

第四周

包罗万有的基督作美地—
那地有川，有泉，有源，
从谷中和山上流出水来

诗歌：203

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

【周一】

壹 加拉太三章十四节说，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵”：

一 神应许亚伯拉罕物质方面的福乃是美地，（创十二7，十三15，十七8，二六3～4，）作包罗万有之基督的预表；（西一12；）因着基督至终实化为包罗万有赐生命的灵，（林前十五45，林后三17，）这应许之灵的福，就与应许亚伯拉罕之地的福相符。

二 实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受；这乃是“耶稣基督之灵全备的供应”，作基督身体的供应—腓一19。

Week Four

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

Hymns: 251

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

§ Day 1

I. Galatians 3:14 says, "In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith":

A. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which is a type of the all-inclusive Christ (Col. 1:12); since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham.

B. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy; this is "the bountiful supply of the Spirit of Jesus Christ" as the supply of the Body of Christ—Phil. 1:19.

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

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

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

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

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

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

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

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

【周三】

§ Day 3

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

参箴四 18。

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

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

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

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

【周四】

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

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

4:18.

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

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

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

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

§ Day 4

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

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

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

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

【周五】

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

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

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

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

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

五 我们需要让主在我们全人里面居首位，并照着

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

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

§ Day 5

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

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

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

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

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

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

神圣的性情作每一件事—启二二1，西一18下，彼后一4。

【周六】

陆 按照神的经纶，信靠神的人像树栽于水旁，这表征神乃是活水的泉源；树长在河边，借着吸取水的一切丰富而生长；这是神借着祂神圣的分赐完成祂经纶的一幅图画—耶十七7～8：

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

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

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

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

3 我们不该顾自己的光景，反而要借着仰望神、瞻仰

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

§ Day 6

VI. According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters; a tree grows beside a river by absorbing all the riches of the water; this is a picture of God's economy, which is carried out by His divine dispensing—Jer. 17:7-8:

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

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

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

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

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

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

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

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

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

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

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

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

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

第四周·周一

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

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

在福音里，我们不仅接受赦罪、洗净和洁净的福，更接受那最大的福，就是三一神，父、子、灵，成为经过过程，包罗万有赐生命的灵，极其主观地住在我们里面作我们的享受。我们能享受这包罗万有者作我们每天的分，这是何等的福！（圣经恢复本，加三 14 注 2。）

加拉太三章十四节指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵，就是…复合的灵，实际上就是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心。

神应许亚伯拉罕物质方面的福乃是美地，（创十二 7，十三 15，十七 8，二六 3～4，）作包罗万有之基督的预表。（见西一 12 与注 3。）因着基督至终实化为包罗万有赐生命的灵，（林前十五 45，林后三 17，）这应许之灵的福，就与应许亚伯拉罕之地的福相符。实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受。（加三 14 注 4。）

信息选读

WEEK 4 — DAY 1

Morning Nourishment

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

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

In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (Gal. 3:14, footnote 2)

This verse indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. The Spirit is the compound Spirit...and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension that we may receive Him as our life and our everything. This is the focus of the gospel of God.

The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (see Col. 1:12 and footnote 2). Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy. (Gal. 3:14, footnote 3)

Today's Reading

加拉太三章十四节的上下文指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。…我们读创世记，就会看见神给亚伯拉罕应许的中心点，乃是亚伯拉罕的后裔要承受那地。照着加拉太三章，基督就是这后裔，这唯一的后裔。不仅如此，就如我们常常指出的，美地是包罗万有之基督的完满预表。一面，那后裔是基督；另一面，美地是基督的预表。亚伯拉罕的福完全与基督有关。基督乃是所应许之福的中心。

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

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

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

参读：加拉太书生命读经，第十五篇。

The context of Galatians 3:14 indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. If we read the book of Genesis, we will see that the focal point of God's promise to Abraham was that Abraham's seed would inherit the land. According to Galatians 3, Christ is this seed, the unique seed. Furthermore, as we have often pointed out, the good land is a full type of the all-inclusive Christ. On the one hand, the seed is Christ; on the other hand, the land is a type of Christ. The blessing of Abraham is altogether related to Christ. Christ is the focus of the promised blessing.

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

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

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

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

第四周·周二

晨兴喂养

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

诗三六8~9“…你也必叫他们喝你乐河的水。因为在你那里，有生命的源头…”

四六4“有一道河，这河的支流，使神的城快乐…”

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

信息选读

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

WEEK 4 — DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

参读：包罗万有的基督，第四章。

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

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

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

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

第四周·周三

晨兴喂养

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

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

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

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

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

WEEK 4 — DAY 3

Morning Nourishment

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

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

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

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

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

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

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

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

参读：哥林多后书生命读经，第十至十一篇。

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

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

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

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

第四周·周四

晨兴喂养

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

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

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

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

信息选读

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

WEEK 4 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

参读：耶利米书生命读经，第三、十二、十六至十七、四十篇。

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

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

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

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

第四周·周五

晨兴喂养

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

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

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

信息选读

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

WEEK 4 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

参读：以赛亚书生命读经，第十一、四十篇。

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

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

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

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

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

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

第四周·周六

晨兴喂养

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

约四 14 “…我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

按照神的经纶，信靠神的人像树栽于水旁；这表征神乃是活水的泉源。（耶二 13 上。）树长在河边，借着吸取水的一切丰富到它里面而生长。（十七 7~8。）这是神分赐的一幅图画。我们这些树要接受神圣的分赐，就必须吸取神这水。

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

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

信息选读

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

WEEK 4 — DAY 6

Morning Nourishment

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

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

According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (Jer. 2:13a). The tree grows beside the river by absorbing all the riches of the water into it. [Jeremiah 17:7-8] is a picture of God's dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water.

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

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

Today's Reading

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

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

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

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

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

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

参读：祷告的意义与目的，第一、二、四篇。

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

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

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

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

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

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

第四周诗歌

203

圣灵的丰满 — 活水

7 7 7 7 副 (英 251)

G 大调

6/4

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

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

WEEK 4 — HYMN

Rivers of living water

Fulness of the Spirit — As the Living Water

251

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

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

