第三周

活在神圣三一里（二）

活在神圣三一里—
借着享受基督作生命的供应，
借着活基督以显大祂，
并借着我们灵里主耶稣的恩典

诗 210， 补 25

读经：约二十 22，六 57，63，赛十二 3～6，腓一 19～21 上，加六 17～18，启二二 21

【周一】

壹 我们借着享受基督作生命的供应，而活在神圣三一里：

一 主在复活那天将自己作为圣灵（圣气）吹入祂的门徒里面；（约二十 22；）现今我们能不断接受是灵的基督作为神的气，使祂能借着我们呼求祂的名，对我们成为丰富的；（哀三 55～56，创四 26，罗十 12～13，诗歌二一一首；）我们也能吸入圣经，神的话，就是神的呼出；（提后三 16；）因着祂所说的话是生命之灵的具体化，我们借着操练灵接受祂的话时，就得着是生命的那灵。（约六 57，63。）

Week Three

Living in the Divine Trinity (2)
Living in the Divine Trinity
by Enjoying Christ as Our Life Supply,
by Living Christ for His Magnification, and
by the Grace of the Lord Jesus Christ in Our Spirit

Hymns: 255, 1340

Scripture Reading: John 20:22; 6:57, 63; Isa. 12:3-6; Phil. 1:19-21a; Gal. 6:17-18; Rev. 22:21

§Day 1

I. We live in the Divine Trinity by enjoying Christ as our life supply:

A. The Lord breathed Himself as the Holy Spirit (the Holy Breath) into His disciples on the day of His resurrection (John 20:22); now we can continually receive the pneumatic Christ as the breath of God so that He can become rich to us by our calling upon His name (Lam. 3:55-56; Gen. 4:26; Rom. 10:12-13; Hymns, #254); we can also inhale the Scripture, the word of God, as the breathing out of God (2 Tim. 3:16); because His spoken words are the embodiment of the Spirit of life, when we receive His words by exercising our spirit, we get the Spirit, who is life (John 6:57, 63).

【周二】

二 神在祂经纶里的心意，是要作活水的泉源、源头，满足祂的选民，作他们的享受，目标是要产生召会，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显—耶二 13，哀三 22～24，林前一 9：

1 我们饮于在复活里的一位灵，就使我们成为基督身体的肢体，将我们建造为基督的身体，并预备我们成为基督的新妇—十二 13，启二二 17，约四 14 下。

2 我们向着主、借着主、为着主、在主里、且同着主说话并歌唱，以高举主且不断地在主里喜乐，就从救恩的泉源欢然取水—诗四六 4，赛十二 3～6。

3 我们操练常与主说话，就能享受主作我们属灵的饮料，我们自然而然就会活基督—民二十 8，腓四 6～7，12。

三 我们能吃基督作我们属灵的食物而因祂活着；（约六 57；）吃基督乃是吃祂的话，借着运用我们的灵来祷读并默想主的话，使祂的话成为我们心中的欢喜快乐；（耶十五 16，诗一一九 15～16，书一 8～9；）“因”基督活着（不仅是靠基督活着），意思是基督加力的元素成为供应的因素，使我们活基督。

§Day 2

B. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment, with the goal of producing the church as God's increase, God's enlargement, to be God's fullness for His expression—Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9:

1. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—12:13; Rev. 22:17; John 4:14b.

2. We can joyously draw water from the springs of salvation by speaking and singing to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord to exalt the Lord and to rejoice in the Lord in a continuing way—Psa. 46:4; Isa. 12:3-6.

3. We can enjoy the Lord as our spiritual drink by practicing to speak with Him constantly; then spontaneously, we will live Christ—Num. 20:8; Phil. 4:6-7, 12.

C. We can eat Christ as our spiritual food in order to live because of Him (John 6:57); to eat Christ is to eat His words by exercising our spirit to both pray-read and muse upon His words so that His words become the gladness and joy of our heart (Jer. 15:16; Psa. 119:15-16; Josh. 1:8-9); to live not only by but also "because of" Christ means that the energizing element of Christ becomes the supplying factor for us to live Christ.

【周三、周四】

贰 我们借着耶稣基督之灵全备的供应活基督以显大祂，而活在神圣三一里—腓一 19～21 上：

一 信徒借着耶稣基督之灵全备的供应活基督；耶

§Day 3 & Day 4

II. We live in the Divine Trinity by living Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a:

A. The believers live Christ by the bountiful supply of the Spirit of Jesus

稣基督之灵，就是基督作为那分赐生命的灵—19节，林前十五45下，林后三6：

1 这全备的供应包含神性、人性、钉死、复活、升天、神圣属性、和人性美德。

2 我们的所作所为并全部的生活，都该是凭着耶稣基督之灵全备的供应而有的—腓一19。

3 我们在神圣三一的神圣分赐之下，就自然而然地在里面得着基督的供应，而活出彰显基督的生活—20～21节上。

二 保罗的一切生活和工作，都不是为着彰显他自己，表现他的学问、才干、或其他的优点特长；他所是所为，都是为彰显基督，甚至使基督得着显大—20节，三3～10，林后四5。

三 在使徒的身体受苦时，基督得着显大，也就是显示或宣扬为大（没有限量）、得着高举、得着称赞—腓一20：

1 使徒的受苦给他机会，彰显基督无限的伟大—徒九16，林后六4，十一23，西一24。

2 在任何境遇下显大基督，就是经历基督而有最高的享受—腓一18，四23。

3 当保罗被囚在罗马监狱的时候，他显大基督，使基督在囚禁他的人眼中显为大；不论环境如何，保罗总是满了喜乐，他一直在主里喜乐—一4，18，25，二2，17～18，28～29，三1，四1，4。

4 保罗在喜乐中一直让基督从他身上照耀出来，一直在彰显基督，这乃是宣告基督无限的伟大，并宣告基督是取用不竭的—弗三8，18，参赛九6。

四 活基督以显大祂，乃是有分于基督在生命里的

Christ; the Spirit of Jesus Christ is the Christ who is the life-dispensing Spirit—v. 19; 1 Cor. 15:45b; 2 Cor. 3:6:

1. This bountiful supply includes divinity, humanity, crucifixion, resurrection, ascension, the divine attributes, and the human virtues.

2. Everything we do and all our living should come about by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19.

3. Under the divine dispensing of the Divine Trinity, we will spontaneously receive the supply of Christ within and will live a life that expresses Christ—vv. 20-21a.

B. All of Paul's life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points; what he was and what he did were for expressing Christ, even for magnifying Christ—v. 20; 3:3-10; 2 Cor. 4:5.

C. In the apostle's suffering in his body, Christ was magnified; that is, He was shown or declared to be great (without limitation), exalted, and extolled—Phil. 1:20:

1. The apostle's sufferings afforded him opportunity to express Christ in His unlimited greatness—Acts 9:16; 2 Cor. 6:4; 11:23; Col. 1:24.

2. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment—Phil. 1:18; 4:23.

3. As Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors; regardless of the circumstances, Paul was full of joy and rejoicing in the Lord—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.

4. Paul's shining forth and expressing Christ in his joy were a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible—Eph. 3:8, 18; cf. Isa. 9:6.

D. To live Christ for His magnification is to participate in Christ's

救恩；这使我们得救脱离不活基督的失败，并脱离不显大基督的失败—罗五 10。

五 作为信徒的榜样，保罗所过的生活是在基督的超越里，这生活全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似—提前一 16，徒二七 21～26，二八 3～6，8～10。

【周五】

叁 我们借着我们灵里主耶稣的恩典，而活在神圣三一里—加六 18：

一 奇妙的神圣传输应当天天都在发生：神丰富地供应恩典的灵，我们该不断地接受恩典的灵，使祂能成为我们的构成成分，我们能成为祂的彰显—来十 29 下，约一 16，加三 2～5，林后一 12，十二 9：

1 接受并享受恩典的路，乃是转向灵、运用灵、让主登宝座：

a 每当我们转到灵里，来到施恩的宝座前，我们就应当让主登宝座，让祂在我们里面作元首，作君王并作主—来四 16，罗五 17，21，西一 18 下，启二 4。

b 神的宝座是涌流恩典的源头；每当我们不让主登宝座、使主下宝座，恩典的流就停止—二二 1。

c 我们若让主耶稣在我们里面登宝座，那灵这生命水的河就会从施恩的宝座上流出来供应我们；这样，我们就会接受恩典并享受恩典—1 节，诗歌五五七首。

【周六】

salvation in life, in which we are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Rom. 5:10.

E. As the believers' pattern, Paul lived a life in Christ's ascendancy, a life that was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before—1 Tim. 1:16; Acts 27:21-26; 28:3-6, 8-10.

§Day 5

III. We live in the Divine Trinity by the grace of the Lord Jesus Christ in our spirit—Gal. 6:18:

A. Day by day a marvelous divine transmission should be taking place: God is supplying the Spirit of grace bountifully, and we should be receiving the Spirit of grace continually so that He can become our constituent, and we can become His expression—Heb. 10:29b; John 1:16; Gal. 3:2-5; 2 Cor. 1:12; 12:9:

1. The way to receive and enjoy grace is to turn to our spirit, exercise our spirit, and enthrone the Lord:

a. Whenever we come to the throne of grace by turning to our spirit, we should enthrone the Lord, giving Him the headship, the kingship, and the lordship within us—Heb. 4:16; Rom. 5:17, 21; Col. 1:18b; Rev. 2:4.

b. God's throne is the source of the flowing grace; whenever we fail to enthrone the Lord, dethroning Him, the flow of grace stops—22:1.

c. If we enthrone the Lord Jesus within us, the Spirit as the river of water of life will flow out from the throne of grace to supply us; in this way we will receive grace and enjoy grace—v. 1; Hymns, #770.

§Day 6

2 我们带着耶稣的烙印，就享受基督的恩典—加六 17 ～ 18：

a 在属灵方面，耶稣的烙印是表征保罗所过生活的特征，与主耶稣在地上所过的一样；这样的生活，乃是不断地被钉死，（约十二 24，）行神的意思，（六 38，）不寻求自己的荣耀，只寻求神的荣耀，（七 18，）服从并顺从神，以至死在十字架上。（腓二 8。）

b 我们若带着耶稣的烙印，过钉十字架的生活，我们就要在灵里享受基督的恩，作为赐生命之灵的供应，使我们将基督作为神的恩服事给神的家人—三 10，林后四 10 ～ 11，弗三 2。

二 主耶稣的恩历经新约时代分赐到祂的信徒里面，总结于新耶路撒冷，作为神将祂自己与人联结、调和并合并之喜悦的终极完成，使祂得着荣耀的扩大和彰显—启二二 21，弗二 10。

2. As we bear the brands of Jesus, we enjoy the grace of Christ—Gal. 6:17-18:

a. Spiritually, the brands of Jesus signify the characteristics of the life that Paul lived, a life like the one the Lord Jesus lived on this earth; such a life is continually crucified (John 12:24), does the will of God (6:38), does not seek its own glory but the glory of God (7:18), and is submissive and obedient to God, even unto the death of the cross (Phil. 2:8).

b. If we bear the brands of Jesus and live a crucified life, we will enjoy the grace of Christ as the supply of the life-giving Spirit in our spirit for us to minister Christ as God's grace to God's household—3:10; 2 Cor. 4:10-11; Eph. 3:2.

B. The grace of the Lord Jesus dispensed into His believers throughout the New Testament age consummates in the New Jerusalem as the consummation of God's good pleasure in uniting, mingling, and incorporating Himself with man for His glorious enlargement and expression—Rev. 22:21; Eph. 2:10.

第三周■周一

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。”

林前十二 13“…我们…都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

在家中生活最重要的就是吃。在家里没有什么像食物那样重要。我们若要活在神圣三一里，住在神圣三一里，以神圣三一为我们的家，我们就必须享受基督作我们的食物。〔约六 57 下～ 58。〕祂是我们的食物。祂是可吃的，因为现今祂是在复活里。…现今基督适合我们来吃。祂成就了死与复活之后，就完全适合我们来吃祂。因为祂活在复活里，祂就适合我们生机地来吃祂。（李常受文集一九八八年第一册，四八二至四八三页。）

信息选读

大多数的基督徒都忽略灵，把圣经当作字句的书。主耶稣曾说，“我对你们所说的话，就是灵，就是生命。”（约六 63。）不仅如此，…圣经的每个字都是神所呼出之气的一部分。因此，我们不只该研读主的话，也该吸入具体化在话里的神圣之气。〔提后三 16。〕我们若不借着运用我们的灵，吸入神圣的气，就不会从研读圣经得着生命。但我们吸入神的气，就被神圣、属天、并属灵的元素点活。…我们感谢主，给我们看见在读主的话上，需要运用我们的眼睛、我们的心思、和我们的灵。我们可以说，我们用眼睛接触话的体，用心思接触话的魂，并借着运用灵祷告话，而接受话的灵。然后我们不仅领会某段圣经的意

WEEK 3 — DAY 1

Morning Nourishment

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

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

The most important thing in living in a home is eating. In the home nothing is as crucial as food. If we are going to live in the Divine Trinity, to abide in the Divine Trinity as our home, we must enjoy Christ as our food. We need to live by Christ as our life supply [cf. John 6:57b-58]. He is our food. He is eatable because He is now in resurrection.... Now Christ is good for us to eat. After accomplishing death and resurrection, He became perfected for us to eat Him. Because He is living in resurrection, He is good for us to eat organically. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 348)

Today’s Reading

Most Christians neglect the spirit and take the Bible as a book of letters. The Lord Jesus once said, “The words which I have spoken to you are spirit and are life” (John 6:63). Furthermore, ... every word of the Bible is part of God’s breath. Thus, we should not only study the Word, but also breathe in the divine breath embodied in the Word [cf. 2 Tim. 3:16]. If we do not breathe the divine breath by exercising our spirit, we shall not receive life from our study of the Bible. But when we breathe in God’s breath, we are enlivened by a divine, heavenly, and spiritual element. We thank the Lord for showing us that in reading the Word we need to exercise our eyes, our mind, and our spirit. We may say that with the eyes we contact the body of the Word, that with our mind we contact the soul of the Word, and through the exercise of our spirit to pray the Word, we contact the spirit of the Word. Then we not

义，也吸入神圣的气，以接受生命的供应。（提摩太后书生命读经，六三至六四页。）

神在祂经纶里的心意，是要作活水的泉源、源头，以满足祂的选民，作他们的享受。，这享受的目标，是要产生召会，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显。这是神在祂经纶里的心愿，喜悦。（弗一5，9。）这思想的完满发展是在新约里，但其种子是撒在耶利米二章十三节。…在林前十章三至四节，保罗用旧约的预表，不仅说到喝，也说到吃。…灵食指吗哪，（出十六 14 ～ 18，）预表基督作我们每日生命的供应；灵水指流自裂开磐石的活水，（十七 6，）预表那流自钉死十架而复活之基督的灵，作我们包罗万有的水。我们饮于神这活水，乃是为着召会作祂的扩增；我们的喝，乃是为着产生祂的扩大，祂的丰满，使祂得着彰显。（耶利米书生命读经，二一至二二页。）

在复活里生命水的涌流，乃是为着形成基督的身体。（林前十二 13。）因着我们都喝一位灵，我们能成为一个身体。在复活里喝一位灵，使我们成为身体的肢体，并且把我们建造成为身体。

在复活里活水的涌流也是为着预备基督的新妇。按照启示录二十二章十七节，那灵和新妇发出呼召，要人来喝生命水。新妇借着喝而预备好，新妇所喝的水就是那灵。借着喝那灵，新妇与那灵成为一。这不该仅仅是道理或教训，而该是我们在日常生活中所实行的事。我们若天天喝活水，基督的身体就得以建造，基督的新妇也得以预备好。（出埃及记生命读经，五七三至五七四页。）

参读：提摩太后书生命读经，第六篇；教师训练，第二章。

only understand the meaning of a certain portion of Scripture; we also inhale the divine breath to receive the life supply. (Life-study of 2 Timothy, p. 53)

God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13. In 1 Corinthians 10:3 and 4 Paul, using the Old Testament types, speaks not only of drinking but also of eating....The spiritual food refers to manna (Exo. 16:14-18), typifying Christ as our daily life supply; the spiritual drink refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ as our all-inclusive drink. Our drinking of God as the living water is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression. (Life-study of Jeremiah, pp. 17-18)

The flowing of the water of life in resurrection is for the formation of the Body of Christ (1 Cor. 12:13). Because we all drink of the same Spirit, we can be one Body. Drinking of the one Spirit in resurrection makes us members of the Body and builds us up as the Body.

The flowing of the living water in resurrection is also for the preparation of the bride of Christ. According to Revelation 22:17, the Spirit and the bride sound forth the call to come and drink of the water of life. The bride is prepared by drinking. The water which the bride drinks is the Spirit. By drinking the Spirit, the bride becomes one with the Spirit. This should not be a mere doctrine or teaching, but should be something we practice in our daily living. If we drink of the living water day by day, the Body of Christ will be built up, and the bride of Christ will be prepared. (Life-study of Exodus, pp. 496-497)

Further Reading: Life-study of 2 Timothy, msg. 6; CWWL, 1984, vol. 1, "Teachers' Training," ch. 2

第三周■周二

晨兴喂养

民二十 8“你拿着杖，和你的哥哥亚伦招聚会众，在他们眼前吩咐磐石发出水来；这样，你就为他们使水从磐石中流出来，给会众…喝。”

约六 57“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。”

现在我们要来看，从神圣救恩的众泉取水之路。…我们…必须是称谢耶和华的人，呼求祂的名。（赛十二 4 上。）不仅如此，为了要从救恩的众泉取水，我们应当将神拯救的作为传扬在万民中，并在他们中间尊崇祂的名。（4 下。）我们必须向祂歌颂，因祂所行的甚是超绝，我们也必须使这事传遍全地。（5。）（以赛亚书生命读经，三五六页。）

信息选读

我们生活中有问题，不必去问别人，因为我们里面有灵，并且主就是那灵，在我们灵里，对我们是何等亲近。…你可以凡事和祂谈一谈，商量一下。主的话说，“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神。”（腓四 6。）因此，你有难处只要告诉祂，祂就在你里面，面对面与你同在。父、子、灵三一神在我们里面，不是麻烦我们，乃是作我们的保惠师、安慰者、扶持者。我常常祷告说，“主啊，我现在要去走路了，求你支持我，维持我，还要加我力量。”这就是喝主。…挂虑一来了，你就要说，“主啊，这挂虑是你的，不是我的；我交给你了，因为你替我挂虑。”

WEEK 3 — DAY 2

Morning Nourishment

Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly... something to drink.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

We want to consider the way to draw water from the springs of the divine salvation.... [We] need to be those who are praising Jehovah, calling upon His name (Isa. 12:4a). Furthermore, in order to draw water from the springs of salvation, we should make God's saving deeds known among the peoples and exalt His name among them (v. 4b). We also need to sing to Him for He has done something majestic, and we must let this be made known in all the earth (v. 5). (Life-study of Isaiah, p. 282)

Today's Reading

When we have problems in our daily life, we do not have to seek advice from others, because we have a spirit in us and the Lord as the Spirit dwelling in our spirit is very near to us....You can talk with Him and confer with Him in everything. The Lord's Word says, "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God" (Phil. 4:6). Hence, if you have some problem, you just need to tell Him. He is right within you, and He is with you face to face. The Triune God—the Father, the Son, and the Spirit—is in us not to trouble us but to be our Paraclete, Comforter, and Supporter. I always pray, "O Lord, now I am going to take a walk. Support me, sustain me, and strengthen me." This is to drink the Lord.... When anxiety comes, you should say, "O Lord, this anxiety is Yours, not mine; I give it to You because You bear it for me." Thus, you receive the Lord's element

这样，你就在里面得着主的成分，你里面就会常常起新陈代谢的作用，结果你外面显出来的就是基督。这就是活基督。不知道这秘诀的人，以为活基督是很难的事；其实你只要操练常与主说话，你自然就会活基督。（李常受文集一九九四至一九九七年第三册，五三一至五三二页。）

在约翰六章五十七节的“因”含示有一个因素。“凭”这个字含示凭借，而不是因素。凭基督而行，含示基督是生活行事的凭借，正如手杖是用来行路的一样。因基督而行，指明祂是我们生活行事的因素。这种领会也是原文的意思。十四章十九节启示，我们在基督的复活里活基督。祂复活之后活着，我们也要活着。我们不仅是凭祂活着，也是因祂活着。

我们不是凭基督活着，以基督为凭借；我们乃是因基督活着，以基督为我们活着的因素。我们所吃的食物不是一种凭借，乃是供应的因素。我们不是凭食物而活，乃是因食物而活。食物供应我们，使我们能因其供应而活。…不吃食物，食物就不能成为我们活着的因素。我们在基督的复活里活基督，我们也因着吃基督而活基督。…基督加力的元素是一种供应，一种因素，使我们能活基督。

我们既已吃了基督，祂如今就在我们里面活着。〔加二 20。〕…基督是借着被我们消化而活在我们里面。祂如今成了我们活着的供应和因素。我们是以基督作供应的因素而活着。“现在活着的，不再是我，”这句话的意思是我们已经了结了。然而下一句话说，“我如今…所活的生命，”指明我们还继续活着。…基督活在我们里面，作我们同祂活着的因素。（李常受文集一九八九年第三册，二二至二三页。）

参读：生命的经历与长大，第二章；神救恩生机的一面，第四篇。

into you, and metabolism will work constantly in you. Consequently, what is expressed through you outwardly is Christ. This is to live Christ. Those who do not know this secret consider that to live Christ is a difficult thing. Actually, you just need to practice speaking with the Lord constantly; then spontaneously, you will live Christ. (CWWL, 1994-1997, vol. 3, “The Organic Aspect of God’s Salvation,” p. 418)

In John 6:57 the word because implies that there is a factor. The word by (used in the KJV), however, indicates an instrument, not a factor. To walk by Christ implies that Christ is the instrument for walking, as a cane is used for walking. To walk because of Him indicates that He is the factor of our walking. This understanding is also the meaning in the Greek. John 14:19 reveals that we live Christ in His resurrection. After His resurrection He lives, and also we live. We do not merely live by Him but because of Him.

We do not live by Christ, taking Christ as our instrument; rather, we live because of Christ, taking Christ as a factor of our living. The food that we eat is not an instrument but a supplying factor. We live not by food but because of the food. Food supplies us so that we can live because of its supply.... Without eating, food cannot become a factor of our living. We live Christ in His resurrection, and we live Christ by eating Him....The energizing element of Christ is a supply, a factor, for us to live Christ.

Christ has been eaten by us, and now He is within us, living within us [Gal 2:20]....The way Christ lives in us is by being digested by us. He now has become the supply, the very factor, with which we live. We live with Christ as the supplying factor. The clause it is no longer I who live means that we are finished. Yet the later clause the life which I now live indicates that we continue to live....Christ lives within us to be the factor for us to live with Him. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 17-18)

Further Reading: CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 2; CWWL, 1994-1997, vol. 3, “The Organic Aspect of God’s Salvation,” ch. 4

第三周■周三

晨兴喂养

腓一 19 ～ 21“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，因为在我，活着就是基督，死了就有益处。”

活在神圣三一里，就是活基督，以显大基督。（腓一 20 ～ 21 上。）…我们唯有借着耶稣基督之灵全备的供应，（19，）才能活基督，以显大基督。当我们凭着灵活着，并凭着灵而行，我们就自然而然地活基督，显大基督。我们生活的因素、元素和范围，都应当是赐生命的灵，就是耶稣基督的灵，作全备的供应。“耶稣基督之灵”一辞，意思是那灵就是耶稣基督。祂是丰富的灵，作我们生命的供应，并且祂是在我们的灵里。这就是为什么我们需要强调我们的灵。…我们需要转向我们的灵，操练我们的灵，并挑旺我们的灵，因为在我们灵里有复活，就是那永活者，就是那是灵的基督，也就是那赐生命的灵。（李常受文集一九八八年第一册，四八七至四八八页。）

信息选读

在那灵全备的供应里，有基督的神性、人性、钉死、复活和升天。…今天那灵不仅是神的灵、耶和华的灵、或是圣灵。那灵经过了成为肉体、人性生活、钉死、复活、升天等过程，如今成了耶稣基督的灵。祂里面有活的供应，包含了各种神圣、属灵、属天的成分。保罗借着耶稣基督之灵这全备的供应，他的景况至终转成他的救恩。借着这全备的供应，

WEEK 3 — DAY 3

Morning Nourishment

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

To live in the Divine Trinity is to live Christ for His magnification (Phil. 1:20-21a)....We live Christ for His magnification only through the bountiful supply of the Spirit of Jesus Christ (v. 19). When we live by the Spirit and walk by the Spirit, spontaneously we live Christ to magnify Him. The factor, the element, and the sphere of our living should be the life-giving Spirit, the Spirit of Jesus Christ as the bountiful supply. The term the Spirit of Jesus Christ means that the Spirit is Jesus Christ. He is the rich Spirit as our life supply, and He is in our spirit. This is why we need to stress the matter of our spirit.... We need to turn to our spirit, exercise our spirit, and stir up our spirit because in our spirit is the very resurrection, who is the living One, the pneumatic Christ, the life-giving Spirit. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 351)

Today’s Reading

In the bountiful supply of the Spirit we have Christ’s divinity, humanity, crucifixion, resurrection, and ascension. The Spirit today is not merely the Spirit of God, the Spirit of Jehovah, or the Holy Spirit. Having passed through the process of incarnation, human living, crucifixion, resurrection, and ascension, the Spirit is now the Spirit of Jesus Christ. Within Him there is a living supply which includes all kinds of divine, spiritual, heavenly ingredients. Through this bountiful supply of the Spirit of Jesus Christ, Paul’s circumstances turned out to

他持续不断、时时刻刻地蒙拯救。

在保罗的身体受苦时，基督得着显大，也就是显示或宣扬为大（没有限量）、得着高举、得着称赞。他的受苦给他机会，彰显基督无限的伟大。他不要律法，不要割礼，只要基督在他身上显大。…在任何境遇下显大基督，就是经历基督而有最高的享受。

显大的意思是使一件东西看起来变大了。也许你会希奇，基督已经是宇宙般大了，怎能再显大？从以弗所三章来看，基督的量度—阔、长、高、深—是无法测度的，这是宇宙的量度。虽然基督是广大、宽阔、无法测度的，但在御营全军，就是在该撒皇家侍卫的眼中，基督实际上并不存在。在他们眼中，没有耶稣基督这个人。然而，保罗显大基督，他使基督在别人眼前，特别是在那些看守他的狱卒眼前显为大。结果，有些人终于转向基督。腓立比四章二十二节可以证明这一点，那里保罗说到该撒家里的圣徒。因着保罗显大基督，连该撒家里也有人得救。

保罗下监的那段时间，罗马人很藐视犹太人。罗马人是征服者，犹太人是被征服者。被征服的人中有一位名叫耶稣的，虽然祂很伟大，也很奇妙，但在罗马人眼中，祂却微不足道。然而，当保罗被囚在罗马监狱的时候，他显大基督，使基督在囚禁他的人眼中显为大。

在你的办公室或课堂里，人们可能轻看基督、嘲笑祂、并妄称祂的名，触犯了第三条诫命。因此，你必须让别人看见基督，不是很不起眼的，而是扩大、显大的基督。（腓立比书生命读经，五〇五、五〇七、五四至五六页。）

参读：腓立比书生命读经，第六、三十一至三十二、三十四、四十七至四十八篇；诗篇生命读经，第四十篇。

his salvation. He was saved constantly and instantly through this bountiful supply.

In Paul's bodily sufferings, Christ was magnified, that is, shown or declared great (shown to be without limitation), exalted, and extolled. His sufferings afforded him opportunity to express Christ in His unlimited greatness. Only Christ would he have magnified in him, not the law or circumcision…. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment.

The word magnify means to make something large to our sight. Perhaps you are wondering how Christ can be magnified since He is already universally great. According to Ephesians 3, the dimensions of Christ—the breadth, length, height, and depth—are immeasurable. They are the dimensions of the universe. Although Christ is vast, extensive, and immeasurable, in the eyes of the praetorium, the imperial guard of Caesar, Christ was virtually nonexistent. In their eyes, there was not such a person as Jesus Christ. However, Paul magnified Christ; he made Him great before the eyes of others, especially before the eyes of those who guarded him in prison. As a result, some eventually turned to Christ. Evidence of this is found in Philippians 4:22, where Paul speaks of the saints of Caesar's household. Through Paul's magnification of Christ, even some in Caesar's household were saved.

At the time of Paul's imprisonment, the Jews were despised by the Romans. The Romans were the conquerors, and the Jews were the conquered ones. Among these conquered ones there was a man named Jesus. Although He is great and most wonderful, in the eyes of the Romans He was nothing. But as Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors.

Where you work or go to school people may look down on Christ. They may ridicule Him and take His name in vain…. Therefore, you need to let others see Christ not in a small way, but in the way of enlargement, of magnification. (Life-study of Philippians, pp. 422, 424, 47-48)

Further Reading: Life-study of Philippians, msgs. 6, 31-32, 34, 47-48; Life-study of the Psalms, msg. 40

第三周■周四

晨兴喂养

腓四 4“你们要在主里常常喜乐，我再说，你们要喜乐。”

弗三 8“这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

保罗写腓立比书的时候，已经是个长者。毫无疑问的，狱卒期待他因着坐监而心力交瘁。但保罗一点也不疲竭，反倒满了喜乐，他一直在主里喜乐。我确信他一直让基督从他身上照耀出来，一直在彰显基督。这种彰显乃是宣告基督无限的伟大，并宣告基督是取用不竭的。（腓立比书生命读经，五七页。）

信息选读

我们天然的忍耐是有限的，但基督作我们的忍耐是无限的。我们多少都有忍耐，但只到某个限度”过了这个限度之后，我们就会受不了，发起脾气来。…虽然我们天然的忍耐这样有限，但基督作为忍耐却是无穷无尽、无法测度的。

保罗在监狱中一定受了许多的虐待，但他还能够喜乐，并且向狱卒显明基督无限的伟大。保罗特别显出基督无穷无尽的忍耐，基督的确在保罗的肉身上显大。保罗天天在主里喜乐，他的喜乐没有随着时间消减。他能够在喜乐中显出他所经历、所享受那无法测度的基督。保罗就这样彰显、展览、高举、并颂扬基督。我不相信狱卒会跟保罗过不去，或是保罗会跟狱卒过不去。相反的，他是基督活的见证人，见证基督的力量、大能、忍耐、爱心和智慧，都是无限无量的。

WEEK 3 — DAY 4

Morning Nourishment

Phil. 4:4 Rejoice in the Lord always; again I will say, rejoice.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

At the time Paul wrote the book of Philippians, he was an elderly person. No doubt, the guards expected him to be exhausted by his imprisonment. But far from being exhausted, Paul was full of joy and rejoicing in the Lord. I am confident that he was shining forth Christ and expressing Him. Such an expression was a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible. (Life-study of Philippians, p. 49)

Today's Reading

Our natural patience is limited, but Christ as our patience is without limit. We all have the capacity to be patient, but only to a certain extent. Then we become provoked and angry.... Although our natural patience is so limited, Christ as patience is inexhaustible and immeasurable.

Even though Paul must have been mistreated in prison, he could be happy and display to the guards the unlimited greatness of Christ. In particular, Paul displayed Christ's inexhaustible patience. Christ certainly was magnified in Paul's physical body. Day by day, Paul was happy in the Lord. His happiness did not diminish as time went by. In his happiness he could show forth the immeasurable Christ he experienced and enjoyed. By this way Paul expressed, exhibited, exalted, and extolled Christ. I do not believe that Paul was offended by the jailers or that he offended them. Rather, he was a living witness of Christ, testifying of His ability, power, patience, love, and wisdom, all without measure.

狱卒可能认为保罗很奇怪、很特别，认为他有一些东西是他们没有的。他们在保罗身上所感觉到的，乃是显大的基督。保罗在监狱里，把基督的伟大扩大地彰显了出来。他凡事放胆，无论是生，是死，总叫基督显大。因着保罗这样显大基督，他就能胜过一切的环境。（腓立比书生命读经，五七至五八页。）

保罗的生活实际上就是赐生命之灵的彰显。在保罗日常生活的每个景况中，他都是他所传扬这位基督的彰显。…在米利大岛上，他就是活这样一位成为包罗万有之灵的基督。…我们读路加〔在使徒行传〕对保罗生活的记载，就看见他所活的乃是包罗万有的灵，就是那成为肉体、钉死十架、复活、升天、被神高举之基督的终极完成。

在风暴的海上，主已经使保罗成为与他同船之人的主人，（徒二七 24，）也成为他们生命的保证人和安慰者。（22，25。）如今在平安的陆地上，主进一步使他不仅在迷信的人眼中成为神奇的吸引，（二八 3～6，）也成为土人的医治者和喜乐。（8～9。）在他漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他活出一种生活，远超忧虑的境域。这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似。这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！保罗在他的航程里活基督，并显大基督，（腓一 20～21，）难怪人对他和他的同伴多方尊敬，（徒二八 10，）给与上等的礼遇和最高的敬意。（使徒行传生命读经，七〇八至七一〇页。）

参读：使徒行传生命读经，第七十至七十二篇；耶利米书生命读经，第三至四篇；享受基督活而实际的路，第三至四章。

The guards may have considered Paul to be strange or peculiar, viewing him as possessing something which they did not have. What they sensed in Paul was Christ magnified. While he was in prison, Paul expressed the greatness of Christ in an enlarged way. He magnified Christ with all boldness both through life and through death. By magnifying Christ in this way, Paul could overcome any situation. (Life-study of Philippians, p. 50)

Paul's living was actually the expression of the life-giving Spirit. In every situation of his daily living, Paul was the expression of the very Christ he preached….On the island of Malta he lived such a Christ as the all-inclusive Spirit…. As we read Luke's account [in Acts] of Paul's living, we see that his living was the all-inclusive Spirit as the consummation of the incarnated, crucified, resurrected, and God-exalted Christ.

On the sea in the storm, the Lord had already made the apostle not only the owner of his fellow voyagers (Acts 27:24), but also their life-guarantee and comforter (27:22-25). Now on the land in peace, the Lord made him further not only a magical attraction in the eyes of the superstitious people (28:3-6), but also a healer and joy to the native people (vv. 8-9). All during his long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety, but fully dignified with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that He Himself had lived on earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ. Paul in his voyage lived and magnified Christ. No wonder the people honored him and his companions with many honors (v. 10), that is, with the best respect and highest regard! (Life-study of Acts, pp. 616-617)

Further Reading: Life-study of Acts, msgs. 70-72; Life-study of Jeremiah, msgs. 3-4; CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," chs. 3-4

第三周■周五

晨兴喂养

加六 18“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

来四 16“所以我们只管坦然无惧地来到施恩的宝座前，为要受隣悯，得恩典，作应时的帮助。”

恩典就是复活的基督作我们的享受。…凭着这恩，我们经历那位是神圣三一之具体化身的复活基督。基督，这是灵的一位，乃是我们的复活，产生信，使我们享受祂作我们的恩典。我们乃是在我们的灵里，凭着主耶稣的恩而在神圣三一里活着。（李常受文集一九八八年第一册，四八九页。）

信息选读

我们说那灵是恩典的灵，〔来十 29，〕并不是说那灵是一个东西，恩典又是另一个东西；就好像“生命之灵”一辞，并不是说那灵与生命是两样不同的东西。相反的，那灵与生命乃是一，那灵与恩典也照样是一。…当圣经说到恩典的灵时，指明那灵就是恩典。

我们若要接受并享受恩典”就需要领悟我们的灵是我们能经历恩典唯一的地方。正如我们使用电只需要打开开关”我们要接触运行并涂抹的那灵”也唯有在我们的灵里。你若想接受恩典并享受恩典，不要运用你的心思、情感或意志。反之，要转向你的灵并运用你的灵。…我们需要从我们的心思与情感转回到灵里，在灵里我们会遇见主。

施恩的宝座不只在天上，也在我们灵里。若是施恩的宝座不在我们灵里，只在天上，我们怎能来到

WEEK 3 — DAY 5

Morning Nourishment

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Grace is the resurrected Christ as our enjoyment…. By this grace we experience the resurrected Christ, who is the embodiment of the Divine Trinity. Christ, the pneumatic One, is our resurrection producing the faith for our enjoyment of Him as grace. We live in the Divine Trinity by the grace of the Lord Jesus in our spirit. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 352)

Today’s Reading

To say that the Spirit is the Spirit of grace [cf. Heb. 10:29] does not mean that the Spirit is one thing and grace is another, just as the expression the Spirit of life does not mean that the Spirit and life are two different things. Rather, just as the Spirit and life are one, so the Spirit and grace are one….When the Bible speaks of the Spirit of grace, it means the Spirit as grace.

If we would receive grace and enjoy grace, we need to realize that our spirit is the only place we can experience grace. Just as electricity can be applied only by turning on the switch, so we can contact the moving, anointing Spirit only in our spirit. If you wish to receive grace and enjoy grace, do not exercise your mind, emotion, or will. Instead, turn to your spirit and exercise it….We need to turn from our mind and emotion back to the spirit, where we shall meet the Lord.

The throne of grace is not only in heaven; it is also in our spirit. If it were not in our spirit as well as in heaven, how could we come forward to it? Some

施恩的宝座前？有人会争论说，我们的灵不够大，容不下施恩的宝座。…我们可以来到施恩的宝座前这个事实，指明在经历中这宝座乃是在我们的灵里。我从经历里得知，我一转向我的灵，呼喊“主耶稣”，我就立刻感觉到施恩的宝座乃是在我的灵里。

每当我们转到灵里，呼求主名，来到施恩的宝座前，我们就应当让主登宝座。我们必须让祂在我们里面有元首的权柄、君王的权柄和主权。…有时我们在祷告中，觉得主在我们里面，但我们不愿意将宝座让给祂。我们不承认祂的君王权柄，我们高举自己在祂以上，自己登了宝座。实际说来，我们是叫主下了宝座。我们只要不让主登宝座，恩典的流就立刻停止。就在我们祷告的时候，我们需要让主在我们里面登宝座，尊崇祂为元首、为主、为王。这样，恩典在我们里面才会涌流如同江河。…启示录二十二章一至二节给我们看见，生命水的河从神和羔羊的宝座流出来。因此，神的宝座是涌流恩典的源头。叫主下宝座，把宝座从祂挪去，就是忽视恩典的源头。…我们当中许多人可以见证，只要我们不让主登宝座，我们在祷告的时候就不能领受多少恩典。

操练转到灵里并留在灵里最好的路，乃是有定时的祷告。若是你每早晨拨出十分钟祷告接触主，在这段时间，你唯一当作的事，就是操练转向灵，并且留在灵里。不要担心你那一天必须作什么。要拒绝你天然的心思、情感与意志，并且要运用你的灵来接触主。…我们接受三一神作我们的恩典并享受祂作恩典时，就要由祂所构成。我们就要一点一点生机地与祂成为一。祂要成为我们的构成成分，我们要成为祂的彰显。（加拉太书生命读经，四〇一至四〇五页。）

参读：加拉太书生命读经，第十一、三十一、三十七篇；以赛亚书生命读经，第十一、四十篇。

may argue that our spirit is not large enough to contain the throne of grace.... The fact that we can come forward to the throne of grace indicates that, experientially, it is in our spirit. From my experience I know that when I turn to my spirit and call, “Lord Jesus,” I immediately have the sense that the throne of grace is in my spirit.

Whenever we approach the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord. We must give Him the headship, kingship, and lordship in us.... Sometimes as we are praying we sense that the Lord is within us, but we are not willing to give Him the throne. Instead of recognizing His kingship, we exalt ourselves above Him and put ourselves on the throne. In a very practical way, we dethrone the Lord. Whenever we fail to enthrone the Lord, the flow of grace stops. At the very time we are praying, we need to allow the Lord to be on the throne within us, honoring Him as the Head, the Lord, and the King. Then grace will flow within us as a river. In Revelation 22:1 and 2 we see that the river of water of life proceeds out of the throne of God and of the Lamb. God’s throne is thus the source of the flowing grace. To dethrone Him, to take the throne away from Him, is to disregard the source of grace. This causes the flow of grace to cease.... Many of us can testify that whenever we fail to enthrone the Lord, we do not receive much grace in our times of prayer.

The best way to practice turning to the spirit and staying in the spirit is to have fixed times for prayer. Suppose you set aside ten minutes in the morning to contact the Lord in prayer. During this time, the only thing you should do is exercise yourself to turn to the spirit and stay in the spirit. Do not be concerned about all the things you must do that day. Reject your natural mind, emotion, and will and exercise your spirit to contact the Lord. As we receive the Triune God as our grace and enjoy Him as grace, we shall be constituted of Him. Little by little, we shall become one with Him organically. He will become our constituent, and we shall become His expression. (Life-study of Galatians, pp. 326-330)

Further Reading: Life-study of Galatians, msgs. 11, 31, 37; Life-study of Isaiah, msgs. 11, 40

第三周■周六

晨兴喂养

加六 17 “从今以后，人都不要搅扰我，因为我身体上带着耶稣的烙印。”

启二二 21 “愿主耶稣的恩与众圣徒同在。阿们。”

我们要知道保罗为什么在提到平安〔加六 16〕与恩典〔18〕之间，插进“耶稣的烙印”，〔17，〕这是非常要紧的。…当他写到平安与恩典时，他里面有一个领悟：他享受平安，乃是因为他带着耶稣的烙印。…保罗借着享受恩典，就进入平安的情形里。他带着耶稣的烙印，借此就蒙保守在这平安里。…只要带着耶稣的烙印，就会保守我们在平安里。但我们若拒绝带着这些烙印，就会受搅扰，我们的平安就会消失。我们一旦失去了平安，就很难继续享受恩典。（加拉太书生命读经，三三一至三三三页。）

信息选读

加拉太六章十七节的烙印是指烙在奴仆身上的记号，以指明他们的主人。就保罗说，他是基督的奴仆，（罗一 1，）他的烙印，在肉身方面，是他在忠信服事他的主人时，所受之伤的疤痕；（林后十一 23 ～ 27；）在属灵方面，是表征他所过生活的特征，与主耶稣在地上所过的一样。这样的生活，乃是不断地被钉死，（约十二 24，）行神的意思，（六 38，）不寻求自己的荣耀，只寻求神的荣耀，（七 18，）服从并顺从神，以至死在十字架上（腓二 8）等等。使徒跟从主耶稣的榜样，带着烙印，就是主生活的特征，与犹太教徒完全不同。…保罗因着忠信服事基督而多次受伤。他在林后十一章二十四至

WEEK 3 — DAY 6

Morning Nourishment

Gal. 6:17 Henceforth let no one trouble me, for I bear in my body the brands of Jesus.

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

It is important to know the reason Paul inserted a word [in Galatians 6:17] about the brands of Jesus between his mention of peace [in verse 16] and grace [in verse 18].... As he was writing about peace and grace, he had the realization within him that he enjoyed peace because he was bearing the brands of Jesus.... Through the enjoyment of grace, Paul was brought into a peaceful state. He was maintained in this peace by bearing the brands of Jesus. Bearing the brands of Jesus will also keep us at peace. But if we refuse to bear these brands, we shall be troubled, and our peace will disappear. Then, having lost our peace, it will be difficult for us to continue in the enjoyment of grace. (Life-study of Galatians, pp. 271-272)

Today’s Reading

The word brands in Galations 6:17 refers to the marks branded on slaves to indicate their owners. With Paul, a slave of Christ (Rom. 1:1), physically the brands were the scars of his wounds received in his faithful service to his Master (2 Cor. 11:23-27). Spiritually, they signify the characteristics of the life he lived, a life like that lived by the Lord Jesus when He was on this earth. Such a life is continually crucified (John 12:24), doing the will of God (6:38), seeking not its own glory but the glory of God (7:18), and submissive and obedient to God, even unto the death of the cross (Phil. 2:8). Paul followed the pattern of the Lord Jesus, bearing the brands, the characteristics of His life. In this he was absolutely different from the Judaizers. Paul had been wounded many times because of his faithfulness in service to Christ. In 2 Corinthians 11:24 and 25 he tells us that five times he received “forty stripes less one,” that three times

二十五节告诉我们，他给鞭打五次，每次四十，减去一下；给棍打了三次，给石头打了一次。因此，他身上有许多的伤痕，见证他服事基督的年日。这些伤痕也可以看作是耶稣的烙印。

我们读四福音的时候，看见一个一直过着钉十字架生活之人的画像。这种生活乃是一个烙印。因此，主耶稣在地上的时候，祂带着这样一个烙印。祂受人逼迫、嘲笑、藐视和厌弃。但是，祂没有说什么来为自己辩护。相反的，祂过一种钉十字架的生活，带着烙印，说出祂乃是属于父神。保罗效法主耶稣过这种生活。他在腓立比三章十节说到“同祂受苦的交通”。保罗活在耶稣受苦的交通里，带着耶稣的烙印，这是他过钉十字架生活的表记。当保罗以平安的话问候加拉太人时，想起一件事实，就是耶稣的烙印保守他在这平安里。因为他遭逼迫、藐视、嘲笑、弃绝、定罪，他实在能够说，他乃是带着耶稣的烙印。

说了耶稣的烙印以后，保罗说，“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”（加六 18。）主耶稣基督的恩乃是三一神具体化身在子里，又实化为赐生命之灵的全备供应，借着我们灵的运用，给我们享受。一方面，我们带着耶稣的烙印，受逼迫、过钉十字架的生活；另一方面，我们享受基督的恩，并经历那灵全备的供应。哦，包罗万有之灵丰富而全备的供应与我们的灵同在！

保罗被控告是一个异端、邪派的头目，但他知道他乃是活新造，并且在他的灵里享受包罗万有之灵全备的供应。加拉太书指明，我们若带着耶稣的烙印，过钉十字架的生活，我们就要在我们的灵里享受赐生命之灵的供应。（加拉太书生命读经，三三三至三三四、三三六至三三七页。）

参读：李常受文集一九九四至一九九七年第一册，罗马书结晶读经，第二十四章。

he was beaten with rods, and that once he was stoned. Therefore, there were many scars on his body testifying of his years of service to Christ. These scars may also be considered the brands of Jesus.

As we read the four Gospels, we see the portrait of a Man constantly living a crucified life. This kind of life is a brand. Thus, when the Lord Jesus was on earth, He bore such a brand. He was persecuted, ridiculed, despised, and rejected. However, He did not say anything to defend Himself. Instead, living a crucified life, He bore a brand to show that He belonged to God the Father. Paul followed the Lord Jesus to live this kind of life. In Philippians 3:10 he refers to “the fellowship of His sufferings.” As one who lived in the fellowship of Jesus’ sufferings, Paul bore the brands of Jesus as the sign that he lived a crucified life. When Paul was greeting the Galatians with a word of peace, he was reminded of the fact that it was the brands of Jesus that kept him in this peace. Because he was persecuted, despised, ridiculed, rejected, and condemned, he could truly say that he bore the brands of Jesus.

After referring to the brands of Jesus, Paul says, “The grace of our Lord Jesus Christ be with your spirit, brothers. Amen” [Gal. 6:18]. The grace of the Lord Jesus Christ is actually the bountiful supply, the all-inclusive enjoyment, of the life-giving Spirit. On the one hand, we bear the brands of Jesus, are persecuted, and live a crucified life; on the other hand, we enjoy the grace of Christ and experience the bountiful supply of the Spirit. Oh, the rich and bountiful supply of the all-inclusive Spirit is with our spirit!

Paul was accused of being the ringleader of a sect, a cult, but he knew that he was living a new creation and was enjoying the bountiful supply of the all-inclusive Spirit in his spirit. As the book of Galatians indicates, if we bear the brands of Jesus and live a crucified life, we shall enjoy the supply of the life-giving Spirit in our spirit. (Life-study of Galatians, pp. 272-276)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 24

第三周诗歌

557

祷　告 — 在至圣所里

特 （英 770）

A 大调　　4/4

A　　D　　A　　E7
5 5 1·2 3 — | 1 2 1·6 5 — | 5 5 1·2 3 4·3 | 2 — — 0 |

一 进入至 圣所， 摸主施 恩座， 恩惠临 到如同 江 河；

A　　D　　A　　E7　　A
5 5 1·2 3 — | 1 2 1·6 5 — | 5 5 1·2 3 2·2 | 1 — — 0 |

进入至 圣所， 摸主施 恩座， 恩惠临 到如同 江 河。

D　　A　　E
3·2 2 1· | 1·6 6 5· | 5 5 1·2 3 4·3 | 2 — — 0 |

阿 利 路 亚！ 阿 利 路 亚！ 恩惠临 到如同 江 河；

A　　F♯m　　D　　G♯°　　A　　E7　　A
3·2 2 1· | 1·6 6 5· | 5 5 1·2 3 2·2 | 1 — — — ‖

阿 利 路 亚！ 阿 利 路 亚！ 恩惠临 到如同 江 河。

二 进入至圣所,幔内过生活， 荣光照耀将我射过；
进入至圣所,幔内过生活， 荣光照耀将我射过。
阿利路亚!阿利路亚! 荣光照耀将我射过；
阿利路亚!阿利路亚! 荣光照耀将我射过。

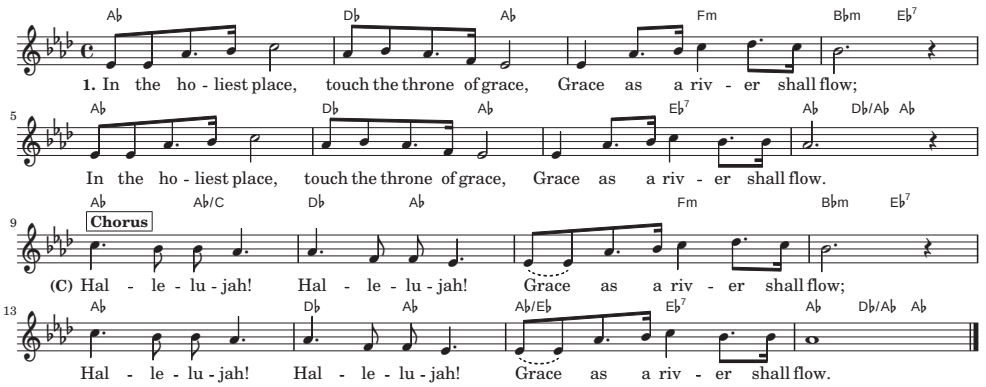
三 回到灵里面,祷告在主前， 摸着生命活水泉源；
回到灵里面,祷告在主前， 摸着生命活水泉源。
阿利路亚!阿利路亚! 摸着生命活水泉源；
阿利路亚!阿利路亚! 摸着生命活水泉源。

WEEK 3 — HYMN

In the holiest place

Prayer — In the Holiest

770



2. In the holiest place, live before His face,
Light of glory thru me will shine;
In the holiest place, live before His face,
Light of glory thru me will shine.

Hallelujah! Hallelujah!
Light of glory thru me will shine;
Hallelujah! Hallelujah!
Light of glory thru me will shine.

3. To the spirit turn, and the incense burn,
Touch the living fountain of life;
To the spirit turn, and the incense burn,
Touch the living fountain of life.

Hallelujah! Hallelujah!
Touch the living fountain of life;
Hallelujah! Hallelujah!
Touch the living fountain of life.

第三周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: