二〇一六年冬季训练

以西结书结晶读经（一）

纲要

第十篇

吃书卷—
吃并消化神的话

读经：结二 8～三 3，耶十五 16 上，启十 8～10，太四 4，约六 63，彼前二 2～3，来五 13～14

周一

壹 在以西结二章八节至三章四节，申言者以西结吃了书卷，然后讲说神的话；在启示录十章八至十一节，使徒约翰吃了书卷，然后说预言：

一 有一书卷在以西结面前展开，他受嘱咐要吃那书卷，然后去对以色列家讲说—结二 9～三 1：

1 以西结开口，耶和华就使他吃那书卷—2 节。

2 以西结受吩咐，要把那书卷吃下，充满他的肚腹—3 节上。

3 以西结吃了书卷之后，耶和华嘱咐他往以色列家那里去，对他们讲说祂的话—3 节下～4 节。

二 在启示录十章八至十一节，约翰受嘱咐拿基督这另一位天使（1）手中展开的书卷，把它吃尽了，然后指着多民族、多邦国、多方言、多君王说预言：

2016 WINTER TRAINING

Crystallization-Study of Ezekiel (1)

Outline

Message Ten

Eating the Scroll—
Eating and Digesting the Word of God

Scripture Reading: Ezek. 2:8—3:3; Jer. 15:16a; Rev. 10:8-10; Matt. 4:4; John 6:63; 1 Pet. 2:2-3; Heb. 5:13-14

Day 1

I. In Ezekiel 2:8—3:4 the prophet Ezekiel ate the scroll and spoke with God's words, and in Revelation 10:8-11 the apostle John ate the scroll and prophesied:

A. A scroll was spread before Ezekiel, and he was told to eat it and then speak to the house of Israel (Ezek. 2:9—3:1):

1. Ezekiel opened his mouth, and Jehovah gave him that scroll to eat (v. 2).
2. Ezekiel was commanded to feed his stomach and to fill his inward parts with this scroll (v. 3a).
3. After Ezekiel ate the scroll, Jehovah charged him to go to the house of Israel and speak with His words to them (vv. 3b-4).

B. In Revelation 10:8-11 John was told to take the opened scroll that was in the hand of Christ as another Angel (v. 1), devour it, and prophesy over many peoples, nations, tongues, and kings:

1 约翰不仅接过书卷—他把它吃尽了—10 节。

2 吃乃是把东西接受到人里面。

3 我们必须这样接受神圣的启示；耶利米和以西结都曾这样作过—耶十五 16 上，结二 8，三 1 ～ 3。

贰 “我得着你的言语，就当食物吃了；你的言语成了我心中的欢喜快乐”—耶十五 16 上：

一 按照圣经的整个启示，神的话适合给我们吃，我们需要吃神的话—诗一一九 103，太四 4，来五 12 ～ 14，彼前二 2 ～ 3。

二 神的话是神圣的供应，作食物滋养我们—太四 4：

1 话是我们的食物，借此神将祂的丰富分赐到我们里面的人里，滋养我们，使我们得以由祂的元素所构成—约六 63。

2 这是神经纶极重要的方面—提前一 4，弗一 10，三 9。

三 我们吃神的话，祂的话就成为我们心中的欢喜快乐—耶十五 16 上。

叁 我们需要吃圣经的话—约六 63，彼前二 2 ～ 3，来五 12 ～ 14：

周二

一 神的话主要不是为着知识，乃是为着滋养—12 节：

1 圣经虽是一本教训的书，但它的教训不仅是传授头脑的知识给我们，更是供应食物给我们—耶十五 16 上。

2 希伯来五章十二节的“奶”和“干粮”这些辞，指明神的话是为着滋养人的。

1. John not only received the scroll—he devoured it (v. 10).

2. To devour anything is to receive it into one's being.

3. We must receive the divine revelation in this way; both Jeremiah and Ezekiel did this (Jer. 15:16a; Ezek. 2:8; 3:1-3).

II. “Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart” (Jer. 15:16a):

A. According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them (Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3).

B. God's word is the divine supply as food to nourish us (Matt. 4:4):

1. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element (John 6:63).

2. This is a crucial aspect of God's economy (1 Tim. 1:4; Eph. 1:10; 3:9).

C. When we eat God's words, His word becomes our heart's gladness and joy (Jer. 15:16a).

III. We need to eat the words of the Bible (John 6:63; 1 Pet. 2:2-3; Heb. 5:12-14):

Day 2

A. The word of God is not mainly for knowledge but for nourishment (v. 12):

1. Although the Bible is a book of teaching, its teaching is not merely to impart mental knowledge but to minister food to us (Jer. 15:16a).

2. The words milk and solid food in Hebrews 5:12 indicate that the word of God is for nourishment.

二 主耶稣取用圣经上神的话作祂的食物，并靠此而活—太四 4。

三 “我对你们所说的话，就是灵，就是生命”—约六 63 下：

1 主耶稣所说的话，乃是生命之灵的具体化—罗八 2。

2 现今基督在复活里是赐生命的灵，而这灵又具体化于祂的话—林前十五 45 下，约六 63 下。

3 我们运用灵接受祂的话，就得着那是生命的灵。

四 我们需要得着神纯净的话奶为滋养—彼前二 2：

1 这纯净的奶是在神的话里传输出来，借我们理性心思的领会，且由我们心思机能的吸收，滋养我们里面的人—罗八 6，参申十一 18。

周三

2 虽然话奶是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合被建造成为神属灵的殿—参林前二 15。

3 我们要享受话奶，在话里尝到神和祂的美善，就必须借着各样的祷告接受祂的话—彼前二 3，弗六 17～18。

五 我们必须从彼前二章二节里的话奶，往前到希伯来五章十三至十四节里当作干粮之公义的话：

1 奶主要的是为着婴孩，干粮是为着成熟的人—林前三 2，来五 13～14。

B. The Lord Jesus took the word of God in the Scriptures as His bread and lived on it (Matt. 4:4).

C. “The words which I have spoken to you are spirit and are life” (John 6:63b):

1. The words of the Lord Jesus are the embodiment of the Spirit of life (Rom. 8:2).
2. Christ is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words (1 Cor. 15:45b; John 6:63b).
3. When we receive His words by exercising our spirit, we receive the Spirit, who is life.

D. We need to be nourished with the guileless milk of God’s word (1 Pet. 2:2):

1. The guileless milk is conveyed in the word of God to nourish our inner man through the understanding of our rational mind and is assimilated by our mental faculties (Rom. 8:6; cf. Deut. 11:18).

Day 3

2. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes the spirit, making us not soulish but spiritual, suitable for being built up as a spiritual house of God (cf. 1 Cor. 2:15).
3. In order to enjoy the milk of the word, to taste God with His goodness in the word, we must receive His word by means of all prayer (1 Pet. 2:3; Eph. 6:17-18).

E. We need to advance from the milk of the word in 1 Peter 2:2 to the word of righteousness as the solid food in Hebrews 5:13-14:

1. Whereas milk is mainly for infants, solid food is for the mature (1 Cor. 3:2; Heb. 5:13-14).

2 吃公义的话当作干粮，是接受、经历并享受基督很有力的一条路。

3 公义的话具体地说出神在祂的经纶并行政上，对待祂的子民所有公正公义的思想—13 节：

a 义是照着神公义并严格的要求，在神面前与人、事、物都是对的—太五 20。

b 义与神的宝座有关；义是在我们里面与神是对的—诗八九 14 上，林前十五 34 上，林后五 21。

c 我们若要吃干粮，公义的话，就需要经历和操练—来五 13 ～ 14。

周四

肆 信徒在日常生活中经历神圣三一的神圣分赐之路，乃是借着从神的话得喂养，而吃、消化并吸收主耶稣作食物—约六 35、51 ～ 57、63：

一 神的经纶乃是要我们吃、消化并吸收基督，而被祂构成，好彰显祂并代表祂—提前一 4，约六 35、51、57，创一 26：

1 神的经纶不是外面的事，乃是使基督内在地进入我们里面；为此，我们需要吃、消化并吸收基督，借此将祂接受进来—弗三 17 上，约六 57 下。

2 神永远的计划乃是将祂自己分赐到我们里面，使祂成为我们里面之人的组成；祂要给我们吃、消化并吸收，使祂能成为我们的构成成分—林后十三 14。

二 三一神借着生机地进到我们里面，被我们吸收到我们属灵生命的组成里，而成了我们的生命和生命的供应—弗三 16 ～ 17 上，四 23。

2. To eat the word of righteousness as the solid food is a strong way to receive, experience, and enjoy Christ.

3. The word of righteousness embodies the thought of God's justice and righteousness in His dispensational and governmental dealings with His people (v. 13):

a. Righteousness is being right with persons, things, and matters before God according to His righteous and strict requirements (Matt. 5:20).

b. Righteousness is a matter of God's throne and of being right with God in our being (Psa. 89:14a; 1 Cor. 15:34; 2 Cor. 5:21).

c. If we would eat the solid food, the word of righteousness, we need experience and exercise (Heb. 5:13-14).

Day 4

IV. The way for the believers to experience the divine dispensing of the Divine Trinity in their daily living is to eat, digest, and assimilate the Lord Jesus as food by feeding on the word of God (John 6:35, 51-57, 63):

A. God's economy is that we eat, digest, and assimilate Christ to be constituted with Him in order to express Him and represent Him (1 Tim. 1:4; John 6:35, 51, 57; Gen. 1:26):

1. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this we need to take Christ by eating, digesting, and assimilating Him (Eph. 3:17a; John 6:57b).

2. God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being; He wants to be eaten, digested, and assimilated by us so that He can become our constituent (2 Cor. 13:14).

B. The Triune God becomes our life and life supply by entering into us organically to be assimilated into the fibers of our spiritual being (Eph. 3:16-17a; 4:23).

周五

三 吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所消化并吸收；一天又一天，我们需要吃、消化并吸收耶稣作我们属灵的食物—约六 51 ～ 57。

四 我们不只该信入主耶稣并接受祂，也必须吃祂、消化祂、吸收祂，让祂成为我们这人的内容—三 15 ～ 16，六 51 ～ 57。

周六

五 我们吃主耶稣时，需要有正确的属灵消化—结二 8 ～三 3，耶十五 16 上，启十 9 ～ 10：

1 我们若有好的消化，食物就能畅通无阻地进入我们里面之人的各部分—弗三 16 ～ 17 上。

2 消化不良，意思就是基督这属灵的食物没有路可进入我们内里的部分—来三 12 ～ 13、15，四 2：

a 消化不良，意思就是主这属灵的食物无法在我们里面通过。

b 当食物没有通畅的管道进入我们内里的部分时，我们就会消化不良。

3 我们必须使我们全人同我们里面所有的部分，一直向主敞开，使属灵的食物在我们里面畅通无阻；我们若如此行，就会有正确的消化和吸收，吸取基督作属灵的养分，并且基督会成为我们的构成成分，使神得着彰显—弗三 16 ～ 17 上，西三 4、10 ～ 11。

4 借着吃，我们有消化；借着消化，我们有吸收；借着吸收，我们得着基督的丰富实际的养分进入我们这人里面；这些丰富会长到我们生机的组织里—弗三 8。

Day 5

C. To eat the Lord Jesus is to receive Him into us so that He may be digested and assimilated by the regenerated new man in the way of life; we need to eat, digest, and assimilate Jesus as our spiritual food day by day (John 6:51-57).

D. We should not only believe into the Lord Jesus and receive Him but also eat Him, digest Him, and assimilate Him, allowing Him to become the content of our being (3:15-16; 6:51-57).

Day 6

E. As we eat the Lord Jesus, we need to have proper spiritual digestion (Ezek. 2:8—3:3; Jer. 15:16a; Rev. 10:9-10):

1. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being (Eph. 3:16-17a).

2. Indigestion means that there is no way for Christ as the spiritual food to get into our inward parts (Heb. 3:12-13, 15; 4:2):

a. Indigestion means that there is no way for the Lord as the spiritual food to get through in us.

b. When there is no free course for the food to get into our inward parts, we will have indigestion.

3. We need to keep our whole being, with all our inward parts, open to the Lord so that the spiritual food will have a thoroughfare within us; if we do this, we will have proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent for the expression of God (Eph. 3:16-17a; Col. 3:4, 10-11).

4. By eating we have digesting; by digesting we have assimilation; and by assimilation we get the practical nourishment of the riches of Christ into our being, and these riches grow into our organic tissues (Eph. 3:8).

5 任何信徒借着吃、消化并吸收主耶稣，而接受神圣三一的神圣分赐，就要因祂活着—约六 57 下。

六 因着我们都有分于基督这一个饼，所以我们乃是一个身体，就是团体的基督，身体基督，以执行神的行政，为着完成神永远的定旨—林前十 17，十二 12，弗三 11，五 30。

5. Any believer who receives the divine dispensing of the Divine Trinity by eating, digesting, and assimilating the Lord Jesus will live because of Him (John 6:57b).

F. Because we all partake of Christ as the one bread, we are one Body—the corporate Christ, the Body-Christ—to carry out God's administration for the fulfillment of His eternal purpose (1 Cor. 10:17; 12:12; Eph. 3:11; 5:30).

第十周　周一

晨兴喂养

结二8“人子啊，你要听我对你所说的话，不要悖逆，象那悖逆之家一样。你要开口吃我所赐给你的。”

三1“祂对我说，人子啊，要吃你所得的；要吃这书卷，然后去对以色列家讲说。”

圣经至少有三个事例说到人吃神的话。头一个是耶利米，他说，“我得着你的言语，就当食物吃了。”（耶十五16上）吃东西不仅是接受，还是吸收。吸收是把东西接受到你里面来，消化它，使它成为你的一部分。人吃神的话的第二个事例是记在以西结书，那里说到申言者以西结吃神的话（三1～3）。然后在启示录十章，我们读到使徒约翰也吃神的话。

耶利米说，“你的言语成了我心中的欢喜快乐。”（耶十五16下）这是一种的享受。…神的话是一种享受；我们把它吃到里面，吸收到里面，这话就成了我们的欢喜和快乐。大卫说，“你的言语在我上膛何等甘美！在我口中比蜜更甜！”（诗一一九103）神的话的确是一种享受，在我们口中比蜜更甜（祷读神的话，一〇、一二页）。

信息选读

神的话不仅是为着给我们学习，更是为着给我们来尝、来吃、来享受、来消化（祷读神的话，一二页）。

“我从天上所听见的那声音，又同我说话，说，你去把那…天使手中展开的书卷取过来。我就走到那天使那里，请祂把小书卷给我。祂对我说，你拿着吃尽了，这要叫你肚子发苦，然而在你口中要甜如蜜。我从那天使手中接过小书卷，把它吃尽了；在我口中果然甜如蜜；

‹‹ WEEK 10 —DAY 1 ››

Morning Nourishment

Ezek. 2:8 But you, son of man, hear what I say to you; do not be rebellious like that rebellious house. Open your mouth and eat what I give you.

3:1 Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.

The Scriptures contain at least three examples of those who ate the Word of God. The first is Jeremiah, who said, “Your words were found and I ate them...” (Jer. 15:16a). To eat something is not merely to receive it, but to assimilate it. To assimilate is to receive something into you, digest it, and make it a part of yourself. The second example of someone eating the Word of God is recorded in the book of Ezekiel, where the prophet Ezekiel ate the Word of God (3:1-3). Then in Revelation 10 we read that the apostle John also ate the Word of God.

Jeremiah said, “Your word became to me / The gladness and joy of my heart” (Jer. 15:16b). This is a kind of enjoyment....God’s Word is an enjoyment; after it is taken into us and assimilated into our very being, it becomes joy within us and rejoicing without. David said, “How sweet are Your words to my taste! / Sweeter than honey to my mouth” (Psa. 119:103). The Word is indeed an enjoyment; it is even sweeter and more pleasant than honey to our taste. (Pray-reading the Word, pp. 5-6)

Today’s Reading

We realize that the Word of God is not only for us to learn, but even more for us to taste, to eat, to enjoy, and to digest. (Pray-reading the Word, p. 6)

“And the voice which I heard out of heaven, I heard again speaking with me and saying, Go, take the opened scroll in the hand of the Angel....And I went to the Angel and told Him to give me the little scroll. And He said to me, Take it and devour it, and it will make your stomach bitter, but in your mouth it will be as sweet as honey. And I took the little scroll out of the hand of the Angel and devoured it,

吃了以后，肚子觉得发苦。他们对我说，你必…再说预言。”〔启十 8 ～ 11〕小书卷是神命约翰吃的（倪柝声文集第一辑第十六册，九六至九七页）。

启示录的作者不仅接过小书卷，并且把它吃尽了。…我们必须这样接受神圣的启示，对启示录这卷书更该如此。耶利米和以西结都曾这样作过（耶十五16，结二8，三 1 ～ 3）。…我们借着吃接受神圣的启示，在吃的当时觉得甘甜；但在消化时，就是在我们的经历中，却变成苦的（圣经恢复本，启十 10 注 1，注 2）。

神的话适合给我们吃，我们需要吃神的话（诗一一九 103，太四 4，来五 12 ～ 14，彼前二 2 ～ 3）。神的话是神圣的供应，作食物滋养我们。话是我们的食物，借此神将祂的丰富分赐到我们里面的人里，滋养我们，使我们得以由祂的元素所构成。这是神经纶极重要的方面（耶十五 16 注 1）。

神的心意是要将祂自己分赐给我们，并将祂自己作到我们里面。祂乃是借着那灵为“天线”，以及圣经为“地线”来作这事。以这些为凭借，属天的丰富就传输到我们里面。在我们这面，我们需要放弃努力行善，不再仅仅将圣经当作伦常的书，转而到主的话这里来得喂养。我们不该仅仅研读圣经，查考圣经；我们也需要祷读圣经。

明白圣经并不够—我们也需要吃圣经的话。…圣经不但适于研读和查考，更适于给我们吃。哦，我们需要吃神的话！…吃神的话最好的路就是祷读。我们若要享受那灵全备的供应，就需要吃主的话。我们曾指出，那灵全备的供应等于基督的丰富，而基督的丰富是具体化在主的话里。所以，我们要享受基督的丰富，就必须祷读主的话（腓立比书生命读经，三七七至三七八页）。

参读：主的恢复—吃，第一篇；吃主，第一至二篇。

and it was as sweet as honey in my mouth; and when I had eaten it, my stomach became bitter. And they said to me, You must prophesy again...” [Rev. 10:8-11]. God commands John to devour the little scroll. (CWWN, vol. 16, pp. 90-91)

The writer of Revelation not only received but also devoured the scroll....We must receive the divine revelation, especially the book of Revelation, in this way. Both Jeremiah and Ezekiel did this (Jer. 15:16; Ezek. 2:8; 3:1-3). (Rev. 10:10, footnote 1) When we receive the divine revelation by devouring it, it is sweet as we eat it, but it becomes bitter as we digest it, that is, as we experience it. (Rev. 10:10, footnote 2)

God’s words are good for us to eat, and we need to eat them (Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3). God’s word is the divine supply as food to nourish us. Through the word as our food, God dispenses His riches into our inner being to nourish us that we may be constituted with His element. This is a crucial aspect of God’s economy. (Jer. 15:16, footnote 1)

God’s intention is to impart Himself to us and work Himself into us. He does this by means of the Spirit as the “antenna” and the Bible as the “ground wire.” By these means, the heavenly riches are transmitted into us. On our part, we need to turn away from trying to do good and away from taking the Bible merely as a book of ethics and instead come to the Word for nourishment. We should not simply read the Bible and study it; we also need to pray-read it.

It is not sufficient to understand the Bible—we also need to eat the words of the Bible....The Bible is not only good for reading and studying, but, even the more, it is especially good for eating [cf. Jer. 15:16; Matt. 4:4]. Oh, we need to eat the Word of God! The best way to eat the Word is to pray-read. If we want to enjoy the bountiful supply of the Spirit, we need to eat the Word. We have pointed out that the bountiful supply of the Spirit is equal to the riches of Christ and that the riches of Christ are embodied in the Word. Therefore, to enjoy the riches we must pray-read the Word. (Life-study of Philippians, pp. 317-318)

Further Reading: CWWL, 1972, vol. 1, “The Lord’s Recovery of Eating,” ch. 1; CWWL, 1972, vol. 1, “Eating the Lord,” chs. 1-2

第十周　周二

晨兴喂养

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

彼前二 2“象才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”

神的话主要的不是为着知识。但希伯来五章十一至十四节这短短的一段话，对此似乎有些矛盾。十二节用了“教师”和“教导”这两个辞，当然是指知识说的。然而，这几节经节清楚而明确地指明，神的话是为着滋养的，因为这里把神的话比作奶和干粮。奶和干粮不是为着知识；人们也不会拿来研究，而是吃喝以得滋养。

许多人与我争辩，说，“你怎么可以说我们不需要教训？难道你不信圣经是一本教训的书么？你自己不也是教导人么？”不错，圣经是一本教训的书，但不是仅仅教导我们头脑的知识；圣经的教训乃是将食物供应给我们。圣经的目标，不是为着我们得头脑的了解和知识，完全是为着我们属灵的领悟和滋养。按照主耶稣所说的，神的话是给我们吃的。我们若要活着，就必须接受神的话作食物（希伯来书生命读经，三八一页）。

信息选读

〔在马太四章，〕新受膏的王不是用自己的话，乃是用经上的话，抵挡仇敌的试诱。祂引用了申命记八章三节。这话指明主耶稣取用圣经上神的话作祂的食物，并靠此而活。马太四章四节的“话”，希腊文，rhema，雷玛，指即时的话，与 logos，娄格斯，常时的话不同。在这试诱里，主从申命记所引用的话，都是娄格斯，是经上常时的话。但主引用这些话时，这

‹‹ WEEK 10 —DAY 2 ››

Morning Nourishment

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

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

The word of God is not mainly for knowledge. In this short portion of the Word (Heb. 5:11-14), there seems to be a contradiction. Verse 12 uses the words teachers and teach. This surely refers to knowledge. However, in these verses it is clearly and definitely indicated that the word of God is for nourishment, for it likens His word to either milk or solid food. Milk and solid food are not for knowledge. People do not study them; they drink and eat of them as nourishment.

Many have argued with me, saying, “How can you say that we don’t need teaching? Don’t you believe that the Bible is a book of teaching? Even you yourself teach people.” Yes, the Bible is a book of teaching, but it does not teach us merely for mental knowledge; its teaching ministers food to us. The aim of the Bible is not for our mental comprehension and knowledge; it is absolutely for our spiritual realization and nourishment. According to the word of the Lord Jesus, the words of God are for us to eat. In order to live, we must take the word of God as our food. (Life-study of Hebrews, pp. 315-316)

Today’s Reading

[In Matthew 4] the newly anointed King confronted the enemy’s temptation not by His own word, but by the word of the Scriptures, quoting Deuteronomy 8:3. This word indicates that the Lord Jesus took the word of God in the Scriptures as His bread and lived on it. The Greek word translated “word” in Matthew 4:4 is rhema. Rhema, the instant word, differs from logos, the constant word. In this temptation, all the words quoted from Deuteronomy by the Lord were logos, the constant word in the Scriptures. But when He quoted them,

些话就成为雷玛，成了应用到祂处境里即时的话（马太福音生命读经，一五九页）。

作为生命之粮的基督，具体化于生命的话里。祂是那灵具体化于话里。虽然那灵很美妙，但我们需要具体、可见、可触、可摸的东西—生命的话。

约翰六章六十三节里在灵之后提到话。灵是活的，也是真实的，却相当奥秘，不易捉摸，叫人难以了解；但话是具体的。主耶稣首先指明，为了赐人生命，祂要成为灵。然后祂说，祂所说的话就是灵，就是生命。这表明祂所说的话，乃是生命之灵的具体化。现今祂在复活里是赐生命的灵，而这灵又具体化于祂的话。我们运用灵接受祂的话，就得着那是生命的灵（新约总论第九册，一四六至一四七页）。

彼前二章二节说，“象才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”信徒借着重生（一3、23），出生为婴孩，就能靠着灵奶的滋养，在生命里长大，以致进一步地得救，这样的得救乃是为着神的建造。

二节的纯净，直译，诚实；与一节的诡诈相对，就是不为着虚假的目的，不为着其他的目标，只为着滋养魂。…话，原文同罗马十二章一节“合理的”，为形容词，源自名词“话”，因此可译为“话的”，有属于心思（与体相对）、属于理性机能之意；因此是理性的、逻辑的、合理的。话奶不是为着身体，乃是为着魂，就是里面的人。这奶是在神的话里传输出来，借我们理性心思的领会，且由我们心思机能的吸收，滋养我们里面的人（彼得前书生命读经，一五〇至一五一页）。

参读：约翰福音生命读经，第十六篇；彼得前书生命读经，第十五篇。

they became rhema, the instant word applied to His situation. (Life-study of Matthew, pp. 140-141)

Christ as the bread of life is embodied in the word of life. He is the Spirit embodied in the Word. In addition to the Spirit, who is wonderful, we need something solid, visible, tangible, and touchable—the word of life.

In John 6:63 “the words” follow “the Spirit”. The Spirit is living and real, yet He is very mysterious, intangible, and difficult for people to apprehend; the words, however, are substantial. First, the Lord Jesus indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the Spirit of life. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit, who is life. (The Conclusion of the New Testament, pp. 2877-2878)

First Peter 2:2 says, “As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.” Born through regeneration (1:3, 23), the believers become babes who can grow in life unto further salvation, and that for God’s building, by being nourished with the spiritual milk.

“Guileless” in 1 Peter 2:2 does not mean unadulterated, in contrast to less pure teachings; instead, it is guileless in contrast to the guile in verse 1. Guileless milk is milk without false purpose, without any other goal but to nourish the soul. The Greek word rendered “of the word” is logikos. This word, in Romans 12:1 translated “reasonable,” is derived from the noun logos—the word; hence, of the word; having the sense of pertaining to the mind (in contrast to the body), to the rational faculties; hence, rational, logical, reasonable. The milk of the word is not milk for the body, but is milk for the soul, the inner being. It is conveyed in the word of God to nourish our inner man through the understanding of our rational mind, and it is assimilated by our mental faculties. (Life-study of 1 Peter, pp. 125-126)

Further Reading: Life-study of John, msg. 16; Life-study of 1 Peter, msg. 15

第十周　周三

晨兴喂养

来五 13 ～ 14 “凡只能享用奶的，对公义的话都是没有经验的，因为他是婴孩；只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。”

我们是基督里的信徒，需要长大并变化，为着建造神属灵的殿。神在信徒身上的目标，是要得着属灵的石头所建造的殿；不是分开、离散的石头，甚至也不是仅仅聚在一起的一堆石头，乃是彼此建造起来的石头。因此，靠着神话语中滋养的奶（彼前二 2 ～ 3），而从基督得喂养，不仅是为着生命长大，更是为着建造。长大是为着建造。虽然话奶是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合于为神建造属灵的殿（新约总论第七册，二一四页）。

信息选读

我们感谢主，祂为我们造了灵，借此我们能喝祂的话。但我们若要用灵喝主的话，就需要操练灵。操练灵最好的路就是祷告。以弗所六章十七至十八节说，我们应当借着各样的祷告，接受神的话，并且时时在灵里祷告。我们若要有话、信和那灵，就需要借着祷告操练我们的灵。我们走路时，自然就操练两脚。同样，我们祷告时，自然就操练我们的灵。保罗嘱咐我们要时时祷告（18），还要坚定持续地祷告（西四 2）。我们若要享受话，并且有那灵和信，就必须操练我们的灵祷告（经历基督的秘诀，一三五页）。

在林前三章二节保罗…说，“我给你们奶喝，没有给你们干粮，因为那时你们不能吃，就是如今还是不

‹‹ WEEK 10 —DAY 3 ››

Morning Nourishment

Heb. 5:13-14 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

As believers in Christ, we need to grow and be transformed for the building up of God’s spiritual house. God’s goal in the believers is to have a house built up with spiritual stones, not separated and scattered stones, not even a pile of stones merely gathered together, but stones built up with one another. Hence, feeding on Christ by the nourishing milk in the word of God (1 Pet. 2:2-3) is not only for growing in life but also for building up. Growing is for building up. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for building up a spiritual house for God. (The Conclusion of the New Testament, p. 2230)

Today’s Reading

We thank the Lord that He created us with a spirit by which we may drink His word. But if we would use our spirit to drink the word, we need to exercise our spirit. The best way to exercise our spirit is to pray. Ephesians 6:17 and 18 say that we should receive the word of God by means of all prayer, praying at every time in spirit. If we would have the word, faith, and the Spirit, we need to exercise our spirit by praying. When we walk, we automatically exercise our feet. Likewise, when we pray, we spontaneously exercise our spirit. Paul charges us to pray at every time (v. 18) and also to persevere in prayer (Col. 4:2). If we want to enjoy the word and have the Spirit with faith, we must pray by exercising our spirit. (CWWL, 1980, vol. 2, “The Secret of Experiencing Christ,” p. 534)

In 1 Corinthians 3:2 Paul goes on to say, “I gave you milk to drink, not solid food, for you were not yet able to receive it. But neither yet now are you able.”

能。”给人奶喝或食物吃，就是喂养人。喂养与教训不同，喂养是生命的事，教训是知识的事。使徒供应给哥林多信徒的，似乎是知识，其实是奶（还不是干粮），这必定滋养了他们。奶主要的是为着婴孩；干粮是为着成熟的人（来五 12）。哥林多的信徒不能吃干粮，这事实指明他们没有在生命里长大（哥林多前书生命读经，二五五页）。

关于国度的话不是“神美善的话”（来六 5），乃是公义的话。神美善的话好象奶。奶很容易接受，但不能维持很久。保罗告诉希伯来人，他们已经尝过属天的恩赐，又有分于圣灵，并尝过神美善的话，以及来世的能力（4 ～ 5）。但他也告诉他们，他有更深的事要对他们说，是他们不能明白的（五 10 ～ 12）。另一面说，公义的话乃是干粮。干粮难吃，却是扎实的，且能维持很久。

接受、经历并享受基督的…路，乃是借着象才生的婴孩取用话奶，好在生命里长大，以致得救（彼前二 2）。当我们还是婴孩时，这样经历基督是正确的。但过了一段时间，我们不该仍然作婴孩。我们需要进步，超过彼前二章二节，进到希伯来五章十三至十四节，吃公义的话（神圣启示的中心路线，二五四至二五五页）。

你若仍不明白公义的话是什么，就请再读希伯来三章和四章。…要记住，公义的话比神谕言开端的要纲更深，因为这话具体地说出神在祂的经纶和行政上，对待祂的子民所有公正、公义的更深思想（希伯来书生命读经，三八六至三八七页）。

参读：希伯来书生命读经，第二十九篇；长老训练第六册，一四六至一五〇页。

To give milk to drink or food to eat is to feed others. Feeding refers to the matter of life. This differs from teaching, which refers to knowledge. What the apostle ministered to the Corinthian believers seemed to be knowledge. Actually it was milk (not yet solid food), and it should have nourished them. Milk is mainly for infants, whereas solid food is for the mature (Heb. 5:12). The fact that the Corinthian believers could not receive solid food indicates that they were not growing in life. (Life-study of 1 Corinthians, pp. 212-213)

The word concerning the kingdom is not “the good word of God” (Heb. 6:5); it is the word of righteousness. The good word of God is like milk. It is easy to receive, but it does not sustain long. Paul told the Hebrews that they had tasted of the heavenly gift, had become partakers of the Holy Spirit, and had tasted the good word of God and the powers of the coming age (vv. 4-5). However, he also told them that he had deeper things to say to them that they were not able to understand (5:10-12). The word of righteousness, on the other hand, is solid food. It is difficult to take, but it is solid and it sustains long.

Another way to receive, experience, and enjoy Christ is by taking the milk of the word as newborn babes for the growth in life unto salvation (1 Pet. 2:2). Experiencing Christ in this way is proper while we are still babes. After a certain period of time, however, we should not remain babes. We need to advance beyond 1 Peter 2:2 and proceed to Hebrews 5:13-14 to eat the word of righteousness. (The Central Line of the Divine Revelation, pp. 217-218)

If you still do not understand what the word of righteousness is, read Hebrews 3 and 4 again....Keep in mind that the word of righteousness is deeper than the rudiments of the beginning of the oracles of God, because it embodies the deeper thought of God’s justice and righteousness in His dispensational and governmental dealings with His people. (Life-study of Hebrews, pp. 320-321)

Further Reading: Life-study of Hebrews, msg. 29; Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles, pp. 124-128

第十周　周四

晨兴喂养

约六 35 “耶稣对他们说，我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。”

37 “凡父所赐给我的人，必到我这里来；到我这里来的，我绝不把他丢在外面。”

〔健康的人〕面孔有健康的颜色，不是用化妆品涂上去的。使用化妆品只是带来一种外在的改变。要有健康外表的路，乃是吃健康的食物。健康的食物以新陈代谢的方式使我们健康，使我们在外面有健康的外表。为了在生命里长大并在生命里被变化，我们需要吃基督作我们健康、属灵的食物。当我们吃、消化并吸收基督作我们属灵的食物，这食物的素质就进到我们里面，而产生变化。今天许多基督徒软弱，因为他们不吃耶稣。我们若每天吃耶稣，我们就会在属灵上有活力，并且也会在生命里被变化（基督身体的构成与建造，九九至一〇〇页）。

信息选读

神永远的计划，乃是将祂自己作到祂所拣选的人里面，使祂成为他们的构成成分。…神不仅渴望人作祂的器皿盛装祂（罗九 21、23，林后四 7），也要人吃祂、消化并吸收祂（约六 57）。我们吃、消化并吸收物质的食物，就得着加力并加强。我们所吃的食物分赐到我们的血液里，借着血液进入我们身体的每一部分。至终，我们所吃的食物成为我们这人的细胞和组织。同样，神永远的计划乃是将祂自己分赐到我们里面，使祂成为我们里面之人的组成。祂要给我们消化并吸收，使祂能成为我们里面之人的构成成分（为着神圣经纶的神圣分赐，四页）。

‹‹ WEEK 10 —DAY 4 ››

Morning Nourishment

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

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

The healthy color in [a healthy] person’s face is not from applying cosmetics to his skin. The application of cosmetics is a mere outward change by outward makeup. The way to have a healthy appearance is by eating healthy food. The healthy food metabolically makes us healthy, giving us a healthy appearance outwardly. In order to grow in life and have the transformation in life, we need to eat Christ as our healthy, spiritual food. When we eat, digest, and assimilate Christ as our spiritual food, the essence of this food gets into our being and produces transformation. Many Christians today are weak because they do not eat Jesus. If we eat Jesus every day, we will be spiritually energetic and will be transformed in life. (The Constitution and the Building Up of the Body of Christ, p. 83)

Today’s Reading

God’s eternal plan is to work Himself into His chosen people so that He becomes their very constituent....God not only desires that man be His vessel to contain Him (Rom. 9:21, 23; 2 Cor. 4:7), but also wants man to eat, digest, and assimilate Him (John 6:57). When we eat, digest, and assimilate physical food, we are energized and strengthened. The food that we eat is dispensed into our blood and through the blood into every part of our body. Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God’s eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being. (The Divine Dispensing for the Divine Economy, p. 9)

〔在马太十五章〕主似乎对迦南妇人说，“你不需要医治，你需要我！…你需要吃我。我是饼来给人吃、消化、吸收。我要进入你这人里面，进入你全人、血轮和组织里。我要进入你的构成成分里面，并且成为你。…不要在外面对付事情，乃要借着把我接受到你里面，在里面对付每件事。只要我能进入你里面滋养你，每个问题都要得着解决。”…我们不需要外面的仪式或作法。在今天的宗教里，人遵守外面的作法。但神的经纶不是外面的事，乃是基督进入我们里面的事。为此，我们需要借着吃基督，把祂接受进来（马太福音生命读经，六一三至六一四页）。

我们所吃所消化的食物，成了我们生命的供应。要一样东西成为我们的生命或生命的供应，那样东西必须是生机的。你若吞下一块石头，那石头不能成为你生命的供应，因为石头是无生命、非生机的。唯有生机的东西才能被我们消化，吸收到我们里面，成为我们生命的供应。照样，要三一神成为我们生命的供应，甚至成为我们的生命，祂就必须进到我们里面，给我们消化、吸收。三一神当然是活的、是生机的。

照约翰六章来看，基督是粮，是给我们吃的生命粮。主耶稣说，“我是从天上降下来的活粮，人若吃这粮，就必永远活着。”（51）祂又说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”（57）信徒只要吃主耶稣作生命的粮，就要因祂活着。当我们吃这生命的粮，祂就进到我们里面，让我们生机地消化、吸收到我们里面。这是三一神成为我们生命唯一的路。三一神借着生机地进到我们里面，被我们吸收到我们属灵生命的组成里，而成了我们生命的供应与生命（马可福音生命读经，四三三至四三四页）。

参读：借着祷告享受基督是话又是灵，第六章；为着神圣经纶的神圣分赐，第一章。

[In Matthew 15] the Lord seemed to be saying to the Canaanite woman, “You don’t need healing. You need Me!...You need to eat Me. I came as bread for people to eat, to digest, and to assimilate. I would like to get into your being, into your system, vessels, and fibers. I would like to get into your very constituent and become you....Don’t deal with things in an outward way. Rather, deal with everything in an inward way by taking Me into you. As long as I can get into you to nourish you, every problem will be solved.” We do not need outward rituals or practices. In today’s religion people are following outward practices. But God’s economy is not a matter of outward things; it is a matter of Christ coming into us inwardly. For this, we need to take Christ in by eating Him. (Life-study of Matthew, pp. 550-551)

The food we eat and digest becomes our life supply. In order for anything to be our life or life supply, that thing must be organic. If you swallow a stone, that stone cannot become your life supply, because a stone is not living and organic. Only something organic can be digested by us and then assimilated into us to become our life supply. In a similar way, in order for the Triune God to be our life supply and even our life, He must come into us to be digested and assimilated by us. To be sure, the Triune God is living and organic.

According to chapter 6 of the Gospel of John, Christ is a loaf, the bread of life, for us to eat. The Lord Jesus said, “I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever” (v. 51). Then He went on to say, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me” (v. 57). Any believer who eats the Lord Jesus as the bread of life will live by Him. When we eat this bread of life, He comes into us to be digested by us and to be assimilated into us organically. This is the only way the Triune God can become our life. The Triune God becomes our life supply and our life by entering into us organically to be assimilated into the very fibers of our spiritual being. (Life-study of Mark, p. 383)

Further Reading: CWWL, 1963, vol. 3, “Enjoying Christ as the Word and the Spirit through Prayer,” ch. 6; The Divine Dispensing for the Divine Economy, ch. 1

第十周　周五

晨兴喂养

约六51“我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”

58“这就是从天上降下来的粮，吃这粮的人，就永远活着，不象你们的祖宗吃过吗哪，还是死了。”

基督作为众圣徒的分，也是信徒的灵食。林前十章三节说到以色列人出埃及，过红海，在旷野“都吃了一样的灵食”。这里的灵食是指吗哪（出十六14～18），预表基督为着信徒的旅程，作我们每日生命的供应（约六31～35）。我们信徒都该吃一样的灵食，不该吃基督之外的任何东西。

那作我们灵食的基督就是那对我们成为主观的基督。祂是那经过过程的三一神，作包罗万有的灵，主观的住在我们的灵里。所以祂能作我们每日的灵食。任何要作我们食物和生命供应的东西，都必须能够进入我们里面，然后被我们消化、吸收，成为我们组织的成分。基督之于我们，正是如此。当我们吃基督作我们的灵食，祂就进到我们里面，与我们调和为一（真理课程二级卷三，八六页）。

信息选读

在约翰六章四十八节主宣告说，祂就是生命的粮，指明祂要以食物的形态作人生命的供应，就象生命树一样（创二9）。祂是神成为肉体，为作生命的粮给我们吃。祂从天上来，不仅要作我们的救主，更要作我们的食物。…我们都需要接受祂作我们生命的粮，作我们的灵食。…在约翰六章五十七节主说，“那吃

‹‹ WEEK 10 —DAY 5 ››

Morning Nourishment

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.

As the portion of the saints, Christ is also the believers' spiritual food. First Corinthians 10:1-3 says that the children of Israel went out of Egypt, crossed the Red Sea, and "all ate the same spiritual food" in the wilderness. The spiritual food here refers to manna (Exo. 16:14-18), which typifies Christ as the daily life supply (John 6:31-35) for the believers' journey. We believers should all eat the same spiritual food, not eating anything other than Christ.

The Christ who is our spiritual food is the Christ who becomes subjective to us. He is the processed Triune God indwelling our spirit subjectively as the all-inclusive Spirit. Therefore, He can be our daily spiritual food. Anything that is to be our food and life supply must be something that can enter into us and then be digested and assimilated by us to become the elements of our tissue and fiber. This is precisely what Christ is to us. When we eat Christ as our spiritual food, He enters into us and mingles with us as one. (Truth Lessons—Level Two, vol. 3, p. 80)

Today's Reading

In John 6:48 the Lord declared that He was the bread of life, indicating that He would be man's life supply in the form of food, like the tree of life (Gen. 2:9). He was God incarnated in order to be the bread of life for us to eat. He came down from heaven not only to be our Savior but also to be our food....We all need to receive Him as the bread of life, the spiritual food, to us. In John 6:57 the Lord said, "He who eats Me, he also shall live because of Me."...To eat Jesus

我的人，也要因我活着。”…吃耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收；然后，我们就凭着所接受的主而活。这是照着神的经纶所命定我们该有的生活。为着我们属灵的生命，基督该是我们唯一的食物，使我们每日因祂得加力，得维持，并得满足（真理课程二级卷三，八六至八七页）。

我们不可仅仅学习结果子和喂养新人的技巧；我们必须过吸入并吃喝基督的日常生活，每天接受基督作我们的元素和素质。我们不只必须接受祂，也必须消化祂、吸收祂，并让祂成为我们这人的内容。然后我们会与祂是一（为着神圣经纶的神圣分赐，五二至五三页）。

我们借着吃喝将东西接受到我们的胃里，我们就不仅仅被充满。借着消化，我们所吃的就吸收到我们这人里面。因此，吃了以后，我们需要消化并吸收。借着消化并吸收我们所吃喝的，我们就将所有的养分吸取到我们的血液里。这养分进入我们血液以后，就成为我们的细胞。一段时间以后，所有的细胞就成为我们生机的组织，就是我们这个人。

我若将水倒在杯子里，杯子只被充满，并没有消化、吸收、长大或变化。水绝不能成为杯子的元素和素质。这与我们人类不同。火鸡怎能放在人的器皿里？唯一的路就是给这人吃火鸡，这样，火鸡就成为这人的素质和元素。耶稣说，“那吃我的人，也要因我活着。”（约六 57 下）人因着他所吃的而满了精力；我们因我们所吃的而活着。我们吃耶稣，所以我们因耶稣活着。…我们吃耶稣，就因耶稣活着，并且我们就是耶稣。我们活着就是耶稣！（李常受文集一九七二年第一册，二六四至二六六页）

参读：认识并经历神作生命，第一篇；健康的话，第八章。

is to receive Him into us that He may be assimilated....Then we live by the Lord whom we have received. This is the living that we should have according to God’s ordination in His economy. For our spiritual living, Christ should be our unique food for us to be daily strengthened, sustained, and satisfied by Him. (Truth Lessons—Level Two, vol. 3, pp. 80-81)

We must not merely learn the techniques of bearing fruit and feeding the new ones. We have to live a daily life of breathing, drinking, and feeding on Christ, taking Christ every day as our very element and essence. We must not only receive Him, but also digest Him, assimilate Him, and let Him become the content of our being. Then we will be one with Him. (The Divine Dispensing for the Divine Economy, p. 49)

When we take something into our stomach by eating and drinking, we are not merely being filled up. By digestion, what we eat is assimilated into our being. Thus, after eating we need the digestion and assimilation. By digesting and assimilating what we eat and drink, we absorb all the nourishment into our blood. This nourishment, after getting into our blood, becomes our cells. Then after a certain time all the cells become our organic tissues, our very being.

If I put water into a cup, it is just filled up. There is no digestion, assimilation, growth, or transformation. The water can never become the very element and essence of the cup. It is different with us human beings. How can a turkey be put into a human vessel? The only way is for this person to eat the turkey. Then the turkey becomes this person’s essence and element. Jesus said, “He who eats Me, he also shall live because of Me” (John 6:57b). A person is full of energy because of what he has eaten. We live by what we eat. We eat Jesus, so we live by Jesus....When we eat Jesus, we live by Jesus and we are Jesus. For us to live is Jesus! (CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” p. 204)

Further Reading: Knowing and Experiencing God as Life, ch. 1; CWWL, 1978, vol. 3, “The Healthy Word,” ch. 8

第十周　周六

晨兴喂养

结三 3 “祂又对我说，人子啊，要把我所赐给你的这书卷吃下，充满你的肚腹。我就吃了，口中觉得其甜如蜜。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

我们需要借着呼求主名吃耶稣。但我们吃了以后，也需要好的消化。我们不要消化不良。…吃而没有好的消化，会引起难处。我们吃基督，也需要在属灵上正确地消化祂。你若有正确的消化，你所吃的食物，就会进入你身体的每一部分；食物在你的身体里能畅通无阻。消化不良，意思就是食物不能通行。

现在我们需要来看，在属灵的一面，这如何应用在我们身上。有些亲爱的圣徒，起初也许喜欢呼求主并祷读主话。但一段时间以后，他们对这事失去胃口和爱好。这是因为他们将主耶稣接受进来以后，他们里面有些事情发生。他们消化不良；主耶稣没有路可通过。我们呼求主耶稣并祷读祂的话以后，必须说，“主，怜悯我。使我全人同我里面所有的部分，一直向你敞开。”（李常受文集一九七二年第一册，二六六页）

信息选读

我不是在说道理的事，乃是在说我们基督徒生活中对我们非常实际的事。你呼求主以后，我完全确信祂进入你里面。但问题在这里—你呼求主的名以后，主进入你里面以后，…你也许向祂敞开你这人的一小部分，但你这人的大部分却向祂关闭。…主耶稣是真实的、活的并实际的。

‹‹ WEEK 10 —DAY 6 ››

Morning Nourishment

Ezek. 3:3 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

We need to eat Jesus by calling on the name of the Lord. But after we eat, we also need a good digestion. We do not want to have indigestion....Eating without a good digestion will cause trouble. When we eat Christ, we also need to spiritually digest Him in a proper way. If you have a proper digestion, the food you eat can get into every part of your physical being. There is the thoroughfare for the food to get through. Indigestion means that there is no thoroughfare for the food.

Now we need to consider how this applies to us in a spiritual sense. Some dear saints may enjoy calling on the Lord and pray-reading the Word at first. But after a certain time, they lose their taste and appetite for this. This is because after taking in the Lord Jesus, something happened within them. There was indigestion. There was no thoroughfare for the Lord Jesus to get through. After calling on the Lord Jesus and pray-reading His Word, we have to say, “Lord, be merciful to me. Keep my whole being with all my inward parts open to You.” (CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” p. 205)

Today’s Reading

I am not speaking something doctrinally but something that is very practical to us in our Christian life. After you call on the Lord, I have the full assurance that He gets into you. But the problem is this—after your calling on the name of the Lord, after the Lord gets into you,...you may be open to Him in a little part of your being, but most of your being is closed to Him. The Lord Jesus is real, living, and

你呼喊“主耶稣”，祂就进入你里面，并将你充满。你呼喊“主耶稣”的时候，这位实际的、活的耶稣就要摸着你天然的人。但你们许多人会说，“不，主，不要摸我这里。留在你所在的地方；你是我的客人，你必须留在客厅里。不要进入我私人的卧室；那是为着我的，不是为着你的。”这就是消化不良。…〔主作属灵的〕食物没有通畅的管道进入你内里的部分，所以你消化不良。

借着吃，我们有消化；借着消化，我们有吸收；借着这吸收，我们得着耶稣丰富的实际养分进入我们这人里面。基督一切的丰富至终要长到我们生机的组织里。然后我们就成为基督。不再是我，乃是基督在我里面活着。在我，活着就是基督。基督徒的生活不是效法耶稣。…主的路不是教导我们模仿祂；主的路乃是生命的路，生命的路就是吃（李常受文集一九七二年第一册，二六六至二六九页）。

吃就是把食物接受到我们里面，并生机地吸收到我们体内。因此，吃主耶稣就是将祂接受到我们里面，为重生的新人以生命的方式所吸收。…借此，祂这位复活者就活在我们里面（约十四 19 ～ 20）（圣经恢复本，约六 57 注 1）。

〔主筵席上的〕一个饼，乃是象征基督那是一的身体。我们众人是这一个身体，因为我们都分受这一个饼。我们一同分受这一个饼，使我们众人成为一。这指明我们有分于基督，就使我们众人成为祂的一个身体。

我们众人所分受的这位基督，把我们构成祂的一个身体。…分受（即吃—林前十 28 ～ 30）这一个饼，使我们与这饼联合为一。这指明我们有分于基督、享受基督，使我们与祂联合为一，与祂成为一（林前十 17 注 1，注 2）。

参读：享受基督活而实际的路，第六章；哥林多前书中为着基督的身体享受基督，第三章。

practical. When you call, “Lord Jesus,” He gets into you and fills you up. While you are calling “Lord Jesus,” this practical and living Jesus will touch your natural being. But many of you would say, “No, Lord. Don’t touch me here. Stay where You are. You are my guest, and You must stay in the living room. Don’t get into my private bedroom. That’s for me, not for You.” This means indigestion....There is no free course for the [Lord as the spiritual] food to get into your inward parts, so you have indigestion.

By eating we have digesting, by digesting we have the assimilation, and by this assimilation we get the practical nourishment of the riches of Jesus into our being. All the riches of Christ eventually will grow into our organic tissues. Then we become Christ. It is no longer I who live, but it is Christ who lives in me. To me, to live is Christ. The Christian life is not a matter of imitating Jesus....The Lord’s way is not the way of teaching us to imitate Him. The Lord’s way is the way of life, and the way of life is to eat. (CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” pp. 205-207)

To eat is to take food into us that it may be assimilated organically into our body. Hence, to eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life....It is by this that He, the resurrected One, lives in us (John 14:19-20). (John 6:57, footnote 1)

The one bread signifies the one Body of Christ. We all are one Body because we all partake of the one bread. Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us His one Body. (1 Cor. 10:17, footnote 1)

Partaking of (that is, eating—1 Cor. 10:28-30) the one bread identifies us with it. This indicates that our partaking of Christ, our enjoying of Christ, identifies us with Him, making us one with Him. (1 Cor. 10:17, footnote 2)

Further Reading: The Living and Practical Way to Enjoy Christ, ch. 6; CWWL, 1973-1974, vol. 1, “The Enjoyment of Christ for the Body in 1 Corinthians,” ch. 3

第十周诗歌

451

经历神 — 在灵里

8 5 8 4 副（英612）

D 大调　　4/4

3 · 2 1 2 3 4 | 5 – 3 – | 3 3 2 1 | 2 – – – |
一 神 的 心 意 要 祂 一 切 全 作 我 供 应;

3 · 2 1 2 3 4 | 5 – 4 – | 3 – 4 2 | 1 – – – |
需 要 我 能 与 祂 联 结, 联 于 祂 灵。

5 · 5 6 7 i 6 | 5 – 3 – | 3 3 4 3 | 2 – – – |
(副) 父 的 一 切、子 的 丰 富, 全 都 归 于 灵;

5 · 5 6 7 i 6 | 5 – 4 – | 3 – 4 2 | 1 – – – ‖
我 要 与 神 这 灵 接 触, 必 须 用 灵。

二 神已将祂本性丰富, 全都赐给我;
但须灵里与祂接触, 才能摸着。

三 神需心思明白、认识, 也需灵接触;
若不动灵,只凭理智, 难得满足。

四 不能听道而不祷告, 用脑不用灵;
不能读经而不灵交, 灵不响应。

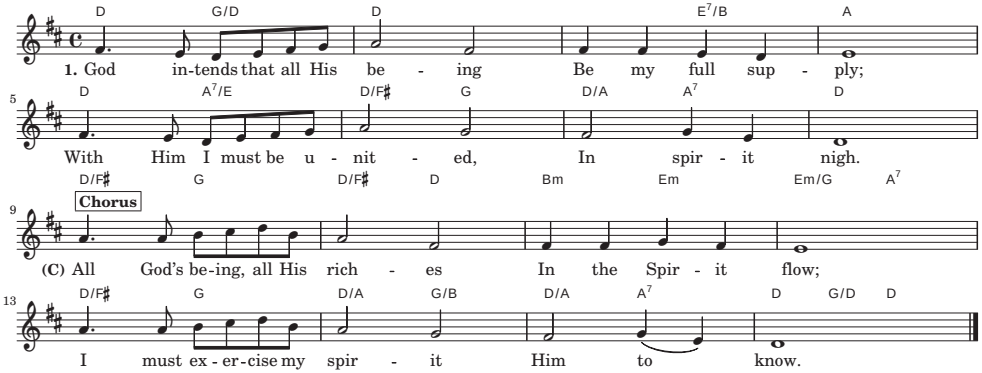
五 何等丰富,何等荣耀, 灵里接触神!
神的一切,神的上好, 全是我分。

WEEK 10 — HYMN

God intends that all His being

Experience of God — By Exercising the Spirit

612



2. All the riches of His nature
He has given me;
I must touch Him in the spirit,
These to see.

3. With the mind we understand Him,
With the spirit touch;
Those who never use the spirit
Lack very much.

4. When to messages I listen,
I must pray them in;
Thus the word will be digested
From within.

5. When the Word of God I study,
I must touch the Lord;
If in mind and not in spirit,
Dead is the Word.

6. O what riches, O what glory
In the Spirit shine!
When I exercise my spirit,
All are mine.

第十周申言

申言稿：

Composition for prophecy with main point and sub-points: