

第五周

那地有葡萄树

诗歌：465

读经：腓二 17，创三五 14，提后四 6

【周一】

壹 葡萄树预表牺牲的基督，就是那位把自己一切全都牺牲的基督，并且从祂的牺牲中，产生出使神和人喜乐的新酒—申八 8，士九 13，诗一〇四 15 上：

- 一 基督是产酒者，祂牺牲自己，产生酒使神和人喜乐。
- 二 基督是葡萄树，所产生的使神喜乐，也使人喜乐。

【周二】

贰 我们若接触那由葡萄树所预表的基督，并经历祂牺牲的生命，祂就加给我们力量，使我们过牺牲的生活，产生酒使别人和神喜乐—罗十二 1，弗五 2，林后一 24：

- 一 在主的主宰权柄之下，我们也许被摆在某些处境中，需要我们牺牲自己，好使别人喜乐—罗十二 1，弗五 2：

Week Five

A Land of Vines

Hymns: 635

Scripture Reading: Phil. 2:17; Gen. 35:14; 2 Tim. 4:6

§ Day 1

I. The vine typifies the sacrificing Christ, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to cheer God and man—Deut. 8:8; Judg. 9:13; Psa. 104:15a:

- A. Christ is the wine producer, sacrificing Himself to produce wine to cheer God and others.
- B. As the vine, Christ produces happiness for God and happiness for others.

§ Day 2

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

- A. Under the Lord's sovereignty, we may be put into situations where we need to sacrifice ourselves to make others happy—Rom. 12:1; Eph. 5:2:

- 1 我们若在这样的处境中来接触主，我们就要经历祂是出产酒的葡萄树，也就是那使神和人喜乐的一位—腓三 1 上。
 - 2 经历基督作葡萄树的结果，乃是在祂里面、凭着祂、同着祂、并借着祂，成为葡萄树，出产东西使神和人喜乐。
- 二 我们若在基督包罗万有的这一面经历祂，就必有多量的酒可以喝，我们要“喝醉”了，并因基督而“癫狂”，而在主里被喜乐充满—约十五 11，徒五 41，十三 52，腓三 1 上，四 4。

【周三】

- 三 我们在自己里面无法过牺牲的生活，因为我们的生命是天然的生命，自私的生命—伯二 4，太十六 25：
- 1 只有基督的生命才是牺牲的生命。
 - 2 基督这牺牲的羔羊活在我们里面，加给我们力量，使我们能为人牺牲，而将欢乐带给人，使他们喜乐—林后四 12，弗五 2。
 - 3 我们若接触主，经历祂牺牲的生命，祂就要加给我们力量，加强我们，使我们为神为人牺牲—约一 29，二十 22，林前十五 45 下，六 17，腓四 13，罗十二 1，弗五 2：
 - a 我们越经历基督作葡萄树连同祂牺牲的生命，我们就越得着加力，好牺牲自己，使神和人喜乐。
 - b 我们要被喜乐“灌醉”，看见最喜乐的人乃是最不自私的人。
 - c 我们要将喜乐带给和我们接触的人，我们也要将欢乐带给神—林后一 24，五 13 上。

1. If in the midst of such a situation we contact the Lord, we will experience Him as the wine-producing vine, as the One who gives cheer to God and to others—Phil. 3:1a.
 2. The issue of experiencing Christ as the vine is that in Him, by Him, with Him, and through Him we become a vine that produces something to cheer God and man.
- B. If we experience Christ in this aspect of His all-inclusiveness, we will have much wine to drink, and we will be "drunken" and "mad" with Christ, filled with joy in the Lord—John 15:11; Acts 5:41; 13:52; Phil. 3:1a; 4:4.

§ Day 3

- C. In ourselves we are not able to live a life of sacrifice, for our life is a natural life, a selfish life—Job 2:4; Matt. 16:25:
1. Only the life of Christ is a life of sacrifice.
 2. Christ as the sacrificing Lamb lives in us, energizing us to sacrifice ourselves for others to bring them cheer and to make them happy—2 Cor. 4:12; Eph. 5:2.
 3. If we contact the Lord and experience His sacrificing life, He will energize and strengthen us to sacrifice for God and for others—John 1:29; 20:22; 1 Cor. 15:45b; 6:17; Phil. 4:13; Rom. 12:1; Eph. 5:2:
 - a. The more we experience Christ as the vine with His sacrificing life, the more we will be energized to sacrifice ourselves to make God and others happy.
 - b. We will be "drunken" with happiness, realizing that the happiest person is the one who is the most unselfish.
 - c. We will bring happiness to those who contact us, and we will bring cheer to God—2 Cor. 1:24; 5:13a.

【周四】

叁 我们借着经历基督作产酒的葡萄树，并借着被祂这新酒所充满，我们就得以在祂里面并同着祂而成为奠祭—创三五 14，出二九 40～41，腓二 17，提后四 6：

一 奠祭预表基督是在神前作为真酒倾倒入来，使神满足的那一位—出二九 40～41：

1 奠祭乃是在基本的祭物之外附加的，浇奠在一种基本祭物上—民十五 1～10，二八 7～10。

2 奠祭的酒是浇奠给神，使神满足的；那是浇奠给神喝的一出二九 40～41：

a 基督将祂的全人向神倾倒入—赛五三 12。

b 基督是属天、属灵的酒，向神倾倒入，使神喜悦；祂将自己如同酒倾倒入来，叫神喜乐。

二 奠祭不仅预表基督自己，也预表这位基督以祂自己作属天的酒浸透我们，直到祂与我们成为一而被浇奠，为着神的享受和满足，并为着神的建造—太九 17，腓二 17，提后四 6：

1 奠祭预表献祭的人所享受的基督，祂这属天的酒充满献祭的人，使他成为献给神的酒—腓二 17：

【周五】

a 我们借着经历基督作祭物，就成为被基督充满并浸透的人—弗三 17，加四 19。

b 我们在主观上所经历那作祭物的基督，在我们里面成了酒，使我们欣喜若狂—太九 17，林后五 13 上。

§ Day 4

III. By experiencing Christ as the wine-producing vine and by being filled with Him as the new wine, we may become a drink offering in Him and with Him—Gen. 35:14; Exo. 29:40-41; Phil. 2:17; 2 Tim. 4:6:

A. The drink offering typifies Christ as the One poured out as the real wine before God for His satisfaction—Exo. 29:40-41:

1. The drink offering was in addition to the basic offerings, and it was poured out on one of the basic offerings—Num. 15:1-10; 28:7-10.

2. The wine of the drink offering was poured out for God's satisfaction; it was poured out for God to drink—Exo. 29:40-41:

a. Christ poured out His being unto God—Isa. 53:12.

b. Christ is the heavenly, spiritual wine poured out to God for His pleasure; He poured Himself out as wine to make God happy.

B. The drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building—Matt. 9:17; Phil. 2:17; 2 Tim. 4:6:

1. The drink offering is a type of Christ as the heavenly wine who is enjoyed by the offerer, filling him and causing him to become wine to God—Phil. 2:17:

§ Day 5

a. By experiencing Christ as the offerings, we become persons who are filled and saturated with Christ—Eph. 3:17; Gal. 4:19.

b. The Christ whom we experience subjectively as the offerings becomes wine in us, causing us to be ecstatically happy and joyful—Matt. 9:17; 2 Cor. 5:13a.

c 至终，我们被基督这属天的酒所浸透，而与这酒成为一，甚至成为酒；这样，我们就有资格作奠祭—太九 17，林后五 13 上，弗五 2，腓二 17。

2 雅各在伯特利浇奠祭在柱子上，指明奠祭是为着神的建造—创三五 14：

a 在伯特利浇奠的酒，不是直接来自于酒醴，乃是间接来自于享受基督作酒，并被基督这酒浸透的人。

b 在伯特利，就是在神的家，在作基督身体的召会里，我们至终需要作奠祭被浇奠—林后十二 15 上。

【周六】

肆 使徒保罗成为奠祭，浇奠在圣徒信心的祭物和供奉上一腓二 17，提后四 6：

一 在腓立比二章十七节和提后四章六节里奠祭的酒，就是马太九章十七节的基督（酒），浸透了保罗，使保罗成为酒。

二 保罗为召会成了奠祭，这指明奠祭不仅是为着敬拜神，乃是特别为着神的建造。

三 根据奠祭需要基本的祭物这个原则，保罗把信徒信心的祭物和供奉看作是基本的祭物，他能将自己作为奠祭浇奠在其上一腓二 17：

1 这里的信心包括信徒对基督的一切经历和享受；至终，这信心包括信徒自己的所是。

2 保罗能将自己作为奠祭浇奠在其上的基本祭物，乃是腓立比信徒的信心：

c. Eventually, we are saturated with Christ as the heavenly wine and are one with the wine and even become wine; in this way we are qualified to be a drink offering—Matt. 9:17; 2 Cor. 5:13a; Eph. 5:2; Phil. 2:17.

2. Jacob poured out a drink offering on the pillar at Bethel, indicating that the drink offering is for God's building—Gen. 35:14:

a. The wine poured out at Bethel is not the direct wine from the winepress; it is the indirect wine from those who enjoy Christ as wine and who are saturated with Christ as wine.

b. In Bethel, in God's house, the church as the Body of Christ, we eventually need to be poured out as a drink offering—2 Cor. 12:15a.

§ Day 6

IV. The apostle Paul became a drink offering that was poured out upon the sacrifice and service of the saints' faith—Phil. 2:17; 2 Tim. 4:6:

A. The wine of the drink offering in Philippians 2:17 and 2 Timothy 4:6 is the Christ (wine) of Matthew 9:17 who had saturated Paul and had made him wine.

B. Paul became a drink offering for the church; this indicates that the drink offering is not only for the worship of God but especially for God's building.

C. Based upon the principle that the drink offering required a basic offering, Paul regarded the sacrifice and service of the believers' faith as the basic offering upon which he could pour out himself as a drink offering—Phil. 2:17:

1. Faith here includes all that the believers have experienced and enjoyed of Christ; ultimately, it includes what the believers themselves are.

2. The basic offering upon which Paul could pour himself out as a drink offering was the faith of the believers in Philippi:

- a 作为祭物的是信徒的信心，并非信徒本人。
- b 信心、话与那灵乃是一一罗十 17，八 9。
- 3 腓立比二章十七节的信心，是我们所经历、享受并赢得之基督的总和：
 - a 我们对基督的经历、享受和赢得，成了献给神的馨香祭物。
 - b 借着享受基督，我们就经历基督、赢得基督、并且据有基督，我们全人也由基督所构成；这样，我们的信心就成为能够献给神的祭物，可以让奠祭浇灌在其上。

- a. It is the believers' faith, not the believers themselves, that is a sacrifice.
- b. Faith, the word, and the Spirit are one—Rom. 10:17; 8:9.
- 3. Faith in Philippians 2:17 is the sum total of our experience, enjoyment, and gain of Christ:
 - a. Our experience, enjoyment, and gain of Christ become a sweet sacrifice offered to God.
 - b. Through the enjoyment of Christ, we experience Christ, gain Christ, and possess Christ, and our being is constituted of Christ; in this way our faith becomes a sacrifice, which can be offered to God and upon which the drink offering can be poured.

第五周·周一

晨兴喂养

申八 8 “那地有小麦、大麦、葡萄树…；那地有出油的橄榄树，有蜜。”

士九 13 “葡萄树对他们说，我岂可停止生产我那使神和人喜乐的新酒…？”

诗一〇四 14～15 “祂使草生长，给牲畜吃；使菜蔬生长，供给人用，使人从地里出产食物：有酒使人心喜悦，有油使人容光焕发…。”

现在让我们来看一点关于树的。第一就是葡萄树。葡萄树代表什么呢？…从一面来说，这是描述那位牺牲的基督，那位把自己一切全都牺牲的基督。但这并不是主要的点。最重要的意义乃是说，从祂的牺牲，祂产生出一样东西来使神和人喜乐一新酒。（士九 13。）（李常受文集一九六一至一九六二年第四册，三一五页。）

葡萄树表征基督是牺牲自己，在十字架上被“压榨”，以产生新酒，使神和人喜乐的一位。（太九 17。）（圣经恢复本，士九 12 注 1。）

信息选读

你有没有这样经历过基督？我相信我们大部分的人都有过一点类似的经历，但是大概我们未加以注意。有的时候神主宰的权柄，把我们摆在某一种处境中，需要我们牺牲自己好使别人喜乐，也使主喜乐。当我们在这样的处境中来接触主，就在那时我们经历祂作出产酒的葡萄树；我们经历基督作使神喜乐，并使人喜乐的一位。从这经历我们就变成了

WEEK 5 — DAY 1

Morning Nourishment

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

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

Psa. 104:14-15 He causes the grass to grow for the cattle, and herbage for man's use, that he may bring forth food from the earth: even wine that cheers man's heart, oil that makes his face shine...

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

The vine signifies Christ as the One who sacrificed Himself by being "pressed" on the cross to produce new wine to cheer God and man (Matt. 9:17). (Judges 9:12, footnote 1)

Today's Reading

Have you had such an experience of Christ? I believe most of us have had some experience of this kind, but probably we have not paid much attention to it. Sometimes under the Lord's sovereignty we are put into a certain situation in which we must sacrifice ourselves to make others happy and the Lord happy. When in this situation we come to contact the Lord, it is then that we experience Him as the wine-producing vine; we experience Christ as the One who gives cheer to God and cheer to others. Out of this experience

葡萄树；我们成了一种能使人 and 神喜乐之物的出产者。我知道你们有这样的经历。基督许多不同的方面，能应付每一处境中的每一个需要。基督是太丰富了。祂不仅是小麦和大麦饼，祂也是所有的树木，而其中的第一种乃是出产喜乐给神和给人的。若是所有的弟兄姊妹都对你觉得愉快，我确信你多多少少是在这一方面经历了基督，你是经历基督作一个产酒者。基督作牺牲的羔羊活在你里面，加给你力量，使你牺牲自己为着别人，好叫别人喜乐。

好几年前当我在台湾台北的时候，有相当多的弟兄姊妹来和我们住在一起，接受一些属灵的帮助。其中有一位姊妹总是发牢骚，不断发怨言。她洗澡时，嫌水不够热；她吃饭时，又嫌饭太冷。她终日就是说，“为什么这样？”“为什么那样？”…没有一个对她感到愉快，因为她根本没有学过如何牺牲自己。她从来没有学过如何在她的处境中应用那牺牲的基督。她自己是一个不快乐的人，她也不能叫任何人快乐；她缺少酒。她没有经历基督作产酒者，牺牲自己产出酒来给人并给神。

你若是在这一方面经历基督，你自己必有多量的酒可喝，而且你要喝醉了；你就要因基督而癫狂。你能说，“我真是快乐，主，我真是快乐。我不知道自私是什么，那对我像外国话一样。一天过一天我都在喝基督的酒。”（李常受文集一九六一至一九六二年第四册，三一五至三一六页。）

基督作为三一神的具体化身，乃是真葡萄树。在约翰十五章一节，主耶稣说，“我是真葡萄树，我父是栽培的人。”子基督这真葡萄树，同众信徒为其枝子，乃是神经纶中三一神的生机体，在神圣的分赐下，因神的丰富而长大，彰显神圣的生命。这葡萄树作三一神的生机体，乃是团体、宇宙的。（新约总论第九册，二〇五页。）

参读：包罗万有的基督，第五章。

we become the vine; we become the producer of something that cheers both man and God. I know you have had this kind of experience. There are different aspects of Christ to meet every need in every situation. Christ is so rich. He is not only the grain of wheat and the loaf of barley, but He is also all the trees, and the first is one that produces happiness for God and happiness for others. If all the brothers and sisters are happy with you, I am sure that to a greater or lesser degree you are experiencing Christ in this aspect; you are experiencing Christ as a wine producer. Christ as the sacrificing Lamb lives in you, energizing you to sacrifice yourself for others to bring them cheer.

Several years ago when I was in Taipei, Taiwan, a good number of brothers and sisters came and stayed with us to receive some spiritual help. One sister among them was always murmuring, always complaining. When she took a bath, the water was not hot enough; when she ate a meal, the food was too cold. All day long it was, “Why this?” and “Why that?”...No one was happy with her because she simply had not learned to sacrifice herself. She had never learned how to apply the sacrificing Christ to her situation. She herself was not a happy person, and she did not make anyone else happy. She was short of wine. She had no experience of Christ as the wine producer, sacrificing Himself to produce wine for others and for God.

If you experience Christ in this aspect, you yourself will have much wine to drink, and you will be drunk. Then you will be crazy with Christ. You should be a person who is drunk and crazy with Christ. You should be able to say, “I am so happy, Lord, I am so happy. I don't know what selfishness means; that is a foreign language to me. Day by day I am drinking the wine of Christ.” (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 239-240)

Christ as the embodiment of the Triune God is the true vine. In John 15:1 the Lord Jesus said, “I am the true vine, and My Father is the husbandman.” Christ the Son as the true vine with the believers as its branches is the organism of the Triune God in God's economy, the divine dispensing, to grow with His riches and express the divine life. As the organism of the Triune God, this vine is corporate and universal. (The Conclusion of the New Testament, p. 2929)

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

第五周·周二

晨兴喂养

罗十二1 “所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”

弗五2 “也要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”

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

〔葡萄要变成酒，〕必须经过压。为要使神和人快乐，你必须经过压。你喜乐地学习基督是大麦，是在你里面复活的基督，祂能应付每个处境。…不要太快说阿利路亚，因为紧接着大麦而来的就是葡萄树。葡萄必须经过压，才能将喜乐带给神和人。…你必须〔经过压而〕被破碎，才能在神的家中产出东西来，使人快乐。…〔小麦、大麦和葡萄树〕都是路，叫你能在各方面并在日常生活中应用基督。（李常受文集一九六一至一九六二年第四册，三一六至三一七页。）

信息选读

WEEK 5 — DAY 2

Morning Nourishment

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

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

[To make grapes into wine], they must be pressed. To make God and others happy, you must be pressed. You rejoice to learn that Christ is the barley, the resurrected Christ within you, and that He is enough to meet every situation...Do not say Hallelujah too easily, for immediately following the barley is the vine. The grapes must be pressed to bring cheer to God and man...You must be [pressed] broken in order to produce something in the house of the Lord to make others happy...[The wheat, barley, and vine are] the ways...you may realize Christ in different aspects and apply Christ in your daily living. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 240)

Today's Reading

基督的信徒作为葡萄树上的许多枝子，乃是神的基督的肢体，在神圣的分赐里形成三一神的生机体。主耶稣在约翰十五章五节宣告说，“我是葡萄树，你们是枝子。”这样的陈述含示基督同祂的信徒是一棵树。基督和信徒，就是葡萄树同枝子，在神圣的分赐里形成三一神的生机体。所以，十五章的葡萄树，是宇宙的葡萄树，包含基督和祂作枝子的信徒。在这葡萄树，这生机体里，三一神活祂自己，彰显祂自己，并分赐祂自己到极点。

当我们相信主耶稣的时候，祂就分枝到我们里面。…基督的分枝使我们成为基督这葡萄树的枝子。现今我们这些枝子，被基督这生命所充满；因为作葡萄树上的枝子，意思就是基督成了我们的生命。不要说，我们不觉得被基督充满。主说，“我是葡萄树，你们是枝子。”我们就必须大声说，阿们。只要不住地说，“阿利路亚，我是枝子，”我们这葡萄树的枝子就会被基督充满。

除了葡萄树，没有植物能充分说明信徒与基督之间活的关系。葡萄树与一般的树不同，它实际上没有干。你若砍去葡萄树的枝子，实际上就一无所剩，只留下根。所以，主耶稣说，“我是葡萄树，你们是枝子，”是非常有意义的。葡萄树对枝子乃是一切。在葡萄树里的一切，也在枝子里。这指明基督这葡萄树，对我们这些枝子是很大的享受。我们从葡萄树，并借葡萄树，接受过枝子生活所需要的一切。

我们信徒是葡萄树的枝子，不合作别的，只适合彰显葡萄树。凡葡萄树的所是和所有，都借着枝子得着彰显。就个别说，枝子是蒙重生的人；就团体说，枝子是召会，基督的身体。枝子，就是在子基督里的信徒，要借着结果子，使子同着父得着彰显。（新约总论第九册，二〇六至二〇八页。）

参读：新约总论，第二百八十六篇。

As the many branches of the vine, the believers of Christ are members of the Christ of God to form the organism of the Triune God in the divine dispensing. In John 15:5 the Lord Jesus declared, "I am the vine; you are the branches." Such a statement implies that Christ and His believers are one tree. Christ and the believers, the vine with the branches, form the organism of the Triune God in the divine dispensing. The vine in John 15, therefore, is a universal vine comprising Christ and His believers as the branches. In this vine, this organism, the Triune God lives, expresses Himself, and dispenses Himself to the uttermost.

When we believed in the Lord Jesus, He branched out into us...Christ's branching out has made us branches of Christ as the vine. Now as branches we are filled with Christ as life, for to be a branch in the vine means that Christ has become our life. We should not say that we do not feel that we are filled with Christ. When the Lord says, "I am the vine; you are the branches," we have to say a strong Amen. Just keep saying, "Hallelujah, I am a branch!" We as branches of the vine will be filled with Christ.

No plant other than the vine can illustrate adequately the living relationship between the believers and Christ. A vine differs from a tree in that it has virtually no trunk. If you cut off the branches of a vine, there is practically nothing left, only the root. It is very significant, therefore, that the Lord Jesus says, "I am the vine; you are the branches." The vine is everything to the branches. Whatever is in the vine is also in the branches. This indicates that as the vine Christ is a great enjoyment for us, the branches. From the vine and through the vine, we receive everything we need to live as branches.

As believers, we are branches of the vine and are good for nothing except to express the vine. All that the vine is and has is expressed through the branches. Individually, the branches are the regenerated ones. Corporately, they are the church, the Body of Christ. The branches, the believers in Christ the Son, are for the expression of the Son with the Father through fruit-bearing. (The Conclusion of the New Testament, pp. 2930-2931)

Further Reading: The Conclusion of the New Testament, msg. 286

第五周·周三

晨兴喂养

约十五4~5“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人多结果子；因为离了我，你们就不能作什么。”

我们是葡萄树的枝子，需要住在葡萄树（神的基督）里。主耶稣说，“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人多结果子；因为离了我，你们就不能作什么。”（约十五4~5。）唯有当枝子住在葡萄树上，葡萄树对枝子才是一切。因这缘故，主说到祂自己是葡萄树，我们是枝子：“你们要住在我里面，我也住在你们里面。”我们的生活和享受，就是住在葡萄树上。我们作枝子的定命，就是留在葡萄树上。（新约总论第九册，二〇八页。）

信息选读

离了葡萄树，我们这些枝子就不能作什么。葡萄树上的枝子不能凭自己而活，因为离了葡萄树，枝子就会枯萎死去。…凡我们所是、所有、并所作的，必须是在主里，且凭着在我们里面的主。因此，我们住在主里面，主也住在我们里面，是很紧要的。…住在神的基督里是紧要的事。结果子在于住。…我们住在祂里面，是祂住在我们里面的条件。因此，主说，“你们要住在我里面，我也住在你们里面。”我们若不住在祂里面，就不能符合祂住在我们里面的条件。祂的住在于我们的住。这个互住会产生果子。

WEEK 5 — DAY 3

Morning Nourishment

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

As branches of the vine, we need to abide in the vine, the Christ of God. The Lord Jesus said, “Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing” (John 15:4-5). Only when the branches abide in the vine can the vine be everything to them. This is the reason the Lord said concerning Himself as the vine and us as the branches, “Abide in Me and I in you.” Our life and enjoyment are to abide in the vine. Our destiny as branches is to remain in the vine. (The Conclusion of the New Testament, pp. 2931-2932)

Today's Reading

Apart from the vine, we, the branches, can do nothing. A branch of a vine cannot live by itself, for it will wither and die apart from the vine...What we are, what we have, and what we do must be in the Lord and by the Lord in us. Therefore, it is crucial for us to abide in the Lord and for the Lord to abide in us...Abiding in the Christ of God is a crucial matter. Fruit-bearing depends on abiding...Our abiding in Him is the condition of His abiding in us. Thus, the Lord said, “Abide in Me and I in you.” If we do not abide in Him, we fail to meet the condition of His abiding in us. His abiding depends on our abiding. This mutual abiding will bring forth fruit.

基督这真葡萄树是满有生命的生机体，像生命树一样。（创二9。）…在约翰十五章二至八节我们看见，葡萄树上的枝子是为着结果子，以彰显神圣分赐里父生命的丰富。基督里的信徒是接枝到祂这宇宙中真葡萄树里的许多枝子，为祂多结果子，使祂得以在扩展中扩大，叫他们成为彰显三一神的生机体。

当葡萄树结出成串葡萄，神圣生命的丰富就得着彰显。这彰显就是父的得荣耀，〔8，〕因为父是神圣的生命。…没有果子，葡萄树的素质、本质、和生命就被隐藏、遮蔽并限制。然而，葡萄树内里生命的丰富，借着累累的果实就得着彰显。这样彰显内里的生命，就是将神圣的素质从葡萄树里释放出来。…日复一日，我们需要过结果子的生活，这样我们就荣耀父。我们越在结果子上彰显神圣的生命，父就越得着荣耀。

结果子也是内里生命之丰富的洋溢。结果子乃是我们内里生命洋溢的事。我们需要不断享受基督作我们的一切，然后我们会有丰盛的内里生命；从这丰盛的内里生命，会有一道流临及别人，而渗透他们的生命。这流会结许多果子；这样的结果子乃是内里生命的表显。葡萄树内里的生命乃是父一切所是和所有的丰富。这要借着葡萄树结果子得彰显。因此，葡萄树结果子就是在子里彰显父。

父是葡萄树的源头，子是葡萄树，那灵是葡萄树的生命汁液。这伟大的葡萄树，就是三一神的生机体。父所是的一切都在这生机体里，都具体表现在这葡萄树，就是神圣三一的第二者里面。在这葡萄树里有那灵流通的生命之流。那灵带着父的丰富，来供应葡萄树及其枝子。我们被接枝其上的这葡萄树，乃是三一神的生机体。（新约总论第九册，二〇八至二一一、二一三至二一六页。）

参读：新约总论，第二百八十六篇。

Christ as the true vine is an organism full of life, like the tree of life (Gen. 2:9). In John 15:2-8 we see that the branches in the vine are for the bearing of fruit to express the riches of the Father's life in the divine dispensing. The believers in Christ are His many branches grafted into Him, the true vine in the universe, to bear much fruit for His enlargement in His spreading, that they might express the Triune God as His organism.

When the vine tree bears clusters of grapes, the riches of the divine life are expressed. This expression is the glorification of the Father [v. 8] because the Father is the divine life...Apart from the fruit, the essence, substance, and life of the vine tree are concealed, hidden, and confined. However, the riches of the inner life of the vine are expressed in the clusters of fruit. To express the inner life in this way is to release the divine substance from within the vine. Day by day we need to live a life that bears fruit, and in this way we glorify the Father. The more we express the divine life in fruit-bearing, the more the Father is glorified.

Fruit-bearing is also the overflow of the riches of the inner life. Bearing fruit is a matter of the overflow of our inner life. We need continuously to enjoy Christ as everything to us. Then we shall have an abundance of inner life. Out of this abundance of inner life there will be a flow that will reach others, penetrating into their lives. This flow will bear much fruit. This kind of fruit-bearing is the manifestation of the inner life. The inner life of the vine is the riches of all that the Father is and has. This is to be manifested by the fruit-bearing of the vine. Hence, the vine's fruit-bearing is to express the Father in the Son.

The Father is the source of the vine, the Son is the vine, and the Spirit is the life-juice of the vine. This great vine is the organism of the Triune God. All that the Father is, is in this organism, embodied in the vine, which is the second of the Trinity. Within the vine is the circulating life flow of the Spirit. It is the Spirit who carries the riches of the Father to sustain the vine and its branches. This vine into which we have been grafted is the organism of the Triune God. (The Conclusion of the New Testament, pp. 2932-2933, 2935-2938)

Further Reading: The Conclusion of the New Testament, msg. 286

第五周·周四

晨兴喂养

出二九 40 ~ 41 “和这一只羊羔同献的，要用细面一伊法的十分之一，与捣成的油一欣的四分之一调和；又用酒一欣的四分之一，作为奠祭。那一只羊羔要在黄昏的时候献上，要像在早晨的时候一样，与素祭和奠祭一同献上…”。

腓二 17 “然而，即使我成为奠祭，浇奠…，也是喜乐。”

按照圣经来看，神也要喝。我甚至一直在考虑需要一种单张，题目就叫“神喝”。出埃及二十九章四十至四十一节提到奠祭，这奠祭不是为着祭司；反之，乃是完全为着神。所以，因着奠祭是浇奠给神的，我们就能确切地说，神喝。…按照二十九章，我们不仅该给神摆上食物，也该给祂东西喝。我们需要浇上奠祭给祂喝。最终，我们该以食物和奠祭的酒来服事祂。（出埃及记生命读经，一七五二页。）

信息选读

奠祭的酒是为着神的满足，是向神浇奠出来给祂喝的。…奠祭预表基督在神面前浇奠出来作真正的酒，使祂满足。基督向神倾倒祂的全人。以赛亚五十三章十二节说，“祂将命倾倒，以至于死。”因此，基督是向神浇奠的属天、属灵的酒，使神喜悦。此外，奠祭不仅预表基督自己，也预表基督以祂自己作属天的酒浸透我们，直到祂与我们成为一而被浇奠，为着神的享受和满足。

WEEK 5 — DAY 4

Morning Nourishment

Exo. 29:40-41 And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering. And the other lamb you shall offer at twilight...with the meal offering and its drink offering as in the morning...

Phil. 2:17 But even if I am being poured out as a drink offering...

According to the Bible, God drinks. I have even been considering the need for a tract entitled “God Drinks.” Exodus 29:40 and 41 mention the drink offering. This drink offering was not for the priests. Rather, it was altogether for God. Thus, because the drink offering was poured out for God, we can rightly say that God drinks...According to Exodus 29, we should not only serve God with food, but we should also give Him something to drink. We need to pour out the drink offering for Him to drink. Eventually, we should serve Him with both food and the wine of the drink offering. (Life-study of Exodus, p. 1527)

Today's Reading

The wine of the drink offering was for God's satisfaction; it was poured out to God for Him to drink...The drink offering typifies Christ as the One poured out as real wine before God for His satisfaction. Christ poured out His very being unto God. Isaiah 53:12 says, He “poured out His life unto death.” Thus, Christ is the heavenly, spiritual wine poured out to God for His pleasure. Furthermore, the drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction.

希伯来十章一至十二节指明基督是一切供物的应验。祂来了，是要实行神的旨意。（7，9，）就是以祂人性里的自己，作独一的祭物和供物，顶替作预表的祭物和供物，使神的选民圣别。基督是这独一的供物，是燔祭、素祭、平安祭、赎罪祭、赎愆祭、摇祭、举祭、和奠祭的实际。基督在祂的死里，将自己献给神作供物，应验一切供物的预表。（新约总论第二册，二七八页。）

既然保罗在腓立比书所论到的每件事，都与经历基督有关，那么二章十七节所提到的奠祭，必然也是如此。我们对基督的经历若尚未达到被构成为奠祭的地步，我们就还没有完满地经历基督。当我们经历基督到极其高超的程度时，我们就会成为奠祭。

奠祭乃是在利未记一至六章所启示的基本祭物之外附加的。（民十五1~10，二八7~10。）基本的祭物预表基督的各方面，奠祭预表献祭的人所享受的基督。基督这属天的酒充满献祭的人，甚至使他们成为献给神的酒。使徒保罗因着这样享受基督，就成了这样的奠祭，（提后四6，）使他能借着流血，浇奠在信徒的信心这献给神的祭物上。

我们若读民数记十五章一至十节和二十八章七至十节，就会看见，奠祭乃是（在基本祭物之外）附加的。基本的祭若没有同着奠祭献上，就指明这样献基本的祭有不及之处。…献祭的人〔无法〕凭着自己天然的构成就能成为…奠祭。反之，他必须享受基督到一个地步，使基督充满他、浸透他并弥漫他。基督乃是属天的酒，给我们享受。当我们借着将祂接受进来而享受祂时，我们就要被祂充满，彻底被祂浸透。这样，我们就成为酒，作奠祭浇奠在我们向神所献的祭物上。（腓立比书生命读经，一三六至一三七页。）

参读：腓立比书生命读经，第十四篇。

Hebrews 10:1-12 indicates that Christ is the fulfillment of all the offerings. He came to do the will of God (vv. 7, 9), that is, to replace the sacrifices and offerings, which were types, with Himself in His humanity as the unique sacrifice and offering for the sanctification of God's chosen people. As this unique offering, Christ is the reality of the burnt offering, meal offering, peace offering, sin offering, trespass offering, wave offering, heave offering, and drink offering. In His death Christ offered Himself to God as the offering that fulfills all the types of the offerings. (The Conclusion of the New Testament, p. 462)

Since everything Paul covers in the book of Philippians is related to the experience of Christ, this must also be true of the drink offering referred to in 2:17. If our experience of Christ has not come to the point where we have been constituted as a drink offering, we have not yet experienced Christ to the uttermost. When we experience Christ to an exceedingly high degree, we will become a drink offering.

The drink offering was additional to the basic offerings revealed in Leviticus 1 through 7 (Num. 15:1-10; 28:7-10). The basic offerings are types of various aspects of Christ. The drink offering is a type of Christ as enjoyed by the offerer, an offering that fills him with Christ as the heavenly wine and even causes him to become wine to God. The apostle Paul became such a drink offering by so enjoying Christ that he could be poured out by the shedding of his blood upon the believers' faith as a sacrifice to God.

If we read Numbers 15:1-10 and 28:7-10, we will see that the drink offering was something additional [to the basic offerings]. If one of the basic offerings was offered without the drink offering, this was an indication that there was something lacking with the presentation of the basic offering... The offerer [cannot] be...a drink offering according to his own natural constitution. Rather, he must enjoy Christ to such an extent that Christ fills him, saturates him, and permeates him. Christ is the heavenly wine for our enjoyment. When we enjoy Him by taking Him into us, we will become filled with Him and thoroughly saturated with Him. In this way we will become the wine to be poured out as a drink offering upon the offerings we present to God. (Life-study of Philippians, second edition, pp. 113-114)

Further Reading: Life-study of Philippians, msg. 14

第五周·周五

晨兴喂养

创三五 14 “雅各便在神与他说话的地方立了一根石柱，在柱上浇了奠祭，并且浇上油。”

太九 17 “也没有人把新酒装在旧皮袋里；不然，皮袋胀裂，酒泻出来，皮袋也就坏了。人乃是把新酒装在新皮袋里，两样就都得保全。”

雅各两次在伯特利竖立柱子。（创二八 18，三五 14。）第一次他没有在柱子上浇奠祭，他不过在其上浇油。雅各第一次…在柱子上浇油，并没有奠酒，原因是在圣经中，油不需要我们这一面很多的经历，但酒是在于我们的经历。雅各初次到伯特利的时候，…他不过是一个年轻的抓夺者，他没有酒可以浇奠给主。因此在创世记二十八章他无法浇奠祭。但二十年以后，在他已经被主摸着，多少有了一些变化以后，他回到伯特利。因着他有了一些经历，他就有酒浇在柱子上作奠祭献给主。

（一个人借着经历基督作各种祭的实际，）至终他要成为被基督充满并浸透的人。这位浸透他的基督，要成为他的酒。他要被这酒浸透，并且实际地与这酒成为一。（创世记生命读经，一三五八至一三六〇页。）

信息选读

我们若天天经历基督，至终我们所经历的基督，就要在我们里面成为酒。我们越经历基督，就越“发疯”。…你曾否在一种光景中，快乐到无法自制，甚至快乐到癫狂？…我们与主在一起越这样

WEEK 5 — DAY 5

Morning Nourishment

Gen. 35:14 ...Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it.

Matt. 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

Jacob twice set up a pillar in Bethel [Gen. 28:18; 35:14]. The first time he did not pour a drink offering upon the pillar; he simply poured oil upon it. The reason Jacob poured oil but not wine upon the pillar the first time was that in the Bible oil does not require very much experience on our part, but wine depends upon our experience. At the time of Jacob's first visit to Bethel,...he was a young supplanter and had no wine to pour out to the Lord. Thus, in chapter 28 he could not pour out the drink offering. But twenty years later, after he had been touched by the Lord and had been somewhat transformed, he returned to Bethel. Because he had had some experience, he had wine to pour out upon the pillar as a drink offering to the Lord.

By experiencing Christ [as the reality of the offerings someone]...will eventually become a person filled and saturated with Christ. The very Christ who saturates him will be his wine, and...[he] will be saturated with this wine and actually become one with the wine. (Life-study of Genesis, pp. 1141-1143)

Today's Reading

If we experience Christ day after day, eventually the Christ we experience will become wine in us. The more we experience Christ, the “crazier” we will become...Have you ever been in a state where you were so happy that you were not able to control yourself, even beside yourself with joy?...The

“发疯”越好。不仅青年人，甚至年长的弟兄姊妹，也该与主在内室这样的“发疯”。…你若天天经历基督作赎罪祭，并其他基本的祭，作这些祭的基督就要成为酒，使你极其欢喜快乐。…这样，凡是我们对基督的经历，都要成为我们的新酒。（太九 17。）

最终，我们对基督的经历，就成为我们里面的元素，振奋我们，使我们极其快乐。当我们继续在这种享受中，我们甚至与酒成为一。

醉酒的人，就是与所喝的酒成为一的人。酒浸透了他的全人，他甚至有酒的样子和气味。我们可以说，这人就是酒。我们基督徒，就像醉酒的人被酒浸透一样，必须被基督浸透，直到我们成为酒。…当我们喝醉了基督，我们就成为使神满足的酒，我们就有资格并预备好成为奠祭。奠祭不仅是基督自己，乃是基督把我们浸透，直到基督与我们，我们与基督成为一。

奠祭不仅仅是基督自己，乃是基督浸透了我们，直到基督这酒成了我们。马太九章十七节的酒只是基督，但保罗说，“我现在被浇奠。”（提后四 6。）提后四章六节的酒，乃是马太九章十七节的基督浸透了保罗，使保罗成了酒。原先这酒只是基督；但现在这酒成了我们，使我们能作奠祭被浇奠。这浇奠在于我们对基督的经历。在伯特利，神的家这里，我们必须作奠祭被浇奠。

奠祭不是出自酒醉的酒，乃是出自我们饮酒的经历。…只有一班人享受基督作酒到一个地步，喝醉了基督，并且自己成了酒，这样的人才能完全使神满足。这酒不是直接从酒醉来的，乃是间接从喝基督作酒的人来的。（创世记生命读经，一三六二至一三六六页。）

参读：创世记生命读经，第八十九篇。

more we are “crazy” like this with the Lord, the better. Not only the young people, but even the older brothers and sisters should be “crazy” in their inner chamber with the Lord...If you experience Christ as the sin offering and as the other basic offerings daily, Christ as all these offerings will become wine and cause you to be exceedingly happy and joyful...Thus, whatever we experience of Christ will become our new wine [Matt. 9:17].

Ultimately, our experience of Christ becomes the element within us stirring us up to be ecstatically happy. As we continue in this enjoyment, we shall even become one with the wine.

A drunkard...has become one with the wine he drinks. Wine has saturated his whole being, and he even has the appearance and aroma of wine. We may say that this man is just wine. We Christians, like a drunkard saturated with wine, must be saturated with Christ until we become wine...When we become drunk of Christ and with Christ, we become wine to satisfy God, and we are qualified and ready to be a drink offering. The drink offering is not merely Christ Himself; it is the Christ who saturates us until Christ and we, we and Christ, become one.

The drink offering is not just Christ Himself; it is the Christ who has saturated us until the wine has become us. Although the wine in Matthew 9:17 was only Christ, Paul said, “I am already being poured out as a drink offering” (2 Tim. 4:6, Gk.). The wine in 2 Timothy 4:6 was the Christ of Matthew 9:17 who had saturated Paul and who had made him wine. Formerly, this wine was only Christ; but now it becomes us that we may be poured out as a drink offering. This pouring out depends upon our experience of Christ. Here in Bethel, in God’s house, we must be poured out as a drink offering.

The drink offering does not come from wine out of the winepress; it comes from our experience of drinking the wine...God...will be fully satisfied [only] with those who have enjoyed Christ as wine to such an extent that they have become drunk with Christ and have themselves become the wine to satisfy God. This wine is not the direct wine from the winepress; it is the indirect wine from those who drink Christ as the wine. (Life-study of Genesis, pp. 1144-1147)

Further Reading: Life-study of Genesis, msg. 89

第五周·周六

晨兴喂养

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

提后四 6 “我现在被浇奠，我离世的时候到了。”

我们若把关于奠祭的经文像七巧板一样拼在一起，就要看见奠祭主要的是为着召会。创世记三十五章第一次提到奠祭。在圣经里，第一次提到一件事，就决定了那件事的原则。圣经第一次提到奠祭，乃是与神的建造有关，因为奠祭是浇在柱子上。若没有创世记三十五章十四节作基础，我们读到出埃及记、利未记、和民数记中的奠祭，就不会认识奠祭是为着神的建造。但我们必须回到第一次提到奠祭的地方，在那里我们看见，奠祭不仅是为着敬拜神，也是为着建造伯特利。圣经最后一次提到奠祭是在提后四章六节，在那里奠祭也是为着召会，为着伯特利。因此，从第一次所提，到末一次所提，奠祭主要的乃是为着神的建造，而不是为着敬拜神。表面看来，奠祭是为着敬拜，实际上乃是为着神的家，为着柱子的建造。这柱子乃是神殿的告示牌。（创世记生命读经，一三六八至一三六九页。）

信息选读

保罗以旧约的预表为根据，将自己视为奠祭，浇奠在信徒信心的祭物和供奉上。多年来，保罗一直饮于基督、享受基督，以致被基督充满，被基督浸透；至终，基督这属天的酒使保罗这人里面被酒所

WEEK 5 — DAY 6

Morning Nourishment

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

2 Tim. 4:6 For I am already being poured out, and the time of my departure is at hand.

If we fit together the verses concerning the drink offering like the pieces of a jigsaw puzzle, we will see that the drink offering is mainly for the church. The first mention of the drink offering is in Genesis 35. The first mention of a matter determines the principle of that matter in the Scriptures. The drink offering is first mentioned in relation to God's building, for this offering was poured out upon the pillar. If we read about the drink offering in Exodus, Leviticus, and Numbers without having Genesis 35:14 as a basis, we will not realize that the drink offering is for the building of God. But we must return to the first mention of the drink offering, where we see that it was not only for the worship of God but also for the building of Bethel. The last mention of the drink offering is 2 Timothy 4:6. Here the drink offering is also for the church, for Bethel. Therefore, from the first mention to the last, the drink offering is mainly for God's building, not mainly for the worship of God. Apparently, the drink offering is for worship; actually, it is for the house of God, for the building of the pillar, the signboard of God's temple. (Life-study of Genesis, p. 1150)

Today's Reading

With the typology in the Old Testament as a basis, Paul came to regard himself as a drink offering poured out upon the sacrifice and service of the believers' faith. For years Paul had been drinking of Christ and enjoying Him so that he came to the point that he was filled with Christ and saturated with Him.

构成。这就是为什么保罗认为自己是酒，如同奠祭浇奠在信徒的信心这献给神的祭物上。

在腓立比二章十七节，…“你们信心的祭物和供奉”…意思是说，保罗认为腓立比信徒的信心作了他们献给神的祭物，也成了他们对神的供奉。保罗的职事所产生的结果，乃是信徒的信心。十七节的信心是包罗一切的，所包含的比相信的行动丰富得多。这信心是信徒所领受、经历、并享受于基督的一切的构成与总和的表现…。保罗的职事产生信徒这包罗一切的信心。信徒将这信心当作祭物献给神。

旧约的原则是，奠祭需要与基本的祭一同献上；基于这原则，保罗以信徒对基督的经历所构成的信心为基本的祭，好叫他能将自己作为奠祭浇奠在其上。天上的神必定会因这种光景非常喜乐。当祂看见信心作基本的祭，又看见奠祭，必定非常喜乐！在信徒这面有信心，在使徒这面有奠祭，这是何等美妙的景象！难怪保罗能说，他与他们众人一同喜乐！保罗乐于流血（殉道）成为奠祭，浇奠在信徒信心的祭物上。他不仅喜乐，还与众圣徒一同喜乐。与别人一同喜乐，意指同他们分享喜乐。使徒在为腓立比人的信心殉道的事上，与他们分享他的喜乐。因此，这含示向他们庆贺之意。我相信三一神看见这种欢乐、喜乐的情景，也与保罗一同喜乐。

我们要成为奠祭，就必须被主充满，被主浸透；唯有如此，我们才能有属灵的构成，使我们成为奠祭。像我们这样的罪人，竟能构成属天的酒，让神心满意足，这是何等不得了的事！（腓立比书生命读经，一三七至一三八、一四〇页。）

参读：腓立比书生命读经，第五十篇。

Eventually, Christ as the heavenly wine caused Paul to become a constitution of wine in his very being. This was the reason Paul could consider himself wine poured out as a drink offering upon the sacrifice he offered to God as a priest.

In Philippians 2:17...the sacrifice and service of your faith means that the faith of the Philippian believers was a sacrifice offered to God and also became their service to God. The issue, the result, of Paul's ministry was the faith of the believers. Faith in 2:17 is all-inclusive. It refers to much more than the act of believing. Faith here includes all that the believers have received and enjoyed. Ultimately, it includes what the believers themselves are. This faith was the result of Paul's ministry. Paul's ministry resulted in the all-inclusive faith of the believers, the faith that Paul offered to God as a sacrifice.

Based upon the principle in the Old Testament that the drink offering required a basic offering, Paul regarded the faith constituted of the believers' experience of Christ as the basic offering upon which he could pour out himself as a drink offering. God in heaven must have been very happy with this situation. How pleased He must have been to see the faith as the basic offering and also to see the drink offering! On the side of the believers, there was faith; on the side of the apostle, there was the drink offering. What a marvelous scene! No wonder Paul could say that he rejoiced with them all! Paul rejoiced to have his blood [of martyrdom] shed as a drink offering upon the sacrifice of the believers' faith. He not only rejoiced, but he rejoiced together with all the saints. To rejoice together with others is to share joy with them. The apostle shared his joy with the Philippians in his martyrdom over their faith. This implies that he was congratulating them. I believe that the Triune God was also rejoicing with Paul at such a happy, joyful scene.

In order to become a drink offering, we need to be filled with the Lord and saturated with Him. Only in this way can we have the spiritual constitution that makes us a drink offering. What a tremendous matter that sinners such as we can be constituted into heavenly wine for God's satisfaction! (Life-study of Philippians, second edition, pp. 114-116)

Further Reading: Life-study of Philippians, msg. 50

第五周诗歌

465

十字架的道路 – 结果之路

6 6 6 6 8 8 6 6 (英 635, 不同调, 不同律)

C 大调

6/8

5 | 5 5 3 5 | 6 · 1̇ 7 6 | 5 5 4 5 | 3 · 3
 一 我 们 现 在 默 思 葡 萄 一 生 的 事:
 5 | 5 5 3 5 | 6 · 1̇ 7 6 | 5 5 7 6 7 | 1̇ · 1̇
 其 路 并 不 容 易, 其 境 也 不 安 逸;
 1̇ | 2̇ 2̇ 2̇ 1̇ 7 | 1̇ 1̇ 5 1̇ | 2̇ 2̇ 2̇ 1̇ 7 | 1̇ 1̇ 5
 生 长 不 象 野 地 野 花, 随 地 随 意 自 由 吐 华;
 1̇ | 7 7 7 6 7 | 1̇ · 1̇ 1̇ | 7 7 7 6 7 | 1̇ · 1̇
 生 成 曲 径 迷 堂, 生 成 款 式 百 样。

- 九 有手要来摘下, 有脚要来践踏,
 葡萄所有宝藏, 在于酒醉之上,
 直到丰富、血红的酒, 浩荡有如长江大流,
 终日涌溢不息, 喜乐充满大地。
- 十 但是葡萄形状, 乃是剥光凄凉:
 已经给了一切, 又将进入黑夜,
 却无谁人向它偿还 它所给人酣醉之欢,
 反而将它再砍, 使成无枝秃干。
- 十一 然而全冬之间, 它酒却赐甘甜,
 给那寒冷之中, 忧郁愁苦之众;
 但是葡萄却在外面, 孤独经历雪地冰天,
 坚定忍受一切, 一切可疑、难解!
- 十五 估量生命原则, 以失不是以得;
 不视酒饮几多, 乃视酒倾几何;
 因为爱的最大能力, 乃是在于爱的舍弃,
 谁苦受得最深, 最有, 可以给人。
- 十六 谁待自己最苛, 最易为神选择;
 谁伤自己最狠, 最能擦人泪痕;
 谁不熟练损失、剥夺, 谁就仅是响钹、鸣锣;
 谁能拯救自己, 谁就不能乐极。

WEEK 5 — HYMN

Let us contemplate the grape vine

The Way of the Cross — The Way of Fruitfulness

635

1. Let us con-tem-plate the grape vine, From its life now let us learn, How its growth is fraught with suff'ring, Midst en-vi-ronment so stern; How un-like the untamed flowers Growing in the wilder-ness In a maze of wild con-fusion, Making patterns numberless.

9. Hands will pick and feet will trample
 All the riches of the vine,
 Till from out the reddened wine-press
 Flows a river full of wine.
 All the day its flow continues,
 Bloody-red, without alloy,
 Gushing freely, richly, sweetly,
 Filling all the earth with joy.
10. In appearance now the grape vine
 Barren is and pitiful;
 Having given all, it enters
 Into night inscrutable.
 No one offers to repay it
 For the cheering wine that's drunk,
 But 'tis stripped and cut e'en further
 To a bare and branchless trunk.
11. Yet its wine throughout the winter
 Warmth and sweetness ever bears
 Unto those in coldness shiv'ring,
 Pressed with sorrow, pain, and cares.
 Yet without, alone, the grape vine
 Midst the ice and snow doth stand,
 Steadfastly its lot enduring,
 Though 'tis hard to understand.
15. Not by gain our life is measured,
 But by what we've lost 'tis scored;
 'Tis not how much wine is drunken,
 But how much has been outpoured.
 For the strength of love e'er standeth
 In the sacrifice we bear;
 He who has the greatest suff'ring
 Ever has the most to share.
16. He who treats himself severely
 Is the best for God to gain;
 He who hurts himself most dearly
 Most can comfort those in pain.
 He who suffering never beareth
 Is but empty "sounding brass";
 He who self-life never spareth
 Has the joys which all surpass.

