二〇一三年冬季训练

创世记结晶读经（二）

第四篇

完成神定旨的地

读经：创十二7，十五7～21，加三14，西一12，二6～7

周　一

壹　要完成神的定旨，后裔和地这二者是必需的；后裔和地二者都预表基督，祂是神经纶的中心和普及—创十二7，西一18，三10～11。

贰　主一再对亚伯拉罕说到关于地的事，说，“从你所在的地方，举目向东西南北观看；凡你所看见的一切地，我都要赐给你和你的后裔，直到永远。…你起来，纵横走遍这地，因为我必把这地赐给你”—创十三14～15、17，参十二7，十五7：

一 地是亚伯拉罕生活其中且凭以生活的地方—7～8节。

二 地是亚伯拉罕能击败一切仇敌，使神能在地上得着国度的地方—十四13～20。

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Four

The Land for the Fulfillment of God's Purpose

Scripture Reading: Gen. 12:7; 15:7-21; Gal. 3:14; Col. 1:12; 2:6-7

Day 1

I. For the fulfillment of God's purpose two things are required—the seed and the land; both the seed and the land typify Christ, who is the centrality and universality of God's economy—Gen. 12:7; Col. 1:18; 3:10-11.

II. The Lord spoke to Abraham repeatedly concerning the land, saying, "Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward; for all the land that you see I will give to you and to your seed forever...Rise up; walk through the land according to its length and its breadth, for I will give it to you"—Gen. 13:14-15, 17; cf. 12:7; 15:7:

A. The land was a place for Abraham to live in and live on—vv. 7-8.

B. The land was a place in which Abraham could defeat all his enemies in order that God might have a kingdom on earth—14:13-20.

三 地是神能有一个居所来彰显祂自己的地方—申十二5、11，十六2。

四 今天我们的地是基督；祂活在我们里面，我们也活在祂里面；我们应该活在基督里，并靠基督而活—西一27，二6～7。

周　二

叁　基督由美地—迦南地—所预表，乃是“所分给众圣徒的分”—一12：

一 “所分给...的分”是指业分，如以色列人分得迦南美地之分，作他们的产业—书十四1：

1 新约信徒的基业，他们所分得的分，乃是包罗万有的基督—参申八7～10。

2 基督是众圣徒所分得的分，作了他们神圣的基业，给他们享受—弗三8。

二 我们既然接受了基督作我们所分得的分，就该在祂里面行事为人—西二6～7：

1 行事为人就是生活、行动、举止、为人。

2 我们该在基督里行事为人，生活行动，使我们能享受祂的丰富，就如以色列人住在美地，享受其上一切丰富的出产—申八7～10。

3 今天的美地就是基督那包罗万有的灵，祂住在我们的灵里，作我们的享受；照着这灵而行，乃是新约的中心和关键—加三14，五16，提后四22，罗八4、16。

C. The land was the place where God could have a habitation as the expression of Himself—Deut. 12:5, 11; 16:2.

D. For us today the land is Christ, who is living in us and in whom we are living; we should live in Christ and on Christ— Col. 1:27; 2:6-7.

Day 2

III. As typified by the good land, the land of Canaan, Christ is “the allotted portion of the saints”—1:12:

A. The allotted portion refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance — Josh. 14:1:

1. The New Testament believers’ inheritance, their allotted portion, is the all-inclusive Christ— cf. Deut. 8:7-10.

2. Christ is the allotted portion of the saints as their divine inheritance for their enjoyment—Eph. 3:8.

B. Since we have received Christ as our allotted portion, we should walk in Him— Col. 2:6:

1. To walk is to live, to act, to behave, and to have our being.

2. We should walk, live, and act in Christ so that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce — Deut. 8:7-10.

3. The good land today is Christ as the all-inclusive Spirit, who dwells in our spirit to be our enjoyment; to walk according to this Spirit is the central and crucial point of the New Testament— Gal. 3:14; 5:16; 2 Tim. 4:22; Rom. 8:4, 16.

周　三

肆　神应许亚伯拉罕物质方面的福乃是美地，作包罗万有之基督的预表—创十二7，十三15，十七8，二六3～4：

一 因着基督至终实化为包罗万有赐生命的灵，这应许之灵的福，就与应许亚伯拉罕之地的福相符—加三14，林前十五45，林后三17。

二 实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受—创十二7，申八7，加三14。

周　四

伍　地乃是基督作为包罗万有的灵；地也是召会—基督的身体—作基督的扩大，扩展—林前十二12～13：

一 在召会中，我们活在基督里，并靠基督而活—西二6，三4、10～11。

二 在召会中，我们击败仇敌，并有神的国度同神的居所—弗六10～12，二22，罗十四17。

三 我们要完成神的定旨，就需要接受神的恩典，使基督这后裔能作到我们里面，并使基督这地能从我们活出而成为我们的召会生活，好叫我们享受神的安息，击败神的仇敌，并建立神的国同祂的居所，使祂得着彰显和代表—创一26，加六18，三16，四19，西一12，二7，来四9，弗六10～12，二22，太六33。

Day 3

IV. The physical aspect of the blessing that God promised to Abraham was the good land, which is a type of the all-inclusive Christ—Gen. 12:7; 13:15; 17:8; 26:3-4:

A. Since Christ is eventually realized as the all-inclusive life-giving Spirit, the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham— Gal. 3:14; 1 Cor. 15:45; 2 Cor. 3:17.

B. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy—Gen. 12:7; Deut. 8:7; Gal. 3:14.

Day 4

V. The land is Christ as the all-inclusive Spirit, and it is also the church, the Body of Christ, as the enlargement, the expansion, of Christ—1 Cor. 12:12-13:

A. In the church we live in Christ and on Christ— Col. 2:6; 3:4, 10-11.

B. In the church we defeat the enemies, and we have the kingdom of God with the dwelling place of God—Eph. 6:10-12; 2:22; Rom. 14:17.

C. In order to fulfill God's purpose, we need to receive God's grace so that Christ can be wrought into us as the seed and lived out of us as the land to be our church life, that we may enjoy God's rest, defeat God's enemies, and establish God's kingdom with His dwelling place for His expression and representation— Gen. 1:26; Gal. 6:18; 3:16; 4:19; Col. 1:12; 2:7; Heb. 4:9; Eph. 6:10-12; 2:22; Matt. 6:33.

四 到了某个时候，我们真成了无有，神就要将祂自己在基督里作到我们里面，而祂所作到我们里面的，要生出基督为后裔，并要将我们带进那作我们地的基督里面—弗三17、8，西一12、27，二6。

周　五

陆 在创世记十五章七至二十一节，神与亚伯拉罕立关于地的约：

一 因着亚伯拉罕对神关于地的应许缺乏信心，神与亚伯拉罕立约，以坚定祂对亚伯拉罕关于地的应许—8～21节。

二 神立定这约的特别方式，含示亚伯拉罕能完成神永远定旨的路—10～18节：

1 神与亚伯拉罕所立的约，乃是应许的约，要借着神在祂恩典中的大能得着成就，而不是借着亚伯拉罕在他肉体里的努力；新约是这约的延续—加三17～18。

2 神借着钉十字架并复活的基督，与亚伯拉罕立约—创十五9～10：

a 三种被杀的牲畜，表征基督在祂的人性里为我们钉十字架，两只活鸟表征基督在祂的神性里，是活着、复活的一位—约十一25。

b 基督在祂的人性里被杀，但在祂的神性里活着—十四19，彼前三18。

周　六

D. At a certain time, after we have truly become nothing, God will work Himself in Christ into us, and that which He has worked into us will bring forth Christ as the seed and will also bring us into Christ as our land—Eph. 3:17, 8; Col. 1:12, 27; 2:6.

Day 5

VI. In Genesis 15:7-21 God made a covenant with Abraham concerning the land:

A. Because Abraham lacked faith to believe God for the promise concerning the land, God confirmed His promise to Abraham concerning the land by making a covenant with him—vv. 8-21.

B. The extraordinary way in which God enacted this covenant implies the way in which Abraham could fulfill God's eternal purpose —vv. 10-18:

1. The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace, not through Abraham's effort in his flesh; the new testament is a continuation of this covenant— Gal. 3:17-18.

2. God made His covenant with Abraham through the crucified and resurrected Christ—Gen. 15:9-10:

a. The three kinds of slain cattle signify Christ in His humanity being crucified for us, and the two living birds signify Christ in His divinity being the living, resurrected One — John 11:25.

b. Christ was killed in His humanity, but He lives in His divinity—14:19; 1 Pet. 3:18.

Day 6

3 神要亚伯拉罕将牲畜和鸟献给祂，含示亚伯拉罕必须与他所献的一切东西联合为一—创十五 9 ～ 10：

a 这指明我们要完成神永远的定旨，就必须在基督的钉十字架里钉死，也在基督的复活里复活—罗六 5、8，加二 20。

b 唯有如此，我们才能在作为应许之地的基督里面实行召会生活—西一 12，二 6，三 10 ～ 13。

4 神在与亚伯拉罕所立的约中，定了美地的界限；这地乃是以马内利之地，以色列的领土，从尼罗河到幼发拉底河；这是亚伯拉罕独一的后裔基督，为着建立千年国所要承受的地—创十五 18，十二 7，赛八 8，加三 16，参出二三 31，申十一 24 与注 1，书一 3 ～ 4，太二五 34 与注 1。

3. God's asking Abraham to offer the cattle and the birds to Him implies that Abraham had to identify himself with and be one with all the things that he offered— Gen. 15:9-10:

a. This indicates that in order to fulfill God's eternal purpose, we must be crucified in Christ's crucifixion and resurrected in Christ's resurrection—Rom. 6:5, 8; Gal. 2:20.

b. Only in this way can we practice the church life in Christ as the promised land—Col. 1:12; 2:6; 3:10-13.

4. In His covenant with Abraham God set the boundaries of the good land, the land of Immanuel, the territory of Israel, from the Nile to the Euphrates; this is the land that Christ, the unique seed of Abraham, will inherit for the establishing of His millennial kingdom— Gen. 15:18; 12:7; Isa. 8:8; Gal. 3:16; cf. Exo. 23:31; Deut. 11:24 and *footnote 1; Josh. 1:3-4; Matt. 25:34 and footnote 1.*

第四周 • 周一

晨兴喂养

创十二 7 “耶和华向亚伯兰显现，说，我要把这地赐给你的后裔…。”

十三 14~15 “罗得离别亚伯兰以后，耶和华对亚伯兰说，从你所在的地方，举目向东西南北观看；凡你所看见的一切地，我都要赐给你和你的后裔，直到永远。”

后裔和地都是基督。后裔是我们里面的基督，地是我们活在其中的基督。基督是后裔，活在我们里面；基督是地，我们活在祂里面。祂是完成神永远定旨的后裔和地（创世记生命读经，七三〇页）。

信息选读

许多基督徒认为〔创世记里神应许的〕地是天堂，他们把肉身的死看为约但河。这观念完全不是按照对圣经正确的领会。在亚伯拉罕的时代，地是他能生活的地方。亚伯拉罕需要一个地方，使他能在那里生活，并靠那地而活。因此，地是神的子民生活其中且凭以生活的地方。此外，在亚伯拉罕的时代，地也是他能击败一切仇敌，使神能在地上得着国度的地方。再者，地是神能有一个居所来彰显祂自己的地方。所以，关于地我们看见五点：神的子民生活的地方，神的子民赖以维生的地方，神的仇敌被击败的地方，神能得着祂国度的地方，神能得着居所来彰显祂自己的地方。至终，在这地上，神的国被建立，圣殿被建造作为神的居所，并且神的荣耀得着显明。这一切都是神定旨之完成的小影。这与亚伯拉罕的生存完全不同。亚伯拉罕的生存是一回事；他得着后裔和地以完成神的定旨是另一回事。

‹‹ WEEK 4 — DAY 1 ››

Morning Nourishment

Gen. 12:7 "And Jehovah appeared to Abram and said, To your seed I will give this land..."

13:14-15 "And Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward; for all the land that you see I will give to you and to your seed forever."

Both the seed and the land are Christ. The seed is Christ in us and the land is the Christ in whom we live. Christ lives in us as the seed, and we live in Him as the land. He is both the seed and the land for the fulfillment of God's eternal purpose. (Life-study of Genesis, pp. 601-602)

Today's Reading

Many Christians think that the land is heaven, considering physical death as the Jordan River. This concept is altogether not according to the proper understanding of the holy Word. During Abraham's time, the land was a place in which he could live. Abraham needed a place to live in and to live on. Hence, the land is a place for God's people to live in and to live on. Furthermore, during Abraham's time, the land was a place in which Abraham could defeat all of his enemies in order that God might have a kingdom on earth. Moreover, the land was the place where God could have a habitation as the expression of Himself. Thus, we see five points concerning the land: that it was a place for God's people to live in, a place for them to live on, a place where God's enemies could be defeated, a place where God could have His kingdom, and a place where God could have a habitation for His expression. Eventually, in the land, the kingdom of God was established, the temple was built for God's habitation, and the glory of God was manifested. All of that was a miniature of the fulfillment of God's purpose. This was altogether a different matter from Abraham's existence. It was one thing for Abraham to exist; it was another thing for him to have the seed and the land for the fulfillment of God's purpose.

今天我们的地是什么？毫无疑问，这地就是基督；祂活在我们里面，我们也活在祂里面。今天我们必须活在基督里，并靠基督而活。但许多基督徒没有实行这事。他们既不关心基督作到他们里面为后裔，也不关心活在作那地的基督里面，以完成神的定旨。对他们而言，基督既不是他们生活其中且凭以生活的地，也不是他们杀败一切仇敌的地。我们能在哪里杀败我们的仇敌？在基督这块地上。基督就是我们可以在那里杀败基大老玛和其他诸王的地方，基督也是为着神国度的地，使神的居所能在那里得着建造。

地实在是象征基督。在预表上，地是神子民得着安息的地方；也是神能击败祂一切的仇敌，并建立祂的国度同祂的居所，使祂得着彰显并代表的地方。请记住以下关于地的各点：它是神的子民能得安息的地方；是神一切的仇敌能被杀败的地方；是神建立祂的国度并建造祂的居所，使祂在这背叛的地上得着彰显并代表的地方。有什么够资格作这样一块地？没有别的，只有基督。在基督里，我们得着安息，并杀败仇敌。在基督里，神建立祂的国度，并建造祂的居所—召会，作祂的彰显和代表。你有没有看见，后裔和地都是基督？神应许亚伯拉罕的后裔，在今天就是团体的基督；神应许他的地，就是那奇妙复活高升的基督，在祂里面我们安息并杀败仇敌，在祂里面神建立祂的国度并建造祂的居所，使神得着彰显并代表（创世记生命读经，七二七至七二八、七三二页）。

参读：创世记生命读经，第四十四至四十五篇。

What is the land for us today? Undoubtedly, the land is Christ who is living in us and in whom we are living. Today, we must live in Christ and on Christ. But many Christians do not practice this. They care neither for Christ's being wrought into them as the seed nor for their living in Christ as their land for the fulfillment of God's purpose. To them, Christ is not the land for them to live in and to live on; neither is He the land for them to slaughter all their enemies. Where can we slaughter our enemies? In Christ our land. Christ is the very place in which we slaughter our Chedorlaomer and all of the other kings. Christ is also the land for the kingdom of God where God's habitation can be built.

The land actually symbolizes Christ. In type, the land is the place where God's people have rest and where God can defeat all of His enemies and establish His kingdom with His habitation for His expression and representation. Please remember the following points regarding the land: that it is the place where God's people may have rest; that it is the place where all of God's enemies can be slaughtered; and that it is the place where God establishes His kingdom and builds up His habitation that He may be expressed and represented on this rebellious earth. What is qualified to be such a land? Nothing other than Christ. In Christ, we have rest and we slaughter the enemies. In Christ, God establishes His kingdom and builds His habitation, the church, for His expression and representation. Have you seen that both the seed and the land are Christ? The seed that God promised Abraham is today the corporate Christ, and the land that God promised him is the wonderful resurrected and elevated Christ in whom we rest and slaughter our enemies and in whom God establishes His kingdom and builds up His habitation that He might be expressed and represented. (Life-study of Genesis, pp. 599-600, 604)

Further Reading: Life-study of Genesis, msgs. 44-45

第四周 • 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，…就要在祂里面行事为人。”

加五 16 “我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。”

神给亚伯拉罕美地的应许，是非常有意义的。保罗写歌罗西书，说到众圣徒的分时，毫无疑问，一定是想到旧约中分配美地给以色列人的图画。在一章十二节，保罗使用“所分给…的分”这辞，是以旧约记载土地的业分为背景。神将美地赐给祂的选民以色列人，作他们的业分和享受。土地对他们乃是一切。…〔甚至今天〕在中东，以色列和周围国家的问题，乃是土地的问题（歌罗西书生命读经，五六页）。

信息选读

我们既然接受了基督，就该在祂里面行事为人。行事为人就是生活、行动、举止、为人。我们该在基督里行事为人，生活行动，使我们能享受祂的丰富，就如以色列人住在美地，享受其上一切丰富的出产。在我们的经历中，基督应当是我们在其中生活、行事为人的美地。这对我们不该只是道理，我们需要祷告说，“主啊！我要在你里面生活并行事为人。主，我求你在我的经历中作我的美地，并使我生活的每一面都在你里面。”

保罗在〔加拉太三章十四节〕提到亚伯拉罕的福，和所应许的那灵。这福是指美地，而这福今天对我们的应验，乃是基督作包罗万有的灵。因此，按照

‹‹ WEEK 4 — 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 "As therefore you have received the Christ, Jesus the Lord, walk in Him."

Gal. 5:16 "But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh."

God's promise to Abraham with respect to the good land is of great significance. When Paul was writing the Epistle to the Colossians and was speaking of the portion of the saints, he no doubt had in mind the picture of the allotting of the good land to the children of Israel in the Old Testament. The Greek word rendered “portion” in 1:12 can be also rendered “lot.” Paul used this term with the Old Testament record of the land as the background. God gave His chosen people, the children of Israel, the good land for their inheritance and enjoyment. The land meant everything to them....[Even today] the problem in the Middle East regarding Israel and the surrounding nations is a problem of the land. (Life-study of Colossians, p. 48)

Today's Reading

As we have received Christ, we should walk in Him. To walk is to live, to act, to behave, and to have our being. We should walk, live, and act in Christ so that we may enjoy His riches, just as the children of Israel lived in the good land and enjoyed all its rich produce. In our experience Christ should be the good land in which we live and walk. This should not merely be a doctrine to us. We need to pray, “Lord, I want to live and walk in You. Lord, I pray that You will be the good land to me in my experience, and that every aspect of my living may be in You.”

[In Galatians 3:14] Paul refers to the blessing of Abraham and the promise of the Spirit. This blessing refers to the good land, and the fulfillment of this blessing for us today is Christ as the all-inclusive Spirit. Therefore, according

保罗的观念，在基督这美地里行事为人，就是在包罗万有的灵里行事为人。

保罗在歌罗西二章七节告诉我们，要在基督里行事为人；但在加拉太五章十六节，他嘱咐我们要凭着灵而行。不仅如此，他在罗马八章四节说到照着灵而行。这些经节指明，美地今天对我们来说，乃是住在我们灵里之包罗万有的灵。这包罗万有的灵乃是包罗万有的基督，作经过过程的三一神。三一神经过过程之后，乃是包罗万有的基督作包罗万有的灵，给我们经历。今天这包罗万有的灵就住在我们灵里，作我们的美地。

基督是神的具体化身和神的彰显。借着成为肉体，祂成了末后的亚当，在十字架上被钉死，为我们完成了救赎。在复活中，这末后的亚当成了赐生命的灵（林前十五 45）。因此，保罗在林后三章十七节说，“主就是那灵。”基督既是赐生命的灵，住在我们的灵里，我们就与祂成为一灵。保罗在提后四章二十二节说，“愿主与你的灵同在。”林前六章十七节说，“但与主联合的，便是与主成为一灵。”因此，基督作包罗万有的美地，现今乃是在我们的灵里。关于这件事，我们都需要丰丰富富地在悟性上有充分的确信。

我们对于包罗万有的灵与我们的灵调和为一，有了充分的确信，我们就该把我们的心思置于这调和的灵（罗八 6）。借此，我们自然而然就把心思置于基督。然后我们必须往前，在这调和的灵里行事为人。这意思是说，我们必须照着灵生活、行动、行事、为人。这样，我们就能经历基督并享受祂作美地。在新约中，没有一件事比照着调和的灵行事为人更中心、更紧要、更不可少。基督作包罗万有的灵，乃是住在我们灵里，作我们的生命、人位和一切。我们今天的需要乃是转向祂，将我们的心思置于灵，并照着灵而行。这就是在神的奥秘—基督—里行事为人（歌罗西书生命读经，一九五至一九六、二〇六至二〇七页）。

参读：歌罗西书生命读经，第六、十九至二十篇。

to Paul's concept, to walk in Christ as the good land is to walk in the all-inclusive Spirit.

In Colossians 2:6 Paul tells us to walk in Christ, but in Galatians 5:16 he charges us to walk by the Spirit. Furthermore, in Romans 8:4 he speaks of walking according to spirit. These verses indicate that the good land for us today is the all-inclusive Spirit who indwells our spirit. This all-inclusive Spirit is the all-inclusive Christ as the processed Triune God. After being processed, the Triune God is the all-inclusive Christ as the all-inclusive Spirit for us to experience. Today this all-inclusive Spirit indwells our spirit to be our good land.

Christ is the embodiment of God and the expression of God. Through incarnation, He became the last Adam, who was crucified on the cross for our redemption. In resurrection this last Adam became a life-giving Spirit (1 Cor. 15:45). Therefore, in 2 Corinthians 3:17 Paul says, “And the Lord is the Spirit.” Because Christ as the life-giving Spirit dwells in our spirit, we are one spirit with Him. In 2 Timothy 4:22 Paul says, “The Lord be with your spirit,” and in 1 Corinthians 6:17, “He who is joined to the Lord is one spirit.” Therefore, Christ as the all-inclusive good land is now in our spirit. Concerning this, we all need the riches of the full assurance of understanding.

Having the full assurance that the all-inclusive Spirit is mingled with our spirit, we should set our minds on this mingled spirit (Rom. 8:6). By doing this, we are spontaneously setting our minds on Christ. Then we must go on to walk in this mingled spirit. This means that we must live, move, behave, and have our being according to the spirit. In this way we shall experience Christ and enjoy Him as the good land. Nothing in the New Testament is more central, crucial, and vital than walking according to the mingled spirit. Christ as the all-inclusive Spirit dwells in our spirit to be our life, our person, and our everything. Our need today is to return to Him, to set our minds on the spirit, and to walk according to the spirit. This is to walk in Christ as the mystery of God. (Life-study of Colossians, pp. 159, 167-168)

Further Reading: Life-study of Colossians, msgs. 6, 19-20

第四周 • 周三

晨兴喂养

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

林前十五 45 “…末后的亚当成了赐生命的灵。”

加拉太三章十四节是极其重要的，因为结合了那灵的应许与亚伯拉罕的福。亚伯拉罕的福，乃是神为着地上的万国，应许给亚伯拉罕的福（创十二 3）。这应许已经成就了，这福已经在基督里，借十字架的救赎临到了万国。加拉太三章十四节的上下文指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵就是复合的灵，实际上就是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心。

神应许亚伯拉罕物质方面的福乃是美地（创十二 7，十三 15，十七 8，二六 3~4），作包罗万有之基督的预表（西一 12）。因着基督至终实化为包罗万有赐生命的灵（林前十五 45，林后三 17），这应许之灵的福，就与应许亚伯拉罕之地的福相符。实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受（加拉太书生命读经，一五九至一六〇页）。

信息选读

加拉太三章十四节并不是说，我们接受亚伯拉罕的福就是接受基督。这节乃是说，我们接受那灵。当然，这指明这里的那灵就是亚伯拉罕的福。…什么灵是那包罗万有的福，就是基督作为那后裔与美地？

‹‹ WEEK 4 — DAY 3 ››

Morning Nourishment

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

1 Cor. 15:45 "...The last Adam became a life-giving Spirit."

Because it combines the promise of the Spirit with the blessing of Abraham, Galatians 3:14 is extremely important. The blessing of Abraham is the blessing promised by God to Abraham (Gen. 12:3) for all the nations of the earth. This promise was fulfilled, and this blessing has come to the nations in Christ through His redemption by the cross. The context of Galatians 3:14 indicates that the Spirit is the blessing which God promised to Abraham for all the nations and which has been received by the believers through faith in Christ. The Spirit is the compound Spirit and actually is God Himself processed in His trinity through incarnation, crucifixion, resurrection, ascension, and descension for us to receive as our life and our everything. This is the focus of the gospel of God.

The physical aspect of the blessing God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (Col. 1:12). Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds to the blessing of the promised land. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy. (Life-study of Galatians, pp. 130-131)

Today's Reading

Galatians 3:14 does not say that in receiving the blessing of Abraham we receive Christ. Instead, this verse tells us that we receive the Spirit. Surely this indicates that the Spirit here is the blessing of Abraham....What Spirit would be the all-inclusive blessing, which is Christ as the seed and

这必定是那灵—那包罗万有赐生命的灵。林前十五章四十五节说，末后的亚当成了赐生命的灵；林后三章十七节宣告，如今主就是那灵。

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

我们所接受作为福音之福的那灵，乃是包罗万有、复合的灵，由出埃及三十章二十三至二十五节复合的膏油所预表。各种香料和橄榄油复合产生膏油，表征基督的人性、死和复活与神的灵复合，产生那包罗万有的灵。这灵是神新约经纶里给信徒的全备供应（加三 5，腓一 19）。我们借着信已经接受了这灵，作为神应许给亚伯拉罕福音的福。那灵作为经过过程的三一神，乃是作为美地之包罗万有基督的完满实化。

既然加拉太书里的那灵是指经过过程的三一神，我们可以说，美地就是这位经过过程的三一神。神在福音里所赐给我们的，一点不差就是祂自己。

...我们可以说，经过过程的三一神乃是包罗万有的一位，祂是我们的一切，也是我们的美地。当以色列人进入了美地，他们就一无所缺。因此，这美地乃是预表经过过程的三一神，完全实化为包罗万有的灵，住在我们的灵里。今天，美地就在我们的灵里（加拉太书生命读经，一六〇至一六一、一六三至一六四、一八三页）。

参读：加拉太书生命读经，第十五、十七篇。

as the land? It must be the Spirit, the all-inclusive life-giving Spirit. First Corinthians 15:45 says that the last Adam became a life-giving Spirit, and 2 Corinthians 3:17 declares that now the Lord is the Spirit.

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

The Spirit we have received as the blessing of the gospel is the all-inclusive, compound Spirit typified by the compound ointment in Exodus 30:23-25. The compounding of the spices with the olive oil to produce the ointment typifies the compounding of Christ's humanity, death, and resurrection with the Spirit of God to produce the all-inclusive Spirit. This Spirit is the bountiful supply to the believers in God's New Testament economy (Gal. 3:5; Phil. 1:19). By faith we have received this Spirit as the blessing of the gospel promised to Abraham by God. As the processed Triune God, the Spirit is the full realization of the all-inclusive Christ as the good land.

Since the Spirit in Galatians denotes the processed Triune God, we may say that the good land is the very processed Triune God. In the gospel what God gives us is nothing less than Himself.

We can say that the processed Triune God is the all-inclusive One who is everything to us and that this One is our good land. When the children of Israel entered into the good land, they had no lack. Therefore, this good land is a type of the processed Triune God who is realized in full as the all-inclusive Spirit indwelling our spirit. The good land today is in our spirit. (Life-study of Galatians, pp. 131-132, 134, 149-150)

Further Reading: Life-study of Galatians, msgs. 15, 17

第四周 • 周四

晨兴喂养

林前十二12~13“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

弗二22“你们也在祂里面同被建造，成为神在灵里的居所。”

在神的定旨这件事上，我们不该依赖我们的所有或所能作的。我们所有的是以利以谢〔参创十五2〕，我们所能作的是以实玛利〔参十六15〕。以利以谢是亚伯拉罕所有的，以实玛利是亚伯拉罕所能作的，二人都不能算为神定旨的完成。我们的所有并所能作的都不算数，必须是神自己才算数。若干时日以后，我们真成了无有，那时神就要将祂自己作到我们里面，而祂所作到我们里面的，要生出基督为后裔，并要将我们带进那作我们地的基督里面。基督该是我们里面的后裔，基督也该是我们生活于其中的那地（创世记生命读经，七二八至七二九页）。

信息选读

基督的身体，召会，是基督的扩展。在召会中，我们活在基督里，并靠基督而活；在召会中，我们杀败仇敌；在召会中，我们有神的国度同神的居所。因这缘故，当我们进入召会中，我们立刻有回到家的感觉。现在我们不再飘流，我们有一个地方，我们可以在那里生活并靠它而活，在那里杀败一切的仇敌，在那里有神的国度连同神的居所。在我们进入召会以前，我们没有正当的基督徒生活，但在进入召会以后，我们的生活发生了何等积极的改变！

‹‹ WEEK 4 — DAY 4 ››

Morning Nourishment

1 Cor. 12:12-13 "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ. For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit."

Eph. 2:22 "In whom you also are being built together into a dwelling place of God in spirit."

In this matter of God's purpose we should not count on what we have or on what we can do. What we have is Eliezer and what we can do is Ishmael. Eliezer was what Abraham had and Ishmael was what Abraham could do, and neither of them counted for the fulfillment of God's purpose. What we have and what we can do does not count. It has to be God Himself. After a certain time, when we truly have become nothing, God will work Himself into us, and that which He has worked into us will bring forth Christ as the seed and will also bring us into Christ as our land. Christ should be the seed within us. Christ should also be the land in which we live. (Life-study of Genesis, p. 601)

Today's Reading

The Body of Christ, the church, is the expansion of Christ. In the church we live in Christ and on Christ; in the church we slaughter the enemies; and in the church we have the kingdom of God with the habitation of God. For this reason, when we came into the church, we immediately had the sensation that we had come home. Now we are no longer wandering but have a place in which and on which to live, a place in which to slaughter all our enemies, a place in which we may have the kingdom of God with the habitation of God. Before we came into the church, we did not have the proper Christian living, but after coming into the church, what a positive

在进入召会以前，我们很难打败什么仇敌，但在进入召会以后，就很容易了。基大老玛怕召会。我们能在哪里杀败一切的仇敌？迦南。今天的迦南是什么？召会，就是扩大的基督。今天神的国度同神的居所在哪里？也在召会中。召会，扩大的基督，是我们今天的美地。

信基督是后裔很容易，但信基督是地却很难。信基督是我们的生命，比信基督能成为我们的召会生活容易。很多基督徒对于基督是他们的生命，他们相信神；但一谈到召会生活，就是美地，在此我们能安息，杀败仇敌，并给神立场建立祂的国度，建造祂的居所，他们便说，今天我们不可能有这事。很多基督徒似乎说，“我们可能凭基督活着，但不可能有召会生活。”他们相信基督能成为他们的生命，比相信召会能成为他们的生活容易。...我们再次看见，我们和亚伯拉罕一样，我们发现，相信神给我们后裔较为容易，但相信神给我们地却很难。你有基督作后裔么？你也有基督作地么？有基督作地给我们活在其中，使我们有召会生活，使神有祂的国度同祂的居所，作祂的彰显和代表，这不是那么简单的事。

多年前，在我们进入召会生活之前，我们讲到凭基督活着，但我们自己却不在安息里。我们流荡不安息，直到有一天靠着祂的恩典，进入召会中。我们一进入召会中，就开始感觉我们是在安息里。在我们进入召会生活之前，我们要杀败仇敌非常困难，但在进入召会生活以后，我们发现很容易就把他们全杀尽了。在召会生活中，神的国被建立，神的居所被建造，神就得着彰显并代表。这是今天神永远定旨的完成（创世记生命读经，七二九至七三〇、七三三至七三四页）。

参读：创世记生命读经，第四十四至四十五篇。

change has happened to our living! Before coming into the church, it was difficult for us to defeat any of our enemies, but after coming into the church, it was so easy. Chedorlaomer is afraid of the church. Where can we slaughter all of our enemies? In Canaan. What is today's Canaan? It is the church, the enlarged Christ. Where is the kingdom of God with God's habitation today? Also in the church. The church, the enlarged Christ, is our good land today.

To believe that Christ is the seed is easy, but to believe that Christ is the land is difficult. It is easier to believe that Christ is our life than it is to believe that Christ can be our church life. Many Christians believe in God for Christ's being their life, but when they come to the matter of the church life, the good land where we can rest, slaughter the enemies, and afford God the ground to establish His kingdom and build up His habitation, they say that it is impossible for us to have this today. Many Christians seem to be saying, “It is possible for us to live by Christ, but it is impossible to have the church life.” It is easier for them to believe that Christ can be their life than that the church can be their living....Once again we see that we are the same as Abraham, finding it easy to believe in God for the seed but finding it difficult to believe in Him for the land. Do you have Christ as the seed? Do you also have Him as the land? It is not such a simple matter to have Christ as the land for us to live in so that we may have the church life and that God may have His kingdom with His habitation for His expression and representation.

Years ago, before we came into the church life, we ministered on the matter of living by Christ, but we ourselves were not in the rest. We wandered restlessly until one day, by His grace, we came into the church. When we came into the church, we began to have the sensation that we were in the rest. Before we came into the church life, it was very difficult for us to slaughter the enemies, but after coming into the church life, we found that it was easy to slaughter them all. In the church life God's kingdom is set up, His habitation is built up, and God is expressed and represented. This is the fulfillment of God's eternal purpose today. (Life-study of Genesis, pp. 601, 605)

Further Reading: Life-study of Genesis, msgs. 44-45

第四周 • 周五

晨兴喂养

创十五 9 “祂说，你为我取一只三岁的母牛、一只三岁的母山羊、一只三岁的公绵羊、一只斑鸠、一只雏鸽。”

约十一 25 “耶稣…说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

十四 19 “还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。”

因为亚伯拉罕发现，要相信神关于地的应许很难，神就不得不与他立约。…在神与亚伯拉罕立约时，神吩咐他取一只母牛，一只母山羊，一只公绵羊，一只斑鸠和一只雏鸽（创十五 9）。三只牲畜，每只都是三岁，剖开分为两半；但两只鸟没有剖开，要使它们活着。神乃是借着这些与亚伯拉罕立约，含示亚伯拉罕要这样才能完成神永远的定旨。

我们需要看见三只牲畜和两只鸟的意义。在预表上，人献给神的一切东西都是基督的预表。根据这原则，这五样东西无疑也都是基督的预表。基督首先是被钉死的基督，被剖开的基督，其次是复活的基督，活着的基督。我们若看见这点，就会明白那三只被剖被杀的牲畜，乃是预表钉死的基督。钉死的基督就是成为肉体，在祂的人性里活在地上的那一位。约翰一章说，话就是神，话成了肉体（14），然后说到这一位是神的羔羊（29）。神的羔羊是神的话成为肉体的那一位。所以在创世记十五章，那三只牲畜应当表征在祂的人性里为我们钉死的基督（创世记生命读经，七三四至七三五页）。

‹‹ WEEK 4 — DAY 5 ››

Morning Nourishment

Gen. 15:9 "And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon."

John 11:25 "Jesus said..., I am the resurrection and the life; he who believes into Me, even if he should die, shall live."

14:19 "Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live."

Because Abraham found it difficult to believe in God regarding the promise of the land, God was forced to make a covenant with him....In making His covenant with Abraham, God told him to take a heifer, a female goat, a ram, a turtledove, and a young pigeon (Gen. 15:9). The three cattle, all of which were three years of age, were divided in half, but the two birds were not; they were kept alive. It was through these that God made His covenant with Abraham, implying that it was in this way that Abraham could fulfill God's eternal purpose.

We need to see the significance of the three cattle and the two birds. In typology, all things offered to God by man are a type of Christ. Based upon this principle, each of these five things undoubtedly is a type of Christ. Christ is firstly the crucified Christ, the cut Christ, and secondly He is the resurrected, living Christ. If we see this, then we can immediately understand that the three cattle, which were cut and killed, are types of the crucified Christ. The crucified Christ was the One who became flesh, living on earth in His humanity. John 1 says that the Word who was God became flesh (v. 14). Then it speaks of this One as the Lamb of God (v. 29). The Lamb of God was the One who was the Word of God becoming flesh. Thus, the three cattle in Genesis 15 should signify Christ in His humanity being crucified for us. (Life-study of Genesis, pp. 605-607)

信息选读

没有被杀的两只鸟，表征复活、活着的基督（利十四 6~7）。这位复活的基督主要的是在祂的神性里，因为按照圣经，鸽子在预表上是表征圣灵（约一 32）。所以，牲畜预表在人性里的基督，鸟预表在神性里的基督。因此创世记十五章的鸟表征属天的基督，那从天降下，仍旧在天的基督（约三 13），那曾经活过，现今仍然活着的基督。基督曾被钉死，但祂仍然活着。祂在祂的人性里被杀，却在祂的神性里活着。祂是生活在地上的人，祂曾被杀；祂是翱翔在诸天之上属天的一位，现今祂是活着的。祂的人性使祂适合作一切的祭牲，祂的神性使祂适合作那活着的一位。祂在祂的人性里为我们牺牲，祂在祂的神性里为我们活着。

在预表上，斑鸠表征受苦的生活，雏鸽表征相信的生活，信心的生活。主耶稣活在地上时，总是受苦并相信。在祂受苦的生活里，祂是斑鸠；在祂相信的生活里，祂是雏鸽。

鸟有二只。二这数字是见证、作见证的意思（徒五 32）。两只活鸟乃是为基督作见证，见证基督是复活的一位，活在我们里面，并为我们活着（约十四 19~20，加二 20）。活的耶稣就是见证，是一直作见证的那位。在启示录一章，主耶稣说，我“是那活着的；我曾死过，看哪，现在又活了，直活到永永远远”（18）。祂活到永永远远，就是祂的见证，因为耶稣的见证总是与活着有关。一个地方召会若是不活，就没有耶稣的见证。我们越活，就越是活的耶稣的见证。

有三只牲畜和两只鸟，总共五项。五是负责任的数字，在这里指明基督作为钉十字架并活着的一位，如今为着完成神永远的定旨，担负一切的责任（创世记生命读经，七三七至七三八页）。

参读：创世记生命读经，第四十五篇。

Today's Reading

The two birds, neither of which was killed, signify the resurrected, living Christ (Lev. 14:6-7). This resurrected Christ is mainly in His divinity because, according to the Bible, a dove in typology signifies the Holy Spirit (John 1:32). Therefore, while the cattle typify Christ in His humanity, the birds typify Him in His divinity. So the birds in Genesis 15 signify the heavenly Christ, the Christ who came from and who still is in heaven (John 3:13), the Christ who was and who still is living. Christ has been crucified, yet He lives. He was killed in His humanity, but He lives in His divinity. He was killed as a man who walked on this earth, but now He is living as the heavenly One soaring in the heavens. While His humanity was good for Him to be all the sacrifices, His divinity is good for Him to be the living One. He was sacrificed for us in His humanity, and He is living for us in His divinity.

In typology, the turtledove signifies a suffering life and the young pigeon signifies a believing life, a life of faith. While He was living on earth, the Lord Jesus was always suffering and believing. In His suffering life He was the turtledove and in His believing life He was the young pigeon.

There were two birds, and the number two means testimony, bearing witness (Acts 5:32). The two living birds bear testimony of Christ as the resurrected One living in us and for us (John 14:19-20; Gal. 2:20). The living Jesus is the testimony, the One who constantly bears witness. In Revelation 1 the Lord Jesus said, “I am...the living One, and I became dead, and behold, I am living forever and ever” (vv. 17-18). His living forever is His testimony, for the testimony of Jesus is always related to the matter of being living. If a local church is not living, it does not have the testimony of Jesus. The more living we are, the more we are the testimony of the living Jesus.

There were three cattle and two birds, making a total of five items. The number five is the number of responsibility, indicating here that Christ as the crucified and living One is now bearing all the responsibility for the fulfillment of God's eternal purpose. (Life-study of Genesis, pp. 608-609)

Further Reading: Life-study of Genesis, msg. 45

第四周 • 周六

晨兴喂养

罗六 8 “我们若与基督同死，就信也必与祂同活。”

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。”

在创世记十五章十八节神与亚伯拉罕立约...。亚伯拉罕的后裔要得着广阔的地，从埃及河直到伯拉大河。今天以色列国只有一块狭长的地，但神所应许的地远比这个广阔。在预表上，这是指召会生活在经历一切的患难之后，要扩展成为广阔的。那时我们要有更丰富的后裔，和更宽阔的召会生活。在我们里面的后裔要更丰富，在我们外面的地要更宽广。就在这里我们要完成神永远的定旨（创世记生命读经，七四四页）。

信息选读

在旧约中，每当人献祭给神的时候，就按手在祭牲身上，表明与祭牲联结或联合。〔在创世记十五章，〕神要亚伯拉罕将牲畜和鸟献给祂，含示亚伯拉罕必须与他献给神的一切东西成为一。神似乎对他说，“亚伯拉罕，你必须与你献给我的一切东西联结。你必须与那些牲畜和鸟联合。”这指明我们也必须在基督的剖开里被剖开，在祂的钉死里被钉死。我们天然的人，我们的肉体和我们的己，必须被剖开，被钉死。当我们在祂的钉死里与祂联合，也就在祂的复活里与祂联合。我们在祂的死里死了（罗六 5 上、8 上），我们在祂的复活里活着（5 下、8 下），以完成神的定旨。我们在祂的钉死里被了结，在祂的复活里有新生的起头。这样，就使我们能完成神永远的定旨。

‹‹ WEEK 4 — DAY 6 ››

Morning Nourishment

Rom. 6:8 "Now if we have died with Christ, we believe that we will also live with Him."

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."

In [Genesis 15:18] the Lord made a covenant with Abraham....Abraham's seed was given a spacious land, from the river of Egypt to the great river of Euphrates. The nation of Israel today has only a narrow strip of land, but the promised land is more spacious than this. In typology, this means that after all of the experiences of affliction, the church life will be expanded and become spacious. Then we shall have a richer seed and a wider, broader church life. The seed within us will be richer, and the land without us will be broader. It is here that we fulfill God's eternal purpose. (Life-study of Genesis, p. 614)

Today's Reading

Whenever people offered something to God in the Old Testament, they laid their hand upon the sacrifice, signifying their union or identification with it. [In Genesis 15], God's asking Abraham to offer the cattle and birds to Him implied that Abraham had to be one with all of the things that he offered to God. God seemed to be saying to him, “Abraham, you must be in union with all of the things that you offer to Me. You must be identified with the cattle and the birds.” This indicates that we also have to be cut in Christ's being cut and crucified in His crucifixion. Our natural man, our flesh, and our self must be cut and crucified. As we are identified with Him in His crucifixion, we are also identified with Him in His resurrection. We are dead in His death (Rom. 6:5a, 8a) and we are living in His resurrection (Rom. 6:5b, 8b) to fulfill God's purpose. We were terminated in His crucifixion and we were germinated in His resurrection. It is in this way that we are enabled to fulfill God's eternal purpose.

天然的人不可能过召会生活。在我们中间，有各式各样的弟兄姊妹。按着人说，我们不可能成为一。然而，在召会中，因着钉死并复活的基督，我们的确是一。我们在祂里面是这样的一，连魔鬼也必须承认我们是一。我们的旧人在基督的钉死里被了结了。什么时候我那被了结的旧人从坟墓出来，我立刻斥责他说，“你到这里作什么？你已经被了结了，你到这里来是不对的。”我们都已经在基督的钉死里被了结，在祂的复活里有新生的起头。在祂的复活里我们都是活着的，不是凭我们自己，乃是凭复活的基督；祂活在我们里面，使我们能过召会生活。

现在我们看见，神如何能得着这样奇妙的后裔和地，后裔是子民，地是范围，在这范围内，且凭着这后裔，神就能建立祂的国度，建造祂的居所，作祂的彰显和代表。神怎样才能作这事？只有借着基督被钉死作我们的平安祭、赎罪祭和燔祭，并复活作我们的生命。现在我们蒙召的人，就是将基督献给神并与祂联合的人，与基督乃是一。基督被钉且复活，我们也与祂同钉且同复活。...现在我们都能宣告：“现在活着的，不再是我，乃是基督在我里面活着。”（加二20）借着这事实，我们今天就能是活的，为着过召会生活。在召会生活中，我们有基督在里面作后裔，并有基督在外面作地。我们如何能进入这样的地，进入这样的召会生活？只有借着钉死并复活的基督，借着母牛、母山羊、公绵羊、斑鸠和雏鸽。一面我们都已经被钉死了；另一面我们都是活的。所以在这里神能得着后裔和地，好完成祂永远的定旨。阿利路亚！我们有这样一位基督，祂是那后裔，叫我们凭以活着；祂也是那地，叫我们活在其中（创世记生命读经，七四〇至七四一页）。

参读：创世记生命读经，第四十五篇；真理课程二级卷一，第四课。

It is impossible for the natural man to have the church life. Among us we have many different kinds of brothers and sisters. Humanly speaking, it is impossible for us to be one. Nevertheless, in the church we are truly one by the crucified and resurrected Christ. We are so one in Him that even the devil has to admit that we are one. Our old man was terminated in Christ's crucifixion. Whenever my terminated old man comes out of the grave, I immediately rebuke him, saying, “What are you doing here? You have been terminated already. It is wrong for you to come here.” We all have been terminated in Christ's crucifixion and germinated in His resurrection. In His resurrection we all are living, not living by ourselves but by the resurrected Christ who lives within us and who enables us to have the church life.

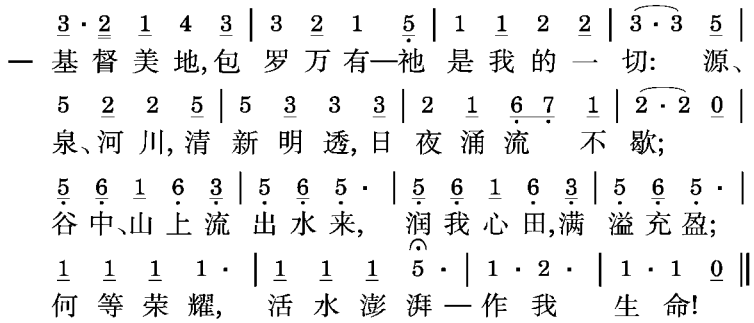
Now we see how God can have such a wonderful seed and land as the people and the sphere in and with which He can establish His kingdom and build up His habitation for His expression and representation. How can God do this? Only by Christ's being crucified as our peace offering, sin offering, and burnt offering and being resurrected to be our life. Now we, the called ones, those who offer Christ to God and are identified with Him, are one with Christ. When Christ was crucified and resurrected, we also were crucified and resurrected with Him....Now we can all declare, “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20). It is by this fact that we can be living today in order to have the church life. In the church life we have Christ within as the seed and Christ without as the land. How can we get into such a land, into such a church life? Only through the crucified and resurrected Christ, through the heifer, female goat, ram, turtledove, and pigeon. On the one hand, we all have been crucified; on the other hand, we all are living. So here God can have the seed and the land for the fulfillment of His eternal purpose. Hallelujah for such a Christ as the seed for us to live by and as the land for us to live in! (Life-study of Genesis, pp. 610-612)

Further Reading: Life-study of Genesis, msg. 45; Truth Lessons—Level Two, vol. 1, lsn. 4

基督美地，包罗万有　　补 253

（申命记八章七至十节）（英1164）

降 A 大调　　6/8



二 神成肉身,忍辱受死, 繁增如同小麦;
死而复活,生命分赐, 初熟犹似大麦;
无花果树,甘甜满足, 葡萄产酒,神、人喜悦;
如此供应,全在基督— 有祂无缺!

三 基督还是真石榴树, 生命丰美、充足;
是橄榄树,新油产出, 膏抹永不缺如;
流奶与蜜,美善甘甜, 供我滋养,加我能力;
祂的丰富,如此完全— 基督美地!

四 在这美地不缺食物, 我们一无所缺;
祂是如此丰饶富庶, 我们赞颂不绝;
上好美地,广大无边, 应有尽有,齐备完全;
今在我心还要扩展— 无量无限!

五 这地石头如铁之坚, 山内可以挖铜;
权柄如铁,凭以争战, 仇敌不能得逞;
再经苦难,渣滓全去, 炼净、明亮,如铜显出;
有铁有铜,应付所需— 全是基督!

六 为这美地我们颂赞: 主,你何其包罗!
吃喝饱足,让你充满, 丰富岂能尽说!
求使我们经营不辍, 美地实际增长不已;
我的喜乐,我的生活— 基督美地!

‹‹ WEEK 4 — HYMN

Hymns, #1164

1

Jesus, the all-inclusive land,
Is everything to me:
A Christ of brooks, of depths and streams,
And fountains bubbling free.
Springing from valleys and from hills,
Flowing till every part He fills,
He waters us—how glorious—
By His life!

2

Jesus is now the land of wheat—
Incarnate, crucified.
But resurrection life is He
By barley signified.
He is a land of figs and vines—
Blood of the grape, the cheering wine.
With such supplies He satisfies—
Christ our land!

3

O what a rich, abundant Christ:
Our pomegranate true,
The olive tree whose oil is now
Anointing us anew.
Rich milk and honey He doth bring,
Sweet, satisfying, nourishing.
Our Christ is such; He is so much!
What a Christ!

4

In our good land we eat the bread—
There is no scarcity.
We never lack one thing in Him,
So rich, so full is He.
He is a land so vast, immense;
He is complete in every sense.
How He expands—land of all lands—
In our heart!

5

Christ is a land of iron stones,
Whence comes authority.
We must dig out this solid Christ
To bind His enemy.
Then we must through the sufferings pass
To be refined as burnished brass.
With iron bind, as brass refined,
Is our need.

6

Lord, how we bless Thee for this land,
The all-inclusive Christ!
We've eaten Him, we're filled with Him,
O how He has sufficed!
Teach us to labor constantly
Upon this vast reality;
This is our joy, this our employ—
Christ our land!

第四周 • 申言

申言稿：