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, the sons of Reuben, took men

Num. 16:2 And rose up before Moses, with certain of the children of Israel, two hundred fifty leaders of the assembly, who were summoned to the meeting, well-known men.

Num. 16:3 And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are holy, every one of them, and Jehovah is among them. Why then do you exalt yourselves above the congregation of Jehovah?

Num. 16:4 And when Moses heard this, he fell on his face.

Num. 16:5 And he spoke to Korah and to all his company, saying, In the morning Jehovah will make known who is His and who is holy, and will bring him near to Himself; even the one whom He will choose He will bring near to Himself.

Num. 16:6 Do this: Take censers for yourselves, Korah and all your company,

Num. 16:7 And put fire in them, and put incense on them before Jehovah tomorrow; and the man whom Jehovah chooses, he shall be holy. It is you who take too much upon yourselves, O sons of Levi!

Num. 16:8 And Moses said to Korah, Hear now, O sons of Levi:

Num. 16:9 Is it a small thing for you that the God of Israel has separated you from the assembly of Israel to bring you near to Himself to do the service of the tabernacle of Jehovah and to stand before the assembly to minister to them?

Num. 16:10 Or that He has brought you near, and all your brothers the sons of Levi with you? And do you seek the priesthood also?

Num. 16:11 Therefore you and all your company are gathered together against Jehovah; but Aaron, what is he that you murmur against him?

Num. 16:12 Then Moses sent word to call Dathan and Abiram the sons of Eliab; but they said, We will not come up!

Num. 16:13 Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but must you also lord it over us?

Num. 16:14 Indeed, you have not brought us into a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!

Num. 16:15 Then Moses became very angry and said to Jehovah, Do not regard their offering. I have not taken a single donkey from them, nor have I done harm to any of them.

Num. 16:16 And Moses said to Korah, You and all your company be present before Jehovah, both you and

在耶和華面前；
民 16:17 各人要拿自己的香爐，把香放在上面，各人把香爐，共二百五十個，拿到耶和華面前；你和亞倫也各拿自己的香爐。
民 16:18 於是他們各人拿自己的香爐，盛上火，加上香，同摩西、亞倫站在會幕門前。
民 16:19 可拉招聚全会眾到會幕門前，要攻擊摩西、亞倫；耶和華的榮光就向全会眾顯現。
民 16:20 耶和華對摩西、亞倫說，
民 16:21 你們與這會眾分開，我好在片刻之間把他們滅絕。
民 16:22 摩西、亞倫却面伏於地，說，神啊，萬人之靈的神啊，一人犯罪，你就要向全会眾發怒麼？
民 16:23 耶和華對摩西說，
民 16:24 你要對會眾說，你們離開可拉、大坍、亞比蘭住處的四圍。
民 16:25 摩西起來，往大坍、亞比蘭那里去；以色列的眾長老也隨著他去。
民 16:26 他對會眾說，你們離開這些惡人的帳棚吧，凡屬他們的，什麼都不可觸摸，恐怕你們與他們一切的罪同被除滅。
民 16:27 於是眾人離開可拉、大坍、亞比蘭住處的四圍；大坍、亞比蘭帶著妻子、兒女、小孩子，都出來，站在自己的帳棚門口。
民 16:28 摩西說，你們要憑這證據知道，這一切事是耶和華差遣我行的，並不是出於我自己的心意。
民 16:29 這些人死若是與眾人無異，或是他們所遭的與眾人相同，就不是耶和華差遣我來的。
民 16:30 倘若耶和華創作一件新事，使地開口，把他們和一切屬他們的都吞下去，叫他們活活地墜落陰間，你們就明白這些人是藐視耶和華了。
民 16:31 摩西剛說完了這一切話，他們腳下的地就裂開；
民 16:32 地開了口，把他們和他們的家眷，並一切屬可拉的人和財物，都吞下去。
民 16:33 這樣，他們和一切屬他們的，都活活地墜落陰間；地在他們上面合閉，他們就從會眾中滅亡。
民 16:34 在他們四圍的以色列眾人聽他們呼號，就都逃跑，說，恐怕地也把我们吞下去。
民 16:35 又有火從耶和華那里出來，燒滅了那獻香的二百五十個人。
民 16:36 耶和華對摩西說，
民 16:37 你告訴祭司亞倫的兒子以利亞撒，從火灰中撿起那些香爐來，把火撒在別處，因為那些香爐是聖的。
民 16:38 那些犯罪、自害己命之人的香爐，要錘成片，用以包壇；那些香爐本是他們在耶和華面前獻過的，是成為聖的，可以給以色列人作警戒。
民 16:39 於是祭司以利亞撒將被燒之人所獻的銅香爐拿來；人就錘出來，用以包壇，
民 16:40 給以色列人作記念，好叫那不是亞倫後裔的外人，不得近

they along with Aaron, tomorrow.
Num. 16:17 And let each of you take his censer and put incense on them, and each of you present his censer before Jehovah, two hundred fifty censers; you also and Aaron shall each present his censer.
Num. 16:18 So each took his censer and put fire in them and laid incense on them, and they stood at the entrance of the Tent of Meeting with Moses and Aaron.
Num. 16:19 Thus Korah gathered the whole assembly against them at the entrance of the Tent of Meeting, and the glory of Jehovah appeared to the whole assembly.
Num. 16:20 Then Jehovah spoke to Moses and to Aaron, saying,
Num. 16:21 Separate yourselves from among this assembly, so that I may consume them in a moment.
Num. 16:22 But they fell on their faces and said, O God, the God of the spirits of all flesh, will one man sin and You be angry with the whole assembly?
Num. 16:23 Then Jehovah spoke to Moses, saying,
Num. 16:24 Speak to the assembly, saying, Get away from around the dwellings of Korah, Dathan, and Abiram.
Num. 16:25 Then Moses rose up and went to Dathan and Abiram, and the elders of Israel followed him.
Num. 16:26 And he spoke to the assembly, saying, Depart now from the tents of these wicked men, and touch nothing which belongs to them, or you will be swept away with all their sins.
Num. 16:27 So they got away from around the dwellings of Korah, Dathan, and Abiram, and Dathan and Abiram came out, and stood at the entrance of their tents, with their wives and their children and their little ones.
Num. 16:28 And Moses said, By this you shall know that Jehovah has sent me to do all these works, for it is not of myself.
Num. 16:29 If these people die as all human beings die, or if what befalls all human beings befalls them, then Jehovah has not sent me.
Num. 16:30 But if Jehovah brings about a new thing, and the ground opens its mouth and swallows them up with all that belongs to them, and they descend alive into Sheol, then you will understand that these men have despised Jehovah.
Num. 16:31 And as soon as he finished speaking all these words, the ground that was under them was split open.
Num. 16:32 So the earth opened its mouth and swallowed them up, along with their households and everyone who belonged to Korah and all their possessions.
Num. 16:33 So they and all that belonged to them descended alive into Sheol; and the earth closed over them, and they perished from the midst of the congregation.
Num. 16:34 And all Israel who were around them fled at their outcry, for they said, The earth may swallow us up too!
Num. 16:35 And fire came forth from Jehovah and consumed the two hundred fifty men who presented the incense.
Num. 16:36 Then Jehovah spoke to Moses, saying,
Num. 16:37 Tell Eleazar the son of Aaron the priest to take the censers up out of the burning and scatter the fire about; for they are holy.
Num. 16:38 The censers of those who have sinned against their own lives, let them be made into beaten plates for a covering of the altar, for they presented them before Jehovah and they became holy. So they shall be a sign to the children of Israel.
Num. 16:39 And Eleazar the priest took the bronze censers which those who were burned had offered; and they beat them out as a covering of the altar,
Num. 16:40 As a reminder to the children of Israel that no stranger who is not of the seed of Aaron may

前在耶和華面前燒香，免得他遭遇可拉和他一黨所遭遇的；這乃是照耶和華借着摩西對以利亞撒所說的。

民 16:41 第二天，以色列人全會眾都向摩西、亞倫發怨言說，你們害死耶和華的百姓了。

民 16:42 會眾聚集攻擊摩西、亞倫的時候，他們向會幕觀看，不料，有雲彩遮蓋會幕，耶和華的榮光顯現出來。

民 16:43 摩西、亞倫就來到會幕前。

民 16:44 耶和華對摩西說，

民 16:45 你們從這會眾中間離開，我好在片刻之間把他們滅絕。他們二人就面伏於地。

民 16:46 摩西對亞倫說，拿你的香爐，把壇上的火盛在其中，又加上香，快快帶到會眾那里，為他們遮罪；因為有忿怒從耶和華面前出來，瘟疫已經發作了。

民 16:47 亞倫照着摩西所說的拿來，奔到會眾中間；看哪，瘟疫在百姓中已經發作了。他就加上香，為百姓遮罪。

民 16:48 他站在死人与活人中間，瘟疫就止住了。

民 16:49 除了因可拉事情死的以外，遭瘟疫死的，有一萬四千七百人。

民 16:50 亞倫回到會幕門口，到摩西那里，瘟疫已經止住了。

民 17:4 你要把這些杖放在會幕內見證的版前，我與你們相會之處。

民 17:5 我揀選的那人，他的杖必發芽；這樣，我必使以色列人向你們所發、對我的怨言止息。

2 十二根杖都沒有葉子、沒有根，都是枯死的；若有哪一根能發芽，哪一根就是神所揀選的；在此我們看見復活乃是神揀選的根據，而事奉的根據乃是在我們天然的生命之外；因此，發芽的杖表征我們經歷復活的基督，使我們蒙神悅納，在神所賜的職事上有權柄。

3 一切事奉的原則，乃在於發芽的杖；神把其他的十一根杖都發還各首領，只把亞倫那根杖留在約櫃里，作永久的紀念；這意思是，復活乃是事奉神的永遠原則—9 ~ 10 節。

民 17:9 摩西就把所有的杖從耶和華面前拿出來，給以色列眾人看；他們看見了，各首領就把自己杖拿去。

民 17:10 耶和華對摩西說，把亞倫的杖放回見證的版前，給這些背叛之子留作記號；這樣，你就使他們向我發的怨言止息，免得他們死亡。

4 亞倫的杖發芽之後，他沒有任何立場可以驕傲；他的經歷表明，一切都在於神的恩典和憐憫，是我們

come near to burn incense before Jehovah, so that he does not become like Korah and his company, just as Jehovah had spoken to him through Moses.

Num. 16:41 But on the next day the whole assembly of the children of Israel murmured against Moses and against Aaron, saying, You have caused the people of Jehovah to die.

Num. 16:42 But when the assembly gathered against Moses and against Aaron, they looked toward the Tent of Meeting, and there the cloud was, covering it; and the glory of Jehovah appeared.

Num. 16:43 And Moses and Aaron came to the front of the Tent of Meeting.

Num. 16:44 Then Jehovah spoke to Moses, saying,

Num. 16:45 Get away from the midst of this assembly that I might consume them in a moment. And they fell upon their faces.

Num. 16:46 And Moses said to Aaron, Take the censer and put fire in it from the altar, and lay incense on it, and carry it quickly to the assembly, and make expiation for them. For wrath has gone forth from Jehovah; the plague has begun.

Num. 16:47 And Aaron took it as Moses had said and ran into the midst of the assembly. And indeed the plague had begun among the people. So he put on the incense and made expiation for the people.

Num. 16:48 And he stood between the dead and the living, and the plague was stopped.

Num. 16:49 Now those who died by the plague were fourteen thousand seven hundred, besides those who died on account of Korah.

Num. 16:50 So Aaron returned to Moses at the entrance of the Tent of Meeting when the plague had been stopped.

Num. 17:4 And you shall place them in the Tent of Meeting before the Testimony, where I meet with you.

Num. 17:5 And the rod of the man whom I choose shall bud, and I will put a stop to the murmurings of the children of Israel against Me, which they murmur against you.

2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.

3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10.

Num. 17:9 And Moses brought out all the rods from before Jehovah to all the children of Israel, and they looked; and each one took his rod.

Num. 17:10 Then Jehovah said to Moses, Put back the rod of Aaron before the Testimony to be kept as a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.

4. After Aaron's rod budded, there was no ground whatsoever for him to be proud; his experience shows that everything depends upon God's grace and

自己办不到的——林后十二7~9，罗九15~16，21，23，路一78~79。

林后 12:7 又恐怕我因所得启示的超越，就过于高抬自己，所以有一根刺，就是撒但的使者，加在我的肉体上，为要攻击我，免得我过于高抬自己。

林后 12:8 为这事，我三次求过主，叫这刺离开我。

林后 12:9 祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。

罗 9:15 因为祂对摩西说，“我要向谁施怜悯，就向谁施怜悯；要对谁动怜恤，就对谁动怜恤。”

罗 9:16 这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。

罗 9:21 窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？

罗 9:23 且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；

路 1:78 因我们神怜悯的心肠，叫清晨的日光从高天临到我们，

路 1:79 要照亮坐在黑暗中死荫里的人，把我们的脚引到平安的路上。

5 因着我们之所以够资格乃是出于神，我们没有任何立场可以骄傲；愚昧的人才会说自己比别人好；（林后三5，太二六33，约二一15，参可十一9；）谦卑救我们免去各种的毁坏，而邀来神的恩典。（林后十二7~9，雅四6，参罗十二3，加五26，太十八3~4，二十20~28，林后四5。）

林后 3:5 并不是我们凭自己够资格将什么估计作像是出于我们自己的；我们之所以够资格，乃是出于神；

太 26:33 彼得就应声对祂说，即使众人因你绊跌，我总不绊跌。

约 21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。

可 11:9 前行后随的人喊着说，和散那！在主名里来的，是当受颂赞的！

林后 12:7 又恐怕我因所得启示的超越，就过于高抬自己，所以有一根刺，就是撒但的使者，加在我的肉体上，为要攻击我，免得我过于高抬自己。

林后 12:8 为这事，我三次求过主，叫这刺离开我。

林后 12:9 祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督

mercy, and we can do nothing in ourselves—2 Cor. 12:7-9; Rom. 9:15-16, 21, 23; Luke 1:78-79.

2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

5. Because our sufficiency is from God, there is no ground whatsoever for us to be proud; only a foolish person would say that he is better than others (2 Cor. 3:5; Matt. 26:33; John 21:15; cf. Mark 11:9); humility saves us from all kinds of destruction and invites God's grace (2 Cor. 12:7-9; James 4:6; cf. Rom. 12:3; Gal. 5:26; Matt. 18:3-4; 20:20-28; 2 Cor. 4:5).

2 Cor. 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,

Matt. 26:33 Then Peter answered and said to Him, If all will be stumbled because of You, I will never be stumbled.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

Mark 11:9 And those who went before and those who followed cried out, Hosanna! Blessed is He who comes in the name of the Lord!

2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

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的能力覆庇我。

雅 4:6 但祂赐更大的恩典；所以经上说，“神敌挡狂傲的人，赐恩给谦卑的人。”

罗 12:3 我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。

加 5:26 不要贪图虚荣，彼此惹气，互相嫉妒。

太 18:3 我实在告诉你们，你们若不回转，变成像小孩子一样，绝不能进诸天的国。

太 18:4 所以凡降卑自己像这小孩子的，这人在诸天的国里就是最大的。

太 20:20 那时，西庇大儿子的母亲，同她儿子们进前来拜耶稣，求祂一件事。

太 20:21 耶稣就对她说，你要什么？她说，请叫我这两个儿子在你国里，一个坐在你右边，一个坐在你左边。

太 20:22 耶稣回答说，你们不知道所求的是什么。我将要喝的杯，你们能喝么？他们说，我们能。

太 20:23 耶稣说，我的杯你们必要喝，只是坐在我的左右，不是我可以赐的；乃是我父为谁预备的，就赐给谁。

太 20:24 那十个听见，就恼怒这两个兄弟。

太 20:25 于是耶稣叫了他们来，说，你们知道外邦人有君王为主治理他们，也有大臣操权管辖他们。

太 20:26 但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；

太 20:27 你们中间无论谁想要为首，就必作你们的奴仆。

太 20:28 正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。

林后 4:5 因为我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆。

6 复活即不是出乎天然生命的，不是出乎自己的，不是凭自己所能的；复活是我们来不及、办不到的一一 8 ~ 9，四 7。

林后 1:8 弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，

林后 1:9 自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神；

林后 4:7 但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们；

7 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能；复活就是说，我们不行，一切乃是神作的—— 12，腓三 10 ~ 11。

tabernacle over me.

James 4:6 But He gives greater grace; therefore it says, "God resists the proud but gives grace to the humble."

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Gal. 5:26 Let us not become vainglorious, provoking one another, envying one another.

Matt. 18:3 And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.

Matt. 18:4 He therefore who will humble himself like this little child, he is the greatest in the kingdom of the heavens.

Matt. 20:20 Then the mother of the sons of Zebedee came to Him with her sons, worshipping and asking something of Him.

Matt. 20:21 And He said to her, What do you want? She said to Him, Say that these two sons of mine will sit, one on Your right and one on Your left, in Your kingdom.

Matt. 20:22 But Jesus answered and said to them, You do not know what you are asking. Are you able to drink the cup which I am about to drink? They said to Him, We are able.

Matt. 20:23 He said to them, My cup you shall indeed drink, but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father.

Matt. 20:24 And when the ten heard this, they were indignant concerning the two brothers.

Matt. 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.

Matt. 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,

Matt. 20:27 And whoever wants to be first among you shall be your slave;

Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

6. Resurrection is everything that is not out of our natural life, not out of ourselves, and not based on our ability; resurrection speaks of the things that are beyond us, which we cannot do in ourselves—1:8-9; 4:7.

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

7. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able; resurrection means that everything is done by God, not by ourselves—1:12; Phil. 3:10-11.

林后 1:12 我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，

腓 3:11 或者我可以达到那从死人中杰出的复活。

8 凡是我们能作的，都是在天然的范围里；我们不能作的，才是在复活的范围里；人必须到了尽头，才确知自己一无是处——太十九 26，可十 27，路十八 27。

太 19:26 耶稣看着他们说，在人这是不能的，在神凡事都能。

可 10:27 耶稣看着他们说，在人是不能的，在神却不然，因为在神凡事都能。

路 18:27 耶稣说，在人所不能的事，在神却能。

9 我们需要看见，作基督徒和得胜者不仅困难，而且不可能；唯有那位经过过程并终极完成的三一神，作为包罗万有的灵活在我们里面，才能作基督徒和得胜者；当我们需要，有所不能时，或者当我们面对困难的环境时，我们能向祂诉说；然后祂这活在我们里面的一位，就会进来面对环境，作所需要作的一切，我们就会自然而然地活基督——腓四 5~7，12，一 21 上。

腓 4:5 当叫众人知道你们的谦让宜人。主是近的。

腓 4:6 应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；

腓 4:7 神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。

腓 4:12 我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。

腓 1:21 因为在我，活着就是基督，死了就有益处。

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

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

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

8. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27; Luke 18:27.

Matt. 19:26 And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.

Mark 10:27 Looking upon them, Jesus said, With men it is impossible, but not with God, for all things are possible with God.

Luke 18:27 But He said, The things that are impossible with men are possible with God.

9. We need to see that to be a Christian and an overcomer is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian and an overcomer; when we have a need, a disability, or when we are facing a difficult situation, we can talk to Him about it; then He, the One who lives in us, will come in to face the situation and to do whatever is needed, and we will spontaneously live Christ—Phil. 4:5-7, 12; 1:21a.

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil. 1:21 For to me, to live is Christ and to die is gain.