

第十二周

过享受基督作美地的生活，
结果产生殿，就是神的居所，
以及城，就是神的国

诗歌：1168 英译中

读经：林后十三 14，一 12，四 15，六 1，八 1，9，
九 8，14，十二 9

【周一】

壹 哥林多前书用旧约以色列人的历史作新约信徒的预表；（五 7～8，十 1～13；）但哥林多前书没有提到美地，因为就属灵上说，美地的实际乃是在哥林多后书：

一 在哥林多后书之美地的实际乃是基督自己作神圣的恩典；主耶稣基督的恩典乃是哥林多后书的中心思想与主题——十三 14，一 12，四 15，六 1，八 1，9，九 8，14，十二 9。

二 林前十五章十节的“这不是我，乃是神的恩”，等于加拉太二章二十节所说的“不再是我，乃是基督”；那推动使徒并在他里面运行的恩，不是任何事物，乃是一位活的人位，（约一 16～17，）复活的基督，父神的具体化身，（西二 9，约十四 7～11，）成了包罗万有赐生命的灵，（林前十五 45 下，林后三 17，）住在使徒

Week Twelve

**Living a Life of Enjoying Christ as the Good Land
with the Temple, the Dwelling Place of God,
and the City, the Kingdom of God, as Its Issue**

Hymns: 1168

Scripture Reading: 2 Cor. 13:14; 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9

§ Day 1

I. First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers (5:7-8; 10:1-13), but there is no reference to the good land in 1 Corinthians, because, spiritually speaking, the reality of the good land is in 2 Corinthians:

A. The reality of the good land in 2 Corinthians is Christ Himself as the divine grace; the grace of the Lord Jesus Christ is the central thought and the subject of 2 Corinthians—13:14; 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.

B. *Not I but the grace of God* in 1 Corinthians 15:10 equals *no longer I...but...Christ* in Galatians 2:20; the grace that motivated the apostle and operated in him was not some matter or some thing but a living person (John 1:16-17), the resurrected Christ, the embodiment of God the Father (Col. 2:9; John 14:7-11) who became the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), who dwelt in the apostle for his empowering

里面，作他的享受加他能力。（提后四 22，二 1。）

三 恩典乃是神在基督里作为那灵赐给我们，作我们的享受，加我们力量、加我们能力、扶持我们并加强我们，使我们面对各种难处，以适应一切处境，忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，使我们作好管家，将神诸般的恩典分赐到别人里面，为着建造召会作神的家和神的国——林前十五 10，林后一 3～12，十二 7～9，彼前四 10，弗三 2。

【周二】

贰 我们需要看见怎样在神眼中过一种生活，使我们能享受美地所预表之包罗万有的基督——西一 12，二 6～7：

一 我们需要过一种在基督身上经营的生活，就是个人享受基督的生活，好使我们能一起团体地享受祂，为着建造基督的身体，作活神的殿，就是活神的家——林前三 16，提前三 15。

二 神的旨意乃是要我们享受基督；（来十 5～10，林前一 9；）我们必须寻求在每一个处境中享受基督并经历祂。（腓三 7～14。）

三 基督是无限量的丰富，但今天的召会却是在贫穷中过日子，因为主的儿女都是懒惰的——箴六 6～11，二四 30～34，二六 14，太二五 26，30。

四 每逢我们来聚会敬拜主，我们不该空手而来；我们来的时候，必须双手满带着基督的出产——申十六 15～16：

1 我们必须出产够多的基督，才能有余剩的丰富留给

enjoyment (2 Tim. 4:22; 2:1).

C. Grace is God in Christ as the Spirit given to us for our enjoyment, energizing us, enabling us, supporting us, and strengthening us to face any kind of trouble, to fit all situations, to endure any kind of treatment, to accept any kind of environment, to work under any kind of condition, and to take any kind of opportunity so that we may be good stewards to dispense the varied grace of God into others for the building up of the church as the house of God and the kingdom of God—1 Cor. 15:10; 2 Cor. 1:3-12; 12:7-9; 1 Pet. 4:10; Eph. 3:2.

§ Day 2

II. We need to see how to live a life in the eyes of God that will enable us to enjoy the all-inclusive Christ typified by the good land—Col. 1:12; 2:6-7a:

A. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the temple, the house, of the living God—1 Cor. 3:16; 1 Tim. 3:15.

B. God's will is for us to enjoy Christ (Heb. 10:5-10; 1 Cor. 1:9); we need to seek to enjoy Christ and experience Him in every situation (Phil. 3:7-14).

C. Christ is rich beyond measure, but the church today is groveling in poverty because the Lord's children are indolent—Prov. 6:6-11; 24:30-34; 26:14; Matt. 25:26, 30.

D. When we come to the meetings to worship the Lord, we should not come with our hands empty; our hands must be full of the produce of Christ—Deut. 16:15-16:

1. We must produce enough of Him so that there will be a surplus remaining for

穷人和缺乏的人，给祭司和利未人，且把最好的给主自己—十五 11，十八 3～4，十二 11。

- 2 带着基督来敬拜神，乃是与神所有的儿女团体地来敬拜祂，彼此分享基督并与神同享基督—林前十四 26。

【周三】

五 我们若要作得胜者，就需要在作我们美地的基督身上经营，好赢得基督作我们的享受：

- 1 每早晨我们必须把自己真诚地奉献给主，只为着一个简单的目的，就是享受并经历祂—参腓三 13～14。
- 2 每一天我们需要花时间私下、隐密地与主同在，与祂有亲密的交通—太十四 22～23，六 6，出三三 11 上。
- 3 我们需要每天清晨在主的话上享受祂，好使我们每天有新的起头—诗一一九 147～148。
- 4 我们需要彻底地对付罪，使我们与主之间没有任何故事—约壹一 7，9，参结一 22，26。
- 5 我们需要过祷告的生活，时刻维持我们与主的交通—林后十三 14，腓四 6～7，哀三 55～56，参太十一 25～26。
- 6 我们需要赎回光阴，下功夫被神的圣言浸透并泡透—提后三 16～17，西三 16。
- 7 我们需要赎回光阴，借着常常喜乐，不住地祷告，凡事谢恩，而在灵里被充满—弗五 18，帖前五 16～19。
- 8 我们要经历作为美地之基督的丰富，就必须受我们的灵所控制、管制、指引、推动并引导—林后二 13。
- 9 我们要经历作为美地之基督的丰富，就必须活在

the poor and the needy, for the priests and the Levites, and with the best for the Lord Himself—15:11; 18:3-4; 12:11.

2. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.

§ Day 3

E. If we want to be overcomers, we need to labor on Christ as our good land, to gain Christ as our enjoyment:

1. Every morning we must consecrate ourselves sincerely to the Lord for the simple purpose of enjoying and experiencing Him—cf. Phil. 3:13-14.
2. Every day we need to spend time to be with the Lord privately and secretly to have intimate fellowship with Him—Matt. 14:22-23; 6:6; Exo. 33:11a.
3. We need to enjoy the Lord in the Word every day early in the morning to have a new start of each day—Psa. 119:147-148.
4. We need to deal with sins thoroughly so that there is nothing between us and the Lord—1 John 1:7, 9; cf. Ezek. 1:22, 26.
5. We need to maintain our fellowship with the Lord moment by moment, living a life of prayer—2 Cor. 13:14; Phil. 4:6-7; Lam. 3:55-56; cf. Matt. 11:25-26.
6. We need to redeem our time and spend our energy to be saturated and soaked with God's holy Word—2 Tim. 3:16-17; Col. 3:16.
7. We should redeem the time to be filled in spirit by rejoicing always, praying unceasingly, and giving thanks in everything—Eph. 5:18; 1 Thes. 5:16-19.
8. In order to experience the riches of Christ as the good land, we must be dominated, governed, directed, moved, and led by our spirit—2 Cor. 2:13.
9. In order to experience the riches of Christ as the good land, we must live in

基督的人位、同在、面光中—10 节，四 6～7，三 16～18，十二 2 上。

a 我们要据有那作包罗万有之地的基督，就必须被祂的人位，就是祂的同在所管制—出三三 14。

b 因着保罗活在基督的人位里，他就经历基督的不改变、（林后一 17～20、）温柔与和蔼、（十 1、）真实、（十一 10、）能力、（十二 10，十三 4、）恩典，（14，）以及基督作为在他里面说话的那一位。（3，参二 17。）

10 我们乃是借着圣灵破碎和构成的工作，接受基督作恩典，就是美地的实际，借此我们里面的人就为神圣三一所重建—十二 7～10，十三 14。

【周四】

叁 我们必须聚在一起，展览我们所经营的基督，也就是我们所享受并经历的基督—申十四 22～23：

一 当我们为着能在聚会生活中团体地享受基督，而在日常生活中个人享受基督，神就在我们中间，我们也就是祂的居所和祂的国。

二 当我们享受基督到这样的程度，召会聚会就要满了神，一切的活动都要将神传达并传输给人，使人得着神的注入—林前十四 25。

三 神子民对神真正的敬拜，乃是当人人都满了基督，因基督而发光，并展览他们所经营的基督。

四 我们在一切聚会中，应当总是有话可说，作为向神和与会者所献的甘心祭—26 节：

1 我们来聚会之前，应当对主有经历，对主的话有享

the person, the presence, the face, of Christ—v. 10; 4:6-7; 3:16-18; 12:2a:

a. In order to possess Christ as the all-inclusive land, we must be governed by His person, His presence—Exo. 33:14.

b. Because Paul lived in the person of Christ, he experienced Christ as changelessness (2 Cor. 1:17-20), as meekness and gentleness (10:1), as truthfulness (11:10), as power (12:10; 13:4), as grace (v. 14), and as the One speaking in him (v. 3; cf. 2:17).

10. We receive Christ as grace, the reality of the good land, through the breaking and constituting work of the Holy Spirit, whereby our inner being is rebuilt with the Divine Trinity—12:7-10; 13:14.

§ Day 4

III. We must meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have enjoyed and experienced—Deut. 14:22-23:

A. When we enjoy Christ personally in our daily life for our collective enjoyment of Him in our meeting life, God is among us, and we are His dwelling place and His kingdom.

B. When we enjoy Christ to such an extent, the church meeting will be filled with God, and all its activities will convey and transmit God to people that they may be infused with God—1 Cor. 14:25.

C. The true worship of God by His people is when everyone is full of Christ, radiant with Christ, and exhibiting the Christ upon whom they have labored.

D. We should always have something to speak in all the meetings as a freewill offering to God and to the attendants—v. 26:

1. Before coming to the meeting, we should prepare ourselves for the meeting

受，并且在祷告中和主有交通，使我们有出于主的东西，借着这些，我们就能为聚会预备自己。

- 2 到了会中，我们就不该等候灵感，乃该运用灵，使用受过训练的心思尽功用，摆上我们所预备的，使主得着荣耀和满足，并使与会者得着益处，就是得着光照、滋养和建造—31 ~ 32 节。

【周五】

肆 我们必须在主所选择的地方，就是在我们的灵里并在一的独一立场上，与主的儿女聚集在一起而有团体的敬拜—申十二 5，11，13 ~ 14，18，十六 16，约四 24：

一 首先，神的圣所，祂的居所，是在我们灵里；（弗二 22；）第二，神的圣所乃是召会；（提前三 15；）因此，我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会；在我们的灵里并在召会中，我们得着神圣的启示，并得着一切问题的说明。（诗七三 16 ~ 28。）

二 我们必须在真的真正立场上，保守基督身体独一的：

- 1 召会生活的实行乃是实行一城一会，就是一个城市只有一个召会—徒八 1，十三 1，林前一 2，后一 11。
- 2 在一的真正立场上，我们享受主作涂抹的膏油，新鲜的甘露，和命定的生命之福—诗一三三。

三 主所选择的地方有四个特征：

- 1 主所选择的地方，不可在基督的名以外有其他的名—申十二 5，后三 8。
- 2 主所选择的地方，满了灵的操练—弗二 22，约四

with something of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer.

2. After coming into the meeting, we should not wait for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up—vv. 31-32.

§ Day 5

IV. We must meet with the Lord's children for corporate worship at the place that the Lord has chosen—in our spirit and on the unique ground of oneness—Deut. 12:5, 11, 13-14, 18; 16:16; John 4:24:

A. First, God's sanctuary, His habitation, is in our spirit (Eph. 2:22), and second, it is the church (1 Tim. 3:15); thus, to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church; in our spirit and in the church we receive divine revelation and the explanation to all our problems (Psa. 73:16-28).

B. We must keep the unique oneness of the Body of Christ on the genuine ground of oneness:

1. The practice of the church life is the practice of having one church for one city, one city with only one church—Acts 8:1; 13:1; 1 Cor. 1:2; Rev. 1:11.
2. On the genuine ground of oneness, we enjoy the Lord as the anointing oil, the refreshing dew, and the commanded blessing of life—Psa. 133.

C. There are four characteristics of the place the Lord has chosen:

1. The place chosen by the Lord must not have any name other than the name of Christ—Deut. 12:5; Rev. 3:8.
2. The place chosen by the Lord is full of the exercise of the spirit—Eph. 2:22;

24，提前四7，林前十四32。

3 主所选择的地方，是享受基督丰富的地方—申十二7，18，诗三六8～9。

4 主所选择的地方，是欢呼喜乐的地方—申十二7，12，18，诗四二4，一二二1。

【周六】

伍 我们享受基督作美地包罗万有的丰富，其结果乃是召会作为殿，就是神的居所，并作为城，就是神的国—弗二21～22：

一 地连同殿和城，是神计划的中心—王上八48与注1：

- 1 地是基督自己；殿和城是基督的丰满，就是召会，基督的身体—弗一22～23，二21～22。
- 2 殿使神得着彰显，城使神得以掌权；这成就神永远的定旨—创一26。

二 神的家，就是使祂得着彰显的居所，主要的方面乃是说出神的同在：

- 1 神的家是神同在的地方，神的同在就是神的荣耀、（诗二六8，二九9、）神的荣美（二七4，8）和神的丰富。（三六8～9。）
- 2 神的家是后示和神应允的地方—七三16～17，三4，十八6。
- 3 神的家是我们的隐密处—二七5，参三一20，八四3。
- 4 神的家是我们可以被栽种、发旺、结果子的地方—九二13～14。
- 5 神的家是泉源之地—八七7。

John 4:24; 1 Tim. 4:7; 1 Cor. 14:32.

3. The place chosen by the Lord is a place of the enjoyment of the riches of Christ—Deut. 12:7, 18; Psalms 36:8-9.

4. The place chosen by the Lord is a place of rejoicing—Deut. 12:7, 12, 18; Psalms 42:4; 122:1.

§ Day 6

V. **The issue of our enjoyment of the all-inclusive riches of Christ as the good land is the church as the temple, the dwelling place of God, and as the city, the kingdom of God—Eph. 2:21-22:**

A. **The land with its temple and city is the center of God's plan—1 Kings 8:48 and footnote 1:**

1. The land is Christ Himself, and the temple and the city are the fullness of Christ, the church, which is His Body—Eph. 1:22-23; 2:21-22.
2. The temple is for the expression of God, and the city is for the dominion of God; this fulfills God's eternal purpose—Gen. 1:26.

B. **The main aspects of God's house, His dwelling place for His expression, speak of God's presence:**

1. God's house is the place of God's presence, which is God's glory (Psalms 26:8; 29:9), God's beauty (27:4, 8), and God's riches (36:8-9).
2. God's house is the place of revelation and God's answer—73:16-17; 3:4; 18:6.
3. God's house is our hiding place—27:5; cf. 31:20; 84:3.
4. God's house is the place where we may be planted, flourish, and bear fruit—92:13-14.
5. God's house is the place of springs—87:7.

6 神的家是我们得着加力的地方—六八 35，九六 6。

7 神的家是我们与神调和的地方—九二 10。

8 神的家是神作我们分的地方—七三 26。

三 神的城，就是神的国，使祂得以掌权，其主要的方面乃是说出神的权柄：

1 神的城是坚固的城，是大君王的城—三一 21，四八 2。

2 在神的城里有一道河，其支流使人快乐—四六 4～5。

3 神在其中自显为高台—四八 3。

4 她使仇敌诧异惊惶—3～6 节，七六 2～3。

5 她是全美的一五十 2。

6 她是神喜悦的目标—五一 18。

7 审判的宝座设立在神的城中—一二二 5。

8 主从其中赐福给人，也从其中受颂赞—一三四 3，一三五 21。

陆 我们享受基督作为美地的终极结果，乃是经过过程之三一神与蒙祂重生、变化、荣化的三部分人，成为神人二性的合并，作神永远的居所和国度—启二一 3，22，二二 5。

6. God's house is the place where we are strengthened—68:35; 96:6.

7. God's house is the place where we are mingled with God—92:10.

8. God's house is the place where God is our portion—73:26.

C. The main aspects of God's city, His kingdom for His dominion, speak of God's authority:

1. God's city is a strong city, the city of the great King—31:21; 48:2.

2. There is a river with gladdening streams in God's city—46:4-5.

3. God is known in her and is a high retreat in her—48:3.

4. She is a terror to the enemy—vv. 3-6; 76:2-3.

5. She is the perfection of beauty—50:2.

6. She is the goal of God's good pleasure—51:18.

7. The thrones of judgment are set in God's city—122:5.

8. The Lord blesses others out of her and is blessed out of her—134:3; 135:21.

VI. The ultimate issue of our enjoyment of Christ as the good land is the divine-human incorporation of the processed Triune God with His regenerated, transformed, and glorified tripartite people as the eternal dwelling place and the kingdom of God—Rev. 21:3, 22; 22:5.

第十二周·周一

晨兴喂养

林前十五 10 “然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

林后六 1 “而且我们既与神同工，也就劝你们不可徒受祂的恩典。”

林前十五章十节的“这不是我，乃是神的恩”，等于加拉太二章二十节所说的“不再是我，乃是基督”。那推动使徒并在他里面运行的恩，不是任何事物，乃是一位活的人位，复活的基督，父神的具体化身，成了包罗万有赐生命的灵，住在使徒里面，作他的一切。（圣经恢复本，林前十五 10 注 2。）

新约的执事…是靠着生命（不是任何恩赐）与神同工，这生命是全丰全足、全然成熟的，能适应一切处境，就是能忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，好完成他们的职事。（林后六 1 注 1。）

信息选读

圣经里有三个主要的预表，描绘神借以完成祂定旨的路。这些预表就是迦南美地、圣殿和新妇。…基督包罗万有的预表〔乃是〕美地。我们必须看见基督作神的恩典，如何就是那给我们进入、享受、经历、有分、并据有的美地。

在哥林多前书，保罗将哥林多人比作以色列人。他们借着经历基督作逾越节，离开了埃及，（五 7，）并且他们在旷野飘流，经历了基督作属天的吗哪，并作流出活水的灵磐石。（十 3～4。）但在哥林多

WEEK 12 — DAY 1

Morning Nourishment

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain;...I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain.

Not I but the grace of God equals no longer I...but...Christ in Galatians 2:20. The grace that motivated the apostle and operated in him was not some matter or some thing but a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything. (1 Cor. 15:10, footnote 2)

The ministers of the new covenant...worked together with God by a life (not by any gift) that was all-sufficient and all-mature, able to fit all situations, that is, able to endure any kind of treatment, to accept any kind of environment, to work in any kind of condition, and to take any kind of opportunity, for the carrying out of their ministry. (2 Cor. 6:1, footnote 1)

Today's Reading

There are three major types in the Bible portraying the way by which God fulfills His purpose. These types are the good land of Canaan, the temple, and the bride...The all-inclusive type of Christ [is] the good land. We have to see how Christ as the grace of God is the very good land for us to enter into, to enjoy, to experience, to partake of, and to possess.

In 1 Corinthians Paul likened the Corinthians to the children of Israel. They had left Egypt by experiencing Christ as the Passover (5:7), and they were wandering in the wilderness, experiencing Christ as the heavenly manna and as the spiritual rock that flowed out the living water (10:3-4). But

前书里，没有提到以色列人最终进入并据有的迦南美地。进入美地的记载在哪里？乃在哥林多后书。虽然该书没有使用美地这辞，但就属灵一面说，我们能看见哥林多后书里的美地。在这卷书里，美地就是那作经过过程之三一神具体化身的基督自己，赐给我们作神圣的恩典，给我们享受。我们在这卷书里，看见一些人享有基督作神给他们的分；这些人进入神所应许并赐给的美地，且在享受这地，就是基督自己。

在这卷书里，基督乃是恩典。保罗在十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”按照正确的次序，应当先说神的爱；这里先说主的恩，因为哥林多后书是着重基督的恩。（一 12，四 15，六 1，八 1，9，九 8，14，十二 9。）主的恩是这卷书的中心思想和主题。主在十二章九节告诉保罗，祂的恩典是够他用的。

我们对恩典这辞也许相当熟悉，但我们对这辞的领会也许非常肤浅。许多基督徒以为恩典是不配得的恩惠，是主白白赐给的东西。…但我们（也）必须看见，新约告诉我们，恩典主要的就是基督自己，（林前十五 10，参加二 20，）作经过过程之三一神的具体化身，给我们享受。…基督工作的目的，乃是使祂能进到我们里面。祂死在十字架上不是目的，乃是凭借，好达成祂的目的，就是进到我们里面作我们的享受，使我们能享受祂作我们的生命、我们生命的供应、我们的力量、并我们的一切。恩典乃是基督进到我们里面，作我们完美的享受。…最大的恩典不是你接受什么东西，乃是有一位在你里面，加给你力量，使你能够把东西给人。恩典不是外面所接受的东西，乃是有一位在里面，加我们力量，加强我们，使我们能为主作事。（李常受文集一九六七年第二册，二四七至二五〇页。）

参读：一个在灵里之人的自传，第十章。

there is no reference in 1 Corinthians to the good land of Canaan, which the children of Israel eventually entered into and possessed. Where is the record of entering into the good land? It is in 2 Corinthians. Although the term of the good land is not used in this book, spiritually speaking, we can see the good land in 2 Corinthians. The good land in this book is Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment. In this book we see some persons who possessed Christ as their God-given portion. These persons entered into the land promised and given by God, and they were enjoying this land, which is Christ Himself.

In this book Christ is the grace. In 13:14 Paul says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” According to the proper sequence, the love of God should be first. Here the grace of the Lord is mentioned first because 2 Corinthians is on the grace of Christ (1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9). The grace of the Lord is the central thought, the subject, of this book. In 12:9 the Lord told Paul that His grace was sufficient for him.

The term grace is quite familiar to us, but we may have a very shallow understanding of this term. Many Christians consider that grace is unmerited favor, something given to us by the Lord freely...But we must [also] see that the New Testament shows us that grace is nothing less than Christ Himself (1 Cor. 15:10; cf. Gal. 2:20-21) as the very embodiment of the processed Triune God for our enjoyment...The purpose of the work of Christ was so that He could come into us. His dying on the cross was not the purpose but the means to fulfill the purpose of Him coming into us for our enjoyment in order that we may enjoy Him as our life, our life supply, our strength, and our everything. Grace is Christ coming into us as our full enjoyment. The greatest grace is not that we receive something but that there is Someone within us energizing us and enabling us to give something to others. Grace is not something received outwardly but Someone within, energizing, enabling, and strengthening us to do something for the Lord. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 197-199)

Further Reading: CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 10

第十二周·周二

晨兴喂养

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

二 6～7 “你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，…就要在祂里面行事为人。”

父神用子神的救赎，借灵神的圣别，使我们够资格同得包罗万有的基督，就是经过过程之三一神的化身，作众圣徒的分，（就如以色列人所分得迦南美地的分。）（圣经恢复本，西一 12 注 1。）

美地是包罗万有之基督的预表。（见申八 7 注 1。）神的食物就是基督的丰富，由美地的出产所预表，而这出产来自我们的劳苦。我们需要在基督身上劳苦并经历基督；然后就会出产基督，不只使我们得满足，也使神得满足。（民十八 28 注 1。）

信息选读

你们作学生的人必须领悟并经历，连你们在读书的时候，都该在基督身上作工。…你们开大卡车的司机必须看见，开车不是你们真正的职业，你们真正的事业乃是基督，你们必须不断在祂身上作工。你们作家庭主妇的必须看见，你们真正的工作并不是照顾自己的家和家里的人，乃是基督！你们是不是每时刻都在基督身上作工呢？你们有没有在每一个处境中享受祂并经历祂呢？

得着美地以后的生活乃是一个经营基督的生活。这一个生活是把基督当作我们的实业，大量地出产

WEEK 12 — DAY 2

Morning Nourishment

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him...

God the Father has qualified us by the redemption of God the Son and through the sanctification of God the Spirit for a share of the all-inclusive Christ, the very embodiment of the processed Triune God, as the allotted portion of the saints [illustrated by the allotment of the good land of Canaan]. (Col. 1:12, footnote 1)

The good land is a type of the all-inclusive Christ (see footnote 1 on Deut. 8:7). God's food is the riches of Christ, typified by the produce of the good land, and this produce comes through our labor. We need to labor on Christ and experience Christ. Then Christ will be the produce not only for our satisfaction but also for God's satisfaction. (Num. 18:28, footnote 1)

Today's Reading

You who are students must realize and experience even while studying that you are working upon Christ...You who are truck drivers must realize that truck driving is not your real occupation; your real business is Christ; you must be working on Him continually. You who are housewives must know that your real work is not caring for your home and your family, but Christ! Are you working on Christ all the time? Are you seeking to enjoy Him and experience Him in every situation?

The life after the possession of the good land is a life of laboring upon Christ. It is a life of making Christ our industry and producing Him in mass

基督。我们是替“基督股分公司”作事，我们天天都在出产基督。…我们是栽种基督，出产基督。我们是昼夜殷勤地在基督这块田地上耕作。我们是快乐地作工，这工作对于我们是何等的安息。…请想想看，当以色列百姓占得美地，征服所有的仇敌之后，…他们就是经营那地。他们耕地、撒种、浇水、栽种葡萄树、修剪各种树木。这些都是享受那地所必须有的工作。这一幅图画说出，我们该如何在基督身上殷勤作工，使我们能享受祂包罗万有的丰富。这是我们的事业。基督是我们的实业；我们必须在祂身上作工，以出产祂的丰富。我们已经看见，美地在许多方面是多么丰富；但是若不在其上经营，怎能使这些丰富显出，并有大量的出产呢？

基督是无限量的丰富，但是今日的召会却是在贫穷中过日子。为什么？因为今天神的儿女都是懒惰的，他们不肯致力于经营基督。…智慧人所罗门王所写的箴言：“懒惰人哪，你要躺卧到几时呢？你何时睡醒起来呢？再睡片时，打盹片时，抱着手躺卧片时，你的贫穷就必如强盗来临。”（六9～11。）为什么美国今日这么富有呢？神的确给了美国一块极其丰富的地，但这并不是全部的故事。许多美国人曾经在这地上殷勤作工，使这地产出它的丰富，显出它丰盛的资源。我们必须作工；我们不能懒惰。…今日多数的基督徒…过分忙碌于自己属地的事，却太懒于在基督身上作工。我们必须耕属灵的田地，必须撒属灵的种子；我们必须浇灌属灵的树木—这是每时刻的事。我们不能倚靠别人来替我们作；我们必须自己动手，否则就一无所成。姊妹们，你们今天早上祷读过主的话没有？弟兄们，你们今天接触了主几次？这就是今日的情形。我们不耕种基督。我们有一块很肥美的地，但是我们却不在其上作工；所以就没有出产。我们的资源的确是丰富，但在出产上却是贫穷。（李常受文集一九六一至一九六二年第四册，四六一至四六三页。）

参读：包罗万有的基督，第十五章。

production. We are working for “Christ Incorporated,” and day by day we are producing Christ...We are Christ growers and Christ producers. We are working diligently day and night on the farm of Christ. Yet we are working happily, and our work is such a rest to us. Consider the people of Israel after they occupied the good land and all their enemies were subdued... They simply labored on the land. They tilled the ground, sowed the seed, watered the plants, nurtured the vines, and pruned the trees. These were all necessary tasks for the enjoyment of that piece of land. It is a picture of how we must work diligently upon Christ that we may enjoy His all-inclusive riches. This is our business. Christ is our industry. We must work on Christ to produce His riches. We have seen how rich that good land is in so many aspects, but without laboring upon it, how could its riches be brought forth and abundantly produced?

Christ is rich beyond measure, but the church today is groveling in poverty. Why? It is because the Lord's children today are indolent. They will not exert themselves to labor upon Christ...King Solomon [wrote], “How long, sluggard, will you lie there? / When will you arise from your sleep? / A little sleep, a little slumber, / A little folding of the hands to rest, / And your poverty will come upon you like a robber” (Prov. 6:9-11). How is it that America today is so rich? God indeed gave America an exceedingly rich land. But this is not the whole story. Many Americans have worked diligently upon this land to produce its riches, to bring forth its abundant wealth. We have to work; we cannot be lazy...Most Christians today...are too busy with their worldly industries, and they are too lazy in working upon Christ. We must till our spiritual ground; we must sow the spiritual seed; we must water the spiritual plants—all the time. We cannot rely upon others to do it for us; we must do it ourselves, or it will never be done. Sisters, have you pray-read the Word this morning? Brothers, how many times have you contacted the Lord today? This is the situation. We do not cultivate Christ. We have a very rich land, but we do not work on it, so there is no produce. We are indeed rich in resource but poor in produce. (The All-inclusive Christ, pp. 173-174)

Further Reading: The All-inclusive Christ, ch. 15

第十二周·周三

晨兴喂养

腓三 13～14 “弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

林后二 10 “…我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

我们该作什么，才是天天在基督身上做工呢？…你必须把自己真诚地奉献给主，只为着一个简单的目的，就是享受并经历祂，此外再无别的目的。从你早晨醒过来的那一刻，你就必须说，“主啊，我在这里。我把自己献上来享受你。求你使我从这时候开始，在这一整天之中，在每一处境中，经历并应用你。我不是为明天求什么，我乃是向你求恩典，使我今天能享受你。求你指示我，使我看见该如何耕地、撒种、并浇灌主的植物。”在这一整天中的每一时刻，你要维持你与主的交通。你要实际地活在主里面，在祂身上经营，应用祂，享受祂。你若如此行，试想你的“田地”将如何丰收，如何美丽。在你的日常生活中，基督的田地要满了出产。当主日来到，你和所有的圣徒一同去敬拜神的时候，你就能说，“我现在去朝见我的神；我要去敬拜我的主。我并不是空手而去，乃是双手满了基督。我有富余，而且我的右手中为我亲爱的主所保留最好的一部分。”（李常受文集一九六一至一九六二年第四册，四六五至四六六页。）

信息选读

林后二章十节提到“在基督的面前”。保罗说，“你们饶恕谁什么，我也饶恕；我若曾有所饶恕，

WEEK 12 — DAY 3

Morning Nourishment

Phil. 3:13-14 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

2 Cor. 2:10 ...If I have forgiven anything, it is for your sake in the person of Christ.

What must we do to work on Christ daily?...You must consecrate yourself sincerely to the Lord for the simple purpose of enjoying and experiencing Him—nothing more. From the moment you awake in the morning you need to say, “Lord, here I am. I give myself to enjoy You. Grant me through the entire day, from this moment on, to experience and apply You in every situation. I am not asking for anything tomorrow. I am asking for grace to enjoy You today. Show me how to till the ground, sow the seed, and water the plants of the Lord.” Moment by moment through the whole day you will maintain your communion with the Lord. You will live practically in the Lord, laboring upon Him, applying Him, and enjoying Him. If you do this, consider how fruitful and how beautiful your “farm” will be. The farm of Christ in your daily life will be full of produce. When the Lord’s Day comes and you go to worship the Lord with the saints, you will be able to say, “I am going now to see my God; I am going to worship my Lord. I will not go with empty hands but with hands full of Christ. I have a surplus, and in my right hand is the best part reserved for my dear Lord.” (The All-inclusive Christ, p. 176)

Today’s Reading

Second Corinthians 2:10 mentions “the person of Christ.”...Paul said, “Whom you forgive anything, I also forgive; for also what I have forgiven,

我所已经饶恕的，是在基督的面前，为你们饶恕的。”保罗在基督的面前饶恕一个弟兄。“面”在原文指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。眼睛周围的部分乃是一切内在思想和感觉的标示，表明一个人所想的是什么，里面的感觉如何。保罗在基督的面前，照着祂眼睛所表露祂全人的标示，饶恕那位弟兄。保罗不仅在主面前，也在基督内在感觉和思想的标示下生活。这是如此的深，如此的柔和，如此的细致。

我无法充分表达当我发现“面”这字的意义时，我里面的感觉。我在主面前屈膝说，“主啊，这么多年来，我从来不知道，我不仅必须活在你的同在里，还必须这样柔细地活在你面前。”我们不仅是活在祂的同在里，更是活在祂面前。…保罗就是这样的人，他一直在主眼睛的标示下，就是在主内在感觉和思想的标示下，在祂面前生活行动。

保罗注视主眼睛的标示，他知道他必须饶恕那位弟兄。他饶恕弟兄，不是照着自己的感觉，不是照着自己的思想，乃是照着那位内住在他里面者的感觉和思想。他在基督的面前行事为人。当他饶恕人时，他乃是在基督的面前饶恕人。他要让哥林多人晓得，他的饶恕，不是照着他自己，或照着他的肉体，乃是在基督的面前。这就是凭基督而活的意思。使徒保罗被消减到这样的地步，他绝不在自己面前行事为人；他乃是在基督面前，在基督的面光、思想中，在基督感觉和思想的表达下行事为人。活在基督的面前，是如此的柔细，如此的深。保罗是一个被消减到无有，只接受基督作他人位的人。他是在基督的面前行事为人。（李常受文集一九六七年第二册，一九六至一九七页。）

参读：一个在灵里之人的自传，第四章。

if I have forgiven anything, it is for your sake in the person of Christ.” Paul forgave a brother in the person of Christ. This Greek word means the face, the part around the eyes, which is the index of all the inward thoughts and feelings to signify the presentation of the whole person. The part of the face around the eyes is the index of all the inward thoughts and feelings, signifying what a person is thinking and how he feels within. Paul forgave that brother in the person of Christ, according to the index of His whole person expressed in His eyes. Paul lived not only in the presence of the Lord but also in the index of the inward feelings and thoughts of Christ. This is so deep, so tender, and so delicate.

I cannot fully express the feeling I had within when I discovered the meaning of this word person. I bowed before the Lord and said, “Lord, for all these years I have never realized that I have to live not merely in Your presence but in Your person in such a tender way.” It is not just to live in His presence but even more to live in His person...Paul was such a person, behaving himself all the time in the index of the Lord’s eyes, the index of His inward feelings and thoughts, in His person.

Paul looked at the index of the Lord’s eyes, and he knew that he had to forgive that brother. He forgave him not according to his feeling, not according to his thought, but according to the feeling, the thought, of the Indweller within him. He was behaving himself in the person of Christ. When he forgave, he forgave in the person of Christ. He wanted to let the Corinthians know that he did not forgive according to himself or according to his flesh but in the person of Christ. This is what it means to live by Christ. The apostle Paul had been reduced to such an extent that he never behaved himself in his person. He behaved himself in the person of Christ, in the face, in the thought, in the expression of the feeling of Christ. To live in the person of Christ is so tender and so deep. Paul was a person reduced to nothing except taking Christ as his person. He behaved himself in the person of Christ. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 158-159)

Further Reading: CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 4

第十二周·周四

晨兴喂养

西三 16 “当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

林前十四 26 “弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

我们要在聚会中作说话的人，…必须〔每天〕累积对基督的经历。…保罗乃是竭力追求基督。（参腓三 8～10，12～14。）…因着他这样追求基督，就不断累积对基督的经历。…这就是为什么保罗对于基督有这么多可说的。许多时候，当我们来到聚会，我们没有许多对基督的经历，作为我们说话的基础和根基。我们缺少经历。我们能说话，但我们的说话需要后盾，而这后盾就是我们对基督真实的经历。（李常受文集一九八八年第一册，二五八页。）

信息选读

我们也必须对主的话有丰富的积存。（西三 16，约十五 7，约壹二 14。）我们只要实行每早晨祷读二至四节圣经里的话，并且周周、月月这样实行，我们就会有主活的话丰富的积存。话不只是在我们的记忆里，更会积存在我们里面。…基督的丰富具体化在圣言里。这是圣经与其他一切的书不同的地方。

我们该在一切聚会中经常有话语说出来，作为向神和听众所献上的甘心祭。（林前十四 26 与注 1。）在我们一切的聚会中，我们不该只是勉强或被迫说

WEEK 12 — DAY 4

Morning Nourishment

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

To be the speaking ones in our meetings, we must...accumulate the experiences of Christ...day after day. Paul was pursuing Christ [cf. Phil. 3:8-10, 12-14]...Because he sought after Christ in such a way, he accumulated the experiences of Christ continually...This is why Paul had so much to say about Christ. Many times when we come to the meetings, we do not have much experience of Christ as a base, or a foundation, for our speaking. We are short of experiences. We can speak the word, but our speaking of the word needs a backing, and this backing is our real experience of Christ. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," p. 184)

Today's Reading

We also must keep a rich storage of the Lord's word (Col. 3:16; John 15:7; 1 John 2:14). If we would just practice to pray-read two to four verses from the Word every morning, and we do this week after week and month after month, we will gain a rich storage of the living word. The word will not be just in our memory, but it will be something stored within us...The riches of Christ are embodied in the holy Word. This is what makes the Bible different from all the other books.

We should always have something to speak in all the meetings as a freewill offering to God and to the audience (1 Cor. 14:26 and footnote 1). In all our meetings we should not speak merely out of being forced or compelled to

话。我们的说话该是我们向神并向与会者所献上的甘心祭，使神得着荣耀和满足，并使与会者得着光照、滋养和建造。（李常受文集一九八八年第一册，二五九、二六四页。）

〔林前十四章二十六节〕指明我们来到召会的聚会中，该有一些出于主的东西与别人分享：或有诗歌赞美主；或有（教师的）教训，将基督的丰富供应人，好造就并滋养人；或有申言者的启示，（30，）给人看见神永远定旨的异象，就是关于基督是神的奥秘，以及召会是基督的奥秘；或有方言，给不信的人作表记，（22，）使他们认识并接受基督；或有翻出来的话，使论到基督和祂身体的方言，成为人明白的话。我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中与主有交通，使我们有前文所说那些从主而来，并出于主的东西；借着这些，我们就能为聚会预备自己。到了会中，我们就不需要，也不该等候灵感，乃该运用灵，使用受过训练的心思尽功用，摆上我们所预备的，使主得着荣耀和满足，并使与会者得着益处，就是得着光照、滋养和建造。

这就像古时的住棚节，以色列人将美地的出产，就是他们经营那地所得的收获，带来过节献给主，好在与主的交通并彼此的交通中，让主有享受，也彼此在主面前有享受。我们必须经营基督，就是我们的美地，使我们从祂的丰富收获出产，带到召会的聚会中献上。这样，召会的聚会，就是展览基督的丰富，也是全体与会者在神面前并同着神，彼此分享基督，使众圣徒与召会得着建造。（哥林多前书生命读经，六六九至六七〇页。）

参读：为着建造基督的身体讲说基督，第三至四章；哥林多前书生命读经，第六十三至六十四篇。

speaking. Our speaking should be an offering of our free will to God for His glory and satisfaction and to the attendants for their enlightening, nourishing, and building up. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 185, 188)

[First Corinthians 14:26] indicates that when we come to the church meeting, we should have something of the Lord to share with others, whether a psalm to praise the Lord, a teaching (of the teacher) to minister the riches of Christ to edify and nourish others, a revelation (of the prophet, v. 30) to give visions of God's eternal purpose concerning Christ as God's mystery and the church as Christ's mystery, a tongue as a sign to the unbelievers (v. 22) that they may know and accept Christ, or an interpretation to make a tongue concerning Christ and His Body understandable. Before coming to the meeting, we should prepare ourselves for the meeting with such things from the Lord and of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer. After coming into the meeting, we should not wait for an inspiration; there is no need to wait. We should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up.

[In] the Feast of Tabernacles in ancient times, the children of Israel brought the produce of the good land, which they had reaped from their labor on the land, to the feast and offered it to the Lord for His enjoyment and for mutual participation in fellowship with the Lord and with one another. We must labor on Christ, our good land, that we may reap some produce of His riches to bring to the church meeting and offer. Thus, the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before God and with God for the building up of the saints and the church. (Life-study of 1 Corinthians, second edition, p. 562)

Further Reading: CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," chs. 3-4; Life-study of 1 Corinthians, msgs. 63-64

第十二周・周五

晨兴喂养

申十二 5～7 “但耶和华你们的神…所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去，将你们的燔祭和别的祭，十分取一之物，…都奉到那里；在那里，耶和华你们神的面前，你们和你们的家属都可以吃，并且因你手所办的一切事蒙耶和华你的神赐福，就都欢乐。”

以色列人不可在他们所选择的地方敬拜神，享受他们献给神的供物。（申十二 8，13，17。）他们要到神所选择立祂名的地方，就是到祂的居所和祂的祭坛那里敬拜神，（5～6，）将他们的十分取一之物、供物、和祭物带到那里给神。…要履行这些要求，就要有独一的敬拜中心，如后来的耶路撒冷，（代下六 5～6，约四 20，）以保守神百姓中间的一，避免因着人的偏好而造成分裂。（圣经恢复本，申十二 5 注 1。）

信息选读

新约中关于敬拜神这事的启示，至少在四方面与申命记十二章的启示相符：首先，神的子民总该是一，他们中间不该有分裂。（诗一三三，约十七 11，21～23，林前一 10，弗四 3。）第二，神的子民该聚集到独一的名里，这名就是主耶稣基督的名，（太十八 20，林前一 12 与注，）其实际乃是那灵。（十二 3。）用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱。（见启三 8 注 3。）第三，在新约里神的住处，神的居所，乃是特别设在我们的灵里，也就是在我们调和的灵里，在我们蒙重生、由神圣的灵所内住之人的灵里。（约三 6 下，罗八 16，提后四 22，弗二 22。）我们在敬拜神的聚会里，必须

WEEK 12 — DAY 5

Morning Nourishment

Deut. 12:5-7 But to the place which Jehovah your God will choose... to put His name, to His habitation, shall you seek, and there shall you go. And there you shall bring your burnt offerings and your sacrifices and your tithes...; and there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17). They were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there...To fulfill these requirements was to have a unique center of worship, as Jerusalem would be later (2 Chron. 6:5-6; John 4:20), for the keeping of the oneness among God's people, thus avoiding the division caused by man's preferences. (Deut. 12:5, footnote 1)

Today's Reading

The revelation in the New Testament concerning the worship of God corresponds to the revelation in Deuteronomy 12 in at least four ways: First, the people of God should always be one; there should be no divisions among them (Psa. 133; John 17:11, 21-23...). Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ (Matt. 18:20; 1 Cor. 1:12 and footnotes), the reality of which name is the Spirit (v. 3). To be designated by any other name is to be denominated, divided; this is spiritual fornication (see footnote 3 on Rev. 3:8). Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22). In our meeting for the worship of God, we must exercise our spirit and do everything in our spirit

操练我们的灵，并在我们的灵里作一切事。（约四 24，林前十四 15。）第四，我们敬拜神时，必须真实地应用祭坛所表征之基督的十字架，拒绝肉体、己和天然生命，并单单凭基督来敬拜神。（太十六 24，加二 20。）因此，神子民敬拜神的聚会，该在主耶稣基督的名里，在作神居所之调和的灵里，在十字架所在之处，并且享受基督作为十分取一之物、供物和祭物的实际。（见约四 24 注 4。）这是神子民的一，这是敬拜神正确的立场。（圣经恢复本，申十二 5 注 1。）

在诗篇七十三篇十七至二十八节，我们看见诗人在神的圣所里得着了（他对于恶人兴旺之问题的）解答。“等我进了神的圣所，我才看清他们的结局。”（17。）…我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。我们一在圣所里，…就会对恶人的情形有另一种看法，有特别的领会。（诗篇生命读经，四三五页。）

当我们进入那地，就是包罗万有的基督，我们就不能再随自己眼中所看为正的去做。我们不能在自己所选择的地方，和神的儿女聚集，有团体的敬拜。我们必须去神所选择的地方，去那一个中心，那一个合一的立场。

在今日的基督教里，每一个人的举动都好像他有权利可以照着自己的喜欢来选择。有一句话是很流行的：“去参加你所看为好的会。”我愿意声嘶力竭地向所有神的儿女喊叫说，“你没有选择的余地！”从一方面来说，你有完全的自由，无论你在何处，都可以自己享受基督；但是当你和神的儿女聚集敬拜神的时候，你就失去了你的自由。神的儿女聚集的地方，必须是神自己所指定的地方。（李常受文集一九六一至一九六二年第四册，四七一至四七二页。）

参读：诗篇生命读经，第三十篇；神圣奥秘的范围，第六章；申命记生命读经，第十至十一篇。

(John 4:24; 1 Cor. 14:15). Fourth, in our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20). Hence, the meeting of God's people for the worship of God should be in the name of the Lord Jesus Christ, in the mingled spirit as the place of God's habitation, in the place where the cross is, and with the enjoyment of Christ as the reality of the tithes, the offerings, and the sacrifices (see footnote 4 on John 4:24). This is the oneness of God's people, and this is the proper ground for the worship of God. (Deut. 12:5, footnote 1)

In Psalm 73:17 through 28 we see that the psalmist obtained the solution [to his question concerning the prosperity of the wicked] in the sanctuary of God. "Until I went into the sanctuary of God; / Then I perceived their end."... To go into the sanctuary of God, we need to turn to our spirit and then go to the meetings of the church. Once we are in the sanctuary,...we will have another view, a particular perception, of the situation concerning the wicked. (Life-study of the Psalms, p. 354)

When we come into that land which is the all-inclusive Christ, we can no longer do what is right in our own eyes. We cannot meet with the Lord's children for corporate worship in the places we choose. We must go to the place which the Lord has chosen, to that one center, that one ground of unity.

In Christianity today everyone acts as if he has the right to choose according to his own desire. The saying is popular and current, "Attend the church of your choice." I would like to shout at the top of my voice to all the Lord's children, "You have no choice!" On one hand, you have full liberty to enjoy Christ by yourself wherever you are, but when you gather with the Lord's children to worship Him you have lost your liberty. The place where the Lord's children gather must be the very place appointed by the Lord Himself. (The All-inclusive Christ, p. 181)

Further Reading: Life-study of the Psalms, msg. 30; CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 6; Life-study of Deuteronomy, msg. 10-11

第十二周·周六

晨兴喂养

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

圣地，预表基督是神分给信徒的分；…圣城，表征在基督里神的国；（诗四八 1 ~ 2；）圣殿，表征神在地上的家，召会。（弗二 21，提前三 15。）这是关乎神经纶的三件紧要的事。（圣经恢复本，王上八 48 注 1。）

信息选读

当我们集体享受基督到某一个限度，神就很确定、很真实地在某个地方了。祂在这地上就有了一个确定的地址。…神的家就是“基督股分公司”所在的地方。…林前十四章告诉我们，当基督徒以正确的方式聚集一起的时候，若有人进来，就必俯伏承认神真是在他们中间。换句话说，他们要承认这是神的居所。…神这一个居所，这一个家，…乃是由许许多多与基督相调和的信徒建造而成的。…祂是他们包罗万有的地。基督是他们所吃的，基督是他们所喝的一基督是他们的一切。

一个基督徒也是基督的。今天早晨他吃了一点点基督，今天晚上他又吃了一点点基督。他天天吃基督、喝基督，基督就渐渐被他消化，与他调和，以致他和基督就成为一个。然后当他与其他也是这样作的基督徒来在一起的时候，他带来基督，其他基督徒也带来基督。…无论他们往哪里去，他们总是带着基督。当他们聚集的时候，他们向神献上基督，他们一同享受基督，他们也展览基督。每一次他们说

WEEK 12 — DAY 6

Morning Nourishment

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

The Holy Land typifies Christ as the portion allotted by God to the believers...; the holy city signifies...the kingdom of God in Christ (Psa. 48:1-2); and the holy temple signifies...God's house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15). These are the three crucial things regarding God's economy. (1 Kings 8:48, footnote 1)

Today's Reading

When we enjoy Christ in a corporate way to a certain extent, God, in a certain and real sense, will be localized. He will have a definite address on this earth...The home of God is the very place where “Christ Incorporated” is...First Corinthians 14 tells us that when Christians come together in the proper way, people will come in and bow down, acknowledging that God is truly among them. In other words, they will confess that it is the habitation of God...This habitation, this home of God, ...is built of Christ mingled and blended with so many believers...He is the all-inclusive land to them. Christ is what they eat, Christ is what they drink—Christ is everything to them.

A Christian is something of Christ. This morning he eats a little of Christ, and this evening he eats a little of Christ. Day by day he eats Christ and drinks Christ. Christ is gradually digested by him and mingled with him so that he and Christ become one. Then when he comes together with other Christians who have done the same thing, he brings Christ and they too bring Christ...Wherever they go, they cannot help but bring Christ. When they meet together, they offer Christ to God, they enjoy Christ together, and they exhibit Christ. Whenever they speak, Christ comes out. Everything is Christ.

话时，基督就出来了。一切都是基督。这是神的居所，这是神的家。…神的居所就是神的殿。我们若有神的殿，就有神的同在，并有对神的事奉。

这一个神的殿需要…借着基督作神的权柄而得以扩大。…这是极其真实的。当你我照着我们所陈明的方式一同享受基督的时候，基督权柄的实际就在我们中间。在这样的享受中，本于这样的享受，…我们就必十分服从神，也彼此服从。我们要满了服从。你能信当我们这样享受基督之后，我们还能彼此吵架么？你能信在这样的享受里，我们还能彼此恨恶么？这是不可能的。我们组成一支军队来与仇敌争战，而我们在军队里却彼此相争，这是可能的么？…没有服从，就没有军队。…若是我们中间有服从，基督的权柄就在我们中间。乃是基督的权柄把神的居所，神的殿扩大了。

那地就是基督自己，而殿和城就是基督的丰满。基督是元首，基督的丰满就是身体—召会。…这就是神今日所寻找的。愿我们向祂忠信，凭着祂的恩典学习如何享受基督，如何经历基督，并如何将基督应用到日常生活中。这样我们就在祂的经历和享受中一直长大，直到我们与圣徒们一同进入那美地，在其上经营，使殿和城得以出现。（李常受文集一九六一至一九六二年第四册，四八四至四八九页。）

要合并到这独一合并里的路，就是享受基督、吃基督、有分于基督。这就是为什么新约强调吃的事。主说，“我就是生命的粮。…那吃我的人，也要因我活着。”（约六48，57。）我们吃祂，就在这伟大的合并里凭祂活着；这合并今天就是基督团体的身体，至终要完成新耶路撒冷。（李常受文集一九九四至一九九七年第五册，四三八页。）

参读：包罗万有的基督，第十六章；基督为父用神圣的荣耀所荣耀的结果，第三至五章。

This is the habitation of God; this is the home of God...The habitation of God is the temple of God. And if we have the temple of God, we have the presence of God and the service of God.

But this temple of God needs enlargement...It is enlarged by Christ as the authority of God...This is exceedingly real. When you and I enjoy Christ together in the way that we have shown, the reality of the authority of Christ is among us. In such an enjoyment and out of such an enjoyment, we will be very submissive to God and to one another. We will be full of submission. Can you believe that after enjoying Christ in such a way we could quarrel with each other? Can you believe that in such an enjoyment we could hate one another? It is impossible. Is it possible for us to be formed as an army to fight the enemy and yet within the army to be fighting with each other?...Without submission there is no army...If there is submission among us, the authority of Christ is among us. It is the authority of Christ that enlarges the habitation of God, the temple of God.

The land is Christ Himself, and the temple and the city are the fullness of Christ. Christ is the Head, and the fullness of Christ is the Body, the church... This is what God is seeking today. May we be faithful to Him and learn by His grace how to enjoy Christ, how to experience Christ, and how to apply Christ to our daily lives. Then we will continually grow in our experience and enjoyment of Him until that time when with the saints we enter the good land, labor upon it, and the temple and the city come into being. (The All-inclusive Christ, pp. 191-194)

The way to be incorporated into this unique incorporation is to enjoy Christ, to eat Him, to partake of Him. This is why the New Testament stresses the matter of eating. The Lord said, "I am the bread of life...He who eats Me, he also shall live because of Me" (John 6:48, 57). When we eat Him, we live by Him in this great incorporation, which today is the corporate Body of Christ and which eventually consummates the New Jerusalem. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 347)

Further Reading: The All-inclusive Christ, ch. 16; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 3-5

第十二周诗歌

经营基督美地

降 E 大调

(英 1168)

4/4

3 4-3 | 5 2-3 | 4 1-2 | 3--0 | 3 2-3 | 2 1-7 |
 一 基督是美地,来!经营不息: 耕种并浇灌,收
 6 3-2 | 2--0 | 3 4-3 | 5 2-3 | 4 1-2 | 3--0 |
 获必盈溢; 神眷顾赐福,基督长我里;
 2 7-6 | 5 1-2 | 3 3-2 | 1--5 | 5 3 3 2 |
 收成献与神,使神心满意。(副)同来经营神
 2 1-6 | 6 4 4 3 | 2--1 | 7 5 5 4 | 4 3-3 |
 美地,就是基督自己; 点滴经历时累积,直
 3 2 6 3 | 2--5 | 5 3 3 2 | 2 1-1 | 1 6 6 5 |
 至尽享无遗。美地乃是神心意,祂必赐福不
 4--6 | 1 7 1 2 | 3 3 4 3 | 3 2 6 7 | 1---||
 已; 全心经营不遗余力,必享丰富无比。

- 二 基督是美地,我们已定意: 全心来经营,丝毫不犹疑;
 栽种要殷勤,沛雨必滴沥; 劳苦不徒然,丰收必欢喜。
- 三 基督是美地,经营须积极: 祷读主话语,天天活灵里;
 膏油时涂抹,跟随绝不离; 过召会生活,建造何美丽!
- 四 基督是美地,经营产“实际”: 聚会展基督,丰满人称奇;
 如此献基督,神、人都满意; 确证神同在,引多人归依。
- 五 美地同经营,节期来聚集: 上到神居所,照神所选立;
 手中满富余,奉献讨神喜; 吃喝主丰富,喜乐真洋溢!

WEEK 12 — HYMN

Laboring on Jesus, the good land so real

Experience of Christ — As the Good Land

1168

1. Laboring on Je-sus, the good land so real, Plowing and planting and watering the field.
 He yields the produce of re-al-i-ty, God reaps a har-vest of Je-sus in
 me. (C) O Je-sus! You're God's good land For me to la-bor on! I'll bit by bit pos-sess You Un-til the whole is
 won! With Canaan is God's purpose, The labor He will bless; Lord Jesus, here I gain Yourself, Your Person to possess.

2. Laboring on Jesus! My heart has been set,
 Labor's begun, and I have no regret,
 For with my labor God's sending the rain,
 And all my labor on Christ yields much gain.
3. Laboring on Jesus this practical way—
 Praying His Word in the spirit each day,
 Foll'wing His living anointing within,
 Built up with others, the church life to win.
4. Laboring on Jesus yields reality,
 Meetings of fullness for all men to see;
 There God and man are indeed satisfied,
 And there God's presence cannot be denied.
5. Labor on Jesus to have Him increased!
 Then seek God's dwelling and come to the feast!
 There bring and offer your surplus to God,
 There eat the riches, rejoice in the Lord!

申言稿: _____

申言稿: _____
