

二〇二四年五月
国际国殇节相调特会

总题：
基督徒的生活

晨兴圣言

**International Memorial Day
Blending Conference (May 2024)**

**GENERAL SUBJECT:
THE CHRISTIAN LIFE**

Holy Word for Morning Revival

标语

- (一) 我们需要看见，我们所经历的一切事，只有一个目的——叫神的生命能借着我们得释放并在我们身上得彰显；盼望我们外面的人被拆毁到一个地步，让里面的人能出得来、能看得见；这是宝贵的事，这就是事奉主之人的路。
- (二) 住在主里面就是与主成为一灵，并且有功效的祷告乃是我们住在主里面，也让祂的话住在我们里面的结果。
- (三) 我们享受基督作生命的流，乃是为使我们成为撒种者、栽种者、浇灌者、生育者、喂养者和建造者，有供应生命的职事，为着神奇妙的生机建造，就是神宏伟的殿。
- (四) 我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀。

Key Statements

- ① We need to realize that everything through which we pass has only one purpose—that God's life would be released through us and expressed in us; may our outer man be broken to such an extent that the inner man can be released and expressed; this is precious, and this is the way of the servants of the Lord.
- ② To abide in the Lord is to be one spirit with Him, and effective prayers are the issue of our abiding in the Lord and of His words abiding in us.
- ③ Our enjoyment of Christ as the flow of life is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God.
- ④ 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.

基督徒的生活

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- 第四周 住在基督这真葡萄树上
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THE CHRISTIAN LIFE

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第一周

基督徒生活的内在意义

诗歌：补 406

读经：约十四 21, 23, 林后二 10, 四 6~7

【周一】

壹 基督徒的生活乃是活基督的生活；我们活着应当就是基督，而活基督的路就是爱基督—腓一 19~21 上，加二 20:

一 我们可以凭着爱基督到极点而活基督；我们若不爱基督，就不能活祂；爱祂是将我们全人专注于祂最好的路—林后五 14, 约壹四 19, 腓一 19~21 上，可十二 30, 启二 4~5, 约十四 21, 23, 二一 15~17, 彼前一 8, 林前二 9, 十六 22。

二 爱神的意思，是把我们的全人，灵、魂、体，连同我们的心、魂、心思和力量，（可十二 30，）都完全摆在祂身上；这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。

三 当我们爱祂，“那灵参透万事，甚至神的深奥也参透了；”（林前二 10；）“参透”这辞原文意，积极地探究，含示准确的知识，不是发现的，乃是探索的；神的灵探索神关于基督的深奥，并在我们灵里，向我们显示这深奥，使

Week One

The Intrinsic Significance of the Christian Life

Hymns: E1240

Scripture Reading: John 14:21, 23; 2 Cor. 2:10; 4:6-7

§ Day 1

I. **The Christian life is a life of living Christ; our living should be Christ, and the way to live Christ is to love Christ—Phil. 1:19-21a; Gal. 2:20:**

A. We can live Christ by loving Christ to the uttermost; if we do not love Christ, we cannot live Him, and loving Him is the best way to concentrate our entire being on Him—2 Cor. 5:14; 1 John 4:19; Phil. 1:19-21a; Mark 12:30; Rev. 2:4-5; John 14:21, 23; 21:15-17; 1 Pet. 1:8; 1 Cor. 2:9; 16:22.

B. 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.

C. When we love Him, “the Spirit searches all things, even the depths of God” (1 Cor. 2:10); the Greek word for searches is used in reference to active research, implying accurate knowledge gained not by discovering but by exploring; the Spirit of God explores the depths of God concerning Christ and shows them to us in our spirit for our realization and

我们领略并有分。

- 四 过基督徒的生活就是爱神的儿子耶稣，好使我们蒙父和子所爱，并享受子向我们的显现，并父和子的眷临，使父和子同我们安排相互的住处—约十四 21，23。

【周二】

- 五 基督徒的生活就是以神自己作为我们的爱来爱神并彼此相爱的生活；基督曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，正如祂在那寻找失丧者并拯救罪人之职事旅程中所是的一约壹四 16~19，路十 25~37，十九 10，弗四 20~21，参加五 13~15。

- 贰 过基督徒的生活，就是凡事都要在基督的人位里行，也就是在基督的面前行—林后二 10，四 6~7：

- 一 二章十节的“面”原文与四章六节的“面”相同，指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。
- 二 作信徒榜样的使徒保罗（提前一 16）是照着基督眼中所表露祂全人的标示，在祂面前生活行动的人。
- 三 我们的心几时转向主，帕子就几时从我们心里除去，我们就能用没有帕子遮蔽的脸，观看荣耀的主；事实上，我们偏离的心就是帕子；没有帕子遮蔽的脸，就是没有帕子遮蔽的心，好观看显在耶稣基督面上之神的荣耀—林后三 16，18，四 6~7，撒上十六 7，弗一 18 上。

participation.

- D. To live the Christian life is to love Jesus the Son of God so that we will be loved by the Father and the Son and enjoy the Son's manifestation to us and Their visitation to us for Them to make a mutual abode with us—John 14:21, 23.

§ Day 2

- E. The Christian life is a life of loving God and loving one another with God Himself as our love; Christ lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is in His lost-one-seeking and sinner-saving ministry journey—1 John 4:16-19; Luke 10:25-37; 19:10; Eph. 4:20-21; cf. Gal. 5:13-15.

II. To live the Christian life is to do all things in the person of Christ, in the face of Christ—2 Cor. 2:10; 4:6-7:

- A. The Greek word for *person* is literally “face,” as in 4:6; it refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person.
- B. The apostle Paul, who was a pattern for the believers (1 Tim. 1:16), was one who lived and acted in the presence of Christ, according to the index of His whole person, expressed in His eyes.
- C. Whenever our heart turns to the Lord, the veil is taken away from our heart, and we can behold the Lord of glory with an unveiled face; actually, our turned-away heart is the veil; an unveiled face is an unveiled heart to behold the glory of God in the face of Jesus Christ—2 Cor. 3:16, 18; 4:6-7; 1 Sam. 16:7; Eph. 1:18a.

四 神的荣耀是显在基督的面上，而基督的面，就是祂的人位，乃是住在我们灵里的宝贝——林后四6~7，彼前三4。

五 我们是没有价值且脆弱的瓦器，但我们灵里盛装着无价之宝，就是基督自己的面，基督自己的人位；（林后二10，四6~7；）在全宇宙中，没有什么像观看耶稣的面那么宝贵（创三二30，出二五30，三三11，14，诗二七4，8，启二二4）：

1 只有当我们活在基督的面前，注视祂所是的标示，我们才会感觉到祂之于我们是如此的宝贝；我们有难处只要告诉祂；祂就在我们里面，面对面与我们同在一排四6。

2 看见神等于得着神，也就是在神的元素上接受神到我们里面来变化我们；（伯四二5~6，太五8；）我们今天所观看的这位神，乃是终极完成的灵，我们可以在我们的灵里注视祂，好将神的丰富吸收到我们里面，而逐日在神圣的变化之下。（林后三18下，太十四22~23，西四2。）

六 当我们把心转向在我们灵里的主，面对面地观看祂并将祂照耀到别人里面，（赛六十1，5，）我们就在变化成祂荣耀形像的过程中，直到那日“我们必要像祂；因为我们必要看见祂，正如祂所是的”——林后三18~四1，约壹三2，启二二4。

【周三】

叁 过基督徒的生活，就是行事为人要与我们所蒙的呼召相配——弗四1~4：

一 行事为人神的呼召相配之第一项，乃是我们凭那由神圣属性所加强之变化过的人性美德，

D. The glory of God is in the face of Christ, and His face, His person, is the indwelling treasure in our spirit—2 Cor. 4:6-7; 1 Pet. 3:4.

E. We are earthen vessels who are worthless and fragile, but within our spirit we contain a priceless treasure, the face, the person, of Christ Himself (2 Cor. 2:10; 4:6-7); in the whole universe there is nothing so precious as to behold the face of Jesus (Gen. 32:30; Exo. 25:30; 33:11, 14; Psa. 27:4, 8; Rev. 22:4):

1. It is only when we are living in His presence, looking at the index of His being, that we will sense that He is such a treasure to us; if we have some problem, we just need to tell Him; He is right within us, and He is with us face to face—Phil. 4:6.

2. Seeing God equals gaining God, which is to receive God in His element into us to transform us (Job 42:5-6; Matt. 5:8); the very God whom we look at today is the consummated Spirit, and we can look at Him in our spirit to absorb the riches of God into our being and be under the divine transformation day by day (2 Cor. 3:18b; Matt. 14:22-23; Col. 4:2).

F. As we turn our heart to the Lord in our spirit to behold Him face to face and beam Him into others (Isa. 60:1, 5), we are in the process of being transformed into His glorious image unto the day when “we will be like Him because we will see Him even as He is”—2 Cor. 3:18—4:1; 1 John 3:2; Rev. 22:4.

§ Day 3

III. To live the Christian life is to walk worthily of the calling with which we were called—Eph. 4:1-4:

A. The first item of a walk worthy of God's calling is for us to be diligent to keep the oneness of the Spirit as the reality of the Body of Christ, with

竭力保守那灵的一，就是基督身体的实际—1 ~ 4 节:

- 1 在得荣耶稣的灵里，有耶稣变化过的人性；为着一个身体饮于并涌流出这一位灵，乃是饮于并涌流出那人耶稣的灵，饮于并涌流出耶稣的人性，连同祂被神性所丰富的人性美德，就如卑微、温柔、恒忍，在爱里彼此担就—约七 37 ~ 39 上，林前十二 13，徒十六 7，弗四 2 ~ 3。
- 2 我们若呼求主名，并且从祂得喂养，就会享受为人的耶稣，而祂那被拔高人性里的一切美德，将在耶稣的灵里成为我们的，使我们在实际的灵里实行被恢复的召会生活，而实际的灵乃是基督身体的实际—林前—2，十 3 ~ 4，17，十二 3 下，13，十六 13，弗四 3 ~ 4 上。

【周四】

二 行事为人与神的呼召相配之第二项，乃是我们要在一切事上长到元首基督里面—15 ~ 16 节:

- 1 我们要为着基督身体的建造，在一切事上长到基督里面，就需要享受基督作我们包罗万有、宇宙的顶替，为使一个新人得以产生；所以，我们必须“听祂”，并且“只见耶稣”—可九 7 ~ 8。
- 2 凡不是基督的人事物，神都“解雇”；神以基督顶替了在祂旧约经纶里的一切—一 1 ~ 8，太十七 3 ~ 5，西二 16 ~ 17，来十 5 ~ 10，十一 5 ~ 6，参赛二二 20 ~ 25。
- 3 当神创造我们的时候，祂“雇”了我们；当祂把我们摆在十字架上，与基督同钉的时候，祂就“解雇”了我们；而当祂使我们与基督一同复活的时候，借着使我们成为神人的新种类，神的新发明，作神团体的杰作，祂就“重新雇用”我们，将我们带回到祂原初的

the transformed human virtues strengthened by and with the divine attributes—vv. 1-4:

1. In the Spirit of the glorified Jesus, there is the transformed humanity of Jesus; to drink of and flow out the one Spirit for the one Body is to drink of and flow out the Spirit of the Man Jesus, to drink of and flow out the humanity of Jesus with His divinely enriched human virtues of lowliness, meekness, and long-suffering for bearing one another in love—John 7:37-39a; 1 Cor. 12:13; Acts 16:7; Eph. 4:2-3.
2. If we call on the name of the Lord and feed upon Him, we will enjoy Jesus as a man, and all the virtues of His uplifted humanity will be ours in the Spirit of Jesus for the practice of the recovered church life in the Spirit of reality as the reality of the Body of Christ—1 Cor. 1:2; 10:3-4, 17; 12:3b, 13; 16:13; Eph. 4:3-4a.

§ Day 4

B. The second item of a walk worthy of God's calling is for us to grow up into Christ the Head in all things—vv. 15-16:

1. In order to grow up into Christ in all things for the building up of His Body, we need to enjoy Christ as our all-inclusive, universal replacement for the producing of the one new man, so we must “hear Him” and see “Jesus only”—Mark 9:7-8.
2. Whatever or whoever is not Christ, God “fires”; God has replaced everything in His Old Testament economy with Christ—1:1-8; Matt. 17:3-5; Col. 2:16-17; Heb. 10:5-10; 11:5-6; cf. Isa. 22:20-25.
3. When God created us, He “hired” us; when He put us on the cross, crucifying us with Christ, He “fired” us; when He resurrected us together with Christ, He “re-hired” us by making us a new species of God-men, a new invention of God as His corporate masterpiece, bringing us back to His original intention of creating us for His glory, His corporate expression—Gen. 1:26; Gal. 2:20; Eph.

心意，就是创造我们，为使祂得着荣耀，得着祂团体的彰显—创一26，加二20，弗二6，10，15，赛四三7。

三 行事为人与神的呼召相配之第三项，乃是我们要照着那在耶稣身上是实际者而学基督—弗四20～24:

- 1 “那在耶稣身上是实际者”是指耶稣一生的真实光景，如四福音书所记载的；耶稣在生活中总是在神里面，同着神并为着神行事；神是在祂的生活中，并且祂与神是一—20～21节。
- 2 在祂地上的生活中，祂设立了一个榜样，如福音书中所启示的；此后，祂钉死并复活成了赐生命的灵，使祂可以进到我們里面，作我们的生命；我们照着祂的榜样跟祂学，不是凭我们天然的生命，乃是凭祂在复活里作我们的生命—林前十五45下，西三4。
- 3 当我们爱主，接触祂，向祂祷告，我们就自然而然地照着福音书中所描绘的模子、模型、榜样活祂；这样，我们就被形成、被模成这个模子的形像—这就是学基督的意思—太十一29，罗八29。

四 行事为人与神的呼召相配之第四项，乃是我们要在爱和光中—弗五2，8:

- 1 我们需要作神性情的有分者，享受者；（彼后一4；）神的性情就是神的所—神是灵，（约四24，）是爱，（约壹四8，16，）也是光；（一5；）灵是指神人位的性质，爱是指神素质的性质，光是指神彰显的性质。
- 2 我们需要花够多个人的时间与主同在，在灵里与祂私下交通，使我们能被祂爱的素质所充满，使祂借着我們牧养人，并被祂照耀的元素所充满，使人在我們身上看见祂—约四24，路十五20，太五15～16。

2:6, 10, 15; Isa. 43:7.

C. The third item of a walk worthy of God's calling is for us to learn Christ as the reality that is in Jesus—Eph. 4:20-24:

1. The reality is in Jesus refers to the actual condition of the life of Jesus as recorded in the four Gospels; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God—vv. 20-21.
2. In His life on earth He set up a pattern, as revealed in the four Gospels; then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life; we learn from Him, according to His example, not by our natural life but by Him as our life in resurrection—1 Cor. 15:45b; Col. 3:4.
3. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold, the form, the pattern, described in the Gospels; in this way we are shaped, conformed, to the image of this mold—this is what it means to learn Christ—Matt. 11:29; Rom. 8:29.

D. The fourth item of a walk worthy of God's calling is for us to live in love and light—Eph. 5:2, 8:

1. We need to be partakers, enjoyers, of the divine nature (2 Pet. 1:4); the divine nature is what God is—God is Spirit (John 4:24), God is love (1 John 4:8, 16), and God is light (1:5); Spirit is the nature of God's person, love is the nature of God's essence, and light is the nature of God's expression.
2. We all need to spend an adequate amount of personal time with the Lord to privately fellowship with Him in our spirit so that we can be filled with His loving essence for Him to shepherd others through us and so that we can be filled with His shining element for others to see Him in us—John 4:24; Luke 15:20; Matt. 5:15-16.

五 行事为人与神的呼召相配之第五项，乃是我们要凭着在灵里被充满并满溢基督而活—弗五 18:

- 1 彼此对说、歌唱、颂咏、感谢神、并凭着敬畏基督彼此服从，不仅是在灵里被充满的流出，也是在灵里被充满的路—19 ~ 21 节。
- 2 在灵里被充满，就是被基督的丰富所充满，而成为基督的丰满，基督的满溢；我们呼求主并祷读主的话，就能不断接受祂作恩典，恩上加恩，而成为祂的丰满，祂的满溢—三 8，一 23，三 19 下，罗十 12 ~ 13，弗六 17 ~ 18，约一 16。

【周五】

肆 过基督徒的生活，就是我们要接受圣灵的管治：

一 借着我们接受圣灵的管治，神要把我们从这器皿倒在那器皿里，除净我们天然外面之人的渣滓、糟粕，以除去我们的味道，改变我们的气味，直到我们有基督纯净的味道，散发出基督纯净的馨香之气—耶四八 11，林后二 14 ~ 15，歌四 16，王下四 8 ~ 9:

- 1 “万灵的父”借着试炼和责打，管教我们，“使我们有分于祂的圣别”—来十二 4 ~ 13。
- 2 那些从未受过试炼和责打的，就是没有从这器皿倒在那器皿里；因此，他们天然的个性，他们外面的人，他们的己，其渣滓、糟粕、沉淀物的原味尚存，香气未变—耶四八 11，罗八 28 ~ 29，歌四 16。

二 马利亚有一玉瓶盛满了一磅至贵的真哪哒香膏；当她打破玉瓶，把膏浇在主的头上时，“屋里就满了膏的香气”—约十二 2 ~ 3，可十四 3，

E. The fifth item of a walk worthy of God's calling is for us to live by being filled in spirit to overflow with Christ—Eph. 5:18:

1. Speaking, singing, psalming, giving thanks to God, and subjecting ourselves to one another in the fear of Christ are not only the outflow of being filled in spirit but also the way to be filled in spirit—vv. 19-21.
2. To be filled in spirit is to be filled with the riches of Christ to become the fullness of Christ, the overflow of Christ; by calling on the Lord and pray-reading His Word, we can continually receive Him as grace upon grace to become His fullness, His overflow—3:8; 1:23; 3:19b; Rom. 10:12-13; Eph. 6:17-18; John 1:16.

§ Day 5

IV. To live the Christian life is for us to accept the discipline of the Holy Spirit:

A. God wants to take away our taste and change our scent by our accepting the discipline of the Holy Spirit, which is God's emptying us from vessel to vessel for the removal of the lees, the dregs, of our natural outer man until we have the pure taste of Christ and exude the pure fragrance of Christ—Jer. 48:11; 2 Cor. 2:14-15; S. S. 4:16; 2 Kings 4:8-9:

1. “The Father of spirits” disciplines us through trials and chastisement “that we might partake of His holiness”—Heb. 12:4-13.
2. Those who have never gone through trials and chastisement have not been emptied from vessel to vessel; thus, the taste of the lees, the dregs, the sediment, of their natural disposition, their outer man, their self, remains within them and their scent is not changed—Jer. 48:11; Rom. 8:28-29; S. S. 4:16.

B. Mary had an alabaster flask filled with a pound of ointment of very valuable pure nard; when she broke the flask and poured it out on the Lord, “the house was filled with the fragrance of the ointment”—John

参歌一 12。

三 玉瓶象征我们外面的人，需要打破才能让里面的人能够冲得出来；主多方地在我们里面并在我们身上工作，目的就是要打破这瓦器，这玉瓶，这外壳——林后四 7，约十二 3，24，罗八 28 ~ 29。

【周六】

四 我们天然的所是算不得什么；唯有那灵构成到我们这人里面的才算数；圣灵的管治拆毁我们天然的性情和习惯，好在我们身上有圣灵的组织，使我们变为成熟、甘甜；神安排我们环境中的一切，来拆毁我们天然的所是，好在我们里面形成新的性情、新的品格和新的属性——约三 6，林后五 17，加六 15。

五 不能被破碎有两个主要原因：

1 一个人不能被破碎，是因为活在黑暗里；对于一切发生在他身上的事，他总是怪别人或怪环境；他没有启示，看不见神的手，看不见是神在对付他——参伯十 13，弗三 9。

2 一个人不能被破碎，是因为太自爱；我们必须求神除去我们爱自己之心；所有的误会，所有的不满，只有一个原因，就是我们私下的自爱。

六 我们需要看见，我们所经历的一切事，只有一个目的——叫神的生命能借着我们得释放并在我们身上得彰显；盼望我们外面的人被拆毁到一个地步，让里面的人能出得来、能看得见；这是宝贵的事，这就是事奉主之人的路——约十二 24 ~ 26，林后四 12。

12:2-3; Mark 14:3; cf. S. S. 1:12.

C. The alabaster flask signifies our outer man, which needs to be broken so that the inner man can break forth; the Lord works in us and on us in so many different ways for the purpose of breaking the earthen vessel, the alabaster flask, the outer shell—2 Cor. 4:7; John 12:3, 24; Rom. 8:28-29.

§ Day 6

D. What we are by nature means nothing; only what the Spirit constitutes into our being counts; the discipline of the Holy Spirit destroys our natural disposition and habits and brings in the constitution of the Holy Spirit in maturity and sweetness; God orders everything in our environment to tear down what we are naturally so that He may form in us a new disposition, new character, and new attributes—John 3:6; 2 Cor. 5:17; Gal. 6:15.

E. There are two main reasons for not being broken:

1. A person is not broken because he is living in darkness; in all that happens to him, he puts all the blame on other people or the environment; he has no revelation of God's hand and that God is the One who is dealing with him—cf. Job 10:13; Eph. 3:9.

2. A person is not broken because he loves himself too much; we have to ask God to remove self-love from us; all misunderstandings and dissatisfactions arise from only one thing—secret self-love.

F. We need to realize that everything through which we pass has only one purpose—that God's life would be released through us and expressed in us; may our outer man be broken to such an extent that the inner man can be released and expressed; this is precious, and this is the way of the servants of the Lord—John 12:24-26; 2 Cor. 4:12.

关于外面之人的破碎与灵的出来 以及神的彰显之交通

我们必须认识神今天把我们放在世上是为什么。我顶直地说，神把我们放在世上，乃是要我们在罪人、圣徒、世人里面，作出饥渴慕义的心。我们出去作工，必须能够在人里面造出饥渴的心。在你里面必须有一种说不出的新鲜、能力、滋润和供应。人遇见你，就不能不去寻求神。人遇见你，与你来往时，就因你产生这种渴望寻求神的感觉。如果人与你经常见面，和你来往，却不能产生羡慕神的心，那就是你的失败。或者你读经祷告、事奉、传福音，而不能产生那种叫人饥渴的能力，那也是你的失败。（倪柝声文集第二辑第二十二册，一二页）

王下四章说到那个书念的妇人接待以利沙的事，圣经记载说，“一日，以利沙经过书念，在那里有一个大户的妇人，强留他吃饭。此后，以利沙每从那里经过，就转进去吃饭。妇人对丈夫说，我看出那常从我们这里经过的是圣别的神人。”（8~9。）以利沙经过书念，没有讲过一篇道，没有行过一件神迹，他每从那里经过，就是进去吃饭。那个女人凭着他的吃饭，就认识他是一个神人。这就是以利沙所给人的印象。

今天我们也要问一问自己，我们所给人的印象是什么，或者说，从我们身上出去的是什么东西。我们一再提起，我们外面的人必须被破碎。如果不是这样，我们所给人的印象，就都是我们那个外面的人。我们每一次到人面前去的时候，或者叫人心里难受，觉得你是一个爱自己的人，觉得你是一个刚硬的人，觉得你是一个骄傲的人；或者你给人一个另外的印象，叫人觉得你是一个聪明的人，觉得你是一个口才非常好的人。也许你是给人一个所谓好的印象。但是，这一个印象能满足神的心么？这一个印象能满足召会的需要么？神不满意这个，召会也不需要这个。

…我们外面的人必须被破碎。如果外面的人没有被破碎，我们的灵就不能出去，我们就不能给人一个灵的印象。

…给人印象的都是我们身上最强的东西。（倪柝声文集第三辑第八册，人的破碎与灵的出来，二七三至二七四，二七二页）

Fellowship concerning the Breaking of the Outer Man for the Release of the Spirit and the Expression of God

We have to know why God has put us in the world. He has put us in the world so that our presence would create a hunger and thirst for righteousness in sinners, believers, and the world. In our work, we have to create a hunger within others. There must be an enigmatic freshness, power, nourishment, and supply within us that will drive others to seek after God by our presence. Others should have a desire to seek after God as a result of meeting us and speaking to us. If we always see others and communicate with them without creating a desire within them for God, it means that we have failed. If our reading of the Bible, prayer, service, and gospel preaching do not produce such a powerful hunger within man, our work has failed. (The Collected Works of Watchman Nee, vol. 42, p. 238)

Second Kings 4 gives us the account of the Shunammite woman's reception of Elisha. The Bible says that “one day Elisha was passing through Shunem; and there was a wealthy woman there, who compelled him to have a meal. So whenever he passed through, he would turn aside and have a meal there. And she said to her husband, Now I know that this man who continually passes through unto us is a holy man of God” (vv. 8-9). Elisha passed through Shunem. He did not give one message or perform one miracle. Every time he passed through, he turned aside and had a meal there. The woman identified him as a man of God by the way he took his meal. This was the impression that Elisha gave to others.

Today we have to ask ourselves, “What is the impression that we give to others? What is the thing that comes out of us?” We have spoken repeatedly that the outer man must be broken. If the outer man is not broken, the impression that others receive from us will be nothing but the outer man. Every time we contact others, we may give them an unpleasant feeling that we are self-loving, stubborn, and proud. Or we may give them an impression that we are clever and extremely eloquent. Perhaps we give others a so-called good impression. But does this impression satisfy God? Does it meet the church's need? God is not satisfied, and the church has no need of our so-called good impressions.

…If the outer man is not broken, our spirit will not be released, and the impression we give to others will not be an impression of the spirit.

…What generates an impression in others is the strongest spots we have in ourselves. (The Collected Works of Watchman Nee, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” pp. 238, 237)

第一周■周一

晨兴喂养

可十二 30“ 你要全心、全魂、全心思并全力，爱主你的神。”

约十四 23“ 耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

我们基督徒应当保持清洁的良心，但我们基督徒生活主要的点，乃是活基督。活基督该是我们的目标。…活基督(该)是主要的。基督徒生活中一切的难处都是由于我们不活基督。

当我们从事日常的活动，我们的生活不该是这些活动，乃该是基督。我们的心思该专注于基督，但这种心思的专注，在于我们对基督的爱。这就是为什么新约吩咐我们要爱基督(可十二 30，启二 4～5，约十四 23，二一 15～17，彼前一 8)。我们若不爱基督，就不能活祂；爱祂是将我们全人专注于祂最好的路。一个年轻的母亲生了孩子，她的整个生活就是那个新生儿。对她而言，活着就是她的孩子。这是因为她对她孩子的爱。当我们爱基督爱到至极，我们全人就被祂占有，我们就活祂。这正是保罗的经历。…对保罗而言，继续活着是基督；即使他死了，也有益处(腓一 21)。

活基督需要我们爱祂到至极。有时候我们被一事物吸引，晚上就会梦见那个事物。…我们需要被基督吸引到这个地步(李常受文集一九八九年第三册，三八至三九页)。

信息选读

WEEK 1 — DAY 1

Morning Nourishment

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.

John 14:23 Jesus answered..., If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

We Christians should keep a clean conscience but the main point of our Christian life is to live Christ. To live Christ should be our goal...Living Christ should be primary. All the troubles in our Christian life come because of our not living Christ.

As we are engaged in our daily activities, our living should not be those activities but Christ. Our mind should be concentrated on Christ, but this concentration of our mind depends upon our love for Christ. This is why the New Testament charges us to love Christ (Mark 12:30; Rev. 2:4-5; John 14:23; 21:15-17; 1 Pet. 1:8). If we do not love Christ, we cannot live Him, and loving Him is the best way to concentrate our entire being on Him. When a young mother delivers a child, her whole living is that new baby. For her, to live is her new baby. This is because of her love for her child. When we love Christ to the uttermost, our entire being is occupied with Him, and we live Him. This was Paul's experience...To Paul, to continue to live was Christ, and if he should die, it was gain [Phil. 1:21].

Living Christ requires that we love Him to the uttermost. Sometimes when we have been very captivated by something, that night we would have a dream about that thing...Christ needs to captivate us to such an extent. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 30-31)

Today's Reading

我们若要领略并有分于神为我们命定并预备之深奥、隐藏的事，就不仅需要信祂，也需要爱祂(林前二9)。敬畏神、敬拜神、信神(就是接受神)，都还不够；爱祂是不可缺的。爱神的意思，是把我們全人，灵、魂、体，连同我们的心、魂、心思和力量(可十二30)，都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。这样，我们与神就有最亲近、最密切的交通，能进入祂的心，领略祂心中一切的秘密(诗七三25，二五14)，不仅晓得，更经历、享受并完全有分于神这些深奥、隐藏的事。

林前二章十节说，那灵参透万事。参透，原文的意思是指积极地探究；含示准确的知识，不是发现的，乃是探索而得的。神的灵探索神关于基督的深奥，并在我们灵里，向我们显示这深奥，使我们领略并有分。神的深奥指神深奥的事，就是基督在各方面作了我们的永分，为神所预定、预备，而白白恩赐我们的。这些是人心未曾想到的，但借着神的灵，在我们的灵里向我们启示出来。因此，我们若要有分于这些，就必须属灵。我们必须在我们的灵里行事为人，生活在我们的灵里，使我们能享受基督作我们的一切(哥林多前书生命读经，一七五至一七七页)。

当我们爱祂的时候，不仅祂的灵住在我们里面，祂自己也亲自向我们显现(约十四21)。这意思是说，当我们与所爱的那一位交通时，我们有祂的同在。…我们需要更多被带到子向我们的显现里，有父和子与我们一同安排住处(23)。我们需要借着爱主，而在主救恩的楼梯上往上去。然后主会亲自向我们显现，父和子会与我们一同安排住处，作我们的享受(李常受文集一九八八年第一册，四一九至四二〇页)。

参读：生命的经历与长大，第五篇；哥林多前书生命读经，第十六篇。

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 [1 Cor. 2:9]. To fear God, to worship God, and to believe in God (that is, to receive God) are all inadequate; to love Him is the indispensable requirement. 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). Thus, we not only realize but also experience, enjoy, and fully participate in these deep and hidden things of God.

First Corinthians 2:10 says that the Spirit searches all things. The Greek word rendered “searches” includes active research and implies accurate knowledge gained not by discovering but by exploring. The Spirit of God explores the depths of God concerning Christ and shows them to us in our spirit for our realization and participation. The depths of God refers to the deep things of God, which are Christ in many aspects as our eternal portion, foreordained, prepared, and given to us freely by God. These have never arisen in man’s heart but are revealed to us in our spirit by God’s Spirit. Hence, in order to partake of them, we must be spiritual. We must move, act, and live in our spirit that we may enjoy Christ as everything to us. (Life-study of 1 Corinthians, 2nd ed., pp. 144-145)

When we love Him, not only does His Spirit abide in us but also He Himself will manifest Himself to us [John 14:21]. This means that we have the presence of the One whom we love in our fellowship with Him...We need to be brought more and more into the manifestation of the Son to us, with the Father and the Son making an abode with us [v. 23]. We need to go up the stairway of the Lord’s salvation by loving Him. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 304-305)

Further Reading: CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 5; Life-study of 1 Corinthians, msg. 16

第一周■周二

晨兴喂养

约壹四 19“ 我们爱，因为神先爱我们。”

林后二 10“ 你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

神先爱我们(约壹四 19) ，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众弟兄(20 ~ 21) 。…凡习惯恨弟兄的，就证明他不是住在神圣的爱里，也不是住在神圣的光中(二 9 ~ 11) 。我们住在主里面，就住在神圣的爱里，也住在神圣的光中，我们就不恨弟兄，反倒习惯爱他们，在神圣的光与神圣的爱里活出神圣的生命。

约翰在四章二十一节说，“爱神的，也当爱他的弟兄，这是我们从祂所受的诫命。”这里的诫命乃是弟兄相爱的诫命(二 7 ~ 11, 约十三 34) 。约翰在这里所写的可以简单概括如下：神就是爱，我们若住在神里面，就会用祂作我们的爱来爱弟兄。这是约翰在这些经节里的基本思想(约翰一书生命读经，三七六至三七七页) 。

信息选读

林后二章十节提到“在基督的面前”。保罗说，“你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”保罗在基督的面前饶恕一个弟兄。“面”在原文指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。眼睛周围的部分乃是一切内在思想和感觉的标示，表明一个人所想的是什么，

WEEK 1—DAY 2

Morning Nourishment

1 John 4:19 We love because He first loved us.

2 Cor. 2:10 But whom you forgive anything, I also forgive;...What I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.

God first loved us [1 John 4:19] in that He has infused us with His love and generated within us the love with which we love Him and love the brothers (vv. 20-21)...He who hates a brother habitually proves that he is not abiding in the divine love or in the divine light (2:9-11). When we abide in the Lord, we abide both in the divine love and in the divine light. We do not hate the brothers but love them habitually, living the divine life in the divine light and the divine love.

In 4:21 John says, “And this commandment we have from Him, that he who loves God love his brother also.” The commandment here is the commandment of brotherly love (2:7-11; John 13:34). It is possible to summarize John’s writing here in a simple way: God is love, and if we abide in Him, we will love the brothers with Him as our love. This is John’s basic thought in these verses. (Life-study of 1 John, 2nd ed., p. 310)

Today’s Reading

Second Corinthians 2:10 mentions “the person of Christ.” The American Standard Version translates this phrase as “the presence of Christ.” In the original Greek text the common word for presence is parousia. But the word for person here is prosopon. Paul said, “Whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.” Paul forgave a brother in the person of Christ. This Greek word means the face, the part around the eyes, which is the index of all the

里面的感觉如何。保罗在基督的面前，照着祂眼睛所表露祂全人的标示，饶恕那位弟兄。保罗不仅在主面前，也在基督内在感觉和思想的标示下生活。这是如此的深，如此的柔和，如此的细致。

我无法充分表达当我发现“面”这字的意义时，我里面的感觉。我在主面前屈膝说，“主啊，这么多年来，我从来不知道，我不仅必须活在你的同在里，还必须这样柔细地活在你面前。”我们不仅是活在祂的同在里，更是活在祂面前。…我们也许说，我们是在主的同在里生活、行事、为人；但谁是在基督的面前行事为人？…在二章十节这里，有句话告诉我们，保罗就是这样的人，他一直在主眼睛的标示下，就是在主内在感觉和思想的标示下，在祂面前生活行动。

保罗注视主眼睛的标示，他知道他必须饶恕那位弟兄。他饶恕弟兄，不是照着自己的感觉，不是照着自己的思想，乃是照着那位内住在他里面者的感觉和思想。他在基督的面前行事为人。当他饶恕人时，他乃是在基督的面前饶恕人。他要让哥林多人晓得，他的饶恕，不是照着他自己，或照着他的肉体，乃是在基督的面前。这就是凭基督而活的意思。使徒保罗被消减到这样的地步，他绝不在自己面前行事为人；他乃是在基督面前，在基督的面光、思想中，在基督感觉和思想的表达下行事为人。活在基督的面前，是如此的柔细，如此的深。保罗是一个被消减到无有，只接受基督作他人位的人。他是在基督的面前行事为人（李常受文集一九六七年第二册，一九六至一九七页）。

参读：约翰一书生命读经，第三十五篇；路加福音生命读经，第二十五篇；一个在灵里之人的自传，第四章。

inward thoughts and feelings to signify the presentation of the whole person. The part of the face around the eyes is the index of all the inward thoughts and feelings, signifying what a person is thinking and how he feels within. Paul forgave that brother

in the person of Christ, according to the index of His whole person expressed in His eyes. Paul lived not only in the presence of the Lord but also in the index of the inward feelings and thoughts of Christ. This is so deep, so tender, and so delicate. I cannot fully express the feeling I had within when I discovered the meaning of this word person. I bowed before the Lord and said, “Lord, for all these years I have never realized that I have to live not merely in Your presence but in Your person in such a tender way.” It is not just to live in His presence but even more to live in His person...We may say that we live, act, and behave in the presence of the Lord, but who behaves himself in the person of Christ...? But here in 2:10 there is a phrase telling us that Paul was such a person, behaving himself all the time in the index of the Lord’s eyes, the index of His inward feelings and thoughts, in His person.

Paul looked at the index of the Lord’s eyes, and he knew that he had to forgive that brother. He forgave him not according to his feeling, not according to his thought, but according to the feeling, the thought, of the Indweller within him. He was behaving himself in the person of Christ. When he forgave, he forgave in the person of Christ. He wanted to let the Corinthians know that he did not forgive according to himself or according to his flesh but in the person of Christ. This is what it means to live by Christ. The apostle Paul had been reduced to such an extent that he never behaved himself in his person. He behaved himself in the person of Christ, in the face, in the thought, in the expression of the feeling of Christ. To live in the person of Christ is so tender and so deep. Paul was a person reduced to nothing except taking Christ as his person. He behaved himself in the person of Christ. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 158-159)

Further Reading: Life-study of 1 John, msg. 35; Life-study of Luke, msg. 25; CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 4

第一周■周三

晨兴喂养

弗四 1 ~ 3“ 所以我这在主里的囚犯劝你们，行事为人要与你们所蒙的呼召相配，凡事卑微、温柔、恒忍，在爱里彼此担就，以和平的联索，竭力保守那灵的一。”

与神呼召相配的行事为人，第一项是保守一，第二项是长到元首基督里面，第三项是照着那在耶稣身上是实际者，学了基督。

我们要有以弗所四章二节所说的美德，就需要有变化过的人性。在我们天然的人性里，没有卑微、温柔、恒忍。但这些美德可以在我们变化过的人性，也就是耶稣的人性里找着。…柔和谦卑是耶稣人性的特征(太十一 29)。在我们身上，任何看来是柔和谦卑的，都是假的，经不起任何真实的试验。赞美主，耶稣在祂复活生命里的人性，今天可以成为我们的！我们越被变化，就越有耶稣的人性。借着有复活基督的人性，我们自然而然地就有保守那灵的一所需要的美德(以弗所书生命读经，四六九、三七三至三七四页)。

信息选读

在会幕及其四十八块包金的皂荚木竖板这幅图画中(出二六 15 ~ 30)，可以看见在三神里真正的一。木板本身是彼此分开的，但在金子乃是一。把板连接一起的杠也是用包金的皂荚木作成的。…金杠象征联结的灵，皂荚木象征人性，金象征神性。…这指明联结的灵不仅是神的圣灵，乃是圣灵调和了我们的灵。

WEEK 1—DAY 3

Morning Nourishment

Eph. 4:1-3 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, with all lowliness and meekness, with long-suffering, bearing one another in love, being diligent to keep the oneness of the Spirit in the uniting bond of peace.

The first item of a walk worthy of God's calling is to keep the oneness, and the second is to grow up into Christ the Head. The third item is to learn Christ as the reality is in Jesus.

In order to have the virtues spoken of in Ephesians 4:2, we need a transformed humanity. In our natural humanity there is no lowliness, meekness, or long-suffering. But these virtues are to be found in our transformed humanity, that is, in the humanity of Jesus...Meekness and lowliness are characteristics of the humanity of Jesus [Matt. 11:29]. Any meekness or lowliness that we may seem to have in ourselves is a pretense and cannot survive any real testing. Praise the Lord that the humanity of Jesus in His resurrection life can be ours today! The more we are transformed, the more of the humanity of Jesus we have. By having the humanity of the resurrected Christ, we spontaneously have the virtues required to keep the oneness of the Spirit. (Life-study of Ephesians, 2nd ed., pp. 377, 296-297)

Today's Reading

The genuine oneness in the Triune God is seen in the picture of the tabernacle with its forty-eight boards of acacia wood overlaid with gold. In themselves the boards were separate from one another, but in the gold they were one. The bars that held the boards together were also made of acacia wood overlaid with gold...The golden bars signify the uniting Spirit. The acacia wood signifies humanity, and the gold signifies the divine nature...This indicates that the uniting Spirit is not merely the Holy Spirit of God but the Holy Spirit mingled with our spirit.

这调和的灵可见于罗马八章。…(四节) 的灵乃是我们的灵调和着神的圣灵。不仅如此，十六节…清楚地指出调和的灵，也就是那灵同我们的灵。在那构成联结之门的调和之灵里，有变化过的人性，带着卑微、温柔和恒忍的美德。

多年来我想要温柔、卑微，但是我一次又一次地失败。最终我学到，以弗所四章二节的卑微、温柔和恒忍，无法在我们天然的人性里找着；这些乃是变化过之人性的特征，也就是耶稣基督人性的特征。这变化过的人性及其所有的美德，是由联结之门的皂莢木所表征的。这指明在联结的灵里有变化过的人性，就是我们那被基督复活的生命变化过的人性。

保守那灵的一需要变化。…你若还没有被变化，你就没有保守一所需要的卑微和温柔。我们越被变化，就自然而然地越承受卑微、温柔和恒忍。这一切美德，都是我们借变化而得的产业。

那灵的一，是那些如同婴孩或儿童的基督徒不能保守的；唯有变化过的人，才能保守一。凡是天然和属肉体的人，无法温柔、卑微和恒忍。他们不能保守一，因为在他们天然的人里，没有什么能使他们保守一。所以，我盼望再一次强调，四章二节含示变化的需要。我们在一这事上有难处，因为我们太天然，太属肉体，也太在自己里面。但我们若被变化，我们就自然而然地保守一，因为在我们变化过的人性里有卑微、温柔和恒忍。

二节指明变化的需要，三节指明十字架的需要。我们需要变化，使我们有卑微、温柔和恒忍；我们也需要被十字架除掉，使我们有和平的联索。这样，我们就会保守那灵的一(以弗所书生命读经，三五四至三七七页)。

参读：以弗所书生命读经，第三十六篇。

This mingled spirit is seen in Romans 8...The spirit in verse 4 is our human spirit mingled with God's Holy Spirit. Furthermore, verse 16...clearly points to the mingled spirit, that is, the Spirit with our spirit. In the mingled spirit, which constitutes the uniting bars, there is the transformed humanity with the virtues of lowliness, meekness, and long-suffering.

For years I tried to be meek and lowly, but I failed time after time. Eventually, I learned that the lowliness, meekness, and long-suffering in Ephesians 4:2 are not to be found in our natural humanity but are characteristics of the transformed humanity, the humanity of Jesus Christ. This transformed humanity with all its virtues is typified by the acacia wood within the uniting bars. This indicates that in the uniting Spirit there is the transformed humanity, our humanity transformed by the resurrection life of Christ.

Keeping the oneness of the Spirit requires transformation...If you have not been transformed, you will not have the lowliness or the meekness necessary to keep the oneness. The more we have been transformed, the more we spontaneously inherit lowliness, meekness, and long-suffering. All these virtues are our heritage by transformation.

The oneness of the Spirit cannot be kept by babyish or childish Christians. It can be kept only by the transformed ones. Those who are natural and fleshly cannot be meek, lowly, or long-suffering. They cannot keep the oneness, because nothing in their natural being can ever enable them to keep it. Therefore, I wish to emphasize the fact once again that 4:2 implies the need of transformation. We have problems with oneness because we are so natural, so fleshly, and so much in ourselves. But if we have been transformed, we keep the oneness spontaneously because in our transformed humanity we have lowliness, meekness, and long-suffering.

Ephesians 4:2 indicates the need of transformation, and 4:3 indicates the need of the cross. We need to be transformed in order to have lowliness, meekness, and long-suffering; and we need to be crossed out in order to have the uniting bond of peace. Then we will keep the oneness of the Spirit. (Life-study of Ephesians, 2nd ed., pp. 297-299)

Further Reading: Life-study of Ephesians, msg. 36

第一周■周四

晨兴喂养

弗四 15“ 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

五 15“ 你们要仔细留意怎样行事为人，不要像不智慧的人，乃要像有智慧的人。”

18“ 不要醉酒，醉酒使人放荡，乃要在灵里被充满。”

凭着在灵里被充满而活着，乃是与神呼召相配之行事为人的第五项。这样与神呼召相配的行事为人，头四项乃是：保守一、长到元首里面、学了基督以及活在爱与光中。保罗在以弗所四章说到保守一、长到元首里面以及学了基督。在五章他说到活在爱与光中以及在灵里被充满而活着。因此，在五章有三个重要的辞：爱、光与灵。这一章的前十四节说到爱与光，后半段则说到调和的灵。

在灵里被充满(18) ，就是在我们重生的灵里，亦即在有神的灵内住于其中之人的灵里被充满。我们的灵不该是空的，乃该被基督的丰富所充满，成为神一切的丰满(三 19) 。五章十八节至六章九节所有的项目都关系到一件事，就是在灵里被充满。许多人读以弗所五章只注意一些细节，像作妻子的要服从自己的丈夫，或是作丈夫的要爱他们的妻子；但他们没有看见这一切美德的源头，乃是在灵里被充满。当我们在灵里被基督充满，成为神一切的丰满时，作妻子的就会服从丈夫，作丈夫的就会爱妻子，作父母的就会照顾儿女，作奴仆的就会顺从主人，并且作主人的也会合宜地对待奴仆。这一切事都是在灵里被充满的结果(以弗所书生命读经，五二〇至五二一页) 。

信息选读

WEEK 1—DAY 4

Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

5:15 Look therefore carefully how you walk, not as unwise, but as wise.

18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

To live by being filled in spirit is the fifth item of a walk worthy of God's calling. The first four aspects of such a worthy walk are the keeping of the oneness, the growing up into the Head, the learning of Christ, and the living in love and light. In Ephesians 4 Paul speaks of keeping the oneness, of growing up into the Head, and of learning Christ. In chapter 5 he speaks of living in love and in light and of living by being filled in spirit. Thus, in chapter 5 there are three crucial words: love, light, and spirit. Love and light are covered in the first fourteen verses. The next section of this chapter deals with the mingled spirit.

To be filled in spirit (v. 18) is to be filled in our regenerated spirit, the human spirit indwelt by the Spirit of God. Our spirit should not be empty but should be filled with the riches of Christ unto all the fullness of God (3:19). All the items in 5:18—6:9 are related to the one matter of being filled in spirit. Many readers of this chapter pay attention to such details as wives submitting to their own husbands or husbands loving their wives, but they fail to see the source of all these virtues, that is, being filled in spirit. When we are filled in our spirit with Christ unto all the fullness of God, then wives will be subject to their husbands, husbands will love their wives, parents will care for their children, slaves will obey their masters, and masters will treat their slaves in a proper way. All these things are the issue of being filled in spirit. (Life-study of Ephesians, 2nd ed., pp. 419-420)

Today's Reading

如果我们的灵是瘪的，就需要被“纽玛”（意即气—译者注）充满。我们需要来到属天的“充气站”，把我们的灵充满“纽玛”。这样，我们就必在灵里被充满。按照以弗所三章，我们要被基督的丰富充满，成为神一切的丰满。如果我们的灵充满基督的丰富，我们在基督徒的生活中就不会有问题。

凭着在灵里被充满而活着，是与神呼召相配之行事为人的第五项。头一项是保守一，这是为着身体生活，就是召会生活。第二项是在一切事上长到元首基督里面，这是为着建造。接着，我们借着被摆在模子里，就是照着那在耶稣身上是实际者之生活的标准，学了基督。我们基督徒有一个高的标准，带着一个拔高的原则，来管制我们日常的行事为人。学基督乃是以祂为标准，并以祂的生活为原则。与神呼召相配之生活的第四项，乃是在爱里并在光中的生活。我们不仅要照着实际并凭着恩典生活，也必须活在爱里，并活在光中。我们必须是亲密地与神一同生活，并在祂面光中行事为人的人。我们的日常生活必须完全照着神的心意，并且是在祂的面前。如果我们有这四方面相配的行事为人，我们自然就会在我们的灵里被充满。

这五个项目安排的顺序很美妙。首先我们保守一，然后我们长到基督里。此后，我们学了基督，并活在爱与光中。最后我们就自然而然地在我们的灵里被基督的丰富所充满，成为神一切的丰满。从这种里面的充满，要生出服从、爱、顺从、关心，以及正确的基督徒生活、召会生活、家庭生活并社会生活中一切别的美德。所以，与神呼召相配之行事为人的第五项，乃是前四项的结果；也就是说，这是保守一、长到基督里、学了基督以及活在爱与光中的结果。当我们显出这五项与神呼召相配的行事为人，我们会有何等的生活！如果我们里面被充满，成为神的丰满，我们无论在家里、在召会中或是在社会里，就都没有问题。这是本篇信息的要点（以弗所书生命读经，五二一至五二二页）。

参读：以弗所书生命读经，第五十一篇。

If our spirit is flat, it needs to be filled with pneuma. We need to go to the heavenly "filling station" and get our spirit filled with pneuma. In this way we will be filled in spirit. According to Ephesians 3, we are to be filled with the riches of Christ unto all the fullness of God. If our spirit is filled with the riches of Christ, we will have no problems in our Christian life.

Living by being filled in spirit is the fifth aspect of a walk worthy of God's calling. The first aspect is the keeping of the oneness. This is for the Body life, the church life. The second aspect is the growing up into Christ the Head in all things. This is for the building. Following this, we learn Christ by being placed into the mold, the standard of a living according to the reality in Jesus. We Christians have a high standard with an uplifted principle to govern our daily walk. To learn Christ is to take Him as the standard and to take His life as the principle. Fourth, a life worthy of God's calling is a life in love and in light. We must live not only according to reality (truth) and by grace but also in light and in love. We need to be those who live in intimacy with God and walk in His presence. Our daily life must be altogether according to God's heart and in His presence. If we have these four aspects of a worthy walk, we will spontaneously be filled in our spirit.

These five items are arranged in a marvelous sequence. First, we keep the oneness, and then we grow in Christ. After this, we learn Christ and live in love and in light. Then we are spontaneously filled in our spirit with the riches of Christ unto all the fullness of God. Out of this inner filling will come submission, love, obedience, care, and all the other attributes of a proper Christian life, church life, family life, and community life. Therefore, the fifth aspect of a walk worthy of God's calling is the issue of the first four aspects; that is, it is the issue of keeping the oneness, growing in Christ, learning Christ, and living in love and in light. What a life we have when we demonstrate these five aspects of a worthy walk! If we are filled inwardly unto the fullness of God, there will be no problems at home, in the church, or in the community. This is the crucial point in this message. (Life-study of Ephesians, 2nd ed., pp. 420-421)

Further Reading: Life-study of Ephesians, msg. 51

第一周■周五

晨兴喂养

耶四八11“摩押自幼年以来，常享安逸，如酒在渣滓上澄清，没有从这器皿倒在那器皿里，也未曾被迁徙；因此，他的原味尚存，香气未变。”

来十二11“一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。”

耶利米四十八章十一节…(描述)许多人在神面前没有经过责打，没有经过试炼。…摩押人从幼年起，常享安逸，没有难处，没有痛苦。这一个安逸叫他变作什么种情形呢？像酒在渣滓上澄清。…那些用果汁作的酒，或者是用葡萄汁作的酒，如果只是在渣滓上澄清，下面就都是葡萄的渣滓。酒在上面，渣在下面。要彻底地澄清，需要把酒从这器皿倒到那器皿。…倒了一次还不行，因总有渣滓漏过去，所以还要找器皿再倒。…一直倒，一直倒，要倒到酒里一点渣滓都没有。神说，摩押从小就安逸，就像在渣滓上澄清的酒，从小就没有从这一个器皿倒到那一个器皿，所以他的渣滓老跟着他。你如果要除去渣滓，就要从这器皿倒到那器皿。一次又一次地倒，倒到有一天，你下面的那些渣滓就倒光了。摩押是满了渣滓，虽然上面是清的，下面却从来没有倒过。没有经过试炼，没有受过责打的人，就是没有从这器皿倒到那器皿的人(倪柝声文集第三辑第四册，一七六至一七七页)。

信息选读

安逸，并不是一件好事。弟兄姊妹，神要洁净我们，所以祂要管教我们，…所以祂要鞭打我们。千万不要以为安逸就是好。摩押的安逸，不过叫他永远是摩押！

WEEK 1—DAY 5

Morning Nourishment

Jer. 48:11 Moab has been at ease from his youth;...and has not been emptied from vessel to vessel; nor has he gone into exile. Therefore his taste remains in him, and his scent is not changed.

Heb. 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

Jeremiah 48:11 describes those who have never suffered any chastisement or sufferings before the Lord. The Moabites had been at ease from their youth. They experienced no suffering or pain. What did such ease produce? They became like wine settled on its lees. If a person brews liquor from grapes or other kinds of fruit, the wine surfaces to the top, while the lees settle to the bottom. The wine floats, while the lees sink. In order to clear the wine, it has to be poured from vessel to vessel...One pouring is not enough; some lees are bound to escape into the other vessel. This is why he has to do this again... He has to keep pouring until no lees are left in the wine. God said that Moab had been at ease from his youth and had settled on his lees. He had not been emptied from vessel to vessel, and his lees always followed him. One must be emptied from vessel to vessel if he wants to do away with the lees. He has to be poured out again and again until one day the lees at the bottom are gone. Moab was full of lees; although he was clear at the top, he was not emptied at the bottom. Those who have never gone through trials and chastisement have never been emptied from vessel to vessel. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 703-704)

Today's Reading

To be at ease is not a good thing. Brothers and sisters, God wants to purify us. This is why He disciplines and scourges us. Never consider ease and comfort to be something good. Moab's ease caused him to remain Moab forever!

这里有八个字讲得非常好：他的“原味尚存，香气未变”。因为没有从一个缸倒到另外一个缸，没有从一个锅倒到另外一个锅，没有从一个器皿倒到另外一个器皿，没有受神的管教，没有受神的对付，所以摩押的原味都在，摩押的香气从来没有变！

弟兄们，所以神要作事，神要把你的原味弄掉，神要把你的香气变过，神不要你的原味和香气。…你没有信主的时候是这一种味道，到了今天，你信主已经十年了，还是这一种味道。你信主以前的香气如何，现在仍旧是如何。这里的“香气”，在希伯来文里，意思就是“气味”，就是原来的味道。你在没有得救以前，是什么种味道的人，到了今天，仍旧是什么种味道的人，并没有改变。

神的管教是可宝贝的！祂要把我们连根拔起，从这器皿倒到那器皿。神给我们许多的管教，神给我们许多的对付，为要叫我们失去原来的味道，为要叫我们结出平安的果子，…就是义的果子。

请你们记得：果子是平安。人必须在神面前是平安的，才能得着果子。最怕的是在管教底下埋怨，在管教底下不平，在管教底下不服。在管教底下觉得愁苦是可以的，但是埋怨、不服，是不应该的。我看见许多人的难处，就是没有平安。所以在管教底下需要有平安的果子。你若是要结出平安的果子来，你就要先学习接受，先学习和神不争，先学习和神不闹意见。…有了这个平安的果子，就自然而然有义的果子。…你里面的果子如果是平安，显出来的情形就是义。你里面如果有平安的果子，就自然而然有分于神的圣别。

…我们是盼望神造一个东西在我们里面，那一个东西就是圣别的品格（倪柝声文集第三辑第四册，一七七至一八〇页）。

参读：初信造就，第四十一至四十二篇。

Here are some sobering words: “His taste remains in him, / And his scent is not changed.” Because Moab was not emptied from vat to vat, from pot to pot, and from vessel to vessel, and because he was never disciplined and dealt with by God, his taste remained in him and his scent never changed!

Brothers, this is why God has to work on you. He wants to take away your taste and change your scent. God does not want your own taste and scent...You had a certain kind of taste before you believed in the Lord. Today you may have been a believer for ten years, yet your taste is still the same. Your scent remains the same as it was before you believed in the Lord. The word scent in Hebrew means “smell,” which is the flavor of something in its original state. You had a certain smell before you were saved. Today you have the same smell; there is no change in you at all.

God’s discipline is indeed precious! He wants to uproot us and to empty us from vessel to vessel. God disciplines us and deals with us in many ways so that we may lose our original smell and yield the peaceable fruit...of righteousness.

Please remember that the fruit is peaceable. A man must be at peace with God in order to obtain this fruit. The worst thing one can do is to murmur, to lose his peace, and to rebel during times of discipline. One can be grieved by the discipline, but he should not murmur or rebel. The problem with many people is that they have no peace. This is why we need the peaceable fruit when we are under discipline. If you want the peaceable fruit, you must first learn to accept the discipline. You must learn not to fight with God or argue with Him...Once you have the fruit of peace, you have the fruit of righteousness...If the inward fruit is peace, the outward expression is righteousness. If you have the fruit of peace within, you will spontaneously partake of God’s holiness.

Our hope is that God would constitute us with something, something called a holy character. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 704-705)

Further Reading: CWWN, vol. 50, “Messages for Building Up New Believers (3),” chs. 41-42

第一周■周六

晨兴喂养

林后四 16“ 所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

弗三 16～17“ 愿祂…借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…”

我们与生俱来的所是，无论好坏，无论有没有用，都是天然的，都会拦阻圣灵将神圣的生命构成到我们这人里面。为这缘故，我们天然的力量、天然的智慧、天然的聪明、天然的个性、天然的缺点、天然的美德和天然的属性，加上我们的性格和习惯，都必须被拆毁，好使圣灵在我们里面形成新的个性、新的性格、新的习惯、新的美德和新的属性。为了完成这重新构成的工作，神的圣灵在我们里面运行，用神圣的生命光照、感动、引导并浸透我们；祂也在我们的环境里作工，安排我们处境里的每一细节和人事物，好拆毁我们天然的所是。祂也许将某个人安排在我们家里，为要拆毁我们天然的快或慢。祂也许安排某些事，废掉我们天然的聪明或迟钝。祂也许安排另一种处境，拆毁我们天然的智慧或愚拙。祂用各种人事物拆毁我们天然人的各方面，为要将我们模成基督的形像（倪柝声—今时代神圣启示的先见，一一八至一一九页）。

信息选读

住在我们灵里的圣灵，受我们外面之人的局限和拘禁。为这缘故，外面的人必须被破碎，使里面的人（带着圣灵的人灵）能得释放（参林后四 16）（倪柝声—今时代神圣启示的先见，一二一页）。

WEEK 1—DAY 6

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Eph. 3:16-17 That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being. For this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, and natural attributes, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes. In order to accomplish this work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life. He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down what we are naturally. He may arrange to place a certain person in our home in order to tear down our natural quickness or slowness. He may arrange certain matters to abolish our natural cleverness or dullness. He may arrange another situation to tear down our natural wisdom or folly. He uses all kinds of persons, matters, and things to tear down all aspects of our natural being in order that He may conform us to the image of Christ. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 115-116)

Today's Reading

The Holy Spirit dwelling in our spirit is confined and imprisoned by the outer man. For this reason the outer man must be broken that the inner man (the human spirit with the Holy Spirit) might be released [cf. 2 Cor. 4:16]. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 117)

为什么有的人经过多少年的对付，还是那么一回事呢？…有两个最大的原因：

第一，是因为他们住在黑暗里，…看不见神的手。神在那里作，神在那里拆毁，他们并不知道是神作的。他们缺少光，他们没有活在光里面。他们所看见的只是人，他们只看见人和他们作对；…只看见环境，以为环境太坏。…但愿神给我们一个启示，看见这是神的手，跪下来对主说，“这是你，这是你，我接受。”…至少要认识那对付我们的手，不是世人，不是我们家里的人，不是(圣徒)，…是神对付我们。…凡是主所作的事，我们就接受，就相信，因为主所作的事不会错。

第二，是因为他们太自爱。…当神要把我们那个自爱的心除去的时候，我们要敬拜着说，“主啊！如果这是你的手，就让我从心里接受。”我们要记得，所有的误会，所有的不平，所有的不满，只有一个原因，就是我们私下的自爱。…许多时候发生问题，就是因为我们又在那里想拯救自己。…自爱是基本的难处。但愿主今天在我们里面说话，但愿我们能祷告说，“我的神啊！我看见了这一切都是出乎你。…你这样作，没有别的，就是要达到你的目的，好使你的生命能从我身上活出来。…我因为自爱，作了许多事来拯救我自己，所以耽误了你的时间。今天我看见你的手，我愿意将我自己奉献给你，我再一次将我自己交在你的手里。”

盼望主在我们身上打出一条路来，把我们外面的人拆毁到一个地步，让里面的人能出得来、能看得见。这是宝贵的事，这就是事奉主之人的路(倪柝声文集第三辑第八册，一七七至一八〇页)。

参读：倪柝声—今时代神圣启示的先见，第十五至十六章。

Why do so many people remain unchanged after being dealt with for years?...There are two main reasons.

First, these ones are living in darkness,...not [seeing] God's hand. God is working and breaking, yet they do not know that God is doing the work. They are short of light, and they are not living in the light. They only see men, thinking that men are opposing them. Or they only see the environment, complaining that it is too harsh...May the Lord grant us the revelation to see God's hand. May we kneel down and say, "This is You. This is You. I accept it."... At a minimum we have to know that hand and see that it is not the world, our family, or the [saints] who are dealing with us...God is the One who is dealing with us...We have to accept and believe everything that the Lord has done. He can never be wrong in what He does.

Second, a person is not broken because he loves himself too much...When God plucks this self-love from us, we have to worship Him, saying, "Lord! If this is Your hand, I accept it from my heart." We have to remember that all misunderstandings, complaints, and dissatisfactions arise from only one thing—secret self-love...Many times problems arise because we try to save ourselves...Self-love is the root of our problem. May the Lord speak within us today, and may we pray, "My God! I now see that everything comes from You...All of these things were done with only one purpose in mind—that Your life would be expressed through me...Through self-love I have done many things to save myself, and I have wasted much of Your time. Today I see Your hand, and I willingly consecrate myself to You. I commit myself to Your hand once again."

Hopefully the Lord will find a way through us. May our outer man be broken to such an extent that the inner man can be released and expressed. This is precious, and this is the way of the servants of the Lord. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," pp. 157-159)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, chs. 15-16

第一周诗歌

我求更深

补 406

(英1240)

降 B 大调

4/4

一 更深,更深,借着主的十架,让我更深入;
死与生命,二者连在一起,使流加深,主。哦
主,我求更深,天天作工我身;遍
我全人各部,直到全新于我主。

二 更高,更高,在主生命里面,主,我何低浅!
借你生命我能更高,更高一更高往上面。
哦主,我求更高,变化乃我需要—
流中更加丰盛,唯愿认识你生命。

三 长大,长大,主在我里长大,一天过一天;
祂今流入我的一切生活—这是祂所愿。
哦主,长在我里,逐日增加不已;
知识不足应付,必须长大并成熟。

四 生活,生活,基督是我生活,祂实际无限!
小事,大事,任何事,一切事—祂都在里面。
每日活出基督,时刻将祂流露;
祂名你当呼求,为得基督献所有。(辞接后面)

WEEK 1 — HYMN

Deeper, deeper, in the cross of Jesus

The Church — Building by the Growth in Life

1240

1. Deeper, deeper, in the cross of Jesus; Deeper let me go; Death and life, they always go together; Deepen, Lord, the flow. (C) Oh, deep - er yet we pray, Do work in us each day; Go deep - er, through and through, Till in Thee we're whol - ly new.

2. Higher, higher, in the life of Jesus;
Lord, we are so low.
By Thy life we all can go much higher—
Higher let us go.
Oh, higher yet we pray—
Transform us every day—
And richer in the flow;
May Thy life be all we know.

3. Growing, growing, in us He is growing,
More and more each day.
Into all our living He is flowing—
This is now His way.
For growth, O Lord, we pray;
Increase in us each day.
It's not enough to know;
Now Thy life in us must grow.

4. Living, living, Christ is all our living,
He's so practical:
Small things, big things, anything and all things—
He's involved in all.
Live Christ in every way;
Oh, live Him out today.
His name you now must call,
And give Him your all for all.

(To be continued on the next page)

第二周

接枝的生命

诗歌：365

读经：约十五1, 4~5, 罗十一17~24, 林前六17

【周一】

壹 我们是基督里的信徒，该过接枝的生活，在这生活中我们与主是一灵，并活在与祂生机的联结里——林前六17, 约十五4。

贰 圣经启示神渴望与人所有的关系，乃是祂要与人成为一——林前六17:

一 神渴望神圣的生命与属人的生命联合一起，成为一个生命——约十五1, 4~5。

二 这个一乃是生机的联结，在生命里的联结——接枝的生命。

三 神的生命与人的生命接为一命的观念，是奥秘的，超过天然的概念，对人的思想是陌生的。

【周二、周三】

叁 在接枝时，两种相似的生命接在一起，然后长在一起——罗十一17~24:

一 只有两种相似的生命接在一起，接枝才能成功。

Week Two

A Grafted Life

Hymns: E482

Scripture Reading: John 15:1, 4-5; Rom. 11:17-24; 1 Cor. 6:17

§ Day 1

I. As believers in Christ, we should live a grafted life—a life in which we are one spirit with the Lord and live in an organic union with Him—1 Cor. 6:17; John 15:4.

II. The Bible reveals that the relationship God desires to have with man is that He and man become one—1 Cor. 6:17:

A. God desires that the divine life and the human life be joined together to become one life—John 15:1, 4-5.

B. This oneness is an organic union, a union in life—a grafted life.

C. The concept of the divine life and the human life being grafted into one is mysterious, beyond the natural concept, and foreign to human thought.

§ Day 2 & Day 3

III. In grafting, two similar lives are joined and then grow together—Rom. 11:17-24:

A. Grafting can be effective only if the lives to be grafted are similar.

二 因着我们人的生命是按着神的形像，照着神的样式造的，所以能与神圣的生命联结。

三 我们人的生命与神圣的生命相似；因此，神圣的生命与人的生命能接枝在一起，然后生机地长在一起。

肆 为使我们接枝到基督里，祂必须经过成为肉体、钉死和复活的过程：

一 基督成为肉体，作了大卫的子孙，也就是大卫的枝子，那苗，好使我们能与祂接枝在一起；祂成了和我们一样一式，使祂与我们能接枝在一起——约一14，太一1，亚三8，耶二三5，三三15。

二 基督在十字架上被“切割”，使我们能被接枝在祂里面：

1 基督成为大卫的枝子，并不是说祂就能与我们接枝。

2 接枝需要切割；接枝要成功，就需要两方面都被切割：

a 基督在十字架上受死时，就被切割。

b 我们悔改并接受主时，就被切割。

3 切割之后，联合与生机的联结才发生；因此，在接枝的事上，有切割、联合、以及生机的联结。

三 基督在十字架上被切割之后，复活成了赐生命的灵——林前十五45下，林后三17上：

1 基督成了这样的灵，就预备妥当可以接枝了。

2 我们一悔改接受主，主这赐生命的灵就进到我们的灵里，把神的生命带进我们里面，我们就与基督接枝在一起——约二十22，罗八11：

B. Because our human life was made in the image of God and according to the likeness of God, it can be joined to the divine life.

C. Our human life resembles the divine life; therefore, the divine life and the human life can be grafted together and then grow together organically.

IV. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, crucifixion, and resurrection:

A. Christ became flesh to be the seed of David, the branch of David, the Shoot, so that we might be grafted together with Him; He became the same as we are so that He and we could be grafted together—John 1:14; Matt. 1:1; Zech. 3:8; Jer. 23:5; 33:15.

B. Christ was “cut” on the cross so that we could be grafted into Him:

1. Christ's becoming the branch of David does not by itself mean that He could be grafted together with us.

2. Grafting requires cutting; two branches cannot be grafted together unless both are cut:

a. Christ was cut when He died on the cross.

b. We were cut when we repented and received the Lord.

3. After the cutting occurs, the joining and the organic union take place; therefore, in grafting we have the cutting, the joining, and the organic union.

C. After Christ was cut on the cross, He was resurrected to become the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17a:

1. By becoming such a Spirit, Christ was ready for grafting.

2. Once we repent and receive the Lord, He as the life-giving Spirit enters into our spirit, bringing the divine life into us, and we are grafted together with Christ—John 20:22; Rom. 8:11:

- a 这个生命是死而复活的命。
- b 基督作为赐生命的灵，就把死而复活的门窍带到我们这些信徒里面，使我们可以与基督同死同复活—加二 20。
- c 我们就在这个死与复活里，与基督接枝在一起。

【周四】

伍 我们这些重生的人，应当活接枝的生命—一种双方在其中联合一起而生机生长的生命—约十五 1， 4～5:

- 一 我们与基督接在一起以后，就不能再凭我们自己活着，乃要让那是灵的基督活在我们里面—加二 20。
- 二 我们也不能再凭自己的肉体或天然的所是活着，乃要凭我们重生的灵，也就是与基督接枝的灵活着—罗八 4。
- 三 借着这接枝，我们就与基督联结、调和并且合并在一起，而成为基督的身体—十二 4～5。

【周五】

陆 接枝的生命不是替换的生命，乃是属人生命与神圣生命的调和—加二 20:

- 一 替换生命的观念是我们将我们属人的生命让给主，而祂以祂神圣的生命来取代之。
- 二 基督徒的生命并非替换的生命，乃是接枝的生命—属人的生命与神圣的生命调和—罗六 3～5， 约十五 1， 4～5:

- a. This life is a life of death and resurrection.
- b. As the life-giving Spirit, Christ brings the key to death and resurrection into us, the believers, that we may die and be raised with Christ—Gal. 2:20.
- c. In this death and resurrection we are grafted together with Christ.

§ Day 4

V. As regenerated ones, we should live a grafted life—a life in which two parties are joined to grow organically—John 15:1, 4-5:

- A. After we have been grafted into Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us—Gal. 2:20.
- B. We should no longer live by our flesh or by our natural being; instead, we should live by our regenerated spirit, a spirit grafted with Christ—Rom. 8:4.
- C. Through this grafting we are united with Him, mingled with Him, and incorporated with Him to become the Body of Christ—12:4-5.

§ Day 5

VI. The grafted life is not an exchanged life but the mingling of the human life with the divine life—Gal. 2:20:

- A. The concept of the exchanged life is that we yield our human life to the Lord, and He replaces it with His divine life.
- B. The Christian life is not an exchanged life but a grafted life—the mingling of the human life with the divine life—Rom. 6:3-5; John 15:1, 4-5:

- 1 这里并没有生命的替换或交换。
- 2 不是替换，乃是神圣的生命分赐、注入到属人的生命里，以及神圣生命与属人生命的调和。

三 基督徒经历中最美妙的实际，乃是在基督里的信徒与基督以生命的方式联合为一——林前六 17:

- 1 凡基督所是并所作的完全是为着一件事，就是祂与我们能有生机的联结，同过接枝的生活——约十五 4~5。
- 2 在主的恢复里，主正在恢复接枝的生命这件被忽视的事。

【周六】

柒 在接枝的生命里，属人的生命不是被除去，乃是被神圣的生命加强、拔高并充实——罗十一 17~24:

一 在接枝的生命里，枝子仍保有它同样素质的特征，但因着接在较好的生命上，枝子的生命就被拔高并变化:

- 1 较高的生命征服较低的生命。
- 2 较高的生命将较低的生命充实、拔高并变化。

二 在接枝的生命里，神圣的生命在我们里面作工，排除消极的元素——林后三 18:

- 1 神圣的生命逐渐作工，除去属天然的一切。
- 2 我们性情里消极的元素被杀死；然后，主不是把我们的性情废去，乃是拔高且使用我们的性情。

三 在接枝的生命里，神圣的生命使神原初所造的

1. There is no exchange, or trade, of lives.
2. Instead of exchange there is the dispensing, the infusing, of the divine life into the human life and the mingling of the divine life with the human life.

C. The most wonderful reality in the Christian experience is that the believers in Christ are united with Christ in the way of life—1 Cor. 6:17:

1. Whatever Christ is and whatever He has done are altogether for one thing: that He and we could be organically united and live a grafted life—John 15:4-5.
2. In His recovery the Lord is recovering this neglected matter of the grafted life.

§ Day 6

VII. In the grafted life the human life is not eliminated but is strengthened, uplifted, and enriched by the divine life—Rom. 11:17-24:

A. In the grafted life the branch still retains its same essential characteristics, but its life is uplifted and transformed by being grafted into a better life:

1. The higher life subdues the lower life.
2. The higher life enriches, uplifts, and transforms the lower life.

B. In the grafted life the divine life works within us to discharge the negative elements—2 Cor. 3:18:

1. The divine life works in a gradual way to eliminate whatever is natural.
2. The negative element in our disposition is killed, and then, instead of casting away our disposition, the Lord uplifts it and uses it.

C. In the grafted life the divine life resurrects God's original creation—John

复活—约十一 25:

- 1 神并未放弃祂所造的，乃要重新得回。
- 2 神的心意是要将我们所是的各方面都带进复活里—腓三 11：
 - a 神圣的生命一面排除消极的事物，一面作工使神原初所造的复活。
 - b 这样，我们原初的功用—我们受造时所得的功用—就借着恢复、加强并充实—加二 20。

四 在接枝的生命里，神圣的生命将基督的丰富供应到我们里面的各部分—罗十二 2:

- 1 我们复活并拔高的官能，得着了基督丰富的供应。
- 2 借着这样的供应，我们就在心思、情感和意志里得着更新。

五 在接枝的生命里，神圣的生命浸透我们全人—八 29 ~ 30:

- 1 基督的丰富浸透我们并变化我们—十二 2，林后三 18。
- 2 借着神圣生命这样的浸透，我们就模成基督的形像—罗八 29。

11:25:

1. Instead of giving up His creation, God will reclaim it.
2. God intends to bring all the aspects of our being into resurrection—Phil. 3:11:
 - a. As the divine life discharges the negative things, it works to resurrect God's original creation.
 - b. In this way our original functions—the functions given us at creation—are restored, strengthened, and enriched—Gal. 2:20.

D. In the grafted life the divine life supplies the riches of Christ to our inward parts—Rom. 12:2:

1. Our resurrected and uplifted faculties are supplied with the riches of Christ.
2. Through such a supply we are renewed in our mind, emotion, and will.

E. In the grafted life the divine life saturates our whole being—8:29-30:

1. The riches of Christ saturate us and transform us—12:2; 2 Cor. 3:18.
2. By this saturation of the divine life we are conformed to the image of Christ—Rom. 8:29.

第二周■周一

晨兴喂养

林前六 17“ 但与主联合的，便是与主成为一灵。”

约十五 4~5“ 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

〔与主联合(林前六 17)〕指信徒借着信入主(约三 15~16)，与祂有生机的联结。这联结可用枝子与葡萄树的联结(十五 4~5)说明。…这样与复活之主的联结，只能在我们的灵里(圣经恢复本，林前六 17 注 1)。

〔一灵(林前六 17)〕指明是灵的主与我们的灵调和。我们的灵已经由神的灵所重生，…这灵现今在我们里面，…并与我们的灵是一(罗八 16)。这是主的实化，祂借复活成了赐生命的灵(十五 45，林后三 17)，现今与我们的灵同在(提后四 22)(林前六 17 注 2)。

这棵真葡萄树及其枝子，就是子和子里的众信徒，是神经纶中三一神的生机体，因神的丰富而长大，并彰显祂神圣的生命(约十五 1 注 1)。

信息选读

圣经所启示神与我们之间终极的关系，远深于创造者与受造者的关系。这关系的性质超过人的观念；神与我们的关系乃是，神要与我们有生命的联结。神圣的生命与属人的生命联合在一起，成为一个生命。

WEEK 2—DAY 1

Morning Nourishment

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

["Joined to the Lord" (1 Cor. 6:17)] refers to the believers' organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (15:4-5)...Such a union with the resurrected Lord can only be in our spirit. (1 Cor. 6:17, footnote 1)

["One spirit" (1 Cor. 6:17)] indicates the mingling of the Lord as the Spirit with our spirit. Our spirit has been regenerated by the Spirit of God..., who is now in us...and is one with our spirit (Rom. 8:16). This is the realization of the Lord, who became the life-giving Spirit through resurrection (1 Cor. 15:45; 2 Cor. 3:17) and who is now with our spirit (2 Tim. 4:22). (1 Cor. 6:17, footnote 2)

This true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in God's economy. This organism grows with His riches and expresses His divine life. (John 15:1, footnote 1)

Today's Reading

What the Bible reveals as the ultimate relationship between God and us is far deeper than that of Creator and creature. The nature of this relationship is beyond human concept. It is that God and we may have a union in life. The divine life and the human life join together to become one life.

自然界有这事的图画。…主耶稣一再用平常的事物作比方，来说明属灵的事。…在植物界里，表现不好的枝子可从母树剪下来，接在更健康、更多产的树上。这种作法，就是所谓的接枝，说明了神与我们之间的关系。…罗马十一章(说到)：“你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁，…你是从那天然的野橄榄树上砍下来的，尚且逆着性得接在栽种的橄榄树上。”(17、24)我们是可怜、微小的野橄榄枝，接在栽种、优良的橄榄树上，现今在享受根的丰富养分。

接上的枝子与被接到的树并不相同。若是相同的，就没有接枝的必要。接在品质较佳之树上的，是有问题之树的枝子。…这是基督徒生活的真实性质。主耶稣这真葡萄树是优良的树。有一天因着信，借着恩，你被接在祂里面。不要轻看这接枝。这意思是你不再只有一个生命。你的生命现今来自接在一起的两个生命。你享受这栽种的橄榄根的肥汁，你较劣的生命就被征服，你就开始茂盛地生长。

这是圣经所启示神与我们之间的关系。这必是越过创造者与受造者的关系，而达到生命的联结。

这个神的生命与人的生命接为一命的观念，对我们人的思想是陌生的。因此，我们来读圣经时，就把它疏漏了。我信现今我们都有深刻的印象，我们得救之人所活的生命，乃是二命接成一命的生命。因着主的恩典，我们悔改了；借着悔改、相信，我们已接到神的生命里。在这接枝里，我们与祂联合生长。然后在复活里，祂的生命长在我们里面。神圣的生命在我们里面，供应我们。这就是基督徒的生活(李常受文集一九七九年第一册，三七七至三七九、三八六页)。

参读：生命信息，第五十八至五十九章。

There is a picture of this in nature...The Lord Jesus again and again used common things as illustrations of spiritual matters. In the plant kingdom a branch that is not doing very well may be cut off the parent tree and attached to a healthier, more productive tree. This procedure, known as grafting, illustrates the union between God and us. Romans 11 [states]: “You, being a wild olive tree, were grafted in...and became a fellow partaker of the root of fatness of the olive tree...You were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree” (vv. 17, 24). We were the poor, small, wild olive branches, grafted into the cultivated, superior olive tree, and are now enjoying the rich nourishment from the root.

The branch that is grafted is not identical to the tree to which it is attached. If they were identical, there would be no need of grafting. It is a branch from a problem tree that is grafted to a tree having some superior quality. Such is the real nature of the Christian life. The Lord Jesus as the true vine is the superior tree. One day by faith through grace you were grafted into Him. Do not despise this grafting. It means that you no longer have just one life. Your life is now from two lives that have been grafted into one. As you enjoy the root of the fatness of this cultivated olive tree, your poorer life is subdued, and you begin to flourish.

The relationship that the Bible reveals between God and us must extend beyond that of Creator and creature until it reaches a union in life.

This concept of the divine life and the human life being grafted into one is foreign to human thought. Because of this, when we come to read the Bible, we miss it. I trust that now we have all been deeply impressed that as saved ones, the life we live is that of two lives grafted into one. By the Lord's grace we have repented, and through repentance and believing we have been grafted into the divine life. In this grafting we grow together with Him. Then in resurrection His life grows in us. The divine life is in us, supplying us. This is the Christian life. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” pp. 283-284, 288-289)

Further Reading: CWWL, 1979, vol. 1, “Life Messages, Volume 2,” chs. 58-59

第二周■周二

晨兴喂养

罗十一17~18“若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁，你就不可向那些枝子夸口；…不是你托着根，乃是根托着你。”

一种生命若要接枝到另一种生命上，这两种生命就必须非常相似。例如，香蕉树的枝子不能接枝到桃树上。但劣质桃树上的枝子就可以接枝到健康、多产的桃树上，因为这两棵树的生命非常相近。我们也可将这原则应用在神圣的生命分赐到人里面的事上。…因着我们人的生命是按着神的形像，照着神的样式造的，所以人的生命能与神圣的生命联合。虽然我们人的生命不是神圣的生命，却与神圣的生命相似。因此，这两种生命能够很容易地接在一起，然后生机地长在一起。

贱木的生命并没有消失，而是与又大又甜之珍树的生命联合生长，成为一个单位。…这不是替换的生命，乃是接枝的生命（罗马书生命读经，七八二页）。

信息选读

在接枝的事上，有两个主要的方面：切割与联合、联结。没有切割，就不可能有接枝。如果一棵树的枝子要接在另一棵树上，首先必须把枝子割下。割下之后，联合或联结才发生。这种联结是生机的。因此，在接枝的事上，有切割、联合以及生机的联结。切割相当于基督的死，而联合相当于基督的复活。在基督的死里，我们老旧的生命被割除；而在基督的复活里，我们联于祂，为着进一步的生长。对基督之死的经历，使我们向律法死了，而复活却

WEEK 2—DAY 2

Morning Nourishment

Rom. 11:17-18 ...You, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree, do not boast against the branches;...remember that it is not you who bear the root, but the root you.

In order for one kind of life to be grafted to another, the two lives must be very similar. For example, it is not possible to graft a branch from a banana tree to a peach tree. However, it is possible to graft some branches from a poorer peach tree to a healthy, productive peach tree, for the lives of these two trees are very close to each other. We may apply this principle to the dispensing of the divine life into man...Because our human life was made in the image of God and according to the likeness of God, it can be joined to the divine life. Although our human life is not the divine life, it resembles the divine life. Therefore, these lives can easily be grafted together and then grow together organically.

The life of the poor tree does not disappear. Rather, it grows together as one unit along with the life of the rich, sweet tree...This is not an exchanged life but a grafted life. (Life-study of Romans, 2nd ed., p. 639)

Today's Reading

In the matter of grafting, there are two main aspects: cutting and joining, or uniting. Without the cutting, there cannot be any grafting. If the branch from one tree is to be grafted into another tree, the branch must first be cut. After the cutting occurs, the joining, or union, takes place. This union is organic. Therefore, in grafting we have the cutting, the joining, and the organic union. The cutting corresponds to the death of Christ, and the uniting, to the resurrection of Christ. In the death of Christ our old life was cut off, and in Christ's resurrection we were united to Him for further growth. The experience of the death of Christ causes us to die to the law, whereas resurrection enables

使我们能够向神活着。…我们唯有借着接枝到基督里，才能在祂的死与复活里与祂合一。

我们在自己里面，不可能向律法死了，或向神活着。然而，当主耶稣的宝贵注入到我们里面，我们开始珍赏祂的时候，我们就接枝到祂里面了。一方面，我们被切割；另一方面，我们在基督复活的生命里联于祂。这个联结发生以后，我们就与基督有生机的联结了。现今我们只该活在这生机的联结里。在消极一面，我们已在基督的死里被切割了；在积极一面，我们已在基督的复活里联于祂了。在这个切割里，我们不只向律法死了，也向神以外的一切死了。按照加拉太六章，借着基督的十字架，我们向世界死了，特别是向宗教的世界死了（13～14）。借着基督在十字架上包罗万有的死，那包罗万有的切割，我们向神以外的一切都死了。因为我们已经接枝到基督里，祂的经历就成了我们的历史。当祂在十字架上死了，我们就在祂里面死了。当祂被钉在十字架上，我们就从野橄榄树上被割下来。这就是说，我们从自己、肉体、世界、宗教、律法及其规条中，被割下来了。再者，因着我们已经接枝到基督里，祂的复活也就成了我们的历史。所以，我们能刚强地宣告说，我们已经与基督同钉十字架、同埋葬、同复活了。我们有何等美妙的历史！

我们既从神以外的一切事物中被割下来，就向着宗教死了，向着犹太教、天主教和更正教死了。我们的历史一方面包含钉十字架，借此我们已从神以外的一切事物中被割下来。但这历史的另一方面包含复活，我们在复活里已经联于三一神。在这联结里，我们与三一神完全是一。

要紧的是，我们都要看见这个异象。…我们若看见这生机联结的异象，我们的生活就要改变。我们会晓得，我们已从老旧的源头被割下来，而联于那永活者（加拉太书生命读经，九五至九七页）。

参读：加拉太书生命读经，第九篇。

us to live to God...Only by being grafted into Christ can we be one with Him in His death and resurrection.

In ourselves it is not possible for us to die to law or live to God. However, when the preciousness of the Lord Jesus was infused into us and we began to appreciate Him, we were grafted into Him. On the one hand, we were cut; on the other hand, we were joined to Christ in His resurrection life. After this union took place, we were organically united with Christ. Now we should simply live in this organic union. On the negative side, we have been cut in Christ's death; on the positive side, we have been united to Christ in His resurrection. In this cutting we died not only to the law but to everything other than God. According to Galatians 6, we are dead to the world, particularly to the religious world, through the crucifixion of Christ (vv. 13-14). By the all-inclusive cutting of Christ's all-inclusive death on the cross, we are dead to everything other than God. Because we have been grafted into Christ, His experience has become our history. When He died on the cross, we died in Him. When He was crucified, we were cut off from the wild olive tree. This means that we were cut off from the self, the flesh, the world, religion, and the law with its ordinances. Furthermore, because we have been grafted into Christ, His resurrection has also become our history. Therefore, we can strongly declare that with Christ we have been crucified, buried, and resurrected. What a wonderful history we have!

Having been cut off from everything other than God, we are dead to religion, including Judaism, Catholicism, and Protestantism. One aspect of our history includes the crucifixion by which we have been cut off from everything other than God. But the other aspect of this history includes the resurrection in which we have been united to the Triune God. In this union we are absolutely one with the Triune God.

It is crucial that we all see this vision...If we see the vision of this organic union, our living will be changed. We will realize that we have been cut off from the old source and united to the living One. (Life-study of Galatians, 2nd ed., pp. 74-76)

Further Reading: Life-study of Galatians, msg. 9

第二周■周三

晨兴喂养

罗六5“我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。”

林前十五45“经上也是这样记着：‘首先的人亚当成了活的魂’；末后的亚当成了赐生命的灵。”

在成为肉体里，基督为着救赎成了肉体（约一14、29）；然后，在复活里，祂为着分赐生命（十10下）成了赐生命的灵。…我们一信入祂，祂就进到我们的灵里，我们就联于祂这赐生命的灵。因此，我们与祂成为一灵（林前六17）。我们的灵被点活，并与祂一同复活（圣经恢复本，林前十五45注1）。

在接枝时，枝子与树都必须被切割。…然后…接在一起。两个伤口相接，才能接起来，才会有生长。…主耶稣何时被切割？在十字架上。主耶稣的伤口在等候罪人。祂的肋旁已被扎，血已流出来。…罪人何时被切割？他也是在十字架上被切割。当他悔改并接受主时，就经历这切割。…在罪人的伤口与主耶稣的伤口相遇的地方，二者接在一起。主开始活在这新接的枝子里，并长在他里面以供应他。

（在罗马六章十五节）保罗…乃是说，我们在被切割的地方，被接到主里面。接枝就是生长。我们不是先接枝，然后开始生长。我们乃是在祂死的样式里被接到祂里面，同时也与祂联合生长（李常受文集一九七九年第一册，三八三至三八五页）。

信息选读

WEEK 2—DAY 3

Morning Nourishment

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

In incarnation [Christ] became flesh for redemption (John 1:14, 29); then, in resurrection He became a life-giving Spirit for the imparting of life (10:10b)...When we believe into Him, He enters our spirit, and we are joined to Him as the life-giving Spirit. Hence, we become one spirit with Him (1 Cor. 6:17). Our spirit is made alive and is resurrected with Him. (1 Cor. 15:45, footnote 1)

When a branch is grafted, both it and the tree must be cut...and then grafted together...When the two wounds kiss each other, the graft can take, and there will be the growth. When was the Lord Jesus cut? It was on the cross. The wound of the Lord Jesus is waiting for sinners. His side has been pierced; the blood shed. When is the sinner cut? He too has been cut on the cross. He experiences this cutting when he repents and receives the Lord. At the site where the wound of the sinner [meets] the wound of the Lord Jesus, they [are] grafted together. The Lord [begins] to live and grow in this newly grafted branch to supply him.

[In Romans 6:5 Paul] is saying that in the place where we were cut, we were grafted into the Lord. This grafting is the growing. We are not first grafted and then begin to grow. Rather, we have been grafted into Him in the likeness of His death and have grown together with Him all at the same time. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” pp. 287-288)

Today's Reading

罗马六章五节里接枝与生长(中的) …第一面是在祂死的样式里，说到我们被接到祂里面。第二面是在祂复活的样式里，说到祂进到我们里面，长在我们里面。

起初的接枝与主的死有关。祂是真葡萄树。祂被钉十字架时，彻底被切割。现今祂被切割的伤口在等候悔改的罪人，祂这赐生命的灵运行在我们里面，搜寻我们里面的人，光照我们，使我们悔改。我们的忧伤和眼泪就是我们所接受的切割。我们没有选择，只有相信主，并求祂拯救我们：“主啊，感谢你为我死，感谢你为我流血，感谢你拯救我。”这就是我们被接到祂里面，并在祂死的样式里与祂联合生长的時候(李常受文集一九七九年第一册，三八五页)。

接树的人都知道，接枝要成功，就需要两方面的死。第一是需要被接的一方死，第二是需要接上去的一方死。这两方面都死，接枝才能成功。在基督这一面，祂这大卫的枝子，有一天在十字架上死了；祂在肉体里虽然死了，在灵里却复活了(彼前三18下)。祂一经过死而复活，就成了赐生命的灵(林前十五45下)。祂成了那灵，在祂这一面就预备妥当了。在我们这一面来说，我们原来是罪人，我们需要悔改并接受主。我们一悔改接受主，主这赐生命的灵就进到我们的灵里，把神的生命摆在我们里面。这个生命是死而复活的命，因此就把死而复活的这个门窍，带到我们这相信基督、与基督同死同复活的人里面。这样，我们就在死与复活里，与基督接在一起(李常受文集一九九四至一九九七年第五册，六二五至六二六页)。

参读：经历神生机的救恩等于在基督的生命中作王，第四篇。

The first aspect [of grafting and growing together in Romans 6:5] is in the likeness of His death and refers to our being grafted into Him. The second is in the likeness of His resurrection and refers to His coming into us to grow in us.

The initial grafting is related to the Lord's death. He is the true vine. When He was crucified, He was thoroughly cut. Now His cut wound is waiting for the repentant sinners, and He as the life-giving Spirit moves in us, searching our inner being, enlightening us so that we repent. Our grief and tears are the cut we receive. We have no choice but to believe in the Lord and ask Him to save us: "O Lord, thank You that You died for me. Thank You for shedding Your blood for me. Thank You, Lord, for saving me." This is the time when we are grafted into Him and grow together with Him in the likeness of His death. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 288)

A grafter knows that in order to have a successful grafting, both of the grafting parts need to be cut and to die. First, the part to be grafted has to die, and second, the part to be grafted into has to die also. Only when both sides die can the grafting be accomplished. On Christ's side, one day, as the branch of David, He died on the cross; however, although He died in the flesh, He was resurrected in the Spirit (1 Pet. 3:18b). Through death and resurrection He became the life-giving Spirit (1 Cor. 15:45b). By becoming such a Spirit, Christ was ready for the grafting. On our side, as sinners, we need to repent and receive the Lord. Once we repent and receive Him, He as the life-giving Spirit enters into our spirit and puts the divine life in us. This life is a life of death and resurrection. Hence, He brings the key to death and resurrection into us who have believed in Him and have died and resurrected with Him. Thus, in this death and resurrection we are grafted together with Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 496-497)

Further Reading: CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," ch. 4

第二周■周四

晨兴喂养

加二 20“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

罗八 4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

与基督生机的联结，乃是我们相信基督时自然而然发生的。…(加拉太二章十九节指明，)我们向律法已经死了，叫我们可以向神活着。…我们若不是与基督真有生机的联结，反而在自己里面，我们向律法就不是死的，向神也不是活着的。我们若不是与基督有生机的联结，就无法向神活着(加拉太书生命读经，九三页)。

(加拉太二章二十节)解释我如何借着律法，向律法死了。照着神的经纶，基督被钉十字架时，我也包括在祂里面。这是已经成就的事实(圣经恢复本，加二 20注1)。

信息选读

“不再是我”，不是指一种替换的生命—基督进来，我出去；因为保罗在加拉太二章二十节后面仍说“我…活”。我们重生的人，有已经钉死的旧我(罗六6)，也有重生的新我。对旧我，保罗说不再是我；对新我，他说“我…活”。钉死的旧我，没有神性；重生的新我，却有神加到里面作生命。旧我复活加上神，就成了新我。一面保罗已经了结，另一面复活的保罗，重生以神作生命的保罗，仍然活着。不仅如此，保罗虽然说不再是我，但他也说基督在我里面活着。虽是基督活着，却是活在保罗

WEEK 2—DAY 4

Morning Nourishment

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.

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.

The organic union with Christ...takes place spontaneously when we believe in Christ...[Galatians 2:19 indicates] that we have died to law so that we might live to God...If we are not actually organically united with Christ but are in ourselves, then we are neither dead to law nor are we living to God. Apart from the organic union with Christ, we cannot live to God. (Life-study of Galatians, 2nd ed., p. 73)

[Galatians 2:20] explains how it is that through law we have died to law. When Christ was crucified, according to God's economy we were included in Him. (Gal. 2:20, footnote 1)

Today's Reading

No longer I does not indicate an exchanged life, a life in which Christ comes in and we go out, for later in Galatians 2:20 Paul said, "I live." As regenerated people, we have both the old "I," which has been crucified (Rom. 6:6), concerning which Paul said, "No longer I," and a new "I," concerning which Paul said, "I live." The old, terminated "I" was without divinity; the new "I" has God as life added to it. The new "I" came into being when the old "I" was resurrected and God was added to it. On the one hand, Paul had been terminated, but on the other hand, a resurrected Paul, one who was regenerated with God as his life, still lived. Furthermore, although Paul said, "No longer I," he also said, "It is Christ who lives in me," for it was Christ who

里面。基督和保罗，二者同有一个生命，同过一个生活（圣经恢复本，加二 20 注 2）。

借着基督的死，我已在祂里面死了；现今借着祂的复活，祂在我里面活着。祂活在我里面，完全凭着祂是赐生命的灵（林前十五 45 下）；这点在（加拉太书）以下各章有充分的发展，向我们陈明并强调，那灵乃是我们已经接受作生命的那一位，也是我们应该活在祂里面的那一位（参罗一 17）。

我，天然的人，倾向守律法以得完全（腓三 6），但神要我活基督，使神借着基督能从我得着彰显（一 20～21）。因此，神的经纶乃是，“我”在基督的死里被钉死，基督在祂的复活里活在我里面。守律法，是在我的生活中高举律法在一切之上；活基督，是在我的生活中使基督作中心和一切。律法是神为着基督，用以看守祂选民的，只是一段时期（加三 23），至终要带他们归于基督（24），使他们接受祂作生命，并活祂作神的彰显。现今基督既已来了，律法的功用就了结了；基督必须在我的生活里顶替律法，以成就神永远的定旨（加二 20 注 3）。

基督徒的生命（不）是替换的生命。…基督徒的生命是接枝的生命，是双方联合而生机生长的生命（罗马书生命读经，七八二页）。

我们与基督接在一起之后，就不能再凭我们自己活着，乃要让那是灵的基督活在我们里面。我们也不能再凭着我们的肉体、天然活着，乃要凭我们里面调和的灵，也就是与基督接枝的灵活着。这样，我们先与祂联结，这是一种联合；而后与祂相调，这是一种调和。我们乃是与祂联合在一起，又调和在一起。最终，我们更是与祂合并，成了一个合并。这个合并就是新耶路撒冷，也就是神人联调的宇宙大合并，使我们能在永世中作王（李常受文集一九九四至一九九七年第五册，六二六页）。

参读：加拉太书生命读经，第十、十六篇。

lived, but it was in Paul that He lived. The two, Christ and Paul, had one life and one living. (Gal. 2:20, footnote 2)

We have died in Christ through His death, but now He lives in us through His resurrection. His living in us is entirely by His being the life-giving Spirit (1 Cor. 15:45b). This point is fully developed in all the following chapters [of Galatians], where the Spirit is presented and emphasized as the very One whom we have received as life and in whom we should live [cf. Rom. 1:17].

The “I,” the natural person, inclines to keep the law that it might be perfect (Phil. 3:6), but God wants us to live Christ that God might be expressed in us through Him (Phil. 1:20-21). Hence, God’s economy is that the “I” be crucified in Christ’s death and that Christ live in us in His resurrection. To keep the law is to exalt it above all things in our life; to live Christ is to make Him the center and everything in our life. The law was used by God for a period of time to keep His chosen people in custody for Christ (Gal. 3:23) and eventually to conduct them to Christ (v. 24) that they might receive Him as life and live Him to be God’s expression. Because Christ has come, the function of the law has been terminated, and Christ must replace the law in our lives for the fulfillment of God’s eternal purpose. (Gal. 2:20, footnote 3)

The Christian life is [not] an exchanged life...It is a grafted life, a life in which two parties are joined to grow organically. (Life-study of Romans, 2nd ed., pp. 638-639)

After we have been grafted together with Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us. Furthermore, we should no longer live by our flesh or our natural being; rather, we should live by our mingled spirit, a spirit grafted with Christ. Thus, first, we are united with Him; this is a union. Then we are mingled with Him; this is a mingling. Eventually, we are incorporated with Him into an incorporation. This incorporation is the New Jerusalem, the great universal incorporation of the mingling of God and man for us to reign in eternity. (CWWL, 1994-1997, vol. 5, “The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life,” p. 497)

Further Reading: Life-study of Galatians, msgs. 10, 16

第二周■周五

晨兴喂养

罗六 3 ~ 5“ …我们这浸入基督耶稣的人，是浸入祂的死…所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，…我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。”

神圣的生命进到人的生命里面时，神圣的生命就成为内容，人的生命成为容器和彰显。但这里并没有生命的替换或交换。…神圣的气，属天的“纽玛”分赐到我们里面，但并没有把我们人的生命替换掉。…这气乃是分赐到我们里面，与我们调和。

…我们基督徒的生命并非替换的生命；我们的生命完全是神圣的生命分赐、注入到我们属人的生命里面（罗马书生命读经，七七八至七七九页）。

信息选读

（主）的生命在复活里成为我们的。祂提高我们原初受造所得的功能，并丰富、加强甚至浸透我们全人。这新生命是二命接成一命的生命。在这联结里有得胜、生命、亮光、能力和一切其他神圣的属性。这一切都是我们的，不是借着替换，不是借着算，乃是借着被接到祂里面（李常受文集一九七九年第一册，三八五至三八六页）。

我们原是神按着祂的形像，照着祂的样式创造的。但是因着亚当堕落了，我们的生命就成了在亚当里旧造的天然生命。

…在这旧造的天然生命里，有两个最大的成分，第一就是罪，第二就是死（罗五~七）。…罪借着亚当一人进入了世界，死又是借着罪来的（五12）。罪就

WEEK 2—DAY 5

Morning Nourishment

Rom. 6:3-5 ...All of us who have been baptized into Christ Jesus have been baptized into His death...We have been buried therefore with Him through baptism into His death...that...we might walk in newness of life. For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

When the divine life enters into the human life, the divine life becomes the content, and the human life becomes the container and the expression. But there is no exchange, or trade, of lives...The divine air, the heavenly pneuma, is dispensed into us, but it is not exchanged for our human life. Rather,...it is dispensed into us and mingled with us.

Our Christian life is not an exchanged life. It is altogether a matter of the divine life dispensed, infused, into our human life. (Life-study of Romans, 2nd ed., pp. 636-637)

Today's Reading

[The Lord's] life becomes ours in resurrection. He uplifts the original functions given to us at creation and enriches, strengthens, and even saturates our whole being. This new life is a life of two lives grafted into one. In this union are victory, life, light, power, and all the other divine attributes. All of these are ours not by an exchange, not by reckoning, but by being grafted into Him. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 288)

We were created by God in His image and according to His likeness. However, due to Adam's fall our life became the natural life of the old creation in Adam.

There are two main elements in our natural life of the old creation. The first element is sin, and the second is death [cf. Rom. 5—7]...Through one man, Adam, sin entered into the world, and through sin, death (5:12). Thus,

借着死，在我们身上作王(21 上，六 12) ，而死也借着亚当一人的过犯，作了我们众人的王(五 17 上、14) 。所以我们在亚当里，不是在生命中作王，乃是在罪与死的作王管辖之下。但基督在十字架上以末后亚当的身分，包罗万有的死了，就把一切属亚当生命的，都带到十字架上去，在那里有一个大的结束(六 6) 。…乃是借着基督包罗万有的死，就不再让罪与死在我们身上作王，而让基督的生命在我们身上作王。这样，就不再是罪与死作王，乃是恩典与生命作王(五 21) 。

我们的天然生命，必须在我们与基督的同死里与亚当同被除灭、灭绝、灭种。当我们受浸时，我们就与基督一同埋葬归入死，而把我们在亚当里旧人的天然生命除灭了(六 3 ~ 4 上) 。

我们在生命中作王，就不仅与亚当同死，也与基督同活(4 下、5 下、8 下，加二 20 下) 。罗马六章八节…表明我们在基督的死与复活里，与祂生机的联结。这生机的联结最好的说明，就是接枝。…我们乃是在基督的死与复活里，与祂接枝而联合生长。

我们天然的生命，虽然因着堕落而被罪和死玷污了，但是借着与基督同死同复活，祂复活的生命得以在我们里面，而这复活的生命就是赐生命的灵。这灵在我们里面点活我们，叫我们能与基督一同复活。在复活里，我们身上神所造的功能得以恢复，且被基督复活的生命所充实、提高并浸透，而得以经历并享受基督一切的所是。

我们的天然生命是属于旧造，旧人的范围。我们受浸时已经脱去了旧人，并且这旧人已经与基督同钉十字架。但在实际的经历中，我们必须让内住于我们里面重生之灵的那灵扩展到我们的的心思，使我们在这调和的灵里，因着基督复活生命新鲜的供应得着滋养，而得以更新(李常受文集一九九四至一九九七年第五册，六一九至六二一页) 。

参读：罗马书生命读经，第六十三至六十四篇。

sin reigned in us through death (v. 21a; 6:12), and death reigned over us through the offense of the one, Adam (5:17a, 14). Therefore, in Adam we did not reign in life; rather, we were under the ruling of sin and death. However, as the last Adam, Christ died an all-inclusive death on the cross, and through such a death He brought everything of the adamic life to the cross and had a great ending there (6:6)...It is through the all-inclusive death of Christ that we allow the life of Christ to reign in us instead of sin and death. Thus, it is no longer sin and death that reign in us; rather, it is grace and life that reign in us (5:21).

Our natural life needs to be annihilated, completely destroyed, put out of existence, with Adam in our co-death with Christ. In our baptism we have been buried with Christ into His death, and thereby the natural life of our old man in Adam has been annihilated (6:3-4a).

We reign in life not only in our dying with Adam but also in our living with Christ (vv. 4b, 5b, 8b; Gal. 2:20b). Romans 6:8...shows our organic union with Christ in His death and resurrection. Such an organic union is best illustrated in grafting...We were grafted with Christ and have grown together with Him in His death and resurrection.

Although our natural life was defiled by sin and death through the fall, we have received the resurrection life of Christ into us through our death and resurrection with Him. This resurrection life of Christ is the life-giving Spirit, who enlivens us from within that we may be raised with Christ. In resurrection our God-created faculties are restored; moreover, they are enriched with, uplifted by, and saturated with Christ's resurrection life for us to experience and enjoy all that Christ is.

Our natural life belongs to the realm of the old creation, the old man. In baptism we put off our old man; moreover, our old man was crucified with Christ. In our practical experience, however, we need to allow the Spirit, who indwells our regenerated spirit, to spread to our mind so that in such a mingled spirit we may be nourished and renewed by the fresh supply of the resurrection life of Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 492-494)

Further Reading: Life-study of Romans, msgs. 63-64

第二周■周六

晨兴喂养

罗十一 17“ …你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁。”

24“ 你是…逆着性得接在栽种的橄榄树上，何况这些天然的枝子，岂不更要接在自己的橄榄树上么？”

照着神所命定的自然律，不是贫贱的生命影响丰富的生命，乃是丰富的生命影响贫贱的生命。事实上，丰富的生命会吞灭贫贱生命的一切缺点，因而变化贫贱的生命。同样的原则，我们接枝到基督里面的时候，基督就吞灭我们的缺点，但并没有消除我们自己的生命。相反的，祂吞灭我们的缺点时，就将我们的人性拔高。祂将我们的心思、意志、情感和一切的美德全拔高了。

但愿我们都对这事实有深刻的印象：基督徒的生命不是一件替换的事，乃是一件接枝的事。较低的生命，就是我们属人的生命，接枝到较高的生命，就是神圣的生命里面。较高生命吞灭了较低生命的缺点和软弱…就使较低的生命丰富、拔高并变化。何等的美妙！…根据神的启示，并根据我们的经历，我们看见今天我们基督徒有一个奇妙的接枝生命（罗马书生命读经，七八三、七八七页）。

信息选读

接枝的生命…不是替换的生命。坏枝没有把它可怜的生命交出去，以得着所接上之树更丰富的生命。不！枝子仍保有它同样素质的特征，但因着接在较好的生命上，枝子的生命就被拔高并变化。

接枝的结果是什么？较好之树的肥汁供应被接上的枝子，一切消极的成分就被除去。然后那枝子原有的功

WEEK 2—DAY 6

Morning Nourishment

Rom. 11:17 ...You, being a wild olive tree, were grafted in among [the branches] and became a fellow partaker of the root of fatness of the olive tree.

24 For if you...were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

According to the natural law ordained by God, it is not the poor life that affects the richer life but the richer life that affects the poor life. In fact, the rich life will swallow up all the defects of the poor life and thus transform the poor life. In the same principle, when we are grafted into Christ, Christ swallows up our defects, but He does not eliminate our own life. On the contrary, as He swallows up our defects, He uplifts our humanity. He uplifts our mind, will, emotion, and all our virtues.

May we all be impressed with the fact that the Christian life is not a matter of exchange but a matter of grafting. A lower life, our human life, is grafted into a higher life, the divine life. The higher life swallows up the defects...of [and] enriches, uplifts, and transforms the lower life. How marvelous!...According to God's revelation and according to our experience, we see that as Christians today, we have a wonderful grafted life. (Life-study of Romans, 2nd ed., pp. 639, 642-643)

Today's Reading

This grafted life...is not an exchanged life. The inferior branch has not given up its poor life in order to get the richer life of the tree to which it is grafted. No. The branch still retains its same essential characteristics, but its life is uplifted and transformed by being grafted to the better life.

What are the results of the grafting? When the fatness of the better tree supplies the grafted branch, all the negative things are taken away. Then the

能就得恢复并加强。果子仍和接枝以前一样，但问题的因素已经被胜过。我们是神接到基督里的问题枝子。祂生命的肥汁进入我们里面，带走我们里面一切可怜的元素。祂将神所给我们原初的功能拔高了，加强了，并且加上了丰富。然后自然而然我们全人就被浸透并变化，而结出美妙的果子。

罗马书不是说到交换的生命或算的方法(参六11)。这接枝的生命，意思是无论我们缺少什么，只要我们被接在主耶稣这珍木上，祂超特的生命就要进入我们里面(李常受文集一九七九年第一册，三八一至三八二页)。

优越的生命能吞灭低劣生命的缺点和短处。这就是说，神圣的生命能吞灭我们属人生命的缺点和短处。这是可能的，因为在基督的生命里有祂钉十字架的杀死能力。请记住：基督的生命已经经过了成为肉体、人性生活、钉十字架和复活的过程，如今祂的生命包含了这一切的成分。我们可以用抗生素来说明。抗生素怎样杀死病菌，照样，基督生命中杀死的元素，也了结我们里面消极的东西。

我们可能宁愿放弃我们属人的生命，而以基督的生命来取代。我们可能觉得，我们的生命满了“细菌”，所以喜欢用神圣的生命来取代。这可能是我们的方法，但却不是神经纶的路。神的路乃是让基督的生命吞灭我们里面一切的缺点、短处和“细菌”。我们越告诉主耶稣，我们爱祂，愿意与祂成为一，我们就越经历这属灵抗生素杀死的能力。

在基督的生命里有一切我们所需要的元素。在祂的生命里有杀死的元素，也有滋养的元素。你可能对你的性情感到失望，但是基督的生命会杀死你性情里消极的元素；然后，基督不是把你的性情废去，乃是拔高且使用你的性情(罗马书生命读经，七八五页)。

参读：李常受文集一九六八年第一册，洛杉矶各种信息记录，第八章。

original function of that branch is restored and strengthened. The fruit is still what it was before the grafting, but the problem factors have been overcome. We are the problem branches that God has grafted to Christ. The fatness of His life comes into us, carrying away all the poor elements in us. He uplifts the original function that God had for us, strengthening and enriching it. Then naturally and spontaneously, our whole being is saturated and transformed, and a marvelous fruit comes forth.

Romans is not talking about an exchanged life or a reckoning method [cf. 6:11]. This grafted life means that whatever lack we have, as long as we are grafted into the precious tree of the Lord Jesus, His excellent life will come into us. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 285-286)

The divine life will swallow up the defects and shortages of our human life. This is possible because in Christ's life there is the killing power of His crucifixion. Remember, Christ's life has been processed through incarnation, human living, crucifixion, and resurrection. Now His life includes all these ingredients. We may use antibiotics as an illustration of this. Just as antibiotics kill disease germs, so the killing element in the life of Christ terminates the negative things in us.

We may prefer simply to yield up our human life and have it be replaced with Christ's life. We may feel that our life is full of "germs" and would therefore like it replaced by the divine life. This may be our way, but it is not God's way in His economy. His way is for Christ's life to swallow up all the defects, shortages, and "germs" within us. The more we tell the Lord Jesus that we love Him and that we want to be one with Him, the more we will experience the killing power in the spiritual antibiotics.

All the elements we need are available in Christ's life. In His life there is the killing element as well as the nourishing element. You may be discouraged about your disposition. But Christ's life will kill the negative element in your disposition, and then, instead of casting your disposition away, He will uplift it and use it. (Life-study of Romans, 2nd ed., p. 641)

Further Reading: CWWL, 1968, vol. 1, pp. 47-49

第二周诗歌

365 与基督的联合 — 联于祂死与复活

8 7 8 7 副 (英 482)

降 A 大调

6/8

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

一 我与基督已同钉死, 十架已将我解释;

5 5̣ | 5 3 2 1 | 1 4 6 6̣ | 5 1 3 5 7̣ | 1 0

我与基督已同复活, 祂生我里, 供应我。

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

(副) 与基督同死, 何等的安适! 脱世界、自己、罪恶!

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

与基督同活, 何等的超脱! 祂生我里, 供应我。

二 历世历代所藏奥秘, 今借信心可知悉:
荣耀盼望—基督居衷, 应当无时不歌颂。

三 天然景物都有隐征: 麦种死了子粒生;
贱木接在珍树上面, 小则变大, 苦变甜。

四 这个就是圣洁秘诀— 不是自己无残缺;
主啊, 求你虚我、满我, 扩我度量给我多。

五 这个会使病痛得治— 只要你向自己死,
并以主的生命能力 作为全人的供给。

六 经过十架, 达到宝座, 主是这样的领率,
先是死亡, 后是荣耀, 主既如此我仿效。

WEEK 2 — HYMN

I am crucified with Christ

Union with Christ — Identified with His Death and Resurrection

482

1. I am crucified with Christ, And the cross hath set me free; I have risen again with Christ, And He lives and reigns in me. (C) Oh! it is so sweet to die with Christ, To the world, and self, and sin; Oh! it is so sweet to live with Christ, As He lives and reigns with - in.

2. Mystery hid from ancient ages!
But at length to faith made plain:
Christ in me the Hope of Glory,
Tell it o'er and o'er again.
3. This the secret nature hideth,
Harvest grows from buried grain;
A poor tree with better grafted,
Richer, sweeter life doth gain.
4. This the secret of the holy,
Not our holiness, but Him;
O Lord! empty us and fill us,
With Thy fulness to the brim.
5. This the balm for pain and sickness,
Just to all our strength to die,
And to find His life and fulness,
All our being's need supply.
6. This the story of the Master,
Thru the Cross, He reached the Throne,
And like Him our path to glory,
Ever leads through death alone.

第三周

作为圣膏油之复合膏油的
内在意义与启示—
经过过程之三一神的复合、
包罗万有之灵完满的预表

诗歌：196

读经：出三十 22～30，林前十五 45 下，约七
37～39，腓一 19

【周一】

壹 圣膏油，就是橄榄油与四种香料“按调制香品者之法”复合成的膏油，乃是耶稣基督之灵完满的预表，这灵就是基督借着死与复活成了那经过过程的三一神复合、包罗万有、赐生命的灵—出三十 22～25，林前十五 45 下，约七 37～39，腓一 19：

一 这复合膏油的成分意义如下：

- 1 流质的没药是埋葬时所用的香料，（约十九 39，）表征基督宝贵的死（罗六 3）：
 - a 没药也用作止痛剂，以减轻死亡痛苦；主耶稣被

Week Three

**The Intrinsic Significance and Revelation
of the Compound Ointment
as the Holy Anointing Oil—
a Full Type of the Compound,
All-inclusive Spirit of the Processed Triune God**

Hymns: E242

Scripture Reading: Exo. 30:22-30; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19

§ Day 1

I. The holy anointing oil, a compound ointment of olive oil and four spices, “compounded according to the work of a compounder,” is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection—Exo. 30:22-25; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19:

A. The significances of the ingredients of this compound anointing oil are as follows:

1. Flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3):
 - a. Myrrh was also used as a painkiller to reduce the suffering of death;

钉十字架时，有人拿没药调和的酒给祂，要减轻祂的痛苦—可十五 23。

b 没药也能用来治好身体不当的分泌；在我们的人生中，有许多不当的分泌物，但主在十字架上的死治好了这个难处。

2 香肉桂表征基督之死的甜美与功效—罗八 13：

a 肉桂可以用为增强衰弱心脏的处方。

b 当我们将在那灵里之主的死，应用到我们内里的所是里，我们的心就会被增强，使我们在主里快乐欢喜—腓四 4，尼八 10。

3 香菖蒲，出自一种在沼泽或泥泞之处往上生长的芦苇，表征基督宝贵的复活—弗二 6，西三 1，彼前一 3。

4 桂皮，古时用以驱逐蛇虫，表征基督复活的驱逐大能；桂皮驱逐一切邪恶的“昆虫”，特别是古蛇魔鬼—腓三 10。

5 橄榄油作为复合膏油的基本成分，表征神的灵是复合之灵的基础—创一 2。

【周二】

二 四这数字表征以人为首(26) 的受造之物，(结一 5,) 一这数字表征独一的神，(申四 35, 提前二 5,) 所以，四种香料表征在神创造里基督的人性，一欣橄榄油表征独一的神带着祂的神性；因此，橄榄油与四种香料相调，表征在复合的灵里，神与人，神性与人性的复合、调和—利二 4 与注 2。

三 预备橄榄油和四种香料，都必须经过压榨或切

when the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain—Mark 15:23.

b. Myrrh can also be used for healing the body when it gives off the wrong kind of secretion; in our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem.

2. Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death—Rom. 8:13:

a. Cinnamon was prescribed to stimulate a weak heart.

b. When we apply the Lord's death in the Spirit to our inner being, our heart is stimulated to make us happy and joyful in the Lord—Phil. 4:4; Neh. 8:10.

3. Fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifies the precious resurrection of Christ—Eph. 2:6; Col. 3:1; 1 Pet. 1:3.

4. Cassia, used in ancient times to repel insects and snakes, signifies the repelling power of Christ's resurrection; cassia repels all the evil “insects” and especially the old serpent, the devil—Phil. 3:10.

5. Olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit—Gen. 1:2.

§ Day 2

B. Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity; thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit—Lev. 2:4 and footnote 3.

C. The olive oil and the four spices were all prepared through a process of

割的过程，表征神的灵借着基督的受苦(太二六 36)成了基督的灵。(罗八 9。)

【周三】

- 四 不仅如此，四种香料的分量有三个完整的五百舍客勒单位，中间的五百舍客勒分开为两半，表征在复活里的三一神，第二者(子)借着在十字架上的死“分开了”。
- 五 在圣经里，五是负责的数字，(太二五 2 与注 1，)因此，复合膏油的五种元素以及四种香料的三个五百舍客勒单位，表征三一神在复活里作为大能、能力，为着担负责任。
- 六 三和五这两个数字与神的建造有关，(见创六 15 注 2，)所以复合膏油中这两个数字，表征复合的灵里有神建造的元素。
- 七 基于前述意义，四种香料与橄榄油复合成一种膏油，表征借着基督的成为肉体、人性生活、钉十字架、复活和升天等过程，上述元素就与神的灵调和，产生复合的灵，为着建造神永远的居所。

【周四】

贰 复合的膏油，就是圣膏油，用以膏抹帐幕及其一切器物、祭坛和坛的一切器具、洗濯盆和盆座、以及祭司，使这一切成为圣别，分别为圣归与神，为着祂神圣的定旨——出三十 26~30，彼前一 2，林前六 11，罗十五 16:

either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9) through Christ's sufferings (Matt. 26:36).

§ Day 3

- D. Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being “split” by His death on the cross.
- E. Since in the Bible five is the number for responsibility (25:2 and footnote 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility.
- F. Since the numbers three and five are related to God's building (see footnote 15² in Gen. 6), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building.
- G. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.

§ Day 4

II. The compound ointment, the holy anointing oil, was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose—Exo. 30:26-30; 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16:

- 一 这膏油表征三一神借着基督的成为肉体、钉死与复活，经过过程并终极完成成为包罗万有复合的灵，临到蒙祂拣选并救赎的人，以祂自己膏抹他们，使祂自己与他们成为一，并使他们与祂成为一——约二十 22，约壹二 20，27，林后一 21，林前六 17。
- 二 这样的膏抹既是复合的灵在我们里面的运行，就实施在我们身上，且将经过过程并终极完成之三一神的一切成分，加到我们里面的所是里，使我们里面的人，凭神圣的元素在神圣的生命里得以长大，并使我们与神调和为一——西二 19。
- 三 圣膏油仅仅为着一个目的，就是膏抹神的居所和祭司体系；（参彼前二 5；）因此，唯有为着神的居所和祭司体系的人，才能享受复合、包罗万有的灵。

【周五】

叁 橄榄油所表征神的灵不再仅仅是油，如今它乃是复合着一些成分的油；关于这点，约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀”：

- 一 这意思是，主得着荣耀（就是祂的复活——路二四 26）以前，还没有复合的灵；乃是基督复活以后，这灵的复合或调和，才得以完成。
- 二 当这灵还是神的灵，祂只有神圣的元素；当祂借着基督的成为肉体、钉十字架并复活，成了

- A. This ointment signifies the Triune God processed and consummated through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people and to anoint them with Himself, making Himself one with them and making them one with Him—John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17.
- B. Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one—Col. 2:19.
- C. The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5); hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit.

§ Day 5

III. The Spirit of God, signified by olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients; regarding this, John 7:39 says, “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”:

- A. This means that before the Lord's glorification, which was His resurrection (Luke 24:26), the compound Spirit was not yet; it was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed.
- B. When the Spirit was the Spirit of God, He had only the divine element; after He became the Spirit of Jesus Christ through Christ's incarnation,

耶稣基督的灵之后，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际。

三 这圣膏油所预表之包罗万有复合的灵，乃是耶稣基督之灵全备的供应，就是基督身体的供应，借此我们能在身体里、借着身体、并为着身体活基督，以显大基督—腓—19～21 上。

【周六】

肆 我们这些信徒都已经被复合的膏油，就是包罗万有的灵所膏抹；诗篇一百三十三篇二节描述膏油如何从亚伦的头上流到胡须，又流到他的衣襟；这表征整个基督的身体都被那灵所膏抹：

一 一的立场就是经过过程的三一神作为圣膏油，复合的灵，应用到我们身上—1～3 节。

二 我们要被膏油所“油漆”，（约壹二 20, 27,）就必须与召会是一；这样，我们自然就享受到膏油和其中各种成分的涂抹；取用这膏油所产生的一，是何等的奇妙！

crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.

C. This all-inclusive compound Spirit, typified by the holy anointing oil, is the bountiful supply of the Spirit of Jesus Christ, the supply of the Body of Christ, by which we can live Christ for His magnification in the Body, through the Body, and for the Body—Phil. 1:19-21a.

§ Day 6

IV. As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit; Psalm 133:2 describes how the anointing oil flowed down from Aaron's head to his beard and then to the hem of his garments; this signifies that the whole Body is anointed with the Spirit:

A. The ground of oneness is simply the processed Triune God as the holy anointing oil, the compound Spirit, applied to our being—vv. 1-3.

B. In order to be “painted” by the ointment (1 John 2:20, 27), we must be one with the church; then we will spontaneously enjoy the application of the anointing oil with all its elements; how marvelous is the oneness produced by the application of this ointment!

第三周■周一

晨兴喂养

出三十 23 ~ 25“你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，…又取橄榄油一欣；你要把这些香料，…复合成香品，作成圣膏油。”

圣膏油的材料分为两类，共有五项。第一类包含四种香料：没药、肉桂、菖蒲和桂皮。第二类只含一个项目——橄榄油。

流质的没药闻起来是香的，尝起来却是苦的，表征基督宝贵的死。在圣经里，没药多半是埋葬时所用的香料。因此，没药与死有关。按照约翰十九章，尼哥底母和其他的人预备埋葬主耶稣的身体时，就用了没药。

没药来自一种芳香的树；这种树因着受到切割，或有某种天然的裂口或开口，就流出汁液。古时候，这种汁液用来减轻死亡的痛苦。主耶稣被钉十字架时，有人拿没药调和的酒给祂，要减轻祂的痛苦。然而，祂不肯接受。毫无疑问，出埃及三十三章里的没药表征主的死。

没药芳香的液体不仅能减轻痛苦，也能用来治好身体不当的分泌。…在我们的人生中，有许多不当的分泌物，但主在十字架上的死治好了这个难处（出埃及记生命读经，一九三三至一九三四页）。

信息选读

WEEK 3—DAY 1

Morning Nourishment

Exo. 30:23-25 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels..., and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded...

The materials of the holy anointing oil are of two categories and are five in number. The first category includes the four spices: myrrh, cinnamon, calamus, and cassia. The second category consists of one item—olive oil.

Flowing myrrh, smelling sweet but tasting bitter, signifies the precious death of Christ. In the Bible myrrh is used mostly for burial. Hence, myrrh is related to death. According to John 19, when Nicodemus and others were preparing to bury the body of the Lord Jesus, they used myrrh.

Myrrh comes from an aromatic tree. This tree drops its juice either as a result of being cut or through some kind of natural opening or incision. In ancient times, this juice was used to reduce the suffering of death. When the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain. However, He refused to take it. No doubt, the myrrh in Exodus 30 is a symbol of the Lord's death.

The aromatic liquid of myrrh not only reduces pain but also can be used for healing the body when it gives off the wrong kind of secretion...In our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem. (Life-study of Exodus, pp. 1687-1688)

Today's Reading

香肉桂象征基督之死的甜美与功效。肉桂不仅有特殊的香味，也能用来强心。肉桂可以用为增强衰弱心脏的处方。

没药象征基督宝贵的死，而肉桂象征基督之死的功效。我们若应用主的死到我们的情况里，就会减轻我们的痛苦，治好不当的分泌，最终激励我们，使我们快乐欢喜。…当我一应用主的死，我就得着改正、调整、鼓舞并激励。

菖蒲生长在沼泽或泥泞之处。但即使它长在沼泽之处，仍能向空中矗立。按照香料的次序，菖蒲象征主耶稣从死地复活。主被摆在沼泽之处，就是死亡之境，却在复活里起来且站立。所以，菖蒲象征基督宝贵的复活。

第四种香料—桂皮—象征基督复活的大能。…肉桂和桂皮都是甜美芳香的。不仅如此，出产肉桂和桂皮的植物，常是生长在其他植物无法生长的地方。…古时桂皮是用来当作驱虫剂，以驱逐虫蛇；因此桂皮象征基督复活的大能，功效。基督的复活经得起任何一种环境，祂的复活确实是驱虫剂，驱逐一切邪恶的“昆虫”，特别是那古蛇，就是魔鬼。

橄榄油是橄榄被压榨所产生的。橄榄油象征神的灵借着基督受死的压榨而流出。…橄榄油所表征神的灵不再仅仅是油，如今它乃是复合着一些成分的油。关于这点，约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”这意思是，主得着荣耀以前，还没有复合的灵；乃是基督复活以后，这灵的复合或调和，才得以完成（出埃及记生命读经，一九三四至一九三六页）。

参读：出埃及记生命读经，第一百五十七篇。

Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death. Cinnamon not only has a distinctive flavor, but it can also be used to stimulate the heart.

Myrrh signifies the precious death of Christ, and cinnamon signifies the effectiveness of His death. If we apply the Lord's death to our situation, it will reduce our pain, correct the wrong secretions, and eventually stimulate us and make us happy and joyful...When I apply the Lord's death, I am corrected, adjusted, stimulated, and stirred up.

Calamus grows in a marsh or muddy place. But even though it grows in a marsh, it is able to shoot up into the air. According to the sequence of the spices, this calamus signifies the rising up of the Lord Jesus from the place of death. The Lord was put into a marsh, into a death situation, but in resurrection He rose up and stood up. Calamus, therefore, signifies the precious resurrection of Christ.

The fourth spice, cassia, signifies the power of Christ's resurrection... Both cinnamon and cassia are sweet and fragrant. Furthermore, the plants from which they are derived often live and grow in places where other plants cannot grow. In ancient times cassia was used as a repellent to drive away insects and snakes. Cassia thus signifies the power, the effectiveness, of Christ's resurrection. Christ's resurrection can withstand any kind of environment, and His resurrection certainly is a repellent. It repels all evil "insects" and especially the old serpent, the devil.

Olive oil is produced by the pressing of olives. The olive oil signifies the Spirit of God, through the pressure of Christ's death, flowing out. The Spirit of God, signified by the olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients. Regarding this, John 7:39 says, "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." This means that before the Lord's glorification, the compound Spirit was not yet. It was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed. (Life-study of Exodus, pp. 1688-1689)

Further Reading: Life-study of Exodus, msg. 157

第三周■周二

晨兴喂养

约七 39“ 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

罗八 9“ 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”

在圣经里，四这数字表征神的创造。…在成为肉体里，主耶稣是神又是人。四种香料表征在神创造里主耶稣的人性。当然，有些基督徒不喜欢听到“创造”这辞用在主耶稣身上。这是因着亚流(Arius)的异端教训；他教导人说，基督仅仅是受造者，而不是永远的神。

油表征在神格里的神性。…一这数字表征独一的创造者—神。

在这复合的膏油里，有四与一这两个数字，以及四与一调在一起。这表征人性与神性相调，调和起来。论到复合的膏油，我们无法避免使用“调和”这个辞。“复合”、“相调”这些辞实际上就是调和的意思。四种香料与油调和在一起(出埃及记生命读经，一九三六至一九三七页)。

信息选读

膏油的五种成分—四种香料和橄榄油—都必须经过过程，其中包含压榨或切割。譬如，橄榄若不放入油榨中，就无法流出橄榄油。照样，为要有没药和肉桂，也必须在树皮上有些切口。…一棵树流出没药树脂时，其形状就像眼泪。

WEEK 3—DAY 2

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.

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.

In the Bible the number four signifies God's creation...In His incarnation the Lord Jesus was both God and man. The four spices signify the humanity of the Lord Jesus in God's creation. Of course, some Christians do not like to hear the word creation used in the case of the Lord Jesus. This is due to the heretical teaching of Arius who taught that Christ was merely a created being and that He was not the eternal God.

The oil signifies divinity in the Godhead...The number one signifies God, the unique Creator.

In this compound ointment we have the numbers four and one, with the number four blended with the number one. This signifies humanity blended, mingled, with divinity. Concerning the compound ointment, we cannot avoid using the word mingled. The words compounded and blended actually mean "mingled." The four spices were mingled with the oil. (Life-study of Exodus, pp. 1689-1690)

Today's Reading

The five elements of the anointing oil—the four spices and the olive oil—all had to pass through a process that involved either pressure or cutting. For instance, if olives are not put into the press, they cannot give forth olive oil. Likewise, in order to have myrrh and cinnamon, some kind of incision must be made on the bark of a tree...When a tree flows out the resin of myrrh, this resin has the appearance of tears.

肉桂来自树皮的内部，而桂皮来自树皮的外部。肉桂能用以强心，桂皮能用以驱逐虫蛇。

所有的香料都是借着受苦预备妥当的。这指明神的灵唯有借着基督的受苦，才能成为基督的灵这复合的膏油。…借着基督的受苦，香料与油相调，形成复合的灵。

主耶稣的一生都在受死的苦，不仅是十字架上的六个小时而已。祂一出生，就开始受苦。这苦难是由没药所表征。…钉十字架的生活就是受苦的生活。…祂天天都过钉十字架的生活；这就是经历没药从树上的切口像眼泪一样滴下来。

主耶稣出生以后，星象家献上黄金、乳香和没药，以表达他们对祂的珍赏。在祂死的时候，尼哥底母和亚利马太人约瑟埋葬祂，借着把没药放在祂的身体上，也表明他们对主的珍赏。因此，主在地上一生的开始与结束，出生与受死时，都有没药。这指明主的一生，由出生至受死，都是受苦的生活，眼泪的生活。祂过钉十字架的生活，没药的生活。

我们需要学习如何在我们的经历中应用没药。今天基督的死在哪里？…基督的死乃是在那灵里。在英文里，“灵”（spirit）这字可特别用来指从物质萃取出来的液态素质，尤其是借着蒸馏而来的素质。…主受死的精粹就是在基督之灵里的一种成分。

我们若要经历基督的死，就需要那灵。…罗马六章所启示，我们的旧人已经与基督同钉十字架的事实，唯有借着八章里的那灵才能经历。…离了那灵，我们就无法经历基督的死。我们在基督的死里与祂联合，其事实是在六章，但其经历是在八章（出埃及记生命读经，一九五二至一九五五页）。

参读：出埃及记生命读经，第一百五十八篇。

Cinnamon comes from the inner part of the bark of a tree, and cassia comes from the outer part of the bark. Cinnamon can be used to stimulate the heart, and cassia, to repel insects and snakes.

All the spices were prepared for use through suffering. This indicates that the Spirit of God could become the Spirit of Christ as the compound ointment only through Christ's sufferings...It was through the sufferings of Christ that the spices were blended with the oil to form the compound Spirit.

The Lord Jesus suffered death throughout His life, not only during the six hours He was on the cross. As soon as He was born, He began to suffer. This suffering is signified by myrrh...A crucified life is a life of suffering...Daily He lived a life of crucifixion. This is the experience of myrrh dropping as tears from cuts made in the tree.

After the Lord Jesus was born, the magi expressed their appreciation of Him by offering Him gold, frankincense, and myrrh. At the time of His death, Nicodemus and Joseph of Arimathea also showed their appreciation of the Lord by putting myrrh upon His body when they buried Him. Therefore, at the beginning of the Lord's life on earth and at the end, at His birth and at His death, there was myrrh. This indicates that the Lord's life from birth to death was a life of suffering, a life of tears. He lived a crucified life, a life of myrrh.

We need to learn how to apply the myrrh in our experience. Where is the death of Christ today...? The death of Christ is in the Spirit. In our language the word spirit in a particular usage can mean the essence of a substance as extracted in liquid form, especially by distillation...The extract of the Lord's death is an element in the Spirit of Christ.

If we would experience the death of Christ, we need the Spirit...The fact revealed in Romans 6 that our old man has been crucified with Christ can only be experienced through the Spirit in Romans 8...Apart from the Spirit we cannot experience the death of Christ. The fact of our identification with Christ in His death is in Romans 6, but the experience of this is in Romans 8. (Life-study of Exodus, pp. 1703-1705)

Further Reading: Life-study of Exodus, msg. 158

第三周■周三

晨兴喂养

约壹二 20“ 你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

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

基督…是神的受膏者，经过了出生、人性生活、钉十字架、复活和升天。…我们已经看见，一种物质的精粹就是从这物质提炼出来的东西。把这原则应用到基督的灵上，我们就可以说，基督的出生、生活、死、复活和升天的精粹，如今乃是基督之灵一切的元素。因此，在这一位灵里，有基督出生、生活、钉死、复活和升天的功效。

我们照着灵生活行动，就有基督的成为肉体和人性生活。我们不是仅仅模仿基督的生活方式。此外，我们还有祂的钉死、复活和升天（出埃及记生命读经，一九五五至一九五六页）。

信息选读

领受膏油涂抹就是领受神圣的油漆。…在我们对那灵的经历中，我们需要被“漆了再漆”。最终，我们也许上了几百层的漆。

今天神主要是借着膏油的涂抹默默地教导我们。譬如，你也许为着某件事求问主，祂就会借着膏油涂抹教导你这事。…按照约壹二章，我们里面的膏油涂抹，在凡事上教导我们。许多时候我们知道自

WEEK 3—DAY 3

Morning Nourishment

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

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

As God's anointed One, Christ passed through birth, human living, crucifixion, resurrection, and ascension...We have seen that the spirit of a substance is the extract of that substance. Applying this principle to the Spirit of Christ, we may say that the extracts of Christ's birth, living, death, resurrection, and ascension are now all elements of the Spirit of Christ. Therefore, in this one Spirit we have the effectiveness of Christ's birth, living, death, resurrection, and ascension.

When we walk according to spirit, we have Christ's incarnation and His human living. We do not have merely an imitation of the way Christ lived. Furthermore, we also have His death, resurrection, and ascension. (Life-study of Exodus, pp. 1705-1706)

Today's Reading

To receive the anointing is to receive the divine painting...In our experience of the Spirit, we need to be "painted" again and again. Eventually, we may receive hundreds of layers.

Today God mainly teaches us silently by the anointing. For example, you may ask the Lord about something, and He will teach you concerning it by anointing you. According to 1 John 2, the anointing within us teaches us in everything. Many times we know that we are wrong. No one needs to tell us

己错了，并不需要人告诉我们这事；我们里面膏油涂抹的运行教导我们说，我们错了。我相信我们对膏油涂抹这样的教导多少有些经历。

没药五百舍客勒表征完全负责的单位。在圣经里，五这数字象征负责任。我们可用人的手加以说明。我们的手有四个手指和一个大拇指。因此，手能作许多事情，也能负责任。…四这数字…表征受造之物，一这数字表征神。因此，五这数字表征神加上人，为要赐给我们负责任的能力。

五是负责的数字，这事实在于圣经里有清楚的例证。十条诫命是写在两块石版上，每块石版上有五条诫命。马太二十五章里的十个童女也分为两组，每组五人。在十诫和十个童女的事例中，五这数字都表征负责任。没药五百舍客勒是由一百乘五构成的，表征完全负责的单位。

按照出埃及三十三章二十三节，香肉桂的分量是“一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒”。二百五十舍客勒表征完全负责的半个单位。肉桂二百五十舍客勒和菖蒲二百五十舍客勒合在一起形成一个单位，表征神圣三一的第二者借着死裂开了。香料有三个完整的单位，而中间的单位分为两半，这不是偶然的。神记载这件事，为要表征神的儿子如何在十字架上受切割。

二十四节说，“桂皮五百舍客勒，都按着圣所的舍客勒，又取橄榄油一欣。”桂皮五百舍客勒也表征完全负责的单位。…四种香料里的三个五百舍客勒单位，表征三一神在复活里与人性调和，为要担负完全的责任。我能见证，在话语职事里，在复活里的三一神自己与说话者调和，为要负责将神的话服事给祂的子民（出埃及记生命读经，一九三九至一九四二页）。

参读：出埃及记生命读经，第一百五十九篇。

this. But the moving of the anointing within us teaches us that we are wrong. I believe that we all have had some amount of experience of this teaching of the anointing.

The five hundred shekels of myrrh signify one unit of full responsibility. The number five in the Bible symbolizes responsibility. We may use the human hand as an illustration. On our hand we have four fingers and a thumb. Because of this, the hand can do many things and bear responsibility. The number four signifies the creature, and the number one signifies God. Therefore, the number five signifies God added to man to give us the ability to bear responsibility.

In the Bible there are clear illustrations of the fact that five is the number of responsibility. The Ten Commandments were written on two tablets, five on each tablet. Also, the ten virgins in Matthew 25 are divided into two groups, five in each. In the cases both of the commandments and of the virgins, the number five signifies responsibility. The five hundred shekels of myrrh is composed of one hundred times five, signifying one unit of full responsibility.

According to Exodus 30:23, the measurement of the cinnamon was “half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels.” Two hundred fifty shekels signify a half unit of full responsibility. The two hundred fifty shekels of cinnamon and the two hundred fifty shekels of calamus together form one unit and signify that the second of the Divine Trinity was split through death. It is no accident that with the spices there are three complete units and that the middle unit is divided in half. This was written by God with the view of signifying how the Son of God would be cut on the cross.

Verse 24 says, “And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.” The five hundred shekels of cassia also signify one unit of full responsibility. The three units of five hundred shekels each, in four spices, signify the Triune God in resurrection mingled with humanity to bear the full responsibility. I can testify that in the ministry of the Word the Triune God in resurrection mingles Himself with the speaker to bear the responsibility to minister the Word to His people. (Life-study of Exodus, pp. 1692-1693)

Further Reading: Life-study of Exodus, msg. 159

第三周■周四

晨兴喂养

出三十 26“ 要用这膏油抹会幕和见证的柜。”

30“ 要膏亚伦和他的儿子们，使他们分别为圣，可以作祭司事奉我。”

罗十五 16“ …作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

出埃及三十章里的复合膏油，是用以抹帐幕和帐幕所有的器具，并膏事奉的祭司，使这些物与人成为圣的、分别的、圣别的，归给神，为着神圣的定旨（26～30）。…由复合膏油所表征的复合之灵，乃是为着膏抹与敬拜并事奉神有关的事物，以及事奉神的人（约壹二 20、27）。当我们在那灵的涂抹之下，我们就能尽我们的本分，为着主的权益负起责任。

我们必须按着这膏油的涂抹行动、行事、工作并行事为人。这膏油的涂抹乃是那灵的作工和运行。因此，罗马八章四节说，我们应当照着灵而行。然后加拉太五章告诉我们，我们要凭着灵活着，并凭着灵而行（16、25）（李常受文集一九九一至一九九二年第二册，五七〇至五七一页）。

信息选读

新约清楚地启示，并且有力地强调，这样一位终极完成的灵就在我们的灵里。罗马八章十六节说，“那灵自己同我们的灵见证我们是神的儿女。”提后四章二十二节启示，主作为那灵乃是与我们的灵同在。我们若要通过基督徒的生活，就必须转向我们的灵，并留在那里。

WEEK 3—DAY 4

Morning Nourishment

Exo. 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony.

30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.

Rom. 15:16 ...A minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

The compound ointment in Exodus 30 was used to anoint the tabernacle, all the utensils of the tabernacle, and the serving priests to make all these things holy, separated, sanctified, unto God for God's divine purpose (vv. 26-30)...The compound Spirit typified by the compound ointment is for the anointing of the things related to the worship and service of God and His serving ones (1 John 2:20, 27). When we are under the anointing of the Spirit, we can fulfill our duty to bear responsibility for the Lord's interest.

We have to walk, act, work, and have our being according to this anointing. This anointing is the working and the moving of the Spirit. Thus, Romans 8:4 says that we should walk according to the spirit. Then in Galatians 5 we are told to live and walk by the Spirit (vv. 16, 25). (CWWL, 1991-1992, vol. 2, "The Christian Life," p. 430)

Today's Reading

The New Testament reveals clearly and emphasizes very strongly that such a consummated Spirit is right in our spirit. Romans 8:16 says that the Spirit witnesses with our spirit that we are children of God. Second Timothy 4:22 reveals that the Lord as the Spirit is with our spirit. If we are going to live the Christian life, we must return to our spirit and remain there.

基督的死乃是借着这复合的灵应用在我们身上，基督的复活也是借着这灵应用在我们身上。我们越照着灵行动、生活、行事、活动并说话，我们就越在基督徒的生活中。

日复一日，这膏油时时刻刻都在我们里面作工、运行、行动并说话，这膏油的运行，就是膏油的涂抹，在凡事上教导我们。膏油的涂抹就是这膏油的作工、运行、行动并说话，而这膏油就是三一神的终极完成。我们现在能看见，出埃及三十章里这复合膏油的预表是多么奇妙。

基督徒的生活就是复合膏油所预表之终极完成的神的行动、运行、作工和说话。在这生命里，神和人都应用在我们身上。我们是可怜的人，低下的人，但在这膏油涂抹里有拔高的人，就是神圣标准的人。在这膏油涂抹里，也有基督的死以及祂的死非常甜美的功效。借着祂的死，我们已经得了赦免、称义并与神和好，使我们能重生成为神的儿子。肉桂所预表基督之死的功效，是何等的甜美！

在这膏油涂抹里，我们也有基督的复活应用在我们身上。基督的复活是非常有能力的，特别是在抵抗并驱除仇敌和一切消极事物这一面。这是由桂皮所预表的，桂皮在古时用来驱除昆虫和蛇。基督的复活抵抗一切从仇敌来的反对和攻击，并驱除一切邪恶的“昆虫”和“蛇”。基督的复活驱除了所有的鬼、邪灵，特别是它们的首领，那蛇，就是古蛇魔鬼。

基督徒的生活不是活出我们天然的人性美德。这些美好的事同邪恶的事，都属于善恶知识树。唯有圣经所启示的基督徒生活，就是内住、复合之灵的运行和工作，才属于生命树（李常受文集一九九一至一九九二年第二册，五七一至五七四页）。

参读：基督徒的生活，第八篇。

It is by this compound Spirit that the death of Christ is applied to us. It is... by this Spirit that the resurrection of Christ is applied to us. The more we walk, live, move, act, and speak according to the spirit, the more we are in the Christian life.

Day after day and moment after moment this ointment is working, moving, acting, and speaking within us. This moving of the ointment, this anointing, teaches us concerning all things. The anointing is the working, moving, acting, and speaking of the ointment, and the ointment is the consummation of our Triune God. We can see now that this type of the compound ointment in Exodus 30 is marvelous.

The Christian life is the acting, moving, working, and speaking of the consummated God who is typified by the compound ointment. In this life both God and man are applied to us. We are a poor man, a low man, but we have an uplifted man, a man of the divine standard, in this anointing. In this anointing we also have Christ's death and His death's effectiveness, which is so sweet. We have been forgiven, justified, and reconciled to God through His death so that we could be regenerated to be sons of God. How sweet is the effectiveness of His death as typified by the cinnamon!

Then in this anointing we have Christ's resurrection applied to us. Christ's resurrection is so powerful, especially in the sense of resisting and repelling the enemy and all the negative things. This is typified by cassia, which was used in ancient times to repel insects and snakes. Christ's resurrection resists all the opposition and attacks from the enemy, and it repels all the evil "insects" and "snakes." Christ's resurrection is repelling all the demons, evil spirits, and especially their leading one, the snake, the old serpent, the devil.

The Christian life is not the living out of our natural human virtues. These good things, along with the evil things, belong to the tree of the knowledge of good and evil. Only the Christian life that is revealed in the Scriptures as the moving and working of the indwelling compound Spirit belongs to the tree of life. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 430-432)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 8

第三周■周五

晨兴喂养

腓一 19 ~ 20“ 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大。”

复合的膏油是用来涂抹帐幕（神的居所），以及用于帐幕事奉的一切器具和器皿。不但如此，祭司也是由这复合的膏油所膏。这表征复合的灵是为着身体，召会，神的居所，也是为着对神的事奉。…要享受那灵，我们需要成为帐幕和祭司体系的一部分，就是神居所和对祂之事奉的一部分。自然而然我们就会被膏油所涂抹，并享受那灵全备的供应（腓立比书生命读经，三四五页）。

信息选读

我们从经历知道，我们若对召会有难处，或拒绝有分于召会的事奉，就不会享受包罗万有的灵。虽然我们可能多多祷告，但我们的祷告没有功效。因着我们相信复合之灵的实际，我们也许就呼吁主怜悯我们，我们也告诉祂，我们何等需要祂。然而，我们仍没有经历那灵的供应。原因是我们使自己与身体隔绝，没有实际地成为帐幕的一部分。不但如此，我们无分于祭司的事奉。照着出埃及三十章，复合的膏油是为着涂抹帐幕和祭司的。我们要领悟，复合的灵，耶稣基督的灵，是为着身体，神的帐幕，并为着对神的事奉，祭司体系，这是非常重要的。因着今天许多基督徒与基督的身体和祭司的事奉隔绝，他们要有分于那灵全备的供应就极其困难。

WEEK 3—DAY 5

Morning Nourishment

Phil. 1:19-20 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

The compound ointment was used to anoint the tabernacle, God's dwelling place, as well as all the furnishings and utensils used in the service of the tabernacle. Furthermore, the priests were anointed with this compound ointment. This signifies that the compound Spirit is for the Body, the church, God's house, and also for God's service...To enjoy the Spirit we need to be part of the tabernacle and of the priesthood, part of God's dwelling and of His service. Then spontaneously we will be anointed with the ointment and enjoy the bountiful supply of the Spirit. (Life-study of Philippians, 2nd ed., p. 284)

Today's Reading

From our experience we know that if we have a problem with the church or refuse to participate in the service of the church, we do not enjoy the all-inclusive Spirit. Although we may pray very much, our prayer is not effective. Believing in the reality of the compound Spirit, we may cry out to the Lord to have mercy on us, and we may tell Him how much we need Him. However, we still do not experience the supply of the Spirit. The reason is that we have severed ourselves from the Body and are not part of the tabernacle in a practical way...According to Exodus 30, the compound ointment was for the anointing of the tabernacle and the priests. It is very important to realize that the compound Spirit, the Spirit of Jesus Christ, is for the Body, God's tabernacle, and for God's service, the priesthood. Because so many Christians today are cut off from the Body and from the priestly service, it is extremely difficult for them to share the bountiful supply of the Spirit.

保罗活在身体里。他虽是个了不起的使徒，仍需要圣徒们的祷告和祈求。这清楚指明保罗与身体有正确的关系。不但如此，保罗也有分于祭司体系。因着他在身体（帐幕）里，因着他是祭司体系（对神的事奉）的一部分，他就在正确的地位上，接受身体上膏油的流淌。

我们许多人能见证，…我们进入主恢复的召会生活，并开始有分于召会的事奉以后，我们就觉得自己在那灵全备供应的流淌之下。

我们若与召会是一，并留在祭司的事奉里，我们就享受包罗万有之灵丰富的涂抹。甚至一点祷告或呼求主名，可能只说“阿们”，就使我们享受这涂抹。

假定一位弟兄对他妻子不悦。然而，在聚会中他转向主并开始说，“主耶稣，我爱你。”因着他被滋润，且被涂抹，不悦的感觉就消失了。散会后他回家时，他的脸发光。他的妻子看见，她的丈夫经历了那灵新鲜的涂抹。她先前看见他的时候，他的脸是悲伤的，他是不悦的；但现在他的脸发光，并且他在主里喜乐。这是经历那灵涂抹的结果。

耶稣基督的灵有全备的供应。这供应是包罗万有的饮料，包含许多的成分。我们所需要的一切都在这神圣的饮料里。…当我们有真实的祷告，并呼求主的名时，复合的膏油就在我们的处境里应用到我们身上，我们就享受那灵全备供应的丰富。…借着身体的祈求，并借着耶稣基督之灵全备的供应，我们的景况终必叫我们得救。这样，就没有一事叫我们羞愧，只叫基督在我们身上显大（腓立比书生命读经，三四六至三四八页）。

参读：腓立比书生命读经，第三十三篇。

Paul lived in the Body. Although he was a wonderful apostle, he still needed the prayers and petitions of the saints. This is a clear indication that Paul had a right relationship with the Body. Furthermore, Paul also shared in the priesthood. Because he was in the Body, the tabernacle, and because he was part of the priesthood, God's service, he was in a proper position to receive the flow of the ointment, which is upon the Body.

Many of us can testify that...after we came into the church life in the Lord's recovery and began to participate in the church service, we had the sense that we were under the flowing of the bountiful supply of the Spirit.

If we are one with the church and stay in the priestly service, we enjoy the rich anointing of the all-inclusive Spirit. Even a little praying or calling on the name of the Lord, perhaps simply saying Amen, causes us to enjoy this anointing.

Suppose a brother is unhappy with his wife. However, during a meeting he turns to the Lord and begins to say, "Lord Jesus, I love You." Because he is watered and anointed, his feeling of unhappiness disappears. When he comes home after the meeting, his face is shining. His wife realizes that her husband has experienced a fresh anointing of the Spirit. When she saw him last, his face was sad, and he was unhappy. But now his face is shining, and he is rejoicing in the Lord. This comes from experiencing the anointing of the Spirit.

With the Spirit of Jesus Christ there is a bountiful supply. This supply is an all-inclusive drink containing many ingredients. Everything we need is in this divine beverage...When we pray in a genuine way and when we call on the name of the Lord, the compound ointment is applied to us in our situation, and we enjoy the riches of the bountiful supply of the Spirit...By the petitions of the Body and by the bountiful supply of the Spirit of Jesus Christ, our circumstances turn out to be for our salvation. Then we are not put to shame in anything, but Christ is magnified in us. (Life-study of Philippians, 2nd ed., pp. 284-286)

Further Reading: Life-study of Philippians, msg. 33

第三周■周六

晨兴喂养

诗一三三1~3“看哪，弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

我们这些信徒都已经被复合的膏油，就是包罗万有的灵所膏抹。诗篇一百三十三篇二节描述膏油如何从亚伦的头上流到胡须，又流到他的衣襟。这象征整个基督的身体都被那灵所膏抹（出埃及记生命读经，一九三九页）。

真正的一是经过过程的神与信徒的调和。…实行这调和的路是在诗篇一百三十三篇里。二节的膏油，（那上好的油，）预表经过过程的三一神今天是包罗万有复合的灵（李常受文集一九七九年第二册，三八九页）。

信息选读

当复合的灵来膏我们的时候，祂也是来把我们“涂上油漆”，而这“油漆”就是三一神。在这“油漆”里有基督的人性、基督死的功效以及基督复活的大能。此外，也有基督的神性与人性生活。当膏油的这些成分应用到我们身上时，我们就被涂上了经过过程的三一神，以及复合膏油中的所有元素。正当的召会生活是一种在一里的生活，而这一就是经过过程的三一神与信徒的调和。…我们越这样被涂上膏油，我们天然的构成、脾气和个性就越被销

WEEK 3—DAY 6

Morning Nourishment

Psa. 133:1-3 Behold, how good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments; like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.

As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit. Psalm 133:2 describes how the anointing oil flowed down from Aaron's head to his beard and then to the skirts, the hem, of his garments. This signifies that the whole Body is anointed with the Spirit. (Life-study of Exodus, p. 1691)

Real oneness is the mingling of the processed God with the believers... The way to practice this mingling is in Psalm 133. The ointment, the fine oil, in verse 2 is a type of the processed Triune God who today is the all-inclusive compound Spirit. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 297)

Today's Reading

As the compound Spirit anoints us, He "paints" us, and the "paint" is the very Triune God. In this paint we have the humanity of Christ, the effectiveness of Christ's death, and the power of Christ's resurrection. We also have Christ's divinity and human living. As all these ingredients of the ointment are applied to us, we are painted with the processed Triune God and with all the elements in the compound ointment. The proper church life is a life in the oneness that is the mingling of the processed Triune God with the believers...The more we are painted in this way, the more our natural constitution, temperament, and disposition are eliminated. What remains is

减，所留下的就是经过过程的三一神与我们拔高人性的调和。这就是一。

在召会中，异议的元素与分裂的因素都被克服了。这是一的果效。我们越让经过过程的三一神“涂漆”在我们身上，我们就越难分裂。借着应用这属天的“油漆”，我们被带进真正的一里，这不是一种凭着天然观念、肤浅的一。我们是在一里，而这一就是经过过程的三一神“油漆”到我们全人里面。

一的立场乃是经过过程的三一神应用到我们身上。…我们所在的一不是把一班相信基督的人相加所产生的；那种一相加也容易，减去也容易。然而，我们一旦让经过过程的三一神应用到我们身上，因而被带进这个一里面，之后要再把这个一减去，就很困难了。这个一与今天基督教里面的合一全然不同。基督教里的合一，有时相加，有时相减。但在主恢复中召会的一，包含着三一神应用到我们里面。

膏油不是为着个人，而是为着身体。…根据诗篇一百三十三篇的图画，膏油是浇在亚伦的头上，然后扩散到胡须，再流淌到衣襟。这指明如果我们单独的，我们就无法经历膏油。有人会辩驳说，他们独自在家也能接触主。无疑的，他们能。然而，主要的问题在于我们与召会是否是一。如果与召会是一，那我们在家中就能适当地与主有接触。…因为膏油不是为着单独的肢体，而是为着头和身体，甚至是为着头同着身体。因此，我们若是想要被膏油所“油漆”，就必须在召会中。这样，我们自然就享受到膏油和其中各种成分的涂抹。取用这膏油所产生的一，是何等的奇妙！（李常受文集一九七九年第二册，三九〇至三九三页）。

参读：一的真正立场，第六章。

the mingling of the processed Triune God with our uplifted humanity. This is the oneness.

In the church the dissenting element and divisive factors are subdued. This is the effect of oneness. The more the paint of the processed Triune God is applied to our being, the more difficult it is for us to be divided. Through the application of the heavenly paint, we are brought into the genuine oneness, not the superficial oneness that is according to the natural concept. We are in the oneness that is the processed Triune God painted into our very being.

The ground of oneness is simply the processed Triune God applied to our being...We are not in a oneness produced by adding together those who believe in Christ. In that kind of oneness it is just as easy to have subtraction as it is to have addition. However, once we have been brought into the oneness produced by the application of the processed Triune God to our being, it is very difficult to have any subtraction...The oneness in Christianity involves addition and subtraction. But the oneness in the churches in the Lord's recovery involves the application of the Triune God to our inward being.

The ointment is not for individuals; it is for the Body...According to the picture in Psalm 133, the ointment is upon the head. Then it spreads to the beard and goes down to the hem of the garment. This indicates that if we are individualistic, we cannot experience the ointment. Some may argue that they can contact the Lord alone at home. No doubt they can. The crucial matter, however, is whether or not we are one with the church. If we are one with the church, then we can properly contact the Lord alone at home...The reason is that the anointing oil is not for individualistic members; it is for the Head and the Body, even for the Head with the Body. Hence, to be painted by the ointment, we must be in the church. Then we spontaneously enjoy the application of the anointing oil with all its elements. How marvelous is the oneness produced by the application of this ointment! (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 297-299)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 6

第三周诗歌

196

圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

4/4

5 | 1 1 1 1 2 3 2 | 1 - - 7 1 | 2 2 2 2 3 4 2 | 3 - -
 一 今日我们神的灵，成了耶稣基督灵；
 13 | 5 5 6 5 4 3 | 2 - - 5 | 6 4 4 3 2 1 7 | 1 - - ||
 死而复活的神人，得荣升天，此灵成。

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

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

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

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

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

WEEK 3 — HYMN

The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus 242

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

2. 'Tis from such a Jesus came
 The Spirit of Jesus to us,
 To make His reality
 Experience unto us.
3. The Spirit of Jesus has
 All elements human, divine,
 The living of man in Him
 And glory of God combine.
4. The suffring of human life,
 Effectiveness of His death,
 His rising and reigning too
 Are all in the Spirit's breath.
5. With all these components true
 His Spirit in us doth move,
 And by His anointing full
 The riches of Christ we prove.
6. This Spirit of Jesus doth
 Encompass both great and small;
 Inclusively He doth work
 In us, making God our all.

第四周

住在基督这真葡萄树上

诗歌：补 254

读经：约十五 1, 4~5, 7, 约壹二 6, 27~28, 三 24, 四 13, 15, 罗八 4

【周一】

壹 主耶稣说，“我是真葡萄树”——约十五 1 上，参启十四 18:

一 这棵真葡萄树及其枝子，就是子和子里的众信徒，是神经纶中三一神的生机体。

二 这生机体因神的丰富而长大，并彰显祂神圣的生命。

贰 作为葡萄树的枝子，我们需要住在葡萄树上——约十五 4~5:

一 在主里面是联结的问题；住在主里面是交通的问题——林前一 9, 30。

二 我们住在基督这葡萄树上，在于看见一个清楚的异象，就是我们是葡萄树上的枝子；我们一旦看见我们是葡萄树上的枝子，就需要维持我们与主之间的交通——约十五 2。

三 基督徒的生活乃是住在主里面的生活——约壹二 6, 27~28, 三 24, 四 13, 15。

Week Four

Abiding in Christ as the True Vine

Hymns: E1162

Scripture Reading: John 15:1, 4-5, 7; 1 John 2:6, 27-28; 3:24; 4:13, 15; Rom. 8:4

§ Day 1

I. The Lord Jesus said, “I am the true vine”—John 15:1a; cf. Rev. 14:18:

A. This true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in God's economy.

B. This organism grows with His riches and expresses His divine life.

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

A. To be in the Lord is a matter of union; to abide in the Lord is a matter of fellowship—1 Cor. 1:9, 30.

B. Our abiding in Christ as the vine depends on our seeing a clear vision that we are branches in the vine; once we see that we are branches in the vine, we need to maintain the fellowship between us and the Lord—John 15:2.

C. The Christian life is a life of abiding in the Lord—1 John 2:6, 27-28; 3:24; 4:13, 15.

四 我们住在基督里，是祂住在我们里面的条件——约十五5上。

五 离了这葡萄树，我们就一无所是，一无所有，也一无所能——5节下。

六 唯有当枝子住在葡萄树上，葡萄树对枝子才是一切。

【周二】

叁 我们住在基督里，使祂也住在我们里面，乃是借着顾到包罗万有之膏油涂抹的内里教导——约壹二27:

一 我们借着经历主血的洗净，并应用膏抹的灵到我们内里的所是里，就住在与基督神圣的交通里——约十五4~5，约壹一5，7，二20，27。

二 元首基督是受膏者也是施膏者，我们是祂的肢体，享受祂作内里的膏油涂抹，以完成祂的定旨——来一9，三15，林后一21~22。

三 膏油涂抹乃是在我们里面复合之灵的运行和工作，将神涂抹到我们里面，使我们被神浸透，据有神，并领会神的心思；膏油涂抹借着生命内里的感觉、内里的知觉，将基督这身体的头的心思，交通给祂的肢体——诗一三三，林前二16，罗八6，27。

【周三、周四】

肆 住在主里面就是与主成为一灵，这就是活在调和的灵里——林前六17:

一 新约的素质乃是神的灵与人的灵这二灵，调和

D. Our abiding in Christ is the condition of His abiding in us—John 15:5a.

E. Apart from the vine, we are nothing, we have nothing, and we can do nothing—v. 5b.

F. Only when the branches abide in the vine can the vine be everything to them.

§ Day 2

III. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—1 John 2:27:

A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.

B. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose—Heb. 1:9; 3:14; 2 Cor. 1:21-22.

C. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.

§ Day 3 & § Day 4

IV. To abide in the Lord is to be one spirit with Him, that is, to live in the mingled spirit—1 Cor. 6:17:

A. The essence of the New Testament is the two spirits—the divine Spirit

在一起成为一——17节，罗八4。

二 这二灵的联结是圣经中极深的奥秘。

三 “一灵”这辞指明是灵的主与我们的灵调和——林前六17:

- 1 这灵就是我们的灵与主的灵调成一灵，是主的灵，也是我们的灵——罗八4，林后三17，林前十五45。
- 2 我们一切属灵的经历，就如我们与主的交通，向主的祷告，与主的同活，都是在这调和的灵里。

四 神经纶的中心点乃是调和的灵，就是神的灵与人的灵调和；凡神所要作的，或祂所要完成的，都与这中心点有关——弗三5，9，一17，二22，五18，六18:

- 1 我们借着与主成为一灵，就能经历祂是包罗万有的一位——林前一2，24，30，二7~8，10，三11，五7~8，十3~4，十一3，十二12，十五20，23，45，47。
- 2 我们能经历基督并以基督为一切，因为我们已经与祂成为一灵。
- 3 对任何与主成为一灵的人，供应都是无穷无尽的。

五 调和的灵乃是与神成为一灵的灵；这灵乃是在神的生命和性情上，但不在祂的神格上，与神一样——约壹五11，彼后一4:

- 1 在我们里面，神的灵与人的灵调和为一，使我们能过一种是神又人，是人又神的神人生活——加二20，腓一19~21上。
- 2 神人的生活乃是神灵与人灵这二灵联结、调和在一起成为一的生活。

and the human spirit—mingled together as one—v. 17; Rom. 8:4.

B. The union of these two spirits is the deepest mystery in the Bible.

C. The expression one spirit indicates the mingling of the Lord as the Spirit with our spirit—1 Cor. 6:17:

1. The spirit, which is the mingling of our spirit and the Lord's Spirit into one spirit, is both the Spirit of the Lord and our spirit—Rom. 8:4; 2 Cor. 3:17; 1 Cor. 15:45.
2. All our spiritual experiences, such as our fellowship with the Lord, our prayer to Him, and our living with Him, are in this mingled spirit.

D. The focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus—Eph. 3:5, 9; 1:17; 2:22; 5:18; 6:18:

1. By being one spirit with the Lord, we can experience Him as the all-inclusive One—1 Cor. 1:2, 24, 30; 2:7-8, 10; 3:11; 5:7-8; 10:3-4; 11:3; 12:12; 15:20, 23, 45, 47.
2. We can experience Christ and take Christ as everything because we have become one spirit with Him.
3. For anyone who is one spirit with the Lord, the supply is inexhaustible.

E. The mingled spirit is a spirit that is one spirit with God and that is the same as God in His life and nature but not in His Godhead—1 John 5:11; 2 Pet. 1:4:

1. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God—Gal. 2:20; Phil. 1:19-21a.
2. The God-man living is the living of the two spirits joined and mingled together as one.

六 与主成为一灵，含示我们在祂里面，祂也在我们里面，并且我们与祂在生命上是一——约三 16，约壹五 12。

七 要作正当的基督徒，我们必须认识今天主耶稣作为三一神的具体化身乃是那灵，内住于我们的灵，并与我们的灵调和——林后三 17，林前十五 45，六 17。

八 圣经要求我们照着调和的灵而行——罗八 4:

- 1 一切的关键乃在于那在我们重生的灵里，并且与我们的灵成为一灵的奇妙之灵。
- 2 活在灵中乃是让基督充满并浸透我们，直到祂浸润我们全人，而借着我们彰显出来——弗三 17。
- 3 约翰十五章四至五节的彼此互住，乃是实行与主是一灵。

【周五】

伍 有功效的祷告乃是我们住在主里面，也让祂的话住在我们里面的结果——7 节:

一 祷告乃是人与神合作同工，让神借着人发表祂自己并因此成功祂的定旨；一个祷告的人定规是与神合作，与神同工的，也让神从他里面，借着他把神自己和神的心意发表出来——罗八 26~27，雅五 17:

- 1 祷告是人和神交流，是人和神彼此的接触。
- 2 祷告真实的意义，乃是我们灵里和神接触，并吸取神自己——弗六 18。

F. To be one spirit with the Lord implies that we are in Him and He is in us and that we and He are one in life—John 3:16; 1 John 5:12.

G. To be proper Christians, we must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit indwelling our spirit and mingled with our spirit—2 Cor. 3:17; 1 Cor. 15:45; 6:17.

H. The Bible requires that we walk according to the mingled spirit—Rom. 8:4:

1. The key to everything is found in the wonderful Spirit who is in our regenerated spirit and who has become one spirit with our spirit.
2. To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us—Eph. 3:17.
3. The mutual abiding in John 15:4-5 is the practice of being one spirit with the Lord.

§ Day 5

V. **Effective prayers are the issue of our abiding in the Lord and of His words abiding in us—v. 7:**

A. Prayer is man cooperating and co-working with God, allowing God to express Himself through man and thus accomplish His purpose; a praying one will cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him—Rom. 8:26-27; James 5:17:

1. Prayer is the flowing between man and God and the mutual contact between man and God.
2. The real significance of prayer is to contact God in our spirit and to absorb God Himself—Eph. 6:18.

3 经历内住基督并活基督的路，乃是真正的祷告—西一 27，三 4，腓一 20～21 上。

4 我们需要那种带我们与主接触的祷告，就是那种促使我们在灵里与祂是一的祷告—提后四 22，林前六 17。

【周六】

二 当我们住在主里面，而祂的话也住在我们里面，我们里面就会有从祂的话而来的心愿—约十五 7，约壹五 14～15：

1 我们会摸着主的感觉，知道祂的意思；这样，我们里面自然就有祂的心愿。

2 祂的心愿会成为我们的心愿，祂所愿意的会成为我们所愿意的，我们就能照着这心愿祷告。

3 因着这祷告是出于我们住在主里面，并出于主的话住在我们里面，主必定答应这样的祷告。

陆 当我们住在基督里面，并且让基督住在我们里面，我们就能有召会生活—约十五 4～5，林前一 2，9，30，十二 27：

一 我们只有借着活在调和的灵里，才能有真实的召会生活；我们应当为着召会生活，留在这调和的灵里—一 2，十二 27。

二 召会生活是一种彼此相爱的生活—约十五 12，17。

三 当我们住在基督这葡萄树上，我们就有分于同作枝子者之间美妙的交通—4～5 节，约壹一 3～7。

3. The way to experience the indwelling Christ and to live Christ is to pray in a genuine way—Col. 1:27; 3:4; Phil. 1:20-21a.

4. We need the kind of prayer that brings us into contact with the Lord, prayer that causes us to be one with Him in our spirit—2 Tim. 4:22; 1 Cor. 6:17.

§ Day 6

B. When we abide in the Lord, and His words abide in us, there will be a desire in us that comes out of His words—John 15:7; 1 John 5:14-15:

1. We will touch the Lord's feeling and understand His intention; then spontaneously, we will have His desire in us.

2. His desire will become our desire, what He wants will be what we want, and we will pray according to this desire.

3. The Lord will answer this kind of prayer because it issues from our abiding in the Lord and from His words abiding in us.

VI. When we abide in Christ and Christ abides in us, we can have the church life—John 15:4-5; 1 Cor. 1:2, 9, 30; 12:27:

A. We can have the genuine church life only by living in the mingled spirit; we should remain in this mingled spirit for the church life—1:2; 12:27.

B. The church life is a life of loving one another—John 15:12, 17.

C. When we abide in Christ as the vine, we participate in the wonderful fellowship among the co-branches—vv. 4-5; 1 John 1:3-7.

第四周■周一

晨兴喂养

约十五 4~5“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

我们若要住在葡萄树上，就必须看见我们是葡萄树枝子的事实(约十五 5)。我们住在基督里，有赖于一清楚的异象：我们乃是葡萄树上的枝子。我们若看见我们已经在祂里面，我们就能住在祂里面；我们不愿离开祂。

我们一旦看见我们是葡萄树上的枝子，就需要维持我们与葡萄树之间的交通。任何的绝缘体都会使我们与葡萄树丰富的供应隔绝。一点的不顺从，一个罪，甚或罪的念头，都能成为绝缘体，使我们与葡萄树的丰富隔绝。我们若不定罪这样的事，而紧持不放，这些东西就要使我们与葡萄树的丰富供应隔绝。首先，我们必须看见我们是枝子；然后，我们需要维持我们与主之间的交通。我们与祂之间不该有任何东西。…从经历中我们知道，即使是一件很小的事，都会使我们与葡萄树丰富的供应隔绝。我们需要祷告主说，“主，愿你我之间没有任何间隔，使我与你丰富的供应隔绝。”(约翰福音生命读经，四五六至四五七页)

信息选读

我们需要让子住在我们里面(约十五 4~5)。…我们住在祂里面，祂就住在我们里面。但许多时候我们不给祂地位、空间以住在我们里面。主渴望扩展祂在我们里面的住留，然而我们却喜欢弄窄祂的住留。我们限制祂。在住

WEEK 4—DAY 1

Morning Nourishment

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

If we are to abide in the vine, we must see the fact that we are the branches in the vine (John 15:5). Our abiding in Christ depends upon a clear vision that we are branches in the vine. If we see that we are already in Him, then we will be able to abide in Him. We will not want to stay away from Him.

Once we see the fact that we are branches in the vine, we need to maintain the fellowship between us and the vine. Any insulation will separate us from the rich supply of the vine tree. A little disobedience, a sin, or even a sinful thought can be the insulation that separates us from the riches of the vine. If we do not condemn such things but hold on to them, they will insulate us from the rich supply of the vine tree. First, we must see that we are branches. Then we need to maintain the fellowship between us and the Lord. Nothing should be between Him and us...From experience we know that even a small thing can insulate us from the rich supply of the vine tree. We need to pray to the Lord, “Lord, let there be nothing between You and me separating me from Your rich supply.” (Life-study of John, 2nd ed., pp. 391-392)

Today's Reading

We need to let the Son abide in us (John 15:4-5)...We abide in Him, and He abides in us. But many times we do not give Him the ground, the space, to abide in us. The Lord desires to spread His abiding within us. However, we like to narrow down His abiding. We restrict Him. There is constantly a gentle

留的基督与我们之间一直有温和的抗争。当基督的住留逐渐在我们里面扩展时，却有一些东西在里面限制了这位住留的基督。这位住留的基督想要逐渐得到更多的地位，甚至是一寸一寸地得到；但有时候，即使祂得着一寸，也都有抗争。基督想要得到另一寸，但我们限制祂这样作。…哦，我们何等需要维持我们与祂之间的交通，甘愿让祂得着更多的地位，使祂在我们里面扩展。愿我们让主在我们里面扩展祂自己，任祂取得祂所要的。我们若这样作，就会有真正生命的长大。我们会看见生命在里面增长。

为什么那么多的圣徒几乎没有生命的长进？只因他们不让主在他们里面扩展。也许没有绝缘体，却有太多的限制。这住留的事是非常细致而柔嫩的。请记住，我们必须留心两件事—不要有任何绝缘体，也不要有任何限制。消除绝缘体比去掉限制容易。恐怕即使你读这篇信息，你还没有预备好除去每个限制。赞美主，祂有耐心，且有恩慈。祂永不离开你，祂在等候，最多只是转过脸去。祂能作的就是这么多。但是祂仍留在这里。愿我们仰望祂的怜悯与恩典，好叫我们一直给祂地位在我们里面扩展，允许祂扩展到我们里面的每个角落和通道。这乃是生命长大的路。

葡萄树的枝子无法单独生存，离了树，就要枯干而死。枝子与葡萄树的关系描绘出我们与主的关系。离了祂，我们就一无所是，一无所有，也一无所能。我们的所是、所有并所能，必须只在主里面，也借着主在我们里面。对我们而言，住在主里面，并让主住在我们里面，是非常重要的。否则，我们就完了，就什么都不是了。离了祂，我们就一无所是，一无所有，也一无所能。既然我们之于主是枝子，主之于我们是葡萄树，我们就必须住在祂里面，也让祂住在我们里面（约翰福音生命读经，四五七至四五九页）。

参读：约翰福音生命读经，第三十四篇。

struggle between the abiding Christ and us. While Christ's abiding is gradually spreading within us, there is something within that restricts this abiding Christ. The abiding Christ wants to gain more ground gradually, even inch by inch. But sometimes there is a struggle over His gaining even one inch. Christ wants to gain another inch, but we restrict Him from doing so...Oh, how we need to keep our fellowship with Him and be willing to allow Him to take more ground and to expand within us! May we allow the Lord to spread Himself within us, taking as much ground as He wants. If we do this, we will have the real growth of life. We will see the growth of life within.

Why do so many of the saints scarcely grow in life? Simply because they do not allow the Lord to spread within them. There may be no insulation, but there is too much limitation. This matter of abiding is very delicate and tender. Please keep in mind that we must take care of two things—not to have any insulation and not to have any limitation. It is easier to eliminate the insulation than it is to remove the limitation. I am afraid that even as you read this message, you may not be ready to take away every limitation. Praise the Lord that He is patient and kind. He will never leave you. He is waiting. At the most, He will turn His face aside. That is all that He will do. But He will stay here. May we look to Him for mercy and grace that we may always give Him the ground to expand within us, allowing Him to spread into every corner and avenue of our inner being. This is the way to have the growth in life.

A branch of a vine cannot live by itself, for it will wither and die apart from the vine. The relationship between the branches and the vine pictures the relationship between us and the Lord. We are nothing, we have nothing, and we can do nothing apart from Him. What we are, what we have, and what we do must be only in the Lord and by the Lord in us. It is very important for us to abide in the Lord and for the Lord to abide in us. Otherwise, we will be finished and be nothing. Apart from Him we are nothing, we have nothing, and we can do nothing. Since we are the branches to the Lord and the Lord is the vine to us, we must abide in Him and let Him abide in us. (Life-study of John, 2nd ed., pp. 392-393)

Further Reading: Life-study of John, msg. 34

第四周■周二

晨兴喂养

约壹二 27“ 你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

林后一 21“ 然而那把我们同你们，坚固地联于基督，并且膏了我们的，就是神。”

我们重生时，…从那圣者来的包罗万有赐生命的灵就进到我們里面，并且永远住在我們里面（约壹二 27），凭着这灵，小孩子们认识了父（13），并且晓得真理（21）。我们住在基督里，就享受神圣的膏油涂抹，这膏油涂抹乃是一个奇妙的人位，就是在我们里面运行并工作的那灵。这膏油涂抹住在我们里面并教导我们，我们也就住在祂里面。

膏油涂抹乃是内住、复合之灵的运行和工作，将经过过程之三一神的所有成分，以及祂的行动应用到我们内里的所是里，使我们能完全与祂调和，成为祂团体的彰显（20、27，参弗四 4～6）。不仅如此，这膏油涂抹作为复合之灵在我们里面的运行和工作，将神涂抹到我们里面，使我们能被神浸透，据有神，并领会神的心思（新约总论第十三册，三五三至三五四页）。

信息选读

基督的原文是 Christos，意思是受膏者。膏油涂抹的原文是 chrisma，这两个字都是源于同一字根。…基督这受膏者成了膏油涂抹。因为祂是受膏者，祂有丰厚的膏油，可以用来膏我们。至

WEEK 4—DAY 2

Morning Nourishment

1 John 2:27 ...The anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God.

[The] all-inclusive life-giving Spirit from the Holy One entered into us at the time of our regeneration and abides in us forever (1 John 2:27); by Him the young children know the Father (v. 13) and know the truth (v. 21). As we abide in Christ, we enjoy the divine anointing, which is a wonderful person, the Spirit, moving and working in us. As this anointing abides in us and teaches us, we abide in Him.

The anointing is the moving and working of the indwelling compound Spirit to apply all the ingredients of the processed Triune God and His activities into our inner being so that we may be fully mingled with Him for His corporate expression (vv. 20, 27; cf. Eph. 4:4-6). Moreover, the anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God. (The Conclusion of the New Testament, p. 3991)

Today's Reading

The Greek word for Christ is Christos, which means the “anointed One,” and the Greek word for anointing is chrisma. Both words are derived from the same root...Christ as the anointed One becomes the anointing. Because He is the anointed One, He has an abundance of ointment with which to anoint

终，受膏者成为施膏者。事实上，祂甚至成为膏油涂抹。

基督已经为神圣的膏油所膏，祂身上的膏油现今就流到我们身上。这就是诗篇一百三十三篇所描绘的；那里说，膏油从亚伦的头上流下来，流到他的胡须，甚至流到他祭司袍的衣襟。…基督已经受了膏油，至终祂这位受膏者成了施膏者。…事实上，那住在我们里面的膏油涂抹，乃是受膏者成了施膏者，也成了膏油涂抹。

神的心意是要将祂自己作到我们里面，作我们的生命和一切，使我们成为祂的配偶，以彰显祂自己。神要成就这事，就必须经过成为肉体、为人生活、钉十字架和复活的过程。…我们一相信祂，祂这灵就进到我们灵里。祂现今在我们灵里，用三一神的元素膏我们。我们得三一神膏抹越多，三一神的元素就越灌输到我们里面。借这膏油涂抹，我们所是的每一部分就会被经过过程之三一神的一切所是浸透。

膏油涂抹的教导不是外面用言语的教导，乃是里面膏油涂抹，借着内里属灵知觉的教导。这种膏油涂抹的教导，将神圣三一的神圣元素，就是涂抹的复合之灵的元素，加到我们里面。…三一神就是这样灌输、注入并加到我们里面的各部分里，使我们里面的人因着神圣的元素在神圣的生命里长大。

这膏油涂抹在我们里面是一直运行，一直作工的。这运行的目的就是要将神的成分涂抹到我们里面来。我们明白神的旨意，明白神的带领，不是照着一种明显的话，不是照着一种字句，乃是照着里面的膏油涂抹。今天圣灵在我们里面的运行，里面的涂抹，叫我们更多有了神的成分；神的成分一加多，我们就更懂得神要什么，更明白神的带领（新约总论第十三册，三五四至三五六页）。

参读：新约总论，第三百九十四篇。

us. Eventually, the anointed One becomes the anointing One. In fact, He even becomes the anointing.

Christ has been anointed with the divine ointment, and the ointment that is upon Him now flows to us. This is pictured in Psalm 133, which says that the anointing oil runs down, or flows, from the head of Aaron to his beard and even to the hem of his priestly garments...Christ has received the ointment, and eventually He, the anointed One, became the anointing One...Actually, the anointing that dwells in us is the anointed One becoming the anointing One and also the anointing.

God's intention is to work Himself into us as our life and our everything to make us His counterpart for the expression of Himself. In order to accomplish this, it was necessary for God in Christ to pass through the process of incarnation, human living, crucifixion, and resurrection...As soon as we believed in Him, He as the Spirit entered our spirit. Now He is within our spirit to anoint us with the element of the Triune God. The more we are anointed with the Triune God, the more the element of the Triune God is transfused into our being. Through this anointing, the fibers of our being will be saturated with all that the processed Triune God is.

The teaching of the anointing is not an outward teaching by words but an inward teaching by the anointing through our inner spiritual consciousness. This teaching by the anointing adds the divine elements of the Trinity, which are the elements of the anointing compound Spirit, into our inner being...It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being that our inner man may grow in the divine life with the divine elements.

This anointing is constantly moving and working within us. The purpose of this moving is to add the element of God into us. We understand God's will and God's leading not by an explicit word in letters but through the inward anointing. Today the inward moving and anointing of the Holy Spirit causes us to have more of the element of God. When God's element increases, we understand more of what God wants, and we are clearer about God's leading. (The Conclusion of the New Testament, pp. 3991-3993)

Further Reading: The Conclusion of the New Testament, msg. 394

第四周■周三

晨兴喂养

林后三 17“ 而且主就是那灵；主的灵在哪里，哪里就有自由。”

林前六 17“ 但与主联合的，便是与主成为一灵。”

罗八 4“ 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

约五十年前，我年幼的心思无法领会，我这根枝子如何能住在基督这葡萄树里面，而祂也住在我里面。但我看见基督这赐生命的灵进入我的灵里，与我成为一灵(林前六 17)以后，就领悟枝子与葡萄树的互住不是发生在我们的心思、情感或意志里，乃是在我们人那由神圣的灵所内住之重生的灵里(罗八 16, 参弗 2:22)。为这缘故，提后四章二十二节说，“愿主与你的灵同在。”(李常受文集一九七九年第二册，二一八页)

信息选读

就(基督)的升天和高举说，祂是在诸天之上的主，但说到祂的内住，祂是赐生命的灵，圣气。既然祂在我们灵里，我们就与祂是一灵；并且这调和的灵—神圣的灵与人的灵调和—乃是葡萄树，有神圣的灵为葡萄树，人重生的灵为枝子。这二灵在神圣的生命并神圣的性情里是一。既然我们接受了主，我们只需要住在祂里面。…照着我们的经历，我们很难知道何时住在基督里，但我们很容易知道何时不住在祂里面。

与肉身生命有关的事，若是作用正常，就不会产生感觉或知觉。例如，当我们胃里有感觉，意思就

WEEK 4—DAY 3

Morning Nourishment

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

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.

About fifty years ago my young mind could not understand how I, a branch, could abide in Christ, the vine, and He in me. But after I saw that Christ as the life-giving Spirit had entered into my spirit to be one spirit with me (1 Cor. 6:17), I realized that the mutual abiding of the branches and the vine takes place not in our mind, emotion, or will but in our regenerated human spirit, which is indwelt by the divine Spirit (Rom. 8:16; cf. Eph. 2:22). For this reason 2 Timothy 4:22 says, “The Lord be with your spirit.” (CWWL, 1979, vol. 2, p. 170)

Today's Reading

Regarding His ascension and exaltation, He is the Lord in the heavens, but concerning His indwelling, He is the life-giving Spirit, the holy breath. Since He is in our spirit, we are one spirit with Him, and this mingled spirit—the divine Spirit mingled with the human spirit—is the vine tree, with the divine Spirit as the vine and the regenerated human spirit as the branch. These two spirits are one in the divine life and in the divine nature. Now that we have received the Lord, all we need to do is abide in Him...According to our experience, it is difficult to know when we are abiding in Christ, but it is easy to know when we are not abiding in Him.

Anything related to the physical life that is functioning normally produces no feeling or sensation. For instance, when we have a feeling in our stomach,

是我们饿了，或者吃坏了。我们不觉得胃怎样的时候，就知道我们的胃是健康的。同样，我们住在主里面时，也许没有知觉。然而一旦我们在祂之外，立刻就知道有问题。每当我们觉得有问题，无论我们在作什么，都要停下来。这是关乎住在基督里消极一面的秘诀。例如，配偶为难我们，并且我们开始回应时，也许会立刻感到属灵的“胃痛”。这时候，我们就需要停止回应。另有些时候，当我们爱一个人，而我们的爱不是出于我们住在主里面，我们就会感觉有问题。我们必须停下这样的爱，来回应这感觉。我们若实行这项秘诀，就会住在主里面。

我们从神生的信徒，已经经历神圣的出生。这神圣的出生将神圣的灵与我们人的灵调和为一。这灵成为我们对是灵的神真实敬拜的因素。在我们里面这个因素宝爱并享受主所说即时、实际和当前的话，也使我们爱主。结果，父神和子神就来同我们安排住处，并且祂们住在我们里面，我们也住在祂们里面。对于主的住，今天我们的感觉必须变得敏锐，以至于每当我们发言、表态或存心不出于主，中止了祂的住时，我们就能立刻祷告：“主，求你赦免并洁净我。我不愿停止住在你里面，我要留在葡萄树上。”这是我们住的路，并且这与不住的祷告有关（帖前五17）。…我们的祷告乃是我们自然而然地信靠主。我们若借着不住地祷告，实行住在主里面，主就要得着一班在调和的灵里实际与祂是一的人。

当我们以住在基督里面的方式享受祂，我们就能向每个人见证，我们的基督不是道理的基督，乃是我们能时时经历的现今和实际的基督（李常受文集一九七九年第二册，二一八至二二〇、二二三页）。

参读：约翰著作中帐幕和祭物的应验，第十九篇。

it means either that we are hungry or that we have eaten wrongly. We know that our stomach is well when we do not feel anything. Similarly, when we are abiding in the Lord, we may have no sensation. But once we are outside of Him, we know immediately that something is wrong. Whenever we sense that something is wrong, we need to stop whatever we are doing. This is a secret on the negative side to abiding in Christ. For instance, when our spouse gives us a difficult time and we begin to respond, we may immediately sense a spiritual “stomachache.” At such a time we need to stop our response. At other times, when we love someone but our love is not from our abiding in the Lord, we have a sense that something is wrong. We need to respond to this sense by ceasing such a love. If we practice this secret, we will abide in the Lord.

We believers who have been born of God have experienced a divine birth. This divine birth mingles the divine Spirit and our human spirit into one. This spirit becomes the factor of our genuine worship of God, who is Spirit. This factor within us loves and enjoys the instant, practical, and present word spoken by the Lord, and it causes us to love the Lord. As a result, God the Father and God the Son have come to make an abode with us, and They are abiding in us and we in Them. Today we must become sensitive to the Lord’s abiding so that when we utter a word, express an attitude, or have an intention that is not of the Lord, which causes the abiding to stop, we can immediately pray, “Lord, forgive me and cleanse me; I do not wish to stop abiding in You. I want to remain in the vine.” This is the way for us to abide, and it is related to praying unceasingly (1 Thes. 5:17)…Our prayer is our spontaneous trust in the Lord. If we practice abiding in the Lord by praying unceasingly, the Lord will gain a group of people who are one with Him practically in the mingled spirit.

When we enjoy Christ in the way of abiding in Him, we are able to testify to everyone that our Christ is not a doctrinal Christ but a present and practical Christ whom we can experience all the time. (CWWL, 1979, vol. 2, pp. 170-174)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” ch. 19

第四周■周四

晨兴喂养

约壹三 24“ 遵守神诫命的，就住在神里面，神也住在他里面。在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”

四 13“ 神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。”

信徒重生的灵要和神终极完成的灵，调和成为一灵（林前六 17）。…今天在我们里面，神灵与人灵相调为一，使我们能过一种是神又人，是人又神的神人生活。所以，神人的生活乃是神灵与人灵，灵灵相联，灵灵相调，二灵联调为一的生活（李常受文集一九九四至一九九七年第二册，二四四页）。

新约的素质乃是这二灵，就是神圣的灵与人的灵，调和在一起成为一灵。我们若看见这一点，我们这个人就不一样了，我们会一直有喜乐（李常受文集一九八九年第三册，一六九页）。

信息选读

住在主里面这件事，是在生命里、属于生命、借着生命、且同着生命的，因此是生机的。…借着研读约翰福音，我们发现“住”与二灵有关。…三章六节说，“…从那灵生的，就是灵。”在本节里，第一次出现的“灵”字，指神圣的灵，第二次出现的，指人的灵。因此，本节启示神圣的出生关系到二灵—神圣的灵和人的灵。在神圣的出生里，我们人的灵从神的灵而生。因此，重生乃是在人的灵里，由神的圣灵，以神的生命，就是非受造的永远生命所完成的。

WEEK 4—DAY 4

Morning Nourishment

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

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

The regenerated spirit of the believers and the consummated Spirit of God are mingled as one spirit (1 Cor. 6:17)...Today the Spirit of God and the human spirit are mingled as one within us so that we can live a God-man life, a life that is God yet man and man yet God. Hence, the God-man life is a living of the two spirits, the Spirit of God and the spirit of man joined and mingled together as one. (CWWL, 1994-1997, vol. 2, "The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers," p. 193)

The essence of the New Testament is the two spirits, the divine Spirit and the human spirit, mingled together as one spirit. If we see this, we will be different persons, rejoicing continually. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," p. 128)

Today's Reading

Abiding in the Lord is a matter in, of, through, and with life; thus, it is an organic matter. Through our study of the Gospel of John, we discovered that the matter of abiding is related to the two spirits. John 3:6 says, "...That which is born of the Spirit is spirit." In this verse the first occurrence of the word spirit... refers to the divine Spirit, and the second occurrence...refers to the human spirit. Thus, John 3:6 reveals that the divine birth involves two spirits—the divine Spirit and the human spirit. In the divine birth our human spirit is born of the Spirit of God. Thus, regeneration is accomplished in the human spirit by the Holy Spirit of God with God's life, the uncreated eternal life.

四章二十四节说，“神是灵；敬拜祂的，必须在灵…里敬拜。”照这节看，我们需要敬拜在我们人的灵里那位是灵的神。神圣的出生如何与二灵有关，照样，真实的敬拜也与二灵有关。神圣的出生是由神圣的灵在我们人的灵里所完成；对那是灵的神真实的敬拜，也在我们人的灵里。

我们借着在调和的灵里与主是一，而住在基督这葡萄树上，这不但是神圣的事实，也是影响我们整个属灵生活的属灵因素。乃是因着住并借着住，我们有真实的圣别、属灵，以及胜过罪、世界、撒但、我们的肉体和自己；因着住并借着住，我们成为基督身体实际的肢体；因着住并借着住，我们过正常的基督徒生活和召会生活。当我们住在葡萄树上，就没有难处，因为我们与神的儿子是一；祂已征服每一个仇敌，并对付每一件消极的事物。当我们住在主里面，就一无所缺，并且除了享受祂所成就的以外，我们不需要作什么，因为当我们与祂是一，祂所成就的一切就成为我们的经历。

借着不住的祷告而住在主里面，意思是我们常时且不住地信靠那活的一位；祂与我们是一灵。我们需要看见这点。五十多年前，我花了许多时间寻求圣别、得胜的生命和属灵。我购买各种书籍并花时间阅读，且实行其中的要纲。然而，我所实行的没有一样有效。经过这许多年，因着主的怜悯，祂让我们发现如何达到这一切的秘诀。这秘诀就是住在调和的灵里。

召会若是在贫穷和低下的光景里，我们的住将会帮助召会被拔高且更丰富。针对召会贫穷的光景，真正的救治来自我们住在主里面。今天圣徒当中有许多属灵的死亡，原因是我们没有借着留在我们调和的灵里敬拜神，接受祂即时的话，并与祂同住（李常受文集一九七九年第二册，二一〇至二一一、二一三至二一四、二二〇至二二三页）。

参读：罗马书生命读经，第五十六篇。

John 4:24 says, “God is Spirit, and those who worship Him must worship in spirit.” According to this verse, we need to worship God, who is Spirit, in our human spirit. Just as the divine birth involves two spirits, so also genuine worship involves two spirits. The divine birth is carried out by the divine Spirit in our human spirit, and the genuine worship of God, who is Spirit, is in our human spirit.

Our abiding in Christ, the vine, by being one with the Lord in our mingled spirit is not only a divine fact but also a spiritual factor that affects our entire spiritual life. It is in and by abiding that we have the genuine holiness, spirituality, and victory over sin, the world, Satan, our flesh, and the self; it is in and by abiding that we become practical members of the Body of Christ; and it is in and by abiding that we live the normal Christian life and church life. When we are abiding in the vine, we have no problems, because we are one with the Son of God, who has conquered every enemy and dealt with every negative thing. When we abide in the Lord, we lack nothing, and we need to do nothing other than enjoy what He has accomplished, because all that He has accomplished becomes our experience when we are one with Him.

To abide in the Lord by unceasing prayer means that we have a constant and unceasing trust in the living One, who is one spirit with us. We need to see this. More than fifty years ago I spent much time seeking holiness, a victorious life, and spirituality. I bought all kinds of books and spent time reading them and practicing what they outlined. However, nothing that I practiced was effective. Through the years the Lord in His mercy allowed us to discover the secret for all the “how-tos.” This secret is to abide in the mingled spirit.

If the church is in a poor and low condition, our abiding will help the church be uplifted and enriched. The real remedy to the church’s poor condition comes from our abiding in the Lord. Today the reason there is much spiritual death among the saints is that we do not abide in the Lord by remaining in our mingled spirit to worship God, receive His instant word, and dwell with Him. (CWWL, 1979, vol. 2, pp. 165-168, 172-173)

Further Reading: Life-study of Romans, msg. 56

第四周■周五

晨兴喂养

罗八 26 ~ 27“ …那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出来的叹息，为我们代求。那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。”

祷告不光是人来接触神，也是神来接触人。…每一个够得上水准的祷告，定规是神人二者交流，互相接触的祷告。神和人就如同电流一样，是彼此交流的。你很难说祷告是单方面的神在人里面，或者是单方面的人在神里面。按着事实和经历说，祷告就是神人交流。一个真实够得上水准的祷告，定规会有一种光景，神人二者互相交流，叫人触着神，也叫神触着人；叫人和神有联结，叫神也和人有联结。所以祷告最高、最准确的一个定义，就是神人互相接触（李常受文集一九五九年第四册，二五页）。

信息选读

一个弟兄或是姊妹，若真学会了…祷告的秘诀，自然就产生一个结果，他这一个祷告的人定规是和神合作，与神同工的，也定规让神从他里面，借着他把神自己和神的心意发表出来，最终成功了神的旨意。这就是罗马八章二十六至二十七节所说的，我们本不晓得当怎样祷告，乃是那灵在我们里面照着神来代求。真的，我们本不晓得当怎样祷告。我们顶多只懂得人平常所说的求告，圣经里所说的祷告我们一点不懂得。当我初次读到罗马八章这两节圣经的时候，我心里很不以为然，我觉得当我有病

WEEK 4—DAY 5

Morning Nourishment

Rom. 8:26-27 ...In like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered. But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

Prayer is not just man contacting God but also God contacting man...Every prayer that is up to the standard is one which is a mutual flow and contact between God and man. God and man are just like electric currents flowing into one another. It is hard to say that prayer is solely God in man or solely man in God. According to the fact and experience, prayer is the flowing between God and man. Every prayer that is truly up to the standard surely will have a condition of mutual flowing between God and man so that man may actually touch God and God may actually touch man; thus, man is united with God, and God with man. Therefore, the highest and most accurate meaning of prayer is that it is the mutual contact between God and man. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 19-20)

Today's Reading

If a brother or sister has really learned the secret of prayer,...spontaneously there will be the following result: such a praying one will certainly cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him, ultimately accomplishing God's purpose. This is according to Romans 8:26 and 27, which tell us that we do not know for what we should pray as is fitting, but the Holy Spirit intercedes for us according to God's purpose. Actually, we do not know how to pray. We know what people ordinarily call supplication, but we know little about the prayer that is spoken of in the Scriptures. The first time I read these two verses in Romans 8, I questioned their meaning. When I was sick, I thought, did I not pray to God

的时候，岂不是祷告过求神医治我么？当我遭遇缺乏的时候，岂不是祷告过求神供给我么？怎么说我们本不晓得当怎样祷告呢？但慢慢的，主就让我看见，神所要求的那种祷告，我们实在一点不知道。…够水准，摸着神心意的祷告，我们…不晓得，这就是我们的软弱。感谢神，在这件软弱的事上，有那灵来帮同，亲自用说不出的叹息，为我们代求。

真实的祷告都是圣灵在人里面，借着人发表神的心意。换句话说，真实的祷告，都是双层人物的祷告。…不是人自己在那里祷告神，乃是圣灵调在人里头、穿着人、带着人和人一起来祷告。从外面看是人祷告，从里面看却又是圣灵祷告。这就是两层的人物在同一个时候发表同一个祷告。

我们常常提起以利亚的祷告。雅各书五章十七节说，“以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。”这里的恳切祷告，希腊原文的意思是他用祷告来祷告，或者说他在祷告里来祷告。这是圣经里一个很特别的说法。请大家记得，这就是我们所说双层人物的祷告。当以利亚在那里祷告的时候，他是用一个祷告来祷告，或者说他是在一个祷告里来祷告。换句话说，他是用圣灵在他里面的那个祷告来祷告。因此以利亚的祷告，可以说就是神在以利亚里面求告祂自己。慕安得烈(Andrew Murray)弟兄曾说过，一个真实的祷告，乃是住在我们里面的基督，祷告那坐在宝座上的基督。这句话听起来很特别，好像是基督求告基督自己，但在我们的经历中的确是这样。

罗马八章二十七节…说，“那灵…照着神为圣徒代求。”意思就是圣灵在我们里面照着神来祷告，也就是神借着祂的灵在我们里面来祷告，所以这一个祷告定规是发表神自己，当然也发表神的心意(李常受文集一九五九年第四册，二八至三〇页)。

参读：李常受文集一九八二年第一册，四三五至四四〇页。

asking Him to heal me? When I was in want, did I not pray to God asking Him to send me provision? How could the Scriptures say that we do not know for what we should pray as is fitting? Gradually, the Lord showed me that we really do not know anything about the kind of prayer that God desires...We do not know those prayers that touch God's desire and are up to the standard. This is our weakness. Thank God, in this matter of our weakness, the Spirit Himself joins in to help us and intercede for us with groanings which cannot be uttered.

Real prayers are the Holy Spirit within man expressing God's desire through man. In other words, real prayers are prayers involving two parties. They are not simply man alone praying to God, but they are the Spirit mingling with man, putting on man, and joining with man in prayer. Outwardly it is man praying, but inwardly it is the Spirit praying. This means that two parties express the same prayer at the same time.

We often speak of Elijah's prayer. James 5:17 says, "Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months." Earnestly prayed in Greek means "prayed with prayer," or "prayed in prayer." This is a very peculiar expression in the Bible. Please remember, this is what we mean by prayer of two parties. When Elijah was praying, he was praying with, or in, a prayer. In other words, he prayed with the prayer of the Spirit within him. Thus, we can say that Elijah's prayer was God praying to Himself in Elijah. Andrew Murray once said that a real prayer is the Christ who indwells us praying to the Christ who is sitting on the throne. That Christ would be praying to Christ Himself sounds strange, but in our experience this is really the case.

Romans 8:27 [says], "The Spirit...intercedes...according to God." This means that the Holy Spirit prays in us according to God; that is, God prays in us through His Spirit. Thus, such a prayer certainly expresses God's intention as well as God Himself. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 22-23)

Further Reading: CWWL, 1982, vol. 1, pp. 353-357

第四周■周六

晨兴喂养

约十五7“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”

约壹五14~15“我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”

约翰十五章七节…可以分成四个点：第一，“你们…住在我里面。”第二，“我的话也住在你们里面。”四至五节说到我们住在主里面，主也住在我们里面。但到七节把“我”（指主）改作“我的话”（指主的话）。“你们若住在我里面，我的话也住在你们里面。”“我”变作“话”的意思是说，我有事情向你说明了。…所以这里说，“话也住在你们里面”，是进一步了。第三，“凡你们所愿意的。”由于主在我们里面说话，所以我们里面就有所愿意了，这个愿意是出乎主的话。第四，“祈求就给你们成就。”我们这样住在主里面，主的话也住在我们里面，还有从主话来的愿意，末了，“愿意”就变作“祈求”。…于是这个祈求，就得着神的答应（李常受文集一九五九年第四册，一六六页）。

信息选读

一切在主面前有力的祷告，算得数的祷告，必定是我们住在主里面，也让主的话住在我们里面而产生出来的。

人一住在主里面，很自然地就摸着神的感觉，懂得神的心意。旧约里的亚伯拉罕就是这样，他因为一直停留在神面前，神就不能不把祂所要作的事，

WEEK 4—DAY 6

Morning Nourishment

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

1 John 5:14-15 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

John 15:7...can be divided into four points. The first point is, “you abide in Me.” The second is, “and My words abide in you.” Verses 4 and 5 speak of us abiding in the Lord and Him abiding in us. But in verse 7 I is changed to My words—“you abide in Me and My words abide in you.” I being changed to My words means that I have something to explain to you...When it says here, “My words abide in you,” this is a step forward. Third, it says, “Whatever you will.” Because of the Lord’s speaking in us, we begin to desire something, and this desire is something issuing out of the Lord’s words. Fourth, it says, “Ask...and it shall be done for you.” When we thus abide in the Lord, His words abide in us, and there is the desiring in us that comes out of His words; finally, “will” becomes “ask.”...This asking will be answered by God. (CWVL, 1959, vol. 4, “Lessons on Prayer,” p. 123)

Today’s Reading

All prevailing prayers, prayers that can be counted effective before the Lord, must surely be the result of our abiding in the Lord and allowing His words to abide in us.

Once man abides in the Lord, spontaneously he touches God’s feeling and understands God’s desire. In the Old Testament Abraham was an example of this. Because he continually remained before God, God could not refrain from

告诉亚伯拉罕。诗篇三十二篇八节说到神是用祂的眼睛来引导我们。…你活在交通里，就懂得什么叫作神用眼睛来引导你。…我们只要活在交通里面，停留在神的面光中，和神亲近，自然就能懂得神的脾气，懂得祂的性情，也懂得祂作事的原则。我们的灵里好像看见祂的眼目，这样，我们很自然地就能摸着主的感觉，明白神的意思。

我们摸着了神的感觉，知道了神的意思，我们里面自然就有神的心愿。这时，神的心愿就成了我们的心愿，神所愿意的正是我们所愿意的。

我们摸着了神的感觉，知道了神的心意，同时也愿意神所愿意的，到这时候我们就能祷告。这就是约翰十五章七节所说的。…这个愿意不是出于祷告的人，乃是出于神在他里面所给他的。这个心愿就是神的心愿，所以一祷告神就垂听。

有的人得救不久，读到七节这一句话，就说，“主这一个应许真好，凡我所愿意的，祈求就给我成就”；所以他就随意地求。但是结果发现，他所愿意的，祈求都不成就。这不是因为主的应许不能兑现，乃是因为他光有下文的祈求，却没有上文的几个条件。这不是约翰十五章七节的意思。…这里所说的祷告心愿，不是从人里面发起的，乃是神所愿意的。先是人一直住在主里面，然后神在人里面变作话，人就能懂得神的心意。这样，人里面就产生一个心愿，这个心愿就是祂的心愿；人照着这心愿一祷告，神就没有办法不听。这才是“祈求就给你们成就”。这样的祷告才是住在主里面的祷告（李常受文集一九五九年第四册，一六七、一七九至一八一页）。

参读：在灵里与主互住的生活，第三篇。

telling Abraham of His intention. Psalm 32:8 says that God guides us with His eyes...If you live in the fellowship, you will understand what the Bible means when it says that God guides us with His eyes...We need only to live in the fellowship, remain in His presence, and draw near to Him. Then spontaneously, we will be able to understand His temperament, His disposition, and the principles of His doings. It is as if in our spirit we catch a glimpse of the Lord's eyes and thus spontaneously touch His feeling and understand His desire.

After we have touched God's feeling and understood His intention, spontaneously we will have His desire in us. At that moment His desire becomes our desire, and what He wants is exactly what we want.

After we have touched God's feeling, understood His intention, and are also able to desire what He desires, then we pray. This is the very thing that is spoken of in John 15:7...This wish does not come out of the one who prays. Rather, it comes out from that which God has anointed into him. Since this desire is God's desire, when he prays, God answers.

Some, shortly after they have been saved, read this verse in John 15 and then say, "This promise of the Lord is truly wonderful. I can ask whatever I will, and it will be done for me." So they begin to ask according to whatever they want. Eventually, they find that what they ask for is not granted. This is not because the Lord's promise fails to materialize. It is because they take the Lord's promise out of context. They pray without first fulfilling the necessary requirements. They misunderstand the meaning of the verse...We understand that the desire in our prayer does not originate from man, but it is what God desires. First, man continuously abides in the Lord. Then God becomes the words in man so that man is able to understand God's intention. This produces in man a desire that is God's desire. When man prays according to this desire, God has no choice but to answer it. This then is to "ask and you shall receive" [16:24]. This prayer is a prayer resulting from abiding in the Lord. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 123, 132-133)

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

第四周诗歌

补 254

住在葡萄树上

(英1162)

降 E 大调

4/4

3 3 #2 3 3 2 | 3 5 5 - - | 3 3 #2 3 3 2 | 2 - - - |
 一 生活秘诀欢然 寻得, 神圣异象照明 亮:
 3 3 #2 3 3 2 | 3 5 5 - 1 2 | 3 5 4 3 3 2 2 |
 蒙神接枝在基 督里, 如同 枝子住在葡萄树
 1 - - 1 1 | 4 . 4 4 5 6 . 4 | 3 . 3 3 4 5 - |
 上。(副) 赞 美 神 使 我 们 得 住 葡 萄 树 上,
 #4 4 4 4 | #4 2 3 4 5 - | 3 3 #2 3 #2 1 |
 神 圣 生 命 丰 富 得 全 享! 住 在 葡 萄 树 上,
 4 4 5 6 5 4 6 | 5 5 4 3 3 2 2 | 1 - - - ||
 留 此 不 再 他 往; 哦, 我 们 安 住 葡 萄 树 上!

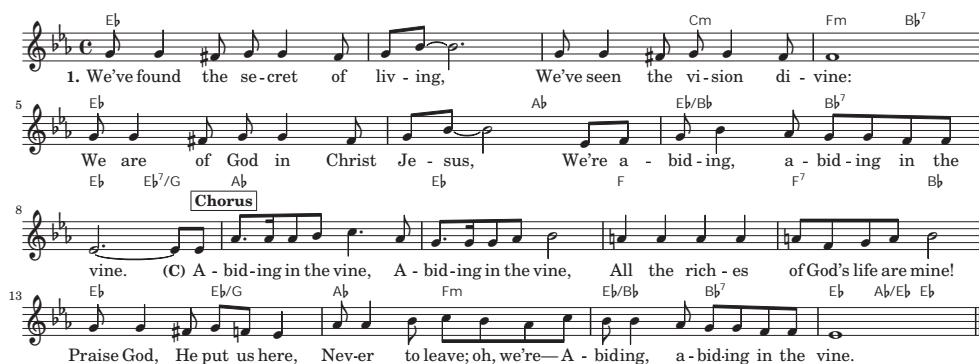
- 二 不再徒然挣扎、努力, 寻求如何得进入;
 奇妙事实—我在主里; 奥妙联结—葡萄树是住处。
- 三 只要住在葡萄树上, 内里膏抹必不断,
 带来神圣宝贵素质, 滋润、浸透, 时时充满、加添。
- 四 如此活在生命流中, 神圣之光常放明;
 神、人互住, 安息稳固, 神的心意在此尽得完成。

WEEK 4 — HYMN

We've found the secret of living

Experience of Christ — Abiding in Him

1162



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

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

第五周

享受生命的流带着生命的供应，
出于并为着神宏伟的殿，
借此过基督徒的生活

诗歌：补 217

读经：结四七 1～12，林后三 6，林前九 11，三 6，
9，四 15，三 2，12

【周一】

壹 我们要过基督徒的生活，就需要享受那出于神的殿之生命的流—结四七 1～12:

一 神终极的行动乃是祂在人里面的行动，用祂生命、性情、元素和素质一切的所是将人浸透，借此使人成为神，而使神得着荣耀，得着彰显—林后三 18，约壹三 2。

二 水从门槛下流出—结四七 1:

1 要使水流出，必须有门槛，就是出口—参诗八一 10。

2 我们若与主亲近并多接触祂，就会有一个出口，让活水从召会流出来—诗歌六一四首。

三 河往东流—结四七 1:

Week Five

Living the Christian Life by Enjoying the Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Hymns: E1115

Scripture Reading: Ezek. 47:1-12; 2 Cor. 3:6; 1 Cor. 9:11; 3:6, 9; 4:15; 3:2, 12

§ Day 1

I. In order to live the Christian life, we need to enjoy the flow of life out of the house of God—Ezek. 47:1-12:

A. God's ultimate move is His move in man to deify man by saturating man with all that He is in His life, nature, element, and essence for the glory, the expression, of God—2 Cor. 3:18; 1 John 3:2.

B. The water flows out from under the threshold—Ezek. 47:1:

1. In order for the water to flow, there must be a threshold, an opening—cf. Psa. 81:10.

2. If we draw closer to the Lord and have more contact with Him, there will be an opening that will allow the living water to flow out from the church—Hymns, #846.

C. The flow is toward the east—Ezek. 47:1:

- 1 神的河是往神荣耀的方向流—参民二 3，结四三 2。
- 2 倘若召会中的每一个人，都寻求并顾到神的荣耀，活水就会从召会流出来—约七 18，林前十 31。

四 水由殿的右边流出—结四七 1(南边，直译，右边)：

- 1 在圣经里，右边是至高的地位、首位—参来一 3。
- 2 生命的流该在我们里面居首位，在我们的生活和工作中成为管治的因素—启二二 1，西一 18 下。

五 水流是在祭坛的旁边，说出我们需要十字架的对付与完全的奉献，以享受生命的流—结四七 1。

【周二】

六 为着生命之流的增加，我们需要为主这铜人所量度—四十 3，四七 2~5，启一 15，参约七 37~39：

- 1 量度就是察验、试验、审判并据有；量了四次一千肘（一千是完整的单位—参诗八四 10），指明我们这些受造之物需要被主彻底的量度，使祂能占有并完全据有我们全人。（赛六 1~8。）
- 2 我们越让主察验、试验并审判以据有我们，水流就越深；水流的深度在于我们被主量度有多少—参约壹一 5，7。
- 3 我们越为主所量度，就越受生命之恩的涌流所约束并限制，直到至终消失在涌流的三一神这可状的河里，被这河带往前；就一面说，我们失去一切的自由，但就另一面说，我们是真正的自由了—结四七 4~6。

1. The river of God flows in the direction of God's glory—cf. Num. 2:3; Ezek. 43:2.

2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church—John 7:18; 1 Cor. 10:31.

D. The water flows out from the right side of the house—Ezek. 47:1:

1. In the Bible the right side is the highest position, the first place—cf. Heb. 1:3.

2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work—Rev. 22:1; Col. 1:18b.

E. The flowing is by the side of the altar, showing that we need the dealing of the cross and a full consecration to enjoy the flow of life—Ezek. 47:1.

§ Day 2

F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze—40:3; 47:2-5; Rev. 1:15; cf. John 7:37-39:

1. To measure is to examine, test, judge, and possess; the four measurings of a thousand cubits, which is a complete unit (cf. Ps. 84:10), indicate that as creatures, we need to be thoroughly measured by the Lord so that He may take over and thoroughly possess our entire being (Isa. 6:1-8).

2. The more we allow the Lord to examine, test, and judge us to possess us, the deeper the flow becomes; the depth of the flow depends on how much we have been measured by the Lord—cf. 1 John 1:5, 7.

3. The more we are measured by the Lord, the more we are restricted and limited by the flowing of the grace of life until eventually we are lost in and carried along by the flowing Triune God as a river in which to swim; in one sense we lose all our freedom, but in another sense we are really free—Ezek. 47:4-6.

【周三】

七 河使百物得活；河流产生树木、鱼和牲畜—7, 9~10, 12节。

八 河滋润干焦之地并医治死水；这滋润和医治的目的是为着产生生命—8节：

【周四】

1 河无法医治泥泞之地与洼湿之处；泥泞之地或洼湿之处是中立地带，半路凉亭，妥协和不冷不热之处—11节，参启三 15~16。

2 为着生命的流并为着召会生活，主耶稣渴望并要求绝对；因着绝对，我们就会在流中，这流不是涓涓细流，乃是可状的河；这样，河水所到之处，百物都必生活。

【周五】

贰 我们享受基督作生命的流，乃是为使我们成为撒种者、栽种者、浇灌者、生育者、喂养者和建造者，有供应生命的职事，为着神奇妙的生机建造，就是神宏伟的殿—林后三 6：

一 生命的执事乃是撒属灵种子的撒种者：

1 在林前九章十一节保罗对哥林多人说，“我们…把属灵之物撒给你们；”“属灵之物”指属灵的种子。

2 种子是生命的容器，撒属灵的种子就是在我们灵里，同着并出于我们的灵而分赐生命；主耶稣来作撒种者，将祂自己作为生命的种子撒在人类里面—太十三 3, 37。

3 在主的恢复里，我们作为新约的执事，需要作撒种

§ Day 3

G. The river causes everything to live; the flow of the river produces trees, fish, and cattle—vv. 7, 9-10, 12.

H. The river waters the dry, parched land and heals the death waters; this watering and healing are for the purpose of producing life—v. 8:

§ Day 4

1. The river is unable to heal the swamps and marshes; a swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness—v. 11; cf. Rev. 3:15-16.

2. For the flow of life and for the church life, the Lord Jesus desires and requires absoluteness; by being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in; then everything shall live wherever the river comes.

§ Day 5

II. Our enjoyment of Christ as the flow of life is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God—2 Cor. 3:6:

A. A minister of life is a sower who sows spiritual seeds:

1. In 1 Corinthians 9:11 Paul says to the Corinthians, “We have sown to you the spiritual things”; the spiritual things refers to spiritual seeds.

2. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit; the Lord Jesus came as a Sower to sow Himself as the seed of life into the human race—Matt. 13:3, 37.

3. In the Lord's recovery we, as ministers of the new covenant, need to be

者分赐生命，好在人里面生长并产生基督。

二 生命的执事乃是栽种者，将基督栽种到神的子民里面—林前三 6:

- 1 在基督里得了重生，有神生命的信徒，乃是神新造里的耕地、农场—9 节。
- 2 我们要将基督栽种到别人里面，就需要在我们灵里真实的经历基督作生命。

三 生命的执事乃是用基督浇灌人的浇灌者；一旦我们将基督栽种到别人里面，我们就需要用生命水浇灌他们—6 节:

- 1 我们可将神农场上的浇灌者比喻为有贮水槽的灌溉系统，用水供应农场；我们该是神圣的“灌溉系统”，有活水贮存在我们里面，可以浇灌作神农场的召会。
- 2 我们需要对基督作生命水有真实的经历，并与祂有活的接触，如此我们就能作活水的管道，就是神圣的灌溉系统，能用生命水供应别人—约四 14，七 37 ~ 39。

四 生命的执事乃是生育者，就是将生命分赐到自己所生之儿女里面的父亲—林前四 15:

- 1 生育就是产生属灵的儿女，借着生命的分赐将他们生出来。
- 2 我们需要有神圣的“生命胚芽”，为要将神圣的生命分赐到别人里面，将他们生为神的儿女。

【周六】

五 生命的执事乃是喂养者；喂养是生命的事，不同于教导，教导是知识的事:

sowers who impart life to grow and produce Christ in others.

B. A minister of life is a planter who plants Christ into God's people—1 Cor. 3:6:

1. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, God's farm, in God's new creation—v. 9.
2. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit.

C. A minister of life is a waterer who waters people with Christ; once we plant Christ into others, we need to water them with the water of life—v. 6:

1. We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water; we should be a divine “irrigation system” with a reservoir of living water stored within us to water the church as God's farm.
2. We need to have the genuine experience of Christ as the water of life and a living contact with Him so that we can be a channel of living water, a divine irrigation system, that can supply others with the water of life—John 4:14; 7:37-39.

D. A minister of life is a begetter, a father, who imparts life to his children, whom he begets—1 Cor. 4:15:

1. To beget is to generate spiritual children, to bring them forth, through the impartation of life.
2. We need to have the divine “life germ” in order to impart the divine life into others so that they may be begotten as children of God.

§ Day 6

E. A minister of life is a feeder; feeding is a matter of life; it differs from teaching, which is a matter of knowledge:

- 1 给人奶喝或食物吃，就是喂养人；（三 2；）使徒供应给哥林多信徒的，乃是奶，这必定滋养了他们。
- 2 使徒健全的教训，将健康的教训当作生命的供应给人，滋养他们，或医治他们—提前一 10 下，六 3，提后一 13，多一 9。

六 生命的执事乃是建造者，用金、银、宝石建造：

- 1 金表征父神神圣的性情，银表征基督救赎的工作，宝石表征那灵变化的工作；这与表征人性情的木、表征肉体里之人的草、与表征无生命之光景的禾秸相对—林前三 12。
- 2 雅歌描绘在正确的召会生活中，得成全的圣徒与变化的灵配搭，成全爱基督的寻求者，将三一神供应给他们，使他们因三一神的属性作到他们里面成为他们的美德而得变化—一 10 ~ 11。
- 3 这是为着建造召会作基督生机的身体，终极完成新耶路撒冷，以完成神永远的经纶—林前三 12，启二一 18 ~ 21。

1. To give milk to drink or food to eat is to feed others (3:2); what the apostle ministered to the Corinthian believers was milk, and it should have nourished them.
2. The sound teaching of the apostles ministers the healthy teaching as the supply of life to people, either nourishing them or healing them—1 Tim. 1:10b; 6:3; 2 Tim. 1:13; Titus 1:9.

F. A minister of life is a builder who builds with gold, silver, and precious stones:

1. Gold symbolizes God the Father in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones signify the Spirit in His transforming work (this is versus wood, which signifies the human nature; grass, which signifies man in the flesh; and stubble, which signifies lifelessness)—1 Cor. 3:12.
2. Song of Songs portrays that in the proper church life, the perfected believers coordinate with the transforming Spirit to perfect Christ's loving seekers by ministering the Triune God to them for their transformation by the Triune God's attributes being wrought into them to become their virtues—1:10-11.
3. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem for the accomplishing of God's eternal economy—1 Cor. 3:12; Rev. 21:18-21.

第五周■周一

晨兴喂养

约七 18“ 那从自己说的，是寻求自己的荣耀；唯有那寻求差他来者之荣耀的，这人才是真的…”

林前十 31“ 所以你们或吃、或喝、或作什么事，一切都要为荣耀神而行。”

启二二 1“ 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

一位早期的教父亚他那修(Athanasius) 论到基督说，“祂成为人，使我们得以成为神。”又说，“话成了肉体，…使我们有分于祂的灵，而得以成为神。”这是神在地上行动的原则。神的行动是在人里面，并借着人。神的行动是要使人在生命和性情上成为神，却无分于神格(约伯记生命读经，一五二页)。

以西结四十七章一节上半说，“祂带我回到殿门，见水从殿的门槛下流出，往东流去。”要使水流出，必须有门槛，就是出口，让水能流过。这指明我们若借着基督，多与神接触并亲近祂，我们就有一个出口，让神的活水从召会中流出来(以西结书生命读经，三七二至三七三页)。

信息选读

河从殿中往东流(结四七 1 中)。东方是向着主的荣耀(民二 3，结四三 2)。往东流，指明神的河一直是往神荣耀的方向流。河只管神的荣耀。

WEEK 5—DAY 1

Morning Nourishment

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true...

1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Athanasius, one of the early church fathers, said concerning Christ, “He was made man that we might be made God,” and “The Word was made flesh...that we, partaking of His Spirit, might be deified.” This is the principle of God’s move on earth. God’s move is in man and through man. God’s move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (Life-study of Job, p. 129)

Ezekiel 47:1a says, “Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east.” In order for the water to flow forth, there must be a threshold, an opening, through which it can flow. This indicates that if we, through Christ, have more contact with God and draw closer to Him, there will be an opening which will allow the living water of God to flow out from the church. (Life-study of Ezekiel, pp. 303-304)

Today’s Reading

The river issues forth from the house and flows toward the east (Ezek. 47:1b). The east is the direction of the glory of the Lord (Num. 2:3; Ezek. 43:2). The flowing toward the east indicates that the river of God will always flow in the direction of God’s glory. The river cares for God’s glory.

召会生活中的每一件事，都当为着神的荣耀。譬如，我们传福音时，该寻求神的荣耀。我们传福音若是为着神的荣耀，就必定有活水流出来。然而，我们若不顾神的荣耀，水流就要受到限制。在召会中的每一个人，都该寻求并顾到神的荣耀。这样，活水就会从召会流出来。

以西结四十七章一节下半也告诉我们，水由殿的右边（南边，直译，右边）流出。根据圣经，右边表征最高的地位。水从右边流出，指明主的水流该居首位。我们该让主居首位，也需要让主的水流居首位。这样，水流就有果效，并在我们的生活和工作中，成为管治的因素。

这水流是在祭坛的旁边（结四七1末）。这指明水流总是经过十字架的运行。我们若不受十字架的对付，水流就会受拦阻。我们若要有水流，就必须受十字架的对付。我们必须乐意经过十字架，使水能流出来（以西结书生命读经，三七三至三七四页）。

殿的入口朝东，朝日出之地，意思是朝着荣耀（民二3，结四三2）。水的涌流是朝着荣耀。与涌流有关的一切，必须是为着神的荣耀。

生命的流必须居首位，占第一。这告诉我们，我们绝不该忘记、忽略、失去活水的流，生命的流。…我们若在水流中，无论我们在什么情况里，一切都好。只要我们在水流中，我们就与主是一。我们必须充分留意水流，付代价使自己进入水流里。这水流必须在右边，必须占第一，必须居首位。

这涌流也在祭坛的南边。为着活水的流，一切必须放在祭坛上。我们的确需要完全的奉献，以享受生命的流。我们需要将所有的一切和所是的一切，奉献给主（李常受文集一九六九年第二册，五六六至五六七页）。

参读：以西结书生命读经，第二十六篇。

Everything in the church life should be for God's glory. For example, in our preaching of the gospel, we should seek the glory of God. If our gospel preaching is for God's glory, there will be an outflow of living water. However, if we do not care for the glory of God, the flow will be limited. Everyone in the church should seek and care for the glory of God. Then the living water will flow out from the church.

Ezekiel 47:1c also tells us that the water flows out from the right, south, side of the house. According to the Bible the right side signifies the highest position. The flowing of the water from the right side indicates that the flow of the Lord should have the preeminence. We need to give the Lord the highest position, and we also need to give the flow of the Lord the highest position. Then the flow will be prevailing and become the controlling factor in our living and work.

The flowing is by the side of the altar (v. 1d). This indicates that the flow is always by the cross. If we do not have the dealing of the cross, the flow will be frustrated. If we would have the flow, we must have the dealing of the cross. We need to be willing to pass through the cross so that the flow may come forth. (Life-study of Ezekiel, p. 304)

The entrance of the temple is toward the east, toward the rising of the sun, which means that it is toward the glory (Num. 2:3; Ezek. 43:2). The flowing of the water is toward the glory. Everything concerning the flowing must be for God's glory.

The flow of life must have...the first place. This tells us that we should never forget, neglect, or miss the flow of living water, the flow of life...If we are in the flow, everything is all right regardless of the situation that we are in. As long as we are in the flow, we are one with the Lord. We have to pay our full attention to the flow and pay the price to get ourselves into the flow. This flow must be on the right side; it must be in the first place; it must have the preeminence.

The flowing is at the south side of the altar. Everything must be put on the altar for the flow of the living water. We do need a full consecration to enjoy the flow of life. We need to consecrate all that we have and all that we are to the Lord. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 427-428)

Further Reading: Life-study of Ezekiel, msg. 26

第五周■周二

晨兴喂养

结四七 5“ 祂又量了一千肘，水便成了河，使我不能蹚过；因为水势涨起，成为可汛的水，不可蹚的河。”

约七 38“ 信入我的人，就如经上所说，从他腹中要流出活水的江河来。”

（在以西结四十七章三至五节，那）人手中拿着准绳，来量河的流。…当这人开始量河水时，从殿里只有一点点水流出。然后祂量了一千肘，水流就加深，到了踝子骨（3）。祂又量了一千肘，水流又加深，到了膝（4中）。以后这人再量了一千肘，水流就更深，到了腰（4末）。当祂第四次量一千肘的时候，水流就成了可汛的水，不可蹚的河（5）。

我们若要享受由殿流出的河，就必须被主完整地量过。我们若要享受更深的流，就必须被量过，也就是被主试验、察验、审判并据有。我们的动机、目的、目标、愿望，都必须受审判。我们所有的每一样东西，与我们有关系的每一件事，都必须受审判。这要加深在我们里面的流（以西结书生命读经，三七五页）。

信息选读

当我们受主审判的时候，必须有彻底的认罪。我们必须让主作我们的审判者，让祂把我们带进祂的光中，好暴露我们。然后我们该对祂说，“主啊，你所审判过的一切，现在都是你的。主，求你占有我，完全据有我。”

WEEK 5—DAY 2

Morning Nourishment

Ezek. 47:5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

The man came with a measuring reed in his hand to measure the flowing of the river (Ezek. 47:3-5). When this man first measured the river, there was only a trickle coming out from the house. Then he measured a thousand cubits, and the flow became deeper, up to the ankles (v. 3). Again he measured a thousand cubits, and the flow became deeper, up to the knees (v. 4). After this the man measured yet another thousand cubits, and the flow became even deeper, up to the loins (v. 4). When he for the fourth time measured a thousand cubits, the flow became a river which could not be passed through, and the river became waters to swim in [v. 5].

If we want to enjoy the flow out of the house, we need to be measured completely. If we want to enjoy a flow that is deeper, we need to be measured, that is, tested, examined, judged, and taken over by the Lord. Our motives, our intentions, our aims, our goals, our desires—all must be judged. Everything we possess and everything we are involved in must be judged. This will deepen the flow within us. (Life-study of Ezekiel, pp. 305-306)

Today's Reading

As we are judged by the Lord, we need to make a thorough confession. We need to allow the Lord to be our Judge and let Him bring us into His light and expose us. Then we should say to Him, “Lord, all that You have judged is now Yours. I ask You, Lord, to take me over, to take full possession of me.”

主对我们的审判和试验，不是一次而永远的。在以西结四十七章，那人不是量一次、二次或三次；祂乃是量四次。在圣经里，四是受造之物的数字。这里量了四次，指明我们这些受造之物需要被主彻底地审判并试验，然后被祂完全占有。

被主完全占有，是不容易经历的。我们可能以为完全被主占有了，但过了一段时间，我们发现自己仍然有所保留。…我们可能以为主已经占有了一切，但主知道祂只得着我们到某一个程度。所以，一段时间之后，我们又发现，我们还是为自己有太多的保留。我们就再向主认罪，并经历祂的试验和审判。即使过了许多年，我们仍然没有完全被主据有，因而需要一再地被主量度、试验、审判并据有。

你可能不知道，如何能确定被主量度有多少，被主得着有多少。我们乃是凭河的深度来知道这事。如果河水只到踝子骨，这证明我们还没有完全被主量过。河有多深乃在于我们被主量过有多少。我们不必争辩或称义自己，只要看我们水流的深度。你的水流有多深？到了踝子骨么？到了膝么？到了腰么？水流成了不可蹚的河么？成了可淤的水么？我们需要照样来看我们的光景（以西结书生命读经，三七六至三七七页）。

我们若愿意被量到百分之百，就会完全被活水吞没。然后就一面说，我们失去一切的自由，但就另一面说，我们是真正地自由了。当我们完全被主据有，我们才完全得着自由。活水的流会带我们朝着目标向前（李常受文集一九六九年第二册，五七七页）。

参读：倪柝声文集第二辑第十八册，二四二至二五一页。

The Lord's judging and testing of us are not once for all. In Ezekiel 47 the man measured not once or twice or even three times; he measured four times. In the Bible four is the number of the creature. The four measurings here indicate that as a creature we need to be thoroughly judged and tested by the Lord and then be fully taken over by Him.

To be taken over by the Lord completely is not easy to experience. We may think that we have been fully taken over by the Lord, but after a period of time we will realize that we still have some reservation...We may think that the Lord has taken over everything, but the Lord knows that He has gained us only to a certain extent. Therefore, some time later we may again realize that we have reserved and preserved very much for ourselves. Once again we will make our confession to the Lord and experience His testing and judging. Even after a number of years, we still may have not been fully possessed by the Lord, and thus we will again need to be measured, tested, judged, and possessed by Him.

You may be wondering how we can determine how much we have been measured and possessed by the Lord. We determine this by the depth of the river. If the river is only up to our ankles, this proves that we have not been measured fully by the Lord. The depth of the river depends on how much we have been measured by the Lord. There is no need for us to argue and justify ourselves. Instead, we should simply consider the depth of our flow. How deep is your flow? Is it up to the ankles? To the knees? To the loins? Has the flow become a river that cannot be passed over? Has the flow become waters to swim in? We need to consider our personal situation in this way. (Life-study of Ezekiel, pp. 306-307)

If we are willing to be measured up to one hundred percent, we will be fully swallowed up by the living water. Then in one sense, we lose all our freedom, but in another sense, we are really free. When we are fully possessed by the Lord, we will be fully freed. The flow of the living water will carry us on forward toward the goal. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 436-437)

Further Reading: CWWN, vol. 38, pp. 467-473

第五周■周三

晨兴喂养

结四七 8~10“…这水往东方一带流出，下到亚拉巴，直到海；…这河所到之处，凡滋生有生命的动物都必生活，并且这水到了那里，就有极多的鱼。…必有渔夫站在海边，从隐基底直到隐以革莲，都作晒网之处…”

以西结四十七章八节说到河下到亚拉巴。这里的专有名词亚拉巴，意思是旷野、旱地、干焦的不毛之地；因此是旷野。这地需要滋润。河是为着滋润旱地，并医治死海。亚拉巴靠近死海。…因着河流入海里，海中的盐水就得医治。现今海成为淡水，因为盐被吞没了。河先来滋润不长东西的旱地，并医治死水。这滋润和医治的目的是为着产生生命（李常受文集一九六九年第二册，五七四至五七五页）。

信息选读

河水所到之处，百物都必生活，且满了生命（结四七 9）。这河乃是生命的河，唯有生命能使百物得活。仅有教训和恩赐并不重要，因为教训和恩赐不能分赐生命。

在这流里，必生长树木，每月结出佳美、可口的果子（12）。这水也带来极多的鱼（9）。隐基底和隐以革莲这两城的名字（10），含示牲畜。隐基底的意思是，“山羊羔的泉源”；隐以革莲的意思是，“二牛犊的泉源”。这些泉源乃是给年幼的牲畜，就是给山羊羔、牛犊的。从这一切我们看见，河流产生树木、鱼和牲畜。

在正当的召会生活中，有许多结果子的树木，因此不缺果子。…有结果子的树，表示在你的召会中

WEEK 5—DAY 3

Morning Nourishment

Ezek. 47:8-10 ...This water flows out toward the eastern region and goes down into the Arabah and goes to the sea...And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there...And fishermen will stand beside the sea from En-ge-di even to En-eglaim; it will be a place for the spreading of nets...

The river in Ezekiel 47:8 goes down into the Arabah, [which] means the wilderness, the dry land, the parched land that grows nothing; hence, the desert. This land needs the watering. The river is for watering the dry land and healing the Dead Sea. The Arabah is close to the Dead Sea...Because of the flow of the river into the sea, the salt water in the sea is healed. The sea now becomes fresh water because the salt has been swallowed up. The river comes first to water the dry land that grows nothing and to heal the death waters. This watering and healing are for the purpose of producing life. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," p. 435)

Today's Reading

Where the river flows, everything shall live and be full of life (Ezek. 47:9). This river is the river of life, and only life can cause things to live. Mere teachings and gifts are not important here, because they cannot impart life.

In this flow the trees live and bear sweet, delicious fruit every month (v. 12). Also, the water brings forth an abundance of fish (v. 9). Cattle are implied by the names of two cities—En-ge-di and En-eglaim (v. 10). En-ge-di means "the fountain of the kid," and En-eglaim means "the fountain of the two calves." These fountains are for the young cattle, the kids and the calves. From all this we see that the flow of the river produces trees, fish, and cattle.

In the proper church life there are many trees producing fruit, and thus there is no lack of fruit...Trees producing fruit are an indication that there is a

有水流。树是长在活水旁。在你所在地的召会中若有水流，就必定有树，结出丰盈的果子。

随着河的流，也有渔夫(10)。打鱼表征人数扩增。在你所在的地方召会，一年过一年人数若没有扩增，这表示没有打鱼，而没有打鱼表示没有水流。我们若要打鱼，就必须有水流。…我们需要打鱼，好使人数扩增。

在召会生活中，我们也需要有山羊羔的泉源和牛犊的泉源，好得着喂养。因此，我们需要食物，需要人数的扩增，也需要喂养。这就带进补网，就是建造。…这一切都在于一件事，就是…神的河来涌流(以西结书生命读经，三七九至三八〇页)。

河流产生树木、鱼和牲畜。渔夫在地上晒网，从隐基底直到隐以革莲。他们在这两个源泉之间的地上晒网。以西结四十七章的树木、鱼和牲畜，是照着创世记一章的次序提起的。在一章，植物生命在先，鱼其次，牲畜第三。

我们需要隐基底，我们也需要隐以革莲，就是山羊羔和牛犊的泉源。我们必须领悟，主恢复的潜力是在青年人身上。我很喜乐，看见有这么多“山羊羔”和“牛犊”在召会生活里。我是年长的圣徒，为着我们中间年长的圣徒，我也满了感谢。所有的“山羊羔”都需要年长圣徒的照顾。虽然我喜爱并珍赏所有年长的圣徒，但我里面深处领悟，主行动的将来、兴盛和潜力，是在年轻人，在山羊羔和牛犊身上。我们中间许多满了生命的青年人，证明地方召会是山羊羔的泉源，和牛犊的泉源(李常受文集一九六九年第二册，五七五至五七六页)。

参读：圣经中关于生命的重要启示，第五章。

flow in your church. The trees grow by the living water. If there is a flow in your local church, there surely will be the trees bearing an abundance of fruit.

With the flowing of the river, there is also fishing (v. 10). Fishing signifies the increase in numbers. If the number of people in your local church does not increase year after year, this means that there is no fishing, and no fishing means that there is no flow. If we would have fishing, we must have the flow... We need fishing in order to have an increase in numbers.

In the church life we also need some fountains of kids and fountains of calves for feeding. Thus, we need food, we need the increase in numbers, and we need the feeding. This will bring in the mending, the building up...All these matters depend on one thing—the flow of the river...of God. (Life-study of Ezekiel, pp. 309-310)

The flow of the river produces trees, fish, and cattle. The fishermen spread their nets on the land from En-gedi to En-eglaim. They spread their nets on the land between these two fountains. The trees, the fish, and the cattle in Ezekiel 47 are mentioned according to the order in Genesis 1. In Genesis 1 the plant life is first, the fish are second, and the cattle are third.

We need En-gedi, and we need En-eglaim, the fountains of the kids and the calves. We must realize that the potential with the Lord's recovery is with the young people. I am happy to see so many "kids" and "calves" in the church life. I am an older saint, and I am also very thankful for all the older saints among us. All the "kids" need the care of the older saints. Although I love and appreciate all the older saints, deep within me I realize that the future, the prosperity, and the potential of the Lord's move is with the young ones, with the kids and with the calves. The many young people among us who are full of life are evidence that the local church is the fountain of the kids and the fountain of the calves. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 435-436)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 5

第五周■周四

晨兴喂养

结四七 12“ 在河这边与那边的岸上必生长各类的树木，其果可作食物；叶子不枯干，果子不断绝；每月必结新果子，因为供应树木的水是从圣所流出来的。树上的果子必作食物，叶子乃为治病。”

借着从神殿中流出的河，死海的盐水要得着医治。这意思是说，死亡要被生命吞灭。当地方召会中生命的流丰富且深广时，许多死亡就要被生命吞灭。然而，一个召会中若没有水流，那个召会就要成为“死海”，满了盐。

虽然死海和干地能活过来，死也能被生命吞灭，但洼湿之处却不得治好（结四七 11）。洼湿之处既不是干地，也不是流水之处。洼湿之处乃是半泥半水，既不湿也不干。洼湿之处表征一种充满妥协的光景。这意思是说，无论哪里有妥协的光景，哪里就是洼湿之处。我们绝不该与任何“洼湿之处”有牵连（以西结书生命读经，三八〇至三八一页）。

信息选读

主耶稣责备老底嘉的召会像温水，不冷不热。…祂也说，他们若仍然不冷不热，祂就要从口中把他们吐出去（启三 15～16）。像温水就是在一种妥协的光景中，在洼湿之处。

我们对召会的立场必须是绝对的。…你若站在召会的立场上，你就必须绝对地站住。你应当或冷或热，而不该像温水。像温水就是在洼湿之处。…一

WEEK 5—DAY 4

Morning Nourishment

Ezek. 47:12 And on the banks on both sides of the river will grow all kinds of trees for food. Their leaves will not wither, nor will their fruit fail; but they will bring forth new fruit every month, because the water for them flows out of the sanctuary. And their fruit shall be for food, and their leaves for healing.

By the flowing of the river out of the house, the salt water of the Dead Sea will be healed. This means that death will be swallowed up by life. When there is a rich and deep flow of life in a local church, much death will be swallowed up by life. However, if there is no flow in a particular church, that church will become a “dead sea” full of salt.

Although the Dead Sea and the dry places can be made alive and deadness can be swallowed up by life, the marshes cannot be healed (Ezek. 47:11). A marsh is a place that is neither dry nor flowing with water. Consisting partly of mud and partly of water, a marsh is neither wet nor dry. A marsh signifies a situation that is full of compromise. This means that wherever there is a compromising situation, there is a marsh. We should never become involved with any situation that is a “marsh.” (Life-study of Ezekiel, p. 310)

Today's Reading

The Lord Jesus rebuked the church in Laodicea for being lukewarm and neither hot nor cold...He also said that if they remained lukewarm, He would spew them out of His mouth (Rev. 3:15-16). To be lukewarm is to be in a compromising situation, to be in a marsh.

Our stand concerning the church must be absolute...If you stand on the ground of the church, you must stand absolutely. You should be either cold or hot, but you should not be lukewarm. To be lukewarm is to be in a marsh...It is

个人可能在召会生活中，却不是绝对的。这样的人乃是洼湿之处。

甚至主也无法治好洼湿之处。洼湿之处是中立地带，半路凉亭，妥协之处。有些圣徒既不在巴比伦，也不在耶路撒冷，乃在巴比伦和耶路撒冷中间地带。这意思是说，他们是在洼湿之处，甚至他们就是洼湿之处。…我们必须绝对地在流中，或站在干地上。我们若在洼湿之处，或在“泥泞”的光景中，主对我们就无能为力。…为着召会生活，我们必须绝对。

召会也该是各从其类的地方。创世记一章十一至十二节说，地长出青草、树木、菜蔬，各从其类。苹果树不能长出苹果桃。…男人就是男人，女人就是女人；没有一个人是不男不女的。你若在宗派里，就在那里从你那一类。…照样，在一个地方若有一班圣徒是那地方的召会，他们就必须从召会这一类。…你若在主的恢复中，就要绝对在主的恢复中，不要在半路凉亭。要完全从巴比伦回到耶路撒冷。你若停在半途，就会成为洼湿之处，不会有任何水流，甚至没有细流。你所有的水只够使你成为“泥泞”。你会成为洼湿之处，而洼湿之处不得治好。我在主恢复的年日中，从未看见洼湿之处得治好的。

主耶稣在启示录二十二章十一节说，“行不义的，叫他仍旧行不义；污秽的，叫他仍旧行污秽；义的，叫他仍旧行义；圣别的，叫他仍旧圣别。”这里我们看见，主耶稣渴望并要求绝对。我们必须学习绝对。因着绝对，我们就会在流中，这流不是涓涓细流，乃是可淤的河。这样，河水所到之处，百物都必生活（以西结书生命读经，三八一至三八三页）。

参读：圣经中关于生命的重要启示，第六章。

possible for one to be in the church life without being absolute. Such a person is a marsh.

Not even the Lord can heal a marsh. A marsh is a neutral place, a halfway place, a place of compromise. Certain saints are neither in Babylon nor in Jerusalem but in a halfway place between Babylon and Jerusalem. This means that they are in a marsh and even that they are a marsh. We need either to be absolutely in the flow or stay on dry ground. If we remain in a marshy or “muddy” situation, the Lord cannot do anything with us...For the church life we need to be absolute.

The church should also be a place after its kind. Genesis 1:11-12 says that the grass, the trees, and the herbs brought forth each after its own kind. An apple tree cannot bring forth an apple-peach...A man must be a man and a woman must be a woman; no one can be a man-woman. If you are in a denomination, be there after your kind...Likewise, if a group of saints in a certain locality are the church in that locality, they must be the church after its kind. If you are in the Lord's recovery, be in the recovery absolutely, not halfway. Come back all the way from Babylon to Jerusalem. If you stop halfway, you will become a marsh, and you will not have any flow, not even a trickle. Rather, you will have just enough water to make you “muddy.” You will be a marsh, and a marsh cannot be healed. Throughout all my years in the Lord's recovery, I have never seen a marsh that was healed.

In Revelation 22:11 the Lord Jesus said, “Let him who does unrighteousness do unrighteousness still; and let him who is filthy be filthy still; and let him who is righteous do righteousness still; and let him who is holy be holy still.” Here we see that the Lord Jesus desires and requires absoluteness. We must learn to be absolute. By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes. (Life-study of Ezekiel, pp. 310-312)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” ch. 6

第五周■周五

晨兴喂养

林后三 6“ 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

林前三 6～7“ 我栽种了，亚波罗浇灌了，唯有神叫他生长。可见栽种的算不得什么，浇灌的也算不得什么，只在那叫他生长的神。”

新约够资格的执事乃是供应生命给人，为要帮助人在生命里长大(林后三 6)。…哥林多前书里…启示，新约够资格的执事的六种身分：撒种者、栽种者、浇灌者、生育者、喂养者和建造者。这六种身分与生命的事有关，就是与我们经历并享受基督作为赐生命的灵有关(李常受文集一九七〇年第一册，七六五页)。

信息选读

在林前九章十一节保罗对哥林多人说，“我们…把属灵之物撒给你们。”属灵之物指属灵的种子。…种子是生命的容器，撒种就是分赐生命。因此，撒属灵之物是生命的事。…主耶稣来作撒种者，将祂自己作为生命的种子撒在人类里面(太十三 3、37)。…在主的恢复里，我们作为新约的执事，需要作撒种者，将生命分赐到别人里面。

作撒种者比作教师难多了。要作教师，人只需要上圣经学校，在那里他可能被训练成为优秀的讲员，不但学习圣经道理和比喻，也学习如何运用声音，说故事，讲得动听，并且使用手势。然而，要作撒种者，人必须有那能在别人里面生长并产生基督的生命种子。这样的属灵种子不是仅仅道理或字句，

WEEK 5—DAY 5

Morning Nourishment

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1 Cor. 3:6-7 I planted, Apollos watered, but God caused the growth. So then neither is he who plants anything nor he who waters, but God who causes the growth.

A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life (2 Cor. 3:6). In this chapter we will go on to see six statuses of a competent minister of the new covenant as revealed in 1 Corinthians: a sower, a planter, a waterer, a begetter, a feeder, and a builder. These six statuses are related to the matter of life, that is, to our experience and enjoyment of Christ as the life-giving Spirit. (CWWL, 1970, vol. 1, p. 577)

Today's Reading

In 1 Corinthians 9:11 Paul says to the Corinthians, “We have sown to you the spiritual things.” The spiritual things refers to spiritual seeds...A seed is a container of life, and to sow a seed is to impart life. Hence, sowing the spiritual things is a matter of life...The Lord Jesus came as a Sower to sow Himself as the seed of life into the human race (Matt. 13:3, 37)...In the Lord's recovery we as ministers of the new covenant need to be sowers who impart life into others.

To be a sower is much more difficult than to be a teacher. In order to be a teacher, a person simply needs to go to a Bible school where he may be trained to be a good speaker, learning not only biblical doctrines and parables but also how to use one's voice, tell stories, speak eloquently, and use gestures. However, in order to be a sower, one must have seeds of life that can grow and produce Christ in others. Such spiritual seeds are not mere doctrines or letters;

乃是在我们灵里生命的东西。…要得着教训并不难，但要得着这些种子就不容易了。

在林前三章六节保罗说，“我栽种了。”栽种也是生命的事，因为栽种包含撒种，就是撒播生命的容器，或将花草、苗木或树秧栽植在地里；这一切都是生长的活物。…在基督里得了重生，有神生命的信徒，乃是神新造里的耕地、农场(9)。就团体一面，我们是神的召会，有基督栽种在我们里面。我们要将基督栽种到别人里面，就需要在我们灵里真实地经历基督作生命。我们里面若生长并产生基督，我们就会有出于基督的东西可以栽种到别人里面。

在六节保罗继续说，“亚波罗浇灌了。”我们不仅该是栽种者，也该是浇灌者。一旦我们将基督栽种到别人里面，我们就需要用生命水(启二二 17) 浇灌他们。…我们可将神农场上的浇灌者比喻为有贮水槽的灌溉系统，用水供应农场。…我们需要对基督作生命水有真实的经历，并与祂有活的接触。结果，我们就会有生命的泉源不断地从我们里面涌流出来(约四 14)，并且我们将是活水的管道，神圣的灌溉系统，能用生命水供应别人(七 37 ~ 39)。我们需要作浇灌者，就是被生命水充满，并且浇灌同作信徒者，使他们在生命里长大的人。我们对基督作活水若没有足够的经历，就很难浇灌别人。

在林前四章十五节保罗说，“我在基督耶稣里借着福音生了你们。”生育就是借着生命的分赐产生东西，生出东西。就像使徒保罗借着将神圣的生命分赐到哥林多信徒里面，而生了他们，我们也该作父亲，借着将神圣的生命分赐到人里面，而生育属灵的儿女。生育不像教导；生育乃是生命的事。我们需要有神圣的“生命胚芽”，为要将神圣的生命分赐到别人里面，将他们生为神的儿女(李常受文集一九七〇年第一册，七六六至七六八页)。

参读：李常受文集一九七〇年第一册，那灵与召会，第七章。

instead, they are something of life in our spirit...To acquire teachings is easy, but to obtain these seeds is difficult.

In 1 Corinthians 3:6 Paul says, “I planted.” Planting is also a matter of life, for it involves sowing seeds, the containers of life, or placing herbs, plants, or trees in the ground, all of which are living things that grow...The believers, who have been regenerated in Christ with God’s life, are God’s cultivated land, a farm in God’s new creation [v. 9]. Corporately, we as the church of God have Christ planted in us. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit. If we grow and produce Christ within us, we will have something of Christ to plant into others.

In 3:6 Paul continues, “Apollos watered.” We should not only be planters but also waterers. Once we plant Christ into others, we need to water them with the water of life (Rev. 22:17)...We may liken a waterer in God’s farm to an irrigation system with a reservoir that supplies a farm with water...We need to have the genuine experience of Christ as the water of life and a living contact with Him. Consequently, we will have a fountain of life bubbling within us constantly (John 4:14), and we will be a channel of living water, a divine irrigation system, that can supply others with the water of life (7:37-39). We need to be waterers, those who are filled with the water of life and who water their fellow believers for their growth in life. If we do not have the sufficient experience of Christ as the living water, it will be difficult for us to water others.

In 1 Corinthians 4:15 Paul says, “In Christ Jesus I have begotten you through the gospel.” To beget is to generate something, to bring forth something, through the impartation of life. Like the apostle Paul, who begot the Corinthian believers in Christ by imparting the divine life into them, we should be fathers who beget spiritual children by imparting the divine life into others. Begetting, unlike teaching, is a matter of life. We need to have the divine “life germ” in order to impart the divine life into others so that they may be begotten as children of God. (CWWL, 1970, vol. 1, pp. 577-579)

Further Reading: CWWL, 1970, vol. 1, pp. 577-583

第五周■周六

晨兴喂养

林前三 2“ 我给你们奶喝，没有给你们干粮，因为那时你们不能吃…”

12“ 然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造。”

生育属灵的儿女以后，我们需要用属灵的奶喂养他们(林前三 2)。因此，我们需要作喂养者。…给别人奶喝就是喂养他们。喂养是生命的事。喂养不同于教导；教导是知识的事。…我们该不断以基督作属灵的食物，从祂得滋养，使我们能喂养别人。我们需要从基督得喂养，以产生属灵的奶，好使我们能喂养属灵的儿女。这是对基督作生命的真实经历(李常受文集一九七〇年第一册，七六八至七六九页)。

信息选读

要实行正确的召会生活，我们需要生命真实的经历。…保罗不仅作父亲生育属灵的儿女，也作母亲喂养他们。我们需要在属灵上刚强并健康，使我们像保罗一样，能生育属灵的儿女，并且产生足够属灵的奶喂养他们。…长老们若成为父亲，分赐生命给属灵的儿女，又成为母亲，产生属灵的奶喂养他们，我们就会在作为神家(弗二 19) 的召会里，有正确的家庭生活。要实行召会生活作为正确的家庭生活，唯一的路乃是借着真实生命的经历。

新约的执事作为撒种者、栽种者、浇灌者、生育者和喂养者，至终该成为建造者。…保罗说到自己是“ 智慧的工头”，立了唯一的根基，就是基督，让别人在上面建造(林前三 10 ~ 11)。然后…说到

WEEK 5—DAY 6

Morning Nourishment

1 Cor. 3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it...

12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.

After begetting spiritual children, we need to feed them with the spiritual milk [1 Cor. 3:2]. Hence, we need to be feeders...To give others milk to drink is to feed them. Feeding is a matter of life. It differs from teaching, which is a matter of knowledge...We should be constantly nourished with Christ as spiritual food so that we may be able to feed others. We need to feed on Christ to produce spiritual milk so that we may be able to feed our spiritual children. This is a genuine experience of Christ as life. (CWWL, 1970, vol. 1, p. 579)

Today's Reading

In order to practice the proper church life, we need the genuine experience of life...Paul was not only a father who begot spiritual children but also a mother who fed them. We need to be spiritually strong and healthy so that, like Paul, we may be able to beget spiritual children and adequately produce the spiritual milk to feed them...If the elders become fathers who impart life to their spiritual children and mothers who produce the spiritual milk to feed them, we will have a proper family life in the church as the household of God (Eph. 2:19). The unique way to practice the church life as a proper family life is through the genuine experience of life.

The new covenant ministers as sowers, planters, waterers, begetters, and feeders should eventually become builders...Paul speaks of himself as “a wise master builder” who laid the unique foundation, Christ, for others to build upon [1 Cor. 3:10-11]...Paul [then] speaks of building upon the foundation

用金、银、宝石在这根基上建造(12)。我们作撒种、栽种、浇灌、生育并喂养的工作时，基督就会在信徒里面生长。…信徒日复一日长大的时候，就会被变化(林后三18，罗十二2)。…结果，信徒不仅成为成熟的植物，就是在基督里长成的人(启十四4、15，西一28)，也成为金、银、宝石，就是建造神家的宝贵材料(启二一2~3、11、18~22)。

金表征父神圣的性情，银表征基督救赎的工作，宝石表征那灵变化的工作。…我们要成为建造者，自己就需要借着被三一神构成而成为变化过的材料。我们该是神家的建造者，也是建造的材料。…然后我们才够资格用其他的信徒作为变化过的材料，建造神的家。…信徒作为变化过的材料，乃是来自生命里的长大；生命里的长大，又是来自撒种、栽种、浇灌、生育和喂养。在这光中，我们在召会生活里所需要的不是仅仅教师或导师，乃是撒种者、栽种者、浇灌者、生育者、喂养者和建造者。在林前四章十五节，保罗将导师与父亲作对比。…导师给人教训和指导，而父亲将生命分给所生的儿女。…多有导师却少有父亲的事实指明，后者比起前者是无比的宝贵。在主的恢复里，我们需要撒种者、栽种者、浇灌者、生育者、喂养者和建造者，使主能得着祂生机的建造，就是神的家。

在十二章三节保罗说，“若不是在圣灵里，也没有人能说，主，耶稣！”…借着呼求主的名，我们就吃祂、喝祂并将祂吸入我们里面，以享受祂。倘若我们在众地方召会里的人都这样享受主，我们就不但会成为撒种者、栽种者、浇灌者、生育者(父亲)、喂养者(母亲)和建造者，也会成为金、银、宝石等宝贵材料，以建造神在地上的居所。结果，我们就会被构成为神奇的生机建造，就是神宏伟的殿。这就是正确的召会生活(李常受文集一九七〇年第一册，七六九至七七一、七七五页)。

参读：约伯记生命读经，第二十四篇。

gold, silver, and precious stones [v. 12]. As we carry out the work of sowing, planting, watering, begetting, and feeding, Christ will grow in the believers... While the believers grow day by day, they will be transformed (2 Cor. 3:18; Rom. 12:2)...Consequently, the believers will be not only mature plants, that is, full-grown men in Christ (Rev. 14:4, 15; Col. 1:28), but also gold, silver, and precious stones, precious materials for the building of God's house (Rev. 21:2-3, 11, 18-22).

Gold signifies the divine nature of the Father, silver signifies the redemptive work of Christ, and precious stones signify the transforming work of the Spirit...In order to be builders, we ourselves need to be the transformed materials by being constituted with the Triune God. We should be both the builders and the building material of the house of God...Then we will be qualified to build the house of God with other believers as the transformed materials. The believers as the transformed materials come from the growth in life, and the growth in life comes from the sowing, planting, watering, begetting, and feeding. In this light, what we in the church life need are not mere teachers or guides but sowers, planters, waterers, begetters, feeders, and builders. In 1 Corinthians 4:15 Paul contrasts guides with fathers...Guides give instructions and directions, whereas fathers impart life to those whom they beget...The fact that there are many guides but few fathers indicates that the latter are incomparably more precious than the former. In the Lord's recovery we need sowers, planters, waterers, begetters, feeders, and builders so that the Lord may gain His organic building, the house of God.

In 1 Corinthians 12:3 Paul says, "No one can say, Jesus is Lord! except in the Holy Spirit..."It is by calling on the name of the Lord that we eat Him, drink of Him, and breathe Him into us in order to enjoy Him. If all of us who are in the local churches enjoy the Lord in this way, we will become not only sowers, planters, waterers, begetters (fathers), feeders (mothers), and builders but also the precious materials of gold, silver, and precious stones for the building of God's habitation on earth. Consequently, we will be constituted a marvelous organic building of God, the magnificent house of God. This is the proper church life. (CWWL, 1970, vol. 1, pp. 579-581, 583)

Further Reading: Life-study of Job, msg. 24

第五周诗歌

随流都必活

补 217

G 大调

(以西结四十七章)(英1115)

2/4

一 我们 来, 我们 来, 到 神 殿 里 来;
 我们 来, 从 神 殿 有 水 流 出 来。
 这 水 流, 在 殿 右, 昼 夜 涌 流 着,
 滋 润 我 们, 结 出 生 命 的 美 果。

二 从这殿,从这殿, 涌出这水流;
 从这殿到全地, 生命在涌流。
 愿这水流加深, 主,听我们求,
 我们就必被你量过并占有。

三 量我们,量我们, 天天量又量;
 量我们,量更多, 一直量又量。
 直到我们看见 水流成江河,
 流通全地,使人全被主点活。

四 领我们,领我们, 从水流经过;
 领我们从水流, 经过再经过。
 水流一直涨高, 成可口的水,
 我们被浸透,永远享神恩惠。

五 都必活,都必活, 随流都必活;
 都必活,真正活, 百物随流活。
 愿这水流带来 丰盛的生命,
 直到众召会在全地都显明。

WEEK 5 — HYMN

We have come, we have come to the house of God

Fulness of the Spirit — As the Living Water

1115

1. We have come, we have come to the house of God; We have come to the house, whence outflows the flood.
 On the right, day and night, constant is its flow, Watering us and causing fruits of life to grow.

2. From the house, from the house flows this living stream,
 From the house, to the earth, with the life supreme.
 Yet more deep, Lord, we seek that the flow may be;
 Thus we must be measured and possessed by Thee.

3. Measure us, measure us, measure every day;
 Measure us, measure more, measure all the way,
 Till we know that the flow is a mighty flood,
 Sweeping over all the earth for Christ the Lord.

4. Take us through, take us through, take us through the flow;
 Take us through, through and through, everywhere we go.
 Flow increase, never cease, till we swim in Thee,
 Till we are immersed in God eternally.

5. All shall live, all shall live where the river comes;
 All shall live, really live, everywhere it runs.
 Let the fount from this mount life abundant bring,
 Till the deserts of the earth with churches spring!

第六周

三一神在基督里
借着照在我们心里
而作我们的生命

诗歌：637

读经：林后四 4, 6~7, 三18, 太十七 2, 弗五 8~9, 启二二 4 上, 5 下, 二一 23

【周一】

壹 “在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像”——林后四 4:

一 撒但，这世代的神，弄瞎了不信之人的思想和心思，使基督荣耀之福音的光照，不照在他们心里:

- 1 那些被弄瞎、被遮蔽的人，以为他们没有敬拜什么；事实上，他们的神就是撒但。
- 2 无神论者敬拜撒但而不自知。
- 3 今天几乎所有的人都被这世代的神弄瞎了。

二 基督是神的像，是神荣耀的光辉；因此，基督的福音乃是神的荣耀照明、照射、照耀在我们

Week Six

**The Triune God in Christ
Being Life to Us
by Shining in Our Hearts**

Hymns: E885

Scripture Reading: 2 Cor. 4:4, 6-7; 3:18; Matt. 17:2; Eph. 5:8-9; Rev. 22:4a, 5b; 21:23

§ Day 1

I. **“In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them”——2 Cor. 4:4:**

A. Satan, the god of this age, has blinded the thoughts and the minds of the unbelievers so that the illumination of the gospel of Christ's glory might not shine in their hearts:

1. Those who are blinded or veiled think that they do not worship anything; actually, their god is Satan.
2. Atheists worship Satan without knowing what they are doing.
3. Nearly all people today have been blinded by the god of this age.

B. Christ as the image of God is the effulgence of His glory; hence, the gospel of Christ is the gospel of His glory that illuminates, radiates, and shines in

心里的福音—来一 3, 林后四 6。

三 基督荣耀的福音, 乃是可称颂之神荣耀的福音—提前一 11。

四 基督荣耀的福音在基督里, 将神的生命和性情分赐到神所拣选的人里面, 借此照出神的荣耀, 使神在这荣耀里, 在祂子民当中得着称颂—来一 3, 弗一 3, 6, 12, 14。

【周二】

贰 “那说光要从黑暗里照出来的神, 已经照在我们心里, 为着光照人, 使人认识那显在耶稣基督面上之神的荣耀” —林后四 6:

一 神照在我们心里的结果, 乃是光照我们, 使我们认识那显在耶稣基督面上之神的荣耀, 也就是照亮我们, 使我们认识在基督福音里之神的荣耀—4, 6 节。

二 那使人认识神的荣耀之光照, 乃是显在耶稣基督的面上; 这指明基督荣耀的福音乃是一个可爱的人位, 我们能从祂的面上看见神的荣耀—4, 6 节, 太十七 2。

三 显在耶稣基督面上之神的荣耀, 就是耶稣基督所彰显那荣耀的神, 耶稣基督就是神荣耀的光辉; 认识祂, 也就是认识那荣耀的神—徒七 2, 来一 3。

四 神越照在我们心里, 我们就越光照别人, 使他们认识那显在耶稣基督面上之神的荣耀, 也就是认识那彰显神并表明神的基督; 基督荣耀的福音首先照进我们里面, 然后从我们里面照耀出去—约一 18, 太五 16, 腓二 15。

our hearts—Heb. 1:3; 2 Cor. 4:6.

C. The gospel of the glory of Christ is the gospel of the glory of the blessed God—1 Tim. 1:11.

D. By dispensing God's life and nature in Christ into God's chosen people, the gospel of the glory of Christ shines forth God's glory, in which God is blessed among His people—Heb. 1:3; Eph. 1:3, 6, 12, 14.

§ Day 2

II. **“The God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ”—2 Cor. 4:6:**

A. God's shining in our hearts results in the illumination of the knowledge of the glory of God in the face of Jesus Christ, that is, in the enlightenment that causes us to know the glory of God in the gospel of Christ—vv. 4, 6.

B. The illumination of the knowledge of the glory of God is in the face of Jesus Christ; this indicates that the gospel of the glory of Christ is a lovely person on whose face we can see the glory of God—vv. 4, 6; Matt. 17:2.

C. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God; to know Him is to know the God of glory—Acts 7:2; Heb. 1:3.

D. The more God shines in our hearts, the more we will shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God; the gospel of the glory of Christ first shines into us, and then it shines out from within us—John 1:18; Matt. 5:16; Phil. 2:15.

【周三】

叁“我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们”——林后四7

一 荣耀的基督这超越的宝贝，是信徒借着基督荣耀之福音的光照所接受的；现今基督（三一神的具体化身与彰显）之照耀的实际，就是我们里面的宝贝——6～7节：

- 1 神照（就是分赐）在我们心里，带给我们一个宝贝，就是那是三一神的具体化身，作为赐生命的灵，作了我们的生命和一切之包罗万有的基督——4，6～7节，西二9，三4，11，林前十五45下。
- 2 这无价之宝，内住的基督，乃是基督徒生活神圣供应的源头——腓四13，林后十三5，四7。

二 这无价之宝使我们这些瓦器成为新约的众执事，有无上宝贵的职事；这乃是借着在复活里的神圣能力；这超越的能力必是属于神，不是出于我们——三6，一9，四7。

三 那些借着我们的照耀而接受荣耀福音的人，要得着基督作为分赐到他们里面的宝贝；这样，他们就会和我们一样，成为盛装这无价宝贝的瓦器——4，6～7节。

【周四】

肆“我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的”——三18:

§ Day 3

III. “We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us”—2 Cor. 4:7:

A. Through the illumination of the gospel of the glory of Christ, the Christ of glory as the excellent treasure is received by the believers; now the shining reality of Christ, the embodiment and expression of the Triune God, is the treasure within us—vv. 6-7:

1. God's shining, which is God's dispensing, in our hearts brings into us a treasure, the all-inclusive Christ, who is the embodiment of the Triune God as the life-giving Spirit to be our life and everything—vv. 4, 6-7; Col. 2:9; 3:4, 11; 1 Cor. 15:45b.
2. This priceless treasure, the indwelling Christ, is the divine source of the supply for the Christian life—Phil. 4:13; 2 Cor. 13:5; 4:7.

B. This priceless treasure has made us, the earthen vessels, ministers of the new covenant with a priceless ministry; this is by the divine power in resurrection; the excellency of this power is surely of God and not out of us—3:6; 1:9; 4:7.

C. Those who receive the gospel of glory through our shining will have Christ as the precious treasure dispensed into them; then, like us, they will be earthen vessels containing this priceless treasure—vv. 4, 6-7.

§ Day 4

IV. “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”—3:18:

- 一 观看主的荣光是我们自己看主，返照主的荣光是叫别人经过我们看主。
- 二 主的荣光指复活并升天之基督的荣光；祂是赐生命的灵，住在我们里面，使祂和祂所完成、所达到以及所得着的一切，都成为我们的实际，使我们与祂是一，并且变化成为与主同样的形像，从荣耀到荣耀；这样，祂就使我们与祂一式一样——路二四 46，来二 9，林后三 18，罗八 29。
- 三 这是在复活里，在生命里不断进行的过程——林后三 18。

【周五】

伍 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女”——弗五 8:

- 一 神是光，所以我们这些神的儿女，也是光的儿女——约壹一 5，弗五 8，约十二 36。
- 二 我们不仅是光的儿女，并且就是光本身；我们是光，因为我们在主里与神是一——太五 14，约壹一 5。
- 三 当我们在光中时，我们就在对错的范围之外——7 节。
- 四 如果我们行事为人像光的儿女，我们就会结出以弗所五章九节所描述的果子：
 - 1 光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。
 - 2 在善、义和真实中之光的果子，与三一神有关：

- A. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us.
- B. The glory of the Lord is the glory of the resurrected and ascended Christ, who is the life-giving Spirit dwelling in us to make Himself and all that He has accomplished, attained, and obtained real to us so that we may be one with Him and be transformed into the same image as the Lord from glory to glory; in this way He is making us the same as He is—Luke 24:46; Heb. 2:9; 2 Cor. 3:18; Rom. 8:29.
- C. This is an ongoing process in life in resurrection—2 Cor. 3:18.

§ Day 5

V. “You were once darkness but are now light in the Lord; walk as children of light”——Eph. 5:8:

- A. As God is light, so we, the children of God, are children of light—1 John 1:5; Eph. 5:8; John 12:36.
- B. We are not only children of light—we are light itself; we are light because we are one with God in the Lord—Matt. 5:14; 1 John 1:5.
- C. When we are in the light, we are outside the realm of right and wrong—v. 7.
- D. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:
 - 1. The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.
 - 2. The fruit of the light in goodness, righteousness, and truth is related to the Triune God:

- a 父神就是善，乃是光之果子的性质；因此，在九节的善，指着父神—太十九 17。
- b 义，指着子神，因为基督照着神义的手续，成就神的定旨—罗五 17 ~ 18，21。
- c 真实，就是光之果子的彰显，指着灵神，因为祂是实际的灵—约十四 17，十六 13。

【周六】

陆“〔他们〕要见祂的面；…主神要光照他们”—启二二 4 上，5 下：

- 一 见神和羔羊的面，将是神所救赎的人在永世所得享受三一神的福分—4 节上。
- 二 神自己要在羔羊里照耀我们，我们要永远活在祂荣耀的光照之下—5 节下，二一 23。

- a. God the Father as goodness is the nature of the fruit of the light; therefore, goodness in verse 9 refers to God the Father—Matt. 19:17.
- b. Righteousness refers to God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.
- c. Truth, the expression of the fruit of the light, refers to God the Spirit, for He is the Spirit of reality—John 14:17; 16:13.

§ Day 6

VI. “They will see His face...The Lord God will shine upon them”—Rev. 22:4a, 5b:

- A. To see the face of God and of the Lamb will be a blessing of the Triune God enjoyed by God's redeemed in eternity—v. 4a.
- B. God Himself in the Lamb will shine on us, and we will live forever under His glorious illumination—v. 5b; 21:23.

第六周■周一

晨兴喂养

林后四 4“ …这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。”

来一 3“ 祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有…”。

林后四章五节说，“因为我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆。”“因为”说明使徒的福音，就是他们所传基督之荣耀的福音，为何不该受蒙蔽，因为他们不是传自己，高举自己，乃是传基督耶稣为万有的主，也传他们为耶稣的缘故，作信徒的奴仆，像耶稣一样。

基督耶稣为主，包含：基督是在万有之上，永远受颂赞的神（罗九 5）；永远的话成了肉体，成了人（约一 14）；耶稣是人钉十字架，成了我们的救主（徒四 10～12），并且复活，成了神的儿子（十三 33）；基督被高举为主（二 36），就是万人的主（十 36，罗十 12，约二十 28，林前十二 3）；祂是神的像，是神荣耀的光辉（来一 3）。这就是福音的内容。因此，福音乃是基督荣耀的福音，照明、照射、照耀在人心里（林后四 6）。人的心若不受任何事物遮蔽，也不被撒但这世代的神弄瞎，他就能看见福音的光照。…五节里的奴仆一辞，与主相对。使徒高举基督为主，却认为自己不过是服事信徒的奴仆。他们不仅是基督的奴仆，也是信徒的奴仆（哥林多后书生命读经，九〇至九一页）。

信息选读

WEEK 6—DAY 1

Morning Nourishment

2 Cor. 4:4 ...The god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power...

Second Corinthians 4:5 says, “For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.” For explains why the apostles’ gospel, which is the gospel of the glory of Christ, should not have been veiled, for they do not preach, exalt, themselves but Christ Jesus as Lord of all, and they conducted themselves as the believers’ slaves for Jesus’ sake.

Christ Jesus as Lord comprises Christ, who is over all, God blessed forever (Rom. 9:5), the eternal Word incarnated to be a man (John 1:14), Jesus crucified as a man to be our Savior (Acts 4:10-12) and resurrected to be the Son of God (13:33), and Christ exalted to be the Lord (2:36), even the Lord of all men (10:36; Rom. 10:12; John 20:28; 1 Cor. 12:3), who is the image of God, the effulgence of God’s glory (Heb. 1:3). This is the very content of the gospel. Hence, the gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man. If man’s heart is not veiled with anything or blinded by Satan, the god of this age, man can see the illumination of the gospel. The word slaves in 2 Corinthians 4:5 is in contrast with Lord. The apostles exalted Christ as Lord but considered themselves merely slaves to serve the believers. They were slaves not only to Christ but to the believers as well. (Life-study of 2 Corinthians, 2nd ed., p. 79)

Today’s Reading

这世代的神就是撒但。那些被弄瞎、被遮蔽的人，以为他们没有敬拜什么。事实上，他们的神就是撒但。无神论者敬拜撒但而不自知。今天世上的人，不论是原始的或是有高尚文化的，几乎都被这世代的神弄瞎了。

我们需要将关于帕子的话，应用到自己身上。要紧的是，我们都要做醒，因为任何不是基督自己的事物，都可能被撒但那狡猾者用作帕子。我们若要接受神儿子的启示，就需要放下我们的观念。每一个观念，无论是属灵的或属世的，都是帕子。我们要启示，就需要放下我们的观念。

今天神照耀在各处。这恩典的时代乃是亮光的时代。神照耀，圣经也照耀。不仅如此，包罗万有的灵在地上运行，是满了恩典的。然而，尽管圣经在照耀，那灵在运行，许多人仍旧没有得着启示。原因乃是他们持守一些观念，并且被这些观念蒙蔽。

我们要接受启示，在神那边没有问题，在祂那边一切都预备好了；问题全在我们这边。我们需要除去帕子，就是放下我们的观念。重要的是，我们要祷告：“主，帮助我除去任何是帕子的东西。”我们读圣经时，若持守自己的观念，就会像古时的犹太人，他们每逢诵读圣经时，帕子还在心思上。但我们读主的话时，若放下自己的观念，就是以没有帕子遮蔽的脸读主的话；这样光就会主观的照耀在我们里面。…我们也需要祷告：“主，我信靠你，来击败这世代的神。除你以外，我不敬拜什么。主，我将自己的心转向你，放下我所有的观念。在你以外，我不要敬拜任何人。”我们若这样祷告，光就会照耀，我们会得着启示。如果我们放下自己的观念，将我们的心转向主，帕子就除去了，这世代的神在我们里面就没有任何地位（新约总论第十一册，一七至一八页）。

参读：新约总论，第三百二十四篇。

The god of this age is Satan. Those who are blinded or veiled think that they do not worship anything. Actually, their god is Satan. Atheists worship Satan without knowing what they are doing. Nearly all people today, whether primitive or highly cultured, have been blinded by the god of this age.

We need to apply this word about veils to ourselves. It is crucial that we be on the alert, for it is possible for anything that is not Christ Himself to be used as a veil by Satan, the subtle one. If we would receive the revelation of the Son of God, we need to drop our concepts. Every concept, whether spiritual or carnal, is a veil. To have revelation we need to drop our concepts.

God today is shining everywhere. This age of grace is an age of light. God is shining, and the Bible also is shining. Moreover, the all-inclusive Spirit moving on earth is full of grace. However, even while the Bible is shining and the Spirit is moving, many still do not receive revelation. The reason is that they hold to certain concepts and are veiled by these concepts.

With respect to receiving revelation, there is no problem on God's side. On His side everything is ready. The problem is altogether on our side. We need to drop the veils; that is, we need to drop our concepts. It is important for us to pray, "Lord, help me to drop everything that is a veil." If we hold on to our concepts while reading the Bible, we will be like the ancient Jews who had a veil on their mind whenever the Scriptures were read. But if we drop our concepts as we read the Word, we will read it with an unveiled face. Then the light will shine into us subjectively. We also need to pray, "Lord, I trust in You to defeat the god of this age. Apart from You, I do not worship anything. Lord, I turn my heart to You, and I drop all my concepts. I don't want to worship anyone other than You." If we pray in this way, the light will shine, and we will receive revelation. If we drop our concepts and turn our heart to the Lord, the veils will be taken away, and the god of this age will have no ground in our being. (The Conclusion of the New Testament, pp. 3263-3264)

Further Reading: The Conclusion of the New Testament, msg. 324

第六周■周二

晨兴喂养

林后四 6“ 因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”

腓二 15“ 使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好像发光之体显在世界里。”

神的照耀产生了新约的众执事，和他们的职事。…（这里有一个）使徒福音职事的荣光（林后四 6）和摩西律法职事的荣光（三 7，出三四 29～30），二者之间的比较。在心里，与里面的生命有关；在面皮上，与里面的生命无关。旧约的荣光是在表面上，但新约的荣光是极有深度的（圣经恢复本，林后四 6 注 1，注 2）。

（在林后四章六节，我们心里）指使徒的心。他们代表新约所有的信徒。这里的光照，指神的光从那些心里蒙神光照的人，发光照耀别人，…与马太五章十六节的照，并腓立比二章十五节的显相同。神照在我们心里，为叫我们光照别人，使他们认识神显在基督面上的荣耀，也就是认识那彰显神，表明神的基督（约一 18）（林后四 6 注 3，注 4）。

信息选读

耶稣基督的面（林后四 6）是与摩西的面（三 7）相比。…前者照在恩典和实际借着祂而来者的面上，结果乃是义和那灵—生命（8～9）；后者照在律法借着祂而赐者的面上（约一 17），结果乃是定罪和死（林后三 7、9）。神照在我们心里，光照我们，

WEEK 6—DAY 2

Morning Nourishment

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

Phil. 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world.

God's shining produces the new covenant ministers and their ministry... [There is] a comparison between the glory of the apostolic ministry of the gospel [2 Cor. 4:6] and that of the Mosaic ministry of the law [3:7; Exo. 34:29-30]. In the heart is related to the inner life, whereas on the skin of the face has nothing to do with the inner life. The glory of the old covenant is on the surface, but the glory of the new covenant has great depth.

Our hearts in 2 Corinthians 4:6 denotes the hearts of the apostles. They represent all the believers of the new covenant. The illumination here, which refers to the shining of God's light on others out from those whose hearts have been enlightened by God,...is the same as the shining in Matthew 5:16 and Philippians 2:15. God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God (John 1:18). (Life-study of 2 Corinthians, 2nd ed., p. 80)

Today's Reading

The face of Jesus Christ [2 Cor. 4:6] is in comparison with the face of Moses (3:7)...The glory of the gospel shines in the face of One through whom grace and reality came, issuing in righteousness and life (vv. 8-9). The glory of the law shone in the face of one through whom the law was given (John 1:17), resulting in condemnation and death (2 Cor. 3:7, 9). The shining of God in our hearts is

不是使我们认识摩西面上的荣光，乃是使我们认识基督面上的荣耀；祂照明我们，不是使我们认识旧约摩西的律法，乃是使我们认识新约基督的福音。显在耶稣基督面上之神的荣耀，就是耶稣基督所彰显那荣耀的神，也就是那是神荣耀之光辉的耶稣基督（来一3）（圣经恢复本，林后四6注5）。

基督荣耀之福音的光照已经照亮我们；基督本是神的像。林后四章四节中基督荣耀的福音，与六节中认识神的荣耀相合。我们需要注意，按照六节，那使人认识神荣耀的光照，是显在耶稣基督的面上。这指明使徒所传的福音不是道理、神学或教训，乃是一位可爱的人位；我们可以从祂的面上看见神的荣耀，神的像。我们经历那照在耶稣基督面上之神的荣耀时，这照耀就将基督这神的像带到我们里面。我们乃是受这样一位基督所吸引。

基督荣耀的福音首先照进我们里面，然后要从我们里面照出来。荣耀越在我们里面照耀，就越穿透我们并浸透我们。至终，这里面的荣耀要销毁、吞没我们整个里面的人。然后基督荣耀之福音的光要借着我们的照耀出去。这样的照耀无法借着教训而来，唯有借着经历基督才能临到；基督自己就是神的荣耀，也是神的显现。我们赞美主，基督已经照进我们全人的深处，现今祂正在我们里面照耀，并且要照透我们里面的人。因此，我们需要注意基督这荣耀在里面之内里的照耀。神经纶的目标，乃是要我们都照耀出祂的荣耀。当我们在这样的光照之下，基督就要以祂自己浸透我们，我们就享受基督活在我们里面作我们生命和人位的甜美（新约总论第十册，二三六至二三七、二三二至二三三页）。

参读：哥林多后书生命读经，第九篇。

to illumine us that we may know not the glory on Moses' face but the glory in Christ's face. It is to enlighten us so that we may know not the law of Moses of the old covenant but the gospel of Christ of the new covenant. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, and it is Jesus Christ who is the effulgence of the glory of God (Heb. 1:3). (Life-study of 2 Corinthians, 2nd ed., pp. 80-81)

The illumination of the gospel of the glory of Christ, who is the image of God, has shined on us. The gospel of the glory of Christ in 2 Corinthians 4:4 corresponds with the knowledge of the glory of God in verse 6. We need to note that according to verse 6 the illumination of the knowledge of the glory of God is in the face of Jesus Christ. This indicates that the gospel preached by the apostle was not a doctrine, theology, or teaching; rather, it was a lovely person on whose face we can see the glory of God, the image of God. When we experience the glory of God shining in the face of Jesus Christ, this shining brings into us Christ as the image of God. We are attracted to such a Christ.

The gospel of the glory of Christ first shines into us, and then it shines out from within us. The more the glory shines within us, the more it penetrates into our being and saturates it. Eventually, the inner glory will consume, swallow up, our entire inward being. Then the light of the gospel of the glory of Christ will shine out through us. Such a shining cannot come by way of teaching; it can come only through the experience of Christ who is Himself the glory of God and the manifestation of God. We praise the Lord that Christ has shone into the depths of our being, that now He is shining within us, and that He will shine throughout our inward being. Therefore, we need to pay attention to the inner shining of Christ as the glory within. The goal of God's economy is that we all shine forth His glory. As we are under such a shining, Christ saturates us with Himself, and we enjoy the sweetness of Christ living in us to be our life and our person. (The Conclusion of the New Testament, pp. 3210, 3207)

Further Reading: Life-study of 2 Corinthians, msg. 9

第六周■周三

晨兴喂养

林后四7“ 但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”

腓四13“ 我在那加我能力者的里面，凡事都能作。”

在我们传福音时，该有一种光照，一种照耀。…这就是说，在我们传讲时，神就照在那些和我们说话的人心里。我们也要帮助他们呼求主耶稣的名，使他们被带到基督面前，与祂有切身的接触，并经历神照耀在他们的心里。这样的传讲不仅仅是陈明某些事实，乃是陈明一种荣耀。那些接受荣耀福音的人，要得着基督作为分赐到他们里面的宝贝。这样，他们就会和我们一样，成为盛装这宝贝的瓦器（参林后四7）。

神照在我们心里，带给我们一个宝贝，就是那是神的具体化身，作了我们的生命和一切之荣耀的基督。因着那在我们心里的照耀，我们就有这宝贝，乃是一个美妙、宝贵且奇妙的宝贝。在软弱瓦器里的宝贝，就是在基督里的神照进我们里面。…无价之宝竟盛装在没有价值的器皿里！这使没有价值的器皿成为新约的众执事，有无上宝贵的职事。这乃是借着在复活里的神圣能力。这超越的能力必是属于神，不是出于我们（新约总论第十册，二三四至二三五页）。

信息选读

这宝贝是荣耀的基督，就是神的具体化身，成为我们的生命和一切。这宝贝，内住的基督，在这些瓦器里，乃是基督徒生活神圣供应的源头。作

WEEK 6—DAY 3

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.

Phil. 4:13 I am able to do all things in Him who empowers me.

In our preaching of the gospel there should be an illumination, a shining... This means that while we are preaching, God shines into the hearts of those to whom we are speaking. We also need to help them to call on the name of the Lord Jesus in order that they would be brought to the face of Christ, have personal contact with Him, and experience God's shining in their hearts. To preach in this way is to present not merely a gospel of certain facts but a gospel of glory. Those who receive the gospel of glory will have Christ as the precious treasure dispensed into them. Then, like us, they will be earthen vessels containing this treasure [cf. 2 Cor. 4:7].

God's shining in our hearts brings into us a treasure, the Christ of glory, who is the embodiment of God to be our life and our everything. Because of the shining in our hearts, we have this treasure, a treasure that is wonderful, precious, and marvelous. The treasure in the weak earthen vessels is the very God in Christ shined into us...A priceless treasure is contained in worthless vessels! This has made the worthless vessels ministers of the new covenant with a priceless ministry. This has been accomplished by the divine power in resurrection. The excellency of the power is surely of God and not out of us. (The Conclusion of the New Testament, pp. 3208-3209)

Today's Reading

The treasure is the glorious Christ, the embodiment of God, becoming our life and everything to us. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life. It is by

新约执事的使徒，靠这宝贝超越的能力，就能过钉十字架的生活，使他们所供应基督复活的生命得以显明。

林后四章七节的“这宝贝”一辞，是指保罗在六节所说耶稣基督的面。六节译为“面”的希腊字与二章十节译为“面”的字相同，那里是指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。这指明我们若没有基督之面的标示，祂就无法实际地成为我们的宝贝。…一面来说，我们都能宣告我们是瓦器，基督是我们里面的宝贝。另一面说，我们需要看见，只有当我们活在基督的面前，注视祂所是的标示，我们才感觉到祂对我们实在是宝贝。在整个宇宙中，没有一件事像观看耶稣基督的面那样宝贵。我们越活在祂面前，就越感觉祂的同在。

假如我们都学习弃绝我们的旧人位，借着观看祂眼睛的标示并享受祂的同在，而接受祂作我们的人位，我们就要有一种甜美的感觉，觉得内住基督的宝贵。这种经历不仅使我们快乐，更使我们照耀；基督的荣耀要从我们里面照耀出来。

荣耀的基督这超越的宝贝，是信徒借着基督荣耀之福音的光照所接受的。我们需要记住，我们里面有宝贝，就是一位活的、超越世界的人位。基督是全宇宙中最超越的一位；没有什么比祂更超越。我们既有基督这宝贝—最超越、最可爱的一位，我们就不爱世界。并非我们不该爱世界，乃是因为世界远逊于这宝贝，就是超越又可爱的基督。我们宝贝主远过于世界（新约总论第十册，二三五至二三六页）。

参读：新约总论，第三百一十七篇。

the excellent power of this treasure that the apostles as the ministers of the new covenant were capable of living a crucified life that the resurrection life of Christ, whom they ministered, might be manifested.

The expression this treasure in 2 Corinthians 4:7 refers to verse 6, where Paul speaks of the face of Jesus Christ. The Greek word translated “face” in verse 6 is the same word translated “person” in 2:10, which refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person. This indicates that unless we have the index of Christ’s face, He cannot be a treasure to us in reality...On the one hand, we can all declare that we are the earthen vessels and that Christ is the treasure within us. On the other hand, we need to see that it is only when we are living in the presence of Christ, looking at the index of His being, that we will sense that He is a treasure to us. In the whole universe there is nothing that is more precious than beholding the face of Jesus Christ. The more we live in His presence, the more we will sense His presence.

If we learn to forsake our old person and instead take Christ as our person by looking at the index of His eyes and enjoying His presence, we will have a sweet sense of the preciousness of the indwelling Christ. This experience will cause us not only to be happy but also to shine; the glory of Christ will shine out from within us.

The Christ of glory as the excellent treasure is received by the believers through the illumination of the gospel of the glory of Christ. We need to remember that we have within us the treasure, a living person who is more excellent than the world. Christ is the most excellent One in the whole universe; there is nothing that is more excellent than He. Since we have Christ as the treasure, the most excellent One and the most lovely One, we do not love the world. It is not that we should not love the world but that the world is inferior to the treasure, the excellent and lovely Christ. We treasure the Lord more than the world. (The Conclusion of the New Testament, pp. 3209-3210)

Further Reading: The Conclusion of the New Testament, msg. 317

第六周■周四

晨兴喂养

林后三18“但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

罗八29“因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

使徒…作所有信徒的榜样和代表，乃是基督的执事。林后三章八至九节所说的荣光与新约的职事有关，（十八节）这里的荣光与使徒，新约的众执事有关。这表明新约的职事，不只是新约众执事的行动，更是他们的所是。他们与他们的职事是一，因为那看不见的荣光，同样浸透并充满他们的工作和他们自己，以致二者并无不同（圣经恢复本，林后三18注2）。

没有帕子遮蔽的脸，意即我们的心既转向主，帕子就除去了，并且主是那灵，已经释放我们脱离律法的辖制、遮蔽，因此我们与主之间就不再有隔绝了（林后三18注3）。

信息选读

观看（主的荣光）是我们自己看主，返照（主的荣光）是叫别人经过我们看主（圣经恢复本，林后三18注5）。

我们就像镜子，观看并返照主的荣光。既是这样，我们的脸就当完全没有帕子遮蔽，叫我们看得清楚，返照得正确（林后三18注4）。

WEEK 6—DAY 4

Morning Nourishment

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.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

The apostles,...as the examples and representatives of all believers, are the ministers of Christ. In 2 Corinthians 3:8-9 the glory is related to the ministry of the new covenant. [In verse 18] the glory is related to the apostles, the ministers of the new covenant. This shows that the ministry of the new covenant is not merely an activity carried out by the new covenant ministers; rather, it is what the new covenant ministers are. They are one with their ministry, for the same invisible glory saturates and pervades both their work and their being, so that there is no difference between the two. (2 Cor. 3:18, footnote 2)

That our face is unveiled means that our heart has turned to the Lord, so that the veil has been taken away, and the Lord as the Spirit has freed us from the bondage, the veiling, of the law, so that there is no more insulation between us and the Lord. (2 Cor. 3:18, footnote 3)

Today's Reading

To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us. (2 Cor. 3:18, footnote 4)

We are like mirrors beholding and reflecting the glory of the Lord. This being the case, our face should be fully unveiled that we may see well and reflect properly. (2 Cor. 3:18, footnote 5)

我们以没有帕子遮蔽的脸，观看并返照主的荣光，祂就用祂的所是及所作的元素，灌注我们。因此，我们就借着祂生命的大能，凭祂生命的素质，渐渐新陈代谢地变化，而有祂生命的形状；并且主要的借着我们心思的更新（罗十二2），渐渐变化形像，成为祂的形像。渐渐变化，指明我们是在变化的过程中（林后三18注7）。

变化成为与祂同样的形像，意即我们渐渐被模成复活并得荣的基督，使我们与祂一样（罗八29）（林后三18注8）。

从一种程度的荣耀，到另一种程度的荣耀，…指明在复活里，在生命里往前的过程（林后三18注9）。

主灵…这辞…有力的证明并证实，主基督就是那灵，那灵就是主基督。林后三章启示这灵是书写的灵（3），叫人活的灵（6），尽职的灵（8），使人自由的灵（17），以及变化的灵（18）。这样一位包罗万有的灵，对于基督的众执事，以及他们为着神新约经纶的职事，是极其重要的。…使徒说过新约的职事以后，继续说到新约的众执事。从十二至十八节，他首先描述新约的众执事乃是心转向主的人，他们的脸没有帕子遮蔽，他们享受是灵的主，使他们脱离律法的辖制，并且他们观看并返照主，渐渐变化成为主的形像。借着这变化的过程，他们就给那灵用基督身位和工作的元素，构成基督的众执事。因此，他们的所是乃是出于基督，并用基督所构成；他们的职事乃是将基督供应人，用包罗万有的基督这内住、赐生命的灵，灌注他们。所有的信徒都该效法他们，成为同样的人，并且完成同样的职事（林后三18注11）。

参读：哥林多后书生命读经，第三十篇。

When we with unveiled face are beholding and reflecting the glory of the Lord, He infuses us with the elements of what He is and what He has done. Thus we are being transformed metabolically to have His life shape by His life power with His life essence; that is, we are being transfigured, mainly by the renewing of our mind (Rom. 12:2), into His image. Being transformed indicates that we are in the process of transformation. (2 Cor. 3:18, footnote 7)

To be transformed into the same image is to be conformed to the resurrected and glorified Christ, to be made the same as He is (Rom. 8:29). (2 Cor. 3:18, footnote 8)

From one degree of glory to another...indicates an ongoing process in life in resurrection. (2 Cor. 3:18, footnote 9)

[The expression] the Lord Spirit...strongly proves and confirms that the Lord Christ is the Spirit and the Spirit is the Lord Christ. In 2 Corinthians 3, this Spirit is revealed as the inscribing Spirit (v. 3), the Spirit who gives life (v. 6), the ministering Spirit (v. 8), the freeing Spirit (v. 17), and the transforming Spirit (v. 18). Such an all-inclusive Spirit is crucial to the ministers of Christ and to their ministry for God's new covenant economy. After speaking about the ministry of the new covenant, the apostle spoke about the ministers of the new covenant. From verse 12 through verse 18 he depicted the new covenant ministers as persons whose hearts have turned to the Lord, whose faces are unveiled, who are enjoying the Lord as the Spirit, freeing them from the bondage of the law, and who are being transformed into the image of the Lord by beholding and reflecting Him. Through such a process of transformation they are constituted ministers of Christ by the Spirit with the elements of Christ's person and work. Hence, their person is constituted of and with Christ, and their ministry is to minister Christ to others, infusing them with the all-inclusive Christ as the indwelling, life-giving Spirit. All believers should imitate such ministers to be the same kind of person and to accomplish the same kind of ministry. (2 Cor. 3:18, footnote 11)

Further Reading: Life-study of 2 Corinthians, msg. 30

第六周■周五

晨兴喂养

弗五 8～9“你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女（光的果子是在于一切的善、义和真实）。”

约壹一 5“神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

我们从前不仅是黑暗的，并且就是黑暗本身。如今我们不仅是光的儿女，并且就是光本身（太五 14）。光就是神，照样，黑暗就是撒但。我们从前是黑暗，因为那时我们与撒但是一；现今我们是光，因为我们在主里与神是一（圣经恢复本，弗五 8 注 1）。

善是光之果子的性质；义是产生光之果子的途径或手续；真实就是实际，乃是光之果子真实的彰显（神自己）。光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。

在善、义和真实中之光的果子，与三一神有关。善，指着父神，因为只有一位是善的，就是神（太十九 17）。义，指着子神，因为基督照着神义的手续，成就祂的定旨（罗五 17～18、21）。真实，指着灵神，因为祂是实际的灵（约十四 17），也指着果子在光中的彰显（弗五 9 注 1）。

信息选读

光是神在祂彰显里的性质，照样黑暗是撒但在他邪恶作为里的性质（约壹三 8）。感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里（徒二六 18，

WEEK 6—DAY 5

Morning Nourishment

Eph. 5:8-9 For you were once darkness but are now light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth).

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

We were once not only dark but darkness itself. Now we are not only the children of light but light itself (Matt. 5:14). As light is God, so darkness is Satan. We were darkness because we were one with Satan. Now we are light because we are one with God in the Lord. (Eph. 5:8, footnote 1)

Goodness is the nature of the fruit of the light; righteousness is the way or the procedure by which the fruit of the light is produced; and truth is the reality, the real expression (God Himself), of the fruit of the light. The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.

The fruit of the light in goodness, righteousness, and truth is related to the Triune God. Goodness denotes God the Father, for the only one who is good is God (Matt. 19:17). Righteousness denotes God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure (Rom. 5:17-18, 21). Truth denotes God the Spirit, for He is the Spirit of reality (John 14:17). Truth also denotes the expression of the fruit in the light. (Eph. 5:9, footnote 1)

Today's Reading

As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (1 John 3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The

彼前二 9)。神圣的光就是那在子里的神圣生命，在我们里面运行。这光照在我们里面的黑暗里，黑暗未曾胜过这光(约一 4~5)。我们跟从这光，就绝不在黑暗里行(八 12)。照上下文看，这黑暗乃是罪的黑暗(约壹一 7~10)(圣经恢复本，约壹一 5 注 3)。

召会作新妇，需要比实际与恩典更柔细、更深刻的东西，就是需要爱与光。…召会作新妇需要在爱里并在光中的生活，这事实可由我们在婚姻生活里的经历来证明。…夫妻若考虑怎样彼此对待才对，那是何等的可怜。为着夫妻之间的亲密关系，只有实际(真理)是不够的，还必须有光。因此，正确的婚姻不仅是按着实际(真理)并凭着恩典，更是在爱里并在光中。…在婚姻生活里，妻子与丈夫之间的关系，应该是柔细、光明并亲密的。

要明白爱与恩典之间的差异并不难，但要了解光与实际的分别却不容易。我以婚姻生活的亲身经历为例来说明，也许会有帮助。我的妻子与我结婚多年了。在这段时间里，我想不起我曾以我所认为对的方式对待她；相反的，靠着主的加力，我一直在光中对待她。当我们在光中时，我们就在对错的范围之外。我们不需要分辨什么是对的，什么是错的，什么是该作的，什么是不该作的。我们若在光中，我们的生活为人就自然而然照着一种方式。然而，当我们在黑暗中，我们就需要辨别、猜想并摸索出作事的方法。但是当我们在光中时，我们就不需要摸索、猜想或辨别。

假设我快要对妻子发脾气了。在这时候，我不必问这是否是按着实际(真理)。…我们若留…在光的范围里，就不需要这种考虑。我们这些在光中的人，不需要分辨在那个时刻发脾气到底对不对(以弗所书生命读经，六一五至六一七页)。

参读：以弗所书生命读经，第六十一篇。

divine light is the divine life in the Son operating in us. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4-5). When we follow this light, we shall by no means walk in darkness (8:12), which, according to the context, is the darkness of sin (1 John 1:7-10). (1 John 1:5, footnote 4)

As the bride, the church needs something finer and deeper than reality and grace. There is the need for love and light. The fact that the church as the bride requires a living in love and in light can be proved by our own experience in married life...How pitiful it would be if a husband and wife were always considering the right way to behave toward each other. For the intimate relationship between husband and wife, mere reality is not adequate. There must be light. Therefore, a proper marriage is not merely according to reality and by grace but is in love and in light...In married life the relationship between wife and husband should be fine, bright, and intimate.

Although it is rather easy to understand the difference between love and grace, it is more difficult to understand the distinction between light and reality. Perhaps it will help if I illustrate from my own experience in married life. My wife and I have been married for a good many years. During this time, I cannot recall ever dealing with her according to what I thought was right. On the contrary, by the Lord's enabling, I have behaved toward her always in light. When we are in the light, we are outside the realm of right and wrong. There is no need to discern what is right and what is wrong, what we should do and what we should not do. If we are in the light, we simply act and behave spontaneously in a certain way. However, when we are in darkness, we need to discern, to guess, and to grope for a way to do things. But when we are in the light, there is no need for groping, guessing, or discerning.

Suppose I am about to lose my temper with my wife. There is no need for me at such a time to ask if this is according to reality...If we remain...in the realm of light, there will be no need for such considerations. As those in the light, we will not try to discern whether or not it is right to lose our temper at that particular time. (Life-study of Ephesians, 2nd ed., pp. 498-500)

Further Reading: Life-study of Ephesians, msg. 61

第六周■周六

晨兴喂养

启二一 23“那城内不需要日月光照，因有神的光荣光照，又有羔羊为城的灯。”

二二 4~5“〔他们〕要见祂的面；祂的名字必在他们的额上。…他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。”

启示录二十二章四节说，“〔他们〕要见祂的面。”这也是神所救赎的人在永世里的福分。这节的祂，指神和羔羊。见祂的面，意思就是见神和羔羊的面。

得着主神的光照，也是神所救赎的人在永世里的另一福分。我们不需要人造的灯光，也不需要神创造的日光。神自己要照耀我们，我们要活在祂的光照之下（启示录生命读经，八八三至八八四页）。

信息选读

启示录二十二章五节说，主要光照众圣徒。将来在新耶路撒冷中，神那无量的荣耀如同光，以基督为灯照耀出去。

按照二十一章十一节，圣城有神的光荣。在这里神的光荣就是神的彰显，也就是彰显出来的神。神彰显出来，那就是荣耀。我们已被命定要得这荣耀，并蒙召来得这荣耀（林前二 7，彼前五 10，帖前二 12）。现今我们正在变化进入这荣耀（林后三 18），并要被带进这荣耀里（来二 10）。至终我们要与基督同得这荣耀（罗八 17、30），在新耶路撒冷里带着神的光荣作神的彰显。在圣城里，灯和光都是指神的荣耀。

WEEK 6—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.

22:4-5 And they will see His face, and His name will be on their foreheads...And they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

Revelation 22:4 says, “And they will see His face.” This...is a blessing to God’s redeemed in eternity. The His in this verse refers to both God and the Lamb. Seeing His face means seeing the face of God and the Lamb.

Being shined upon by the Lord God [v. 5] is another blessing to God’s redeemed in eternity. We will have no need of a lamp, the light made by man, or of the sun, the light created by God. God Himself will shine upon us, and we will live under His illumination. (Life-study of Revelation, 2nd ed., pp. 740-741)

Today’s Reading

Revelation 22:5 says that the Lord will shine upon His saints. In the future the unlimited glory of God will shine forth as light with Christ as the lamp in the New Jerusalem.

According to Revelation 21:11, the holy city has the glory of God. Here the glory of God is the expression of God, God expressed. When God is manifested, that is glory. We have been ordained for this glory and called to this glory (1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12). We are being transformed into this glory (2 Cor. 3:18), and we will be brought into it (Heb. 2:10). Eventually, we will be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God’s expression in the New Jerusalem. In the holy city both the lamp and the light refer to God’s glory.

整座新耶路撒冷城就是神。光是神，城的荣耀是神的彰显，城显出来的样子是神自己启示给列国。这一切都应当在今天的召会生活中。召会是神的殿，神自己在召会中是我们的居所；祂也是光，借着我们向邻舍照耀出去，这照耀也是召会的荣耀和显出来的样子。这就是召会生活。

召会让神作工作透了，就变成一座透明的城。新耶路撒冷的金子都是透明的，能发出神的光辉，使万有借着那个光同归于一。那个光也能消除在万有里的死亡，将万有归一于一个元首之下。那座城透出光来，照在列国之上(启二一24)。

启示录二十一章二十四节告诉我们，列国要借着新耶路撒冷照耀的光行走。甚至千年国之后，列国仍将住在新地上作神的百姓(3~4)。这些国将会有王，他们必将自己的荣耀带进那城。在永世里，我们这些蒙救赎的人将成为王室管理列国。

列国要借着新耶路撒冷这生机建造的光行走。因此，神整个永远的国要在神的荣耀光照之下；这光照是在救赎主里面，并透过蒙救赎之人作透光者而照耀出去。神永远的国包括新耶路撒冷和周围的列国。蒙救赎的人构成新耶路撒冷，他们乃是掌权的君王；新耶路撒冷周围的列国乃是百姓。

百姓要在与神的关系中，行在新耶路撒冷的光中(24上)；为着他们人生的事务，他们要活在神所造之日头的光与人所作的灯光之下，但在与神有关的事上，列国作为百姓要行在神圣的光中。

新耶路撒冷作为神建造的终极完成，乃是今天召会生活一幅完满的图画。如果我们是这样小型的圣城，我们就要将神这光照耀出去。这样，那些不信者，那些属世的人，都要行在我们的光中。我们就要光照我们四围的每一个人(新约总论第十四册，四一二至四一五页)。

参读：新约总论，第四百三十六篇。

The whole city of New Jerusalem is God. The light is God, its glory is the expression of God, and its appearance is God Himself revealed to the nations. All of this should be found in the church life today. The church is God's temple. God Himself in the church is our dwelling place, and He is also the light that shines out through us to our neighbors. This shining out is also the glory and appearance of the church. This is the church life.

When God completely finishes His work in the church, it will be a transparent city. All the gold in the New Jerusalem is transparent, transmitting the effulgence of God, so that by its light all things may arrive at the oneness. The light effaces death in all things and heads up all things. The city diffuses the light, shining upon the nations (Rev. 21:24).

Revelation 21:24 tells us that the nations will walk by the light of the shining from the New Jerusalem. Even after the millennium the nations will live on the new earth as the peoples (vv. 3-4). These nations will have kings, who will bring their glory into the city. In eternity we the redeemed ones will be the royal family ruling over the nations.

The nations will walk by the light of the New Jerusalem, an organic building. Thus, the entire eternal kingdom of God will be under the shining of God's glory in the Redeemer through the redeemed as the diffuser. The eternal kingdom of God includes the New Jerusalem and the nations around it. The redeemed who constitute the New Jerusalem are the kings to reign, and the nations around the New Jerusalem are the subjects.

In their relationship with God, the subjects will walk in the light of the New Jerusalem (v. 24a). For their human affairs they will live under the light of the sun created by God and the lamp made by man, but in matters related to God the nations as the subjects will walk in the divine light.

The New Jerusalem, the ultimate consummation of God's building, is a full picture of today's church life. If we are such a miniature of the holy city, we will shine forth with God as the light. Then the unbelievers, the worldly people, will walk in our light. We will enlighten everyone around us. (The Conclusion of the New Testament, pp. 4460-4462)

Further Reading: The Conclusion of the New Testament, msg. 436

第六周诗歌

WEEK 6 — HYMN

经历基督 — 作生命

382

8 8 8 8 副 (英 501, 不同调)

降 A 大调

6/8

一 荣 耀 基 督, 亲 爱 救 主, 你 是 神 的 荣 耀
 显 出! 原 是 永 远 无 限 的 神, 竟
 作 时 间 有 限 的 人。副 荣 耀 基 督, 大
 神 化 身, 奥 妙、丰 富, 享 受 不 尽! 圣
 中 之 圣, 人 中 之 人, 在 我 灵 里 作 我 福 分!

- 二 神的丰盛藏你里面, 神的荣耀从你彰显;
 前在肉身成功救赎, 今成那灵与我联属。
 三 凡父所有全由你承, 凡你所是都归于灵;
 灵进我灵作你实际, 使你成为我的经历。
 四 灵今借你生命活话, 在我里面将你实化;
 接受这话, 接触这灵, 你就作了我的供应。
 五 灵里敬拜, 灵里瞻仰, 如镜返照你的荣光,
 我就变成你的形状, 使你从我得着显彰。
 六 惟有如此才能成圣, 必须如此才能得胜;
 舍此无法摸着生命, 舍此无路可以属灵。
 七 借此你灵浸透全人, 到处是你, 到处是神!
 我就脱离天然自我, 与众圣徒作神居所。

O glorious Christ, Savior mine

Experience of Christ — As Life

501

2. The fulness of God dwells in Thee;
 Thou dost manifest God's glory;
 In flesh Thou hast redemption wrought;
 As Spirit, oneness with me sought.
3. All things of the Father are Thine;
 All Thou art in Spirit is mine;
 The Spirit makes Thee real to me,
 That Thou experienced might be.
4. The Spirit of life causes Thee
 By Thy Word to transfer to me.
 Thy Spirit touched, Thy word received,
 Thy life in me is thus conceived.
5. In spirit while gazing on Thee,
 As a glass reflecting Thy glory,
 Like to Thyself transformed I'll be,
 That Thou might be expressed thru me.
6. In no other way could we be
 Sanctified and share Thy vict'ry;
 Thus only spiritual we'll be
 And touch the life of glory.
7. Thy Spirit will me saturate
 Every part will God permeate,
 Deliv'ring me from the old man,
 With all saints building for His plan.

