

## 第三周

### 那地有小麦与大麦

诗歌：899 英译中

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

#### 【周一】

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

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

1 基督作为在肉体里有限的人，受时间和空间的限制—七 6, 10:

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

b 主虽然是全能的神，却作了受逼迫的人，在行动上受到限制—10 节。

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

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

#### 【周二】

## Week Three

### A Land of Wheat and Barley

Hymns: 899

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

#### § Day 1

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

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

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

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

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

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

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

#### § Day 2

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

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

### 【周三】

三 我们在受限制、受压迫的处境中，可以经历基督作一粒麦子—24 节：

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

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

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

### § Day 3

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

1. Whenever we are put into a situation by the Lord's sovereignty in which we are limited, in which we are pressed, we may experience the Lord as wheat—Rom. 8:28.
2. When we contact the Lord in our limiting and restricting circumstances, we will realize that He is the infinite God who became a finite man and that there is power in Him to bear any kind of limitation—Phil. 4:13.
3. Christ our life is within us as a grain of wheat to live the life of the incarnated One, the limited One—Col. 1:27; 3:4.
4. If we contact the Lord, we will experience Him as a grain of wheat, and in Him we will be content with our situation—Phil. 4:11-12.

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

## 【周四】

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

一 在美地大麦比其他谷物先成熟；因此，大麦是初熟的果子—林前十五 20：

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

二 正如大麦所预表的，复活的基督乃是无限的—腓四 13：

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

## § Day 4

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

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

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

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

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

## 【周五】

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

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

b 小麦是死亡谷，但大麦是复活山。

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

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

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

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

## 【周六】

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

8 复活的基督乃是大麦饼；没有什么能阻挡或限制祂。

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

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

## § Day 5

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

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

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

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

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

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

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

## § Day 6

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

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

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

## 第三周·周一

### 晨兴喂养

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

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

我们必须因着主的话敬拜主！（在申命记八章八节）祂是把小麦（不是把大麦或葡萄树）摆在先。小麦代表基督的哪一面呢？从约翰十二章二十四节我们能看见，主是一粒麦子落在地里死了，埋葬了。小麦是代表成为肉体的基督。基督乃是神成了肉体，成为一个人，落到地里来受死，被埋葬。这就是小麦。它预表那成为肉体的基督，受死的基督，被埋葬的基督。（李常受文集一九六一至一九六二年第四册，三〇五页。）

### 信息选读

我所注重的乃是小麦的经历…。无论何时当神主宰的权柄把你摆在一种处境中，使你受限制，使你受压迫，你就能经历主作小麦。当你在那种受限制、受压迫的处境中，你来接触主，祂之于你就像一粒小麦。当你接触了主，你马上能完全满意于你的处境和你的限制。在你里面的生命就是基督自己，乃是一粒小麦。这生命是一个小木匠，成为肉体者，受限制者的生命。当你在某一种环境中受到限制和压制，而你与基督有了一次活的接触，你就要说，“主啊，你是无限的神，却成了一个有限的人。在你里面有力量忍受任何一种的限制。”你就会经历基督作小麦。

## WEEK 3 — DAY 1

### Morning Nourishment

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

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

We must worship the Lord for His Word. [In Deuteronomy 8:8] He put wheat first, not the barley or the vine. What aspect of Christ does wheat represent? From John 12:24 we can see that the Lord is a grain of wheat falling into the earth to die and to be buried. The wheat represents Christ incarnated. Christ is God incarnated as man to fall into the earth—to die and to be buried. This is the wheat. It typifies the Christ who was incarnated, the Christ who died, and the Christ who was buried. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 232-233)

### Today's Reading

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

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

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

对于我们许多人，在许多环境中，主耶稣就是一粒小麦。我们越多经历祂，我们越认识祂是这样的一位。祂活在我们里面。祂是我们的生命，使我们愿意受限制，愿意死，愿意被埋葬，愿意成为无有。这就是基督作小麦的经历。（李常受文集一九六一至一九六二年第四册，三〇七至三〇九页。）

参读：包罗万有的基督，第五章。

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

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

To many of us in many circumstances, the Lord Jesus is just as a grain of wheat. The more we experience Him, the more we realize that He is such a One. He lives in us. He is our life to make us willing to be limited, willing to die, willing to be buried, willing to be nothing. This is the experience of Christ as wheat. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 234-235)

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

## 第三周·周二

### 晨兴喂养

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

路十二 50 “我有当受的浸，还没有成就，我是何等的困迫！”

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

### 信息选读

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

## WEEK 3 — DAY 2

### Morning Nourishment

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

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

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

### Today's Reading

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

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

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

参读：圣经的核仁，第六篇。

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

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

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



## 第三周·周三

### 晨兴喂养

约十二 23 ~ 24 “耶稣回答说，人子得荣耀的时候到了。我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

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

### 信息选读

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

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

## WEEK 3 — DAY 3

### Morning Nourishment

John 12:23-24 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

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

### Today's Reading

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

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

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

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

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

参读：新约总论，第一百零七篇。

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

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

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

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

## 第三周·周四

### 晨兴喂养

约六 9 ~ 10 “这里有一个孩童，他有五个大麦饼、两条鱼，只是供给这么多人，还算什么？耶稣说，你们叫众人坐下。原来那地方的草多。坐下的男人，数目约有五千。”

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

### 信息选读

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

当主耶稣给五千人吃饱的时候，祂是拿五个用大麦作成的饼给他们吃。…如果是小麦饼，那就有错误了。但这些饼不是小麦作的，乃是大麦饼。因为是大

## WEEK 3 — DAY 4

### Morning Nourishment

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

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

### Today's Reading

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

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

麦饼，就能使五千人吃饱，还剩下十二篮的零碎。这就是复活。基督只有在祂的复活里，对于我们才是丰富的。在祂的成为肉体里，祂是非常的有限；但在祂的复活里，祂是非常的丰富。作为复活的基督，祂是没有限制的。作为那成为肉体的基督，祂只是一粒麦子，一个小拿撒勒人，一个卑微的木匠。但是当祂进到复活里，祂是无限的；时间、空间和物质都不能再限制祂。虽然是五个饼，事实上乃是无数的饼，足够使五千人吃饱，妇女和小孩还不算在内；而且那些余剩的一装满了十二篮子一比原来的五个饼更多。这就是大麦，这就是基督在复活里；基督在祂的复活里是永不受限制的。（李常受文集一九六一至一九六二年第四册，三〇六至三〇七页。）

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

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

参读：包罗万有的基督，第五章。

could feed five thousand people with twelve baskets of broken pieces left over. This is resurrection. Christ can only be rich to us in His resurrection. In His incarnation He is exceedingly limited, but in His resurrection He is so very rich. There is no limit to Him as the resurrected Christ. As Christ incarnated, He was just one grain, a little Nazarene, a humble carpenter. But when He came into resurrection, He was unlimited. Time and space and material things could limit Him no longer. There were five loaves, but in effect there were countless loaves. There was enough to feed five thousand, not counting the women and children, and the remains alone—twelve baskets full—were more than the original five loaves. This is barley. This is Christ in His resurrection. Christ in His resurrection can never be limited. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 233-234)

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

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

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

## 第三周·周五

### 晨兴喂养

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

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

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

### 信息选读

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

## WEEK 3 — DAY 5

### Morning Nourishment

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

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

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

### Today's Reading

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

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

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

参读：包罗万有的基督，第六章。

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

Perhaps you will say to me, “Brother, I know I have to be limited all the time. I must be limited by my wife, by my children, by my boss, by the brothers, and especially by a certain brother. I am limited by this, and I am limited by that; all day I am limited. And I expect tomorrow and the next day to be worse. How can I meet the situation? I realize that the resurrected Christ is living in me, but I have so little of Him. I don’t even have five loaves; I have just one loaf.” Yes, you may have only one loaf, but remember, it is a barley loaf; it is a loaf of the resurrected Christ who can never be limited. It seems that you just have a little, but it does not matter, because He has no limitation. A little is more than adequate to meet the situation. You say that you cannot meet the situation. This is right. You surely cannot. But there is One who can—the One who is the barley. A barley loaf is within you; a little bit of the resurrected Christ is in you—that is good enough. The resurrected Christ is unlimited. Apply Him to the situation. He can never be exhausted. By the power of the resurrected Christ you can follow the steps of the incarnated Jesus. With the life of the resurrected Christ, you can live out the life of the limited Jesus. Sometimes a brother says, “I feel burdened to give a testimony, but I am so weak.” It seems that the need is for five thousand people to be fed, but the supply is only five loaves of barley. Nevertheless, you have to go ahead by faith. Although your portion is seemingly so small and the demand is so great, you must realize that what you have is nothing less than the resurrected Christ. You can do all things in Him who empowers you, because He is resurrected and knows no limit. Apply Him. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 236-237)

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

## 第三周·周六

### 晨兴喂养

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

腓四 13 “我在那加我能力者的里面，凡事都能作。”

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

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

### 信息选读

当你和弟兄姊妹们来到聚会中的时候，你必须看见你的责任。你必须在聚会中和别人分享。你必须献上一些感谢和赞美；你必须献上一些祷告。这是你的

## WEEK 3 — DAY 6

### Morning Nourishment

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

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

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

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

### Today's Reading

When you come to the meeting with the brothers and sisters, you must realize your responsibility. You must share in the meeting with others. You must give some thanks and praise; you must offer some prayer. This is

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

耶稣对祂的门徒说，“你们给他们吃吧。”（太十四 16。）门徒说，“这里有一个孩童，他有五个大麦饼、两条鱼，只是供给这么多人，还算什么？”（约六 9。）…只要是大麦饼，只要是属于复活基督的，那就够了；那就够应付局面，并且还有余剩。

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

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

这一种的经历不仅使你在里面认识基督作小麦和大麦，而且因着这个经历你变成一粒小麦，你变成一个大麦饼，你就成了别人的食物。你就能用你所经历的去喂养别人。（李常受文集一九六一至一九六二年第四册，三一三至三一四页。）

参读：包罗万有的基督，第七章。

your responsibility. You say, "Oh, I am too weak!" In yourself you are weak, but in Christ you are not weak. You say, "I have nothing." Yes, you have nothing, but in Christ you have everything...Remember that Christ is the barley in you. When you come to the meeting, apply Him as the one loaf of barley to feed all the others by your prayer or by your testimony. Try it... You will be enriched by practice. Never say that the meetings are not your business...You must learn to apply Christ; you must make use of the Christ you have.

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

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

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

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

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 7



# 第三周诗歌

## 持守主得胜工作

(英899)

降 A 大调

4/4

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

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

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

# WEEK 3 — HYMN

## The work is Thine, O Christ our Lord

Service — By being Buried

899

1. The work is Thine, O Christ our Lord, The cause for which we stand; And being Thine, 'twill overcome Its foes on every hand. Yet grains of wheat, before they grow, Are buried in the earth be-low; All that is old doth perish there To form a life both new and fair: So too are we from self and sin made free.

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

