

二〇二一年十一月  
感恩節特會

總題：  
活在神聖三一裏  
並與神聖三一同活

晨興聖言

**Thanksgiving Conference  
(November 2021)**

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

**Holy Word Morning Revival**

## 標語

- (一) 活在神聖三一裏，就是住留在祂裏面，停留在祂裏面，以祂作我們的家而居住在祂裏面；與神聖三一同活，就是讓祂住在我們裏面，使我們有祂的同在，祂的人位，作我們的享受。
- (二) 與神聖三一同活，就是有復活的基督活在我們裏面；復活的意思是：一切都是出於神，不是出於我們；只有神能，我們不能；一切都是神作的，不是我們作的。
- (三) 我們藉着耶穌基督之靈——受苦之耶穌與復活之基督的靈——全備的供應，就能與神聖三一同活，這供應使我們能活基督並在任何景況中顯大祂。
- (四) 對神聖三一豐滿的經歷和享受——有分於神的愛、主耶穌基督的恩、並聖靈的交通——乃是藉着那今是昔是以後永是者，藉着七靈，並藉着那忠信的見證人、死人中的首生者、為地上君王元首的耶穌基督，得着終極完成。

## 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.

## 篇題

- 第一週 在神聖行動裏並在我們經歷中，神聖的經綸  
連同神聖三一的神聖分賜
- 第二週 活在神聖三一裏（一）住在基督這真葡萄樹裏
- 第三週 活在神聖三一裏（二）活在神聖三一裏—藉  
着享受基督作生命的供應，藉着活基督以顯  
大祂，並藉着我們靈裏主耶穌的恩典
- 第四週 與神聖三一同活（一）與基督這以馬內利同  
活，並有復活的基督活在我們裏面
- 第五週 與神聖三一同活（二）神在我們裏面運行
- 第六週 與神聖三一同活（三）豐滿的經歷並享受神  
聖的三一

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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

## 第一週

在神聖行動裏並在我們經歷中，  
神聖的經綸  
連同神聖三一的神聖分賜

詩 448, 447

讀經：提前一 3～5，約四 14 下，太一 18，20～21，  
23，三 16～17，六 9～10，13，十二 28，二八 19

### 【週一】

壹 我們需要看見聖經中心的事乃是神聖的經綸連同神聖三一的神聖分賜，要分賜到在基督裏的信徒裏面，為着建造召會作基督的身體，終極完成於新耶路撒冷，作三一神永遠、團體的彰顯——提前一 3～5，弗三 14～21，四 16，啓二一 2，10～11：

一 神聖的經綸就是神的家庭行政，要在祂神聖的三一裏將祂自己分賜到祂所揀選的人裏面，使他們得變化，以產生召會，就是基督的身體，也就是神的家、神的國、基督的配偶，最終的集大成就是新耶路撒冷——提前一 3～4，約一 14，29，徒二 24，林前十二 12～13，十五 45 下，提前三 15，啓五 10，二一 2。

二 新約裏說到關於神的一切事，都與那為着神聖經綸的神聖分賜有關；神聖經綸的完成乃是藉

## 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

着神聖三一的神聖分賜—羅八 3, 11, 弗一 3 ~ 23, 林後十三 14, 弗三 14 ~ 21。

三 整本聖經乃是按照一個支配的異象寫的，就是三一神將祂自己作到祂所揀選並救贖的人裏面，作他們的生命和生命的供應，好以神聖的三一，就是以父作源頭、子作肥甘、並那靈作河，浸透他們全人—詩三六 8 ~ 9。

## 【週二】

四 三一神—父、子、靈—經過了過程，成爲賜生命的靈，使我們能喝祂，而使祂能成爲我們的享受；這就是神聖三一的神聖分賜—約一 14, 四 14, 七 37 ~ 39, 林前十二 13, 十五 45 下, 林後十三 14。

五 我們喝活水時，這水就在我們裏面成爲『泉源，直湧入永遠的生命』；（約四 14 下；）父是起源，就是源；子是彰顯，就是泉；靈是傳輸，就是流；『入』這個介詞，也有『成爲』的意思；永遠生命的總和是新耶路撒冷；因此，神聖三一在我們裏面湧流並從我們湧流出來的結果，就是我們成爲新耶路撒冷。（七 37 ~ 39, 詩四六 4, 啓二二 1 ~ 2, 七 17, 二一 6, 二二 17。）

## 【週三】

貳 基於神聖的經綸連同神聖三一之神聖分賜這支配的異象，我們能看見馬太福音中在神聖行動裏並在我們經歷中的神聖三一：

一 在馬太一章，聖靈、（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) , 爲着產生那人耶穌, (21, ) 都在現場; 耶穌作爲耶和華救主, 以及神與我們同在, 乃是三一神的具體化身:

- 1 二十至二十一節啓示那出於聖靈的神聖成孕和耶穌 (子) 的出生; 然後二十三節告訴我們, 人稱這一位爲『以馬內利』, 意思是『神〔父神〕與我們同在』。
- 2 父神與我們同在, 乃是那出於聖靈之神聖成孕和子耶穌之出生的結果—參路一 35。

二 在馬太三章, 子站在受浸的水中, 在開啓的諸天之下, 那靈彷彿鴿子降在子身上, 並且父從諸天之上向子說話—16 ~ 17 節:

- 1 主耶穌從那靈而生, (路一 35, ) 裏頭早有神的靈, 在素質上爲着祂的出生; 然後神的靈降在祂身上, 在經綸上爲着祂的職事, 膏祂爲新王, 把祂介紹給祂的百姓—賽六一 1, 四二 1, 詩四五 7。
- 2 主受浸, 盡了神的義, 並被擺到死與復活裏, 就得着三件事: 諸天開了、神的靈降下、以及父說話; 今天爲着完成神的經綸, 我們也是一樣—太三 16 ~ 17。
- 3 因着神的靈彷彿鴿子降在主耶穌身上, 祂就能專注於神的旨意, 溫柔並單純的盡職; 那靈的降下, 是基督的受膏; 父的說話, 乃基督是愛子的見證。

## 【週四】

三 馬太六章主教導我們的禱告, 乃是開始於三一神, 按着父、子、靈的次序; (9 ~ 10; ) 也是終結於三一神, 但是按着子、靈、父的次序; (13; ) 這樣的禱告, 乃是禱告願三一神在地

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



上得勝，如同祂在天上得勝一樣：

- 1 在九至十節，主教導信徒以發表三項祈求來禱告，這三項祈求含示神格的三一：『願你的名被尊為聖，』主要的是與父有關；『願你的國來臨，』主要的是與子有關；『願你的旨意行在地上，』主要的是與靈有關：
  - a 要使祂的名被尊為聖，我們就必須在生活中彰顯祂，而把日常生活分別歸神，使其被神浸透—彼前一 15 ~ 17，彼後一 4，參賽十一 2。
  - b 要使神的國來臨，我們就必須過公義、和平、並在聖靈中喜樂的生活—羅十四 17。
  - c 要使神聖的旨意行在地上，就是要把屬天的管治，就是諸天的國，帶到地上—參太八 9 上。
  - d 這要在今世逐漸得着成全，且要在要來的國度時代完全得着成全；那時神的名要在全地極其尊大，（詩八 1，）世上的國要成為基督的國，（啓十一 15，）神的旨意也要得着成就。
- 2 主示範的禱告，乃是這樣結束：『因為國度、能力、榮耀，都是你的，直到永遠。阿們』—太六 13：
  - a 國度是子的，這國乃是神運用祂能力的範圍；能力是那靈的，這能力完成神的目的，使父的榮耀得以彰顯。
  - b 因此，主在祂至高教訓裏所教導的禱告，開始於父神，也終結於父神—祂是開始，也是終結；是阿拉法，也是俄梅嘎—叫父神在萬有中作一切—林前十五 28。

## 【週五】

四 在馬太十二章，子以人的身位憑着那靈趕鬼，

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

## 帶進父神的國—28 節：

- 1 祂趕鬼的方式乃是靠另一位並為着另一位，這顯示祂不是單獨行動，乃是謙卑且無己的。
- 2 子是神聖三一的中心，祂完全不靠祂自己，不為祂自己，也不向着祂自己；凡祂所作的，都是靠神的靈，為着父神的國。
- 3 子不憑自己或為自己作甚麼；在此我們能看見祂的謙卑和無己；這也給我們看見在神聖三一裏的和諧、美麗與優越。
- 4 在二十八節所見神聖三一神聖配搭的行動，是一個絕佳、美麗的榜樣，給我們跟從；這是我們的元首為我們（祂身體的肢體）之配搭所立下的好榜樣：
  - a 今天在召會生活裏，由於缺少正確的配搭，基督的身體還沒有充分的建造起來。
  - b 我們可能照着神的旨意作一件事，但我們所作的不該靠自己，乃該靠一些其他的人；不僅如此，我們所作的也不該為我們自己受益，乃該為神在地上的權益，權利。

## 【週六】

五 在馬太二十八章，基督這末後的亞當，（林前十五 45 下，）經過釘十字架的過程，進入復活的境地，成了賜生命的靈；以後祂回到門徒中間，在祂復活的氣氛和實際裏，吩咐他們去，將萬民浸入神聖三一的名，就是祂的人位，也就是祂的實際裏，使他們成為國度的子民—太二八 19：

- 1 基督是經過過程之三一神的中心，為使門徒藉着將人浸入祂裏面，而將人浸入經過過程的三一神裏—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，羅六3～4，林前十二13。

2 將人浸入三一神的名裏，就是將人帶進與三一神生機、屬靈、奧祕的聯合裏。

3 神聖三一的名是單數的，這名乃是那神聖者的總稱，等於祂的人位；將人浸入三一神的名裏，就是將人浸入三一神一切的所是裏。

叁 我們需要禱告，願實際的靈引導我們進入在神聖行動裏並在我們經歷中，神聖經綸連同神聖三一之神聖分賜的一切實際裏；我們需要成為活在神聖三一裏並與神聖三一同活的人，以祂作我們生活的本質和元素——約十六13，十五4～5。

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.**

# 第一週 ■ 週一

## 晨興餽養

詩三六 8～9 『他們必因你殿裏的肥甘得以飽足，你也必叫他們喝你樂河的水。因為在你那裏，有生命的源頭；在你的光中，我們必得見光。』

提前一 4 『…注意…神在信仰裏的經綸…。』

（詩篇三十六篇八節）是一種表徵的說法，說到基督藉着祂的死成爲豐富的祭牲，這就是神殿裏的肥甘。八節也告訴我們，主要使我們喝祂樂河的水。肥甘是指基督，河是指那靈。接着九節說，…父神是根源、源頭，不是水泉。源頭是真正的根源，而水泉是源頭的湧現，洋溢。生命的源頭乃指父是生命的根源。九節接着說，『在你的光中，我們必得見光。』光也是指父。父不僅是生命的根源，也是光的根源。先有生命，後有光。這符合約翰一章四節：『生命在祂裏面，這生命就是人的光。』甚至在古代詩人的詩篇裏，這樣簡短的一段話中，我們也能看見神聖的三一。我們能看見基督是肥甘，那靈是河，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冊，二九二至二九三頁。）

## 信息選讀

我們…解釋（詩篇三十六篇八至九節），惟一路是藉着管治的異象—三一神將祂自己作到祂所揀選並救贖的人裏面，作他們的生命和生命的供應，好以神聖的三一，就是以父作源頭、子作肥甘、並那靈作河，浸透他們全人。這是管治並指引你解釋

# 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

任何一段聖經的異象。…若沒有這樣一個異象，你也許能基於詩篇三十六篇八至九節釋放一篇美好的信息，但這信息會很膚淺，沒有摸着神聖的三一。即使你去查史壯的經文彙編，找出肥甘是祭牲的脂肪灰，但若沒有這樣一個異象，你絕不會想到這是指基督。你必須有管治的原則。這樣，當你看見祭牲這辭，就會清楚這是指神聖三一的第二者—基督。你也很容易領會神的樂河。沒有這樣一個異象，就不容易領會這河是甚麼。羅馬十四章十七節指回到這河，它告訴我們，神的國乃在於『公義、和平、並聖靈中的喜樂』。聖靈中的喜樂就是樂河；或者我們能說，樂河就是喜樂的靈。…我們拿起這把鑰匙，就能開啓聖經的每一部分。

聖經的每一卷書都印證你對這段經文的領會，因為全本聖經都是照着這原則寫的，就是三一神作到祂的贖民裏面，作他們的享受、他們的飲料、以及生命和光的源頭。應用這原則來解釋新約的任何一段話，都是無窮無盡的。然後我們用任何一段話所釋放的信息，也都是極其豐富的。它會滿了肥甘，滿了樂河的湧流，並滿了生命和光的源頭。我們的信息和我們的職事會不一樣。有一種內在的原則，會在裏面管治我們所述說、所教導、所傳講的。這是我的負擔。僅僅讀一些生命讀經信息，找出一些要點和題目來作我們的信息，並不管用。我們還沒有被這樣一個原則所構成，這原則對我們還沒有成爲一個異象。也許我們有眼睛閱讀聖經，有心思領會聖經，但我們沒有鑰匙開啓聖經。我們需要鑰匙。（李常受文集一九八四年第二冊，二九五至二九七頁。）

參讀：在神聖三一裏並同神聖三一活着，第二至四、七章；神聖啓示的中心路線，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

# 第一週 ■ 週二

## 晨興餽養

約四 14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

林前十二 13『…我們…都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

三一神在神聖的三一裏湧流，有三個階段。…（在約翰四章十四節下半，）當水源湧上來成爲水泉，那就是水源顯出來；然後就有河湧流。…這湧流的三一神是『直湧入永遠的生命』。（14。）譯爲『直湧入』的介詞，在原文裏含意很豐富。這辭在此說到目的地；永遠的生命乃是湧流之三一神的目的地。水源在我們裏面，作爲水泉湧上來，而成爲河，直湧入目的地，這目的地就是永遠的生命。新耶路撒冷是神聖、永遠生命的總和。…因此，『直湧入永遠的生命』意思就是『直湧成爲新耶路撒冷』。我們必須有東西湧流成爲那神聖的新耶路撒冷，好使我們能達到那裏。我們需要整本聖經來解釋約翰四章十四節。父作爲源頭乃是源，子是泉，靈是湧流的河，而這湧流的結果帶進永遠的生命，就是新耶路撒冷。…神藉着講說，藉着擴展，藉着分賜而湧流。（李常受文集一九九四至一九九七年第四冊，五八五至五八六頁。）

## 信息選讀

新耶路撒冷是神與人聯結，人與神調和的總和。代表新耶路撒冷的數字是十二，表徵神在祂永遠的行政裏與祂所造的人調和在一起。三一神是由三這個數字所表徵，人是由四這個數字所表徵。三乘四是十二。在新耶路撒冷裏，有十二層根基，上面寫

# 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；（啓二一14；）有十二個門，就是十二顆珍珠，上面寫着十二支派的名字；（12；）又有生命樹的十二樣果子。（二二2。）這給我們看見，新耶路撒冷乃是神與人的調和。

三一神成了活水，就是主耶穌在約翰四章所給撒瑪利亞婦人的。…這源就是父。當這源顯出來，或湧出來成爲泉，那就是子。當這泉湧流成爲河，那就是那靈；這乃是湧入（或爲着）新耶路撒冷。…當我們喝這水，這水就在我們裏面成爲源。…這源顯出來就是泉，並且這泉湧流出來成爲河，爲着新耶路撒冷。…當祂湧流到我們裏面，祂就帶着我們一同湧流。祂要把我們湧流入新耶路撒冷裏，而成爲新耶路撒冷。『入』這個介詞，也有『成爲』的意思。湧入新耶路撒冷，意思就是成爲新耶路撒冷。…我們必須是新耶路撒冷，然後我們纔能在新耶路撒冷裏。

水泉的湧出就是水泉的流動，河含示在這流動裏。這裏『湧入』的意思是『結果產生』，或『成爲』。新耶路撒冷要藉着三一神的湧流而產生。聖經一開始就有神，聖經的末了乃是新耶路撒冷。在太初，就是在已過的永遠裏有話，這話就是神。在將來的永遠裏，話成了新耶路撒冷。

林前十二章十三節說，『我們…都已經…受浸，成了一個身體。』這意思不是說，身體與我們是分開的，而我們是被放在身體裏。這意思乃是說，我們已經浸成身體。那靈的浸把我們眾人都放在一起，叫我們成爲身體。我們已經浸成了身體；至終，我們要成爲新耶路撒冷，就是神與人調和、相調與合併。現在我們可以看見，約翰四章十四節下半這半節經文，包括了整本聖經。（李常受文集一九九四至一九九七年第四冊，五八七至五八九頁。）

參讀：聖經中管制並支配我們的異象，第一至三篇；對同工長老們以及愛主尋求主者愛心的話，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



# 第一週 ■ 週三

## 晨興餽養

路一 35 『…聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱為神的兒子。』

太一 20 ~ 21 『…那生在她裏面的，乃是出於聖靈。她將要生一個兒子，你要給祂起名叫耶穌，因祂要親自將祂的百姓從他們的罪裏救出來。』

路加一章三十五節是關於主耶穌神聖成孕的一節經文。在這神聖的成孕裏，啓示出神聖的三一。這節給我們看見，聖靈臨到馬利亞身上；至高者，就是父神，覆庇馬利亞；以及聖者，就是神兒子的出生。因此，整個神聖的三一都與人救主的成孕有密切的關係。

馬太一章二十至二十三節也是說到神子耶穌的出生。二十至二十一節給我們看見聖靈的神聖成孕，以及耶穌（子）的出生。然後二十三節告訴我們，人必稱這位為以馬內利，意思就是神（父神）與我們同在。這些經文再次啓示，在救主成為肉體的事上，神聖三一的工作。父神與我們同在，乃是那出於聖靈之神聖成孕和子耶穌之出生的結果。（李常受文集一九八八年第一冊，四一六頁。）

## 信息選讀

馬太三章十六至十七節啓示在神聖行動裏的神聖三一。這幾節給我們看見，耶穌站在受浸的水中，神的靈彷彿鴿子降下，落在耶穌（子）身上，父從天上說，『這是我的愛子，我所喜悅的。』神的靈彷彿鴿子，降在基督身上，這可以看作是神膏

# 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

了基督作祂的彌賽亞，以完成祂永遠的定旨。…神…用三一神的終極完成作為膏油，膏了祂。…在古時，君王和祭司就任時，需要受膏。受膏就是受任命的印證。受了任命的基督站在水裏，在開啓的天之下，受三一神以經綸的靈所膏。那時耶穌早已從素質的靈而生。主耶穌在神的靈降到祂身上以前，已經從那靈而生，（路一 35，）證明祂裏頭早已有神的靈，那是為着祂的出生。現在神的靈降在祂身上，是為着祂的職事。這應驗了以賽亞六十一章一節，四十二章一節，和詩篇四十五篇七節的話，為要膏新王，並把祂介紹給祂的百姓。為着祂的出生，祂是由素質的靈成孕，為要成為神而人者，活在地上。三十年以後，祂受約翰的浸。當祂站在受浸的水裏時，神來用聖靈作經綸的靈膏祂，以完成神的經綸。（李常受文集一九八八年第一冊，四五四至四五五頁。）

主受浸，盡了神的義，並被擺到死與復活裏，就得着三件事：諸天開了、神的靈降下、以及父說話。今天我們也是一樣。…因着神的靈彷彿鴿子降在主耶穌身上，祂就能專注於神的旨意，溫柔並單純的盡職。（聖經恢復本，太三 16 註 2，註 4。）

聖靈的降下，是基督的受膏；父的說話，乃基督是愛子的見證。這裏是一幅神聖三一的圖畫：子從水裏上來，靈降在子身上，父說到子。這證明父、子、靈同時存在。這是為了完成神的經綸。（太三 17 註 1。）

參讀：馬太福音生命讀經，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

# 第一週 ■ 週四

## 晨興餽養

太六 9 ~ 10『所以你們要這樣禱告：我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。』

13『不叫我們陷入試誘，救我們脫離那惡者。因為國度、能力、榮耀，都是你的，直到永遠。阿們。』

禱告的人必須是神的兒女，從神而生，所以他們有權柄，有權利稱神為他們的父。我們若不是從某人所生，就不能稱他為父。我們有一位在諸天之上的父，祂生了我們。（主在馬太六章所教導）這個簡短而緊要的禱告，包括許多緊要的項目。

被尊為聖的意思，就是從一切凡俗的分開並分別出來。…如果我們禱告，願父的名被尊為聖，我們就不該只是用我們的話說出來而已。要使祂的名被尊為聖，我們就必須在生活中彰顯祂。我們必須過聖別的生活，就是從凡俗分別出來的日常生活。我們要這樣禱告，我們就必須是聖別的人，就是從一切凡俗分別出來的人。我們應當從我們周圍所有的人中分開，分別出來。換句話說，我們應當是聖別的。我們這些聖別的人，應當禱告說，『我們的父，願你的名被尊為聖。』（李常受文集一九九四至一九九七年第三冊，六七五至六七六頁。）

## 信息選讀

今天世界不是神的國，乃是祂仇敵的國。這就是為甚麼聖經說，撒但是今天世界的王。（約十二 31。）在撒但的國裏，就是在世界裏，沒有公義、和平與喜樂。羅馬十四章十七節告訴我們，國度生活的實際乃是公義、和平、並聖靈中的喜樂。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,

在撒但的國裏沒有喜樂，因為其中沒有和平。聯合國一直談論和平，卻沒有和平，因為沒有公義。和平乃是公義的結果。在彼得後書裏，彼得告訴我們，惟一居住在新天新地裏的，乃是義。（三 13。）在要來的國度裏，就是在千年國裏，主要的東西乃是義。在今天的世界上沒有義，因為這世界是撒但這邪惡之王的國。

今天撒但的旨意藉着惡人行在地上。…感謝主，撒但的意願沒有完全實現。希特勒、墨索里尼和史達林，都被毀滅了。拿破崙想要遂行他的意願，但他沒有成功。我們需要禱告，願父的神聖旨意行在地上，如同行在天上。這乃是把屬天的管治，就是諸天的國，帶到地上。這樣，父的旨意就必定行在地上。…〔在馬太六章九至十節，〕名、國度、旨意這三樣，乃是一位三一神的屬性。名是屬於父的，因為父是源頭；國度是屬於子的；旨意是屬於靈的。這樣的禱告，乃是禱告願三一神在地上得勝，如同祂在天上得勝一樣。

這個向父的禱告，乃是這樣結束：『因為國度、能力、榮耀，都是你的，直到永遠。阿們。』（13下。）這裏乃是認識並讚美神的國度、能力和榮耀。這也是說到三一神。國度是子的，這國乃是神運用祂能力的範圍。能力是那靈的，這能力完成神的目的，使父的榮耀得以彰顯。這指明主教導我們的禱告，乃是開始於三一神，按着父、子、靈的次序；也是終結於三一神，但是按着子、靈、父的次序。因此，主在祂至高教訓裏所教導的禱告，開始於父神，也終結於父神。父神是開始，也是終結；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冊，六七六至六七七、六七九頁。）

參讀：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



# 第一週 ■ 週五

## 晨興餽養

太十二 28『我若靠着神的靈趕鬼，這就是神的國臨到你們了。』

約十四 10『我在父裏面，父在我裏面，你不信麼？我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。』

在馬太十二章二十八節，主說，『我〔子〕若靠着神〔三一神，包括父〕的靈趕鬼，這就是神〔三一神〕的國臨到你們了。』這似乎是很簡單的話，但我們需要查考這一節，來看其中更深的意義和啓示。我們要問：『…難道祂不能說，祂是靠自己趕鬼，好使祂自己的國臨到人麼？這有甚麼不對？』如果子這麼作，祂就是單獨行動。…祂趕鬼的方式給〔我們〕看見，祂是謙卑的。…祂乃是靠着神的靈作事，為着神的國作事。祂從未靠自己或為自己作甚麼。這豈不是很美麼？這給我們看見神聖三一裏的優越。（李常受文集一九八八年第一冊，四二四頁。）

## 信息選讀

這的確是我們配搭的好榜樣。主已經產生了一個身體，是由許多肢體所構成的，所以眾肢體都當學祂。祂靠神的靈，為父神作工。祂從未靠自己，或為自己作任何事。這豈不是我們在祂身體裏配搭的榜樣麼？我們的行為應當就像我們的元首。祂所行所為都不靠自己，也不為自己。今天在召會生活裏，由於缺少正確的配搭，基督的身體還沒有充分的建造起來。我們若要與身體裏的眾肢體有配搭，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



須學我們的元首基督，以祂為我們的榜樣。我們不該靠自己，或為自己作甚麼。我可能照着神的旨意作一件事，但我所作的不能靠自己，乃該靠一些其他的人。不僅如此，我所作的也不能為我自己，乃該為神在地上的權益，權利。這是美麗的，而這樣的美麗，乃是真實的優越，真實的神聖屬性，也是絕佳的美德，是我們所需要效法的。

主…不說祂是靠自己，並為祂自己的國趕鬼。祂反而說，祂是靠另一位，並為另一位趕鬼。祂的靈是多麼的謙卑，多麼的無己。祂不靠自己或為自己作甚麼。在祂身上沒有己，沒有自私的元素。這是一種的美麗。

在…馬太十二章二十八節所見神聖三一的行動，是一個絕佳、美麗的榜樣，給我們跟從。…祂不向自己也不為自己作甚麼，祂也不信靠自己。新約的記載給我們看見，在神聖三一裏的這種優越、美麗和美德。在這位親愛者的裏面，有許多美麗的項目。祂降卑自己，成了低微的人，甚至成了奴僕。當祂在地上作奴僕的時候，祂行動的方式乃是不信靠自己，也不憑自己、向自己、或為自己作任何事。

假如在召會生活中，有一班弟兄姊妹們是在基督身體的實際裏事奉並生活。他們在事奉中是一，並且非常的和諧。他們也都是謙卑的。他們沒有一人是為着自己，憑着自己，或向着自己的。在身體裏如此的事奉，就有美麗和優越展示出來。在地上若有成千的聖徒這樣生活並事奉，那將會有何等的美麗和優越！…在召會生活裏要有和諧，就需要謙卑和無己。…在宇宙中，神聖的三一率先陳列這樣的美麗。在神聖的三者中，子率先如此的無己，如此的謙卑，如此的顧到別人。（李常受文集一九八八年第一冊，四二四至四二五、四二八、四三一至四三二頁。）

參讀：在神聖三一裏並同神聖三一活着，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

# 第一週 ■ 週六

## 晨興餽養

太二八 19『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

徒十九 5『他們聽了，就浸入主耶穌的名裏。』

將人浸入三一神的名裏，就是將人帶進與三一神屬靈、奧祕的聯合裏。（聖經恢復本，太二八 19 註 4。）

神聖三一的名是單數的。這名乃是那神聖者的總稱，等於祂的人位。將人浸入三一神的名裏，就是將人浸入三一神一切的所是裏。（太二八 19 註 6。）

## 信息選讀

在馬太二十八章十九節，主吩咐祂的門徒，將人浸入神聖三一—父、子、聖靈—的名裏。馬太福音到了這時候，三一神已經得了完成，並且得了終極完成。神聖三一要得以完成並得以終極完成，祂需要經過一個過程，好取得人性。…要成為終極完成的三一神，就是得了完成的三一神，祂就需要神性，也需要人性。

祂也需要經過美麗、包羅萬有的死。…我們都要模成祂這親愛的死。基督的死是可愛的、親切的；三一神需要這死，使祂得以完成並得以終極完成。毫無疑問的，神聖三一是全能的，但如果祂缺少這美麗的死，祂就不能解決我們的難處。在祂裏面，並聯於祂的，有一個包羅萬有的死，能殺死一切與我們有關的『細菌』。三一神在我們裏面是包羅萬有的藥劑，帶着基督之死的殺死元素。在這包羅萬有的藥劑裏有許多的元素，能積

# 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

極的供應我們；也有祂死的元素，能剷除消極的事物。基督在十字架上的死，除去了宇宙中一切『消極的細菌』。這樣的死已經被帶進神聖三一裏面。

祂經過釘十字架的過程，進入復活的境地，成了賜生命的靈；以後祂回到門徒中間，在祂復活的氣氛和實際裏，吩咐他們去，將萬民浸入神聖三一的名，就是祂的人位，也就是祂的實際裏，使他們成為國度的子民。現今神聖三一已經得了完成並得了終極完成，人可以浸入祂裏面。得了完成的三一神，就是終極完成的神聖三一，是完全的、完整的、甚麼都不缺的。當我們給人施浸的時候，我們乃是將他們放進這位得了完成、終極完成的三一神裏面。

父、子、靈是我們將人浸入的神聖三一之名。主是在說到祂願意將那些接受我們傳揚的人放在三一神裏面的時候，啓示這神聖的名稱。三一神在祂神聖的三一裏，乃是我們應當將那些接受祂的人放進的地方。

我們去使萬民作主的門徒，給他們施浸。『使…作…門徒』是一個很強的辭。…門徒藉着將不信的萬民浸入父、子、聖靈的名裏，而使他們作主的門徒。這意思是說，使人作主的門徒，包括給人施浸。我們必須藉着給人施浸，將他們放在三一神這人位裏，而使人作主的門徒。當他們進到這人位裏，他們就作了主的門徒，我們不該傳福音給人卻不給他們施浸；那是不合聖經的。我們應當在人信主之後，立即給他們施浸。藉着給人施浸，使人作主的門徒，就是使他們成為諸天之國的國民。我們若不將他們放在三一神裏面，我們就不能將他們帶進神的國。我們必須將他們放到神自己裏面，然後我們纔將他們放到神的國裏。（李常受文集一九八八年第一冊，四二八至四三〇頁。）

參讀：那靈同我們的靈，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

# 第一週詩歌

9

## 敬拜父—是生命的源頭

8 6 8 6 (英12)

D 大調

3/4

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

一 哦 神, 你 是 生 命 源 頭, 神 聖、甘 美、豐 滿!

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

你 如 活 水 向 外 湧 流, 一 直 流 到 永 遠!

- 二 你在子裏因愛流出, 流到人類中間;  
且成那靈帶愛流入, 流進我們裏面。
- 三 我們雖都偏行己路, 滿了邪惡罪愆,  
你在子裏仍來救贖, 賜以生命恩典。
- 四 我們甚且將你欺侮, 時常抗拒聖靈,  
但你這靈仍然眷顧, 來作我們生命。
- 五 你在子裏、藉成那靈, 已與我們調和;  
你的成分藉祂運行, 還要塗抹加多。
- 六 你的慈愛、子的恩典, 加上靈的交通,  
使我得享神的豐滿, 直到永世無終!
- 七 三一之神, 父、子、聖靈, 如此厚待我們,  
配得我們和聲響應, 讚美你愛不盡!

# 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.





## 第二週

### 活在神聖三一裏 (一) 住在基督這真葡萄樹裏

補 254, 補 443

讀經：約十五 1, 4～5, 約壹二 6, 20, 24, 27, 三 22～24

#### 【週一】

壹 我們需要看見活在神聖三一裏並與神聖三一  
同活的實際經歷—約十四 20, 26, 十五  
26, 林後十三 14, 弗二 18, 三 16～17:

- 一 約翰福音是一卷說到活在神聖三一裏並與神聖三一  
同活的書—十五 1, 4～5。
- 二 在書信裏，特別是在保羅所寫的書信裏，有許多關於活在神聖三一裏並與神聖三一  
同活之真理的解釋。
- 三 在書信裏，我們能看見活在神聖三一裏並與神聖三一  
同活的一切實行和細節。
- 四 我們需要被帶到活在神聖三一裏並與神聖三一  
同活的經歷中。

貳 主耶穌在約翰十五章告訴我們，祂是葡萄  
樹，我們是葡萄樹的枝子—5 節：

- 一 我們既是葡萄樹的枝子，就當住在祂裏面；這

## 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

樣，祂就要住在我們裏面—4～5節。

- 二 住在基督裏，就是活在基督裏，而活在基督裏，就是活在神聖三一裏—太二八19，林前一30。
- 三 有基督住在我們裏面，就是有三一神活在我們裏面；這就是與神聖三一同活—約十五4～5，羅八11，林後十三14。
- 四 我們住在祂裏面時，就活在祂裏面；我們有祂住在我們裏面時，就與祂同活—約十五4～5，7。

### 【週二、週三】

叁 我們藉着住在基督這真葡萄樹裏而活在神聖三一裏—1，5節：

- 一 真葡萄樹連同其枝子—子基督連同在子裏的信徒—乃是神聖經綸中三一神的生機體，因神的豐富而長大，並彰顯祂的生命—提前一4，弗三9，約十五1，5：
  - 1 作子表號之真葡萄樹的功能，乃是使三一神得着在子裏的生機體，使祂在神聖的生命裏得着繁增、擴展和榮耀—8，16節。
  - 2 父神作為栽培的人是源頭和建立者；子神是中心、具體化身和顯出；靈神是實際和實化；而枝子是身體，是團體的彰顯—1，4～5，26節：
    - a 父所是和所有的一切都具體化身在子基督裏，然後實化在那靈裏成為實際—十六13～15。
    - b 那靈所有的一切都作到我們這些枝子裏，並要藉着我們得着彰顯與見證；這樣，經過過程的三一神就在召會中得着彰顯、顯出和榮耀—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 作為葡萄樹的枝子，我們需要住在葡萄樹裏——約十五 4～5:

- 1 當我們相信主耶穌的時候，祂就分枝到我們裏面，我們也就成為在祂裏面的枝子——三 15。
- 2 在主裏面是聯合的事，住在主裏面是交通的事——林前一 9，30。

### 【週四】

- 3 我們住在基督這葡萄樹裏，在於我們看見清楚的異象：我們乃是葡萄樹上的枝子；一旦我們看見自己是葡萄樹上的枝子，就需要維持我們與主之間的交通——約十五 2。
- 4 基督徒的生活乃是住在主裏面的生活——約壹二 24，27～28，四 13：
  - a 住在主裏面就是與主成為一靈——林前六 17。
  - b 我們住在基督裏面，是祂住在我們裏面的條件——約十五 4 上，5 上。

三 我們需要住在主裏面，住在子裏面，住在父裏面，住在神裏面——約壹二 6，24，三 22～24:

- 1 住在基督裏，就是住在主裏面——二 6：
  - a 主是擁有一切的那一位，祂管理一切，運用祂的主權主宰一切的人與事——啓一 5。
  - b 我們是活在這位宇宙的主裏——弗一 20～23。
- 2 住在子裏面，關係到基督的兒子名分——太三 17，十七 5：
  - a 子是有父的生命同父的性情，以彰顯父的那一位——約五 26。
  - b 當我們住在子裏面時，我們就享受我們父的生命和性情，以及彰顯祂並享受祂一切產業的權利——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.

## 【週五】

- 3 我們也住在父裏面，祂在每一面、每一事上都顧到我們—約壹二 24：
- a 當我們住在子裏面，我們就是住在父裏面，因為子與父是一—23 ~ 24 節。
- b 當我們活在三—神裏時，我們乃是作眾子活着—來二 10。
- 4 我們該是住在神裏面的人—約壹三 24：
- a 住在神裏面，就是有在神兒子裏的信，並有神的愛以愛眾弟兄—23 節。
- b 我們住在神裏面，是由於神的靈；我們和神、父、子、主、基督之間的連結，乃是那靈—22 ~ 24 節。

## 【週六】

- 四 我們憑膏油塗抹所教導的，住在三一神裏面—二 27：
- 1 膏油塗抹是內住複合之靈（也就是包羅萬有、賜生命之靈）的運行和工作—20 節，林前十五 45，林後三 6。
- 2 我們藉着經歷主血的洗淨，並應用膏抹的靈到我們內裏的所是裏，就住在與基督神聖的交通裏—約十五 4 ~ 5，約壹一 5，7，二 20，27。
- 3 元首基督是受膏者也是施膏者，我們是祂的肢體，享受祂作內裏的膏油塗抹—林後一 21 ~ 22。
- 4 膏油塗抹乃是在我們裏面複合之靈的運行和工作，將神塗抹到我們裏面，使我們被神浸透，據有神，並領會神的心思；膏油塗抹藉着生命內裏的感覺、內裏的知覺，將基督這身體的頭的心思，交通給祂的肢體—詩一三三，林前二 16，羅八 6，27。
- 5 那靈膏油塗抹的教訓，乃是生命內裏的感覺—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, 林後二 13。

6 如果我們天然的生命受十字架的對付，順從基督的元首權柄，活出身體的生命來，我們就有那靈的膏抹，我們就能享受身體的交通—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.





## 第二週 ■ 週一

### 晨興餽養

約十五 4~5 『你們要住在我裏面，我也住在你們裏面。…我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。』

7 『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』

十四 20 『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

主耶穌在約翰十五章告訴我們，祂是葡萄樹，我們是葡萄樹的枝子。我們既是葡萄樹的枝子，就當住在祂裏面。這樣，祂就要住在我們裏面。住在基督裏，就是活在基督裏；而活在基督裏，就是活在神聖三一裏。有基督住在我們裏面，就是有三一神活在我們裏面。這就是與神聖三一同活。所以住在基督裏，就是活在神聖三一裏；而有基督住在我們裏面，就是與神聖三一同活。約翰福音是一卷說到活在神聖三一裏並與神聖三一同活的書。在書信裏，特別是在保羅所寫的書信裏，有許多關於活在神聖三一裏並與神聖三一同活之真理的解釋。在書信裏，我們能看見活在神聖三一裏並與神聖三一同活的一切實行和細節。我們需要被帶到活在神聖三一裏並與神聖三一同活的經歷中。我們住在祂裏面時，就活在祂裏面；我們有祂住在我們裏面時，就與祂同活。（李常受文集一九八八年第一冊，四六六至四六七頁。）

### 信息選讀

除了聖經的神聖啓示之外，沒有一個宗教或哲學說我們能活在另一個人位裏。但聖經啓示，我們能活在

## 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

三一神裏。何等奇妙，何等光榮，我們竟能成爲活在三一神裏的人！活在三一神裏是美妙的。在整個宇宙裏有這樣一個奇蹟，我們竟能活在三一神裏面。

活在神聖的三一裏，就是住在基督這真葡萄樹裏。（約十五5。）基督將祂自己比喻作葡萄樹。葡萄樹的例證，使我們正確的領悟，甚麼叫作在祂裏面。枝子是住在葡萄樹上的。這意思是說，枝子是活在樹裏面。活在三一神裏面，就像枝子住在葡萄樹上。基督這三一神的具體化身乃是葡萄樹，這是多麼的奇妙。耶穌不是松樹，乃是葡萄樹，在全地蔓延並生長。祂的果子對我們是如此便利可得，因爲祂就是葡萄樹。…這葡萄樹有許多枝子。所有的枝子乃是樹的完全。葡萄樹若沒有枝子，就不是完全的樹。這樹及其一切的枝子，是一個生機體，以彰顯這樹內在的生命，並實現這樹的目的。神以及祂神聖的生命需要有彰顯，並且祂也有一個定旨。因此祂需要一個生機體，來彰顯祂的生命，實現祂的定旨。基督就是這生機體，這葡萄樹，並且我們如今住在祂裏面。

『住』字原文的意思，不僅是停留或暫住，更是居家或安家。在約翰十四章裏，同一字用作名詞。主告訴我們，在祂父的家裏，有許多住處，（2，）並且祂要到愛祂的人那裏去，同他們安排住處。（23。）住處就是居住的地方。所以，住就是居家。活在基督這位三一神的具體化身裏，意思就是我們以基督爲我們日常生活的居所。只要枝子住在樹上，枝子的日常生活就在樹上，因爲枝子在那裏活着。現在我們應當明白活在三一神裏的真義了。活在三一神裏，就是在我們日常生活中，以祂作我們的居所，作我們的家。葡萄樹及其枝子，乃是三一神的生機體。因此，活在三一神裏，就是住在作生機體的基督裏。（李常受文集一九八八年第一冊，四七〇至四七二頁。）

參讀：在神聖三一裏並同神聖三一活着，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

## 第二週 ■ 週二

### 晨興餽養

約十五 1『我是真葡萄樹，我父是栽培的人。』

8『你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。』

26『但我要從父差保惠師來，就是從父出來實際的靈，祂來了，就要為我作見證。』

我們在約翰十五章看見，基督作為三一神的具體化身，乃是真葡萄樹。…子基督這真葡萄樹，同眾信徒為其枝子，乃是神經綸中三一神的生機體，在神聖的分賜下，因神的豐富而長大，彰顯神聖的生命。這葡萄樹作三一神的生機體，乃是團體、宇宙的。

十五章不僅啟示子基督是葡萄樹，也啟示父是栽培的人，基督的身體是葡萄樹的枝子，以及靈神是實際的靈。子基督是葡萄樹，乃是中心。…父神的一切所是和所有都為着這中心，具體表現在這中心，並藉着這中心彰顯出來。父神藉這葡萄樹得着彰顯、表明和榮耀。所以父神是源頭，子神是中心。（新約總論第九冊，二〇五頁。）

### 信息選讀

〔在約翰十五章二十六節，〕靈神稱為實際的靈。這就是說，那靈乃是實際。凡父神在子基督裏的所是，以及祂集中在子裏的所有，都藉着那靈得以實化。父神在子裏的一切所是，在靈神裏乃是實際。集中在子裏的一切，都被實際的靈所啟示、證實、見證並實化。所以，父神是源頭和建立者；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、具體化身和顯出；靈神是實際和實化。這是極深邃並深奧的。

此外，在（約翰十五章）這啓示裏不僅有三一神，還有基督的身體；基督的身體就是召會。在這啓示裏，召會被比喻為葡萄樹的枝子。…葡萄樹的枝子若被折去，葡萄樹就沒有身體了。沒有枝子，葡萄樹除了根和幹之外，便甚麼都沒有了。因此，枝子乃是葡萄樹的身體。

父是葡萄樹的源頭，子是葡萄樹，那靈是葡萄樹的生命汁液。這偉大的葡萄樹，就是三一神的生機體。父所是的一切都在這生機體裏，都具體表現在這葡萄樹，就是神聖三一的第二者裏面。在這葡萄樹裏有那靈流通的生命之流。那靈帶着父的豐富，來供應葡萄樹及其枝子。我們被接枝其上的這葡萄樹，乃是三一神的生機體。

父神所是和所有的一切，都集中並具體化身在子基督裏，而這一切都實化在那靈裏成為實際。現今這一切都已經作到我們裏面，並要藉着我們得着彰顯與見證。十五章有四個非常重要的項目：父神是源頭和建立者，子神是中心和彰顯，靈神是實際和實化，而枝子是身體，是團體的彰顯。枝子是極其緊要的，因為他們彰顯神在基督裏作為那靈的所是。…這完滿的彰顯有賴於枝子，就是身體；因為神在子基督裏作為那靈，要藉着枝子，就是身體，彰顯出來。父神一切的所是和所有都在子基督裏，子一切的所是和所有都實化為那靈，那靈一切的所有都在身體—召會—裏，就是我們裏面。…那靈所有的一切都已彰顯在我們身上，就是彰顯在枝子—召會—裏。三一神在基督裏，在召會中得着彰顯、顯出和榮耀。（新約總論第九冊，二〇五至二〇六、二一六至二一七頁。）

參讀：新約總論，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



## 第二週 ■ 週三

### 晨興餽養

約三 15『叫一切信入祂的都得永遠的生命。』

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

基督的信徒作為葡萄樹上的許多枝子，乃是神的基督的肢體，在神聖的分賜裏形成三一神的生機體。主耶穌在約翰十五章五節宣告說，『我是葡萄樹，你們是枝子。』這樣的陳述含示基督同祂的信徒是一棵樹。基督和信徒，就是葡萄樹同枝子，在神聖的分賜裏形成三一神的生機體。所以，十五章的葡萄樹，是宇宙的葡萄樹，包含基督和祂作枝子的信徒。在這葡萄樹，這生機體裏，三一神活祂自己，彰顯祂自己，並分賜祂自己到極點。…我們實際上成了無限之神的枝子，生機的與祂是一。這就是說，我們已生機的聯於三一神。現今我們是神的一部分，正如我們身體的眾肢體是我們的各部分。我們若在光中，就會看見我們是基督的眾肢體，是祂的一部分。（新約總論第九冊，二〇六至二〇七頁。）

### 信息選讀

憑着我們天然的生命，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，祂就分枝到我們裏面。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

滿；因為作葡萄樹上的枝子，意思就是基督成了我們的生命。不要說，我們不覺得被基督充滿。主說，『我是葡萄樹，你們是枝子。』（約十五 5。）我們就必須大聲說，阿們。只要不住的說，『阿利路亞，我是枝子，』我們這葡萄樹的枝子就會被基督充滿。

除了葡萄樹，沒有植物能充分說明信徒與基督之間活的關係。葡萄樹與一般的樹不同，它實際上沒有幹。你若砍去葡萄樹的枝子，實際上就一無所剩，只留下根。…葡萄樹對枝子乃是一切。在葡萄樹裏的一切，也在枝子裏。這指明基督這葡萄樹，對我們這些枝子是很大的享受。我們從葡萄樹，並藉葡萄樹，接受過枝子生活所需要的一切。

作為葡萄樹的枝子，我們需要住在葡萄樹（神的基督）裏。…惟有當枝子住在葡萄樹上，葡萄樹對枝子纔是一切。因這緣故，主說到祂自己是葡萄樹，我們是枝子：『你們要住在我裏面，我也住在你們裏面。』（4。）我們的生活和享受就是住在葡萄樹上。我們作枝子的定命就是留在葡萄樹上。

離了葡萄樹，我們這些枝子就不能作甚麼。葡萄樹上的枝子不能憑自己而活，因為離了葡萄樹，枝子就會枯萎死去。枝子與葡萄樹之間的關係，描繪出我們與主耶穌之間的關係。離了祂，我們就一無所是，一無所有，也一無所能。凡我們所是、所有、並所作的，必須是在主裏，且憑着在我們裏面的主。因此，我們住在主裏面，主也住在我們裏面，是很緊要的。我們不該在自己裏面作任何事；我們該憑着住在葡萄樹裏面來作一切。基督這葡萄樹是包羅萬有的分，作我們每日的享受。因着我們對主是枝子，主對我們是葡萄樹，我們就必須住在祂裏面，並讓祂住在我們裏面。然後在我們的經歷中，基督對我們就是一切，作我們的享受。（新約總論第九冊，二〇七至二〇九頁。）

參讀：約翰福音生命讀經，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.

## 第二週 ■ 週四

### 晨興餽養

約壹四 13『神已將祂的靈賜給我們，在此就知道我們住在祂裏面，祂也住在我們裏面。』

二 6『那說自己住在祂裏面的，就該照祂所行的去行。』

結果子在於住。我們的住在於一個清楚的異象，就是我們是葡萄樹上的枝子。我們若要住在葡萄樹上，就必須看見我們是葡萄樹的枝子這事實。我們若看見我們已經在基督裏，我們就能住在祂裏面。所以，我們需要禱告：『主耶穌，讓我清楚的看見我是葡萄樹上的枝子。』

我們一旦看見我們是葡萄樹的枝子這事實，就需要維持我們與基督這葡萄樹之間的交通。任何絕緣體都會使我們與葡萄樹豐富的供應斷絕。一點的不順從、一個罪、甚或罪惡的思想，都能成爲絕緣體，使我們與葡萄樹的豐富斷絕。首先，我們必須看見我們是枝子；然後，我們需要維持我們與主的交通。沒有甚麼該在祂與我們之間。我們從經歷中知道，甚至一件小事也可能使我們與葡萄樹豐富的供應斷絕。因此，我們需要禱告：『主耶穌，讓你我之間沒有任何間隔，沒有甚麼使我與你豐富的供應斷絕。』（新約總論第九冊，二〇九至二一〇頁。）

### 信息選讀

只要我們住在基督裏，祂就必住在我們裏面。祂住在我們裏面，在於我們住在祂裏面。我們的住是祂住的條件，但祂住在我們裏面不是我們住在祂裏面的條件。然而在我們這面，因爲我們刻變時翻，就需要條件。我們若不住在基督裏，祂就無法住在我們裏面。雖然祂不改變，我們卻有許多改變。我們也許今天住在祂裏面，

## 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

明天就遠離祂。所以，祂住在我們裏面，在於我們住在祂裏面。我們住在祂裏面，是祂住在我們裏面的條件。因此，主說，『你們要住在我裏面，我也住在你們裏面。』（約十五 4。）我們若不住在祂裏面，就不能符合祂住在我們裏面的條件。祂的住在於我們的住。這個互住會產生果子。…就我們這些枝子而言，基督這樹活着，乃是我們的支持、供應和一切。基督這樹也藉着作枝子的信徒作一切事。樹需要枝子；離了枝子，樹就不能作甚麼。今天，基督這位三一神的具體化身若沒有我們，就不能作甚麼。在執行神的經綸—培植葡萄樹—的事上，沒有我們，基督就不能行事、工作，或有任何一種行動。（新約總論第九冊，一二〇頁。）

我們該是住在主裏面的人。（約壹二 6。）住在三一神裏面，就是住在主裏面。主是擁有一切的那一位，祂管理一切，運用祂的主權主宰一切的人與事。我們是活在這位宇宙的主裏。我們若不順從祂，或不服從祂，就不能住在祂裏面。…住在葡萄樹上含示日常的生活。…葡萄樹的枝子…乃是在葡萄樹上過『日常生活』，我們應當是在主裏面過我們的日常生活。這意思是說，我們必須順從祂，我們也必須像祂一樣的生活行動。祂作人的時候，是在神的權柄下生活行動。我們也需要在祂的權柄下生活行動，向祂服從。

我們也該是住在子裏面的人。（24 中。）在新約裏，子是有父的生命同父的性情，以彰顯父的那一位。作兒子的完全有權，享受屬於兒子名分的一切權利和權益。當我們住在子裏面時，我們就享受我們父的生命，我們父的性情，以及彰顯祂並享受祂一切產業的權利，權益。住在主裏面，關係到基督的主權。住在子裏面，關係到基督的兒子名分。（李常受文集一九八八年第一冊，四七二至四七三頁。）

參讀：在靈裏與主互住的生活，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



## 第二週 ■ 週五

### 晨興餽養

約壹二 24『至於你們，務要讓那從起初所聽見的住在你們裏面；那從起初所聽見的若住在你們裏面，你們也就住在子裏面，並住在父裏面。』

三 24『遵守神誠命的，就住在神裏面，神也住在他裏面。在此我們就知道神住在我們裏面，乃是由於祂所賜給我們的那靈。』

我們也該是住在父裏面的人。（約壹二 24 下。）我們有一位父，這實在是好！我們的父是全能的，…是永活的，…永不老舊。祂在每一面、每一事上都顧到我們。…神是我們的父，我們不是孤兒，乃是眾子。我們不僅住在作三一神生機體的基督裏，不僅住在主帶着祂的主權裏，並住在子帶着祂兒子的名分裏，我們也住在父帶着祂一切的照顧裏。當我們活在三一神裏時，我們乃是作眾子活着，不是作孤兒活着。我們有一位父。我們活在這位照顧我們者的裏面。（李常受文集一九八八年第一冊，四七三頁。）

### 信息選讀

約壹二章二十四節題到住在子裏面，也題到住在父裏面。我們有了子，我們就有父，因為子與父是一。父在子裏面，子也在父裏面。（約十四 10。）當我們住在子裏面，我們就是住在父裏面。我們的經歷證實這個事實。當我們住在子裏面時，我們感覺到父與我們同在。我們有主，我們也有父。我們有子同着父。當我們住在子裏面，我們就享受父，因為父就在那裏。

我們也該是住在神裏面的人。（約壹三 24 上。）這一切不同的名稱—主、子、父、神—都帶着一定的

## 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



意義。爲了要明白住在神裏面的意思，我們需要讀約壹三章二十二至二十四節：『並且我們不論求甚麼，就從祂得着；因爲我們遵守祂的誡命，也行祂看爲可喜悅的事。神的誡命就是叫我們信祂兒子耶穌基督的名，並且照祂所賜給我們的誡命彼此相愛。遵守神誡命的，就住在神裏面，神也住在他裏面。在此我們就知道神住在我們裏面，乃是由於祂所賜給我們的那靈。』神是賜誡命者。這些誡命就是要我們信祂的兒子，並要我們彼此相愛。我們需要有相信神兒子耶穌基督的信，我們也需要有愛眾弟兄的愛。這就是住在神裏面的意思。這是一種生活，包括了我們基督徒生活主要的事項。我們基督徒的生活是信基督並愛弟兄的生活。只要我們信基督並愛所有作我們弟兄的基督徒，我們就是完全的。…我們住在神裏面，因爲我們遵守祂所吩咐我們的誡命，就是要信祂的兒子，並愛祂兒子所有的弟兄。這就是要信和愛。

在約翰一書裏我們看見，我們需要住在主裏面，住在子裏面，住在父裏面，並住在神裏面。這陳明一幅活在一三一神裏面的完整圖畫。活在一三一神裏面，就是在作三一神生機體的基督裏面，在主帶着祂爲首的身分並祂的主權裏面，在子帶着祂兒子的名分裏面，在父帶着祂爲父的身分裏面，在神帶着祂要我們信祂兒子並愛祂所有眾子的誡命裏面，過日常的生活。這就是在我們日常生活中經歷神聖三一的意思。…我們住在神裏面，是由於神的靈。（三24下。）沒有神的靈，我們和神之間就毫無關係。我們和神、父、子、主、基督之間的連結，聯繫，乃是那靈。這個『連結的靈』是在我們的靈裏。我們若要享受住在神裏面的生活，就必須操練我們的靈，轉向我們的靈，摸着我們的靈，並運用我們的靈。這樣，我們就會摸着連結的靈。（李常受文集一九八八年第一冊，四七三至四七五頁。）

參讀：住在主裏面，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

## 第二週 ■ 週六

### 晨興餽養

約壹二 20 『你們有從那聖者來的膏油塗抹，並且你們眾人都知道。』

27 『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

我們住在三一神裏面，是由於連結之靈的人位，也是按三一神膏油塗抹所教導的。（約壹二 27。）我們查讀約壹二章二十七節的上下文，就能看見膏油塗抹是出於三一神的。這一節的代名詞『祂』和『祂的』，都是指前面所題的子與父。（24。）這兩個代名詞也可以指永遠的生命。（25。）膏油塗抹乃是父、子、並永遠生命的膏油塗抹。

膏油塗抹是內住複合之靈（也就是複合之膏）的運行和工作。…這膏是神聖的膏，神聖的油漆。在這神聖的油漆裏，有父的元素、子的元素、以及永遠生命的元素。這神聖的膏，神聖的油漆，就是出埃及三十章的膏油—複合的膏—所豫表的。（23～25。）這膏的運行就是膏油塗抹。在我們裏面，我們有這樣的膏油塗抹，而這膏油塗抹教導我們。我們必須學習住在這位奇妙者裏面，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冊，四七六頁。）

### 信息選讀

我們裏面有神聖的油漆在運行着。因着這膏的運行，因着這膏油塗抹，我們就清楚我們該是怎樣的

## 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，該說甚麼，該接觸誰，該去那裏，該作甚麼。我們若住在基督裏，住在主裏，住在子裏，住在父裏，住在神裏，我們就會在日常生活中一切的事上，按着膏油塗抹所教導的生活。內裏的膏油塗抹有時候告訴我們不要笑得太過，所以我們必須與祂是一。…兒子的名分、為父的身分、以及永遠的生命，都複合於這運行在我們裏面的複合之膏裏，那個運行就是膏油塗抹。這膏油塗抹隨時教導我們，使我們認識祂的旨意，祂的心願，祂的性情，以及祂的所是。藉着祂的教導，我們知道內裏的膏油塗抹要我們成爲怎樣的人。按三一神膏油塗抹所教導的而活，就是活在神聖三一裏。（李常受文集一九八八年第一冊，四七六至四七七頁。）

當我們在身體裏，竭力保守那靈的一時，我們就有那靈的膏抹。我們需要站在頭以下，並活在身體裏，纔能得着膏油。許多人得不着引導，是因爲沒有站好地位，他們沒有站在頭底下，沒有順服頭的權柄，他們也沒有在身體裏。我們要得着膏抹，一面乃是要順服在元首之下，一面還要活在身體的生活中。…我們越在身體的交通中，就越享受那靈的膏抹。但這是有條件的，就是要讓十字架深深對付肉體，對付天然的生命。信徒能否享受交通，要看有沒有對付天然的生命。我們的天然、肉體只配死，只配躺在灰塵中，只配釘在十字架上。我們不能憑自己想，不配出主意；我們必須讓基督有絕對的主權，讓祂完全作主。如果我們讓天然的生命受十字架的對付，順從基督的元首權柄，活出身體的生命來，我們就有那靈的膏抹，我們就能享受身體的交通。（倪柝聲文集第二輯第二十四冊，一〇五頁。）

參讀：約翰一書生命讀經，第二十二至二十三、二十五篇；生命的經歷，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

# 第二週詩歌

# WEEK 2 — HYMN

補254

## 住在葡萄樹上

(英1162)

降 E 大調

4/4

$E^b$   $B^b$   
 $\underline{3}$   $\underline{3}$   $\sharp\underline{2}$   $\underline{3}$   $\underline{3}$   $\underline{2}$  |  $\underline{3}$   $\underline{5}$   $\underline{5}$  — — |  $\underline{3}$   $\underline{3}$   $\sharp\underline{2}$   $\underline{3}$   $\underline{3}$   $\underline{2}$  |  $\underline{2}$  — — — |  
 一 生活祕訣歡然 尋得, 神聖異象照明 亮:  
 $E^b$   $B^b$   $B^b_7$   
 $\underline{3}$   $\underline{3}$   $\sharp\underline{2}$   $\underline{3}$   $\underline{3}$   $\underline{2}$  |  $\underline{3}$   $\underline{5}$   $\underline{5}$  —  $\underline{1}$   $\underline{2}$  |  $\underline{3}$   $\underline{5}$   $\underline{4}$   $\underline{3}$   $\underline{3}$   $\underline{2}$   $\underline{2}$  |  
 蒙神接枝在基督裏, 如同枝子住在葡萄樹  
 $E^b$   $E^b_7$   $A^b$   $E^b$   
 $\underline{1}$  — —  $\underline{1}$   $\underline{1}$  |  $\underline{4}$  ·  $\underline{4}$   $\underline{4}$   $\underline{5}$   $\underline{6}$  ·  $\underline{4}$  |  $\underline{3}$  ·  $\underline{3}$   $\underline{3}$   $\underline{4}$   $\underline{5}$  — |  
 上。副讚美神使我們得住葡萄樹上,  
 $F_7$   $B^b_7$   $E^b$   
 $\sharp\underline{4}$   $\underline{4}$   $\underline{4}$   $\underline{4}$  |  $\sharp\underline{4}$   $\underline{2}$   $\underline{3}$   $\underline{4}$   $\underline{5}$  — |  $\underline{3}$   $\underline{3}$   $\sharp\underline{2}$   $\underline{3}$   $\sharp\underline{2}$   $\underline{1}$  |  
 神聖生命豐富得全享! 住在葡萄樹上,  
 $A^b$   $E^b$   $B^b_7$   $E^b$   
 $\underline{4}$   $\underline{4}$   $\underline{5}$   $\underline{6}$   $\underline{5}$   $\underline{4}$   $\underline{6}$  |  $\underline{5}$   $\underline{5}$   $\underline{4}$   $\underline{3}$   $\underline{3}$   $\underline{2}$   $\underline{2}$  |  $\underline{1}$  — — — ||  
 留此不再他往;哦,我們安住葡萄樹上!

- 二 不再徒然掙扎、努力, 尋求如何得進入;  
 奇妙事實—我在主裏; 奧妙聯結—葡萄樹是住處。
- 三 只要住在葡萄樹上, 內裏膏抹必不斷,  
 帶來神聖寶貴素質, 滋潤、浸透,時時充滿、加添。
- 四 如此活在生命流中, 神聖之光常放明;  
 神、人互住,安息穩固, 神的心意在此盡得完成。

## We've found the secret of living

Experience of Christ — Abiding in Him

1162

$E^b$   $Cm$   $Fm$   $B^b_7$   
 1. We've found the se-cret of liv-ing, We've seen the vi-sion di-vine:  
 $E^b$   $A^b$   $E^b/B^b$   $B^b_7$   
 We are of God in Christ Je-sus, We're a-bid-ing, a-bid-ing in the  
 $E^b$   $E^b_7/G$   $A^b$   $E^b$   $F$   $F^7$   $B^b$   
**Chorus**  
 vine. (C) A-bid-ing in the vine, A-bid-ing in the vine, All the rich-es of God's life are mine!  
 $E^b$   $E^b/G$   $A^b$   $Fm$   $E^b/B^b$   $B^b_7$   $E^b$   $A^b/E^b$   $E^b$   
 Praise God, He put us here, Nev-er to leave; oh, we're—A-bid-ing, a-bid-ing 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.





## 第三週

### 活在神聖三一裏 (二)

#### 活在神聖三一裏—

藉着享受基督作生命的供應，  
藉着活基督以顯大祂，  
並藉着我們靈裏主耶穌的恩典

詩 210, 補 25

讀經：約二十 22, 六 57, 63, 賽十二 3～6, 腓一 19～21 上, 加六 17～18, 啓二二 21

### 【週一】

壹 我們藉着享受基督作生命的供應，而活在神聖三一裏：

一 主在復活那天將自己作為聖靈（聖氣）吹入祂的門徒裏面；（約二十 22；）現今我們能不斷接受是靈的基督作為神的氣，使祂能藉着我們呼求祂的名，對我們成為豐富的；（哀三 55～56, 創四 26, 羅十 12～13, 詩歌二一一首；）我們也能吸入聖經，神的話，就是神的呼出；（提後三 16；）因着祂所說的話是生命之靈的具體化，我們藉着操練靈接受祂的話時，就得着是生命的那靈。（約六 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).

## 【週二】

二 神在祂經綸裏的心意，是要作活水的泉源、源頭，滿足祂的選民，作他們的享受，目標是要產生召會，作神的擴增，神的擴大，好成為神的豐滿，使祂得着彰顯——耶二 13，哀三 22 ~ 24，林前一 9：

- 1 我們飲於在復活裏的一位靈，就使我們成為基督身體的肢體，將我們建造為基督的身體，並豫備我們成為基督的新婦——十二 13，啓二二 17，約四 14 下。
- 2 我們向着主、藉着主、為着主、在主裏、且同着主說話並歌唱，以高舉主且不斷的在主裏喜樂，就從救恩的泉源歡然取水——詩四六 4，賽十二 3 ~ 6。
- 3 我們操練常與主說話，就能享受主作我們屬靈的飲料，我們自然而然就會活基督——民二十 8，腓四 6 ~ 7，12。

三 我們能喫基督作我們屬靈的食物而因祂活着；（約六 57；）喫基督乃是喫祂的話，藉着運用我們的靈來禱讀並默想主的話，使祂的話成為我們心中的歡喜快樂；（耶十五 16，詩一一九 15 ~ 16，書一 8 ~ 9；）『因』基督活着（不僅是靠基督活着），意思是基督加力的元素成為供應的因素，使我們活基督。

## 【週三、週四】

貳 我們藉着耶穌基督之靈全備的供應活基督以顯大祂，而活在神聖三一裏——腓一 19 ~ 21 上：

一 信徒藉着耶穌基督之靈全備的供應活基督；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

耶穌基督之靈，就是基督作為那分賜生命的靈——  
19 節，林前十五 45 下，林後三 6：

- 1 這全備的供應包含神性、人性、釘死、復活、升天、神聖屬性、和人性美德。
- 2 我們的所作所為並全部的生活，都該是憑着耶穌基督之靈全備的供應而有的——腓一 19。
- 3 我們在神聖三一的神聖分賜之下，就自然而然的在裏面得着基督的供應，而活出彰顯基督的生活——20 ~ 21 節上。

二 保羅的一切生活和工作，都不是為着彰顯他自己，表現他的學問、才幹、或其他的優點特長；他所是所為，都是為彰顯基督，甚至使基督得着顯大——20 節，三 3 ~ 10，林後四 5。

三 在使徒的身體受苦時，基督得着顯大，也就是顯示或宣揚為大（沒有限量）、得着高舉、得着稱讚——腓一 20：

- 1 使徒的受苦給他機會，彰顯基督無限的偉大——徒九 16，林後六 4，十一 23，西一 24。
- 2 在任何境遇下顯大基督，就是經歷基督而有最高的享受——腓一 18，四 23。
- 3 當保羅被囚在羅馬監獄的時候，他顯大基督，使基督在囚禁他的人眼中顯為大；不論環境如何，保羅總是滿了喜樂，他一直在主裏喜樂——一 4，18，25，二 2，17 ~ 18，28 ~ 29，三 1，四 1，4。
- 4 保羅在喜樂中一直讓基督從他身上照耀出來，一直在彰顯基督，這乃是宣告基督無限的偉大，並宣告基督是取用不竭的——弗三 8，18，參賽九 6。

四 活基督以顯大祂，乃是有分於基督在生命裏的

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；這使我們得救脫離不活基督的失敗，並脫離不顯大基督的失敗—羅五 10。

五 作為信徒的榜樣，保羅所過的生活是在基督的超越裏，這生活全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性，與多年前主在地上所過的生活相似—提前一 16，徒二七 21 ~ 26，二八 3 ~ 6，8 ~ 10。

## 【週五】

叁 我們藉着我們靈裏主耶穌的恩典，而活在神聖三一裏—加六 18：

一 奇妙的神聖傳輸應當天天都在發生：神豐富的供應恩典的靈，我們該不斷的接受恩典的靈，使祂能成為我們的構成成分，我們能成為祂的彰顯—來十 29 下，約一 16，加三 2 ~ 5，林後一 12，十二 9：

1 接受並享受恩典的路，乃是轉向靈、運用靈、讓主登寶座：

a 每當我們轉到靈裏，來到施恩的寶座前，我們就應當讓主登寶座，讓祂在我們裏面作元首，作君王並作主—來四 16，羅五 17，21，西一 18 下，啓二 4。

b 神的寶座是湧流恩典的源頭；每當我們不讓主登寶座、使主下寶座，恩典的流就停止—二二 1。

c 我們若讓主耶穌在我們裏面登寶座，那靈這生命水的河就會從施恩的寶座上流出來供應我們；這樣，我們就會接受恩典並享受恩典—1 節，詩歌五五七首。

## 【週六】

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 我們帶着耶穌的烙印，就享受基督的恩典—加六 17 ~ 18：

a 在屬靈方面，耶穌的烙印是表徵保羅所過生活的特徵，與主耶穌在地上所過的一樣；這樣的生活，乃是不斷的被釘死，（約十二 24，）行神的意思，（六 38，）不尋求自己的榮耀，只尋求神的榮耀，（七 18，）服從並順從神，以至死在十字架上。（腓二 8。）

b 我們若帶着耶穌的烙印，過釘十字架的生活，我們就要在靈裏享受基督的恩，作為賜生命之靈的供應，使我們將基督作為神的恩服事給神的家人—三 10，林後四 10 ~ 11，弗三 2。

二 主耶穌的恩歷經新約時代分賜到祂的信徒裏面，總結於新耶路撒冷，作為神將祂自己與人聯結、調和並合併之喜悅的終極完成，使祂得着榮耀的擴大和彰顯—啓二二 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.





## 第三週 ■ 週一

### 晨興餽養

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

林前十二 13『…我們…都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

在家中生活最重要的就是喫。在家裏沒有甚麼像食物那樣重要。我們若要活在神聖三一裏，住在神聖三一裏，以神聖三一為我們的家，我們就必須享受基督作我們的食物。（約六 57 下～58。）祂是我們的食物。祂是可喫的，因為現今祂是在復活裏。…現今基督適合我們來喫。祂成就了死與復活之後，就完全適合我們來喫祂。因為祂活在復活裏，祂就適合我們生機的來喫祂。（李常受文集一九八八年第一冊，四八二至四八三頁。）

### 信息選讀

大多數的基督徒都忽畧靈，把聖經當作字句的書。主耶穌曾說，『我對你們所說的話，就是靈，就是生命。』（約六 63。）不僅如此，…聖經的每個字都是神所呼出之氣的一部分。因此，我們不只該研讀主的話，也該吸入具體化在話裏的神聖之氣。（提後三 16。）我們若不藉着運用我們的靈，吸入神聖的氣，就不會從研讀聖經得着生命。但我們吸入神的氣，就被神聖、屬天、並屬靈的元素點活。…我們感謝主，給我們看見在讀主的話上，需要運用我們的眼睛、我們的心思、和我們的靈。我們可以說，我們用眼睛接觸話的體，用心思接觸話的魂，並藉着運用靈禱告話，而接受話的靈。然後我們不僅領會某段聖經的意

## 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

義，也吸入神聖的氣，以接受生命的供應。（提摩太後書生命讀經，六三至六四頁。）

神在祂經綸裏的心意，是要作活水的泉源、源頭，以滿足祂的選民，作他們的享受。這享受的目標，是要產生召會，作神的擴增，神的擴大，好成為神的豐滿，使祂得着彰顯。這是神在祂經綸裏的心願，喜悅。（弗一5，9。）這思想的完滿發展是在新約裏，但其種子是撒在耶利米二章十三節。…在林前十章三至四節，保羅用舊約的豫表，不僅說到喝，也說到喫。…靈食指嗎哪，（出十六14～18，）豫表基督作我們每日生命的供應；靈水指流自裂開磐石的活水，（十七6，）豫表那流自釘死十架而復活之基督的靈，作我們包羅萬有的水。我們飲於神這活水，乃是為着召會作祂的擴增；我們的喝，乃是為着產生祂的擴大，祂的豐滿，使祂得着彰顯。（耶利米書生命讀經，二一至二二頁。）

在復活裏生命水的湧流，乃是為着形成基督的身體。（林前十二13。）因着我們都喝一位靈，我們能成為一個身體。在復活裏喝一位靈，使我們成為身體的肢體，並且把我們建造成為身體。

在復活裏活水的湧流也是為着豫備基督的新婦。按照啓示錄二十二章十七節，那靈和新婦發出呼召，要人來喝生命水。新婦藉着喝而豫備好，新婦所喝的水就是那靈。藉着喝那靈，新婦與那靈成為一。這不該僅僅是道理或教訓，而該是我們在日常生活所實行的事。我們若天天喝活水，基督的身體就得以建造，基督的新婦也得以豫備好。（出埃及記生命讀經，五七三至五七四頁。）

參讀：提摩太後書生命讀經，第六篇；教師訓練，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

## 第三週 ■ 週二

### 晨興餽養

民二十 8『你拿着杖，和你的哥哥亞倫招聚會眾，在他們眼前吩咐磐石發出水來；這樣，你就為他們使水從磐石中流出來，給會眾…喝。』

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

現在我們要來看，從神聖救恩的眾泉取水之路。…我們…必須是稱謝耶和華的人，呼求祂的名。（賽十二 4 上。）不僅如此，為了要從救恩的眾泉取水，我們應當將神拯救的作為傳揚在萬民中，並在他們中間尊崇祂的名。（4 下。）我們必須向祂歌頌，因祂所行的甚是超絕，我們也必須使這事傳遍全地。（5。）（以賽亞書生命讀經，三五六頁。）

### 信息選讀

我們生活中有問題，不必去問別人，因為我們裏面有靈，並且主就是那靈，在我們靈裏，對我們是何等親近。…你可以凡事和祂談一談，商量一下。主的話說，『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神。』（腓四 6。）因此，你有難處只要告訴祂，祂就在你裏面，面對面與你同在。父、子、靈三一神在我們裏面，不是麻煩我們，乃是作我們的保惠師、安慰者、扶持者。我常常禱告說，『主阿，我現在要去走路了，求你支持我，維持我，還要加我力量。』這就是喝主。…罣慮一來了，你就要說，『主阿，這罣慮是你的，不是我的；我交給你，因為你替我罣慮。』

## 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

這樣，你就在裏面得着主的成分，你裏面就會常常起新陳代謝的作用，結果你外面顯出來的就是基督。這就是活基督。不知道這祕訣的人，以為活基督是很難的事；其實你只要操練常與主說話，你自然就會活基督。（李常受文集一九九四至一九九七年第三冊，五三一至五三二頁。）

在約翰六章五十七節的『因』含示有一個因素。『憑』這個字含示憑藉，而不是因素。憑基督而行，含示基督是生活行事的憑藉，正如手杖是用來行路的一樣。因基督而行，指明祂是我們生活行事的因素。這種領會也是原文的意思。十四章十九節啓示，我們在基督的復活裏活基督。祂復活之後活着，我們也要活着。我們不僅是憑祂活着，也是因祂活着。

我們不是憑基督活着，以基督為憑藉；我們乃是因基督活着，以基督為我們活着的因素。我們所喫的食物不是一種憑藉，乃是供應的因素。我們不是憑食物而活，乃是因食物而活。食物供應我們，使我們能因其供應而活。…不喫食物，食物就不能成為我們活着的因素。我們在基督的復活裏活基督，我們也因着喫基督而活基督。…基督加力的元素是一種供應，一種因素，使我們能活基督。

我們既已喫了基督，祂如今就在我們裏面活着。（加二 20。）…基督是藉着被我們消化而活在我們裏面。祂如今成了我們活着的供應和因素。我們是以基督作供應的因素而活着。『現在活着的，不再是我，』這句話的意思是我們已經了結了。然而下一句話說，『我如今…所活的生命，』指明我們還繼續活着。…基督活在我們裏面，作我們同祂活着的因素。（李常受文集一九八九年第三冊，二二至二三頁。）

參讀：生命的經歷與長大，第二章；神救恩生機的一面，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



## 第三週 ■ 週三

### 晨興餽養

腓一 19 ~ 21 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

活在神聖三一裏，就是活基督，以顯大基督。（腓一 20 ~ 21 上。）…我們惟有藉着耶穌基督之靈全備的供應，（19，）纔能活基督，以顯大基督。當我們憑着靈活着，並憑着靈而行，我們就自然而然的活基督，顯大基督。我們生活的因素、元素和範圍，都應當是賜生命的靈，就是耶穌基督的靈，作全備的供應。『耶穌基督之靈』一辭，意思是那靈就是耶穌基督。祂是豐富的靈，作我們生命的供應，並且祂是在我們的靈裏。這就是為甚麼我們需要強調我們的靈。…我們需要轉向我們的靈，操練我們的靈，並挑旺我們的靈，因為在我們靈裏有復活，就是那永活者，就是那是靈的基督，也就是那賜生命的靈。（李常受文集一九八八年第一冊，四八七至四八八頁。）

### 信息選讀

在那靈全備的供應裏，有基督的神性、人性、釘死、復活和升天。…今天那靈不僅是神的靈、耶和華的靈、或是聖靈。那靈經過了成為肉體、人性生活、釘死、復活、升天等過程，如今成了耶穌基督的靈。祂裏面有活的供應，包含了各種神聖、屬靈、屬天的成分。保羅藉着耶穌基督之靈這全備的供應，他的景況至終轉成他的救恩。藉着這全備的供應，

## 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

他持續不斷、時時刻刻的蒙拯救。

在保羅的身體受苦時，基督得着顯大，也就是顯示或宣揚為大（沒有限量）、得着高舉、得着稱讚。他的受苦給他機會，彰顯基督無限的偉大。他不要律法，不要割禮，只要基督在他身上顯大。…在任何境遇下顯大基督，就是經歷基督而有最高的享受。

顯大的意思是使一件東西看起來變大了。也許你會希奇，基督已經是宇宙般大了，怎能再顯大？從以弗所三章來看，基督的量度一闊、長、高、深—是無法測度的，這是宇宙的量度。雖然基督是廣大、寬闊、無法測度的，但在御營全軍，就是在該撒皇家侍衛的眼中，基督實際上並不存在。在他們眼中，沒有耶穌基督這個人。然而，保羅顯大基督，他使基督在別人眼前，特別是在那些看守他的獄卒眼前顯為大。結果，有些人終於轉向基督。腓立比四章二十二節可以證明這一點，那裏保羅說到該撒家裏的聖徒。因着保羅顯大基督，連該撒家裏也有人得救。

保羅下監的那段時間，羅馬人很藐視猶太人。羅馬人是征服者，猶太人是被征服者。被征服的人中有一位名叫耶穌的，雖然祂很偉大，也很奇妙，但在羅馬人眼中，祂卻微不足道。然而，當保羅被囚在羅馬監獄的時候，他顯大基督，使基督在囚禁他的人眼中顯為大。

在你的辦公室或課堂裏，人們可能輕看基督、嘲笑祂、並妄稱祂的名，觸犯了第三條誡命。因此，你必須讓別人看見基督，不是很不起眼的，而是擴大、顯大的基督。（腓立比書生命讀經，五〇五、五〇七、五四至五六頁。）

參讀：腓立比書生命讀經，第六、三十一至三十二、三十四、四十七至四十八篇；詩篇生命讀經，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

## 第三週 ■ 週四

### 晨興餽養

腓四 4『你們要在主裏常常喜樂，我再說，你們要喜樂。』

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

保羅寫腓立比書的時候，已經是個長者。毫無疑問的，獄卒期待他因着坐監而心力交瘁。但保羅一點也不疲竭，反倒滿了喜樂，他一直在主裏喜樂。我確信他一直讓基督從他身上照耀出來，一直在彰顯基督。這種彰顯乃是宣告基督無限的偉大，並宣告基督是取用不竭的。（腓立比書生命讀經，五七頁。）

### 信息選讀

我們天然的忍耐是有限的，但基督作我們的忍耐是無限的。我們多少都有忍耐，但只到某個限度』過了這個限度之後，我們就會受不了，發起脾氣來。…雖然我們天然的忍耐這樣有限，但基督作為忍耐卻是無窮無盡、無法測度的。

保羅在監獄中一定受了許多的虐待，但他還能歡喜樂，並且向獄卒顯明基督無限的偉大。保羅特別顯出基督無窮無盡的忍耐，基督的確在保羅的肉身上顯大。保羅天天在主裏喜樂，他的喜樂沒有隨着時間消滅。他能歡在喜樂中顯出他所經歷、所享受那無法測度的基督。保羅就這樣彰顯、展覽、高舉、並頌揚基督。我不相信獄卒會跟保羅過不去，或是保羅會跟獄卒過不去。相反的，他是基督活的見證人，見證基督的力量、大能、忍耐、愛心和智慧，都是無限無量的。

## 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.

獄卒可能認為保羅很奇怪、很特別，認為他有一些東西是他們沒有的。他們在保羅身上所感覺到的，乃是顯大的基督。保羅在監獄裏，把基督的偉大擴大的彰顯了出來。他凡事放膽，無論是生，是死，總叫基督顯大。因着保羅這樣顯大基督，他就能勝過一切的環境。（腓立比書生命讀經，五七至五八頁。）

保羅的生活實際上就是賜生命之靈的彰顯。在保羅日常生活的每個景況中，他都是他所傳揚這位基督的彰顯。…在米利大島上，他就是活這樣一位成為包羅萬有之靈的基督。…我們讀路加（在使徒行傳）對保羅生活的記載，就看見他所活的乃是包羅萬有的靈，就是那成為肉體、釘死十架、復活、升天、被神高舉之基督的終極完成。

在風暴的海上，主已經使保羅成為與他同船之人的主人，（徒二七 24，）也成為他們生命的保證人和安慰者。（22，25。）如今在平安的陸地上，主進一步使他不僅在迷信的人眼中成為神奇的吸引，（二八 3～6，）也成為土人的醫治者和喜樂。（8～9。）在他漫長、不幸且受監禁的航程中，主保守使徒在祂的超越裏，使他活出一種生活，遠超憂慮的境域。這種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性，與多年前主在地上所過的生活相似。這是耶穌在祂被神性所豐富的人性裏，再次活在世上！這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個，在使徒行傳裏繼續活着！這是成為肉體、釘死十架、復活、被神高舉之基督的活見證人！保羅在他的航程裏活基督，並顯大基督，（腓一 20～21，）難怪人對他和他的同伴多方尊敬，（徒二八 10，）給與上等的禮遇和最高的敬意。（使徒行傳生命讀經，七〇八至七一〇頁。）

參讀：使徒行傳生命讀經，第七十至七十二篇；耶利米書生命讀經，第三至四篇；享受基督活而實際的路，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



## 第三週 ■ 週五

### 晨興餽養

加六 18『弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。』

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

恩典就是復活的基督作我們的享受。…憑着這恩，我們經歷那位是神聖三一之具體化身的復活基督。基督，這是靈的一位，乃是我們的復活，產生信，使我們享受祂作我們的恩典。我們乃是在我們的靈裏，憑着主耶穌的恩而在神聖三一裏活着。（李常受文集一九八八年第一冊，四八九頁。）

### 信息選讀

我們說那靈是恩典的靈，（來十 29，）並不是說那靈是一個東西，恩典又是另一個東西；就好像『生命之靈』一辭，並不是說那靈與生命是兩樣不同的東西。相反的，那靈與生命乃是一，那靈與恩典也照樣是一。…當聖經說到恩典的靈時，指明那靈就是恩典。

我們若要接受並享受恩典』就需要領悟我們的靈是我們能經歷恩典惟一的地方。正如我們使用電只需要打開開關』我們要接觸運行並塗抹的那靈』也惟有在我們的靈裏。你若想接受恩典並享受恩典，不要運用你的心思、情感或意志。反之，要轉向你的靈並運用你的靈。…我們需要從我們的心思與情感轉回到靈裏，在靈裏我們會遇見主。

施恩的寶座不只在天上，也在我們靈裏。若是施恩的寶座不在我們靈裏，只在天上，我們怎能來到

## 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



施恩的寶座前？有人會爭論說，我們的靈不殼大，容不下施恩的寶座。…我們可以來到施恩的寶座前這個事實，指明在經歷中這寶座乃是在我們的靈裏。我從經歷裏得知，我一轉向我的靈，呼喊『主耶穌』，我就立刻感覺到施恩的寶座乃是在我的靈裏。

每當我們轉到靈裏，呼求主名，來到施恩的寶座前，我們就應當讓主登寶座。我們必須讓祂在我們裏面有元首的權柄、君王的權柄和主權。…有時我們在禱告中，覺得主在我們裏面，但我們不願意將寶座讓給祂。我們不承認祂的君王權柄，我們高舉自己在祂以上，自己登了寶座。實際說來，我們是叫主下了寶座。我們只要不讓主登寶座，恩典的流就立刻停止。就在我們禱告的時候，我們需要讓主在我們裏面登寶座，尊崇祂為元首、為主、為王。這樣，恩典在我們裏面纔會湧流如同江河。…啓示錄二十二章一至二節給我們看見，生命水的河從神和羔羊的寶座流出來。因此，神的寶座是湧流恩典的源頭。叫主下寶座，把寶座從祂挪去，就是忽視恩典的源頭。…我們當中許多人可以見證，只要我們不讓主登寶座，我們在禱告的時候就不能領受多少恩典。

操練轉到靈裏並留在靈裏最好的路，乃是有定時的禱告。若是你每早晨撥出十分鐘禱告接觸主，在這段時間，你惟一當作的事，就是操練轉向靈，並且留在靈裏。不要擔心你那一天必須作甚麼。要拒絕你天然的心思、情感與意志，並且要運用你的靈來接觸主。…我們接受三一神作我們的恩典並享受祂作恩典時，就要由祂所構成。我們就要一點一點生機的與祂成爲一。祂要成爲我們的構成成分，我們要成爲祂的彰顯。（加拉太書生命讀經，四〇一至四〇五頁。）

參讀：加拉太書生命讀經，第十一、三十一、三十七篇；以賽亞書生命讀經，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

## 第三週 ■ 週六

### 晨興餽養

加六 17『從今以後，人都不要攪擾我，因為我身體上帶着耶穌的烙印。』

啓二二 21『願主耶穌的恩與眾聖徒同在。阿們。』

我們要知道保羅為甚麼在題到平安（加六 16）與恩典（18）之間，插進『耶穌的烙印』，（17，）這是非常要緊的。…當他寫到平安與恩典時，他裏面有一個領悟：他享受平安，乃是因為他帶着耶穌的烙印。…保羅藉着享受恩典，就進入平安的情形裏。他帶着耶穌的烙印，藉此就蒙保守在這平安裏。…只要帶着耶穌的烙印，就會保守我們在平安裏。但我們若拒絕帶着這些烙印，就會受攪擾，我們的平安就會消失。我們一旦失去了平安，就很難繼續享受恩典。（加拉太書生命讀經，三三一至三三三頁。）

### 信息選讀

加拉太六章十七節的烙印是指烙在奴僕身上的記號，以指明他們的主人。就保羅說，他是基督的奴僕，（羅一 1，）他的烙印，在肉身方面，是他在忠信服事他的主人時，所受之傷的疤痕；（林後十一 23 ~ 27；）在屬靈方面，是表徵他所過生活的特徵，與主耶穌在地上所過的一樣。這樣的生活，乃是不斷的被釘死，（約十二 24，）行神的意思，（六 38，）不尋求自己的榮耀，只尋求神的榮耀，（七 18，）服從並順從神，以至死在十字架上（腓二 8）等等。使徒跟從主耶穌的榜樣，帶着烙印，就是主生活的特徵，與猶太教徒完全不同。…保羅因着忠信服事基督而多次受傷。他在林後十一章二十四至

## 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

二十五節告訴我們，他給鞭打五次，每次四十，減去一下；給棍打了三次，給石頭打了一次。因此，他身上有許多的傷痕，見證他服事基督的年月。這些傷痕也可以看作是耶穌的烙印。

我們讀四福音的時候，看見一個一直過着釘十字架生活之人的畫像。這種生活乃是一個烙印。因此，主耶穌在地上的時候，祂帶着這樣一個烙印。祂受人逼迫、嘲笑、藐視和厭棄。但是，祂沒有說甚麼來為自己辯護。相反的，祂過一種釘十字架的生活，帶着烙印，說出祂乃是屬於父神。保羅效法主耶穌過這種生活。他在腓立比三章十節說到『同祂受苦的交通』。保羅活在耶穌受苦的交際裏，帶着耶穌的烙印，這是他過釘十字架生活的表記。當保羅以平安的話問候加拉太人時，想起一件事實，就是耶穌的烙印保守他在這平安裏。因為他遭逼迫、藐視、嘲笑、棄絕、定罪，他實在能說，他乃是帶着耶穌的烙印。

說了耶穌的烙印以後，保羅說，『弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。』（加六18。）主耶穌基督的恩乃是三一神具體化身在子裏，又實化為賜生命之靈的全備供應，藉着我們靈的運用，給我們享受。一方面，我們帶着耶穌的烙印，受逼迫、過釘十字架的生活；另一方面，我們享受基督的恩，並經歷那靈全備的供應。哦，包羅萬有之靈豐富而全備的供應與我們的靈同在！

保羅被控告是一個異端、邪派的頭目，但他知道他乃是活新造，並且在他的靈裏享受包羅萬有之靈全備的供應。加拉太書指明，我們若帶着耶穌的烙印，過釘十字架的生活，我們就要在我們的靈裏享受賜生命之靈的供應。（加拉太書生命讀經，三三三至三三四、三三六至三三七頁。）

參讀：李常受文集一九九四至一九九七年第一冊，羅馬書結晶讀經，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

# 第三週詩歌

# WEEK 3 — HYMN

557

## 禱告—在至聖所裏

特 (英 770)

A 大調

4/4

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

一 進入至聖所，摸主施恩座，恩惠臨到如同江河；

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

進入至聖所，摸主施恩座，恩惠臨到如同江河。

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

阿利路亞！阿利路亞！恩惠臨到如同江河；

$\overset{A}{3}$  ·  $\overset{F\#m}{2}$   $\overset{F\#m}{2}$  1 · | 1 ·  $\overset{D}{6}$   $\overset{A}{6}$  5 · |  $\overset{E7}{5}$   $\overset{E7}{5}$   $\underline{1 \cdot 2}$  3  $\underline{2 \cdot 2}$  | 1 - - 0 ||

阿利路亞！阿利路亞！恩惠臨到如同江河。

二 進入至聖所，幔內過生活，榮光照耀將我射過；  
 進入至聖所，幔內過生活，榮光照耀將我射過。  
 阿利路亞！阿利路亞！榮光照耀將我射過；  
 阿利路亞！阿利路亞！榮光照耀將我射過。

三 回到靈裏面，禱告在主前，摸着生命活水泉源；  
 回到靈裏面，禱告在主前，摸着生命活水泉源。  
 阿利路亞！阿利路亞！摸着生命活水泉源；  
 阿利路亞！阿利路亞！摸着生命活水泉源。

770

## In the holiest place

### Prayer — In the Holiest

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.





## 第四週

### 與神聖三一同活（一）

與基督這以馬內利同活，  
並有復活的基督活在我們裏面

詩 290, 補 431

讀經：太一 21 ~ 23, 十八 20, 二八 20, 提後四 22, 約十四 17

### 【週一】

壹 活在神聖的三一裏，就是住留在祂裏面，停留在祂裏面，以祂作我們的家而居住在祂裏面；與神聖三一同活，就是讓祂住在我們裏面，使我們有祂的同在，祂的人位，作我們的享受——約十五 4：

一 這住留的靈，即內住的靈，乃是我們與三一神互相住留、互相內住的元素和範圍——約壹 13, 16 下。

二 我們需要對新約的整個啓示有鳥瞰的眼光——新約的四分之一與我們活在三一神裏有關，四分之三與我們與三一神同活有關。

貳 與神聖三一同活，就是與基督這以馬內利同活——『看哪，必有童女懷孕生子，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**

稱祂的名為以馬內利（以馬內利繙出來，就是神與我們同在）』—太一 23:

- 一 神的心意是要將祂自己作為生命，（羅八 2, 6, 10 ~ 11,）分賜到我們這三部分—靈、魂、體—的人裏，使我們成為祂的眾子，（14 ~ 15, 19, 23, 29, 17,）好構成基督的身體，（十二 4 ~ 5,）使我們可以成為新耶路撒冷這生命的城。（啓二 1 ~ 2。）
- 二 我們要經歷三一神作生命分賜到我們裏面，就需要是與基督這以馬內利同活的人；馬太福音是一卷論到以馬內利—神成為肉體與我們同在—的書—一 21 ~ 23。
- 三 耶穌的同在就是以馬內利，神與我們同在：
  - 1 祂在我們的聚集中與我們同在—十八 20。
  - 2 祂天天與我們同在—二八 20。
  - 3 祂在我們靈裏與我們同在—提後四 22：
    - a 今天我們的靈就是以馬內利的地—賽八 7 ~ 8。
    - b 因為神與我們同在，仇敵絕不能佔取以馬內利的地—10 節，參約壹五 4，約三 6。

## 【週二】

- 四 實際的以馬內利，乃是實際的靈，作為終極完成的三一神在我們靈裏的同在；祂與我們的同在一直在我們的靈裏，不僅是天天的，也是時時刻刻的—一 14, 十四 16 ~ 20, 林前十五 45 下, 提後四 22:
  - 1 我們聚集在一起，教訓三一神的聖言，就能享受祂的同在—太十八 20, 二八 20, 詩一一九 130, 徒六 4。
  - 2 我們藉着作三一神同在的那靈，享受恩典與平安—

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.
- 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

## §Day 2

加六 18，徒九 31。

3 那靈的引導和見證，就是祂的同在—羅八 14，16。

4 我們藉着三一神作為那靈的同在，享受三一神的分賜—林後十三 14。

五 我們要與基督這以馬內利同活，就需要在祂神聖的同在裏，祂的同在就是賜生命的靈作為三一神的終極完成—加五 25：

1 與基督同活，我們仍然活着，但不是單憑我們自己，乃憑基督這以馬內利活在我們裏面並與我們同活；三一神無法在我們外面完成祂將自己分賜到我們裏面的心意；因此，祂與我們的同在必須是裏面的—二 20。

2 以馬內利是我們的生命和人位，我們是祂的器官，與祂一同生活如同一人；我們的得勝在於以馬內利，耶穌的同在。

3 我們若有主的同在，就有智慧、眼光、先見、以及對事物內裏的認識；主的同在對我們乃是一切—林後二 10，四 6～7，加五 25，創五 22～24，來十一 5～6。

### 【週三】

六 我們若要進入、據有並享受包羅萬有的基督作美地的實際，就必須是憑主的同在而作；主應許摩西：『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，就是將我們（祂的子民）當行的路指示我們的『地圖』：

1 我們要為着神的建造完全得着並據有基督這包羅萬有的地，就必須抓牢這一個原則：神的同在乃是一切問題的準則；我們無論作甚麼，都必須注意我們有否神的同在；我們若有神的同在，就有一切，但我們若

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，提後四 22，加六 18，詩二七 4，8，五一 11，林後二 10。

2 主的同在，主的微笑，是支配的原則；我們必須學習受主直接、頭手的同在（不是祂間接的同在）的保守、掌管、管理並指引。

3 『我年輕時，人教導我各種得勝、聖別、並屬靈的方法。然而，這些方法沒有一樣管用。至終，經過六十八年以上的經歷，我發現除了主的同在以外，沒有一樣管用。祂與我們同在，乃是一切』—約書亞記生命讀經，五八至五九頁。

七 整個新約就是以馬內利；我們現今是這偉大以馬內利的一部分，這以馬內利要完成於新天新地的新耶路撒冷，直到永遠；新約開始於一個神人，祂是神與我們同在』，結束於一個偉大的神人，新耶路撒冷，就是『耶和華的所在』—太一 23，林前六 17，徒九 4，提前三 15～16，啓二一 3，22，結四八 35。

## 【週四】

叁 與神聖三一同活，就是有復活的基督活在我們裏面—加二 20 下，腓一 19～21 上：

一 復活是一個人位，因為基督說，祂就是復活；（約十一 25；）賜生命的靈作為實際的靈乃是復活基督和基督復活大能的實際。（林前十五 45 下，約十四 17，十六 13，約壹五 6，腓三 10，出三十 22～25。）

二 在我們的基督徒生活中，我們藉着內住的靈並藉着外面的環境，在基督之死的殺死之下；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



面的環境與內裏的那靈合作，以殺死我們天然的人，使我們裏面復活的基督得着顯明—羅八 9～10，13 下，28～29，林後四 7～18：

- 1 我們若想要從神為我們所安排的環境裏逃走，就不會有喜樂和平安；當我們留在這受限制的環境裏，就能經歷復活—弗四 1，六 20，林後一 8～9，12。
- 2 我們要經歷那靈作復活基督的實際，就需要轉到我們的靈裏禱告、讚美、唱詩、或與神交談；詩篇十八篇的標題指明，這篇詩乃是大衛與神聖的神在人性水平上的談話，含示大衛與神的親密；我們和神談話十分鐘並與祂商量之後，就會火熱並滿了那靈作復活的實際。

## 【週五】

三 耶穌的人性乃是祂在復活中的人性生命；主的迷人和顧惜人不是天然的，乃是憑祂在人性裏復活的生命；祂在復活裏過人性的生活，不是憑自己，乃是憑另一個源頭，就是祂的父—約五 19，30，十四 24：

- 1 因為耶穌在祂的人性生活裏活神聖的生命，所以祂的人性生活就成爲一個奧祕；作爲主的門徒，我們需要在我們的人性生活中活神聖的生命，以顯大基督—羅十三 14，加二 20，腓一 19～21。
- 2 跟從基督的人作門徒受訓練，乃是藉着基督在地上的人性生活，作神人的模型—藉着在人性裏否認祂自己而活神，（約五 19，30，）徹底改變了他們對人的觀念。（腓三 10，一 21 上。）
- 3 我們都需要作主的門徒受訓練，成爲神聖且奧祕的人；我們應當憑復活中神聖奧祕的生命顧惜人；『在復活中』意思是說，在我們照顧人的事上，沒有一點是天然的。

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 發芽的杖表徵基督這位復活者，該是我們的生命、生活和我們裏面的復活生命，並且這生命該發芽、開花並結出熟杏——民十七 8:

- 1 在民數記十六章所記載以色列人的背叛之後，神吩咐十二個首領按着以色列十二支派，共取十二根杖，放在會幕內見證的版前；（十七 4；）神說，『我揀選的那人，他的杖必發芽』——5 節。
- 2 十二根杖都沒有葉子、沒有根，都是枯死的；若有一根能發芽，那一根就是神所揀選的；在此我們看見復活乃是神揀選的根據，而事奉的根據乃是在我們天然的生命之外；因此，發芽的杖表徵我們經歷復活的基督，使我們蒙神悅納，在神所賜的職事上有權柄。
- 3 一切事奉的原則，乃在於發芽的杖；神把其他的十一根杖都發還各首領，只把亞倫那根杖留在約櫃裏，作永遠的記念；這意思是，復活乃是事奉神的永遠原則——9 ~ 10 節。
- 4 亞倫的杖發芽之後，他沒有任何立場可以驕傲；他的經歷表明，一切都在於神的恩典和憐憫，是我們自己辦不到的——林後十二 7 ~ 9，羅九 15 ~ 16，21，23，路一 78 ~ 79。
- 5 因着我們之所以穀資格乃是出於神，我們沒有任何立場可以驕傲；愚昧的人纔會說自己比別人好；（林後三 5，太二六 33，約二一 15，參可十一 9；）謙卑救我們免去各種的毀壞，而邀來神的恩典。（林後十二 7 ~ 9，雅四 6，參羅十二 3，加五 26，太十八 3 ~ 4，二十 20 ~ 28，林後四 5。）
- 6 復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

是憑自己所能的；復活是我們來不及、辦不到的一  
— 8 ~ 9，四 7。

- 7 復活的意思是，一切都是出於神，不是出於我們；  
復活就是只有神能，我們不能；復活就是說，我們  
不行，一切乃是神作的—— 12，腓三 10 ~ 11。
- 8 凡是我們能作的，都是在天然的範圍裏；我們不  
能作的，纔是在復活的範圍裏；人必須到了盡頭，  
纔確知自己一無是處——太十九 26，可十 27，路  
十八 27。
- 9 我們需要看見，作基督徒和得勝者不僅困難，而且不  
可能；惟有那位經過過程並終極完成的三一神，作為  
包羅萬有的靈活在我們裏面，纔能作基督徒和得勝者；  
當我們有需要，有所不能時，或者當我們面對困難的  
環境時，我們能向祂訴說；然後祂這活在我們裏面的  
一位，就會進來面對環境，作所需要作的一切，我們  
就會自然而然的活基督——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.



## 第四週 ■ 週一

### 晨興餽養

約十五 4『你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。』

約壹四 13『神已將祂的靈賜給我們，在此就知道我們住在祂裏面，祂也住在我們裏面。』

太一 23『「看哪，必有童女懷孕生子，人要稱祂的名為以馬內利。」（以馬內利繙出來，就是神與我們同在。）』

活在神聖三一裏就是以祂作我們的家，而居住在祂裏面。活在祂裏面，就是住留在祂裏面，停留在祂裏面。…祂是否住在我們裏面，乃在於我們是否住在祂裏面。活在基督裏，住在基督裏，乃是我們對三一神之享受的頭一部分。…我們享受的第二部分…由主論到祂住在我們裏面的話表達出來。祂住在我們裏面，就把祂的同在帶給我們，這樣，我們就與祂同活。活在祂裏面，把我們放在享受祂的地位上。與祂同活乃是享受的本身。與神聖三一同活，就是享受神聖的三一。

我們需要對新約的整個啓示有鳥瞰的眼光…就是，新約的四分之一與我們活在三一神裏有關，四分之三與我們與三一神同活有關。（李常受文集一九八八年第一冊，四九二、四九四頁。）

### 信息選讀

神所賜住在我們裏面的那靈，（雅四 5，羅八 9，11，）乃是我們靈中的見證人，（16，）見證我們住在神裏面，神也住在我們裏面。這居住的靈，即內住的靈，乃是我們與神互相居住、互相內住的元素和範圍。祂使我們確信，我們與神是一，彼此居住，且互相內住。這由我們

## 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

習慣的用祂的愛彼此相愛（約壹四 12）的生活得着證明。  
（聖經恢復本，約壹四 13 註 2。）

耶穌一點不差就是神與我們同在。這是我們的經歷。神告訴我們，祂的名是耶穌。但我們接受祂並經歷祂時，我們說耶穌是神與我們同在。…我們經歷耶穌時，祂就是以馬內利，神與我們同在。…我們若經歷（耶穌），立刻會說，『這是神！這不是遠離我們的神，或在諸天之上的神，乃是與我們同在的神。』…耶穌是我們的救恩。我們經歷這救恩之後，我們說，『這是神與我們同在，成了我們的救恩。』耶穌是我們的忍耐。但我們經歷祂作我們的忍耐時，我們說，『這忍耐是神與我同在。』耶穌是道路和真理，但我們經歷祂作道路和真理時，我們說，『這道路和這真理就是神與我同在。』

每當我們被聚集到耶穌的名裏，祂就與我們同在。（太十八 20。）這…是以馬內利，神與我們同在。在我們的聚會中，耶穌的同在實際上就是神與我們同在。…耶穌天天與我們同在，直到這世代的終結。（二八 20。）『天天』包括今天。不要忘了今天。許多基督徒以為耶穌天天與我們同在，只有今天例外。但耶穌今天、現在就與我們同在！…耶穌不僅在我們中間，祂也在我們靈裏。提後四章二十二節說，『願主與你的靈同在。』這位與我們的靈同在的耶穌就是以馬內利，神與我們同在。

按以賽亞八章七至八節看，仇敵企圖佔取以馬內利的地。不要以為這話只是為着以色列人。今天我們的靈就是以馬內利的地。因此，我們自己就是以馬內利的地。仇敵撒但和他一切的軍兵，要盡其全力佔取這以馬內利的地，就是佔取我們的靈和我們這人。…十節告訴我們，因為神與我們同在，仇敵絕不能佔取以馬內利的地。…也許上週撒但二十一次企圖要佔取你，但每次他都失敗了。因着以馬內利，因着神與我們同在，你仍在這裏。（馬太福音生命讀經，八九至九三頁。）

參讀：在神聖三一裏並同神聖三一活着，第八、十章；馬太福音生命讀經，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



## 第四週 ■ 週二

### 晨興餽養

約十四17『就是實際的靈，乃世人不能接受的，因為不見祂，也不認識祂；你們卻認識祂，因祂與你們同住，且要在你們裏面。』

加五25『我們若憑着靈活着，也就當憑着靈而行。』

三一神經過成爲肉體和復活的過程，好將祂自己分賜到我們裏面。藉着成爲肉體，祂能成爲在信徒外面的以馬內利；但這只會部分的達成祂要與我們同在的心意。祂外面與我們同在，並沒有達成祂要將自己分賜到我們裏面的目的，所以祂必須經過另一個過程。這第二個過程就是祂的死與復活。在復活裏，祂物質的形狀成了屬靈的形狀。藉着死與復活，祂這末後的亞當成了賜生命的靈。（林前十五45下。）作爲賜生命的靈，祂就是以馬內利，神聖三一的同在。這同在一直在我們的靈裏，與我們同在，（提後四22，）不只天天，更是每時每刻與我們同在。（李常受文集一九九〇年第一冊，三七一頁。）

### 信息選讀

馬太福音這卷書是論到以馬內利—神成爲肉體來與我們同在。實際的以馬內利，就是實際的靈。（約十四16～20。）當彼得與其他門徒聽到主在馬太十八章二十節和十八章二十節的話時，他們可能不知道主要如何與他們同在。…他們可能認爲主會繼續在肉身上與他們同在，這會使他們非常快樂。但在約翰十四章，主耶穌說，『我要求父，祂必賜給你們另一位保惠師，叫祂永遠與你們同在。』（16。）然後在十七至十八節，主指明祂要成爲這一位保惠師。

## 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.

馬太二十八章二十節的『我』是以馬內利；約翰十四章十八節那正往門徒這裏來的『我』，乃是十七節裏『實際的靈』。從馬太福音到約翰福音，神聖的啓示有一個進展。今天實際的靈就是以馬內利。在使徒行傳和書信裏，實際的靈就是終極完成之三一神在我們靈裏的同在。祂這位三一神與我們三部分人的同在，主要是內裏的。三一神若在我們外面，就無法完成祂的目的，就是將祂自己分賜到我們這人裏面。所以，祂與我們的同在必須是內裏的。

我們必須領悟，我們終日都有另一位與我們同在。祂不僅是在外面與我們同在，更是在一天之中，分分秒秒在我們的靈裏，內在的與我們同在。我們單獨時，作事並說話是一個樣子；但有別人與我們同在時，我們作事和說話就不一樣了。…我們若更多經歷以馬內利，就不會作我們今天所作的許多事，諸如閒談等等。…我們都必須領悟並認知，主耶穌是我們的救主，也是以馬內利。祂是三一神與我們三部分的人同在。我們不該在自己裏面或憑自己說甚麼或作甚麼，我們需要經歷以馬內利。

如果你每一天、每一刻都憑自己活着，你就是失敗的。你必須領悟你不再是單獨活着，乃是基督與你同活，並在你裏面活着。當你有了這個認知，你整個生活就會有徹底的翻轉。

與基督同活，我們仍然活着，但不是單憑我們自己，乃憑基督這以馬內利與我們同活。以馬內利這名稱頭一次被提到，是在以賽亞書。（七 14，八 8。）許多基督徒稱主是耶穌，是基督，但很少基督徒稱主是以馬內利。我們必須學習稱我們的主為『以馬內利』。…以馬內利是我們的生命和人位，我們是祂的器官；作為祂的器官，我們與祂同活如同一人。三一神與三部分的人一同活着。我們的得勝在於以馬內利，耶穌的同在。（李常受文集一九九〇年第一冊，三七〇至三七四頁。）

參讀：三一神作三部分人的生命，第九章；以賽亞書生命讀經，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

## 第四週 ■ 週三

### 晨興餽養

出三三 14『耶和華說，我的同在必和你同去，我必使你得安息。』

詩二七 8『你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。』

提後四 22『願主與你的靈同在。願恩典與你們同在。』

當基督來時，祂是以馬內利，意思是神與我們同在。（太一 23。）基督就是神與我們同在。這不僅啓示在馬太一章，也啓示在二十八章，在那裏主耶穌說，『看哪，我天天與你們同在，直到這世代的終結。』（20。）實際上，整個新約就是以馬內利；我們現今是這偉大以馬內利的一部分，這以馬內利要完成於新天新地的新耶路撒冷，直到永遠。（以賽亞書生命讀經，六八至六九頁。）

### 信息選讀

我們若是要往前去得着（包羅萬有的基督作美地的實際），我們必須是在神的同在而去。…你記得神如何應許摩西說，『我的同在必和你同去，我必使你得安息。』（出三三 14。）這意思就是說，祂要用祂的同在領以色列人去得着那地。所以摩西對神說，『你的同在若不和我們同去，就不要把我們從這裏領上去。』（15。）摩西要求神的同在必須和他同去，否則他就不去。

『我的同在必和你同去，』這是很奇特的一句話。『我的同在必和你同去。』這並不是說，祂要去；祂要去是一件事，祂的同在要去是另一件事。…許多時候神會和你同去，但是祂的同在不和你同去。許多時候神真是幫

## 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，但是你確實知道，祂對你不高興。你會得着祂的幫助，但你要失去祂的同在。祂帶你到你的目的地，祂也祝福你，但在整個旅途中，你不覺得祂的同在。…我能告訴你，許多時候我並沒有神的同在，只因祂對我不太高興。祂不得不和我同去，但是祂並不開心。…祂隨着去，但是祂把祂的同在扣回去，好叫我知道祂不愉快。

千萬不要以為只要有主的幫助，就穀了。不，不！差得太遠了。我們必須有主的同在。我們必須學習這樣禱告：『主，你若是不把你的同在賜給我，我就要和你留在這裏，若是你的同在不和我同去，我就不去。我不要受你幫助的管理，我要你同在的管理。』我們還必須進一步的禱告說，『哦，主阿！我不要你的幫助，但是我要你的同在。主，我必須有你的同在。沒有你的幫助，我行；但是沒有你的同在，我就不行。』

即使我們眼中帶着淚水，我們天天還得這樣說，『主，除了你微笑的同在，無別能使我滿足。除了你榮臉上的微笑，我別的甚麼都不要。只要我有這一個，我就不管天塌下來，或是地裂開。全世界可以都起來反對我，但是只要你的笑臉在我身上，我就能讚美你，並且一切都可以使我滿意。』主說，『我的同在必和你同去。』何等寶貝！主的同在，主的微笑，乃是支配的原則。我們必須懼怕從主有所接受，卻失去祂的同在。…很可能主自己會把甚麼東西給你，但是那一件東西卻將主的同在從你奪去。祂要幫助你，祂要祝福你，但是那個幫助，那個祝福卻叫你得不着祂的同在。我們必須學習只受主同在的保守、掌管、管理並指引。我們必須告訴主，我們除了祂直接的同在之外，別的甚麼都不要。我們不要祂間接的同在。許多時候，你只有主間接的同在；不是頭手的，不是直接的。你要學習單單受主直接、頭手同在的管理。（包羅萬有的基督，一三八至一四二頁。）

參讀：包羅萬有的基督，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



## 第四週 ■ 週四

### 晨興餽養

約十一 25『…我是復活，我是生命；信入我的人，雖然死了，也必復活。』

羅八 13『…你們若靠着那靈治死身體的行爲，必要活着。』

林後四 11『因爲我們這活着的人，是常爲耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。』

復活就是那靈，而那靈乃是經過過程並終極完成的三一神。神、基督、和基督的死與復活，都已經複合在這一個複合的靈裏，這靈乃是基督復活的實際。

復活是一個人位，因爲基督說，祂就是復活。生命和光也是人位。基督說，祂就是生命，（約十四 6，）祂就是光。（八 12。）…但沒有一節說基督是死。我們可以用所有格的說法說，『基督的』死，因爲死不是終極的完成；終極的完成乃是復活。三一神所經過的過程，終極完成於復活。因此，復活就是這位終極完成的神。（李常受文集一九九一至一九九二年第二冊，五八九至五九〇頁。）

### 信息選讀

人生滿了煩惱、憂慮、和各種悲傷的事。我們惟有藉着這位是復活的神，纔能使我們全人擺脫這些事；這位復活的神就是那靈。那靈殺死，那靈也叫人復活。這是因爲基督殺死的死和祂拔高的復活，都複合在我們所享受的複合之靈裏。當我們享受複合的靈時，我們就經歷了內裏的殺死和內裏的復活。只要我們有這種殺死和復活，我們就有神。殺死加

## 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



上復活就是神。神在我們裏面運行，在我們裏面工作，並在我們裏面起作用。…祂將祂自己給我們，作我們所需要的一切，以過基督徒的生活。

我們需要一直經歷那靈對基督復活及其大能的應用。…五位姊妹可能住在同一個公寓裏；在這公寓裏，她們每一個人人都必須謹慎的作每一件事，不然她們就會彼此冒犯。…我們若想要從神為我們安排的環境裏逃走，就不會有喜樂和平安；當我們留在這受限制的環境裏，就能經歷復活。

爲了要經歷復活，我們也需要在話語上受限制。…要經歷那靈作復活的實際，我們需要轉到我們的靈裏禱告、讚美、唱詩、或與神交談。…我們需要和神談話並與祂商量。我們和神談話十分鐘之後，就會火熱並滿了那靈作復活的實際。

在神的神聖和主宰的安排之下，我們整個的環境都是一種殺死。我們環境中的一切事物，就像刀一樣殺死我們。妻子、丈夫、兒女、弟兄、以及我們環境裏的每一件事物，都是主所用來殺死我們的刀子。…十字架的殺死（就是基督之死的殺死）引進復活。當我們樂意受苦並被殺死的時候，我們就活基督，顯大基督，並且基督也顯明在我們身上。然後，我們就被變化。…當我們在基督之死的殺死之下，基督這真實的一位必須在我們身上被顯明。

每一件和我們有關的事，都是在主的主宰安排之下。我們有甚麼樣的工作，我們和誰結婚，完全都不在於我們。一位弟兄可能揀選一位姊妹作妻子，後來卻可能想自己選錯了。這就是爲甚麼主吩咐作丈夫的要愛他們的妻子。（弗五 25。）在主的主宰安排下，我們每天都像羊被牽到宰殺之處，（羅八 36，）…每一天我們都在基督之死的殺死下，使祂的生命能顯明在我們的身體上，以更新我們裏面的人。（李常受文集一九九一至一九九二年第二冊，五九一至五九二、六四四至六四七頁。）

參讀：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

## 第四週 ■ 週五

### 晨興餽養

約五 19『…子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

創造亞當的那一位，來成了一個人，並在復活中過人性的生活。祂否認祂天然的人性。祂絕不從自己作任何事。（約五 19, 30。）…我們也不該在我們天然的生命裏作任何事，乃該在基督復活的生命裏作事。耶穌在這地上雖然在肉體裏生活行事，但祂棄絕這肉體。祂棄絕祂天然的生命。

有些人天生在他們天然的人性裏就是迷人、吸引人、並令人愉快的。…這些人是在他們天然的人性裏令人着迷，但卻是不真實的。事實上，他們是在表演，像戲院裏的演員一樣。當你接近一個令人着迷的人，你會發現他其實不是那麼迷人。…在我們天然的人性裏顧惜人，是不真的。這就是為甚麼我們必須在耶穌的人性裏顧惜人。主的迷人和顧惜人不是天然的，乃是憑祂在人性裏復活的生命。（李常受文集一九九四至一九九七年第五冊，一九二至一九三頁。）

### 信息選讀

在耶穌復活以前，祂就是在復活裏。祂是一個在復活中過人性生活的人，祂不憑自己，乃憑另一個源頭，就是祂的父而活。因此，祂能說，祂說話時乃是父在祂裏面作事。（約十四 10。）祂與父乃是一。今天我們若過這樣的生活，就是憑復活在人性中的生活，每一個人就會看見，在我們身上有點不一樣的東西。我們會是甜美、迷人、吸引人的，而沒有任何欺騙或假冒為善。…

## 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

我們去探訪人時，必須有主的同在。祂的同在是一個迷人的因素，而祂的同在乃是來自十字架加上復活。我們必須是一個在十字架上，也在復活裏的人。然後我們就有三一神真實的與我們同在，而那個同在就是復活。

〔主耶穌〕是個猶太人，毫無疑問的，祂有猶太人的外貌。祂有猶太人的血與肉，有人的生命和性情。但祂在祂的人性生活中乃是憑另一個生命活着；這另一個生命就是神聖的生命。因為祂在祂的人性生活中活神聖的生命，所以祂的人性生活就成爲一個奧祕。從祂的人性生活中，有神聖的東西出來。

在那三年半中，無論主作甚麼，都是表號，有所表徵。（二 11 註 2。）每一個神蹟都是表號。主用五餅二魚食飽五千人是一個神蹟。門徒看見這件大事，必定很興奮；但是過後主要他們把所有剩下的零碎收拾起來。那也是一個表號。（太十四 20 註 1。）主是神聖且奧祕的。

在約翰八章，一個犯罪的婦人被帶到主那裏。最後主對她說，『沒有人定你的罪麼？』（10。）她說，『主阿，沒有。』耶穌說，『我也不定你的罪；去罷，從今以後不要再犯罪了。』（11。）…主耶穌是彰顯出來的神，但祂不定一個罪人的罪；…祂是一個神聖且奧祕的人，生活在神聖奧祕的範圍中，以神聖奧祕的方式作每一件事。我們應當是這樣的人。…那些在我們身邊的人應當感覺到我們有一樣特別的東西。這個特別的東西乃是神聖且奧祕的。我們都需要作主的門徒受訓練，成爲神聖且奧祕的人。…跟從基督的人作門徒受訓練，乃是藉着基督在地上的人性生活，作神人的模型—藉着在人性裏否認祂自己而活神，（五 19, 30,）徹底改變了他們對人的觀念。（腓三 10, 一 21 上。）（李常受文集一九九四至一九九七年第五冊，一九六至一九七、一〇〇至一〇二頁。）

參讀：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

## 第四週 ■ 週六

### 晨興餽養

林後一 8 ~ 9 『…我們被壓太重，力不能勝，甚至連活命的指望都絕了，自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神。』

太十九 26 『耶穌看着他們說，在人這是不能的，在神凡事都能。』

神吩咐十二個首領按着以色列十二支派，共取十二根杖，放在會幕內見證的版前。神說，『我揀選的那人，他的杖必發芽。』（民十七 5。）…十二根杖都沒有葉子、沒有根，都是枯死的。神說，若有一根能發芽，那一根就是神所揀選的。在這裏，就說明復活乃是神揀選的根據；復活乃是權柄的根據。（倪柝聲文集第三輯第一冊，二六八至二六九頁。）

### 信息選讀

復活即不是出乎天然生命的，不是出乎自己的，不是憑自己所能的；復活是我們來不及、辦不到的。任何一根杖可以刻上花，塗上顏色，但發芽是我們辦不到的事。…這是神作的。全世界上的婦人，也沒聽說有任何一個經期已經絕了，還能生產的；而撒拉竟然生了以撒，這也是神作的。所以撒拉乃是代表復活。…復活乃是憑自己不能，憑神能；…復活就是說，不管自己如何，只根據出乎神的。

神把其他的十一根杖都發還各首領，只把亞倫那根發芽的杖留在約櫃裏，作永遠的記念。這意思是，復活乃是事奉神的永遠原則。…事奉神的事非經過

## 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

死而復活，就不能擺在神面前蒙悅納。復活就是神，不是我們；復活就是只有神能，我們不能；復活就是神作的，不是我們作的。…任何人絕不能對自己有絲毫的誤會，以為自己能。如果有人一直自以為了不得，以為自己行，以為自己有用，這就是不認識復活的人。…所有認識復活的人，都是對自己絕望的人；所有認識復活的人，都是知道自己不能的人。天然的力量還存在時，復活的能力就無法彰顯。…凡是你能的，乃是天然的；你不能的，纔是復活的。（倪柝聲文集第三輯第一冊，二七三至二七六頁。）

作基督徒不僅困難，而且不可能；惟有那經過過程並終極完成的三一神，作為包羅萬有之靈活在我們裏面，纔能作基督徒。新約對我們的要求太高了。…讚美主，不是我們需要履行新約的要求，乃是那靈在我們裏面履行這些要求。我們不該靠自己作事，只該享受祂的活着和祂的作工。惟有那靈能作基督徒；惟有那靈能作得勝者。請記住，那靈就是我們的神、我們的父、我們的主、我們的救贖主、我們的救主、我們的牧人、我們的生命和生命的供應。

基督徒的生活完全是在於經過過程並終極完成的三一神作為包羅萬有的靈。在這靈裏，我們有父、子、靈。我們在這靈裏，就在父、子、靈裏。（太二八19。）…我們的神乃是經過過程並終極完成的三一神，就是終極完成、包羅萬有的靈，來作我們基督徒生活的一切。當我們有需要或有所不能時，我們能題醒祂。當我們面對困難的環境時，我們能向祂訴說。然後祂這活在我們裏面的一位，就會進來面對環境，作所需要作的一切，我們就會自然而然的活基督。（約伯記生命讀經，一二五至一二六頁。）

參讀：如何作神代表的權柄，第四篇；約伯記生命讀經，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



# 第四週詩歌

400

經歷基督—作便利者

8 6 8 6 副 (英 539)

D 大調

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, 對 我 也 是 一 切; 何  
 5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 i 7 6 | 5 . 5 |  
 其 親 切、何 其 便 利, 永 遠 取 用 不 竭!  
 5 | 1 i 7 6 5 | 6 . 5 5 | 6 i 5 3 | 2 . 2 |  
 (副) 哦 主, 你 是 生 命 之 靈, 對 我 何 親 何 近!  
 2 | 3 3 5 5 | i i 2 i 6 | 5 5 6 7 | i . i ||  
 親 切、便 利, 令 人 讚 賞, 又 是 甜 美、常 新。

- 二 對於我的大小需要, 你是豐富供應;  
何其全備、何其充足, 我得應用於靈。
- 三 你作膏油塗抹、運行, 時常顧我軟弱;  
藉你能力無限供應, 使我剛強、靈活。
- 四 生命之律靈中規律, 使我得享自由;  
你的實際所有豐富, 將我全人浸透。
- 五 你是與我永遠成一, 無比神聖聯結;  
永遠與我成爲一靈, 永遠不再隔絕。
- 六 願你在我全人居衷, 在我心中安家;  
一部一部、榮上加榮, 將我全人變化。

# 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,  
Unrivaled unity!  
One spirit with me all the time  
For all eternity!



## 第五週

### 與神聖三一同活 (二) 神在我們裏面運行

詩 196, 詩 400

讀經：腓二 13, 一 19 ~ 21 上, 徒十六 7, 羅八 9

#### 【週一】

壹 『乃是神…在你們裏面運行』—腓二 13 上:

- 一 神在地上有行動，祂是藉着祂的運行而行動的—林前十二 6, 11, 林後一 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節啓示，腓立比書全盤、概括、總括的思想乃是神在我們裏面運行：
  - 1 凡基督向着我們的所是，都是爲着神的運行—5 ~ 11 節，三 8 ~ 10。
  - 2 我們的神一直活在我們裏面，在我們裏面行動並運行，我們應當顧到神在我們裏面的運行—二 13。
  - 3 我們若有屬靈的鑑別力，有屬靈的領會力，就能看見，腓立比書裏一切的事都與神在我們裏面運行有關—一 19, 二 5 ~ 11, 三 10, 12, 21, 四 5 ~ 7, 19, 23。

#### 【週二】

三 腓立比書中所論及的每一件事，都是在神運行

## 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

的行動之下：

- 1 一章給我們看見，我們需要活基督並顯大基督，使祂成爲我們的生活和彰顯—20 ~ 21 節。
- 2 二章給我們看見，我們需要以基督爲我們的榜樣，將祂表明出來—5 ~ 11, 16 節。
- 3 三章給我們看見，我們需要追求並得着基督作我們的目標—14 節。
- 4 四章給我們看見，基督是我們的祕訣—12 ~ 13 節。

四 神爲着祂的美意，在我們裏面運行，使我們立志並行事—二 13 下：

- 1 那在我們裏面運行的神，乃是三一神—父、子、靈—太二八 19，林後十三 14。
- 2 立志是在裏面，行事是在外面—腓二 13：
  - a 立志發生在我們的意志裏，指明神的運行開始於我們的靈，擴展到我們的心思、情感和意志裏—羅八 4, 6。
  - b 腓立比二章十三節裏的『行事』或『行動』，原文與本節『運行』同。
- 3 在十三節，『祂的美意』—祂意願所喜悅的—是要使我們能達到祂無上救恩的頂點—弗一 5，腓一 19，二 12。

五 我們需要看見，神在我們裏面的運行是一件神奇的平常事；這個運行完全是平常的，卻又完全是神奇的—13 節，四 6 ~ 7：

- 1 神在我們裏面的運行是神奇的，卻又是平常且安靜的—7 節。
- 2 神在我們裏面的運行，從外面看沒有甚麼奇特，但按屬靈的意義看卻是重大的事—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.

## 【週三】

貳 神在我們裏面的運行，是帶着『耶穌基督之靈全備的供應』—腓一 19:

- 一 『耶穌的靈』是神的靈特別的說法，乃指成爲肉體之救主的靈，這位救主就是在人性裏的耶穌，經過了爲人的生活 and 十字架上的死—徒十六 7，路一 31，35，太一 21:
  - 1 在耶穌的靈裏不僅有神的神聖元素，也有耶穌的人性元素，以及祂爲人生活並受死的元素—腓二 5～8。
  - 2 耶穌的靈不只是神的靈帶着神性，使我們能活神聖的生命；也是那人耶穌的靈帶着祂裏面的人性，使我們能過正確的人性生活，也能忍受其中的痛苦—15 節。
  - 3 保羅在他的受苦裏需要耶穌的靈，因爲在耶穌的靈裏，有受苦的元素和忍受逼迫的能力—西一 24，徒九 15～16，十六 7。

## 【週四】

二 『基督的靈』是指在復活裏基督的靈—羅八 9:

- 1 藉着成爲肉體、釘死和復活的過程，神的靈已經成了基督的靈—9 節。
- 2 基督的靈實際上就是基督自己，住在我們的靈裏，將祂自己，就是經過過程之三一神的化身，分賜到我們裏面作復活的生命和大能，以對付我們天性裏的死—2，9 節。
- 3 我們藉着基督的靈，就能有分於祂復活生命的大能，在祂升天的超越並祂登寶座的權柄上與祂聯合爲一—腓三 10，弗一 20～21，二 6，約十一 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,



## 【週五】

三 『耶穌基督的靈』是指受苦之耶穌與復活之基督的靈—腓一 19:

- 1 因為『耶穌的靈』專指主的受苦，『基督的靈』專指祂的復活，『耶穌基督的靈』是聯於祂的受苦，也聯於祂的復活；『耶穌基督的靈』就是那曾在地上過受苦生活之耶穌的靈，與如今在復活裏之基督的靈—徒十六 7，羅八 9，腓一 19。
- 2 耶穌基督的靈是神的靈成為約翰七章三十九節所題的『那靈』—那藉着基督成為肉體、釘死、並復活而有的耶穌基督之靈，就是那兼有神聖的元素與屬人的元素，連同基督成為肉體、釘死、和復活之一切素質和實際的靈。

## 【週六】

四 『全備的供應』是特別且含意豐富的辭，使徒用來指耶穌基督之靈全備、豐富的供應—腓一 19:

- 1 我們必須看見耶穌基督之靈全備的供應包含神性，神聖的人位帶着神聖的生命與性情；拔高的人性，一種帶着正確生命、生活、性情和人位的人性；主在十字架上奇妙、包羅萬有的死；以及基督的復活和升天—約一 1, 14, 29，加二 20，路二四 5 ~ 6, 50 ~ 51。
- 2 藉着耶穌基督之靈全備的供應，我們能像保羅一樣活基督並顯大祂—腓一 19 ~ 21 上：
  - a 耶穌基督包羅萬有之靈這全備的供應，乃是為着我們活耶穌基督而顯大祂；我們活祂，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

況中都得以顯大—20 ~ 21 節，四 11 ~ 13。

b 在耶穌基督的靈裏有包羅萬有、全備的供應，叫我們能應付各種環境，而經歷基督，享受基督，活基督，並顯大基督—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.



## 第五週 ■ 週一

### 晨興餽養

腓二 12 ~ 13 『這樣，我親愛的，你們既是常順從的，不但我與你們同在的時候，就是我如今不在的時候，更是順從的，就當恐懼戰兢，作成你們自己的救恩，因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

腓立比書中所論及的每一件事，都是在神運行的行動之下。神在地上有行動，祂是藉着祂的運行而行動的。…二章給我們腓立比書全盤的思想，概括的思想，總括的思想。這思想就是行動的神在我們裏面運行。凡基督向着我們的所是，都是為着神的運行。我們應當顧到神在我們裏面的運行。我們的神在你我裏面是活的，行動的，並且是不斷運行的。神在我們裏面的運行，可以比喻為我們血液的循環，或比喻為電的流通。我們裏面血液的流通如果停止了，我們的生命也就停息了。血液的循環就是生命在我們裏面的運行。電流是電的運行。建築物裏的電流若是停止了，就沒有光。（李常受文集一九八八年第一冊，五一四至五一五頁。）

### 信息選讀

許多基督徒對神行動的看法並不是這樣。有些在靈恩運動裏的人喜歡喊叫，甚至跳躍。他們喜歡龐大、外在的表現，但神在我們裏面的運行，並不需要有這種外在的表現。建築物裏的電流是神的運行很好的說明。我們進到一棟建築物裏，似乎沒有甚麼在運轉，因為一切都很安靜；其實有一種運行在進行着，並且這種安靜的運行是強而有力的。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

築物裏電的運行，使建築物裏一切的電氣用具、機器和設備，運轉並起作用。如果電關掉了，建築物裏的一切就都停頓了。多年來我越經歷神，就越體會神在我們裏面的行動，是一種非常安靜、柔細的運行。祂在我們裏面柔細而安靜的運行着。

我們雖然是基督徒，但我們裏面可能似乎甚麼也沒有。我們有時會問：到底我們和不信者之間有甚麼不同？關於重生和變化的真理是非常高大的。即使我們重生並變化了，我們可能感覺和普通人一樣；但事實上，神在我們裏面運行。一棟大建築物雖然在電的運行之下，但這個運行是安靜、安寧的。我們需要看見，神在我們裏面的運行是一件神奇的平常事。這個運行完全是平常的，卻又完全是神奇的。

慕迪 (D. L. Moody) 說，宇宙中最大的神蹟乃是重生。我同意這個說法。沒有一個神蹟大過重生。重生的意思就是我們在人的生命之外，得着神的生命。我們有神的生命，但我們可能不覺得能看見多少這生命顯在我們裏面。我們可能覺得，一些沒有重生的人事實上比我們更好。我們雖然重生了，但我們可能一再的發脾氣。然而，我們比別人好或比別人壞，乃是外面的事。如果我們重生了，我們就會有一種內在的認識，知道在我們裏面有個東西。這個『東西』就是活的、行動的神，運行在我們裏面。一個人外面是好是壞，可能是照着他的天生說的。我們照着天然的組成，是好是壞都不重要；只有一個事實是重要的，就是我們已經得着了運行的神。神如今在我們裏面運行。…我們若有屬靈的鑑別力，有屬靈的領會力，就能看見，腓立比書裏一切有關神在我們裏面運行的事都是大的。(李常受文集一九八八年第一冊，五一五至五一七頁。)

參讀：在神聖三一裏並同神聖三一活着，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



## 第五週 ■ 週二

### 晨興餽養

腓一 20 ~ 21 『這是照着我所專切期待並盼望的，…無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

四 12 『…或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。』

爲了要看見神在我們裏面的運行，我們畧爲復習一下腓立比書…。腓立比書是一卷說到我們經歷基督的書。一章給我們看見，我們需要活基督並顯大基督，使祂成爲我們的生活和彰顯。二章給我們看見，我們需要以基督爲我們的榜樣，將祂表明出來。在三章我們看見，我們需要追求基督，並得着基督作我們的目標。四章給我們看見，我們需要有基督爲知足的祕訣。保羅在四章十二節宣告，他已經學得祕訣。他用了一個隱喻，說到一個人被引進祕密社團，受其基本原則的教導。事實上，四章的這個『祕密社團』就是基督的身體。總而言之，我們能說，在一章，基督是我們的生活和彰顯；在二章，祂是我們的榜樣；在三章，祂是我們的目標；在四章，祂是我們的祕訣。這四章都啓示基督的某一方面，給我們經歷。（李常受文集一九八八年第一冊，五一四至五一五頁。）

### 信息選讀

保羅…說他顯大基督。顯大就是顯示或宣揚爲大（沒有限量）、高舉、稱讚。保羅說到耶穌基督之靈全備的供應；他也說，在他，活着就是基督。到腓立比書末了，保羅說，『眾聖徒，尤其是該撒家裏的人，都問你們安。』（四 22。）該撒家裏的人，包括所有聯屬於尼羅宮廷的人。這些人有的因與保羅接觸，悔改信主，成了羅馬城在

## 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

基督裏的信徒。毫無疑問的，該撒家裏有一些人因為看見了在保羅裏面的基督，而成了基督徒。…神在我們裏面的運行，從外面看沒有甚麼奇特，但按屬靈的意義看卻是重大的事。（李常受文集一九八八年第一冊，五一七頁。）

照着腓立比二章十三節，神一直在我們裏面運行。我們的救恩不僅僅是一次的舉動；乃是一個活的人位，就是三一神自己，在我們裏面不斷的運行。保羅在十三節所說的神乃是三一神一父、子、靈。照着約翰十四章，父與子是一，子與靈是一。

腓立比一章十九節說到耶穌基督之靈全備的供應。毫無疑問，那供應我們的靈，就是住在我們裏面的那靈。但是，這位靈也不能與在我們裏面運行的神分開。我們若…整體來看本書的全文，我們就會看見，那在我們裏面運行的神，乃是三一神一父、子、靈。這位神就是在我們裏面的基督，（林後十三 3 上，5，）也就是在我們裏面的那靈。（羅八 11。）

在腓立比二章十三節保羅說，『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』這樣的立志發生在我們裏面的何處？必定是在我們的意志裏。這指明神的運行開始於我們的靈，…擴展到我們的心思、情感和意志裏。…基督的恩與我們的靈同在。（四 23。）然而，神的運行使我們在裏面立志，不僅與我們的靈有關，也與我們的意志有關。因此，神的運行必須從我們的靈擴展到我們的意志裏。…當神在我們裏面運行，使我們立志，祂就能執行祂的工作。這與羅馬八章相符：神的工作（運行）乃是開始於我們的靈，（4，）經過我們的心思，（6，）至終達到我們的身體。（11。）我們的意志定意，而我們的身體行事。三一神在我們裏面運行，乃是開始於我們的靈，經過我們的意志，然後進入我們的身體。（腓立比書生命讀經，一二三至一二五頁。）

參讀：腓立比書生命讀經，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.

## 第五週 ■ 週三

### 晨興餽養

腓一 19『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

徒十六 6～7『聖靈既然禁止他們在亞西亞講道，他們就經過弗呂家和加拉太地區。到了每西亞的邊界，他們試着要往庇推尼去，耶穌的靈卻不許。』

神在我們裏面的運行，是帶着耶穌基督之靈全備的供應。（腓一 19。）…在腓立比二章十二節，保羅吩咐我們，要作成我們自己的救恩。一面說，耶穌基督之靈全備的供應，終必叫我們得救；另一面說，我們必須作成自己的救恩。腓立比一章和二章都說到同一個救恩。這救恩是耶穌基督之靈全備供應所作成的結果，而這救恩是我們在日常生活中所作成的。（李常受文集一九八八年第一冊，五一八頁。）

### 信息選讀

耶穌的靈（徒十六 7）與行傳十六章六節的聖靈交互使用，啓示耶穌的靈就是聖靈。在新約裏，聖靈是神的靈一般的稱呼；耶穌的靈是神的靈特別的說法，指成爲肉體之救主的靈，這位救主就是在人性裏的耶穌，經過了爲人的生活 and 十字架上的死。這指明在耶穌的靈裏不僅有神的神聖元素，也有耶穌的人性元素，以及祂爲人生活並受死的元素。保羅傳講的職事，乃是在人的生命裏，爲着人類並在人類中間，一個受苦的職事，因此需要這樣一位包羅萬有的靈。

## 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.

基督的靈怎樣是基督的實際，耶穌的靈也照樣是耶穌的實際。我們若沒有耶穌的靈，耶穌對我們就不是實際的。但今天耶穌對我們是實際的，因為我們有耶穌的靈作為耶穌的實際，實化。（新約總論第四冊，八至九頁。）

（在行傳十六章七節，）『耶穌的靈』是特別的名稱，意思與『神的靈』不同。因着耶穌過去是人，現今仍是人，『耶穌的靈』就是那人耶穌的靈。

為甚麼當使徒保羅要去一個地方傳福音時，『耶穌的靈』卻不許？為甚麼聖經不說『神的靈』，而說『耶穌的靈』？其中一定有原因。當我們仔細讀行傳十六章，並看見這章裏的環境時，就知道需要耶穌的靈。本章裏有許多的受苦和逼迫。保羅甚至被囚在監裏！在這樣的光景中，的確需要『耶穌的靈』。耶穌在地上時，是個一直遭受強烈逼迫的人。因此，『耶穌的靈』乃是一個有極大受苦能力之人的靈。祂是一個人的靈，也是受苦能力的靈。當我們傳福音遭逼迫時，確實需要這樣的靈——『耶穌的靈』！

我們若讀六至七節的上下文，就看見在使徒保羅傳福音時引導他的『聖靈』，就是『耶穌的靈』。乃是『聖靈』在引導使徒，但在那時，在那件事上，『聖靈』是以『耶穌的靈』的身分行事。

耶穌的靈不只是神的靈帶着祂裏面的神性，使我們能活神聖的生命；也是那人耶穌的靈帶着祂裏面的人性，使我們能過正確的人性生活，也能忍受其中的痛苦。（李常受文集一九六五年第一冊，七五四頁。）

參讀：新約總論，第七十九篇；基督包羅萬有的靈。

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



## 第五週 ■ 週四

### 晨興餽養

羅八 9 ~ 10『但神的靈若住在你們裏面，你們就…在靈裏了；然而人若沒有基督的靈，就不是屬基督的。但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。』

神的靈與基督的靈，不是二靈，乃是一靈。保羅交互使用這兩個名稱，指明羅馬八章二節的內住生命之靈，乃是整個三一神那包羅萬有、賜生命的靈。九節題到神、那靈和基督，神格的三者。但在我們裏面沒有三位，只有一位，就是三一神的三一靈。（約四 24，林後三 17，羅八 11。）…基督的靈，含示這靈是基督那成為肉體者的化身和實際。這位基督完成了為實現神計畫所需要的一切。祂不僅包括從永遠就有的神性，也包括成為肉體所取的人性，並且包括為人的生活、釘十字架、復活和升天。這是在復活裏之基督的靈，就是基督自己，住在我們的靈裏，（10，）將祂自己，就是經過種種過程之三一神的化身，分賜到我們裏面作復活的生命和大能，以對付我們天性裏的死。（2。）因此，今天我們可以藉着活在我們裏面調和的靈裏，而活在基督的復活裏，也就是活在基督自己裏面。（聖經恢復本，羅八 9 註 4。）

### 信息選讀

基督的靈是那經過死並進入復活者的靈。主的死是包羅萬有的了結，祂的復活是包羅萬有之新生的起頭。所以，基督的靈是包羅萬有的基督，連同祂包羅萬有之死與復活的總和，集大成。因為我們有基督的靈在我們裏面，我們就有包羅萬有的基督，

## 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



以及祂包羅萬有的了結與新生的起頭。…因為那靈是基督的實際，我們就可以說，這位靈乃是那靈的基督。藉着基督的靈，我們就在祂復活的生命和能力、祂的超越、和祂作王的權柄裏有分於基督。（新約總論第四冊，七頁。）

行傳十六章七節有『耶穌的靈』，而羅馬八章九節有『基督的靈』。在九節，『基督的靈』和『神的靈』交互使用。這節說，今天神的靈乃是基督的靈。『耶穌的靈』着重人性和受苦的能力，但『基督的靈』着重復活和生命的分賜。在行傳十六章所面對環境的逼迫，需要人性裏受苦的能力。但羅馬八章裏所對付我們天性中的死，需要分賜生命的復活大能。因此，在行傳十六章，『耶穌的靈』引導在逼迫之下的福音傳揚。但在羅馬八章，乃是『基督的靈』將我們從任何一種死的元素中點活，並且藉着分賜生命到我們裏面，使我們有活力。九節接下去幾節說到：『但基督（就是基督的靈）若在你們裏面，身體固然…是死的，靈卻…是生命。然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』（10～11。）耶穌的靈乃是成肉體並受苦之耶穌的靈；但基督的靈乃是復活並賜生命之基督的靈。憑耶穌的靈我們能分享『受苦的交感，模成祂的死』；但憑基督的靈我們能有分於『祂復活的大能』，（腓三10，）在祂升天的超越並祂登寶座的權柄上與祂聯合為一。憑耶穌的靈，我們分享主的人性與祂受苦的能力；憑基督的靈，我們有分於祂復活的生命、祂復活的大能、祂的超越、以及祂掌權的權柄。（李常受文集一九六五年第一冊，七五五頁。）

參讀：那靈，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

## 第五週 ■ 週五

### 晨興餽養

腓一 19『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

約七 39『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

神的靈從起初就有了，（創一 1～2，）但那靈，就是基督的靈，（羅八 9，）耶穌基督的靈，（腓一 19，）在主說這話時還沒有，因為祂尚未得着榮耀。耶穌是在復活時得着榮耀的。（路二四 26。）祂復活後，神的靈就成了那成為肉體、釘十字架、復活之耶穌基督的靈。基督在祂復活的晚上，已將這靈吹到門徒裏面。（約二十 22。）現今這靈乃是另一位保惠師，就是基督受死之前所應許實際的靈。（十四 16～17。）當這靈還是神的靈，祂只有神聖的元素；當祂藉着基督成為肉體、釘十字架並復活，成了耶穌基督的靈，祂就兼有神聖與屬人的元素，連同基督成為肉體、釘十字架和復活的一切素質和實際。因此，祂現今乃是包羅萬有耶穌基督的靈，作了活水給我們接受。（七 38～39。）（聖經恢復本，約七 39 註 1。）

### 信息選讀

（腓立比一章十九節的）耶穌基督的靈，就是約翰七章三十九節所說的那靈。這不僅是主成為肉體前之神的靈，更是主復活後之神的靈，就是具有神性的聖靈，與主的成為肉體（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、釘十字架並復活調和而成的。在出埃及三十章二十三至二十五節，由橄欖油和四種香料調和而成的聖膏油，是這複合之神的靈完滿的豫表。現今這靈乃是耶穌基督的靈。這裏不是說耶穌的靈，（徒十六7，）也不是說基督的靈，（羅八9，）乃是說耶穌基督的靈。耶穌的靈主要的是為着主的人性和人性生活，基督的靈主要的是為着主的復活。我們要經歷主的人性，就需要耶穌的靈；要經歷主復活的大能，就需要基督的靈。保羅在受苦時，經歷了主在人性中的受苦並主的復活；因此，那靈對他乃是耶穌基督的靈，就是三一神那複合、包羅萬有、賜生命的靈。對於像保羅那樣經歷並享受基督的人性生活和復活的人，這樣一位靈有全備的供應，甚至就是全備的供應。至終，這複合的耶穌基督之靈，成了神的七靈，祂是神寶座前的七盞火燈，在地上完成神的行政，使神關乎召會的經綸得以成就；祂也是羔羊的七眼，為要把祂一切的所是傳輸到召會裏面。（啓一4，四5，五6。）

因為耶穌的靈專指主的受苦，基督的靈專指祂的復活，所以耶穌基督的靈是聯於祂的受苦，也聯於祂的復活。耶穌基督的靈就是那曾在地上過受苦生活之耶穌的靈，與如今在復活裏之基督的靈。耶穌基督的靈是那一位的實際；祂在人性裏生活在地上，並從死人中復活，如今在諸天之上，也住在信徒裏面，並要成為神經綸的中心，直到永遠。這樣一位耶穌和這樣一位基督的實際，就是耶穌基督的靈。（新約總論第四冊，九至一〇頁。）

參讀：那靈同我們的靈，第二章；新約總論，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

## 第五週 ■ 週六

### 晨興餽養

腓一 19『…這事藉着…耶穌基督之靈全備的供應，終必叫我得救。』

四 11～13『…我已經學會了，無論在甚麼景況，都可以知足。我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。我在那加我能力者的裏面，凡事都能作。』

在腓立比一章使徒（保羅）正受牢獄之苦，期待得着釋放。為着受苦，他需要受苦之耶穌的靈；為着得釋放，他需要復起之基督的靈。耶穌基督之靈全備的供應，乃是那時他面對他的光景所需要的一切。（李常受文集一九六五年第一冊，七五六頁。）

耶穌基督的靈是全備的供應。『全備的供應』這辭的原文是指歌詠團的首領，供應團員所需用的一切。耶穌基督包羅萬有之靈這全備的供應，乃是為着我們活耶穌基督而顯大祂。…我們先活基督；然後我們就顯大祂。…當〔保羅〕在羅馬監獄裏，他沒有羞辱基督，反而藉着每日活基督而顯大基督。（李常受文集一九九一至一九九二年第一冊，六六六頁。）

### 信息選讀

我們必須看見那靈全備的供應包含些甚麼。第一，全備的供應包含神聖的人位帶着神聖的生命與性情。所以，全備的供應包含了神性，而神性包含神聖的生命、性情、所是及人位；換言之，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.

全備的供應也包含拔高的人性，就是一種帶着正確生命、生活、性情和人位的人性。主耶穌是神又是人；祂裏面有神性，也有人性。因此，祂在地上的時候，過着是神又是人的生活。主在地上三十三年半所經歷的一切，如今都在包羅萬有的靈裏。因此，神性和人性，包括主耶穌的人性生活，都在包羅萬有之靈全備的供應裏。

主耶穌在十字架上完成了奇妙的死。基督包羅萬有的死對付了宇宙中每一件消極的事物。因着祂的死，一切罪惡的事物都被了結。這奇妙的死也包含在那靈全備的供應裏。基督的復活和升天也包含在這供應裏。

那靈全備的供應也包含神聖的屬性和人性的美德。神是愛，也是光；是聖別的，也是公義的。這些乃是神的屬性。此外，為人的基督還有一切人性的美德。神聖的屬性和人性的美德，都在耶穌基督包羅萬有的靈裏。

我們每日所需要的服從與愛，在那靈全備的供應裏也找得到。雖然聖經吩咐作妻子的要服從丈夫，作丈夫的要愛妻子，（弗五 24 ~ 25，）但實際上，我們憑自己既沒有真正的服從，也沒有真正的愛。我們不但沒有服從，反而有背叛。我們不但沒有正確的愛，反倒有失衡、彎曲的愛。…當我們享受那靈全備的供應時，就不知不覺得享這供應裏的成分。例如，我們會愛別人，卻不覺得我們在愛人。照樣，我們服從人，自己卻不知道。…真實的愛與真實的服從，總是自自然然、不知不覺的。（新約總論第十三冊，四九六至四九八頁。）

參讀：新約總論，第三百四十六、三百五十一、四百零三篇；神聖啓示的中心路線，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



# 第五週詩歌

196

## 聖靈的豐滿—耶穌基督的靈

7 7 7 7 (英 242)

A 大調 4/4

5 | 1 1 1 1 2 3 2 | 1 -- 7 1 | 2 2 2 2 3 4 2 | 3 --

一 今日我們神的靈，成了耶穌基督靈；

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

死而復活的神人，得榮升天，此靈成。

- 二 從那升天的耶穌，這靈降到我靈裏，  
使祂一切的實際，都成我們的經歷。
- 三 這個耶穌基督靈，包含一切的成分；  
神、人二性其中存，人生、神榮也藏隱。
- 四 死的功能及受苦、復活大能並升天、  
寶座、權柄和國度，全都在這靈中含。
- 五 憑這一切的成分，這靈運行在我靈；  
藉祂膏油的塗抹，我得享受主豐盛。
- 六 這個包羅萬有靈，是我一切的祕訣；  
多方作工在我裏，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.



## 第六週

### 與神聖三一同活 (三)

#### 豐滿的經歷

#### 並享受神聖的三一

詩 447

讀經：太二八 19，林後十三 14，啓一 4～5，四 5，五 6

### 【週一】

壹 新約裏神聖三一最清楚的啓示是在馬太二十八章十九節，說到將人浸『入父、子、聖靈的名裏』：

- 一 神雖然是獨一的一位，卻有三個身位—父、子、靈—19 節。
- 二 一面，馬太二十八章十九節說到父、子、聖靈；  
另一面，本節只有一個名，就是父、子、聖靈的名：
  - 1 這名乃是那神聖者的總稱，等於祂的人位。
  - 2 這一個名包括三者—父、子、聖靈—啓示神是三一而一。
  - 3 將信徒浸入三一神的名裏，就是將他們浸入三一神一切的所是裏，並將他們帶進三一神的人位裏，使他們與這神聖的人位有生機的聯結—19 節。

## 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、聖靈的名裏乃是很深的事—林前十二 13, 加三 27:

- 1 馬太二十八章十九節裏的『入』指明聯合，如在羅馬六章三節和加拉太三章二十七節者。
- 2 浸入三一神的名裏，乃是被擺到與祂奧祕的聯合裏，而且將神一切的所是取用到我們裏面—太二八 19。

## 【週二】

四 馬太二十八章十九節是主耶穌進入復活以後所囑咐的；復活乃是三一神之過程的完成：

- 1 三一神經過了一段過程，開始於成爲肉體，包括人性生活和釘十字架，完成於復活—約一 14，羅六 4。
- 2 在復活裏，基督這三一神的具體化身成了賜生命的靈，就是三一神的終極完成，使信徒得以浸入神聖的三一裏—林前十五 45，林後三 17。
- 3 浸入三一神的人位裏，就是浸入包羅萬有、終極完成的靈裏；這靈是經過過程之三一神的終極完成—太二八 19：
  - a 這就是浸入父的豐富，浸入子的豐富，浸入靈的豐富—弗三 8。
  - b 如今我們受了浸的人，乃是在與三一神生機的聯結裏；所以，凡父所有的，子所有的，靈所領受的，都成了我們的—林前六 17，約十五 4 ~ 5，7。

## 【週三】

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

貳 豐滿的經歷並享受神聖三一，乃是有分於神的愛，主耶穌基督的恩，並聖靈的交通——林後十三 14:

一 林後十三章十四節給我們看見三個身位在三方面——父神（愛）、神的兒子主耶穌基督（恩）、和聖靈（交通）。

二 父神的愛是源頭，因為神是元始；主的恩是神愛的流道，因為主是神的顯出；靈的交通乃是主的恩同神愛的分賜，因為靈是主同着神的傳輸，給我們經歷並享受三神——父、子、聖靈——14 節，太二八 19。

三 林後十三章十四節的愛、恩和交通，與馬太二十八章十九節的父、子和聖靈相符：

1 主的恩就是主自己作我們的生命，給我們享受——約一 17，林前十五 10。

2 神的愛就是神自己，作主恩的源頭——約壹四 9。

3 靈的交通就是那靈自己，作了主恩同着神愛的傳輸，給我們有分——林後十三 14。

### 【週四】

4 父神的愛彰顯於子基督的恩，子基督的恩是在靈神的交通裏傳輸給信徒——約三 16，一 17，16：

a 藉着聖靈的交通，這恩就能臨及我們——林後十三 14。

b 基督的恩是出於神的愛，這恩是藉着聖靈的交通傳輸給我們並進入我們裏面——14 節。

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 我們要經歷並享受主的恩，就必須在聖靈的交通裏；我們享受主的恩時，就嘗到神的愛—約一 14，16，約壹四 9～10。

#### 四 神聖的三一有源頭、流道和流通—林後十三 14:

- 1 源頭，泉源，乃是神的愛—約三 16，四 14。
- 2 流道，流出，乃是基督所彰顯並傳輸給我們的恩典—林前十六 23。
- 3 流通，乃是聖靈作基督的恩同着父愛的交通、傳輸和循環—林後十三 14。

### 【週五】

叁 對神聖三一豐滿的經歷和享受，乃是藉着那今是昔是以後永是者，藉着七靈，並藉着那忠信的見證人、死人中的首生者、為地上君王元首的耶穌基督，得着終極完成—啓一 4～5:

一 啓示錄一章四節說到神是那今是昔是以後永是者:

- 1 這是耶和華這名的意義：
  - a 在希伯來文裏，耶和華的意思是『我是那我是』—出三 14，6。
  - b 祂是那我是，表徵祂是從永遠存在到永遠者。
- 2 惟有神是那是的一位，惟有祂有存在的實際。
- 3 希伯來十一章六節說，『到神面前來的人，必須信神是』（直譯）：

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 按希伯來十一章六節，神是，我們必須相信祂是。
- b 神是那今是昔是以後永是者，是自有者也是永有者，祂的存在不倚賴祂自己以外的事物，並且祂永遠存在，既無始也無終—出三 14。
- c 信神是，就是信神是我們的一切，而我們一無所是—約八 58，傳一 2。
- d 信神是，含示我們不是；祂必須在凡事上是獨一無二的那一位，我們必須在凡事上甚麼也不是—來十一 5，創五 22 ~ 24。

## 二 啓示錄一章四節說到『祂寶座前的七靈』：

- 1 在啓示錄裏，那靈稱為七靈，（一 4，四 5，五 6，）就是七倍加強的靈。
- 2 啓示錄一章四節的七靈，無疑是神的一位靈，（弗四 4，）因為七靈被列在三神之中。
- 3 七既是神工作中完整的數字，七靈就必是為着神在地上的行動—啓四 5：
  - a 在素質和存在上，神的靈是一個。
  - b 在神行動加強的功用和工作上，神的靈是七倍的—一 4。
- 4 『七靈』這名稱指明那靈已加強七倍；七靈加強那靈一切的元素：神性、成為肉體、釘十字架、復活、實際和恩典—三 1。

## 【週六】

- 5 按啓示錄五章六節，神的七靈乃是羔羊的七眼：
  - a 基督是寶座上救贖的羔羊，有鑒察並搜尋的七

- 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，為着執行神對宇宙的審判，以成就神永遠的定旨，這要完成於新耶路撒冷的建造—四 5，二一 2，9 ~ 10。

b 七靈作為羔羊的七眼，也是為着傳輸。

c 基督用祂的七眼注視我們的時候，這些眼睛，就是七靈，就要將基督的元素和基督自己傳輸到我們裏面，使我們變化—五 6。

三 啓示錄一章五節說到『那忠信的見證人、死人中的首生者、為地上君王元首的耶穌基督』：

1 基督是神那活着並忠信的見證人，祂見證神，不僅憑祂的言語行為，也憑祂的所是；祂的所是就是神的見證—5 節。

2 基督是死人中的首生者，這是指祂的復活；祂是那活着的—是那曾死過，現在又活了，直活到永永遠遠，並且拿着死亡和陰間鑰匙的一位—5，18 節。

3 主耶穌在祂的升天裏，是地上君王的元首—5 節：

a 祂經過了成為肉體、人性生活、釘死、復活和升天，現今已登寶座，超過所有的君王—五 6。

b 主耶穌這位登寶座者作地上君王的元首，管理全地，就是管理整個世界—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.

## 第六週 ■ 週一

### 晨興餽養

太二八 19『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

羅六 3『…我們這浸入基督耶穌的人，是浸入祂的死…。』

林前十二 13『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

主在馬太二十八章十九節…清楚的說出父、子、聖靈三者來。但主在這裏說到父、子、聖靈的名，所用的『名』字，在原文是單數的。這是說，父、子、聖靈雖是三者，名卻是一個。實在奧祕，三者一個名。這當然就是三而一。…這一個名就包括父、子、聖靈三者。這就是說出神是三而一的，雖是一位神，卻有父、子、靈三者的講究。（李常受文集一九七〇年第三冊，四〇八至四〇九頁。）

### 信息選讀

在馬太福音這卷國度的福音結束時，主啓示出我們已經被浸入父、子、聖靈的名（人位）裏。（二八 19。）…在這一節裏，父、子、聖靈的名乃是那神聖者的總稱，等於祂的人位。將人浸入三一神的名裏，就是將人帶進三一神的人位裏，使人與這神聖的人位有生機的聯結。我們與三一神生機的聯結，將我們帶進對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

豐富的經歷裏。（李常受文集一九八八年第一冊，五二七至五二八頁。）

施浸乃是帶悔改的人脫離老舊的光景，進入新的境地；這是藉着了結他們老舊的生命，並以基督的新生命重生他們，使他們成為國度的子民。…主耶穌既已完成祂在地上的職事，經過死而復活的過程，並成了賜生命的靈，祂就吩咐門徒，將作祂門徒的人，浸入三一神裏面。…主吩咐門徒這浸以後，不久就將他們和全召會都浸在聖靈裏（林前十二13）：猶太部分在五旬節那天，（徒一5，二4，）外邦部分在哥尼流家裏。（十一15～17。）以後，基於這事實，門徒將新悔改的人（二38）不僅浸入水裏，也浸入基督的死、（羅六3～4，）基督自己、（加三27，）三一神、（太二八19，）以及基督的身體裏。（林前十二13。）水，象徵基督的死和埋葬，可以看作了結受浸者老舊歷史的墳墓。因為基督的死包含在基督裏面，又因為基督是三一神的具體化身，（西二9，）並且三一神最終與基督的身體是一；所以將初信的人浸入基督的死、基督自己、三一神、並基督的身體裏，乃是作一件事：在消極方面，了結他們老舊的生命；在積極方面，為着基督的身體，用新生命，就是三一神永遠的生命，重生他們。因此，主耶穌在馬太十八章十九節所命定的浸，乃是為着諸天的國，把人從自己的生命浸出來，而浸入基督身體的生命裏。

十九節的『入』字指明聯合，如在羅馬六章三節，加拉太三章二十七節者。…將信徒浸入三一神的名裏，就是將他們浸入三一神一切的所是裏。（新約總論第五冊，三〇九至三一頁。）

參讀：在神聖三一裏並同神聖三一活着，第十三章；馬太福音生命讀經，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



## 第六週 ■ 週二

### 晨興餽養

太二八 19『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

弗一 13『你們既聽了真理的話，就是那叫你們得救的福音，也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記。』

林前十五 45『…末後的亞當成了賜生命的靈。』

當主耶穌將馬太二十八章十九節所記載的囑咐給祂的門徒時，祂已經在十字架上受了包羅萬有的死，被埋葬，進入陰間，勝過死的權勢和與死有關的一切，並且從死裏出來，進入復活。不但如此，祂這是靈的基督，已經將祂自己這賜生命的靈吹入門徒裏面。（約二十 22。）祂作了這一切，就囑咐他們使萬民作祂的門徒，並將他們帶進三一神裏面，使他們與祂有生機的聯結。…將信徒浸入父、子、聖靈的名裏，事實上就是將他們浸入經過過程的三一神裏。（新約總論第五冊，三一頁。）

### 信息選讀

除非特別標明是在聖靈裏的浸，否則新約裏的『浸』字是指明藉着水而有的浸，包含那靈裏的浸的意義。…主耶穌在馬太二十八章十九節所題的浸…，將信徒浸入父、子、聖靈的名裏，就是將他們浸入水與那靈裏。在物質一面，我們將信徒浸入水裏，但水象徵神聖的名，父、子、聖靈的名。這就是說，我們將人放在浸水裏，就是將他們放進三一神的人位裏。

## 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.

在十九節，主耶穌囑咐門徒要將信徒浸入父、子、聖靈的名裏。但後來實行時，信徒是浸入主耶穌的名裏。這指明浸入主耶穌的名裏，等於浸入父、子、聖靈的名裏，因為主耶穌乃是三一神，就是神自己的具體化身。（西二 9。）

今天，我們將信徒浸入主耶穌的名裏，事實上就是將他們浸入三一神裏。（新約總論第五冊，三一一至三一二頁。）

在復活裏，耶穌這末後的亞當成了賜生命的靈。（林前十五 45 下。）祂是神，在成為肉體時成了人。（約一 14。）作為這樣的一位，祂也成了賜生命的靈。這賜生命的靈乃是三一神的總和，是三一神的終極完成。作為賜生命的靈，祂是子，而具體化身在子裏的乃是父。因此，父和子都在這賜生命的靈裏；賜生命的靈乃是三一神的終極完成，也是三一神的總和。

我們必須認識，我們有那靈住在我們裏面，這內住的靈乃是終極完成的三一神。祂是賜生命和內住的靈，印塗相信子的人，（弗一 13，）就是說，將神所是的豐富，就是基督那追測不盡的豐富，分授並分賜到作為基督肢體的信徒裏面，為要構成並建造基督生機的身體。（三 8，10，四 16。）這內住、賜生命的靈乃是印塗的靈。一個印的印墨會浸透被印的材料。我們是被印的材料，我們有那靈作印墨浸透我們。這個浸透，這個印塗，使我們與神相調和。（李常受文集一九九一至一九九二年第一冊，四四二至四四五頁。）

參讀：神聖啓示的中心路線，第二篇；聖經中的主觀真理，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

## 第六週 ■ 週三

### 晨興餽養

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

林前十五 10『然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

聖經給我們看見，神聖三一是為着給我們享受的。林後十三章十四節…題到三件東西，就是恩、愛和交通。但事實上這是一件東西的三方面。源頭是神聖的愛，流道是神聖的恩，水流是神聖的交通。恩藉着基督從父神流出，然後這恩在靈的交通裏流着。十四節給我們看見三個人位並三方面：父神、基督和那靈；以及愛、恩和交通。父神作為愛乃是源頭，基督作為恩乃是流道，靈作為交通乃是水流。在聖經的末了，我們看見我們的三一神永遠在湧流。祂湧流的目的是為着以祂自己作為飲料和食糧供應祂的贖民，使我們享受祂作全備的供應。在我剛開始過基督徒生活時，並不認識這點。但今天我完全看見，我們必須經歷、享受、並彰顯三一神一父、子、靈。（李常受文集一九九一至一九九二年第一冊，四三八至四三九頁。）

### 信息選讀

完全的享受神聖三一，乃是有分於神的愛，基督的恩，並聖靈的交通。林後十三章十四節…給我們看見，神聖三一不是為着神學上道

## 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，乃是為着我們的經歷和享受。父神的愛是源頭，子神基督的恩是神愛的流道。愛流出就成了恩。接着，聖靈的交通乃是基督的恩同着父神之愛的傳輸。愛乃是父神；恩作為愛的流出乃是子基督；交通乃是聖靈的傳輸，傳輸子的所是作為恩典，以及父的所是作為愛。聖靈將神聖的豐富傳輸到我們裏面，這傳輸就是交通。今天在我們裏面有神聖三一這樣奇妙的運行。（李常受文集一九八八年第一冊，五二九頁。）

主的恩就是主自己作我們的生命，給我們享受；（約一17，林前十五10；）神的愛就是神自己，（約壹四8，16，）作主恩的源頭；聖靈的交通就是聖靈自己，作了主恩同着神愛的傳輸，給我們有分。這不是三件分開的東西，乃是一件東西的三方面，正如主、神、聖靈不是三位分開的神，乃是『同一位不分開，也不能分開之神的三個實質』。（Philip Schaff，薛夫。）神的愛是源頭，因為神是元始；主的恩是神愛的流道，因為主是神的顯出；靈的交通乃是主的恩同着神愛的分賜，因為靈是主同着神的傳輸，給我們經歷並享受三一神—父、子、聖靈，連同祂們神聖的美德。（林後十三章十四節）這裏先說主的恩，因為本書是着重基督的恩。（一12，四15，六1，八1，9，九8，14，十二9。）這樣有愛、恩、交通三種美德的神聖屬性，以及這樣有父、子、靈三面神聖實質的三一神，乃是那些被岔開並受迷惑，卻得了安慰並恢復的哥林多信徒所需要的。（哥林多後書生命讀經，六一八至六一九頁。）

參讀：哥林多後書生命讀經，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



## 第六週 ■ 週四

### 晨興餽養

約三 16『神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。』

一 17『因為律法是藉着摩西賜的，恩典和實際都是藉着耶穌基督來的。』

父神的愛彰顯於子基督的恩，這恩的來源就是神的愛。愛是隱藏的源頭；當愛彰顯出來，就成了恩。…基督的恩追根到神那裏去就是愛，神的愛出現到基督這裏來，藉着基督顯出來就是恩。恩是愛的表現，愛是恩的根源。基督這個恩完全是從神那個愛出來的。…這神聖的愛向我們顯明，就成了恩典。（新約總論第十冊，二七七至二七八頁。）

### 信息選讀

子基督的恩是在靈神的交通裏傳輸給信徒。藉着聖靈的交通，這恩就能臨及我們。聖靈的交通就是聖靈的傳輸。基督的恩是出於神的愛，但這恩怎樣臨到我們裏頭來？是怎樣傳到我們裏面來？是怎樣通到我們裏面來？這是藉着聖靈的交通。所以我們必須是在聖靈的交通裏頭，我們纔能享受主的恩。當我們享受主恩的時候，我們就嘗到神的愛。…今天我們要享受基督的恩，我們就必須是在靈的交通裏；我們若享受基督的恩，那自然就嘗到神的愛了。（新約總論第十冊，二七八頁。）

## 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)



神聖的三一有源頭、流道和流通。這（在我們裏面神聖三一之）循環的源頭，泉源，乃是父的愛。這循環的流道，流出，乃是基督所彰顯並傳輸給我們的恩典。基督的恩典出自於父愛的源頭。這循環的流通，乃是聖靈作基督的恩同着父愛的交通、傳輸和循環。

在我們裏面有兩個循環。一個循環是在我們肉身裏的血液循環，另一個循環是在我們靈裏神聖三一的循環。這兩個循環中缺少了一個，我們就會在肉身上或屬靈上死亡。林後十三章十四節詳細的描述這個內在、屬靈的循環。這個循環是我們基督徒生活和召會生活中的供應。這就好像說，電流是整個城市能量的供應。今天地上所有的大城市都依賴電。多年前，紐約市一度電流中斷。那時，該市的整個生活都停頓了。這是很好的例證。我們必須看見，整個召會生活乃在於林後十三章十四節。召會生活是在於父的愛，子的恩，並聖靈的交通，在我們靈裏如同電流一樣流通。

許多時候，我在盡話語職事時，裏面感覺到有神聖的流在流通。如果在我裏面的流停止了，我就沒有甚麼可說。在我們的說話中如果沒有那靈，我們的講說就是空洞的。不僅如此，當我們聽人供應話語時，我們裏面的流若切斷了，我們的聽也是空洞的。我們需要在流中說，並在流中聽。這流就是聖靈的傳輸，而這傳輸乃是一種交通，傳送子基督的恩，作為三一神愛的流出。林後十三章十四節所啓示，在我們裏面神聖三一的流，乃是我們屬靈的命脈。（李常受文集一九八八年第一冊，五三〇至五三一頁。）

參讀：新約總論，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

## 第六週 ■ 週五

### 晨興餽養

啓一 4 ~ 5 『約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈，並從那忠信的見證人、死人中的首生者、為地上君王元首的耶穌基督，歸與你們。祂愛我們，用自己的血，把我們從我們的罪中釋放了。』

我們對神聖三一豐滿的享受，乃是藉着那今是昔是以後永是的父，藉着七靈，並藉着那忠信的見證人、死人中的首生者、為地上君王元首的耶穌基督，終極完成於恩典與平安。（啓一 4 ~ 5。）恩典是三一神作我們的享受，平安是我們享受恩典的結果。我們越享受三一神作我們的恩典，我們裏面就越有平安。在啓示錄一章所說的父，乃是那今是昔是以後永是的一位。祂是永遠的父神，祂已過是，現今是，將來永是。這給我們看見甚至父自己也是三一的。祂是三一的，是那今是昔是以後永是的一位。七靈乃是七倍加強的靈。一靈已經加強為七倍。七倍加強的靈可以比作七段式的燈。這樣七段式的燈給我們最強的光，加倍的光。由於時代的黑暗，那靈今天是七倍加強的。（李常受文集一九八八年第一冊，五三二頁。）

### 信息選讀

神...是那今是昔是以後永是者。『耶和華』這名就是這個意思。在希伯來文，『耶和華』的意思就是『我是那我是』。祂是那我是，表徵祂是那從亙古存在到永遠的一位。『我是』這名稱不僅指明祂存在，

## 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

更指明就正面的意義說，祂就是一切。祂是生命，是光，是其他一切正面的事物。你需要生命麼？神就是生命。你需要光麼？神就是光。你渴慕聖別麼？神就是聖別。神不但從亙古存在到永遠，祂還是一切。這就是我們的神。（啓示錄生命讀經，四五頁。）

在啓示錄裏，那靈稱爲七靈，（一4，四5，五6，）就是七倍加強的靈，以對抗召會的墮落。一章四節的七靈，無疑是神的靈，因爲七靈被列在三一神之中。七既是神工作中完整的數字，七靈就必是爲着神在地上的行動。在本質和存在上，神的靈是一個；在神行動加強的功用和工作上，神的靈是七倍的。就如撒迦利亞四章二節的燈臺，在存在上，是一個燈臺；在功用上，是七盞燈。約翰寫啓示錄時，召會已經墮落，世代又是黑暗的。所以，神在地上的行動和工作，需要神七倍加強的靈。

『七靈』這名稱指明那靈已加強七倍。七靈加強那靈一切的元素：神性、成爲肉體、釘十字架、復活、實際、生命和恩典。

啓示錄四章五節…裏的七燈，是以出埃及二十五章三十七節和撒迦利亞四章二節燈臺上的七燈爲依據。七盞火燈就是神的七靈，表徵神七倍加強之靈的光照與鑒察。在出埃及二十五章和撒迦利亞四章，表徵神的靈在神行動中所發出之光照的七燈，乃是爲着神的建造，或爲建造帳幕，或爲重建聖殿。啓示錄四章五節的七燈是爲着神的審判，至終也要帶進神的建造，就是新耶路撒冷的建造。（新約總論第四冊，一九至二一頁。）

參讀：長老訓練第二冊，第十章；啓示錄生命讀經，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

## 第六週 ■ 週六

### 晨興餽養

啓五 6『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

西一 18『祂…是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

（在啓示錄五章六節，）基督是救贖的羔羊，有鑒察並搜尋的七眼，為着執行神對宇宙的審判，以成就神永遠的定旨，這要完成於新耶路撒冷的建造。所以，撒迦利亞三章九節豫言祂是：石頭，就是帶着七眼，為着神建造的頂石。（四 7。）這七眼就是神的七靈，奉差遣往普天下去，徧察全地的。（10。）

七靈作為羔羊的七眼，也是為着傳輸。基督用祂的七眼注視我們的時候，這些眼睛，就是七靈，就要將基督的元素傳輸到我們裏面。…當主光照並審判我們的時候，祂就注視我們；藉着：七靈作祂的眼睛，祂就將自己傳輸到我們裏面，使我們變化。（新約總論第四冊，二一頁。）

### 信息選讀

在啓示錄一章五節，神的兒子基督被揭示為『忠信的見證人』。…雖然祂是神，祂也是神的見證人。若不是藉着祂，我們就不能認識、看見或得着神。祂把神見證出來；祂是整個神格的見證人。…基督是忠信的見證人，是指祂在地上三十三年半的生活。祂是神的見證人，神的見證，神的彰顯，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

誰；這人乃是神，並且祂見證神。基督作為神活而忠信的見證人，乃是見證神的那一位。所有的人都知道有神，但沒有人看過神。然而，這宇宙中有一個人，祂曾生活在地上，名叫耶穌；祂過去是神的見證，現在仍是。在基督身上，我們都能看見神所是的一切。（約一 18。）耶穌見證神，不僅憑祂的言語行為，也憑祂的所是；祂的所是就是神的見證。

在宇宙中，…首先，神創造了萬物；其次，祂使萬物中的一些東西復活，把他們遷到另一個領域、範圍，就是復活的範圍裏。…歌羅西一章十五節說，基督是一切受造之物的首生者；啟示錄一章五節告訴我們，祂是死人中的首生者。祂是第一個從死裏復活的，我們也要跟着祂復活。這裏『死人中的首生者』，指明神在復活裏的創造；這表徵一個新的開始。神第一次的創造有一個開始，神在復活裏第二次的創造有另一個開始。當我們得重生的時候，就經歷了神第二次創造裏的新開始。…基督是死人中的首生者，這是指祂的復活。…拉撒路從死人中復活了，（約十一 43 ~ 44，）但他的復活不過是暫時的，後來他又死了。然而，對主的復活而言，死亡已經過去了。祂要活到永永遠遠。（啟一 18。）因此，祂的確是死人中的首生者。

神的兒子被進一步陳明為地上君王的元首。（5。）首先，祂活在地上作忠信的見證人。然後祂從死人中復活，為召會這新造成了死人中的首生者。今天祂在升天裏是地上君王的元首。祂作地上君王的元首，管理全地，整個世界。祂經過了成為肉體、人性生活、釘死、復活和升天，現今已登寶座，超過所有的君王。（新約總論第十四冊，八、一二至一三頁。）

參讀：新約總論，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



# 第六週詩歌

# WEEK 6 — HYMN

447

## 經歷神—藉三身位

11 10 11 10 副 (英 608)

C 大調

4/4

5 5 5 | 3·5 5 5 6 6 | 4 6·6 6 6 | 5·3 5 5

一 何等奧妙,父、子、靈乃是一神!身位雖三,本質卻  
是 一靈; 何等榮耀,這位神進入我心,

在我裏面,作我一切供應。副三一之神,作

了我的一切! 何等奇妙! 何等榮耀! 神聖成

分,我能取用不竭! 何等高超! 何等逍遙!

二 何等豐富,父乃是一切源頭, 祂的一切全為供人享受;  
何等有福,這一切竟歸我有, 不盡不竭,取用直到永久!

三 何等奇妙,子乃是父的顯出, 藉着肉身來與人類同處;  
何等有效,在十架成功救贖, 使我罪人竟能與神聯屬!

四 何等美妙,靈乃是子的進入, 進入我靈,作我生命供應;  
何等逍遙,我今能與靈接觸, 靈靈響應,二靈竟成一靈。

五 何等實際,神一切全在靈裏, 是靈在靈給我接觸,經歷;  
何等希奇,我與神聯合為一, 生命、性情不再彼此各異。

## What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608

1. What mys-te - ry, the Father, Son, and Spir - it, In per-son three, in substance all are  
one. How glo - ri - ous, this God our be-ing en - ters To be our all, thru Spir-it in the  
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!

