经历基督

第四周

住在基督这加能力者里面——经历基督的秘诀

读经：腓四 12～13，约十四 23，十五 4～5，约壹二 27～28，三 24，四 13，启二一 3、22

纲要

周一

壹 我们需要学习在基督这加能力者里面的秘诀：

一 在腓立比四章十二至十三节保罗说，“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作”：

1 “学得秘诀”这话，指明保罗进到了一个新的情形、新的环境；每当我们被摆在新的环境，我们就需要学习活在那个环境的秘诀：

a “我都学得秘诀”，直译，“我都已经被引进”；这是个隐喻，说到人被引进秘密社团，受其基本原则的教导。

THE EXPERIENCE OF CHRIST

Week Four

Abiding in Christ as the Empowering One—the Secret of Experiencing Christ

Scripture Reading: Phil. 4:12-13; John 14:23; 15:4-5; 1 John 2:27-28; 3:24; 4:13; Rev. 21:3, 22

Outline

Day 1

I. We need to learn the secret of being in Christ as the empowering One:

A. In Philippians 4:12-13 Paul says, “I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me”:

1. The phrase learned the secret indicates that Paul had come into a new situation, a new environment; whenever we are put in a new environment, we need to learn the secret of living in that environment:

a. I have learned the secret literally means “I have been initiated”; the metaphor here refers to a person’s being initiated into a secret society with instruction in its rudimentary principles.

b 保罗悔改信主之后，被引进基督与基督的身体。

c 他学得如何以基督为生命，如何活基督、显大基督、赢得基督，以及如何过召会生活的秘诀；这些都是基本的原则。

2 在各事上，指在每件事上；在一切事上，指在所有的事上；二者加起来，就是在整个人生过程中的事上。

3 保罗学得随事随在都经历基督的秘诀；这也是更多得着基督积蓄到我们里面的秘诀。

周二

4 这秘诀是在腓立比四章十三节：“我在那加我能力者的里面，凡事都能作”：

a 保罗是一个在基督里的人（林后十二 2），他盼望给人看出他是在基督里面；现在他宣告，他在那加他能力的基督里面，凡事都能作：

㈠ 这是他对基督的经历包罗并总结的话；主在约翰十五章五节是从反面说到我们与祂生机的联结：“离了我，你们就不能作什么。”

㈡ “加…能力”原文意，“使人在里面有动力。”

㈢ 基督住在我们里面（西一 27）；祂加我们能力，使我们有动力，不是从外面，乃是从里面；借着这样里面的加力，保罗在基督里面凡事都能作。

b 保罗从前完全是在犹太教里，律法之下，并且总是给人看出他是在律法里面；但他在悔改信主时，就从律法和先前的宗教迁到基督里，成了“在基督里

b. After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ.

c. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles.

2. In everything means in each matter; in all things means in all matters; together, these two phrases encompass all the things in the course of human life.

3. Paul learned the secret of experiencing Christ in everything and in every place; this is also the secret of having more of Christ accumulated within us.

Day 2

4. The secret is in Philippians 4:13: “I am able to do all things in Him who empowers me”:

a. Paul was a man in Christ (2 Cor. 12:2), and he desired to be found in Christ by others; now he declared that he was able to do all things in Him, the very Christ who empowered him:

(1) This is an all-inclusive and concluding word on his experience of Christ; it is the converse of the Lord’s word in John 15:5 concerning our organic relationship with Him: “Apart from Me you can do nothing.”

(2) The Greek word for empowers means “makes dynamic inwardly.”

(3) Christ dwells in us (Col. 1:27); He empowers us, makes us dynamic from within, not from without; by such inward empowering Paul was able to do all things in Christ.

b. Paul had been altogether in the Jewish religion under the law and had always been found by others in the law, but at his conversion he was transferred from the law and his former religion into Christ and

的人”—林后十二 2。

c 现今他期望所有观察他的，无论犹太人、天使或鬼魔，都看出他是在基督里面；这指明他渴望全人浸没在基督里面，给基督浸透，使所有观察他的，都看出他是完全在基督里面；唯有给人看出我们是在基督里面，基督才会从我们得着彰显并显大—腓三 9 上，一 20。

二 一面，凭着基督的加力，我们能过知足的生活（四 11 ～ 12）；另一面，凭着基督的加力，我们能成为真实的、庄重的、公义的、纯洁的、可爱的、有美名的（8）。

三 保罗说到基督是加力者的话，特别适用于基督加我们能力，使我们活祂作我们人性的美德，因而显大祂那无限的伟大；要过这一切美德的生活，比作基督教的工作难多了。

周三

贰 学习在基督这加能力者里面的秘诀，就是学习住在基督里面的秘诀；住在基督里就是居住在祂里面，留在与祂的交通里，使我们经历并享受祂住在我们里面—约十五 4 ～ 5，约壹二 27：

一 住在基督里，就是在神圣三一里面活着—以基督为我们的居所—6、24、27 ～ 28 节，三 6、24，四 13：

1 住在基督里就是住在子里面，并住在父里面（二 24）；这就是停留并居住在主里面（约十五 4 ～ 5）。

2 住在基督里，也就是住在神圣生命的交通里，并在

became “a man in Christ”—2 Cor. 12:2.

c. Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons; this indicates that he aspired to have his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ; only when we are found in Christ, will Christ be expressed and magnified—Phil. 3:9a; 1:20.

B. On the one hand, by the empowering of Christ, we can live a contented life (4:11-12); on the other hand, by the empowering of Christ, we can be true, dignified, righteous, pure, lovely, and well spoken of (v. 8).

C. Paul’s word about Christ as the empowering One specifically applies to Christ’s empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness; to live a life of these virtues is much more difficult than doing a Christian work.

Day 3

II. To learn the secret of being in Christ as the empowering One is to learn the secret of abiding in Christ; to abide in Christ is to dwell in Him, to remain in fellowship with Him, that we may experience and enjoy His abiding in us—John 15:4-5; 1 John 2:27:

A. To abide in Christ is to live in the Divine Trinity—taking Christ as our dwelling place—vv. 6, 24, 27-28; 3:6, 24; 4:13:

1. To abide in Christ is to abide in the Son and in the Father (2:24); this is to remain and dwell in the Lord (John 15:4-5).

2. To abide in Christ is to abide in the fellowship of the divine life and

神圣的光中行，就是住在神圣的光中—约壹一 2～3、6～7，二 10。

二 有基督住在我们里面，就是与神圣三一同活—有基督的同在作我们的享受，使祂与我们成为一，与我们所是的每一部分和我们生活的每一面同在—太一 23，十八 20，二八 20，提后四 22，林后二 10，林前七 24：

1 有基督住在我们里面，就是有基督的话住在我们里面，为要结常存的果子，使父得荣耀—约十五 7～8、16。

2 有基督住在我们里面，就是有作为三一神同在之实际的灵住在我们里面—十四 17。

to walk in the divine light, that is, to abide in the divine light—1 John 1:2-3, 6-7; 2:10.

B. To have Christ abiding in us is to live with the Divine Trinity—having Christ's presence as our enjoyment for Him to be one with us and to be with every part of our being and every aspect of our living—Matt. 1:23; 18:20; 28:20; 2 Tim. 4:22; 2 Cor. 2:10; 1 Cor. 7:24:

1. To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit to glorify the Father—John 15:7-8, 16.

2. To have Christ abiding in us is to have the Spirit of reality as the presence of the Triune God abiding in us—14:17.

周四

Day 4

叁 我们需要住在作我们王和君尊住处的基督里，使祂能住在我们里面，把我们作成祂的王后和祂的王宫，祂荣耀的召会—诗四五 13、8，约十五 4～5，弗五 27，启二二 5，罗五 17，参歌六 4：

III. We need to abide in Christ as our King and as our royal abode so that He can abide in us to make us His queen and His royal palace, His glorious church—Psa. 45:13, 8; John 15:4-5; Eph. 5:27; Rev. 22:5; Rom. 5:17; cf. S. S. 6:4:

一 住在基督里，就是住在亘古的神我们的主里面，在祂里面过生活，以祂为我们的一切—约十五 4～5，约壹四 15～16，启二一 22，申三三 27 上，诗九十。

A. To abide in Christ is to dwell in Him, the eternal God, as our Lord, having our living in Him and taking Him as our everything—John 15:4-5; 1 John 4:15-16; Rev. 21:22; Deut. 33:27a; Psa. 90.

二 我们必须住在神里面，每时每刻活在祂里面，因为在祂以外，只有罪和苦难—3～11 节，约十六 33。

B. We need to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions—vv. 3-11; John 16:33.

三 以神为我们的住处，我们永远的居所，是对神最高、最完满的经历—诗九一。

C. To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God—Psa. 91.

肆 住在基督里，以祂为我们的居所，并让祂住在我们里面，以我们为祂的居所，乃是活在经过过程并终极完成之三一神与蒙救赎并得重生之信徒宇宙合并的实际里—约十四 2、10～11、17、20、23：

一 新耶路撒冷乃是经过过程并终极完成之三一神，与重生、圣别、更新、变化、模成并荣化之三部分召会的终极合并—启二一 3、22。

二 新耶路撒冷是神的帐幕，帐幕的中心是作为隐藏吗哪的基督；合并到这神人二性宇宙的合并（神与人相互的居所）里的路，乃是吃基督这隐藏的吗哪—3 节，出十六 32～34，来九 4，启二 17。

伍 我们住在基督里，使祂也住在我们里面，乃是借着爱祂—约十四 21、23：

一 当我们爱主耶稣的时候，祂就亲自向我们显现，父就与祂同来，与我们一同安排住处，作我们的享受；这住处是相互的住处，在其中三一神住在我们里面，我们也住在祂里面—23 节。

二 我们越爱主，就越有祂的同在，并且我们越在祂的同在里，就越享受祂之于我们的一切；主的恢复乃是恢复爱主耶稣—林前二 9～10，弗六 24。

周五

陆 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

IV. To abide in Christ, taking Him as our dwelling place, and to allow Him to abide in us, taking us as His dwelling place, is to live in the reality of the universal incorporation of the processed and consummated Triune God with the redeemed and regenerated believers—John 14:2, 10-11, 17, 20, 23:

A. The New Jerusalem is the ultimate incorporation of the processed and consummated Triune God with the regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite church—Rev. 21:3, 22.

B. The New Jerusalem is the tabernacle of God, and the center of the tabernacle is Christ as the hidden manna; the way to be incorporated into this universal, divine-human incorporation, the mutual abode of God and man, is to eat Christ as the hidden manna—v. 3; Exo. 16:32-34; Heb. 9:4; Rev. 2:17.

V. We abide in Christ so that He may abide in us by loving Him—John 14:21, 23:

A. When we love the Lord Jesus, He manifests Himself to us, and the Father comes with Him to make an abode with us for our enjoyment; this abode is a mutual abode, in which the Triune God abides in us and we abide in Him—v. 23.

B. The more we love the Lord, the more we will have His presence, and the more we are in His presence, the more we will enjoy all that He is to us; the Lord's recovery is a recovery of loving the Lord Jesus—1 Cor. 2:9-10; Eph. 6:24.

Day 5

VI. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—1

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 14，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来，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。

四 当头要身体的一个肢体行动时，祂是借着内里的膏油涂抹叫人知道，当我们顺从膏油涂抹时，生命就自由地从头流到我们；如果我们拒绝膏油涂抹，我们与头的关系就被打岔，我们里面生命的流也被停止了—西二 19。

五 那灵膏油涂抹的教训，与对错毫无关系，乃是生命内里的感觉—徒十六 6～7，林后二 13。

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

周六

柒 我们住在基督里，使祂也住在我们里面，乃是借着将我们灵里生命之灵的律的“开关打开”—罗八 2、4：

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.

D. When the Head wants a member of the Body to move, He intimates it through the inner anointing, and as we yield to the anointing, life flows freely from the Head to us; if we resist the anointing, our relationship with the Head is interfered with, and the flow of life within us is stopped—Col. 2:19.

E. The teaching of the anointing of the Spirit has nothing to do with right or wrong; it is an inner sense of life—Acts 16:6-7; 2 Cor. 2:13.

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

Day 6

VII. We abide in Christ so that He may abide in us by “switching on” the law of the Spirit of life in our spirit—Rom. 8:2, 4:

一 主住在我们里面，我们住在祂里面，完全在于祂是赐生命的灵在我们的灵里；借着我们灵里这全备供应、没有限量的灵，我们就有充分的确据，知道我们与神是一，并且彼此互住—林前十五 45 下，罗八 16，林前六 17，腓一 19，约三 34，约壹三 24，四 13。

A. The Lord's abiding in us and our abiding in Him are altogether a matter of Him being the life-giving Spirit in our spirit; by the bountiful, immeasurable Spirit in our spirit, we know with full assurance that we and God are one and that we abide in each other—1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; Phil. 1:19; John 3:34; 1 John 3:24; 4:13.

二 我们住在基督这加能力者里面，使祂在我们里面得以启动为内里运行的神，就是生命之灵的律，其路乃是借着常常喜乐，不住地祷告，凡事谢恩—腓四 13，二 13，帖前五 16～18，西三 17。

B. The way to abide in Christ as the empowering One so that He may be activated within us as the inner operating God, the law of the Spirit of life, is by rejoicing always, praying unceasingly, and giving thanks in everything—Phil. 4:13; 2:13; 1 Thes. 5:16-18; Col. 3:17.

捌 我们住在基督里，使祂也住在我们里面，乃是借着接触我们身外圣经里常时的话，以及我们里面应时的话，就是那灵—约五 39～40，六 63，林后三 6，启二 7：

VIII. We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us—John 5:39-40; 6:63; 2 Cor. 3:6; Rev. 2:7:

一 借着外面写出来的话，我们有这位奥秘之主的说明、解释和发表；借着里面活的话，我们经历内住的基督，并享有实际之主的同在—弗五 26，六 17～18。

A. By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord—Eph. 5:26; 6:17-18.

二 我们若住在主常时并写出来的话里，祂即时并活的话就住在我们里面—约八 31，十五 7，约壹二 14。

B. If we abide in the Lord's constant and written word, His instant and living words will abide in us—John 8:31; 15:7; 1 John 2:14.

三 我们住在主里面，祂的话也住在我们里面，使我们在祂里面说话，祂也在我们里面说话，为着将神建造到人里面，并将人建造到神里面—约十五 7，林后二 17，十三 3，林前十四 4 下。

C. We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God—John 15:7; 2 Cor. 2:17; 13:3; 1 Cor. 14:4b.

第四周 ■ 周一

晨兴喂养

腓四 12 ～ 13 “我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”

保罗在腓立比书里用了许多不寻常的辞句。其中一个见于四章十二节，…“学得秘诀”这话，指明保罗进到了一个新的情形、新的环境。每当我们被摆在新的环境，我们就需要学习活在那个环境的秘诀。有人从西方到远东，就是进到一个新的环境。他要生存，就得学习在那里生活的秘诀。比如，美国的弟兄姊妹来远东访问，需要学会用筷子吃饭的秘诀。他们若没有学会秘诀，就吃不了饭（李常受文集一九七八年第一册，五一二页）。

信息选读

保罗在腓立比四章十二节…似乎说，“在一切事上我都学得秘诀，使我知道怎样处缺乏，怎样处富余。我已经学得一种特别的秘诀。”保罗所学得的秘诀是什么？因着保罗受教导学了某种的秘诀，所以他能处任何的情形；不管他是富或贫，饱足或饥饿，秘诀就在十三节：“我在那加我能力者的里面，凡事都能作。”这秘诀不是基督在我们里面，而是我们在祂里面。

单单说基督活在我们里面是太客观了。我们也需要经历活在基督里面，并在祂里面作一切事。活在祂里面是何等的救恩！我们若活在祂里面，就每一天都会享受祂的救恩。这样享受救恩好比坐车；只

WEEK 4 — DAY 1

Morning Nourishment

Phil. 4:12-13 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me.

In the book of Philippians Paul uses a number of unusual expressions. One of these expressions is found in verse 12 of chapter 4....The phrase learned the secret indicates that Paul had come into a new situation, a new environment. Whenever we are put in a new environment, we need to learn the secret of living in that environment. For someone from the West to go to the Far East is for him to go into a new environment. In order to live, he must learn the secret of life there. For example, when brothers and sisters from the United States visit the Far East, they need to learn the secret of eating with chopsticks. If they do not learn the secret, they will not be able to eat. (CWWL, 1978, vol. 1, “The Experience of Christ,” p. 399)

Today’s Reading

In Philippians 4:12...Paul seems to be saying, “In all things I have been instructed with the secret so that I know how to be in want and how to abound. I have been initiated with a type of secret knowledge.” What is the secret Paul learned? Because Paul had been instructed with the particular secret, he could handle any situation, whether he was rich or poor, filled or hungry. The secret is in Philippians 4:13: “I am able to do all things in Him who empowers me.” The secret is not that Christ is in us; it is that we are in Him.

Simply to say that Christ lives in us is to be too objective. We also need to experience living in Christ and doing all things in Him. What a salvation it is to live in Him! If we live in Him, we will enjoy His salvation day by day. This salvation can be compared to riding in a car. As long as we remain in the car,

要我们留在基督这车子里，我们就享受救恩。我坐车的时候，并不担心要走哪个方向或任何别的事。我可以安息自在地祷告、读经或看风景。照样，当我们在基督里，我们该简单地安息自在。我们应当享受在基督里的生活。

我…的负担乃是我们都要学习在祂里面的秘诀。我们能在祂里面作一切事。这似乎是个小秘诀，但实际上意义是重大的。这秘诀乃是我们经历基督并享受基督的路，也是更多得着基督积蓄到我们里面的秘诀。

这样一个秘诀需要操练。我们要操练这个秘诀，首先必须看见基督在我们里面活着。其次，我们必须否认肉体和天然的人。我们该将万事看作亏损，不宝贝或珍赏我们天然人的任何东西，就如我们的谦卑或其他美德。我们需要将一切的优点、特性和美德，都看作亏损。我们不该信靠基督以外的任何事物。第三，我们不该凭自己作任何事，因为我们不是单独的；有另一个人活在我们里面（李常受文集一九七八年第一册，五一二至五一四页）。

在十二节…“我都学得秘诀”，直译，“我都已经被引进”。这里的隐喻是指人被引进秘密社团，受其基本原则的教导。保罗悔改信基督之后，被引进基督与基督的身体。然后他学得如何以基督为生命，如何活基督、显大基督、赢得基督，以及如何过召会生活的秘诀。这些都是基本的原则。身体的秘诀是以基督为我们的生命、活基督、追求基督、赢得基督、显大基督并彰显基督。这些是召会—基督的身体—的基本原则。保罗这已经被引进基督身体的人，已经学得秘诀（新约总论第十二册，五八页）。

参读：经历基督，第十章；腓立比书生命读经，第二十九篇。

we enjoy salvation. When I ride in a car, I am not worried about what direction I am going or anything else. I may rest, pray, or enjoy sightseeing. I simply rest and enjoy myself. In like manner, when we are in Christ, we should simply rest and enjoy ourselves. We should enjoy the life in Christ.

My burden in this chapter is that we would all learn the secret of being in Him. We can do all things in Him. This may seem to be a small secret, but actually it has great significance. This secret is the way for us to experience Christ and to enjoy Christ. It is also the secret of having more of Christ accumulated within us.

Such a secret needs to be put into practice. In order to practice this secret, we first need to realize that Christ lives in us. Second, we must deny the flesh and the natural man. We should count all things as loss and not treasure or appreciate anything of our natural man, such as our humility or other virtues. All our good points, attributes, and virtues need to be counted as loss. We should not have any confidence in anything other than Christ. Third, we should not do anything by ourselves, for we are not alone. Another person lives in us. (CWWL, 1978, vol. 1, “The Experience of Christ,” pp. 399-401)

In Philippians 4:12...the phrase I have learned the secret is an interpretation of the Greek word which literally means “I have been initiated.” The metaphor here refers to a person’s being initiated into a secret society with instruction in its rudimentary principles. After Paul was converted to Christ, he was initiated into Christ and the Body of Christ. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles. The secret of the Body is to take Christ as our life, to live Christ, to pursue Christ, to gain Christ, to magnify Christ, and to express Christ. These are the basic principles of the church, the Body of Christ. As one who had been initiated into the Body, Paul learned the secret. (The Conclusion of the New Testament, pp. 3527-3528)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” ch. 10; Life-study of Philippians, msg. 29

第四周 ■ 周二

晨兴喂养

西一27“神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

腓四13“我在那加我能力者的里面，凡事都能作。”

在腓立比四章十三节，…我们找着保罗在十二节所说〔在基督里知足〕的秘诀：“或饱足、或饥饿、或富余、或缺乏，…我都学得秘诀。”基督是他知足的秘诀。

得着基督的加力，就是使人在里面有动力。基督住在我们里面（西一27），祂加我们能力，使我们有动力，不是从外面，乃是从里面。借着这样里面的加力，保罗在基督里面凡事都能作。

保罗是一个在基督里的人（林后十二2），他盼望给人看出他是在基督里面。现在他宣告，他在那加他能力的基督里面，凡事都能作。这是他对基督的经历包罗并总结的话。主在约翰十五章五节是从反面说到我们与祂生机的联结：“离了我，你们就不能作什么。”只要我们有基督，又在祂里面；我们在祂里面就凡事都能作（新约总论第十二册，五九至六〇页）。

信息选读

腓立比四章十三节的“凡事”，是指十二节所提的事，和八节所列的美德。这就是说，十三节的应用限于八至十二节。一面，凭着基督的加力，我们能过知足的生活（11～12）。我们在那加我们能力的基督里面，凡事都能作，就是在任何环境中，都借基督而满足；祂加我们能力，作我们日常基督徒生活的秘诀。另一面，

WEEK 4 — DAY 2

Morning Nourishment

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

Phil. 4:13 I am able to do all things in Him who empowers me.

In Philippians 4:13...we find the secret [of sufficiency in Christ] to which Paul refers in verse 12: “The secret both to be filled and to hunger, both to abound and to lack.” Christ was his secret of sufficiency.

To be empowered by Christ is to be made dynamic inwardly. Christ dwells in us (Col. 1:27). He empowers us, makes us dynamic from within, not from without. By such inward empowering, Paul could do all things in Christ.

Paul was a person in Christ (2 Cor. 12:2), and he desired to be found in Christ by others. Now he declared that he could do all things in Him, in the Christ who empowered him. This is an all-inclusive and concluding word concerning his experience of Christ. It is the converse of the Lord’s word concerning our organic relationship with Him in John 15:5: “Apart from Me you can do nothing.” As long as we have Christ and are in Him, we can do all things in Him. (The Conclusion of the New Testament, p. 3529)

Today’s Reading

The “all things” in Philippians 4:13 refer to the things mentioned in verse 12 and to the virtues listed in verse 8. This means that the application of verse 13 is limited by the context of verses 8 through 12. On the one hand, by the empowering of Christ, we can live a contented life (vv. 11-12). For us to be able to do all things in Christ who empowers us is to be satisfied in any circumstance through Christ who empowers us as the secret of our daily

凭着基督的加力，我们能成为真实的、庄重的、公义的、纯洁的、可爱的、有美名的。这就是说，我们是一班在基督里面的人，祂加我们能力，使我们活出每一种的美德。这就是活基督，在基督的美德上显大基督。

我们需要领悟，保罗说到基督是加力者的话，特别适用于基督加我们能力，使我们活祂作我们人性的美德，因而显大祂那无限的伟大。八节所提的六种美德，实际上是神的形像。神按着祂的形像造人，就是按着祂爱、光、圣、义的属性造人。人是按着神的形像造的，意即人是按着爱、光、圣、义的形像造的。这六项，凡是真实的、庄重的、公义的、纯洁的、可爱的、有美名的，都在爱、光、圣、义这四种神圣属性里面。这是真正的美德，因为这就是基督的彰显。基督加给信徒能力，在这一切的美德上活祂并显大祂。我们在加我们能力的基督里面，就能实行这些事，彰显这最高的人性美德；我们在加我们能力的基督里面，就能成为真实的、庄重的、公义的、纯洁的、可爱的、有美名的。

要过这一切美德的生活，比作基督教的工作难多了。许多人能传福音，教导圣经，甚至建立召会，却无法过这样的生活，就是满了真实、庄重、公义、纯洁、可爱、有美名之美德的生活。要活基督作我们人性的美德，以彰显神圣的属性，我们需要内住基督的加力。

我们若要经历基督作加力者，使我们在祂里面凡事都能作，我们就需要让祂活在我们里面（加二 20），成形在我们里面（四 19），安家在我们里面（弗三 17），并且在我们身上显大（腓一 20）。否则，祂就无法加力给我们。但基督活在我们里面，成形在我们里面，安家在我们里面，并且在我们身上显大，就为祂预备好道路，加力给我们。然后，借着内住基督的加力，我们就能作四章八至十二节所说的一切事（新约总论第十二册，六〇至六一页）。

参读：新约总论，第三百五十一篇。

Christian life. On the other hand, by the empowering of Christ, we can be true, dignified, righteous, pure, lovely, and well spoken of. This means that we are persons in Christ, who empowers us to live out every kind of virtue. This is to live Christ, to magnify Christ in His virtues.

We need to realize that Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness. The six virtues mentioned in verse 8 are actually the image of God. God created man in His image, that is, in His attributes of love, light, holiness, and righteousness. The fact that man was made in the image of God means that he was made in the form of love, light, holiness, and righteousness. The six items—what things are true, dignified, righteous, pure, lovely, and well spoken of—are in these four divine attributes of love, light, holiness, and righteousness. These are the real virtues, for they are the expression of Christ. Christ empowers the believers to live Him and magnify Him in all these virtues. In Christ who empowers us, we can practice these things, expressing these highest human virtues; in Christ who empowers us, we can be true, dignified, righteous, pure, lovely, and well spoken of.

To live a life of all these virtues is much more difficult than doing a Christian work. Many can preach the gospel, teach the Bible, and even establish churches, but they are not able to live this kind of life, a life full of the virtues of being true, dignified, righteous, pure, lovely, and well spoken of. In order to live Christ as our human virtues for the expression of the divine attributes, we need to be empowered by the indwelling Christ.

If we would experience Christ as the empowering One enabling us to do all things in Him, we need to let Him live in us (Gal. 2:20), be formed in us (4:19), make His home in us (Eph. 3:17), and be magnified in us (Phil. 1:20). If we fail to do these things, He will not have the way to empower us, but when Christ lives in us, is formed in us, makes His home in us, and is magnified in us, the way is prepared for Him to empower us. Then, empowered by the indwelling Christ, we will be able to do all the things spoken of in Philippians 4:8 through 12. (The Conclusion of the New Testament, pp. 3529-3530)

Further Reading: The Conclusion of the New Testament, msg. 351

第四周 ■ 周三

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。…离了我，你们就不能作什么。”

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

在神圣的三一里活着，就是住在基督这真葡萄树里（约十五5）。…在三一神里面活着，就象枝子住在葡萄树上。基督这三一神的具体化身乃是葡萄树，…在全地蔓延并生长。

“住”字原文的意思是，不仅停留或暂住，更是居家或安家。…在基督这位三一神的具体化身里活着，意思就是我们以基督为我们日常生活的居所。…葡萄树及其枝子，乃是三一神的生机体。因此，在三一神里活着，就是住在作神生机体的基督里。

在约翰一书里我们看见，我们需要住在主里面，住在子里面，住在父里面，并住在神里面〔参二24、27～28，三6、24，四13〕。这陈明一幅在三一神里面活着的完整图画。在三一神里面活着，就是在作三一神生机体的基督里面，在主带着祂为首的身分并祂的主权里面，在子带着祂儿子的名分里面，在父带着祂为父的身分里面，在神带着祂要我们信祂儿子并爱祂所有众子的诫命里面，过日常的生活。我们和神、父、子、主、基督之间的连结，联系，乃是那灵（在神圣三一里并同神圣三一活着，九七至九八、一〇一页）。

WEEK 4 — DAY 3

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....Apart from Me you can do nothing.

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

To live in the Divine Trinity is to abide in Christ as the true vine (John 15:5)....To live in the Triune God is just like the branches abiding in a vine tree....Christ as the embodiment of the Triune God is a vine tree...spreading and growing over the entire earth.

The Greek word for abide means not only to remain or to stay but also to have our home, or to make our home....To live in Christ as the embodiment of the Triune God means that we take Christ as our dwelling place for our daily life....The vine tree with its branches is the very organism of the Triune God. Thus, to live in the Triune God is to abide in Christ as God's organism.

In 1 John we see that we need to abide in the Lord, in the Son, in the Father, and in God [cf. 2:24, 27-28; 3:6, 24; 4:13]. This presents a full portrait of living in the Triune God. To live in the Triune God is to have a daily life in Christ as the organism of the Triune God, in the Lord with His headship, with His lordship, in the Son with His sonship, in the Father with His fatherhood, and in God with His commandments of believing in His Son and of loving all His other sons.... We abide in God by the Spirit of God (v. 24b).... The linking, the connection, between us and God, the Father, the Son, the Lord, and Christ is the Spirit. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 340-343)

信息选读

在祂里面活着，把我们放在享受祂的地位上。同祂活着乃是享受的本身。同神圣三一活着，就是享受神圣的三一。与一个人一同生活，就是享受那个人。因此，同三一神活着乃是我们对三一神的享受。…按照我大略的估计，新约的四分之一是为着我们在三一神里活着，四分之三是为着我们同三一神活着。…在神圣三一里活着，就是住在基督里；同神圣三一活着，就是有基督住在我们里面（约十五 5）。当我们住在基督里，基督就也住在我们里面，并且祂的住就是祂与我们同在。…我们〔就〕有祂与我们同在，作我们的享受。

有基督住在我们里面，就是有基督的话住在我们里面，为要结常存的果子（7 ～ 8、16）。在约翰十五章七节，主说，“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。”这种的祈求是与结果子（8）有关的，并且必定会得着应允。我们若要作前去传福音的人，就必须是爱基督的话的人。我们必须是那些有活的话，有生命的话住在我们里面的人。如果我们不是这样的人，我们传福音就不会持久。基督活的话会激励我们前去结果子。

有基督住在我们里面，就是有实际的灵住在我们里面（十四 17）。…事实上，基督的话和实际的灵乃是一。在六章六十三节主告诉我们，祂所说的话就是灵。神的话和神的灵，都是神的呼出或气。当这气进到我们里面，并停留在我们里面时，这气就是灵。当这气借着我们的说话从我们里面出来时，就成了话（在神圣三一里并同神圣三一活着，一一八至一二二页）。

参读：在神圣三一里并同神圣三一活着，第四、八至十章；住在主里面，享受主生命，第一至二篇；约翰一书生命读经，第二十五篇。

Today’s Reading

To live in Him puts us into the position of the enjoyment of the Lord. To live with Him is the enjoyment itself. To live with the Divine Trinity is to enjoy the Divine Trinity. To live with a person is to enjoy that person. Thus, to live with the Triune God is our enjoyment of the Triune God. According to my rough estimation, one-fourth of the New Testament is for our living in the Triune God, but three-fourths of the New Testament is for our living with the Triune God. To live in the Divine Trinity is to abide in Christ, and to live with the Divine Trinity is to have Christ abide in us (John 15:5). When we abide in Christ, Christ abides in us, and His abiding is His presence with us; ...we have Him with us for our enjoyment.

To have Christ abiding in us is to have the words of Christ abiding in us for the bearing of remaining fruit (vv. 7-8, 16). In John 15:7 the Lord said, “If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.” This kind of asking is related to fruit-bearing (v. 8) and surely will be fulfilled. If we are to be those who go forth to preach the gospel, we must be those who love the word of Christ. We must be those who have the living word, the word of life, abiding in us. If we are not such persons, our preaching of the gospel will not last long. The living word of Christ stirs us up to go forth and bear fruit.

To have Christ abiding in us is to have the Spirit of reality abiding in us (14:17).... Actually, the words of Christ and the Spirit of reality are one. In John 6:63 the Lord told us that the words which He has spoken are spirit. God’s word and God the Spirit are both God’s breath. When this breath gets into us and remains in us, this breath is the Spirit. When this breath comes out of us through our speaking, it becomes the word. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 355-357)

Further Reading: CWWL, 1988, vol.1, “Living in and with the Divine Trinity,” chs. 4, 8-10; CWWL, 1983, vol. 3, “Abiding in the Lord to Enjoy His Life,” chs. 1-2; Life-study of 1 John, msg. 25

第四周 ■ 周四

晨兴喂养

诗九十 1～2“主啊，你世世代代作我们的居所。诸山未曾生出，地与世界你未曾造成，从亘古到永远，你是神。”

诗篇九十篇是摩西写的，他…宣告，神世世代代是我们的居所。…这是新的思想，全然是前所未有的事。

〔在约翰十五章〕主耶稣说，“你们要住在我里面，我也住在你们里面。”（4 上）…住在基督里，就是居住在祂里面，不仅是停留或居留而已。我们住在我们家里，就在那里过生活。

照着摩西在诗篇九十篇一节的话，我们的家，我们的居所，乃是我们的主—三一神。…当我们经历三一神到以祂为居所的地步，我们对神就有更深的经历（诗篇生命读经，四八八至四八九页）。

信息选读

以神为我们的住处，我们的居所，是对神最高、最完满的经历。以神为我们的居所，乃是经历祂到最完满的地步。我们中间可能没有人敢说，他一直住在神里面。但这是基督所作的。祂在地上过人性生活时，一直以父神为祂的居所。…我们能在基督的死、复活和升天里与祂联合，唯一的路就是住在基督里；而住在基督里不仅是停留在祂里面，更是居住在祂里面，以祂为我们的一切。…住在神里面，就是在神里面过生活。…我要住在神里面，每时每刻活在祂里面，因为在祂以外，只有罪和苦难（诗篇生命读经，四九〇、四九三页）。

书信里启示出神的目标，乃是要得着祂自己与

WEEK 4 — DAY 4

Morning Nourishment

Psa. 90:1-2 O Lord, You have been our dwelling place in all generations. Before the mountains were brought forth, and before You gave birth to the earth and the world, indeed from eternity to eternity, You are God.

[In Psalm 90 Moses proclaimed] that God is our dwelling place in all generations....This was a new thought, something altogether unprecedented.

In John 15 the Lord Jesus said, “Abide in Me and I in you” (v. 4a)....To abide in Christ is to dwell in Him, not just remain or stay in Him. When we dwell in our house, we have our life and our living there.

According to Moses’ word in Psalm 90:1, our house, our dwelling place, is the Triune God as our Lord... When we experience the Triune God to the degree that we take Him as our dwelling place, we have the deeper experience of God. (Life-study of the Psalms, p. 399)

Today’s Reading

To take God as our habitation, our dwelling place, is the highest and fullest experience of God. To take God as our dwelling place is to experience Him to the fullest extent. Probably no one among us would dare to say that he dwells in God all the time. But this is what Christ did. When He was living His human life on earth, He continually took God the Father as His habitation. The only way that we can be identified with Christ in His death, resurrection, and ascension is to abide in Christ, and to abide in Christ is not only to remain in Him but also to dwell in Him, taking Him as our everything.... To dwell in God is to have our living in God.... I want to dwell in God, living in Him every minute, for outside of Him there are sins and afflictions. (Life-study of the Psalms, pp. 400, 402)

The Epistles reveal that God’s goal is to have a great universal

祂的信徒一个伟大的宇宙合并。至终，这合并就是新耶路撒冷，那就是神的目标。…合并到帐幕里的路，就是吃隐藏的吗哪。我们越吃基督，就越合并到三一神里面，成为一个宇宙的合并。借着吃隐藏的吗哪，我们就合并到帐幕里。旧约里的帐幕是新耶路撒冷的表号，新耶路撒冷乃称为神的帐幕。作为神的帐幕，新耶路撒冷就是宇宙的合并。这个宇宙的合并是神永远的目标。新耶路撒冷是神的帐幕，这帐幕的中心乃是基督作为隐藏的吗哪给我们吃。进入新耶路撒冷的路就是吃基督。我们越吃基督，就越合并到这宇宙的合并里（基督为父用神圣的荣耀所荣耀的结果，四〇、三一页）。

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。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。如果我们爱耶稣，耶稣就爱我们，父也爱我们。当子亲自向我们显现时，父就与祂同来，与我们一同安排住处，与我们住在一起。…我们…爱主，…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（在神圣三一里并同神圣三一活着，四五至四六页）。

我们越爱祂，就越享受祂的同在。什么是祂的同在？那就是对祂自己的享受。只要我们有祂的同在，我们就享受祂，我们越爱祂，就越有祂的同在。并且我们越在祂的同在里，就越享受祂之于我们的一切所是。我们只需要爱祂。知识算不得什么，只有爱才算数。我们何等需要爱祂！我爱祂已经有五十多年了，今天我觉得祂比从前更可爱。无人象祂那么可爱。雅歌说，祂是全然可爱（五 16）。主的恢复乃是恢复爱主耶稣。我们若不爱祂，我们对祂的恢复就了了（约翰福音生命读经，四三〇页）。

参读：诗篇中所启示并预表的基督与召会，第十六章；雅歌结晶读经，第十一篇。

incorporation of Himself with His believers. Ultimately, this incorporation is the New Jerusalem, which is God's goal. The way to be incorporated into the tabernacle is to eat the hidden manna. The more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation. By eating the hidden manna we are incorporated into the tabernacle. The tabernacle in the Old Testament is a figure of the New Jerusalem, which is called the tabernacle of God. As the tabernacle of God, the New Jerusalem is the universal incorporation. This universal incorporation is God's eternal goal. The New Jerusalem is the tabernacle of God, and the center of this tabernacle is Christ as the hidden manna for us to eat. The way to be in the New Jerusalem is to eat Christ. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 347-348, 341)

When we love [the Lord], not only does His Spirit abide in us but also He Himself will manifest Himself to us. This means that we have the presence of the One whom we love in our fellowship with Him. If we love Jesus, Jesus loves us, and the Father loves us also. When the Son manifests Himself to us, the Father comes with Him to make an abode with us, to stay with us.... By loving Him,...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)

The more we love Him, the more we enjoy His presence. What is His presence? It is simply the enjoyment of Himself. As long as we have His presence, we enjoy Him. The more we love Him, the more we shall have His presence. The more we are in His presence, the more we shall enjoy all that He is to us. We need only to love Him. Knowing means nothing; only loving counts. How we all need to love Him! I have been loving Him for fifty years, and today I feel that He is more lovable than ever. No one is as lovely as He is. Song of Songs says that He is altogether lovely (5:16). The Lord's recovery is a recovery of loving the Lord Jesus. If we do not love Him, we are finished with His recovery. (Life-study of John, p. 383)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 16; CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," ch. 11

第四周 ■ 周五

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。”

住在主里面，享受主生命的生活，就是常常经历宝血的洗净，时时享受膏油的涂抹。你只要有一点点错的感觉，或觉得是活在肉体、旧造、自己里，就要立刻认罪，求主赦免。你一认罪，就证明你在光中，宝血就来洗净你，膏油也跟着来涂抹你，使你里面神的成分加多，你就更多享受神的所是，你也就实实在在地是住在主里面，享受主生命（住在主里面，享受主生命，一〇一页）。

信息选读

圣经给我们看见，神的膏油乃是仅仅为着完全合祂心意的那一位，就是神的儿子基督。那么为什么身体也受膏了？诗篇一百三十三篇给我们看见，贵重的油是浇在亚伦的头上，流到胡须，又流到他的衣襟。…膏倒在受膏者头上之后，却是向下流的，以致流到他的全身。头是基督，所以身体也是基督。基督乃是神的受膏者，召会是祂的身体，所以当基督受膏时，祂的整个身体也一同受膏。…膏的用处乃在维持身体与头的关系，膏的用处也是为着维持

WEEK 4 — DAY 5

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.

A life of abiding in the Lord and enjoying His life is a life in which we constantly experience the cleansing of the blood and enjoy the anointing moment by moment. Whenever you have even a slight feeling that something is wrong or have the sense that you are living in the flesh, in the old creation, or in the self, you should immediately confess your sin and ask for the Lord's forgiveness. When you confess according to this sense, it proves that you are in the light. Then the blood cleanses you, and the anointing follows to anoint you, increasing the element of God within you. You then enjoy more of what God is. You are practically abiding in the Lord and enjoying His life. (CWWL, 1983, vol. 3, "Abiding in the Lord to Enjoy His Life," p. 376)

Today's Reading

The Bible shows us that God's anointing is only for the One who has totally satisfied God's heart—His Son, Christ. If this is so, why does the Body receive the anointing? Psalm 133 shows us that the fine oil was poured on Aaron's head and ran down upon his beard to the hem of his garments.... After the oil is poured, it runs downward and eventually flows to the whole body. Because the Head is Christ, the anointed One, the Body is also Christ. Christ is God's Anointed. The church is His Body. When Christ was anointed, the whole Body was anointed with Him. The function of the anointing is to maintain the link between the Head and the Body, as well as the link between all the members.

众肢体间的关系。膏油就是圣灵在人里面的功用。

当头要身体的一个肢体行动时，祂借着内里的膏油涂抹叫人知道，当我们顺从膏油涂抹时，生命就自由地从头流到我们。如果我们拒绝膏油涂抹，我们与头的关系就被打岔，我们里面生命的流也被停止了。为什么许多信徒不知道主的引导呢？因为他们没有在头底下。…只有信徒直接在头底下，他们才能接受从头流到全身体的恩膏。

那灵膏油涂抹的教训，不是对不对、该不该、是不是的问题，乃是生命内里的感觉。许多人的工作，还是凭着亚当吃善恶知识树果子的方法，就是所谓是非的原则。但在基督里，神的工作乃是生命的问题，乃是圣灵膏抹的问题。膏所在的地方，就是生命所在的地方。

我们所以能有交通，乃是因着基督是身体的生命，基督是身体的头；另一面，交通的享受乃是圣灵。我们越在身体的交通中，就越享受圣灵的膏抹。但这是有条件的，就是要让十字架深深对付肉体，对付天然的生命。信徒能否享受交通，要看有没有对付天然的生命。我们的天然肉体只配死，只配躺在灰尘中，只配钉在十字架上。我们不能凭自己想，不配出主意；我们必须让基督有绝对的主权，让祂完全作主。如果我们天然的生命受十字架的对付，顺服基督的元首权柄，活出身体的生命来，我们就有那灵的膏抹，我们就能享受身体的交通（倪柝声文集第二辑第二十四册，九九至一〇三、一〇五页）。

参读：在灵里与主互住的生活，第三篇；约翰的修补职事，第八章；那灵，第十二篇；生命的经历，第七篇。

The anointing is the operation of the Holy Spirit within man.

When the Head wishes a member of the Body to move, He intimates it through the anointing, and as we yield to the anointing, life flows freely from the Head. If we resist the anointing, the relationship with the Head is interfered with and the flow of life stops. Many believers miss the leading of the Lord because they are not under the Head.... Believers can receive the anointing which flows from the Head to the Body only when they are directly under the Head.

The teaching of the anointing of the Spirit has nothing to do with right or wrong, what should or should not be done, or what is true or false. It is an inner feeling of life. Many people still work according to the principle of the tree of the knowledge of good and evil, the tree from which Adam ate. This is to walk according to the principle of right and wrong; however, God's work in Christ is a matter of life. It is a matter of the anointing of the Spirit. Where the anointing is, there is life.

We can fellowship with one another because Christ is the life of the Body and the Head of the Body. At the same time, the enjoyment of this fellowship is the Holy Spirit. The more we live in the fellowship of the Body, the more we enjoy the anointing of the Spirit. But there is a condition to this: We have to allow the cross to deal with our flesh and our natural life in a thorough way. Whether or not a believer can enjoy this fellowship depends on whether he has dealt with his natural life. Our natural flesh only deserves to die; it only deserves to be in ashes, to be on the cross. We cannot think by ourselves; we are not qualified to propose anything by ourselves. We must allow Christ to have the absolute sovereignty over everything. We must allow Him to be the Lord in an absolute way. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body. (CWWN, vol. 44, "The Mystery of Christ," pp. 815-818, 820)

Further Reading: CWWL, 1983, vol. 3, "A Living of Mutually Abiding with the Lord in Spirit," ch. 3; CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 8; CWWL, 1990, vol. 1, "The Spirit," ch. 12; CWWL, 1953, vol. 3, "The Experience of Life," ch. 7

第四周 ■ 周六

晨兴喂养

帖前五 16～18“要常常喜乐，不住地祷告，凡事谢恩；因为这是神在基督耶稣里对你们的旨意。”

约五 39～40“你们查考圣经，…为我作见证的就是这经。然而你们不肯到我这里来得生命。”

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。”

主住在我们里面，我们住在祂里面，完全在于祂是赐生命的灵在我们的灵里；借着我们灵里这全备供应、没有限量的灵，我们就有充足的确据，知道我们与神是一，并且彼此互住。…我们住在基督这加能力者里面，使祂在我们里面得以启动为内里运行的神，就是生命之灵的律，其路乃是借着常常喜乐，不住地祷告，凡事谢恩。…我们住在基督里，使祂也住在我们里面，乃是借着接触我们身外圣经里常时的话，以及我们里面应时的话，就是那灵。…借着外面写出来的话，我们有这位奥秘之主的说明、解释和发表；借着里面活的话，我们经历内住的基督，并享有实际之主的同在。…我们若住在主常时并写出来的话里，祂即时并活的话就住在我们里面。…我们住在主里面，祂的话也住在我们里面，使我们在祂里面说话，祂也在我们里面说话，为着将神建造到人里面，并将人建造到神里面（新约总论第十三册，三五八至三五九页）。

信息选读

电灯一享受电，一住在电里面，它就能正常地尽功用。但若是开关装得不牢靠，电灯就无法稳定的

WEEK 4 — DAY 6

Morning Nourishment

1 Thes. 5:16-18 Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you.

John 5:39-40 You search the Scriptures...and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life.

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

The Lord’s abiding in us and our abiding in Him are altogether a matter of His being the life-giving Spirit in our spirit; by the bountiful, immeasurable Spirit in our spirit, we know with full assurance that we and God are one and that we abide in each other.... The way to abide in Christ as the empowering One so that He may be activated within us as the inner operating God, the law of the Spirit of life, is by rejoicing always, praying unceasingly, and giving thanks in everything.... We abide in Christ so that He may abide in us by dealing with the constant word in the Scriptures, which is outside of us, and the present word as the Spirit, which is within us....By the outward, written word we have the explanation, definition, and expression of the mysterious Lord, and by the inward, living word we have the experience of the abiding Christ and the presence of the practical Lord.... If we abide in the Lord’s constant and written word, His instant and living words will abide in us.... We abide in Him and His words abide in us so that we may speak in Him and He may speak in us for the building of God into man and man into God. (The Conclusion of the New Testament, pp. 3994-3995)

Today’s Reading

A light bulb functions properly when it “enjoys” and “abides” in the electricity. However, if the switch was not securely installed, the light bulb

发光，也就不能正常地尽功用。…属灵的电若要不关掉，最好就是装个保险箱封锁起来。怎么封锁？方法就是：“不住祷告，凡事谢恩。”

常常我们一祷告，里面就明亮了；若再加上谢恩，我们里面就活过来了。祷告就如接电，谢恩就如发光；有时我们接上电了，却觉得好象没有什么反应，这是因为光祷告不谢恩，还亮不起来。所以要我们的生活一直“发光不闪烁”，就需要“不住祷告，凡事谢恩”。

谢恩和祷告就如人的两只脚，…只有祷告没有谢恩不行，光谢恩没有祷告也是不行。因此我们必须祷告加上谢恩，谢恩带着祷告；…至于哪个先哪个后，都没有关系；只要两个都有，你走起基督徒生活的路来就很便利。

在天然景物里，有什么能用来表征不住地祷告？至终我就找到，只有一件事，就是我们的呼吸。…吃饭、喝水、睡觉都有间歇，…呼吸一间歇，就会致命。无论吃饭、喝水、睡觉，你也都必须呼吸。所以我们不住地呼吸，实在就是象征不住地祷告。

灵的活动，就是向主祷告。不必我开口出声，我的灵自然地在里面会呼吸，会与主交通。有时觉得瘪气，就需要深呼吸一下，我就呼喊：“哦，主耶稣！”虽然无声无息，却在呼吸，在吸入主自己。我们都应当操练有这样无声无息，却无间时刻的祷告。…不住地祷告，乃是要你常常操练灵接触主。…我们在活泼的灵里生活行动，就是不住地祷告；我们也就自然住在主里面，享受主作生命（住在主里面，享受主生命，二八至三〇、三三、三五至三八页）。

参读：经历基督，第二十三章；约翰福音生命读经，第三十四篇。

does not function properly and, therefore, does not shine steadily. The best way to keep the spiritual electricity from being turned off is to install a safety box and lock the switch in. How do you lock it in? The way is to unceasingly pray and in everything give thanks.

When we pray, we are shining within, but if we also give thanks, we will become enlivened within. Prayer may be likened to connecting the wires, and thanksgiving, to shining the light. Sometimes our “wires” have been connected, yet it seems that we do not sense any reaction. The light does not shine if there is only prayer but no thanksgiving. Therefore, if we want to have a life that is always shining without flickering, we need to pray unceasingly and give thanks in everything.

Prayer and thanksgiving are like our two feet; …prayer without thanksgiving will not work; thanksgiving without prayer also will not work. Hence, we must not only pray but also give thanks, and we must give thanks with prayer.... It does not matter which comes first. As long as you have both, you can conveniently walk on the pathway of your Christian life.

What can we find in nature to signify unceasing prayer? Eventually, I found that there is only one thing: our breathing....Eating, drinking, and sleeping are intermittent;... [however], when breathing is interrupted, the result is death. While you are eating, drinking, and sleeping, you must still breathe. Therefore, our uninterrupted breathing is actually a picture of our unceasing prayer.

The spirit’s activity is to pray to the Lord. Even without opening my mouth to make a sound, my spirit automatically “breathes” in me to have fellowship with the Lord. Sometimes I may feel deflated; at that time I need to take a deep breath and call, “O Lord Jesus!” I may not make a sound, but still I am breathing in the Lord. We all should practice this kind of inaudible yet uninterrupted prayer.… To pray unceasingly means that we should always exercise our spirit to contact the Lord... When we live and walk in our activated spirit, we pray unceasingly, and spontaneously we abide in the Lord and enjoy Him as our life. (CWWL, 1983, vol. 3, “Abiding in the Lord to Enjoy His Life,” pp. 319-321, 323-327)

Further Reading: CWWL, 1978, vol. 1, “The Experience of Christ,” ch. 23; Life-study of John, msg. 34

第四周诗歌

奇妙秘诀我已学会

补 432

（英564）

降 E 大调　　4/4

5 4 | 3 3 2 1 | 5 5 4 3 | 6 · 6 6 6 | 5 –
一 奇 妙 秘 诀 我 已 学 会, 就 是 住 在 主 里 面;
5 5 | i i 5 3 | 6 5 3 1 | 2 · 2 2 3 | 2 –
在 此 畅 饮 生 命 纯 泉, 日 日 饱 尝 祂 圣 言。
5 4 | 3 3 2 1 | 5 5 4 3 | 6 · 6 6 6 | 5 –
在 祂 有 能 宝 血 底 下, 我 得 加 力 享 肥 甘;
5 4 | 3 5 i 5 | 6 5 4 2 | 1 · 1 3 2 | 1 –
败 坏 的"己"日 渐 消 逝, 当 我 浸 没 祂 里 面。
1 3 | 5 · 5 3 2 | 1 – 2 3 | 4 · 3 4 6 | 5 –
（副）我 今 住 在 主 里 面, 相 信 祂 可 靠 圣 言;
5 5 | i i 5 3 | 6 5 3 1 | 2 – – – |
甜 美、安 息, 隐 藏 祂 爱 胸 怀 间。
0 0 5 4 | 3 3 2 1 | 5 – 4 3 | 6 · 6 6 6 | 5 –
是 的, 住 在 主 里 面, 相 信 祂 可 靠 圣 言;
5 4 | 3 5 i 5 | 6 5 4 2 | 1 – ‖
甜 美、安 息, 隐 藏 祂 爱 胸 怀 间。

二 我与基督已经同钉，　祂今与我同生活;
我已停下一切挣扎，　今是祂,不再是我。
当我意志降服于祂，　祂灵掌权我心内;
祂的救赎、拯救有能，　使我洁净并脱罪。

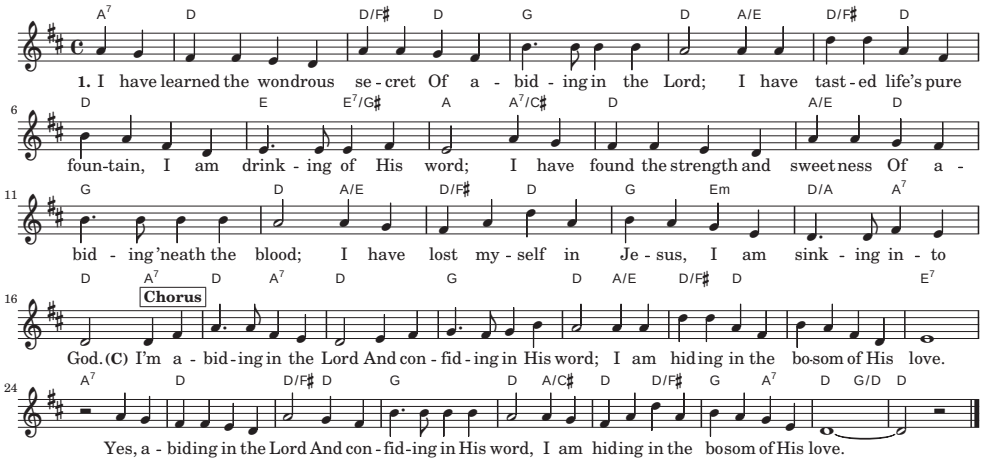
三 我将疾病带来归祂，　由祂一一都担去;
我告祂以软弱、忧、惧，　祂使我一无挂虑。
我的力量取自基督，　生活行动祂指点;
祂赐我以生命、信、爱，　使我活出祂意念。

四 我以祂智作我言语，　凭祂灵力而工作;
祂的同在作我道路，　不住保卫、引导我。
祂是无穷喜乐泉源，　作我永分藏心房—
是我救主、圣别、医治、　荣耀主、永世君王。

WEEK 4 — HYMN

I have learned the wondrous secret

Experience of Christ — Abiding in Him　564



2. I am crucified with Jesus,
And He lives and dwells with me;
I have ceased from all my struggling,
'Tis no longer I, but He.
All my will is yielding to Him,
And His Spirit reigns within;
And His precious blood each moment
Keeps me cleansed and free from sin.

3. All my sicknesses I bring Him,
And He bears them all away;
All my fears and griefs I tell Him,
All my cares from day to day,
All my strength I draw from Jesus,
By His breath I live and move;
E'en His very mind He gives me,
And His faith, and life, and love.

4. For my words I take His wisdom,
For my works His Spirit's power;
For my ways His ceaseless presence
Guards and guides me every hour.
Of my heart, He is the portion,
Of my joy the boundless spring;
Savior, Sanctifier, Healer,
Glorious Lord, and coming King.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: