

## 第三周

耶稣—神所起君王救主的名，  
与以马内利—人所称君王救主的名

诗歌：补 225

读经：太一 21，23，十八 20，二八 20

- 太 1:21 她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。
- 太 1:23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”（以马内利翻出来，就是神与我们同在。）
- 太 18:20 因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。
- 太 28:20 凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。

### 【周一】

壹 “她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来”——太一 21:

- 一 “耶稣”是希腊文，等于希伯来文的名“约书亚”，意，耶和華救主，或耶和華救恩；耶稣是耶和華成为我们的救主和救恩——罗十 12～13，五 10，参腓一 19。
- 二 “耶稣”这名包括“耶和華”这名；“耶和華”的意思是“我是那我是”，指明耶和華是自有永有的永远者，就是那昔是今是以后永是者——出三 14，启一 4:

## Week Three

**Jesus—the King-Savior’s Name Given by God and  
Emmanuel—the King-Savior’s Name Called by Man**

Hymns: E1083

Scripture Reading: Matt. 1:21, 23; 18:20; 28:20

- Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
- Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
- Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.
- Matt. 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

### § Day 1

I. **"She will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins"—Matt. 1:21:**

- A. Jesus is the Greek equivalent of the Hebrew name Joshua, which means "Jehovah the Savior," or "the salvation of Jehovah"; Jesus is Jehovah becoming our Savior and our salvation—Rom. 10:12-13; 5:10; cf. Phil. 1:19.
- B. The name Jesus includes the name Jehovah, which means "I Am Who I Am," indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:

- 1 唯有耶和华是那是的一位，祂不倚靠自己以外的任何事物；我们必须操练信心的灵信“祂是”，我们“不是”；在一切事上，祂是唯一的一位，独一的一位，我们什么都不是——来十一6。
  - 2 作为“我是”，祂是包罗万有的一位，是一切正面事物的实际，也是祂子民所需的一切——约六35，八12，十14，十一25，十四6。
  - 3 我们可以说，我们有一张金额栏空白的签名支票，可以填写我们所需要的一切；我们需要什么，耶稣就是什么，就如光、生命、能力、智慧、圣别或公义；我们所需要的一切，都能在耶稣的名里找到。
- 三 耶稣是我们的约书亚，带我们进入安息，这安息就是祂自己作了我们的美地——来四8，太十一28～29。
- 四 主的名，就是祂的人位，乃是包罗万有复合的灵——歌一3，出三十23～30，腓一19。

## 【周二】

### 五 耶稣的名超乎万名之上——二9～10:

- 1 耶稣的名是给我们信入的——约一12。
- 2 耶稣的名是给我们浸入的——徒八16，十九5。
- 3 耶稣的名叫我们得救——四12。
- 4 耶稣的名使我们得医治——三6，四10。
- 5 耶稣的名使我们被洗净、圣别、称义——林前六11。
- 6 耶稣的名是给我们呼求的——罗十13，林前一2，徒九14，创四26。

1. Jehovah is the only One who is and who depends on nothing apart from Himself; we must exercise our spirit of faith to believe that "He is" and we are "not"; He is the only One, the unique One, in everything, and we are nothing—Heb. 11:6.
  2. As the I Am, He is the all-inclusive One, the reality of every positive thing and of whatever His people need—John 6:35; 8:12; 10:14; 11:25; 14:6.
  3. We may say that we believers have a signed check with the space for the amount left blank, and we can fill in whatever we need; whatever we need Jesus is, such as light, life, power, wisdom, holiness, or righteousness; everything we need is found in the name of Jesus.
- C. Jesus is our Joshua, the One who brings us into rest, which is Himself as the good land to us—Heb. 4:8; Matt. 11:28-29.
- D. The Lord's name, His person, is the all-inclusive compound Spirit—S. S. 1:3; Exo. 30:23-30; Phil. 1:19.

## § Day 2

### E. The name of Jesus is above every name—2:9-10:

1. The name of Jesus is for us to believe into—John 1:12.
2. The name of Jesus is for us to be baptized into—Acts 8:16; 19:5.
3. The name of Jesus is for us to be saved—4:12.
4. The name of Jesus is for us to be healed—3:6; 4:10.
5. The name of Jesus is for us to be washed, sanctified, and justified—1 Cor. 6:11.
6. The name of Jesus is for us to call upon—Rom. 10:13; 1 Cor. 1:2; Acts 9:14; Gen. 4:26.

7 那灵是属天的空气给我们吸入；我们操练灵呼求主的名吸入那灵，借此接受那灵——约二十 22，加三 2，帖前五 17，哀三 55 ~ 56，诗歌二一〇首。

#### 六 呼求主名的目的是：

- 1 得救——罗十 13。
- 2 从急难、患难、愁苦和痛苦中蒙拯救——诗十八 6，一一八 5，八六 7，五十 15，八一 7，一一六 3 ~ 4。
- 3 有分于主的慈爱，祂的怜悯——八六 5。
- 4 有分于主的救恩——一一六 2，4，13，17。
- 5 接受那灵——徒二 17，21。
- 6 饮灵水吃灵粮以得满足——赛五五 1 ~ 2，6。
- 7 享受主的丰富——罗十 12，林前十二 3 下，申四 7，诗一四五 18。
- 8 将我们自己挑旺起来——赛六四 7。

### 【周三】

- 9 耶稣的名是给我们在其中祷告的——约十四 13 ~ 14，十五 16，十六 24。
- 10 耶稣的名是给我们聚集归入的——太十八 20。
- 11 耶稣的名是给我们赶鬼的——徒十六 18。
- 12 耶稣的名是给我们在其中放胆讲说的——九 27。

#### 七 撒但恨恶耶稣的名：

- 1 撒但利用人攻击耶稣的名——参二六 9。
- 2 宗教徒攻击耶稣的名，禁止信徒在那名里传扬或施教——四 17 ~ 18，五 40。

7. The Spirit is the heavenly air for us to breathe; by exercising our spirit to call upon the name of the Lord, we breathe in the Spirit and thereby receive the Spirit—John 20:22; Gal. 3:2; 1 Thes. 5:17; Lam. 3:55-56; Hymns, #255.

#### F. The purpose of calling on the name of the Lord is:

1. To be saved—Rom. 10:13.
2. To be rescued from distress, trouble, sorrow, and pain—Psa. 18:6; 118:5; 86:7; 50:15; 81:7; 116:3-4.
3. To participate in the Lord's lovingkindness, His mercy—86:5.
4. To partake of the Lord's salvation—116:2, 4, 13, 17.
5. To receive the Spirit—Acts 2:17, 21.
6. To drink the spiritual water and eat the spiritual food for satisfaction—Isa. 55:1-2, 6.
7. To enjoy the riches of the Lord—Rom. 10:12; 1 Cor. 12:3b; Deut. 4:7; Psa. 145:18.
8. To stir ourselves up—Isa. 64:7.

### § Day 3

9. The name of Jesus is for us to pray in—John 14:13-14; 15:16; 16:24.
10. The name of Jesus is for us to be gathered into—Matt. 18:20.
11. The name of Jesus is for us to cast out demons—Acts 16:18.
12. The name of Jesus is for us to speak boldly in—9:27.

#### G. Satan hates the name of Jesus:

1. Satan utilizes people to attack the name of Jesus—cf. 26:9.
2. The religionists attacked the name of Jesus, forbidding the believers to preach or teach in that name—4:17-18; 5:40.

3 使徒们遭受逼迫时，因被算是配为耶稣的名受辱而欢喜——41 节，十五 26。

八 主耶稣称赞非拉铁非的得胜者，因为他们没有否认祂的名——启三 8:

1 恢复的召会弃绝了主耶稣基督之外一切的名，而绝对属于主。

2 以主名之外的名称呼召会，乃是属灵的淫乱；召会如同贞洁的童女许配基督，（林后十一 2，）除了她丈夫的名以外，不该有别的名。

### 【周四、周五】

贰 “‘看哪，必有童女怀孕生子，人要称祂的名为以马内利。’（以马内利翻出来，就是神与我们同在）”——太一 23:

一 耶稣这君王救主的名是神所起的，而以马内利这君王救主的名是人所称的——23 节。

二 马太福音是一卷论到以马内利——神成为肉体与我们同在——的书——21 ~ 23 节。

三 以马内利是包罗万有的——腓一 19:

1 祂先是我们的救主，（路二 11，）然后是我们的救赎主、（约一 29，罗三 24、）赐我们生命者，（林前十五 45 下，）之后是包罗万有、内住的灵。（约十四 16 ~ 20，罗八 9 ~ 11。）

2 实际上，全本新约的内容就是以马内利，（太一 23，十八 20，二八 20，后二一 3，）并且所有在基督里的信徒，作为基督的众肢体，乃是团体的基督（林前十二 12，西三 10 ~ 11）这伟大以马内利的一部分。

3. When the apostles were persecuted, they rejoiced that they were counted worthy to be dishonored on behalf of the name of Jesus—v. 41; 15:26.

H. The Lord Jesus praised the overcomers in Philadelphia because they did not deny His name—Rev. 3:8:

1. The recovered church has abandoned all names other than that of the Lord Jesus Christ, belonging to the Lord absolutely.

2. To denominate the church by taking any name other than the Lord's is spiritual fornication; the church, as the pure virgin betrothed to Christ (2 Cor. 11:2), should have no name other than her Husband's.

### § Day 4 & Day 5

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

A. Jesus was the King-Savior's name given by God, whereas Emmanuel was the King-Savior's name called by man—v. 23.

B. Matthew is a book on Emmanuel—God incarnated to be with us—vv. 21-23.

C. Emmanuel is all-inclusive—Phil. 1:19:

1. He is first our Savior (Luke 2:11), then our Redeemer (John 1:29; Rom. 3:24), then our Life-giver (1 Cor. 15:45b), and then the all-inclusive, indwelling Spirit (John 14:16-20; Rom. 8:9-11).

2. Actually, the content of the entire New Testament is an Emmanuel (Matt. 1:23; 18:20; 28:20; Rev. 21:3), and all the believers in Christ, as the members of Christ, are a part of this great Emmanuel, the corporate Christ (1 Cor. 12:12; Col. 3:10-11).

四 实际的以马内利就是实际的灵，也就是终极完成之三一神在我们灵里的同在；祂一直在我们灵里与我们同在——不只天天，更是每时每刻——约一 14，十四 16～20，林前十五 45 下，提后四 22：

- 1 祂在我们的聚集中与我们同在——太十八 20。
- 2 祂天天与我们同在——二八 20。
- 3 祂在我们的灵里与我们同在——提后四 22：
  - a 今天的灵就是以马内利的地——赛八 7～8。
  - b 因为神与我们同在，仇敌绝不能占取以马内利的地——10 节，参约壹五 4，约三 6。
- 4 我们聚集在一起，教训神的圣言，就能享受三一神的同在——太十八 20，二八 20，诗一一九 30，徒六 4。
- 5 我们借着作三一神同在那灵，享受恩典与平安——加六 18，徒九 31。
- 6 那灵的引导和见证，就是祂的同在——罗八 14，16。
- 7 我们借着三一神作为那灵的同在，享受三一神的分赐——林后十三 14。

五 我们要与作以马内利的基督同活，就需要在祂的神圣同在里；这神圣的同在就是赐生命的灵，作三一神的终极完成——加五 25：

- 1 与基督同活就是我们仍然活着，但不是凭自己单独活着，乃是凭那作以马内利的基督在我们里面活着并与我们同活；三一神若在我们外面，就无法完成祂的目的，就是将祂自己分赐到我们这人里面；所以，祂与我们的同在必须是内里的——二 20。
- 2 以马内利是我们的生命和人位，我们是祂的器官，与祂一同生活如同一人；我们的得胜在于以马内

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

1. He is with us in our gatherings—Matt. 18:20.
2. He is with us all the days—28:20.
3. He is with us in our spirit—2 Tim. 4:22:
  - a. Today our spirit is the land of Immanuel—Isa. 8:7-8.
  - b. Because God is with us, the enemy can never take over the land of Immanuel—v. 10; cf. 1 John 5:4; John 3:6.
4. We can enjoy the presence of the Triune God in gathering together for the teaching of His holy Word—Matt. 18:20; 28:20; Psa. 119:30; Acts 6:4.
5. We enjoy grace and peace through the Spirit as the presence of the Triune God—Gal. 6:18; Acts 9:31.
6. The Spirit's leading and witnessing are His presence—Rom. 8:14, 16.
7. We enjoy the dispensing of the Triune God through His presence as the Spirit—2 Cor. 13:14.

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

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

利——耶稣的同在。

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

## 【周六】

六 我们若要进入、据有并享受包罗万有的基督这美地的实际，就必须在主的同在里去；主应许摩西：“我的同在必和你同去，我必使你得安息；”（出三三 14；）神的同在就是祂的道路，是那向祂的百姓指示当行之路的“地图”：

- 1 我们要为着神的建造完全得着并据有基督这包罗万有的地，就必须抓牢这一个原则：神的同在乃是一切问题的准则；我们无论作什么，都必须注意我们有否神的同在；我们若有神的同在，就有一切，但我们若失去神的同在，就失去一切——太一 23，提后四 22，加六 18，诗二七 4，8，五一 11。
- 2 主的同在，主的微笑，是支配的原则；我们必须学习受主直接、头手的同在保守、掌管、管理并指引——二七 8，八十 3，7，17～19。
- 3 作为成熟生命掌权一面的代表，约瑟享受主的同在，并且因此享有主所赐的权柄、亨通与祝福——创三九 2～5，21，徒七 9。
- 4 摩西是个非常接近神的心，并照着神的心的人；因此，他有神的同在，到了完满的地步——出三三 11。
- 5 使徒保罗是照着基督眼中所表露祂全人的标示，在祂面前生活行动的人——林后二 10。
- 6 “我年轻时，人教导我各种得胜、圣别、并属灵的

presence of Jesus.

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

## § Day 6

F. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord; the Lord promised Moses, "My presence shall go with you, and I will give you rest" (Exo. 33:14); God's presence is His way, the "map" that shows His people the way they should take:

1. In order to fully gain and possess Christ as the all-inclusive land for God's building, we must hold on to the principle that God's presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God's presence; if we have God's presence, we have everything, but if we lose God's presence, we lose everything—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11.
2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided by the direct, firsthand presence of the Lord—27:8; 80:3, 7, 17-19.
3. As a representative of the reigning aspect of a mature life, Joseph enjoyed the presence of the Lord, and with it the Lord's authority, prosperity, and blessing—Gen. 39:2-5, 21; Acts 7:9.
4. Moses was a person very near to God's heart and according to God's heart; hence, he had God's presence to a full extent—Exo. 33:11.
5. The apostle Paul was one who lived and acted in the presence of Christ according to the index of His whole person expressed in His eyes—2 Cor. 2:10.
6. "In my youth I was taught various ways to overcome, to be victorious,

方法。然而，…除了主的同在以外，没有一样管用。祂与我们同在，乃是一切”——约书亚记生命读经，五八至五九页。

七 整个新约就是以马内利；我们现今是这伟大以马内利的一部分，这以马内利要终极完成于新天新地里的新耶路撒冷，直到永远；新约开始于一个神人，祂是“神与我们同在”，结束于一个伟大的神人，新耶路撒冷，就是“耶和华的所在”——太一 23，林前六 17，徒九 4，提前三 15～16，启二一 3，22，结四八 35。

to be holy, and to be spiritual. However, not any of these ways worked...Nothing works but the Lord's presence. His being with us is everything"—Life-study of Joshua, 2nd ed., p. 50.

G. The entire New Testament is an Emmanuel, and we are now a part of this great Emmanuel that will consummate in the New Jerusalem in the new heaven and new earth for eternity; the New Testament begins with a God-man, who is "God with us," and ends with a great God-man, the New Jerusalem, which is "Jehovah Is There"—Matt. 1:23; 1 Cor. 6:17; Acts 9:4; 1 Tim. 3:15-16; Rev. 21:3, 22; Ezek. 48:35.



## 第三周■周一

### 晨兴喂养

太一 21 “她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。”

出三 14 “神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。”

耶稣是神所起的名，而以马内利是人所称的名。天使加百列告诉马利亚，她所怀的孩子要起名叫耶稣（路一 31）。…因此，耶稣是神所起的名。…耶稣这名包括耶和華这名。在希伯来文里，神这名的意思是大能者，全能神；耶和華这名的意思是我—我是那我是（出三 14）。动词“是”在希伯来文里不仅指现在，也包括过去和未来。因此，耶和華的正确意义是“我是那我是”—昔是、今是、以后永是的一位。…唯有神是永远者。从已过的永远到将来的永远，祂都是我是。所以，主耶稣能论到自己说，“还没有亚伯拉罕，我就是。”（约八 58）祂也对犹太人说，“你们若不信我是，必要死在你们的罪中。”又说，“你们举起人子以后，必知道我是。”（24、28）我们必须领悟，耶稣是那伟大的我是，并且相信祂是那伟大的我是（马太福音生命读经，七七至七八页）。

### 信息选读

主的名是我是，…我们需要什么，主就是什么。我们若需要救恩，祂自己就是我们的救恩。我们有一张金额栏空白的签名支票，我们可以填写我们所需要的一切。我们若需要一元，可以填写一元。我们若需要一百万元，可以填写一百万元。…这支票

## WEEK 3 — DAY 1

### Morning Nourishment

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

Jesus was the name given by God, whereas Emmanuel was the name called by man. The angel Gabriel told Mary that the child she would conceive was to be called Jesus (Luke 1:31)...Hence, Jesus was a God-given name. The name Jesus includes the name Jehovah. In Hebrew the name God means “the Mighty One,” God the Almighty; and the name Jehovah means “I Am”—I Am Who I Am (Exo. 3:14). The verb to be in Hebrew not only refers to the present but also includes both the past and the future. Hence, the correct meaning of Jehovah is “I Am Who I Am,” the One who is now in the present, who was in the past, and who will be in the future and in eternity forever... Only God is the eternal One. From eternity past to eternity future, He is the I Am. Therefore, the Lord Jesus could say of Himself, “Before Abraham came into being, I am” (John 8:58). He also said to the Jews, “Unless you believe that I am, you will die in your sins,” and, “When you lift up the Son of Man, then you will know that I am” (vv. 24, 28). We must realize that Jesus is the great I Am and believe in Him as the great I Am. (Life-study of Matthew, pp. 59-60)

### Today's Reading

The name of the Lord is the I Am...The Lord is whatever we need. If we need salvation, He Himself will be salvation to us. We have a signed check with the space for the amount left blank, and we may fill in whatever we need. If we need one dollar, we may insert one dollar. But if we need one million dollars, we may insert one million dollars...The check covers whatever we need.

包括我们所需要的一切。你需要什么，耶稣就是什么。你需要光、生命、能力、智慧、圣别或公义么？耶稣自己就是光、生命、能力、智慧、圣别和公义。我们所需要的一切，都能在耶稣的名里找到。这奇妙的名是何等高超，何等丰富！

耶稣这名包括的第一个元素是耶和華，第二个元素是救主。耶稣是耶和華救主，是拯救我们脱离一切消极事物的那位：脱离我们的罪，脱离火湖，脱离神的审判，并脱离永远的定罪。…我们若恨恶脾气，祂会拯救我们脱离脾气。祂拯救我们脱离撒但邪恶的权势，脱离日常生活中一切缠累我们的罪，并脱离一切辖制和嗜欲。阿利路亚，祂是救主！

耶稣不仅是救主，祂自己也是我们的救恩。不要请求祂给你救恩。反而你该说，“主耶稣，来作我的救恩。”耶稣绝不会给你救恩，祂要来作你的救恩。我们信徒不领悟我们多么需要蒙拯救。每天、每时甚至每刻，我们都需要从一些事物中蒙拯救。…在生命里长大是什么意思？在积极方面，在生命里长大就是进入基督所是的丰富。在消极方面，就是蒙拯救脱离某些事物，或弃绝某些事物。虽然我们是微小的人，但我们已积存了许多消极的事物。也许你不领悟你已积存了多少消极的事物。无论我们去哪里，我们都搜集东西。我们拾起许多消极的事物，养成许多需要蒙拯救脱离的习惯。当你读到这里，你也许不觉得需要蒙拯救脱离什么事物。然而，假定你忽然被提到诸天之上。你若现在被提到诸天之上，你会立刻觉得需要许多的拯救。在生命里长大，就是蒙拯救脱离一切不必要的事物，脱离我们生活所不需要的一切。你若有光，有第四天光的暴露，你会说，“主，拯救我！”在这样的時候，我们领悟耶稣真是耶和華作我们的救主，和我们的救恩（马太福音生命读经，七八至八〇页）。

参读：马太福音生命读经，第六篇。

Whatever you need, Jesus is. Do you need light, life, power, wisdom, holiness, or righteousness? Jesus Himself is light, life, power, wisdom, holiness, and righteousness. Everything we need is found in the name of Jesus. How high and how rich is this wonderful name!

The first element included in the name of Jesus is Jehovah. The second is the Savior. Jesus is Jehovah-Savior, the One who saves us from all negative things: from our sins, from hell, from God's judgment, and from eternal condemnation...If we hate our temper, He will save us from it. He saves us from the evil power of Satan, from all our besetting sins in our daily life, and from every bondage and addiction. Hallelujah, He is the Savior!

Jesus is not only the Savior; He Himself is also our salvation. Do not ask Him to give you salvation. Instead, you should say, "Lord Jesus, come to me and be my salvation." Jesus will never give you salvation. He will come to you as salvation. We believers do not realize how much we need to be saved. Every day, every hour, and even every moment we have something from which we need to be saved...What does it mean to grow in life? On the positive side, to grow in life is to enter into the riches of what Christ is. On the negative side, it is to be delivered from certain things, or to forsake certain things. Although we are small men, we have accumulated many negative things. Probably you do not realize how many negative things you have accumulated. Wherever we go, we collect things. We pick up a great many negative things, and we acquire a number of habits from which we need to be saved. As you are reading this, you may not sense that you need salvation from anything. Suppose, however, you were suddenly raptured to the heavens. If you were taken to the heavens right now, you would immediately sense that you need a great deal of saving. To grow in life is simply to be saved from all unnecessary things, from all that is not needed for our living. If you have the light, the exposure of the fourth-day lights, you will say, "Lord, save me!" At such times we realize that Jesus is truly Jehovah as our Savior and our salvation. (Life-study of Matthew, pp. 60-61)

Further Reading: Life-study of Matthew, msg. 6

## 第三周■周二

### 晨兴喂养

罗十 12 ~ 13 “因为犹太人和希利尼人并没有分别，众人同有一位主，祂对一切呼求祂的人是丰富的。因为“凡呼求主名的，就必得救”。”

耶稣的名超乎万名之上（腓二 9 ~ 10）。没有一个名像耶稣的名那样高超，那样被高举。无论你恨耶稣或爱祂，无论你为着祂或反对祂，你都领悟耶稣的名是特别的名。…在本篇信息中，我的负担是要向你们指出，耶稣这被高举的名要为我们作许多的事。

首先，耶稣的名是给我们信入的（约一 12）。我们都必须信入耶稣的名。…我们传福音的时候，不但该帮助人祷告，也该帮助人向全宇宙宣告，他们信入耶稣的名。每当罪人来信入主耶稣，他应当宣告：“今天我信入耶稣的名！”这有很大的不同（马太福音生命读经，八〇页）。

### 信息选读

耶稣的名是给我们浸入的（徒八 16，十九 5）。…名字需要人位，名字就是人位。没有人位，名字毫无意义。浸入耶稣的名，意思就是浸入祂的人位里。

耶稣的名也叫我们得救。行传四章十二节说，“在天下人间，没有赐下别的名，我们可以靠着得救。”…耶稣的名是拯救的名。

彼得在圣殿门口遇见一个瘸腿的人，就对他说，“金银我都没有，只把我所有的给你：我在拿撒勒人耶稣基督的名里，叫你起来行走！”（徒三 6）那人立刻得着医治。然后彼得对百姓说，“在拿撒勒人耶稣基督…的名里，…这人才站在你们面前健康

## WEEK 3 — DAY 2

### Morning Nourishment

**Rom. 10:12-13** For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; for “whoever calls upon the name of the Lord shall be saved.”

The name of Jesus is above every name (Phil. 2:9-10). No name is as high and as exalted as the name of Jesus. Whether you hate Jesus or love Him, whether you are for Him or against Him, you realize that the name of Jesus is a special name...My burden in this message is to point out to you that this exalted name of Jesus is for us to do many things.

First, the name of Jesus is for us to believe into (John 1:12). We all must believe into the name of Jesus...When we preach the gospel, we should help people not only to pray but also to make a declaration to the whole universe that they believe in the name of Jesus. Whenever a sinner comes to believe in the Lord Jesus, he should declare, “Today I believe in the name of Jesus!” This makes a great difference. (Life-study of Matthew, pp. 61-62)

### Today's Reading

The name of Jesus is for us to be baptized into (Acts 8:16; 19:5)...The name needs the person, and the name is the person. Without the person, the name means nothing. To be baptized into the name of Jesus means to be baptized into His person.

The name of Jesus is also for us to be saved. Acts 4:12 says, “Neither is there another name under heaven given among men in which we must be saved.”... The name of Jesus is a saving name.

To the lame man whom he met at the gate of the temple, Peter said, “Silver and gold I do not possess, but what I have, this I give to you: In the name of Jesus Christ the Nazarene rise up and walk” (3:6). Immediately the man was healed. Then Peter said to the people, “In the name of Jesus Christ the Nazarene...this man stands before you in good health” (4:10). This testifies that

完好。”（四 10）这证实耶稣的名也是医治的名。我们可以呼求耶稣的名，好从各种疾病得医治。

耶稣的名已经赐给我们，使我们被洗净、圣别并称义（林前六 11）。我们是被玷污的人，在耶稣的名里并借着神的灵，得了洗净、圣别并称义。…名与人位和那灵有密切的关系。…那灵是这名人位，这名的实际。所以这名能洗净我们、圣别我们并称义我们。那灵与这名是一。耶稣是主的名，那灵是主的人位。当我们呼叫一个真人的名字，那人就来了。耶稣的名联于那洗净我们、圣别我们并称义我们的人位。这不仅仅是道理或理论，乃是实际。当我们信入耶稣的名，被放在耶稣的名里，我们就被放在活的人位里，就是被放在圣灵里。这圣灵洗净我们、圣别我们并称义我们。

耶稣的名是给我们呼求的（罗十 13，林前一 2）。…凡呼求主名的，就必得救（罗十 13）。…你传福音时，不要费尽力气去改变人的想法，却要帮助他们从里面深处开启他们的全人、他们的心和他们的灵，并用他们的口呼求耶稣的名。你若帮助初信者这样呼求耶稣的名，就会为那灵敞开大门，让祂进来。…你呼求耶稣的名十次以后，就会在诸天之上。你的罪会得着赦免，你的重担会消除，你也会得着永远的生命。你会得着一切。

甚至一个多年的信徒要摸着主耶稣、享受主耶稣、分享主耶稣的事物，最好的方法不是说很多，乃是到主面前去呼喊：“耶稣！耶稣！主耶稣！”…许多时候，我们的话太虚空，更好是只呼求“耶稣”。你若呼求祂的名，你会尝到祂并享受祂。耶稣的名是奇妙的名。我们都需要呼求祂（马太福音生命读经，八一至八四页）。

参读：创世记生命读经，第二十五篇。

the name of Jesus is also a healing name. We may call on the name of Jesus for healing from any kind of sickness.

The name of Jesus has been given to us so that we may be washed, sanctified, and justified (1 Cor. 6:11). As defiled persons, we were washed, sanctified, and justified in the name of Jesus and in the Spirit of God...The name is closely related to the person and to the Spirit...The Spirit is the person of the name and the reality of the name. Therefore, the name can wash us, sanctify us, and justify us. The Spirit is one with the name. Jesus is the name of the Lord, and the Spirit is the person of the Lord. When we call on the name of a real person, that person comes. The name of Jesus is linked with the person who washes us, sanctifies us, and justifies us. This is not merely doctrine or theory—it is reality. When we believe into the name of Jesus and are put into the name of Jesus, we are placed into a living person, that is, into the Holy Spirit. This Holy Spirit washes us, sanctifies us, and justifies us.

The name of Jesus is for us to call upon (Rom. 10:13; 1 Cor. 1:2)...Whoever calls upon the name of the Lord shall be saved (Rom. 10:13)...When you preach the gospel, do not try so hard to change people's thinking. Instead, help them to open up their being, their heart and their spirit, from deep within and to use their mouth to call upon the name of Jesus. If you help new believers to call on the name of Jesus in this way, the door will be open wide for the Spirit to enter in...After calling on the name of Jesus ten times, you will be in the heavens. Your sins will be forgiven, your burden will be lifted, and you will have life eternal. You will have everything.

Even for a believer of many years, the best way to touch the Lord Jesus, to enjoy the Lord Jesus, to share something of the Lord Jesus, is not to say very much but to go to the Lord and call, "Jesus! Jesus! Lord Jesus!"...Many times our words are too vain. It is better just to call, "Jesus." If you call on His name, you will taste Him and enjoy Him. The name of Jesus is a wonderful name. We all need to call on Him. (Life-study of Matthew, pp. 62-65)

Further Reading: Life-study of Genesis, msg. 25

## 第三周■周三

### 晨兴喂养

约十四 13 “你们在我的名里无论求什么，我必作成，叫父在子身上得荣耀。”

启三 8 “…我在你面前给你一个敞开的门，是无人能关的；因为你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

我们…可以在耶稣的名里祷告（约十四 13 ~ 14, 十五 16, 十六 24）。这并不是说，我们祷告得很长，然后结束于“在耶稣的名里”这句话。那太形式了。然而，我不反对这个，因为许多时候我也这样作。不过我要说，在我们的祷告中最好呼求耶稣的名，说，“哦，耶稣！耶稣！我来祷告！”在耶稣的名里，你会有真实的负担祷告，并且很容易确信，你的祷告已蒙了垂听并答应。我们若呼求耶稣的名，就确信我们会得着所祈求的。

主耶稣告诉我们要在祂的名里祷告以后，继续说到那灵要来住在我们里面（十四 13 ~ 17）。这指明内住的灵，与我们在主耶稣的名里祷告很有关系。要在耶稣的名里祷告，我们需要那灵。我们在那灵里，就是在耶稣之名的实际里，而我们乃是在耶稣的名里祷告（马太福音生命读经，八四至八五页）。

### 信息选读

耶稣的名也是给我们聚集归入的（太十八 20）。…每当你来到基督徒的聚会中，你必须领悟，你又一次被聚集到这名里。我们已经被放在耶稣的名里，但我们还没有非常深入祂里面。因此，我们需要一再地回来，被聚集到祂的名里。我们都能见证，

## WEEK 3 — DAY 3

### Morning Nourishment

John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

Rev. 3:8 ...I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

We may...pray in the name of Jesus (John 14:13-14; 15:16; 16:24). This does not mean that we pray a long prayer and conclude it with the words in the name of Jesus. That is too formal. However, I do not oppose this, for I have done this many times. Rather, I would say that in our prayer it is good to call on the name of Jesus and say, “O Jesus! Jesus! I come to pray!” In the name of Jesus you will have a real burden to pray, and it will be very easy to have the assurance that your prayer has been heard and answered. If we call on the name of Jesus, we will have the assurance that we will receive what we have asked.

After the Lord Jesus told us to pray in His name, He proceeded to say that the Spirit will come to dwell in us (14:13-17). This indicates that the indwelling Spirit has very much to do with our prayer in the name of the Lord Jesus. In order to pray in the name of Jesus, we need the Spirit. When we are in the Spirit, we are in the reality of the name of Jesus in which we are praying. (Life-study of Matthew, p. 65)

### Today's Reading

The name of Jesus is also for us to be gathered into (Matt. 18:20)...Whenever you come to a Christian meeting, you must realize that you are being gathered once again into the name. We have been put into the name of Jesus, but we are not yet very deep into Him. Hence, we need to come back again and again to be gathered into His name. We can all testify that after every meeting we have had

每次聚会以后，我们里面都深深觉得我们更进入主里面。基督徒的聚集会使我们更深地鉴赏耶稣的名。

我们传讲时，必须在耶稣的名里传讲（徒九27）。要在主的名里传讲，必须在那灵里传讲，因为那灵是主的人位，和祂名的实际。我们在祂的名里传讲，需要那灵使这名成为实际。绝不要忘记耶稣的名。祂的名是甜美的名、丰富的名、权能的名、拯救的名、医治的名、安慰的名和便利的名。这是被高举、得尊荣并受尊敬的名。这也是仇敌所惧怕的名。

你是信徒，你可能有以下的经历。当你和人谈到柏拉图或林肯，你不觉得羞耻；但每当你和人谈到耶稣，就有奇怪的感觉笼罩你。中国人提到孔子，就觉得光荣。每当我们和人说到耶稣，我们也该觉得荣耀，但常常我们没有荣耀的感觉，反而有相当奇怪的感觉。这是属魔鬼的！在这宇宙中，在这地球上，有一种魔鬼的元素反对耶稣。只要你谈论世界局势、经济、科学和许多事情，都没有问题；但每当你谈到耶稣的名，你就有奇怪的感觉。这来自魔鬼。因为撒但和所有的鬼都恨恶耶稣的名，所以我们必须越发宣告这名。我们对这名必须放胆，并说，“撒但，耶稣是我的主！撒但，退去吧！”我们需要呼喊耶稣的名。

使徒受逼迫时，欢喜配为耶稣的名受苦（五41）。这不是很奇妙么？他们甚至为这名不顾性命（十五26）。因为撒但用他一切邪恶的权势攻击耶稣的名，所以我们必须学习为这名受苦。

在启示录三章八节，主耶稣称赞在非拉铁非的召会，因为他们没有否认祂的名。…我们该否认其他的名，却持守耶稣的名。我们必须见证，我们不属于任何人或任何宗派，我们只属于耶稣。耶稣的名是我们唯一的名（马太福音生命读经，八五至八九页）。

参读：以赛亚书生命读经，第八篇。

the sense deep within that we have entered further into the Lord. The Christian gatherings will bring us more deeply into the appreciation of the name of Jesus.

When we speak, we must speak in the name of Jesus [Acts 9:27]. Speaking in the Lord's name must be done in the Spirit, for the Spirit is the person of the Lord and the reality of His name. When we speak in His name, we need the Spirit to make it real...Never forget the name of Jesus. His name is a sweet name, a rich name, a powerful name, a saving name, a healing name, a comforting name, and an available name. This is the name that is exalted, honored, and respected. And it is the name feared by the enemy.

As a believer, you probably have had the following experience. When you are about to talk to others about Plato or Abraham Lincoln, you do not feel ashamed, but whenever you talk to people about Jesus, a strange feeling comes over you. When the Chinese speak about Confucius, they feel glorious. We should also feel glorious whenever we speak to others about Jesus, but often we do not have a glorious feeling. Instead, we have a rather strange feeling. This is devilish! In this universe and on this earth, there is a devilish element that is against Jesus. You have no problem as long as you are talking about the world situation, the economy, science, and so many things; but whenever you talk about the name of Jesus, you have a strange sense. This comes from the devil. Because Satan and all his demons hate the name of Jesus, we must proclaim it all the more. We must be bold with this name and say, "Satan, Jesus is my Lord! Satan, stay away!" We need to shout the name of Jesus.

When the apostles were persecuted, they rejoiced that they were counted worthy to be dishonored on behalf of the name of Jesus (5:41). Is this not wonderful? They even risked their lives for this name (15:26). Because Satan attacks the name of Jesus with all his evil power, we must learn to suffer for this name.

In Revelation 3:8 the Lord Jesus praised the church in Philadelphia because they did not deny His name...We should deny every other name but keep the name of Jesus. We must testify that we do not belong to any person or to any sect but that we simply belong to Jesus. The name of Jesus is the only name we own. (Life-study of Matthew, pp. 65-68)

Further Reading: Life-study of Isaiah, msg. 8

## 第三周■周四

### 晨兴喂养

太一 23 “看哪，必有童女怀孕生子，人要称祂的名为以马内利。”（以马内利翻出来，就是神与我们同在）”

十八 20 “因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”

以马内利是有相当经历的人所称的名。每当你耶稣有一些经历，你就能说祂是神与你同在。耶稣一点不差就是神与我们同在。这是我们的经历。神告诉我们，祂的名是耶稣。但我们接受祂并经历祂时，我们说耶稣是神与我们同在。这是奇妙的（马太福音生命读经，八九页）。

### 信息选读

照着你的经历，你里面深处不觉得耶稣就是神么？…耶稣一点不差就是神自己。祂不仅是神的儿子，也是神自己。有些优秀的作者曾说，在耶稣以外，我们绝不能找到神。神与耶稣同在，神就是耶稣。太初有话，话不仅与神同在，话也就是神（约一 1）。这话成为肉体，称为耶稣。

我们经历耶稣时，祂就是以马内利，神与我们同在。我们听过耶稣是我们的安慰、我们的安息、我们的平安和我们的生命。耶稣对我们是如此丰富。我们若经历祂，立刻会说，“这是神！这不是远离我的神，或在诸天之上的神，乃是与我同在的神。”每当我们在某一面经历耶稣，我们就领悟耶稣是神与我们同在。…耶稣是我们的忍耐。但我们经历祂作我们的忍耐时，我们说，“这忍耐是神与我同在。”耶稣是道路和真

## WEEK 3 — DAY 4

### Morning Nourishment

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

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

Emmanuel is the name called by people who have had a certain amount of experience. Whenever you have some experience of Jesus, you will be able to say that He is God with you. Jesus is nothing less than God with us. This is our experience. God told us that His name is Jesus. But as we receive Him and experience Him, we say that Jesus is God with us. This is wonderful. (Life-study of Matthew, p. 69)

### Today's Reading

Deep within, do you not have the sense that, according to your experience, Jesus is God?...Jesus is nothing less than God Himself. He is not only the Son of God but also God Himself. Some good writers have said that apart from Jesus we can never find God. God is with Jesus, and God is Jesus. In the beginning was the Word, and the Word was not only with God, but the Word was God (John 1:1). This Word became flesh and was called Jesus.

When we experience Jesus, He is Emmanuel, God with us. We have heard that Jesus is our comfort, our rest, our peace, and our life. Jesus is so much to us. If we would experience Him, we would immediately say, “This is God! This is not God far away from me, or God in the heavens, but God with me.” Whenever we experience Jesus in a certain way, we realize that Jesus is God with us... Jesus is our patience. But when we experience Him as our patience, we say, “This patience is God with me.” Jesus is the way and the reality, but when we experience Him as the way and the reality, we say, “This way and this reality

理，但我们经历祂作道路和真理时，我们说，“这条路和这真理就是神与我同在。”阿利路亚，耶稣是神与我们同在！在我们的经历中，祂是以马内利。

每当我们被聚集到耶稣的名里，祂就与我们同在（太十八 20）。…在我们的聚会中，耶稣的同在实际上就是神与我们同在。…耶稣天天与我们同在，直到这世代的终结（二八 20）。“天天”包括今天。不要忘了今天。许多基督徒以为耶稣天天与我们同在，只有今天例外。但耶稣今天、现在就与我们同在！

耶稣不仅在我们中间，祂也在我们灵里。提后四章二十二节说，“愿主与你的灵同在。”这位与我们的灵同在的耶稣就是以马内利，神与我们同在。…我们绝不能将那灵与耶稣的同在分开。那灵就是耶稣同在的实际（约十四 16～20）。这个同在就是以马内利，神与我们同在。…我们呼求耶稣的名，就接受那灵，那灵是耶稣的人位、实际和实化。林前十二章三节说，“若不是在圣灵里，也没有人能说，主，耶稣！”每当我们说“主耶稣”，我们就在那灵里，我们也接受那灵。我们都在传统的影响之下，以为我们必须先禁食祷告，才能接受那灵。然而，接受那灵很简单—只要呼求耶稣的名。

按以赛亚八章七至八节看，仇敌企图占取以马内利的地。不要以为这话只是为着以色列人。今天我们的灵就是以马内利的地。因此，我们自己就是以马内利的地。仇敌撒但和他一切的军兵，要尽其全力占取这以马内利的地，就是占取我们的灵和我们这人。…以赛亚八章十节告诉我们，因为神与我们同在，仇敌绝不能占取以马内利的地。虽然撒但尽其所能要占取你，但你仍在这里。也许上周撒但二十一次企图要占取你，但每次他都失败了。因着以马内利，因着神与我们同在，你仍在这里。这以马内利就是耶稣。今天我们可以这样实际地享受耶稣，并经历祂作我们的以马内利（马太福音生命读经，九〇至九三页）。

参读：马太福音生命读经，第六篇。

are just God with me.” Hallelujah, Jesus is God with us! In our experience, He is Emmanuel.

Whenever we are gathered together into the name of Jesus, He is with us (Matt. 18:20)...The presence of Jesus in our meetings is actually God with us. Jesus is with us all the days until the consummation of the age (28:20). “All the days” includes today. Do not forget about today. Many Christians think that Jesus is present all the days except today. But Jesus is with us now, today.

Jesus is not only among us; He is in our spirit. Second Timothy 4:22 says, “The Lord be with your spirit.” This Jesus who is with our spirit is Emmanuel, God with us. We can never separate the Spirit from the presence of Jesus. The Spirit is simply the reality of Jesus’ presence (John 14:16-20). This presence is Emmanuel, God with us. When we call on the name of Jesus, we receive the Spirit, who is the person, the reality, and the realization of Jesus. First Corinthians 12:3 says, “No one can say, Jesus is Lord! except in the Holy Spirit.” Whenever we say “Jesus is Lord,” we are in the Spirit, and we receive the Spirit. We have all been under the influence of tradition, thinking that we must fast and pray before we can receive the Spirit. However, it is simple to receive the Spirit—just call on the name of Jesus.

According to Isaiah 8:7-8, the enemy may try to take over the land of Emmanuel. Do not think this word is only for the children of Israel. Today our spirit is the land of Emmanuel. Thus, we ourselves are the land of Emmanuel. The enemy, Satan, with all his army will do everything he can to take over this land of Emmanuel, that is, to take over our spirit and our being. Isaiah 8:10 tells us that because God is with us, the enemy can never take over the land of Emmanuel. Although Satan has tried his best to take you over, you are still here. Perhaps during the past week Satan tried twenty-one times to take you over, but he failed every time. You are still here because of Emmanuel, because of God with us. This Emmanuel is Jesus. Today we may enjoy Jesus and experience Him in such a real way as our Emmanuel. (Life-study of Matthew, pp. 69-71)

Further Reading: Life-study of Matthew, msg. 6

## 第三周■周五

### 晨兴喂养

约十四 17 “…实际的灵，乃世人不能接受的，…你们却认识祂，因祂与你们同住，且要在你们里面。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

马太福音这卷书是论到以马内利—神成为肉体来与我们同在。实际的以马内利，就是实际的灵（约十四 16～20）。当彼得与其他门徒听到主在马太十八章二十节和二十八章二十节的话时，他们可能不知道主要如何与他们同在。…他们可能认为主会继续在肉身上与他们同在，这会让他们非常快乐。但在约翰十四章，主耶稣说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在。”（16）然后在十七至十八节，主指明祂要成为这一位保惠师（李常受文集一九九〇年第一册，三七〇页）。

### 信息选读

马太二十八章二十节的“我”是以马内利；约翰十四章十八节那正往门徒这里来的“我”，乃是十七节里“实际的灵”。从马太福音到约翰福音，神圣的启示有一个进展。今天实际的灵就是以马内利。在使徒行传和书信里，实际的灵就是终极完成之三一神在我们灵里的同在。…三一神若在我们外面，就无法完成祂的目的，就是将祂自己分赐到我们这人里面。所以，祂与我们的同在必须是内里的。

我们要与基督同活，就需要在祂神圣的同在里（加五 25 上）。这神圣的同在就是赐生命的灵。…这同在就是以马内利，祂是那真实、实际的耶稣，是三一神与三部分

## WEEK 3 — DAY 5

### Morning Nourishment

John 14:17 ...The Spirit of reality, whom the world cannot receive,...but you know Him, because He abides with you and shall be in you.

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

Matthew is a book on Emmanuel—God incarnated to be with us. The practical Emmanuel is the Spirit of reality (John 14:16-20). When Peter and the other disciples heard the Lord's word in Matthew 18:20 and 28:20, they may have wondered how the Lord would be with them...They may have considered that the Lord would continue to be with them physically, and this may have made them quite happy. But in John 14 the Lord Jesus said, "I will ask the Father, and He will give you another Comforter, that He may be with you forever" (v. 16). Then in verses 17 and 18 the Lord indicated that He would become this Comforter. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 302-303)

### Today's Reading

In Matthew 28:20 the "I" is Emmanuel. In John 14 the "I" who will come in verse 18 is the Spirit of reality in verse 17. There is a progression in the divine revelation from the Gospel of Matthew to the Gospel of John. Today the Spirit of reality is Emmanuel. In Acts and the Epistles, the Spirit of reality is the very presence of the consummated Triune God in our spirit...The Triune God cannot complete His intention to dispense Himself into our being outside of us. Therefore, His being with us must be inward.

To live with Christ, we need to be in His divine presence (Gal. 5:25a),... [which] is the life-giving Spirit, [or]...Emmanuel, who is the real, practical Jesus, the Triune God with the tripartite man. In order to walk by Christ

的人同在。…我们要凭作为赐生命之灵的基督而行，就必须与基督这人位，就是以马内利同活。今天以马内利乃是赐生命的灵，就是终极完成的三一神，时刻与我们同在。…祂不仅是在外面与我们同在，更是在一天之中，分分秒秒在我们的灵里，内在地与我们同在。我们单独时，作事并说话是一个样子；但有别人与我们同在时，我们作事和说话就不一样了。…我们若领悟有另一位与我们同在，我们所作的每一件事，譬如购物，就会改变。

很少基督徒行事、生活、说话、作事，是有另一位，就是以马内利，与他们同在。我们有以马内利的道理，却少有以马内利的经历。我们若更多经历以马内利，就不会作我们今天所作的许多事，诸如闲谈等等。…主的同在改变我们的生活。我们都必须领悟并认知，主耶稣是我们的救主，也是以马内利。祂是三一神与我们三部分的人同在。我们不该在自己里面或凭自己说什么或作什么，我们需要经历以马内利。

与基督同活就是：不再是我单独活着，乃是与那活在我里面的基督同活（二 20）。…你必须领悟你不再是单独活着，乃是基督与你同活，并在你里面活着。当你有了这个认知，你整个生活就会有彻底的翻转。…与基督同活就是我们仍然活着，但不是凭自己单独活着，乃是凭那作以马内利与我们同活的基督而活。以马内利这名称头一次被提到，是在以赛亚书（七 14，八 8）。许多基督徒称主是耶稣，是基督，但很少基督徒称主是以马内利。我们必须学习称我们的主为“以马内利”。

以马内利是我们的生命和人位，我们是祂的器官；作为祂的器官，我们与祂一同生活如同一人。三一神与三部分的人一同活着。…我们若失去祂的同在，就会失败；但我们若有祂的同在，就会得胜（李常受文集一九九〇年第一册，三七一至三七四页）。

参读：三一神作三部分人的生命，第九章。

as the life-giving Spirit, we must live with Christ as a person, who is Emmanuel. Today Emmanuel is the very life-giving Spirit, who is the consummated Triune God as His presence with us moment by moment...He is not only with us outwardly but also with us inwardly in our spirit every minute of the day. We do and say things one way when we are alone, but when we have someone else with us, we do and say things differently...If we realize that another One is with us, everything we do, such as shopping, will change.

There are very few Christians who walk, live, speak, and do things with Emmanuel as another One with them. We have the doctrine of Emmanuel, but we have very little experience of Emmanuel. If we had more experience of Emmanuel, we would not do many of the things we do today, such as gossip... The presence of the Lord changes our life. We all must have the realization and sensation that the Lord Jesus, who is our Savior, is also Emmanuel. He is the Triune God with us, the tripartite men. We should not say or do anything in ourselves or by ourselves. We need to experience Emmanuel.

Living with Christ is not I living alone but with Christ living in me (2:20)... You must realize that you are no longer living alone, but Christ is living with you and in you. When you have this sensation, it will revolutionize your entire life. To live with Christ, we still live, yet not by ourselves alone but by Christ living with us as Emmanuel. The name Immanuel is first mentioned in Isaiah (7:14; 8:8). Many Christians address the Lord as Jesus and Christ, but few address the Lord as Emmanuel. We must learn to call our Lord "Emmanuel."

Emmanuel is our life and person, and we are His organ. As His organ, we live together with Him as one person. The Triune God lives together with the tripartite man...If we lose His presence, we are defeated, but if we have His presence, we have the victory. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 303-305)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," ch. 9

## 第三周■周六

### 晨兴喂养

出三三 14 “耶和华说，我的同在必和你同去，我必使你得安息。”

诗二七 8 “你说，你们当寻求我的面；那时我的心向你，耶和华啊，你的面我正寻求。”

基督就是神与我们同在（太一 23）。这不仅启示在马太一章，也启示在二十八章，在那里主耶稣说，“看哪，我天天与你们同在，直到这世代的终结。”（20）实际上，全本新约就是以马内利；我们现今就是这伟大以马内利的一部分，这以马内利要终极完成于新天新地的新耶路撒冷，直到永远（以赛亚书生命读经，六八至六九页）。

### 信息选读

我们若是要往前去得着（基督作美地的实际），我们必须凭着神的同在而去。若是神的同在和我们同去，我们就能进去并享受那地。…神…应许摩西说，“我的同在必和你同去，我必使你得安息。”（出三三 14）这意思是说，祂要用祂的同在领以色列人去得着那地。

“我的同在必和你同去”，这是很奇特的一句话。这是说祂的同在要去，而不是说祂要去。祂要去是一件事，祂的同在要去是另一件事。…许多时候神会和你同去，但是祂的同在不和你同去。许多时候神真是帮助你，但是你确实知道，祂对你不高兴。你会得着祂的帮助，但你要失去祂的同在。祂带你到你的目的地，祂也祝福你，但在整个旅途中，你不觉得祂的同在。…已过的年间，当我服事主的时候，许多次我觉得祂的帮助。主非帮助我不可，祂为祂自己的缘故必

## WEEK 3 — DAY 6

### Morning Nourishment

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

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

Christ is God with us [Matt. 1:23]. This is revealed not only in Matthew 1 but also in Matthew 28, where the Lord Jesus said, “Behold, I am with you all the days until the consummation of the age” (v. 20). Actually, the entire New Testament is an Immanuel, and we are now a part of this great Immanuel that will consummate in the New Jerusalem in the new heaven and new earth for eternity. (Life-study of Isaiah, 2nd ed., pp. 53-54)

### Today's Reading

If we would go on to possess [Christ as the reality of the good land], we must do so by the presence of the Lord. If the presence of the Lord goes with us, we can enter and enjoy the land...The Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14). This means that He would bring the people into the possession of the land by His presence.

This is quite a peculiar word: “My presence shall go.” It does not mean that He will go. He will go is one thing, and My presence shall go is another. Many times the Lord will go with you, but His presence will not. Many times the Lord will truly help you, but be assured, He is not happy with you. You will receive His help, but you will lose His presence. He will bring you to your destination, and He will bless you, but throughout the whole trip you will not sense His presence. Many times in past years while I was serving the Lord, I have realized His help. The Lord is bound to help me; He must help me for His own sake. But I can tell you that many times I did not have the presence of the Lord, simply

须帮助我。但是我能告诉你，许多时候我并没有神的同在，只因祂对我不太高兴。…祂随着去，但是祂把祂的同在扣住，好叫我知道祂的不悦。

千万不要以为只要有主的帮助就够了。…我们必须有主的同在。我们必须学习这样祷告：“主，你若是不把你的同在赐给我，我就要和你留在这里，若是你的同在不和我同去，我就不去。我不要受你帮助的管理，我要你同在的管理。”我们还必须进一步地祷告说，“主啊，我不要你的帮助，但我要你的同在。主，我必须和你的同在。没有你的帮助，我行；但是没有你的同在，我就不行。”

即使我们眼中带着泪水，我们天天还得这样说，“主，除了你微笑的同在，无何能使我满足。除了你荣脸上的微笑，我别的什么都不要。只要我有这一个，我就不管天塌下来，或是地裂开。全世界都可以起来反对我，但是只要你的笑脸在我身上，我就能赞美你，并且一切就都好了。”主说，“我的同在必和你同去。”何等宝贝！主的同在，主的微笑，乃是支配的原则。我们必须惧怕从主有所接受，却失去祂的同在。…很可能主自己会把什么东西给你，但是那一件东西却将主的同在从你夺去。祂要帮助你，祂要祝福你，但是那个帮助，那个祝福却叫你得不着祂的同在。我们必须学习只受主同在的保守、掌管、管理并指引。我们必须告诉主，我们除了祂直接的同在之外，别的什么都不要。我们不要祂间接的同在。许多时候，你只有主间接的同在；不是第一手的，不是直接的。你要学习单单受主直接、第一手同在的管理。…这不仅是一个条件，一个资格，也是一个能力，使你能进去得着那地。主第一手的同在要加强你，使你能以丰满地得着包罗万有的基督。神第一手的同在有何等的力量，何等的大能！（李常受文集一九六一至一九六二年第四册，三九二至三九六页）

参读：包罗万有的基督，第十一章。

because He was not happy with me...He went along, but He withheld His presence that I might know His displeasure.

Never think that as long as the Lord helps you, it is sufficient...We must have the Lord's presence. We must learn to pray, "Lord, if You will not give me Your presence, I will stay here with You. If Your presence does not go with me, I will not go. I will not be governed by Your help but by Your presence." We must go even further to pray, "O Lord, I do not want Your help, but I do want Your presence. Lord, I must have Your presence. I can do without Your help, but I cannot do without Your presence."

Although it may be with tears in our eyes, we must say day by day, "Lord, nothing but Your smiling presence will satisfy me. I do not want anything but the smile of Your glorious face. As long as I have this, I care not whether the heaven comes down or the earth falls apart. The whole world may rise against me, but as long as I have Your smile upon me, I can praise You, and everything is well." The Lord said, "My presence shall go with you." What a treasure! The presence, the smile, of the Lord is the governing principle. We must be fearful of receiving anything from the Lord yet losing His presence...The Lord Himself may very well give you something, and yet that very thing will rob you of His presence. He will help you, He will bless you, and yet that very help and blessing can keep you away from His presence. We must learn to be kept, to be ruled, to be governed, to be guided simply by the presence of the Lord. We must tell the Lord that we do not want anything but His direct presence. We do not want His presence secondhand. Many times, be assured, you have the secondhand presence of the Lord. It is not firsthand; it is not direct. Try to be governed by the direct, firsthand presence of the Lord. This is not only a requirement and a qualification but also a power for you to go on to possess the land. The firsthand presence of the Lord will strengthen you with might to obtain the fullness, the all-inclusiveness of Christ. What a strength, what a power, is in the direct presence of the Lord! (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 294-296)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 11

# 第三周诗歌

# WEEK 3 — HYMN

225

## 耶稣，何等的名

降B大调

4/4

一、主 对 呼 喊 祂 名 的 人 何 等 的 相 近!

每 次 呼 喊， 祂 的 同 在 就 刚 强 我 们!

寻 找 耶 稣， 就 必 寻 见； 喊 祂， 就 相 近；

我 们 深 得 安 慰， 因 为 祂 可 爱 可 亲!

(副) 耶 稣， 何 等 的 名！ 哦， 主 耶 稣， 赐 生 命 名！ 得 胜

的 名， 荣 耀 的 名， 超 越 的 名— 何 等 的 名!

耶 稣， 刚 强 的 名！ 哦， 主 耶 稣， 安 慰 的 名！ 名 可

常 吸 入， 可 随 处 喊 出； 哦， 主 耶 稣， 何 等 的 名!

- 二、只要呼喊耶稣的名，你就必得救。 四、我们欣然享受经常 施恩的救主，  
 哦！主耶稣，阿利路亚，从此不被囚！ 无论祸福，无论劳苦，都呼喊如故！  
 我们举起救恩之杯，呼喊祂的名， 只要我有气息活着，我就必喊主，  
 祂便拯救我们脱离 多少的事情！ 因祂乐意侧耳倾听，恩典常倾注！
- 三、犹太人或希利尼人，并没有差异， 五、我们如此乐而不疲 呼喊主的名，  
 主对呼喊祂名的人 都是丰富的。 对主赞美感激之情 便油然而生。  
 哦主耶稣，呼喊你名，活着真喜乐！ 我们乃是那些随处 呼喊主的人，  
 每当把你的名吸入，我们就快活！ 与那清心爱主的人 同呼喊蒙恩。

## O how nigh the Lord is unto all who call on Him

Praise of the Lord — His Name

1083

1. O how nigh the Lord is un-to all who call on Him! When we call, His ver-y presence strengthens us within.

Seeking Je-sus, He is found, and calling, He is near— O what a comfort to our hearts to call His name so dear!

**Chorus**

(C) Je - sus! O what a name! O Lord Je - sus! Life-giv-ing name! Name vic-tor - ious, name all-glor - ious, Name ex - alt - ed— O what a name!

Je - sus! Strengthen - ing name! O Lord Je - sus! Comfort-ing name! Name to breathe in prayer, call - ing ev - erywhere, "O Lord Je - sus!" O what a name!

2. Call upon the name of Jesus, and you will be saved,  
 O Lord Jesus, hallelujah, nevermore enslaved!  
 We may take salvation's cup by calling on the Lord;  
 Salvation from a host of things does His dear name afford.
3. To the Lord, the Jew, the Greek and everyone's the same;  
 He is rich unto all men that call upon His name.  
 O Lord Jesus, what a joy to call and really live;  
 When breathing in Thy name, what pleasure Thou  
 to us dost give.
4. In the God of our salvation we may take delight,  
 Calling on His name at all times, though in bliss or blight.  
 I will call upon His name as long as I shall live,  
 Because He has inclined His ear, and grace so full does give.
5. We will call upon the Lord, who's worthy of our praise;  
 Thus our grateful hearts in worship we to Him may raise.  
 We are those who call upon His name in every place  
 With all the saints who from a pure heart call and taste His grace.

