第四周

吩咐磐石好饮于那灵这生命的水，以及挖井好让那灵这生命的水在我们里面自由的涌流

诗歌：补 142，201

读经：出十七 6，民二十 8，二一 16 ～ 18，林前十二 13，约四 10、14，七 37 ～ 39，十九 34，林前十 4，启二二 1 ～ 2

纲要

周一

壹 击打磐石是基督钉十字架清楚、完整且完全的图画—出十七 6：

一 在这预表里，摩西表征律法，杖代表律法的权能和权柄。

二 因此，磐石被摩西的杖击打，表征基督在十字架上被神律法的权柄治死—参加二 19 ～ 20 上，三 13。

三 基督作为活的灵磐石被神律法的权柄击打，为使生命的水能在复活里从祂流出来，流进祂所救赎的子民里面给他们喝—出十七 6，林前十 4：

1 基督是生我们的磐石，并且祂这磐石是我们的拯救、力量、避难所、藏身之处、保护、遮盖和防卫—申三二 18，撒下二二 47，诗九五 1，六二 7，九四 22，赛三二 2。

Week Four

Speaking to the Rock to Drink of the Spirit as the Water of Life and Digging the Well to Allow the Spirit as the Water of Life to Flow Freely within Us

MC Hymns: 1198, 250

Scripture Reading: Exo. 17:6; Num. 20:8; 21:16-18; 1 Cor. 12:13; John 4:10, 14; 7:37-39; 19:34; 1 Cor. 10:4; Rev. 22:1-2

Outline

Day 1

I. The striking of the rock is a clear, complete, and full picture of Christ's crucifixion—Exo. 17:6:

A. In this type, Moses signifies the law, and the staff represents the power and authority of the law.

B. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law—cf. Gal. 2:19-20a; 3:13.

C. Christ as the living, spiritual rock was smitten by the authority of God's law so that the water of life in resurrection could flow out of Him and into His redeemed people for them to drink—Exo. 17:6; 1 Cor. 10:4:

1. Christ is our begetting rock and the rock who is our salvation, strength, refuge, hiding place, protection, covering, and safeguard—Deut. 32:18; 2 Sam. 22:47; Psa. 95:1; 62:7; 94:22; Isa. 32:2.

2 主在十字架上，从祂被扎的肋旁有血和水流出；血是为着我们法理的救赎，救我们脱离罪的愆尤；在复活里生命的水是为着我们生机的拯救，救我们脱离罪的权能—创二 21 ～ 22，约十九 34，亚十三 1，诗三六 8 ～ 9，启二一 6，诗歌七三一首第一节。

周二

四 从磐石所流出的水，乃是在复活里生命的水：

1 复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。

2 从被击打的磐石流出的水，是在成为肉体、人性生活和钉十字架这些主要的步骤成就之后，才涌流的；因此，出埃及十七章六节是很深奥的一节经文，含示基督的成为肉体、人性生活和受死。

3 只有在主耶稣得着荣耀以后，也就是说，在基督进入复活以后，那灵才能给我们领受，作为给我们喝并涌流的活水—约七 37 ～ 39，路二四 26。

4 实际上，生命的水，涌流的水，就是复活；复活就是三一神—父是源头，子是流道，灵是涌流—约五 26，十一 25。

五 这生命水的源头是神和羔羊（救赎的神）的宝座；因此，生命水就是涌流出来，作我们生命的三一神—启二二 1：

1 活水的涌流开始于永远里的宝座，继续经过基督的成为肉体、人性生活和钉十字架（约四 10、14，十九 34），现今在复活里继续涌流，将神圣生命的一切丰富供应神的子民（启二二 1 ～ 2）。

2. Blood and water flowed out of the Lord's pierced side on the cross; the blood for our judicial redemption saves us from the guilt of sin, and the water of life in resurrection for our organic salvation saves us from the power of sin—Gen. 2:21-22; John 19:34; Zech. 13:1; Psa. 36:8-9; Rev. 21:6; Hymns, #1058, stanza 1.

Day 2

D. The water that came out of the rock is the water of life in resurrection:

1. Resurrection denotes something that has been put to death and is alive again; it also denotes life that springs forth out of something that has passed through death.

2. The water that flowed out of the smitten rock sprang forth only after the major steps of incarnation, human living, and crucifixion had been accomplished; hence, Exodus 17:6 is a profound verse, implying Christ's incarnation, human living, and death.

3. The Spirit as the living water for us to drink and flow out could be received only after the Lord Jesus had been glorified, that is, only after Christ had entered into resurrection—John 7:37-39; Luke 24:26.

4. Actually, the water of life, the flowing water, is resurrection; resurrection is the Triune God—the Father as the source, the Son as the course, and the Spirit as the flow—John 5:26; 11:25.

E. The source of the water of life is the throne of God and of the Lamb—the redeeming God; hence, the water of life is the Triune God flowing out to be our life—Rev. 22:1:

1. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2).

2 在复活里生命水的涌流，乃是为着建造基督的身体（林前十二 13），并预备基督的新妇（启十九 7），二者都要终极完成于新耶路撒冷（二一 9 ～ 10，参弗五 23、28 ～ 30）。

2. The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (21:9-10; cf. Eph. 5:23, 28-30).

周三

Day 3

六 约翰四章十四节下半启示涌流的三一神—父是源，子是泉，灵是涌流的川，结果带进永远生命的总和，就是新耶路撒冷。

F. John 4:14b reveals a flowing Triune God—the Father is the fountain, the Son is the spring, and the Spirit is the flowing river, issuing in the totality of the eternal life, the New Jerusalem.

七 整个三一神都与被击打的磐石涌流出来给人喝的水有关联—〔父〕神站在磐石上，磐石就是〔子〕基督，从磐石流出来的活水表征可喝并涌流的灵作三一神终极的结果—出十七 6，林前十 4，约七 37 ～ 39。

G. The entire Triune God was involved in the water flowing out of the smitten rock for the people to drink—God [the Father] was standing upon the rock, the rock was Christ [the Son], and the living water coming out of the rock signifies the drinkable and outflowing Spirit as the ultimate issue of the Triune God—Exo. 17:6; 1 Cor. 10:4; John 7:37-39.

八 我们在复活里饮于一位灵，使我们成为基督身体的肢体，将我们建造为基督的身体，并预备我们作基督的新妇—林前十二 13，启二二 17。

H. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—1 Cor. 12:13; Rev. 22:17.

贰 我们要从钉十字架的基督接受活水，只需要“拿着杖”，并“吩咐磐石”—民二十 8：

II. To receive the living water from the crucified Christ, we need only to “take the rod” and “speak to the rock”—Num. 20:8:

一 基督既已被钉十字架，那灵也既已赐下，基督就不需要再被钉了，就是不需要再次击打磐石，使活水流出；在神的经纶里，基督只该钉死一次—来七 27，九 26 ～ 28 上。

A. Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, that is, no need to strike the rock again, that the living water may flow; in God’s economy Christ should be crucified only once—Heb. 7:27; 9:26-28a.

二 拿着杖就是在基督的死里与祂联合，并将基督的死应用在我们自己身上和我们的处境中。

B. To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and to our situation.

三 当我们与这被击打的基督联合，亦即与祂成为一，神圣生命作为活水就从我们里面涌流出来—出十七 6，约七 38，参歌二 8 ～ 9、14，腓三 10。

C. When we identify ourselves with the smitten Christ, that is, when we are one with Him as the smitten Christ, the divine life as the living water flows out of us—Exo. 17:6; John 7:38; cf. S. S. 2:8-9, 14; Phil. 3:10.

四 吩咐磐石，就是向基督这被击打的磐石直接说话，求祂基于那灵已经赐下的这个事实，将生命的灵赐给我们—参约四 10，诗歌二〇二首。

五 我们若将基督的死应用在自己身上，并在信心里求基督赐给我们那灵，就必得着活的灵，作为生命全备的供应—腓一 19。

六 摩西该简单地吩咐磐石流出水来（民二十 8）；今天我们若这样对付神子民的争闹，召会生活就会是荣耀的。

D. To speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given—cf. John 4:10; Hymns, #248.

E. If we apply the death of Christ to ourselves and ask Christ in faith to give us the Spirit, we will receive the living Spirit as the bountiful supply of life—Phil. 1:19.

F. Moses should have simply spoken to the rock, telling it to flow forth with water (Num. 20:8); if we deal with the contending of God's people in this way today, the church life will be glorious.

周四

Day 4

叁 民数记二十章八节里的磐石，预表基督在十字架上为神所击打，好叫活水，就是生命的灵，能流出并进到我们里面；而二十一章十六至十八节的井预表基督在我们里面—约四 11 ～ 12、14：

III. Whereas the rock in Numbers 20:8 typifies Christ on the cross, smitten by God so that the living water, the Spirit of life, may flow out into us, the well in Numbers 21:16-18 typifies Christ within us—John 4:11-12, 14:

一 挖井（民二一 18）表征挖去“脏污”，就是我们心—良心、心思、意志和情感—中的阻碍，使那灵作活水能从我们里面涌上来，并涌流通畅。

A. The digging of the well (Num. 21:18) signifies the digging away of the "dirt," the barriers in our heart—our conscience, our mind, our will, and our emotion—so that the Spirit as the living water may spring up within us and flow freely.

二 我们需要到主面前去被“挖除”，使我们里面的活水自由涌流；我们里面有许多“脏污”需要挖除：

B. We need to go to the Lord to be "dug out" for the free flow of the living water within us; there is much "dirt" within us that needs to be dug out:

周五

Day 5

1 我们必须挖去我们心里主所定罪的许多事物；心里纯净、单单追求主自己的弟兄姊妹并不多—太五 8：

1. We must dig away the many things condemned by the Lord in our heart; not many brothers and sisters have a pure heart in seeking only the Lord Himself—Matt. 5:8:

a 许多人一面追求主和主的道路；另一面还在追求主

a. On the one hand, many are seeking the Lord and His way, but on the other

以外的其他事物。

b 我们爱主、追求主的时候，可能心是复杂的；我们的目的和目标不是那样纯净；我们不知道我们心里有多少目标，如我们的家庭、我们的职业、我们的学业、我们对自己前途的关切。

2 倘若我们要经历里面那灵自由的涌流，就必须对付并纯净我们的良心—来九 14，十 22，提前一 5、19，彼前三 16、21，约壹一 7：

a 当我们不肯作主所要求的事时，这就成了我们良心里的控告；这些控告就是需要挖去的污秽。

b 我们必须在灵里一再地就近主，在祂面前被挖掘；借着圣灵的帮助，我们必须把所有的污秽全挖去。

c 无亏的良心，意思就是良心没有什么亏欠或控告—徒二四 16。

周六

3 我们必须挖去我们心思中的污秽；主要借着我们心思的更新而变化我们—罗十二 2，弗四 23，罗八 6，林后十 4 ～ 5：

a 许多得重生的人对流行的观念和世人没有两样；他们的穿着模仿现今这世代。

b 许多得重生的人用钱的方式和世人还是差不多；一直等到他们更爱主，让主更有地位在他们里面作工，他们才在花钱的方式上有变化。

c 许多在大学读书的青年弟兄对学业和学位的看法，和其他属世的青年人没有两样；他们的心思若得着更新，他们不会放弃学业，但他们会从主的观点来估量他们的学业。

hand, they are still seeking things other than the Lord Himself.

b. Our loving and seeking the Lord may be with a complicated heart; the aim and goal of our heart are not so pure; we do not know how many goals are within our heart, such as our family, our job, our degree, and our concerns about our future.

2. If we would experience a free, inward flow of the Spirit, our conscience must be dealt with and purified—Heb. 9:14; 10:22; 1 Tim. 1:5, 19; 1 Pet. 3:16, 21; 1 John 1:7:

a. When we refuse to do what the Lord commands, this becomes an accusation in our conscience; these accusations are the dirt that needs to be dug away.

b. We need to go to the Lord again and again in our spirit and be dug in His presence; by the help of the Holy Spirit we must dig away all the dirt.

c. A conscience void of offense means to be free from any kind of offense or accusation—Acts 24:16.

Day 6

3. We must dig away the dirt in our mind; the Lord wants to transform us by the renewing of our mind—Rom. 12:2; Eph. 4:23; Rom. 8:6; 2 Cor. 10:4-5:

a. Many who are regenerated are just like the people of the world in their thinking about fashion; they dress in conformity to the modern age.

b. Many who are regenerated continue to use their money in the same way as those in the world; not until they love the Lord more and give the Lord more ground to work within them will they be transformed in their way of spending money.

c. Many young people studying in the colleges have the same thoughts about their studies and degrees as other worldly young people; if their minds were being renewed, they would not give up their studies, but they would have the Lord's point of view in which to evaluate their studies.

d 我们的心思已经被我们一天过一天所有的许多幻想蒙蔽了；那些成堆的污秽就是那许多的思想、幻想和梦想，这些都必须挖去，活水才能自由涌流。

4 我们必须挖去我们意志里的污秽；完全绝对顺从主的人并不多：

a 多少时候我们并不服从神主宰的安排—参腓四 11 ～ 13。

b 有时候，我们自以为相当服从主了，但是祂把我们摆在某些环境里的时候，就把我们暴露出来了。

c 在祂的主宰下，许多经历和环境不过是要把我们暴露在光中，叫我们知道我们的意志是多顽固。

d 意志必须完全服从，不仅服从，而且要与神的意志合拍；然后，我们所作的每一个决定就会是基督的彰显—路二二 42，雅四 7，腓二 13。

5 我们挖去意志里的污秽以后，就需要对付我们的情感：

a 当我们感情用事时，我们就被己所霸占了；我们受了情感的控制和捆绑。

b 我们的爱好必须受主的管制，我们也必须时时准备按着主的喜悦来运用我们的情感—太十 37 ～ 39，腓一 8。

c 我们都必须学习照着主的喜悦和喜乐来对付我们的情感；我们必须学习，凡我们所恨的、所爱的、所喜欢的、所不喜欢的，都必须得着主的许可连同祂的喜乐。

d 倘若我们的情感受主并祂的喜悦、喜乐所管理，我们的情感就会被灵浸透并变化。

6 我们要忘掉“我们的”需要、“我们的”职业、“我们的”前途和“我们的”环境；只要寻求主的同在，

d. Our mind has been blinded by the many imaginations that we have day by day; the heaps of dirt are simply the many thoughts, imaginations, and dreams, which must be dug away before the living water can freely flow.

4. We must dig away the dirt in our will; there are not many who are absolutely and utterly obedient to the Lord:

a. Many times we do not submit ourselves to the Lord’s sovereign arrangement in our environment—cf. Phil. 4:11-13.

b. Sometimes we think that we are quite submissive to the Lord, but when He puts us into certain circumstances, we are exposed.

c. Many experiences and circumstances under His sovereignty simply expose us to the light so that we may know how stubborn our will is.

d. The will must be wholly submissive, and not only submissive but in harmony with the will of God; then every decision that we make will be an expression of Christ—Luke 22:42; James 4:7; Phil. 2:13.

5. After digging away the dirt from the will, we need to deal with our emotion:

a. When we are emotional, we are occupied with ourselves; we are under the bondage and control of our emotion.

b. The regulating of our love must be under the control of the Lord, and we must always be ready to exercise our emotion according to the Lord’s pleasure—Matt. 10:37-39; Phil. 1:8.

c. We all must learn to deal with our emotion according to the pleasure and joy of the Lord; we must learn that whatever we hate or love, whatever we like or dislike, must be done under the permission of the Lord with His joy.

d. If our emotion is kept under the rule of the Lord with His pleasure and joy, it will be saturated with the spirit and transformed.

6. We must forget about our needs, our jobs, our future, and our circumstances; we must seek only the Lord’s presence and ask Him to bring us into His light;

求祂将我们带进光中，然后顺从祂的光除去心、良心、心思、意志和情感里的污秽—赛二 5，路十一 34 ～ 36，约壹一 5、7、9。

7 唯有借着私下祷告亲近主的时间，才能完成挖掘的工作；我们必须更多花时间亲近主，并且按着祂在里面的引导来祷告。

8 我们越把污秽挖除，我们就越活，刚强而得胜，活水在我们里面自由涌流，使我们在生命里长大，为着基督身体的建造—我们需要唱祷诗歌二〇一首。

then we can follow His light to dig away the dirt in our heart, conscience, mind, will, and emotion—Isa. 2:5; Luke 11:34-36; 1 John 1:5, 7, 9.

7. This digging is accomplished only by prayer in our private time with the Lord; we have to spend more time with the Lord and pray according to His inner leading.

8. The more we dig away the dirt, the more living, strengthened, and victorious we will be as the living water flows freely within us to cause us to grow in life for the building up of the Body of Christ—we need to sing and pray over Hymns, #250.

第四周　周一

晨兴喂养

出十七 6“我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”

林前十 4“也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”

碾芫荽子相当容易，但击打磐石使其裂开却很困难。用臼捣吗哪是一回事，使一块大磐石裂开完全是另一回事。耶和华吩咐摩西用杖“击打磐石，就必有水从磐石流出来，使百姓可以喝”。（出十七 6。）我们需要留意磐石被摩西的杖所击打的这个事实。在预表里，摩西表征律法，杖代表律法的权能和权柄；磐石当然预表基督。磐石被杖击打，表征基督被神律法的权柄所击打。在神眼中，主耶稣不是被犹太人治死，乃是被神的律法治死。在祂钉十字架的前三个小时，基督在人的手下受苦。但在后三个小时，基督因着被神律法的权能击打而受苦。（出埃及记生命读经，五四三至五四四页。）

信息选读

圣经多处告诉我们，神是我们的磐石。申命记三十二章十八节说到，神是生我们的磐石。这指明作为磐石，神是我们的父。这磐石是生产的磐石，满了生命。在撒下二十二章四十七节和诗篇九十五篇一节我们看见，神是拯救我们的磐石。不仅如此，这磐石是我们的力量（六二 7）和我们的投靠。（九四 22。）这磐石是我们的藏身之处、保护、遮盖和防卫。

WEEK 4 — DAY 1

Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Although it is rather easy to grind coriander seed, it is difficult to smite a rock so that it splits open. It is one thing to beat manna with a mortar, but it is quite another thing to cause a huge rock to be cleft. The Lord told Moses to use his rod to “strike the rock, and water will come out of it so that the people may drink” (Exo. 17:6). We need to pay careful attention to the fact that the rock was smitten by the rod of Moses. In typology, Moses signifies the law, and the rod represents the power and authority of the law. The rock, of course, typifies Christ. The smiting of the rock by the rod signifies that Christ was smitten by the authority of God’s law. In the eyes of God, the Lord Jesus was put to death, not by the Jews, but by the law of God. During the first three hours of His crucifixion, Christ suffered under the hand of man. But during the last three hours, Christ suffered because He was smitten by the power of God’s law. (Life-study of Exodus, pp. 471-472)

Today’s Reading

In many places the Bible tells us that God is our rock. Deuteronomy 32:18 refers to God as the rock who begot us. This indicates that as our rock God is our Father. This rock is a begetting rock, full of life. In 2 Samuel 22:47 and Psalm 95:1 we see that God is the rock of our salvation. Furthermore, this rock is our strength (Psa. 62:7) and our refuge (Psa. 94:22). This rock is our hiding place, protection, covering, and safeguard. Isaiah 32:2 speaks of the Lord as “the shadow of a massive rock in a wasted land.” When we are weary

以赛亚三十二章二节说到主像“大磐石的影子在疲乏之地”。我们疲乏的时候，可以安歇在这磐石所投射的影子之下而得着复苏。这磐石在干旱之地等候神的百姓，它已受了击打，使百姓有活水可喝。

从被击打的磐石所流出来的水，预表那灵。约翰七章三十七至三十八节说，“节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。”这话是在住棚节的末日说的。三十九节继续说，“耶稣这话是指着信入祂的人将要受的那灵说的。”这清楚地指明，涌流的水表征那灵。

多年前我读到一篇文章说，古时在耶路撒冷，以色列人庆祝住棚节时，立起一块磐石。根据这篇文章，有水在磐石上流，作为一种提醒：犹太人的祖先曾在旷野飘流，并且喝过从被击打的磐石所流出来的水。磐石附近也有帐棚，显示先祖们住在帐棚里，并在旷野飘流，但有被击打的磐石同活水解他们的干渴。当主耶稣站着呼召口渴的人到祂这里来喝时，这一幅图画也许就是当时实在的背景。

另一处说到流出来的水，是在十九章三十四节。这里告诉我们，主死在十字架上以后，“有一个兵用枪扎祂的肋旁，随即有血和水流出来。”这就是从被击打的磐石流出来的水所预表的。（出埃及记生命读经，五四四至五四五页。）

血是为着救赎，水是为着分赐生命。基督这活的磐石必须受律法的能力击打，好叫活水从祂流出来。（李常受文集一九六九年第二册，五五三页。）

参读：出埃及记生命读经，第四十至四十一篇。

[wasted], we can rest under the shadow cast by this rock and be refreshed. This rock, which was waiting in a dry place for God’s people, has been smitten so the people may have living water to drink.

The water flowing out of the smitten rock typifies the Spirit. John 7:37 and 38 say, “Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.” This word was uttered on the last day of the Feast of Tabernacles. John 7:39 goes on to say, “But this He said concerning the Spirit, whom those who believed into Him were about to receive.” This indicates clearly that the flowing water signifies the Spirit.

Many years ago I read an article which said that in Jerusalem in ancient times, when the Israelites celebrated the Feast of Tabernacles, they set up a rock. According to this article, over the rock waters were flowing as a reminder that the forefathers of the Jews had wandered in the wilderness and had drunk of the waters which flowed out of the smitten rock. Near the rock there also may have been tents showing that the forefathers lived in tents and wandered in the wilderness, but had the smitten rock with the living water to quench their thirst. Such a picture may have literally been in the background when the Lord Jesus stood up to call the thirsty ones to come to Him and drink.

Another reference to flowing water is in John 19:34. Here we are told that after the Lord had died on the cross, “one of the soldiers pierced His side with a spear, and immediately there came out blood and water.” This was prefigured by the water flowing out of the smitten rock. (Life-study of Exodus, pp. 472-473)

The blood was for redemption, and the water was for life impartation. Christ as the living rock had to be smitten by the power of the law in order for the living water to flow out from Him. (CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” p. 417)

Further Reading: Life-study of Exodus, msgs. 40-41

第四周　周二

晨兴喂养

约七 37 ～ 39 “节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

复活是指一个东西摆在死里又活过来；也是指经过死所长出的生命。出埃及十七章的活水从磐石流出来。…在圣经中，这磐石是说到神的救赎和基督的成为肉体，也说到基督的人性和祂的受死。从被击打的磐石流出的水是在成为肉体、人性生活、和受死以后才涌流的。只有在基督成就了这些主要的步骤之后，水才涌流。圣经清楚地告诉我们，那磐石就是基督。〔林前十 4。〕基督是神，如何能成为磐石？这含示成为肉体和人性生活。基督要成为磐石，就必须成为肉体，并住在人中间一段时期。至终，祂在十字架上被神律法的权柄击打。因此，出埃及十七章六节是很深奥的一节经文，含示基督的成为肉体、人性生活和受死。（出埃及记生命读经，五六三页。）

信息选读

按照约翰七章三十八至三十九节，活水的江河与基督的复活有关。在此我们看见，只有在主耶稣得着荣耀以后，也就是说，在基督被钉十字架并进入复活以后，作为活水的那灵才能被人接受。三十九节所说的得着荣耀，是指基督在祂的复活里得着荣耀。路加二十四章二十六节指明，基督在复活里进入祂的荣

WEEK 4 — DAY 2

Morning Nourishment

John 7:37-39 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. The living water in Exodus 17 came out of a rock.... In the Bible this rock speaks of God's redemption and Christ's incarnation. It also speaks of Christ's humanity and of His death. The water that flowed out of the smitten rock sprang forth after incarnation, human living, and death. It flowed only after these major steps of Christ had been accomplished. The Bible tells us clearly that the rock was Christ [1 Cor. 10:4]. How could Christ, who is God, become a rock? This implies incarnation and human living. In order to be the rock, Christ had to become incarnated and live among men for a period of time. Eventually, when He was on the cross, He was smitten by the authority of God's law. Hence, Exodus 17:6 is a profound verse. It implies Christ's incarnation, human living, and death. (Life-study of Exodus, pp. 488-489)

Today's Reading

According to John 7:38 and 39, the rivers of living water are related to Christ's resurrection. Here we see that the Spirit as the living water could be received only after the Lord Jesus had been glorified, that is, only after Christ had been crucified and had entered into resurrection. The glorification spoken of in John 7:39 refers to Christ's glorification in His resurrection. Luke 24:26 indicates that in resurrection Christ entered into His glory. Thus, when He was

耀。因此，祂复活的时候，就得着了荣耀。基督在复活里得着荣耀以后，活水就流出来了。唯有在基督经过了成为肉体、人性生活和受死，以及祂进入了复活以后，作为活水江河的那灵才能被信徒经历。

生命的水是在复活里，所以是得胜且胜利的。这水超越每一件消极的事物。…实际上，水的本身就是复活。这意思是说，由涌流的水所表征的那灵乃是复活。复活就是三一神—父是源头，子基督是流道，那灵是涌流。…我们越喝〔这水〕，就越脱离天然的光景，并且胜过困苦和艰难。这活水拯救我们脱离世界和一切消极的事物。

赐生命的灵作为生命水从宝座上的神那里流出来。（启二二1。）一面，坐在宝座上的那一位是神；另一面，从宝座流出来的生命水也是神。…从神宝座流出的活水将神圣生命的丰富传输给我们。这是由生命树长在生命水中所指明的。（2。）因着神圣生命的丰富在活水的涌流中输送，每当我们喝这水时，我们就得着这些丰富。

在复活里生命水的涌流，乃是为着形成基督的身体。（林前十二13。）因着我们都…在复活里喝一位灵，〔这〕使我们成为身体的肢体，并且把我们建造成为身体。

在复活里活水的涌流也是为着预备基督的新妇。按照启示录二十二章十七节，那灵和新妇发出呼召，要人来喝生命水。…新妇所喝的水就是那灵。借着喝那灵，新妇与那灵成为一。…我们若天天喝活水，基督的身体就得以建造，基督的新妇也得以预备好。（出埃及记生命读经，五六四、五六六、五六八、五七二至五七四页。）

参读：出埃及记生命读经，第四十二至四十五篇。

resurrected, He was glorified. After Christ's glorification in resurrection, the living water flows. The Spirit as the rivers of living water could be experienced by the believers only after Christ had passed through incarnation, human living, and death, and after He had entered into resurrection.

Because the water of life is in resurrection, it is victorious and triumphant. It transcends every negative thing. Actually, the water itself is resurrection. This means that the Spirit, signified by the flowing water, is resurrection. Resurrection is the Triune God, the Father as the source, Christ the Son as the course, and the Spirit as the flow....The more we drink [this water], the more we are out of our natural condition and are triumphant over hardships and difficulties. This living water delivers us from the world and from every kind of negative thing.

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1). On the one hand, the One sitting on the throne is God; on the other hand, the water of life proceeding out of the throne is also God. The living water flowing from God's throne conveys to us the riches of the divine life. This is indicated by the fact that the tree of life grows in the water of life (Rev. 22:2). Because the riches of the divine life are carried in the flow of the living water, we receive these riches whenever we drink this water.

The flowing of the water of life in resurrection is for the formation of the Body of Christ (1 Cor. 12:13). Because we all drink of the same ...one Spirit in resurrection, [this] makes us members of the Body and builds us up as the Body.

The flowing of the living water in resurrection is also for the preparation of the bride of Christ. According to Revelation 22:17, the Spirit and the bride sound forth the call to come and drink of the water of life....The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit.... If we drink of the living water day by day, the Body of Christ will be built up, and the bride of Christ will be prepared. (Life-study of Exodus, pp. 489, 491, 493, 495-497)

Further Reading: Life-study of Exodus, msgs. 42-45

第四周　周三

晨兴喂养

约四 14“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

民二十 8“你拿着杖，和你的哥哥亚伦招聚会众，在他们眼前吩咐磐石发出水来…。”

三一神在神圣的三一里涌流，有三个阶段。…〔在约翰四章十四节下半〕当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。父是源，子是泉，灵是河。

这涌流的三一神是“直涌入永远的生命”。译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。水源在我们里面，作为水泉涌上来，而成为河，直涌入目的地，这目的地就是永远的生命。新耶路撒冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。我们必须有东西涌流成为那神圣的新耶路撒冷，好使我们能达到那里。

在我们里面同时有源、泉、河〔这三者〕。“源”涌现，“泉”涌出，这涌出乃是流，也就是“河”，直涌入新耶路撒冷。（约翰福音结晶读经，一七一、一七五页。）

信息选读

摩西从耶和华面前取了杖去；他和亚伦就招聚会众到磐石前。（民二十 9 ～ 10 上。）然后摩西对百姓说，“你们这些背叛的人听我说，我们要为你们使水从这磐石中流出来么？”（10 下。）说了这话，

WEEK 4 — DAY 3

Morning Nourishment

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water…

The Triune God flows in the Divine Trinity in three stages. [In John 4:14b] when the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is “into eternal life.” The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there.

We have [these three] within us at the same time. The fountain emerges, the spring gushes, and the gushing is the flowing as a river into the New Jerusalem. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 455, 458)

Today’s Reading

Moses took the rod from before Jehovah, and he and Aaron gathered the congregation together before the rock (Num. 20:9-10a). Then Moses said to the people, “Listen now, you rebels: Shall we bring forth water for you out of this rock?” (v. 10b). Having said this, “Moses lifted up his hand and struck the

“摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。”（11。）摩西的话和行动都错了。毫无疑问，他对以色列人动了怒，甚至发了脾气。什么时候我们动了怒而且失去自制，我们就很容易犯错。在这些时候，我们就象摩西，可能说错话，或作错事。

当以色列人为着必需品麻烦神时，神并没有被得罪，但当他们起贪欲时，神就被得罪了。在民数记二十章，百姓争闹是因着缺水。因为水是必需品，所以神没有对他们生气。实际上，供应他们水乃是祂的责任。…摩西向以色列人动怒，错误地击打了磐石两下，没有尊神为圣。他动怒，就没有向神子民在神圣别的性情上正确地代表神；他击打磐石两下，就是在神行动上错误地代表神。因此，他和他哥哥就受神惩罚，不得进入美地。（12 ～ 13，24，二七 12 ～ 14。）

我们不可以让人对我们所事奉的神，有错误的印象。…我们对神的子民所说并所作的一切，必须绝对按照神圣别的性情。不然，我们的话语和行动就会违背祂而得罪祂。…摩西冒犯了神的圣别性情和神圣经纶。他错误地代表神，也干犯了神经纶的原则。因此，虽然他与神亲密，被视为神的朋友，却失去了进入美地的权利。

我们研读二十章，能学习到在召会生活中，别人与我们争闹时，我们该如何行。…百姓向摩西这样争闹以后，他应该到主面前说，“主，对于你所爱之子民的需要，我该作什么？”…摩西该…简单地吩咐磐石流出水来。今天我们若这样对付神百姓的争闹，召会生活就会是荣耀的。（民数记生命读经，二三三至二三五、二三八至二三九、二四一页。）

参读：约翰福音结晶读经，第十四篇；民数记生命读经，第二十九至三十篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank” (v. 11). Moses was wrong both in word and in deed. No doubt, he was angry with the children of Israel, and he even might have lost his temper. Whenever we are angry and do not control ourselves, it is easy for us to make mistakes. At such times we, like Moses, may speak wrongly or act wrongly.

When the children of Israel caused God trouble concerning necessities, He was not offended, but when they lusted, He was offended. In Numbers 20 the people contended because they did not have water. Because water was a necessity, God was not angry with them. Actually, it was His responsibility to supply them with water. Moses failed to sanctify God in being angry with the people of Israel and in wrongly striking the rock twice. In being angry, he did not represent God rightly in His holy nature toward His people. In striking the rock twice, he represented God wrongly in God’s action. Hence, he and his brother were punished by God by not being allowed to enter into the good land (20:12-13, 24; 27:12-14).

We must not give people the wrong impression concerning the God whom we serve….All that we say and do concerning God’s people must be absolutely according to His holy nature. Otherwise, in our words and deeds we will rebel against Him and offend Him. Moses offended both God’s holy nature and divine economy. He represented God wrongly, and he broke the principles of God’s economy. Because of this, even though he was intimate with God and may be considered a friend of God, he lost the right to enter into the good land.

Through our study of chapter 20 of Numbers, we may learn how to behave when others contend with us in the church life…. After the people had contended with Moses…, he should have gone to the Lord and said, “Lord, what should I do concerning the need of Your beloved people?”…Moses … should have simply spoken to the rock, telling it to flow forth with water. If we deal with the contending of God’s people in this way today, the church life will be glorious. (Life-study of Numbers, pp. 210-212, 215-217)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” msg. 14; Life-study of Numbers, msgs. 29-30; CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” ch. 2

第四周　周四

晨兴喂养

民二一 16 ～ 18 “…到了比珥；从前耶和华对摩西说，招聚百姓，我好给他们水喝…的…这井。…以色列人唱这歌说，井啊，涌上水来！你们要向这井歌唱！这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的。…”

民数记二十章八节与出埃及十七章五至六节里的磐石，预表基督在十字架上为神所钉（击打），好叫活水，就是经过过程之三一神那终极完成的灵，能流出并进到我们里面；而比珥的井预表基督在我们里面。（约四 11 ～ 12，14。）挖井（民二一 18）表征挖去“脏污”，就是我们心—心思、情感、意志和良心—中的阻碍，使那灵作活水能从我们里面涌上来，并涌流通畅。（圣经恢复本，民二一 16 注 1。）

信息选读

以色列人第四次的喝水，记载在民数记二十一章十六至十八节。他们来到称为比珥的地方，比珥的意思是井。以色列人来到比珥，就来到井那里。这预表基督是我们里面的泉源。祂不但是裂开的磐石，也是泉源。主耶稣在约翰四章十四节告诉我们，我们若喝祂，我们里面就会有泉源或水井。基督是我们外面的磐石，也是我们里面的泉源。作为我们外面的磐石，祂需要受击打。基督是我们里面的泉源，我们需要被挖掘。基督不需要再受击打，但我们需要被挖掘，使基督这泉源能在我们里面的人里涌出。我们里面的人里有许多泥土，阻塞了基督的涌流。这一切的泥土需要被挖去。

民数记二十一章十八节说，“这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的。”权杖是

WEEK 4 — DAY 4

Morning Nourishment

Num. 21:16-18 ... [At] Beer,...the well where Jehovah said to Moses, Gather the people together, and I will give them water,...Israel sang this song: Spring up, O well! Sing to it! The well, which the leaders sank, which the nobles of the people dug, with the scepter, with their staffs...

The rock in Numbers 20:8 and Exodus 17:5-6 typifies Christ crucified (smitten) on the cross by God so that the living water, the consummated Spirit of the processed Triune God, might flow out into us, whereas the well at Beer typifies Christ within us (John 4:11-12, 14). The digging of the well (Num. 21:18) signifies the digging away of the “dirt,” the barriers in our heart—our mind, emotion, will, and conscience—so that the Spirit as the living water may spring up within us and flow freely. (Num. 21:16, footnote 1)

Today’s Reading

The fourth occasion of the children of Israel’s drinking is recorded in Numbers 21:16-18. They came to a place called Beer, which means “a well.” When the children of Israel came to Beer, they came to a well. This is a type of Christ being a well in us. He is not only the cleft rock but also a well of water. The Lord Jesus tells us in John 4:14 that if we drink of Him, we will have a fountain or a well of water within us. Christ is the rock outside of us, and He is the well within us. As the rock outside of us, He needs to be struck. Regarding Christ as the well within us, we need to be dug. There is no need for Christ to be struck again, but there is the need for us to be dug so that Christ as the well can spring up within our inward being. There is much dirt in our inward being blocking the flowing of Christ. All this dirt needs to be dug away.

Numbers 21:18 says, “The well, which the leaders sank, /Which the nobles of the people dug, / With the scepter, with their staffs.” A scepter is a royal

在治理者手中与权柄有关的王杖。诗篇二十三篇指明，竿〔原文与扶杖同字〕是为着引导。（4。）因此，权杖是为着权柄，扶杖是为着引导。我们需要在主的权柄之下，并照着祂的引导被挖掘。…首领和民中的尊贵人平常不会是挖井的人。低阶层的人才作挖掘的工作。但民数记二十一章告诉我们，神子民中的首领和尊贵人在比珥挖井。我们若要在众地方召会里，一直享受基督作涌出的泉源，所有领头的人就必须在主的权柄之下，并照着祂的引导，带头挖去泥土。这样我们在众召会里才会一直有泉源涌出活水，因为我们有首领和民中的尊贵人用权杖和扶杖的挖掘。（李常受文集一九六九年第二册，五五八至五五九页。）

我们要学习怎样让那灵在我们内里的各部分涌流。在二十章，被击打的磐石，预表基督是在十字架上被击打、裂开的一位，流出活水来。（出十七 6，林前十 4。）然后在民数记二十一章，神的子民挖掘了一口井，从其中涌出水来。（16 ～ 18。）因此，在同一卷书这两章里，先有一块磐石必须被击打，让活水流出来，然后有一口井必须被挖掘，好涌出水来。

对相信的人来说，不是磐石的问题，而是井的问题。作为磐石的基督，已经在十字架上完成祂的工作，成了生命的水流到我们里面；但是，基督今天作为活水井，在我们里面不断地涌出，这是基督不同的方面，与现在挖掘的过程非常有关。…我相信…属灵生命的水流，或活水的泉源，在我们里面并不自由。我们里面有许多泥土，必须挖掘出来。你也许会问：“这泥土是什么？”那就是我们良心、情感、意志、心思里的污秽。我们的心有许多污秽，必须挖掘出来，甚至我们灵里也有一些污秽，必须受对付。（李常受文集一九六四年第三册，二八六至二八七页。）

参读：圣经中关于生命的重要启示，第四章。

rod in the ruler's hand related to authority. Psalm 23 indicates that the staff or staffs are for guidance (v. 4). Thus, scepters are for authority, and staffs are for guidance. We need to be dug under the Lord's authority and according to His guidance. The leaders and nobles of the people would not normally be the ones to dig the well. The people of the lower class would do the digging. But Numbers 21 tells us that the leaders and nobles of the people of God dug the well at Beer. If we are going to enjoy Christ as the well springing up all the time in the local churches, all the leading ones have to take the lead to dig away the dirt under the Lord's authority and according to His guidance. Then we will have a well springing up with living water all the time in the churches because we have the digging by the leaders and the nobles of the people with the scepter and the staffs. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 420-421)

[We need to] learn how to have the flow of the Spirit within our inward parts. In Numbers 20 the smitten rock, which typifies Christ, ...flowed with living water (cf. 1 Cor. 10:4). Then in Numbers 21 the well dug by the people of God sprang up with water. Therefore, in these two chapters of the same book there is first a rock that must be smitten for the living water to flow out and then a well that must be dug for the water to spring up.

For believers, it is not a matter of the rock but the well. Christ as the rock has already accomplished His work on the cross, which issued in the water of life flowing into us, but today Christ as the well of living water springing up continuously within us is something else and has much to do with the present process of digging. I believe that...the flow of the spiritual life, or the spring of the living water, is not free within us. There is much dirt within us that must be dug out. You may ask, "What is this dirt?" It is the dirt in our conscience, our emotion, our will, and our mind. Our heart has much dirt, which needs to be dug out, and even in our spirit there is some dirt, which must be dealt with. (CWWL, 1964, vol. 3, "The Economy of God," pp. 227-228)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

第四周　周五

晨兴喂养

徒二四 16“我因此操练自己，对神对人常存无亏的良心。”

太五 8“清心的人有福了，因为他们必看见神。”

我们的良心不是那么纯净。也许现在，我们的良心还有一些控告，是我们还没有向主承认的。这些控告就是需要挖去的污秽。我们里头感觉不大自由的原因，就是我们的良心里有控告。你良心里的控告是什么？你必须问问你自己；只有你知道。你知道你里面亏欠人什么。当你对不起别人时，里面的控告就不放你过去。当你不肯作主所要求的事时，这就成了你良心里的控告。然后，你会纳闷，为什么会受捆绑不得自由。这不过是因为主有要求，而你不答应，这马上就成为你良心里的控告。你的良心就不能脱离控告，就不是无亏的了。（李常受文集一九六四年第三册，二八七至二八八页。）

信息选读

倘若我们要经历里面那灵自由的涌流，首先，必须对付并纯净我们的良心。我们唯有借着每天到主面前好几次，才能把泥土挖去。我建议我们这一周，要一再地到主面前去，甚至走在街上的时候，也要这样作。我们必须在灵里就近主，在祂面前被挖掘。借着圣灵的帮助，我们必须把所有的污秽全挖去。

我们对付良心的控告之后，也必须挖去我们心里主所定罪的许多事物。心里纯净、单单追求主自己的弟兄姊妹并不多。许多人一面追求主和主的道路，另一面还在主以外追求许多其他的事物；于是，他

WEEK 4 — DAY 5

Morning Nourishment

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Our conscience is not so pure. Perhaps at this very moment some accusation which we have not confessed to the Lord is still upon our conscience. These accusations are the dirt that needs to be dug away. We do not sense much liberty within because of the accusations in our conscience. What are the accusations? You must ask yourself; only you know. You know what is within you that is wrong with others. When you are not right with others, the accusations persist. When you refuse to do what the Lord demands, this becomes an accusation in your conscience. Then you wonder why you are bound and without freedom. It is simply because there is a demand of the Lord which you will not answer, and it has become an immediate accusation in your conscience. Your conscience is not pure from accusations and without offenses. (CWWL, 1964, vol. 3, “The Economy of God,” p. 228)

Today’s Reading

If we would experience a free, inward flow of the Spirit, our conscience must first be dealt with and purified. The dirt can only be dug away by going to the Lord several times each day. I would suggest that during this week we go to the Lord again and again, even while we are walking along the street. We have to go to the Lord in our spirit and be dug in His presence. By the help of the Holy Spirit we must dig away all the dirt.

After dealing with the accusations in our conscience, we must also dig away the many things condemned by the Lord in our heart. Not many brothers and sisters have a pure heart in seeking only the Lord Himself. On one hand, many are seeking the Lord and His way, but on the other, they are still seeking too

们的心变得非常复杂，不自由，也不纯净了。我们必须再到主面前去，挖除我们心里所有基督以外的事物。

…我们也许会问：“什么东西需要挖去呢？”第一件事可能就是我们所担心的前途和主的引导。你不应当受这件事的搅扰。前途不在我们手中，而是在主手中。事实上，你不应当有什么前途—主自己就是我们唯一的前途。我们不知道我们的心多么有“粘”性。许多年前，我们用捕蝇纸来捕捉苍蝇，那种纸真粘！凡碰到它的都被粘上了。我们的心就象捕蝇纸那样粘，凡是摸着心的事物都粘到心上去了；这些事物都必须除去。我们好象都在追求主，许多人只为主活，放弃了自己的家庭、职业。一天又一天，我们寻求主的引导，但我们不知道有多少事物使我们的心复杂了。我们需要忘记这些事物。挖去良心的污秽很容易，但要挖去心里的污秽，却不是那么容易。我们在许多事上宽容自己；我们不喜欢厉害地挖掘我们的心。挖去良心的控告很容易，但要挖去心里所喜欢的事物却不是那么容易。我们被自己所深爱的事物粘上了。这就是何以圣经告诉我们，需要无亏的良心，并且要清心。“清心的人有福了，因为他们必看见神。”（太五8。）

毫无疑问，我们爱主并追求主；但我们爱主、追求主的时候，心是复杂的。我们的目的和目标不是那样纯净。我们不知道自己心里有多少目标。我们的家庭如何？我们的工作、我们的学业如何？今年如何？明年又如何？我们心里还有许许多多的东西。这些污秽拦阻了我们里面活水的涌流，这些都需要挖去。自从我们接受主耶稣作我们的救主那一天，祂就进到我们里面，成了涌出活水的井。但今天的问题是，我们的良心与心里的污秽太多了。（李常受文集一九六四年第三册，二八八至二九〇页。）

参读：神的经营，第八至九章。

many things other than the Lord Himself The heart then becomes complicated and is not free and pure. We must go to the Lord once again to dig away all the things other than Christ in our heart.

You may ask, “What things need to be dug away?” Perhaps one of the first things is your concern about the future and the guidance of the Lord. You should not be bothered by this; the future is not in your hands but in the Lord’s. In fact, you should not have any future—the Lord Himself is our only future. We do not know how “sticky” our heart is. Many years ago flypaper was used to catch flies, and how sticky it was! Whatever touched it stuck to it. Our heart is just like the flypaper—so sticky. Whatever touches the heart sticks to it. These things must all be cut off. It seems that we are all seeking the Lord. Many of us are living only for the Lord and have given up our homes and our jobs. Day by day we are seeking the Lord’s guidance, but we do not know how many things complicate our heart. Can we forget these things? To dig away the dirt from the conscience is easy, but to dig away the dirt from the heart is not so easy. In so many things we are kind to ourselves; we do not like to dig our heart severely. It is easy to dig away the accusations from our conscience, but it is not so easy to dig away the things that we love from our heart. We are stuck to the things we hold dearly. This is why the Scriptures tell us that we need a good conscience and a pure heart. “Blessed are the pure in heart, for they shall see God” (Matt. 5:8).

There is no doubt that we love the Lord and are seeking Him, but our loving and seeking the Lord is with a complicated heart. The aim and the goal of our heart are not so pure. We do not know how many goals are within our heart. What about our family? Our job? Our degree? What about this year and next year? There are so many things still in our heart. I tell you, brothers and sisters, all this dirt is frustrating the flow of living water within us and must be dug away. Since the day that we received the Lord Jesus as our Savior, He has come into us as the springing well of living water. But the problem today is that there is too much dirt in our conscience and in our heart. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 228-229)

Further Reading: CWWL, 1964, vol. 3, “The Economy of God,” chs. 8-9

第四周　周六

晨兴喂养

约壹一7“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

9“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

我们里面有许多层需要挖透。我们有一层是良心，有一层是心，…还有一层是我们的心思，这一层含有许多污秽。我们不知道每一天有多少幻想！我们不仅晚上睡觉作梦，白天清醒时也作白日梦。我们所有的幻想都是不同的梦。…撒但蒙蔽了我们的心思，他就是利用幻想来作这事。有时候你在听一篇信息，你的心思可能已经到月球去旅行了。外面看来你一直点头，但是你里面的心思却在幻想太空的事。信息释放的时候，声音你是听见了，却什么也没有得到。你的心思已经被幻想蒙蔽了。…你的心思里有许多污秽，你里面的活水怎么能自由涌流呢？…那些成堆的污秽就是那许多的思想、幻想和梦想，这些都必须挖去，活水才能自由涌流。（李常受文集一九六四年第三册，二九〇页。）

信息选读

意志也包含了许多污秽。完全绝对顺服主的人并不多。我们的意志需要更多顺服。多少时候我们并不顺服神主宰的安排。有时候，我们自以为相当顺服主了，但是祂把我们摆在某些环境里的时候，就把我们暴露出来。顺服看不见的主很容易，但要顺服看得见的人就相当困难了。你也许说，“我顺服主，我和主没有问题；但是…。”你有个很大的“但

WEEK 4 — DAY 6

Morning Nourishment

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

[There are] many layers in us through which we have to dig. We have a layer of the conscience, a layer of the heart, and…a layer of our mind, which holds much dirt. We do not know how many imaginations we have day by day. We not only dream during the night while we are asleep, but we are still dreaming during the day while we are awake. All our imaginations are different dreams…. Satan blinds our minds…merely by the imaginations. Sometimes while you are listening to a message, I do not know where your mind is perhaps it has traveled to the moon! Outwardly you are nodding your head, but inwardly your mind is imagining something in space. During the message you hear the voice, but you do not receive anything. Your mind has been blinded by imaginations. When there is a lot of dirt in your mind, how can the flow of living water within you be free?… The heaps of dirt are simply the many thoughts, imaginations, and dreams, which must be dug away before the living water can freely flow. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 229-230)

Today’s Reading

The will also contains much dirt. There are not many who are absolutely and utterly obedient to the Lord. We need to be more submissive in our will. How many times we do not submit ourselves to the Lord’s sovereign arrangement! Sometimes we think that we are quite submissive to the Lord, but when He puts us into certain circumstances, we are exposed. It is easy to submit to the invisible Lord, but it is rather difficult to submit to visible persons. You say, “I am submissive to the Lord. With the Lord I have no

是”。…对于召会里的圣徒，你却不能顺服！主特意把你摆在你所在的地方召会中，就是要破碎你的意志。

…“倘若我的丈夫是一位亲爱的弟兄，我就会乐意顺服他了。”姊妹们常有这种想法！…主给你这样一个合式的丈夫，他正是你所需要的丈夫。倘若你得着梦想中的丈夫，你的光景就绝不会暴露出来。在祂的主宰下，许多经历和环境不过是要把我们暴露在光中，叫我们知道我们的意志是多顽固。…若要活水在我们里面涌流，我们必须被挖透。涌流是主的事，而挖掘是我们的事。我们需要挖掘自己。

我们挖去意志里的污秽以后，就需要对付我们的情感。…当我们感情用事时，我们就被己所霸占了，我们受了情感的控制和捆绑。…我们很容易喜欢一件东西，不喜欢另一件东西。…我们的意志不容易改变，但是我们的情感很容易刻变时翻。我们的情感比天气还要变化多端。

要忘掉你的需要、你的职业、你的前途和你的环境；只要寻求主的同在，求祂将你带进光中，然后顺从祂的光除去良心、心、心思、意志、和情感里的污秽。你越把污秽除去，你就越活。…你必须维持活水的涌流—就是生命的交通在你里面自由涌流。当活水在你里面自由涌流时，你就得胜了。所有的问题就要自然而然，甚至不知不觉地解决了。

我们必须更多花时间亲近主，并且按着祂在里面的引导来祷告。我们必须照着那引导认罪，并且将里面所有的污秽挖去。…有时候我们需要与别人一同祷告，但是个人的祷告使挖掘更奏效。个人更多花时间亲近主，是极其需要的。所有良心、心、心思、意志、和情感里的污秽，都必须借着祷告来挖除。（李常受文集一九六四年第三册，二九一至二九三页。）

参读：神的经营，第十章。

problem. But…” Yes, there is a big but! “…But with the church…Oh, I cannot be submissive to them!” The Lord especially put you into your local church in order to break your will.

“If my husband could be such a dear brother, I would gladly be submissive to him.” How many times have you sisters thought this?…The Lord gave you such a suitable husband; he is just the husband you need. If you could have the husband of your dreams, you would never be exposed. Many experiences and circumstances under His sovereignty simply expose us to the light so that we may know how stubborn our will is…. If the living water is to flow in us, we must be dug. The flowing is the Lord’s business, but the digging is our business. We have to dig ourselves.

After digging away the dirt from the will, we need to deal with our emotion… When we are emotional, we are occupied with ourselves. We are under the control and bondage of our emotions….It is so easy for us to like one thing and dislike another….It is not very easy to change our will, but it is easy to have many changes in our emotions. Our emotions fluctuate even more than the weather.

Forget about your needs, your job, your future, and your circumstances. Only seek the Lord’s presence, and ask Him to bring you into His light. Then follow His light to dig away the dirt in your conscience, heart, mind, will, and emotion. The more you dig away the dirt, the more you will be alive….You must maintain the flow of living water, that is, the fellowship of life flowing freely within you. When the living water flows freely within you, then there is victory. All the problems will be solved spontaneously and even unconsciously.

We have to spend more and more time with the Lord and pray according to His inner leading. According to that leading, we must confess and dig away all the dirt within us….Sometimes we need to pray with others, but the digging prayer is more prevailing in privacy. It is extremely necessary to spend more private time with the Lord. All the dirt within the conscience, heart, mind, will, and emotion must be dug away by our prayers. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 230-232)

Further Reading: CWWL, 1964, vol. 3, “The Economy of God,” ch. 10

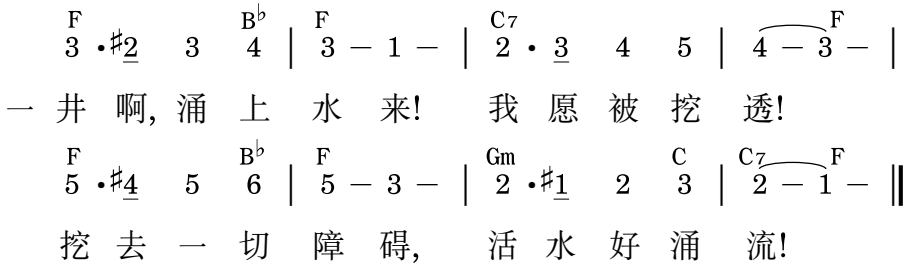
第四周诗歌

201

圣灵的丰满 — 活水

（民数记二十一章十六至十七节） 6 5 6 5 （英 250）

F 大调　　4/4



二 磐石已经裂开，　　活水已流出；
流到我的心怀，　　竟然被堵住。

三 我要祷告挖井，　　挖去我泥土；
直到挖出圣灵，　　活水能流出。

四 祷告还要祷告，　　挖了还要挖！
直到挖得透了，　　祷告得练达。

五 不需磐石再开，　　只要我挖透；
不需活水再来，　　只要我涌流。

六 圣灵降在我身，　　不过是浇灌；
圣灵住在我心，　　才是活水泉。

七 我所急切需要，　　非仅求浇灌，
更是透彻祷告，　　挖通活水泉。

八 挖到再无事物　　能将灵阻隔；
挖到泉源涌出　　活水的江河！

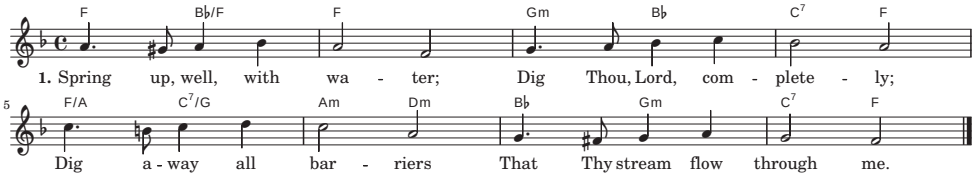
九 井啊,涌上水来!　　我愿被挖透!
挖去一切障碍,　　活水好涌流!

WEEK 4 — HYMN

Spring up, well, with water

Fulness of the Spirit — As the Living Water

250



2. Christ, the Rock, is riven;
Living water's flowing;
But within my heart now
It is blocked from going.

3. I will dig by praying,
Dig the dirt entirely,
Thus release the Spirit,
Let the stream flow freely.

4. There's no need again that
Christ, the Rock, be riven,
But unto the digging
That I should be given.

5. What I need most deeply
Is the Spirit's filling,
That the living water
From my heart be welling.

6. Dig till there is nothing
Left to block the passage;
Dig until the stream flows
With the living message.

7. Spring up, well, with water;
Dig Thou, Lord, completely;
Dig away all barriers
That Thy stream flow through me.

第四周 • 申言

申言稿：