

## 第十周

我们要据有基督作美地  
所必须看见  
并经历的管制原则

诗歌：1195 英译中

读经：西二 6～7，林前六 17，十二 12～13，徒  
九 3～5，出十三 21～22，西四 2

### 【周一】

壹 “你们既然接受了基督，就是主耶稣，…  
就要在祂里面行事为人”——西二 6～7：

- 一 我们既然接受了基督，就该在祂里面行事为人；  
在祂里面行事为人就是在祂里面生活、行动、  
举止、为人，使我们能享受祂的丰富，就如以  
色列人住在美地，享受其上一切丰富的出产。
- 二 今天的美地就是基督作为包罗万有的灵，（加  
三 14，）祂住在我们的灵里，（提后四 22，罗  
八 16，）作我们的享受。
- 三 照着灵并凭着灵而行，（4，加五 16，）乃是新  
约的中心和关键。

### 【周二】

## Week Ten

**Governing Principles  
That We Need to See and Experience  
in Order to Possess Christ as the Good Land**

Hymns: 1195

Scripture Reading: Col. 2:6; 1 Cor. 6:17; 12:12-13; Acts 9:3-5; Exo.  
13:21-22; Col. 4:2

### § Day 1

**I. "As therefore you have received the Christ, Jesus the Lord,  
walk in Him"—Col. 2:6:**

- A. As we have received Christ, we should walk in Him; to walk in Him is to  
live, to act, to behave, and to have our being in Christ so that we may enjoy  
His riches, just as the children of Israel lived in the good land, enjoying all  
its rich produce.
- B. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), who  
dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment.
- C. To walk according to the spirit and by the Spirit (v. 4; Gal. 5:16) is the  
central and crucial point in the New Testament.

### § Day 2

贰 我们要在基督里行事为人，就是照着并凭着作美地之实际的灵而行，就必须看见那蒙重生有三部分之信徒与终极完成之三一神属灵交通的关键，乃是林前六章十七节——“与主联合的，便是与主成为一灵”：

- 一 我们用我们的灵敬拜是灵的神——约四 24。
- 二 我们从那是灵的神而生，就是灵——三 6。
- 三 那灵同我们的灵见证我们是神的儿女——罗八 16。
- 四 我们成为神在我们灵里的居所，而那灵是内住者——弗二 22。
- 五 主耶稣作为那是灵的基督并作为赐生命的灵，是在我们的灵里——提后四 22，罗八 10。
- 六 那叫耶稣从死人中复活者的灵，若住在我们里面，那叫基督从死人中复活的，也必借着祂住在我们里面的灵，赐生命给我们必死的身體——11 节。
- 七 我们若靠着那灵治死身体的行为，必要活着——13 节下。
- 八 我们将心思置于灵，好得着生命平安——6 节。
- 九 那属基督耶稣的人，是已经（靠着那灵）把肉体连肉体的邪情私欲，都钉了十字架——加五 24。
- 十 当我们凭着灵而行，就绝不会满足肉体的情欲——16 节。
- 十一 我们若凭着灵活着，也就当凭着灵而行——25 节。
- 十二 我们在灵里并照着灵（调和的灵）而行（为人），好成就律法义的要求——罗八 4。

II. **To walk in Christ, that is, to walk according to the spirit and by the Spirit as the reality of the good land, we must see that the key of the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God is 1 Corinthians 6:17—"He who is joined to the Lord is one spirit":**

- A. We worship God the Spirit with our spirit—John 4:24.
- B. We were regenerated of God as the Spirit to be a spirit—3:6.
- C. The Spirit witnesses with our spirit that we are children of God—Rom. 8:16.
- D. We become a dwelling place of God in our spirit, and the Spirit is the Indweller—Eph. 2:22.
- E. The Lord Jesus as the pneumatic Christ and as the life-giving Spirit is in our spirit—2 Tim. 4:22; Rom. 8:10.
- F. If the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ from the dead will also give life to our mortal bodies through His Spirit who indwells us—v. 11.
- G. If by the Spirit we put to death the practices of the body, we will live—v. 13b.
- H. We set our mind on the spirit for life and peace—v. 6.
- I. They who are of Christ Jesus have crucified the flesh with its passions and its lusts (by the Spirit)—Gal. 5:24.
- J. When we walk by the Spirit, we will by no means fulfill the lust of the flesh—v. 16.
- K. If we live by the Spirit, let us also walk by the Spirit—v. 25.
- L. We walk (have our being) in and according to the spirit (the mingled spirit) for the fulfilling of the righteousness of the law—Rom. 8:4.

十三我们凭着耶稣基督之灵全备的供应，活基督并显大祂—腓一 19 下～ 21 上。

十四我们时时在灵里祷告—弗六 18。

十五我们在那灵里得以圣别—罗十五 16。

十六我们在我们的灵里被那灵更新—多三 5，弗四 23。

十七我们由主灵变化成为基督荣耀的形像—林后三 18。

十八终极完成之三一神作为那灵与变化之三部分的人作为新妇，至终成为属灵的配偶，神性与人性的调和，（启二二 17 上，）而成为终极完成的新耶路撒冷，作祂永远的扩大和彰显，使神圣的荣耀显于得荣的人性。（二一 10～11。）

### 【周三】

叁 我们必须看见我们需要在其中行事为人的那一位，乃是在其三个时期丰满职事里的基督：

一 神的中心启示乃是圣经中关于神的渐进启示—“单身”的神、成肉体的神、救赎的神、复合的神、加强的神、内住的神与合并的神；合并的神就是身体基督，终极完成于“已婚”的神，就是终极合并的神，新耶路撒冷。

二 主的恢复乃是恢复那在祂三个时期—成肉体、总括与加强—丰满职事里的基督；主的恢复乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷：

1 “神成了肉体”，乃是“单身”的神成了成肉体的神和救赎的神—约一 1，14，29。

M. By the bountiful supply of the Spirit of Jesus Christ, we live Christ and magnify Him—Phil. 1:19b-21a.

N. We pray at every time in spirit—Eph. 6:18.

O. We are sanctified in the Spirit—Rom. 15:16.

P. We are renewed by the Spirit in our spirit—Titus 3:5; Eph. 4:23.

Q. We are transformed by the Lord Spirit into the glorious image of Christ—2 Cor. 3:18.

R. The Spirit as the consummated Triune God and the bride as the transformed tripartite man eventually become a spiritual couple, a mingling of divinity with humanity (Rev. 22:17a), to be the consummated New Jerusalem for His eternal enlargement and expression with the divine glory manifested in the glorified humanity (21:10-11).

### § Day 3

III. We need to see that the One in whom we need to walk is the Christ in His full ministry of three stages:

A. The central revelation of God is the progressive revelation of God in the Bible—the "bachelor" God, the incarnated God, the redeeming God, the compounded God, the intensified God, the indwelling God, and the incorporated God; the incorporated God is the Body-Christ that ultimately consummates in the "married" God, the ultimately incorporated God, the New Jerusalem.

B. The Lord's recovery is the recovery of Christ in His full ministry of three stages—incarnation, inclusion, and intensification; the Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem:

1. God becoming the flesh is the "bachelor" God becoming the incarnated God and the redeeming God—John 1:1, 14, 29.

- 2 “肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵”，乃是复合的神成了加强的神，作为内住的神—林前十五 45 下，后一 4，三 1，四 5，五 6。
- 3 “建造的召会，成为基督的身体，终极完成新耶路撒冷”，乃是合并的神，就是身体基督，要终极完成新耶路撒冷，就是经过过程并终极完成之三一神，与三部分的人所构成经过过程并终极完成之召会，终极的联结、调和与合并—约十七 21，弗四 4～6，16，西二 19，后十九 7～9，二一 2，9～10。

### 【周四】

肆 主当前的恢复乃是要在召会生活中恢复身体基督（“那基督”）；身体基督就是合并的神；因此，在基督里行事为人就是在祂这身体基督里，也就是在合并的神里行事为人—林前十二 12～13，徒九 4～5，15，西二 19，弗四 1～6，15～16，约十四 23，十七 21：

- 一 林前十二章十二节说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，那基督（直译）也是这样；”在这节里，“那基督”不是个人的基督，乃是团体的基督，就是基督与祂所有肢体的合并。
- 二 这就是保罗在他被征服而悔改归向基督时所看见团体的“我”；他看见主耶稣和祂的信徒是一个伟大的人—那奇妙的“我”—徒九 3～5。
- 三 我们必须看见，今天我们需要在祂里面行事为人的基督，不仅是个人的基督，也是奇妙的“我”，身体基督，就是合并的神。

2. The flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit is the compounded God becoming the intensified God to be the indwelling God—1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6.
3. The built-up church that becomes the Body of Christ and that consummates the New Jerusalem is the incorporated God, the Body-Christ, that consummates the New Jerusalem, the ultimate union, mingling, and incorporation of the processed and consummated Triune God with the processed and consummated tripartite church—John 17:21; Eph. 4:4-6, 16; Col. 2:19; Rev. 19:7-9; 21:2, 9-10.

### § Day 4

**IV. The Lord's present recovery is the recovery of the Body-Christ ("the Christ") in the church life; the Body-Christ is the incorporated God; thus, to walk in Christ is to walk in Him as the Body-Christ, who is the incorporated God—1 Cor. 12:12-13; Acts 9:4-5, 15; Col. 2:19; Eph. 4:1-6, 15-16; John 14:23; 17:21:**

- A. First Corinthians 12:12 says, "Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ"; "the Christ" in this verse is not the individual Christ but the corporate Christ, Christ incorporated with all His members.
- B. This is the corporate "Me" that the apostle Paul saw in his vanquishing conversion to Christ; he saw that the Lord Jesus and His believers are one great person—the wonderful "Me"—Acts 9:3-5.
- C. We need to see that the Christ in whom we need to walk today is not only the individual Christ but also the wonderful "Me," the Body-Christ, who is the incorporated God.

四 接受基督并在祂里面行事为人，就是接受身体基督并在身体基督里行事为人，因为今天基督乃是团体的身体；基督不再只是个人的基督，也是团体的基督，就是头连同身体；在团体的基督里行事为人，会使我们的基督徒生活大大不同。

五 主的恢复是恢复“基督化”，就是纯粹并全然恢复基督的人位，好在召会生活中得着身体基督的实际—帖前五 23，腓一 19～21 上，三 8～14，林后二 10，西三 10～11。

六 今天主正在召会生活中建造身体基督；在身体基督里，有基督作到祂所有的肢体里面，祂所有的肢体也借着生命的长大和生命的变化，被作到祂里面，使基督得着彰显—二 19，罗十二 2，林后三 18，林前十二 12～13：

- 1 在身体基督里，我们享受基督作一切—3 节下，13 节。
- 2 在身体基督里，所有的肢体都尽功用—14～22 节。
- 3 在身体基督里，众肢体在三一神的一里调和在一起—23～27 节，约十七 21，弗四 1～6。

## 【周五】

伍 我们要据有包罗万有的基督作美地的实际，并在祂里面行事为人，就需要看见我们在主里的生活并在主里的工作上，主的同在对我们乃是一切；在出埃及三十三章十二至十七节，摩西与神讨价还价，要求神的同在与他和神的百姓同去；神回应说，“我的同在必和你同去，我必使你得安息”—14 节：

一 主活在我们里面，我们无论去哪里，祂都会去，

D. To receive and to walk in Christ is to receive and to walk in the Body-Christ, because Christ today is a corporate Body; Christ is no longer only the individual Christ but also the corporate Christ, the Head with the Body; it makes a great difference in our Christian life for us to walk in the corporate Christ.

E. The Lord's recovery is the recovery of "Christification," a recovery purely and wholly of the person of Christ to gain the reality of the Body-Christ in the church life—1 Thes. 5:23; Phil. 1:19-21a; 3:8-14; 2 Cor. 2:10; Col. 3:10-11.

F. Today the Lord is building the Body-Christ in the church life; in the Body-Christ, Christ is wrought into all His members, and all His members are wrought into Him by the growth in life and transformation in life for the expression of Christ—2:19; Rom. 12:2; 2 Cor. 3:18; 1 Cor. 12:12-13:

1. In the Body-Christ we enjoy Christ as everything—vv. 3b, 13.
2. In the Body-Christ there is the function of all the members—vv. 14-22.
3. In the Body-Christ there is the blending together of the members in the oneness of the Triune God—vv. 23-27; John 17:21; Eph. 4:1-6.

## § Day 5

V. **In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to see that the presence of the Lord means everything to us in both our life in the Lord and our work in the Lord; in Exodus 33:12-17 Moses bargained with God for His presence to go with him and with God's people; God responded by saying, "My presence shall go with you, and I will give you rest"—v. 14:**

A. The Lord lives in us, and He will go wherever we go, but is His presence

但祂的同在和我们同去么？许多时候主也许帮助我们，但我们并不叫祂喜乐；我们必须受主头手直接的同在所管制。

二 主的同在，主的微笑，乃是我们进入并据有基督作美地之实际的管制原则；神的同在就是道路，是“地图”，将祂的百姓当行的路指示他们。

三 按照出埃及记的图画，主的同在在他们前面行，“日间在云柱中领他们的路；夜间在火柱中光照他们，使他们日夜都可以行走。日间云柱，夜间火柱，总不离开百姓的面前”——十三 21 ~ 22:

1 按预表，云表征那灵；（林前十 1 ~ 2；）照亮的火表征神的话；（诗一一九 105，耶二三 29；）因此，神的同在所给即时、活的带领，乃是借着灵或话临到的。

2 云柱和火柱象征神自己，因为神是灵也是话；（约四 24，一 1；）不仅如此，话也是灵。（六 63，弗六 17。）

3 因此，神、话、灵乃是一，日夜不断地带领并引导我们；在基督徒的生活中，白昼和黑夜并无两样，因为火柱所发的光，使黑夜变为白昼。

四 出埃及记也给我们看见，基督作为神的使者乃是带领百姓的那一位；当神的使者行动时，柱子也动，表明使者和柱子乃是一；基督和带领的灵是不能分开的；（十四 19，约十四 17 ~ 20，十六 13，林后三 17，启五 6；）再者，每当跟随主的人遭遇反对，引导的光自然就成为保护的光；然而，这保护的光对反对者却成了黑暗。（出十四 20。）

going with us? Many times the Lord may help us, but He may not be happy with us; we need to be governed by the direct, firsthand presence of the Lord.

B. The presence, the smile of the Lord, is the governing principle for us to enter into and possess Christ as the reality of the good land; God's presence is the way, the "map," that shows His people the way they should take.

C. According to the picture in Exodus, the presence of the Lord went before them "by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people"—13:21-22:

1. In typology the cloud signifies the Spirit (1 Cor. 10:1-2), and the fire, for enlightening, signifies the Word of God (Psa. 119:105; Jer. 23:29); hence, the instant, living leading from the presence of God comes through either the Spirit or the Word.

2. The two pillars symbolize God Himself, for He is both the Spirit and the Word (John 4:24; 1:1); furthermore, the Word is also the Spirit (6:63; Eph. 6:17).

3. Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night; in the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.

D. Exodus also shows us that Christ as the Angel of God was the One who was leading the people; when the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; Christ and the leading Spirit cannot be separated (14:19; John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6); furthermore, whenever those who follow the Lord face opposition, the guiding light spontaneously becomes the protecting light; however, to the opposers the protecting light becomes darkness (Exo. 14:20).

陆 我们要据有包罗万有的基督作美地的实际，并在祂里面行事为人，就需要在我们的生活和事奉上有多而彻底的祷告，借此在祭司职分的实际里生活并事奉—彼前二5, 9, 西四2:

- 一 召会是不是活的、新鲜的、丰富的，就在于这件事：我们要一直被那灵充满；我们要一直被那灵充满，就需要是乐意、倒空并祷告的人—2节，腓二13，太五3, 8，路一53，弗五18。
- 二 建造召会的尊贵工作所需的智慧、悟性、知识和技巧，必须是对我们成了那灵的神自己；唯有神的灵才能借着我们建造祂自己的居所—出三一1~3，亚四6。
- 三 如果各召会里的众圣徒都坚定持续地祷告，主的恢复就会大大地得着丰富并拔高；不仅如此，众圣徒也会享受主，享受主的同在和祂即时并常时的膏油涂抹；他们会终日享受主的笑脸，并且基督活的人位会成为他们的经历和享受。

**VI. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to live and serve in the reality of the priesthood by having much and thorough prayer in our life and service—1 Pet. 2:5, 9; Col. 4:2:**

- A. Whether the church is living and fresh and enriched depends on this one thing—that we are being filled continuously with the Spirit; in order to be filled continuously with the Spirit, we need to be those who are willing, empty, and praying—v. 2; Phil. 2:13; Matt. 5:3, 8; Luke 1:53; Eph. 5:18.
- B. The wisdom, understanding, knowledge, and skill for the noble work of building up the church must be God Himself as the Spirit to us; only the Spirit of God can build His own dwelling place through us—Exo. 31:1-3; Zech. 4:6.
- C. If all the saints in all the churches persevere in prayer, the recovery will be greatly enriched and uplifted; furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing; all day long they will enjoy the smile of the Lord's face, and the living person of Christ will become their experience and enjoyment.





# 第十周·周一

## 晨兴喂养

西二 6~7 “你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

加五 16 “我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。”

（在歌罗西二章七节，）行事为人就是生活、行动、举止、为人。我们该在基督里行事为人，生活行动，使我们能享受祂的丰富，就如以色列人住在美地，享受其上一切丰富的出产。今天的美地就是基督那包罗万有的灵，（加三 14，）祂住在我们的灵里，（提后四 22，罗八 16，）作我们的享受。照着这灵而行，（4，加五 16，）乃是新约的中心和关键。（圣经恢复本，西二 7 注 3。）

按（加拉太五章）上下文，（十六节）的灵必是圣灵，这灵住在我们重生的灵里，并与我们重生的灵调和。凭着灵而行，就是让圣灵从我们的灵里，规律我们的行动。这与我们在肉体中靠律法规律我们的行动相对。

肉体是堕落之三部分人极点的表现，（创六 3，）那灵是经过过程之三一神终极的实化。（约七 39。）因着基督的救赎与那灵重生的工作，我们已经接受神分赐的人，就能不凭着肉体，不凭着我们堕落的人而行，乃凭着那灵，凭着经过过程的三一神而行。保罗写加拉太书，不仅在消极一面拯救被岔开的加拉太信徒脱离律法，更在积极一面使他们认识，在信徒的灵里有包罗万有赐生命的灵，叫他们可以在这灵里生活行动。（加五 16 注 1。）

## 信息选读

# WEEK 10 — DAY 1

## Morning Nourishment

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him.

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

In Colossians 2:6 to walk is to live, to act, to behave, and to have our being. We should walk, live, and act in Christ that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment. To walk according to this Spirit (Rom. 8:4; Gal. 5:16) is the central and crucial point in the New Testament. (Col. 2:6, footnote 2)

According to the context [of Galatians 5], the Spirit [v. 16] must be the Holy Spirit, who dwells in and mingles with our regenerated spirit. To walk by the Spirit is to have our walk regulated by the Holy Spirit from within our spirit, ... in contrast to having our walk regulated by the law in the realm of our flesh.

The flesh is the uttermost expression of the fallen tripartite man (Gen. 6:3), and the Spirit is the ultimate realization of the processed Triune God (John 7:39). Because of Christ's redemption and the Spirit's work of regeneration, we who have received God's dispensing can walk by the Spirit, by the processed Triune God, instead of by the flesh, by our fallen being. Paul wrote this book not only to rescue the distracted Galatian believers from the law, on the negative side, but also, on the positive side, to bring them into the realization that the believers have the all-inclusive life-giving Spirit in their spirit that they may live, walk, and have their being in this Spirit. (Gal. 5:16, footnote 2)

## Today's Reading

（律法义的要求）不是有意识的，靠我们外面的努力来遵守，乃是自然且不知不觉的，靠生命之灵内里的运行而成就。生命的灵，就是基督的灵，基督是与神的律法一致的。当我们照着这灵而行，我们里面的这灵，自然就借着我们就律法一切义的要求。（圣经恢复本，罗八4注1。）

（罗马八章四节的“行”，）原文指我们在生活中一般的行事。…生命之灵的律，已经装置在我们里面；要让这律运行，我们必须履行以下的条件：（一）照着灵而行；（4；）（二）思念那灵的事—将心思置于灵；（5～6；）（三）靠着那灵治死身体的行为；（13；）（四）作神的儿子，被神的灵引导；（14；）（五）在儿子名分的灵里呼叫父；（15；）（六）见证我们是神的儿女；（16；）（七）为着完满的儿子名分，就是我们的身体得赎而叹息。（23。）（罗八4注3。）

（提摩太后书）有力地强调我们的灵。本书一开始就强调能力、爱、并清明自守的灵已经赐给我们，借此我们能将神的恩赐，如火挑旺起来，并且按神的能力以及主分赐生命的恩典，与福音同受苦难。（一6～10。）到了结语，本书强调主与我们的灵同在，且以此祝福我们，使我们享受祂作恩典，以站住抵挡召会败落中那下坡的流，并借着祂内住的灵（一14）和装备的话，（三16～17，）完成神的经纶。（提后四22注1。）

在召会堕落加剧的艰难日子里，所需要的乃是神永远的恩典，这恩典是在永远里所赐给我们的，（提后一9，）也是在今世供我们取用的。这在不能毁坏之生命里的恩典，一点不差就是那位是神生命的具体化身，且居住并活在我们灵里之神的儿子基督。我们必须运用我们的灵，以享受这位基督的丰富（弗三8）作够用的恩典。（林后十二9。）这样，我们就可以活祂作我们的敬虔，（提前四7～8，）好建造召会作祂的见证，照着神的经纶担负一切神圣的实际—真理。（提后四22注2。）

参读：团体基督的异象与经历，第一章。

[The righteous requirement of the law is] not consciously kept by us through our outward endeavoring but spontaneously and unconsciously fulfilled in us by the inward working of the Spirit of life. The Spirit of life is the Spirit of Christ, and Christ corresponds with the law of God. This Spirit within us spontaneously fulfills all the righteous requirements of the law through us when we walk according to Him. (Rom. 8:4, footnote 1)

The Greek word [for walk] denotes the general walk in our living...The requirements that we must fulfill in order that the law of the Spirit of life (which has already been installed in us) may work are (1) to walk according to the spirit (v. 4); (2) to mind the things of the Spirit—to set the mind on the spirit (vv. 5-6); (3) to put to death by the Spirit the practices of the body (v. 13); (4) to be led by the Spirit as sons of God (v. 14); (5) to cry to the Father in the spirit of sonship (v. 15); (6) to witness that we are the children of God (v. 16); and (7) to groan for the full sonship, the redemption of our body (v. 23). (Rom. 8:4, footnote 2)

Second Timothy strongly stresses our spirit. In the beginning it emphasizes that a strong, loving, and sound spirit was given to us, a spirit by which we can fan the gift of God into flame and suffer evil with the gospel according to the power of God and the Lord's life-imparting grace (1:6-10). In the conclusion it blesses us by emphasizing the Lord's being with our spirit that we may enjoy Him as grace in order to stand against the downward current of the church's decline and carry out God's economy through His indwelling Spirit (1:14) and equipping word (3:16-17). (2 Tim. 4:22, footnote 1)

In the grievous days of the worsening of the church's degradation, what is needed is the eternal grace of God, which was given to us in eternity (2 Tim. 1:9) and is to be appropriated by us in this age. This grace, which is in the indestructible life, is nothing less than Christ, the Son of God, who is the very embodiment of the divine life, dwelling and living in our spirit. We need to exercise our spirit to enjoy the riches of this Christ (Eph. 3:8) as the sufficient grace (2 Cor. 12:9). Thus we may live Him as our godliness (1 Tim. 4:7-8) for the building up of the church as His testimony, bearing all the divine realities (truths) according to God's economy. (2 Tim. 4:22, footnote 2)

Further Reading: CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," ch. 1

## 第十周·周二

### 晨兴喂养

林前六 17 “但与主联合的，便是与主成为一灵。”

启二二 17 “那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

（“与主联合”，）指信徒借着信入主，（约三 15～16，）与祂有生机的联结。这联结可用枝子与葡萄树的联结（十五 4～5）说明。这不仅是生命的事，也是在生命（神的生命）里的事。这样与复活之主的联结，只能在我们的灵里。（圣经恢复本，林前六 17 注 1。）

（“成为一灵”，）指明是灵的主与我们的灵调和。我们的灵已经由神的灵所重生，（约三 6，）这灵现今在我们里面，（林前六 19，）并与我们的灵是一。（罗八 16。）（林前六 17 注 2。）

### 信息选读

在启示录二、三章里，是那灵向众召会说话；到本书末了，（二十二章十七节这里，）是那灵和新妇（召会）如同一人说话。这指明召会对那灵的经历已经进步到与那灵，就是三一神终极的表现，成为一了。

圣经整体的启示，乃是给我们看见一对宇宙夫妇爱的故事，就是那创造宇宙和万有的主宰，经过成为肉体、历尽人生、钉死十架、从死复活、升上高天种种过程的父、子、灵三一神，终极成为那赐生命之灵者，与经过创造、救赎、重生、变化、

## WEEK 10 — DAY 2

### Morning Nourishment

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

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

["Joined to the Lord"] refers to the believers' organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (John 15:4-5). It is a matter not only of life but in life (the divine life). Such a union with the resurrected Lord can only be in our spirit. (1 Cor. 6:17, footnote 1)

["One spirit"] indicates the mingling of the Lord as the Spirit with our spirit. Our spirit has been regenerated by the Spirit of God (John 3:6), who is now in us (1 Cor. 6:19) and is one with our spirit (Rom. 8:16). (1 Cor. 6:17, footnote 2)

### Today's Reading

In Revelation 2 and 3 it was the Spirit speaking to the churches; here [in 22:17], at the end of the book, it is the Spirit and the bride, the church, speaking together as one. This indicates that the church's experience of the Spirit has improved to the extent that she has become one with the Spirit, who is the ultimate consummation of the Triune God.

The entire revelation of the Bible shows us the love story of a universal couple. That is, the sovereign Lord, who created the universe and all things, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in

得荣的灵、魂、体三部分人，终极构成彰显神之召会者，成为婚配，在那无尽的永世里，以那神圣、永远、荣耀无比的生命，过那神人调为一灵，卓越绝顶、福乐盈溢的生活。（圣经恢复本，启二二 17 注 1。）

（在启示录二十二章十七节，）“来”…乃是对主来的渴望。凡听见这响应的，也该说“来”，以表达对主来的共同渴望。（启二二 17 注 2。）

那灵和新妇一面渴望主来，一面盼望口渴的罪人也来取水喝，以得满足。当我们诚心渴望主来时，也热诚关切罪人的得救。（启二二 17 注 3。）

“神要迎娶团体新妇”这个观念，不是属人的观念，而是（圣经这）神圣之书的启示。创世记一章到启示录二十二章启示，“单身”的神要迎娶一位女子，这女子是一座城，由神所有的赎民组成。因此在永世里，神有妻子，祂是“已婚”的神。在预表上，丈夫与妻子总是一。创世记二章二十四节说，“二人成为一体。”林前六章十七节说，“与主联合的，便是与主成为一灵。”主和我们不再是二者；我们真正是一。…一个完整的人是由两个一半合成。未婚的弟兄只是一半。当他找到一位与他相配的姊妹，并且结婚时，他就完整了。一个完整的瓜需要两半合起来。我们若没有配偶，就像是半个瓜。召会作为基督的新妇，与基督真正是一。基督是头一半，我们是另一半。这就是为什么“阿利路亚”乃是一直到启示录末了才有。当羔羊婚娶的时候来到，就有“阿利路亚”。今天的召会生活就是那婚娶之日的预尝。我们很喜乐，因为我们正在享受那婚娶之日的预尝。（李常受文集一九七三至一九七四年第一册，六三六至六三七页。）

参读：团体基督的异象与经历，第二章。

marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy. (Rev. 22:17, footnote 1)

“Come!” [in Revelation 22:17]...expresses the desire for the Lord’s coming. Whoever hears this response also should say, “Come!” thus expressing a joint desire for the Lord’s coming. (Rev. 22:17, footnote 2)

The Spirit and the bride, on one hand, desire that the Lord will come, and, on the other hand, yearn that the thirsty sinner also will come to take the water of life for his satisfaction. When we have a sincere desire for the Lord’s coming, we also have an earnest concern for the sinner’s salvation. (Rev. 22:17, footnote 3)

The thought of God marrying a corporate bride is not a human concept but the revelation of [the Bible], the divine book. Genesis 1 through Revelation 22 reveals that the “bachelor” God marries a city-lady composed of all His redeemed people. Thus, for eternity God has a wife; He is the married God. In type, a husband and wife are always one. Genesis 2:24 says, “They shall become one flesh.” First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” The Lord and we are no longer two; we are truly one...A complete person is two halves. An unmarried brother is only a half. When he finds a sister who matches him and they are married, he becomes a whole. It takes two halves to make a whole melon. Without a counterpart we are like half a melon. The church as the bride of Christ is truly one with Christ. Christ is the first half, and we are the second half. This is the reason that the Hallelujah does not come until the end of Revelation. When the time has come for the marriage of the Lamb, the Hallelujah comes. The church life today is a foretaste of that wedding day. We are happy because we are enjoying the foretaste of that wedding day. (CWWL, 1973-1974, vol. 1, “The Vision and Experience of the Corporate Christ,” p. 470)

Further Reading: CWWL, 1973-1974, vol. 1, “The Vision and Experience of the Corporate Christ,” ch. 2

林前十五 45 “经上也是这样记着：‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

圣经中有美妙的进展。…在创世记一章一节，神是孤单的。神自己当然是丰富、完全、完整的，但祂是一位没有人可与祂相配的神。我们知道神觉得自己独居不好，因为祂说，那按着祂的形像所造的人独居不好。（26，二 18。）神一直作“单身汉”并不好，祂渴望得着一位与祂相配的，一个配偶。

有一天，神进到祂所创造的人里面。神在称为马利亚的童女腹中成孕，至终在肉体里出生。（太一 18。）当神成了肉体，祂就成为“神加上…”。因此，祂的名不仅仅是神，更是以马内利，意思就是“神与我们同在”。（23。）…耶稣是神与我们同在，是“神加上…”。…在四福音里…我们看见，关于神的启示已经往前了：从“单身”的神进展到成肉体的神。（李常受文集一九七三至一九七四年第一册，六四四至六四六页。）

## 信息选读

圣经中关于神之渐进启示的第三阶段，是救赎的神。…这位成肉体的神上了十字架。…借着经过钉死，祂成了救赎的神。…祂胜过死亡，征服死亡，并且从死里走出来。这就是基督的复活，这基督就是成肉体的神并救赎的神。

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

There is a wonderful progression in the Bible...In Genesis 1:1 God was alone. Of course, God by Himself was rich, perfect, and complete, but He was a God without someone to match Him. God realized that it was not good for Him to remain alone, for He said that it was not good for the man whom He had made in His image to be alone (v. 26; 2:18). It was not good for God to remain as a “bachelor.” He desired to obtain a match, a counterpart.

One day God came into the man whom He had created. God was conceived in the womb of a virgin named Mary and was eventually born in the flesh (Matt. 1:18). When God was incarnated, He became God-plus. For this reason His name was not only God but Emmanuel, meaning “God with us” (v. 23)...Jesus is God with us, God-plus...In the four Gospels...we see that the revelation of God has progressed from the “bachelor” God to the incarnated God. (CWWL, 1973-1974, vol. 1, “The Vision and Experience of the Corporate Christ,” pp. 477-478)

## Today's Reading

The third stage of the progressive revelation of God in the Bible is the redeeming God...The incarnated God went to the cross...By passing through crucifixion, He became the redeeming God...He conquered death, subdued death, and walked out of death. This was the resurrection of Christ, the incarnated God and the redeeming God.

基督从死人中复活后的那日晚上，祂以一种奇妙的方式来到门徒中间。…祂来站在他们当中，向他们吹一口气，说，“你们受圣灵。”（约二十 22。）就在这一刻，祂不再只是救赎的神；祂成了内住的神。祂在复活里成了赐生命的灵。（林前十五 45 下。）…那灵作为内住的神，乃是圣经中关于神之启示的第四阶段。

关于神之启示的第五阶段，是在圣经的最后一卷书里；在第五阶段，神成了“已婚”的神，这意味着，祂和祂所有的赎民合并了。在创世记一章，神被启示为“单身”的神。在四福音里，祂被启示为成肉体的神。在福音书末了，祂是救赎的神。在使徒行传和书信里，神成了内住的神—赐生命的灵。至终在启示录里，祂成了合并的神。…二十一章二节描述一座城，这座城就是新妇。这圣城是一座活的城，由神所有的赎民组成。…这城有十二支派和十二使徒的名字，（12 ~ 14，）表征旧约时代和新约时代所有蒙神救赎的圣徒，都包括在这座城内。

我们不需要等到启示录的末了，才看见合并的神。我们在书信中可以看见，合并的神就是基督的身体。身体乃是合并的实体。（参林前十二 12 ~ 13。）

在召会生活里，我们享受在每一阶段里所启示的神。我们的神曾是创造的神、成肉体的神、救赎的神、和内住的神，现今仍是。在终极且完成的一面，祂是合并的神，而我们在祂的合并里，这合并就是今日的召会生活，作为新耶路撒冷的预尝。我们在合并的神里面，享受在每一阶段里这位包罗万有的神。我们在召会生活里，感觉到生命水河的涌流，也预尝了新耶路撒冷—神与人终极的合并。（李常受文集一九七三至一九七四年第一册，六四七至六五〇、六五二、六五四至六五五页。）

参读：神圣奥秘的范围，第一章。

The night after Christ resurrected from among the dead, He came to His disciples in a wonderful way...When He came and stood in their midst, He breathed into them and said, "Receive the Holy Spirit" (John 20:22). At that point He was no longer only the redeeming God; He became the indwelling God. In His resurrection He became the life-giving Spirit (1 Cor. 15:45b)...The Spirit as the indwelling God is the fourth stage of the revelation of God in the Bible.

In the fifth stage of the revelation of God, which is found in the last book of the Bible, God becomes the "married" God, meaning that He is incorporated with all His redeemed people. In Genesis 1 God is revealed as the "bachelor" God. In the four Gospels He is revealed as the incarnated God. At the end of the Gospels He is the redeeming God. In the Acts and the Epistles God becomes the indwelling God, the life-giving Spirit. Eventually, in Revelation He becomes the incorporated God. Revelation 21:2 describes a city that is a bride. The holy city is a living city composed of all God's redeemed people... The names of the twelve tribes and the twelve apostles being on the city [vv. 12-14] signifies that all God's redeemed saints from both the Old Testament and New Testament times will be included in the city.

We do not need to wait until the end of Revelation to see the incorporated God. We can see the incorporated God as the Body of Christ in the Epistles. The Body is an incorporated entity [cf. 1 Cor. 12:12-13].

In the church life we enjoy God as He is revealed in every stage. Our God was and still is the God of creation, the incarnated God, the redeeming God, and the indwelling God. He is ultimately and consummately the incorporated God, and we are in His incorporation, which is the church life today as the foretaste of the New Jerusalem. Here in the incorporated God we enjoy the all-inclusive God in every stage. In the church life we sense the flow of the river of water of life, and we experience the foretaste of the New Jerusalem, the ultimate incorporation of God and man. (CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," pp. 479-481, 483-484)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 1

## 第十周·周四

### 晨兴喂养

林前十二 12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

西二 6～7 “你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

〔林前十二章十二节的“基督”，〕指团体的基督，由基督自己作头，召会作祂的身体，连同所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并都是用祂的生命和元素所构成的，成为祂的身体这个生机体，以彰显祂。因此，祂不仅是头，也是身体。就如我们物质的身体虽有许多肢体，仍是一个身体，基督也是这样。（圣经恢复本，林前十二 12 注 2。）

〔在歌罗西二章七节，〕我们需要在其中行事为人的这一位，乃是合并的神。接受基督就是接受身体基督，因为今天的基督是团体的身体。（林前十二 12。）我们需要接受这位基督。（李常受文集一九七三至一九七四年第一册，六七二页。）

### 信息选读

可惜的是，今天许多基督徒会说，他们只在意基督，不在意召会。…我们若关心基督和召会二者，就能得着更多基督的丰富。因此，我们需要祷告：“主耶稣，我在意你，我也关心你的身体，因为我认识你是头，召会是身体。我不能只有头却没有身体。”我们应该祷告：“主耶稣，我知道你今天不再只是个人的基督，而是团体的基督，是头同着身体。你是身体基督。因此，主耶稣，我接受你，也接受你的身体。我接受身体基督，我渴望在这位基督里行事为人。”

## WEEK 10 — DAY 4

### Morning Nourishment

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him.

[“The Christ” in 1 Corinthians 12:12 refers] to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as members. All the believers of Christ are organically united with Him and constituted with His life and element and have thus become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members yet is one, so is this Christ. (1 Cor. 12:12, footnote 2)

[In Colossians 2:6] the One in whom we need to walk is the incorporated God. To receive Christ is to receive the Body-Christ, because Christ today is a corporate Body (1 Cor. 12:12). We need to receive this Christ. (CWWL, 1973-1974, vol. 1, “The Vision and Experience of the Corporate Christ,” p. 496)

### Today's Reading

Regrettably,...many Christians today would say that they care only for Christ and not for the church...We can gain much more of the riches of Christ when we care for both Christ and the church. Thus, we need to pray, “Lord Jesus, I care for You, and I care also for Your Body, because I know that You are the Head and that the church is the Body. I cannot have the Head without the Body.” We should pray, “Lord Jesus, I know that today You are no longer only the individual Christ but also the corporate Christ, the Head with the Body. You are the Body-Christ. Therefore, Lord Jesus, I receive You as well as Your Body. I receive the Body-Christ, and I desire to walk in this Christ.”

我们若在团体的基督里行事为人，我们的基督徒生活就会大大不同。今天大多数基督徒里面基督的丰富都已被夺走了。大部分的人在属灵上是贫穷、软弱的，因为他们只在意基督，不在意召会。…在主的恢复里，我们许多人可以见证，自从我们进到召会，开始关切召会的那一天起，我们的属灵生命就有了极大的不同。我们里面感觉到，我们是丰富的。每一位在召会中的人，在属灵上都是亿万富翁；我们都是富有的。

我们既看见我们已经浸入身体里，就需要看见这身体是什么。林前十二章十二节…并不像我们所预期的，结束于“召会也是这样”，而是结束于“基督（直译，那基督）也是这样”。本节末了的“那基督”，就是身体基督，也就是作为身体的基督。十二节清楚启示一个事实：基督是一个有许多肢体的身体。这就是身体基督，也就是合并的神。

因为我们在身体里，且是身体的一部分，所以我们正在享受身体基督。有些信徒可能觉得，无须为着享受基督而参加聚会。他们若是独自一人，也许可以享受一小部分个人的基督，但他们绝对无法享受身体基督的丰富。在召会的聚会中，身体上的每一个肢体都有一分基督。为这缘故，我们每一个人都需要开口，释放我们里面基督的丰富。倘若我们没有来聚会，没有开口释放基督的丰富，我们就只有个人的一分基督。我们都需要分享自己的一分基督，并享受别人的分。…众肢体在身体里彼此分享基督，好比我们物质身体的血液循环。…一个肢体越向身体的其他部分送出血液，就会有越多的血液流进它里面。我们越开口释放基督，基督就越进到我们的里面。因此，我们都需要在聚会中释放我们的一分基督。（李常受文集一九七三至一九七四年第一册，六七二至六七三、六六五至六六六页。）

参读：团体基督的异象与经历，第三章。

It makes a great difference in our Christian life to walk in the corporate Christ. Most Christians today have been robbed of the riches of Christ. Most are spiritually poor and weak simply because they care only for Christ and not for the church. Many of us in the Lord's recovery can testify that since the day we came into the church and began to care for the church, there has been a great difference in our spiritual life. We have the inner sense that we are rich. Everyone in the church is a spiritual billionaire; we are all rich.

We have been baptized into the Body, [so now] we need to see what the Body is. First Corinthians 12:12...does not end, as we might expect, by saying, "So also is the church." It ends with the words so also is the Christ. "The Christ" at the end of this verse is the Body-Christ, Christ as the Body. First Corinthians 12:12 clearly reveals the fact that Christ is a Body with many members. This is the Body-Christ, the incorporated God.

Because we are in the Body and are part of the Body, we are enjoying the Body-Christ. Some believers may feel that there is no need to go to a meeting in order to enjoy Christ. If they stay by themselves, they may enjoy a small portion of the individual Christ, but they will never enjoy the riches of the Body-Christ. In the meetings of the church every member of the Body has a portion of Christ. For this reason, we each need to open our mouth to release the riches of Christ within us. If we do not come to the meetings and open up our mouth to release the riches of Christ, we will have only our individual portion of Christ. We all need to share our portion of Christ and enjoy the portion of others. This mutual sharing of Christ by all the members in the Body can be compared to the circulation of blood in our physical body...The more a member sends out blood to the rest of the body, the more blood comes into that member. The more we open up our mouth to release Christ, the more Christ comes into us. Therefore, we all need to release our portion of Christ in the meetings. (CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," pp. 496-497, 490-491)

Further Reading: CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," chs. 3-4



# 第十周·周五

## 晨兴喂养

出三三 14 ~ 15 “耶和华说，我的同在必和你同去，我必使你得安息。摩西对祂说，你的同在若不和我们同去，就不要把我们在这里领上去。”

十三 21 “耶和华在他们前面行，日间在云柱中领他们的路；夜间在火柱中光照他们，使他们日夜都可以行走。”

在出埃及三十三章十二至十七节，摩西与神讨价还价，要求神的同在与他和百姓同去。神的同在就是祂的道路，是“地图”，将祂的百姓当行的路指示他们。（参约十四 6…，来十一 8…。）（圣经恢复本，出三三 14 注 1。）

按预表，云表征那灵；（林前十 1 ~ 2 与 1 注 4…；）照亮的火表征神的话。（诗一一九 105。）因此，神所给即时、活的带领，乃是借着灵或话临到的。云柱和火柱象征神自己，因为神是灵也是话。（约四 24，一 1。）不仅如此，话也是灵。（六 63，弗六 17。）因此，神、话、灵乃是一，日夜不断地带领并引导我们。在基督徒的生活中，白昼和黑夜并无两样，因为火柱所发的光，使黑夜变为白昼。（出十三 21 注 1。）

## 信息选读

第一个管制的原则是在云柱和火柱中神的同在。…在云柱和火柱中有神的同在，这是第一个管制的原则。这一个因素是与神子民的聚集、活动或行动有关的。神的子民该什么时候行动，该如何行动，该往哪里行动，端赖那在云柱和火柱中所启示给他们神的同在。换句话说，我们若是要往前去得

# WEEK 10 — DAY 5

## Morning Nourishment

Exo. 33:14-15 And He said, My presence shall go with you, and I will give you rest. And he said to Him, If Your presence does not go with us, do not bring us up from here.

13:21 And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night.

In Exodus 33:12-17 Moses bargained with God for His presence to go with him and the people. God's presence is His way, the "map" that shows His people the way they should take (cf. John 14:6...; Heb. 11:8...). (Exo. 33:14, footnote 1)

In typology the cloud signifies the Spirit (1 Cor. 10:1-2 and footnote 4 of v. 1...), and the fire, for enlightening, signifies the Word of God (Psa. 119:105). Hence, the instant, living leading from God comes through either the Spirit or the Word. The two pillars symbolize God Himself, for He is both the Spirit and the Word (John 4:24; 1:1). Furthermore, the Word is also the Spirit (John 6:63; Eph. 6:17). Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night. In the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day. (Exo. 13:21, footnote 1)

## Today's Reading

The first governing principle is the presence of the Lord in the pillar of cloud and the pillar of fire...In these pillars, the presence of the Lord is the first governing principle. This factor relates to the gathering and to the activity or movement of the Lord's people. When, how, and where the Lord's people should move and act depend on the presence of the Lord revealed to them in the pillar of cloud and in the pillar of fire. In other words, if we

着那地，我们必须是凭着神的同在而去。若是神的同在和我们同去，我们就能进去并享受那地。你记得神如何应许摩西说，“我的同在必和你同去，我必使你得安息。”（出三三 14。）这意思是说，祂要用祂的同在领以色列人去得着那地。所以摩西对神说，“你的同在若不和我们同去，就不要把我们从这里领上去。”（15。）摩西要求神的同在必须和他同去，否则他就不去。

“我的同在必和你同去，”这是很奇特的一句话。这是说祂的同在要去，而不是说祂要去。祂要去是一件事，祂的同在要去是另一件事。你有否看见这里的不同之处？

让我用一个故事来说明。有一次我们四、五位一同服事主的人出门到某地去，我们都走在一起。那时有一位弟兄对我们不太高兴，但他没有选择的余地，只好与我们同行。我们都坐同一列火车，但是我们坐在第一车厢，唯独这一位弟兄独自坐在第二车厢。他是和我们同去，但是他的同在并没有和我们同去。他与我们一同出门，与我们一同旅行，也与我们一同到达，但是他的同在不和我们在一起。

许多时候神会和你同去，但是祂的同在不和你同去。许多时候神真是帮助你，但是你确实知道，祂对你不高兴。你会得着祂的帮助，但你要失去祂的同在。祂带你到你的目的地，祂也祝福你，但在整个旅途中，你不觉得祂的同在。祂与你同去，但祂的同在却不和你同去。（李常受文集一九六一至一九六二年第四册，三九二至三九三页。）

耶和华的使者就是基督作为神所差遣者。神所差遣者在以色列营前行走，这指明基督乃是带领百姓的那一位。当神的使者行动时，柱子也动，表明使者和柱子乃是一。基督和带领的灵是不能分开的。（约十四 17～20，十六 13，林后三 17，启五 6。）（圣经恢复本，出十四 19 注 1。）

参读：包罗万有的基督，第十至十一章；出埃及记生命读经，第二十八篇。

would go on to possess the land, we must do so by the presence of the Lord. If the presence of the Lord goes with us, we can enter and enjoy the land. You remember how the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14). This means that He would bring the people into the possession of the land by His presence. So Moses said to the Lord, “If Your presence does not go with us, do not bring us up from here” (v. 15). Moses demanded that the Lord’s presence must go with them; otherwise, he would not go.

“My presence shall go with you.” This is quite a peculiar word. The presence shall go. It does not mean that He will go. He will go is one thing, and His presence shall go is another. Do you realize the difference?

Let me illustrate with a story. One time four or five of us who were serving the Lord together were going to a certain place. We all traveled together. One brother at that time, however, was not happy with us, yet he had no choice but to go. We all traveled on the same train: all but this one brother sat in car number one, and he sat by himself in car number two. He went with us, but his presence did not go with us. He left with us, he traveled with us, and he arrived with us, but his presence was not with us.

Many times the Lord will go with you, but His presence will not. Many times the Lord will truly help you, but be assured, He is not happy with you. You will receive His help, but you will lose His presence. He will bring you to your destination and He will bless you, but throughout the whole trip you will not sense His presence. He will go with you, but His presence will not. (The All-inclusive Christ, pp. 120-121)

The Angel of Jehovah is Christ as God’s sent One. The fact that God’s sent One went before the camp of Israel indicates that Christ was the One who was leading the people. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one. Christ and the leading Spirit cannot be separated (John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6). (Exo. 14:19, footnote 1)

Further Reading: The All-inclusive Christ, chs. 10-11; Life-study of Exodus, msg. 28

## 晨兴喂养

出三一3 “我〔耶和華〕也已经以神的灵充满他〔比撒列〕，使他有智慧，有悟性，有知识，能作各样的工。”

西四2 “你们要坚定持续地祷告，在此儆醒感恩。”

出埃及记的记载…非常强调神的灵的充满。…帐幕…是神亲自设计的，但…帐幕不是神直接建造的。帐幕乃是神的子民建造的；他们被祂所充满，就是被祂的灵所充满。

神的灵就是神自己。…神的灵…就是神临及我们。当祂临及我们，这位临及的神就是那灵。（李常受文集一九八三年第一册，九八至九九页。）

## 信息选读

神无法独自建造祂的居所，祂只能借着乐意且倒空的器皿来建造。召会是不是活的、新鲜的、丰富的，就在于这件事：我们要一直被三一神充满。亲爱的弟兄，为此我们首先需要乐意，其次需要倒空。…我们所需要的第三件事是随时、不住的祷告。我们必须祷告。…我们需要倒空自己，因为知道我们所能作的都不算数；这不仅是神所弃绝的，甚至也是神所定罪的。…我们必须认识这一点。然后我们就会看见我们需要神，并且会随时、不住地祷告。

长老在召会中不是特殊阶级；他们没有特殊的地位。…长老只是正常的信徒；他们不过是建立榜样给其余的信徒跟随。…因此，圣经既告诉我们，众信徒应该不住地祷告，（帖前五17，）长老就该作

## Morning Nourishment

Exo. 31:3 And I [Jehovah] have filled him [Bezalel] with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

The record in Exodus stresses strongly the infilling of the Spirit of God... The tabernacle was designed by God Himself. Yet...the tabernacle was not built by Him directly. It was built by His people who were filled with Him, that is, with His Spirit.

The Spirit of God is God Himself...The Spirit of God...is God reaching us. When He reaches us, the very reaching God is the Spirit. (CWWL, 1983, vol. 1, "Practical Talks to the Elders," pp. 71-72)

## Today's Reading

God cannot build His dwelling place by Himself; He can do it only through willing and empty vessels. Whether the church is living and fresh and enriched depends on this one thing: that we are being filled continuously with the Triune God. For this, dear brothers, we need first the willingness and second the emptiness. The third thing that we need is the instant, constant prayer. We must pray...We need to empty ourselves, knowing that whatever we can do is not counted; it is not only rejected but even condemned by God...We have to realize this. Then we will see our need of God and will pray constantly and instantly.

Elders in the church are not a special class; they do not have a special rank...Elders are just normal believers; they simply set a pattern for the rest of the believers to follow. Thus, when the Bible tells us that all believers should pray unceasingly (1 Thes. 5:17), the elders should set an example. All

榜样。凡是新约吩咐信徒所要作的，长老都该作。…既然是你领头，凡神所吩咐的，你就都该实行；信徒未必都能这么作，你却应当这么作。

倘若你不乐意、不倒空、不祷告，我就无法帮助你；你也无法对别人有帮助。…〔我们应当祷告：〕“主，靠着你的怜悯，我是乐意的。因着你的恩典，我是倒空的。我完全倒空地向你敞开。我不愿持守已往的经历，我要新鲜。”你随时、不住地祷告，被祂充满，你就会经历智慧、悟性、知识像潮水一般临到你。神圣的智慧、神圣的悟性和神圣的知识会涌流到你身上。你会知道如何以神圣的性情接触圣徒，如何以基督供应他们，如何以基督的救赎和神的审判建造他们。你也会有一种内里的能力，在变化里并在召会生活里建造圣徒；不是仅仅在性格上建造他们，乃是把他们建造成为神的居所。

无论在什么地方，长老们极缺乏的就是不住地祷告。你们缺少祷告，所以你们缺少那灵。乃是当你们在祷告中完全被定罪时，你们对于环境、对于人、对于召会，才能得着主的智慧和真正的领会。…基督徒的生活乃是祷告的生活。（李常受文集一九八三年第一册，一〇二至一〇四、一〇七页。）

论到坚定持续的祷告，我盼望…说…，我们要乐意和主办交涉，甚至向祂许愿说，我们要作祷告的人。如果各召会里的众圣徒都和主办这样的交涉，主的恢复就会大大地得着丰富并拔高。不仅如此，众圣徒也会享受主，享受主的同在和祂即时并常时的膏油涂抹。他们会终日享受主的笑脸。我们坚定地持续地祷告时，基督活的人位就成了我们的经历和享受。（歌罗西书生命读经，七二六页。）

参读：与长老们在实行一面的谈话，第七章；歌罗西书生命读经，第六十五篇。

that the New Testament charges the believers to do, the elders should do... Since you are taking the lead, you should carry out all that is commanded by God; all believers may not be able to do this, but you should.

If you are short of willingness, short of emptiness, short of prayer, I cannot help you. Nor can you be of help to others... We should pray, "Lord, by Your mercy I am willing. In Your grace I am empty. I am open to You with utter emptiness. I do not want to hold on to anything of my past experiences. I want to be fresh." All the time, unceasingly, pray to be filled with Him. Then you will experience wisdom, understanding, and knowledge coming to you like a tide. You will be under the flooding of divine wisdom, divine understanding, and divine knowledge. You will know how to contact the saints with the divine nature, how to supply them with Christ, how to build them up with the redemption of Christ and with God's judgment. You will also have an inner ability to build up the saints in transformation and in the church life; not just to build them in character but to build them up as a dwelling place for God.

The crucial lack is this continuous prayer on the part of all the elders, whatever the locality. You are short of prayer, so you are short of the Spirit. It is when you are fully condemned in your prayer that you receive wisdom and the real understanding of the Lord concerning the situation, concerning people, and concerning the church. The Christian life is a life of prayer. (CWWL, 1983, vol. 1, "Practical Talks to the Elders," pp. 74-75, 77)

Concerning persevering in prayer, I wish to say... that we need to be willing to make a deal with the Lord, even to make a vow to Him, that we will be a praying people. If all the saints in all the churches make such a deal with the Lord, the recovery will be greatly enriched and uplifted. Furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing. All day long, they will enjoy the smile of the Lord's face. As we persevere in prayer, the living person of Christ becomes our experience and enjoyment. (Life-study of Colossians, second edition, pp. 573-574)

Further Reading: CWWL, 1983, vol. 1, "Practical Talks to the Elders," ch. 7; Life-study of Colossians, msg. 65

# 第十周诗歌

## 经历基督—作生命

(英1195)

F 大调

4/4

1-2 3 | 4-3- | 2 1 1 7 | 1--- | 3-4 5 | 6-  
 一生命何奥秘，乃是神自己，与人成为  
 5- | 4 3 2 1 | 2--- | 5-5 4 | 3-2- | 3 5 5  
 一，是神心所喜。祂作生命树，为吃进  
 #4 | 5--- | 3-2 1 | 7 1 2 4 | 3-2- | 1--- ||  
 人里，使人满生命，成全祂旨意。

- 五 这神人基督死在十架上， 将知识、旧人，借死都埋葬；  
 消极尽了结，仇敌难猖狂， 死亡全征服，生命祂释放！
- 六 祂从死复活，成为生命灵， 要进入人里，分赐祂生命；  
 只要心相信，口里喊祂名， 祂这位活灵就进来充盈。
- 七 现今三一神乃是活的灵， 在人最深处调和且运行；  
 神灵与人灵联合成一灵， 人就得与神联调永无终。
- 八 我们凭这灵生活并行动， 思想和步武就与主相同；  
 只要在灵中，照着灵而行， 神所是就供应无穷。
- 九 心思须操练置于灵不移， 每天每时刻联结不稍离；  
 凭这全备灵应时的供给， 生命中得救，作王永无已。
- 十 生命灵的律使我们得释， 罪与死的律不能再得势；  
 灵、魂、体各部，得生命分赐， 成为“生命人”，圣别达极致。
- 十一 生命灵运行，将我们变化， 模成主形像，全然得像祂；  
 脱自己、天然，身体里配搭， 建造成新人，成功神计划。

# WEEK 10 — HYMN

## Life is mysterious, life is God Himself

Experience of God — As Life

1195

1. Life is mys - te - rious, life is God Him - self,  
 Whose whole in - ten - tion fo - cus - es on man.  
 God made him to take in the tree of life,  
 To have a man of life for His own plan.

5. This God-man, Christ, went to the cross and died,  
 By death He ended knowledge, the old man.  
 Things negative forever crucified,  
 Death He subdued, a new life He began!
6. From death He resurrected and became  
 The living Spirit to give life to us.  
 When we believe and call upon His name;  
 This living Spirit comes to dwell in us.
7. By this the very Triune God is now  
 The living Spirit mingling deep within.  
 Our spirit joins in oneness; this is how  
 We are one spirit evermore with Him.
8. 'Tis by this Spirit that we walk and act,  
 We have our being, think, and see all things;  
 We're now within this Spirit! What a fact!  
 This Spirit to us all God's fullness brings!
9. So now we have to set our mind on Him;  
 Each day, each hour, our mind on Him must be;  
 That by this Spirit we'd be saved within  
 By life and reign in life eternally.
10. 'Tis by this Spirit that we shall be freed  
 From Sin whose law inside us death would bring.  
 Our mortal bodies will have life indeed;  
 Thus sanctified we'll be in everything.
11. This Spirit shall transform our natural life,  
 Save us from self, build us in one new man,  
 Till we're conformed to be like Jesus Christ,  
 Thus finishing our God's eternal plan.

