

二〇二二年

國際感恩節相調特會

爲着神聖經綸之
神聖三一的神聖分賜

晨興聖言

2022

Int'l Thanksgiving Blending Conference

**The Divine Dispensing Of The Divine Trinity
For The Divine Economy**

Holy Word Morning Revival

標語

- (一) 全宇宙中惟一且永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，這是藉着我們享受生命之靈內住並自動的律，為着建造基督的身體；這享受有一個目標，就是使我們在生命、性情和彰顯上，但不在神格上，成為神，以達成祂永遠經綸的目標——新耶路撒冷。
- (二) 我們都能經歷神聖三一的神聖分賜，這是藉着呼吸那靈，就是聖氣；喝一樣的靈水，就是基督這包羅萬有賜生命的靈；喫基督這神的糧——真糧、屬天的糧、生命的糧和活糧——並由祂所構成，使我們能彰顯祂並代表祂。
- (三) 我們這些在基督裏的信徒，只需要愛主，把自己一直向祂敞開，給祂每一個機會來作祂所要作的事，並且需要滿意於平常日子的生活，在神聖三一的神聖分賜裏有規律且正常的經歷，這是神聖經綸中神奇的平常事。
- (四) 按照聖經六十六卷書的全部啓示，神聖的三一——父、子、靈——是為着神的分賜，就是將神分授到祂所揀選的人裏面；神是三一的，為使祂能將自己分賜到我們裏面，作到我們裏面，給我們享受，好使我們能被建造成為基督的身體，並被豫備好作基督的新婦，為着祂的再來，那時世上的國要成為我主和祂基督的國，讓祂作王掌權，直到永永遠遠。

Key Statements

- ① In the entire universe the unique and eternal blessing is the Triune God dispensing Himself in His Divine Trinity into us by our enjoyment of the indwelling and automatic law of the Spirit of life for the building up of the Body of Christ with the goal of making us God in life, nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem.
- ② We all can experience the divine dispensing of the Divine Trinity by breathing the Spirit, the holy breath, drinking the same spiritual drink, Christ as the all-inclusive life-giving Spirit, and eating Christ as the bread of God—the true bread, the heavenly bread, the bread of life, and the living bread—and become constituted with Him so that we can express Him and represent Him.
- ③ As believers in Christ, we simply need to love the Lord and keep ourselves open to Him, giving Him every opportunity to do everything He wants to do, and we need to be satisfied with a life of ordinary days in the regular and normal experiences in the divine dispensing of the Divine Trinity according to the miraculous normality of the divine economy.
- ④ According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people; God is triune so that He can dispense Himself into us, work Himself into us, for us to enjoy so that we can be built up to be the Body of Christ and prepared to be the bride of Christ for His second coming when the kingdom of the world becomes the kingdom of our Lord and of His Christ for Him to reign forever and ever.

篇題

- 第一週 三一神永遠的福分，藉着神聖三一神聖的分賜到我們裏面，好完成祂神聖的經綸
- 第二週 藉着活在神聖的羅曼史裏，經歷神聖三一的神聖分賜
- 第三週 憑着羅馬八章裏生命之靈的律，活在神聖三一的神聖分賜裏
- 第四週 藉着呼吸那靈、喝生命的水、喫神的糧，經歷神聖三一的神聖分賜
- 第五週 以弗所書中所啓示神聖三一的神聖分賜
- 第六週 作向主敞開的器皿，並在神聖三一的神聖分賜裏過平常的日子

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第一篇

三一神永遠的福分，
藉着神聖三一神聖的分賜到我們裏面，
好完成祂神聖的經綸

詩歌：9

讀經：民六 22 ~ 27，林後十三 14，啓二二 1 ~ 2

【週一】

壹 全宇宙中惟一的福分就是三一神，而這福分臨到我們，乃是藉着神聖三一神聖的分賜到我們裏面，作我們的享受，以完成祂神聖的經綸：

一 神永遠的經綸乃是祂的家庭行政，要在基督裏將祂自己分賜到祂所揀選的人裏面，使祂得着一個家彰顯祂自己，這家就是召會—基督的身體；神永遠的經綸乃是祂永遠的計畫，而祂神聖的分賜乃是祂完成祂計畫的憑藉—提前一 3 ~ 4，三 15，羅十二 5，弗一 10，三 8 ~ 9，二 10。

二 神的神聖分賜把信徒作成神，使他們在生命和性情上，但不在神格上，成爲神，好建造召會作基督的身體，並豫備基督的新婦，以引進基督的國；爲這緣故，神來成爲一個人，把祂自己『人化』了；然後祂將自己作爲生命分賜到

Message One

**The Eternal Blessing of the Triune God
through the Divine Dispensing of the Divine Trinity
into Us for the Accomplishing of His Divine Economy**

Hymns: 12

Scripture Reading: Num. 6:22-27; 2 Cor. 13:14; Rev. 22:1-2

§ Day 1

I. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the divine dispensing of the Divine Trinity into us for our enjoyment to accomplish His divine economy:

A. God's eternal economy is His household administration to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ; God's eternal economy is His eternal plan, and His divine dispensing is the means by which He accomplishes His plan—1 Tim. 1:3-4; 3:15; Rom. 12:5; Eph. 1:10; 3:8-9; 2:10.

B. God's divine dispensing deifies the believers, making them God in life and nature but not in the Godhead, for the building up of the church as the Body of Christ and for the preparation of the bride of Christ to usher in the kingdom of Christ; for this purpose God became a man to “man-ize” Himself; then He dispenses Himself as life into us to “God-

我們裏面，把我們『神化』了。

- 三 神在祂經綸裏的目的，是要把祂自己在祂神聖的三一—父、子、靈—裏，分賜到祂所揀選的人裏面；神在時間裏惟一的目標，是要把祂自己一天過一天的分賜到我們裏面。

【週二】

貳 在民數記六章二十二至二十七節，我們看見藉着祭司祝福的表樣；這祝福既不是舊約的福分，也不是新約的福分，乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受：

一 『願耶和華賜福給你，保護你』可視為與父有關—24 節：

- 1 父在祂的愛裏，各面各方的賜福給我們，（參弗一3，）又在祂的能力裏，各面各方的保護我們。（參約十七11，15。）
- 2 主禱告，求父在祂的名裏保守我們；（11；）這就是在分賜的三一神裏保守我們；主耶穌接着禱告，求父保守我們脫離那惡者。（15。）
- 3 我們該為這福分禱告，就是要完全蒙保守在三一神的分賜裏，並全然脫離那惡者；這是何等的福分！

二 『願耶和華使祂的面光照你，賜恩給你』可視為與子有關—民六25：

- 1 在路加一章七十八節，主耶穌即將出生時，撒迦利亞申言說，『清晨的日光從高天臨到我們；』這

ize” us.

- C. God's intention in His economy is to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people; God's only goal in time is to dispense Himself into us day by day.

§ Day 2

II. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

A. “Jehovah bless you and keep you” can be ascribed to the Father—v. 24:

1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).
2. The Lord prayed that the Father would keep us in His name (v. 11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us from the evil one (v. 15).
3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!

B. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son—Num. 6:25:

1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the rising sun is the

清晨的日光就是在神聖三一裏的子；這含示神成爲肉體，是以光照的方式將祂自己顯示給我們—太四 16，約八 12。

- 2 民數記六章二十五節的『面』字表徵同在；子基督的面光照我們，祂就是那看不見之神看得見的同在一彼後一 16 ~ 18，太十七 1 ~ 2。
- 3 民數記六章二十五節不僅說到耶和華使祂的面光照我們，也說到耶和華賜恩給我們；這兩點加在一起就等於約翰一章十四、十六至十七節。
- 4 神的成爲肉體就是祂同在的光照，隨着這光照有恩典；這恩典就是主耶穌基督的恩，實際上就是基督自己—林後十三 14。

【週三】

三 『願耶和華向你仰臉，賜你平安』可視爲與靈有關—民六 26:

- 1 面指一個人的同在，臉指那人的表情；向人仰臉，意卽向那人確認、保證、應許，並將一切給他。
- 2 耶穌來，是作神的面；聖靈來，是作神的臉；我們若叫祂憂愁，祂的臉會拉下來，（弗四 30，）但我們若順從祂，祂就會滿意我們，並會向我們仰臉，向我們確認、保證、擔保、應許，並賜給我們一切。

叁 林後十三章十四節的祝福與民數記六章二十二至二十七節的祝福一樣；這是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受—『願主耶穌基督的恩，神的愛，

Son in the Divine Trinity; this implies God's incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.

2. The word face in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.
3. Numbers 6:25 speaks not only of Jehovah making His face shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.
4. God's incarnation was the shining of His presence, and along with this shining, there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—2 Cor. 13:14.

§ Day 3

C. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Spirit—Num. 6:26:

1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person.
2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

III. The blessing in 2 Corinthians 13:14 is the same as that in Numbers 6:22-27; this is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment—“the grace of the Lord Jesus Christ and the love of God and

聖靈的交通，與你們眾人同在』：

【週四、週五】

- 一 『願耶和華賜福給你，保護你』，乃是父神的愛，作生命和光的源頭—24 節，詩三六 8～9。
 - 二 『願耶和華使祂的面光照你，賜恩給你』，乃是基督的恩，作神殿裏的肥甘—民六 25。
 - 三 『願耶和華向你仰臉，賜你平安』，乃是聖靈的交通，作神樂河的水—26 節。
- 肆 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—林後十三 14：

- 一 林後十三章十四節先說主的恩，因為這卷書是着重基督的恩—一 12，四 15，六 1，八 1，9，九 8，14，十二 9。
- 二 聖靈作為基督的恩同父的愛的循環，傳輸，乃是我們基督徒生活和召會生活中的供應：
 - 1 整個召會生活乃在於林後十三章十四節。
 - 2 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。
- 三 在林後十三章十四節使徒保羅的祝福裏，三一神臨到人，作他們的享受；保羅不僅將人帶到神面前，也將神帶到人裏面：

the fellowship of the Holy Spirit be with you all”:

§ Day 4 & Day 5

- A. “Jehovah bless you and keep you” is the love of God the Father as the fountain of life and light—v. 24; Psa. 36:8-9.
- B. “Jehovah make His face shine upon you and be gracious to you” is the grace of Christ as the fatness of God's house—Num. 6:25.
- C. “Jehovah lift up His countenance upon you and give you peace” is the fellowship of the Holy Spirit as the river of God's pleasures—v. 26.

IV. 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—2 Cor. 13:14:

- A. The grace of the Lord is mentioned first in 2 Corinthians 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.
- B. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:
 1. The entire church life depends upon 2 Corinthians 13:14.
 2. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse.
- C. In the blessing of the apostle Paul in 2 Corinthians 13:14, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them:

- 1 一面，祝福別人就是將人帶到神面前；另一面，祝福乃是將神作為愛、恩典和交通，帶到人裏面，使他們享受三一神—父、子、靈。
- 2 愛、恩典和交通乃是神作我們享受的三個階段—愛是裏面的，恩典是愛得了彰顯，交通是恩典傳輸到我們裏面。
- 3 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，給我們經歷並享受三一神—父、子、靈，連同祂們神聖的美德。
- 4 聖言裏神聖三一的神聖啓示，不是為着神學上的研究，乃是為着叫我們領會，神在祂奧秘而奇妙的神聖三一裏，如何將祂自己分賜到祂所揀選的人裏面，使我們這些蒙祂揀選、救贖的人，能像使徒對哥林多信徒的祝福所指明的，有分於、經歷、享受並得着經過過程的三一神，從今時直到永遠；我們必須天天享受經過過程並內裏循環的三一神，且蒙祂賜福，好使我們將祂這宇宙獨一的福分分賜到別人裏面，以完成神心頭的願望—得着耶穌的見證，就是耶穌團體的彰顯—14 節，加三 14，創十二 2，腓一 25，啓一 2，9 ~ 12。

【週六】

伍 在新耶路撒冷裏有『一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹』—二二 1 ~ 2 上：

一 在永世裏，坐寶座的神乃是羔羊神，我們救贖

1. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit.
2. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.
3. 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 for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit, with Their divine virtues.
4. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity; we must enjoy and be blessed with the processed and inner circulating Triune God day by day so that we may dispense Him as the unique blessing of the universe into others for the accomplishment of God's heart's desire to have the testimony of Jesus, the corporate expression of Jesus—v. 14; Gal. 3:14; Gen. 12:2; Phil. 1:25; Rev. 1:2, 9-12.

§ Day 6

V. In the New Jerusalem there is “a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb...And on this side and on that side of the river was the tree of life”—22:1-2a:

A. In eternity the very God who sits on the throne is the Lamb-God, our

的神，從祂的寶座有生命水的河流出來，連同生命樹，作我們的供應和滿足。

- 二 那是燈的羔羊憑着是光的神照耀，用神的榮耀，就是神聖之光的彰顯，照亮這城—二一 23，二二 5。
- 三 三一神—神、羔羊、和生命水所象徵的那靈— 在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜給祂所救贖的人，直到永遠。
- 四 新耶路撒冷的街道是純金，（二一 21，）並且有一道生命水的河在城內街道當中湧流；（二二 1；）因為金表徵神的神聖性情，我們能看見神聖的生命在神聖的性情裏湧流，作神贖民日常生活的惟一道路。
- 五 新耶路撒冷是整本聖經記載的終極完成，乃是神在祂神聖的三一—父、子、靈—裏，與祂所揀選、救贖、重生、變化並榮化的人聯結、調和且合併，作他們永遠的福分；這樣的福分乃是民數記六章裏神對以色列人祝福的終極應驗—參啓二一 3，12，14，22，二二 1～2。

陸 『有時我們想到自己的境況，也許會失望，覺得自己甚麼都沒有。日光之下的一切，甚至屬靈範圍裏的一切，對我們似乎都是虛空的虛空。我們也許覺得沒有甚麼是真實的，甚至召會生活也是如此。當我們這樣覺得的時候，我們該怎麼辦？我們該轉向三一神。祂是我們真實的祝福，是我們的分。有祂作福分，是何等的祝福！有祂的面，祂的同在，並且天天享受祂作恩典，

redeeming God, from whose throne proceeds the river of water of life along with the tree of life for our supply and satisfaction.

- B. The Lamb as the lamp will shine with God as the light to illumine the city with the glory of God, the expression of the divine light—21:23; 22:5.
- C. The Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity.
- D. The street of the New Jerusalem is pure gold (21:21), and the river of water of life flows in the middle of its street (22:1); because gold symbolizes the divine nature of God, we can see that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people.
- E. As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—united, mingled, and incorporated with His chosen, redeemed, regenerated, transformed, and glorified people as their eternal blessing; such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6—cf. Rev. 21:3, 12, 14, 22; 22:1-2.

VI. “Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face,

是何等的祝福！我們越受苦，就越享受祂作恩典。有祂的臉向我們微笑，向我們保證，向我們確認，這是何等的祝福！在祂裏面、藉着祂、並同着祂有平安，又是何等的祝福！這是三一神來作我們的福分。哦，願基督的恩，神的愛，聖靈的交通，與你們眾人同在！』—民數記生命讀經，九三頁。

His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all!”—Life-study of Numbers, p. 83.

第一週■週一

晨興餽養

弗一 10『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

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

按照聖經六十六卷書的全部啓示，神聖的三一—父、子、靈—是為着神的分賜，就是將神分授到祂所揀選的人裏面。神的願望同祂堅決的目的，是要將祂自己分賜到祂所揀選的人裏面，作他們的生命、生命的供應和一切。要完成這分賜，祂必須是三一的。

父作為源頭乃是源；子作為彰顯乃是泉；靈作為傳輸乃是流。那靈作為流，乃是三一神的臨到，應用，為要將祂自己分授到祂所揀選的人裏面。…在耶利米二章十三節，神說到自己是活水的源；（直譯；）在約翰四章十四節，基督乃是那在信徒裏面湧入永遠生命之水的泉；（直譯；）而在啓示錄二十二章一節，那靈乃是生命水的河，就是生命水的流。…這流道，這水泉，產生一道水流，就是那靈作三一神的臨到，應用。這給我們看見，神是三一的，為要將祂自己分賜或分授到祂所揀選的人裏面。（李常受文集一九九三年第二冊，七二頁。）

所以我們要看見，神在時間裏沒有別的意思，祂就是要把祂的成分一天過一天的加在我們裏面。（即使我們）這個人自己的成分太厚，…神就是要經過時間，把祂自己調在我們裏面。（倪柝聲文集第二輯第十七冊，二三一至二三二頁。）

WEEK 1 — DAY 1

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

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.

According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God’s dispensing, that is, for the distribution of God into His chosen people. God’s desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing, He needs to be triune.

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 Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people... In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life... This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that God is triune to dispense, or distribute, Himself into His chosen people. (CWWL, 1993, vol. 2, “The Crucial Points of the Major Items of the Lord’s Recovery Today,” p. 53)

Hence, we must see that God’s only goal in time is to dispense His element into us day by day. [Although] we have too much of our self-element within us,...God is using time to mingle Himself into us. (CWWN, vol. 37, p. 182)

全宇宙中惟一的福分就是神自己。在神以外，任何的事物都是虛空。…宇宙的存在是大神蹟，但若沒有神，宇宙神奇的存在也是虛空。離了神，一切都是『虛空的虛空』。（傳一 2。）惟有神自己是真實的。惟有祂對我們是福分。倘若我們得着整個宇宙而失去神，我們就是最可憐的人。…神自己纔是我們的福分，而這福分是藉着那神聖者在祂神聖三一—父、子、聖靈—裏分賜到我們裏面，而臨到我們。

以弗所一章記載，三一神如何在祂神聖的三一裏，祝福祂所揀選、救贖、並變化的人。這章主要的是論到神在祂神聖的三一裏祝福我們的三步，就是祂在父裏、（3～6、）在子裏、（7～12、）並在靈裏（13～14）祝福我們。至終，因這神聖三一的流作了神選民的福分，就有一個結果，這蒙福的流所帶來的結果乃是召會作基督的身體，作那在萬有中充滿萬有者的豐滿。（22～23。）召會作基督的身體，是神聖三一這流將神的一切所是分賜到祂選民裏面的整體結果。

新耶路撒冷有十二個門，上面有以色列十二個支派的名字；（啓二一 12；）又有十二根基，上面有十二使徒的名字。（14。）此外，有生命樹結十二樣果子。（二二 2。）在這些十二的數字當中，三一神是隱藏的，甚至是調和的，作了祂子民的福分。

新耶路撒冷是聖經全部記載的終極完成，乃是神在祂神聖三一—父、子、靈—裏，在十二這數字裏，與祂所揀選、救贖、並變化的人調和，作他們的福分。這福分要存留到永遠。這樣的福分乃是民數記六章神對以色列人祝福的終極應驗。惟有到新耶路撒冷來臨時，這祝福纔完全得着應驗。（民數記生命讀經，八五至八七頁。）

參讀：主今日恢復之主要項目的重點，一至一四頁；倪柝聲文集第二輯第十七冊，第二十九篇。

The unique blessing in the whole universe is God Himself. Anything besides God is vanity...The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is "vanity of vanities" (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us. If we gained the entire universe yet missed God, we would be the most pitiful persons... God Himself is our blessing, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit.

Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity. This chapter is mainly on the three steps of God's blessing us in His Divine Trinity, that is, on how He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 13-14). Eventually, because of such a flow of the Divine Trinity as the blessing to God's chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23). The church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people.

The New Jerusalem has twelve gates with the names of the twelve tribes (Rev. 21:12), and twelve foundations with the names of the twelve apostles (v. 14). Furthermore, the tree of life bears twelve kinds of fruit (22:2). Among these twelves the Triune God is hidden, and even mingled, as His people's blessing.

As the consummation of the entire record of the Bible, the New Jerusalem is just the very God in His Divine Trinity—the Father, the Son, and the Spirit—wrapped up in the number twelve with His chosen, redeemed, and transformed people as their blessing. This blessing will last eternally. Such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6. Only when the New Jerusalem comes will this blessing be completely fulfilled. (Life-study of Numbers, pp. 78-79)

Further Reading: CWWL, 1993, vol. 2, "The Crucial Points of the Major Items of the Lord's Recovery Today," pp. 51-60; CWWN, vol. 37, pp. 181-185

第一週■週二

晨興餽養

民六 23 ~ 26 『你要對亞倫和他兒子們說，你們要這樣為以色列人祝福，說，願耶和華賜福給你，保護你；願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。』

在民數記六章的祝福裏，『願耶和華賜福給你，保護你』（24）可視為與父有關；『願耶和華使祂的面光照你，賜恩給你』（25）可視為與子有關；『願耶和華向你仰臉，賜你平安』（26）可視為與聖靈有關。父賜福給我們，子光照我們，聖靈向我們仰臉。結果，我們就蒙保守，得恩典，也享平安。

六章的祝福…乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受。這是神永遠的福分。（民數記生命讀經，八七至八八頁。）

信息選讀

『願耶和華賜福給你，』意思是耶和華將祂自己賜給你。但神不是僅僅客觀的將自己賜給我們，像一位弟兄把禮物送給另一位弟兄。神乃是在祂的三一裏，一步一步、一點一點的將自己賜給我們。你若問我，我從主領受了甚麼福分？我要回答說，『我從主所領受的惟一福分就是我的三一神。我的三一神是我的福分。』

父在祂的愛裏，各面各方的賜福（參民六 24）給我們，（參弗一 3，）又在祂的能力裏，各面各方的保護我們。（參約十七 11，15。）…在民數記六章二十四節，『保護』（或作，保守）一辭極其重要。在約翰十七章十一節，主耶穌禱告，求父在祂的名裏保守我們。這就

WEEK 1 — DAY 2

Morning Nourishment

Num. 6:23-26 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

In the blessing in Numbers 6, “Jehovah bless you and keep you” (v. 24) is ascribed to the Father; “Jehovah make His face shine upon you and be gracious to you” (v. 25) is ascribed to the Son; and “Jehovah lift up His countenance upon you and give you peace” (v. 26) is ascribed to the Holy Spirit. The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us. As a result, we are kept, we receive grace, and we have peace.

The blessing in Numbers 6 is... the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God’s eternal blessing. (Life-study of Numbers, pp. 79-80)

Today’s Reading

“Jehovah bless you” means that Jehovah gives Himself to you. However, God does not give Himself to us merely in an objective way like one brother giving a gift to another. God gives Himself to us in His Trinity, step by step and little by little. If you were to ask me what blessing I have received from the Lord, I would answer, “The only blessing I have received from the Lord is my Triune God. My Triune God is my blessing.”

The Father blesses us [Num. 6:24] in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15). In Numbers 6:24 the word keep is of crucial importance. In John 17:11 the Lord Jesus prayed that the Father would keep us in His name. This is to keep us in the dispensing Triune God. While

是在分賜的三一神裏保守我們。當三一神將祂自己分賜到我們裏面，我們就在那分賜者裏面蒙了保守。在十五節，主耶穌接着禱告，求父保守我們脫離那惡者。當我們在分賜的三一神裏蒙保守，就沒有甚麼機會留給仇敵來作工了。我們該為這福分禱告，在分賜的三一神裏完全蒙保守，而全然從那惡者出來。這是何等的福分！

這福分的第二部分說，『願耶和華使祂的面光照你…。』（民六 25。）在路加一章七十八節，主耶穌即將出生時，撒迦利亞申言說，『清晨的日光從高天臨到我們。』這清晨的日光就是在神聖三一裏的子。這含示神成為肉體，是以光照的方式將祂自己顯示給我們。從來沒有人看見神，但藉着祂的成為肉體，我們就看見祂的面，並看見祂的榮耀，（約一 14，）祂也不斷的光照我們。無論祂去那裏，祂都是那照亮坐在黑暗中之百姓的大光，（太四 16，）因為祂是世界的光。（約八 12。）

子基督的面光照我們，祂就是那看不見之神看得見的同在。神和祂的同在是看不見的，但藉着祂的成為肉體，祂成了照耀的日光。這照耀的日光就是神那看不見的同在成為看得見的。神的同在不僅成為看得見的，也成為照耀的。在變化山上，主的一些門徒看見祂在祂的榮耀裏。（彼後一 16～18，太十七 1～2。）

民數記六章二十五節…也說到耶和華賜恩給我們。這兩點加在一起就等於約翰一章十四、十六至十七節。神的成為肉體就是祂同在的光照。隨着這光照有恩典。『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典。』（14。）主賜恩給我們；祂甚至對我們成為恩典。主賜恩給我們，意即祂繼續不斷的作我們的恩典。這恩典就是基督的恩，（林後十三 14 上，）實際上就是基督自己。當我們有基督，就有恩典。三一神全然賜恩給我們。一天過一天，我們享受祂作恩典。（民數記生命讀經，八八至九〇頁。）

參讀：李常受文集一九九三年第一冊，八二至八七頁；神聖啓示的中心路線，第三至四篇。

the Triune God is dispensing Himself into us, we are kept in the dispensing One. In John 17:15 the Lord Jesus went on to pray that the Father would keep us from the evil one. When we are kept in the dispensing Triune God, there is nothing left for the hand of the enemy. We should pray for the blessing of being kept absolutely in the dispensing Triune God and altogether outside of the evil one. What a blessing this is!

“Jehovah make His face shine upon you…” (Num. 6:25). In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high.” This rising sun is the Son in the Divine Trinity. This implies God’s incarnation to show Himself to us in a shining way. No one has ever seen God, but through His incarnation we have seen His face and have beheld His glory (John 1:14), and He has been shining upon us continually. Wherever He went, He was a great light shining upon the people sitting in darkness (Matt. 4:16), for He is the light of the world (John 8:12).

As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God. God and His presence are invisible, but through His incarnation He became the shining sun. This shining sun is God’s invisible presence becoming visible. God’s presence not only became visible—it was also shining. On the Mount of Transfiguration, some of the Lord’s disciples beheld Him in His glory (2 Pet. 1:16-18; Matt. 17:1-2).

Numbers 6:25 speaks...also of Jehovah being gracious to us. These two points added together equal John 1:14, 16-17. God’s incarnation was the shining of His presence. Along with this shining there was grace. “The Word became flesh and tabernacled among us,... full of grace” (v. 14). The Lord is gracious to us; He has even become grace to us. For the Lord to be gracious to us means that He is continually grace to us. This grace is the grace of Christ (2 Cor. 13:14a), which is actually Christ Himself. When we have Christ, we have grace. The Triune God is altogether gracious to us. Day after day we enjoy Him as grace. (Life-study of Numbers, pp. 80-81)

Further Reading: CWWL, 1993, vol. 1, pp. 65-68; CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” chs. 3-4

第一週■週三

晨興餽養

民六 25 ~ 27 『願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。他們要如此將我的名賜給以色列人，好使我賜福給他們。』

這福分的第三部分說，『願耶和華向你仰臉，賜你平安。』（民六 26。）在民數記六章的祝福裏，說到面（face）和臉（countenance），二者有所不同。面指人的同在，臉指人的表情。向人仰臉，意即向那人確認、保證、應許，並將一切給他。耶穌來，是作神的面；聖靈來，是作神的臉。以弗所四章三十節說，『不要叫神的聖靈憂愁。』我們若叫祂憂愁，祂的臉會拉下來。我們若順從祂，祂就會滿意我們，並會向我們仰臉，向我們確認、保證、擔保、應許，並賜給我們一切。（民數記生命讀經，九〇頁。）

信息選讀

父賜福，子光照，聖靈仰臉。當三一神分賜到我們裏面時，我們就有三一神的面，也有祂的臉。至終，我們在三一神裏蒙保守，三一神對我們每天都是恩典，並且我們有平安。

在民數記六章二十三至二十六節，沒有題到物質的福分。在這段經文裏，主沒有告訴以色列人，祂要帶他們進入美地，祂要賜給他們各人一分土地，祂要保守他們免於饑荒，賜給他們雨水，保護他們脫離仇敵，並且使他們昌盛。這裏的福分不屬於這樣的性質。

WEEK 1 — DAY 3

Morning Nourishment

Num. 6:25-27 Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace. So shall they put My name upon the children of Israel, that I Myself may bless them.

The third part of this blessing says, “Jehovah lift up His countenance upon you and give you peace” (Num. 6:26). In the blessing in Numbers 6 we have both the face and the countenance, and there is a difference between them. The face denotes the presence of the person, and the countenance denotes the expression of the person. To lift up your countenance upon a person means that you confirm, assure, promise, and give everything to that person. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God. Ephesians 4:30 says, “Do not grieve the Holy Spirit of God.” If we grieve Him, His countenance will drop. If we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything. (Life-study of Numbers, pp. 81-82)

Today's Reading

The Father blesses, the Son shines, and the Holy Spirit lifts up His countenance. When the Triune God is dispensed into us, we have the face of the Triune God and also His countenance. He is happy with us, assuring us, confirming us, guaranteeing us, promising us, and giving us everything. Eventually, we are kept in the Triune God, the Triune God becomes grace to us every day, and we have peace.

In Numbers 6:23-26 there is no mention of material blessing. In these verses the Lord did not tell the children of Israel that He would bring them into the good land, that He would give each one of them a portion of the land, that He would keep them from famine and give them rain, that He would protect them from their enemies, and that He would cause them to flourish. The blessing here is not of such a nature.

六章的福分是甚麼？這福分就是在父、子、靈身位裏的三一神。在父裏，我們領受福分，並在三一神裏蒙保守。在子裏，我們領受神的同在，並享受祂作恩典。在聖靈裏，神向我們仰臉，我們晝夜享受平安。

林後十三章十四節說，『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』這裏的祝福實際上是與民數記六章二十三至二十六節的祝福一樣。主的恩就是主自己作我們的生命，給我們享受；神的愛就是神自己，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。

民數記六章二十三至二十六節和林後十三章十四節的福分，都不是外在的、物質的。這裏的福分不是優越的工作、美好的房屋、高等的教育、和幸福的家庭生活。不僅如此，這福分也無關於在召會中有任何一種地位。有時我們想到自己的境況，也許會失望，覺得自己甚麼都沒有。日光之下的一切，甚至屬靈範圍裏的一切，對我們似乎都是虛空的虛空。我們也許覺得沒有甚麼是真實的，甚至召會生活也是如此。當我們這樣覺得的時候，我們該怎麼辦？我們該轉向三一神。祂是我們真實的祝福，是我們的分。有祂作福分，是何等的祝福！有祂的面，祂的同在，並且天天享受祂作恩典，是何等的祝福！我們越受苦，就越享受祂作恩典。有祂的臉向我們微笑，向我們保證，向我們確認，這是何等的祝福！在祂裏面、藉着祂、並同着祂有平安，又是何等的祝福！這是三一神來作我們的福分。哦，願基督的恩，神的愛，聖靈的交通，與你們眾人同在！（民數記生命讀經，九〇至九二頁。）

參讀：民數記生命讀經，第十一篇。

What, then, is the blessing in Numbers 6? This blessing is the Triune God in His person as the Father, as the Son, and as the Spirit. In the Father we receive the blessing and are kept in the Triune God. In the Son we receive God's presence and enjoy Him as grace. In the Holy Spirit God's countenance is over us, and we enjoy peace day and night.

Second Corinthians 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." The blessing here is actually the same as that in Numbers 6:23-26. The grace of the Lord is the Lord Himself as life to us for our enjoyment, the love of God is God Himself 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.

In both Numbers 6:23-26 and 2 Corinthians 13:14 the blessing is not outward and material. The blessing here is not a matter of an excellent job, a nice house, a high education, and a good family life. Furthermore, this blessing is not related to having any kind of position in the church. Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all! (Life-study of Numbers, pp. 82-83)

Further Reading: Life-study of Numbers, msg. 11

第一週■週四

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。』

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。』

在林後十三章十四節…這三重的祝福與三一神有關；因為在這裏我們有子基督的恩、父神的愛、以及聖靈的交通。

在舊約聖經裏我們也有三重的祝福，就是在民數記六章末了，利未祭司所宣告的祝福。在這三重祝福中含示着三一神。民數記六章二十四至二十六節說，『願耶和華賜福給你，保護你；願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。』首先，我們有與父有關的祝福：『願耶和華賜福給你，保護你；』其次，我們有與子有關的祝福：『願耶和華使祂的面光照你，賜恩給你；』最後，我們有與那靈有關的祝福：『願耶和華向你仰臉，賜你平安。』利未祭司當然寶貝這個祝福，然而，這祝福不能與林後十三章十四節的祝福相比。民數記六章二十四至二十六節裏的祝福…是一個沒有享受的祝福。然而，林後十三章十四節的祝福不僅是一個祝福；我們有在三一神格父、子、靈裏的神。（哥林多後書生命讀經，六一七至六一八頁。）

信息選讀

說到神的愛、基督的恩和聖靈的交通，實際上乃是說：愛就是神，恩就是基督，交通就是聖靈。因此，

WEEK 1 — DAY 4

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.

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.

This threefold blessing [in 2 Corinthians 13:14] involves the Triune God, for here we have the grace of Christ the Son, the love of God the Father, and the fellowship of the Holy Spirit.

In the Old Testament we also have a threefold blessing, the blessing pronounced by the Levitical priesthood at the end of Numbers 6. In this threefold blessing the Triune God is implied. Numbers 6:24-26 says, “Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.” First, we have the blessing related to the Father: “Jehovah bless you and keep you.” Second, we have the blessing related to the Son: “Jehovah make His face shine upon you and be gracious to you.” Third, we have the blessing related to the Spirit: “Jehovah lift up His countenance upon you and give you peace.” The Levitical priests surely treasured this blessing. However, it cannot be compared with the blessing in 2 Corinthians 13:14. What we have in Numbers 6:24-26 is... a blessing without enjoyment. But in 2 Corinthians 13:14 what we have is not only a blessing; we have God in His Triune Godhead, the Father, the Son, and the Spirit. (Life-study of 2 Corinthians, pp. 523-524)

Today's Reading

To speak of the love of God, the grace of Christ, and the fellowship of the Holy Spirit is actually to say that the love is God, that the grace is

我們有是愛的父神、是恩的子神、以及是交通的靈神。這意思就是，我們有三一神直接作我們的享受。我們有的，不僅僅是從祂或藉着祂而來的祝福。

在新約時代，真實的祝福就是三一神自己。…這祝福乃是三重的，就是恩、愛與交通的祝福。愛是源頭，恩是流道，交通是傳輸，如此，三一神就達到我們，作我們的生命、生命的供應、和我們的享受。現今我們可以終日實際的享受三一神。這就是我們在新約的獨一祝福。

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 4:8, 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。這裏先說主的恩，因為哥林多後書是着重基督的恩。（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。因此，使徒在同一句裏，把這些神聖而寶貴的東西全用上了，以結束他這封可愛又可親的書信。（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。

Christ, and that the fellowship is the Holy Spirit. Thus, we have God the Father as love, we have God the Son as grace, and we have God the Spirit as fellowship. This means that we have the Triune God in a direct way as our enjoyment. What we have is not merely a blessing from Him or by Him.

In the New Testament the real blessing is the Triune God Himself... This blessing is threefold, a blessing of grace, love, and fellowship. With love as the source, grace as the course, and fellowship as the transmission, the Triune God reaches us to be our life, our life supply, and our enjoyment. Now in a practical way we can enjoy the Triune God all day long. This is our unique New Testament blessing.

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. Here the grace of the Lord is mentioned first, because this book is on the grace of Christ (2 Cor. 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. Hence, the apostle used all these divine and precious things in one sentence to conclude his lovely and dear Epistle. (Life-study of 2 Corinthians, pp. 524-525)

Further Reading: Life-study of 2 Corinthians, msg. 59

第一週■週五

晨興餽養

約一 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。』

約壹四 16『神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。』

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。』

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。）

信息選讀

神在我們裏面運行…。神這運行非常安靜，但非常有力並有效。正如電的流動很安靜，但非常有力並有效。電流乃是電的運行。愛、恩、和交通在我們裏面運行，在我們裏面形成一個流。這流乃是神聖三一的循環。

WEEK 1 — DAY 5

Morning Nourishment

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

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.

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 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)

Today's Reading

God [is] operating in us. This operating of God is very quiet but very vigorous and efficient. Although electricity flows quietly, it is very vigorous and efficient. The current of electricity is the operating of the electricity. The love, grace, and fellowship moving within us form a kind of current within us. This current is the circulation of the Divine Trinity.

神聖的三一有源頭、流道和流通。這循環的源頭，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。…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，五二九至五三一頁。）

參讀：在神聖三一裏並同神聖三一活着，第十三章。

With the Divine Trinity are the source, the course, and the flow. The source, the fountain, of this circulation 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... 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: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 13

第一週■週六

晨興餽養

啓二一 23『那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。』

二二 1～2『天使又指給我看在城內街道當中一道生命水的河，…從神和羔羊的寶座流出來。在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子…。』

在新耶路撒冷裏羔羊是中心，並且居至高位；…羔羊（也）是燈。（啓二一 23。）…救贖的羔羊乃是光照的燈。…救贖我們的一位就是光照我們的一位，光照我們的一位就是救贖我們的一位。沒有祂的光照，我們無法領悟我們需要祂的救贖；沒有祂的救贖，我們不可能經歷祂的光照。（李常受文集一九六三年第三冊，六六九頁。）

信息選讀

我們經歷光和救贖之血的目標和結果，乃是使我們被帶到主的權柄之下。這救贖的一位同着在祂裏面作光的神，乃是在寶座上。（啓二二 1。）…讓我再次以我和妻子為例。假定在我們的關係裏，我們都不在基督的作頭之下，我們都在我們自己的『作頭』之下。然而，倘若我們到主面前去，主在我們裏面將是照耀的一位，我們就會被帶進光中。然後我們都會領悟，我們是自私、天然、屬魂、甚至屬肉體的。雖然我們每一個人也許覺得自己是對的，一旦主光照，我們就會領悟自己完全錯了。我們被帶進光中，就會看見自己真正的情況。在那一刻我們會自動應用主的救贖；然後，主對我們將不僅是照耀者，也是救贖者。

WEEK 1 — DAY 6

Morning Nourishment

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

22:1-2 And he showed me a river of water of life...proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month...

The Lamb is the center and has the highest place in the New Jerusalem;... also...the Lamb is the lamp [Rev. 21:23]... The redeeming Lamb is the enlightening lamp...The One who redeemed us is the One who enlightens us, and the One who enlightens us is the One who redeemed us. Without His enlightening, we cannot realize our need for His redemption, and without His redemption, it is impossible for us to experience His enlightening. (CWWL, 1963, vol. 3, pp. 513-514)

Today's Reading

The goal and issue of our experience of the light and the redeeming blood is that we are brought under the Lord's authority. This redeeming One with God in Him as the light is on the throne (Rev. 22:1)... Let us consider my wife and me. Suppose that in our relationship neither of us is under the headship of Christ and that we are both under our own "headships." However, if we go to the Lord, the Lord will be the shining One within us, and we will be brought into the light. Then both of us will realize that we are selfish, natural, soulish, and even fleshly. Although each of us may feel that he is right, once the Lord shines, we will realize that we both are utterly wrong. When we are brought into the light, we will see our real situation. At that very moment we will automatically apply the Lord's redemption. Then the Lord will be not only the shining One to us but also

倘若我的妻子和我都實際的應用主，我們兩個人都會自動承認基督的權柄和作頭。這樣，在我們的家庭生活裏就會有基督的權柄和作頭，我們就會有真正的基督徒生活和真正的召會生活。

在我們的經歷中，當基督在寶座上時，我們就有生命水河的流。…生命水的河流自寶座。(2。)…我們若實際的經歷基督的照耀、基督的救贖、以及基督作中心在寶座上的掌權，我們就會經歷聖靈一切的豐滿和神聖生命的豐富。我們裏面會有一道活的水流一直在湧流。

隨着這流有生命樹，就是基督作我們生命的供應。(2。)…生命樹長在河的兩岸，生產十二樣果子，每月都結出果子。這幅圖畫表明，當我們有水流，我們就有基督作豐富和新鮮的生命供應。

我們若有這水流，也就與這城所有的肢體有交通，因這水流把我們帶到城的每一部分。在這城內只有一條街道，藉着這街道我們能達到城的每一部分。這街道就是交通。因此，隨着水流的湧流有真正的交通。我可能天天都與一位弟兄一同事奉，甚至與他同住，但除非我們享受生命水的河，否則我無法與他交通，他也無法與我交通。雖然可能有某種外面的接觸，但要裏面彼此接觸，就需要水流。

我們該到主面前去接觸祂。祂是燈；祂會光照我們，並將我們帶進神的光中。祂是羔羊；祂會潔淨我們，並再次將祂的救贖應用到我們身上。祂在寶座上；祂要使我們領悟祂的作頭和主權，而將我們自己服於祂的權柄。這樣經歷主的結果將是美妙的水流。美妙的水流會在我們裏面湧流，帶着豐富生命的供應、神聖的道路、和屬靈的交通。(李常受文集一九六三年第三冊，六七二、六七四至六七九頁。)

參讀：李常受文集一九六三年第三冊，六六八至六七九頁；神新約的經綸，第三十七至三十八章。

the redeeming One. If both my wife and I apply the Lord in a practical way, both of us will automatically recognize the authority and headship of Christ. Then the authority and headship of Christ will be in our family life, and we will have the real Christian life and the real church life.

When Christ is on the throne in our experience, we have the flow of the river of water of life...The river of water of life flows out from the throne [Rev. 22:1]... If we experience the shining of Christ, the redemption of Christ, and the reigning of Christ as the center on the throne in a practical way, we will experience all the fullness of the Holy Spirit and the riches of the divine life. There will be a living stream flowing within us all the time.

With this flow we have the tree of life, which is Christ as our life supply [Rev. 22:2]... The tree of life grows on the two sides of the river and produces twelve fruits, yielding its fruit each month. This picture shows that when we have the flow, we have Christ as the rich and fresh supply of life.

If we have this stream, we also have fellowship with all the members of the city, for this stream brings us to every part of the city. In this city there is only one street, and by this street we can reach every part of the city. This street is the fellowship. Hence, with the flow of the stream there is the real fellowship. I may serve with a brother every day and even live with him, but I cannot fellowship with him and he cannot fellowship with me unless we are enjoying the river of water of life. Although some outward contact is possible, in order to contact one another inwardly, there is the need of the stream.

We should go to the Lord to contact Him. He is the lamp; He will enlighten us and bring us into the light of God. He is the Lamb; He will cleanse us and apply His redemption to us once more. He is on the throne; He will cause us to realize His headship and lordship and to submit ourselves to His authority. The issue of experiencing the Lord in this way will be a wonderful flow. A wonderful stream will flow within us with the rich life supply, the divine way, and the spiritual fellowship. (CWWL, 1963, vol. 3, pp. 516-520)

Further Reading: CWWL, 1963, vol. 3, pp. 513-520; CWWL, 1984, vol. 3, "God's New Testament Economy," chs. 37-38

第一週詩歌

WEEK 1 — HYMN

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 ¹ 7 | 6 - ¹ | 5 3 1 | 3 - 2 | 2 -

一 哦神，你是生命源頭，神聖、甘美、豐滿！

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

O God, Thou art the source of life

Worship of the Father — As the Source of Life

12

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

第二篇

藉着活在神聖的羅曼史裏，
經歷神聖三一的神聖分賜

詩歌：408

讀經：弗三 14～19，歌一 2～3，三 6，四 7，
15，六 4，八 6～7，啓十九 7，二一 2

【週一、週二】

壹 在最純潔、最聖別的意義上，聖經是一對宇宙配偶的羅曼史—神在基督裏是新郎，神所救贖的人是新婦—約三 29，太二五 6，啓十九 7，二一 2，二二 17：

一 歷世紀以來，神與人有一段羅曼史；祂造人的目的乃是要得着一個配偶—17 節。

二 神是個愛人，並且祂按着自己這個愛人的形像來造人；這就是說，祂創造人，為要叫人愛祂—可十二 30，弗三 14～19。

三 全本聖經是一部神聖的羅曼史，而雅歌是這羅曼史的摘要—一 2～3，八 14：

1 聖經是一本羅曼蒂克的書，而我們與主的關係應當越過越羅曼蒂克—歌四 7。

2 我們與主耶穌之間若沒有羅曼史，我們就是宗教的基督徒，不是羅曼蒂克的基督徒—一 2～3。

Message Two

**Experiencing the Divine Dispensing of
the Divine Trinity by Living in the Divine Romance**

Hymns: 556

Scripture Reading: Eph. 3:14-19; S. S. 1:2-3; 3:6; 4:7, 15; 6:4; 8:6-7; Rev. 19:7; 21:2

§ Day 1 & Day 2

I. The Bible is a romance, in the most pure and the most holy sense, of a universal couple—God in Christ as the Bridegroom and God's redeemed people as the bride—John 3:29; Matt. 25:6; Rev. 19:7; 21:2; 22:17:

A. Throughout the centuries, God has had a romance with man; He created man with the purpose of having a counterpart—v. 17.

B. God is a lover, and He created man in the image of Himself as a lover; this means that He created man so that man would love Him—Mark 12:30; Eph. 3:14-19.

C. The entire Bible is a divine romance, and Song of Songs is an abridged form of this romance—1:2-3; 8:14:

1. The Bible is a romantic book, and our relationship with the Lord should become more and more romantic—S. S. 4:7.

2. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians—1:2-3.

3 全本聖經乃是神聖追求的話；在聖經裏，我們看見神尋求我們的愛—林後十一 2。

四 我們若要遵守神追求的話，就需要對祂有一種有回應且情深的愛；雅歌中描繪這種有回應且情深的愛，那裏有一幅良人與祂佳偶之間愛的圖畫—一 2 ~ 4，林後五 14 ~ 15，約十四 21，23：

1 雅歌的主題是：一個絕佳婚姻裏愛的歷史，啓示出個別信徒與基督愛的交通中進展的經歷—一 2。

2 雅歌是一幅奇妙生動的圖畫，以詩的體裁，描繪新郎基督和愛祂的新婦之間新婚的愛—二 4，六 3，七 11 ~ 12，八 5 ~ 6，14。

【週三】

貳 在雅歌中我們看見，經歷神聖分賜與活在神聖羅曼史裏的關係：

一 我們若真愛主，就必在生命上長大並變化—林後五 14 ~ 15，三 18。

二 在雅歌中，尋求者因着深愛她的良人，就經歷神聖的分賜，且在生命的長大裏不斷的改變—一 2 ~ 3，4 下，9，12，15，二 2，14，三 6 ~ 7，四 7，12 ~ 15，六 4，10，13 上。

【週四】

三 人無論愛甚麼，他的全心，甚至全人，都擺在所愛的上面，被其霸佔並得着—提前六 10 ~ 11，提後三 2 ~ 4，四 8，10 上，多一 8：

1 『愛神的意思，是把我們全人，靈、魂、體，連同

3. As a whole, the Bible is a word of the divine courtship; in the Bible we see that God is seeking our love—2 Cor. 11:2.

D.If we would keep God's courting word, we need a responsive, affectionate love for Him; this kind of responsive, affectionate love is depicted in Song of Songs, where we have a portrait of the love between the Beloved and His love—1:2-4; 2 Cor. 5:14-15; John 14:21, 23:

1. The subject of Song of Songs is the history of love in an excellent marriage, revealing the progressive experience of an individual believer's loving fellowship with Christ—1:2.

2. Song of Songs is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride—2:4; 6:3; 7:11-12; 8:5-6, 14.

§ Day 3

II. In Song of Songs we see the relationship between the experience of the divine dispensing and living in the divine romance:

A.If we really love the Lord, we will surely have the growth and transformation in life—2 Cor. 5:14-15; 3:18.

B.Because the seeking one in Song of Songs loves her beloved so much, she experiences the divine dispensing, and there is a continual change in her growth in life—1:2-3, 4b, 9, 12, 15; 2:2, 14; 3:6-7; 4:7, 12-15; 6:4, 10, 13a.

§ Day 4

C.Whatever one loves, his whole heart, even his whole being, is set on and occupied and possessed by—1 Tim. 6:10-11; 2 Tim. 3:2-4; 4:8, 10a; Titus 1:8:

1. "To love God means to set our entire being—spirit, soul, and body, with the

我們的心、心思和力量，（可十二 30，）都完全擺在祂身上。這就是說，我們全人都讓祂佔有，消失在祂裏面，以致祂成了我們的一切，我們在日常生活裏，實際的與祂是一。」（林前二 9 註 1。）

2 愛主耶穌就是欣賞祂，將我們全人指向祂，向祂敞開，享受祂，讓祂居第一位，與祂是一，活祂，並成爲祂—太二六 6 ~ 13，林後三 16，可十二 30，西一 18，林前六 17，腓一 20 ~ 21，詩歌三六六首第二節。

【週五、週六】

叁 得撒和耶路撒冷表徵神的聖所、神的居所，有神的神聖城環繞作其保障—歌六 4 上：

一 當基督的佳偶與神成爲一，作神的居所時，她在神眼中就美麗如得撒，秀美如耶路撒冷。

二 基督的佳偶藉着在復活裏，在基督的升天裏生活，就在基督生命的豐富裏成熟，使她成爲神的建造，就是成爲神的聖所及其保障—參創二 8 ~ 12，18 ~ 24，林前三 9 ~ 12。

三 基督的佳偶活在至聖所裏，活在天上聖所的內室裏，就是在幔內，於經歷基督的復活之後，藉着十字架經歷基督的升天—歌四 8。

四 我們藉着用上的愛愛主，就合併到三一神裏，成爲祂的居所—啓二 4，約十四 20 ~ 21，23，弗三 17：

1 神裏面的愛使祂渴望與我們聯結、調和並合併；同樣的愛在我們裏面，也使我們渴望與祂聯結、調和並合併—約壹四 19，8，16。

heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life” (footnote 3 on 1 Cor. 2:9).

2. To love the Lord Jesus is to appreciate Him, to direct our being toward Him, to open to Him, to enjoy Him, to give Him the first place, to be one with Him, to live Him, and to become Him—Matt. 26:6-13; 2 Cor. 3:16; Mark 12:30; Col. 1:18; 1 Cor. 6:17; Phil. 1:20-21; Hymns, #477, stanza 2.

§ Day 5 & Day 6

III. Tirzah and Jerusalem signify God's sanctuary, God's dwelling place, with God's holy city surrounding it to be its safeguard—S. S. 6:4a:

A. When the lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem.

B. Through her living in Christ's ascension in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes the building of God, the sanctuary of God and its safeguard—cf. Gen. 2:8-12, 18-24; 1 Cor. 3:9-12.

C. The lover of Christ lives in the Holy of Holies, the inner chamber of the heavenly sanctuary, within the veil, experiencing the ascension of Christ through the cross after her experience of His resurrection—S. S. 4:8.

D. By loving the Lord with the best love, we are incorporated into the Triune God to become His dwelling place—Rev. 2:4; John 14:20-21, 23; Eph. 3:17:

1. It is the love in God that gives Him the yearning to unite, mingle, and incorporate with us, and it is the same love in us that gives us the yearning to unite, mingle, and incorporate with Him—1 John 4:19, 8, 16.

2 我們藉着用上好的愛愛主，並藉着有分於神聖羅曼史的每一方面，得以成爲新耶路撒冷，就是擴大的至聖所—歌一 2 ~ 3，二 14，四 8，六 4，啓二一 9 ~ 10。

五 成爲神的聖所，乃是在基督的生命及其追測不盡的豐富裏長大以至成熟，而被建造（與基督身體的建造有關）—弗四 12 ~ 16：

1 在舊約裏，神的建造由得撒和耶路撒冷所豫表；在新約裏，這建造乃是基督生機的身體—弗四 16。

2 基督身體的建造是生機的，在於我們在生命裏的長大和成熟—15 節。

3 至終，基督生機身體（也是基督的妻子—五 25 ~ 32）的建造，要終極完成聖城新耶路撒冷，作至聖所的終極完成，就是神與祂贖民在永世裏相互的住處—啓二一 2 ~ 3，16，22。

肆 基督的佳偶在基督生命的成熟裏，成了書拉密女，表徵她成了基督的複製和複本，配得過祂，好與祂成爲婚配—歌六 13：

一 聖經一再告訴我們，神要使祂自己與我們成爲一，並使我們與祂成爲一—在生命和性情上，但不在神格上，與祂一樣—啓二一 2，二二 17。

二 我們來看如何達到神聖啓示的高峯—神成爲人，爲要使人在生命和性情上成爲神—時，不該信靠自己，乃該倚靠主作爲愛、能力和憐憫，使我們成爲蒙憐憫、得尊貴、得榮耀的器皿—歌八 5 ~ 6。

2. By loving the Lord with the best love and by participating in every aspect of the divine romance, we become the New Jerusalem, which is the enlarged Holy of Holies—S. S. 1:2-3; 2:14; 4:8; 6:4; Rev. 21:9-10.

E. To become the sanctuary of God is to be built up (related to the building up of the Body of Christ) in the growth in the life of Christ with its unsearchable riches unto maturity—Eph. 4:12-16:

1. In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament it is the organic Body of Christ—Eph. 4:16.

2. The building up of the Body is organic and depends on our growth and maturity in life—v. 15.

3. Ultimately, this building up of the organic Body of Christ, which is also Christ's wife (5:25-32), will consummate the New Jerusalem, the holy city as the consummation of the Holy of Holies, the mutual dwelling of God and His redeemed in eternity—Rev. 21:2-3, 16, 22.

IV. In the maturity of Christ's life, the lover of Christ becomes the Shulamite, signifying that she has become the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13:

A. The Bible tells us repeatedly that God's intention is to make Himself one with us and to make us one with Him—the same in life and nature but not in the Godhead—Rev. 21:2; 22:17.

B. When we consider how to arrive at the high peak of the divine revelation—God becoming man to make man God in life and nature—we should not trust in ourselves but depend on the Lord as love, power, and mercy to make us vessels of mercy, honor, and glory—S. S. 8:5-6.

第二週■週一

晨興餽養

約三 29『娶新婦的，就是新郎…。』

太二五 6『半夜有人喊叫：看哪，新郎來了，你們出來迎接他。』

啓十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

你若進入了聖經深處的思想，就會領悟，在最純潔、最聖別的意義上，聖經是一對宇宙配偶的羅曼史。…這對配偶的男方是神自己。雖然祂是神聖的人位，但祂渴望成為這對宇宙配偶的男方。這位神經過漫長的過程之後，歸結為基督，就是新郎。…這對配偶的女方是團體的人類，神所救贖的人，包括所有舊約和新約的聖徒。這團體的人經過漫長的過程之後，歸結為新耶路撒冷，就是新婦。…這神聖的羅曼史一再的啓示在整本舊約裏。（羅馬書生命讀經，二頁。）

信息選讀

我們在神創造的記載之後，立刻看見婚姻的故事。（創二 21～25。）在這婚姻裏，亞當豫表基督是丈夫，夏娃豫表召會是妻子。在以弗所五章，我們看見亞當和夏娃所豫表的配偶—基督與召會。亞當和夏娃的豫表啓示，這宇宙配偶中的二者，必須有同樣的源頭。…夏娃不是神另外造的，她乃是出於亞當。夏娃是由來自亞當的一條肋骨—一塊骨頭—造的。…這對宇宙的配偶，妻子必須出於丈夫。同樣，召會必須出於基督。這對配偶的二者，必須有同樣的源頭，也必須同有一個性情。不但如此，

WEEK 2 — DAY 1

Morning Nourishment

John 3:29 He who has the bride is the bridegroom...

Matt. 25:6 But at midnight there was a cry, Behold, the bridegroom! Go forth to meet him!

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

If you have entered into the deep thought of the Bible, you will realize that the Bible is a romance, in the most pure and the most holy sense, of a universal couple. The male of this couple is God Himself. Although He is a divine person, He desires to be the male of this universal couple. This very God, after a long process, has resulted in Christ as the Bridegroom. The female of this couple is a corporate human being, God's redeemed people, including all the saints of the Old Testament and the New Testament. After a long process this corporate person results in the New Jerusalem as the bride. This holy romance is repeatedly revealed throughout the Old Testament. (Life-study of Romans, pp. 1-2)

Today's Reading

Immediately after the record of God's creation, we find the story of a marriage (Gen. 2:21-25). In this marriage Adam is the type of Christ as the husband, and Eve is the type of the church as the wife. In Ephesians 5 we see the couple typified by Adam and Eve—Christ and the church. The type of Adam and Eve reveals that the persons of this universal couple must be of the same source... Eve was not created separately by God; she came out of Adam. Eve was made out of a rib, a piece of bone, that came from Adam... In this universal couple the wife must come out of the husband. Likewise, the church must come out of Christ. The two persons of this couple must be of the same source. They also must be of one nature.

他們必須有分於一個共同的生命。…夏娃和亞當有同樣的性情和生命。這對配偶的二者必須有同一個源頭，有同一個性情，並有同一個生命。毫無疑問，他們也同有一個生活。他們一同活着。夏娃憑亞當並同亞當活着，亞當也憑夏娃並同夏娃活着。

這對配偶是宇宙的祕密。整個宇宙的祕密，乃是神與祂所揀選的人要成爲一對配偶。…我們這些神所揀選的人與神是出於同一個源頭，同有一個性情，並有同一個生命。現在我們也需要同有一個生活。我們不是憑自己或爲自己活着；我們乃是同神並爲神活着，神也是同我們並爲我們活着。阿利路亞！

在舊約裏，神好幾次說到祂自己是丈夫，祂的子民是祂的妻子。（賽五四5，六二5，耶二2，三1，14，三一32，結十六8，二三5，何二7，19。）神渴望作丈夫，並渴望得着祂的子民作祂的妻子。申言者多次說到神是丈夫，祂的子民是祂的妻子。按人說，我們對神總是有宗教的想法，以爲祂是全能的，覺得非敬拜祂不可。…假定你的妻子以爲你是偉人、是巨人，崇敬的就近你，向你鞠躬、下跪敬拜，你會怎麼說？你會說，『蠢太太，我不需要這樣的敬拜者。我需要親愛的妻子擁抱我，親吻我。你只要吻我一下，我就會飄飄然。』我們的神當然是全能的神；我們是祂所造的人，必須敬拜祂。許多經文都說到這樣敬拜神。然而，在以賽亞書、耶利米書、以西結書、和何西阿書裏，神渴望成爲丈夫，你沒有念過麼？古時神的子民建造聖殿，並建立一套有祭司體系和祭物的完整敬拜制度。有一天神進來，並藉着以賽亞說，『我厭煩這個。我厭倦你們的祭物。我要你們愛我。我是你們的丈夫，你們必須作我的妻子。我要過婚姻生活。我很孤單，我需要你們。我所揀選的人，我需要你們作我的妻子。』（羅馬書生命讀經，二至四頁。）

參讀：羅馬書生命讀經，第一篇。

Furthermore, they must share one common life...Eve had the same nature and life as Adam. The two persons of this couple were of one source, of one nature, and had the same one life. Without doubt, they also had one living. They lived together. Eve lived by Adam and with Adam, and Adam lived by Eve and with Eve.

The secret of the whole universe is that God and His chosen ones are to be one couple...We, God's chosen ones, and God are of one source, of one nature, and have one life. Now we also need to have one living. We are not living by ourselves or for ourselves; we are living with God and for God, and God is living with us and for us. Hallelujah!

Several times in the Old Testament God referred to Himself as the Husband and to His people as His wife (Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19). God was desirous of being a husband and of having His people as His wife. Many times the prophets spoke of God as the Husband and of His people as His wife. Humanly speaking, we always think of God in a religious way as the Almighty, feeling compelled to worship Him... Suppose your wife thought of you as a big body, as a giant, approaching you adoringly, bowing herself, and kneeling down to worship you. What would you say? You would say, "Silly wife, I don't need such a worshipper. I need a dear wife to embrace me and kiss me. If you will simply give me a little kiss, I will soar in the air." Our God certainly is the Almighty God, and, as His creatures, we must worship Him. Many verses speak about worshipping God in this way. However, have you never read in Isaiah, Jeremiah, Ezekiel, and Hosea that God desires to be a husband? In ancient times God's people built the temple and established a system of worship complete with priesthood and sacrifices. One day God intervened and spoke through Isaiah, saying, "I am tired of this. I am weary with your sacrifices. I want you to love Me. I am your Husband, and you must be My wife. I want to have a marriage life. I am lonely. I need you. I need you, My chosen people, to be My wife." (Life-study of Romans, pp. 2-3)

Further Reading: Life-study of Romans, msg. 1

第二週■週二

晨興餽養

林後十一 2『我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』

可十二 30『你要全心、全魂、全心思並全力，愛主你的神。』

歷世紀以來，神與人有一段羅曼史。…祂造人的心意不重在得着僕人。…神造人的目的乃是要得着一個配偶。…祂按着自己這個愛人的形像來造人；這就是說，祂創造人，為要叫人愛祂。神在永世裏是孤單的；我們甚至可以說祂是寂寞的。天使不能滿足祂對愛的渴望；因此，祂按着自己的所是造人。神是愛人的，並且祂要人愛祂。這樣，在神與受造物祂配偶的人之間，就有一種彼此相愛的關係。（出埃及記生命讀經，七四六頁。）

信息選讀

全本聖經是一部神聖的羅曼史。這意思是說，聖經是一本非常羅曼蒂克的書。雅歌更是如此。某些摩登派人士懷疑雅歌是否該包含在聖經裏。…我年輕時也希奇，為甚麼這樣一卷論到男女之間羅曼史的書竟然也在聖經裏。這卷書是我們與基督之間愛的關係的一幅圖畫。…我們與主耶穌之間若沒有羅曼史，我們就是宗教的基督徒，不是羅曼蒂克的基督徒。…我要鼓勵你閱讀並禱讀雅歌。禱讀這卷羅曼史的書，會使你與主之間是羅曼蒂克的；你會因着愛主而忘形。聖經是一部神聖的羅曼史，而我們與主的關係應當越過越羅曼蒂克。

WEEK 2 — DAY 2

Morning Nourishment

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.

Throughout the centuries, God has had a romance with man... His intention in creating man was not mainly to have servants... God's purpose in creating man was to gain a counterpart... He created man in the image of Himself as a lover. This means that He created man so that man would love Him. In eternity God was alone; we may even say that He was lonely. His desire for love could not be fulfilled by angels. Therefore, God created man according to His own being. God is loving, and He wants man to love Him. In this way there will be a mutual relationship of love between God and mankind, those created to be His counterpart. (Life-study of Exodus, p. 645)

Today's Reading

The entire Bible is a divine romance. This means that the Bible is a very romantic book. This is true in particular of Song of Songs. Certain modernists doubt whether Song of Songs should be included in the Bible... When I was young, I also wondered why such a book is in the Bible, a book concerned with a romance between a man and a woman. This book is a portrait of the love relationship between us and Christ... If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians... I would encourage you to read and pray-read Song of Songs. Pray-reading this book of romance will cause you to become romantic with the Lord. You will be beside yourself with love for Him. The Bible is a divine romance, and our relationship with the Lord should become more and more romantic.

全本新約是以羅曼史和追求的方式寫的。馬太福音說到基督是新郎，而啓示錄說到羔羊的婚娶，並結束於新耶路撒冷是羔羊之妻的啓示。此外，在林後十一章二節，保羅表達了同樣的觀念，他說，『我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』在這裏我們看見，保羅知道他曾把召會許配給她的丈夫—基督。而後在以弗所書，保羅論到基督對召會的愛，吩咐丈夫要愛妻子：『正如基督愛召會，為召會捨了自己。』（五 25。）因此，全本新約是在羅曼史的氣氛中寫成的。

全本聖經乃是神追求的話。在聖經裏，我們看見神尋求我們的愛。主問彼得是否愛祂的時候，是追求彼得，尋求他情深的愛。全本聖經乃是這樣神聖追求的話。

我們若要遵守神追求的話，就需要對祂有一種有回應且情深的愛。主問彼得是否以這樣的愛來愛主，而保羅受困迫以這樣的愛來愛主。（林後五 14 ~ 15。）所有的信徒都需要這樣來愛主。（約十四 21, 23。）…雅歌中描繪這種有回應且情深的愛，那裏有一幅良人與祂佳偶之間愛的圖畫。（一 2 ~ 4。）

在雅歌這卷書裏，尋求者說，『我屬我的良人，我的良人也屬我。』（六 3。）…『永遠的愛已愛我』那首詩歌，（詩歌二三二首，）在副歌中有一句說，『我是屬祂，祂屬我。』這是指着雅歌說的。…這不是主僕之間的關係，乃是夫妻之間情深的關係。雅歌是眾書中最羅曼蒂克的書，而這卷書是論到神與祂選民之間愛的關係。它描繪一幅圖畫，就是基督和那些愛祂之人的婚姻生活。（出埃及記生命讀經，七五〇至七五一、七五四至七五七頁。）

參讀：雅歌生命讀經，第一至十篇。

The entire New Testament was written in the way of romance and courtship. The Gospel of Matthew speaks of Christ as a Bridegroom, and the book of Revelation refers to the marriage of the Lamb and concludes with a revelation of the New Jerusalem as the Lamb's wife. Furthermore, in 2 Corinthians 11:2 Paul expresses the same concept when he says, "For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ." Here we see that Paul realized that he had espoused the church to Christ, her Husband. Then in Ephesians Paul refers to Christ's love for the church, charging husbands to love their wives "even as Christ also loved the church and gave Himself up for her" (Eph. 5:25). Hence, the whole New Testament was written in an atmosphere of romance.

The entire Bible is God's courting word. In the Bible we see that God is seeking our love. When the Lord asked Peter if he loved Him, He was courting Peter, seeking his affectionate love. As a whole, the Bible is a word of such divine courtship.

If we would keep God's courting word, we need a responsive, affectionate love for Him. Peter was asked to love the Lord in this way, and Paul was constrained to love the Lord with such a love (2 Cor. 5:14-15). All believers need to love the Lord in this way (John 14:21, 23)... This kind of responsive, affectionate love is depicted in Song of Songs, where we have a portrait of the love between the Beloved and His love (S. S. 1:2-4).

In this book the seeker says, "I am my beloved's, and my beloved is mine" (6:3)... [Hymns, #284], "Loved with everlasting love," has a line in the chorus which says, "I am His, and He is mine." This is a reference to Song of Songs... This relationship is not that between master and slave, but the affectionate relationship between husband and wife. Song of Songs is the most romantic book ever written. Yet this book is concerned with the loving relationship between God and His chosen people. It presents a portrait of the married life of Christ and those who love Him. (Life-study of Exodus, pp. 648-649, 651-653)

Further Reading: Life-study of Song of Songs, msgs. 1-10

第二週■週三

晨興餽養

歌二 2『我的佳偶在女子中，好像百合花在荊棘中。』

14『我的鴿子阿，你在磐石穴中，在陡巖的隱密處，…你的聲音甘甜，你的面貌秀美。』

三 6『那從曠野上來，形狀如煙柱，以沒藥和乳香，並商人各樣香粉薰的，是誰呢？』

主在雅歌頭三章…用了至少八個表號來描述尋求祂的人。主以不同的表號來描述尋求者，說明尋求者當時達到的光景。所以，如果我們把這八個表號擺在一起，並互作比較，就會瞭解其意義。這些表號乃是指明在生命裏的長大和變化。

主首先用馬的表號。然後主說到鴿子眼。她還不是鴿子，但她有鴿子眼。在鴿子眼之後是百合花，百合花之後是鴿子，鴿子之後有煙柱、臥榻和華轎，最後是冠冕。…我的負擔不是要詳細解釋雅歌，我的負擔是要我們都能認識接受主作生命的路。許多基督徒談論基督作生命，但少有人知道如何經歷祂作生命。（李常受文集一九七二年第一冊，三三九至三四〇頁。）

信息選讀

在雅歌裏可以找到享受並經歷基督作生命的路。…享受基督作生命的路，就是愛祂這奇妙的人位。約翰福音不是一卷道理、恩賜或能力的書，乃是向我們陳明一個奇妙的人位。雅歌也完全一樣。…這八章聖經向我們啓示一個

WEEK 2 — DAY 3

Morning Nourishment

S. S. 2:2 As a lily among thorns, so is my love among the daughters.

14 My dove, in the clefts of the rock, in the covert of the precipice,...your voice is sweet, and your countenance is lovely.

3:6 Who is she who comes up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense...

[In the first three chapters of Song of Songs] the Lord used at least eight figures to describe His seeking one. The Lord's description of His seeker with different figures illustrated the state the seeker had attained at that time. Therefore, if we consider all eight figures together and compare them with one another, we will see their meaning. They indicate the growth in life and the transformation of life.

First of all, the Lord Jesus used the figure of a mare. Next He spoke of the doves' eyes. She was not a dove yet, but she had the eyes of a dove. After the doves' eyes there was the lily. The dove as a complete entity followed the lily. Following the dove were the pillars of smoke, the bed, and the palanquin. Finally, there was the crown... My burden is not to expound the Song of Songs but that we all may know the way to take the Lord's life. So many Christians talk about Christ as life, but very few know how to experience Him as life. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," p. 257)

Today's Reading

The way to enjoy and experience Christ as life is found in the Song of Songs...The way to enjoy Christ as life is simply to love Him as a wonderful person. The Gospel of John is not a book of doctrines, gifts, or power; it is a presentation of a wonderful person. The Song of Songs is exactly the

可愛的人位，祂是全然可愛！…在雅歌裏，這可愛的一位乃是尋求祂者的生命和生活。尋求者藉着愛這可愛的一位，而接受祂作自己裏面的生命和外面的生活。哦，我們必須愛這奇妙的人位！…祂會成爲我們的言談，我們的行動，我們的態度，我們的表現，我們的一切！祂不僅要成爲我們裏面的生命，也要成爲我們外面的生活。『因爲在我，活着就是基督。』（腓一 21。）這就是雅歌。

雅歌這卷書不僅給我們看見一幅陳明這奇妙、可愛人位的圖畫，同時也對那深愛祂的尋求者有清楚的描繪。這就是爲何她在生命的長大裏有不斷的改變。如果我們真愛主耶穌，我們就無法不在生命上長大，並且有生命的變化。如果你說你愛主耶穌，然而一年過一年你依舊不變，我就不能相信你的話。如果一個人真愛主，他在生命上必定會有不斷的長大和改變。但這不是藉着教訓、教導、改正或調整。我不相信這些事，這些事只能在外表上作一點修正，像殯儀館的人爲屍體化妝一樣。雖然作了一些改變，但都是外表的，沒有一點出自生命。沒有生長，沒有變化，沒有進步，沒有改變，沒有活的進展。

你想想雅歌裏的尋求者。她一直在長大、改變並變化。從一匹馬到鴿子，從鴿子到煙柱，從煙柱到臥榻，從臥榻到華轎，從華轎到冠冕；這是何等的變化！在这一切表號裏，我們能看見這樣一位尋求者生命的長大。這不是藉着教訓，也不是藉着恩賜。我們必須看見，任何生命的變化，都不會是出自恩賜的。在約翰二章，許多人看見主所行的神蹟，就信入了祂。然而主並不將自己信託那些看重神蹟的人。我們不該是看重神蹟的人，而必須是看重人位的人—就是一班愛主並尋求主自己的人；然後纔會有生命的長大和生命的變化。（李常受文集一九七二年第一冊，三四〇至三四一頁。）

參讀：雅歌結晶讀經，第一至十二篇。

same...These eight chapters reveal to us a lovable person. He is altogether lovely!... In the Song of Songs, this lovely One is just the life and the living of His seeker. The seeking one takes this lovely One as her life within and her living without by loving Him. Oh, we must love such a wonderful person!...He will become our talk, our walk, our attitude, our expression, our everything! He will become not only our life within but also our living without. "To me, to live is Christ" (Phil. 1:21). This is the Song of Songs.

This book not only presents a picture of this wonderful, loving person, but it also gives a clear picture of the seeking one who loves Him so much. This is why there is a continual change in her growth in life. We cannot help growing in life and having the transformation of life if we really love the Lord Jesus. If you say that you love the Lord Jesus, yet year after year you remain the same, I do not believe you. If a person really loves the Lord, there will be a continual growth and change in life. It is not by teaching, instruction, correction, or adjustment. I do not have confidence in these things. They can only adjust a little in an outward way, just as the morticians do who work on a corpse. They make some changes, but they are all outward; not one bit comes out of life. There is no growth, no transformation, no improvement, no change, and no living progress.

Consider the seeking one in the Song of Songs. All the time she is growing, changing, and being transformed. What a transformation—from a mare to a dove! From a dove to pillars of smoke! From the pillars of smoke to the bed! From the bed to a palanquin! And from the palanquin to a crown! In all these figures we can see the growth in life of such a seeking one. It is not by teaching, and it is not by gifts. We must realize that no transformation of life can come out of any gifts. In John 2 many people saw the miracles done by the Lord and believed in Him...We should not be miracle appraisers but person appraisers—those who love and seek after the Lord Himself. Then there will be the growth in life and the transformation of life. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 257-258)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 1-12

第二週■週四

晨興餽養

林前二 9『…神為愛祂的人所豫備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。』

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

我們若要領畧並有分於神為我們命定並豫備之深奧、隱藏的事，就不僅需要信祂，也需要愛祂。…愛神的意思，是把我們全人，靈、魂、體，連同我們的心、心思和力量，（可十二 30，）都完全擺在祂身上。這就是說，我們全人都讓祂佔有，消失在祂裏面，以致祂成了我們的一切，我們在日常生活裏，實際的與祂是一。這樣，我們與神就有最親近、最密切的交通，能進入祂的心，領畧祂心中一切的祕密。（詩七三 25，二五 14。）（聖經恢復本，林前二 9 註 1。）

信息選讀

（神與人的）神聖羅曼史在雅歌中詩意的描繪出來。…六章十三節第一次用到佳偶的名字書拉密女（所羅門的女性寫法），指明到這時候，她已經成了所羅門的複本、配偶，在生命、性情和形像上，與所羅門一樣，正如夏娃之於亞當；（創二 20～23；）這表徵愛基督的人在生命、性情和形像上與基督一樣，與祂相配，（林後三 18，羅八 29，）好與祂成為婚配。…新耶路撒冷將是團體的書拉密女，包括所有蒙神揀選並救贖的人。

WEEK 2 — DAY 4

Morning Nourishment

1 Cor. 2:9 ...”Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him... To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). (1 Cor. 2:9, footnote 3)

Today’s Reading

The divine romance is portrayed poetically in Song of Songs... The lover’s name, Shulammite, which is the feminine form of Solomon, is first used in Song of Songs 6:13, indicating that at this point she has become Solomon’s duplication and counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23). This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage...The New Jerusalem will be a corporate Shulammite, including all of God’s chosen and redeemed people.

在新耶路撒冷裏，救贖的神（由所羅門所表徵）與所有蒙祂救贖的人（由書拉密女所表徵）成爲一。新耶路撒冷是神性與人性的調和，在人性的美德裏彰顯那經過過程並終極完成的三一神。基督與祂的妻子將聯結成爲新耶路撒冷，作神的彰顯；那就是終極完成的書拉密女。新耶路撒冷乃是真正並終極完成的書拉密女。

至終，我們要被模成美妙的書拉密女，作所羅門的複本，成爲那作基督對耦之新耶路撒冷最大並終極的表號。正如所羅門王成了鄉村的男子，追求一個鄉村的女子，爲要使她成爲自己的王后，作自己的複本；神在基督裏也成了人，來追求人，爲要使人在生命、性情、彰顯、功用上，但不在神格上成爲神，好作基督的新婦。（太九 15，啓十九 7，參詩四五 1～3，9，13～14。）聖經啓示，神成爲人來追求我們，如今祂要我們追求祂，藉着我們與祂有個人、情深、私下、屬靈的關係，而成爲神聖的，作祂的彰顯。（歌一 1～8，林後二 10，出三三 11，羅八 4，6，林前二 15。）書拉密女是一個表號，說出我們成爲那作神具體化身之基督的複製。因此，許多愛基督的人至終要在生命和性情上（但不在神格上）成爲神的複本。這是神成爲人，爲要使人成爲神的應驗；這是神聖啓示的高峯。團體的得勝者，就是書拉密女，是所羅門的複本，乃是新耶路撒冷的表號。

說我們在神的神格上與祂一樣，是極大的褻瀆；但我們若說，我們無法在生命、性情、彰顯、和功用上與神一樣，這就不信。聖經一再告訴我們，神要與我們成爲一，並使我們與祂成爲一；這是神的心意。

得勝者原是罪人；如今他們在基督的生命上成熟，在生命、性情、彰顯和功用上，已成爲與基督一樣，爲要完成神永遠的經綸。（新約總論第十四冊，三〇八至三一〇頁。）

參讀：新約總論，第四十五、四百二十八篇。

In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammitte) become one. The New Jerusalem is a mingling of divinity and humanity to express the processed and consummated Triune God in human virtues. Christ and His wife will be joined together to be the New Jerusalem for God's expression; this is the consummated Shulammitte.

Ultimately, we will be conformed to be the wonderful Shulammitte, who, as the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart of Christ. Just as King Solomon became a country man to court a country girl in order to make her his queen, his duplication, God in Christ became a man to court man in order to make man God in life, nature, expression, and function but not in the Godhead, to be Christ's bride (Matt. 9:15; Rev. 19:7; cf. Psa. 45:1-3, 9, 13-14). The Bible reveals that God became a man to court us and that now He wants us to court Him by our becoming divine for His expression through our personal, affectionate, private, and spiritual relationship with Him (S. S. 1:1-8; 2 Cor. 2:10; Exo. 33:11; Rom. 8:4, 6; 1 Cor. 2:15). The Shulammitte is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation. The corporate overcomer, the Shulammitte, who is the duplication of Solomon, is a figure of the New Jerusalem.

To say that we are the same as God in His Godhead is a great blasphemy, but to say that we cannot be the same as God in life, nature, expression, and function is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God's intention.

In the maturity of Christ's life, the overcomers, who were once sinners, have become the same as Christ in life, nature, expression, and function for the accomplishment of God's eternal economy. (The Conclusion of the New Testament, pp. 4372-4373)

Further Reading: The Conclusion of the New Testament, msgs. 45, 428

第二週■週五

晨興餽養

歌六 4『我的佳偶阿，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。』

林前三 9『…你們是神的耕地，神的建築。』

（雅歌中）尋求基督者達到蒙呼召在升天裏生活這點之後，就達到了最高的成就。在她所達到的成就中，她成了四樣美妙的事物，就是她變化的終極完成：園子；聖所；天上的光體；威武的軍隊，以得勝者，書拉密女，就是基督的複本，作領頭的人。她成爲園子，不像她成爲聖所同保障（就是聖城耶路撒冷）那樣高，那樣深。她成爲這樣的建築，就是神的居所，有城圍繞作其保障。

得撒後來有黑色的背景，因爲國度分裂時，它成了以色列諸王的首都，就是以色列王宮的所在。（王上十四 17，十五 21，33，十六 6，8～9，15，17。）但雅歌以正面的意義題起得撒以其美麗聞名。（六 4。）…雖然國度分裂時，得撒有黑色的背景，但尋求者在正面的意義上被稱讚爲美麗如得撒。（李常受文集一九九四至一九九七年第三冊，四二八至四二九頁。）

信息選讀

基督的佳偶藉着在基督的升天裏生活，在復活裏作新造，而在基督生命的豐富裏成熟，使她不僅成爲基督的園子，也成爲得撒所表徵神的聖所，以及耶路撒冷所表徵神聖所的保障。在基督的生命裏成熟是大事。尋求者被比喻爲兩個建築：一個是王宮，另一個是圍繞王宮作其保障的城。

WEEK 2 — DAY 5

Morning Nourishment

S. S. 6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

1 Cor. 3:9 ...You are God's cultivated land, God's building.

After reaching the point where she is called to live in ascension, the seeker of Christ has reached her highest attainment. In her attainment she becomes four wonderful things as the consummation of her transformation: a garden, a sanctuary, the heavenly bodies, and a terrible army with the overcomer, the Shulamite, who is the reproduction of Christ, as the leader. Her becoming a garden is not as high or as deep as her becoming a sanctuary with a safeguard, that is, the holy city, Jerusalem. She becomes such a building, which is God's dwelling place with a city surrounding it to be its safeguard.

Tirzah eventually had a black background because at the division of the kingdom it became the capital city for the kings of Israel, the place of the king's palace (1 Kings 14:17; 15:21, 33; 16:6, 8-9, 15, 17). But Song of Songs mentions Tirzah in a positive sense as being noted for its beauty [6:4]... Although Tirzah had a black background when the kingdom was divided, the seeker is praised for being as lovely as Tirzah, in a positive sense. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 333)

Today's Reading

Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes not only a garden to Christ but also the sanctuary of God, signified by Tirzah, and its safeguard, signified by Jerusalem. To be mature in the life of Christ is a great thing. The seeker is likened to two buildings. One is the palace of the king. The other is the city surrounding the palace as its safeguard.

園子只是王眷臨的地方，卻不是王所住的居所，或保衛王宮的城。成爲園子非常好，但並不穀。我們必須達到最高峯，就是神的建造。…成爲基督的園子，乃是在基督的生命及其追測不盡之豐富的元素裏得以繁茂；成爲神的聖所，乃是憑着基督的生命及其追測不盡的豐富而長大，因而被建造（與基督身體的建造有關—弗四 15～16）。在舊約裏，神的建造由得撒和耶路撒冷所表徵；在新約裏，這建造是基督生機的身體。基督生機的身體也是基督的妻子。（弗五 25～32。）不但如此，基督生機的身體終極完成新耶路撒冷的建造。

聖經神聖的啓示是非常一貫的，開始於人受造有靈，開始於生命樹，（創二 7，9，）並開始於一個園子，有水流帶着三樣寶貴的材料…。（10～12。）至終，一個女人出於亞當，被建造成爲他的配偶，他的妻子。（22。）這女人也是亞當的身體。

照着神在舊約裏的設計，耶路撒冷城首先被建造，然後在所羅門之下，建造了聖殿和王宮。（王上六 1～七 1。）王宮是王的居所，聖殿是神的居所。在舊約裏，王宮與聖殿是分開的。所羅門王住在王宮裏，神住在聖殿裏。但我們必須領悟，所羅門的寫法是永遠的。在永遠的觀點裏，王宮不該與聖殿分開，因爲二者都是神的居所。照着新約裏豫表的實際和應驗，王宮和聖殿成爲一，因爲神是獨一的居住者。神住在聖殿裏，而作爲治理者，大君王，神住在王宮裏。這裏用得撒指神的王宮。（李常受文集一九九四至一九九七年第三冊，四二九至四三〇、四三七頁。）

參讀：倪柝聲文集第二輯第三冊，歌中的歌，導言至第六段。

A garden is just a visiting place for the king, but it is not the dwelling place where the king lives or the city that safeguards the king's palace. To be a garden is very good, but it is not sufficient. We have to reach the highest peak, the building of God. To become a garden to Christ is to be flourishing in the element of Christ's life with its unsearchable riches; to become the sanctuary of God is to be built up (related to the building of the Body of Christ) in the growth with the life of Christ with its unsearchable riches (Eph. 4:15-16). In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament this building is the organic Body of Christ. The organic Body of Christ is also Christ's wife (5:25-32). Furthermore, the organic Body of Christ consummates, completes, the building of the New Jerusalem.

The Bible's divine revelation is very consistent. It begins with the creation of man with a spirit, with the tree of life (Gen. 2:7, 9), and with a garden that has a flow of water with three precious materials... (vv. 10-12). Eventually, a woman comes out of Adam, built to be his counterpart, his wife (v. 22). This woman is also the body of Adam.

According to God's design in the Old Testament, the city of Jerusalem was built first, and then, under Solomon, the temple and the palace were built (1 Kings 6:1—7:1). The palace was the king's dwelling, and the temple was God's dwelling. In the Old Testament the palace and the temple were separate. Solomon as the king dwelt in the palace, and God dwelt in the temple. But we have to realize that Solomon's writing is eternal. In the eternal view the palace should not be separated from the temple, because both are God's dwelling. According to the reality and the fulfillment of the types in the New Testament, the palace and temple become one because God is the unique Dweller. God dwells in the temple, and as the ruling One, the great King, God resides in the palace. Tirzah is used here for God's palace. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 333-334, 340)

Further Reading: CWWN, vol. 23, "Song of Songs," Introduction and sections 1-6

第二週■週六

晨興餽養

弗四 15 ~ 16 『惟在愛裏持守着真實，我們就得在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

基督教所給的一切教訓和造就，幾乎都是為着個人。…但全本聖經給我們看見，我們的屬靈不該只是個人的。我們一切的屬靈，都必須是為着建造。召會中有些弟兄是木匠，他們幫忙建造房屋和各種建築。他們知道每一塊材料都不是為着材料本身，每一塊都是為着團體的建造。我在基督教裏從未聽過有關團體的建造。但是我卻從倪柝聲弟兄聽了許多有關這方面的事。從一九三九到一九四二年，他有三年多的時間，不斷的說到建造的事。就在那個時候，主將聖經的頭兩章和末兩章向我們打開。聖經中的建造，對我們變得如此清楚。但是今天在基督教裏很難聽到一篇有關我們需要被建造成為團體身體的信息。願主賜給我們鴿子眼，使我們有屬靈的領悟，看見屬靈不僅是為個人，屬靈乃是為着建造團體的城。（李常受文集一九七二年第一冊，三七九頁。）

信息選讀

雅歌六章四至十三節說到幔內的生活。本段內在的意義乃是：一個愛基督、追求基督的人，在經歷祂的復活之後，需要藉着十字架，在幔內天上的至聖所裏生活，而經歷祂的升天。

WEEK 2 — DAY 6

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him..., who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Almost all the teaching and edification given in Christianity is for the individual... But the whole Bible shows us that our spirituality should not be only individualistic. All our spirituality must be for the building. Some of the brothers in the church are carpenters who have helped to build houses and buildings. They know that each individual piece of material is not for itself; every piece is for the corporate building. I never heard anything in Christianity about the corporate building... For more than three years, from 1939 to 1942, [Watchman Nee] spoke all the time on the matter of building. At that time the Lord opened up to us the first two chapters and the last two chapters of the Bible. The building in the Bible became so clear to us. But today a message is rarely heard in Christianity about our need to be built up into a corporate Body. May the Lord grant us doves' eyes so that we will have spiritual perception to see that spirituality is not merely for individuals. Spirituality is for the building up of the corporate city. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 285-286)

Today's Reading

Song of Songs 6:4-13 speaks of a life within the veil. The intrinsic significance of this section is that a loving pursuer of Christ needs to experience His ascension by living in the heavenly Holy of Holies within the veil through the cross after she has experienced His resurrection.

(在四節) 她的良人寶愛她作祂的佳偶，稱讚她美麗如天上的聖所(得撒一王上十四 17)，秀美如天上的耶路撒冷，(加四 26，來十二 22，) 指明她活在至聖所裏，就是在幔內，於經歷基督的復活之後，藉着十字架經歷祂的升天。

從前佳偶被比作法老車上套的駿馬、沙崙的玫瑰花、谷中和荊棘中的百合花、鴿子、煙柱、臥榻、華轎、園子、泉和井，但如今她被比作神天上的居所和天上的耶路撒冷，這指明她在生命裏成熟，為着神的建造。

為着基督身體的建造，我們需要生命的成熟。以弗所四章十二至十六節說到基督身體的建造，告訴我們需要長大，達到成熟，使基督的身體能建造起來。... 身體的建造與我們組織、管理、和安排事情的能力無關。基督的身體是生機體，不是組織；這生機體的建造在於生命裏的長大和成熟。身體的建造乃是生機的。

我們要生機的建造身體，就需要成熟。這是我們現在強調身體的建造遠過於召會的建造的原因。提摩太前書說到召會是神的家。(三 15。) 這卷書沒有說到基督身體的建造。提前三章說到長老和執事在事奉上的安排，但以弗所書沒有說到長老和執事，乃是說到肢體的長大。首先，我們需要長大，然後我們纔能成全別人。這成全是照着林後十三章，基督在我們裏面活着並長大，(5，) 並且我們在父的愛、子的恩、和那靈的交通裏享受三一神。(14。) 這是建造身體，不是建造召會作一種組織。這建造是獨一的，為這建造我們需要在生命裏成熟。這是基督生機的身體，要終極完成新天新地裏生機的新耶路撒冷。(雅歌生命讀經，六〇至六一、六三至六四頁。)

參讀：雅歌中所描繪的生命與建造，第一至十六章。

[In verse 4] her Beloved, treasuring her as His love, praises her that she is beautiful as the heavenly sanctuary (Tirzah—1 Kings 14:17) and lovely as the heavenly Jerusalem (Gal. 4:26; Heb. 12:22), indicating that she lives in the Holy of Holies within the veil, experiencing the ascension of Christ through the cross after her experience of His resurrection.

Previously the lover was likened to a mare, a horse among Pharaoh's chariots, a rose in Sharon, a lily in the valleys and among thorns, a dove, a pillar of smoke, a bed, a palanquin, a garden, and a fountain with a spring, but now she is likened to the heavenly dwelling of God and the heavenly Jerusalem, indicating her maturity in life for God's building.

For the building of the Body of Christ, we need the maturity of life. Ephesians 4:12-16, which speaks of the building up of the Body, tells us that we need growth to reach maturity so that the Body of Christ can be built up... The building up of the Body has nothing to do with our ability to organize, manage, and arrange things. The Body of Christ is an organism, not an organization. The building up of this organism depends on growth and the maturity in life. The building of the Body is organic.

To build up the Body organically, we need to mature. This is the reason that we are now stressing the building up of the Body much more than the building up of the church. First Timothy is a book on the church as the house of God (3:15). There is nothing in this book on the building of the Body of Christ. First Timothy 3 speaks of the arrangement of elders and deacons in their service, but Ephesians does not speak of elders and deacons. Instead, it speaks of members growing. First, we need to grow, and then we can perfect others. This perfecting is according to 2 Corinthians 13, in which Christ is living and growing in us (v. 5) and we are enjoying the Triune God in the Father's love, the Son's grace, and the Spirit's fellowship (v. 14). This is the building up of the Body, not the building up of the church as a kind of organization. This building, for which we need the maturity in life, is unique. It is the organic Body of Christ, which will consummate the organic New Jerusalem in the new heaven and new earth. (Life-study of Song of Songs, pp. 47, 50-51)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 1-16

第二週詩歌

WEEK 2 — HYMN

408

經歷基督—與祂交通

10 10 10 10 (英 556)

降 E 大調

6/8

一 你 名 似 膏 香, 你 愛 比 酒 美,
 你 若 來 吸 引, 有 誰 不 跟 隨?
 我 們 若 跟 隨 羊 羣 的 腳 蹤,
 我 們 必 進 入 你 愛 的 交 通。

- 二 祂是我良人,我是祂佳偶, 祂將我吸引,我將祂追求;
 祂香如沒藥,我願藏心房, 祂美似鳳仙,我願戴身上。
 三 進入祂愛裏,享受祂肥甘, 躺在祂懷中,飽嘗祂香甜;
 祂愛為旌旗,將我身遮藏, 祂情似美物,使我心舒暢。
 四 良人屬於我,我也屬於祂, 祂是牧養者,我是百合花。
 惟願天快曙,黑影全飛散, 見祂如朝鹿,顯在比特山。
 五 同死的沒藥,復活的乳香, 來將我薰透,好給祂欣賞;
 北風阿,興起,南風阿,吹來, 來使我心園,成為祂心愛。
 六 願在祂眼中,美麗如良鴿, 願在祂面前,皎潔似百合;
 願我全屬祂,作祂樂中樂, 像祂全屬我,是我歌中歌。
 七 美麗如月亮,得有祂形像, 皎潔似太陽,得有祂身量;
 全屬我良人,使祂命顯彰, 全為我良人,使祂心舒暢。
 八 你是我生命,我是你活像, 愛情的聯結,如死之堅強,
 無何能消滅,無何能替換, 直到你顯現,在那香草山。

Thy name is sweet as ointment poured forth

Experience of Christ — Fellowship with Him

556

1. Thy name is sweet as ointment poured forth;
 Bet - ter Thy love than wine, O draw Thou me!
 If we the foot - steps fol - low of the flock,
 En - tered Thy fel - low - ship of love we'll be.

2. He's my Beloved, I am His own love;
 He draweth me, pursue I after Him.
 Fragrant as myrrh, I'd hide Him in my heart;
 Beauteous as henna*, I'd be clothed with Him;
3. Bathe in His love, and of His fatness taste,
 Lie on His breast, His sweetness there enjoy;
 His love the banner, His affection shown
 Tenderly soothes my heart to purest joy.
4. Oh, my Beloved's mine, and I am His;
 I am a lily and my Shepherd He;
 May daybreak come, the shadows flee away,
 Him on the mountains as a hart I'd see.
5. Myrrh of the death with Him and frankincense,
 The resurrection, permeate my heart;
 North wind awake, and let the south wind blow,
 Make my heart's garden pleasure to His heart.
6. I'd be to Him a dove that's undefiled,
 As a pure lily in His presence be,
 His, wholly His, the joy of all His joys,
 He wholly mine, the Song of songs to me.
7. Fair as the moon, conformed to Him I'd be,
 Clear as the sun, unto His stature grown;
 For my Beloved, all to please His heart,
 For my Beloved, that His life be shown.
8. Thou art my life, and I Thine image real;
 Love in such union is as death most strong,
 Ne'er can it be destroyed or e'er replaced
 Till Thou on spices mountains come ere long.

Old World plant, prized for its fragrant yellow and white flowers. (Song of Sol. 1:14, A.S.V.)

第三篇

憑着羅馬八章裏生命之靈的律，
活在神聖三一的神聖分賜裏

詩歌：435

讀經：羅八 2, 10, 6, 11, 28 ~ 29, 十二 1 ~ 2

【週一】

壹 成爲得勝者的關鍵，乃是羅馬八章裏生命之靈的律；羅馬八章是爲着迫切尋求者的一章聖經—七 24 ~ 八 2, 28 ~ 29, 詩一〇五 4:

一 羅馬七章是『在肉體裏』的經歷；羅馬八章是『在靈裏』的經歷（這靈乃是神聖的靈住在我們的靈裏，二者調和成爲一靈）—4, 9 ~ 10, 16 節，林前六 17, 提後四 22。

二 享受羅馬八章生命之靈的律，將我們引進羅馬十二章基督身體的實際裏；當我們活在基督的身體裏並爲基督的身體而活，這律就在我們裏面運行—八 2, 28 ~ 29, 十二 1 ~ 2, 11, 腓一 19。

【週二】

貳 羅馬八章是全本聖經的焦點和宇宙的中心；因此，我們若經歷羅馬八章，我們就在宇宙的中心：

Message Three

Living in the Divine Dispensing of the Divine Trinity by the Law of the Spirit of Life in Romans 8

Hymns: 593

Scripture Reading: Rom. 8:2, 10, 6, 11, 28-29; 12:1-2

§ Day 1

I. The key to being an overcomer is the law of the Spirit of life in Romans 8, a chapter for desperate seekers—7:24--8:2, 28-29; Psa. 105:4:

A. Romans 7 is the experience of being “in the flesh”; Romans 8 is the experience of being “in the spirit” (the divine Spirit dwelling in our human spirit and these two mingled together to be one spirit)—vv. 4, 9-10, 16; 1 Cor. 6:17; 2 Tim. 4:22.

B. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.

§ Day 2

II. Romans 8 is the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe:

- 一 神在已過的永遠裏定意要進到祂所救贖的人裏面，使祂可以作他們的生命，使他們能成為祂團體的彰顯；這是神經綸的焦點—弗一 3～5。
- 二 人是神創造的中心，因為神的心意乃是要藉着人得着彰顯；惟有藉着神進到人裏面作人的生命和內容，使人與祂成為一，憑祂而活，甚至將祂活出，人纔能成為神的彰顯；神乃是如此從人裏面彰顯出來。
- 三 撒迦利亞十二章一節說，『鋪張諸天、建立地基、造人裏面之靈的耶和華說』：
 - 1 人的靈與天地並列，因為我們的靈是神渴慕居住的所在—弗二 22，參提後四 22。
 - 2 諸天是為着地，地是為着人，神給人造了靈，使人能接觸神，接受神，敬拜神，活神，為神完成神的定旨，並與神成為一。
- 四 宇宙的中心焦點就是這位經過過程的三一神已經進到我們裏面，如今住在我們裏面；這是最大的神蹟；宇宙中沒有甚麼別的事比這個更重要—賽六六 1～2，約十四 23，十五 4。
- 五 我們都該滿了喜樂，因為三一神如今住在我們裏面，與我們是一；祂是我們的生命和人位，正在使我們成為祂的家—弗三 14～17。
- 六 三一神已經經過成為肉體、釘死、復活並升天的過程，成了生命之靈的律，裝置在我們靈裏作為『科學的』律，就是自動的原則；這是在神經綸裏最大的發現，甚至是最大的恢復之一—羅八 2～3，10～11，34，16。

- A. In eternity past God purposed to enter into His redeemed people so that He could be their life and so that they could be His corporate expression; this is the focus of God's economy—Eph. 1:3-5.
- B. Man is the center of God's creation because God's intention is to be expressed through man; man can become God's expression only by God entering into man to be man's life and content and to make man one with Him so that man may live by Him and even live Him out; in this way God is expressed from within man.
- C. Zechariah 12:1 says, “Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him”:
 1. The spirit of man is ranked with the heavens and the earth because our spirit is the location where God desires to dwell—Eph. 2:22; cf. 2 Tim. 4:22.
 2. The heavens are for the earth, the earth is for man, and man was created by God with a spirit so that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God.
- D. The central focus in the universe is that the processed Triune God has come into us and now dwells in us; this is the greatest miracle; nothing else in the universe could be more important than this—Isa. 66:1-2; John 14:23; 15:4.
- E. We should all be full of joy since the Triune God is indwelling us and is one with us; He is our life and our person, and He is making us His home—Eph. 3:14-17.
- F. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a “scientific” law, an automatic principle; this is one of the biggest discoveries, even recoveries, in God's economy—Rom. 8:2-3, 10-11, 34, 16.

七 在羅馬八章二節、九至十一節，生命的靈、神的靈、基督的靈、基督自己、以及內住的靈，都是指賜生命的複合之靈—參出三十 22 ~ 25，腓一 19，林前十五 45 下：

- 1 在『神的靈』這辭裏，『靈』和『神』是同位語，指明那靈和神乃是一—羅八 9。
- 2 同樣的，八章中『基督的靈』、『那叫耶穌從死人中復活者的靈』、和『生命的靈』，指明那靈就是基督，是那使人復活者，也是生命；因此，那靈既然住在我們裏面，三一神的三者就都在我們裏面作生命—9, 11, 2節。
- 3 八章中的那靈是包羅萬有的靈，作三一神的終極完成，臨及並應用於我們。
- 4 三一神既是包羅萬有的靈在我們裏面，我們以祂為生命和人位，就可以經歷並享受祂；我們是三一神的容器—林後四 7。

【週三】

八 我們信入主而接受祂時，祂就作為生命之靈的律盡功用，將祂自己，就是神那神聖、非受造的生命（原文，zoe，奏厄），分賜到我們靈裏；我們都需要看見這大啟示，就是我們這人至少有一部分，我們的靈，是奏厄；我們將心思置於靈時，我們的心思，就是我們魂的代表，就成為奏厄；不僅如此，藉着生命之靈的律運行，奏厄就能分賜到我們必死的身體裏；這樣，我們全人三部分就成為奏厄人，使我們成為奏厄城，就是新耶路撒冷—啟二一 6，二二 1 ~ 2，14。

九 至終這生命要把我們豫備成為基督的新婦，使主得以回來，並將我們引進下一個時代；為這緣故，聖經和宇宙的中心焦點，是在羅馬八章裏。

G. The Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all refer to the compound Spirit who gives life—cf. Exo. 30:22-25; Phil. 1:19; 1 Cor. 15:45b:

1. In the expression the Spirit of God, the Spirit and God are in apposition, indicating that the Spirit and God are one—Rom. 8:9.
2. Similarly, the Spirit of Christ, the Spirit of the One who raised Jesus from the dead, and the Spirit of life in Romans 8 indicate that the Spirit is Christ, the resurrecting One, and life; therefore, since the Spirit indwells us, all three of the Triune God are in us as life—vv. 9, 11, 2.
3. The Spirit in Romans 8 is the all-inclusive Spirit as the ultimate consummation and the reaching, the application, of the Triune God to us.
4. The Triune God as the all-inclusive Spirit is within us for us to experience and enjoy by taking Him as our life and our person; we are the container of the Triune God—2 Cor. 4:7.

§ Day 3

H. When we received the Lord by believing into Him, He functioned as the law of the Spirit of life to dispense Himself as the divine, uncreated life of God (Gk. zoe) into our spirit; we all need to see the great revelation that at least one part of our being, our spirit, is zoe; when we set our mind on the spirit, our mind, which represents our soul, becomes zoe; also, zoe can be imparted through the operation of the law of the Spirit of life into our mortal bodies; in this way we become men of zoe in our entire tripartite being for us to become the city of zoe, the New Jerusalem—Rev. 21:6; 22:1-2, 14.

I. Ultimately, this life will prepare us to be the bride of Christ, which will cause the Lord to come back and usher us into the next age; for this reason the crucial focus of the Bible and the universe is in Romans 8.

參羅馬八章啓示，經過過程的三一神作為生命之靈的律，將神聖的生命賜給信徒，為着他們的生活；這是經歷神聖三一的神聖分賜—2, 10, 6, 11, 28 ~ 29 節：

一 安裝在我們靈裏之經過過程的三一神這賜生命的靈，可比作電；神在我們裏面這神聖之『電』的律的運行，需要我們的合作，藉着禱告『打開』這律的『開關』—西四 2，弗六 17 ~ 18，帖前五 17，參太二四 27（見註 1 末二句）。

二 當我們一直藉着禱告摸着主，並在我們的靈裏接觸祂，生命之靈的律就自動、自發、毫不費力的在我們裏面作工—來十一 1, 5 ~ 6，林後四 13，太八 3, 15, 九 20 ~ 21, 29, 十四 36, 十七 7, 二十 34, 約四 23 ~ 24, 腓二 12 ~ 13, 羅八 2, 4, 6, 13 ~ 16, 23, 帖前五 16 ~ 18。

三 禱告的意義是吸取神；我們接觸神多，吸取神就多；我們吸取神多，享受神作亮光和救恩也就加多—王下十九 30，賽三七 31，太六 6，詩一一九 15：

1 大衛在詩篇二十七篇一節說，『耶和華是我的亮光，是我的拯救；』大衛瞻仰神的榮美而接觸神並吸取神；（4；）因此，他裏面就蒙光照並得着拯救。

2 有一首詩歌說，『照我本相，』（詩歌七二四首，）意思是照着我們原本的樣子來到神面前，一點都不必改、不必動；我們乃是這樣接受基督，也該這樣在基督裏行事為人—西二 6 ~ 7。

3 禱告是照我本相到主面前；當我們到主面前，就要把裏面的光景都攤出來，甚至告訴主，我們甚麼都

III. Romans 8 reveals that the processed Triune God as the law of the Spirit of life gives the divine life to the believers for their living; this is the experience of the divine dispensing of the Divine Trinity—vv. 2, 10, 6, 11, 28-29:

A. The processed Triune God as the life-giving Spirit installed into our spirit may be likened to electricity; God's operation as the law of the divine "electricity" within us requires our cooperation to "switch on" this law by prayer—Col. 4:2; Eph. 6:17-18; 1 Thes. 5:17; cf. Matt. 24:27 (see the last two sentences of footnote 1).

B. While we remain in the touch with the Lord through prayer, staying in contact with Him in our spirit, the law of the Spirit of life works automatically, spontaneously, and effortlessly within us—Heb. 11:1, 5-6; 2 Cor. 4:13; Matt. 8:3, 15; 9:20-21, 29; 14:36; 17:7; 20:34; John 4:23-24; Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18.

C. The meaning of prayer is for us to absorb God; the more we contact God, the more we will absorb Him; and the more we absorb Him, the more we will enjoy Him as our light and our salvation—2 Kings 19:30; Isa. 37:31; Matt. 6:6; Psa. 119:15:

1. In Psalm 27:1 David says, "Jehovah is my light and my salvation"; he contacted and absorbed God by beholding Him as beauty (v. 4); thus, he was enlightened and received salvation within.

2. There is a hymn that says, "Just as I am" (Hymns, #1048); this means that we should come to God just as we are without trying to improve or change our condition; we received Christ in this way, and we should walk in Christ in this way—Col. 2:6-7a.

3. To pray is to come to the Lord just as we are; when we come to the Lord, we should lay our inner condition before Him and tell Him that we are short in

構不上；即使我們軟弱、糊塗、難過、沒有話說，也可以到神面前；無論我們裏面有甚麼光景，就把那種光景帶到神面前。

- 4 我們不該顧自己的光景，反而要藉着仰望神、瞻仰祂、讚美祂、感謝祂、敬拜祂並吸取祂，進到神的面前來接觸祂；這樣，我們就會享受神的豐富，飽嘗祂的甘甜，接受祂作亮光和力量，裏面平安、光明、剛強且有力；如此我們就學會這功課，就是在我們向聖徒供應話語時留在與神的聯結裏—彼前四 10～11，林後二 17，十三 3。

【週五】

四 禱告的意義也是要我們發表神；在詩篇二十七篇四節，大衛說他所渴望的不僅是瞻仰耶和華的榮美，更是要『在祂的殿裏求問』；求問乃是讓神在我們裏面說話，以致我們在禱告中向祂所說的話事實上就是神在我們裏面的說話，是神的發表：

- 1 真實的禱告乃是我們來到神面前，讓神在我們裏面說話，把神對我們所說的向祂發表回去—『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。』（8。）
- 2 當我們真正的摸着神、接觸神並吸取神時，祂就在我們裏面說話；然後我們就照着祂內裏的說話禱告；禱告就是進到神面前、遇着神、親近祂、和神有了交流並吸取祂，使祂能在我們裏面對我們說話；當我們用祂對我們所說的話向祂禱告時，我們的禱告就將神發表出來—約十五 7。
- 3 在我們禱告的第一面，我們進入與神的交通中，神就會把祂工作的負擔塗抹在我們裏面，把祂的心意啓示給我們；然後我們禱告的第二面是求問主，就着主的旨意和

every matter; even if we are weak, confused, sad, and speechless, we can still come to God; no matter what our inner condition is, we should bring it to God.

4. Instead of caring about our condition, we need to enter into God's presence to contact Him by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him; then we will enjoy God's riches, taste His sweetness, receive Him as light and power, and be inwardly peaceful, bright, strong, and empowered; we will then learn the lesson of staying connected to Him when we are ministering the word to the saints—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.

§ Day 5

D. The meaning of prayer is also for us to express God; in Psalm 27:4 David says that he desired not only to behold the beauty of Jehovah but also to “inquire in His temple”; to inquire is to let God speak within us so that the words spoken to Him in prayer are actually God's speaking within us, God's expressions:

1. Real prayer is our coming to God, letting God speak within us, and expressing to God what He has spoken back to Him: “When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek” (v. 8).
2. When we really touch, contact, and absorb God, He will speak within us; then we will pray according to His inner speaking; to pray is to go to God, meet Him, draw near to Him, commune with Him, and absorb Him so that He can speak to us inwardly; when we pray to Him with His words to us, our prayer expresses God—John 15:7.
3. During the first aspect of our prayer, we enter into fellowship with God, who then anoints us with His burden for the work and reveals His intention to us; the second aspect of our prayer is to then inquire of the Lord by petitioning

工作的負擔祈求主；這樣我們就與神配合，與神同工，完成禱告的目的—賽六二 6～7，四五 11，結二二 30，但九 2～4，撒十二 23，林前三 9，林後六 1 上。

4 求問的禱告最尊重神；大衛知道如何禱告，因為他常求問耶和華；（撒二二 10，二三 2，4，三十 8，撒下二 1，五 19，23；）神藉申言者拿單對大衛說話之後，大衛『坐在耶和華面前』（七 18，）並對主說，『照你所說的而行；』（25 下；）然後他告訴主，因為祂的說話，『僕人心中纔敢向你如此禱告。』（27。）

五 我們必須藉着與主交談，以維持我們與祂的交通，而與生命之靈的律，就是內住、安置好、自動、並在內裏運行的神合作—羅十 12～13，創十三 18，帖前五 17，弗六 17～18，腓四 5～7，12～13，詩六二 7～8。

【週六】

肆 當我們留意靈中內裏的感覺，我們裏面生命之靈的律就得以啓動；我們眾人都必須學習的基督徒生活祕訣見於羅馬八章六節，這節乃是聖經中關於我們對基督作生命之靈的律的屬靈經歷最重要的經節—『心思置於肉體，就是死；心思置於靈，乃是生命平安』：

一 心思置於肉體，意思乃是向着肉體，與肉體合作，與肉體站在一起；心思置於靈，意思乃是留意靈，向着靈，與靈合作，與靈站在一起，也就是專注於我們的靈—瑪二 15～16。

二 我們留意靈中內裏的感覺，跟隨生命平安的內裏感覺，就是尊重主為着祂獨一的行動作身體的頭；

Him concerning His will and His burden for the work; then we carry out the purpose of prayer by coordinating with God to be God's co-worker—Isa. 62:6-7; 45:11; Ezek. 22:30; Dan. 9:2-4; 1 Sam. 12:23; 1 Cor. 3:9; 2 Cor. 6:1a.

4. Inquiring prayers honor God; David knew how to pray because he often inquired of Jehovah (1 Sam. 22:10; 23:2, 4; 30:8; 2 Sam. 2:1; 5:19, 23); after God spoke to David through Nathan the prophet, David “sat before Jehovah” (7:18) and told the Lord, “Do as You have spoken” (v. 25b); he then told the Lord that, because of His speaking, “Your servant has found it in his heart to pray this prayer to You” (v. 27).

E. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by conversing with Him in order to maintain our fellowship with Him—Rom. 10:12-13; Gen. 13:18; 1 Thes. 5:17; Eph. 6:17-18; Phil. 4:5-7, 12-13; Psa. 62:7-8.

§ Day 6

IV. When we take heed to the inner sense of the spirit, the law of the Spirit of life is activated within us; the secret of our Christian life that we all must learn is found in Romans 8:6, which is the most important verse in the Bible related to our spiritual experience of Christ as the law of the Spirit of life—“the mind set on the flesh is death, but the mind set on the spirit is life and peace”:

A. To set the mind on the flesh means to take sides with the flesh, to cooperate with the flesh, and to stand with the flesh; to set the mind on the spirit is to take heed to the spirit, to take sides with the spirit, to cooperate with the spirit, and to stand with the spirit, that is, to pay attention to our spirit—Mal. 2:15-16.

B. When we take heed to the inner sense of the spirit, following the inner sense of life and peace, we are honoring the Lord as the Head of the

使徒保羅在他福音的事奉中，乃是基督的俘虜，不受外在環境所支配，乃受他是否有『靈裏的平安』所支配；（林後二 13；）他的靈是他裏面最首要的部分，並且他是由他那調和的靈所管理、支配、引導、推動並帶領。（林前二 15，羅八 16，林前六 17，林後二 12～14，七 5～6。）

伍 至終，我們藉着享受生命之靈內住並自動的律，活在神聖三一的神聖分賜裏，乃是在基督的身體裏，並為着基督的身體，這享受有一個目標，就是使我們在生命、性情和彰顯上，但不在神格上，成為神，以達成祂永遠經綸的目標—新耶路撒冷—羅八 2，28～29，十二 1～2，十一 36，十六 27，腓一 19，參加一 15～16，二 20，四 19，26～28，31。

Body for His unique move; in his gospel service the apostle Paul was a captive of Christ, who was not governed by his outward environment but by whether or not he had the “rest in my spirit” (2 Cor. 2:13); his spirit was the most preeminent part of his being, and he was dominated, governed, directed, moved, and led by his mingled spirit (1 Cor. 2:15; Rom. 8:16; 1 Cor. 6:17; 2 Cor. 2:12-14; 7:5-6).

V. Ultimately, our living in the divine dispensing of the Divine Trinity by the enjoyment of the indwelling and automatic law of the Spirit of life is in the Body of Christ and for the Body of Christ with the goal of making us God in life, nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem—Rom. 8:2, 28-29; 12:1-2; 11:36; 16:27; Phil. 1:19; cf. Gal. 1:15-16; 2:20; 4:19, 26-28, 31.

第三週■週一

晨興餽養

羅七 24 ~ 25 『我是個苦惱的人！誰要救我脫離那屬這死的身體？感謝神，藉着我們的主耶穌基督！這樣看來，我自己用心思服事神的律，卻用肉體服事罪的律。』

八 2 『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

9 『但神的靈若住在你們裏面，你們就不在肉體裏，乃在靈裏了…。』

在羅馬五章我們在亞當裏，在羅馬六章我們在基督裏，在羅馬七章我們在肉體裏，在羅馬八章我們在靈裏。我們若在肉體裏，就經歷亞當，我們若在靈裏，就經歷基督。五章的亞當惟有在七章的肉體裏纔能經歷；六章的基督惟有在八章的靈裏纔能經歷。…纔生的嬰孩當然在亞當裏；但在小孩子身上，你看不見在亞當裏的經歷。然而，我們越年長，就越有在肉體裏的經歷。…我們在亞當裏所有的，藉着在肉體裏就得以經歷。…同樣的原則，在基督裏的事實，惟有藉着在靈裏纔能經歷。我們照着靈而行，就經歷基督一切的豐富。基督的豐富遠勝於亞當的豐富。但要經歷基督的豐富，我們就必須照着靈而行。（羅馬書生命讀經，四六四至四六五頁。）

信息選讀

羅馬八章不是要激動人，也不是要把一些退後冷淡的人帶回到主面前；這一章乃是為着一班迫切要得着釋放的人，我們可以從七章的最後一段話中看出來。保羅呼叫：『我是個苦惱的人！誰要救我脫離那屬這死的身體？』保羅是迫切的，他一直在拚命尋求。他心中別無

WEEK 3 — DAY 1

Morning Nourishment

Rom. 7:24-25 Wretched man that I am! Who will deliver me from the body of this death? Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you....

In Romans 5 we are in Adam, in Romans 6 we are in Christ, in Romans 7 we are in the flesh, and in Romans 8 we are in the spirit. If we are in the flesh, we experience Adam, and if we are in the spirit, we experience Christ. The Adam in chapter 5 can be experienced only in the flesh in chapter 7, and the Christ in chapter 6 can be experienced only in the spirit in chapter 8... A newborn child certainly is in Adam. But with that little child you do not see the experience of being in Adam. However, the older we are, the more we have the experience of being in the flesh... What we have in Adam is experienced by being in the flesh. In the same principle, the fact of being in Christ can be experienced only by being in the spirit. When we walk according to the spirit, we experience all the riches of Christ. The riches of Christ are far greater than those of Adam. But to experience them we must walk according to the spirit. (Life-study of Romans, p. 396)

Today's Reading

Romans 8 is not trying to stir people up. Nor is it trying to bring some backsliders back to the Lord. This chapter is for those who are desperate to be freed. We can see this by the last part of chapter 7. Paul cries, "Wretched man that I am! Who will deliver me from the body of this death?" Paul is desperate; he is seeking to the uttermost. He has nothing else in his heart,

所求，只盼望得着這樣的自由。…他發現他所試的辦法都不靈。立志為善由得他，行出來卻由不得他，因此他成爲一個迫切的人。八章正是爲這種人寫的。它不是爲着一章中的人，也不是爲着二章中的人，而是爲着七章末了、八章開頭的人。迫切呼求之後，回答就來了：『如此，現今那些在基督耶穌裏的，就沒有定罪了。』（八1。）然後又說出如今在基督耶穌裏爲甚麼就沒有定罪的原因：『因爲生命之靈的律，在基督耶穌裏已經釋放了我。』（2。）爲甚麼如今那些在基督裏的就沒有定罪了？因爲生命之靈的律已經安裝到保羅裏面了。

我再說，羅馬八章不是要激動人，也不是要把人帶回。凡是配得過這一章的人都應當是迫切的人；他們得救以後追求主，在追求的途中失敗了，就非常的迫切。…你要作一個迫切的人。本章聖經不是要因着你對主無心而把你激動起來，…本章使你清楚的看見你裏面有甚麼。因着你這樣追求，因着你非常的迫切，你就需要這種看見。你不需要一個『方法』，你需要看見。你需要看見在你身上所已經作成的是甚麼，安裝到你裏面的是甚麼。你需要看見你已經有了甚麼。你不需要指示，但你需要看見你所有的到底是甚麼。

我們必須有一個清楚的景象，看見今天神就是在我們裏面的這個律。這樣的一位神作爲律並不是憑着活動在我們裏面並爲着我們運行，…今天祂乃是經過過程的神，對你來說祂是個律。你有沒有專特的禱告，感謝祂如今對你是個律？…恐怕我們的禱告還是老樣子，求主幫助我們的軟弱；我們還是祈求主幫助我們不發脾氣。…『電』已經安裝進來了，所以不必跪下來祈求『電廠』爲我們作甚麼。…你是否真領悟神成了生命之靈的律已經安裝到你裏面？…祂在我們裏面運行，乃是憑着律而不是憑着活動，我們只需與祂合作就穀了。（李常受文集一九八〇年第一冊，四八八至四八九、四九二至四九三頁。）

參讀：成全訓練，第二十九至四十章；羅馬書生命讀經，第十三至十六、三十五至三十九、六十二、六十七篇。

except such a freedom...He found out that all the ways he tried did not work. To will to do good was present with him, but to do it was not. He was a desperate person. Romans 8 is for such a person. It is not for the one in chapter 1, nor for the one in chapter 2, but it is for the one at the end of chapter 7 and the beginning of chapter 8. After such a desperate cry the answer came: "There is now then no condemnation to those who are in Christ Jesus." It then gives the reason why there is now no condemnation in Christ Jesus: "For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death." Why was there now no condemnation in Christ? Because the law of the Spirit of life had been installed into Paul.

Again I say, in chapter 8 of Romans there is no stirring up and no bringing back. All those who are qualified for this chapter must be the ones who are desperate. After being saved, after seeking the Lord, and after being defeated along the seeking way, they are desperate...You must be a desperate one. This chapter does not try to stir you up because you do not have a heart toward the Lord...This chapter gives you a clear view of what you have within you. Because you are so seeking, because you are so desperate, you need such a view. You do not need a "way"; you need a view. You need to see what has been done with you, what has been installed into you. You need to see what you have already. You do not need just a kind of instruction, but you need a view to see what you have.

We must have a clear view that... God today is this law within us. Such a God as a law does not work in us and for us by activities... Today He is the processed God as a law to you. Have you ever had a specific prayer to thank Him that He is now the law to you?... I am afraid we still pray in the old way, asking the Lord for His help in our weakness. We still ask the Lord to help us not to lose our temper...The "electricity" has been installed, so there is no need to kneel down and pray to the "power plant" to do something for us... Do you really realize that God has been installed into you as the law of the Spirit of life?... He is working within us by a law, not by activity. What we need to do is to cooperate with Him. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 361-362, 364)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," chs. 29-40; Life-study of Romans, msgs. 13-16, 35-39, 62, 67

第三週■週二

晨興餽養

羅八9『但神的靈若住在你們裏面，你們就不在肉體裏，乃在靈裏了；然而人若沒有基督的靈，就不是屬基督的。』

11『然而那叫耶穌從死人中復活者的靈，若住在你們裏面…。』

羅馬八章可視為聖經的焦點和宇宙的中心。神在宇宙中的心意是要將祂自己作到祂所揀選的人裏面。祂創造宇宙是為着這定旨。羅馬八章，特別是一至十七節，不是由道理教訓、勸勉、勸戒或教導寫成的。反之，使徒保羅是照着啓示和經歷寫這段話。（李常受文集一九八二年第一冊，九九頁。）

信息選讀

羅馬八章指明，三一神立了祂永遠的定旨以後，就完成並成就所需要的一切以完成這定旨。首先，祂完成創造，產生萬有，使祂能得着蒙祂揀選的人。至終，祂成為肉體，使祂能進入祂所創造並揀選的人裏面。然後祂經過人性生活，為要經歷人生苦難。之後，祂被釘十字架以完成包羅萬有的死，在祂的死裏除去我們的罪，了結舊造，並釋放神聖的生命。祂進入並經過死，從死裏出來，並進入復活。

祂成為肉體，穿上物質的身體以完成救贖。…在祂救贖的死並分賜生命的復活之後，基督成了那靈以賜人生命。（林前十五45下。）…神取了兩種形狀—第一，肉體的形狀以完成救贖；第二，那靈的形狀以分賜生命。

WEEK 3 — DAY 2

Morning Nourishment

Rom. 8:9 But you are not in the flesh, but 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.

11 And if the Spirit of the One who raised Jesus from the dead dwells in you...

Romans 8 may be considered the focus of the Bible and the center of the universe. God's intention in the universe is to work Himself into His chosen people. He created the universe for this purpose. Romans 8, especially verses 1 through 17, is not composed with doctrinal teaching, exhortation, admonition, or instruction. Instead, the apostle Paul wrote this portion according to revelation and experience. (CWWL, 1982, vol. 1, p. 83)

Today's Reading

Romans 8 indicates that after the Triune God formed His eternal purpose, He accomplished and achieved everything necessary to fulfill this purpose. First, He accomplished creation, bringing all things into being so that He could have a chosen people. Eventually, He accomplished incarnation so that He could enter into His created and chosen people. Then He passed through human living in order to experience the sufferings of human life. Afterward, He was crucified in order to accomplish an all-inclusive death, in which He took away our sins, terminated the old creation, and released the divine life. He entered into and passed through death, came out of death, and entered into resurrection.

In incarnation He became flesh, taking on a physical body for the accomplishment of redemption... After His redeeming death and life-imparting resurrection, Christ became the Spirit for giving life (1 Cor. 15:45b)...God took two forms—first, the form of the flesh for the accomplishment of redemption, and second, the form of the Spirit for life imparting.

基督復活以後進而升天，在升天裏作為人被立為萬有的主，得着萬有之上的元首身分、得榮耀、被加冠並登寶座。不但如此，祂得着至高的名和頭銜。這位經過過程的神完成、得着、並達到為着祂的定旨所需要的一切。作為這樣的一位，祂現今在復活和升天裏乃是賜生命的靈，為要臨及我們，進入我們裏面，住在我們裏面，並與我們成為一。

在羅馬書裏我們看見得完成的神，祂已完全經過過程。祂已經過一切的手續，完成為着祂的經綸所需要的一切，包括成為人，並成為賜生命的靈。…羅馬八章向我們陳明經過過程而完成的神。

在八章三一神成了那靈。在九節祂稱為神的靈和基督的靈，在十一節祂稱為那叫耶穌從死人中復活者的靈。因此，那靈包括父神、基督（就是子神）、以及靈神。祂是三一神的三一靈。

三一神以那靈的形態臨及我們。那靈作為三一神的應用和臨及，乃是三一神的終極完成。在八章有可應用和臨及人的三一神，祂終極完成並經過過程成為那靈。這一位渴望住在我們裏面，意思就是祂在等候、期待並運行，以佔有並完全據有我們整個裏面的人。

我們有（一個）…律在我們裏面運行。這律是生命之靈的律，就是內住之三一神的豐富。…享受這一切豐富的路就是簡單的照着靈而行。（4。）…我們也需要思念那靈的事，並將心思置於靈。（5～6。）那靈的事就是關於基督的事。心思不置於基督的事以外的事，就是我們裏面的人完全被基督佔有。（李常受文集一九八二年第一冊，九九至一〇二頁。）

參讀：李常受文集一九八二年第一冊，九九至一〇九、三一一至三二三、三三五至三三七頁；一九九〇年秋全時間訓練信息合輯，第五篇。

After His resurrection Christ entered into ascension, where as a man, He was made the Lord of all, given the headship over all things, glorified, crowned, and enthroned. Moreover, He received the highest name and title. This is the processed God who has accomplished, obtained, and attained everything necessary for His purpose. As such a One, He is now in resurrection and ascension as the life-giving Spirit in order to reach us, enter into us, indwell us, and become one with us.

In Romans we see a completed God who has been fully processed. He has gone through all the procedures to accomplish everything that is needed for His economy, including becoming a man and becoming the life-giving Spirit... Romans 8 presents to us a processed, completed God.

In Romans 8 the Triune God has become the Spirit. In verse 9 He is called the Spirit of God and the Spirit of Christ, and in verse 11 He is called the Spirit of the One who raised Jesus from the dead. Thus, the Spirit includes God the Father; Christ, who is God the Son; and God the Spirit. He is the triune Spirit of the Triune God.

The Triune God reaches us in the form of the Spirit. As the application and reaching of the Triune God, the Spirit is the ultimate consummation of the Triune God. In Romans 8 we have an applicable and reaching Triune God, who is consummated and processed as the Spirit. This One desires to indwell us, which means that He is waiting, expecting, and working to occupy and take full possession of our entire inner being.

We have a... law operating within us. It is the law of the Spirit of life, which is the riches of the indwelling Triune God. The way to enjoy all these riches is simply to walk according to the spirit (v. 4). We also need to mind the things of the Spirit and set our mind on the spirit (vv. 5-6). The things of the Spirit are the things concerning Christ. To set our mind on nothing other than the things of Christ is for our entire inner being to be fully occupied by Christ. (CWWL, 1982, vol. 1, pp. 83-85)

Further Reading: CWWL, 1982, vol. 1, pp. 83-86, 267-273, 277-288; CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 5

第三週■週三

晨興餽養

羅八 10 ~ 11 『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。…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。』

（羅馬八章二節）裏的『律』不是指摩西的律法或某一特殊的命令。…保羅對於生命之靈的律的功能，有科學的領會。就像地心引力的定律使物體掉回地上，又像消化的律管理所喫食物的消化；照樣，分賜到我們裏面的神聖生命也有一個律。這就是說，神聖的分賜是憑着自動作用的原理，自然的運行。藉着這律的運行，神聖生命的素質、元素和豐富，就一直分賜到我們全人裏面。…我們裏面有這樣一個奇妙的律。現在重要的是，我們不要打岔這神聖之律的運行。這神聖的律在我們裏面運行，我們就會得着神聖三一的神聖分賜。（李常受文集一九八三年第二冊，四六九至四七〇頁。）

信息選讀

我們本以為（保羅在羅馬八章十節）會說，靈是活的；然而他卻說，靈是生命，是『奏厄』（希臘文，zoe）。我們呼求主耶穌的名，這奏厄就進到我們的靈裏，使我們的靈成為奏厄。如今不僅三一神是生命，我們的靈也是生命。…我們若看見這個，就有膽量對全宇宙，特別是對撒但宣告：我們的靈是生命。我們宣告說，我們這人至少有一部分，我們的靈，是奏厄。哦，我們何等需要這個啓示！

當你受試探要發脾氣的時候，不要壓抑你的脾氣，只要宣告說，『我的靈是奏厄！』照樣，當你

WEEK 3 — DAY 3

Morning Nourishment

Rom. 8:10-11 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness...He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

In Romans 8:2 law does not refer to the Mosaic law or to a particular commandment... Paul had a scientific understanding of the function of the law of the Spirit of life. Just as the law of gravity causes objects to fall back to earth, and just as the law of digestion regulates the digestion of the food we eat, so with the divine life dispensed into us there is a law. This means that the divine dispensing works spontaneously by law, by a principle that functions automatically. Through the working of this law, the essence, the element, and the riches of the divine life are being dispensed into our being. We have such a marvelous law within us! Now it is important that we do not interrupt the working of this divine law. As this divine law operates within us, we will have the divine dispensing of the Divine Trinity. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 352-353)

Today's Reading

We would expect [Paul] to say [in Romans 8:10] that the spirit is living. Instead, he says that the spirit is life, or zoe [Gk.]. When we call on the name of the Lord Jesus, this zoe gets into our spirit and causes our spirit to become zoe. Now not only the Triune God is life, but our spirit is also life. If we see this, we shall have the boldness to declare to the whole universe and especially to Satan that our spirit is life. We shall proclaim that at least one part of our being, our spirit, is zoe. Oh, how we all need this revelation!

When you are tempted to lose your temper, do not suppress your anger. Instead, simply declare, "My spirit is zoe!" Likewise, if your wife

的妻子或丈夫為難你的時候，不要爭辯，只要告訴對方說，你的靈是奏厄。我們這麼說，就能駁抵撒但的試探。讚美主，我們的靈乃是奏厄！

我們來看六節：『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』這裏我們看見，我們的心思也能是奏厄。當我們將心思置於靈時，我們的心思（代表我們的魂）也就成為奏厄。…這就是神聖的生命分賜到我們的魂裏。

我們在日常生活中，需要操練將我們的心思轉向靈。你要說閒話麼？將心思轉向靈。你受試探要發脾氣麼？將心思轉向靈。要丟棄道德、宗教的教訓，回到神活的話上；這話啓示我們，三一神的生命分賜到我們的靈裏，使我們的靈成為生命；又啓示我們，心思置於靈，乃是生命。

十一節更多啓示出神的分賜。…這節經文啓示奏厄還能藉着那靈，分賜到我們必死的身體裏。因此，不僅我們的靈和我們的心思是奏厄，甚至我們的身體也都滿了奏厄。

我們都需要看見這異象，就是三一神的生命分賜到我們這人的三部分裏面。…我們需要對主說，『主，我感謝你。自從你進到我裏面，我的靈就成為生命。現今我若將心思置於靈，我的心思就也是生命。主阿，我何等讚美你！藉着你內住的靈，你的奏厄生命甚至能分賜到我必死的身體裏。主，為着這事，我敬拜你。』…我們的神乃是三一神，祂經過了成為肉體、釘十字架、復活和升天的過程。如今祂是那包羅萬有的靈，成了神聖的奏厄，給我們有分、經歷並享受。首先，祂將自己分賜到我們的靈裏，到我們全人的中心裏。從中心，祂就擴展到我們的心思裏，用奏厄浸透我們的心思。然後，祂還擴展到我們必死的身體裏，使我們全人成為奏厄。這樣，我們就成為『奏厄人』。（羅馬書生命讀經，七六八至七七三頁。）

參讀：神聖三一的神聖分賜，第二十一至二十四章；關於神聖分賜更深的研讀，第一、三至七篇。

or husband gives you a difficult time, do not argue, but tell the one troubling you that your spirit is zoe. Saying this enables us to resist Satan's temptations. Praise the Lord, our spirit is zoe!

Consider verse 6: "For the mind set on the flesh is death, but the mind set on the spirit is life and peace." Here we see that our mind can also be zoe. When we set our mind on the spirit, our mind, which represents our soul, becomes zoe...This is the dispensing of the divine life into our soul.

In our daily living, we need to practice turning our mind to the spirit. Are you about to gossip? Turn your mind to the spirit. Are you tempted to lose your temper? Turn your mind to the spirit. Drop the ethical and religious teachings and come back to God's living Word, which reveals that the life of the Triune God is dispensed into our spirit to make our spirit life and also reveals that the mind set on the spirit is life.

Verse 11 reveals even more of God's dispensing...This verse reveals that zoe can be imparted through the Spirit into our mortal bodies. Therefore, not only are both our spirit and our mind zoe, but even our body can be full of zoe.

We all need to see the vision of the dispensing of the life of the Triune God into the three parts of our being...We need to say to the Lord, "Lord, I thank You. Since You came into me, my spirit has become life. Now if I set my mind on my spirit, my mind also will be life. O Lord, how I praise You! Through Your indwelling Spirit, Your zoe life can be dispensed even into my mortal body. Lord, I worship You for this." Our God is the Triune God who has passed through incarnation, crucifixion, resurrection, and ascension. Now He is the all-inclusive Spirit to be the divine zoe for our participation, experience, and enjoyment. First, He dispenses Himself into our spirit, the center of our being. From the center, He spreads into our mind and saturates it with zoe. Then He expands into our mortal body and thereby makes our whole being zoe. In this way, we become men of zoe. (Life-study of Romans, pp. 649-653)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 21-24; CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," chs. 1, 3-7

第三週■週四

晨興餽養

羅八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

西四 2『你們要堅定持續的禱告，在此做醒感恩。』

詩二七 1『耶和華是我的亮光，是我的拯救；我還怕誰呢？…』

我們可以享受奇妙的生命之靈的律，這律就是三一神，祂已經經過過程，分賜到我們裏面，並且現今就住在我們裏面。…與這個律合作的路，乃是在靈裏生活行動，簡簡單單的在靈裏。…在靈裏就是打開神聖電力的開關。我們留在靈裏，開關就一直開着。…這就是與經過過程的三一神—在我們裏面運行的律—合作的路。（羅馬書生命讀經，八三二頁。）

信息選讀

禱告的意義，第一是吸取神，就是叫人得着神。神是一個實際，也可說是一個實體，人不僅能接觸祂，還能得着祂。…禱告就是接觸神，在接觸裏吸取神。…我們對神救恩的享用，可說完全根據我們對神的吸取。…〔詩篇二十七篇一節〕不是說神光照我，乃是說神就是我的亮光；不是說神拯救我，乃是說神就是我的拯救。這兩種說法，非常不同。神光照我，拯救我，乃是神為我作事；但神是我的亮光，是我的拯救，乃是神自己就是那件事。…我沒有神，就沒有亮光，沒有拯救。…大衛從他的經歷中，有了啓示，認識神是他的亮光，是他的拯救，所以他求一件事：『就是一生一世住在耶和華的殿中，瞻仰祂的榮美。』（詩二七 4。）…他巴不得能

WEEK 3 — DAY 4

Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

Psa. 27:1 Jehovah is my light and my salvation; whom shall I fear?...

We may enjoy the wonderful law of the Spirit of life, the very law who is the Triune God who has been processed and dispensed into us and who now dwells in us... The way to cooperate with this law is to walk in the spirit and simply be in spirit. To be in the spirit is to have the divine electricity turned on. By staying in the spirit we keep the switch on... This is the way to cooperate with the processed Triune God who is the law operating in us. (Life-study of Romans, p. 701)

Today's Reading

Prayer is to absorb God; prayer causes man to obtain God. God is reality; hence, He is contactable and obtainable...Prayer is to contact God and obtain Him. Our enjoyment of God's salvation depends on our absorbing God... [Psalm 27:1] does not say that God shines on us but that He is our light, nor does it say that God saves us but that He is our salvation. There are two different statements here. By shining on us and saving us, God is accomplishing something for us. But by being our light and our salvation, God Himself is what we need...Without God we have neither light nor salvation. David received revelation from his experience to see that God was his light and his salvation. Based on this he said, "One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah" (v. 4). David was eager to contact and absorb God daily and

天天時時都接觸神，吸取神。他的瞻仰，說出他怎樣接觸神，怎樣把神吸取到他裏面。他一接觸神，裏面就明亮；他一吸取神，裏面就有拯救。他乃是藉着瞻仰神而得着神，…作他的亮光，作他的拯救。

我們到神面前，…在那裏歎息，仰望神，皺皺眉，承認自己真不行，真軟弱，爬不起來，不像樣，裏面實在乾渴，傳福音沒有話，碰到弟兄姊妹也不喜歡交通。…無論我們裏面有甚麼光景，就把那種光景帶到神面前。有一首詩歌說，『照我本相，』（詩歌七二四首，）意思是照着我們原本的樣子來到神面前，一點都不必改、不必動。我們該抱着這個態度到神面前，只要照着我們的本相到神面前。…禱告是照我本相，越原樣越好，一點都不必改，不必等，更不必準備；即使你軟弱、糊塗、難過、沒有話說，也可以到神面前。

一個信徒總應該學習每天用相當的時間在神面前，或是半小時，最好一小時。不要定規矩，定規矩沒有用。…每天都得花點時間在神面前。…若是每一天，你都能這樣朝見神，接觸神，等候神，停留在神面前，瞻仰祂，吸取祂，你就必因神而大有改變。你不必向神求許多事，不必要能力，要剛強，要得勝，要熱心，要起來，你只要裏面天天碰着神，摸着神，過一段時間，你會看見，神在你裏面就是你的一切。…你需要光，祂就是亮光；你需要能力，祂就是能力；…你需要甚麼，祂就是甚麼。

我們在禱告中，應當多多瞻仰神的榮臉，停留在祂的面光中，對祂有敬拜和讚美，也有感謝和默念。要思想祂的作為、祂的自己，不要看我們的光景，也不要看四圍的情形。這樣仰望神，等候神，默念神，就能把神吸取到我們裏面。（李常受文集一九五六年第三冊，二九五至三〇〇、三〇二至三〇三頁。）

參讀：禱告的意義與目的，第一至四章；歌羅西書生命讀經，第四十四、五十二至五十三、五十六至五十七篇。

hourly. David contacted and absorbed God by beholding Him. When he contacted God, he was enlightened within, and when he absorbed God, he received salvation within. David obtained God as his light and salvation by beholding God.

While we look to God, we may sigh and confess that we are incompetent, weak, unable to rise, unpresentable, and thirsty and that we lack words for the gospel and are not inclined to fellowship with the saints... No matter what our inner condition is, we should bring it to God. There is a hymn that says, "Just as I am" (Hymns, #1048)... We should come to God just as we are without trying to improve or change our condition. Our attitude when we come to God should be to come just as we are. To pray is to come to God just as we are. The closer we are to our true condition, the better. We do not need to wait for anything, change anything, or prepare anything. Even if we are weak, confused, sad, and speechless, we can still come to God.

A believer needs to learn to spend a considerable amount of time in God's presence daily. It is preferable to spend half an hour to one hour, although we should not make rules, because rule-making is futile... We have to spend time daily in God's presence. If we would contact God, wait on Him, linger in His presence, behold Him, and absorb Him daily, He will cause our condition to change. We do not need to ask Him for many things, such as power, strength, victory, zeal, or the ability to rise up. We only need to touch Him every day, and after some time He will become our everything... If we need light, He will be our light. If we need power, He will be our power... He is whatever we need.

When we pray, we should behold His glorious face and linger in His presence to worship, praise, give thanks to Him, and muse upon Him. We should think of His works and His person and not look at our condition or our environment. By looking to God, waiting on Him, and musing upon Him, we can absorb Him into us. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 222-227)

Further Reading: CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," chs. 1-4; Life-study of Colossians, msg. 44, 52-53, 56-57

第三週■週五

晨興餽養

詩二七4『有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。』

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。』

禱告的意義，第一是吸取神，第二是發表神；二者是相聯的。發表神，意思就是讓神說話，讓神發表出來。禱告並不是我們說話，發表我們自己，乃是讓神說話，發表祂自己。

創世記十八章記載亞伯拉罕為羅得的禱告，附帶也為所多瑪禱告。（23～33。）但是那一章末了卻說，『耶和華與亞伯拉罕說完了話…。』（33。）雖然是亞伯拉罕在禱告，但說話的卻是耶和華，是耶和華說完了祂的話，發表了祂的心意。…真正的禱告乃是人到神面前，不自己說話，而讓神說話；不發表自己，而讓神發表。（李常受文集一九五六年第三冊，三〇四至三〇五頁。）

信息選讀

神在我們裏面講話了，我們把祂在裏面講的，再對祂講，這就是禱告。詩篇二十七篇八節所說的就是這原則。…所以禱告時，外面的話，乃是發表裏面的話。…禱告不是你說話求甚麼，乃是你發表神在你裏面所說的；所以，你的禱告就成了神的發表。…〔例如，〕當我們聽見召會需要為某次特別聚會禱告，或為召會的復興而禱告，正當我們跪下來要開始禱告時，覺得裏面有從主來的話，把我們裏面的光景，以及我們在主面前的情形，都說了出

WEEK 3 — DAY 5

Morning Nourishment

Psa. 27:4 One thing I have asked from Jehovah; that do I seek: To dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

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

The first meaning of prayer is to absorb God, and the second meaning is to express God. These meanings are related. To express God means to let Him speak, that is, to let God be expressed. Prayer is not our speaking or expressing ourselves.

In Genesis 18 Abraham prayed for Lot and also for Sodom (vv. 23-33). However, the end of that chapter says, “Jehovah went away as soon as He had finished speaking with Abraham” (v. 33). Although it was Abraham who prayed, it was Jehovah who spoke. It was Jehovah who finished speaking and who expressed His intention. Real prayer is our coming to God and letting God speak and express Himself instead of speaking our own words and expressing ourselves. (CWWL, 1956, vol. 3, “The Meaning and Purpose of Prayer,” pp. 227-228)

Today's Reading

God speaks within us, and to pray is to repeat what He has spoken back to Him. This is the principle of Psalm 27:8...Therefore, the words we utter in prayer are an expression of the speaking within us... Prayer is not our asking for something through speaking; it is our expressing what God has spoken within us. Hence, our prayer becomes God's expression. For example, we hear that the church needs to pray for a certain special meeting or for the revival of the church. Just as we begin to pray, we sense a word from the Lord telling us something concerning our inner condition

來。這時候，我們就該停止所有想要禱告的項目，不要顧召會復興，也不要管特別聚會或其他的事，只該跟着裏面的感覺。…我們裏面若感覺主責備說，『你這個人滿了血氣。』我們就應該說，『主阿，我是一個滿了血氣的人。』

有時候我們是讓神有發表，也把我們裏面的感覺禱告出來了；但只有一部分是裏面的發表，另外又加上許多出乎我們自己的求告。這就是我們受試探，想要向神求討。…有時候，我們根本沒有摸着裏面的意思，反倒完全照着我們頭腦所想的禱告，求神作這、作那。這種禱告百分之百會落空。

（在詩篇二十七篇四節，）大衛不是說『求告』，也不是說『求討』，乃是說『求問』。求問，就是來問神。亞伯拉罕在創世記十八章的禱告，就是很好的求問。當神告訴他，要審判罪惡的所多瑪城時，亞伯拉罕對神說，『你真的要將義人與惡人一併剿滅麼？假若那城裏有五十個義人，你還剿滅麼？』（23～24。）如果是我們禱告，我們要說，『神阿，你一定要救所多瑪，城中既有五十個義人，你就要救他們。』但亞伯拉罕不是這樣禱告，他是求問神，若有五十個義人，神要如何作；若有四十五個義人，神要如何作；神一一告訴了他。至終問到十個人，神告訴亞伯拉罕：『為這十個的緣故，我也不毀滅那城。』（28～32。）亞伯拉罕到此就明白神的心意了。

最好的禱告，最有價值的禱告，不是人說話，乃是神說話。…求告是把人的告訴神；求討是把神的討來。但最好的禱告，乃是求問。求問是人讓神說話，而人所說出來的話，都是神在人裏面說的，都是神的發表。…禱告的意義就是吸取神並發表神。每一次的禱告都該碰着神，都該讓神經過而得着發表。（李常受文集一九五六年第三冊，三〇五至三〇七頁。）

參讀：在神聖三一裏並同神聖三一活着，第十章；神聖奧祕的範圍，第一章。

and our situation. We should stop praying and forget about the revival of the church or the special meeting and follow the inner sense...If we sense the Lord's rebuke, saying, "You are full of the flesh," we should say, "Lord, I am full of the flesh."

There are times when we let God speak, and we pray forth our inner sense. However, only a portion of our prayer is according to the inner expression, because we add many of our own cries. This is our being tempted to beseech God for something... Sometimes instead of touching the inner sense, we ask God to do things according to what we think. Such prayers are vain.

[In Psalm 27:4] David did not say "cry out" or "beseech" but "inquire." To inquire is to ask God. Abraham's prayer in Genesis 18 is a good example of inquiring. When God told Abraham that He would judge the sinful city of Sodom, Abraham said, "Will You indeed destroy the righteous with the wicked? Suppose there are fifty righteous within the city; will You indeed destroy... it?" (vv. 23-24). We would have said, "God, You must save Sodom. There are fifty righteous men in that city; hence, You must save them." Abraham did not pray in this way; rather, he inquired about what God would do if there were fifty righteous men in the city, and what He would do if forty-five were righteous, and God told Abraham what He would do. When Abraham inquired about ten righteous men, God said, "I will not destroy it, because of the ten" (vv. 28-32). By this, Abraham understood God's intention.

The best and most valuable prayer is not one in which we speak but one in which God speaks... To cry out is to tell God the things of man, but to beseech is to beg for the things of God. The best prayer is to inquire. To inquire is to let God speak so that the words spoken are God's speaking within man, God's expressions. In conclusion, to pray means to absorb God and to express Him. Every prayer should touch God and let Him pass through us and be expressed. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 228-230)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 10; CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 1

第三週■週六

晨興餽養

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

瑪二 15『然而神豈不是使二人成爲一麼？…所以當留意你們的靈，誰也不可以詭詐待自己幼年所娶的妻子。』

撒但住在我們身體的肢體裏，但神在我們靈裏。這把我們帶到羅馬八章六節，其中包含一個真正的祕訣。這裏有三樣東西：心思、肉體和靈。

如今我們的經歷就在於我們將自己，也就是將我們的心思置於誰或置於甚麼。我們若將心思置於肉體，也就是置於撒但，結果就是死。亞當就這麼作了，他喫了知識樹的果子，得着同樣的結果，就是死。但我們若將心思置於作爲生命的神，結果就是生命平安。今天我們基督徒不需要努力勝過肉體，也不需要努力擊敗罪的律，我們作不到。我們只需要與那靈站在一邊，並且倚靠祂。我們所需要的是靈裏的拯救。我們必須與靈站在一起，將我們的心思置於靈，並且倚靠主。這樣我們就必蒙拯救。（李常受文集一九六四年第二冊，三〇六頁。）

信息選讀

這是我們都必須學習的祕訣。我已往作基督徒多年，我相信我們需要這個教訓勝過其他一切的教訓。當然，關於主自己的教訓，就如主的身位、主的所是、以及主爲我們所作的，都是非常需要的。但主觀來說，羅馬八章六節的教訓是最需要的。

WEEK 3 — DAY 6

Morning Nourishment

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Mal. 2:15 But did He not make them one?...Take heed then to your spirit, and let no one be treacherous to the wife of his youth.

Satan dwells in the members of our body, but God is in our spirit. This brings us to Romans 8:6. This verse contains a real secret. In this verse there are three things: the mind, the flesh, and the spirit.

Now our experience depends on whom or what we would set ourselves, that is, our mind. If we set our mind on the flesh, that is, on Satan, the issue is death. Adam did this when he partook of the fruit of the tree of knowledge, with the same result of death. However, if we set our mind on God as life, the result is life and peace. As Christians, there is no need for us to try to overcome the flesh, and there is no need to try to defeat the law of sin; we cannot do that. What we need to do is simply stand with the Spirit and rely upon Him. What we need is the deliverance in the spirit. We must stand with the spirit, set our mind on the spirit, and rely upon the Lord. Then we will be delivered. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," pp. 232-233)

Today's Reading

[The secret in Romans 8:6] is the secret that we all must learn. After being a Christian for many years, I believe that no other teachings are so necessary as this teaching. Of course, the teachings concerning the Lord Himself, who the Lord is, what the Lord is, and what the Lord has done for us are very necessary. Subjectively speaking, however, the teaching of Romans 8:6 is the most necessary.

我們必須學習如何將我們的心思置於靈。換句話說，我們必須學習信靠神並倚靠主。…這可以用電器的使用為例來說明。我們只需要知道如何插上插頭。除非我們沒有插上插頭，否則不會有任何困擾。若是不插電，誰也幫不了我們。

雖然我們必須研讀聖經連同其敘述與教導，但真正的祕訣是在羅馬八章六節。我們也許非常認識聖經，但我們若沒有應用八章六節，我們所知並所作的一切，都不會有甚麼果效。…多年來，我日夜研讀聖經。就着我們屬靈的經歷來說，我還沒有發現另一節聖經像羅馬八章六節這樣重要。

現在我們必須禱告：『主，幫助我選擇你。幫助我倚靠你，信靠你，放下我的努力與掙扎。幫助我絕不憑自己作任何事來勝過惡或試誘；卻要幫助我一直倚靠你，與你站在一邊，並且信靠你。主，我絕不作任何事企圖改正自己或拯救自己。主，幫助我一直全人投注於你，信靠你，倚靠你。』

這種倚靠主的經歷是甜美且非常便利的，其便利好比家庭用電。我們家裏的電非常便利；照樣，我們應當立刻『插電』接上主，因為祂是那樣便利。正如電裝置在房子裏，甚至裝在最裏面、最隱藏的房間裏，主也已經裝置在我們最裏面的部分。這神聖的電雖然這樣便利，我們還需要作一件事：我們需要學這個祕訣，並且禱告求主使我們樂意應用。我們必須一直樂意應用這祕訣，並且『插上電』。雖然我們可能聽過數百篇信息，這些信息可能都沒有題到我們基督徒生活真正的祕訣是甚麼。我們必須一直操練實行，將我們的心思置於靈，活在這實際裏。（李常受文集一九六四年第二冊，三〇七至三〇九頁。）

參讀：由基督與召會的觀點看新約概要（卷二），第十一章。

We must learn how to set our mind on the spirit. In other words, we must learn to trust in God and depend on the Lord... This can be illustrated by the use of electric appliances. All we have to know is how to plug them in. There is no trouble unless we do not plug them in; in that case, no one can help us.

Although we must study the Bible with its narratives and instructions, the real secret is in Romans 8:6. We may be very knowledgeable of the Scriptures, but if we do not apply Romans 8:6, whatever we know and do will accomplish little. Day and night for many years I have been studying the Bible. I have not found another verse as important as Romans 8:6 as far as our spiritual experience is concerned.

Now we must pray, "Lord, help me to choose You. Help me to rely on You, depend on You, and drop my effort and striving. Help me to never do anything by myself to overcome evil or temptation. Rather, help me always to rely on You, stand with You, and trust in You. Lord, I would never do anything to try to correct myself or deliver myself. Lord, help me always to thrust myself upon You, trust in You, and depend on You."

Such an experience of depending on the Lord is sweet and very available. Its availability may be compared to the electricity in homes. In our homes electricity is so available. Likewise, we should "plug" into the Lord right away, because He is so available. Just as electricity is installed in a house, even in the innermost and hidden chambers of the house, the Lord has been installed in our innermost part. Although this divine electricity is so available, there is one thing that is needed: We need to learn the secret and pray that the Lord would give us the willingness to apply it. We must always be willing to apply it and "plug ourselves in." Although we may listen to hundreds of messages, they may all miss what the real secret of our Christian life is. We have to practice to set our mind on the spirit and to live in this reality all the time. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," pp. 233-235)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," ch. 11

第三週詩歌

435

經歷基督—體貼靈

11 11 11 11 (英 593)

降 A 大調

4/4

A^b Fm $B^b m$ A^b E^b_7
 1 5̣ 5̣ 4̣ | 3̣-5̣- | 1 1 7̣ 6̣ | 5̣- - - | 5̣ 5̣ 6̣ 5̣ |
 一 在 亞 當 裏 面, 罪、 死 是 我 所 有, 在 基 督 裏
 A^b D^b B^b_7 E^b A^b
 5̣ - 1 - | 3 2 2 6̣ | 2 - - - | 1 5̣ 5̣ 4̣ | 3̣-5̣- |
 面, 義、 生 是 我 所 受; 在 肉 體 裏 面, 顯
 D^b F $B^b m$ A^b_7 D^b B^b_7 E^b_7 A^b
 6̣ 2 2 3 | 4 - - - | 3 3 4 5 | 5 4 3 2 | 3-2- | 1 - - - ||
 出 亞 當 性 情, 在 那 靈 裏 面, 活 出 基 督 生 命。

- 二 在亞當裏面,不必再有罪行, 我就是罪人,已被定罪死刑;
在基督裏面,不須再有義行, 我就是義人,已被稱義得生。
- 三 在肉體裏面,不必特意用力, 我就能顯出亞當敗壞形迹;
在那靈裏面,不必專一立志, 我就能活出基督榮耀樣式。
- 四 與基督同死,脫離亞當舊性, 與基督同活,得着基督新生;
不體貼肉體,舊性就難逞能, 只體貼那靈,新生就能顯聖。
- 五 只體貼那靈,乃是神的救法, 只體貼那靈,除此別無救拔;
只體貼那靈,就能勝過情慾, 只體貼那靈,就必脫離罪律。
- 六 只體貼那靈,就有十架經歷, 只體貼那靈,就得復活能力;
只體貼那靈,基督就能活出, 只體貼那靈,生命就必成熟。
- 七 在那靈裏面,基督纔是生命, 在那靈裏面,生命纔是大能;
在那靈裏面,成聖纔是經歷, 在那靈裏面,經歷纔能實際。

WEEK 3 — HYMN

All I have in Adam is but sin and death

Experience of Christ — By Minding the Spirit

593

1. All I have in A - dam is but sin and death,
 I in Christ in - her - it life and right - eous - ness;
 When in flesh a - bid - ing, A - dam I ex - press,
 But when in the spir - it Christ is man - i - - fest.

2. When I am in Adam, though I may not sin,
Unto death, a sinner, sentenced I have been;
When in Christ I need not righteously to act,
I'm already righteous, justified in fact.
3. In the flesh I need no effort to express
Marks of Adam's nature and its sinfulness;
In the spirit I need not to strive or strain,
I can live as He is and in spirit reign.
4. Thru my death with Christ, from Adam I am free,
Thru my life with Christ, new life is given me!
Minding not the flesh, old Adam cannot move,
Minding just the spirit, life divine I prove.
5. Minding just the spirit is God's saving way,
Minding just the spirit, Christ we will display;
Minding just the spirit, we can overcome,
Minding just the spirit, we the race may run.
6. Minding just the spirit, we the cross will know,
And His resurrection pow'r thru us will flow;
Minding just the spirit, Christ will live thru me,
And His life within will reach maturity.
7. In the spirit Christ is life and all to me,
Strengthening and blessing all-inclusively;
Living in the spirit, holiness I prove,
And the triune God within my heart doth move.

第四篇

藉着呼吸那靈、喝生命的水、
喫神的糧，
經歷神聖三一的神聖分賜

詩歌：384

讀經：約二十 22，六 33，57，林前十 3～4，啓二 7，
17，三 20

【週一、週二】

壹 子在復活裏，將終極完成的靈作為聖氣吹入門徒裏面—約二十 22：

一 約翰福音啓示，基督成為肉體作神的羔羊，並且在復活裏成為賜生命的靈；因此，祂在復活裏將祂自己作為終極完成的靈，吹入門徒裏面—一 29，二十 22：

1 二十章二十二節的聖靈，就是七章三十九節所期待的那靈，也是十四章十六至十七節、二十六節，十五章二十六節，十六章七至八節、十三節所應許的那靈；這指明主將聖靈吹入門徒裏面，乃是成就祂關於另一位保惠師的應許。

2 祂是那靈，就得以吹入門徒裏面；祂是那靈，就能活在門徒裏面，門徒也能因祂活着，並與祂同活；祂是那靈，就能住在門徒裏面，門徒也能住在祂裏

Message Four

**Experiencing the Divine Dispensing of
the Divine Trinity by Breathing the Spirit, Drinking
the Water of Life, and Eating the Bread of God**

Hymns: 509

Scripture Reading: John 20:22; 6:33, 57; 1 Cor. 10:3-4; Rev. 2:7, 17;
3:20

§ Day 1 & Day 2

I. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

A. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:

1. The Holy Spirit in 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13; this indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of the promise of another Comforter.

2. It is as the Spirit that He was breathed into His disciples, that He can live in the disciples and they can live by Him and with Him, and that He can abide in them and they can abide in Him—20:22; 14:19-20; 15:4-5.

面一二十 22，十四 19～20，十五 4～5。

3 主耶穌把那靈吹入門徒裏面，藉此將祂自己分賜到他們裏面作生命和一切。

4 二十章二十二節的聖靈，事實上就是復活的基督自己，因為這靈是祂的氣；所以，那靈乃是子的氣。

二 主就是那賜人生命的靈，這靈就是我們的氣—林後三 6，17，約二十 22：

1 話就是神，成為肉體作神的羔羊，在復活裏祂成為聖氣，給我們吸入—一 29，二十 22。

2 現今我們有基督作為話、羔羊、樹以及氣：話是為着彰顯，羔羊是為着救贖，樹是為着分賜生命，氣是為着我們的生活—一 1，29，十 10 下，十四 19，十五 1。

三 終極完成的靈作為氣，對於我們過基督徒的生活乃是一切；只有這氣，就是那靈，纔能作基督徒，也只有這氣，就是那靈，纔能作得勝者—加三 2～3，14，腓一 19，啓二 7。

【週三、週四】

貳 我們若要經歷神聖三一的神聖分賜，就都需要喝一樣的靈水，就是基督這包羅萬有賜生命的靈—林前十 3～4：

一 林前十章四節的靈水指流自裂開磐石的活水；這磐石豫表釘死並復活的基督，而這水豫表那靈作我們包羅萬有的水—出十七 6，約七 37～39，林前十二 13。

二 靈水，就是活水，乃是在復活裏生命的水；當我

3. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.

4. The Holy Spirit in 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; therefore, the Spirit is the breath of the Son.

B. The Lord is the Spirit who gives life, and this Spirit is our breath—2 Cor. 3:6, 17; John 20:22:

1. The Word, who was God, became flesh to be the Lamb of God, and in resurrection He became the holy breath for us to breathe in—1:29; 20:22.

2. Now we have Christ as the Word, the Lamb, the tree, and the breath: the Word is for expression, the Lamb is for redemption, the tree is for the impartation of life, and the breath is for our living—1:1, 29; 10:10b; 14:19; 15:1.

C. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath can be a Christian, and only the breath, the Spirit, can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

§ Day 3 & Day 4

II. If we would experience the divine dispensing of the Divine Trinity, we all need to drink the same spiritual drink, Christ as the all-inclusive life-giving Spirit—1 Cor. 10:3-4:

A. The spiritual drink in 1 Corinthians 10:4 refers to the living water that flowed out of the cleft rock; this rock typifies the crucified and resurrected Christ, and this water typifies the Spirit as our all-inclusive drink—Exo. 17:6; John 7:37-39; 1 Cor. 12:13.

B. The spiritual drink, the living water, is the water of life in resurrection;

們喝這在復活裏的生命水時，我們就成了在復活裏並屬於復活的人—十4，約十四20，林後一9。

三 我們喝基督這賜生命的靈，神就把祂自己作到我們裏面；因為我們憑着喝吸取主，祂就生機的與我們成爲一，作了我們的生命和構成成分—林前十4，西三4，10～11。

【週五】

叁 神的經綸是要我們喫基督這神的糧並由祂所構成，好彰顯祂並代表祂—提前一4，約六35，41，57，創一26：

一 神永遠的經綸乃是要使人在生命和性情上，但不在神格上，與祂一模一樣；我們藉着喫基督這神的糧而在生命和性情上成爲神—約六33。

二 神在祂經綸裏的心意，是要將祂自己作到我們裏面，藉着改變我們的飲食，並以基督這屬天的食物餵養我們，改變我們的構成—出十六14～15，約六27，32，35。

三 約翰六章揭示基督是我們的糧—屬天的糧、生命的糧、活糧、真糧和神的糧—32～33，35，41，48，50～51節。

四 主耶穌要我們喫、消化並吸收祂這神的糧、生命的糧和活糧—33，35，51節：

1 生命的糧是以食物的形態作人生命的供應—35節。

2 生命的糧，指糧的性質是生命；活糧，指糧的情形是活的—35，51節。

【週六】

when we drink the water of life in resurrection, we become persons in resurrection and of resurrection—10:4; John 14:20; 2 Cor. 1:9.

C. By our drinking of Christ as the life-giving Spirit, God works Himself into us, for by drinking we take the Lord in, and He becomes one with us organically to be our life and constituent—1 Cor. 10:4; Col. 3:4, 10-11.

§ Day 5

III. God's economy is that we eat Christ as the bread of God and become constituted with Him in order to express Him and represent Him—1 Tim. 1:4; John 6:35, 41, 57; Gen. 1:26:

A. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead; we become God in life and nature by eating Christ as the bread of God—John 6:33.

B. God's intention in His economy is to work Himself into us and to change our constitution by changing our diet and feeding us with Christ as the heavenly food—Exo. 16:14-15; John 6:27, 32, 35.

C. John 6 unveils Christ as our bread—the heavenly bread, the bread of life, the living bread, the true bread, and the bread of God—vv. 32-33, 35, 41, 48, 50-51.

D. The Lord Jesus wants us to eat, digest, and assimilate Him as the bread of God, the bread of life, and the living bread—vv. 33, 35, 51:

1. The bread of life is the life supply in the form of food—v. 35.

2. The bread of life refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living—vv. 35, 51.

§ Day 6

五 神的經綸乃在於基督進到我們裏面；為此，我們需要喫基督，將祂接受進來—弗三 17 上，約六 57：

- 1 聖經中關於屬靈的喫的記載，啓示神要藉着喫的方式，將祂自己分賜到我們裏面—57 節，林前十 3，啓二 7，二二 14。
- 2 喫就是接觸我們身外的東西，並把這些東西接受到我們裏面，結果這些東西成了我們的構成—創二 16 ~ 17。
- 3 喫主耶穌就是將祂接受到我們裏面，為重生的新人以生命的方式所吸收—約六 56 ~ 57。
- 4 喫乃是經歷神分賜的路，使祂得着彰顯和代表—創一 26，二 9，約六 51 上，53 ~ 57。
- 5 我們所喫、所消化、所吸收的食物，實際上成了我們；這是調和的事—林前十 17。
- 6 神渴望與人是一；這一可用我們喫、消化並吸收食物時所發生的來說明—約六 57。
- 7 我們就是我們所喫的；因此，我們若喫基督作神的糧，我們就會在生命和性情上，但不在神格上，成為神。

六 按照主在啓示錄二、三章裏的話，得勝者已經得着恢復回到正確的喫主作食物的供應；他們喫主，不僅作生命樹和隱藏的嗎哪，也作滿有祂豐富的筵席—二 7，17，三 20。

E. God's economy is a matter of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57:

1. The record regarding spiritual eating in the Bible reveals that God intends to dispense Himself into us by the way of eating—v. 57; 1 Cor. 10:3; Rev. 2:7; 22:14.
2. To eat is to contact things outside of us and to receive them into us, with the result that they become our constitution—Gen. 2:16-17.
3. To eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life—John 6:56-57.
4. Eating is the way to experience God's dispensing for His expression and representation—Gen. 1:26; 2:9; John 6:51a, 53-57.
5. The food eaten, digested, and assimilated by us actually becomes us; this is a matter of mingling—1 Cor. 10:17.
6. The oneness that God desires with man is illustrated by what takes place when we eat, digest, and assimilate food—John 6:57.
7. We are what we eat; therefore, if we eat Christ as the bread of God, we will become God in life and in nature but not in the Godhead.

F. According to the Lord's word in Revelation 2 and 3, the overcomers have been recovered to the proper eating of the Lord as their food supply; they eat Him not only as the tree of life and the hidden manna but also as a feast full of His riches—2:7, 17; 3:20.

第四週■週一

晨興餽養

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。』

二十 22『說了這話，就向他們吹入一口氣，說，你們受聖靈。』

子在復活裏將那靈吹進信徒裏面。…在約翰二十章二十二節，聖靈實際上就是復活的基督自己，因為這靈乃是祂的氣。因此聖靈乃是子的氣。這節經文裏的靈，在原文是 pneuma，紐瑪，這字可用作氣、靈和風。所以這節經文可以譯為『你們受聖氣』。主耶穌在復活那一日，將祂自己吹進祂的門徒裏面作為聖氣。這位素質的、充滿的靈，是我們的氣，作我們的呼吸。（李常受文集一九九〇年第一冊，七〇三頁。）

信息選讀

（約翰二十章二十二節的聖靈）就是七章三十九節所期待的那靈，也是十四章十六至十七節、二十六節，十五章二十六節，十六章七至八節、十三節所應許的那靈。因此，主將聖靈吹入門徒裏面，乃是成就祂關於聖靈作保惠師的應許。這成就與行傳二章一至四節者不同，那是主成就路加二十四章四十九節所說父的應許。（見約十四 17 註 1。）在使徒行傳，為着門徒的工作，聖靈像一陣暴風颳過，降在他們身上作能力。（一 8。）在約翰福音這裏，為着門徒的生命，聖靈像一口氣，吹入他們裏面作生命。主把聖靈吹入門徒裏面，藉此將自己分賜到他們裏面作生命和一切。…落在地裏死了，又從地裏長出來，怎樣使一粒麥子變成另一種又新又活的形態；

WEEK 4 — DAY 1

Morning Nourishment

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.

20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

The Spirit was breathed into the believers by the Son in resurrection... The Holy Spirit in John 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath. The Holy Spirit is thus the breath of the Son. The Greek word for Spirit in this verse is pneuma, a word that is used for breath, spirit, and wind. Therefore, this verse can be interpreted, "Receive the holy breath." On the day of His resurrection, the Lord Jesus breathed Himself into His disciples as the holy breath. The essential, infilling Spirit is our breath for our breathing. (CWWL, 1990, vol. 1, "The Spirit," p. 549)

Today's Reading

[The Spirit in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49. (See footnote 1 on v. 17 in John 14.) In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). In John 20:22 the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from

照樣，主的死與復活也使祂從肉體變成那靈。祂在肉體裏是末後的亞當，經過死與復活的過程，成了賜生命的靈。（林前十五 45。）祂怎樣是父的化身，那靈也照樣是祂的實化，實際。祂是那靈，就得以吹入門徒裏面。祂是那靈，就能給祂的信徒接受到裏面，並且如同活水的江河，從他們裏面湧流出來。（約七 38 ~ 39。）祂是那靈，就能藉着死與復活回到門徒中間，進入他們裏面作保惠師，開始住在他們裏面。（十四 16 ~ 17。）祂是那靈，就能活在門徒裏面，門徒也能因祂活着，並與祂同活。（19。）祂是那靈，就能住在門徒裏面，門徒也能住在祂裏面。（20，十五 4 ~ 5。）祂是那靈，就能與父到愛祂的人那裏，同祂安排住處。（十四 23。）祂是那靈，就能使祂一切的所是和所有，全被門徒實化。（十六 13 ~ 16。）（聖經恢復本，約二十 22 註 1。）

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，作為包羅萬有之靈的三一神活在我們裏面，這一位纔能作基督徒。…譬如，新約所要求的聖別是我們無法產生的。…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。

那靈對我們過基督徒的生活乃是一切。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。（約伯記生命讀經，一二五至一二六頁。）

參讀：聖經中關於生命的重要啓示，第八至九章；李常受文集一九六九年第二冊，再論聖經中關於生命的重要啓示，第三章。

the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (14:19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (14:20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16). (John 20:22, footnote 1)

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... The kind of holiness required, for example, is something that we cannot produce... 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 Spirit is everything to us to live the Christian life. 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... 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: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," chs. 8-9; CWWL, 1969, vol. 2, pp. 538-541

第四週■週二

晨興餽養

約一 29『次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！』

林後三 6『…那字句殺死人，那靈卻叫人活。』

17『而且主就是那靈…。』

加三 2『…你們接受了那靈，是本於行律法，還是本於聽信仰？』

〔在約翰二十章二十二節，〕靈的希臘文 pneuma，紐瑪，意思也是氣。這指明主耶穌吩咐門徒受聖氣。約翰福音開始於話，接着說到羔羊和葡萄樹。最終，在二十章二十二節我們看見，那是話、神、羔羊、和葡萄樹的一位，也是給我們接受的聖氣。一面，祂呼出；另一面，門徒吸入。

我們不該分析這氣，只要藉着把氣吸入我們裏面而接受這氣。…宣信 (A. B. Simpson) 是一個認識吸入基督之經歷的人。他有一首詩歌第一行就說，『主，求你向我吹聖靈，教我如何吸入你。』（詩歌二一〇首。）（腓立比書生命讀經，三五頁。）

信息選讀

那是神的話成了肉體。至終，祂經過了釘十字架與復活，成了聖氣給我們吸入。

我們若看見這〔神聖〕過程的各個步驟，就會對約翰福音有正確、透徹的領會。照着一章一節和十四節，那太初與神同在，並且就是神的話成了肉體。在二十九節我們看見，這成了肉體的話，就是

WEEK 4 — DAY 2

Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

2 Cor. 3:6 ...The letter kills, but the Spirit gives life.

17 And the Lord is the Spirit...

Gal. 3:2 ...Did you receive the Spirit out of the works of law or out of the hearing of faith?

[In John 20:22] the Greek word for Spirit, pneuma, also means “breath.” This indicates that the Lord Jesus was telling the disciples to receive the holy breath. The Gospel of John begins with the Word and goes on to speak of the Lamb and the vine. Finally, in John 20:22 we see that the very One who is the Word, God, the Lamb, and the vine is also the breath for us to receive. On the one hand, He breathed out; on the other hand, the disciples breathed in.

We should not analyze the breath, but receive it by breathing it into us... A. B. Simpson was one who knew the experience of breathing in Christ. The opening lines of one of his hymns read: “O Lord, breathe Thy Spirit on me, Teach me how to breathe Thee in” (Hymns, #255). (Life-study of Philippians, pp. 296-297)

Today's Reading

The Word, who was God, became flesh. Eventually, having passed through crucifixion and resurrection, He became the holy breath for us to breathe in.

If we see the steps of this [divine] process, we shall have a proper and thorough understanding of the Gospel of John. According to John 1:1 and 14, the Word, who was in the beginning with God and who is God, became flesh. In verse 29 we see that this Word become flesh is the Lamb of God.

神的羔羊。一面，祂是羔羊為要完成救贖；另一面，祂是樹為要分賜生命。所以，我們可以說祂是羔羊樹。照着十五章，葡萄樹的枝子就是葡萄樹的生活。最終，羔羊樹成為聖氣。…在我們的經歷中，我們有基督作為話、羔羊、樹以及氣。話是為着彰顯，羔羊是為着救贖，樹是為着分賜生命，氣是為着我們的生活。

我們不呼吸就無法生存。…毫無疑問，斷氣就是死；繼續呼吸就是活着。無論我們從多少學校畢業，我們絕不能從呼吸畢業。沒有人能說自己因為學識淵博或成熟了，就不再需要呼吸。反之，人越年老，可能越關切他的呼吸。何等奇妙，為着我們屬靈的生命，我們有聖氣使我們活着！

在帖前五章十七節保羅囑咐我們要不住的禱告。不住的禱告是甚麼意思？我們每天也許喫好幾餐，一天中也多次喝水，但沒有人能不住的喫喝。然而，我們確實不住的呼吸。保羅囑咐我們不住的禱告，含示不住的禱告就像呼吸。但我們的禱告如何能成為我們屬靈的呼吸？…這樣作的路就是呼求主的名。我們需要不斷呼求主耶穌。…因為我們不習慣這樣作，所以我們需要一直實行呼求主的名。活着就是呼吸。就屬靈一面而言，呼吸就是呼求主名並禱告。藉着呼求主耶穌的名，我們就吸入那靈。

在肉身上我們怎樣必須呼吸以生存，在屬靈上我們也必須呼吸以活基督。…我們從早到晚，無論在那裏，無論作甚麼，都需要呼求主。無論我們作甚麼，我們都該呼求主耶穌。我能見證，甚至我為主說話時，我也呼求祂，在我裏面深處呼吸於祂。（腓立比書生命讀經，三五一至三五五頁。）

參讀：李常受文集一九六九年第三冊，基督徒生活中的兩棵樹，第六章；如何享受神及操練，第十三至十四章。

On the one hand, He is the Lamb for accomplishing redemption; on the other hand, He is the tree for imparting life. Therefore, we may speak of Him as the Lamb-tree. According to John 15, the branches of the vine are the living of the vine. Ultimately, the Lamb-tree becomes the holy breath... In our experience we have Christ as the Word, the Lamb, the tree, and the breath. The Word is for expression, the Lamb is for redemption, the tree is for the impartation of life, and the breath is for our living.

We cannot live without breathing... No doubt, to stop breathing is to die. However, to keep on breathing is to live. No matter how many schools we may graduate from, we can never graduate from breathing. No one can say that because he has become so knowledgeable or mature, it is no longer necessary for him to breathe. Rather, the older a person becomes, the more concerned he may be about his breathing. How marvelous that for our spiritual life we have the holy breath for our living!

Paul charges us to pray without ceasing [1 Thes. 5:17]. What does it mean to pray unceasingly? Although we may eat several meals a day and although we may drink many times during the day, no one can eat and drink without ceasing. But we certainly breathe unceasingly. Paul's command to pray without ceasing implies that unceasing prayer is like breathing. But how can our prayer become our spiritual breathing?...The way to do this is to call on the name of the Lord. We need to call on the Lord Jesus continually... Because we are not accustomed to this, we need to practice calling on the Lord's name all the time. To live is to breathe. Spiritually speaking, to breathe is to call on the Lord's name and to pray. By calling on the name of the Lord Jesus, we breathe the Spirit.

Just as we must breathe in order to live physically, we must breathe spiritually in order to live Christ... All day long, no matter where we are or what we are doing, we need to call on the Lord. Whatever we are doing, we should call on the Lord Jesus. I can testify that even when I speak for the Lord I call on Him and breathe of Him deep within. (Life-study of Philippians, pp. 297-299)

Further Reading: CWWL, 1969, vol. 3, pp. 453-458; CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," chs. 13-14

第四週■週三

晨興餽養

出十七 6『我必在何烈的磐石那裏，站在你面前；你要擊打磐石，就必有水從磐石流出來，使百姓可以喝…。』

林後一 9『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。』

從磐石流出的水（出十七 6）乃是在復活裏生命的水。復活是指一個東西擺在死裏又活過來；也是指經過死所長出的生命。出埃及十七章的活水從磐石流出來。爲甚麼神使水從磐石流出來？祂既是全能的，就不需要使用磐石。祂只要使地裂開，就能使活水湧出。在聖經中，這磐石是說到神的救贖和基督的成爲肉體，也說到基督的人性和祂的受死。從被擊打的磐石流出的水是在成爲肉體、人性生活、和受死以後纔湧流的。只有在基督成就了這些主要的步驟之後，水纔湧流。聖經清楚的告訴我們，那磐石就是基督。基督是神，如何能成爲磐石？這含示成爲肉體和人性生活。基督要成爲磐石，就必須成爲肉體，並住在人中間一段時期。至終，祂在十字架上被神律法的權柄擊打。因此，出埃及十七章六節是很深奧的一節經文，含示基督的成爲肉體、人性生活和受死。（出埃及記生命讀經，五六三頁。）

信息選讀

在祂的湧流裏，（三一）神經過成爲肉體、人性生活和受死，然後祂進到復活裏。如今在復活裏，祂是活水給我們喝。所以，今天我們所享受的生命水乃是在復活裏。

WEEK 4 — DAY 3

Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock...; and you shall strike the rock, and water will come out of it so that the people may drink...

2 Cor. 1:9 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.

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

Today's Reading

In His flowing [the Triune God] passed through incarnation, human living, and death, and then He entered into resurrection. Now in resurrection He is the living water for us to drink. Therefore, the water of life we enjoy today is in resurrection.

活水有許多成分，許多元素。每當我們以正確的方式喝這活水時，它就用水中所有的元素和素質供應我們。這些元素在我們裏面運行。…在我們的經歷中，我們享受這湧流的水帶着它一切成分在裏面的運行。在我們裏面湧流的水不是沒有成爲肉體的成分；這水乃是包含了成爲肉體、人性生活和死，是在復活裏生命的水。沒有甚麼能勝過這水，也沒有甚麼能征服這水，因爲它是復活，也是生命。…復活就是三一神，父是源頭，子基督是流道，那靈是湧流。今天我們正在喝復活裏的活水。這水經過了成爲肉體、人性生活和受死。因着這水是在復活裏，我們越喝，就越脫離天然的光景，並且勝過困苦和艱難。這活水拯救我們脫離世界和一切消極的事物。因着生命水就是復活，藉着有分於這水，我們便享受復活。

賜生命的靈作爲生命水從寶座上的神那裏流出來。（啓二二1。）一面，坐在寶座上的那一位是神；另一面，從寶座流出來的生命水也是神。從寶座上的神流出的水帶來神的權柄。當我們喝這水，我們就接受權柄，同時也接受能力。我們被裏面湧流的活水所征服。

那靈經過被擊打的基督，就是經過裂開磐石所豫表的基督而湧流。（出十七6，林前十4。）這湧流包括基督的人性、人性生活和受死。…我們越喝這水，就越經歷並享受基督的人性、人性生活和受死。…那靈作爲生命水在復活裏湧流，乃是帶着基督復活的大能、（腓三10、）基督的升天、和基督的登寶座，包含得榮、作主和作元首。雖然很難解釋，但藉着喝活水，這一切都成爲我們的經歷。我們能見證，我們已嘗過基督的復活、升天和登寶座。（出埃及記生命讀經，五六七至五六八、五七二至五七三頁。）

參讀：出埃及記生命讀經，第四十三、四十五篇；李常受文集一九七一年第四冊，聖經裏的中心啓示，第三章；主的恢復極重要的方面，第一章。

The living water has many ingredients, many elements. Whenever we drink this living water in a proper way, it supplies us with all the elements and substances in the water. These elements work in us inwardly...In our experience we enjoy the inward working of this flowing water with all its ingredients. The water flowing in us is not the water without the element of incarnation; it is the water that includes incarnation, human living, and death, the water of life in resurrection. Nothing can overcome this water or subdue it, for it is resurrection and it is life. Resurrection is the Triune God, the Father as the source, Christ the Son as the course, and the Spirit as the flow. Today we are drinking the living water in resurrection. This water has passed through incarnation, human living, and death. Because this water is in resurrection, the more we drink it, the more we are out of our natural condition and are triumphant over hardships and difficulties. This living water delivers us from the world and from every kind of negative thing. Because the water of life is resurrection, we enjoy resurrection by partaking of it.

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1). On the one hand, the One sitting on the throne is God; on the other hand, the water of life proceeding out of the throne is also God. The water which flows from God on the throne brings God's authority. When we drink of this water, we receive authority as well as power. We are subdued by the living water flowing within us.

The Spirit flows through the smitten Christ, through the Christ typified by the cleft rock (Exo. 17:6; 1 Cor. 10:4). This flowing includes Christ's humanity, human living, and death... The more we drink this water, the more we experience and enjoy Christ's humanity, human living, and death. The Spirit as the water of life flows in resurrection with the power of Christ's resurrection (Phil. 3:10), with Christ's ascension, and with Christ's enthronement, comprising glorification, lordship, and headship. Although it is difficult to explain, all of this becomes our experience by drinking of the living water. We can testify that we have tasted Christ's resurrection, ascension, and enthronement. (Life-study of Exodus, pp. 492-493, 495-496)

Further Reading: Life-study of Exodus, msgs. 43, 45; CWWL, 1971, vol. 4, pp. 283-291, 429-435

第四週■週四

晨興餽養

林前十3～4『並且都喫了一樣的靈食，也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』

基督這靈磐石隨着信徒，為要給他們靈水。林前十章四節的靈水是指流自裂開磐石的活水，（出十七6，）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。（約七37～39，林前十二13。）基督在祂的釘死裏，作為活的靈磐石被神律法的權柄擊打，為使生命的水能在復活裏從祂流出來，流進祂所救贖的子民裏面給他們喝。從被擊打的磐石所流出來的生命水，象徵那靈。（約七37～39。）我們都該喝一樣的靈水，不該喝這包羅萬有之靈以外的任何東西。（新約總論第十冊，一七〇頁。）

信息選讀

沒有多少基督徒看見，神的心意是要把祂自己作到我們裏面。大多數的信徒只知道神是神，我們是神所造的，我們墮落了，神因着愛我們，差祂的兒子為我們死在十字架上，完成了救贖。真基督徒也懂得基督復活了，差遣聖靈引導我們悔改，使我們相信祂，並接受祂作我們的救主。之後，按照天然的觀念，聖經被當作是倫理的書，用來教導信徒在日常生活中榮耀神。最後，基督徒被告知他們死後或是主回來以後，他們將永遠與主同在。當然聖經教導這樣的事，然而這些教導是膚淺的。這些不是聖經中神聖啓示的核仁。神聖啓示的核仁乃是神造了我們並救贖我們，目的是為着將祂自己作到我們

WEEK 4 — DAY 4

Morning Nourishment

1 Cor. 10:3-4 And all ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

As the spiritual rock, Christ follows the believers to give them the spiritual drink. The spiritual drink in 1 Corinthians 10:4 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 (John 7:37-39; 1 Cor. 12:13). In His crucifixion Christ, as the living, spiritual rock, was smitten by the authority of God's law in order that the water of life in resurrection could flow out of Him into His redeemed people for them to drink. The water of life flowing out of the smitten rock signifies the Spirit (John 7:37-39). We should all drink the same spiritual drink and should not drink anything other than the all-inclusive Spirit. (The Conclusion of the New Testament, pp. 3154-3155)

Today's Reading

Not many Christians have seen that God's intention is to work Himself into us. Most believers only realize that God is God, that we are God's creatures, that we became fallen, and that out of His love for us God sent His Son to die for us on the cross and to accomplish redemption. Genuine Christians also realize that Christ was resurrected and then sent the Holy Spirit to lead us to repentance, to cause us to believe in Him, and to receive Him as our Savior. Then, according to the natural concept, the Bible is used as a book of ethics to teach the believers to glorify God in their daily living. Finally, Christians are told that, after they die or after the Lord comes back, they will spend eternity with Him. The Bible, of course, teaches such things. However, these teachings are superficial. They are not the kernel of God's revelation in the Bible. The kernel of the divine revelation is that

裏面，成爲我們的生命。我們這些在主恢復裏的人，需要在這個啓示上看見更完全的異象。我們若有這樣一個完全的異象，我們對敬拜的觀念就會因此受規正。

三一神在我們喫祂喝祂的時候，把祂自己作到我們全人裏面。祂作爲我們的食物和飲水，進到我們裏面，在生機上與我們成爲一。…我們藉着喫喝所攝取的食物被消化、吸收之後，就成了我們的構成成分。因此，我們乃是我們所喫、所喝之物的構成。在屬靈的範圍和肉身的範圍中都是如此。藉着喫喝，新婦與那靈成爲一。按照啓示錄二十二章十七節，那靈和新婦如同一人說話，呼召那些口渴的人來喝生命水。

我們若看見神的心意是要把祂自己作到我們裏面，我們就會自動的喫祂、喝祂。…我們的喫喝常常因着太注意餐桌禮節而受到妨礙。…我聽過一位中國大使在德國參加一次正式的國宴，因爲他太注意正確的禮儀和餐桌的禮節，所以他一點也沒有享受到食物。他把時間花在觀察別人在席間如何舉止，如何使用餐具。…小孩子卻不像這樣。我的小孫女來看我們的時候，她的祖母常常給她東西喫。我的孫女自然而然、毫不拘束的享受她的食物。她是我們該如何少注意形式，多注意喫喝的好榜樣。

〔約翰四章中〕對神真正的敬拜不是殿裏的祭司所獻上的，乃是喝活水的撒瑪利亞婦人所獻上的。祭司們徒然敬拜神，而撒瑪利亞婦人藉着把神喝到她裏面，就在實際裏敬拜祂。作爲活水的那靈注入她裏面。神尋求真正的敬拜，祂從這位喝那靈作活水的撒瑪利亞婦人得着真正的敬拜。（出埃及記生命讀經，五九四至五九六頁。）

參讀：哥林多前書中爲着基督的身體享受基督，第二章。

God created us and redeemed us for the purpose of working Himself into us to be our life. We in the Lord's recovery need to see a fuller vision of this revelation. If we have such a full vision, our concept of worship will be regulated by it.

The Triune God works Himself into our being as we eat and drink of Him. As our food and water, He enters into us to be one with us organically...When the food we take in by eating and drinking is digested and assimilated, it becomes our constituent. Thus, we are a constitution of what we eat and drink. This is true both in the spiritual realm and in the physical realm. Through eating and drinking, the bride becomes one with the Spirit. According to Revelation 22:17, the Spirit and the bride speak as one to call those who are thirsty to drink of the water of life.

If we see that God's intention is to work Himself into us, we shall automatically eat and drink of Him... Our eating and drinking are often hindered by all the attention we give to table manners... I heard of a Chinese ambassador who attended a formal state dinner in Germany. Because he was so concerned about proper etiquette and table manners, he did not enjoy the food at all. He spent his time watching how others at the dinner conducted themselves and how they used their eating utensils... Children are not like this. When my little granddaughter visits us, her grandmother often gives her something to eat. My granddaughter enjoys her food in a spontaneous and informal way. She is a good example of how we should pay less attention to forms and more to eating and drinking.

[In John 4] the true worship to God was offered not by the priests in the temple, but by the Samaritan woman who was drinking the living water. The priests worshipped God in vain; the Samaritan woman worshipped Him in reality by drinking Him into her being. The Spirit as the living water was infused into her. God was seeking real worship, and He received it from this Samaritan woman who drank of the Spirit as the living water. (Life-study of Exodus, pp. 515-517)

Further Reading: CWWL, 1973-1974, vol. 1, "The Enjoyment of Christ for the Body in First Corinthians," ch. 2

第四週■週五

晨興餽養

約六 35『耶穌對他們說，我就是生命的糧，到我這裏來的，必永遠不餓…。』

51『我是從天上降下來的活糧…。』

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。』

我們喫基督，基督就安家在我們心裏。這意思是，祂要將祂自己作到我們全人裏面。主耶穌渴望浸透我們的心思，浸潤我們的情感，並接管我們的意志，使我們全人被祂據有。當我們喫的時候，攝取到我們體內的食物會被消化並吸收，成為我們身體的構成成分。這使我們漸漸長大，並且新陳代謝的變化，直至達到長成的人。同樣，藉着喫主耶穌，我們就在神聖生命裏長大，並且新陳代謝的變化成為基督的形像。（林後三 18。）藉着這樣的變化，我們自然而然就穿上新人，並且完全被帶進召會生活。這召會生活乃是身體實際的生活，這身體就是那在萬有中充滿萬有者的豐滿。在此沒有道理或人為的組織；只有為着在生命裏長大的基督。（李常受文集一九七二年第三冊，四四三頁。）

信息選讀

在約翰六章二十七節〔主〕說，『不要為那必壞的食物勞力，要為那存到永遠生命的食物勞力，就是人子要賜給你們的。』…這裏主耶穌似乎是說，『不要尋求必壞的食物，反之，你們應當尋求永遠的食物，尋求存到永遠的食物。』…永遠的食物就是主耶穌基督自己。祂從天上來，不但要作我們的

WEEK 4 — DAY 5

Morning Nourishment

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger...

51 I am the living bread which came down out of heaven...

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.

By our eating Him, Christ will make His home in our heart. This means that He will work Himself into our entire inner being. The Lord Jesus desires to saturate our mind, permeate our emotion, and take over our will so that our whole being is possessed by Him. When we eat, the food taken into our body is digested and assimilated so that it becomes our body's constituent. This causes us to grow gradually and be transformed metabolically until we arrive at a full-grown man. Likewise, by our eating the Lord Jesus, we grow in the divine life and are transformed metabolically into the image of Christ (2 Cor. 3:18). Through such a transformation we spontaneously put on the new man and are fully brought into the church life. This church life is the practical living of the Body, which is the fullness of the One who fills all in all. Here there is no doctrine or human organization; there is only Christ for the growth in life. (CWWL, 1972, vol. 3, p. 331)

Today's Reading

In John 6:27 [the Lord] said, "Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you." Here the Lord Jesus seems to be saying, "Do not seek for food that perishes. Instead, you should seek for eternal food, for food that abides forever"...The eternal food is the Lord Jesus Christ Himself. He came from the heavens not only to be our Savior—He also came to be our food.

救主，更要作我們的食物。…我們並沒有完全領悟，我們多麼需要基督作我們每天的食物。

約翰六章很獨特，對於主耶穌是生命的糧說了許多細節。主清楚的說，『我就是生命的糧。』（35, 48。）作為生命的糧，祂是從天上降下來的糧，（41, 50～51, 58,）是神的糧，（33,）是活糧，（51,）是真糧。（32.）…就着從天上降下來的糧而言，祂是屬天的糧。就着神的糧而言，祂是屬神的，是神所差遣的，並且與神同在。就着生命的糧而言，祂是那有永遠生命、有『奏厄』（zoe）的糧。…生命的糧指糧的性質是生命；活糧指糧的情形是活的。就着真糧而言，基督是真理或實際的糧。基督是真實的、實際的。…我們天天攝取的物質食物，乃是基督的影兒。我們每天所喫的食物，其實際乃是耶穌基督。基督是神所差來生命的真糧，將永遠的生命帶給我們。我們都需要基督作我們生命的糧。

你可能聽見許多論到生命的信息，卻仍然可能沒有深深銘記，你需要基督作你每天生命的供應。我們以生命的方式一同研讀聖經，並且釋放稱為生命讀經的信息，原因就在這裏。這些信息裏的負擔是要指出，聖經不是僅僅為着教訓—聖經乃是為着生命和生命的供應。我們來到聖經面前，不該僅僅尋求關於誠命和規條的教訓。因為聖經是為着生命和生命的供應，我們就該為着食物來到聖經面前。我們藉着主的話所享受的食物，就是主耶穌自己這生命的糧。…我們需要深深銘記一件事實：我們需要基督作為神所差來生命的真糧，將永遠的生命帶給我們。因此，我們需要藉着主的話享受基督這活糧。（李常受文集一九八二年第二冊，二六七至二七〇頁。）

參讀：聖經中最大的豫言及其應驗，第八章。

We do not realize to the fullest extent how much we need the Lord Jesus to be our daily food.

Chapter 6 of the Gospel of John is unique in giving many details concerning the Lord Jesus as the bread of life. The Lord clearly said, "I am the bread of life" (vv. 35, 48). As the bread of life, He is the bread that came down out of heaven (vv. 41, 50, 51, 58), He is the bread of God (v. 33), He is the living bread (v. 51), and He is the true bread (v. 32)... As the bread that came down out of heaven, He is the heavenly bread. As the bread of God, He is of God, He was sent by God, and He was with God. As the bread of life, He is the bread with eternal life, with zoe... The bread of life refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living. As the true bread, Christ is the bread of truth, or reality. Christ is true, real... The physical food that we take in every day is a shadow of Christ. The reality of the food we eat daily is Jesus Christ. Christ is the true bread of life sent by God to bring us eternal life. We all need Christ to be the bread of life to us.

Even though you may hear many messages on life, you still may not be deeply impressed that you need Christ as your daily life supply. This is the reason we have been studying the Bible together in the way of life and giving messages that are called Life-study messages. The burden in these messages is to point out that the Bible is not merely for teaching—the Bible is for life and life supply. We should not come to the Bible merely to seek teachings concerning commandments and regulations. Because the Bible is for life and life supply, we should come to it for food. The food we enjoy through the Word is the Lord Jesus Himself as the bread of life. We need to be deeply impressed with the fact that we need Christ as the true bread of life sent by God to bring us eternal life. Therefore, through the Word we need to feed on Christ as the living bread. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 208-209, 211)

Further Reading: CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," ch. 8

第四週■週六

晨興餽養

啓二 7『…得勝的，我必將神樂園中生命樹的果子賜給他喫。』

17『…得勝的，我必將那隱藏的嗎哪賜給他…。』

三 20『看哪，我站在門外叩門；若有聽見我聲音就開門的，我要進到他那裏，我與他，他與我要一同坐席。』

主耶穌來了，不是把祂自己當作道理給人，乃是作生命的糧。（約六 35，48。）…在新約裏，眾召會被建立時，乃是『喫的召會』。…我們需要看見，使徒行傳包含喫的原則與實際。喫就是將我們外面的東西接受到我們裏面，將其消化並吸收，成爲我們的元素，我們的構成成分。在九章四至五節主將信徒看作是祂自己的肢體，這事實啓示，信徒不但將主耶穌接受到他們裏面，也消化並吸收祂，使祂成爲他們全人的構成成分。（李常受文集一九七二年第三冊，四三六至四三七頁。）

信息選讀

在啓示錄二至三章，主應許得勝者得喫生命樹的果子（二 7）和隱藏的嗎哪，（17，）並在滿了祂豐富的筵席上與祂一同坐席。（三 20。）…二章七節的生命樹指回到創世記二章關於神所命定喫的事；啓示錄二章十七節隱藏的嗎哪是指以色列人在曠野喫嗎哪的事。（出十六 14～16，31。）再者，正如啓示錄三章二十節所題到的，在滿了主豐富的筵席上與主一同坐席，是指以色列人喫美地豐富的出產。（書五 10～12。）在啓示錄二至三章，主將自己陳

WEEK 4 — DAY 6

Morning Nourishment

Rev. 2:7 ...To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

17 ...To him who overcomes, to him I will give of the hidden manna...

3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

When the Lord Jesus came, He presented Himself to man not as doctrine but as the bread of life (John 6:35, 48)... In the New Testament, when the churches were established, they were “eating churches.”...We need to see that Acts contains the principle and reality of eating. To eat is to receive something that is outside of us into our being so that it may be digested and assimilated to become our element, our constituent. The fact that the Lord considered the believers members of Himself in Acts 9:4-5 reveals that the believers not only received the Lord Jesus into them but also digested and assimilated Him so that He became the constituent of their being. (CWWL, 1972, vol. 3, p. 326)

Today's Reading

In Revelation 2 and 3 the Lord promised that the overcomers will be given to eat of the tree of life (2:7) and the hidden manna (v. 17) and will dine with Him at a feast full of His riches (3:20)...The tree of life in Revelation 2:7 points back to Genesis 2, which concerns God's ordination regarding the matter of eating, and the hidden manna in Revelation 2:17 refers to the Israelites' eating of the manna in the wilderness (Exo. 16:14-16, 31). Furthermore, to dine with the Lord at a feast full of His riches, as mentioned in Revelation 3:20, refers to the Israelites' eating of the rich produce of the good land (Josh. 5:10-12). It is significant that the sequence in which the Lord presented Himself as the

明為生命樹、嗎哪、和美地的出產，這次序與這三樣在舊約裏的次序相吻合，是很有意思的。

在啓示錄二至三章裏，主不僅在積極一面揭示喫祂，…也在消極一面暴露教訓打岔信徒，使他們不能享受祂作他們生命的供應。在二章十四至十五節，主對在別迦摩的召會說，『有幾件事我要責備你，因為在你那裏，有人持守巴蘭的教訓；這巴蘭曾教導巴勒，將絆腳石放在以色列子孫面前，叫他們喫祭偶像之物，並且行淫亂。你那裏也有人照樣持守尼哥拉黨的教訓。』在二十節，主對在推雅推喇的召會說，『有一件事我要責備你，就是你容讓那自稱是女申言者的婦人耶洗別教導我的奴僕，引誘他們行淫亂，並喫祭偶像之物。』道理的教訓屬於那殺死人的字句，破壞基督徒。我們若持守這些宗教的教訓，就會死沉。因此，我們不該顧到道理的教訓，乃必須喫主作我們屬靈的食物。

主要恢復我們喫祂。…在召會生活中首要的…不是學習道理，乃是喫主作我們的食物。例如，聖別是合乎聖經的教訓。然而，我們要被聖別，就必須喫主這聖別者，使我們以祂作我們的聖別而被祂構成。（徒三 14，林前一 30。）

主渴望恢復喫正確的食物，就是神所命定，由生命樹、嗎哪、和美地的出產所豫表的食物，這些都豫表基督作我們的食物。雖然早期的基督徒中間失去了這啓示，但主進來呼召得勝者，就是那些願意勝過宗教的道理，而回到喫祂…的人。我們需要被恢復，回到起初一喫主作我們食物的供應。（李常受文集一九七一年第四冊，五七八至五八〇頁。）

參讀：李常受文集一九七二年第三冊，恢復喫基督並享受基督，為着神的建造，第二、五章；享受基督的豐富以建造召會作基督的身體，第五至六章。

tree of life, the manna, and the produce of the good land in Revelation 2 and 3 corresponds to the sequence of these three matters in the Old Testament.

In Revelation 2 and 3 the Lord not only unveiled the matter of eating Him...on the positive side; He also exposed the teachings that distract the believers from enjoying Him as their life supply on the negative side. In 2:14 and 15 the Lord said to the church in Pergamos, "I have a few things against you, that you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat idol sacrifices and to commit fornication. In the same way you also have some who hold in like manner the teaching of the Nicolaitans." In 2:20 the Lord said to the church in Thyatira, "I have something against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices." Doctrinal teachings, which are of the letter that kills, damage Christians. If we hold these religious teachings, we will be deadened. Therefore, instead of caring for doctrinal teachings, we must eat the Lord as our spiritual food.

The Lord intends to recover our eating of Him... The primary matter in the church life is not learning doctrines but eating the Lord as our food. For instance, sanctification is a scriptural teaching. However, in order to be sanctified, we need to eat the Lord, the Holy One, so that we may be constituted with Him as our holiness (Acts 3:14; 1 Cor. 1:30).

The Lord desires to recover the eating of the proper food, the food ordained by God and typified by the tree of life, the manna, and the produce of the good land, all of which are types of Christ as food to us. Although this revelation was lost among the early Christians, the Lord came in to make a call for the overcomers, those who would overcome religious doctrines by returning to eat Him... We need to be recovered back to the beginning—the matter of eating the Lord as our food supply. (CWWL, 1971, vol. 4, pp. 434-435)

Further Reading: CWWL, 1972, vol. 3, pp. 291-298, 326-332; CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," chs. 5-6

第四週詩歌

384

經歷基督—作食物

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降 B 大調 9/8

3 4 #4 | 5 . 5 . 6 5 | 1̣ . 1̣ 0 3̣ 2̣ 1̣ | 1̣ . 1̣ 2̣ 1̣ 6 | 5 . 5 0

— 一 棵 果 樹、一 道 水 河， 二 者 乃 是 樂 園 特 色，

5 #4 5 | 7 . 7 . 7 1̣ | 2̣ . 2̣ 0 2̣ 1̣ 7 | 6 . 6 . 7 . | 5 . 5 0

供 人 飲 食、解 人 飢 渴， 使 人 神 前 活 着。

3̣ #2̣ 3̣ | 1̣ . 5 . 3 5 1̣ | 7 . 7 0 4 3 4 | 2 . 7 . 5 1 2 | 3 . 3 0

(副) 神 在 基 督 裏 作 人 食 糧， 基 督 成 為 靈 供 人 營 養；

3̣ #2̣ 3̣ | 1̣ . 5 . 3 5 1̣ | 6 . 6 0 1 7 6 | 5 . 5 . 2 . | 1 . 1 0 ||

這 無 限 之 靈 給 我 飽 嘗， 我 就 將 神 全 享。

- | | |
|-------------|-----------|
| 二 果樹乃指榮耀基督， | 來作人的生命食物， |
| 使人享受神的豐富， | 人就得到滿足。 |
| 三 水河乃指無限之靈， | 來作人的靈性供應， |
| 使人飽嘗神的豐盛， | 人就成為神聖。 |
| 四 榮耀基督作我生命， | 成為那靈活在我靈， |
| 使我調進神的性情， | 有分神的榮形。 |
| 五 榮耀基督我肯尊崇， | 無限之靈我肯順從， |
| 我就顯出神的光榮， | 恩榮世世無窮！ |

WEEK 4 — HYMN

A flowing river and a tree

Experience of Christ — As Food

509

1. A flow-ing riv - er and a tree, E-den's out - stand - ing fea - tures
are, Man to sup - ply with food and drink That he may live for -
e'er. (C) God is in Christ to be my sup - ply, God as the Spir - it nourisheth
me; If up-on Christ in spir-it I feed, Filled with His life I'll be.

- The tree the glorious Christ does show
As living food to man supplied,
That he God's riches may enjoy,
Thus to be satisfied.
- The river does the Spirit show,
Coming man's spirit to supply,
That with God's riches he be filled,
Holy to be thereby.
- The Christ of glory is my life,
He as the Spirit lives in mine,
That I with God be fully blent
And in His image shine.
- I would exalt this glorious Christ,
Ever the Spirit I'd obey,
Making His glory fully known,
Filled with His grace for aye.

第五篇

以弗所書中所啓示 神聖三一的神聖分賜

詩歌：447

讀經：弗一 3～14，二 18，三 16～19，四 4～6，
五 19～20，六 10～11，17

【週一】

壹 聖言中關於三一神的啓示，並不是爲着道理的領會，乃是爲着神在祂的神聖三一裏，將祂自己分賜到祂所揀選並救贖的人裏面，給他們經歷並享受—林後十三 14：

- 一 聖經啓示三一神不僅僅是我們信仰的對象；祂對我們是主觀的，住在我們裏面，並分賜到我們裏面，作我們的生命和生命的供應—羅八 2，6，10～11。
- 二 聖經是按着這管制原則寫的：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—詩三六 8～9。

【週二】

貳 神聖的三一乃是整本聖經的架構；整本聖經，特別是以弗所書，乃是以神聖的三一構成的：

Message Five

The Divine Dispensing of the Divine Trinity Revealed in the Book of Ephesians

Hymns: 608

Scripture Reading: Eph. 1:3-14; 2:18; 3:16-19; 4:4-6; 5:19-20; 6:10-11, 17

§ Day 1

I. The revelation concerning the Triune God in the holy Word is not for doctrinal understanding but for the dispensing of God in His Divine Trinity into His chosen and redeemed people for their experience and enjoyment—2 Cor. 13:14:

- A. The Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us and dispensing Himself into us to be our life and life supply—Rom. 8:2, 6, 10-11.
- B. The Bible was written according to the governing principle of the Triune God working Himself into His chosen and redeemed people as their life and life supply—Psa. 36:8-9.

§ Day 2

II. The Divine Trinity is the framework of the entire Bible; the whole Bible, especially the book of Ephesians, is constructed with the Divine Trinity:

- 一 以弗所書是聖經中惟一以神聖三一為每章之基本元素構成的一卷書。
- 二 我們若不認識三一神，就不能領悟以弗所書的深奧，因為這卷書的每一章都以神聖的三一為架構——3～14，二18，三16～17上，四4～6，五19～20，六10～11，17。

叁 以弗所書的整個啓示，說到召會這基督身體的產生、存在、長大、建造和爭戰，乃是由神聖的經綸以及神聖的三一神聖的分賜到基督身體的肢體裏所組成的；因此，以弗所書的中心要點乃是神聖的三一神聖的分賜到信徒裏面：

- 一 一章揭示父神如何在永遠裏揀選並豫定這些肢體，子神如何救贖他們，靈神如何作憑質印他們，藉此將祂自己分賜到祂的信徒裏面，以形成召會，就是基督的身體，那在萬有中充滿萬有者的豐滿——3～14，18～23節：

【週三】

- 1 一章啓示經過過程的神聖三一之分賜與超越基督之輸供的結果。
- 2 父神分賜的結果說出神永遠的定旨，（3～6，）子神分賜的結果說出神永遠定旨的完成，（7～12，）靈神分賜的結果說出神所完成之定旨的應用。（13～14。）
- 3 因着超越的基督乃是三一神的具體化身，所以祂超越的輸供包括了三一神一切豐富的分賜；三一神三重的分賜，包括在超越基督的輸供裏，也完成並終

- A. Ephesians is the only book in the Bible in which every chapter is structured with the Divine Trinity as its basic element.
- B. If we do not know the Triune God, we cannot comprehend the profoundness of Ephesians, because every chapter of this book has the Divine Trinity as its framework—1:3-14; 2:18; 3:16-17a; 4:4-6; 5:19-20; 6:10-11, 17.

III. The entire revelation in Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of the divine economy and the divine dispensing of the Divine Trinity into the members of the Body of Christ; thus, the crucial focus of Ephesians is the divine dispensing of the Divine Trinity into the believers:

- A. Chapter 1 unveils how God the Father chose and predestinated the members in eternity, God the Son redeemed them, and God the Spirit sealed them as a pledge, thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all—vv. 3-14, 18-23:

§ Day 3

1. Chapter 1 of Ephesians reveals the issue of the dispensing of the processed Trinity and the transmitting of the transcending Christ.
2. The issue of God the Father's dispensing speaks forth God's eternal purpose (vv. 3-6), the issue of God the Son's dispensing speaks forth the accomplishment of God's eternal purpose (vv. 7-12), and the issue of God the Spirit's dispensing speaks forth the application of God's accomplished purpose (vv. 13-14).
3. Since the transcending Christ is the embodiment of the Triune God, His transcending transmission includes all the rich dispensing of the Triune God; the Triune God's threefold dispensing is included in the transmission of the transcending Christ and is completed

【週四】

二 二章給我們看見，在神聖的三一裏，所有猶太和外邦的信徒，都藉着子神，在靈神裏，得以進到父神面前—18 節：

- 1 這指明甚至在成爲肉體、人性生活、釘死十架、以及復活這一切過程之後，這三者仍然同時存在，且互相內在。
- 2 藉着子神，祂是完成者，是憑藉；在靈神裏，祂是執行者，是應用；我們得以進到父神面前，祂是起源，是我們享受的源頭。
- 3 我們是一首詩章，是由父作源頭、子作流道、靈作湧流的分賜所寫成的—10 節。
- 4 父的分賜產生傑作，子的分賜產生新人，以及那靈在一個身體裏將我們帶到父面前，結果帶來召會的建造和神永遠經綸的完成—10, 15 ~ 16, 21 ~ 22 節。

【週五】

三 在三章，使徒禱告父神，叫信徒藉着靈神，得以用大能加強到裏面的人裏，使基督（子神）安家在他們心裏，就是佔有他們全人，使他們被充滿，成爲三一神一切的豐滿；這乃是信徒經歷並有分於神在其神聖三一裏的最高點—16 ~ 19 節：

- 1 父是源頭，靈是憑藉，子是標的，三一神的豐滿是結果。

§ Day 4

B. Chapter 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father through God the Son, in God the Spirit—v. 18:

1. This indicates that the three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection.
2. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment.
3. We are a poem written by the dispensing of the Father as the source, the Son as the course, and the Spirit as the flow—v. 10.
4. The Father's dispensing to produce the masterpiece, the Son's dispensing to produce the new man, and the Spirit's bringing us to the Father in one Body result in the building up of the church and the fulfillment of God's eternal economy—vv. 10, 15-16, 21-22.

§ Day 5

C. In chapter 3 the apostle prays that God the Father will grant the believers to be strengthened with power through God the Spirit into their inner man so that Christ, God the Son, may make His home in their hearts, that is, occupy their entire being, that they might be filled unto all the fullness of the Triune God; this is the climax of the believers' experience and participation in God in His Divine Trinity—vv. 16-19:

1. The Father is the source, the Spirit is the means, the Son is the object, and the fullness of the Triune God is the issue.

2 這三者都不為自己行事，乃為三一神的豐滿行事；這是神聖三一的一幅美麗圖畫—參太十二 28。

【週六】

四 以弗所四章描繪經過過程的神，就是靈、主、父，如何與基督的身體調和，使身體所有的肢體經歷神聖的三一—4～6 節：

- 1 基督的身體是三一神發展的範圍。
- 2 父神超越眾人，子神貫徹眾人，靈神在眾人之內，這三者的神聖分賜，使基督身體的一切肢體能經歷並享受三一神。
- 3 這些經節啓示四個人位—一個身體、一位靈、一位主、和一位父神—調和在一起成爲一個實體，成爲基督生機的身體；因此，三一神和身體乃是四而一。

五 五章勸勉信徒，要用靈神的歌讚美主（子神），並在我們主耶穌基督（子神）的名裏感謝父神—19～20 節：

- 1 這乃是在神聖的三一裏，讚美並感謝經過過程的神，使我們享受祂這位三一神。
- 2 藉着神聖三一的神聖分賜，我們就構成爲神的兒女，在是愛和光的神裏行事爲人—2，8 節。

六 六章教導我們要在主（子神）裏得着加力，穿戴父神全副的軍裝，並取用那靈的劍，從事屬靈的爭戰—10～11，17 節：

- 1 子神是我們裏面的能力，父神實化在子裏是我們所穿戴的軍裝，靈神（就是神的話）是劍。
- 2 這是信徒甚至在屬靈的爭戰中，對三一神的經歷和享受。

2. Each of the three does not act for Himself but for the fullness of the Triune God; this is a beautiful picture of the Divine Trinity—cf. Matt. 12:28.

§ Day 6

D. Ephesians 4 portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ so that all the members of the Body may experience the Divine Trinity—vv. 4-6:

1. The Body of Christ is the sphere for the development of the Triune God.
2. The divine dispensing of God the Father in His being over all, of the Son in His being through all, and of the Spirit in His being in all enables all the members of the Body of Christ to experience and enjoy the Triune God.
3. These verses reveal four persons—the one Body, one Spirit, one Lord, and one God the Father—mingled together as one entity to be the organic Body of Christ; thus, the Triune God and the Body are four-in-one.

E. Chapter 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father—vv. 19-20:

1. This is to praise and thank the processed God in His Divine Trinity for our enjoyment of Him as the Triune God.
2. Through the divine dispensing of the Divine Trinity, we are constituted as children of God, walking in God as love and light—vv. 2, 8.

F. Chapter 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of the Spirit—vv. 10-11, 17:

1. God the Son is the power within us, God the Father realized in the Son is the armor upon us, and God the Spirit is the sword, who is the word of God.
2. This is the believers' experience and enjoyment of the Triune God even in the spiritual warfare.

肆 按照聖經六十六卷書的全部啓示，神聖的三一—父、子、靈—是為着神的分賜，就是將神分授到祂所揀選的人裏面；神是三一的，為使祂能將自己分賜到我們裏面，作到我們裏面，給我們享受，好使我們能被建造成為基督的身體，並被豫備好作基督的新婦，為着祂的再來，那時世上的國要成為我主和祂基督的國，讓祂作王掌權，直到永永遠遠—啓十一 15。

IV. According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people; God is triune so that He can dispense Himself into us, work Himself into us, for us to enjoy so that we can be built up to be the Body of Christ and prepared to be the bride of Christ for His second coming when the kingdom of the world becomes the kingdom of our Lord and of His Christ for Him to reign forever and ever—Rev. 11:15.

第五週■週一

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。』

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。』

（林後十三章十四節）很強的證明，神格的三一，不是為着人在道理上領會系統的神學，乃是為着神在祂的三一裏，把自己分賜到所揀選並救贖的人裏面。在聖經中，神聖三一…總是在說到神與祂的造物，特別與祂所造的人，尤其是與祂所揀選並救贖之人的關係時，纔啓示或說到。

聖經從創世記到啓示錄，對神格的三一所有的神聖啓示，顯然都不是為着神學上的研究，乃是為着叫我們領會，神在祂奧祕而奇妙的三一裏，如何將祂自己分賜到祂所揀選的人裏面，使我們這些蒙祂揀選、救贖的人，能像使徒對哥林多信徒的祝福所指明的，有分於、經歷、享受並得着經過過程的三一神，從今時直到永遠。阿們。（聖經恢復本，林後十三 14 註 1。）

信息選讀

你們有些人研讀、查考並背誦詩篇三十六篇八至九節已經多年了，但你們無法、也沒有這樣解釋這些經文。我們能這樣解釋這些經文，惟一的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，以神聖的三一，就是父作源頭，子作肥甘，靈作河流，來浸透他們的全人。這是管治並指引你解釋任何一段

WEEK 5 — DAY 1

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.

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.

Second Corinthians 13:14 is strong proof that the trinity of the Godhead is not for the doctrinal understanding of systematic theology but for the dispensing of God Himself in His Trinity into His chosen and redeemed people. In the Bible the Trinity... is always revealed or mentioned in regard to the relationship of God with His creatures, especially with man, who was created by Him, and more particularly with His chosen and redeemed people.

The divine revelation of the trinity of the Godhead in the holy Word, from Genesis through Revelation, is not for theological study but for the apprehending of how God in His mysterious and marvelous Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated in the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity. Amen. (2 Cor. 13:14, footnote 1)

Today's Reading

Some of you have been reading, studying, and reciting Psalm 36:8-9 for years, but you could not and did not interpret these verses... 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 portion of

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。…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。我們必須領悟，聖經是在這管治的原則之下寫的。我們拿起這把鑰匙，就能開啓聖經的每一部分。這原則幫助我們解釋生命的源頭，以及『在你的光中，我們必得見光』。（詩三六九。）這原則幫助我們看見，在約翰福音裏，生命在祂裏面，這生命就是人的光。（一4。）神是生命，神也是光。因此，祂自己就是生命和光的源頭。

聖經的每一卷書都印證你對（詩篇三十六篇）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。…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。…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：長老訓練第二冊，第十三章。

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... 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. We must realize that the Bible was written under this governing principle... This principle helps us to interpret the fountain of life and in Your light we see light (Psa. 36:9). This principle helps us to see in John that life is in Him and that this life is the light of men (1:4). God is life, and God is light. Therefore, He Himself is the fountain of both life and light.

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... There will be an intrinsic principle within and governing whatever we speak, teach, and preach. This is my burden... 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, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 13

第五週■週二

晨興餽養

弗一 4～5『就如祂在創立世界以前…揀選了我們，…豫定了我們…得兒子的名分…。』

7『我們在這蒙愛者裏面，藉着祂的血，照着神恩典的豐富，得蒙救贖，就是過犯得以赦免。』

13『你們…也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記。』

聖經六十六卷書，完全是以三一神作支柱、作架構；所有其餘的部分，都是附加上去的。很可惜，今天所有讀聖經的人，都好像是在看安那翰會所的外表，只注意到石頭好不好看，木料完不完整。…安那翰會所因着有鋼鐵作支柱，…總是像堡壘一樣，穩穩的立在那裏，如同一座小山。除非有不得了的大地震，也許纔會有影響。同樣的原則，三一神就是全部聖經的架構；特別是新約的以弗所書，你若不認識三一神，你就無法領悟以弗所書的深奧。以弗所書每一章都是以神聖的三一為架構。（李常受文集一九八六年第三冊，五三三頁。）

信息選讀

以弗所書啓示召會，而書中所啓示的召會乃是由三一神所組成，並彰顯三一神的。以弗所書中全部神聖的啓示，是以神聖三一為結構並由神聖三一組成的。…我們需要看見一個支配並指引我們的異象。…我們都需要看見有關神聖三一的神聖異象，我們需要在神聖三一裏活着，並同神聖三一活着。（李常受文集一九八八年第一冊，三七七頁。）

WEEK 5 — DAY 2

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world..., predestinating us unto sonship...

7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.

13 ...In Him also believing, you were sealed with the Holy Spirit of the promise.

The sixty-six books of the Bible are altogether built upon the Divine Trinity as their support and framework, and all the other parts are just accessories. Regretfully, Bible readers today are just like those who look at the appearance of the Anaheim meeting hall, paying attention only to whether the stones are beautiful and whether the wood is perfect... Because the Anaheim meeting hall is supported by steel pillars,... it stands there securely like a fortress or a small mountain. It cannot be affected by anything except perhaps a very great earthquake. In the same principle, the Trinity is the framework of the entire Bible, and this is especially true with the book of Ephesians in the New Testament. If you do not know the Triune God, you cannot comprehend the profoundness of Ephesians, because every chapter of this book has the Divine Trinity as its framework. (CWWL, 1986, vol. 3, "The Revelation and Vision of God," p. 429)

Today's Reading

The book of Ephesians reveals the church, and the church revealed in Ephesians is composed of and expresses the Triune God. The entire divine revelation in the book of Ephesians is constructed with and composed of the Divine Trinity... We need to see a vision that governs and directs us... We all need to see a divine vision concerning the Divine Trinity, in and with whom we need to live. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 276)

整本以弗所書的神聖啓示，說到召會這基督身體的產生、存在、長大、建造和爭戰，都是由神聖的經綸，就是三一神分賜到基督身體的肢體裏所組成的。一章揭示父神如何在永遠裏揀選並豫定這些肢體，（4～5，）子神如何救贖他們，（6～12，）靈神如何作憑質印他們，（13～14，）藉此將祂自己分賜到祂的信徒裏面，以形成召會，就是基督的身體，那在萬有中充滿萬有者的豐滿。（18～23。）二章給我們看見，在神聖的三一裏，所有猶太和外邦的信徒，都在靈神裏，藉着子神，得以進到父神面前。（18。）這也指明，甚至在成爲肉體、爲人生活、釘十字架和復活，這一切的過程之後，三者仍是同時並存、互相內在的。在三章，使徒禱告父神，叫信徒藉着靈神，得以加強到裏面的人裏，使基督（子神）安家在他們心裏，也就是佔有他們全人，使他們被充滿成爲神一切的豐滿。（14～19。）這是在基督裏的信徒，經歷並有分於神聖三一的極點。四章描繪經過過程的神，就是靈、主、父，如何與基督的身體調和，（4～6，）使所有的肢體經歷神聖的三一。五章勸勉信徒，要用靈神的歌讚美主（子神），並在我們主耶穌基督（子神）的名裏感謝父神。（19～20。）這就是在神聖三一裏，讚美並感謝經過過程的神，使我們享受這位三一神。六章指示我們，要在主（子神）裏得着加力，穿戴父神全副的軍裝，並取用靈神的劍，從事屬靈的爭戰。（10～11，17。）這就是信徒甚至在屬靈的爭戰中，也經歷並享受三一神。（聖經恢復本，林後十三14註1。）

參讀：神的啓示和異象，第七篇。

The entire divine revelation in the book of Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of the divine economy, the dispensing of the Triune God into the members of the Body of Christ. Chapter 1 of Ephesians unveils that God the Father chose and predestinated these members in eternity (Eph. 1:4-5), that God the Son redeemed them (Eph. 1:6-12), and that God the Spirit, as a pledge, sealed them (Eph. 1:13-14), thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all (Eph. 1:18-23). Chapter 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father, through God the Son, in God the Spirit (Eph. 2:18). This indicates that the three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection. In chapter 3 the apostle prayed that God the Father would grant the believers to be strengthened through God the Spirit into their inner man, that Christ, God the Son, may make His home in their hearts, that is, occupy their entire being, that they may be filled unto all the fullness of God (Eph. 3:14-19). This is the climax of the believers' experience of and participation in God in His Trinity. Chapter 4 portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ (Eph. 4:4-6) so that all the members of the Body may experience the Divine Trinity. Chapter 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father (Eph. 5:19-20). This is to praise and thank the processed God in His Divine Trinity for our enjoyment of Him as the Triune God. Chapter 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of God the Spirit (Eph. 6:10, 11, 17). This is the believers' experience and enjoyment of the Triune God even in the spiritual warfare. (2 Cor. 13:14, footnote 1)

Further Reading: CWWL, 1986, vol. 3, "The Revelation and Vision of God," ch. 7

第五週■週三

晨興餽養

弗一 4～5『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成爲聖別、沒有瑕疵；按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

22～23『…使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

以弗所一章給我們看見，神用三重的分賜來祝福信徒—首先藉着父，第二藉着子，第三藉着靈。至終，這分賜要由超越之基督的輸供來完成。父在祂揀選並豫定中的分賜，產生出祂許多的兒子在聖別中作祂的家室。子在祂救贖並拯救中的分賜，產生出信徒作神的基業、神的珍寶、神私有的產業。也就是說，那從父的分賜而產生的許多兒子，都要成爲神的珍寶，作祂的基業。神得着我們作祂的產業，祂的珍寶。然後那靈在祂作印並作質中的分賜，結果使神作信徒的基業，使他們得到完全的成全。神的三一分賜的結果，乃是許多的兒子、神的產業、以及我們的基業。但這時還沒有召會，直到超越的基督進來輸供神分賜的總和。許多的兒子、神的基業、我們的基業、以及超越基督的輸供，終極完成於召會，就是基督的身體。（李常受文集一九九三年第二冊，六二八頁。）

信息選讀

時間尚未開始以前，父神就揀選了我們。然後祂又豫定我們，爲我們決定了命運。（弗一 5。）…神

WEEK 5 — DAY 3

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

22-23 And He...gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Ephesians 1 shows that God has blessed the believers with a threefold dispensing—first by the Father, second by the Son, and third by the Spirit. Eventually, this dispensing will be carried out by the transmitting of the transcending Christ. The Father’s dispensing in His choosing and predestinating issues in many sons to form God’s household in sanctification. The Son’s dispensing in His redeeming and His saving issues in a heritage to God, a treasure to God, as God’s private possession. That means all the many sons who issued from the Father’s dispensing will become a treasure to God as His heritage. God gains us as His possession, His treasure. Then the Spirit’s dispensing in His sealing and pledging issues in God as the believers’ inheritance unto their perfection. The issue of God’s triune dispensing is the many sons, God’s possession, and our inheritance. But there is no church until the transcending Christ comes in to transmit the totality of God’s dispensing. The many sons, God’s heritage, our inheritance, and the transmitting of the transcending Christ culminate in the church, the Body of Christ. (CWWL, 1993, vol. 2, “The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ,” pp. 477-478)

Today’s Reading

Before time began, God the Father selected us. Then He predestinated us, determining a destiny for us (Eph. 1:5)... Following His selection, God

揀選我們以後，就預定我們要得兒子的名分。（5。）這就是說，祂事先命定我們成為祂的兒子。…兒子名分是生命分賜的事。…我們有一位偉大的父，祂的生命是豐富的。祂的度量像宇宙一般大，祂有許多生命來分賜。…在這樣的出生裏，神就將祂的生命分賜到祂的眾子裏面。

子的救贖完成神永遠的定旨，乃是『為着時期滿足時的經綸，要將萬有…都在基督裏歸一於一個元首之下』（10。）…因為許多信徒仍然活在舊造裏，所以他們是分散的。他們沒有一，沒有聯結；也就是說，他們沒有歸一於一個元首之下。…只要我們憑這神聖的生命活着，我們就聯結在一起。元首基督用這聯結的生命將我們都歸一於一個元首之下，成為一個召會生活。

靈的分賜就是靈的印記：『這聖靈是我們得基業的憑質，為使神所買的產業得贖，使祂的榮耀得着稱讚。』（14。）聖靈的印記是活的，在我們裏面作工，用神的元素浸透我們，變化我們，直到我們在神的生命裏成熟，最終連我們的身體也要完全得贖。（李常受文集一九八三年第二冊，三八三至三八四、三八六至三八八頁。）

這樣的三一分賜，揭示了三一神分賜的豐富細節。…經過過程之三一神的分賜，結果產生神許多的兒子，使神得着有價值的基業，並使我們極完滿的有分於神聖的兒子名分，但這分賜還沒有產生召會，就是基督的身體。乃是基督超越的輸供，最終產生召會作基督的身體。…三一神三重的分賜，包括在超越之基督的輸供裏，也終極完成於超越之基督那包羅一切的輸供裏。（李常受文集一九九三年第二冊，六九五頁。）

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，第一至四章。

predestinated us unto sonship (v. 5). This means He destined beforehand that we would be His sons. Sonship is a matter of life dispensing...We have a great Father who is rich in life. His capacity is universally great, and He has much life to dispense...In all this begetting He has dispensed His life into His sons.

The Son's redemption for the accomplishment of God's eternal purpose is "unto the economy of the fullness of the times, to head up all things in Christ" (vv. 9b-10). Because many believers still live in the old creation, they are detached. They have no oneness, no uniting, which means that they have no heading up...As long as we live by [the] divine life, we are united. This uniting life is used by Christ the Head to head us up into one church life.

The Spirit's dispensing is His sealing "unto the redemption of the acquired possession, to the praise of His glory" (vv. 13-14). The seal of the Holy Spirit is living, and it works within us to permeate and transform us with God's element until we are matured in God's life and eventually fully redeemed even in our body. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 291, 293-294)

Such a triune dispensing unveils the rich details of the Triune God's dispensing...The dispensing of the processed Triune God has issued in the many sons of God, in the heritage of worth to God, and in our fullest participation in the divine sonship, but it has not yet issued in the church, in the Body of Christ. It is the transcending transmission of Christ that issues finally in the church as the Body of Christ. The Triune God's threefold dispensing is included in the transmission of the transcending Christ and is completed and consummated in the all-inclusive transmission of the transcending Christ. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," p. 526)

Further Reading: CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," chs. 1-4

第五週■週四

晨興餽養

弗二 10『我們原是神的傑作，在基督耶穌裏…創造的。』

15～16『…把兩下在祂自己裏面，創造成一個新人，成就了和平；既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了。』

18『因為藉着祂，我們兩下在一位靈裏，得以進到父面前。』

以弗所二章十節指明，…救恩產生了神的傑作。…傑作的希臘字是 *poiema*，這個字相當於英文的『詩章』（*poem*）。我們是神的詩章。詩章常是展示作者的智慧，表達作者的技巧、藝術和設計。我們這些詩章是由父作源頭，子作河道，那靈作河流這三重的生命分賜寫成的。這三重的生命分賜使我們成為詩章。我們是三一神藉着祂三重的生命分賜所成功的傑作。（李常受文集一九八三年第二冊，三九八頁。）

信息選讀

基督廢掉了那規條中誠命的律法，拆毀了中間隔斷的牆，除滅了仇恨，使外邦人與猶太人和好，並且流血將兩下贖回歸於神；因此，猶太和外邦信徒藉着祂，得以進到父面前。

先是猶太和外邦信徒，在一個身體裏與神和好，（弗二 16，）那是地位的事；然後我們兩下在一位靈裏，得以進到父面前，這是經歷的事。要在經歷上享受我們在地位上所得着的，我們需要在靈裏。（聖經恢復本，弗二 18 註 1 與註 2。）

WEEK 5 — DAY 4

Morning Nourishment

Eph. 2:10 For we are His masterpiece, created in Christ Jesus...

15-16 ...That He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.

18 For through Him we both have access in one Spirit unto the Father.

Ephesians 2:10 indicates that...salvation produces God's masterpiece... The Greek word here is *poiema*, a word that has been anglicized into the English word *poem*. We are God's poem. A poem often displays the wisdom of the writer. It expresses his skill, art, and design. We are poems written by the threefold life dispensing of the Father as the source, the Son as the course, and the Spirit as the flow. This threefold life dispensing makes us a poem. We are the masterpiece of our Triune God by His threefold life dispensing. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," p. 302)

Today's Reading

Both the Jewish and the Gentile believers have access to the Father through Christ, who abolished the law of the commandments in ordinances, broke down the middle wall of partition, slew the enmity to reconcile the Gentiles to the Jews, and shed His blood to redeem the Jews and the Gentiles to God. (Eph. 2:18, footnote 1)

First, both the Jewish and the Gentile believers were reconciled in one Body to God (Eph. 2:16). That was a positional matter. Then they both have access in one Spirit unto the Father. This is experiential. In order to enjoy experientially what we possess positionally, we need to be in the Spirit. (Eph. 2:18, footnote 3)

基督（成就了）祂包羅萬有的死…之後，就來傳揚福音。（弗二 17。）祂在釘十字架而且埋葬以後，如何能傳福音給我們？答案是祂復活成了賜生命的靈，（林前十五 45 下，）住在我們裏面。我們必須看見，當我們傳福音給別人的時候，耶穌也在傳講。祂死而復活成了賜生命的靈以後，又回來進到我們裏面，傳揚最高品的福音、新人的福音、分賜生命的福音，好成就和平。

（那把我們作成祂的傑作）的神乃是作源頭的父，藉着管道—子基督。…當子來的時候，祂是在父的名裏來；（約五 43；）祂是與父同來；（八 29，十六 32；）子甚至被稱為父。（賽九 6。）…子是憑藉、管道，成就父的定旨。基督成為管道和憑藉，神就得以在祂裏面，且藉着祂，叫我們活過來，使我們復活，並且坐在諸天界裏。

子基督在死與復活以後，成了那靈來傳福音。當那靈來的時候，祂是與父同來，（約十五 26 與恢復本註，）且在子的名裏來。（十四 26。）那就是說，當那靈來的時候，子也來了。因此，當子來傳福音給我們時，那靈也來了。當我們在子的傳揚裏接受子時，我們就接受了那靈。…父藉着子，在那靈裏，到我們這裏來；現在那靈藉着子，把我們帶回到父那裏。藉着這奇妙的雙向交通，我們就享受三一神三重的生命分賜。（李常受文集一九八三年第二冊，四〇一至四〇三頁。）

在地位上，我們是與神和好；在經歷上，我們是進到父面前。與神和好是得救，進到父面前是享受神；祂是生命的源頭，已經重生我們成為祂的兒子。…（以弗所二章十八節）含示神格的三一：藉着子神，祂是完成者，是憑藉；在靈神裏，祂是執行者，是應用；我們得以進到父神面前，祂是起源，是我們享受的源頭。（聖經恢復本，弗二 18 註 4。）

參讀：神聖三一的神聖分賜，第十五至十六章。

After Christ accomplished...His all-inclusive death, He came to announce the gospel (Eph. 2:17). How could He announce the gospel to us after He was crucified and buried? The answer is that He was resurrected to become the life-giving Spirit to indwell us (1 Cor. 15:45b). We need to realize that when we announce the gospel to others, Jesus also is announcing. After He died and resurrected to become the life-giving Spirit, He came back to be within us to announce the highest gospel, the gospel of the new man, the gospel of life dispensing to make peace.

The God who [made us His masterpiece] is the Father as the source, acting through a channel, Christ the Son...When the Son came, He came in the Father's name (John 5:43), He came with the Father (8:29; 16:32), and the Son was even called the Father (Isa. 9:6)...The Son is the means, the course, who accomplished the Father's purpose. Christ became the channel in which and the means by which God enlivened us, raised us up, and seated us in the heavenlies.

After His death and resurrection Christ the Son came as the Spirit to announce the gospel. When the Spirit came, He came with the Father (John 15:26 and footnote) in the Son's name (14:26). This means that when the Spirit came, the Son came... When we receive the Son in His announcing, we receive the Spirit... The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son. Through this wonderful two-way traffic we enjoy the threefold dispensing of life by the Triune God. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 304-305)

Positionally, we were reconciled to God; experientially, we have access unto the Father. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, regenerated us to be His sons. Here the trinity of the Godhead is implied. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment. (Eph. 2:18, footnote 4)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 15-16

第五週■週五

晨興餽養

弗三 14『因這緣故，我向父屈膝。』

16～17『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

（在以弗所三章十四至十九節，）保羅向父這源頭禱告。然後，父藉着那靈作憑藉、作管道，加強信徒。接着，基督來運行並作工，安家在信徒心裏。最後，…結果乃是三一神的豐滿。父是源頭，靈是憑藉，子是標的，而三一神的豐滿乃是結果。

以弗所三章十四至十九節所陳明的圖畫，…給我們看見三一神美麗、細緻、和深切的配搭。父答應了操作者（召會）的禱告。然後父來作工，但不是憑着祂自己，乃是憑着第三者，就是那靈作管道。父和靈都不是為祂們自己作甚麼。源頭和管道作事，乃是為着子這目標、這目的。不僅如此，子安家在所有信祂之人的心裏，也不是為祂自己。這三者都不是為自己行事。…這是神聖三一在我們裏面更深工作的一幅美麗圖畫。祂是完全而深切的作工，好安家在我們心裏。（李常受文集一九八八年第一冊，四四〇、四四二頁。）

信息選讀

照着神榮耀的豐富，藉着那靈，用大能使我們得以加強到我們裏面的人裏，這是甚麼意思？…假定你週五傍晚下班，回家時很下沉，垂頭喪氣。這一天過得很不好，甚麼事都不順利。你回到家就對你

WEEK 5 — DAY 5

Morning Nourishment

Eph. 3:14 For this cause I bow my knees unto the Father.

16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

[In] Ephesians 3:14-19... Paul prayed to the Father as the source. Then the Father strengthens the believers through the Spirit as the means, the channel. Then Christ moves and works to make His home in the believers' hearts. Eventually, the issue... is the fullness of the Triune God. The Father is the source, the Spirit is the means, the Son is the object, and the fullness of the Triune God is the issue.

The picture presented in Ephesians 3:14-19... shows the very beautiful, fine, and deep coordination of the Triune God. The Father answers the operator's [the church's] prayer. Then the Father works, not by Himself but by the third One, the Spirit, as the channel... Both the source and the channel do something for the goal, the aim, the Son. Furthermore, the Son's making His home in all His believers' hearts is not for Himself. Each of the three does not act for Himself... This is a beautiful picture of the Divine Trinity in His deeper work within us. He works in a very complete and deep way to make His home in our hearts. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 319-321)

Today's Reading

What does it mean to be strengthened through the Spirit with power according to the riches of God's glory into our inner man?... Suppose, when you come home from work on Friday evening, you are depressed and disappointed. It has been a poor day; nothing has gone well. When you come

的妻子兒女不高興。…你越想你的情形，越覺得不好。這時候你需要記住保羅的話：『我向父屈膝，…願祂…藉着祂的靈，用大能使你們得以加強到裏面的人裏。』然後你應當宣告說，『撒但，退去罷！我要進到我裏面的人裏。』你如果轉向你裏面的人，你就要受激勵，得加強。你如果繼續禱告幾分鐘，你就要更得着加強。這樣的加強甚至吞滅你肉身的軟弱和疲倦。

當你說累了，你是在你舊人裏，就是外面的人裏，在心思裏。你需要得以加強到裏面的人裏，不要停留在外面的人裏。你也許累了，但祂並不疲倦。住在你裏面的比你剛強多了，祂從不疲倦。祂要使你得以加強到裏面的人裏。

當我們得以加強到我們裏面的人裏，基督就能安家在我們心裏。（弗三 16 ~ 17。）基督安家在我們心裏是一件大事。這乃是基督自己完全定居在我們裏面。

如果基督已經安家在我們心裏，如果祂已經佔有我們心的每一個房間，我們就不會軟弱了。反之，我們乃是一班有聖別、屬靈生活的人。但是太多時候，我們不覺得在屬靈的生命上剛強，原因就是我們只有基督籠統的在我們裏面。也許你只接受基督到你『客廳』的一角，你沒有給祂自由進到其他部分。結果就是你很軟弱。…因為你沒有被基督浸透。你缺少生命分賜到你的心思、情感、意志、良心裏，來浸透你的全人。但你如果已經透徹的被基督所浸透，祂的生命分賜到你裏面的人…的每一部分，你就必定是剛強的。（李常受文集一九八三年第二冊，四一〇至四一四頁。）

參讀：神聖三一的神聖分賜，第十七章；一九九〇年秋全時間訓練信息合輯，第六篇。

home, you are unhappy with your wife and children...The more you consider your situation, the worse it seems. At such a time you need to remember Paul's word: "I bow my knees unto the Father...that He would grant you... to be strengthened with power through His Spirit into the inner man." Then you should declare, "Satan, get away from me! I will enter into my inner man." If you turn to your inner man, you will be stirred up and strengthened. If you go on to pray for a few minutes, you will be strengthened even more. This strengthening even swallows up your physical weakness and tiredness.

When you say that you are tired, you are in your old man, your outer man, your mentality. You need to be strengthened into the inner man. Do not remain in the outer man. You may be tired, but He is not tired. He who lives within you is much stronger than you. He is never tired. He would strengthen you into the inner man.

When we are strengthened into our inner man, Christ can make His home in our heart (Eph. 3:16-17). For Christ to make His home in our heart is a great matter. This is to have Himself fully settled in our inner being.

If Christ has made His home in our heart, if He has occupied every room of our heart, we will not be weak. On the contrary, we will be those with a holy and even spiritual living. Too many times, however, we do not feel that we are strong in our spiritual life. The reason is that we have Christ in us in a very general way. Perhaps we have received Christ only into a corner of our "living room." We have not given Him the liberty to move into another part. The result is that we are weak... because we are not saturated with Christ. We are short of the life dispensing into our mind, emotion, will, and conscience to saturate our entire being. But if we have been thoroughly saturated by Christ through the life dispensing in every part of our inward being,...we will be strong. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 310-313)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 17; CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 6

第五週■週六

晨興餽養

弗四 4～6『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

保羅在以弗所四章首先說到一個身體，然後是一位靈，一位主，以及一位神，就是父。這表明三一神—父、子、靈—在身體裏已經有了發展。

保羅在六節說到一位眾人的神與父，他說父是超越眾人，貫徹眾人，也在眾人之內。這就是指著三一神與身體的調和。父神怎麼可能處於三個地位：超越眾人，貫徹眾人，也在眾人之內？這是可能的，因為神是三一的，甚至可以說父神是三一的。…父神具有父、子、那靈所有的地位。祂超越眾人是父，貫徹眾人是子，又在眾人之內是那靈。因此，召會這奧祕的身體是與三一神相調和的。（李常受文集一九八三年第二冊，四二一至四二三頁。）

信息選讀

隨着一個身體和一位靈，還有一個盼望。（弗四 4。）目前我們的身體還在肉體的生命裏，還沒有改變形狀。但是我們有一個指望，有一天這物質的身體要改變形狀，也就是得榮耀。那一天，內住的基督要在榮耀裏顯明出來。這榮耀對於基督的身體同那靈乃是一個盼望。因此，我們有一個身體、一位靈、同一個盼望。

在以弗所四章五節，保羅接着說到一位主。身體既與那靈相調，身體也就與主聯合。因為事實上，那靈就是主。（林後三 17。）我們不能將那靈與主

WEEK 5 — DAY 6

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

In Ephesians 4 Paul first speaks of the one Body and then of the one Spirit, the one Lord, and the one God, the Father. This indicates that the Triune God—the Father, the Son, and the Spirit—has been developed in the Body.

When Paul speaks of the one God and Father of all in verse 6, he says that the Father is over all, through all, and in all. This points to a mingling of the Triune God with the Body. How is it possible for God the Father to be in three positions—above all, through all, and in all? This is possible because God is triune. Even God the Father is triune...God the Father possesses all the positions of the Father, the Son, and the Spirit. He is above all as the Father, He is through all as the Son, and He is in all as the Spirit. Hence, the church as the mystical Body is mingled with the Triune God. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 317-319)

Today's Reading

With the one Body and the one Spirit, there is one hope (Eph. 4:4). At present our body is still in the physical life; it has not yet been transfigured. However, there is the hope that one day our physical body will be transfigured, that is, glorified. On that day the indwelling Christ will be manifested in glory. This glory is a hope to the Body with the Spirit. Thus, we have one Body and one Spirit with one hope.

In Ephesians 4:5 Paul goes on to speak of the one Lord. As long as the Body is mingled with the Spirit, the Body is joined to the Lord. Actually, the Spirit is the Lord (2 Cor. 3:17). We cannot separate the Spirit from

分開。…當子來的時候，父也來了；當靈來的時候，子與父也同衽而來。現今身體是與那靈相調和，而那靈無法與子和父分開。我們有那靈、子和父。因此，因着身體與那靈的調和，我們也有了主。

我們有了主，我們也有一信和一浸。信使我們與主聯合。當我們信入主，我們就與主有生機的聯結。在這生命的聯結裏，我們與主聯為一靈。（林前六 17。）信使我們與主聯結，因為我們已經信入衞。…浸有兩方面。一方面我們已經被浸到基督裏，另一方面我們已經與亞當了斷。我們是在亞當裏生的，但是我們藉着浸已經從亞當裏遷到基督裏。因此，浸在消極一面表徵了結，在積極一面表徵聯合。藉着信和浸，我們從亞當裏遷到基督裏。現在我們與主基督有了生機的聯結。

我們都需要藉着神聖三一的神聖分賜，在我們的靈裏被如同神聖之酒的那靈所充滿。（弗五 18。）如果我們在我們的靈裏如此被充滿，我們就要用詩章、頌辭、靈歌，彼此對說，（19 上，）從心中向主歌唱、頌詠，（19 下，）凡事在我們主耶穌基督的名裏，時常感謝神與父。（20。）

子神是我們裏面的能力，父神實化在子裏是我們所穿戴的軍裝，而靈神是劍，這靈就是神的話。那靈是神的話，成了我們的劍，這指明我們是藉着說話來爭戰。我們都需要學習說神的話。我們都需要說話，說出我們所聽到的真理。這樣說出來的神聖的話，就是擊殺仇敵的劍。我們是團體的戰士，裏面得着加力，外面得着遮蓋，現在應當用這劍與神的仇敵爭戰，將仇敵擊殺。（李常受文集一九八三年第二冊，四二三至四二四、四三八至四三九、四五二頁。）

參讀：神聖三一的神聖分賜，第十八至二十章。

the Lord...When the Son comes, the Father comes also, and when the Spirit comes, both the Son and the Father come with Him. Now the Body is mingled with the Spirit, and the Spirit cannot be separated from the Son and the Father. We have the Spirit, the Son, and the Father. Therefore, because the Body is mingled with the Spirit, we also have the Lord.

With the Lord we have one faith and one baptism. Faith joins us to the Lord. When we believe in the Lord, we enter into an organic union with Him. In this life union we are joined to the Lord as one spirit (1 Cor. 6:17). Faith joins us to the Lord because we have believed into Him. Baptism has two aspects. On the one hand, we have been baptized into Christ; on the other hand, we have been terminated from Adam. We were born in Adam, but by baptism we were transferred out of Adam into Christ. Therefore, negatively, baptism signifies termination, and positively, it signifies union. By faith and baptism we have been transferred out of Adam into Christ. Now we have an organic union with Christ the Lord.

Through the divine dispensing of the Divine Trinity we all need to be filled in our spirit with the Spirit as the divine wine (Eph. 5:18). If we are filled in our spirit in this way, then we will speak to one another in psalms, hymns, and spiritual songs (v. 19a); we will be singing and psalming with our heart to the Lord (v. 19b); and we will be giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father (v. 20).

God the Son is the power within us, God the Father realized in the Son is the armor upon us, and God the Spirit is the sword, who is the word of God. The fact that the Spirit as the word of God is our sword indicates that we fight by speaking. We all need to learn to speak the word of God. We all need to speak the word and present the truth that we have heard. This speaking of the divine word is the sword that slays the enemy. As a corporate warrior empowered inwardly and covered outwardly, we should now use the sword to fight against God's enemy. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 319-320, 329, 339)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 18-20

第五週詩歌

WEEK 5 — 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

4 4 | 3-3 5 5 5 | 3·5 5 5 6 6 | 4 6·

是 一 靈; 何 等 榮 耀,這 位 神 進 入 我 心,

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

在 我 裏 面,作 我 一 切 供 應。副 三 一 之 神,作

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

了 我 的 一 切! 何 等 奇 妙! 何 等 榮 耀! 神 聖 成

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

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 Fath-er, 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!

第六篇

作向主敞開的器皿，
並在神聖三一的神聖分賜裏
過平常的日子

詩歌：548

讀經：創二7，羅九21～23，林後四7，提後二20～21

【週一】

壹 神達成祂目的的手續，第一步是創造人作器皿，以盛裝祂自己作生命—創二7：

一 神揀選我們，乃是要我們作被三一神充滿的貴重器皿—羅九21～23，林後十三14：

1 神創造人作器皿以盛裝祂；祂從許多器皿中揀選我們，盛裝祂這尊貴的神，而成爲貴重的器皿—四7。

2 貴重的器皿是由神性（金），以及蒙救贖得重生的人性（銀）所構成—提後二20～21。

3 神將祂的榮耀彰顯在我們這器皿上，使我們成爲榮耀的器皿—羅九23，林後三18，四6～7：

a 這些都是出於祂的憐憫，也都是在於祂的憐憫，是我們的努力所望塵莫及的。

Message Six

**Being a Vessel Open to the Lord
and Living Ordinary Days
in the Divine Dispensing of the Divine Trinity**

Hymns: 425

Scripture Reading: Gen. 2:7; Rom. 9:21-23; 2 Cor. 4:7; 2 Tim. 2:20-21

§ Day 1

I. The first step of God's procedure in fulfilling His purpose was to create man as a vessel to contain Himself as life—Gen. 2:7:

A. God chose us so that we may be vessels of honor filled with the Triune God—Rom. 9:21-23; 2 Cor. 13:14:

1. God created man as a vessel to contain Him, and out of the many vessels, He chose us to contain Him, the God of honor, that we might be vessels of honor—4:7.

2. Honorable vessels are constituted of both the divine nature (gold) and the redeemed and regenerated human nature (silver)—2 Tim. 2:20-21.

3. God makes known His glory upon us, the vessels, that we may become vessels of glory—Rom. 9:23; 2 Cor. 3:18; 4:6-7:

a. All of this is out of His mercy and according to His mercy; it cannot be obtained by our efforts.

b 爲此我們當敬拜祂，感謝祂的憐憫—羅九 15 ~ 16, 18。

【週二】

二 保羅的十四封書信可用一個辭來表達—『敞開的器皿』：

- 1 新約給我們看見，神要信徒作愛祂並把自己向祂敞開的器皿—林後三 16：
 - a 我們深處若不向主敞開，祂就無法將祂自己分賜到我們裏面並安家在我们心裏—弗三 17。
 - b 敞開的器皿就是不作甚麼，只是一直敞開，好被神聖三一的神聖分賜充滿—林後十三 14。

【週三】

- 2 真實的基督徒生活就是愛主、一直向主敞開，並停下自己的作爲—可十二 30，約壹四 16 ~ 21：
 - a 然後主就來作成一切；這器皿只是盛裝主，享受主的充滿和作爲。
 - b 我們只需要愛主，把自己一直向祂敞開，給祂每一個機會來作祂所要作的事—弗三 17。
 - c 這就是正當而真實的基督徒生活—加二 20。
- 3 我們該禱告：『主，因着你的恩典，我不願意我的全人有那一部分向你是關閉的，我揀選全人完完全全的向你敞開』：
 - a 這正確的禱告、更深的禱告、真實的禱告，乃是愛主，並且向祂敞開—弗三 17 ~ 19。
 - b 我們若有這種禱告，就會是活的、敞開的器皿，主

b. For this reason we must worship Him and thank Him for His mercy—Rom. 9:15-16, 18.

§ Day 2

B. The summary of Paul's fourteen Epistles can be expressed in two words: open vessel:

1. The New Testament shows us that God wants believers as vessels loving Him and keeping themselves open to Him—2 Cor. 3:16:
 - a. If in the depths of our being we are not open to the Lord, He cannot dispense Himself into us and make His home in our heart—Eph. 3:17.
 - b. An open vessel is doing nothing but keeping itself open to be filled by the divine dispensing of the Divine Trinity—2 Cor. 13:14.

§ Day 3

2. A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing—Mark 12:30; 1 John 4:16-21:
 - a. Then the Lord comes in and does everything; the vessel simply contains the Lord and enjoys the Lord's filling and doing.
 - b. We simply need to love the Lord and keep ourselves open to Him, giving Him every opportunity to do everything He wants to do—Eph. 3:17.
 - c. This is the proper and genuine Christian life—Gal. 2:20.
3. We should pray, “Lord, by Your grace I would not have any part of my being closed to You; I choose to keep myself entirely and thoroughly open to You”:
 - a. This proper prayer, deeper prayer, genuine prayer, is to love the Lord and be open to Him—Eph. 3:17-19.
 - b. If we have this kind of prayer, we will be living, open vessels, and the

就有路以祂自己充滿我們—14 ~ 18 節。

c 主充滿我們時，祂就為我們作一切—19 節。

【週四】

貳 我們這些在基督裏的信徒，需要學習滿意於平常日子的生活，在神聖三一的神聖分賜裏有規律且正常的經歷—羅八 2, 6, 10 ~ 11, 弗三 16 ~ 17 上：

一 我們需要日復一日、一點一點的接受神聖的分賜，就是細水長流的，一而再、再而三的接受這分賜—林後十三 14, 太六 11, 詩六八 19:

1 很少屬靈生命的事是一次而永遠完成的；反之，屬靈生命的事，差不多都是像肉身的生命一樣，必須是一直接續的—約六 57 下，四 14, 林前十 3 ~ 4。

2 凡神給我們的，都不是一下給我們，叫我們受不了；反之，神聖的供應乃是一點一點的給我們。

二 經過過程並終極完成的三一神在我們裏面，不是奇特的，乃是平常的；所以我們需要過一個穩定的、正常的基督徒生活，越不特別、越平常越好—西一 27, 三 4, 弗三 16 ~ 17 上。

三 三一神藉着神聖的分賜所賜給我們一切有關生命的事，都是平靜的，我們信徒的生活也該是平靜的；我們需要天天這樣過生活，只簡單過着接受神聖分賜的平常生活—羅八 6, 帖前五 23, 帖後三 16。

四 我們的定命就是在神聖三一的神聖分賜裏過平常的生活，因為我們的父已命定，要我們在祂不斷的分賜之下過平常的生活—太六 11, 32 ~

Lord will have the way to fill us with Himself—vv. 14-18.

c. When the Lord fills us, He does everything for us—v. 19.

§ Day 4

II. As believers in Christ, we need to learn to be satisfied with a life of ordinary days in the regular and normal experiences in the divine dispensing of the Divine Trinity—Rom. 8:2, 6, 10-11; Eph. 3:16-17a:

A. We need to receive the divine dispensing little by little, day by day, receiving this dispensing again and again in a slow, steady way—2 Cor. 13:14; Matt. 6:11; Psa. 68:19:

1. Very few spiritual things are accomplished in us once for all; rather, as with our physical life, most spiritual things must be repeated again and again—John 6:57b; 4:14; 1 Cor. 10:3-4.

2. Whatever God gives to us is not given all at once so that it becomes unbearable; instead, the divine supply is given bit by bit.

B. The processed and consummated Triune God is within us not in a spectacular way but in an ordinary way; for this reason we need to live a steady and normal Christian life; the less special and the more normal we are, the better—Col. 1:27; 3:4; Eph. 3:16-17a.

C. All the things of life that the Triune God gives to us through the divine dispensing are quiet and calm, and our life as believers should also be quiet and calm; day by day we need to live in this way, simply living an ordinary life of receiving the divine dispensing—Rom. 8:6; 1 Thes. 5:23; 2 Thes. 3:16.

D. Our destiny is to live an ordinary life in the divine dispensing of the Divine Trinity, for our Father has destined that we live in an ordinary way under His continual dispensing—Matt. 6:11, 32-34; 24:40-41.

34, 二四 40 ~ 41。

- 五 我們信徒乃是憑信心經歷神聖三一的神聖分賜；神要我們作甚麼都倚靠祂，以祂為生命，並讓祂把祂自己分賜到我們裏面來—弗三 17 上，來十一 1。
- 六 這樣，我們在屬靈上就很平常，我們的屬靈就會是經常而平常，沒有甚麼奇特—羅八 4, 6, 加五 22 ~ 23。

【週五】

叁 在神聖的分賜裏過平常日子的生活，乃是神聖經綸中神奇的平常事—提前一 4, 弗三 9:

- 一 對基督、那靈、三一神，並對神聖生命與神聖性情的經歷，都是平常的—16 ~ 17 節上。
- 二 神提供給我們經歷並享受的一切屬靈且神聖的事，都是平常的；然而，這些平常的事卻是神奇的，因此可以說是神聖經綸中神奇的平常事—提前一 4, 弗三 9。

【週六】

- 三 重生雖是最大的神蹟，卻平常的發生了；因此，重生是神奇而平常的事，是我們基督徒生活中神奇的平常事—約三 3, 5 ~ 6, 8, 彼前一 23。
- 四 呼求主名乃是平常事，但是當我們呼求的時候，我們接受了經過過程並終極完成之三一神的總和，這又是神奇的一羅十 12, 耶三三 3。

- E. As believers, we experience the divine dispensing of the Divine Trinity by faith; God wants us to do everything by depending on Him, by taking Him as life, and by allowing Him to dispense Himself into us—Eph. 3:17a; Heb. 11:1.
- F. In this way we will become normal spiritually, and our spirituality will be regular and normal without anything spectacular—Rom. 8:4, 6; Gal. 5:22-23.

§ Day 5

III. A life of ordinary days in the divine dispensing is according to the miraculous normality of the divine economy—1 Tim. 1:4; Eph. 3:9:

- A. The experiences of Christ, of the Spirit, of the Triune God, and of the divine life with the divine nature are altogether normal—vv. 16-17a.
- B. All the spiritual and divine things provided by God for our experience and enjoyment are normal; nevertheless, these normal things are miraculous, and for this reason we may speak of the miraculous normality of the divine economy—1 Tim. 1:4; Eph. 3:9.

§ Day 6

- C. Regeneration is the greatest miracle, yet it takes place in a normal way; thus, regeneration is a normality that is miraculous, a miraculous normality in our Christian life—John 3:3, 5-6, 8; 1 Pet. 1:23.
- D. Calling on the name of the Lord is a normality, yet it is miraculous that when we call, we receive the totality of the processed and consummated Triune God—Rom. 10:12; Jer. 33:3.

第六週■週一

晨興餽養

羅九 23『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富。』

提後二 20『但在大戶人家，不但有金器銀器，也有木器瓦器；有作為貴重的，也有作為卑賤的。』

神揀選我們，乃是要我們作盛裝祂的貴重器皿。神創造人作器皿以備裝祂；從這些器皿中祂揀選我們，盛裝祂這尊貴的神，而成為祂貴重的器皿。至終祂將祂的榮耀彰顯在我們這器皿上，使我們成為祂榮耀的器皿。（羅九 23。）這些都是出於祂的憐憫，也都是在於祂的憐憫，是我們的努力所望塵莫及的！為此我們當敬拜祂！和祂的憐憫！（聖經恢復本，羅九 21 註 1。）

貴重的器皿是由神性（金），以及蒙救贖得重生的人性（銀）所構成。這些器皿，就像提摩太和別的真信徒，構成了托住真理的確定根基。（提後二 20 註 3。）

信息選讀

照我的經歷來看，沒有別的事情比領悟主不要我們作甚麼更討祂喜悅。祂只要我們愛祂，把自己向祂敞開，並且讓祂從我們裏面活出來。這話聽起來也許相當熟悉，但你如果仔細探討這個句子，就會曉得不是這麼尋常，對你來說也不是這麼熟悉。從起初神造人，神就無意要求人來為祂作甚麼。神的心意乃是要造一個器皿來盛裝祂、彰顯祂，因此神只要器皿是敞開的。如果器皿是敞開的，神就能完

WEEK 6 — DAY 1

Morning Nourishment

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

2 Tim. 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

God chose us that we might be vessels of honor to contain Him. God created man as a vessel to contain Him, and out of the many vessels He chose us to contain Him, the God of honor, that we might be vessels of honor. Finally, He makes known His glory upon us, the vessels, that we might become vessels of His glory (Rom. 9:23). All this is out of His mercy and according to His mercy; it cannot be obtained by our efforts. For this reason we must worship Him, and we must worship Him for His mercy! (Rom. 9:21, footnote 1)

Honorable vessels are constituted of both the divine nature (gold) and the redeemed and regenerated human nature (silver). These, like Timothy and other genuine believers, constitute the sure foundation that holds the truth. (2 Tim. 2:20, footnote 3)

Today's Reading

According to my experience, nothing pleases the Lord so much as for us to realize that He does not want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us. This may sound quite familiar to you, but if you look into such a sentence, you will realize that it is not so common. It is not so familiar to you. From the very beginning when God created man, God had no intention to ask man to do anything for Him. God's intention was to create a vessel to contain Him and to express Him, so God only wants an opening of the vessel. If the

成祂的定旨，但如果器皿是關閉的，神的定旨就會受到攔阻。

人墮落的真實意義和真實本質到底是甚麼？首先是人想要知道，其次是人想要作。想要知道甚麼，想要作些甚麼，這兩方面就是人墮落的真實意義。仇敵的試誘乃是要人一定成爲甚麼。人要成爲甚麼，就必須知道甚麼、作些甚麼；這就是人墮落的真實意義。人一墮落了，想要知道、想要作的邪惡性情就進到人裏面。在神眼中，這是最可憎的事。照着我們天然宗教的觀念來看，我們會認爲拜偶像或行邪術這些屬鬼的事纔是可憎的。但最狡詐、最可憎的事乃是人想要知道一些事情，想要作一些事情。這就是因着仇敵的試誘而進到人性裏面的邪惡東西。

我們都必須領悟，在我們墮落的性情裏面有一種本質很邪惡，就是喜歡知道，也喜歡作。很遺憾的說，宗教多半是關心這兩件事。宗教幫助人去知道，也幫助人去作。甚至今天基督教也成了這一種重在『知道』和『作』的主動宗教。神學院只教育人去知道、去作，訓練人並挑旺人去知道、去作。這完全是一種違反神永遠定旨的教育。難怪在成千的基督徒中間，你幾乎找不到一個人認識神不要我們去知道，也不要我們去作；神只要我們愛祂，把自己向祂敞開。『主，我愛你。我實在領悟我只是一個虛空的器皿，但你寶貝這個瓦器，因爲這個瓦器是你照着永遠的計畫所創造的，要完成你心頭的願望。主，我單單愛你，我喜歡盛裝你，我喜歡被你充滿、被你浸透、被你浸潤。憐憫我，使我一直向你敞開。』（李常受文集一九八〇年第一冊，三二三至三二四頁。）

參讀：李常受文集一九八〇年第一冊，成全訓練，第二十二章。

vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated.

What is the real significance of man's fall and the real nature of man's fall? It is that first, man wants to know, and second, man wants to do. It is to know something and to do something. These two aspects are the genuine significance of man's fall. The enemy's temptation was that man must be something. For man to be something, man needs to know something and to do something. This is the real meaning of man's fall. Once man became fallen, the evil nature of knowing and doing entered into man. This is the most abominable thing in the eyes of God. We would think according to our natural religious concepts that the worship of idols or witchcraft, these demonic things, are abominable. But the most subtle and the most abominable thing is man's attempt to know things and to do things. This is the very evil thing that entered into man's nature by the enemy's temptation.

We all have to realize that in our fallen nature there is a substance so evil that likes to know and likes to do. I am sorry to say that religion mostly cares for these two things. Religion helps people to know, and religion helps people to do. Even today Christianity has become such an active religion of knowing and doing. Seminaries just educate people to know and to do. They train people and stir them up to know and to do. This is altogether a kind of education against God's eternal purpose. It is no wonder that among thousands of Christians you can hardly find one who knows that God does not want us either to know or to do; God wants us only to love Him and to keep ourselves open to Him. "Lord, I love You. I fully realize that I am just an empty vessel, yet You treasure this earthen vessel because this earthen vessel was created by You according to Your eternal plan to fulfill Your heart's desire. Lord, I just love You. I like to contain You. I like to be filled up with You. I like to be saturated and permeated with You. Have mercy upon me that I may keep myself open to You all the time." (CWWL, 1980, vol. 1, "Perfecting Training," pp. 239-240)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," ch. 22

第六週■週二

晨興餽養

林後四7『但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』

弗三17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

神不要我們作甚麼；祂只要我們成爲一個活的器皿。如果你是一個沒有生命的器皿，像瓶子一樣，你很容易讓主人來使用，因爲你沒有意志、思想或情感。…但神創造了一個活物，…一個活的瓶子，情感豐富、意志剛強，而且還有心思。這個活的瓶子墮落以後，就成了神的難處。歷代以來，這種難處一直在基督徒中間。基督徒不是冷淡，就是太熱中於知道和作爲。無論在那一面，主都無法得着這個器皿。

這一點在新約裏很清楚，尤其是在使徒保羅的…十四封書信…。你可以說，這十四封書信總歸可用一個辭來表達：『敞開的器皿』。神要一個敞開的器皿。保羅在羅馬九章二十三節告訴我們，神把我們造成『蒙憐憫、早豫備得榮耀的器皿』。然後在林後四章七節說，『我們有這寶貝在瓦器裏。』這兩處經文可視爲我們經歷基督與召會的基本祕訣。（李常受文集一九八〇年第一冊，三二五至三二六頁。）

信息選讀

敞開的器皿就是不作甚麼，只是一直敞開，好得着充滿。經過種種過程的神—三一神、包羅萬有的靈、複合的靈—在這裏等候得着一個入口，好進到你裏面去。祂進到你裏面有多少，在於你向祂敞開有多少。

WEEK 6 — DAY 2

Morning Nourishment

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

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

God does not want us to do anything; He wants us only to be a living vessel. If you were an inanimate vessel, a vessel without life like a jar, you would be easy for the Master to use because you would not have a will or a mind or an emotion... But God created a living thing... a living jar full of emotions, with a strong will, and with a mind. After the fall this living jar became a problem to God. This problem has been among the Christians all these centuries. Either the Christians are indifferent, or they are too hot in knowing and in doing. On either side the Lord could not get the vessel.

This point is clear in the New Testament, especially in... Paul's fourteen Epistles... You may say that the summary of these fourteen Epistles may be expressed in just two words: open vessel. God wants an open vessel. In Romans 9:23 Paul tells us that God created us as vessels of mercy unto glory. Then in 2 Corinthians 4:7 he says that "we have this treasure in earthen vessels." These two verses may be considered as a basic secret to our experience of Christ and the church. (CWWL, 1980, vol. 1, "Perfecting Training," p. 241)

Today's Reading

An open vessel is doing nothing but keeping itself open to the filling up. The processed God—the Triune God, the all-inclusive Spirit, the compound Spirit—is here waiting for an opening to get into you. How much He would enter into you depends upon how much opening you would give Him.

你也許會說，你已經把一切都獻給主了。你已經把你的妻子、你的兒女、你的眼睛、你的耳朵、你的手都獻上了。我也多次作過這種詳盡的奉獻，我甚至把每一根頭髮，把身體上的每一個細胞都獻給主了。然而，你曉得甚至在這麼徹底、這麼詳盡的奉獻以後，你還是沒有向主敞開？表面看來，你已經把自己獻給神了，但事實上，你是獻給你自已。你的奉獻沒有使你向祂敞開，你的奉獻仍然使你留在你的知道和作為之下。這是真正的難處，也是這次成全訓練真正的負擔。這個負擔就是要針對你的光景，向你指出你真正的難處是甚麼。你愛主，你愛召會，你也剛強的宣告你看見了異象；甚至你會說，你是敞開的。但你不是向主敞開，而是向你的知道敞開，向你的作為敞開。要得着一個人一面完全向主敞開，另一面又不作甚麼，實在不容易。如果你能愛主卻不作甚麼，那是神蹟。當你愛一個人的時候，定規想要為他作些甚麼。今天基督教的哲學和邏輯告訴你，要為人作些事情，來表明你愛他們。然而聖經的邏輯是：要愛主，但不要憑自己為祂作甚麼。愛主要愛到極點，但不要憑自己為祂作甚麼。這不太容易。有時連那些不愛主的人也想要為祂作些甚麼，這是宗教。我們的難處就是太活躍了。…你必須主動而被動。…愛主愛到極點就是主動的，甚麼都不作就是被動的。你需要得救、得着加力、得以聖別，為此你必須愛主，然而不要作甚麼，你必須讓主來作一切。在我們墮落的性情裏，就是要知道、要作。主所要的乃是我們愛祂，保守自己一直敞開。不要作甚麼，只要讓祂進來。然而你總是喜歡作些甚麼，自己卻關閉起來，使主無法進到你裏面。（李常受文集一九八〇年第一冊，三二六至三二八頁。）

參讀：生命樹，第一章。

You may say that you have consecrated everything to the Lord. You have consecrated your wife, your children, your eyes, your ears, and your hands. I, too, have made this kind of detailed consecration many times. I even consecrated every single hair and every cell in my body to the Lord. Yet, have you realized that even after such a thorough and detailed consecration you still are not open to the Lord? Seemingly you have consecrated yourself to God, but actually you have consecrated to yourself. Your consecration did not keep yourself open to Him. Your consecration still kept you under your knowing and under your doing. This is the real problem. This is also the real burden of this Perfecting Training. The real burden is to pin your situation down, pointing out to you what your real trouble is. You love the Lord, you love the church, and you can declare strongly that you have seen the vision. Even you may say that you are open. But you are not open to the Lord. You are open to your knowing; you are open to your doing. It is really hard to have a person on the one hand absolutely open to the Lord and on the other hand doing nothing. If you can love the Lord and yet do nothing, that would be a miracle. When you love someone, surely you want to do something for him. Today's Christian philosophy and logic tell you to do something for people to show them that you love them. But the Bible logic says to love the Lord but do not do anything for Him by yourself. Love the Lord to the uttermost; do not do anything for Him by yourself. It is not so easy. Sometimes even those who do not love the Lord want to do something for Him. This is to be religious. Our problem is that we are too active... You have to be active-passive... To love the Lord to the uttermost is to be active. To not do anything is to be passive. You need to be saved, to be empowered, to be sanctified. For this you need to love the Lord and yet do nothing. You need to let the Lord do everything. What is in our fallen nature is just to know and to do. What the Lord wants is that we love Him, that we keep ourselves open. Do not do anything. Let Him in. Yet you always like to do something and keep yourself closed, causing the Lord to have no way to enter into you. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 241-242)

Further Reading: CWWL, 1965, vol. 2, "The Tree of Life," ch. 1

第六週■週三

晨興餽養

太二二 37『耶穌對他說，「你要全心、全魂並全心思，愛主你的神。」』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

你只需要愛祂，把自己向祂敞開，給祂每一個機會來作祂所要作的一切事；你就成為享受者，享受祂和祂的作為。所以每當你禱告的時候，感謝就會從你口中出來，因你向主滿了感謝。你會經歷主是你的得勝、你的聖別、你的一切。你會成為享受主之所是和所作的人。（李常受文集一九八〇年第一冊，三三三頁。）

信息選讀

這意思不是說，你是懶惰的、冷淡的、無言的或困倦的。不，你是儆醒的、清明的。你愛主，你保守自己一直向祂敞開，然而你不作甚麼，祂要作成一切。這不但是可能的，也是主所要求的。主要求你停下你的作為，但祂不要你打盹或漠不關心；祂要你非常儆醒。要愛祂，把自己一直向祂敞開，天天告訴祂說，『主，我愛你。主，我在這裏向你敞開。主，憐憫我，因着你的恩典，我不願意我的全人有那一部分向你是關閉的，我願意完完全全的向你敞開。』如果你這麼試一試，你就會看見有些事要發生。你無須憂慮你的得勝，無須擔心你會發脾氣。

WEEK 6 — DAY 3

Morning Nourishment

Matt. 22:37 And He said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.”

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

You just need to love Him and to keep yourself open to Him, giving Him every opportunity to do everything He wants to do. You become the enjoyer, enjoying Him and enjoying His doing. So whenever you would pray, thanks would come out of your mouth because you are so grateful to the Lord. You would experience that the Lord is your victory, your sanctification, everything to you. You will be the enjoyer of what the Lord is and of what the Lord does. (CWWL, 1980, vol. 1, “Perfecting Training,” p. 246)

Today's Reading

It does not mean that you are lazy or indifferent or dumb or sleepy. No. You are on the alert, and you are so sober. You love the Lord, and you keep yourself open to Him all the time. Yet you would not do anything, but He would do everything. Not only is this possible, but this is also required by the Lord. The Lord requires you to stop your doing. But He does not want you to be sleepy or indifferent; He wants you to be very alert. Love Him and keep yourself open to Him. Tell Him every day, “Lord, I love You. Lord, I am here open to You. Lord, have mercy upon me, and by Your grace I do not like to have any part of my being closed to You. I like to keep myself entirely and thoroughly open to You.” If you try this, you will see what will happen. You will not need to worry about your victory; you will not need to care for the losing of your temper.

你是神所創造的器皿。作為一個滿了生命的器皿，你必須運用你的情感來愛祂，要全心愛主你的神。（太二二 37。）你是一個器皿，不需要作甚麼，但你必須敞開自己。我們都懂得自由意志的原則。如果你不愛祂，主不會強迫你來愛祂。如果你自己不敞開，主絕不會強迫你敞開。因此你必須運用你的自由意志來愛主，並使自己敞開，但要離開你的作為。忘掉你的壞脾氣，忘掉纏累你的罪，忘掉你的弱點；要愛主，使自己敞開，並停下你的作為。

解決我們〔乖僻的〕難處惟一的方法就是讓主從裏面來充滿我們。這在於我們愛祂，並且一直把自己向祂敞開。正確的禱告、更深的禱告、真實的禱告，乃是使你自己一直愛祂，並向祂敞開。…要停下你的作為真不容易，但靠着祂的憐憫，藉着真實的禱告，你的作為會停下來。真實的禱告總是殺死人的禱告，把你一切的作為殺死。你越把自己禱告到這種真實的禱告裏，你就越被殺死。事實上，被殺死的不是你，而是你的活動。被殺死的不是在你自己裏面的你，而是在你活動裏面的你。真實的禱告會把你所有的活動都一一殺死，並且使你冷靜下來，有時候甚至會把你的負擔也殺死了。然後你就成爲一個潔淨、虛空、敞開的器皿。你要成爲一個活的器皿，完全冷靜下來，使你的主人有完全自由的通道來充滿你。祂充滿你的時候，就爲你作成一切，然後你便享受祂的作為，這纔是正確且真正的基督徒生活。真實的基督徒生活就是愛主、一直向主敞開，並停下自己的作為。然後主就來作成一切；這器皿只是盛裝主，享受主的充滿，並享受主的作為。這就是正當而真實的基督徒生活。（李常受文集一九八〇年第一冊，三三三至三三五頁。）

參讀：關於神聖分賜更深的研讀，第一篇，補充的話（一）。

You are a vessel created by God. As a vessel full of life, you need to exercise your emotion to love Him. Love the Lord your God with all your heart (Matt. 22:37). As a vessel, you do not need to do anything, but you need to keep yourself open. We all know the principle of the free will. If you do not love Him, the Lord would not force you to love Him. If you do not keep yourself open, the Lord would never force you to keep yourself open. So you must exercise your free will to love the Lord and to keep yourself open. But stay away from doing. Forget about your bad temper. Forget about your besetting sins. Forget about your weak points. Love the Lord and keep yourself open and stop doing...

The only solution to our problems [of peculiarity] is the filling up of the Lord within us. And this depends upon our loving Him and keeping ourselves open to Him all the time. The proper prayer, the deeper prayer, the genuine prayer, is just to keep yourself loving Him and open to Him... It is not so simple to stop your doing. But by His mercy through the genuine prayer your doing will be stopped. The genuine prayer is always the killing prayer. It kills your every doing. The more you pray yourself into this genuine prayer, the more you are killed. Actually, it is not you who are killed but your activity. It is not you in yourself but you in your activity that will be killed. Your genuine prayer will one by one kill all your activities, and it will calm you down. Sometimes it will even kill your burden. Then you will be a clean, empty, and open vessel. You will be a living vessel absolutely calmed down so that your Master has the absolute free course to fill you up. When He fills you up, He does everything for you. Then you simply enjoy His doing. This is the proper, genuine Christian life. A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing. Then the Lord comes in and the Lord does everything and this vessel just contains the Lord and enjoys the Lord's filling up and enjoys the Lord's doing. This is the proper and genuine Christian life. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 246-247)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," ch. 1; pp. 47-52 (A Supplementary Word)

第六週■週四

晨興餽養

羅八2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

10～11『但基督若在你們裏面，…靈卻因義是生命。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。』

今天我們所相信、所敬拜的…一位…已經成了那靈，作三一神終極的總結，使我們能有分於祂神聖的分賜。這就是神奧祕的經綸，要將神一切豐富的成分分配、分賜給神的兒女。如今，這位神已經經過過程，成了一口聖氣，無所不在的充滿在這地球上。就在你對人傳福音時，祂就在你口裏，在你心裏；祂要從你心裏出來，再進入聽見之人的口中。（羅十8～9。）祂就是聖靈，就是三一神，就是耶穌基督，作了凡相信、接受祂之人的生命和一切。祂是如此的奧妙。（李常受文集一九九〇年第三冊，四九二頁。）

信息選讀

這奧妙的一位進到我們裏面，主要的是作我們的生命，在我們裏面安靜、柔細的運行、工作。這好比我們肉身的生命，天天二十四小時都在那裏安靜、柔細的運作。當我們坐在這裏，裏面有一個行動正在進行，就是消化，但我們不會感覺到。甚麼時候你覺得了，就證明你不對勁了。不僅有消化，並且還有吸收，把消化的食物元素變作我們的血輪，組成我們身上的細胞和組織。神的靈在我們裏面工作，也就是這樣。

WEEK 6 — DAY 4

Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

10-11 But if Christ is in you,...the spirit is life because of righteousness. 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.

Today the One whom we believe in and worship... has become the Spirit, the ultimate consummation of the Triune God, for the purpose that we would partake of His divine dispensing. This is the mysterious economy of God, which is to dispense and to distribute to God's children all the rich elements of God. Now this God has been processed and has become a holy breath, everywhere filling the earth. Even while you are preaching the gospel to others, He is in your mouth and in your heart. He will come out of your heart and will enter the mouth of those who listen (Rom. 10:8-9). He is the Holy Spirit, the Triune God, Jesus Christ, becoming life and everything to those who believe and receive Him. He is so wonderful. (CWVL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 388-389)

Today's Reading

This wonderful One is in us mainly to be our life, operating and working quietly and gently in us. This can be compared to our physical life. Every day, twenty-four hours a day, it operates quietly and gently in us. While we are sitting here, an operation is working within, which is our digestion. However, we do not feel it. Whenever we feel it, that proves that there is something wrong with us. Not only is there the digestion, but there is the assimilation as well, which makes the digested food elements part of our blood and constitutes these elements as the cells and tissues of our body. When God's Spirit works in us, He operates in a similar way.

祂不僅來作我們的生命，並且還要作我們的一切，也就是作我們的人位。祂要住在我們裏面，安家、定居在我們全人之中，好作我們的一切。祂在我們裏面總是等待我們轉向祂，得着祂的供應。有人常說，主怎樣對付他，責備他。但在我跟隨主六十多年的經歷裏，主似乎不曾嚴厲的責備我，我倒常常得罪祂，但祂總是樂意供應我，將祂自己分賜給我。主今天的確已經住在我們裏面；祂是我們的生命，作我們的一切；祂是我們的人位、我們的頭、我們的丈夫、我們的救主。主且願安家在我們裏面，使我們這人成爲祂的安居之所。

神的經綸，就是神的計畫、打算、安排所要作的事，其作法、題材，和我們的作法、題材真有天壤之別。譬如說，神要我們討祂喜歡；我們一讀到這樣的話，就馬上立志、禱告、甚至禁食：『神哪，你眷顧我，我實在有心要討你的喜悅，但是你知道有種種的阻礙，有種種的難處，加上我的軟弱，我實在作不到，求你幫助我。』…豈不知神是要我們討祂喜悅，但是沒有一點意思要我們靠自己的努力來討祂的喜悅。神是要我們憑着祂的生命，甚至憑着祂自己來生活爲人而討祂的喜悅。詩歌三百七十八首第一節說，『何等生命！何等平安！基督活在我的裏面！』…詩歌接着說，『我已與祂同釘十架，榮耀事實、奇妙救法！』甚麼救法？『現在活着不再是我，乃是基督在我活着！』不再是我了，這真是奇妙；是基督活着，那就更是榮耀了。但事實上，…你們大多數的人會說，『有的時候是祂，不是我；但大半時候是我，不是祂。』這就是我們的光景。

神要人作許許多多事，但是神卻沒有一點心願叫人憑自己作。（李常受文集一九九〇年第三冊，四九二至四九三、五八五至五八六頁。）

參讀：關於神聖分賜更深的研讀，第八、十一篇。

He is coming to us not only to be our life but to be our everything, that is, to be our person. He wants to abide in us, to make home and to settle down in our whole being, so that He can become our all. He is waiting all the time within us for us to turn to Him and to receive His supply. Some always speak of the Lord's dealing with them and His rebuking of them. But in my experience of sixty or more years of following the Lord, it seems that the Lord has never rebuked me severely. I have indeed offended Him many times. But He is always willing to supply me and to dispense Himself into me. Today the Lord is definitely living in me. He is our life to be our everything. He is our person, our Head, our Husband, and our Savior. He wants to make His home in us and to make our whole person His place of rest.

God's economy, that is, His plan, purpose, and arrangement of things to accomplish His desire, is carried out in ways very different from ours. For example, God wants us to please Him. When we read this word, immediately we would make up our mind, pray, and even fast, saying, "God, be gracious to me. I do have the desire to please You. But You know that I have all kinds of obstacles, problems, and weaknesses. I cannot do it. Please help me."... But although God wants us to please Him, He has no intention that we please Him by our own effort. Rather, He wants us to please Him through living by His life and even by Himself. Stanza 1 of Hymns, #499 says, "Oh, what a life! Oh, what a peace! / The Christ who's all within me lives."...The above hymn continues to say, "With Him I have been crucified; / This glorious fact to me He gives." What is this glorious fact? "Now it's no longer I that live, / But Christ the Lord within me lives." It is no longer I that live. This is truly wonderful! Now it is Christ that lives. This is glorious! However,... most of us would say that sometimes it is He and not we. But most of the time it is we and not He. This is our real condition.

God requires man to do many things. But He has no intention that man would do them by himself. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 389, 478-479)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," chs. 8, 11

第六週■週五

晨興餽養

提前一 4 『…神在信仰裏的經綸…。』

弗三 9 『並將那歷世歷代隱藏…的奧祕有何等的經綸，向眾人照明。』

16～17 『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

按着我對聖經的研究，以及作基督徒的經歷，我知道在我基督徒的生活裏，我所經歷基督、三一神、那靈、以及神聖生命與神聖性情的事，對我都是平常的。這些都是平常的事。在我基督徒生活開始的時候，我讀過一些內裏生命派教師的著作，他們教導說，這一切屬靈與神聖的事，都是大神蹟，不容易得着。他們指明，必須先履行一些條件，纔能使我們有資格接受這些神蹟。我試着照他們書裏的指示，經歷這些事。最終，我發現在神新約的經綸裏，對那靈的經歷並不是照他們所教導的。事實上，神提供給我們享受的一切屬靈且神聖的事，都是平常的。這些事都是平常的事。但我也發現，這些平常的事是神奇至極的。（李常受文集一九八七年第三冊，四八四頁。）

信息選讀

我在…考慮該用怎樣的辭，可以照着聖別的啓示，描述我對這些屬靈且神聖之事的經歷。…因此，

WEEK 6 — DAY 5

Morning Nourishment

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

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is...

16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

According to my study of the Bible and my Christian experiences, I realized that in my Christian life the things that I experience of Christ, of the Triune God, of the Spirit, and of the divine life with the divine nature are altogether normal to me. They are a normality. At the beginning of my Christian life, I read the writings of some inner-life teachers who taught that all these spiritual and divine things were great miracles that were not easy to attain. They indicated that a number of requirements had to be fulfilled for us to reach a point at which we were qualified to receive these miracles. I tried to experience these things according to the instructions given in their books. Eventually, I found out that the experiences of the Spirit in God's New Testament economy were not according to what they taught. Actually, all the spiritual and divine things that are provided by God for our enjoyment are altogether normal. They are normalities. But I also found out that these normalities are miraculous to the uttermost. (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," p. 387)

Today's Reading

I was considering what term I should use to describe my experiences of these spiritual and divine things according to the holy revelation...Thus,

我選用『平常』與『神奇』二辭，造了『神奇的平常事』這個辭句。我們若想要正確並充分的登門叩訪傳福音，有正確的家聚會，就必須經歷神奇的平常事。我們必須認識甚麼是神奇的平常事，以致有足數的資格，完成神新約的經綸。（李常受文集一九八七年第三冊，四八四至四八五頁。）

我是在十九歲的時候得救的，…那時在我裏面有一個天然的幻想，以為得救（和被聖靈充滿）是…了不起的奇事，…就盼望有一天，有一件甚麼大事發生在我身上。可是經歷來經歷去，並沒有甚麼奇特的事發生，不過是在屬靈經歷中的一件常事。到今天，半個多世紀了，我經歷得越多，就越感覺這些屬靈生命的事，也就是神新約經綸中的事，並沒有甚麼人在外面所看為驚人的大事，都是一些像是平常的常事。…到現在我就清楚看見，屬靈的事越是平常越對越真，越是平常也越豐富。

我已經經歷了六十三年，我的確能作見證，神在我們裏面那屬靈的生命，乃是一個實際。這不是神所造的肉身生命，乃是神進到我們裏面，生在我們裏面作生命。我們外面的人是神造的生命，我們裏面的人是神來作生命。基督教把神來作我們裏面的生命這一面，差不多丟光了，並且把聖靈降在人身上和聖靈充滿，搞得希奇古怪。事實上，神進到我們裏面作生命這一套屬靈的事，是非常平常的。得救是非常平常的。（李常受文集一九八七年第二冊，一九四至一九六頁。）

參讀：為着建造基督的身體那合乎聖經的聚會與事奉之路，第十三章。

I picked up the words normal and miracle to come up with the phrase miraculous normality. If we desire to properly and adequately visit people by knocking on their doors for gospel preaching and have the proper home meetings, we must have the experience of the miraculous normality. We must know what the miraculous normality is to be adequately qualified to carry out God's New Testament economy. (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," p. 387)

I was saved when I was nineteen years old... At that time I had a natural imagination within me that salvation [and being filled by the Spirit] should be...extraordinarily miraculous thing[s] and that...one day some great thing would happen to me. But after I had passed through many experiences, I had never had anything extraordinary happen to me. Instead, all that happened in my spiritual experience concerned merely normal matters. Today, over half a century has gone by. The more I have experienced, the more I feel that these matters of spiritual life, which are matters in God's New Testament economy, do not have anything that may shock people outwardly; rather, they all appear to be normal occurrences... Now, I see clearly that as far as spiritual matters are concerned, the more normal they are, the more proper and real they are. And the more normal they are, the more rich they are.

I can truly testify from more than sixty-three years' experience that the spiritual life of God within us is a reality. This is not the physical life created by God but God coming into us, born within us, to be our life. Our outward man is the God-created life; our inward man is God being our life. Christianity has nearly discarded the aspect of God becoming our life within. They have also made the matter of the Holy Spirit coming upon men and the Holy Spirit filling men a rare and strange thing. In fact, this spiritual matter of God coming into us to be our life is a very normal matter. To be saved is a very normal matter. (CWWL, 1987, vol. 2, "Words of Training for the New Way," pp. 165-167)

Further Reading: CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," ch. 13

第六週■週六

晨興餽養

羅十 12 ~ 13『因為猶太人和希利尼人並沒有分別，眾人同有一位主，祂對一切呼求祂的人是豐富的。因為「凡呼求主名的，就必得救」。』

約三 6『從肉體生的，就是肉體；從那靈生的，就是靈。』

我們呼求主耶穌的時候，就接受了經過過程的三一神。我們開口呼求，是最平常的事。呼求『哦，主耶穌』是平常的。我們能以任何方式，在任何時間和任何地點，呼求主的名。感謝主，呼求『哦，主耶穌，哦，主耶穌』，乃是平常的事。但是我們呼求『哦，主耶穌』的時候，你知道我們得着甚麼？我們乃是得着經過過程的三一神！這是神奇的。得着經過過程的三一神，是最高的神蹟，是一切神蹟中最大的神蹟。要接受祂，我不需要盛裝、沐浴淨身、並合宜虔誠的跪下，作正式的禱告。我不需要花幾天『等候主』，纔能接觸、接受並享受祂。我所需要作的，乃是呼求『哦，主耶穌』，我就得着經過過程的三一神作我的享受。這是全宇宙中最大的神蹟，也是歷世歷代一切神蹟的總和與集大成。這完全是神奇的，卻又是如此平常。我們開車的時候，或睡覺以前，都能呼求主的名。（李常受文集一九八七年第三冊，四八五頁。）

信息選讀

重生乃是神奇的平常事。有些內裏生命派的教師說，重生不是那麼容易，他們稱重生為『頭一個福分』。我讀了好些著作，想要明白甚麼是重生，但直

WEEK 6 — DAY 6

Morning Nourishment

Rom. 10:12-13 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; for “whoever calls upon the name of the Lord shall be saved.”

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

When we call on the name of the Lord Jesus, we receive the processed Triune God. To open up our mouths and call is most normal. It is normal to call “O Lord Jesus.” We can call on the Lord’s name in any way, at any time, and in any place. Thank the Lord for the normality of calling “O Lord Jesus, O Lord Jesus.” But when we call “O Lord Jesus,” do you realize what we get? We get the processed Triune God! This is miraculous. To get the processed Triune God is the top miracle, the greatest miracle among all the miracles. In order to receive Him, there is no need for me to dress up, make myself extremely neat, and be reverent by kneeling down in a proper way to pray in a formal way. There is no need for me to “wait on the Lord” for a number of days before I can contact, receive, and enjoy Him. All that I need to do is call “O Lord Jesus,” and I get the processed Triune God for my enjoyment. This is the greatest miracle in this universe and the totality and absolute aggregate of all the miracles throughout all the generations. This is altogether miraculous, yet it is so normal. We can call on the Lord’s name while we are driving or before we go to bed. (CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” p. 388)

Today’s Reading

Regeneration is a miraculous normality. Some inner-life teachers said that it was not so easy to be regenerated, and they called regeneration the “first blessing.” I read a number of writings in an attempt to understand

到讀了史百克弟兄(T. Austin-Sparks)的一篇文章，我纔找到答案。他說，重生是在我們人的生命以外，接受神的神聖生命。我讀到那個定義的時候，真是喜樂。從那一天起，我明白了甚麼是重生。重生乃是在我們的靈裏由那靈所生，（約三3，5～6，）因而得着神的神聖生命，成爲神的兒子。（一12～13。）

我們觀察到許多人是真的在一瞬間得了重生。這是神奇的，也是平常的。這是神奇的平常事。（李常受文集一九八七年第三冊，四八六至四八八頁。）

現在我舉聖經的例證給你們看，屬靈生命的事都是一些平常事。（羅馬十章六至七節指明）誰也不能叫基督從天上來到地上，再從地上下到陰間，又從死裏復活。基督全都替我們作好了。…神把祂的救恩，替我們全都豫備好了。正如神在地上已經爲人豫備了空氣，人一生下來，只要一聲啼哭，就把空氣吸進去了。今天人要得救，也只要開口呼喊：『哦，主耶穌！』就得着了。

主這靈已經在你口裏，在你心裏；主這話也已經在你手中，在你裏面。你現在只要接受這話，接觸這靈，主就要作你的供應，你就得以天天得救，天天被聖靈充滿，天天讓聖靈降在你身上。這該是你每天的經歷…。慕迪弟兄曾說過一句話：『宇宙間最大的神蹟奇事，就是人得着重生。』…我們天天都在屬靈的生命中，經歷這樣宇宙間的大事，是神奇的，卻又是平常的，所以是神奇的平常事。（李常受文集一九八七年第二冊，一九八、二〇四頁。）

參讀：關於生命與實行的信息，第十篇。

what regeneration is, but I could not find the answer until I read an article by Brother T. Austin-Sparks. He said that regeneration was to receive God's divine life in addition to our human life. I was happy when I read that definition. From that day I understood what regeneration is. To be regenerated is to be born of the Spirit in our spirit (John 3:3, 5-6), thus obtaining God's divine life to become the sons of God (1:12-13).

We have observed...that many have been genuinely regenerated instantly. This is miraculous yet normal. It is a miraculous normality. (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," pp. 388-389)

Now I would use an illustration from the Bible to show you that matters of spiritual life are normal matters. Romans 10:6-7... [indicates that] no one can cause Christ to come down from heaven and then to descend to the abyss and to be resurrected from the dead. Christ has already accomplished all this for us...God has already prepared everything of His salvation for us. This can be compared to God preparing air for human beings on the earth so that once a person is born, with a cry he can breathe the air into him. Today, if a person wants to be saved, he only needs to open his mouth and call, "O Lord Jesus!" Then he will obtain salvation.

The Lord as the Spirit is already in your mouth and in your heart. The Lord as the Word is also already in our hands and within us. Now you need only to receive the word and contact this Spirit, and the Lord will become your supply. Then day by day you will be saved and filled with the Holy Spirit, and you will allow the Holy Spirit to descend upon you. This should be your daily experience...Brother Moody once said, "The greatest miracle in the universe is that man can be regenerated."... Every day in the spiritual life, we can experience this great thing in the universe. It is miraculous yet normal. Therefore, it is a miraculous normality. (CWWL, 1987, vol. 2, "Words of Training for the New Way," pp. 168-169, 172-173)

Further Reading: CWWL, 1987, vol. 2, "Words of Training for the New Way," ch. 10

第六週詩歌

425

經歷基督—盛着祂

7 7 7 7 (英 548)

F 大調

4/4

F B^b C⁷ F C F
3 · 2 1 4 | 3 · 2 1 — | 2 · 1 7̣ 6 | 5 · 4 3 — |

一 我是受造的瓦器，寶貝基督放我裏；

F B^b A⁷ Dm Gm C⁷ F
3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 — — — ||

我須作祂的器皿，祂作內容來藏隱。

- | | |
|------------------------|------------------------------------|
| 二 照祂形像我被造，
神使器皿的形狀， | 適合基督來住着 [※] ；
與其內容能相像。 |
| 三 祂今居留在我靈，
我得與祂成一靈， | 用祂大能來支撐；
受祂實際的供應。 |
| 四 天天居衷在感動，
所有腳步祂保守， | 時時調和相交通；
每一部分祂浸透。 |
| 五 讓祂由衷得表現，
我須透明又透亮， | 使祂在我被人見；
祂可藉我得顯彰。 |
| 六 變化乃是我所需，
泥土得改原形狀， | 全人破碎無所餘；
變成寶貝的模樣。 |

WEEK 6 — HYMN

Earthen vessel I was made

Experience of Christ — Containing Him

548

1. Earth - en ves - sel I was made, Christ in me the trea - sure laid;
His con-tain - er I must be, As the con - tent He in me.

2. In His image I was made,
Fit that Christ should all pervade;
Thus the vessel God did form
With the content uniform.
3. In my spirit He remains,
With His power He sustains;
As the Spirit one with me,
He is my reality.
4. Moving in me day by day,
Mingling with me all the way,
All my steps He regulates,
Every part He saturates.
5. Him expressing from within,
Making Him to others seen,
I transparent have to be
That He may be shown thru me.
6. Transformation is my need,
To be broken more indeed,
That the clay may change in form,
To the treasure to conform.

第六週 • 申言

申言稿: _____

Lined writing area for the prophecy draft, consisting of 22 horizontal lines.

Composition for prophecy with main point and sub-points:

Lined writing area for the prophecy composition, consisting of 22 horizontal lines.