

二〇二一年十一月  
感恩节特会

总题：  
活在神圣三一里  
并与神圣三一同活

晨興聖言

**Thanksgiving Conference  
(November 2021)**

**General Subject:  
Living in  
and with the Divine Trinity**

**Holy Word Morning Revival**

## 标语

- (一) 活在神圣三一里，就是住留在祂里面，停留在祂里面，以祂作我们的家而居住在祂里面；与神圣三一同活，就是让祂住在我们里面，使我们有祂的同在，祂的人位，作我们的享受。
- (二) 与神圣三一同活，就是有复活的基督活在我们里面；复活的意思是：一切都是出于神，不是出于我们；只有神能，我们不能；一切都是神作的，不是我们作的。
- (三) 我们借着耶稣基督之灵——受苦之耶稣与复活之基督的灵——全备的供应，就能与神圣三一同活，这供应使我们能活基督并在任何景况中显大祂。
- (四) 对神圣三一丰满的经历和享受——有分于神的爱、主耶稣基督的恩、并圣灵的交通——乃是借着那今是昔是以后永是者，借着七灵，并借着那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，得着终极完成。

## Key Statements

- ① To live in the Divine Trinity is to abide in Him, to remain in Him, to dwell in Him as our home; to live with the Divine Trinity is for Him to abide in us so that we may have His presence, His person, with us for our enjoyment.
- ② To live with the Divine Trinity is to have the resurrected Christ living in us; resurrection means that everything is of God and not of us, that God alone is able and we are not able, and that everything is done by God, not by ourselves.
- ③ We can live with the Divine Trinity by the bountiful supply of the Spirit of Jesus Christ—the Spirit of the suffering Jesus and the resurrected Christ—which enables us to live Christ and magnify Christ in all circumstances.
- ④ The experience and enjoyment of the Divine Trinity in full—participating in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit—is consummated by the One who is, who was, and who is coming, by the seven Spirits, and by Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth.

## 篇题

- 第一周 在神圣行动里并在我们经历中，神圣的经纶  
连同神圣三一的神圣分赐
- 第二周 活在神圣三一里（一）住在基督这真葡萄树里
- 第三周 活在神圣三一里（二）活在神圣三一里—借  
着享受基督作生命的供应，借着活基督以显  
大祂，并借着我们灵里主耶稣的恩典
- 第四周 与神圣三一同活（一）与基督这以马内利同  
活，并有复活的基督活在我们里面
- 第五周 与神圣三一同活（二）神在我们里面运行
- 第六周 与神圣三一同活（三）丰满地经历并享受神  
圣的三一

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in the Divine Move and in Our Experience
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Enjoying Christ as Our Life Supply, by Living Christ for His Magnification,  
and by the Grace of the Lord Jesus Christ in Our Spirit
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and Having the Resurrected Christ Living in Us
- Week 5: Living with the Divine Trinity (2) God Operating in Us
- Week 6: Living with the Divine Trinity (3) Experiencing and Enjoying the  
Divine Trinity in Full

## 第一周

在神圣行动里并在我们经历中，  
神圣的经纶  
连同神圣三一的神圣分赐

诗 448, 447

读经：提前一 3～5，约四 14 下，太一 18，20～21，  
23，三 16～17，六 9～10，13，十二 28，二八 19

### 【周一】

壹 我们需要看见圣经中心的事乃是神圣的经纶连同神圣三一的神圣分赐，要分赐到在基督里的信徒里面，为着建造召会作基督的身体，终极完成于新耶路撒冷，作三一神永远、团体的彰显——提前一 3～5，弗三 14～21，四 16，启二一 2，10～11：

一 神圣的经纶就是神的家庭行政，要在祂神圣的三一里将祂自己分赐到祂所拣选的人里面，使他们得变化，以产生召会，就是基督的身体，也就是神的家、神的国、基督的配偶，最终的集大成就是新耶路撒冷——提前一 3～4，约一 14，29，徒二 24，林前十二 12～13，十五 45 下，提前三 15，启五 10，二一 2。

二 新约里说到关于神的一切事，都与那为着神圣经纶的神圣分赐有关；神圣经纶的完成乃是借

## Week One

**The Divine Economy with the Divine Dispensing  
of the Divine Trinity  
in the Divine Move and in Our Experience**

Hymns: 609, 608

Scripture Reading: 1 Tim. 1:3-5; John 4:14b; Matt. 1:18, 20-21, 23; 3:16-17; 6:9-10, 13; 12:28; 28:19

### §Day 1

**I. We need to see that the central matter in the Bible is the divine economy with the divine dispensing of the Divine Trinity into the believers in Christ for the building up of the church as the Body of Christ, which will consummate in the New Jerusalem as the eternal, corporate expression of the Triune God—1 Tim. 1:3-5; Eph. 3:14-21; 4:16; Rev. 21:2, 10-11:**

A. The divine economy is God's household administration to dispense Himself in His Divine Trinity into His chosen people so that they may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem—1 Tim. 1:3-4; John 1:14, 29; Acts 2:24; 1 Cor. 12:12-13; 15:45b; 1 Tim. 3:15; Rev. 5:10; 21:2.

B. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy; the

着神圣三一的神圣分赐—罗八 3, 11, 弗一 3 ~ 23, 林后十三 14, 弗三 14 ~ 21。

三 整本圣经乃是按照一个支配的异象写的, 就是三一神将祂自己作到祂所拣选并救赎的人里面, 作他们的生命和生命的供应, 好以神圣的三一, 就是以父作源头、子作肥甘、并那灵作河, 浸透他们全人—诗三六 8 ~ 9。

## 【周二】

四 三一神—父、子、灵—经过了过程, 成为赐生命的灵, 使我们能喝祂, 而使祂能成为我们的享受; 这就是神圣三一的神圣分赐—约一 14, 四 14, 七 37 ~ 39, 林前十二 13, 十五 45 下, 林后十三 14。

五 我们喝活水时, 这水就在我们里面成为“泉源, 直涌入永远的生命”; (约四 14 下; ) 父是起源, 就是源; 子是彰显, 就是泉; 灵是传输, 就是流; “入”这个介词, 也有“成为”的意思; 永远生命的总和是新耶路撒冷; 因此, 神圣三一在我们里面涌流并从我们涌流出来的结果, 就是我们成为新耶路撒冷。(七 37 ~ 39, 诗四六 4, 启二二 1 ~ 2, 七 17, 二一 6, 二二 17。)

## 【周三】

贰 基于神圣的经纶连同神圣三一之神圣分赐这支配的异象, 我们能看见马太福音中在神圣行动里并在我们经历中的神圣三一:

一 在马太一章, 圣灵、(18, 20、) 基督(子—

accomplishment of the divine economy is by the divine dispensing of the Divine Trinity—Rom. 8:3, 11; Eph. 1:3-23; 2 Cor. 13:14; Eph. 3:14-21.

C. The entire Bible was written according to the controlling vision that the Triune God is working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river—Psa. 36:8-9.

## §Day 2

D. The Triune God—the Father, the Son, and the Spirit—has been processed to become the life-giving Spirit so that we can drink of Him for Him to become our enjoyment; this is the divine dispensing of the Divine Trinity—John 1:14; 4:14; 7:37-39; 1 Cor. 12:13; 15:45b; 2 Cor. 13:14.

E. When we drink of the living water, it becomes in us “a fountain of water springing up into eternal life” (John 4:14b); the Father as the origin is the fountain, the Son as the expression is the spring, and the Spirit as the transmission is the flow; the preposition into also means “to become,” and the totality of the eternal life is the New Jerusalem; thus, the flowing of the Divine Trinity within us and out from us issues in our becoming the New Jerusalem (7:37-39; Psa. 46:4; Rev. 22:1-2; 7:17; 21:6; 22:17).

## §Day 3

II. Based upon the controlling vision of the divine economy with the divine dispensing of the Divine Trinity, we can see the Divine Trinity in the divine move and in our experience in the book of Matthew:

A. In Matthew 1 the Holy Spirit (vv. 18, 20), Christ (the Son—v. 18), and

18) 和神 (父—23), 为着产生那人耶稣, (21,) 都在现场; 耶稣作为耶和華救主, 以及神与我们同在, 乃是三一神的具体化身:

- 1 二十至二十一节启示那出于圣灵的神圣成孕和耶稣 (子) 的出生; 然后二十三节告诉我们, 人称这一位为“以马内利”, 意思是“神〔父神〕与我们同在”。
- 2 父神与我们同在, 乃是那出于圣灵之神圣成孕和子耶稣之出生的结果—参路—35。

二 在马太三章, 子站在受浸的水中, 在开启的诸天之下, 那灵仿佛鸽子降在子身上, 并且父从诸天之上向子说话—16~17节:

- 1 主耶稣从那灵而生, (路—35,) 里头早有神的灵, 在素质上为着祂的出生; 然后神的灵降在祂身上, 在经纶上为着祂的职事, 膏祂为新王, 把祂介绍给祂的百姓—赛六一1, 四二1, 诗四五7。
- 2 主受浸, 尽了神的义, 并被摆到死与复活里, 就得着三件事: 诸天开了、神的灵降下、以及父说话; 今天为着完成神的经纶, 我们也是一样—太三16~17。
- 3 因着神的灵仿佛鸽子降在主耶稣身上, 祂就能专注于神的旨意, 温柔并单纯地尽职; 那灵的降下, 是基督的受膏; 父的说话, 乃基督是爱子的见证。

## 【周四】

三 马太六章主教导我们的祷告, 乃是开始于三一神, 按着父、子、灵的次序; (9~10;) 也是终结于三一神, 但是按着子、灵、父的次序; (13;) 这样的祷告, 乃是祷告愿三一神在地

God (the Father—v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God:

1. Matthew 1:20 and 21 reveal the divine conception of the Holy Spirit and the birth of Jesus (the Son); then verse 23 tells us that this One was called by men Emmanuel, which means “God [God the Father] with us.”
2. God the Father’s being with us was the issue of the divine conception of the Holy Spirit and the birth of Jesus, the Son—cf. Luke 1:35.

B. In Matthew 3 the Son was standing in the water of baptism under the open heavens, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son—vv. 16-17:

1. The Lord Jesus was born of the Spirit (Luke 1:35), having the Spirit of God within Him essentially for His birth; then, for His ministry, the Spirit of God descended upon Him economically to anoint Him as the new King and introduce Him to His people—Isa. 61:1; 42:1; Psa. 45:7.
2. The Lord’s being baptized to fulfill God’s righteousness and to be put into death and resurrection brought Him three things: the open heavens, the descending Spirit of God, and the speaking of the Father; it is the same with us today for the accomplishing of God’s economy—Matt. 3:16-17.
3. By the descending of the Spirit of God like a dove upon Him, the Lord Jesus ministered in gentleness and singleness, focusing solely on the will of God; the Spirit’s descending was the anointing of Christ, whereas the Father’s speaking was a testimony to Him as the beloved Son.

## §Day 4

C. In Matthew 6 the prayer that the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit (vv. 9-10), and also ends with the Triune God, but in the sequence of the Son, the Spirit, and the Father (v. 13); to pray in this way is to pray that the Triune

上得胜，如同祂在天上得胜一样：

- 1 在九至十节，主教导信徒以发表三项祈求来祷告，这三项祈求含示神格的三一：“愿你的名被尊为圣，”主要的是与父有关；“愿你的国来临，”主要的是与子有关；“愿你的旨意行在地上，”主要的是与灵有关：
  - a 要使祂的名被尊为圣，我们就必须在生活中彰显祂，而把日常生活分别归神，使其被神浸透—彼前一 15 ~ 17，彼后一 4，参赛十一 2。
  - b 要使神的国来临，我们就必须过公义、和平、并在圣灵中喜乐的生活—罗十四 17。
  - c 要使神圣的旨意行在地上，就是要把属天的管治，就是诸天的国，带到地上—参太八 9 上。
  - d 这要在今世逐渐得着成全，且要在要来的国度时代完全得着成全；那时神的名要在全地极其尊大，（诗八 1，）世上的国要成为基督的国，（启十一 15，）神的旨意也要得着成就。
- 2 主示范的祷告，乃是这样结束：“因为国度、能力、荣耀，都是你的，直到永远。阿们” —太六 13：
  - a 国度是子的，这国乃是神运用祂能力的范围；能力是那灵的，这能力完成神的目的，使父的荣耀得以彰显。
  - b 因此，主在祂至高教训里所教导的祷告，开始于父神，也终结于父神—祂是开始，也是终结；是阿拉法，也是俄梅嘎—叫父神在万有中作一切—林前十五 28。

## 【周五】

四 在马太十二章，子以人的身位凭着那灵赶鬼，

God will be prevailing on the earth as He is prevailing in the heavens:

1. In Matthew 6:9-10 the Lord teaches the believers to pray by expressing three petitions, which imply the Trinity of the Godhead: “Your name be sanctified” is related mainly to the Father; “Your kingdom come,” to the Son; and “Your will be done,” to the Spirit:
  - a. For His name to be sanctified, we should express Him in our living with a daily life separated unto God and saturated with God—1 Pet. 1:15-17; 2 Pet. 1:4; cf. Isa. 11:2.
  - b. For God’s kingdom to come, we must live a life of righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.
  - c. For the divine will to be done on earth is to bring the heavenly ruling, the kingdom of the heavens, to this earth—cf. Matt. 8:9a.
  - d. This is being fulfilled in this age, and it will be ultimately fulfilled in the coming kingdom age, when the name of God will be excellent in all the earth (Psa. 8:1), the kingdom of the world will become the kingdom of Christ (Rev. 11:15), and the will of God will be accomplished.
2. The Lord’s pattern of prayer concludes by saying, “For Yours is the kingdom and the power and the glory forever. Amen” —Matt. 6:13:
  - a. The kingdom is of the Son and is the realm in which God exercises His power; the power is of the Spirit and carries out God’s intention so that the Father can express His glory.
  - b. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father, who is the beginning and the end, the Alpha and the Omega, that God the Father may be all in all—1 Cor. 15:28.

## §Day 5

D. In Matthew 12 the Son, in the person of man, cast out demons by the

## 带进父神的国—28 节:

- 1 祂赶鬼的方式乃是靠另一位并为着另一位，这显示祂不是单独行动，乃是谦卑且无己的。
- 2 子是神圣三一的中心，祂完全不靠祂自己，不为祂自己，也不向着祂自己；凡祂所作的，都是靠神的灵，为着父神的国。
- 3 子不凭自己或为自己作什么；在此我们能看见祂的谦卑和无己；这也给我们看见在神圣三一里的和谐、美丽与优越。
- 4 在二十八节所见神圣三一神圣配搭的行动，是一个绝佳、美丽的榜样，给我们跟从；这是我们的元首为我们（祂身体的肢体）之配搭所立下的好榜样：
  - a 今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。
  - b 我们可能照着神的旨意作一件事，但我们所作的该靠自己，乃该靠一些其他的人；不仅如此，我们所作的也不该为我们自己受益，乃该为神在地上的权益，权利。

## 【周六】

五 在马太二十八章，基督这末后的亚当，（林前十五 45 下，）经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在祂复活的气氛和实际里，吩咐他们去，将万民浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民—太二八 19:

- 1 基督是经过过程之三一神的中心，为使门徒借着将人浸入祂里面，而将人浸入经过过程的三一神里—徒八

## Spirit to bring in the kingdom of God the Father—v. 28:

1. The way He cast out demons, by another One and for another One, showed that He did not act individualistically but with humility and selflessness.
2. The Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father.
3. The Son did nothing by Himself or for Himself; here we can see His humility and selflessness; this also shows us the harmony, beauty, and excellency in the Divine Trinity.
4. The move of the Divine Trinity with the divine coordination in Matthew 12:28 is an excellent and beautiful example for us to follow; this is a good pattern that our Head has set up for our coordination as members of His Body:
  - a. Today in the church life, the Body of Christ has not been built up adequately because of the shortage of the proper coordination.
  - b. We may do something according to the will of God, but what we do should not be by ourselves but by some others; furthermore, what we do should not be for ourselves as the beneficiary but for the interest, the right, of God on this earth.

## §Day 6

E. In Matthew 28, after Christ as the last Adam (1 Cor. 15:45b) had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the nations the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity—Matt. 28:19:

1. Christ's being the center of the processed Triune God is for the disciples to baptize people into the processed Triune God by baptizing them into Him—



16，十九5，加三27，罗六3～4，林前十二13。

- 2 将人浸入三一神的名里，就是将人带进与三一神生机、属灵、奥秘的联合里。
- 3 神圣三一的名是单数的，这名乃是那神圣者的总称，等于祂的人位；将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

叁 我们需要祷告，愿实际的灵引导我们进入在神圣行动里并在我们经历中，神圣经纶连同神圣三一之神圣分赐的一切实际里；我们需要成为活在神圣三一里并与神圣三一同活的人，以祂作我们生活的本质和元素——约十六13，十五4～5。

Acts 8:16; 19:5; Gal. 3:27; Rom. 6:3-4; 1 Cor. 12:13.

2. To baptize people into the name of the Triune God is to bring them into an organic, spiritual, and mystical union with Him.
3. The one name for the Divine Trinity is the sum total of the Divine Being, equivalent to His person; to baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.

**III. We need to pray that the Spirit of reality would guide us into all the reality of the divine economy with the divine dispensing of the Divine Trinity in the divine move and in our experience; we need to be those who live in and with the Divine Trinity, having Him as the very substance and element of our living—John 16:13; 15:4-5.**

# 第一周 ■ 周一

## 晨兴喂养

诗三六 8 ~ 9 “他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。”

提前一 4 “...注意...神在信仰里的经纶...”

〔诗篇三十六篇八节〕是一种表征的说法，说到基督借着祂的死成为丰富的祭牲，这就是神殿里的肥甘。八节也告诉我们，主要使我们喝祂乐河的水。肥甘是指基督，河是指那灵。接着九节说，...父神是根源、源头，不是水泉。源头是真正的根源，而水泉是源头的涌现，洋溢。生命的源头乃指父是生命的根源。九节接着说，“在你的光中，我们必得见光。”光也是指父。父不仅是生命的根源，也是光的根源。先有生命，后有光。这符合约翰一章四节：“生命在祂里面，这生命就是人的光。”甚至在古代诗人的诗篇里，这样简短的一段话中，我们也能看见神圣的三一。我们能看见基督是肥甘，那灵是河，父是生命和光的根源。真是奇妙！（李常受文集一九八四年第二册，二九二至二九三页。）

## 信息选读

我们...解释（诗篇三十六篇八至九节），唯一的路是借着管治的异象—三一神将祂自己作到祂所拣选并救赎的人里面，作他们的生命和生命的供应，好以神圣的三一，就是以父作源头、子作肥甘、并那灵作河，浸透他们全人。这是管治并指引你解释

# WEEK 1 — DAY 1

## Morning Nourishment

Psa. 36:8-9 They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light.

1 Tim. 1:4 ...Give heed to...God's economy, which is in faith.

[Psalm 36:8a] is a figurative speaking of Christ being the rich sacrifices through His death, and this is the fatness of God's house. Verse 8 also tells us that the Lord causes us to drink of the river of His pleasures. The fatness refers to Christ, and the river refers to the Spirit. Then verse 9... refers to God the Father as the source, as the fountain, not the spring. The fountain is the real source, whereas the spring is the springing up, the bubbling up, of the fountain. The fountain of life refers to the Father as the very source of life. Verse 9 continues to say, "In Your light we see light." Light also refers to the Father. The Father is not only the source of life but also the source of light. Life comes first and then light. This corresponds with John 1:4: "In Him was life, and the life was the light of men." Even in such a short portion of the Word, in the poetry of the ancient psalmist, we can see the Divine Trinity. We can see Christ as the fatness, the Spirit as the river, and the Father as the source of life and light. This is marvelous! (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 227)

## Today's Reading

The only way we could interpret Psalm 36:8-9... is by the governing vision—the Triune God is working Himself into His chosen and redeemed people to be their life and life supply, to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river. This is the vision that should govern and direct how you interpret any

任何一段圣经的异象。…若没有这样一个异象，你也许能基于诗篇三十六篇八至九节释放一篇美好的信息，但这信息会很肤浅，没有摸着神圣的三一。即使你去查史壮的经文汇编，找出肥甘是祭牲的脂肪灰，但若没有这样一个异象，你绝不会想到这是指基督。你必须要有管治的原则。这样，当你看见祭牲这辞，就会清楚这是指神圣三一的第二者一基督。你也很容易领会神的乐河。没有这样一个异象，就不容易领会这河是什么。罗马十四章十七节指回到这河，它告诉我们，神的国乃在于“公义、和平、并圣灵中的喜乐”。圣灵中的喜乐就是乐河；或者我们能说，乐河就是喜乐的灵。…我们拿起这把钥匙，就能开启圣经的每一部分。

圣经的每一卷书都印证你对这段经文的领会，因为全本圣经都是照着这原则写的，就是三一神作到祂的赎民里面，作他们的享受、他们的饮料、以及生命和光的源头。应用这原则来解释新约的任何一段话，都是无穷无尽的。然后我们用任何一段话所释放的信息，也都是极其丰富的。它会满了肥甘，满了乐河的涌流，并满了生命和光的源头。我们的信息和我们的职事会不一样。有一种内在的原则，会在里面管治我们所述说、所教导、所传讲的。这是我的负担。仅仅读一些生命读经信息，找出一些要点和题目来作我们的信息，并不管用。我们还没有被这样一个原则所构成，这原则对我们还没有成为一个异象。也许我们有眼睛阅读圣经，有心思领会圣经，但我们没有钥匙开启圣经。我们需要钥匙。（李常受文集一九八四年第二册，二九五至二九七页。）

参读：在神圣三一里并同神圣三一活着，第二至四、七章；神圣启示的中心路线，第三至四篇。

portion of the Bible....Without such a vision you may present a good message based on Psalm 36:8-9, yet it will be so shallow, touching nothing of the Divine Trinity. Even if you were to go to Strong's Exhaustive Concordance of the Bible and discover that the fatness refers to the fatty ashes of the sacrifices, without such a vision you would never think that this refers to Christ. You must have the governing principle. Then when you see the word sacrifices, you would be so clear that this refers to the second of the Divine Trinity, Christ. Then it would also be easy for you to understand the river of God's pleasures. Without such a vision it is not so easy to understand what this river is. Romans 14:17 refers back to this river when it tells us that the kingdom of God is "righteousness and peace and joy in the Holy Spirit." The joy in the Holy Spirit is the river of pleasures, or we could say the river of pleasures is the Spirit of joy....When we pick up this key, we can open up every part of the Bible.

Every book of the Bible confirms our understanding of this Scripture passage because the entire Bible was written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light. The application of this principle in interpreting any portion of the New Testament is endless. Then our message, using any portion, will be greatly enriched. It will be full of the fatness, full of the flowing of the river of pleasures, and full of the fountain of life and of light. Our message and our ministry will be different. There will be an intrinsic principle within and governing whatever we speak, teach, and preach. This is my burden. Merely to read the lines of a Life-study to pick up some points and titles from a message will not work. We have not been constituted with such a principle, and this principle has not become a vision to us. We may have eyes to read the Bible and a mind to understand it, but we do not have the key to open it. We need the key. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," pp. 229-230)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," chs. 2-4, 7; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 3-4

# 第一周 ■ 周二

## 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。”

林前十二 13 “…我们…都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

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。…这涌流的三一神是“直涌入永远的生命”。〔14.〕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。…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。我们需要整本圣经来解释约翰四章十四节。父作为源头乃是源，子是泉，灵是涌流的河，而这涌流的结果带进永远的生命，就是新耶路撒冷。…神借着讲说，借着扩展，借着分赐而涌流。（李常受文集一九九四至一九九七年第四册，五八五至五八六页。）

## 信息选读

新耶路撒冷是神与人联结，人与神调和的总和。代表新耶路撒冷的数字是十二，表征神在祂永远的行政里与祂所造的人调和在一起。三一神是由三这个数字所表征，人是由四这个数字所表征。三乘四是十二。在新耶路撒冷里，有十二层根基，上面写

# WEEK 1 — DAY 2

## 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.

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

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. This flowing Triune God is “into eternal life” [v. 14]. 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....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. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem....God flows through speaking, through spreading, through dispensing. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 455)

## Today's Reading

The New Jerusalem is the totality of God joined with man and man mingled with God. The number that represents the New Jerusalem is twelve, signifying that God in His eternal administration is mingled with His creature, man. The Triune God is signified by the number three, and man is signified by the number four. Three times four is twelve. In the New Jerusalem there are the

着十二使徒的名字；（启二一14；）有十二个门，就是十二颗珍珠，上面写着十二支派的名字；（12；）又有生命树的十二样果子。（二二2。）这给我们看见，新耶路撒冷乃是神与人的调和。

三一神成了活水，就是主耶稣在约翰四章所给撒玛利亚妇人的。…这源就是父。当这源显出来，或涌出来成为泉，那就是子。当这泉涌流成为河，那就是那灵；这乃是涌入（或为着）新耶路撒冷。…当我们喝这水，这水就在我们里面成为源。…这源显出来就是泉，并且这泉涌流出来成为河，为着新耶路撒冷。…当祂涌流到我们里面，祂就带着我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。“入”这个介词，也有“成为”的意思。涌入新耶路撒冷，意思就是成为新耶路撒冷。…我们必须是新耶路撒冷，然后我们才能在新耶路撒冷里。

水泉的涌出就是水泉的流动，河含示在这流动里。这里“涌入”的意思是“结果产生”，或“成为”。新耶路撒冷要借着三一神的涌流而产生。圣经一开始就有神，圣经的末了乃是新耶路撒冷。在太初，就是在已过的永远里有话，这话就是神。在将来的永远里，话成了新耶路撒冷。

林前十二章十三节说，“我们…都已经…受浸，成了一个身体。”这意思不是说，身体与我们是分开的，而我们是被放在身体里。这意思乃是说，我们已经浸成身体。那灵的浸把我们众人都放在一起，叫我们成为身体。我们已经浸成了身体；至终，我们要成为新耶路撒冷，就是神与人调和、相调与合并。现在我们可以看见，约翰四章十四节下半这半节经文，包括了整本圣经。（李常受文集一九九四至一九九七年第四册，五八七至五八九页。）

参读：圣经中管制并支配我们的异象，第一至三篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

twelve foundations, inscribed with the names of the twelve apostles (Rev. 21:14); the twelve gates, which are twelve pearls, inscribed with the names of the twelve tribes (v. 12); and the twelve fruits of the tree of life (22:2). This shows that the New Jerusalem is the mingling of God and man.

The Triune God becomes the living water, which the Lord Jesus presented to the Samaritan woman in John 4.... [The] fountain is the Father. When this fountain emerges, or springs up, that is the Son. When the spring flows into a river, that is the Spirit. This is into, or for, the New Jerusalem. When we drink of this water, it becomes a fountain in us... [that] emerges as a spring, and the spring flows out as a river for the New Jerusalem....When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.”...We have to be the New Jerusalem; then we can be in the New Jerusalem.

The springing up is the spring flowing. The river is implied in the flowing. Into here means “issuing in,” or “to be, to become.” The New Jerusalem will be there through the Triune God’s flowing. In the beginning of the Bible, God was there. At the end of the Bible is the New Jerusalem. In the beginning, in eternity past, was the Word, who was God. In eternity future the Word becomes the New Jerusalem.

First Corinthians 12:13 says, “We were all baptized into one Body.” This does not mean that the Body is apart from us and that we have been put into the Body. It means that we have been baptized into the Body. The baptism of the Spirit put us all together to be the Body. Into means “to be.” We have been baptized to be the Body. Eventually, we will be the New Jerusalem, which is God mingled, blended, and incorporated with man. Now we can see that one half of a verse, John 4:14b, covers the entire Bible. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 456-458)

Further Reading: CWWL, 1994-1997, vol. 2, “The Governing and Controlling Vision in the Bible,” chs. 1-3; CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” ch. 2

# 第一周 ■ 周三

## 晨兴喂养

路一 35 “…圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”

太一 20 ~ 21 “…那生在她里面的，乃是出于圣灵。她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。”

路加一章三十五节是关于主耶稣神圣成孕的一节经文。在这神圣的成孕里，启示出神圣的三一。这节给我们看见，圣灵临到马利亚身上；至高者，就是父神，覆庇马利亚；以及圣者，就是神儿子的出生。因此，整个神圣的三一都与人救主的成孕有密切的关系。

马太一章二十至二十三节也是说到神子耶稣的出生。二十至二十一节给我们看见圣灵的神圣成孕，以及耶稣（子）的出生。然后二十三节告诉我们，人必称这位为以马内利，意思就是神（父神）与我们同在。这些经文再次启示，在救主成为肉体的事上，神圣三一的工作。父神与我们同在，乃是那出于圣灵之神圣成孕和子耶稣之出生的结果。（李常受文集一九八八年第一册，四一六页。）

## 信息选读

马太三章十六至十七节启示在神圣行动里的神圣三一。这几节给我们看见，耶稣站在受浸的水中，神的灵仿佛鸽子降下，落在耶稣（子）身上，父从天上说，“这是我的爱子，我所喜悦的。”神的灵仿佛鸽子，降在基督身上，这可以看作是神膏

# WEEK 1 — DAY 3

## Morning Nourishment

Luke 1:35...The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Matt. 1:20-21 ...That which has been begotten in her is of the Holy Spirit. And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Luke 1:35 is a verse concerning the divine conception of the Lord Jesus. In this divine conception the Divine Trinity is revealed. Luke 1:35 shows the Holy Spirit's coming upon Mary; the Most High [God the Father] overshadowing Mary; and the birth of the holy thing [the Son of God]. Thus, the entire Divine Trinity was involved in the conception of the Man-Savior.

Matthew 1:20-23 also refers to the birth of Jesus, the Son of God. Verses 20 and 21 show us the divine conception of the Holy Spirit and the birth of Jesus [the Son]. Then verse 23 tells us that this One was called by men Emmanuel, which means "God [God the Father] with us." These verses again reveal the working of the Divine Trinity in the Savior's incarnation. God the Father's being with us was the issue of the divine conception of the Holy Spirit and the birth of Jesus, the Son. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 302)

## Today's Reading

Matthew 3:16 and 17 reveal the Divine Trinity in His divine move. These verses show Jesus standing in the baptizing water, the Spirit of God descending like a dove and coming upon Jesus [the Son], and the Father speaking out of the heavens, saying, "This is My Son, the Beloved, in whom I have found My delight." The Spirit of God descending like a dove and coming upon Christ can

了基督作祂的弥赛亚，以完成祂永远的定旨。…神…用三一神的终极完成作为膏油，膏了祂。…在古时，君王和祭司就任时，需要受膏。受膏就是受任命的印证。受了任命的基督站在水里，在开启的天之下，受三一神以经纶的灵所膏。那时耶稣早已从素质的灵而生。主耶稣在神的灵降到祂身上以前，已经从那灵而生，（路一 35，）证明祂里头早已有神的灵，那是为着祂的出生。现在神的灵降在祂身上，是为着祂的职事。这应验了以赛亚六十一章一节，四十二章一节，和诗篇四十五篇七节的话，为要膏新王，并把祂介绍给祂的百姓。为着祂的出生，祂是由素质的灵成孕，为要成为神而人者，活在地上。三十年以后，祂受约翰的浸。当祂站在受浸的水里时，神来用圣灵作经纶的灵膏祂，以完成神的经纶。（李常受文集一九八八年第一册，四五四至四五五页。）

主受浸，尽了神的义，并被摆到死与复活里，就得着三件事：诸天开了、神的灵降下、以及父说话。今天我们也是一样。…因着神的灵仿佛鸽子降在主耶稣身上，祂就能专注于神的旨意，温柔并单纯的尽职。（圣经恢复本，太三 16 注 2，注 4。）

圣灵的降下，是基督的受膏；父的说话，乃基督是爱子的见证。这里是一幅神圣三一的图画：子从水里上来，灵降在子身上，父说到子。这证明父、子、灵同时存在。这是为了完成神的经纶。（太三 17 注 1。）

参读：马太福音生命读经，第十篇；神人的生活，第四至五篇。

be considered as God's anointing Him to be His Messiah to carry out His eternal purpose.... God anointed Him with the consummation of the Triune God as the anointing oil. In ancient times the kings and the priests needed to be anointed to take their offices. The anointing is the confirmation of the appointing. The appointed Christ was in the water under an open heaven and was anointed by the Triune God with the economical Spirit. By that time Jesus had already been born of the essential Spirit. Before the Spirit of God descended and came upon Him, the Lord Jesus was born of the Spirit (Luke 1:35), proving that He already had the Spirit of God within Him. That was for His birth. Now for His ministry the Spirit of God descended upon Him. This was the fulfillment of Isaiah 61:1; 42:1; and Psalm 45:7 to anoint the new King and introduce Him to His people. He was conceived with the essential Spirit for His birth in order for Him to be a God-man to exist on the earth. Thirty years later He was baptized by John. While He was standing in the waters of baptism, God came to anoint Him with the Holy Spirit as the economical Spirit to carry out God's economy. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 329-330)

The Lord's being baptized to fulfill God's righteousness and to be put into death and resurrection brought Him three things: the open heavens, the descending Spirit of God, and the speaking of the Father. It is the same with us today. (Matt. 3:16, footnote 2) By the descending of the Spirit of God like a dove upon Him, the Lord Jesus ministered in gentleness and singleness, focusing solely on the will of God. (Matt. 3:16, footnote 4)

The Spirit's descending was the anointing of Christ, whereas the Father's speaking was a testimony to Him as the beloved Son. This is a picture of the Divine Trinity: the Son rose up from the water, the Spirit descended upon the Son, and the Father spoke concerning the Son. This proves that the Father, the Son, and the Spirit exist simultaneously. This is for the accomplishing of God's economy. (Matt. 3:17, footnote 1)

Further Reading: Life-study of Matthew, msg. 10; CWWL, 1994-1997, vol. 3, "The God-man Living," chs. 4-5

# 第一周 ■ 周四

## 晨兴喂养

太六 9 ~ 10 “所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”

13 “不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。”

祷告的人必须是神的儿女，从神而生，所以他们有权柄，有权利称神为他们的父。我们若不是从某人所生，就不能称他为父。我们有一位在诸天之上的父，祂生了我们。（主在马太六章所教导）这个简短而紧要的祷告，包括许多紧要的项目。

被尊为圣的意思，就是从一切凡俗的分开并分别出来。…如果我们祷告，愿父的名被尊为圣，我们就不该只是用我们的话说出来而已。要使祂的名被尊为圣，我们就必须在生活中彰显祂。我们必须过圣别的生活，就是从凡俗分别出来的日常生活。我们要这样祷告，我们就必须是圣别的人，就是从一切凡俗分别出来的人。我们应当从我们周围所有的人中分开，分别出来。换句话说，我们应当是圣别的。我们这些圣别的人，应当祷告说，“我们的父，愿你的名被尊为圣。”（李常受文集一九九四至一九九七年第三册，六七五至六七六页。）

## 信息选读

今天世界不是神的国，乃是祂仇敌的国。这就是为什么圣经说，撒但是今天世界的王。（约十二 31。）在撒但的国里，就是在世界里，没有公义、和平与喜乐。罗马十四章十七节告诉我们，国度生活的实际乃是公义、和平、并圣灵中的喜乐。今天

# WEEK 1 — DAY 4

## Morning Nourishment

Matt. 6:9-10 You then pray in this way: Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth.

13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

The praying ones must be children of God, born of God, so they have the authority, the right, to call God their Father. We cannot call a person our father if we are not born of him. We have a Father in the heavens who has begotten us. This brief but critical prayer covers a number of crucial items.

To be sanctified means to be separated and distinct from all that is common.... If we pray for our Father's name to be sanctified, we should not just utter this with our words. For His name to be sanctified, we should express Him in our living. We must live a sanctified life, a daily life separated from being common. To pray such a prayer requires us to be sanctified persons, those who are separated from being common. We should be distinct, separate, from all the people around us. In other words, we should be holy. As sanctified people, we should pray, "Our Father, Your name be sanctified." (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 537-538)

## Today's Reading

Today the world is not God's kingdom but His enemy's kingdom. This is why the Bible says that Satan is the ruler of today's world (John 12:31). In Satan's kingdom, the world, there is no righteousness, no peace, and no joy. Romans 14:17 says that the reality of the kingdom life is righteousness, peace, and joy in the Holy Spirit. In Satan's kingdom today, there is no joy,



在撒但的国里没有喜乐，因为其中没有和平。联合国一直谈论和平，却没有和平，因为没有公义。和平乃是公义的结果。在彼得后书里，彼得告诉我们，唯一居住在新天新地里的，乃是义。（三 13。）在要来的国度里，就是在千年国里，主要的东西乃是义。在今天的世界上没有义，因为这世界是撒但这邪恶之王的国。

今天撒但的旨意借着恶人行在地上。…感谢主，撒但的意愿没有完全实现。希特勒、墨索里尼和史达林，都被毁灭了。拿破仑想要遂行他的意愿，但他没有成功。我们需要祷告，愿父的神圣旨意行在地上，如同行在天上。这乃是把属天的管治，就是诸天的国，带到地上。这样，父的旨意就必定行在地上。…（在马太六章九至十节，）名、国度、旨意这三样，乃是一位三一神的属性。名是属于父的，因为父是源头；国度是属于子的；旨意是属于灵的。这样的祷告，乃是祷告愿三一神在地上得胜，如同祂在天上得胜一样。

这个向父的祷告，乃是这样结束：“因为国度、能力、荣耀，都是你的，直到永远。阿们。”（13下。）这里乃是认识并赞美神的国度、能力和荣耀。这也是说到三一神。国度是子的，这国乃是神运用祂能力的范围。能力是那灵的，这能力完成神的目的，使父的荣耀得以彰显。这指明主教导我们的祷告，乃是开始于三一神，按着父、子、灵的次序；也是终结于三一神，但是按着子、灵、父的次序。因此，主在祂至高教训里所教导的祷告，开始于父神，也终结于父神。父神是开始，也是终结；是阿拉法，也是俄梅嘎。（李常受文集一九九四至一九九七年第三册，六七六至六七七、六七九页。）

参读：神人的生活，第十一篇。

because there is no peace. In the United Nations, peace is talked about all the time, but there is no peace, because there is no righteousness. Peace is the issue of righteousness. In his second Epistle, Peter says that the unique thing that dwells in the new heavens and new earth is righteousness (3:13). In the coming kingdom, the millennium, the primary thing will be righteousness. There is no righteousness in today's world, because this is the kingdom of Satan, the evil ruler.

Today Satan's will is being done on the earth through evil men....Thank the Lord that Satan's will is not fully carried out. Hitler, Mussolini, and Stalin were destroyed. Napoleon wanted his will to be done, but he did not succeed. We need to pray for the Father's divine will to be done on earth as in heaven. This is to bring the heavenly ruling, the kingdom of the heavens, to the earth. Then the Father's will surely will be done on the earth. These three things [in Matthew 6:9-10]—the name, the kingdom, and the will—are the attributes of the one Triune God. The name is of the Father, because the Father is the source; the kingdom is of the Son, and the will is of the Spirit. To pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens.

The prayer to the Father concludes in this way: “For Yours is the kingdom and the power and the glory forever. Amen” (6:13). Here is the realization and praise of God's kingdom, power, and glory. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God's intention so that the Father can express His glory. This indicates that the prayer that the Lord taught us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 538-540)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 11

# 第一周 ■ 周五

## 晨兴喂养

太十二 28 “我若靠着神的灵赶鬼，这就是神的国临到你们了。”

约十四 10 “我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”

在马太十二章二十八节，主说，“我〔子〕若靠着神〔三一神，包括父〕的灵赶鬼，这就是神〔三一神〕的国临到你们了。”这似乎是很简单的话，但我们需要查考这一节，来看其中更深的意义和启示。我们要问：“…难道祂不能说，祂是靠自己赶鬼，好使祂自己的国临到人么？这有什么不对？”如果子这么作，祂就是单独行动。…祂赶鬼的方式给〔我们〕看见，祂是谦卑的。…祂乃是靠着神的灵作事，为着神的国作事。祂从未靠自己或为自己作什么。这岂不是很美么？这给我们看见神圣三一里的优越。（李常受文集一九八八年第一册，四二四页。）

## 信息选读

这的确是我们配搭的好榜样。主已经产生了一个身体，是由许多肢体所构成的，所以众肢体都当学祂。祂靠神的灵，为父神作工。祂从未靠自己，或为自己作任何事。这岂不是我们在祂身体里配搭的榜样么？我们的行为应当就像我们的元首。祂所行所为都不靠自己，也不为自己。今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。我们若要与身体里的众肢体有配搭，就必

# WEEK 1 — DAY 5

## Morning Nourishment

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

In Matthew 12:28 the Lord said, “If I [the Son], by the Spirit of God [the Triune God including the Father], cast out the demons, then the kingdom of God [the Triune God] has come upon you.” Matthew 12:28 seemingly is a simple word, but we need to look into this verse to see its deeper meaning and revelation. We need to ask, “...Couldn't the Lord have said that He cast out demons by Himself in order that His own kingdom might come upon the people? What would have been wrong with this?” If the Son would have done this, He would have acted individualistically....The way He cast out demons showed...that He was humble.... He was doing something by the Spirit of God and for the kingdom of God. He never did anything by Himself or for Himself. Is this not beautiful? This shows us the excellency in the Divine Trinity. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 307-308)

## Today's Reading

This is surely a good pattern for our coordination. The Lord has produced a Body constituted with many members, so all the members should learn of Him. He was working by the Spirit of God for God the Father. He never did anything by Himself or for Himself. Is this not a pattern for us to be coordinated in His Body? We should behave ourselves just like our Head. He behaved Himself in a way of neither doing anything by Himself nor doing anything for Himself. Today in the church life the Body of Christ has not been built up adequately because of the shortage of the proper coordination. If we

须学我们的元首基督，以祂为我们的榜样。我们不该靠自己，或为自己作什么。我可能照着神的旨意作一件事，但我所作的该靠自己，乃该靠一些其他的人。不仅如此，我所作的也不该为我自己，乃该为神在地上的权益，权利。这是美丽的，而这样的美丽，乃是真实的优越，真实的神圣属性，也是绝佳的美德，是我们所需要效法的。

主…不说祂是靠自己，并为祂自己的国赶鬼。祂反而说，祂是靠另一位，并为另一位赶鬼。祂的灵是多么的谦卑，多么的无己。祂不靠自己或为自己作什么。在祂身上没有己，没有自私的元素。这是一种的美丽。

在…马太十二章二十八节所见神圣三一的行动，是一个绝佳、美丽的榜样，给我们跟从。…祂不向自己也不为自己作什么，祂也不信靠自己。新约的记载给我们看见，在神圣三一里的这种优越、美丽和美德。在这位亲爱者的里面，有许多美丽的项目。祂降卑自己，成了低微的人，甚至成了奴仆。当祂在地上作奴仆的时候，祂行动的方式乃是不信靠自己，也不凭自己、向自己、或为自己作任何事。

假如在召会生活中，有一班弟兄姊妹们是在基督身体的实际里事奉并生活。他们在事奉中是一，并且非常的和谐。他们也都是谦卑的。他们没有一人是为着自己，凭着自己，或向着自己的。在身体里如此的事奉，就有美丽和优越展示出来。在地上若有成千的圣徒这样生活并事奉，那将会有何等的美丽和优越！…在召会生活里要有和谐，就需要谦卑和无己。…在宇宙中，神圣的三一率先陈列这样的美丽。在神圣的三者中，子率先如此的无己，如此的谦卑，如此的顾到别人。（李常受文集一九八八年第一册，四二四至四二五、四二八、四三一至四三二页。）

参读：在神圣三一里并同神圣三一活着，第五章。

want to be coordinated with all the members in the Body, we have to learn of Christ our Head, taking Him as our pattern. We should not do anything by ourselves or for ourselves. I may do something according to the will of God, but what I do should not be by myself but by some others. Furthermore, what I do should not be for myself but for the interest, the right, of God on the earth. This is a beauty, and this beauty is a real excellency, a real divine attribute, and an excellent virtue that we need to copy.

The Lord did not say that He cast out demons by Himself for His own kingdom. Instead, He said that He cast out demons by another One and for another One. His spirit was so humble, so selfless. He did nothing by Himself or for Himself. With Him there was no self, no element of selfishness. This is a beauty.

The move of the Divine Trinity as seen in... Matthew 12:28 is an excellent and beautiful example for us to follow... He did not do things to Himself and for Himself, nor did He trust in Himself. The New Testament record shows us such excellencies, beauties, and virtues in the Divine Trinity. There are so many beautiful items in this dear One. He humbled Himself to become a lowly man, even a slave. While He was on the earth as a slave, He acted in a way of not trusting Himself and not doing anything by Himself, to Himself, or for Himself.

Suppose that in the church life there is a group of sisters and brothers who are serving and living in the reality of the Body of Christ. In their serving they are one and very harmonious. They are all humble. There is not one of them who is for himself, by himself, or to himself. In such a service in the Body, beauty and excellency are displayed. If there were thousands of saints on the earth living and serving in such a way, what beauty and excellency there would be!...To have harmony in the church life requires humility and selflessness.... The Divine Trinity took the lead to exhibit this kind of beauty in the universe. Among the three, the Son took the lead to be so selfless, so humble, and so considerate of the others. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 308, 310, 312-313)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 5

# 第一周 ■ 周六

## 晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

徒十九 5 “他们听了，就浸入主耶稣的名里。”

将人浸入三一神的名里，就是将人带进与三一神属灵、奥秘的联合里。（圣经恢复本，太二八 19 注 4。）

神圣三一的名是单数的。这名乃是那神圣者的总称，等于祂的人位。将人浸入三一神的名里，就是将人浸入三一神一切的所是里。（太二八 19 注 6。）

## 信息选读

在马太二十八章十九节，主吩咐祂的门徒，将人浸入神圣三一—父、子、圣灵—的名里。马太福音到了这时候，三一神已经得了完成，并且得了终极完成。神圣三一要得以完成并得以终极完成，祂需要经过一个过程，好取得人性。…要成为终极完成的三一神，就是得了完成的三一神，祂就需要神性，也需要人性。

祂也需要经过美丽、包罗万有的死。…我们都要模成祂这亲爱的死。基督的死是可爱的、亲切的；三一神需要这死，使祂得以完成并得以终极完成。毫无疑问的，神圣三一是全能的，但如果祂缺少这美丽的死，祂就不能解决我们的难处。在祂里面，并联于祂的，有一个包罗万有的死，能杀死一切与我们有关的“细菌”。三一神在我们里面是包罗万有的药剂，带着基督之死的杀死元素。在这包罗万有的药剂里有许多的元素，能积

# WEEK 1 — DAY 6

## Morning Nourishment

**Matt. 28:19** Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

**Acts 19:5** And when they heard this, they were baptized into the name of the Lord Jesus.

To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him. (Matt. 28:19, footnote 4)

There is one name for the Divine Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is. (Matt. 28:19, footnote 5)

## Today's Reading

In Matthew 28:19 the Lord charged His disciples to baptize people into the name of the Divine Trinity—the Father, the Son, and the Holy Spirit. At this point in Matthew the Triune God had been completed and consummated. For the Divine Trinity to be completed, to be consummated, He needed to go through a process to pick up humanity....To be the consummated Triune God, the completed Triune God, He needed humanity as well as divinity.

He also needed to pass through a beautiful, all-inclusive death....We all have to be conformed to His dear death. The death of Christ is lovable and dear, and the Triune God needed it for His completion, for His consummation. The Divine Trinity is undoubtedly omnipotent, but if He were short of this beautiful death, He would not be able to solve our problems. In Him and with Him there is an all-inclusive death that can kill all the “germs” related to us. The Triune God is an all-inclusive dose within us with the killing element of the death of Christ. Within this all-inclusive dose there are many elements that can supply us in a

极地供应我们；也有祂死的元素，能够消除消极的事物。基督在十字架上的死，除去了宇宙中一切“消极的细菌”。这样的死已经被带进神圣三一里面。

祂经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在祂复活的气氛和实际里，吩咐他们去，将万民浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民。现今神圣三一已经得了完成并得了终极完成，人可以浸入祂里面。得了完成的三一神，就是终极完成的神圣三一，是完全的、完整的、什么都不缺的。当我们给人施浸的时候，我们乃是将他们放进这位得了完成、终极完成的三一神里面。

父、子、灵是我们将人浸入的神圣三一之名。主是在说到祂愿意将那些接受我们传扬的人放在三一神里面的时候，启示这神圣的名称。三一神在祂神圣的三一里，乃是我们应当将那些接受祂的人放进的地方。

我们去使万民作主的门徒，给他们施浸。“使…作…门徒”是一个很强的辞。…门徒借着将不信的万民浸入父、子、圣灵的名里，而使他们作主的门徒。这意思是说，使人作主的门徒，包括给人施浸。我们必须借着给人施浸，将他们放在三一神这人位里，而使人作主的门徒。当他们进到这人位里，他们就作了主的门徒，我们不该传福音给人却不给他们施浸；那是不合圣经的。我们应当在人信主之后，立即给他们施浸。借着给人施浸，使人作主的门徒，就是使他们成为诸天之国的国民。我们若不将他们放在三一神里面，我们就不能将他们带进神的国。我们必须将他们放到神自己里面，然后我们才将他们放到神的国里。（李常受文集一九八八年第一册，四二八至四三〇页。）

参读：那灵同我们的灵，第三章。

positive way, and there is also the element of His death that can eliminate the negative things. The death of Christ on the cross took away all the “negative germs” in the universe.

Such a death has been brought into the Divine Trinity. After He had passed through the process of crucifixion, He entered into the realm of resurrection and became a life-giving Spirit. He then came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the nations the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity. Now that the Divine Trinity has been completed, consummated, people can be baptized into Him. The completed Triune God, the consummated Divine Trinity, is perfect, complete, and short of nothing. When we baptize people, we are placing them into the completed, consummated Triune God.

The Father, the Son, and the Spirit is the name of the Divine Trinity into whom we baptize people. The Lord revealed this divine title in the context of His desire to put the people who have received our preaching into the Triune God. The Triune God in His divine trinity is the very place where we should put those who have received Him.

We go to disciple the nations, baptizing them. The word disciple is a strong word....The disciples were to disciple the unbelieving nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit. This means that discipling includes baptizing. We have to disciple people by baptizing them, putting them into a person, the Triune God. When they get into this person, they are disciplined. We should not preach the gospel to people without baptizing them. That is not scriptural. We should baptize people immediately after they have believed in the Lord. To disciple them by baptizing them is to make them the very citizens of the kingdom of the heavens. If we do not put them into the Triune God, we cannot bring them into the kingdom of God. We must put them into God Himself. Then we place them into the kingdom of God. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 310-312)

Further Reading: CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 3

# 第一周诗歌

9

## 敬拜父 — 是生命的源头

8 6 8 6 (英 12)

D 大调 3/4

D A7 Bm D F#7 Bm D G A

1 | 3 - 2 | 1 - 2 | 3 i 7 | 6 - i | 5 3 1 | 3 - 2 | 2 -

一 哦 神, 你 是 生 命 源 头, 神 圣、甘 美、丰 满!

D Bm G A A7 D A7 D

3 | 3 - 2 | 1 3 5 | 6 2 i | 7 - 7 | i 5 6 | 3 - 2 | 1 - ||

你 如 活 水 向 外 涌 流, 一 直 流 到 永 远!

- 二 你在子里因爱流出, 流到人类中间;  
且成那灵带爱流入, 流进我们里面。
- 三 我们虽都偏行己路, 满了邪恶罪愆,  
你在子里仍来救赎, 赐以生命恩典。
- 四 我们甚且将你欺侮, 时常抗拒圣灵,  
但你这灵仍然眷顾, 来作我们生命。
- 五 你在子里、借成那灵, 已与我们调和;  
你的成分借祂运行, 还要涂抹加多。
- 六 你的慈爱、子的恩典、 加上灵的交通,  
使我得享神的丰满, 直到永世无终!
- 七 三一之神, 父、子、圣灵, 如此厚待我们,  
配得我们和声响应, 赞美你爱不尽!

# WEEK 1 — HYMN

## O God, Thou art the source of life Worship of the Father — As the Source of Life

12

D A Bm A/C# D F# Bm A/C# D D/F# G

1. O God, Thou art the source of life, Di - vine, and rich and

A D A/G D/F# D G Em A A/G D G D/A A7 D G/D D

free! As liv - ing wa - ter flow - ing out Un - to e - ter - ni - ty!

2. In love Thou in the Son didst flow  
Among the human race;  
Thou dost as Spirit also flow  
Within us thru Thy grace.
3. Though we in sin and wickedness  
Went far from Thee apace,  
Yet in the Son Thou didst redeem,  
Bestowing life and grace.
4. Though we have often slighted Thee,  
Thy Spirit often grieved,  
Yet Thou dost still as Spirit come  
As life to be received.
5. Thou as the Spirit in the Son  
Hast mingled heretofore;  
Thou wilt thru fellowship anoint  
And increase more and more.
6. The love of God, the grace of Christ,  
The Spirit's flowing free,  
Enable us God's wealth to share  
Thru all eternity.
7. The Father, Son, and Spirit—one,  
So richly care for us;  
Thy love with one accord we sing  
And e'er would praise Thee thus.



## 第二周

### 活在神圣三一里（一） 住在基督这真葡萄树里

补 254, 补 443

读经：约十五 1, 4~5, 约壹二 6, 20, 24, 27, 三 22~24

#### 【周一】

壹 我们需要看见活在神圣三一里并与神圣三一同活的实际经历——约十四 20, 26, 十五 26, 林后十三 14, 弗二 18, 三 16~17:

一 约翰福音是一卷说到活在神圣三一里并与神圣三一同活的书——十五 1, 4~5。

二 在书信里，特别是在保罗所写的书信里，有许多关于活在神圣三一里并与神圣三一同活之真理的解释。

三 在书信里，我们能看见活在神圣三一里并与神圣三一同活的一切实行和细节。

四 我们需要被带到活在神圣三一里并与神圣三一同活的经历中。

贰 主耶稣在约翰十五章告诉我们，祂是葡萄树，我们是葡萄树的枝子——5 节：

一 我们既是葡萄树的枝子，就当住在祂里面；这

## Week Two

### Living in the Divine Trinity (1) Abiding in Christ as the True Vine

Hymns: 1162, 1163

Scripture Reading: John 15:1, 4-5; 1 John 2:6, 20, 24, 27; 3:22-24

#### §Day 1

I. We need to see the practical experience of living in and with the Divine Trinity—John 14:20, 26; 15:26; 2 Cor. 13:14; Eph. 2:18; 3:16-17:

A. The Gospel of John is a book on living in and with the Divine Trinity—15:1, 4-5.

B. The truth concerning living in and with the Divine Trinity is greatly expounded in the Epistles, especially in those written by Paul.

C. In the Epistles we can see all the practicalities and details of living in and with the Divine Trinity.

D. We need to be brought into the experiences of living in the Divine Trinity and with the Divine Trinity.

II. The Lord Jesus told us in John 15 that He is the vine and that we are the branches of the vine—v. 5:

A. As the branches of the vine, we should abide in Him; then He will



样，祂就要住在我們里面—4~5节。

- 二 住在基督里，就是活在基督里，而活在基督里，就是活在神圣三一里—太二八19，林前一30。
- 三 有基督住在我們里面，就是有三一神活在我們里面；这就是与神圣三一同活—约十五4~5，罗八11，林后十三14。
- 四 我们住在祂里面时，就活在祂里面；我们有祂住在我們里面时，就与祂同活—约十五4~5，7。

### 【周二、周三】

叁 我们借着住在基督这真葡萄树里而活在神圣三一里—1, 5节：

- 一 真葡萄树连同其枝子—子基督连同在子里的信徒—乃是神圣经纶中三一神的生机体，因神的丰富而长大，并彰显祂的生命—提前一4，弗三9，约十五1, 5:
  - 1 作子表号之真葡萄树的功能，乃是使三一神得着在子里的生机体，使祂在神圣的生命里得着繁增、扩展和荣耀—8, 16节。
  - 2 父神作为栽培的人是源头和建立者；子神是中心、具体化身和显出；灵神是实际和实化；而枝子是身体，是团体的彰显—1, 4~5, 26节：
    - a 父所是和所有的一切都具体化身在子基督里，然后实化在那灵里成为实际—十六13~15。
    - b 那灵所有的一切都作到我们这些枝子里，并要借着我们得着彰显与见证；这样，经过过程的三一神就在召会中得着彰显、显出和荣耀—弗三16~21。

abide in us—vv. 4-5.

- B. To abide in Christ is to live in Christ, and to live in Christ is to live in the Divine Trinity—Matt. 28:19; 1 Cor. 1:30.
- C. To have Christ abide in us is to have the Triune God living in us; this is to live with the Divine Trinity—John 15:4-5; Rom. 8:11; 2 Cor. 13:14.
- D. When we abide in Him, we live in Him, and when we have Him abide in us, we live with Him—John 15:4-5, 7.

### §Day 2 & Day 3

III. We live in the Divine Trinity by abiding in Christ as the true vine—vv. 1, 5:

- A. The true vine with its branches—Christ the Son with the believers in the Son—is the organism of the Triune God in the divine economy to grow with His riches and express His life—1 Tim. 1:4; Eph. 3:9; John 15:1, 5:
  - 1. The function of the true vine as a sign of the Son is for the Triune God to have an organism in the Son for His multiplication, spreading, and glorification in His divine life—vv. 8, 16.
  - 2. The Father as the husbandman is the source and the founder; God the Son is the center, the embodiment, and the manifestation; God the Spirit is the reality and realization; and the branches are the Body, the corporate expression—vv. 1, 4-5, 26:
    - a. All that the Father is and has is embodied in Christ the Son and then realized in the Spirit as the reality—16:13-15.
    - b. All that the Spirit has is wrought into us, the branches, to be expressed and testified through us; in this way the processed Triune God is expressed, manifested, and glorified in the church—Eph. 3:16-21.

二 作为葡萄树的枝子，我们需要住在葡萄树里——约十五 4～5:

- 1 当我们相信主耶稣的时候，祂就分枝到我们里面，我们也就成为在祂里面的枝子——三 15。
- 2 在主里面是联合的事，住在主里面是交通的事——林前一 9，30。

### 【周四】

- 3 我们住在基督这葡萄树里，在于我们看见清楚的异象：我们乃是葡萄树上的枝子；一旦我们看见自己是葡萄树上的枝子，就需要维持我们与主之间的交通——约十五 2。
- 4 基督徒的生活乃是住在主里面的生活——约壹二 24，27～28，四 13：
  - a 住在主里面就是与主成为一灵——林前六 17。
  - b 我们住在基督里面，是祂住在我们里面的条件——约十五 4 上，5 上。

三 我们需要住在主里面，住在子里面，住在父里面，住在神里面——约壹二 6，24，三 22～24:

- 1 住在基督里，就是住在主里面——二 6：
  - a 主是拥有一切的那一位，祂管理一切，运用祂的主权主宰一切的人与事——启一 5。
  - b 我们是活在这位宇宙的主里——弗一 20～23。
- 2 住在子里面，关系到基督的儿子名分——太三 17，十七 5：
  - a 子是有父的生命同父的性情，以彰显父的那一位——约五 26。
  - b 当我们住在子里面时，我们就享受我们父的生命和性情，以及彰显祂并享受祂一切产业的权利——弗一 14。

B. As branches of the vine, we need to abide in the vine——John 15:4-5:

1. When we believed in the Lord Jesus, He branched into us, and we became branches in Him——3:15.
2. To be in the Lord is a matter of union; to abide in the Lord is a matter of fellowship——1 Cor. 1:9, 30.

### §Day 4

3. Our abiding in Christ as the vine depends on seeing a clear vision that we are branches in the vine; once we see that we are branches in the vine, we need to maintain the fellowship between us and the Lord——John 15:2.
4. The Christian life is a life of abiding in the Lord——1 John 2:24, 27-28; 4:13:
  - a. To abide in the Lord is to be one spirit with Him——1 Cor. 6:17.
  - b. Our abiding in Christ is the condition of His abiding in us——John 15:4a, 5a.

C. We need to abide in the Lord, in the Son, in the Father, and in God——1 John 2:6, 24; 3:22-24:

1. To abide in Christ is to abide in the Lord——2:6:
  - a. The Lord is the One who possesses all things, rules over all things, and exercises His sovereignty over all things and all people——Rev. 1:5.
  - b. We are living in the One who is the Lord of the universe——Eph. 1:20-23.
2. To abide in the Son concerns the sonship of Christ——Matt. 3:17; 17:5:
  - a. The Son is the One who possesses the Father's life with the Father's nature to express the Father——John 5:26.
  - b. When we are abiding in the Son, we enjoy our Father's life and nature and the right to express Him and enjoy all His possessions——Eph. 1:14.

## 【周五】

- 3 我们也住在父里面，祂在每一面、每一事上都顾到我们——约壹二 24：
- a 当我们住在子里面，我们就是住在父里面，因为子与父是一——23 ~ 24 节。
  - b 当我们活在一神里时，我们乃是作众子活着——来二 10。
- 4 我们该是住在神里面的人——约壹三 24：
- a 住在神里面，就是有在神儿子们的信，并有神的爱以爱众弟兄——23 节。
  - b 我们住在神里面，是由于神的灵；我们和神、父、子、主、基督之间的连结，乃是那灵——22 ~ 24 节。

## 【周六】

- 四 我们凭膏油涂抹所教导的，住在三一神里面——二 27：
- 1 膏油涂抹是内住复合之灵（也就是包罗万有、赐生命之灵）的运行和工作——20 节，林前十五 45，林后三 6。
  - 2 我们借着经历主血的洗净，并应用膏抹的灵到我们内里的所是里，就住在与基督神圣的交通里——约十五 4 ~ 5，约壹一 5，7，二 20，27。
  - 3 元首基督是受膏者也是施膏者，我们是祂的肢体，享受祂作内里的膏油涂抹——林后一 21 ~ 22。
  - 4 膏油涂抹乃是在我们里面复合之灵的运行和工作，将神涂抹到我们里面，使我们被神浸透，据有神，并领会神的心思；膏油涂抹借着生命内里的感觉、内里的知觉，将基督这身体的头的心思，交通给祂的肢体——诗一三三，林前二 16，罗八 6，27。
  - 5 那灵膏油涂抹的教训，乃是生命内里的感觉——徒

## §Day 5

3. We are also abiding in the Father, who takes care of us in every way and in everything——1 John 2:24:
- a. When we abide in the Son, we abide in the Father because the Son and the Father are one——vv. 23-24.
  - b. When we are living in the Triune God, we are living as sons——Heb. 2:10.
4. We need to be those who are abiding in God——1 John 3:24:
- a. To abide in God is to have the faith in the Son of God and to have the love of God to love all the brothers——v. 23.
  - b. We abide in God by the Spirit of God; the link between us and God, the Father, the Son, the Lord, and Christ is the Spirit——vv. 22-24.

## §Day 6

- D. We abide in the Triune God by the teaching of the anointing——2:27:
1. The anointing is the moving and the working of the indwelling compound Spirit, the all-inclusive life-giving Spirit——v. 20; 1 Cor. 15:45; 2 Cor. 3:6.
  2. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being——John 15:4-5; 1 John 1:5, 7; 2:20, 27.
  3. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing——2 Cor. 1:21-22.
  4. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life——Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.
  5. The teaching of the anointing of the Spirit is an inner sense of life——Acts 16:6-

十六 6 ~ 7, 林后二 13。

6 如果我们天然的生命受十字架的对付，顺从基督的元首权柄，活出身体的生命来，我们就有那灵的膏抹，我们就能享受身体的交通—弗四 3 ~ 6, 15 ~ 16。

7; 2 Cor. 2:13.

6. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Eph. 4:3-6, 15-16.



## 第二周 ■ 周一

### 晨兴喂养

约十五 4~5 “你们要住在我里面，我也住在你们里面。…我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

7 “你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”

十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

主耶稣在约翰十五章告诉我们，祂是葡萄树，我们是葡萄树的枝子。我们既是葡萄树的枝子，就当住在祂里面。这样，祂就要住在我们里面。住在基督里，就是活在基督里；而活在基督里，就是活在神圣三一里。有基督住在我们里面，就是有三一神活在我们里面。这就是与神圣三一同活。所以住在基督里，就是活在神圣三一里；而有基督住在我们里面，就是与神圣三一同活。约翰福音是一卷说到活在神圣三一里并与神圣三一同活的书。在书信里，特别是在保罗所写的书信里，有许多关于活在神圣三一里并与神圣三一同活之真理的解释。在书信里，我们能看见活在神圣三一里并与神圣三一同活的一切实行和细节。我们需要被带到活在神圣三一里并与神圣三一同活的经历中。我们住在祂里面时，就活在祂里面；我们有祂住在我们里面时，就与祂同活。（李常受文集一九八八年第一册，四六六至四六七页。）

### 信息选读

除了圣经的神圣启示之外，没有一个宗教或哲学说我们能活在另一个人位里。但圣经启示，我们能活在

## WEEK 2 — DAY 1

### Morning Nourishment

John 15:4-5 Abide in Me and I in you....I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

The Lord Jesus told us in John 15 that He is the vine and that we are the branches of the vine. As the branches of the vine, we should abide in Him. Then He will abide in us. To abide in Christ is to live in Christ, and to live in Christ is to live in the Divine Trinity. To have Christ abide in us is to have the Triune God living in us. This is to live with the Divine Trinity. Therefore, to abide in Christ is to live in the Divine Trinity, and to have Christ abiding in us is to live with the Divine Trinity. The book of John is a book on living in and with the Divine Trinity. The truth concerning living in and with the Divine Trinity is greatly expounded in the Epistles, especially in those written by Paul. In the Epistles we can see all the practicalities and details of living in and with the Divine Trinity. We need to be brought into the experiences of living in the Divine Trinity and with the Divine Trinity. When we abide in Him, we live in Him. When we have Him abide in us, we live with Him. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 337)

### Today's Reading

Outside of the divine revelation of the Bible, there is no religion or philosophy that says that we can live in another person. But the Bible reveals

三一神里。何等奇妙，何等光荣，我们竟能成为活在一三一神里的人！活在一三一神里是美妙的。在整个宇宙里有这样一个奇迹，我们竟能活在一三一神里面。

活在神圣的三一里，就是住在基督这真葡萄树里。（约十五5。）基督将祂自己比喻作葡萄树。葡萄树的例证，使我们正确的领悟，什么叫作在祂里面。枝子是住在葡萄树上的。这意思是说，枝子是活在树里面。活在一三一神里面，就像枝子住在葡萄树上。基督这三一神的具体化身乃是葡萄树，这是多么的奇妙。耶稣不是松树，乃是葡萄树，在全地蔓延并生长。祂的果子对我们是如此便利可得，因为祂就是葡萄树。…这葡萄树有许多枝子。所有的枝子乃是树的完全。葡萄树若没有枝子，就不是完全的树。这树及其一切的枝子，是一个生机体，以彰显这树内在的生命，并实现这树的目的。神以及祂神圣的生命需要有彰显，并且祂也有一个定旨。因此祂需要一个生机体，来彰显祂的生命，实现祂的定旨。基督就是这生机体，这葡萄树，并且我们如今住在祂里面。

“住”字原文的意思，不仅是停留或暂住，更是居家或安家。在约翰十四章里，同一字用作名词。主告诉我们，在祂父的家里，有许多住处，（2，）并且祂要到爱祂的人那里去，同他们安排住处。（23。）住处就是居住的地方。所以，住就是居家。活在基督这位三一神的具体化身里，意思就是我们以基督为我们日常生活的居所。只要枝子住在树上，枝子的日常生活就在树上，因为枝子在那里活着。现在我们应当明白活在一三一神里的真义了。活在一三一神里，就是在我们日常生活中，以祂作我们的居所，作我们的家。葡萄树及其枝子，乃是一三一神的生机体。因此，活在一三一神里，就是住在作神生机体的基督里。（李常受文集一九八八年第一册，四七〇至四七二页。）

参读：在神圣三一里并同神圣三一活着，第八章。

that we can live in the Triune God. What a wonder and an honor it is to be those who can live in the Triune God! To live in the Triune God is miraculous. In the entire universe there is such a miracle that we can live in the Triune God.

To live in the Divine Trinity is to abide in Christ as the true vine (John 15:5). Christ likened Himself to a vine tree. The illustration of a vine tree gives us the proper understanding of what it means to be in Him. The branches are abiding in the vine tree. This means that the branches are living in the tree. To live in the Triune God is just like the branches abiding in a vine tree. It is wonderful that Christ as the embodiment of the Triune God is a vine tree. Jesus is not a pine tree but a vine tree spreading and growing over the entire earth. His fruit is so available to us because He is the vine tree. This vine tree has many branches. All the branches are the completion of the tree. Without its branches a vine tree would not be a complete tree. This tree with all its branches is an organism to express its inner life and to fulfill its purpose. God with His divine life needs some expression, and He has a purpose. Because of this He needs an organism to express His life and to fulfill His purpose. Christ is this organism, the vine tree, and now we are abiding in Him.

The Greek word for abide means not only to remain or to stay but also to have our home, or to make our home. In John 14 the same word is used as a noun. The Lord told us that in His Father's house there are many abodes (v. 2) and that He would come to make an abode with His lovers (v. 23). An abode is a dwelling place. Therefore, to abide is to dwell in a home. To live in Christ as the embodiment of the Triune God means that we take Christ as our dwelling place for our daily life. As long as the branches abide in the tree, they have their daily life in the tree because they are living there. Now we should understand the real denotation of living in the Triune God. To live in the Triune God is to have Him as our dwelling place, as our home, for our daily life. The vine tree with its branches is the very organism of the Triune God. Thus, to live in the Triune God is to abide in Christ as God's organism. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 340-341)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 8

## 第二周 ■ 周二

### 晨兴喂养

约十五 1 “我是真葡萄树，我父是栽培的人。”

8 “你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。”

26 “但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”

我们在约翰十五章看见，基督作为三一神的具体化身，乃是真葡萄树。…子基督这真葡萄树，同众信徒为其枝子，乃是神经纶中三一神的生机体，在神圣的分赐下，因神的丰富而长大，彰显神圣的生命。这葡萄树作三一神的生机体，乃是团体、宇宙的。

十五章不仅启示子基督是葡萄树，也启示父是栽培的人，基督的身体是葡萄树的枝子，以及灵神是实际的灵。子基督是葡萄树，乃是中心。…父神的一切所是和所有都为着这中心，具体表现在这中心，并借着这中心彰显出来。父神借这葡萄树得着彰显、表明和荣耀。所以父神是源头，子神是中心。（新约总论第九册，二〇五页。）

### 信息选读

〔在约翰十五章二十六节，〕灵神称为实际的灵。这就是说，那灵乃是实际。凡父神在子基督里的所是，以及祂集中在子里的所有，都借着那灵得以实化。父神在子里的一切所是，在灵神里乃是实际。集中在子里的一切，都被实际的灵所启示、证实、见证并实化。所以，父神是源头和建立者；子基督

## WEEK 2 — DAY 2

### Morning Nourishment

John 15:1 I am the true vine, and My Father is the husbandman.

8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me.

In John 15 we see that Christ as the embodiment of the Triune God is the true vine....Christ the Son as the true vine with the believers as its branches is the organism of the Triune God in God's economy, the divine dispensing, to grow with His riches and express the divine life. As the organism of the Triune God, this vine is corporate and universal.

John 15 reveals not only Christ the Son as the vine but also the Father as the husbandman, the Body of Christ as the branches of the vine, and God the Spirit as the Spirit of reality. As the vine, Christ the Son is the center.... Everything that God the Father is and has is for the center, is embodied in the center, and is expressed through the center. God the Father is expressed, manifested, and glorified through the vine. Therefore, God the Father is the source and God the Son is the center. (The Conclusion of the New Testament, p. 2929)

### Today's Reading

[In John 15:26] God the Spirit is called the Spirit of reality. This means that the Spirit is the reality. Whatever God the Father is in the Son and whatever He has centralized in Christ the Son will be realized by the Spirit. All that God the Father is in the Son is a reality in God the Spirit. Everything centralized in the Son is revealed, testified, witnessed, and realized by the Spirit of reality. Therefore, God the Father is the source, the founder; Christ the Son is the



是中心、具体化身和显出；灵神是实际和实化。这是极深邃并深奥的。

此外，在（约翰十五章）这启示里不仅有三一神，还有基督的身体；基督的身体就是召会。在这启示里，召会被比喻为葡萄树的枝子。…葡萄树的枝子若被折去，葡萄树就没有身体了。没有枝子，葡萄树除了根和干之外，便什么都没有了。因此，枝子乃是葡萄树的身体。

父是葡萄树的源头，子是葡萄树，那灵是葡萄树的生命汁液。这伟大的葡萄树，就是三一神的生机体。父所是的一切都在这生机体里，都具体表现在这葡萄树，就是神圣三一的第二者里面。在这葡萄树里有那灵流通的生命之流。那灵带着父的丰富，来供应葡萄树及其枝子。我们被接枝其上的这葡萄树，乃是三一神的生机体。

父神所是和所有的一切，都集中并具体化身在子基督里，而这一切都实化在那灵里成为实际。现今这一切都已经作到我们里面，并要借着我们得着彰显与见证。十五章有四个非常重要的项目：父神是源头和建立者，子神是中心和彰显，灵神是实际和实化，而枝子是身体，是团体的彰显。枝子是极其紧要的，因为他们彰显神在基督里作为那灵的所是。…这完满的彰显有赖于枝子，就是身体；因为神在子基督里作为那灵，要借着枝子，就是身体，彰显出来。父神一切的所是和所有都在子基督里，子一切的所是和所有都实化为那灵，那灵一切的所有都在身体—召会—里，就是我们里面。…那灵所有的一切都已彰显在我们身上，就是彰显在枝子—召会—里。三一神在基督里，在召会中得着彰显、显出和荣耀。（新约总论第九册，二〇五至二〇六、二一六至二一七页。）

参读：新约总论，第二百八十五至二百八十六篇。

center, the embodiment, and the manifestation; and God the Spirit is the realization, the reality. This is exceedingly profound and deep.

Moreover, in this revelation there is not only the Triune God but also the Body of Christ. The Body of Christ is the church. In this revelation the church is likened to the branches of a vine.... If the branches are taken away from the vine, the vine will have no body. Without the branches, the vine has nothing remaining except the root and the stem. Hence, the branches are the body of the vine.

The Father is the source of the vine, the Son is the vine, and the Spirit is the life-juice of the vine. This great vine is the organism of the Triune God. All that the Father is, is in this organism, embodied in the vine, which is the second of the Trinity. Within the vine is the circulating life flow of the Spirit. It is the Spirit who carries the riches of the Father to sustain the vine and its branches. This vine into which we have been grafted is the organism of the Triune God.

All that God the Father is and has is centralized and embodied in Christ the Son, and all of this is realized in the Spirit of reality. Now all of this has been wrought into us and will be expressed and testified through us. John 15 has four very important items: God the Father as the source and founder, God the Son as the center and manifestation, God the Spirit as the reality and realization, and the branches as the Body, the corporate expression. The branches are vital, for they express what God is in Christ as the Spirit....The full expression depends upon the branches, the Body, for what God is in Christ the Son and as the Spirit will be expressed by the branches, the Body. All that God the Father is and has is in Christ the Son, all that the Son is and has is realized as the Spirit, and all that the Spirit has is in the Body, in the church, in us.... All that the Spirit has is expressed in us, that is, in the branches, the church. The Triune God in Christ is expressed, manifested, and glorified in the church. (The Conclusion of the New Testament, pp. 2929-2930, 2938-2939)

Further Reading: The Conclusion of the New Testament, msgs. 285-286

## 第二周 ■ 周三

### 晨兴喂养

约三 15 “叫一切信入祂的都得永远的生命。”

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

基督的信徒作为葡萄树上的许多枝子，乃是神的基督的肢体，在神圣的分赐里形成三一神的生机体。主耶稣在约翰十五章五节宣告说，“我是葡萄树，你们是枝子。”这样的陈述含示基督同祂的信徒是一棵树。基督和信徒，就是葡萄树同枝子，在神圣的分赐里形成三一神的生机体。所以，十五章的葡萄树，是宇宙的葡萄树，包含基督和祂作枝子的信徒。在这葡萄树，这生机体里，三一神活祂自己，彰显祂自己，并分赐祂自己到极点。…我们实际上成了无限之神的枝子，生机地与祂是一。这就是说，我们已生机地联于三一神。现今我们是神的一部分，正如我们身体的众肢体是我们的各部分。我们若在光中，就会看见我们是基督的众肢体，是祂的一部分。（新约总论第九册，二〇六至二〇七页。）

### 信息选读

凭着我們天然的生命，我們不是葡萄樹的枝子。反之，憑着我們墮落的性情，我們是亞當的枝子，甚至是魔鬼的枝子。枝子怎樣是樹的分枝，我們出生時，也照樣是亞當的分枝。我們既是亞當的枝子，也就是撒但的枝子。奇妙的是，當我們相信主耶穌的時候，祂就分枝到我們里面。這分枝使我們成為這奇妙基督的枝子。所以，基督的分枝使我們成為基督這葡萄樹的枝子。現今我們這些枝子，被基督這生命所充

## WEEK 2 — DAY 3

### Morning Nourishment

John 3:15 That everyone who believes into Him may have eternal life.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

As the many branches of the vine, the believers of Christ are members of the Christ of God to form the organism of the Triune God in the divine dispensing. In John 15:5 the Lord Jesus declared, “I am the vine; you are the branches.” Such a statement implies that Christ and His believers are one tree. Christ and the believers, the vine with the branches, form the organism of the Triune God in the divine dispensing. The vine in John 15, therefore, is a universal vine comprising Christ and His believers as the branches. In this vine, this organism, the Triune God lives, expresses Himself, and dispenses Himself to the uttermost. We are actually branches of the infinite God, organically one with Him. This means that we have been organically joined to the Triune God. Now we are part of God, even as the members of our bodies are parts of us. If we are in the light, we shall see that we are members of Christ, that we are part of Him. (The Conclusion of the New Testament, p. 2930)

### Today's Reading

By our natural life we are not branches of the vine. On the contrary, by our fallen nature we are branches of Adam and even branches of the devil. Just as a branch is the branching out of a tree, so when we were born, we were just the branching out of Adam. As branches of Adam, we were also branches of Satan. The wonderful thing is that when we believed in the Lord Jesus, He branched out into us. This branching out has made us branches of this wonderful Christ. Therefore, Christ's branching out has made us branches of Christ as the vine. Now as branches we are filled with Christ as life, for to

满；因为作葡萄树上的枝子，意思就是基督成了我们的生命。不要说，我们不觉得被基督充满。主说，“我是葡萄树，你们是枝子。”〔约十五5。〕我们就必须大声说，阿们。只要不住地说，“阿利路亚，我是枝子，”我们这葡萄树的枝子就会被基督充满。

除了葡萄树，没有植物能充分说明信徒与基督之间活的关系。葡萄树与一般的树不同，它实际上没有干。你若砍去葡萄树的枝子，实际上就一无所剩，只留下根。…葡萄树对枝子乃是一切。在葡萄树里的一切，也在枝子里。这指明基督这葡萄树，对我们这些枝子是很大的享受。我们从葡萄树，并借葡萄树，接受过枝子生活所需要的一切。

作为葡萄树的枝子，我们需要住在葡萄树（神的基督）里。…唯有当枝子住在葡萄树上，葡萄树对枝子才是一切。因这缘故，主说到祂自己是葡萄树，我们是枝子：“你们要住在我里面，我也住在你们里面。”〔4。〕我们的生活和享受就是住在葡萄树上。我们作枝子的定命就是留在葡萄树上。

离了葡萄树，我们这些枝子就不能作什么。葡萄树上的枝子不能凭自己而活，因为离了葡萄树，枝子就会枯萎死去。枝子与葡萄树之间的关系，描绘出我们与主耶稣之间的关系。离了祂，我们就一无所是，一无所有，也一无所能。凡我们所是、所有、并所作的，必须是在主里，且凭着在我们里面的主。因此，我们住在主里面，主也住在我们里面，是很紧要的。我们不该在自己里面作任何事；我们该凭着住在葡萄树里面来作一切。基督这葡萄树是包罗万有的分，作我们每日的享受。因着我们对主是枝子，主对我们是葡萄树，我们就必须住在祂里面，并让祂住在我们里面。然后在我们的经历中，基督对我们就是一切，作我们的享受。（新约总论第九册，二〇七至二〇九页。）

参读：约翰福音生命读经，第三十二至三十四篇。

be a branch in the vine means that Christ has become our life. We should not say that we do not feel that we are filled with Christ. When the Lord says, “I am the vine; you are the branches” [John 15:5], we have to say a strong amen. Just keep saying, “Hallelujah, I am a branch!” We as branches of the vine will be filled with Christ.

No plant other than the vine can illustrate adequately the living relationship between the believers and Christ. A vine differs from a tree in that it has virtually no trunk. If you cut off the branches of a vine, there is practically nothing left, only the root....The vine is everything to the branches. Whatever is in the vine is also in the branches. This indicates that as the vine Christ is a great enjoyment for us, the branches. From the vine and through the vine, we receive everything we need to live as branches.

As branches of the vine, we need to abide in the vine, the Christ of God.... Only when the branches abide in the vine can the vine be everything to them. This is the reason the Lord said concerning Himself as the vine and us as the branches, “Abide in Me and I in you” [v. 4]. Our life and enjoyment are to abide in the vine. Our destiny as branches is to remain in the vine.

Apart from the vine, we, the branches, can do nothing. A branch of a vine cannot live by itself, for it will wither and die apart from the vine. The relationship between the branches and the vine portrays the relationship between us and the Lord Jesus. We are nothing, we have nothing, and we can do nothing apart from Him. What we are, what we have, and what we do must be in the Lord and by the Lord in us. Therefore, it is crucial for us to abide in the Lord and for the Lord to abide in us. We should not do anything in ourselves; we should do everything by abiding in the vine. Christ as the vine is an all-inclusive portion for our daily enjoyment. Because we are branches to the Lord and the Lord is the vine to us, we must abide in Him and let Him abide in us. Then in our experience Christ will be everything to us for our enjoyment. (The Conclusion of the New Testament, pp. 2930-2932)

Further Reading: Life-study of John, msgs. 32-34.

## 第二周 ■ 周四

### 晨兴喂养

约壹四 13 “神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。”

二 6 “那说自己住在祂里面的，就该照祂所行的去行。”

结果子在于住。我们的住在于一个清楚的异象，就是我们是葡萄树上的枝子。我们若要住在葡萄树上，就必须看见我们是葡萄树的枝子这事实。我们若看见我们已经在基督里，我们就能住在祂里面。所以，我们需要祷告：“主耶稣，让我清楚地看见我是葡萄树上的枝子。”

我们一旦看见我们是葡萄树的枝子这事实，就需要维持我们与基督这葡萄树之间的交通。任何绝缘体都会使我们与葡萄树丰富的供应断绝。一点的不顺从、一个罪、甚或罪恶的思想，都能成为绝缘体，使我们与葡萄树的丰富断绝。首先，我们必须看见我们是枝子；然后，我们需要维持我们与主的交通。没有什么该在祂与我们之间。我们从经历中知道，甚至一件小事也可能使我们与葡萄树丰富的供应断绝。因此，我们需要祷告：“主耶稣，让你我之间没有任何间隔，没有什么使我与你丰富的供应断绝。”（新约总论第九册，二〇九至二一〇页。）

### 信息选读

只要我们住在基督里，祂就必住在我们里面。祂住在我们里面，在于我们住在祂里面。我们的住是祂住的条件，但祂住在我们里面不是我们住在祂里面的条件。然而在我们这面，因为我们刻变时翻，就需要条件。我们若不住在基督里，祂就无法住在我们里面。虽然祂不改变，我们却有许多改变。我们也许今天住在祂里面，

## WEEK 2 — DAY 4

### Morning Nourishment

1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

2:6 He who says he abides in Him ought himself also to walk even as He walked.

Fruit-bearing depends on abiding. Our abiding depends on a clear vision that we are branches in the vine. If we are to abide in the vine, we must see the fact that we are branches in the vine. If we see that we are already in Christ, we shall be able to abide in Him. Therefore, we need to pray, “Lord Jesus, show me clearly that I am a branch in the vine.”

Once we see the fact that we are branches in the vine, we need to maintain the fellowship between us and Christ as the vine. Any insulation will separate us from the rich supply of the vine. A little disobedience, a sin, or even a sinful thought can be the insulation that separates us from the riches of the vine. First, we must see that we are branches. Then we need to maintain the fellowship between us and the Lord. Nothing should be between Him and us. From experience we know that even a small thing can separate us from the rich supply of the vine. Hence, we need to pray, “Lord Jesus, let there be nothing between You and me separating me from Your rich supply.” (The Conclusion of the New Testament, p. 2932)

### Today's Reading

As long as we abide in Christ, He will abide in us. His abiding in us depends on our abiding in Him. Our abiding is the condition of His abiding, but His abiding in us is not a condition of our abiding in Him. With us, however, because we are so fluctuating, there is the need of a condition. If we do not abide in Christ, there is no way for Him to abide in us. Although He does not change, we have many changes. We may abide in Him today and stay away from

明天就远离祂。所以，祂住在我们里面，在于我们住在祂里面。我们住在祂里面，是祂住在我们里面的条件。因此，主说，“你们要住在我里面，我也住在你们里面。”（约十五4。）我们若不住在祂里面，就不能符合祂住在我们里面的条件。祂的住在于我们的住。这个互住会产生果子。…就我们这些枝子而言，基督这树活着，乃是我们的支持、供应和一切。基督这树也借着作枝子的信徒作一切事。树需要枝子；离了枝子，树就不能作什么。今天，基督这位三一神的具体化身若没有我们，就不能作什么。在执行神的经纶—培植葡萄树—的事上，没有我们，基督就不能行事、工作，或有任何一种行动。（新约总论第九册，一二〇页。）

我们该是住在主里面的人。（约壹二6。）住在三一神里面，就是住在主里面。主是拥有一切的那一位，祂管理一切，运用祂的主权主宰一切的人与事。我们是活在这位宇宙的主里。我们若不顺从祂，或不服从祂，就不能住在祂里面。…住在葡萄树上含示日常的生活。…葡萄树的枝子…乃是在葡萄树上过“日常生活”，我们应当是在主里面过我们的日常生活。这意思是说，我们必须顺从祂，我们也必须像祂一样的生活行动。祂作人的时候，是在神的权柄下生活行动。我们也需要在祂的权柄下生活行动，向祂服从。

我们也该是住在子里面的人。（24中。）在新约里，子是有父的生命同父的性情，以彰显父的那一位。作儿子的完全有权，享受属于儿子名分的一切权利和权益。当我们住在子里面时，我们就享受我们父的生命，我们父的性情，以及彰显祂并享受祂一切产业的权利，权益。住在主里面，关系到基督的主权。住在子里面，关系到基督的儿子名分。（李常受文集一九八八年第一册，四七二至四七三页。）

参读：在灵里与主互住的生活，第三篇。

Him tomorrow. Therefore, His abiding in us depends on our abiding in Him. Our abiding in Him is the condition of His abiding in us. Thus, the Lord said, “Abide in Me and I in you” [John 15:4]. If we do not abide in Him, we fail to meet the condition of His abiding in us. His abiding depends on our abiding. This mutual abiding will bring forth fruit. As far as we, the branches, are concerned, Christ, the tree, lives to be our support, our supply, and our everything.... Just as the tree needs the branches and cannot do anything apart from the branches, so today Christ as the very embodiment of the Triune God can do nothing without us. In the carrying out of God’s economy—that is, growing a vine tree—without us Christ is unable to act, work, or to have any kind of activity. (The Conclusion of the New Testament, pp. 2932-2933)

We need to be those abiding in the Lord (1 John 2:6). To abide in the Triune God is to abide in the Lord. The Lord is the One who possesses all things, who rules over all things, who exercises His sovereignty over all things and over all people. We are living in the One who is the Lord of this universe. If we are not obedient to Him or do not subject ourselves to Him, that will annul our abiding in Him. To abide in the vine tree implies a daily life....The branches of the vine tree... are having their “daily life” in the vine tree. We need to have our daily life in the Lord. This means that we have to obey Him and that we have to walk in the same way that He walked. As a man, He walked under God’s authority. We also need to walk under His authority, submitting ourselves to Him.

We also need to be those abiding in the Son (v. 24b). In the New Testament the Son is the One who possesses the Father’s life with the Father’s nature to express the Father. The sons have the full right to enjoy all the privileges and rights ascribed to the sonship. When we are abiding in the Son, we enjoy our Father’s life, our Father’s nature, and the privilege, the right, to express Him and to enjoy all His possessions. To abide in the Lord concerns the lordship of Christ. To abide in the Son concerns the sonship of Christ. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 341)

Further Reading: CWWL, 1983, vol. 3, “A Living of Mutual Abiding with the Lord in Spirit,” ch. 3

## 第二周 ■ 周五

### 晨兴喂养

约壹二 24 “至于你们，务要让那从起初所听见的住在你们里面；那从起初所听见的若住在你们里面，你们也就住在子里面，并住在父里面。”

三 24 “遵守神诫命的，就住在神里面，神也住在他里面。在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”

我们也该是住在父里面的人。（约壹二 24 下。）我们有一位父，这实在是好！我们的父是全能的，…是永活的，…永不老旧。祂在每一面、每一事上都顾到我们。…神是我们的父，我们不是孤儿，乃是众子。我们不仅住在作三一神生机体的基督里，不仅住在主带着祂的主权里，并住在子带着祂儿子的名分里，我们也住在父带着祂一切的照顾里。当我们活在三一神里时，我们乃是作众子活着，不是作孤儿活着。我们有一位父。我们活在这位照顾我们者的里面。（李常受文集一九八八年第一册，四七三页。）

### 信息选读

约壹二章二十四节提到住在子里面，也提到住在父里面。我们有了子，我们就有父，因为子与父是一。父在子里面，子也在父里面。（约十四 10。）当我们住在子里面，我们就是住在父里面。我们的经历证实这个事实。当我们住在子里面时，我们感觉到父与我们同在。我们有主，我们也有父。我们有子同着父。当我们住在子里面，我们就享受父，因为父就在那里。

我们也该是住在神里面的人。（约壹三 24 上。）这一切不同的名称—主、子、父、神—都带着一定的

## WEEK 2 — DAY 5

### Morning Nourishment

1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

[We also need to abide in the Father (v. 24c).] How good it is to have a Father! Our Father is all capable. Our Father is always living [and] never gets old. He takes care of us in every way and in everything....Thank the Lord that God is our Father and that we are not orphans but sons. We are not only abiding in Christ as the organism of the Triune God, in the Lord with His lordship, and in the Son with His sonship, but we are also abiding in the Father with all His care. When we are living in the Triune God, we are living as sons, not orphans. We have a Father. We live in the One who takes care of us. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 341-342)

### Today's Reading

Our abiding in the Son and in the Father are both mentioned in 1 John 2:24. When we have the Son, we have the Father, because the Son and the Father are one. The Father is in the Son, and the Son is in the Father (John 14:10). When we abide in the Son, we abide in the Father. Our experiences confirm this fact. While we are abiding in the Son, we have the sensation that the Father is with us. We have the Lord, and we have the Father. We have the Son with the Father. When we abide in the Son, we enjoy the fatherhood because the Father is there.

We also need to be those who are abiding in God (1 John 3:24a). All these different titles—the Lord, the Son, the Father, and God—bear some

意义。为了要明白住在神里面的意思，我们需要读约壹三章二十二至二十四节：“并且我们不论求什么，就从祂得着；因为我们遵守祂的诫命，也行祂看为可喜悦的事。神的诫命就是叫我们信祂儿子耶稣基督的名，并且照祂所赐给我们的诫命彼此相爱。遵守神诫命的，就住在神里面，神也住在他里面。在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”神是赐诫命者。这些诫命就是要我们信祂的儿子，并要我们彼此相爱。我们需要有相信神儿子耶稣基督的信，我们也需要有爱众弟兄的爱。这就是住在神里面的意思。这是一种生活，包括了基督徒生活主要的事项。我们基督徒的生活是信基督并爱弟兄的生活。只要我们信基督并爱所有作我们弟兄的基督徒，我们就是完全的。…我们住在神里面，因为我们遵守祂所吩咐我们的诫命，就是要信祂的儿子，并爱祂儿子所有的弟兄。这就是要有信和爱。

在约翰一书里我们看见，我们需要住在主里面，住在子里面，住在父里面，并住在神里面。这陈明一幅活在一三一神里面的完整图画。活在一三一神里面，就是在作三一神生机体的基督里面，在主带着祂为首的身分并祂的主权里面，在子带着祂儿子的名分里面，在父带着祂为父的身分里面，在神带着祂要我们信祂儿子并爱祂所有众子的诫命里面，过日常的生活。这就是在我们日常生活中经历神圣三一的意思。…我们住在神里面，是由于神的灵。（三24下。）没有神的灵，我们和神之间就毫无关系。我们和神、父、子、主、基督之间的连结，联系，乃是那灵。这个“连结的灵”是在我们的灵里。我们若要享受住在神里面的生活，就必须操练我们的灵，转向我们的灵，摸着我们的灵，并运用我们的灵。这样，我们就会摸着连结的灵。（李常受文集一九八八年第一册，四七三至四七五页。）

参读：住在主里面，享受主生命，第一至三篇。

significance. In order to understand what it means to abide in God, we need to read 1 John 3:22-24: “Whatever we ask we receive from Him because we keep His commandments and do the things that are pleasing in His sight. And this is His commandment, that we believe in the name of His Son Jesus Christ and love one another, even as He gave a commandment to us. And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.” God is the One who gave the commandments. These commandments are that we have to believe in His Son and that we have to love one another. We need to have the faith in Jesus Christ, the Son of God, and we need to have the love to love all the brothers. This is what it means to abide in God. This is a living that includes the main things of our Christian life. Our Christian life is a life that believes in Christ and loves the brothers. As long as we believe in Christ and love all other Christians as our brothers, we are complete....We abide in God because we are keeping His commandments, which charge us to believe in His Son and to love all the brothers of His Son. This is to have faith and love.

In 1 John we see that we need to abide in the Lord, in the Son, in the Father, and in God. This presents a full portrait of living in the Triune God. To live in the Triune God is to have a daily life in Christ as the organism of the Triune God, in the Lord with His headship, with His lordship, in the Son with His sonship, in the Father with His fatherhood, and in God with His commandments of believing in His Son and of loving all His other sons. This is what it means to experience the Divine Trinity in our daily life. We abide in God by the Spirit of God (3:24b). Without the Spirit of God there is nothing between us and God. The linking, the connection, between us and God, the Father, the Son, the Lord, and Christ is the Spirit. This “linking Spirit” is in our spirit. If we are going to enjoy a life of abiding in God, we must exercise our spirit, turn to our spirit, touch our spirit, and use our spirit. Then we will touch the linking Spirit. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 342-343)

Further Reading: CWWL, 1983, vol. 3, “Abiding in the Lord to Enjoy His Life,” chs. 1-3

## 第二周 ■ 周六

### 晨兴喂养

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

我们住在三一神里面，是由于连结之灵的人位，也是按三一神膏油涂抹所教导的。（约壹二 27。）我们查读约壹二章二十七节的上下文，就能看见膏油涂抹是出于三一神的。这一节的代名词“祂”和“祂的”，都是指前面所提的子与父。（24。）这两个代名词也可以指永远的生命。（25。）膏油涂抹乃是父、子、并永远生命的膏油涂抹。

膏油涂抹是内住复合之灵（也就是复合之膏）的运行和工作。…这膏是神圣的膏，神圣的油漆。在这神圣的油漆里，有父的元素、子的元素、以及永远生命的元素。这神圣的膏，神圣的油漆，就是出埃及三十一章的膏油—复合的膏—所预表的。（23～25。）这膏的运行就是膏油涂抹。在我们里面，我们有这样的膏油涂抹，而这膏油涂抹教导我们。我们必须学习住在位奇妙者里面，祂是基督，是主，是子，是父，也是神。（李常受文集一九八八年第一册，四七六页。）

### 信息选读

我们里面有神圣的油漆在运行着。因着这膏的运行，因着这膏油涂抹，我们就清楚我们该是怎样的

## WEEK 2 — DAY 6

### Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

We abide in the Triune God by the person of the linking Spirit and according to the teaching of the anointing of the Triune God (1 John 2:27). By studying the context of 1 John 2:27, we can see that the anointing is of the Triune God. The pronouns Him and His refer both to the Son and the Father who were previously mentioned (v. 24). They may also refer to the eternal life (v. 25). The anointing is the anointing of the Father, the Son, and the eternal life.

The anointing is the moving and working of the indwelling compound Spirit, the compound ointment....This ointment is divine ointment, divine paint. In this divine paint are the element of the Father, the element of the Son, and the element of the eternal life. This divine ointment, this divine paint, is typified in Exodus 30 by the anointing oil, the compound ointment (vv. 23-25). The move of this ointment is the anointing. We have such an anointing within us, and this anointing teaches us. We have to learn to abide in this wonderful One, who is Christ, the Lord, the Son, the Father, and God. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 343)

### Today's Reading

There is a divine paint moving within us. By this moving of the ointment, this anointing, we are made clear concerning what we should be, what we



人，该说什么，该接触谁，该去哪里，该作什么。我们若住在基督里，住在主里，住在子里，住在父里，住在神里，我们就会在日常生活中一切的事上，按着膏油涂抹所教导的生活。内里的膏油涂抹有时候告诉我们不要笑得太过，所以我们必须与祂是一。…儿子的名分、为父的身分、以及永远的生命，都复合于这运行在我们里面的复合之膏里，那个运行就是膏油涂抹。这膏油涂抹随时教导我们，使我们认识祂的旨意，祂的心愿，祂的性情，以及祂的所是。借着祂的教导，我们知道内里的膏油涂抹要我们成为怎样的人。按三一神膏油涂抹所教导的而活，就是活在神圣三一里。（李常受文集一九八八年第一册，四七六至四七七页。）

当我们在身体里，竭力保守那灵的一时，我们就有那灵的膏抹。我们需要站在头以下，并活在身体里，才能得着膏油。许多人得不着引导，是因为没有站好地位，他们没有站在头底下，没有顺服头的权柄，他们也没有在身体里。我们要得着膏抹，一面乃是要顺服在元首之下，一面还要活在身体的生活中。…我们越在身体的交通中，就越享受那灵的膏抹。但这是有条件的，就是要让十字架深深对付肉体，对付天然的生命。信徒能否享受交通，要看有没有对付天然的生命。我们的天然、肉体只配死，只配躺在灰尘中，只配钉在十字架上。我们不能凭自己想，不配出主意；我们必须让基督有绝对的主权，让祂完全作主。如果我们让天然的生命受十字架的对付，顺从基督的元首权柄，活出身体的生命来，我们就有那灵的膏抹，我们就能享受身体的交通。（倪柝声文集第二辑第二十四册，一〇五页。）

参读：约翰一书生命读经，第二十二至二十三、二十五篇；生命的经历，第七篇。

should say, whom we should contact, where we should go, and what we should do. If we are abiding in Christ, the Lord, the Son, the Father, and God, we will live according to the teaching of the anointing in all the affairs of our daily life. Sometimes the inner anointing tells us not to laugh that much, so we have to be one with Him....The sonship, the fatherhood, and the eternal life are compounded into the compound ointment that moves in us, and that moving is the anointing. This anointing teaches us at all times so that we can know His will, His heart's desire, His very nature, and His being. By His teaching, we know what kind of person the inner anointing wants us to be. To live according to the teaching of the anointing of the Triune God is to live in the Divine Trinity. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 343-344)

When we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the Spirit. We have to come under the Head, and we have to live in the Body before we can receive the anointing. Many people do not receive any leading because they are not standing in the right place. They are not under the Head and have not submitted themselves to the authority of the Head. Neither are they in the Body. In order for us to receive the anointing, we must submit to the Head and live in the Body. The more we live in the fellowship of the Body, the more we enjoy the anointing of the Spirit. But there is a condition to this: We have to allow the cross to deal with our flesh and our natural life in a thorough way. Whether or not a believer can enjoy this fellowship depends on whether he has dealt with his natural life. Our natural flesh only deserves to die; it only deserves to be in ashes, to be on the cross. We cannot think by ourselves; we are not qualified to propose anything by ourselves. We must allow Christ to have the absolute sovereignty over everything. We must allow Him to be the Lord in an absolute way. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body. (CWWN, vol. 44, pp. 819-820)

Further Reading: Life-study of 1 John, msgs. 22-23,25; CWWL, 1953, vol. 3, "The Experience of Life," ch. 7

## 第二周诗歌

## WEEK 2 — HYMN

补 254

### 住在葡萄树上

(英 1162)

降 E 大调

4/4

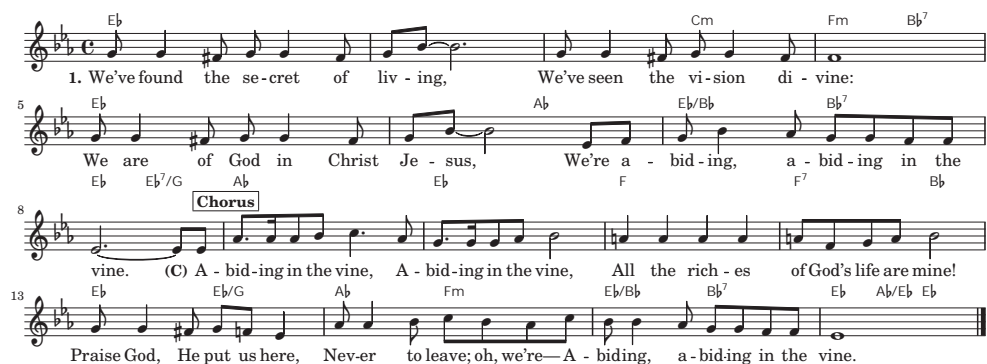
一 生活秘诀欢然 寻得， 神圣异象照明 亮：  
 蒙神接枝在基 督里， 如同 枝子住在葡萄树  
 上。 (副) 赞美神使我们得 住葡萄树上，  
 神圣生命丰富得全享！ 住在葡萄树上，  
 留此不再他往；哦，我们安住葡萄树上！

- 二 不再徒然挣扎、努力， 寻求如何得进入；  
 奇妙事实—我在主里； 奥妙联结—葡萄树是住处。
- 三 只要住在葡萄树上， 内里膏抹必不断，  
 带来神圣宝贵素质， 滋润、浸透，时时充满、加添。
- 四 如此活在生命流中， 神圣之光常放明；  
 神、人互住，安息稳固， 神的心意在此尽得完成。

### We've found the secret of living

Experience of Christ — Abiding in Him

1162



1. We've found the se-cret of liv-ing, We've seen the vi-sion di-vine:  
 We are of God in Christ Je-sus, We're a-bid-ing, a-bid-ing in the  
 vine. (C) A-bid-ing in the vine, A-bid-ing in the vine, All the rich-es of God's life are mine!  
 Praise God, He put us here, Nev-er to leave; oh, we're—A-biding, a-biding in the vine.

2. No more in vain need we struggle,  
 Trying the way in to find.  
 Praise God—we're in Him already,  
 Hallelujah, abiding in the vine.
3. In us, the ointment is moving,  
 'Tis the anointing divine;  
 God's precious essence bestowing,  
 While abiding, abiding in the vine.
4. Now in the life-flow we're living,  
 O how the light in us shines!  
 Both God and man are at home now  
 By the mutual abiding in the vine.



## 第三周

### 活在神圣三一里 (二)

#### 活在神圣三一里—

借着享受基督作生命的供应，  
借着活基督以显大祂，  
并借着我们灵里主耶稣的恩典

诗 210, 补 25

读经：约二十 22, 六 57, 63, 赛十二 3~6, 腓一 19~21 上, 加六 17~18, 启二二 21

### 【周一】

壹 我们借着享受基督作生命的供应，而活在神圣三一里：

一 主在复活那天将自己作为圣灵（圣气）吹入祂的门徒里面；（约二十 22；）现今我们能不断接受是灵的基督作为神的气，使祂能借着我们呼求祂的名，对我们成为丰富的；（哀三 55~56, 创四 26, 罗十 12~13, 诗歌二一一首；）我们也能吸入圣经，神的话，就是神的呼出；（提后三 16；）因着祂所说的话是生命之灵的具体化，我们借着操练灵接受祂的话时，就得着是生命的那灵。（约六 57, 63。）

## Week Three

### Living in the Divine Trinity (2)

#### Living in the Divine Trinity

by Enjoying Christ as Our Life Supply,  
by Living Christ for His Magnification, and  
by the Grace of the Lord Jesus Christ in Our Spirit

Hymns: 255, 1340

Scripture Reading: John 20:22; 6:57, 63; Isa. 12:3-6; Phil. 1:19-21a; Gal. 6:17-18; Rev. 22:21

### §Day 1

I. We live in the Divine Trinity by enjoying Christ as our life supply:

A. The Lord breathed Himself as the Holy Spirit (the Holy Breath) into His disciples on the day of His resurrection (John 20:22); now we can continually receive the pneumatic Christ as the breath of God so that He can become rich to us by our calling upon His name (Lam. 3:55-56; Gen. 4:26; Rom. 10:12-13; Hymns, #254); we can also inhale the Scripture, the word of God, as the breathing out of God (2 Tim. 3:16); because His spoken words are the embodiment of the Spirit of life, when we receive His words by exercising our spirit, we get the Spirit, who is life (John 6:57, 63).

## 【周二】

二 神在祂经纶里的心意，是要作活水的泉源、源头，满足祂的选民，作他们的享受，目标是要产生召会，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显——耶二 13，哀三 22～24，林前一 9：

- 1 我们饮于在复活里的一位灵，就使我们成为基督身体的肢体，将我们建造为基督的身体，并预备我们成为基督的新妇——十二 13，后二 17，约四 14 下。
- 2 我们向着主、借着主、为着主、在主里、且同着主说话并歌唱，以高举主且不断地在主里喜乐，就从救恩的泉源欢然取水——诗四六 4，赛十二 3～6。
- 3 我们操练常与主说话，就能享受主作我们属灵的饮料，我们自然而然就会活基督——民二十 8，腓四 6～7，12。

三 我们能吃基督作我们属灵的食物而因祂活着；（约六 57；）吃基督乃是吃祂的话，借着运用我们的灵来祷读并默想主的话，使祂的话成为我们心中的欢喜快乐；（耶十五 16，诗一一九 15～16，书一 8～9；）“因”基督活着（不仅是靠基督活着），意思是基督加力的元素成为供应的因素，使我们活基督。

## 【周三、周四】

贰 我们借着耶稣基督之灵全备的供应活基督以显大祂，而活在神圣三一里——腓一 19～21 上：

一 信徒借着耶稣基督之灵全备的供应活基督；耶

## §Day 2

B. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment, with the goal of producing the church as God's increase, God's enlargement, to be God's fullness for His expression——Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9:

1. 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——12:13; Rev. 22:17; John 4:14b.
2. We can joyously draw water from the springs of salvation by speaking and singing to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord to exalt the Lord and to rejoice in the Lord in a continuing way——Psa. 46:4; Isa. 12:3-6.
3. We can enjoy the Lord as our spiritual drink by practicing to speak with Him constantly; then spontaneously, we will live Christ——Num. 20:8; Phil. 4:6-7, 12.

C. We can eat Christ as our spiritual food in order to live because of Him (John 6:57); to eat Christ is to eat His words by exercising our spirit to both pray-read and muse upon His words so that His words become the gladness and joy of our heart (Jer. 15:16; Psa. 119:15-16; Josh. 1:8-9); to live not only by but also “because of” Christ means that the energizing element of Christ becomes the supplying factor for us to live Christ.

## §Day 3 & Day 4

**II. We live in the Divine Trinity by living Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ——Phil. 1:19-21a:**

A. The believers live Christ by the bountiful supply of the Spirit of Jesus

耶稣基督之灵，就是基督作为那分赐生命的灵——  
19 节，林前十五 45 下，林后三 6:

- 1 这全备的供应包含神性、人性、钉死、复活、升天、神圣属性、和人性美德。
- 2 我们的所作所为并全部的生活，都该是凭着耶稣基督之灵全备的供应而有的——腓一 19。
- 3 我们在神圣三一的神圣分赐之下，就自然而然地在里面得着基督的供应，而活出彰显基督的生活——20 ~ 21 节上。

二 保罗的一切生活和工作，都不是为着彰显他自己，表现他的学问、才干、或其他的优点特长；他所是所为，都是为彰显基督，甚至使基督得着显大——20 节，三 3 ~ 10，林后四 5。

三 在使徒的身体受苦时，基督得着显大，也就是显示或宣扬为大（没有限量）、得着高举、得着称赞——腓一 20:

- 1 使徒的受苦给他机会，彰显基督无限的伟大——徒九 16，林后六 4，十一 23，西一 24。
- 2 在任何境遇下显大基督，就是经历基督而有最高的享受——腓一 18，四 23。
- 3 当保罗被囚在罗马监狱的时候，他显大基督，使基督在囚禁他的人眼中显为大；不论环境如何，保罗总是满了喜乐，他一直在主里喜乐——一 4，18，25，二 2，17 ~ 18，28 ~ 29，三 1，四 1，4。
- 4 保罗在喜乐中一直让基督从他身上照耀出来，一直在彰显基督，这乃是宣告基督无限的伟大，并宣告基督是取用不竭的——弗三 8，18，参赛九 6。

四 活基督以显大祂，乃是有分于基督在生命里的

Christ; the Spirit of Jesus Christ is the Christ who is the life-dispensing Spirit——v. 19; 1 Cor. 15:45b; 2 Cor. 3:6:

1. This bountiful supply includes divinity, humanity, crucifixion, resurrection, ascension, the divine attributes, and the human virtues.
2. Everything we do and all our living should come about by the bountiful supply of the Spirit of Jesus Christ——Phil. 1:19.
3. Under the divine dispensing of the Divine Trinity, we will spontaneously receive the supply of Christ within and will live a life that expresses Christ——vv. 20-21a.

B. All of Paul's life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points; what he was and what he did were for expressing Christ, even for magnifying Christ——v. 20; 3:3-10; 2 Cor. 4:5.

C. In the apostle's suffering in his body, Christ was magnified; that is, He was shown or declared to be great (without limitation), exalted, and extolled——Phil. 1:20:

1. The apostle's sufferings afforded him opportunity to express Christ in His unlimited greatness——Acts 9:16; 2 Cor. 6:4; 11:23; Col. 1:24.
2. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment——Phil. 1:18; 4:23.
3. As Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors; regardless of the circumstances, Paul was full of joy and rejoicing in the Lord——1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.
4. Paul's shining forth and expressing Christ in his joy were a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible——Eph. 3:8, 18; cf. Isa. 9:6.

D. To live Christ for His magnification is to participate in Christ's

救恩；这使我们得救脱离不活基督的失败，并脱离不显大基督的失败—罗五 10。

五 作为信徒的榜样，保罗所过的生活是在基督的超越里，这生活全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似—提前一 16，徒二七 21～26，二八 3～6，8～10。

## 【周五】

叁 我们借着我们灵里主耶稣的恩典，而活在神圣三一里—加六 18：

一 奇妙的神圣传输应当天天都在发生：神丰富地供应恩典的灵，我们该不断地接受恩典的灵，使祂能成为我们的构成成分，我们能成为祂的彰显—来十 29 下，约一 16，加三 2～5，林后一 12，十二 9：

1 接受并享受恩典的路，乃是转向灵、运用灵、让主登宝座：

a 每当我们转到灵里，来到施恩的宝座前，我们就应当让主登宝座，让祂在我们里面作元首，作君王并作主—来四 16，罗五 17，21，西一 18 下，启二 4。

b 神的宝座是涌流恩典的源头；每当我们不让主登宝座、使主下宝座，恩典的流就停止—二二 1。

c 我们若让主耶稣在我们里面登宝座，那灵这生命水的河就会从施恩的宝座上流出来供应我们；这样，我们就会接受恩典并享受恩典—1 节，诗歌五五七首。

## 【周六】

salvation in life, in which we are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Rom. 5:10.

E. As the believers' pattern, Paul lived a life in Christ's ascendancy, a life that was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before—1 Tim. 1:16; Acts 27:21-26; 28:3-6, 8-10.

## §Day 5

III. We live in the Divine Trinity by the grace of the Lord Jesus Christ in our spirit—Gal. 6:18:

A. Day by day a marvelous divine transmission should be taking place: God is supplying the Spirit of grace bountifully, and we should be receiving the Spirit of grace continually so that He can become our constituent, and we can become His expression—Heb. 10:29b; John 1:16; Gal. 3:2-5; 2 Cor. 1:12; 12:9:

1. The way to receive and enjoy grace is to turn to our spirit, exercise our spirit, and enthrone the Lord:

a. Whenever we come to the throne of grace by turning to our spirit, we should enthrone the Lord, giving Him the headship, the kingship, and the lordship within us—Heb. 4:16; Rom. 5:17, 21; Col. 1:18b; Rev. 2:4.

b. God's throne is the source of the flowing grace; whenever we fail to enthrone the Lord, dethroning Him, the flow of grace stops—22:1.

c. If we enthrone the Lord Jesus within us, the Spirit as the river of water of life will flow out from the throne of grace to supply us; in this way we will receive grace and enjoy grace—v. 1; Hymns, #770.

## §Day 6

2 我们带着耶稣的烙印，就享受基督的恩典—加六 17 ~ 18：

a 在属灵方面，耶稣的烙印是表征保罗所过生活的特征，与主耶稣在地上所过的一样；这样的生活，乃是不断地被钉死，（约十二 24，）行神的意思，（六 38，）不寻求自己的荣耀，只寻求神的荣耀，（七 18，）服从并顺从神，以至死在十字架上。（腓二 8。）

b 我们若带着耶稣的烙印，过钉十字架的生活，我们就要在灵里享受基督的恩，作为赐生命之灵的供应，使我们将基督作为神的恩服事给神的家人—三 10，林后四 10 ~ 11，弗三 2。

二 主耶稣的恩历经新约时代分赐到祂的信徒里面，总结于新耶路撒冷，作为神将祂自己与人联结、调和并合并之喜悦的终极完成，使祂得着荣耀的扩大和彰显—启二二 21，弗二 10。

2. As we bear the brands of Jesus, we enjoy the grace of Christ—Gal. 6:17-18:

a. Spiritually, the brands of Jesus signify the characteristics of the life that Paul lived, a life like the one the Lord Jesus lived on this earth; such a life is continually crucified (John 12:24), does the will of God (6:38), does not seek its own glory but the glory of God (7:18), and is submissive and obedient to God, even unto the death of the cross (Phil. 2:8).

b. If we bear the brands of Jesus and live a crucified life, we will enjoy the grace of Christ as the supply of the life-giving Spirit in our spirit for us to minister Christ as God's grace to God's household—3:10; 2 Cor. 4:10-11; Eph. 3:2.

B. The grace of the Lord Jesus dispensed into His believers throughout the New Testament age consummates in the New Jerusalem as the consummation of God's good pleasure in uniting, mingling, and incorporating Himself with man for His glorious enlargement and expression—Rev. 22:21; Eph. 2:10.





## 第三周 ■ 周一

### 晨兴喂养

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

林前十二 13 “…我们…都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

在家中生活最重要的就是吃。在家里没有什么像食物那样重要。我们若要活在神圣三一里，住在神圣三一里，以神圣三一为我们的家，我们就必须享受基督作我们的食物。（约六 57 下~ 58。）祂是我们的食物。祂是可吃的，因为现今祂是在复活里。…现今基督适合我们来吃。祂成就了死与复活之后，就完全适合我们来吃祂。因为祂活在复活里，祂就适合我们生机地来吃祂。（李常受文集一九八八年第一册，四八二至四八三页。）

### 信息选读

大多数的基督徒都忽略灵，把圣经当作字句的书。主耶稣曾说，“我对你们所说的话，就是灵，就是生命。”（约六 63。）不仅如此，…圣经的每个字都是神所呼出之气的一部分。因此，我们不只该研读主的话，也该吸入具体化在话里的神圣之气。（提后三 16。）我们若不借着运用我们的灵，吸入神圣的气，就不会从研读圣经得着生命。但我们吸入神的气，就被神圣、属天、并属灵的元素点活。…我们感谢主，给我们看见在读主的话上，需要运用我们的眼睛、我们的心思、和我们的灵。我们可以说，我们用眼睛接触话的体，用心思接触话的魂，并借着运用灵祷告话，而接受话的灵。然后我们不仅领会某段圣经的意

## WEEK 3 — DAY 1

### Morning Nourishment

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

The most important thing in living in a home is eating. In the home nothing is as crucial as food. If we are going to live in the Divine Trinity, to abide in the Divine Trinity as our home, we must enjoy Christ as our food. We need to live by Christ as our life supply [cf. John 6:57b-58]. He is our food. He is eatable because He is now in resurrection.... Now Christ is good for us to eat. After accomplishing death and resurrection, He became perfected for us to eat Him. Because He is living in resurrection, He is good for us to eat organically. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 348)

### Today's Reading

Most Christians neglect the spirit and take the Bible as a book of letters. The Lord Jesus once said, "The words which I have spoken to you are spirit and are life" (John 6:63). Furthermore, ... every word of the Bible is part of God's breath. Thus, we should not only study the Word, but also breathe in the divine breath embodied in the Word [cf. 2 Tim. 3:16]. If we do not breathe the divine breath by exercising our spirit, we shall not receive life from our study of the Bible. But when we breathe in God's breath, we are enlivened by a divine, heavenly, and spiritual element. We thank the Lord for showing us that in reading the Word we need to exercise our eyes, our mind, and our spirit. We may say that with the eyes we contact the body of the Word, that with our mind we contact the soul of the Word, and through the exercise of our spirit to pray the Word, we contact the spirit of the Word. Then we not

义，也吸入神圣的气，以接受生命的供应。（提摩太后书生命读经，六三至六四页。）

神在祂经纶里的心意，是要作活水的泉源、源头，以满足祂的选民，作他们的享受。这享受的目标，是要产生召会，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显。这是神在祂经纶里的心愿，喜悦。（弗一5，9。）这思想的完满发展是在新约里，但其种子是撒在耶利米二章十三节。…在林前十章三至四节，保罗用旧约的预表，不仅说到喝，也说到吃。…灵食指吗哪，（出十六14～18，）预表基督作我们每日生命的供应；灵水指流自裂开磐石的活水，（十七6，）预表那流自钉死十架而复活之基督的灵，作我们包罗万有的水。我们饮于神这活水，乃是为着召会作祂的扩增；我们的喝，乃是为着产生祂的扩大，祂的丰满，使祂得着彰显。（耶利米书生命读经，二一至二二页。）

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。）因着我们都喝一位灵，我们能成为一个身体。在复活里喝一位灵，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。新妇借着喝而预备好，新妇所喝的水就是那灵。借着喝那灵，新妇与那灵成为一。这不该仅仅是道理或教训，而该是我们在日常生活中所实行的事。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，五七三至五七四页。）

参读：提摩太后书生命读经，第六篇；教师训练，第二章。

only understand the meaning of a certain portion of Scripture; we also inhale the divine breath to receive the life supply. (Life-study of 2 Timothy, p. 53)

God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13. In 1 Corinthians 10:3 and 4 Paul, using the Old Testament types, speaks not only of drinking but also of eating...The spiritual food refers to manna (Exo. 16:14-18), typifying Christ as our daily life supply; the spiritual drink refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ as our all-inclusive drink. Our drinking of God as the living water is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression. (Life-study of Jeremiah, pp. 17-18)

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 Spirit, we can be one Body. Drinking of the one Spirit in resurrection 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 bride is prepared by drinking. The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit. This should not be a mere doctrine or teaching, but should be something we practice in our daily living. 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. 496-497)

Further Reading: Life-study of 2 Timothy, msg. 6; CWWL, 1984, vol. 1, "Teachers' Training," ch. 2

## 第三周 ■ 周二

### 晨兴喂养

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；这样，你就为他们使水从磐石中流出来，给会众…喝。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

现在我们要来看，从神圣救恩的众泉取水之路。…我们…必须是称谢耶和華的人，呼求祂的名。（赛十二 4 上。）不仅如此，为了要从救恩的众泉取水，我们应当将神拯救的作为传扬在万民中，并在他们中间尊崇祂的名。（4 下。）我们必须向祂歌颂，因祂所行的甚是超绝，我们也必须使这事传遍全地。（5。）（以赛亚书生命读经，三五六页。）

### 信息选读

我们生活中有问题，不必去问别人，因为我们里面有灵，并且主就是那灵，在我们灵里，对我们是何等亲近。…你可以凡事和祂谈一谈，商量一下。主的话说，“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。”（腓四 6。）因此，你有难处只要告诉祂，祂就在你里面，面对面与你同在。父、子、灵三一神在我们里面，不是麻烦我们，乃是作我们的保惠师、安慰者、扶持者。我常常祷告说，“主啊，我现在要去走路了，求你支持我，维持我，还要加我力量。”这就是喝主。…挂虑一来了，你就要说，“主啊，这挂虑是你的，不是我的；我交给你了，因为你替我挂虑。”

## WEEK 3 — DAY 2

### Morning Nourishment

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. Thus you shall bring forth water for them out of the rock and give the assembly... something to drink.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

We want to consider the way to draw water from the springs of the divine salvation.... [We] need to be those who are praising Jehovah, calling upon His name (Isa. 12:4a). Furthermore, in order to draw water from the springs of salvation, we should make God's saving deeds known among the peoples and exalt His name among them (v. 4b). We also need to sing to Him for He has done something majestic, and we must let this be made known in all the earth (v. 5). (Life-study of Isaiah, p. 282)

### Today's Reading

When we have problems in our daily life, we do not have to seek advice from others, because we have a spirit in us and the Lord as the Spirit dwelling in our spirit is very near to us... You can talk with Him and confer with Him in everything. The Lord's Word says, "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God" (Phil. 4:6). Hence, if you have some problem, you just need to tell Him. He is right within you, and He is with you face to face. The Triune God—the Father, the Son, and the Spirit—is in us not to trouble us but to be our Paraclete, Comforter, and Supporter. I always pray, "O Lord, now I am going to take a walk. Support me, sustain me, and strengthen me." This is to drink the Lord.... When anxiety comes, you should say, "O Lord, this anxiety is Yours, not mine; I give it to You because You bear it for me." Thus, you receive the Lord's element

这样，你就在里面得着主的成分，你里面就会常常起新陈代谢的作用，结果你外面显出来的就是基督。这就是活基督。不知道这秘诀的人，以为活基督是很难的事；其实你只要操练常与主说话，你自然就会活基督。（李常受文集一九九四至一九九七年第三册，五三一至五三二页。）

在约翰六章五十七节的“因”含示有一个因素。“凭”这个字含示凭借，而不是因素。凭基督而行，含示基督是生活行事的凭借，正如手杖是用来行路的一样。因基督而行，指明祂是我们生活行事的因素。这种领会也是原文的意思。十四章十九节启示，我们在基督的复活里活基督。祂复活之后活着，我们也要活着。我们不仅是凭祂活着，也是因祂活着。

我们不是凭基督活着，以基督为凭借；我们乃是因基督活着，以基督为我们活着的因素。我们所吃的食物不是一种凭借，乃是供应的因素。我们不是凭食物而活，乃是因食物而活。食物供应我们，使我们能因其供应而活。…不吃食物，食物就不能成为我们活着的因素。我们在基督的复活里活基督，我们也因着吃基督而活基督。…基督加力的元素是一种供应，一种因素，使我们能活基督。

我们既已吃了基督，祂如今就在我们里面活着。（加二 20。）…基督是借着被我们消化而活在我们里面。祂如今成了我们活着的供应和因素。我们是以基督作供应的因素而活着。“现在活着的，不再是我，”这句话的意思是我们已经了结了。然而下一句话说，“我如今…所活的生命，”指明我们还继续活着。…基督活在我们里面，作我们同祂活着的因素。（李常受文集一九八九年第三册，二二至二三页。）

参读：生命的经历与长大，第二章；神救恩生机的一面，第四篇。

into you, and metabolism will work constantly in you. Consequently, what is expressed through you outwardly is Christ. This is to live Christ. Those who do not know this secret consider that to live Christ is a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously, you will live Christ. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," p. 418)

In John 6:57 the word because implies that there is a factor. The word by (used in the KJV), however, indicates an instrument, not a factor. To walk by Christ implies that Christ is the instrument for walking, as a cane is used for walking. To walk because of Him indicates that He is the factor of our walking. This understanding is also the meaning in the Greek. John 14:19 reveals that we live Christ in His resurrection. After His resurrection He lives, and also we live. We do not merely live by Him but because of Him.

We do not live by Christ, taking Christ as our instrument; rather, we live because of Christ, taking Christ as a factor of our living. The food that we eat is not an instrument but a supplying factor. We live not by food but because of the food. Food supplies us so that we can live because of its supply.... Without eating, food cannot become a factor of our living. We live Christ in His resurrection, and we live Christ by eating Him....The energizing element of Christ is a supply, a factor, for us to live Christ.

Christ has been eaten by us, and now He is within us, living within us [Gal 2:20]....The way Christ lives in us is by being digested by us. He now has become the supply, the very factor, with which we live. We live with Christ as the supplying factor. The clause it is no longer I who live means that we are finished. Yet the later clause the life which I now live indicates that we continue to live....Christ lives within us to be the factor for us to live with Him. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 17-18)

Further Reading: CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 2; CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 4

## 第三周 ■ 周三

### 晨兴喂养

腓一 19 ~ 21 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

活在神圣三一里，就是活基督，以显大基督。（腓一 20 ~ 21 上。）…我们唯有借着耶稣基督之灵全备的供应，（19，）才能活基督，以显大基督。当我们凭着灵活着，并凭着灵而行，我们就自然而然地活基督，显大基督。我们生活的因素、元素和范围，都应当是赐生命的灵，就是耶稣基督的灵，作全备的供应。“耶稣基督之灵”一辞，意思是那灵就是耶稣基督。祂是丰富的灵，作我们生命的供应，并且祂是在我们的灵里。这就是为什么我们需要强调我们的灵。…我们需要转向我们的灵，操练我们的灵，并挑旺我们的灵，因为在我们灵里有复活，就是那永活者，就是那是灵的基督，也就是那赐生命的灵。（李常受文集一九八八年第一册，四八七至四八八页。）

### 信息选读

在那灵全备的供应里，有基督的神性、人性、钉死、复活和升天。…今天那灵不仅是神的灵、耶和华的灵、或是圣灵。那灵经过了成为肉体、人性生活、钉死、复活、升天等过程，如今成了耶稣基督的灵。祂里面有活的供应，包含了各种神圣、属灵、属天的成分。保罗借着耶稣基督之灵这全备的供应，他的景况至终转成他的救恩。借着这全备的供应，

## WEEK 3 — DAY 3

### Morning Nourishment

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

To live in the Divine Trinity is to live Christ for His magnification (Phil. 1:20-21a)...We live Christ for His magnification only through the bountiful supply of the Spirit of Jesus Christ (v. 19). When we live by the Spirit and walk by the Spirit, spontaneously we live Christ to magnify Him. The factor, the element, and the sphere of our living should be the life-giving Spirit, the Spirit of Jesus Christ as the bountiful supply. The term the Spirit of Jesus Christ means that the Spirit is Jesus Christ. He is the rich Spirit as our life supply, and He is in our spirit. This is why we need to stress the matter of our spirit... We need to turn to our spirit, exercise our spirit, and stir up our spirit because in our spirit is the very resurrection, who is the living One, the pneumatic Christ, the life-giving Spirit. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 351)

### Today's Reading

In the bountiful supply of the Spirit we have Christ's divinity, humanity, crucifixion, resurrection, and ascension. The Spirit today is not merely the Spirit of God, the Spirit of Jehovah, or the Holy Spirit. Having passed through the process of incarnation, human living, crucifixion, resurrection, and ascension, the Spirit is now the Spirit of Jesus Christ. Within Him there is a living supply which includes all kinds of divine, spiritual, heavenly ingredients. Through this bountiful supply of the Spirit of Jesus Christ, Paul's circumstances turned out to

他持续不断、时时刻刻地蒙拯救。

在保罗的身体受苦时，基督得着显大，也就是显示或宣扬为大（没有限量）、得着高举、得着称赞。他的受苦给他机会，彰显基督无限的伟大。他不要律法，不要割礼，只要基督在他身上显大。…在任何境遇下显大基督，就是经历基督而有最高的享受。

显大的意思是使一件东西看起来变大了。也许你会希奇，基督已经是宇宙般大了，怎能再显大？从以弗所三章来看，基督的量度—阔、长、高、深—是无法测度的，这是宇宙的量度。虽然基督是广大、宽阔、无法测度的，但在御营全军，就是在该撒皇家侍卫的眼中，基督实际上并不存在。在他们眼中，没有耶稣基督这个人。然而，保罗显大基督，他使基督在别人眼前，特别是在那些看守他的狱卒眼前显为大。结果，有些人终于转向基督。腓立比四章二十二节可以证明这一点，那里保罗说到该撒家里的圣徒。因着保罗显大基督，连该撒家里也有人得救。

保罗下监的那段时间，罗马人很藐视犹太人。罗马人是征服者，犹太人是被征服者。被征服的人中有一位名叫耶稣的，虽然祂很伟大，也很奇妙，但在罗马人眼中，祂却微不足道。然而，当保罗被囚在罗马监狱的时候，他显大基督，使基督在囚禁他的人眼中显为大。

在你的办公室或课堂里，人们可能轻看基督、嘲笑祂、并妄称祂的名，触犯了第三条诫命。因此，你必须让别人看见基督，不是很不起眼的，而是扩大、显大的基督。（腓立比书生命读经，五〇五、五〇七、五四至五六页。）

参读：腓立比书生命读经，第六、三十一至三十二、三十四、四十七至四十八篇；诗篇生命读经，第四十篇。

his salvation. He was saved constantly and instantly through this bountiful supply.

In Paul's bodily sufferings, Christ was magnified, that is, shown or declared great (shown to be without limitation), exalted, and extolled. His sufferings afforded him opportunity to express Christ in His unlimited greatness. Only Christ would he have magnified in him, not the law or circumcision.... To magnify Christ under any circumstances is to experience Him with the topmost enjoyment.

The word magnify means to make something large to our sight. Perhaps you are wondering how Christ can be magnified since He is already universally great. According to Ephesians 3, the dimensions of Christ—the breadth, length, height, and depth—are immeasurable. They are the dimensions of the universe. Although Christ is vast, extensive, and immeasurable, in the eyes of the praetorium, the imperial guard of Caesar, Christ was virtually nonexistent. In their eyes, there was not such a person as Jesus Christ. However, Paul magnified Christ; he made Him great before the eyes of others, especially before the eyes of those who guarded him in prison. As a result, some eventually turned to Christ. Evidence of this is found in Philippians 4:22, where Paul speaks of the saints of Caesar's household. Through Paul's magnification of Christ, even some in Caesar's household were saved.

At the time of Paul's imprisonment, the Jews were despised by the Romans. The Romans were the conquerors, and the Jews were the conquered ones. Among these conquered ones there was a man named Jesus. Although He is great and most wonderful, in the eyes of the Romans He was nothing. But as Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors.

Where you work or go to school people may look down on Christ. They may ridicule Him and take His name in vain.... Therefore, you need to let others see Christ not in a small way, but in the way of enlargement, of magnification. (Life-study of Philippians, pp. 422, 424, 47-48)

Further Reading: Life-study of Philippians, msgs. 6, 31-32, 34, 47-48; Life-study of the Psalms, msg. 40

## 第三周 ■ 周四

### 晨兴喂养

腓四 4 “你们要在主里常常喜乐，我再说，你们要喜乐。”

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

保罗写腓立比书的时候，已经是个长者。毫无疑问的，狱卒期待他因着坐监而心力交瘁。但保罗一点也不疲竭，反倒满了喜乐，他一直在主里喜乐。我确信他一直让基督从他身上照耀出来，一直在彰显基督。这种彰显乃是宣告基督无限的伟大，并宣告基督是取用不竭的。（腓立比书生命读经，五七页。）

### 信息选读

我们天然的忍耐是有限的，但基督作我们的忍耐是无限的。我们多少都有忍耐，但只到某个限度”过了这个限度之后，我们会受不了，发起脾气来。…虽然我们天然的忍耐这样有限，但基督作为忍耐却是无穷无尽、无法测度的。

保罗在监狱中一定受了许多虐待，但他还能够喜乐，并且向狱卒显明基督无限的伟大。保罗特别显出基督无穷无尽的忍耐，基督的确在保罗的肉身上显大。保罗天天在主里喜乐，他的喜乐没有随着时间消减。他能够在喜乐中显出他所经历、所享受那无法测度的基督。保罗就这样彰显、展览、高举、并颂扬基督。我不相信狱卒会跟保罗过不去，或是保罗会跟狱卒过不去。相反的，他是基督活的见证人，见证基督的力量、大能、忍耐、爱心和智慧，都是无限无量的。

## WEEK 3 — DAY 4

### Morning Nourishment

Phil. 4:4 Rejoice in the Lord always; again I will say, rejoice.

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.

At the time Paul wrote the book of Philippians, he was an elderly person. No doubt, the guards expected him to be exhausted by his imprisonment. But far from being exhausted, Paul was full of joy and rejoicing in the Lord. I am confident that he was shining forth Christ and expressing Him. Such an expression was a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible. (Life-study of Philippians, p. 49)

### Today's Reading

Our natural patience is limited, but Christ as our patience is without limit. We all have the capacity to be patient, but only to a certain extent. Then we become provoked and angry.... Although our natural patience is so limited, Christ as patience is inexhaustible and immeasurable.

Even though Paul must have been mistreated in prison, he could be happy and display to the guards the unlimited greatness of Christ. In particular, Paul displayed Christ's inexhaustible patience. Christ certainly was magnified in Paul's physical body. Day by day, Paul was happy in the Lord. His happiness did not diminish as time went by. In his happiness he could show forth the immeasurable Christ he experienced and enjoyed. By this way Paul expressed, exhibited, exalted, and extolled Christ. I do not believe that Paul was offended by the jailers or that he offended them. Rather, he was a living witness of Christ, testifying of His ability, power, patience, love, and wisdom, all without measure.



狱卒可能认为保罗很奇怪、很特别，认为他有一些东西是他们没有的。他们在保罗身上所感觉到的，乃是显大的基督。保罗在监狱里，把基督的伟大扩大地彰显了出来。他凡事放胆，无论是生，是死，总叫基督显大。因着保罗这样显大基督，他就能胜过一切的环境。（腓立比书生命读经，五七至五八页。）

保罗的生活实际上就是赐生命之灵的彰显。在保罗日常生活的每个景况中，他都是他所传扬这位基督的彰显。…在米利大岛上，他就是活这样一位成为包罗万有之灵的基督。…我们读路加（在使徒行传）对保罗生活的记载，就看见他所活的乃是包罗万有的灵，就是那成为肉体、钉死十架、复活、升天、被神高举之基督的终极完成。

在风暴的海上，主已经使保罗成为与他同船之人的主人，（徒二七 24，）也成为他们生命的保证人和安慰者。（22，25。）如今在平安的陆地上，主进一步使他不仅在迷信的人眼中成为神奇的吸引，（二八 3～6，）也成为土人的医治者和喜乐。（8～9。）在他漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他活出一种生活，远超忧虑的境域。这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似。这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！保罗在他的航程里活基督，并显大基督，（腓一 20～21，）难怪人对他和他的同伴多方尊敬，（徒二八 10，）给与上等的礼遇和最高的敬意。（使徒行传生命读经，七〇八至七一〇页。）

参读：使徒行传生命读经，第七十至七十二篇；耶利米书生命读经，第三至四篇；享受基督活而实际的路，第三至四章。

The guards may have considered Paul to be strange or peculiar, viewing him as possessing something which they did not have. What they sensed in Paul was Christ magnified. While he was in prison, Paul expressed the greatness of Christ in an enlarged way. He magnified Christ with all boldness both through life and through death. By magnifying Christ in this way, Paul could overcome any situation. (Life-study of Philipians, p. 50)

Paul's living was actually the expression of the life-giving Spirit. In every situation of his daily living, Paul was the expression of the very Christ he preached.... On the island of Malta he lived such a Christ as the all-inclusive Spirit.... As we read Luke's account [in Acts] of Paul's living, we see that his living was the all-inclusive Spirit as the consummation of the incarnated, crucified, resurrected, and God-exalted Christ.

On the sea in the storm, the Lord had already made the apostle not only the owner of his fellow voyagers (Acts 27:24), but also their life-guarantee and comforter (27:22-25). Now on the land in peace, the Lord made him further not only a magical attraction in the eyes of the superstitious people (28:3-6), but also a healer and joy to the native people (vv. 8-9). All during his long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety, but fully dignified with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that He Himself had lived on earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ. Paul in his voyage lived and magnified Christ. No wonder the people honored him and his companions with many honors (v. 10), that is, with the best respect and highest regard! (Life-study of Acts, pp. 616-617)

Further Reading: Life-study of Acts, msgs. 70-72; Life-study of Jeremiah, msgs. 3-4; CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," chs. 3-4

## 第三周 ■ 周五

### 晨兴喂养

加六 18 “弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

恩典就是复活的基督作我们的享受。…凭着这恩，我们经历那位是神圣三一之具体化身的复活基督。基督，这是灵的一位，乃是我们的复活，产生信，使我们享受祂作我们的恩典。我们乃是在我们的灵里，凭着主耶稣的恩而在神圣三一里活着。（李常受文集一九八八年第一册，四八九页。）

### 信息选读

我们说那灵是恩典的灵，（来十 29，）并不是说那灵是一个东西，恩典又是另一个东西；就好像“生命之灵”一辞，并不是说那灵与生命是两样不同的东西。相反的，那灵与生命乃是一，那灵与恩典也照样是一。…当圣经说到恩典的灵时，指明那灵就是恩典。

我们若要接受并享受恩典”就需要领悟我们的灵是我们能经历恩典唯一的地方。正如我们使用电只需要打开开关”我们要接触运行并涂抹的那灵”也唯有在我们的灵里。你若想接受恩典并享受恩典，不要运用你的心思、情感或意志。反之，要转向你的灵并运用你的灵。…我们需要从我们的心思与情感转回到灵里，在灵里我们会遇见主。

施恩的宝座不只在天上，也在我们灵里。若是施恩的宝座不在我们灵里，只在天上，我们怎能来到

## WEEK 3 — DAY 5

### Morning Nourishment

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Grace is the resurrected Christ as our enjoyment.... By this grace we experience the resurrected Christ, who is the embodiment of the Divine Trinity. Christ, the pneumatic One, is our resurrection producing the faith for our enjoyment of Him as grace. We live in the Divine Trinity by the grace of the Lord Jesus in our spirit. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 352)

### Today's Reading

To say that the Spirit is the Spirit of grace [cf. Heb. 10:29] does not mean that the Spirit is one thing and grace is another, just as the expression the Spirit of life does not mean that the Spirit and life are two different things. Rather, just as the Spirit and life are one, so the Spirit and grace are one....When the Bible speaks of the Spirit of grace, it means the Spirit as grace.

If we would receive grace and enjoy grace, we need to realize that our spirit is the only place we can experience grace. Just as electricity can be applied only by turning on the switch, so we can contact the moving, anointing Spirit only in our spirit. If you wish to receive grace and enjoy grace, do not exercise your mind, emotion, or will. Instead, turn to your spirit and exercise it....We need to turn from our mind and emotion back to the spirit, where we shall meet the Lord.

The throne of grace is not only in heaven; it is also in our spirit. If it were not in our spirit as well as in heaven, how could we come forward to it? Some

施恩的宝座前？有人会争论说，我们的灵不够大，容不下施恩的宝座。…我们可以来到施恩的宝座前这个事实，指明在经历中这宝座乃是在我们的灵里。我从经历里得知，我一转向我的灵，呼喊“主耶稣”，我就立刻感觉到施恩的宝座乃是在我的灵里。

每当我们转到灵里，呼求主名，来到施恩的宝座前，我们就应当让主登宝座。我们必须让祂在我们里面有元首的权柄、君王的权柄和主权。…有时我们在祷告中，觉得主在我们里面，但我们不愿意将宝座让给祂。我们不承认祂的君王权柄，我们高举自己在祂以上，自己登了宝座。实际说来，我们是叫主下了宝座。我们只要不让主登宝座，恩典的流就立刻停止。就在我们祷告的时候，我们需要让主在我们里面登宝座，尊崇祂为元首、为主、为王。这样，恩典在我们里面才会涌流如同江河。…启示录二十二章一至二节给我们看见，生命水的河从神和羔羊的宝座流出来。因此，神的宝座是涌流恩典的源头。叫主下宝座，把宝座从祂挪去，就是忽视恩典的源头。…我们当中许多人可以见证，只要我们不让主登宝座，我们在祷告的时候就不能领受多少恩典。

操练转到灵里并留在灵里最好的路，乃是有定时的祷告。若是你每早晨拨出十分钟祷告接触主，在这段时间，你唯一当作的事，就是操练转向灵，并且留在灵里。不要担心你那一天必须作什么。要拒绝你天然的心思、情感与意志，并且要运用你的灵来接触主。…我们接受三一神作我们的恩典并享受祂作恩典时，就要由祂所构成。我们就要一点一点生机地与祂成为一。祂要成为我们的构成成分，我们要成为祂的彰显。（加拉太书生命读经，四〇一至四〇五页。）

参读：加拉太书生命读经，第十一、三十一、三十七篇；以赛亚书生命读经，第十一、四十篇。

may argue that our spirit is not large enough to contain the throne of grace.... The fact that we can come forward to the throne of grace indicates that, experientially, it is in our spirit. From my experience I know that when I turn to my spirit and call, "Lord Jesus," I immediately have the sense that the throne of grace is in my spirit.

Whenever we approach the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord. We must give Him the headship, kingship, and lordship in us.... Sometimes as we are praying we sense that the Lord is within us, but we are not willing to give Him the throne. Instead of recognizing His kingship, we exalt ourselves above Him and put ourselves on the throne. In a very practical way, we dethrone the Lord. Whenever we fail to enthrone the Lord, the flow of grace stops. At the very time we are praying, we need to allow the Lord to be on the throne within us, honoring Him as the Head, the Lord, and the King. Then grace will flow within us as a river. In Revelation 22:1 and 2 we see that the river of water of life proceeds out of the throne of God and of the Lamb. God's throne is thus the source of the flowing grace. To dethrone Him, to take the throne away from Him, is to disregard the source of grace. This causes the flow of grace to cease.... Many of us can testify that whenever we fail to enthrone the Lord, we do not receive much grace in our times of prayer.

The best way to practice turning to the spirit and staying in the spirit is to have fixed times for prayer. Suppose you set aside ten minutes in the morning to contact the Lord in prayer. During this time, the only thing you should do is exercise yourself to turn to the spirit and stay in the spirit. Do not be concerned about all the things you must do that day. Reject your natural mind, emotion, and will and exercise your spirit to contact the Lord. As we receive the Triune God as our grace and enjoy Him as grace, we shall be constituted of Him. Little by little, we shall become one with Him organically. He will become our constituent, and we shall become His expression. (Life-study of Galatians, pp. 326-330)

Further Reading: Life-study of Galatians, msgs. 11, 31, 37; Life-study of Isaiah, msgs. 11, 40

## 第三周 ■ 周六

### 晨兴喂养

加六 17 “从今以后，人都不要搅扰我，因为我身体上带着耶稣的烙印。”

启二二 21 “愿主耶稣的恩与众圣徒同在。阿们。”

我们要知道保罗为什么在提到平安（加六 16）与恩典（18）之间，插进“耶稣的烙印”，（17，）这是非常要紧的。…当他写到平安与恩典时，他里面有一个领悟：他享受平安，乃是因为他带着耶稣的烙印。…保罗借着享受恩典，就进入平安的情形里。他带着耶稣的烙印，借此就蒙保守在这平安里。…只要带着耶稣的烙印，就会保守我们在平安里。但我们若拒绝带着这些烙印，就会受搅扰，我们的平安就会消失。我们一旦失去了平安，就很难继续享受恩典。（加拉太书生命读经，三三一至三三三页。）

### 信息选读

加拉太六章十七节的烙印是指烙在奴仆身上的记号，以指明他们的主人。就保罗说，他是基督的奴仆，（罗一 1，）他的烙印，在肉身方面，是他在忠信服事他的主人时，所受之伤的疤痕；（林后十一 23 ~ 27；）在属灵方面，是表征他所过生活的特征，与主耶稣在地上所过的一样。这样的生活，乃是不断地被钉死，（约十二 24，）行神的意思，（六 38，）不寻求自己的荣耀，只寻求神的荣耀，（七 18，）服从并顺从神，以至死在十字架上（腓二 8）等等。使徒跟从主耶稣的榜样，带着烙印，就是主生活的特征，与犹太教徒完全不同。…保罗因着忠信服事基督而多次受伤。他在林后十一章二十四至

## WEEK 3 — DAY 6

### Morning Nourishment

Gal. 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

It is important to know the reason Paul inserted a word [in Galatians 6:17] about the brands of Jesus between his mention of peace [in verse 16] and grace [in verse 18].... As he was writing about peace and grace, he had the realization within him that he enjoyed peace because he was bearing the brands of Jesus.... Through the enjoyment of grace, Paul was brought into a peaceful state. He was maintained in this peace by bearing the brands of Jesus. Bearing the brands of Jesus will also keep us at peace. But if we refuse to bear these brands, we shall be troubled, and our peace will disappear. Then, having lost our peace, it will be difficult for us to continue in the enjoyment of grace. (Life-study of Galatians, pp. 271-272)

### Today's Reading

The word brands in Galatians 6:17 refers to the marks branded on slaves to indicate their owners. With Paul, a slave of Christ (Rom. 1:1), physically the brands were the scars of his wounds received in his faithful service to his Master (2 Cor. 11:23-27). Spiritually, they signify the characteristics of the life he lived, a life like that lived by the Lord Jesus when He was on this earth. Such a life is continually crucified (John 12:24), doing the will of God (6:38), seeking not its own glory but the glory of God (7:18), and submissive and obedient to God, even unto the death of the cross (Phil. 2:8). Paul followed the pattern of the Lord Jesus, bearing the brands, the characteristics of His life. In this he was absolutely different from the Judaizers. Paul had been wounded many times because of his faithfulness in service to Christ. In 2 Corinthians 11:24 and 25 he tells us that five times he received “forty stripes less one,” that three times

二十五节告诉我们，他给鞭打五次，每次四十，减去一下；给棍打了三次，给石头打了一次。因此，他身上有许多的伤痕，见证他服事基督的年月。这些伤痕也可以看作是耶稣的烙印。

我们读四福音的时候，看见一个一直过着钉十字架生活之人的画像。这种生活乃是一个烙印。因此，主耶稣在地上的时候，祂带着这样一个烙印。祂受人逼迫、嘲笑、藐视和厌弃。但是，祂没有说什么来为自己辩护。相反的，祂过一种钉十字架的生活，带着烙印，说出祂乃是属于父神。保罗效法主耶稣过这种生活。他在腓立比三章十节说到“同祂受苦的交通”。保罗活在耶稣受苦的交通过里，带着耶稣的烙印，这是他过钉十字架生活的标记。当保罗以平安的话问候加拉太人时，想起一事实，就是耶稣的烙印保守他在这平安里。因为他遭逼迫、藐视、嘲笑、弃绝、定罪，他实在能够说，他乃是带着耶稣的烙印。

说了耶稣的烙印以后，保罗说，“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”（加六18。）主耶稣基督的恩乃是三一神具体化身在子里，又实化为赐生命之灵的全备供应，借着我们的运用，给我们享受。一方面，我们带着耶稣的烙印，受逼迫、过钉十字架的生活；另一方面，我们享受基督的恩，并经历那灵全备的供应。哦，包罗万有之灵丰富而全备的供应与我们的灵同在！

保罗被控告是一个异端、邪派的头目，但他知道他乃是活新造，并且在他的灵里享受包罗万有之灵全备的供应。加拉太书指明，我们若带着耶稣的烙印，过钉十字架的生活，我们就要在我们的灵里享受赐生命之灵的供应。（加拉太书生命读经，三三三至三三四、三三六至三三七页。）

参读：李常受文集一九九四至一九九七年第一册，罗马书结晶读经，第二十四章。

he was beaten with rods, and that once he was stoned. Therefore, there were many scars on his body testifying of his years of service to Christ. These scars may also be considered the brands of Jesus.

As we read the four Gospels, we see the portrait of a Man constantly living a crucified life. This kind of life is a brand. Thus, when the Lord Jesus was on earth, He bore such a brand. He was persecuted, ridiculed, despised, and rejected. However, He did not say anything to defend Himself. Instead, living a crucified life, He bore a brand to show that He belonged to God the Father. Paul followed the Lord Jesus to live this kind of life. In Philippians 3:10 he refers to “the fellowship of His sufferings.” As one who lived in the fellowship of Jesus’ sufferings, Paul bore the brands of Jesus as the sign that he lived a crucified life. When Paul was greeting the Galatians with a word of peace, he was reminded of the fact that it was the brands of Jesus that kept him in this peace. Because he was persecuted, despised, ridiculed, rejected, and condemned, he could truly say that he bore the brands of Jesus.

After referring to the brands of Jesus, Paul says, “The grace of our Lord Jesus Christ be with your spirit, brothers. Amen” [Gal. 6:18]. The grace of the Lord Jesus Christ is actually the bountiful supply, the all-inclusive enjoyment, of the life-giving Spirit. On the one hand, we bear the brands of Jesus, are persecuted, and live a crucified life; on the other hand, we enjoy the grace of Christ and experience the bountiful supply of the Spirit. Oh, the rich and bountiful supply of the all-inclusive Spirit is with our spirit!

Paul was accused of being the ringleader of a sect, a cult, but he knew that he was living a new creation and was enjoying the bountiful supply of the all-inclusive Spirit in his spirit. As the book of Galatians indicates, if we bear the brands of Jesus and live a crucified life, we shall enjoy the supply of the life-giving Spirit in our spirit. (Life-study of Galatians, pp. 272-276)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 24

# 第三周诗歌

557

## 祷告 — 在至圣所里

特 (英 770)

A 大调

4/4

$\overset{A}{5} \overset{5}{5} \underline{1 \cdot 2} 3 - \mid \overset{D}{1} \overset{2} 2 \overset{1 \cdot 6}{1 \cdot 6} \overset{A}{5} - \mid \overset{5}{5} \overset{5}{5} \underline{1 \cdot 2} 3 \underline{4 \cdot 3} \mid \overset{E7}{2} - - 0 \mid$

一 进入至圣所，摸主施恩座，恩惠临到如同江河；

$\overset{A}{5} \overset{5}{5} \underline{1 \cdot 2} 3 - \mid \overset{D}{1} \overset{2} 2 \overset{1 \cdot 6}{1 \cdot 6} \overset{A}{5} - \mid \overset{5}{5} \overset{5}{5} \underline{1 \cdot 2} 3 \underline{2 \cdot 2} \mid \overset{A}{1} - - 0 \mid$

进入至圣所，摸主施恩座，恩惠临到如同江河。

$3 \cdot \underline{2} \underline{2} 1 \cdot \mid \overset{D}{1} \cdot \overset{A}{6} \overset{6}{6} \overset{5}{5} \cdot \mid \overset{5}{5} \overset{5}{5} \underline{1 \cdot 2} 3 \underline{4 \cdot 3} \mid \overset{E}{2} - - 0 \mid$

阿利路亚！阿利路亚！恩惠临到如同江河；

$\overset{A}{3} \cdot \underline{2} \overset{F\#m}{2} \underline{2} 1 \cdot \mid \overset{D}{1} \cdot \overset{A}{6} \overset{G\#}{6} \overset{5}{5} \cdot \mid \overset{5}{5} \overset{5}{5} \underline{1 \cdot 2} 3 \underline{2 \cdot 2} \mid \overset{A}{1} - - - \parallel$

阿利路亚！阿利路亚！恩惠临到如同江河。

二 进入至圣所，幔内过生活， 荣光照耀将我射过；  
 进入至圣所，幔内过生活， 荣光照耀将我射过。  
 阿利路亚！阿利路亚！ 荣光照耀将我射过；  
 阿利路亚！阿利路亚！ 荣光照耀将我射过。

三 回到灵里面，祷告在主前， 摸着生命活水泉源；  
 回到灵里面，祷告在主前， 摸着生命活水泉源。  
 阿利路亚！阿利路亚！ 摸着生命活水泉源；  
 阿利路亚！阿利路亚！ 摸着生命活水泉源。

# WEEK 3 — HYMN

## In the holiest place

Prayer — In the Holiest

770

1. In the ho - liest place, touch the throne of grace, Grace as a riv - er shall flow;

In the ho - liest place, touch the throne of grace, Grace as a riv - er shall flow.

**Chorus**

(C) Hal - le - lu - jah! Hal - le - lu - jah! Grace as a riv - er shall flow;

Hal - le - lu - jah! Hal - le - lu - jah! Grace as a riv - er shall flow.

2. In the holiest place, live before His face,  
 Light of glory thru me will shine;  
 In the holiest place, live before His face,  
 Light of glory thru me will shine.

Hallelujah! Hallelujah!  
 Light of glory thru me will shine;  
 Hallelujah! Hallelujah!  
 Light of glory thru me will shine.

3. To the spirit turn, and the incense burn,  
 Touch the living fountain of life;  
 To the spirit turn, and the incense burn,  
 Touch the living fountain of life.

Hallelujah! Hallelujah!  
 Touch the living fountain of life;  
 Hallelujah! Hallelujah!  
 Touch the living fountain of life.



## 第四周

### 与神圣三一同活（一）

与基督这以马内利同活，  
并有复活的基督活在我们里面

诗 290， 补 431

读经：太一 21 ~ 23， 十八 20， 二八 20， 提后四 22， 约十四 17

### 【周一】

壹 活在神圣的三一里，就是住留在祂里面，停留在祂里面，以祂作我们的家而居住在祂里面；与神圣三一同活，就是让祂住在我们里面，使我们有祂的同在，祂的人位，作我们的享受——约十五 4：

一 这住留的灵，即内住的灵，乃是我们与三一神互相住留、互相内住的元素和范围——约壹四 13， 16 下。

二 我们需要对新约的整个启示有鸟瞰的眼光——新约的四分之一与我们活在三一神里有关，四分之三与我们与三一神同活有关。

贰 与神圣三一同活，就是与基督这以马内利同活——“看哪，必有童女怀孕生子，人要

## Week Four

### Living with the Divine Trinity (1) Living with Christ as Emmanuel and Having the Resurrected Christ Living in Us

Hymns: 389, 535

Scripture Reading: Matt. 1:21-23; 18:20; 28:20; 2 Tim. 4:22; John 14:17

### §Day 1

**I. To live in the Divine Trinity is to abide in Him, to remain in Him, to dwell in Him as our home; to live with the Divine Trinity is for Him to abide in us so that we may have His presence, His person, with us for our enjoyment—John 15:4:**

A. The abiding Spirit, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and the Triune God—1 John 4:13, 16b.

B. We need to have a bird's-eye view of the entire revelation of the New Testament—one-fourth of the New Testament is concerning our living in the Triune God, whereas three-fourths of the New Testament is concerning our living with the Triune God.

**II. To live with the Divine Trinity is to live with Christ as Emmanuel—“Behold, the virgin shall be with child and shall bear a son, and**



称祂的名为以马内利（以马内利翻出来，就是神与我们同在）”——太一 23:

- 一 神的心意是要将祂自己作为生命，（罗八 2, 6, 10 ~ 11,）分赐到我们这三部分——灵、魂、体——的人里，使我们成为祂的众子，（14 ~ 15, 19, 23, 29, 17,）好构成基督的身体，（十二 4 ~ 5,）使我们可以成为新耶路撒冷这生命的城。（启二二 1 ~ 2。）
- 二 我们要经历三一神作生命分赐到我们里面，就需要是与基督这以马内利同活的人；马太福音是一卷论到以马内利——神成为肉体与我们同在——的书——一 21 ~ 23。
- 三 耶稣的同在就是以马内利，神与我们同在：
  - 1 祂在我们的聚集中与我们同在——十八 20。
  - 2 祂天天与我们同在——二八 20。
  - 3 祂在我们灵里与我们同在——提后四 22：
    - a 今天我们的灵就是以马内利的地——赛八 7 ~ 8。
    - b 因为神与我们同在，仇敌绝不能占取以马内利的地——10 节，参约壹五 4，约三 6。

## 【周二】

- 四 实际的以马内利，乃是实际的灵，作为终极完成的三一神在我们灵里的同在；祂与我们的同在一直在我们的灵里，不仅是天天的，也是时时刻刻的——一 14, 十四 16 ~ 20, 林前十五 45 下, 提后四 22:
  - 1 我们聚集在一起，教训三一神的圣言，就能享受祂的同在——太十八 20, 二八 20, 诗一一九 130, 徒六 4。
  - 2 我们借着作三一神同在的那灵，享受恩典与平安——

they shall call His name Emmanuel' (which is translated, God with us)"——Matt. 1:23:

- A. God's intention is to dispense Himself as life (Rom. 8:2, 6, 10-11) into us, the tripartite men——into our spirit, soul, and body——to make us His sons (vv. 14-15, 19, 23, 29, 17) for the constituting of the Body of Christ (12:4-5) so that we may become the New Jerusalem as the city of life (Rev. 22:1-2).
- B. In order for us to experience the dispensing of the Triune God as life into our being, we need to be those who are living with Christ as Emmanuel; Matthew is a book on Emmanuel——God incarnated to be with us——1:21-23.
- C. The presence of Jesus is Emmanuel, God with us:
  1. He is with us in our gatherings——18:20.
  2. He is with us all the days——28:20.
  3. He is with us in our spirit——2 Tim. 4:22:
    - a. Today our spirit is the land of Immanuel——Isa. 8:7-8.
    - b. Because God is with us, the enemy can never take over the land of Immanuel——v. 10; cf. 1 John 5:4; John 3:6.

## §Day 2

- D. The practical Emmanuel is the Spirit of reality as the presence of the consummated Triune God in our spirit; His presence is always with us in our spirit, not only day by day but also moment by moment——1:14; 14:16-20; 1 Cor. 15:45b; 2 Tim. 4:22:
  1. We can enjoy the presence of the Triune God in gathering together for the teaching of His holy Word——Matt. 18:20; 28:20; Psa. 119:130; Acts 6:4.
  2. We enjoy grace and peace through the Spirit as the presence of the Triune

加六 18，徒九 31。

3 那灵的引导和见证，就是祂的同在—罗八 14，16。

4 我们借着三一神作为那灵的同在，享受三一神的分赐—林后十三 14。

五 我们要与基督这以马内利同活，就需要在祂神圣的同在里，祂的同在就是赐生命的灵作为三一神的终极完成—加五 25：

1 与基督同活，我们仍然活着，但不是单凭我们自己，乃凭基督这以马内利活在我们里面并与我们同活；三一神无法在我们外面完成祂将自己分赐到我们里面的心意；因此，祂与我们的同在必须是里面的—二 20。

2 以马内利是我们的生命和人位，我们是祂的器官，与祂一同生活如同一人；我们的得胜在于以马内利，耶稣的同在。

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

### 【周三】

六 我们若要进入、据有并享受包罗万有的基督作美地的实际，就必须是凭主的同在而作；主应许摩西：“我的同在必和你同去，我必使你得安息；”（出三三 14；）神的同在就是祂的道路，就是我们将我们（祂的子民）当行的路指示我们的“地图”：

1 我们要为着神的建造完全得着并据有基督这包罗万有的地，就必须抓牢这一个原则：神的同在乃是一切问题的准则；我们无论作什么，都必须注意我们有否神的同在；我们若有神的同在，就有一切，但我们若

God—Gal. 6:18; Acts 9:31.

3. The Spirit's leading and witnessing are His presence—Rom. 8:14, 16.

4. We enjoy the dispensing of the Triune God through His presence as the Spirit—2 Cor. 13:14.

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

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

2. Emmanuel is our life and person, and we are His organ, living together with Him as one person; our victory depends upon Emmanuel, the presence of Jesus.

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

### §Day 3

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

1. In order for us to fully gain and possess Christ as the all-inclusive land for God's building, we must hold on to the principle that God's presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God's presence; if we have God's presence, we

失去神的同在，就失去一切—太一 23，提后四 22，加六 18，诗二七 4，8，五一 11，林后二 10。

2 主的同在，主的微笑，是支配的原则；我们必须学习受主直接、头手的同在（不是祂间接的同在）的保守、掌管、管理并指引。

3 “我年轻时，人教导我各种得胜、圣别、并属灵的方法。然而，这些方法没有一样管用。至终，经过六十八年以上的经历，我发现除了主的同在以外，没有一样管用。祂与我们同在，乃是一切” —约书亚记生命读经，五八至五九页。

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

## 【周四】

叁 与神圣三一同活，就是有复活的基督活在我们里面—加二 20 下，腓一 19 ~ 21 上：

一 复活是一个人位，因为基督说，祂就是复活；（约十一 25；）赐生命的灵作为实际的灵乃是复活基督和基督复活大能的实际。（林前十五 45 下，约十四 17，十六 13，约壹五 6，腓三 10，出三十 22 ~ 25。）

二 在我们的基督徒生活中，我们借着内住的灵并借着外面的环境，在基督之死的杀死之下；外

have everything, but if we lose God's presence, we lose everything—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11; 2 Cor. 2:10.

2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided not by His secondhand presence but by the direct, firsthand presence of the Lord.

3. "In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord's presence. His being with us is everything"—Life-study of Joshua, p. 48.

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

## §Day 4

III. To live with the Divine Trinity is to have the resurrected Christ living in us—Gal. 2:20b; Phil. 1:19-21a:

A. Resurrection is a person because Christ said that He is the resurrection (John 11:25); the life-giving Spirit as the Spirit of reality is the reality of the resurrected Christ and of the power of Christ's resurrection (1 Cor. 15:45b; John 14:17; 16:13; 1 John 5:6; Phil. 3:10; Exo. 30:22-25).

B. In our Christian life we are under the killing of Christ's death by the indwelling Spirit and through our outward environment; the outward

面的环境与内里的那灵合作，以杀死我们天然的人，使我们里面复活的基督得着显明——罗八 9～10，13 下，28～29，林后四 7～18：

- 1 我们若想要从神为我们所安排的环境里逃走，就不会有喜乐和平安；当我们留在这受限制的环境里，就能经历复活——弗四 1，六 20，林后一 8～9，12。
- 2 我们要经历那灵作复活基督的实际，就需要转到我们的灵里祷告、赞美、唱诗、或与神交谈；诗篇十八篇的标题指明，这篇诗乃是大卫与神圣的神在人性水平上的谈话，含示大卫与神的亲密；我们和神谈话十分钟并与祂商量之后，就会火热并满了那灵作复活的实际。

## 【周五】

三 耶稣的人性乃是祂在复活中的人性生命；主的迷人和顾惜人不是天然的，乃是凭祂在人性里复活的生命；祂在复活里过人性的生活，不是凭自己，乃是凭另一个源头，就是祂的父——约五 19，30，十四 24：

- 1 因为耶稣在祂的人性生活里活神圣的生命，所以祂的人性生活就成为一个奥秘；作为主的门徒，我们需要在我们的人性生活中活神圣的生命，以显大基督——罗十三 14，加二 20，腓一 19～21。
- 2 跟从基督的人作门徒受训练，乃是借着基督在地上的人性生活，作神人的模型——借着在人性里否认祂自己而活神，（约五 19，30，）彻底改变了他们对人的观念。（腓三 10，一 21 上。）
- 3 我们都需要作主的门徒受训练，成为神圣且奥秘的人；我们应当凭复活中神圣奥秘的生命顾惜人；“在复活中”意思是说，在我们照顾人的事上，没有一点是天然的。

environment cooperates with the inward Spirit to kill our natural man for the manifestation of the resurrected Christ within us——Rom. 8:9-10, 13b, 28-29; 2 Cor. 4:7-18:

1. If we try to escape from the environment that God has arranged for us, we will not have joy and peace; when we stay in this limited environment, we can experience resurrection——Eph. 4:1; 6:20; 2 Cor. 1:8-9, 12.
2. To experience the Spirit as the reality of the resurrected Christ, we need to turn to our spirit to pray, praise, sing, or talk to God; the title of Psalm 18 indicates that this was David's human talk with the divine God, implying David's intimacy with God; after ten minutes of talking to God and consulting with Him, we will be on fire and be full of the Spirit as the reality of resurrection.

## §Day 5

C. The humanity of Jesus is His human life in resurrection; the Lord's charming and cherishing are not natural but are by His resurrection life in humanity; He lived a human life in resurrection, not by Himself but by another source, that is, His Father——John 5:19, 30; 14:24:

1. Because Jesus lived the divine life in His human life, His human life became mystical, a mystery; as the Lord's disciples, we need to live the divine life in our human life to magnify Christ——Rom. 13:14; Gal. 2:20; Phil. 1:19-21.
2. The followers of Christ were disciplined through Christ's human living on the earth as the model of a God-man——living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).
3. We all need to be disciplined by the Lord to be divine and mystical persons; we should cherish people by the divine and mystical life in resurrection; in resurrection means that there is nothing natural in our care for people.

四 发芽的杖象征基督这位复活者，该是我们的生命、生活和我们里面的复活生命，并且这生命该发芽、开花并结出熟杏——民十七 8:

- 1 在民数记十六章所记载以色列人的背叛之后，神吩咐十二个首领接着以色列十二支派，共取十二根杖，放在会幕内见证的版前；（十七 4；）神说，“我拣选的那人，他的杖必发芽”——5 节。
- 2 十二根杖都没有叶子、没有根，都是枯死的；若有一根能发芽，哪一根就是神所拣选的；在此我们看见复活乃是神拣选的依据，而事奉的依据乃是在我们天然的生命之外；因此，发芽的杖象征我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。
- 3 一切事奉的原则，乃在于发芽的杖；神把其他的十一根杖都发还各首领，只把亚伦那根杖留在约柜里，作永远的纪念；这意思是，复活乃是事奉神的永远原则——9 ~ 10 节。
- 4 亚伦的杖发芽之后，他没有任何立场可以骄傲；他的经历表明，一切都在于神的恩典和怜悯，是我们自己办不到的——林后十二 7 ~ 9，罗九 15 ~ 16，21，23，路一 78 ~ 79。
- 5 因着我们之所以够资格乃是出于神，我们没有任何立场可以骄傲；愚昧的人才会说自己比别人好；（林后三 5，太二六 33，约二一 15，参可十一 9；）谦卑救我们免去各种的毁坏，而邀来神的恩典。（林后十二 7 ~ 9，雅四 6，参罗十二 3，加五 26，太十八 3 ~ 4，二十 20 ~ 28，林后四 5。）
- 6 复活即不是出乎天然生命的，不是出乎自己的，不

D.The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Testimony (17:4); then He said, “The rod of the man whom I choose shall bud” (v. 5).
2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God’s selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10.
4. After Aaron’s rod budded, there was no ground whatsoever for him to be proud; his experience shows that everything depends upon God’s grace and mercy, and we can do nothing in ourselves—2 Cor. 12:7-9; Rom. 9:15-16, 21, 23; Luke 1:78-79.
5. Because our sufficiency is from God, there is no ground whatsoever for us to be proud; only a foolish person would say that he is better than others (2 Cor. 3:5; Matt. 26:33; John 21:15; cf. Mark 11:9); humility saves us from all kinds of destruction and invites God’s grace (2 Cor. 12:7-9; James 4:6; cf. Rom. 12:3; Gal. 5:26; Matt. 18:3-4; 20:20-28; 2 Cor. 4:5).
6. Resurrection is everything that is not out of our natural life, not out of

是凭自己所能的；复活是我们来不及、办不到的一一8～9，四7。

- 7 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能；复活就是说，我们不行，一切乃是神作的——12，腓三10～11。
- 8 凡是我们能作的，都是在天然的范围里；我们不能作的，才是在复活的范围里；人必须到了尽头，才确知自己一无是处——太十九26，可十27，路十八27。
- 9 我们需要看见，作基督徒和得胜者不仅困难，而且不可能；唯有那位经过过程并终极完成的三一神，作为包罗万有的灵活在我们里面，才能作基督徒和得胜者；当我们需要，有所不能时，或者当我们面对困难的环境时，我们能向祂诉说；然后祂这活在我们里面的一位，就会进来面对环境，作所需要作的一切，我们就会自然而然地活基督——腓四5～7，12，一21上。

ourselves, and not based on our ability; resurrection speaks of the things that are beyond us, which we cannot do in ourselves——1:8-9; 4:7.

7. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able; resurrection means that everything is done by God, not by ourselves——1:12; Phil. 3:10-11.
8. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness——Matt. 19:26; Mark 10:27; Luke 18:27.
9. We need to see that to be a Christian and an overcomer is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian and an overcomer; when we have a need, a disability, or when we are facing a difficult situation, we can talk to Him about it; then He, the One who lives in us, will come in to face the situation and to do whatever is needed, and we will spontaneously live Christ——Phil. 4:5-7, 12; 1:21a.



## 第四周 ■ 周一

### 晨兴喂养

约十五 4 “你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。”

约壹四 13 “神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。”

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

活在神圣三一里就是以祂作我们的家，而居住在祂里面。活在祂里面，就是住留在祂里面，停留在祂里面。…祂是否住在我们里面，乃在于我们是否住在祂里面。活在基督里，住在基督里，乃是我们对三一神之享受的头一部分。…我们享受的第二部分…由主论到祂住在我们里面的话表达出来。祂住在我们里面，就把祂的同在带给我们，这样，我们就与祂同活。活在祂里面，把我们放在享受祂的地位上。与祂同活乃是享受的本身。与神圣三一同活，就是享受神圣的三一。

我们需要对新约的整个启示有鸟瞰的眼光…就是，新约的四分之一与我们活在三一神里有关，四分之三与我们与三一神同活有关。（李常受文集一九八八年第一册，四九二、四九四页。）

### 信息选读

神所赐住在我们里面的那灵，（雅四 5，罗八 9，11，）乃是我们灵中的见证人，（16，）见证我们住在祂里面，神也住在我们里面。这居住的灵，即内住的灵，乃是我们与神互相居住、互相内住的元素和范围。祂使我们确信，我们与神是一，彼此居住，且互相内住。这由我们

## WEEK 4 — DAY 1

### Morning Nourishment

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

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

To live in the Divine Trinity is to dwell in Him as our home. To live in Him is to abide in Him, to remain in Him....Whether or not He would abide in us depends upon our abiding in Him. To live in Christ, to abide in Christ, is the first part of our enjoyment of the Triune God....The second part of our enjoyment... is conveyed by the Lord's word concerning His abiding in us. His abiding in us brings His presence to us, so we live with Him. To live in Him puts us into the position of the enjoyment of the Lord. To live with Him is the enjoyment itself. To live with the Divine Trinity is to enjoy the Divine Trinity.

We need to have a bird's-eye view of the entire revelation of the New Testament...that one-fourth of the New Testament is concerning our living in the Triune God, whereas three-fourths is concerning our living with the Triune God. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 355-356)

### Today's Reading

The Spirit, whom God has given to dwell in us (James 4:5; Rom. 8:9,11), is the witness in our spirit (Rom. 8:16), witnessing that we dwell in God and God in us. The abiding Spirit, that is, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and God. By Him we are assured that we and God are one, that we abide in each other, indwelling each



习惯地用祂的爱彼此相爱（约壹四 12）的生活得着证明。（圣经恢复本，约壹四 13 注 2。）

耶稣一点不差就是神与我们同在。这是我们的经历。神告诉我们，祂的名是耶稣。但我们接受祂并经历祂时，我们说耶稣是神与我们同在。…我们经历耶稣时，祂就是以马内利，神与我们同在。…我们若经历（耶稣），立刻会说，“这是神！这不是远离我们的神，或在诸天之上的神，乃是与我们同在的神。”…耶稣是我们的救恩。我们经历这救恩之后，我们说，“这是神与我们同在，成了我们的救恩。”耶稣是我们的忍耐。但我们经历祂作我们的忍耐时，我们说，“这忍耐是神与我同在。”耶稣是道路和真理，但我们经历祂作道路和真理时，我们说，“这道路和这真理就是神与我同在。”

每当我们被聚集到耶稣的名里，祂就与我们同在。（太十八 20。）这…是以马内利，神与我们同在。在我们的聚会中，耶稣的同在实际上就是神与我们同在。…耶稣天天与我们同在，直到这世代的终结。（二八 20。）“天天”包括今天。不要忘了今天。许多基督徒以为耶稣天天与我们同在，只有今天例外。但耶稣今天、现在就与我们同在！…耶稣不仅在我们中间，祂也在我们灵里。提后四章二十二节说，“愿主与你的灵同在。”这位与我们的灵同在的耶稣就是以马内利，神与我们同在。

按以赛亚八章七至八节看，仇敌企图占取以马内利的地。不要以为这话只是为着以色列人。今天我们的灵就是以马内利的地。因此，我们自己就是以马内利的地。仇敌撒但和他一切的军兵，要尽其全力占取这以马内利的地，就是占取我们的灵和我们这人。…十节告诉我们，因为神与我们同在，仇敌绝不能占取以马内利的地。…也许上周撒但二十一次企图要占取你，但每次都失败了。因着以马内利，因着神与我们同在，你仍在这里。（马太福音生命读经，八九至九三页。）

参读：在神圣三一里并同神圣三一活着，第八、十章；马太福音生命读经，第六篇。

other mutually. This is evidenced by our living, a living in which we love one another habitually with His love (1 John 4:12). (1 John 4:13, footnote 1)

Jesus is nothing less than God with us. This is our experience. God told us that His name is Jesus. But as we receive Him and experience Him, we say that Jesus is God with us. When we experience Jesus, He is Emmanuel, God with us.... If we would experience [Jesus], we would immediately say, "This is God! This is not God far away from me, or God in the heavens, but God with me."... Jesus is our salvation. After we experience this salvation, we say, "This is God with us to be our salvation." Jesus is our patience. But when we experience Him as our patience, we say, "This patience is God with me." Jesus is the way and the truth, but when we experience Him as the way and the truth, we say, "This way and this truth are just God with me."

Whenever we are gathered together into the name of Jesus, He is with us (Matt. 18:20).... This is Emmanuel, God with us. The presence of Jesus in our meetings is actually God with us. Jesus is with us all the days, even "until the consummation of the age" (28:20). "All the days" includes today. Do not forget about today. Many Christians think that Jesus is present all the days, except today. But Jesus is with us now, today! Jesus is not only among us; He is in our spirit. Second Timothy 4:22 says, "The Lord be with your spirit." This Jesus who is with our spirit is Emmanuel, God with us.

According to Isaiah 8:7-8, the enemy may try to take over the land of Immanuel. Do not think this word is only for the children of Israel. Today our spirit is the land of Immanuel. Thus, we ourselves are the land of Immanuel. The enemy, Satan, with all his army will do everything he can to take over this land of Immanuel, that is, to take over our spirit and our being. Isaiah 8:10 tells us that because God is with us, the enemy can never take over the land of Immanuel.... Perhaps during the past week Satan tried twenty-one times to take you over, but he failed every time. You are still here because of Emmanuel, because of God with us. (Life-study of Matthew, pp. 75-77)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," chs. 8, 10; Life-study of Matthew, msg. 6

## 第四周 ■ 周二

### 晨兴喂养

约十四 17“就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。”

加五 25“我们若凭着灵活着，也就当凭着灵而行。”

三一神经过成为肉体 and 复活的过程，好将祂自己分赐到我们里面。借着成为肉体，祂能成为在信徒外面的以马内利；但这只会部分的达成祂要与我们同在的心意。祂外面与我们同在，并没有达成祂要将自己分赐到我们里面的目的，所以祂必须经过另一个过程。这第二个过程就是祂的死与复活。在复活里，祂物质的形状成了属灵的形状。借着死与复活，祂这末后的亚当成了赐生命的灵。（林前十五 45 下。）作为赐生命的灵，祂就是以马内利，神圣三一的同在。这同在一直在我们的灵里，与我们同在，（提后四 22，）不只天天，更是每时每刻与我们同在。（李常受文集一九九〇年第一册，三七一页。）

### 信息选读

马太福音这卷书是论到以马内利—神成为肉体来与我们同在。实际的以马内利，就是实际的灵。（约十四 16 ~ 20。）当彼得与其他门徒听到主在马太十八章二十节和十八章二十节的话时，他们可能不知道主要如何与他们同在。…他们可能认为主会继续在肉身上与他们同在，这会使他们非常快乐。但在约翰十四章，主耶稣说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在。”（16。）然后在十七至十八节，主指明祂要成为这一位保惠师。

## WEEK 4 —DAY 2

### Morning Nourishment

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

The Triune God passed through the processes of incarnation and resurrection in order to dispense Himself into us. Through incarnation He could be Emmanuel outside of His believers, but this would fulfill only part of His intention in being with us. His being with us outwardly does not fulfill His purpose to dispense Himself into our being, so He had to go through another process. The second process was His death and resurrection. In resurrection His physical form became a spiritual form. Through death and resurrection, He as the last Adam became the life-giving Spirit (1 Cor. 15:45b). As the life-giving Spirit, He is Emmanuel, the presence of the Divine Trinity. This presence is always with us in our spirit (2 Tim. 4:22), not only day by day but also moment by moment. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 303)

### Today's Reading

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

马太二十八章二十节的“我”是以马内利；约翰十四章十八节那正往门徒这里来的“我”，乃是十七节里“实际的灵”。从马太福音到约翰福音，神圣的启示有一个进展。今天实际的灵就是以马内利。在使徒行传和书信里，实际的灵就是终极完成之三一神在我们灵里的同在。祂这位三一神与我们三部分人的同在，主要是内里的。三一神若在我们外面，就无法完成祂的目的，就是将祂自己分赐到我们这人里面。所以，祂与我们的同在必须是内里的。

我们必须领悟，我们终日都有另一位与我们同在。祂不仅是在外面与我们同在，更是在一天之中，分分秒秒在我们的灵里，内在的与我们同在。我们单独时，作事并说话是一个样子；但有别人与我们同在时，我们作事和说话就不一样了。…我们若更多经历以马内利，就不会作我们今天所作的许多事，诸如闲谈等等。…我们都必须领悟并认知，主耶稣是我们的救主，也是以马内利。祂是三一神与我们三部分的人同在。我们不该在自己里面或凭自己说什么或作什么，我们需要经历以马内利。

如果你每一天、每一刻都凭自己活着，你就是失败的。你必须领悟你不再是单独活着，乃是基督与你同活，并在你里面活着。当你有了这个认知，你整个生活就会有彻底的翻转。

与基督同活，我们仍然活着，但不是单凭我们自己，乃凭基督这以马内利与我们同活。以马内利这名称头一次被提到，是在以赛亚书。（七14，八8。）许多基督徒称主是耶稣，是基督，但很少基督徒称主是以马内利。我们必须学习称我们的主为“以马内利”。…以马内利是我们的生命和人位，我们是祂的器官；作为祂的器官，我们与祂同活如同一人。三一神与三部分的人一同活着。我们的得胜在于以马内利，耶稣的同在。（李常受文集一九九〇年第一册，三七〇至三七四页。）

参读：三一神作三部分人的生命，第九章；以赛亚书生命读经，第八篇。

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

We have to realize that all day long we have another One with us. He is not only with us outwardly but also with us inwardly in our spirit every minute of the day. We do and say things one way when we are alone, but when we have someone else with us, we do and say things differently. If we had more experience of Emmanuel, we would not do many of the things we do today, such as gossip....We all must have the realization and sensation that the Lord Jesus, who is our Savior, is also Emmanuel. He is the Triune God with us, the tripartite men. We should not say or do anything in ourselves or by ourselves. We need to experience Emmanuel.

If you live every day and every moment by yourself, you are defeated. You must realize that you are no longer living alone, but Christ is living with you and in you. When you have this sensation, it will revolutionize your entire life.

To live with Christ, we still live, yet not by ourselves alone but by Christ living with us as Emmanuel. The name Emmanuel is first mentioned in Isaiah (7:14; 8:8). Many Christians address the Lord as Jesus and Christ, but few address the Lord as Emmanuel. We must learn to call our Lord “Emmanuel.” Emmanuel is our life and person, and we are His organ. As His organ, we live together with Him as one person. The Triune God lives together with the tripartite man. Our victory depends upon Emmanuel, the presence of Jesus. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 302-305)

Further Reading: CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” ch. 9; Life-study of Isaiah, msg. 8

## 第四周 ■ 周三

### 晨兴喂养

出三三 14 “耶和华说，我的同在必和你同去，我必使你得安息。”

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

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

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

### 信息选读

我们若是要往前去得着（包罗万有的基督作美地的实际），我们必须是在神的同在中而去。…你记得神如何应许摩西说，“我的同在必和你同去，我必使你得安息。”（出三三 14。）这意思就是说，祂要用祂的同在领以色列人去得着那地。所以摩西对神说，“你的同在若不和我们同去，就不要把我们在这里领上去。”（15。）摩西要求神的同在必须和他同去，否则他就不去。

“我的同在必和你同去，”这是很奇特的一句话。“我的同在必和你同去。”这并不是说，祂要去；祂要去是一件事，祂的同在要去是另一件事。…许多时候神会和你同去，但是祂的同在不和你同去。许多时候神真是帮

## WEEK 4 — DAY 3

### Morning Nourishment

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

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

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

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

### Today's Reading

If we would go on to possess [the all-inclusive Christ as the reality of the good land], we must do so by the presence of the Lord....You remember how the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14). This means that He would bring the people into the possession of the land by His presence. So Moses said to the Lord, “If Your presence does not go with us, do not bring us up from here” (v. 15). Moses demanded that the Lord's presence must go with them; otherwise, he would not go.

This is quite a peculiar word: “My presence shall go.” It does not mean that He will go. He will go is one thing, and My presence shall go is another. Many times the Lord will go with you, but His presence will not. Many times the Lord will truly help you, but be assured, He is not happy with you. You will receive

助你，但是你知道，祂对你不高兴。你会得着祂的帮助，但你要失去祂的同在。祂带你到你的目的地，祂也祝福你，但在整个旅途中，你不觉得祂的同在。…我能告诉你，许多时候我并没有神的同在，只因祂对我不太高兴。祂不得不和我同去，但是祂并不开心。…祂随着去，但是祂把祂的同在扣回去，好叫我知道祂不愉快。

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

即使我们眼中带着泪水，我们天天还得这样说，“主，除了你微笑的同在，无别能使我满足。除了你荣脸上的微笑，我别的什么都不要。只要我有这一个，我就不管天塌下来，或是地裂开。全世界可以都起来反对我，但是只要你的笑脸在我身上，我就能赞美你，并且一切都可以使我满意。”主说，“我的同在必和你同去。”何等宝贝！主的同在，主的微笑，乃是支配的原则。我们必须惧怕从主有所接受，却失去祂的同在。…很可能主自己会把什么东西给你，但是那一件东西却将主的同在从你夺去。祂要帮助你，祂要祝福你，但是那个帮助，那个祝福却叫你得不着祂的同在。我们必须学习只受主同在的保守、掌管、管理并指引。我们必须告诉主，我们除了祂直接的同在之外，别的什么都不要。我们不要祂间接的同在。许多时候，你只有主间接的同在；不是头手的，不是直接的。你要学习单单受主直接、头手同在的管理。（包罗万有的基督，一三八至一四二页。）

参读：包罗万有的基督，第十一章。

His help, but you will lose His presence. He will bring you to your destination, and He will bless you, but throughout the whole trip you will not sense His presence. I can tell you that many times I did not have the presence of the Lord, simply because He was not happy with me. He had to go with me, but He was not happy.... He went along, but He withheld His presence that I might know His displeasure.

Never think that as long as the Lord helps you, it is sufficient. No, no. Far from it. We must have the Lord's presence. We must learn to pray, "Lord, if You will not give me Your presence, I will stay here with You. If Your presence does not go with me, I will not go. I will not be governed by Your help but by Your presence." We must go even further to pray, "O Lord, I do not want Your help, but I do want Your presence. Lord, I must have Your presence. I can do without Your help, but I cannot do without Your presence."

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

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

## 第四周 ■ 周四

### 晨兴喂养

约十一 25 “…我是复活，我是生命；信入我的人，虽然死了，也必复活。”

罗八 13 “…你们若靠着那灵治死身体的行为，必要活着。”

林后四 11 “因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”

复活就是那灵，而那灵乃是经过过程并终极完成的三一神。神、基督、和基督的死与复活，都已经复合在这一个复合的灵里，这灵乃是基督复活的实际。

复活是一个人位，因为基督说，祂就是复活。生命和光也是人位。基督说，祂就是生命，（约十四 6，）祂就是光。（八 12。）…但没有一节说基督是死。我们可以用所有格的说法说，“基督的”死，因为死不是终极的完成；终极的完成乃是复活。三一神所经过的过程，终极完成于复活。因此，复活就是这位终极完成的神。（李常受文集一九九一至一九九二年第二册，五八九至五九〇页。）

### 信息选读

人生满了烦恼、忧虑、和各种悲伤的事。我们唯有借着这位是复活的神，才能使我们全人摆脱这些事；这位复活的神就是那灵。那灵杀死，那灵也叫人复活。这是因为基督杀死的死和祂拔高的复活，都复合在我们所享受的复合之灵里。当我们享受复合的灵时，我们就经历了内里的杀死和内里的复活。只要我们有这种杀死和复活，我们就有神。杀死加

## WEEK 4 — DAY 4

### Morning Nourishment

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

Rom. 8:13 ...If by the Spirit you put to death the practices of the body, you will live.

2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

Resurrection is the Spirit, and the Spirit is the processed and consummated Triune God. God, Christ, and Christ's death and resurrection have been compounded into this one compound Spirit, who is the very reality of Christ's resurrection.

Resurrection is a person, because Christ said that He is the resurrection. Life and light are also a person. Christ said that He is the life (John 14:6) and the light (8:12)... But no verse says that Christ is death. We can say Christ's death, using the possessive case, because death is not the consummation. The consummation is resurrection. The processes through which the Triune God passed consummated in resurrection. Thus, resurrection is the very consummated God. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 442-443)

### Today's Reading

Human life is full of troubles, worries, and all kinds of sorrows. We can rid our being of these things only by our God who is resurrection, which is the Spirit. The Spirit kills, and the Spirit also resurrects. This is because Christ's killing death and His uplifting resurrection are compounded in the compound Spirit, whom we are enjoying. As we enjoy the compound Spirit, we are experiencing the inner killing and the inner resurrecting. As long as we have this killing plus the resurrecting, we have God. Killing plus resurrecting

上复活就是神。神在我们里面运行，在我们里面工作，并在我们里面起作用。…祂将祂自己给我们，作我们所需要的一切，以过基督徒的生活。

我们需要一直经历那灵对基督复活及其大能的应用。…五位姊妹可能住在同一个公寓里；在这公寓里，她们每一个人都必须谨慎地作每一件事，不然她们就会彼此冒犯。…我们若想要从神为我们安排的环境里逃走，就不会有喜乐和平安；当我们留在这受限制的环境里，就能经历复活。

为了要经历复活，我们也需要在话语上受限制。…要经历那灵作复活的实际，我们需要转到我们的灵里祷告、赞美、唱诗、或与神交谈。…我们需要和神谈话并与祂商量。我们和神谈话十分钟之后，就会火热并满了那灵作复活的实际。

在神的神圣和主宰的安排之下，我们整个的环境都是一种杀死。我们环境中的一切事物，就像刀一样杀死我们。妻子、丈夫、儿女、弟兄、以及我们环境里的每一件事物，都是主所用来杀死我们的刀子。…十字架的杀死（就是基督之死的杀死）引进复活。当我们乐意受苦并被杀死的时候，我们就活基督，显大基督，并且基督也显明在我们身上。然后，我们就被变化。…当我们在基督之死的杀死之下，基督这真实的一位必须在我们身上被显明。

每一件和我们有关的事，都是在主的主宰安排之下。我们有什么样的工作，我们和谁结婚，完全都不在于我们。一位弟兄可能拣选一位姊妹作妻子，后来却可能想自己选错了。这就是为什么主吩咐作丈夫的要爱他们的妻子。（弗五 25。）在主的主宰安排下，我们每天都像羊被牵到宰杀之处，（罗八 36，）…每一天我们都在基督之死的杀死下，使祂的生命能显明在我们的身体上，以更新我们里面的人。（李常受文集一九九一至一九九二年第二册，五九一至五九二、六四四至六四七页。）

参读：基督徒的生活，第七、十、十四篇。

is God. God moves in us, works in us, functions in us.... He gives us Himself as everything we need to live the Christian life.

We need to experience the Spirit's application of Christ's resurrection and its power all the time.... Five sisters may live in one apartment unit. In this apartment each of them has to do everything carefully. Otherwise, they can offend one another.... If we try to escape from the environment that God has arranged for us, we will not have joy and peace. When we stay in this limited environment, we can experience resurrection.

In order to experience resurrection, we also need to be limited in our speaking....To experience the Spirit as the reality of resurrection, we need to turn to our spirit to pray, praise, sing, or talk to God....We need to talk to God and consult with Him. After ten minutes of talking to God, we will be on fire and full of the Spirit as the reality of resurrection.

Under God's divine and sovereign arrangement, our entire environment is a killing. All the things in our environment are like knives to kill us. The wives, the husbands, the children, the brothers, and everything in our environment are used by the Lord as knives to kill us. The killing of the cross, the killing of Christ's death, ushers in resurrection. When we are willing to suffer and be killed, we live Christ, we magnify Christ, and Christ is manifested in us. Then we are transformed.... As we are under the killing of Christ's death, Christ as the genuine One needs to be manifested in us.

Everything related to us is under the Lord's sovereign arrangement. What kind of job we have and whom we marry are altogether not up to us. A brother may choose a sister to be his wife, but later this brother may think that he made a mistake. This is why the Lord charges the husbands to love their wives (Eph. 5:25). Under the Lord's sovereign arrangement, we are like lambs brought to the slaughter every day (Rom. 8:36).... Every day we are under the killing of Christ's death that His life may be manifested in our body in the renewing of our inner man. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 443-444, 481-483)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," chs. 7, 10, 14

## 第四周 ■ 周五

### 晨兴喂养

约五 19 “…子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交感，模成祂的死。”

创造亚当的那一位，来成了一个人，并在复活中过人性的生活。祂否认祂天然的人性。祂绝不从自己作任何事。（约五 19, 30。）…我们也不该在我们天然的生命里作任何事，乃该在基督复活的生命里作事。耶稣在这地上虽然在肉体里生活行事，但祂弃绝这肉体。祂弃绝祂天然的生命。

有些人天生在他们天然的人性里就是迷人、吸引人、并令人愉快的。…这些人是在他们天然的人性里令人着迷，但却是不真实的。事实上，他们是在表演，像戏院里的演员一样。当你接近一个令人着迷的人，你会发现他其实不是那么迷人。…在我们天然的人性里顾惜人，是不真的。这就是为什么我们必须在耶稣的人性里顾惜人。主的迷人和顾惜人不是天然的，乃是凭祂在人性里复活的生命。（李常受文集一九九四至一九九七年第五册，一九二至一九三页。）

### 信息选读

在耶稣复活以前，祂就是在复活里。祂是一个在复活中过人性生活的人，祂不凭自己，乃凭另一个源头，就是祂的父而活。因此，祂能说，祂说话时乃是父在祂里面作事。（约十四 10。）祂与父乃是一。今天我们若过这样的生活，就是凭复活在人性中的生活，每一个人就会看见，在我们身上有点不一样的东西。我们会是甜美、迷人、吸引人的，而没有任何欺骗或假冒为善。…

## WEEK 4 — DAY 5

### Morning Nourishment

John 5:19 ...The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

The One who created Adam came to be a man and lived a human life in resurrection. He denied His natural humanity. He never did anything out of Himself (John 5:19,30)...We also should not do anything in our natural life but in Christ's resurrection life. Jesus was living and walking on this earth in His flesh, but He rejected this flesh. He rejected His natural life.

Some people are charming, attractive, and cherishing in their natural humanity by birth....Those who are charming in their natural humanity, however, are not real....When you get close to a charming man, you will find out that he actually is not that charming....To cherish people in our natural humanity is not genuine. This is why we must cherish people in the humanity of Jesus. The Lord's charming and cherishing are not natural but are by His resurrection life in humanity. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 142-143)

### Today's Reading

Jesus was in resurrection before He was resurrected. He was a person living a human life in resurrection, not by Himself but by another source, that is, His Father. Thus, He could say that when He spoke, that was the Father working within Him (John 14:10). He was one with the Father. If we live such a life today, a life in humanity by resurrection, everyone will realize that there is something different about us. We will be sweet, charming, and attractive, without deception or hypocrisy. When we visit people, we must have the



我们去探访人时，必须有主的同在。祂的同在是一个迷人的因素，而祂的同在乃是来自十字架加上复活。我们必须是一个在十字架上，也在复活里的人。然后我们就有三一神真实地与我们同在，而那个同在就是复活。

〔主耶稣〕是个犹太人，毫无疑问的，祂有犹太人的外貌。祂有犹太人的血与肉，有人的生命和性情。但祂在祂的人性生活中乃是凭另一个生命活着；这另一个生命就是神圣的生命。因为祂在祂的人性生活中活神圣的生命，所以祂的人性生活就成为一个奥秘。从祂的人性生活中，有神圣的东西出来。

在那三年半中，无论主作什么，都是表号，有所表征。（二 11 注 2。）每一个神迹都是表号。主用五饼二鱼食饱五千人是一个神迹。门徒看见这件大事，必定很兴奋；但是过后主要他们把所有剩下的零碎收拾起来。那也是一个表号。（太十四 20 注 1。）主是神圣且奥秘的。

在约翰八章，一个犯罪的妇人被带到主那里。最后主对她说，“没有人定你的罪么？”（10。）她说，“主啊，没有。”耶稣说，“我也不定你的罪；去吧，从今以后不要再犯罪了。”（11。）…主耶稣是彰显出来的神，但祂不定一个罪人的罪；…祂是一个神圣且奥秘的人，生活在神圣奥秘的范围中，以神圣奥秘的方式作每一件事。我们应当是这样的人。…那些在我们身边的人应当感觉到我们有一样特别的东西。这个特别的东西乃是神圣且奥秘的。我们都需要作主的门徒受训练，成为神圣且奥秘的人。…跟从基督的人作门徒受训练，乃是借着基督在地上的人性生活，作神人的模型—借着在人性里否认祂自己而活神，（五 19, 30,）彻底改变了他们对人的观念。（腓三 10, 一 21 上。）（李常受文集一九九四至一九九七年第五册，一九六至一九七、一〇〇至一〇二页。）

参读：活力排，第二、十篇。

Lord's presence. His presence is the charming factor, and that presence comes from the cross plus resurrection. We must be a person on the cross and in resurrection. Then we will have the real presence of the Triune God with us, and that presence is resurrection.

[The Lord Jesus] was a Jew, who no doubt bore a Jewish countenance. He had Jewish blood and Jewish flesh with the human life and nature. But He lived by another life in His human life. This other life is the divine life. Because He lived the divine life in His human life, His human life became mystical, a mystery. Out from His human life came something divine.

Whatever the Lord did on earth in those three and a half years was a sign, signifying something (John 2:11, footnote 2). Every miracle was a sign. The Lord's feeding of the five thousand with five loaves and two fish was a miracle. The disciples must have been excited when they saw such a great thing, but afterward the Lord directed them to pick up all the fragments that were left over. That was also a sign (Matt. 14:20, footnote). The Lord was divine and mystical.

In John 8 a sinful woman was brought to the Lord. Eventually, He said to her, "Has no one condemned you?" (v. 10). "She said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more" (v. 11)....The Lord Jesus was God expressed, yet He would not condemn a sinner.... He was a divine and mystical person living in the divine and mystical realm, doing everything in a divine and mystical way. We should be such persons....Those around us should have the feeling that there is something extraordinary about us. This extraordinary thing is divine and mystical. We all need to be disciplined by the Lord to be divine and mystical persons. The followers of Christ were disciplined through Christ's human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a). (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 145-146, 74-76)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2, 10

## 第四周 ■ 周六

### 晨兴喂养

林后一 8 ~ 9 “...我们被压太重，力不能胜，甚至连活命的指望都绝了，自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”

太十九 26 “耶稣看着他们说，在人这是不能的，在神凡事都能。”

神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在会幕内见证的版前。神说，“我拣选的那人，他的杖必发芽。”（民十七 5。）...十二根杖都没有叶子、没有根，都是枯死的。神说，若有哪一根能发芽，哪一根就是神所拣选的。在这里，就说明复活乃是神拣选的根据；复活乃是权柄的根据。（倪柝声文集第三辑第一册，二六八至二六九页。）

### 信息选读

复活即不是出乎天然生命的，不是出乎自己的，不是凭自己所能的；复活是我们来不及、办不到的。任何一根杖可以刻上花，涂上颜色，但发芽是我们办不到的事。...这是神作的。全世界上的妇人，也没听说有任何一个经期已经绝了，还能生产的；而撒拉竟然生了以撒，这也是神作的。所以撒拉乃是代表复活。...复活乃是凭自己不能，凭神能；...复活就是说，不管自己如何，只根据出乎神的。

神把其他的十一根杖都发还各首领，只把亚伦那根发芽的杖留在约柜里，作永远的纪念。这意思是，复活乃是事奉神的永远原则。...事奉神的事非经过

## WEEK 4 — DAY 6

### Morning Nourishment

2 Cor. 1:8-9 ...We were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

Matt. 19:26 And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the Tent of Meeting before the Ark. Then He said, “And the rod of the man whom I choose shall bud” (Num. 17:5)... All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God’s selection. It is also the basis of authority. (CWWN, vol. 47, “Authority and Submission,” p. 243)

### Today’s Reading

Resurrection is everything that is not out of our natural life, not out of ourselves, and not based on our ability. Resurrection speaks of the things that are beyond us, which we cannot do in ourselves. Any rod can be engraved with flowers or painted with colors, but no one can make it bud....This is God’s work. No woman in the world has ever given birth after her womb has been closed, but Sarah bore Isaac (Rom. 4:19). This was God’s doing. Hence, Sarah typifies resurrection.... Resurrection means that one cannot do anything by himself, that he can only do it through God.... Resurrection means that one ignores what he is and trusts only in what God is.

God returned all the eleven rods to the leaders, but kept Aaron’s rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God.... All services to the Lord must pass through

死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是只有神能，我们不能；复活就是神作的，不是我们作的。…任何人绝不能对自己有丝毫的误会，以为自己能。如果有人一直自以为了不得，以为自己行，以为自己有用，这就是不认识复活的人。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。…凡是你能的，乃是天然的；你不能的，才是复活的。（倪柝声文集第三辑第一册，二七三至二七六页。）

作基督徒不仅困难，而且不可能；唯有那经过过程并终极完成的三一神，作为包罗万有之灵活在我们里面，才能作基督徒。新约对我们的要求太高了。…赞美主，不是我们需要履行新约的要求，乃是那灵在我们里面履行这些要求。我们不该靠自己作事，只该享受祂的活着和祂的作工。唯有那灵能作基督徒；唯有那灵能作得胜者。请记住，那灵就是我们的神、我们的父、我们的主、我们的救赎主、我们的救主、我们的牧人、我们的生命和生命的供应。

基督徒的生活完全是在于经过过程并终极完成的三一神作为包罗万有的灵。在这灵里，我们有父、子、灵。我们在这灵里，就在父、子、灵里。（太二八19。）…我们的神乃是经过过程并终极完成的三一神，就是终极完成、包罗万有的灵，来作我们基督徒生活的一切。当我们有需要或有所不能时，我们能提醒祂。当我们面对困难的环境时，我们能向祂诉说。然后祂这活在我们里面的一位，就会进来面对环境，作所需要作的一切，我们就会自然而然地活基督。（约伯记生命读经，一二五至一二六页。）

参读：如何作神代表的权柄，第四篇；约伯记生命读经，第十九篇。

death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves.... No one should be mistaken to think that he can do anything by himself. If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection.... All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation....What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection. (CWWN, vol. 47, "Authority and Submission," pp. 247-249)

To be a Christian is not merely difficult—it is impossible. Only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian. What the New Testament requires of us is too high....We praise the Lord that it is not we who need to fulfill the New Testament requirements but the Spirit in us who fulfills them. Instead of doing things in ourselves, we should simply enjoy His living and His working. Only the Spirit can be a Christian, and only the Spirit can be an overcomer. Remember, the Spirit is our God, our Father, our Lord, our Redeemer, our Savior, our Shepherd, and our life and life supply.

The Christian life is altogether the processed and consummated Triune God as the all-inclusive Spirit. In this Spirit we have the Father, the Son, and the Spirit. In this Spirit we are in the Father, the Son, and the Spirit (Matt. 28:19)....Our God is the processed and consummated Triune God, who is the consummated, all-inclusive Spirit as everything for our Christian life. When we have a need or a disability, we can remind Him of it. When we are facing a difficult situation, we can talk to Him about it. Then He, the One who lives in us, will come in to face the situation and to do whatever is needed. (Life-study of Job, pp. 109-110)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 15; Life-study of Job, msg. 19

# 第四周诗歌

400

## 经历基督 — 作便利者

8 6 8 6 副 (英 539)

D 大调

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 · 3 5 |  
 一 哦 主,在我你 是 生命, 对 我 也 是 一 切; 何  
 5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 i 7 6 | 5 · 5  
 其 亲 切、何 其 便 利, 永 远 取 用 不 竭!  
 5 | i i 7 6 5 | 6 · 5 5 | 6 i 5 3 | 2 · 2  
 (副) 哦 主,你 是 生 命 之 灵, 对 我 何 亲 何 近!  
 2 | 3 3 A 5 5 | i i Em i 6 | 5 5 A7 7 | i · i ||  
 亲 切、便 利, 令 人 赞 赏, 又 是 甜 美、常 新。

- 二 对于我的大小需要, 你是丰富供应;  
何其全备、何其充足, 我得应用于灵。
- 三 你作膏油涂抹、运行, 时常顾我软弱;  
借你能力无限供应, 使我刚强、灵活。
- 四 生命之律灵中规律, 使我得享自由;  
你的实际所有丰富, 将我全人浸透。
- 五 你是与我永远成一, 无比神圣联结;  
永远与我成为一灵, 永远不再隔绝。
- 六 愿你在我全人居衷, 在我心中安家;  
一部一部、荣上加荣, 将我全人变化。

# WEEK 4 — HYMN

## O Lord, Thou art in me as life Experience of Christ — As the Available One

539

1. O Lord, Thou art in me as life And ev - ery - thing to  
 me! Sub - jec - tive and a - vail - a - ble, Thus I ex - pe - rience  
 Thee. (C) O Lord, Thou art the Spir - it! How dear and near to  
 me! How I en - joy Thy mar - vel - ous A - vail - a - bil - i - ty!

- 2. To all my needs both great and small  
Thou art the rich supply;  
So ready and sufficient too  
For me now to apply.
- 3. Thy sweet anointing with Thy might  
In weakness doth sustain;  
By Thy supply of energy  
My strength Thou dost maintain.
- 4. Thy law of life in heart and mind  
My conduct regulates;  
The wealth of Thy reality  
My being saturates.
- 5. O Thou art ever one with me,  
Unrivalled unity!  
One spirit with me all the time  
For all eternity!



## 第五周

### 与神圣三一同活 (二) 神在我们里面运行

诗 196, 诗 400

读经: 腓二 13, 一 19 ~ 21 上, 徒十六 7, 罗八 9

#### 【周一】

#### 壹 “乃是神…在你们里面运行” —腓二 13 上:

- 一 神在地上有行动, 祂是借着祂的运行而行动的—林前十二 6, 11, 林后一 6, 四 12, 弗一 19, 三 7, 20, 四 16, 腓三 21, 西一 29, 二 12, 帖前二 13。
- 二 腓立比二章十二至十三节启示, 腓立比书全盘、概括、总括的思想乃是神在我们里面运行:
  - 1 凡基督向着我们的所是, 都是为着神的运行—5 ~ 11 节, 三 8 ~ 10。
  - 2 我们的神一直活在我们里面, 在我们里面行动并运行, 我们应当顾到神在我们里面的运行—二 13。
  - 3 我们若有属灵的鉴别力, 有属灵的领会力, 就能看见, 腓立比书里一切的事都与神在我们里面运行有关—一 19, 二 5 ~ 11, 三 10, 12, 21, 四 5 ~ 7, 19, 23。

#### 【周二】

三 腓立比书中所论及的每一件事, 都是在神运行

## Week Five

### Living with the Divine Trinity (2) God Operating in Us

Hymns: 242, 539

Scripture Reading: Phil. 2:13; 1:19-21a; Acts 16:7; Rom. 8:9

#### §Day 1

#### I. “It is God who operates in you”—Phil. 2:13a:

- A. God has a move on earth, and He moves by His operating—1 Cor. 12:6, 11; 2 Cor. 1:6; 4:12; Eph. 1:19; 3:7, 20; 4:16; Phil. 3:21; Col. 1:29; 2:12; 1 Thes. 2:13.
- B. Philippians 2:12-13 reveals that the overall, all-embracing, inclusive thought of the book of Philippians is that God is operating in us:
  1. Whatever Christ is to us is for the operating of God—vv. 5-11; 3:8-10.
  2. Our God is living, moving, and operating in us continuously, and we should care for God’s operating in us—2:13.
  3. If we have the spiritual discernment, the spiritual realizing power, we can see that all the things in the book of Philippians are related to God’s operating in us—1:19; 2:5-11; 3:10, 12, 21; 4:5-7, 19, 23.

#### §Day 2

C. Everything that is covered in the book of Philippians is under God’s

的行动之下:

- 1 一章给我们看见，我们需要活基督并显大基督，使祂成为我们的生活和彰显—20 ~ 21 节。
- 2 二章给我们看见，我们需要以基督为我们的榜样，将祂表明出来—5 ~ 11, 16 节。
- 3 三章给我们看见，我们需要追求并得着基督作我们的目标—14 节。
- 4 四章给我们看见，基督是我们的秘诀—12 ~ 13 节。

四 神为着祂的美意，在我们里面运行，使我们立志并行事—二 13 下:

- 1 那在我们里面运行的神，乃是一神—父、子、灵—太二八 19，林后十三 14。
- 2 立志是在里面，行事是在外面—腓二 13:
  - a 立志发生在我们的意志里，指明神的运行开始于我们的灵，扩展到我们的心思、情感和意志里—罗八 4, 6。
  - b 腓立比二章十三节里的“行事”或“行动”，原文与本节“运行”同。
- 3 在十三节，“祂的美意”—祂意愿所喜悦的—是要使我们能达到祂无上救恩的顶点—弗一 5，腓一 19，二 12。

五 我们需要看见，神在我们里面的运行是一件神奇的平常事；这个运行完全是平常的，却又完全是神奇的—13 节，四 6 ~ 7:

- 1 神在我们里面的运行是神奇的，却又是平常且安静的—7 节。
- 2 神在我们里面的运行，从外面看没有什么奇特，但按属灵的意义看却是重大的事—弗一 19，三 17。

operating move:

1. Chapter 1 shows us that we need to live and magnify Christ for Him to be our living and expression—vv. 20-21.
2. Chapter 2 shows that we need to take Christ as our pattern and hold Him forth—vv. 5-11, 16.
3. Chapter 3 shows that we need to pursue and gain Christ as our goal—v. 14.
4. Chapter 4 shows that Christ is our secret—vv. 12-13.

D. God is operating in us “both the willing and the working for His good pleasure”—2:13b:

1. The God who operates in us is the Triune God—the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.
2. The willing is within; the working is without—Phil. 2:13:
  - a. The willing takes place in our will, indicating that God’s operation begins from our spirit and spreads into our mind, emotion, and will—Rom. 8:4, 6.
  - b. The Greek word for working, or acting, in Philippians 2:13 is the same word for operates in this verse.
3. In verse 13 “His good pleasure”—the good pleasure of His will—is that we may reach the climax of His supreme salvation—Eph. 1:5; Phil. 1:19; 2:12.

E. We need to see that God’s operating in us is a miraculous normality; it is altogether normal yet altogether miraculous—v. 13; 4:6-7:

1. God is operating within us miraculously yet normally and quietly—v. 7.
2. God’s operating in us is not outwardly spectacular, but in a spiritual sense it is a great matter—Eph. 1:19; 3:17.

## 【周三】

贰 神在我们里面的运行，是带着“耶稣基督之灵全备的供应”——腓一 19:

- 一 “耶稣的灵”是神的灵特别的说法，乃指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活 and 十字架上的死——徒十六 7，路一 31，35，太一 21:
- 1 在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素——腓二 5～8。
- 2 耶稣的灵不只是神的灵带着神性，使我们能活神圣的生命；也是那人耶稣的灵带着祂里面的人性，使我们能过正确的人性生活，也能忍受其中的痛苦——15 节。
- 3 保罗在他的受苦里需要耶稣的灵，因为在耶稣的灵里，有受苦的元素和忍受逼迫的能力——西一 24，徒九 15～16，十六 7。

## 【周四】

二 “基督的灵”是指在复活里基督的灵——罗八 9:

- 1 借着成为肉体、钉死和复活的过程，神的灵已经成了基督的灵——9 节。
- 2 基督的灵实际上就是基督自己，住在我们的灵里，将祂自己，就是经过过程之三一神的化身，分赐到我们里面作复活的生命和大能，以对付我们天性里的死——2，9 节。
- 3 我们借着基督的灵，就能有分于祂复活生命的大能，在祂升天的超越并祂登宝座的权柄上与祂联合为一——腓三 10，弗一 20～21，二 6，约十一 25，

## §Day 3

II. God's operating in us is with “the bountiful supply of the Spirit of Jesus Christ”——Phil. 1:19:

- A. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross——Acts 16:7; Luke 1:31, 35; Matt. 1:21:
  1. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well——Phil. 2:5-8.
  2. The Spirit of Jesus is not only the Spirit of God with divinity so that we may live the divine life but also the Spirit of the man Jesus with humanity in Him so that we may live a proper human life and endure its sufferings——v. 15.
  3. In his suffering Paul needed the Spirit of Jesus because in the Spirit of Jesus is the suffering element and the suffering strength to withstand persecution——Col. 1:24; Acts 9:15-16; 16:7.

## §Day 4

B. The Spirit of Christ refers to the Spirit of Christ in resurrection——Rom. 8:9:

1. Through the process of incarnation, crucifixion, and resurrection, the Spirit of God has become the Spirit of Christ——v. 9.
2. The Spirit of Christ is actually Christ Himself dwelling in our spirit to impart Himself, the embodiment of the processed Triune God, into us as resurrection life and power to deal with death in our nature——vv. 2, 9.
3. By the Spirit of Christ we can partake of the power of His resurrection life, identified with Him in the transcendency of His ascension and in the authority of His enthronement——Phil. 3:10; Eph. 1:20-21; 2:6; John 11:25; Acts 2:22-24,



## 【周五】

三 “耶稣基督的灵”是指受苦之耶稣与复活之基督的灵—腓一 19:

- 1 因为“耶稣的灵”专指主的受苦，“基督的灵”专指祂的复活，“耶稣基督的灵”是联于祂的受苦，也联于祂的复活；“耶稣基督的灵”就是那曾在地上过受苦生活之耶稣的灵，与如今在复活里之基督的灵—徒十六 7，罗八 9，腓一 19。
- 2 耶稣基督的灵是神的灵成为约翰七章三十九节所提的“那灵”—那借着基督成为肉体、钉死、并复活而有的耶稣基督之灵，就是那兼有神圣的元素与属人的元素，连同基督成为肉体、钉死、和复活之一切素质和实际的灵。

## 【周六】

四 “全备的供应”是特别且含意丰富的辞，使徒用来指耶稣基督之灵全备、丰富的供应—腓一 19:

- 1 我们必须看见耶稣基督之灵全备的供应包含神性，神圣的人位带着神圣的生命与性情；拔高的人性，一种带着正确生命、生活、性情和人位的人性；主在十字架上奇妙、包罗万有的死；以及基督的复活和升天—约一 1，14，29，加二 20，路二四 5 ~ 6，50 ~ 51。
- 2 借着耶稣基督之灵全备的供应，我们能像保罗一样活基督并显大祂—腓一 19 ~ 21 上：
  - a 耶稣基督包罗万有之灵这全备的供应，乃是为着我们活耶稣基督而显大祂；我们活祂，使祂在任何景

## §Day 5

C. The Spirit of Jesus Christ refers to the Spirit of the suffering Jesus and the resurrected Christ—Phil. 1:19:

1. Because the Spirit of Jesus has particular reference to the Lord's suffering, and the Spirit of Christ to His resurrection, the Spirit of Jesus Christ is related to both His suffering and His resurrection; the Spirit of Jesus Christ is the Spirit of the Jesus who lived a life of suffering on earth and of the Christ who is now in resurrection—Acts 16:7; Rom. 8:9; Phil. 1:19.
2. The Spirit of Jesus Christ is the Spirit of God becoming “the Spirit” mentioned in John 7:39—the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, that Spirit with both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.

## §Day 6

D. Bountiful supply is a specific and rich word used by the apostle to indicate the bountiful, rich supply of the Spirit of Jesus Christ—Phil. 1:19:

1. We need to see that the bountiful supply of the Spirit of Jesus Christ includes divinity, the divine person with the divine life and nature; an uplifted humanity, a humanity with a proper life, living, nature, and person; the Lord's wonderful, all-inclusive death on the cross; and Christ's resurrection and ascension—John 1:1, 14, 29; Gal. 2:20; Luke 24:5-6, 50-51.
2. By the bountiful supply of the Spirit of Jesus Christ, we, like Paul, can live Christ and magnify Him—Phil. 1:19-21a:
  - a. This bountiful supply of the all-inclusive Spirit of Jesus Christ is for us to magnify Jesus Christ by living Him; we live Him so that He may be magnified

况中都得以显大—20 ~ 21 节，四 11 ~ 13。

b 在耶稣基督的灵里有包罗万有、全备的供应，叫我们能应付各种环境，而经历基督，享受基督，活基督，并显大基督—一 19 ~ 21 上，四 11。

in any circumstances—vv. 20-21; 4:11-13.

b. In the Spirit of Jesus Christ there is the all-inclusive bountiful supply that enables us to meet any kind of environment and thus experience Christ, enjoy Christ, live Christ, and magnify Christ—1:19-21a; 4:11.



# 第五周 ■ 周一

## 晨兴喂养

腓二 12 ~ 13 “这样，我亲爱的，你们既是常顺从的，不但我与你们同在的时候，就是我如今不在的时候，更是顺从的，就当恐惧战兢，作成你们自己的救恩，因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

腓立比书中所论及的每一件事，都是在神运行的行动之下。神在地上有行动，祂是借着祂的运行而行动的。…二章给我们腓立比书全盘的思想，概括的思想，总括的思想。这思想就是行动的神在我们里面运行。凡基督向着我们的所是，都是为着神的运行。我们应当顾到神在我们里面的运行。我们的神在你我里面是活的，行动的，并且是不断运行的。神在我们里面的运行，可以比喻为我们血液的循环，或比喻为电的流通。我们里面血液的流通如果停止了，我们的生命也就停息了。血液的循环就是生命在我们里面的运行。电流是电的运行。建筑物里的电流若是停止了，就没有光。（李常受文集一九八八年第一册，五一四至五一五页。）

## 信息选读

许多基督徒对神行动的看法并不是这样。有些在灵恩运动里的人喜欢喊叫，甚至跳跃。他们喜欢庞大、外在的表现，但神在我们里面的运行，并不需要这种外在的表现。建筑物里的电流是神的运行很好的说明。我们进到一栋建筑物里，似乎没有什么在运转，因为一切都很安静；其实有一种运行在进行着，并且这种安静的运行是强而有力的。在建

# WEEK 5 — DAY 1

## Morning Nourishment

Phil. 2:12-13 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling; for it is God who operates in you both the willing and the working for His good pleasure.

Everything that is covered in the book of Philippians is under God's operating move. God has a move on this earth, and He moves by His operating. Chapter 2 gives us the overall thought, the all-embracing thought, the all-inclusive thought, of the book of Philippians. This thought is that the moving God is operating in us. Whatever Christ is to us is for the operating of God. We should care for God's operating in us. Our God is living, moving, and operating in you and me continuously. God's operating in us can be compared to our blood circulation or to the circulation of electricity. If the flow of blood within us stops, our life will stop. The circulation of blood is life operating in us. The flow of electricity is the operating of the electricity. If the flow of electricity stops in a building, there will be no light there. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 371-372)

## Today's Reading

Many Christians do not think about God's move in this way. Some in the Pentecostal movement like to shout, cry out, and even jump. They like a big, outward display, but God's inward operating in us does not necessarily have such an outward display. The current of electricity in a building is a very good illustration of God's operating. When we enter into the building, it may seem that nothing is working there because everything is quiet. However, there is an operating going on, and this quiet operating is vigorous. The operating

筑物里电的运行，使建筑物里一切的电气用具、机器和设备，运转并起作用。如果电关掉了，建筑物里的一切就都停顿了。多年来我越经历神，就越体会神在我们里面的行动，是一种非常安静、柔细的运行。祂在我们里面柔细而安静的运行着。

我们虽然是基督徒，但我们里面可能似乎什么也没有。我们有时会问：到底我们和不信者之间有什么不同？关于重生和变化的真理是非常高大的。即使我们重生并变化了，我们可能感觉和普通人一样；但事实上，神在我们里面运行。一栋大建筑物虽然在电的运行之下，但这个运行是安静、安宁的。我们需要看见，神在我们里面的运行是一件神奇的平常事。这个运行完全是平常的，却又完全是神奇的。

慕迪 (D. L. Moody) 说，宇宙中最大的神迹乃是重生。我同意这个说法。没有一个神迹大过重生。重生的意思就是我们在人的生命之外，得着神的生命。我们有神的生命，但我们可能不觉得能看见多少这生命显在我们里面。我们可能觉得，一些没有重生的人事实上比我们更好。我们虽然重生了，但我们可能一再的发脾气。然而，我们比别人好或比别人坏，乃是外面的事。如果我们重生了，我们就会有一种内在的认识，知道在我们里面有个东西。这个“东西”就是活的、行动的神，运行在我们里面。一个人外面是好是坏，可能是照着他的天生说的。我们照着天然的组成，是好是坏都不重要；只有一个事实是重要的，就是我们已经得着了运行的神。神如今在我们里面运行。…我们若有属灵的鉴别力，有属灵的领会力，就能看见，腓立比书里一切有关神在我们里面运行的事都是大的。（李常受文集一九八八年第一册，五一五至五一七页。）

参读：在神圣三一里并同神圣三一活着，第十二章。

of the electricity in the building enables all the appliances, machines, and devices in the building to move and function. If this electricity is switched off, everything in the building is shut down. The more I have experienced God throughout the years, the more I realize that God's move within us is a very quiet, fine operation. He operates in us quietly and finely.

Although we are Christians, it may seem that we have nothing within us. We may wonder at times what the difference is between us and the unbelievers. The truth concerning regeneration and transformation is very high and great. Even though we have been regenerated and are being transformed, we may feel like common persons. Actually, however, God is operating in us. Although a big building is under the operation of electricity, this operation is quiet and calm. We need to see that God's operating in us is a miraculous normality. It is altogether normal yet altogether miraculous.

D. L. Moody said that the greatest miracle in the universe is regeneration. I agree with this. No miracle is greater than regeneration. Regeneration means that we have the divine life in addition to our human life. We have the divine life, but we may not feel that we can see much of the manifestation of this life within us. We may feel that others who are not regenerated are actually better than we are. Even though we are regenerated, we may lose our temper again and again. However, our being better or worse than others is an outward matter. If we are regenerated, we have the inner realization that something is within us. This "something" is the living and moving God who is now operating in us. Whether a person is outwardly bad or good may be according to his natural birth. What matters is not whether we are good or bad according to our natural constitution but the fact that we have received the operating God. God is now operating in us. If we have the spiritual discernment, the spiritual realizing power, we can see that all the things in the book of Philippians related to God's operating in us are great. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 372-373)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 12

## 第五周 ■ 周二

### 晨兴喂养

腓一 20 ~ 21 “这是照着我所专切期待并盼望的，…无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

四 12 “…或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。”

为了要看见神在我们里面的运行，我们略为复习一下腓立比书…。腓立比书是一卷说到我们经历基督的书。一章给我们看见，我们需要活基督并显大基督，使祂成为我们的生活和彰显。二章给我们看见，我们需要以基督为我们的榜样，将祂表明出来。在三章我们看见，我们需要追求基督，并得着基督作我们的目标。四章给我们看见，我们需要有基督为知足的秘诀。保罗在四章十二节宣告，他已经学得秘诀。他用了一个隐喻，说到一个人被引进秘密社团，受其基本原则的教导。事实上，四章的这个“秘密社团”就是基督的身体。总而言之，我们能说，在一章，基督是我们的生活和彰显；在二章，祂是我们的榜样；在三章，祂是我们的目标；在四章，祂是我们的秘诀。这四章都启示基督的某一方面，给我们经历。（李常受文集一九八八年第一册，五一四至五一五页。）

### 信息选读

保罗…说他显大基督。显大就是显示或宣扬为大（没有限量）、高举、称赞。保罗说到耶稣基督之灵全备的供应；他也说，在他，活着就是基督。到腓立比书末了，保罗说，“众圣徒，尤其是该撒家里的人，都问你们安。”（四 22。）该撒家里的人，包括所有联属于尼罗宫廷的人。这些人有的因与保罗接触，悔改信主，成了罗马城在

## WEEK 5 — DAY 2

### Morning Nourishment

Phil. 1:20-21 According to my earnest expectation and hope that...even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

4:12 ...In everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

In order to see God's operating in us, it would be helpful for us to have a brief review of the book of Philippians,... a book concerning our experience of Christ. Chapter 1 shows us that we need to live and magnify Christ for Him to be our living and expression. Chapter 2 shows that we need to take Christ as our pattern and hold Him forth. In chapter 3 we see that we need to pursue and gain Christ as our goal. Chapter 4 shows us that we need to have Christ as our secret of sufficiency. In verse 12 of chapter 4 Paul declares that he has learned the secret. He uses a metaphor concerning a person being initiated into a secret society with instruction in its rudimentary principles. Actually, this "secret society" in chapter 4 is the Body of Christ. In conclusion, we can say that in chapter 1 of Philippians Christ is our living and expression; in chapter 2 He is our pattern; in chapter 3 He is our goal; and in chapter 4 He is our secret. All four chapters reveal a certain aspect of Christ for us to experience. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 371)

### Today's Reading

Paul says that he magnified Christ. To magnify is to show or declare great (without limitation), to exalt, and to extol. Paul speaks of the bountiful supply of the Spirit of Jesus Christ, and he says that for him to live is Christ. At the end of Philippians Paul says, "All the saints greet you, and especially those of Caesar's household" (4:22). Caesar's household comprised all who were attached to the palace of Nero. Some of these were converted through contact with Paul

基督里的信徒。毫无疑问的，该撒家里有一些人因为看见了在保罗里面的基督，而成了基督徒。…神在我们里面的运行，从外面看没有什么奇特，但按属灵的意义看却是重大的事。（李常受文集一九八八年第一册，五一七页。）

照着腓立比二章十三节，神一直在我们里面运行。我们的救恩不仅仅是一次的举动；乃是一个活的人位，就是三一神自己，在我们里面不断地运行。保罗在十三节所说的神乃是三一神一父、子、灵。照着约翰十四章，父与子是一，子与灵是一。

腓立比一章十九节说到耶稣基督之灵全备的供应。毫无疑问，那供应我们的灵，就是住在我们里面的那灵。但是，这位灵也不能与在我们里面运行的神分开。我们若…整体来看本书的全文，我们就会看见，那在我们里面运行的神，乃是三一神一父、子、灵。这位神就是在我们里面的基督，（林后十三 3 上，5，）也就是在我们里面的那灵。（罗八 11。）

在腓立比二章十三节保罗说，“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”这样的立志发生在我们里面的何处？必定是在我们的意志里。这指明神的运行开始于我们的灵，…扩展到我们的的心思、情感和意志里。…基督的恩与我们的灵同在。（四 23。）然而，神的运行使我们在里面立志，不仅与我们的灵有关，也与我们的意志有关。因此，神的运行必须从我们的灵扩展到我们的意志里。…当神在我们里面运行，使我们立志，祂就能执行祂的工作。这与罗马八章相符：神的工作（运行）乃是开始于我们的灵，（4，）经过我们的的心思，（6，）至终达到我们的身体。（11。）我们的意志定意，而我们的身体行事。三一神在我们里面运行，乃是开始于我们的灵，经过我们的意志，然后进入我们的身体。（腓立比书生命读经，一二三至一二五页。）

参读：腓立比书生命读经，第五至六篇。

and became believers in Christ in Rome. No doubt, some in Caesar's household became Christians because they saw Christ in Paul.... God's operating in us is not outwardly spectacular, but in a spiritual sense it is a great matter. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 373)

According to Philippians 2:13, God is operating in us. Our salvation is not merely an action; it is a living Person, the Triune God Himself, operating in us. The God Paul speaks of in 2:13 is the Triune God, the Father, the Son, and the Spirit. According to chapter 14 of John, the Father is one with the Son, and the Son is one with the Spirit.

Philippians 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. There can be no doubt that the Spirit who supplies us is the Spirit who indwells us. But this Spirit cannot be separate from the God who operates in us. If we... consider the context of the book as a whole, we shall see that the God who operates in us is the Triune God. He is the Father, the Son, and the Spirit. He is the very God who is Christ in us (2 Cor. 13:3a, 5) and the Spirit dwelling in us (Rom. 8:11).

In Philippians 2:13 Paul says that God operates in us "both the willing and the working for His good pleasure." Where within us does this willing take place? It must be in our will. This indicates that God's operation begins from our spirit and spreads into our mind, emotion, and will....The grace of Christ is with our spirit [4:23]. However, God's operating to will in us involves not only our spirit but also our will. Therefore, God's operation must spread from our spirit into our will. As God operates the willing within us, He carries out His working. This corresponds to Romans 8, where we see that God works not only in our spirit, but also in our mind and eventually in our physical body (vv. 6,11). We will in our will, and we work in our body. The Triune God operates in us from our spirit, through our will, and then into our physical body. (Life-study of Philippians, pp. 103-104)

Further Reading: Life-study of Philippians, msg. 5-6.

## 第五周 ■ 周三

### 晨兴喂养

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

徒十六 6～7 “圣灵既然禁止他们在亚西亚讲道，他们就经过弗吕家和加拉太地区。到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”

神在我们里面的运行，是带着耶稣基督之灵全备的供应。（腓一 19。）…在腓立比二章十二节，保罗吩咐我们，要作成我们自己的救恩。一面说，耶稣基督之灵全备的供应，终必叫我们得救；另一面说，我们必须作成自己的救恩。腓立比一章和二章都说到同一个救恩。这救恩是耶稣基督之灵全备供应所作成的结果，而这救恩是我们在日常生活中所作成的。（李常受文集一九八八年第一册，五一八页。）

### 信息选读

耶稣的灵（徒十六 7）与行传十六章六节的圣灵交互使用，启示耶稣的灵就是圣灵。在新约里，圣灵是神的灵一般的称呼；耶稣的灵是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活 and 十字架上的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活并受死的元素。保罗传讲的职事，乃是在人的生命里，为着人类并在人类中间，一个受苦的职事，因此需要这样一位包罗万有的灵。

## WEEK 5 — DAY 3

### Morning Nourishment

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

Acts 16:6-7 And they passed through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

God's operating in us is with the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19)... In Philippians 2:12 Paul charges us to work out our own salvation. On the one hand, the bountiful supply of the Spirit of Jesus Christ will turn out to be our salvation, and on the other hand, we have to work out our salvation. Philippians 1 and 2 refer to the same salvation. This salvation is the working out, the issue, of the bountiful supply of the Spirit of Jesus Christ, and this salvation is something that we work out in our living. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 373)

### Today's Reading

The interchangeable use of the Spirit of Jesus [in Acts 16:7] with the Holy Spirit in verse 6 reveals that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God but also the human element and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed by Paul in his preaching ministry, a ministry of suffering among human beings and for human beings in the human life.



基督的灵怎样是基督的实际，耶稣的灵也照样是耶稣的实际。我们若没有耶稣的灵，耶稣对我们就不是实际的。但今天耶稣对我们是实际的，因为我们有耶稣的灵作为耶稣的实际，实化。（新约总论第四册，八至九页。）

（在行传十六章七节，）“耶稣的灵”是特别的名称，意思与“神的灵”不同。因着耶稣过去是人，现今仍是人，“耶稣的灵”就是那人耶稣的灵。

为什么当使徒保罗要去一个地方传福音时，“耶稣的灵”却不许？为什么圣经不说“神的灵”，而说“耶稣的灵”？其中一定有原因。当我们仔细阅读行传十六章，并看见这章里的环境时，就知道需要耶稣的灵。本章里有许多受苦和逼迫。保罗甚至被囚在监里！在这样的光景中，的确需要“耶稣的灵”。耶稣在地上时，是个一直遭受强烈逼迫的人。因此，“耶稣的灵”乃是一个有极大受苦能力之人的灵。祂是一个人的灵，也是受苦能力的灵。当我们传福音遭逼迫时，确实需要这样的灵——“耶稣的灵”！

我们若读六至七节的上下文，就看见在使徒保罗传福音时引导他的“圣灵”，就是“耶稣的灵”。乃是“圣灵”在引导使徒，但在那时，在那件事上，“圣灵”是以“耶稣的灵”的身分行事。

耶稣的灵不只是神的灵带着祂里面的神性，使我们能活神圣的生命；也是那人耶稣的灵带着祂里面的人性，使我们能过正确的人性生活，也能忍受其中的痛苦。（李常受文集一九六五年第一册，七五四页。）

参读：新约总论，第七十九篇；基督包罗万有的灵。

Just as the Spirit of Christ is the reality of Christ, so the Spirit of Jesus is the reality of Jesus. If we do not have the Spirit of Jesus, Jesus will not be real to us. But today Jesus is real to us because we have the Spirit of Jesus as the reality, the realization, of Jesus. (The Conclusion of the New Testament, p. 857)

[In] Acts 16:7... the Spirit of Jesus is a special term. Its meaning differs from that of the Spirit of God. Since Jesus was a man and is still a man, “the Spirit of Jesus” is the Spirit of the man Jesus.

Why was it that when the apostle Paul would go to a certain place to preach the gospel, “the Spirit of Jesus” did not allow him? Why does the Scripture not say “the Spirit of God” instead of “the Spirit of Jesus”? There must be some reason. When we look into Acts 16 and see the environment of that chapter, we realize the need of the Spirit of Jesus. In this chapter there is much suffering and persecution. Paul was even put into prison! In such a situation “the Spirit of Jesus” was really required. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, “the Spirit of Jesus” is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength. In persecution while preaching the gospel, we do need such a Spirit—“the Spirit of Jesus”!

If we read the context of verses 6 and 7, we see that “the Holy Spirit” who was leading the apostle Paul in his preaching of the gospel was “the Spirit of Jesus.” It was “the Holy Spirit” who was leading the apostle; but “the Holy Spirit” at that time and in that incident was acting as “the Spirit of Jesus.”

The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” p. 563)

Further Reading: The Conclusion of the New Testament, msg. 79; CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” pp. 551-570

## 第五周 ■ 周四

### 晨兴喂养

罗八 9 ~ 10 “但神的灵若住在你们里面，你们就…在灵里了；然而人若没有基督的灵，就不是属基督的。但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。”

神的灵与基督的灵，不是二灵，乃是一灵。保罗交互使用这两个名称，指明罗马八章二节的内住生命之灵，乃是整个三一神那包罗万有、赐生命的灵。九节提到神、那灵和基督，神格的三者。但在我们里面没有三位，只有一位，就是三一神的三一灵。（约四 24，林后三 17，罗八 11。）…基督的灵，含示这灵是基督那成为肉体者的化身和实际。这位基督完成了为实现神计划所需要的一切。祂不仅包括从永远就有的神性，也包括成为肉体所取的人性，并且包括为人生活、钉十字架、复活和升天。这是在复活里之基督的灵，就是基督自己，住在我们的灵里，（10，）将祂自己，就是经过种种过程之三一神的化身，分赐到我们里面作复活的生命和大能，以对付我们天性里的死。（2。）因此，今天我们可以借着活在我们里面调和的灵里，而活在基督的复活里，也就是活在基督自己里面。（圣经恢复本，罗八 9 注 4。）

### 信息选读

基督的灵是那经过死并进入复活者的灵。主的死是包罗万有的了结，祂的复活是包罗万有之新生的起头。所以，基督的灵是包罗万有的基督，连同祂包罗万有之死与复活的总和，集大成。因为我们有基督的灵在我们里面，我们就有包罗万有的基督，

## WEEK 5 — DAY 4

### Morning Nourishment

Rom. 8:9-10 But you are...in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

The Spirit of God and the Spirit of Christ are not two Spirits but one. Paul used these titles interchangeably, indicating that the indwelling Spirit of life in Romans 8:2 is the all-inclusive, life-giving Spirit of the entire Triune God. God, the Spirit, and Christ—the three of the Godhead—are all mentioned in verse 9. However, there are not three in us; there is only one, the triune Spirit of the Triune God (John 4:24; 2 Cor. 3:17; Rom. 8:11)...The Spirit of Christ implies that this Spirit is the embodiment and reality of Christ, the incarnated One. This Christ accomplished everything necessary to fulfill God's plan. He includes not only divinity, which He possessed from eternity, but also humanity, which He obtained through incarnation. He also includes human living, crucifixion, resurrection, and ascension. This is the Spirit of Christ in resurrection, that is, Christ Himself dwelling in our spirit (v. 10) to impart Himself, the embodiment of the processed Triune God, into us as resurrection life and power to deal with the death that is in our nature (v. 2). Thus, we may live today in Christ's resurrection, in Christ Himself, by living in the mingled spirit. (Rom. 8:9, footnote 4)

### Today's Reading

The Spirit of Christ is the Spirit of the One who passed through death and entered into resurrection. The Lord's death was an all-inclusive termination, and His resurrection was an all-inclusive germination. The Spirit of Christ, therefore, is the totality, the aggregate, of the all-inclusive Christ with His all-inclusive death and resurrection. Because we have this Spirit in us, we have the

以及祂包罗万有的了结与新生的起头。…因为那灵是基督的实际，我们就可以说，这位灵乃是那灵是基督。借着基督的灵，我们就在祂复活的生命和能力、祂的超越、和祂作王的权柄里有分于基督。（新约总论第四册，七页。）

行传十六章七节有“耶稣的灵”，而罗马八章九节有“基督的灵”。在九节，“基督的灵”和“神的灵”交互使用。这节说，今天神的灵乃是基督的灵。“耶稣的灵”着重人性和受苦的能力，但“基督的灵”着重复活和生命的分赐。在行传十六章所面对环境的逼迫，需要人性里受苦的能力。但罗马八章里所对付我们天性中的死，需要分赐生命的复活大能。因此，在行传十六章，“耶稣的灵”引导在逼迫之下的福音传扬。但在罗马八章，乃是“基督的灵”将我们从任何一种死的元素中点活，并且借着分赐生命到我们里面，使我们有活力。九节接下去几节说到：“但基督（就是基督的灵）若在你们里面，身体固然…是死的，灵却…是生命。然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”（10～11。）耶稣的灵乃是成肉体并受苦之耶稣的灵；但基督的灵乃是复活并赐生命之基督的灵。凭耶稣的灵我们能分享“受苦的交托，模成祂的死”；但凭基督的灵我们能分于“祂复活的大能”，（腓三10，）在祂升天的超越并祂登宝座的权柄上与祂联合为一。凭耶稣的灵，我们分享主的人性与祂受苦的能力；凭基督的灵，我们有分于祂复活的生命、祂复活的大能、祂的超越、以及祂掌权的权柄。（李常受文集一九六五年第一册，七五五页。）

参读：那灵，第二、十二篇。

all-inclusive Christ and His all-inclusive termination and germination. Because the Spirit is the reality of Christ, we may say that this Spirit is the pneumatic Christ. By the Spirit of Christ we partake of Christ in His resurrection life and power, His transcendency, and His reigning authority. (The Conclusion of the New Testament, p. 856)

In Acts 16:7 we have “the Spirit of Jesus,” while in Romans 8:9 we have “the Spirit of Christ.” In Romans 8:9 “the Spirit of Christ” is used interchangeably with “the Spirit of God.” It tells us that the Spirit of God today is the Spirit of Christ. The emphasis of “the Spirit of Jesus” is upon humanity and the strength for suffering. But the emphasis of “the Spirit of Christ” is upon the resurrection and the imparting of life. Persecution in the environment faced in Acts 16 required suffering strength in humanity. But the death in our nature dealt with in Romans 8 requires resurrection power in the imparting of life. Thus, in Acts 16 it is “the Spirit of Jesus” who led in the preaching of the gospel under persecution. But in Romans 8 it is “the Spirit of Christ” who raises us up from any kind of death-element and animates us by imparting life into us. In the verses following Romans 8:9 we read, “If Christ [who is the Spirit of Christ] is in you, though the body is dead...the spirit is life... And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you” (vv. 10-11). The Spirit of Jesus is the Spirit of the incarnate and suffering Jesus. But the Spirit of Christ is the Spirit of the resurrected and life-giving Christ. By the Spirit of Jesus we can share “the fellowship of His sufferings, being conformed to His death,” but by the Spirit of Christ we can partake of “the power of His resurrection” (Phil. 3 :10), identified with Him in the transcendency of His ascension and in the authority of His enthronement. By the Spirit of Jesus we share the Lord’s humanity and His suffering strength. By the Spirit of Christ we partake of His resurrection life, His resurrection power, His transcendency, and His reigning authority. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” p. 564)

Further Reading: CWWL, 1990, vol. 1, “The Spirit,” chs. 2, 12

# 第五周 ■ 周五

## 晨兴喂养

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

约七 39 “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。”

神的灵从起初就有了，（创一 1～2，）但那灵，就是基督的灵，（罗八 9，）耶稣基督的灵，（腓一 19，）在主说这话时还没有，因为祂尚未得着荣耀。耶稣是在复活时得着荣耀的。（路二四 26。）祂复活后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。基督在祂复活的晚上，已将这灵吹到门徒里面。（约二十 22。）现今这灵乃是另一位保惠师，就是基督受死之前所应许实际的灵。（十四 16～17。）当这灵还是神的灵，祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活，成了耶稣基督的灵，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际。因此，祂现今乃是包罗万有耶稣基督的灵，作了活水给我们接受。（七 38～39。）（圣经恢复本，约七 39 注 1。）

## 信息选读

（腓立比一章十九节的）耶稣基督的灵，就是约翰七章三十九节所说的那灵。这不仅是主成为肉体前之神的灵，更是主复活后之神的灵，就是具有神性的圣灵，与主的成为肉体（人性）、十字架下的

# WEEK 5 — DAY 5

## Morning Nourishment

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

John 7:39 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.

The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word, the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day on which He was resurrected (John 20:22). The Spirit is now the "another Comforter," the Spirit of reality promised by Christ before His death (14:16-17). When the Spirit was the Spirit of God, He had only the divine element. After He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, the Spirit is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive (7:38-39). (John 7:39, footnote 1)

## Today's Reading

The Spirit of Jesus Christ [in Philippians 1:19] is the Spirit mentioned in John 7:39. This is not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the

人性生活、钉十字架并复活调和而成的。在出埃及三十章二十三至二十五节，由橄榄油和四种香料调和而成的圣膏油，是这复合之神的灵完满的预表。现今这灵乃是耶稣基督的灵。这里不是说耶稣的灵，（徒十六7，）也不是说基督的灵，（罗八9，）乃是说耶稣基督的灵。耶稣的灵主要的是为着主的人性和人性生活，基督的灵主要的是为着主的复活。我们要经历主的人性，就需要耶稣的灵；要经历主复活的大能，就需要基督的灵。保罗在受苦时，经历了主在人性中的受苦并主的复活；因此，那灵对他乃是耶稣基督的灵，就是三一神那复合、包罗万有、赐生命的灵。对于像保罗那样经历并享受基督的人性生活和复活的人，这样一位灵有全备的供应，甚至就是全备的供应。至终，这复合的耶稣基督之灵，成了神的七灵，祂是神宝座前的七盏火灯，在地上完成神的行政，使神关乎召会的经纶得以成就；祂也是羔羊的七眼，为要把祂一切的所是传输到召会里面。（启一4，四5，五6。）

因为耶稣的灵专指主的受苦，基督的灵专指祂的复活，所以耶稣基督的灵是联于祂的受苦，也联于祂的复活。耶稣基督的灵就是那曾在地上过受苦生活之耶稣的灵，与如今在复活里之基督的灵。耶稣基督的灵是那一位的实际；祂在人性里生活在地上，并从死人中复活，如今在诸天之上，也住在信徒里面，并要成为神经纶的中心，直到永远。这样一位耶稣和这样一位基督的实际，就是耶稣基督的灵。（新约总论第四册，九至一〇页。）

参读：那灵同我们的灵，第二章；新约总论，第八十、八十八篇。

cross, crucifixion, and resurrection. The holy anointing ointment in Exodus 30:23-25, a compound of olive oil with four kinds of spices, was a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ. Here the Spirit is not the Spirit of Jesus as in Acts 16:7, nor the Spirit of Christ as in Romans 8:9, but the Spirit of Jesus Christ. The Spirit of Jesus is mainly for the Lord's humanity and human living; the Spirit of Christ is mainly for the Lord's resurrection. To experience the Lord's humanity we need the Spirit of Jesus. To experience the power of the Lord's resurrection we need the Spirit of Christ. In his suffering Paul experienced both the Lord's suffering in His humanity and the Lord's resurrection. Hence, to Paul the Spirit was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has and even is the bountiful supply for a person like Paul who was experiencing and enjoying Christ in His human living and resurrection. Eventually, this compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before His throne to carry out His administration on earth for the accomplishment of His economy with the church, and who are the seven eyes of the Lamb for the transfusing of all that He is into the church (Rev. 1:4; 4:5; 5:6).

Because the Spirit of Jesus has particular reference to the Lord's suffering, and the Spirit of Christ, to His resurrection, the Spirit of Jesus Christ is related to both suffering and resurrection. The Spirit of Jesus Christ is the Spirit of the Jesus who lived a life of suffering on earth and of the Christ who is now in resurrection. The Spirit of Jesus Christ is the reality of the One who lived on earth in humanity and of the One who resurrected from among the dead and who is now both in the heavens and dwelling in the believers and who will be the center of God's economy for eternity. The reality of such a Jesus and such a Christ is the Spirit of Jesus Christ. (The Conclusion of the New Testament, pp. 857-858)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 2; The Conclusion of the New Testament, msgs. 80, 88

## 第五周 ■ 周六

### 晨兴喂养

腓一 19 “...这事借着...耶稣基督之灵全备的供应，终必叫我得救。”

四 11 ~ 13 “...我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”

在腓立比一章使徒（保罗）正受牢狱之苦，期待着释放。为着受苦，他需要受苦之耶稣的灵；为着得释放，他需要复起之基督的灵。耶稣基督之灵全备的供应，乃是那时他面对他的光景所需要的一切。（李常受文集一九六五年第一册，七五六页。）

耶稣基督的灵是全备的供应。“全备的供应”这辞的原文是指歌咏团的首领，供应团员所需用的一切。耶稣基督包罗万有之灵这全备的供应，乃是为着我们活耶稣基督而显大祂。...我们先活基督；然后我们就显大祂。...当（保罗）在罗马监狱里，他没有羞辱基督，反而借着每日活基督而显大基督。（李常受文集一九九一至一九九二年第一册，六六六页。）

### 信息选读

我们必须看见那灵全备的供应包含些什么。第一，全备的供应包含神圣的人位带着神圣的生命与性情。所以，全备的供应包含了神性，而神性包含神圣的生命、性情、所是及人位；换言之，就是包含了神自己。

## WEEK 5 — DAY 6

### Morning Nourishment

Phil. 1:19 ...This will turn out to salvation through...the bountiful supply of the Spirit of Jesus Christ.

4:11-13 ...I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and...how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me.

In Philippians 1 the apostle was suffering imprisonment and expecting deliverance. For the suffering he needed the Spirit of the suffering Jesus. For the deliverance he needed the Spirit of the rising Christ. The bountiful supply of the Spirit of Jesus Christ was all he needed to face his situation at that time. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” p. 565)

The Spirit of Jesus Christ is the bountiful supply. The Greek word for bountiful supply refers to the supplying of all the needs of the chorus by the choragus, the leader of the chorus. This bountiful supply of the all-inclusive Spirit of Jesus Christ is for us to magnify Jesus Christ by living Him.... First, we live Christ; then we magnify Him....While Paul was in the Roman prison, he did not shame Christ but magnified Christ by his living of Him every day. (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” p. 511)

### Today's Reading

We need to see what the bountiful supply of the Spirit includes. First, the bountiful supply includes the divine person with the divine life and nature. Thus, the bountiful supply includes divinity. Divinity includes the divine life, nature, being, and person; in other words, it is God Himself.

全备的供应也包含拔高的人性，就是一种带着正确生命、生活、性情和人位的人性。主耶稣是神又是人；祂里面有神性，也有人性。因此，祂在地上的时候，过着是神又是人的生活。主在地上三十三年半所经历的一切，如今都在包罗万有的灵里。因此，神性和人性，包括主耶稣的人性生活，都在包罗万有之灵全备的供应里。

主耶稣在十字架上完成了奇妙的死。基督包罗万有的死对付了宇宙中每一件消极的事物。因着祂的死，一切罪恶的事物都被了结。这奇妙的死也包含在那灵全备的供应里。基督的复活和升天也包含在这供应里。

那灵全备的供应也包含神圣的属性和人性的美德。神是爱，也是光；是圣别的，也是公义的。这些乃是神的属性。此外，为人的基督还有一切人性的美德。神圣的属性和人性的美德，都在耶稣基督包罗万有的灵里。

我们每日所需要的服从与爱，在那灵全备的供应里也找得到。虽然圣经吩咐作妻子的要服从丈夫，作丈夫的要爱妻子，（弗五 24 ~ 25，）但实际上，我们靠自己既没有真正的服从，也没有真正的爱。我们不但没有服从，反而有背叛。我们不但没有正确的爱，反倒有失衡、弯曲的爱。…当我们享受那灵全备的供应时，就不知不觉得享这供应里的成分。例如，我们会爱别人，却不觉得我们在爱人。照样，我们服从人，自己却不知道。…真实的爱与真实的服从，总是自自然然、不知不觉的。（新约总论第十三册，四九六至四九八页。）

参读：新约总论，第三百四十六、三百五十一、四百零三篇；神圣启示的中心路线，第十八篇。

The bountiful supply also includes an uplifted humanity, a humanity with a proper life, living, nature, and person. The Lord Jesus is both God and man. Within Him there are both divinity and humanity. Thus, when He was on earth, He lived as God and also as man. All that the Lord passed through in thirty-three and a half years of life on earth is now in the all-inclusive Spirit. Therefore, divinity and humanity, including the human living of the Lord Jesus, are in the bountiful supply of the all-inclusive Spirit.

On the cross the Lord Jesus died a wonderful death. The all-inclusive death of Christ dealt with every negative thing in the universe. By His death all sinful things were terminated. This wonderful death is also included in the bountiful supply of the Spirit. Christ's resurrection and ascension are included as well.

The bountiful supply of the Spirit also includes the divine attributes and the human virtues. God is love and light, and He is holy and righteous. These are some of His attributes. Furthermore, as a man Christ has all the human virtues. Both the divine attributes and the human virtues are in the all-inclusive Spirit of Jesus Christ.

The submission and love that we need day by day are also found in the bountiful supply of the Spirit. Although the Bible commands a wife to submit to her husband and a husband to love his wife (Eph. 5:24-25), in ourselves we actually do not have either genuine submission or love. Instead of submission, we have rebellion. Instead of a proper love, we have an unbalanced, twisted love. As we enjoy the bountiful supply of the Spirit, we partake of the ingredients of this supply without being aware of it. For example, we may love others without being conscious of the fact that we are loving. In like manner, we may be submissive without realizing that we are submissive... True love and true submission are always spontaneous and not something of which we are conscious. (The Conclusion of the New Testament, pp. 4106-4107)

Further Reading: The Conclusion of the New Testament, msgs. 346, 351, 403; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 18

# 第五周诗歌

196

## 圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

4/4

5 | 1 1 1 1 2 3 2 | 1 — — 7 1 | 2 2 2 2 3 4 2 | 3 — —

一 今日我们神的灵，成了耶稣基督灵；

1 3 | 5 5 6 5 4 3 | 2 — — 5 | 6 4 4 3 2 1 7 | 1 — — ||

死而复活的神人，得荣升天，此灵成。

二 从那升天的耶稣， 这灵降到我灵里，  
使祂一切的实际， 都成我们的经历。

三 这个耶稣基督灵， 包含一切的成分；  
神、人二性其中存， 人生、神荣也藏隐。

四 死的功能及受苦， 复活大能并升天、  
宝座、权柄和国度， 全都在这灵中含。

五 凭这一切的成分， 这灵运行在我灵；  
借祂膏油的涂抹， 我得享受主丰盛。

六 这个包罗万有灵， 是我一切的秘诀；  
多方作工在我里， 使神作我的一切。

# WEEK 5 — HYMN

## The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus 242

1. The Spir - it of God to - day The Spir - it of Je - sus  
is, The God--man who died and rose, As - cend - ing to glo ry His.

2. 'Tis from such a Jesus came  
The Spirit of Jesus to us,  
To make His reality  
Experience unto us.

3. The Spirit of Jesus has  
All elements human, divine,  
The living of man in Him  
And glory of God combine.

4. The suff'ring of human life,  
Effectiveness of His death,  
His rising and reigning too  
Are all in the Spirit's breath.

5. With all these components true  
His Spirit in us doth move,  
And by His anointing full  
The riches of Christ we prove.

6. This Spirit of Jesus doth  
Encompass both great and small;  
Inclusively He doth work  
In us, making God our all.





## 第六周

### 与神圣三一同活 (三)

丰满的经历

并享受神圣的三一

诗 447

读经：太二八 19，林后十三 14，启一 4~5，四 5，五 6

#### 【周一】

壹 新约里神圣三一最清楚的启示是在马太二十八章十九节，说到将人浸“入父、子、圣灵的名里”：

一 神虽然是独一的一位，却有三个身位—父、子、灵—19 节。

二 一面，马太二十八章十九节说到父、子、圣灵；  
另一面，本节只有一个名，就是父、子、圣灵的名：

- 1 这名乃是那神圣者的总称，等于祂的人位。
- 2 这一个名包括三者—父、子、圣灵—启示神是三一而一。
- 3 将信徒浸入三一神的名里，就是将他们浸入三一神一切的所是里，并将他们带进三一神的人位里，使他们与这神圣的人位有生机的联结—19 节。

## Week Six

### Living with the Divine Trinity (3)

Experiencing and Enjoying

the Divine Trinity in Full

Hymns: 608

Scripture Reading: Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-5; 4:5; 5:6

#### §Day 1

I. **The clearest revelation of the Divine Trinity in the New Testament is in Matthew 28:19, which speaks of baptizing “into the name of the Father and of the Son and of the Holy Spirit”:**

A. Although God is uniquely one, there are three persons—the Father, the Son, and the Spirit—v. 19.

B. On the one hand, Matthew 28:19 speaks of the Father, the Son, and the Holy Spirit; on the other hand, in this verse there is only one name—the name of the Father and of the Son and of the Holy Spirit:

1. The name is the sum total of the Divine Being, equivalent to His person.
2. The one name includes three—the Father, the Son, and the Holy Spirit—and reveals that God is three-in-one.
3. To baptize believers into the name of the Triune God is to immerse them into all that the Triune God is and to bring them into the person of the Triune God so that they may have an organic union with this divine person—v. 19.

三 浸入父、子、圣灵的名里乃是很深的事—林前十二 13, 加三 27:

- 1 马太二十八章十九节里的“入”指明联合，如在罗马六章三节和加拉太三章二十七节者。
- 2 浸入三一神的名里，乃是被摆到与祂奥秘的联合里，而且将神一切的所是取用到我们里面—太二八 19。

## 【周二】

四 马太二十八章十九节是主耶稣进入复活以后所嘱咐的；复活乃是三一神之过程的完成：

- 1 三一神经过了一段过程，开始于成为肉体，包括人性生活和钉十字架，完成于复活—约一 14，罗六 4。
- 2 在复活里，基督这三一神的具体化身成了赐生命的灵，就是三一神的终极完成，使信徒得以浸入神圣的三一里—林前十五 45，林后三 17。
- 3 浸入三一神的人位里，就是浸入包罗万有、终极完成的灵里；这灵是经过过程之三一神的终极完成—太二八 19：
  - a 这就是浸入父的丰富，浸入子的丰富，浸入灵的丰富—弗三 8。
  - b 如今我们受了浸的人，乃是在与三一神生机的联结里；所以，凡父所有的，子所有的，灵所领受的，都成了我们的—林前六 17，约十五 4~5, 7。

## 【周三】

C. To be baptized into the name of the Father and of the Son and of the Holy Spirit is a deep matter—1 Cor. 12:13; Gal. 3:27:

1. In Matthew 28:19 into indicates union, as in Romans 6:3 and Galatians 3:27.
2. To be baptized into the name of the Triune God is to be put into a mystical union with Him and to appropriate whatever God is into our being—Matt. 28:19.

## §Day 2

D. The charge given in Matthew 28:19 was given by the Lord Jesus after He had entered into resurrection, which was the consummation of the process of the Triune God:

1. The Triune God has passed through a process that began with incarnation, included human living and crucifixion, and consummated with resurrection—John 1:14; Rom. 6:4.
2. In resurrection Christ, the embodiment of the Triune God, became the life-giving Spirit, the consummation of the Triune God, for the believers to be baptized into the Divine Trinity—1 Cor. 15:45; 2 Cor. 3:17.
3. To be baptized into the person of the Trinity is to be baptized in the all-inclusive, consummated Spirit who is the ultimate consummation of the processed Triune God—Matt. 28:19:
  - a. This is to be baptized into the riches of the Father, into the riches of the Son, and into the riches of the Spirit—Eph. 3:8.
  - b. As the baptized ones, we are now in an organic union with the Triune God; therefore, whatever the Father has, whatever the Son has, and whatever the Spirit receives become ours—1 Cor. 6:17; John 15:4-5, 7.

## §Day 3

贰 丰满的经历并享受神圣三一，乃是有分于神的爱，主耶稣基督的恩，并圣灵的交通——林后十三 14:

一 林后十三章十四节给我们看见三个身位在三方面——父神（爱）、神的儿子主耶稣基督（恩）、和圣灵（交通）。

二 父神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三神——父、子、圣灵——14 节，太二八 19。

三 林后十三章十四节的爱、恩和交通，与马太二十八章十九节的父、子和圣灵相符：

1 主的恩就是主自己作我们的生命，给我们享受——约一 17，林前十五 10。

2 神的爱就是神自己，作主恩的源头——约壹四 9。

3 灵的交通就是那灵自己，作了主恩同着神爱的传输，给我们有分——林后十三 14。

### 【周四】

4 父神的爱彰显于子基督的恩，子基督的恩是在灵神的交通里传输给信徒——约三 16，一 17，16：

a 借着圣灵的交通，这恩就能临及我们——林后十三 14。

b 基督的恩是出于神的爱，这恩是借着圣灵的交通传输给我们并进入我们里面——14 节。

II. To experience and enjoy the Divine Trinity in full is to participate in the love of God, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit—2 Cor. 13:14:

A. Second Corinthians 13:14 shows us three persons in three aspects—God the Father (love), the Lord Jesus Christ, the Son of God (grace), and the Holy Spirit (fellowship).

B. The love of God the Father is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit—v. 14; Matt. 28:19.

C. The love, grace, and fellowship in 2 Corinthians 13:14 correspond to the Father, the Son, and the Holy Spirit in Matthew 28:19:

1. The grace of the Lord is the Lord Himself as life to us for our enjoyment—John 1:17; 1 Cor. 15:10.

2. The love of God is God Himself as the source of the grace of the Lord—1 John 4:9.

3. The fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14.

### §Day 4

4. The love of God the Father is expressed in the grace of Christ the Son, and the grace of Christ the Son is in the fellowship of God the Spirit to be transmitted to the believers—John 3:16; 1:17, 16:

a. It is through the fellowship of the Holy Spirit that grace is able to reach us—2 Cor. 13:14.

b. The grace of Christ comes out of the love of God, and this grace is transmitted to us and comes into us through the fellowship of the Holy Spirit—v. 14.

c 我们要经历并享受主的恩，就必须在圣灵的交通里；我们享受主的恩时，就尝到神的爱—约一 14，16，约壹四 9～10。

#### 四 神圣的三一有源头、流道和流通—林后十三 14:

- 1 源头，泉源，乃是神的爱—约三 16，四 14。
- 2 流道，流出，乃是基督所彰显并传输给我们的恩典—林前十六 23。
- 3 流通，乃是圣灵作基督的恩同着父爱的交通、传输和循环—林后十三 14。

### 【周五】

叁 对神圣三一丰满的经历和享受，乃是借着那今是昔是以后永是者，借着七灵，并借着那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，得着终极完成—启一 4～5:

一 启示录一章四节说到神是那今是昔是以后永是者:

1 这是耶和華这名的意义:

a 在希伯来文里，耶和華的意思是“我是那我是”—出三 14，6。

b 祂是那我是，表征祂是从永远存在到永远者。

2 唯有神是那是一位，唯有祂有存在的实际。

3 希伯来十一章六节说，“到神面前来的人，必须信神是”（直译）:

c. In order to experience and enjoy the grace of the Lord, we need to be in the fellowship of the Holy Spirit, and as we are enjoying the grace of the Lord, we taste the love of God—John 1:14, 16; 1 John 4:9-10.

#### D. With the Divine Trinity are the source, the course, and the flow—2 Cor. 13:14:

1. The source, the fountain, is the love of God—John 3:16; 4:14.

2. The course, the outflow, is the grace expressed and conveyed to us by Christ—1 Cor. 16:23.

3. The flow is the Holy Spirit as the fellowship, the transmission, the circulation, of the grace of Christ with the love of the Father—2 Cor. 13:14.

### §Day 5

III. The experience and enjoyment of the Divine Trinity in full is consummated by the One who is, who was, and who is coming, by the seven Spirits, and by Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth—Rev. 1:4-5:

A. Revelation 1:4 speaks of God as the One who is, who was, and who is coming:

1. This is the meaning of the name Jehovah:

a. In Hebrew Jehovah means “I am who I am”—Exo. 3:14, 6.

b. His being the I Am signifies that He is the One who exists from eternity to eternity.

2. God is the only One who is, the only One who has the reality of being.

3. Hebrews 11:6 says that “he who comes forward to God must believe that He is”:

- a 按希伯来十一章六节，神是，我们必须相信祂是。
- b 神是那今是昔是以后永是者，是自有者也是永有者，祂的存在不倚赖祂自己以外的事物，并且祂永远存在，既无始也无终—出三 14。
- c 信神是，就是信神是我们的一切，而我们一无所是—约八 58，传一 2。
- d 信神是，含示我们不是；祂必须在凡事上是独一无二的那一位，我们必须在凡事上什么也不是—来十一 5，创五 22 ~ 24。

## 二 启示录一章四节说到“祂宝座前的七灵”：

- 1 在启示录里，那灵称为七灵，（一 4，四 5，五 6，）就是七倍加强的灵。
- 2 启示录一章四节的七灵，无疑是神的一位灵，（弗四 4，）因为七灵被列在三神之中。
- 3 七既是神工作中完整的数字，七灵就必是为着神在地上的行动—启四 5：
  - a 在素质和存在上，神的灵是一个。
  - b 在神行动加强的功用和工作上，神的灵是七倍的—一 4。
- 4 “七灵”这名称指明那灵已加强七倍；七灵加强那灵一切的元素：神性、成为肉体、钉十字架、复活、实际和恩典—三 1。

## 【周六】

- 5 按启示录五章六节，神的七灵乃是羔羊的七眼：
  - a 基督是宝座上救赎的羔羊，有鉴察并搜寻的七

- a. According to Hebrews 11:6, God is, and we must believe that He is.
- b. As the One who is, who was, and who is coming, God is the self-existing One and the ever-existing One, the One whose being depends on nothing apart from Himself, and the One who exists eternally, having neither beginning nor ending—Exo. 3:14.
- c. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.
- d. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Heb. 11:5; Gen. 5:22-24.

## B. Revelation 1:4 speaks of “the seven Spirits who are before His throne”:

- 1. In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit.
- 2. The seven Spirits in Revelation 1:4 undoubtedly are the one Spirit of God (Eph. 4:4) because They are ranked among the Triune God.
- 3. As seven is the number for completion in God’s operation, so the seven Spirits must be for God’s move on the earth—Rev. 4:5:
  - a. In essence and existence, God’s Spirit is one.
  - b. In the intensified function and work of God’s operation, His Spirit is sevenfold—1:4.
- 4. The title the seven Spirits indicates that the Spirit has been intensified sevenfold; this Spirit intensifies all the elements of the Spirit: divinity, incarnation, crucifixion, resurrection, reality, and grace—3:1.

## §Day 6

- 5. According to Revelation 5:6, the seven Spirits of God are the seven eyes of the Lamb:
  - a. Christ as the redeeming Lamb on the throne has seven observing and

眼，为着执行神对宇宙的审判，以成就神永远的定旨，这要完成于新耶路撒冷的建造—四 5，二一 2，9 ~ 10。

b 七灵作为羔羊的七眼，也是为着传输。

c 基督用祂的七眼注视我们的时候，这些眼睛，就是七灵，就要将基督的元素和基督自己传输到我们里面，使我们变化—五 6。

三 启示录一章五节说到“那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督”：

1 基督是神那活着并忠信的见证人，祂见证神，不仅凭祂的言语行为，也凭祂的所是；祂的所是就是神的见证—5 节。

2 基督是死人中的首生者，这是指祂的复活；祂是那活着的—是那曾死过，现在又活了，直活到永永远远，并且拿着死亡和阴间钥匙的一位—5，18 节。

3 主耶稣在祂的升天里，是地上君王的元首—5 节：

a 祂经过了成为肉体、人性生活、钉死、复活和升天，现今已登宝座，超过所有的君王—五 6。

b 主耶稣这位登宝座者作地上君王的元首，管理全地，就是管理整个世界—一 5。

searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem—4:5; 21:2, 9-10.

b. The seven Spirits as the seven eyes of the Lamb are also for transfusing.

c. When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ's element and Christ Himself into us for our transformation—5:6.

C. Revelation 1:5 speaks of “Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth”:

1. As the living and faithful Witness of God, Christ is the One who testifies God not only by His word and deeds but also by what He is; His being is the testimony of God—v. 5a.

2. Christ's being the Firstborn of the dead refers to His resurrection; He is the living One—the One who became dead and now is living forever and ever, having the keys of death and of Hades—vv. 5b, 18.

3. In His ascension the Lord Jesus is the Ruler of the kings of the earth—v. 5c:

a. Having passed through incarnation, human living, crucifixion, resurrection, and ascension, He has been enthroned above all kings—5:6.

b. The Lord Jesus, the enthroned One, is ruling over the earth, the entire world, as the Ruler of the kings of the earth—1:5c.

## 第六周 ■ 周一

### 晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

罗六 3 “...我们这浸入基督耶稣的人，是浸入祂的死...”

林前十二 13 “因为我们的不拘是犹太人或希利尼人，是为奴的或自主的，都已经在位灵里受浸，成了一个身体，且都得以喝一位灵。”

主在马太二十八章十九节...清楚地说出父、子、圣灵三者来。但主在这里说到父、子、圣灵的名，所用的“名”字，在原文是单数的。这是说，父、子、圣灵虽是三者”名却是一个。实在奥秘，三者一个名。这当然就是三而一。...这一个名就包括父、子、圣灵三者。这就是说出神是三而一的，虽是一位神，却有父、子、灵三者的讲究。（李常受文集一九七〇年第三册，四〇八至四〇九页。）

### 信息选读

在马太福音这卷国度的福音结束时，主启示出我们已经被浸入父、子、圣灵的名（人位）里。（二八 19。）...在这一节里，父、子、圣灵的名乃是那神圣者的总称，等于祂的人位。将人浸入三一神的名里，就是将人带进三一神的人位里，使人与这神圣的人位有生机的联结。我们与三一神生机的联结，将我们带进对三一神深入的享受和

## WEEK 6 — DAY 1

### Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Rom. 6:3 ...All of us who have been baptized into Christ Jesus have been baptized into His death.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free...

The Lord... in Matthew 28:19... speaks clearly of the three persons—the Father, the Son, and the Spirit. But when He speaks here of the name of the Father, the Son, and the Spirit, the name is in the singular number in the original text. This means that though the Father, the Son, and the Spirit are three, yet the name is one. It is really mysterious—one name for three persons. This, of course, is what is meant by the expression three-in-one, or triune....This name includes the three—the Father, the Son, and the Holy Spirit—and tells us that God is three-in-one. Although God is only one, yet there is the matter of the three persons—the Father, the Son, and the Spirit. (CWWL, 1970, vol. 3, “Concerning the Triune God—the Father, the Son, and the Spirit,” pp. 289-290)

### Today's Reading

At the conclusion of the Gospel of Matthew, the gospel of the kingdom, the Lord revealed that we have been baptized into the name [the person] of the Father, the Son, and the Holy Spirit (28:19)...The name of the Father, the Son, and the Holy Spirit in this verse is the sum total of the Divine Being, equivalent to His person. To baptize people into the name of the Triune God is to bring them into the person of the Triune God that they may have an organic union with this divine person. Our organic union with the Triune God brings us into a



丰富的经历里。（李常受文集一九八八年第一册，五二七至五二八页。）

施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并以基督的新生命重生他们，使他们成为国度的子民。…主耶稣既已完成祂在地上的职事，经过死而复活的过程，并成了赐生命的灵，祂就吩咐门徒，将作祂门徒的人，浸入三一神里面。…主吩咐门徒这浸以后，不久就将他们和全召会都浸在圣灵里（林前十二13）：犹太部分在五旬节那天，（徒一5，二4，）外邦部分在哥尼流家里。（十一15～17。）以后，基于这事实，门徒将新悔改的人（二38）不仅浸入水里，也浸入基督的死、（罗六3～4，）基督自己、（加三27，）三一神、（太二八19，）以及基督的身体里。（林前十二13。）水，象征基督的死和埋葬，可以看作了结受浸者老旧历史的坟墓。因为基督的死包含在基督里面，又因为基督是三一神的具体化身，（西二9，）并且三一神最终与基督的身体是一；所以将初信的人浸入基督的死、基督自己、三一神、并基督的身体里，乃是作一件事：在消极方面，了结他们老旧的生命；在积极方面，为着基督的身体，用新生命，就是三一神永远的生命，重生他们。因此，主耶稣在太二十八章十九节所命定的浸，乃是为着诸天的国，把人从自己的生命浸出来，而浸入基督身体的生命里。

十九节的“入”字指明联合，如在罗马六章三节，加拉太三章二十七节者。…将信徒浸入三一神的名里，就是将他们浸入三一神一切的所是里。（新约总论第五册，三〇九至三一一页。）

参读：在神圣三一里并同神圣三一活着，第十三章；马太福音生命读经，第七十二篇。

deep enjoyment and a rich experience of the Triune God. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 381)

Baptism is to bring repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ so that they may become kingdom people.... After the Lord Jesus accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciples into the Triune God.... Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13) on the day of Pentecost (Acts 1:5; 2:4) and in the house of Cornelius (Acts 11:15-17). Then, based upon this, the disciples baptized the new converts (Acts 2:38), not only visibly into water but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered a tomb to terminate the history of the baptized ones. Since the death of Christ is included in Christ, since Christ is the embodiment of the Triune God, and since the Triune God is one with the Body of Christ, to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do one thing: on the negative side to terminate their old life and on the positive side to germinate them with a new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord Jesus in Matthew 28:19 is to baptize people out of their life into the Body life for the kingdom of the heavens.

The word into in 28:19 indicates union, as in Romans 6:3, Galatians 3:27, and 1 Corinthians 12:13....To baptize people into the name of the Triune God is to baptize them into spiritual and mystical union with Him....To baptize believers into the name of the Trinity is to immerse them into all the Triune God is. (The Conclusion of the New Testament, pp. 1322-1323)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 13; Life-study of Matthew, msg. 72

## 第六周 ■ 周二

### 晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

弗一 13 “你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

当主耶稣将马太二十八章十九节所记载的嘱咐给祂的门徒时，祂已经在十字架上受了包罗万有的死，被埋葬，进入阴间，胜过死的权势和与死有关的一切，并且从死里出来，进入复活。不但如此，祂这是灵的基督，已经将祂自己这赐生命的灵吹入门徒里面。（约二十 22。）祂作了这一切，就嘱咐他们使万民作祂的门徒，并将他们带进三一神里面，使他们与祂有生机的联结。…将信徒浸入父、子、圣灵的名里，事实上就是将他们浸入经过过程的三一神里。（新约总论第五册，三一一页。）

### 信息选读

除非特别标明是在圣灵里的浸，否则新约里的“浸”字是指明借着水而有的浸，包含那灵里的浸的意义。…主耶稣在马太二十八章十九节所提的浸…，将信徒浸入父、子、圣灵的名里，就是将他们浸入水与那灵里。在物质一面，我们将信徒浸入水里，但水象征神圣的名，父、子、圣灵的名。这就是说，我们将人放在浸水里，就是将他们放进三一神的人位里。

## WEEK 6 — DAY 2

### Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Eph. 1:13 ...Having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise.

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

By the time the Lord Jesus gave the charge to His disciples recorded in Matthew 28:19, He had already died an all-inclusive death on the cross, had been buried, had entered into Hades to overcome the power of death and everything related to it, and had come out of death and had entered into resurrection. Furthermore, He, the pneumatic Christ, had already breathed Himself as the life-giving Spirit into the disciples (John 20:22). Having done all this, He charged them to disciple the nations and to bring them into the Triune God so that they may have an organic union with Him....To baptize believers into the name of the Father, the Son, and the Holy Spirit is in fact to baptize them into the processed Triune God. (The Conclusion of the New Testament, pp. 1323-1324)

### Today's Reading

Unless baptism in the Holy Spirit is specifically designated, the word baptism in the New Testament indicates baptism through water implying the significance of the baptism in the Spirit....The baptism mentioned by the Lord Jesus in Matthew 28:19,...to baptize believers into the name of the Father, the Son, and the Holy Spirit, is to baptize them both in the water and in the Spirit. Physically, we baptize believers in water, yet the water symbolizes the divine name, the name of the Father, the Son, and the Holy Spirit. This means that when we put people into the water of baptism, we put them into the person of the Triune God.

在十九节，主耶稣嘱咐门徒要将信徒浸入父、子、圣灵的名里。但后来实行时，信徒是浸入主耶稣的名里。这指明浸入主耶稣的名里，等于浸入父、子、圣灵的名里，因为主耶稣乃是三一神，就是神自己的具体化身。（西二 9。）

今天，我们将信徒浸入主耶稣的名里，事实上就是将他们浸入三一神里。（新约总论第五册，三一一至三一二页。）

在复活里，耶稣这末后的亚当成了赐生命的灵。（林前十五 45 下。）祂是神，在成为肉体时成了人。（约一 14。）作为这样的一位，祂也成了赐生命的灵。这赐生命的灵乃是三一神的总和，是三一神的终极完成。作为赐生命的灵，祂是子，而具体化身在子里的乃是父。因此，父和子都在这赐生命的灵里；赐生命的灵乃是三一神的终极完成，也是三一神的总和。

我们必须认识，我们有那灵住在我们里面，这内住的灵乃是终极完成的三一神。祂是赐生命和内住的灵，印涂相信子的人，（弗一 13，）就是说，将神所是的丰富，就是基督那追测不尽的丰富，分授并分赐到作为基督肢体的信徒里面，为要构成并建造基督生机的身体。（三 8，10，四 16。）这内住、赐生命的灵乃是印涂的灵。一个印的印墨会浸透被印的材料。我们是被印的材料，我们有那灵作印墨浸透我们。这个浸透，这个印涂，使我们与神相调和。（李常受文集一九九一至一九九二年第一册，四四二至四四五页。）

参读：神圣启示的中心路线，第二篇；圣经中的主观真理，第四篇。

In Matthew 28:19 the Lord Jesus charged the disciples to baptize the believers into the name of the Father, and of the Son, and of the Holy Spirit. But later, in practice, the believers were baptized into the name of the Lord Jesus. This indicates that to be baptized into the name of the Lord Jesus is equivalent to being baptized into the name of the Father and of the Son and of the Holy Spirit because the Lord Jesus is the embodiment of the Triune God (Col. 2:9).

Today, when we baptize believers into the name of the Lord Jesus we are actually baptizing them into the Triune God. (The Conclusion of the New Testament, pp. 1324-1325)

In resurrection as the last Adam, Jesus became a life-giving Spirit (1 Cor. 15:45b). As God, He became a man in incarnation (John 1:14). As such a One, He also became the life-giving Spirit. This life-giving Spirit is the totality of the Triune God, the consummation of the Triune God. As the life-giving Spirit, He is the Son, and embodied in the Son is the Father. Thus, the Father and the Son are here with this life-giving Spirit, who is the consummation of the Triune God and the totality of the Triune God.

We need to realize that we have the Spirit indwelling us, and the indwelling Spirit is the consummated Triune God. He is the life-giving and indwelling Spirit to seal the believers of the Son (Eph. 1:13), that is, to impart and dispense the riches of God's being as the unsearchable riches of Christ into the believers as the members of Christ for the constituting and building up of the organic Body of Christ (3:8, 10; 4:16). The indwelling, life-giving Spirit is the sealing Spirit. The sealing ink of a seal saturates the sealed material. We are the sealed material, and we have the Spirit as the sealing ink saturating us. This saturating, this sealing, mingles us with God. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 345, 347)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 2; CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," ch. 4

## 第六周 ■ 周三

### 晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

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

圣经给我们看见，神圣三一为着给我们享受的。林后十三章十四节…提到三件东西，就是恩、爱和交通。但事实上这是一件东西的三方面。源头是神圣的爱，流道是神圣的恩，水流是神圣的交通。恩借着基督从父神流出，然后这恩在灵的交通里流着。十四节给我们看见三个人位并三方面：父神、基督和那灵；以及爱、恩和交通。父神作为爱乃是源头，基督作为恩乃是流道，灵作为交通乃是水流。在圣经的末了，我们看见我们的三一神永远在涌流。祂涌流的目的是为着以祂自己作为饮料和食粮供应祂的赎民，使我们享受祂作全备的供应。在我刚开始过基督徒生活时，并不认识这点。但今天我完全看见，我们必须经历、享受、并彰显三一神一父、子、灵。（李常受文集一九九一至一九九二年第一册，四三八至四三九页。）

### 信息选读

完全的享受神圣三一，乃是有分于神的爱，基督的恩，并圣灵的交通。林后十三章十四节…给我们看见，神圣三一不是为着神学上道

## WEEK 6 — DAY 3

### Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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

The Bible shows us that the Divine Trinity is for our enjoyment. Second Corinthians 13:14...mentions three things: grace, love, and fellowship. Actually, however, this is one thing in three aspects. The source is the divine love, the course is the divine grace, and the flow is the divine fellowship. Out of God the Father flows the grace through Christ. Then this grace flows in the fellowship of the Spirit. Second Corinthians 13:14 shows us three persons in three aspects: God the Father, Christ, and the Spirit; and love, grace, and fellowship. God the Father as love is the source, Christ as grace is the course, and the Spirit as fellowship is the flow. At the end of the Bible we see our Triune God flowing forever. His flowing is for the purpose of supplying His redeemed with Himself as drink and food so that we may enjoy Him as the bountiful supply. In the beginning of my Christian life I did not realize this. But today I fully realize that we need to experience, enjoy, and express the Triune God—the Father, the Son, and the Spirit. (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” pp. 342-343)

### Today's Reading

To enjoy the Divine Trinity in full is to participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit. Second Corinthians 13:14...shows that the Divine Trinity is not for the doctrinal study of theology

理的研究，乃是为我们经历和享受。父神的爱是源头，子神基督的恩是神爱的流道。爱流出就成了恩。接着，圣灵的交通乃是基督的恩同着父神之爱的传输。爱乃是父神；恩作为爱的流出乃是子基督；交通乃是圣灵的传输，传输子的所是作为恩典，以及父的所是作为爱。圣灵将神圣的丰富传输到我们里面，这传输就是交通。今天在我们里面有神圣三一这样奇妙的运行。（李常受文集一九八八年第一册，五二九页。）

主的恩就是主自己作我们的生命，给我们享受；（约一17，林前十五10；）神的爱就是神自己，（约壹四8，16，）作主恩的源头；圣灵的交通就是圣灵自己，作了主恩同着神爱的传输，给我们有分。这不是三件分开的东西，乃是一件东西的三方面，正如主、神、圣灵不是三位分开的神，乃是“同一位不分开，也不能分开之神的三个实质”。（Philip Schaff，薛夫。）神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神一父、子、圣灵，连同祂们神圣的美德。（林后十三章十四节）这里先说主的恩，因为本书是着重基督的恩。（一12，四15，六1，八1，9，九8，14，十二9。）这样有爱、恩、交通三种美德的神圣属性，以及这样有父、子、灵三面神圣实质的三一神，乃是那些被岔开并受迷惑，却得了安慰并恢复的哥林多信徒所需要的。（哥林多后书生命读经，六一八至六一九页。）

参读：哥林多后书生命读经，第五十九篇。

but for our experience and enjoyment. The love of God the Father is the source, and the grace of Christ, God the Son, is the course of the love of God. When love comes out, it becomes grace. Then the fellowship of the Holy Spirit is the transmission, the communication, of the grace of Christ with the love of God the Father. Love is God the Father, grace as the outflow of love is Christ the Son, and the fellowship is the transmission of the Holy Spirit to transmit what the Son is as grace and what the Father is as love. The Holy Spirit transmits the divine riches into our being, and this transmission is the fellowship. Today we have the Divine Trinity operating in us in such a wonderful way. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 382-383)

The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8,16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. These are not three separate matters, but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods, but three "hypostases... of the one same undivided and indivisible" God (Philip Schaff). The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues...The grace of the Lord is mentioned first [2 Cor. 13:14], because this book is on the grace of Christ (1:12; 4:15; 6:1; 8:1,9; 9:8,14; 12:9). Such a divine attribute of three virtues—love, grace, and fellowship—and such a Triune God of the three divine hypostases—the Father, the Son, and the Spirit—were needed by the distracted and confused, yet encouraged and restored, Corinthian believers. (Life-study of 2 Corinthians, pp. 524-525)

Further Reading: Life-study of 2 Corinthians, msg. 59

## 第六周 ■ 周四

### 晨兴喂养

约三 16 “神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”

一 17 “因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。”

父神的爱彰显于子基督的恩，这恩的来源就是神的爱。爱是隐藏的源头；当爱彰显出来，就成了恩。…基督的恩追根到神那里去就是爱，神的爱出现到基督这里来，借着基督显出来就是恩。恩是爱的表现，爱是恩的根源。基督这个恩完全是从神那个爱出来的。…这神圣的爱向我们显明，就成了恩典。（新约总论第十册，二七七至二七八页。）

### 信息选读

子基督的恩是在灵神的交通里传输给信徒。借着圣灵的交通，这恩就能临及我们。圣灵的交通就是圣灵的传输。基督的恩是出于神的爱，但这恩怎样临到我们里头来？是怎样传到我们里面来？是怎样通到我们里面来？这是借着圣灵的交通。所以我们必须是在圣灵的交通里头，我们才能享受主的恩。当我们享受主恩的时候，我们就尝到神的爱。…今天我们要享受基督的恩，我们就必须是在灵的交通里；我们若享受基督的恩，那自然就尝到神的爱了。（新约总论第十册，二七八页。）

## WEEK 6 — DAY 4

### Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

The love of God the Father is expressed in the grace of Christ the Son. The source of this grace is the love of God. Love is the hidden source; when love is expressed, it becomes grace....When the grace of Christ is traced back to its origin, which is God, it is love, and when the love of God is expressed through Christ, it is grace. Grace is the expression of love, and love is the source of grace. The grace of Christ comes out altogether from the love of God....When the divine love appears to us, it becomes grace. (The Conclusion of the New Testament, pp. 3246-3247)

### Today's Reading

The grace of Christ the Son is in the fellowship of God the Spirit to be transmitted to the believers. It is through the fellowship of the Holy Spirit that this grace is able to reach us. The fellowship of the Holy Spirit is the transmission of the Holy Spirit. The grace of Christ comes out of the love of God, but this grace comes into us, is conveyed to us, and is transmitted into us through the fellowship of the Holy Spirit. Therefore, in order to enjoy the grace of the Lord we must be in the fellowship of the Holy Spirit, and as we are enjoying the grace of the Lord, we taste the love of God....Today if we desire to enjoy the grace of Christ, we must be in the fellowship of the Holy Spirit, and as we are enjoying the grace of Christ, we will spontaneously taste the love of God. (The Conclusion of the New Testament, p. 3247)

神圣的三一有源头、流道和流通。这（在我们里面神圣三一之）循环的源头，泉源，乃是父的爱。这循环的流道，流出，乃是基督所彰显并传输给我们的恩典。基督的恩典出自于父爱的源头。这循环的流通，乃是圣灵作基督的恩同着父爱的交通、传输和循环。

在我们里面有两个循环。一个循环是在我们肉身里的血液循环，另一个循环是在我们灵里神圣三一的循环。这两个循环中缺少了一个，我们就会在肉身上或属灵上死亡。林后十三章十四节详细地描述这个内在、属灵的循环。这个循环是我们基督徒生活和召会生活中的供应。这就好像说，电流是整个城市能量的供应。今天地上所有的大城市都依赖电。多年前，纽约市一度电流中断。那时，该市的整个生活都停顿了。这是很好的例证。我们必须看见，整个召会生活乃在于林后十三章十四节。召会生活是在于父的爱，子的恩，并圣灵的交通，在我们灵里如同电流一样流通。

许多时候，我在尽话语职事时，里面感觉到有神圣的流在流通。如果在我里面的流停止了，我就没有什么可说。在我们的说话中如果没有那灵，我们的讲说就是空洞的。不仅如此，当我们听人供应话语时，我们里面的流若切断了，我们的听也是空洞的。我们需要在流中说，并在流中听。这流就是圣灵的传输，而这传输乃是一种交通，传送子基督的恩，作为三一神爱的流出。林后十三章十四节所启示，在我们里面神圣三一的流，乃是我们属灵的命脉。（李常受文集一九八八年第一册，五三〇至五三一页。）

参读：新约总论，第三百二十二篇。

With the Divine Trinity are the source, the course, and the flow. The source, the fountain, of [the] circulation [of the Divine Trinity within us] is the love of the Father. The course, the outflow, of this circulation is the very grace expressed and conveyed to us by Christ. The grace of Christ comes out of the source of the love of the Father. The flow is the Holy Spirit as the fellowship, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the circulation of the Divine Trinity in our spirit. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the supply in our Christian life and church life. This is similar to saying that the current of electricity is the supply of power to an entire city. All the big cities on the earth today depend upon electricity. A number of years ago the current of electricity to the city of New York was cut off for a period of time. When that happened, the entire life of the city stopped. This is a very good illustration. We must see that the entire church life depends upon 2 Corinthians 13:14. It depends upon the love of the Father, the grace of the Son, and the fellowship of the Spirit to flow as a current within our spirit.

Many times while I am speaking in the ministry of the word, I have the inner sensation that the divine current is going on. If the current within me stops, I have nothing to speak. If we miss the Spirit in our speaking, our speaking is empty. Furthermore, if the current within us is cut off while we are listening to the ministry of the word, our listening is empty. We need to speak in the flow and listen in the flow. The flow is the transmission of the Holy Spirit, and this transmission is the fellowship that conveys the grace of Christ the Son as the outflow of the love of the Triune God. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 383-384)

Further Reading: The Conclusion of the New Testament, msg. 322

## 第六周 ■ 周五

### 晨兴喂养

启一 4 ~ 5 “约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了。”

我们对神圣三一丰满的享受，乃是借着那今是昔是以后永是的父，借着七灵，并借着那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，终极完成于恩典与平安。（启一 4 ~ 5。）恩典是三一神作我们的享受，平安是我们享受恩典的结果。我们越享受三一神作我们的恩典，我们里面就越有平安。在启示录一章所说的父，乃是那今是昔是以后永是的一位。祂是永远的父神，祂已过是，现今是，将来永是。这给我们看见甚至父自己也是三一的。祂是三一的，是那今是昔是以后永是的一位。七灵乃是七倍加强的灵。一灵已经加强为七倍。七倍加强的灵可以比作七段式的灯。这样七段式的灯给我们最强的光，加倍的光。由于时代的黑暗，那灵今天是七倍加强的。（李常受文集一九八八年第一册，五三二页。）

### 信息选读

神…是那今是昔是以后永是者。“耶和華”这名就是这个意思。在希伯来文，“耶和華”的意思就是“我是那我是”。祂是那我是，表征祂是那从亘古存在到永远的一位。“我是”这名称不仅指明祂存在，

## WEEK 6 — DAY 5

### Morning Nourishment

Rev. 1:4-5 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

Our enjoyment of the Divine Trinity in full is consummated with grace and peace by the Father, who is, who was, and who is coming; by the seven Spirits; and by Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth (Rev. 1:4-5). Grace is the Triune God as our enjoyment, and peace is the issue, the result, of our enjoyment of grace. The more we enjoy the Triune God as our grace, the more we have peace within. In Revelation 1 the Father is referred to as the One who is, who was, and who is coming. As God the eternal Father, He was in the past, He is in the present, and He is coming in the future. This shows that even the Father Himself is triune. He is triune as the One who is, who was, and who is coming. The seven Spirits are the sevenfold intensified Spirit. The one Spirit has been intensified sevenfold. The sevenfold Spirit may be likened to a seven-way lamp. Such a seven-way lamp gives us the strongest light, the intensification of light. The Spirit today is intensified sevenfold because of the dark age. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 384-385)

### Today's Reading

God is...the One who is, who was, and who is coming. This is the meaning of the name Jehovah. In Hebrew, Jehovah means, “I am who I am.” His being the I Am signifies that He is the One who exists from eternity to eternity. His title, I Am, not only indicates that He exists but that, in a positive sense, He is



更指明就正面的意义说，祂就是一切。祂是生命，是光，是其他一切正面的事物。你需要生命么？神就是生命。你需要光么？神就是光。你渴慕圣别么？神就是圣别。神不但从亘古存在到永远，祂还是一切。这就是我们的神。（启示录生命读经，四五页。）

在启示录里，那灵称为七灵，（一4，四5，五6，）就是七倍加强的灵，以对抗召会的堕落。一章四节的七灵，无疑是神的灵，因为七灵被列在三神之中。七既是神工作中完整的数字，七灵就必是为着神在地上的行动。在本质和存在上，神的灵是一个；在神行动加强的功用和工作上，神的灵是七倍的。就如撒迦利亚四章二节的灯台，在存在上，是一个灯台；在功用上，是七盏灯。约翰写启示录时，召会已经堕落，世代又是黑暗的。所以，神在地上的行动和工作，需要神七倍加强的灵。

“七灵”这名称指明那灵已加强七倍。七灵加强那灵一切的元素：神性、成为肉体、钉十字架、复活、实际、生命和恩典。

启示录四章五节…里的七灯，是以出埃及二十五章三十七节和撒迦利亚四章二节灯台上的七灯为依据。七盏火灯就是神的七灵，表征神七倍加强之灵的光照与鉴察。在出埃及二十五章和撒迦利亚四章，表征神的灵在神行动中所发出之光照的七灯，乃是为着神的建造，或为建造帐幕，或为重建圣殿。启示录四章五节的七灯是为着神的审判，至终也要带进神的建造，就是新耶路撒冷的建造。（新约总论第四册，一九至二一页。）

参读：长老训练第二册，第十章；启示录生命读经，第四篇。

everything. He is life, light, and every other positive thing. Do you need life? God is life. Do you want light? God is light. Do you desire holiness? God is holiness. God exists from eternity to eternity and He is everything. This is our God. (Life-study of Revelation, p. 39)

In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit to counteract the degradation of the church. The seven Spirits in Revelation 1:4 undoubtedly are the Spirit of God because They are ranked among the Triune God. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on earth. In substance and existence God's Spirit is one. In the intensified function and work of God's operation His Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. At the time the book of Revelation was written, the church had become degraded, and the age was dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move on earth.

The title the seven Spirits indicates that the Spirit has been intensified sevenfold. This Spirit intensifies all the elements of the Spirit: divinity, incarnation, crucifixion, resurrection, reality, life, and grace.

The seven lamps in Revelation 4:5 refer to the seven lamps of the lampstand in Exodus 25:37 and the seven lamps of the lampstand in Zechariah 4:2. The seven lamps of fire which are the seven Spirits of God signify the enlightening and searching of the sevenfold intensified Spirit of God. In Exodus 25 and Zechariah 4 the seven lamps, signifying the enlightening of the Spirit of God in God's move, are for God's building, either for the tabernacle or the rebuilding of the temple. [In Revelation 4:5] the seven lamps are for God's judgment, which will issue also in God's building—the building of the New Jerusalem. (The Conclusion of the New Testament, pp. 867-868)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 10; Life-study of Revelation, msg. 4

## 第六周 ■ 周六

### 晨兴喂养

启五 6 “我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

西一 18 “祂…是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

（在启示录五章六节，）基督是救赎的羔羊，有鉴察并搜寻的七眼，为着执行神对宇宙的审判，以成就神永远的定旨，这要完成于新耶路撒冷的建造。所以，撒迦利亚三章九节预言祂是：石头，就是带着七眼，为着神建造的顶石。（四 7。）这七眼就是神的七灵，奉差遣往普天下去，遍察全地的。（10。）

七灵作为羔羊的七眼，也是为着传输。基督用祂的七眼注视我们的时候，这些眼睛，就是七灵，就要将基督的元素传输到我们里面。…当主光照并审判我们的时候，祂就注视我们；借着：七灵作祂的眼睛，祂就将自己传输到我们里面，使我们变化。（新约总论第四册，二一页。）

### 信息选读

在启示录一章五节，神的儿子基督被揭示为“忠信的见证人”。…虽然祂是神，祂也是神的见证人。若不是借着祂，我们就不能认识、看见或得着神。祂把神见证出来；祂是整个神格的见证人。…基督是忠信的见证人，是指祂在地上三十三年半的生活。祂是神的见证人，神的见证，神的彰显，在祂的人性生活

## WEEK 6 — DAY 6

### Morning Nourishment

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Col. 1:18 ...He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem. Therefore, in Zechariah 3:9 He is prophesied as the stone, which is the topstone (4:7), with seven eyes for God's building. These seven eyes are the seven Spirits of God sent forth into all the earth, running "to and fro on the whole earth" (v. 10).

The seven Spirits as the seven eyes of the Lamb are also for transfusing. When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ's element into us... As the Lord enlightens and judges us, He looks at us, and through the seven Spirits as His eyes He transfuses Himself into us for our transformation. (The Conclusion of the New Testament, p. 868)

### Today's Reading

In Revelation 1:5 Christ, the Son of God, is unveiled as "the faithful Witness"...Although He is God, He is also the Witness of God. Without Him, we cannot know, see, or gain God. God is testified by Him. He is the Witness of the entire Godhead. Christ's being the faithful Witness refers to His earthly life of thirty-three and a half years. He was the Witness, the testimony, the expression of God, testifying in His human living what God is (3:14).... Many

谁；这人乃是神，并且祂见证神。基督作为神活而忠信的见证人，乃是见证神的那一位。所有的人都知道有神，但没有人看过神。然而，这宇宙中有一个人，祂曾生活在地上，名叫耶稣；祂过去是神的见证，现在仍是。在基督身上，我们都能看见神所是的一切。（约一 18。）耶稣见证神，不仅凭祂的言语行为，也凭祂的所是；祂的所是就是神的见证。

在宇宙中，…首先，神创造了万物；其次，祂使万物中的一些东西复活，把他们迁到另一个领域、范围，就是复活的范围里。…歌罗西一章十五节说，基督是一切受造之物的首生者；启示录一章五节告诉我们，祂是死人中的首生者。祂是第一个从死里复活的，我们也要跟着祂复活。这里“死人中的首生者”，指明神在复活里的创造；这表征一个新的开始。神第一次的创造有一个开始，神在复活里第二次的创造有另一个开始。当我们得重生的时候，就经历了神第二次创造里的新开始。…基督是死人中的首生者，这是指祂的复活。…拉撒路从死人中复活了，（约十一 43 ~ 44，）但他的复活不过是暂时的，后来他又死了。然而，对主的复活而言，死亡已经过去。祂要活到永永远远。（启一 18。）因此，祂的确是死人中的首生者。

神的儿子被进一步陈明为地上君王的元首。（5。）首先，祂活在地上作忠信的见证人。然后祂从死人中复活，为召会这新造成了死人中的首生者。今天祂在升天里是地上君王的元首。祂作地上君王的元首，管理全地，整个世界。祂经过了成为肉体、人性生活、钉死、复活和升天，现今已登宝座，超过所有的君王。（新约总论第十四册，八、一二至一三页。）

参读：新约总论，第四百零四至四百零五、四百零七篇。

the living and faithful Witness of God, Christ is the One who testifies God. All men know that there is God, but no one has ever seen Him. However, there is a man in this universe, who lived on the earth by the name of Jesus and who was and still is the testimony of God. In Christ, we can see whatever God is (John 1:18). Jesus testifies God not only by His word and deeds but also by what He is. His being is the testimony of God.

In the universe...first, God created all existing things; second, He resurrected some of these existing things and brought them into another sphere, another realm, which is the realm of resurrection....Colossians 1:15 says that Christ is the Firstborn of all creation, and in Revelation 1:5 we are told that He is the Firstborn of the dead. He was the first to be resurrected from the dead, and we will follow Him. Here the phrase the Firstborn of the dead indicates the creation of God in resurrection. This signifies a new beginning. In God's first creation there was a beginning, and in God's second creation in resurrection there was another beginning. When we were regenerated, we experienced a new beginning in God's second creation. Christ's being the Firstborn of the dead refers to His resurrection....Lazarus was resurrected from the dead (John 11:43-44), but his resurrection was only temporary. Later on he died. With the Lord's resurrection, however, death is over. He will live forever (Rev. 1:18). Thus, He is truly the Firstborn of the dead.

The Son of God is further presented as the Ruler of the kings of the earth (Rev. 1:5). First, He lived on this earth as the faithful Witness. Then He resurrected from the dead to become the Firstborn of the dead for the church, the new creation. Today He is the Ruler of the kings of the earth in His ascension. He is ruling over the earth, the entire world, as the Ruler of the kings of the earth. Having passed through incarnation, human living, crucifixion, resurrection, and ascension, He has been enthroned above all kings. (The Conclusion of the New Testament, pp. 4118-4119, 4121-4123)

Further Reading: The Conclusion of the New Testament, msg. 404-405, 407

# 第六周诗歌

# WEEK 6 — HYMN

447

## 经历神 — 借三身位

11 10 11 10 副 (英 608)

C 大调

4/4

5 5 5 | 3·5 5 5 6 6 | 4 6·6 6 6 | 5·3 5 5

一 何等奥妙,父、子、灵乃是一神!身位虽三,本质却

4 4 | 3-3 5 5 5 | 3·5 5 5 6 6 | 4 6·

是一灵; 何等荣耀,这位神进入我心,

6 6 6 | 5·3 5 5 4 4 | 3-3 5 5 i | 3·2

在我里面,作我一切供应。(副)三一之神,作

Am F C Dm7 G7 C

i 7 i 6 | 5-5 i i 7 | 2-2 4 6 5 | 3-3 5 5 i |

了我的一切! 何等奇妙! 何等荣耀! 神圣成

E7 Am F C F G7 C F C

3·2 i 7 i 6 | 5-5 i 7 i | 2-2 3 4 7 | i-i ||

分,我能取用不竭! 何等高超! 何等逍遥!

二 何等丰富,父乃是一切源头, 祂的一切全为供人享受;  
何等有福,这一切竟归我有, 不尽不竭,取用直到永久!

三 何等奇妙,子乃是父的显出, 借着肉身来与人类同处;  
何等有效,在十架成功救赎, 使我罪人竟能与神联属!

四 何等美妙,灵乃是子的进入, 进入我灵,作我生命供应;  
何等逍遥,我今能与灵接触, 灵灵响应,二灵竟成一灵。

五 何等实际,神一切全在灵里, 是灵在灵给我接触、经历;  
何等希奇,我与神联合为一, 生命、性情不再彼此各异。

## What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608

1. What mys-te - ry, the Fa-ther, Son, and Spir - it, In per-son three, in sub-stance all are  
one. How glo-ri - ous, this God our be-ing en - ters To be our all, thru Spir-it in the

8 Son! (C) The Tri-une God has now be-come our all! How won-der - ful! How glo - ri -  
ous! This Gift di - vine we never can exhaust! How ex-cel-lent! How mar-vel-ous!

2. How rich the source, the Father as the fountain,  
And all this wealth He wants man to enjoy!  
O blessed fact, this vast exhaustless portion  
Is now for us forever to employ!

3. How wonderful, the Son is God's expression  
Come in the flesh to dwell with all mankind!  
Redemption's work, how perfectly effective,  
That sinners we with God might oneness find.

4. The Spirit is the Son's transfiguration  
Come into us as life the full supply.  
Amazing fact, our spirit with the Spirit  
Now mingles and in oneness joins thereby!

5. How real it is that God is now the Spirit  
For us to touch, experience day by day!  
Astounding fact, with God we are one spirit,  
And differ not in life in any way!

