

第七週

經營包羅萬有的基督—
『流奶與蜜之地』—
並將基督的富餘
帶到召會聚會中，
為着展覽基督並團體的敬拜神

R. K. 詩歌：624

讀經：申八 7～10，十二 6～7、11～12、18

【週一】

壹 我們這些在基督裏的信徒，已經被基督領進祂自己這由迦南地所豫表的美地，就需要經營基督—林前一 30，西一 12：

一 以色列人進入並據有迦南地，得着他們所分得的分以後，就經營那地—申八 7～10，十二 6～7、11～12、18：

- 1 他們肯不肯經營那地，是個嚴肅的問題；他們必須在那地上經營耕種。
- 2 這一幅圖畫說出，我們該如何殷勤的經營基督，使我們能享受祂包羅萬有的豐富—弗三 8，一 7，林前十五 58，腓三 10。

Week Seven

**Laboring on the All-inclusive Christ—
“a Land Flowing with Milk and Honey”—
and Bringing the Surplus of the Riches of Christ
to the Meetings of the Church for an Exhibition
of Christ and the Corporate Worship of God**

R. K. Hymns: 864

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18

§ Day 1

I. As believers in Christ who have been led by Christ into Himself as the good land typified by the land of Canaan, we need to labor on Christ—1 Cor. 1:30; Col. 1:12:

A. After the people of Israel entered into and possessed the land of Canaan and received their allotted portion, they labored on the land—Deut. 8:7-10; 12:6-7, 11-12, 18:

1. Whether or not they were willing to labor on the land was a serious matter; they had to labor on and cultivate the land.
2. This is a picture of how we need to labor diligently on Christ so that we may enjoy His all-inclusive riches—Eph. 3:8; 1:7; 1 Cor. 15:58; Phil. 3:10.

二 我們進入那作美地的基督以後所過的生活，乃是經營基督的生活—西一 12，羅十五 16，林前十五 10：

- 1 我們這些主的子民是活在包羅萬有的基督裏，需要在每一處境中經營基督、尋求基督並享受基督—西一 12，三 1、4、10～11。
- 2 我們在一塊很肥美的地上，但是我們若不在其上經營，就沒有出產可以給我們經歷並享受—弗一 7，二 7，三 8，林前十五 58。

【週二】

三 雖然我們需要經營基督這地好出產基督，但我們需要領悟，不是我們出產基督，乃是基督藉着我們的經營而在我們裏面生產祂自己—腓二 13，弗三 17，西三 15～16：

- 1 我們都需要經營基督，並讓基督給我們許多的出產，然後我們對基督就會有豐富的經歷—弗三 8，腓四 19。
- 2 對基督的收成乃是我們所經營並收成的基督—三 10。

四 每天早晨我們需要禱告，向主求當天的一分恩典，並將自己奉獻給主，目的是要在祂身上經營，好經歷並享受祂—羅十二 1～2，十五 16。

五 在一整天之中，我們要維持我們與主的交通，藉此接觸祂，在祂身上經營，應用祂，經歷祂並享受祂—約十五 4～5、11，十六 22，彼前一 8。

【週三】

六 要經營基督、經歷基督並出產基督，關鍵乃是操練我們的靈—提前四 7：

B. The life we live after entering into Christ as the good land is a life of laboring on Christ—Col. 1:12; Rom. 15:16; 1 Cor. 15:10:

1. As the Lord's people who are living in the all-inclusive Christ, we need to labor on Christ, seeking Christ and enjoying Christ in every situation—Col. 1:12; 3:1, 4, 10-11.
2. We are in a very rich land, but if we do not labor on it, there will be no produce for us to experience and enjoy—Eph. 1:7; 2:7; 3:8; 1 Cor. 15:58.

§ Day 2

C. Although we need to labor on Christ as the land to produce Christ, we need to realize that it is not we who produce Christ but Christ who produces Himself in us through our labor—Phil. 2:13; Eph. 3:17; Col. 3:15-16:

1. We all need to labor on Christ and let Christ give us much produce; then we will have rich experiences of Christ—Eph. 3:8; Phil. 4:19.
2. The harvest of Christ is the Christ on whom we have labored and have reaped to be our harvest—3:10.

D. Every morning we need to pray, asking the Lord for the day's portion of grace and consecrating ourselves to the Lord for the purpose of experiencing and enjoying Him by laboring on Him—Rom. 12:1-2; 15:16.

E. Throughout the day we need to maintain our fellowship with the Lord and thereby contact Him, labor on Him, apply Him, experience Him, and enjoy Him—John 15:4-5, 11; 16:22; 1 Pet. 1:8.

§ Day 3

F. Exercising our spirit is the key to laboring on Christ, experiencing Christ, and producing Christ—1 Tim. 4:7:

- 1 經營基督的路乃是操練我們的靈以接觸那靈，就是作美地之包羅萬有基督的實際—加三 14。
 - 2 在一整天之中，在每個處境和我們一切的環境中，我們應當操練我們的靈接觸主並經歷祂—提前四 7，羅八 4，林前六 17，腓四 11～13。
- 七 我們經營基督這美地，是藉着運用心而對主有信心並愛主，也是藉着操練靈接觸主並接受包羅萬有賜生命之靈的分賜，這靈乃是基督這美地的實際—林後三 16，十三 14，加三 14。

【週四】

貳 作為包羅萬有之基督的豫表，迦南美地乃是『流奶與蜜之地』—出三 8、17，三三 3，利二十 24，民十三 27，十四 8，申六 3，二六 9、15，二七 3，書五 6：

一 奶與蜜都是兩種生命—植物生命和動物生命—調和而產生的：

- 1 在申命記八章八節，蜜是和植物—小麥、大麥、葡萄樹、無花果樹、石榴樹、橄欖樹—擺在一起。
- 2 在三十二章十四節，奶是和動物—牛、羊—擺在一起。
- 3 蜜多是和植物生命有關的，而奶大部分是聯於動物生命：
 - a 這兩種生命調和在一起，蜜蜂就從花蜜產生蜜。
 - b 奶也是動物和植物兩種生命的產品，但它主要是屬於動物生命，是牛羊（動物生命）喫草（植物生命）

1. The way to labor on Christ is to exercise our spirit to contact the Spirit, the reality of the all-inclusive Christ as the good land—Gal. 3:14.
2. Throughout the day, in every situation and in all our circumstances, we should exercise our spirit to contact the Lord and experience Him—1 Tim. 4:7; Rom. 8:4; 1 Cor. 6:17; Phil. 4:11-13.

G. We labor on Christ as the good land by exercising our heart to have faith in the Lord and to love the Lord and by exercising our spirit to contact the Lord and to receive the dispensing of the all-inclusive life-giving Spirit, the reality of Christ as the good land—2 Cor. 3:16; 13:14; Gal. 3:14.

§ Day 4

II. **As a type of the all-inclusive Christ, the land of Canaan is "a land flowing with milk and honey"—Exo. 3:8, 17; 33:3; Lev. 20:24; Num. 13:27; 14:8; Deut. 6:3; 26:9, 15; 27:3; Josh. 5:6:**

A. Milk and honey are produced out of the mingling of two kinds of lives—the vegetable life and the animal life:

1. In Deuteronomy 8:8 honey is put together with the plants—the wheat, the barley, the vine, the fig tree, the pomegranate, and the olive tree.
2. In Deuteronomy 32:14 milk is put together with the animals—the cattle and the flock.
3. For the most part honey has to do with the plant life, and the greater part of milk is related to the animal life:
 - a. When these two lives are mingled together, honey is produced by bees from the nectar of flowers.
 - b. Milk is also a product of both the animal life and the vegetable life, but it belongs mainly to the animal life; it is produced from grazing in the

所產生的。

【週五】

二 奶與蜜是動物生命和植物生命二者的調和，表徵基督生命的兩方面—救贖的一面和生產的一面—八 8，三二 13 ~ 14:

- 1 植物生命是生產並繁生的生命；這生命表徵基督生產並繁生的生命—約十二 24。
- 2 動物生命表徵基督救贖的生命—六 54 ~ 55。
- 3 基督的生命救贖這一面是為着我們法理的救贖，基督的生命生產這一面是為着我們生機的拯救—一 29，十二 24，啓二 7，羅五 10。
- 4 主筵席的表記之物，表徵基督的生命救贖與生產這兩面，為着神完整的救恩—太二六 26 ~ 28，林前十 17。
- 5 奶與蜜說出基督生命的美善與甘甜—弗五 2，腓四 18：
 - a 我們同時經歷並享受基督作植物生命和動物生命二者時，就領悟主對我們是何等美善、甜美且豐富。
 - b 我們感覺基督的豐富與甜美—奶的美善與蜜的甘甜。
- 6 我們享受基督作流奶與蜜之地，就被祂這奶與蜜所構成—『我新婦，你的嘴脣滴下新蜜；你的舌下有蜜有奶』—歌四 11 上，弗四 29，西四 6。

【週六】

叁 每天我們該在基督身上經營，好得着富餘、

pasture (vegetable life) by the cattle and the flock (animal life).

§ Day 5

B. Milk and honey, which are the mingling of both the animal life and the vegetable life, signify two aspects of the life of Christ—the redeeming aspect and the generating aspect—8:8; 32:13-14:

1. The vegetable life is the life that generates and multiplies; this life signifies the generating and multiplying life of Christ—John 12:24.
2. The animal life signifies the redeeming life of Christ—6:54-55.
3. The redeeming aspect of Christ's life is for our judicial redemption, and the generating aspect of Christ's life is for our organic salvation—1:29; 12:24; Rev. 2:7; Rom. 5:10.
4. The symbols of the Lord's table signify the redeeming and generating aspects of Christ's life for God's complete salvation—Matt. 26:26-28; 1 Cor. 10:17.
5. Milk and honey speak forth the goodness and sweetness of the life of Christ—Eph. 5:2; Phil. 4:18:
 - a. When at the same time we experience and enjoy Christ as both the vegetable life and the animal life, we realize how good, sweet, and rich the Lord is to us.
 - b. We sense the richness and the sweetness of Christ—the goodness of the milk and the sweetness of the honey.
6. By enjoying Christ as the land of milk and honey, we will be constituted with Him as milk and honey—"Your lips drip fresh honey, my bride; / Honey and milk are under your tongue"—S. S. 4:11a; Eph. 4:29; Col. 4:6.

§ Day 6

III. Daily we should labor on Christ to have a surplus, a harvest,

收成，帶到召會的聚會，為着團體的敬拜父神—申十二 6，林前十四 26，約四 23 ~ 24，申十六 15 ~ 16:

- 一 在那地的生活，乃是一個滿了享受基督的生活；這享受是個人的，也是與神的子民集體的一八 7 ~ 10。
- 二 在美地的生活乃是經營基督、出產基督、享受基督、與別人分享基督並且把基督獻上給神，使神能與我們同享基督的生活：
 - 1 這樣的享受並分享基督，就是對整個宇宙展覽基督—啓十九 7。
 - 2 這對於神是敬拜，對於仇敵是羞辱—約四 23 ~ 24。
- 三 願我們在基督身上殷勤經營，使我們的手裝滿了祂，然後來到召會的聚會，與神的兒女們並與神自己一同享受這位豐富又榮耀的基督—林前十四 26，約四 23 ~ 24。
- 四 每逢我們來到擘餅聚會記念主並敬拜父，我們不該空手而來；我們來的時候，必須雙手滿帶着基督的出產—申十六 15 ~ 16：
 - 1 帶着基督來敬拜神，乃是與所有神的兒女一同集體的來敬拜祂，彼此分享基督，並與神同享基督—林前十四 26。
 - 2 我們必須出產穀多的基督，以致有富餘可與別人分享，且把最好的出產獻上給父神，使祂喜樂、喜悅並滿足—申十五 11，十八 3 ~ 4，十二 11。

to bring to the church meetings for the corporate worship of God the Father—Deut. 12:6; 1 Cor. 14:26; John 4:23-24; Deut. 16:15-16:

- A. The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people—8:7-10.
- B. The life in the good land is a life of laboring on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us:
 1. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe—Rev. 19:7.
 2. This is a worship to God and a shame to the enemy—John 4:23-24.
- C. May we be diligent to labor on Christ, to have our hands filled with Him, and then come to the church meetings to enjoy this rich and glorious Christ with God's children and with God Himself—1 Cor. 14:26; John 4:23-24.
- D. Whenever we come to the Lord's table meeting to remember the Lord and worship the Father, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-16:
 1. 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.
 2. We need to produce enough of Christ so that there will be a surplus to share with others and offer the best part of the produce to God the Father for His joy, delight, and satisfaction—Deut. 15:11; 18:3-4; 12:11.

第七週■週一

晨興餽養

西一 12『感謝父，叫你們設資格在光中同得所分給眾聖徒的分。』

二 7『在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事為人。』

今天我們的問題，就是如何享受基督，經歷基督。神已經把我們擺在基督裏，如同以色列人進了迦南地，每人都分得了一塊地。然而我們肯不肯經營，實在是個嚴肅的問題。如果我是個懶惰的以色列人，既不早起，也不好好作工，我這塊地必定荒涼，整年都沒有收成。等五旬節、住棚節到了，別人都是大捆、小捆的帶去敬拜神，我卻兩手空空。不僅沒有祭物可以獻給神，連自己都喫不飽，真是可憐。同樣的，今天你我都有一分基督，你有一分基督，我也有一分基督。然而我早晨若是不親近主，整天不和主來往，不享受主，對主沒有經歷，我就會是極其貧窮的人。反之，我若肯好好與主有交通，早晨享受主，白天經歷主，在難處中也經歷主，我裏面就會有許多基督的成分（李常受文集一九七〇年第三冊，五一六至五一七頁）。

信息選讀

那麼我們到底需要一種甚麼生活，纔能享受那美地呢？第一，這生活必須是一種在基督身上經營的生活。…我們這些神的百姓活在包羅萬有的基督裏面，應該只有一種實業—基督。基督就是我們的實業，我們必須在祂身上經營。

WEEK 7 — DAY 1

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.

2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Our need is to learn how to enjoy and experience Christ. God has placed us in Christ. The children of Israel entered into the land of Canaan and were each allotted a portion of the land. Whether or not they were willing to labor on the land was a serious matter. If an Israelite was lazy and did not rise early to diligently labor, his plot of land would be desolate, and he would not have a harvest at the end of the year. When it was time for the Feast of Pentecost or the Feast of Tabernacles, others would go to worship God with bundles of produce, but he would be empty-handed...[and] also starve. What a pitiful sight that would be! Similarly, as believers, we each have a portion of Christ. You have a portion of Christ, and I have a portion of Christ. If we do not draw near to the Lord in the morning and we do not talk with Him, enjoy Him, or experience Him during the day, we will be very poor. However, if we are diligent to fellowship with the Lord by enjoying Him in the morning and experiencing Him during the day and especially during difficult times, we will have the element of Christ within us. (CWWL, 1970, vol. 3, "Being Delivered from Religious Rituals and Walking according to the Spirit," p. 369)

Today's Reading

What then is the life we need to enjoy the good land? It is a life first of all of laboring on Christ...We who are the Lord's people living in the all-inclusive Christ should have one industry—Christ. Christ is our industry. We must labor on Him.

你們作學生的人必須看見並經歷，連你在讀書的時候，你都該在基督身上作工。…你們開大卡車的司機必須看見，開車子不是你真正的職業，你真正的事業乃是基督，你必須不斷在祂身上工作。你們作家庭主婦的必須看見，你們真正的工作並不是照顧你們的家和家裏的人，乃是基督！你是不是每時刻都在基督身上作工呢？你們有沒有在每一個處境中享受祂並經歷祂呢？

得着那美地以後的生活，乃是一個經營基督的生活。這一個生活是把基督當作我們的實業，把祂大量的出產。我們是替『基督股分公司』作事，天天我們都是出產基督。…我們是栽種基督，出產基督。我們是晝夜殷勤的在基督這塊田地上耕種。我們是快樂的作工，這工作對於我們乃是一個安息。

請想想看，當以色列百姓佔得那地，征服所有的仇敵之後，…他們就是經營那地。他們耕地、撒種、澆水、栽種葡萄樹、修剪各種樹木。這些都是享受那地所必須有的工作。這一幅圖畫說出，我們該如何在基督身上殷勤作工，使我們能享受祂那包羅萬有的豐富。…我們必須在祂身上作工，纔能出產祂的豐富。我們已經看見，那美地在許多方面是多麼豐富。但是若不在其上經營，怎能將這些豐富顯出並大量的出產呢？得着這位豐富的基督是一件事，一直在祂身上經營又是另外一件事。

我們必須耕屬靈的田地，必須撒屬靈的種子；我們必須澆灌屬靈的樹木—每時刻。我們不能倚靠別人來替我們作；我們必須自己動手，否則就無法作成。姊妹們，你今天早上禱讀過主的話沒有？弟兄們，今天你接觸了主幾次？這就是今日的情形。我們不耕種基督。我們有一塊很肥美的地，但是我們卻不在其上作工；所以就沒有出產。我們的資源的確是豐富，而在出產上卻是貧窮（包羅萬有的基督，二〇六至二〇九頁）。

參讀：實行召會生活的生命與道路，第十四章。

You who are students must realize and experience even while studying that you are working on 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 on Christ. It is a life of making Christ our industry and producing Him in mass 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 on Christ that we may enjoy His all-inclusive riches...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 on it, how could its riches be brought forth and abundantly produced? To have this rich Christ is one thing, but to continually labor on Him is another.

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. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 342-344)

Further Reading: CWWL, 1963, vol. 4, "The Life and Way for the Practice of the Church Life," ch. 14

第七週■週二

晨興餽養

腓二 13『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

弗三 17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

西三 15～16『又要讓基督的平安在你們心裏作仲裁，…且要感恩。…讓基督的話豐豐富富的住在你們裏面…。』

神邀請祂一切的子民聚在一起，然而神自己不烹調。雖然神不烹煮食物，但祂已經賜給食物。神終年賜下陽光、空氣和雨水，藉此已賜給他們食物，…一切都已賜下，但他們需要與神合作，以得着出產。然後出產成為十分取一之物，而十分取一之物被帶來回應神的邀請。每個人都受邀請到神的家。每個人都來到家中餽養父，並使祂滿足。這是何等喜樂的時刻！

這一切都必須是基督。當我們聚在一起，該這樣帶着基督而來。…你帶多少基督到聚會裏，在於你出產多少基督，生長多少基督。你必須經營基督這地，好叫你能出產基督。實際上，不是你出產基督，乃是基督藉着你的經營而出產祂自己。今天可憐的事乃是：基督徒這些神所救贖的子民，都空手來聚集（李常受文集一九八二年第一冊，六四二至六四三頁）。

信息選讀

我相信到目前為止，我們已擺出一幅清楚的圖畫，說到我們該如何聚在一起。聚會是正確的召

WEEK 7 — DAY 2

Morning Nourishment

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Col. 3:15-16 And let the peace of Christ arbitrate in your hearts...; and be thankful. Let the word of Christ dwell in you richly...

God invited all His people to come together, yet God did not cook. Although God did not cook the food, He had given the food already. He had given them the food by sending the sunshine, the air, and the rain year round...All the things were sent, but they needed to cooperate with God to have the produce. Then the produce became the tithes, and the tithes were brought to answer God's invitation. Everyone was invited to God's home. Everybody came home to feed the Father and to satisfy Him. What a happy time this was!

All of this must be Christ. When we come together, we should come with Christ in this way...How much Christ you bring to the meeting depends upon how much Christ you produce, how much Christ you have grown. You have to labor on Christ as the land so that you can produce Christ. Actually, it is not that you produce Christ but that Christ produces Christ Himself through your labor. The poor thing today is that the Christians as God's redeemed people all come together empty-handed. (CWWL, 1982, vol.1, "Experiencing Christ as the Offerings for the Church Meetings," p. 510)

Today's Reading

I believe that thus far we have presented a clear picture of how we should come together. Meeting is the proper church life. Meeting is the practical

會生活，聚會是實行的召會生活。我們沒有這種聚會，就沒有實行的召會生活。我們所有的，可能只是一種組織，同一些社交活動。但正確的召會生活該是聚會生活。我們來聚會以前，必須經營基督。我們必須收穫基督；我們必須收取一些基督，好叫我們來聚會的時候，充滿着基督而來（李常受文集一九八二年第一冊，六四三頁）。

每一天早晨你必須這樣禱告：『主阿，我又一次把自己獻上給你，不是來為你作工，乃是來享受你。』你必須把自己真誠的奉獻給神，只為着一個簡單的目的，就是享受並經歷祂，此外再無其他別的目的。從你早晨醒過來的那一個時刻，你就必須說，『主阿，我在這裏。我把自己獻上來享受你。求你使我從這時候開始，在這一整天之中，在每一處境中，經歷並應用你。我不是為明天求甚麼，我乃是向你求恩典，使我今天能享受你。求你指示我，使我看見該如何耕地、撒種並澆灌主的植物。』在這一整天中的每一時刻，你要維持你與主的交通。你就必實際的活在主裏面，在祂身上經營，應用祂，享受祂。你若是這樣作的話，試想看你的『田地』將如何豐收，如何美麗。…當主日來到，你和所有的聖徒一同去敬拜神的時候，你就能說，『我現在去朝見我的神；我要去敬拜我的主。我去並不是空手而去，乃是雙手滿了基督。我有餘剩的豐富，而且在我的右手中有為我親愛的主所保留最好的一分。』…當聚會開始的時候，你已準備好從你為主的儲藏中向祂獻上禱告和讚美。這是你餘剩豐富中最好的部分，你與所有的聖徒歡樂的獻給神，作祂的享受和滿足。你已經收割了足穀的基督，為着你自己，為着缺乏的人，和為着主。不僅如此，你還能將相當可觀的一部分留起來，為着你將來的日子之用（包羅萬有的基督，二一一至二一二頁）。

參讀：李常受文集一九六八年第二冊，在生命裏長大並服事主，以建造召會作主的見證，第四章。

church life. Without this kind of meeting, we do not have the practical church life. What we have might be just a kind of organization with certain communal activities. But the proper church life should be a meeting life. Before coming to the meeting, we must be laboring on Christ. We must reap Christ. We must have gathered some amount of Christ so that when we come to meet, we come filled with Christ. (CWWL, 1982, vol. 1, "Experiencing Christ as the Offerings for the Church Meetings," pp. 510-511)

Every morning you need to pray, "Lord, I consecrate myself once more to You, not to work for You but to enjoy You." 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 on Him, applying Him, and enjoying Him. If you do this, consider how fruitful and how beautiful your "farm" will be...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."...When the meeting begins, you are well prepared to offer your prayers and praises to the Lord from your reserve for Him. This is the best of your surplus, and with the saints you joyfully render it to the Lord for His enjoyment and satisfaction. You have reaped enough of Christ for yourself, for the needy ones, and for the Lord. You have furthermore put aside a considerable portion that will stand you in good stead in future days. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 345-346)

Further Reading: CWWL, 1968, vol. 2, "Growing in Life and Serving the Lord for the Building Up of the Church as His Testimony," ch. 4

第七週■週三

晨興餽養

約四 24『神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

來四 12『因為神的話是活的，是有功效的，比一切兩刃的劍更鋒利，能以刺入、甚至剖開魂與靈，骨節與骨髓，連心中的思念和主意都能辨明。』

很可惜的是，許多基督徒不知道他們有靈。…很少人知道如何運用他們的靈，並如何區別他們的靈與魂（來四 12）。因此，他們不能將神所尋找真實的敬拜獻給祂。

無論我們走在街上，或在家裏，或在召會的會所裏，只要我們運用我們的靈，我們就是在敬拜神。…今天對神真實的敬拜，不是在某個地方敬拜，乃是在我們的靈裏接觸神。只要我們在我們的靈裏，只要我們運用我們的靈，我們就在敬拜神。

我們若每天在作我們美地的基督身上勞苦，學習在我們的家庭、學校、工作裏經歷祂，我們就會有許多基督的豐富，並會滿了基督。然後每當我們來到召會的聚會中，我們就會帶着基督而來，並與別人分享基督（李常受文集一九六四年第一冊，五一〇、五一二、五一九頁）。

信息選讀

我們在操練靈時，必須學習最重要的功課，就是不注意任何從魂來的事物。我們不可注意自己的思想、情感、偏好等等；也不該在意我們的環境、情形和發生在我們身上或周遭的事。我們不必注

WEEK 7 — DAY 3

Morning Nourishment

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Regrettably, many Christians do not know that they have a spirit, much less...how to exercise their spirit and how to differentiate their spirit from their soul (Heb. 4:12). Thus, they are unable to render to God the true worship that He seeks.

Whether we are walking on the street or are at home or in the church meeting hall, as long as we are exercising our spirit, we are worshipping God...The genuine worship of God today is not a matter of worshipping in a certain place but a matter of contacting God in our spirit. As long as we are in our spirit, and as long as we exercise our spirit, we are worshipping God.

If we labor on Christ as our good land every day, learning to experience Him in our family, our school, and our job, we will have many riches of Christ and will be full of Christ. Then whenever we come to a church meeting, we will come with Christ and will share Christ with others. (CWWL, 1964, vol. 1, pp. 391-392, 397)

Today's Reading

The most important lesson we need to learn in exercising our spirit is to not pay attention to anything that comes from our soul. We must not care for our thinking, our emotions, our preferences, and so forth. Neither should we care for our environment, our situation, or the things that are happening to

意這些事，倒要單單專注於我們靈裏深處的感覺。忘卻一切並專注於我們靈裏的感覺，就是操練我們的靈。

我們不可能避免環境中許多發生在我們身上的事，但我們不該被這些事霸佔。雖然我們天然的傾向就是容易受各種事物的打岔，我們卻該留意靈中內裏的感覺。例如：假使我的妻子生病了，我可以為她禱告，卻不該被她的情形打岔。我要在靈裏敬拜神，就必須學習不被我妻子的病情霸佔，只顧到我靈裏深處的感覺。可能當我的心思和情感被牽引着要為我妻子禱告，我靈裏的感覺卻指示我為某個城市的召會禱告。

我們尋求在靈之外的任何部分裏敬拜神，就是錯的。我們必須學功課，不管自己的環境和景況。當我們來聚會時，必須藉着注意我們靈裏的感覺過於魂裏的感覺來操練我們的靈。我們若這樣作，可能會發現我們深處的感覺是要讚美主，不管其他一切事。我們操練靈，就不在意我們的環境、家庭、成功和失敗，而被帶到諸天界裏。我們在靈裏可以宣告：『阿利路亞，讚美主，基督得勝！』那些被配偶攪擾、因好消息而興奮、面對內心難處的人，會隨着我們的讚美而受激勵，宣告說，『阿們，讚美主！』若所有的聖徒都這樣操練他們的靈，聚會就被帶進靈裏，聖徒們就在靈裏敬拜神。…這是我們聚會該走的路。然而，大多數時候，這不是我們的實行。這就是我們迫切需要學這功課的原因。敬拜神必須在靈裏，並操練我們的靈。我們需要不管我們的環境、感覺、思想、觀念，單單留意我們全人裏面最深處的感覺—我們靈裏的感覺（李常受文集一九六五年第二冊，五一至五三頁）。

參讀：李常受文集一九七〇年第三冊，八六至一〇七頁；一九六七年第一冊，五九至七三頁；一九七〇年第二冊，六〇一至六二六、六八七至六九六、七二五至七三七頁。

us or around us. Instead of paying attention to these things, we must simply pay attention to the deep sense in our spirit. To forget about all else and pay attention to the sense in our spirit is to exercise our spirit.

It is impossible for us to avoid many things that happen to us in our environment. However, we should not be occupied by these things. Although our natural inclination is to be distracted by various things, we should instead give heed to the inner feeling in our spirit. For instance, if my wife becomes ill, although I may pray concerning her, I should not be distracted by her situation. In order to worship God in my spirit, I must learn not to be preoccupied by my wife's illness but simply take care of the feeling deep in my spirit. It may be that while my mind and emotion are drawn to pray for my wife, the sense in my spirit will direct me to pray for a church in a particular city.

It is wrong for us to seek to worship God in any part of our being other than our spirit. We must learn the lesson of forgetting about our environment and our circumstances. When we come to a meeting, we must exercise our spirit by taking care of the sense in our spirit rather than the sense in our soul. If we do this, we may discover that we have the deep sense to praise the Lord and forget about everything else. When we exercise our spirit, we forget about our environment, our family, our successes, and our failures and are brought into the heavenlies. In the spirit we may declare, "Hallelujah! Praise the Lord! Christ is Victor!" Following our praise, those who are troubled by their spouses, encouraged by good news, and facing inward turmoil may be encouraged to declare, "Amen! Praise the Lord!" When all the saints exercise their spirit in this way, the meeting is brought into the spirit, and the saints worship God in spirit. This is the way that we should take in the meetings. For the most part, however, this is not our practice. This is why we are in such great need of learning this lesson. Worshipping God is a matter that must be in spirit and in the exercise of our spirit. We need to forget our environment with our feelings, thoughts, and concepts and simply take care of the deepest sense in our being—the sense in our spirit. (CWWL, 1965, vol. 2, pp. 38-40)

Further Reading: CWWL, 1967, vol. 1, pp. 47-57; CWWL, 1970, vol. 2, pp. 451-469, 518-523, 547-555; CWWL, 1970, vol. 3, pp. 57-69

第七週■週四

晨興餽養

弗三 8『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

出三 8『我下來要救他們脫離埃及人的手，領他們從那地出來，上到美好、寬闊、流奶與蜜之地…。』

美地乃是流奶與蜜之地。你能告訴我，奶與蜜是屬於那一界的生命麼？它們是屬於動物的生命，或是屬於植物的生命？請注意聖靈在聖經裏給它們安排的次序。在申命記八章八節，蜜是和植物擺在一起的，先是小麥、大麥、葡萄樹、無花果樹、石榴樹、橄欖樹，然後是蜜。而在三十二章十四節，奶是和動物擺在一起：牛的奶酪、羊的奶和羊羔的脂油。聖靈是非常公道的，祂將蜜和植物擺在一起，又將奶與脂油和動物擺在一起。…因為聖靈深深知道，蜜多是和植物生命有關聯的。蜜多是出自於花和樹。當然也牽涉到一部分的動物生命—那小動物，蜜蜂。沒有花我們不可能有蜜，沒有蜜蜂我們也不可能有蜜。…這兩樣彼此合作；這兩種生命調和在一起，就產生蜜。但是蜜主要是屬於植物生命（包羅萬有的基督，七三至七四頁）。

信息選讀

奶又是怎麼一回事呢？我們可以說，奶大部分是屬於動物生命。但它實在是動物和植物兩種生命的產品。我們若是沒有草場，若是沒有草，即使我們

WEEK 7 — DAY 4

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey...

The good land is a land flowing with milk and honey. Can you tell to which life the milk and the honey belong? Do they belong to the animal life or to the vegetable life? Notice how the Holy Spirit' arranges them in the Word. In Deuteronomy 8:8 the honey is put with the plants: the wheat, the barley, the vines, the fig trees, the pomegranates, the olive trees, and then the honey. And in Deuteronomy 32:14 the milk is put with the animals: the cattle, the flock, the milk, and the butter. The Holy Spirit is very fair. He put the honey with the plants, and He put the milk with the butter and the animals. Why? Because the Holy Spirit is well aware that, for the most part, honey has to do with the plant life. It is derived mostly from the flowers and the trees. Of course, a part of the animal life is involved—that little animal, the bee. Without the flowers we cannot have honey, and without the bees we cannot have honey either...These two cooperate; these two lives are mingled together, and honey is produced. But honey, for the most part, belongs to the vegetable life. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 247)

Today's Reading

What about the milk? We can say that the greater part of milk belongs to the animal life. But indeed it is the product of both the animal life and the vegetable life. If we do not have the pasture, if we do not have the grass, even

有牛有羊，也不能有奶與脂油。那一種食物更好——是奶呢，還是樹上的果子？…我相信我們都知道，奶是比其他植物生命的果子更好。爲甚麼？因爲藉着奶和蜜，我們享受了兩種生命的調和。你就看見，這兩項是屬於植物生命，也是屬於動物生命。

這是甚麼意思呢？奶與蜜是說出基督生命的那一方面呢？當你享受基督作小麥、大麥、葡萄樹等等，同時你也享受祂作公牛、羊羔，你就要看見主是多麼美善，主之於你是多麼甘甜，多麼豐富，正像奶與蜜一樣。特別是當你靈裏軟弱的時候，你到主面前來經歷並應用祂，你就覺得祂是奶與蜜。你感到基督生命的豐富與甘甜。哦，奶的美善和蜜的甘甜！基督是多麼美善！基督是多麼甘甜！祂是流奶與蜜之地。…你越經歷祂作小麥和大麥等，並且同時經歷祂作牛作羊，你就越經歷基督作奶與蜜（包羅萬有的基督，七四至七五頁）。

我們來聚會之前，應當對主有經歷，對主的話有享受，並且在禱告中和主有交通，使我們有…那些從主而來，並出於主的東西（參林前十四 26），藉着這些，我們就能爲聚會豫備自己。到了會中，我們就不需要，也不該等候靈感，乃該運用靈，使用受過訓練的心思盡功用，擺上我們所豫備的，使主得着榮耀和滿足，並使與會者得着益處，就是得着光照、滋養和建造。

這樣，召會的聚會，就是展覽基督的豐富，也是全體與會者在神面前並同着神，彼此分享基督，使眾聖徒與召會得着建造（聖經恢復本，林前十四 26 註 1）。

參讀：包羅萬有的基督，第六章；禧年，第一篇；出埃及記生命讀經，第六篇。

though we have the cattle and the flock, we cannot have milk and butter. Which is the better food: the milk or all the fruit of the trees...? I believe we all realize that milk is better than all the fruit of the vegetable life. Why? Because with both milk and honey, we enjoy the mingling of two kinds of life. You see then that both these items are of the vegetable and of the animal lives.

What is the meaning of this? What aspects of the life of Christ do the milk and the honey portray? When you enjoy Christ as the wheat, the barley, the vine, etc., and at the same time you enjoy Him as the bullock and as the lamb, you will realize that the Lord is so good, that the Lord is so sweet and so rich to you, just as milk and honey. Especially when you are weak in spirit and you come to the Lord to experience and apply Him, you sense that He is the milk and the honey. You sense the riches and the sweetness of the life of Christ—the goodness of milk and the sweetness of honey. Christ is so good. Christ is so sweet. He is a land flowing with milk and honey...The more you realize Him as the wheat and the barley and so forth, and at the same time as the cattle and the flock, the more you will enjoy Christ as milk and honey. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 247-248)

Before coming to the meeting, we should prepare ourselves for the meeting with such things [cf. 1 Cor. 14:26] 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 need not wait, and 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.

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. (1 Cor. 14:26, footnote 1)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 6; CWWL, 1984, vol. 4, "The Jubilee," ch. 1; Life-study of Exodus, msg. 6

第七週■週五

晨興餽養

約一 29 『…看哪，神的羔羊，除去世人之罪的！』

十二 24 『…一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

歌四 11 『我新婦，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香氣如同利巴嫩的香氣。』

神藉着摩西告訴以色列人，神要領他們到流奶與蜜之地。奶與蜜是由動物和植物這兩種生命所產生的。奶是牛羊產生的，牛羊是動物；但如果只有動物而沒有植物，沒有青草，奶仍然產生不出來。所以在聖經裏，奶是重在動物得着植物的營養而產生的產品。蜜也是一樣；小小的蜜蜂是動物，但若沒有花，沒有植物，蜜蜂就無法產出蜜。…所以奶和蜜是形容一種地，不是滿了毒蛇猛獸，乃是滿了牛羊和蜜蜂，…滿了青草，也滿了花。…流奶與蜜就是指明，這塊地上滿了植物的生命，也滿了動物的生命。…這一切都是豫表，表徵基督纔真正是兩種生命的合成產品。施浸者約翰看見主耶穌時，就說，『看哪，神的羔羊』（約一 29），這指明動物生命。主耶穌說祂自己是『一粒麥子…死了』（十二 24），這指明植物生命。…（主耶穌）是兩種生命的調和；祂這生命所產生的是奶與蜜。…基督這美地乃是滿了生命，豐富至極的，為要作我們的供應，給我們享受（李常受文集一九八四年第四冊，五至六頁）。

信息選讀

WEEK 7 — DAY 5

Morning Nourishment

John 1:29 ...Behold, the Lamb of God, who takes away the sin of the world!

12:24...Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

S. S. 4:11 Your lips drip fresh honey, my bride; honey and milk are under your tongue; and the fragrance of your garments is like the fragrance of Lebanon.

Through Moses God told His people that He would bring them into a land flowing with milk and honey. Both milk and honey are produced by a combination of two kinds of lives—the animal life and the vegetable life. Milk is produced by cattle, which are of the animal life. However, milk cannot be produced by the animal life alone; it also needs the vegetable life—grass. Thus, milk is a product of the animal life nourished by the vegetable life. The principle is the same with honey. Bees are animals, but without flowers, the plant life, they would not be able to produce honey. Therefore, the phrase milk and honey indicates that the good land is full of cattle, bees, grass, and flowers, not snakes and beasts. The good land flowing with milk and honey indicates that this land is full of the animal life and the plant life. In type, Christ is the issue of these two kinds of lives. When John the Baptist saw the Lord Jesus, he said, “Behold, the Lamb of God” (John 1:29); this speaks of the animal life. The Lord referred to Himself as a grain of wheat that died (12:24); this speaks of the plant life. He is the mingling of two kinds of lives to produce milk and honey. All of this signifies that Christ as the good land is full of life, rich to the uttermost, to be our supply for our enjoyment. (CWWL, 1984, vol. 4, “The Jubilee,” p. 5)

Today's Reading

神以祂的智慧用『流奶與蜜』的說法來描述美地的豐富。奶與蜜乃是植物生命和動物生命結合而成的產品。奶出自喫草的牛。動物的生命因着植物生命的供應而產生奶。所以，奶是兩種生命調和的產品。蜜的原則也是一樣。蜜與植物的生命很有關係，絕大部分是來自花朵和樹木。當然，有一部分動物生命——小蜜蜂，也牽涉在內。因此，在產生蜜的事上，兩種生命一同合作。這兩種生命調和在一起，蜜就產生出來。

奶與蜜表徵基督的豐富來自祂生命的兩方面。雖然基督是一個人位，祂卻有動物生命所豫表之救贖的生命，以及植物生命所豫表之生產的生命。一面，基督是神的羔羊以救贖我們；另一面，祂是大麥餅以供應我們。兩種生命都是逾越節筵席的一部分，因為在逾越節有羔羊和無酵餅加上苦菜。這些生命配在一起，給神的贖民享受。然而，神呼召的目的，不是給祂的百姓在埃及一點動物生命和植物生命的享受，乃是要把他們領進流奶與蜜的寬闊之地。今天在召會生活中，你有把握你享受基督作美地麼？我能見證，我每天都在享受基督作流奶與蜜的寬闊之地（出埃及記生命讀經，七五至七六頁）。

『我新婦，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香氣如同利巴嫩的香氣。』（歌四11）〔良人〕享受從〔佳偶〕嘴唇所出的話如同新蜜（為着復興軟弱的人），並她舌下的話如同蜜和奶（為着復興軟弱的人，並餵養未成熟的人）。祂也享受她行為的香氣，如同升天的香氣（雅歌生命讀經，四一頁）。

參讀：路加福音生命讀經，第六十四篇；聖經的核仁，第三篇。

In His wisdom God uses the expression flowing with milk and honey to describe the riches of the good land. Both milk and honey are products of a combination of the vegetable life and the animal life. Milk comes from cattle, which feed on grass. The animal life produces milk from the supply of the vegetable life. Therefore, milk is a product of the mingling of two kinds of life. The principle is the same with honey. Honey has much to do with the plant life. It is derived mostly from flowers and trees. Of course, a part of the animal life is also involved—that little animal, the bee. Hence, in the production of honey, two kinds of life cooperate. These two kinds of life are mingled together, and honey is produced.

Milk and honey signify the riches of Christ, riches that come from the two aspects of the life of Christ. Although Christ is one person, He has the redeeming life, typified by the animal life, and the generating life, typified by the vegetable life. On the one hand, Christ is the Lamb of God to redeem us; on the other hand, He is a loaf of barley to supply us. Both kinds of life were part of the Passover meal, for in the Passover there were the lamb and the unleavened bread with bitter herbs. These lives were combined for the enjoyment of God's redeemed people. The purpose of God's calling, however, is not to give His people a little enjoyment of the animal life and the vegetable life in Egypt; it is to bring them into a spacious land flowing with milk and honey. Do you have the assurance that in the church life today you are enjoying Christ as the good land? I can testify that I daily enjoy Christ as a spacious land flowing with milk and honey. (Life-study of Exodus, pp. 62-63)

“Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon” (S. S. 4:11). [The Beloved] enjoys her word as fresh honey (for restoring the weak), which comes from her lips, and her word as honey and milk (for restoring the weak and feeding the immature ones), which are under her tongue, and the fragrance of her conduct as the fragrance of ascension. (Life-study of Song of Songs, p. 32)

Further Reading: Life-study of Luke, msg. 64; CWWL, 1977, vol. 1, “The Kernel of the Bible,” ch. 3

第七週■週六

晨興餽養

約四 23 ~ 24 『時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

我們的敬拜不是僅僅向着創造主，乃是向着父，就是那重生我們並將祂自己放在我們裏面的一位。現在我們的敬拜是主觀的，有神—父、子、靈—分賜到我們裏面。

這種敬拜主要是在擘餅聚會裏得以實行出來，因為在擘餅聚會中，我們分受餅和杯之後，主就領頭帶我們到父面前。主在靈裏帶領我們回到父那裏。在這裏我們必須記得以弗所二章十八節，那裏啓示我們的敬拜是藉着子，在靈裏，並向着父。這在路加十五章，由牧人、婦人和父親的比喻完全描繪出來：藉着子作牧人的尋找，並藉着靈如婦人的光照，浪子纔回到父身邊。因此，回到父那裏，乃是在神聖三一的神聖分賜裏；子神和靈神都作到回家的兒子裏面。這是在神的分賜裏真實的敬拜（李常受文集一九七九年第二冊，五七頁）。

信息選讀

（在約翰四章，）主向撒瑪利亞婦人點出，時代已經改變了。…在豫表上，獨一敬拜的地點是耶路撒冷；而在應驗上，這個地點就是我們的靈。今天我們的靈乃是真正的耶路撒冷，就是神居住的所在。不僅如此，美地出產的富餘豫表基督的豐富。基督是從美地的豐富所獻上之一切祭物，包括燔祭、素祭、平安祭、贖罪祭、贖愆祭、搖祭、

WEEK 7 — DAY 6

Morning Nourishment

John 4:23-24 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Our worship...is not merely to the Creator but to the Father, who has regenerated us and who has put Himself into our being. Now our worship is subjective with God—the Father, the Son, and the Spirit—dispensed into us.

This kind of worship can be practiced mostly in the Lord's table meeting, because in the Lord's table meeting, after we partake of the bread and the cup, the Lord takes the lead to bring us to the Father. The Lord leads us back to the Father in the Spirit. Here we must remember Ephesians 2:18, which reveals that our worship is through the Son, in the Spirit, and to the Father. This is fully portrayed in Luke 15...It is through the Son's seeking as the Shepherd and through the Spirit's enlightening as the woman that the prodigal son comes back to the Father. Therefore, this coming back to the Father is in the divine dispensing of the Divine Trinity. The Son and the Spirit are wrought into the returning son. This is the true worship in God's dispensing. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 44-45)

Today's Reading

The Lord pointed out to the Samaritan woman that the age had changed... In typology the unique place of worship was Jerusalem, and in the fulfillment this place is our spirit. Today our spirit is the actual Jerusalem where God's habitation is. Furthermore, the surplus of the produce of the good land is a type of the riches of Christ. Christ is the reality of all the offerings from the riches of the good land, including the burnt offering, the meal offering, the peace offering, the sin offering, the trespass offering, the wave offering, the

舉祭和奠祭的實際。所有這些祭物是美地出產的富餘，豫表基督是真實的富餘，真實的祭物。因此在二十三至二十四節，人的靈頂替了耶路撒冷這獨一敬拜的中心，而基督頂替了所有的祭物，就是美地的富餘。

我們在子這實際裏向父的敬拜，是藉着經歷子作美地（申八7）。…我們在子這實際裏敬拜父，也是藉着享受子的豐富作美地豐富的出產（8～10）（李常受文集一九七九年第二冊，六〇至六一頁）。

我們必須看見，每逢我們來到聚會中，每逢我們來敬拜神，我們不該空手而來。我們來的時候，必須雙手滿帶着基督的出產。…我們不能僅僅有一點點的基督來滿足自己的需要。我們必須出產祂穀多，纔能有餘剩的豐富留給別人。…並且在这一切之上，餘剩中最好的必須保留給神。…帶着基督來敬拜神，並不是說我們個人來敬拜祂，乃是與所有神的兒女一同來敬拜祂，彼此分享並與神同享基督。

這就是得着那美地以後的生活。這是一個在基督身上工作，出產基督，享受基督，與別人分享基督，並且把基督獻上給神，使神能與我們同享基督的生活。這樣的享受並分享基督，就是對整個宇宙展覽基督。這對於神是敬拜，對於仇敵是羞辱。

在那地的生活，乃是一個滿了享受基督的生活。這享受是個人的，也是與神的子民集體的。願我們在基督身上殷勤經營，使我們的手裝滿了祂，然後我們就來到祂所指定的地方，就是合一的立場上，來與神的兒女們，並與神自己一同享受這一位豐富又榮耀的基督（包羅萬有的基督，二一九至二一〇、二一五、二二一頁）。

參讀：新約總論，第一百六十八篇；歌羅西書生命讀經，第二十篇。

heave offering, and the drink offering. All these offerings were the surplus of the produce of the good land as types of Christ who is the real surplus, the real offerings. Thus, in John 4:23-24 the human spirit replaces Jerusalem as the unique worship center, and Christ replaces all the offerings, the surplus of the good land. Our worship to the Father in the Son as the reality is by experiencing the Son as the good land (Deut. 8:7).

We worship the Father in the Son as the reality by enjoying the riches of the Son as the rich produce of the good land (vv. 8-10). (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 46-47)

We must realize that whenever we come to the meetings, whenever we come to worship the Lord, we should not come with our hands empty. We must come with our hands full of the produce of Christ...We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so that there will be a surplus remaining for others...And above all, the best of the surplus must be reserved for the Lord. To worship God with Christ does not mean to worship Him individually but to worship Him collectively with all the children of God by enjoying Christ with one another and with God.

This is the life after the possession of the good land. It is a life of working on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe. It is a worship to God and a shame to the enemy.

The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people. May we be diligent to labor on Him, to have our hands filled with Him, and then come to the place that He has appointed, to the very ground of unity, to enjoy this rich and glorious Christ with God's children and with God Himself. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 344-345, 348, 352)

Further Reading: The Conclusion of the New Testament, msg. 168; Life-study of Colossians, msg. 20

第七週詩歌

624

聚會—展覽基督

8 8 8 6 副 (英 864)

E 大調

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 每 逢 聚 集 帶 來 基 督, 將 祂 所 賜 有 餘 豐 富,
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1
 同 來 獻 上 作 神 食 物, 如 此 展 覽 基 督。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 (副) 前 來 展 覽 基 督, 前 來 展 覽 基 督;
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||
 共 同 帶 來 祂 的 豐 富, 前 來 展 覽 基 督。

- 二 憑祂生活, 靠祂爭戰, 在祂身上經營無間;
 藉祂豐富彼此結聯, 為要展覽基督。
- 三 凡我所是、所行、所歷, 都是基督作我實際,
 好使我們每逢聚集, 都能展覽基督。
- 四 聚會為神帶來基督, 彼此享受祂的豐富,
 且得與神同享基督, 如此展覽基督。
- 五 復活基督作神馨香, 升天基督向神舉上,
 使神滿足供神欣賞, 如此展覽基督。
- 六 聚會中心、聚會實際, 所有服事、所有空氣,
 除此之外別無目的, 全為展覽基督。
- 七 所有見證、所有禱告, 所有靈中彼此相交,
 恩賜運用、一切教導, 都為展覽基督。
- 八 為使父神得榮稱許, 為使基督得到高舉,
 並使聚會應付所需, 必須展覽基督。

WEEK 7 — HYMN

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864

1. When - e'er we meet with Christ en - dued, The sur - plus of His
 plen - i - tude We of - fer un - to God as food, And thus ex - hi - bit
 Christ. (C) Let us ex - hi - bit Christ, Let us ex - hi - bit
 Christ; We'll bring His sur - plus to the church And thus ex - hi - bit Christ.

2. In Christ we live, by Christ we fight,
 On Christ we labor day and night,
 And with His surplus we unite
 To thus exhibit Christ.
3. Our life and all we are and do
 Is Christ Himself, the substance true,
 That every time we meet anew
 We may exhibit Christ.
4. In meetings Christ to God we bear
 And Christ with one another share,
 And Christ with God enjoying there,
 We thus exhibit Christ.
5. The risen Christ to God we bring,
 And Christ ascended offering,
 God's satisfaction answering,
 We thus exhibit Christ.
6. The center and reality,
 The atmosphere and ministry,
 Of all our meetings is that we
 May thus exhibit Christ.
7. The testimony and the prayer,
 And all the fellowship we share,
 The exercise of gifts, whate'er,
 Should just exhibit Christ.
8. The Father we would glorify,
 Exalting Christ the Son, thereby
 The meeting's purpose satisfy
 That we exhibit Christ.

