第四周

与神圣三一同活（一）
与基督这以马内利同活，并有复活的基督活在我们里面

诗 290， 补 431

读经：太一 21 ～ 23，十八 20，二八 20，提后四 22，约十四 17

【周一】

壹 活在神圣的三一里，就是住留在祂里面，停留在祂里面，以祂作我们的家而居住在祂里面；与神圣三一同活，就是让祂住在我们里面，使我们有祂的同在，祂的人位，作我们的享受—约十五 4：

一 这住留的灵，即内住的灵，乃是我们与三一神互相住留、互相内住的元素和范围—约壹四 13，16 下。

二 我们需要对新约的整个启示有鸟瞰的眼光—新约的四分之一与我们活在三一神里有关，四分之三与我们与三一神同活有关。

贰 与神圣三一同活，就是与基督这以马内利同活—“看哪，必有童女怀孕生子，人要

Week Four

Living with the Divine Trinity (1)
Living with Christ as Emmanuel and Having the Resurrected Christ Living in Us

Hymns: 389, 535

Scripture Reading: Matt. 1:21-23; 18:20; 28:20; 2 Tim. 4:22; John 14:17

§Day 1

I. To live in the Divine Trinity is to abide in Him, to remain in Him, to dwell in Him as our home; to live with the Divine Trinity is for Him to abide in us so that we may have His presence, His person, with us for our enjoyment—John 15:4:

A. The abiding Spirit, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and the Triune God—1 John 4:13, 16b.

B. We need to have a bird's-eye view of the entire revelation of the New Testament—one-fourth of the New Testament is concerning our living in the Triune God, whereas three-fourths of the New Testament is concerning our living with the Triune God.

II. To live with the Divine Trinity is to live with Christ as Emmanuel—“‘Behold, the virgin shall be with child and shall bear a son, and

称祂的名为以马内利（以马内利翻出来，就是神与我们同在）”—太一23：

一 神的心意是要将祂自己作为生命，（罗八2，6，10～11，）分赐到我们这三部分—灵、魂、体—的人里，使我们成为祂的众子，（14～15，19，23，29，17，）好构成基督的身体，（十二4～5，）使我们可以成为新耶路撒冷这生命的城。（启二二1～2。）

二 我们要经历三一神作生命分赐到我们里面，就需要是与基督这以马内利同活的人；马太福音是一卷论到以马内利—神成为肉体与我们同在—的书—一21～23。

三 耶稣的同在就是以马内利，神与我们同在：

1 祂在我们的聚集中与我们同在—十八20。

2 祂天天与我们同在—二八20。

3 祂在我们灵里与我们同在—提后四22：

a 今天我们的灵就是以马内利的地—赛八7～8。

b 因为神与我们同在，仇敌绝不能占取以马内利的地—10节，参约壹五4，约三6。

【周二】

四 实际的以马内利，乃是实际的灵，作为终极完成的三一神在我们灵里的同在；祂与我们的同在一直在我们的灵里，不仅是天天的，也是时时刻刻的—一14，十四16～20，林前十五45下，提后四22：

1 我们聚集在一起，教训三一神的圣言，就能享受祂的同在—太十八20，二八20，诗一一九130，徒六4。

2 我们借着作三一神同在的那灵，享受恩典与平安—

they shall call His name Emmanuel’ (which is translated, God with us)”—Matt. 1:23:

A. God’s intention is to dispense Himself as life (Rom. 8:2, 6, 10-11) into us, the tripartite men—into our spirit, soul, and body—to make us His sons (vv. 14-15, 19, 23, 29, 17) for the constituting of the Body of Christ (12:4-5) so that we may become the New Jerusalem as the city of life (Rev. 22:1-2).

B. In order for us to experience the dispensing of the Triune God as life into our being, we need to be those who are living with Christ as Emmanuel; Matthew is a book on Emmanuel—God incarnated to be with us—1:21-23.

C. The presence of Jesus is Emmanuel, God with us:

1. He is with us in our gatherings—18:20.

2. He is with us all the days—28:20.

3. He is with us in our spirit—2 Tim. 4:22:

a. Today our spirit is the land of Immanuel—Isa. 8:7-8.

b. Because God is with us, the enemy can never take over the land of Immanuel—v. 10; cf. 1 John 5:4; John 3:6.

§Day 2

D. The practical Emmanuel is the Spirit of reality as the presence of the consummated Triune God in our spirit; His presence is always with us in our spirit, not only day by day but also moment by moment—1:14; 14:16-20; 1 Cor. 15:45b; 2 Tim. 4:22:

1. We can enjoy the presence of the Triune God in gathering together for the teaching of His holy Word—Matt. 18:20; 28:20; Psa. 119:130; Acts 6:4.

2. We enjoy grace and peace through the Spirit as the presence of the Triune

加六 18，徒九 31。

3 那灵的引导和见证，就是祂的同在—罗八 14，16。

4 我们借着三一神作为那灵的同在，享受三一神的分赐—林后十三 14。

五 我们要与基督这以马内利同活，就需要在祂神圣的同在里，祂的同在就是赐生命的灵作为三一神的终极完成—加五 25：

1 与基督同活，我们仍然活着，但不是单凭我们自己，乃凭基督这以马内利活在我们里面并与我们同活；三一神无法在我们外面完成祂将自己分赐到我们里面的心意；因此，祂与我们的同在必须是里面的—二 20。

2 以马内利是我们的生命和人位，我们是祂的器官，与祂一同生活如同一人；我们的得胜在于以马内利，耶稣的同在。

3 我们若有主的同在，就有智慧、眼光、先见、以及对事物内里的认识；主的同在对我们乃是一切—林后二 10，四 6～7，加五 25，创五 22～24，来十一 5～6。

【周三】

六 我们若要进入、据有并享受包罗万有的基督作美地的实际，就必须是凭主的同在而作；主应许摩西：“我的同在必和你同去，我必使你得安息；”（出三三 14；）神的同在就是祂的道路，就是将我们（祂的子民）当行的路指示我们的“地图”：

1 我们要为着神的建造完全得着并据有基督这包罗万有的地，就必须抓牢这一个原则：神的同在乃是一切问题的准则；我们无论作什么，都必须注意我们有否神的同在；我们若有神的同在，就有一切，但我们若

God—Gal. 6:18; Acts 9:31.

3. The Spirit’s leading and witnessing are His presence—Rom. 8:14, 16.

4. We enjoy the dispensing of the Triune God through His presence as the Spirit—2 Cor. 13:14.

E. To live with Christ as Emmanuel, we need to be in His divine presence, which is the life-giving Spirit as the consummation of the Triune God—Gal. 5:25:

1. To live with Christ, we still live, yet not by ourselves alone but by Christ living in us and with us as Emmanuel; the Triune God cannot complete His intention to dispense Himself into our being outside of us; therefore, His being with us must be inward—2:20.

2. Emmanuel is our life and person, and we are His organ, living together with Him as one person; our victory depends upon Emmanuel, the presence of Jesus.

3. If we have the Lord’s presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord’s presence is everything to us—2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.

§Day 3

F. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord; the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); God’s presence is His way, the “map” that shows us, His people, the way we should take:

1. In order for us to fully gain and possess Christ as the all-inclusive land for God’s building, we must hold on to the principle that God’s presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God’s presence; if we have God’s presence, we

失去神的同在，就失去一切—太一 23，提后四 22，加六 18，诗二七 4，8，五一 11，林后二 10。

2 主的同在，主的微笑，是支配的原则；我们必须学习受主直接、头手的同在（不是祂间接的同在）的保守、掌管、管理并指引。

3 “我年轻时，人教导我各种得胜、圣别、并属灵的方法。然而，这些方法没有一样管用。至终，经过六十八年以上的经历，我发现除了主的同在以外，没有一样管用。祂与我们同在，乃是一切”—约书亚记生命读经，五八至五九页。

七 整个新约就是以马内利；我们现今是这伟大以马内利的一部分，这以马内利要完成于新天新地的新耶路撒冷，直到永远；新约开始于一个神人，祂是神与我们同在”，结束于一个伟大的神人，新耶路撒冷，就是“耶和华的所在”—太一 23，林前六 17，徒九 4，提前三 15～16，启二一 3，22，结四八 35。

【周四】

叁 与神圣三一同活，就是有复活的基督活在我们里面—加二 20 下，腓一 19～21 上：

一 复活是一个人位，因为基督说，祂就是复活；（约十一 25；）赐生命的灵作为实际的灵乃是复活基督和基督复活大能的实际。（林前十五 45 下，约十四 17，十六 13，约壹五 6，腓三 10，出三十 22～25。）

二 在我们的基督徒生活中，我们借着内住的灵并借着外面的环境，在基督之死的杀死之下；外

have everything, but if we lose God’s presence, we lose everything—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11; 2 Cor. 2:10.

2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided not by His secondhand presence but by the direct, firsthand presence of the Lord.

3. “In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord’s presence. His being with us is everything”—Life-study of Joshua, p. 48.

G. The entire New Testament is an Emmanuel, and we are now a part of this great Emmanuel that will consummate in the New Jerusalem in the new heaven and new earth for eternity; the New Testament begins with a God-man, who is “God with us,” and ends with a great God-man, the New Jerusalem, which is “Jehovah Is There”—Matt. 1:23; 1 Cor. 6:17; Acts 9:4; 1 Tim. 3:15-16; Rev. 21:3, 22; Ezek. 48:35.

§Day 4

III. To live with the Divine Trinity is to have the resurrected Christ living in us—Gal. 2:20b; Phil. 1:19-21a:

A. Resurrection is a person because Christ said that He is the resurrection (John 11:25); the life-giving Spirit as the Spirit of reality is the reality of the resurrected Christ and of the power of Christ’s resurrection (1 Cor. 15:45b; John 14:17; 16:13; 1 John 5:6; Phil. 3:10; Exo. 30:22-25).

B. In our Christian life we are under the killing of Christ’s death by the indwelling Spirit and through our outward environment; the outward

面的环境与内里的那灵合作，以杀死我们天然的人，使我们里面复活的基督得着显明—罗八9～10，13下，28～29，林后四7～18：

1 我们若想要从神为我们所安排的环境里逃走，就不会有喜乐和平安；当我们留在这受限制的环境里，就能经历复活—弗四1，六20，林后一8～9，12。

2 我们要经历那灵作复活基督的实际，就需要转到我们的灵里祷告、赞美、唱诗、或与神交谈；诗篇十八篇的标题指明，这篇诗乃是大卫与神圣的神在人性水平上的谈话，含示大卫与神的亲密；我们和神谈话十分钟并与祂商量之后，就会火热并满了那灵作复活的实际。

environment cooperates with the inward Spirit to kill our natural man for the manifestation of the resurrected Christ within us—Rom. 8:9-10, 13b, 28-29; 2 Cor. 4:7-18:

1. If we try to escape from the environment that God has arranged for us, we will not have joy and peace; when we stay in this limited environment, we can experience resurrection—Eph. 4:1; 6:20; 2 Cor. 1:8-9, 12.

2. To experience the Spirit as the reality of the resurrected Christ, we need to turn to our spirit to pray, praise, sing, or talk to God; the title of Psalm 18 indicates that this was David's human talk with the divine God, implying David's intimacy with God; after ten minutes of talking to God and consulting with Him, we will be on fire and be full of the Spirit as the reality of resurrection.

【周五】

三 耶稣的人性乃是祂在复活中的人性生命；主的迷人和顾惜人不是天然的，乃是凭祂在人性里复活的生命；祂在复活里过人性的生活，不是凭自己，乃是凭另一个源头，就是祂的父—约五19，30，十四24：

1 因为耶稣在祂的人性生活里活神圣的生命，所以祂的人性生活就成为一个奥秘；作为主的门徒，我们需要在我们的人性生活中活神圣的生命，以显大基督—罗十三14，加二20，腓一19～21。

2 跟从基督的人作门徒受训练，乃是借着基督在地上的人性生活，作神人的模型—借着在人性里否认祂自己而活神，（约五19，30，）彻底改变了他们对人的观念。（腓三10，一21上。）

3 我们都需要作主的门徒受训练，成为神圣且奥秘的人；我们应当凭复活中神圣奥秘的生命顾惜人；"在复活中"意思是说，在我们照顾人的事上，没有一点是天然的。

§Day 5

C. The humanity of Jesus is His human life in resurrection; the Lord's charming and cherishing are not natural but are by His resurrection life in humanity; He lived a human life in resurrection, not by Himself but by another source, that is, His Father—John 5:19, 30; 14:24:

1. Because Jesus lived the divine life in His human life, His human life became mystical, a mystery; as the Lord's disciples, we need to live the divine life in our human life to magnify Christ—Rom. 13:14; Gal. 2:20; Phil. 1:19-21.

2. The followers of Christ were discipled through Christ's human living on the earth as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).

3. We all need to be discipled by the Lord to be divine and mystical persons; we should cherish people by the divine and mystical life in resurrection; in resurrection means that there is nothing natural in our care for people.

【周六】

四 发芽的杖表征基督这位复活者，该是我们的生命、生活和我们里面的复活生命，并且这生命该发芽、开花并结出熟杏—民十七 8：

1 在民数记十六章所记载以色列人的背叛之后，神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在会幕内见证的版前；（十七 4；）神说，“我拣选的那人，他的杖必发芽”—5 节。

2 十二根杖都没有叶子、没有根，都是枯死的；若有哪一根能发芽，哪一根就是神所拣选的；在此我们看见复活乃是神拣选的根据，而事奉的根据乃是在我们天然的生命之外；因此，发芽的杖表征我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。

3 一切事奉的原则，乃在于发芽的杖；神把其他的十一根杖都发还各首领，只把亚伦那根杖留在约柜里，作永远的记念；这意思是，复活乃是事奉神的永远原则—9 ～ 10 节。

4 亚伦的杖发芽之后，他没有任何立场可以骄傲；他的经历表明，一切都在于神的恩典和怜悯，是我们自己办不到的—林后十二 7 ～ 9，罗九 15 ～ 16，21，23，路一 78 ～ 79。

5 因着我们之所以够资格乃是出于神，我们没有任何立场可以骄傲；愚昧的人才会说自己比别人好；（林后三 5，太二六 33，约二一 15，参可十一 9；）谦卑救我们免去各种的毁坏，而邀来神的恩典。（林后十二 7 ～ 9，雅四 6，参罗十二 3，加五 26，太十八 3 ～ 4，二十 20 ～ 28，林后四 5。）

6 复活即不是出乎天然生命的，不是出乎自己的，不

§Day 6

D. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Testimony (17:4); then He said, “The rod of the man whom I choose shall bud” (v. 5).

2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God’s selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.

3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10.

4. After Aaron’s rod budded, there was no ground whatsoever for him to be proud; his experience shows that everything depends upon God’s grace and mercy, and we can do nothing in ourselves—2 Cor. 12:7-9; Rom. 9:15-16, 21, 23; Luke 1:78-79.

5. Because our sufficiency is from God, there is no ground whatsoever for us to be proud; only a foolish person would say that he is better than others (2 Cor. 3:5; Matt. 26:33; John 21:15; cf. Mark 11:9); humility saves us from all kinds of destruction and invites God’s grace (2 Cor. 12:7-9; James 4:6; cf. Rom. 12:3; Gal. 5:26; Matt. 18:3-4; 20:20-28; 2 Cor. 4:5).

6. Resurrection is everything that is not out of our natural life, not out of

是凭自己所能的；复活是我们来不及、办不到的—一 8 ～ 9，四 7。

7 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能；复活就是说，我们不行，一切乃是神作的—一 12，腓三 10 ～ 11。

8 凡是我们能作的，都是在天然的范围里；我们不能作的，才是在复活的范围里；人必须到了尽头，才确知自己一无是处—太十九 26，可十 27，路十八 27。

9 我们需要看见，作基督徒和得胜者不仅困难，而且不可能；唯有那位经过过程并终极完成的三一神，作为包罗万有的灵活在我们里面，才能作基督徒和得胜者；当我们有需要，有所不能时，或者当我们面对困难的环境时，我们能向祂诉说；然后祂这活在我们里面的一位，就会进来面对环境，作所需要作的一切，我们就会自然而然地活基督—腓四 5 ～ 7，12，一 21 上。

ourselves, and not based on our ability; resurrection speaks of the things that are beyond us, which we cannot do in ourselves—1:8-9; 4:7.

7. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able; resurrection means that everything is done by God, not by ourselves—1:12; Phil. 3:10-11.

8. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27; Luke 18:27.

9. We need to see that to be a Christian and an overcomer is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian and an overcomer; when we have a need, a disability, or when we are facing a difficult situation, we can talk to Him about it; then He, the One who lives in us, will come in to face the situation and to do whatever is needed, and we will spontaneously live Christ—Phil. 4:5-7, 12; 1:21a.

第四周■周一

晨兴喂养

约十五 4“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。”

约壹四 13“神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。”

太一 23“‘看哪，必有童女怀孕生子，人要称祂的名为以马内利。’（以马内利翻出来，就是神与我们同在。）”

活在神圣三一里就是以祂作我们的家，而居住在祂里面。活在祂里面，就是住留在祂里面，停留在祂里面。…祂是否住在我们里面，乃在于我们是否住在祂里面。活在基督里，住在基督里，乃是我们对三一神之享受的头一部分。…我们享受的第二部分…由主论到祂住在我们里面的话表达出来。祂住在我们里面，就把祂的同在带给我们，这样，我们就与祂同活。活在祂里面，把我们放在享受祂的地位上。与祂同活乃是享受的本身。与神圣三一同活，就是享受神圣的三一。

我们需要对新约的整个启示有鸟瞰的眼光…就是，新约的四分之一与我们活在三一神里有关，四分之三与我们与三一神同活有关。（李常受文集一九八八年第一册，四九二、四九四页。）

信息选读

神所赐住在我们里面的那灵，（雅四 5，罗八 9，11，）乃是我们灵中的见证人，（16，）见证我们住在神里面，神也住在我们里面。这居住的灵，即内住的灵，乃是我们与神互相居住、互相内住的元素和范围。祂使我们确信，我们与神是一，彼此居住，且互相内住。这由我们

WEEK 4 — DAY 1

Morning Nourishment

John 15:4 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.

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

Matt. 1:23 “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

To live in the Divine Trinity is to dwell in Him as our home. To live in Him is to abide in Him, to remain in Him....Whether or not He would abide in us depends upon our abiding in Him. To live in Christ, to abide in Christ, is the first part of our enjoyment of the Triune God....The second part of our enjoyment... is conveyed by the Lord’s word concerning His abiding in us. His abiding in us brings His presence to us, so we live with Him. 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.

We need to have a bird’s-eye view of the entire revelation of the New Testament...that one-fourth of the New Testament is concerning our living in the Triune God, whereas three-fourths is concerning our living with the Triune God. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 355-356)

Today’s Reading

The Spirit, whom God has given to dwell in us (James 4:5; Rom. 8:9,11), is the witness in our spirit (Rom. 8:16), witnessing that we dwell in God and God in us. The abiding Spirit, that is, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and God. By Him we are assured that we and God are one, that we abide in each other, indwelling each

习惯地用祂的爱彼此相爱（约壹四 12）的生活得着证明。（圣经恢复本，约壹四 13 注 2。）

耶稣一点不差就是神与我们同在。这是我们的经历。神告诉我们，祂的名是耶稣。但我们接受祂并经历祂时，我们说耶稣是神与我们同在。…我们经历耶稣时，祂就是以马内利，神与我们同在。…我们若经历〔耶稣〕，立刻会说，“这是神！这不是远离我们的神，或在诸天之上的神，乃是与我们同在的神。”…耶稣是我们的救恩。我们经历这救恩之后，我们说，“这是神与我们同在，成了我们的救恩。”耶稣是我们的忍耐。但我们经历祂作我们的忍耐时，我们说，“这忍耐是神与我同在。”耶稣是道路和真理，但我们经历祂作道路和真理时，我们说，“这道路和这真理就是神与我同在。”

每当我们被聚集到耶稣的名里，祂就与我们同在。（太十八 20。）这…是以马内利，神与我们同在。在我们的聚会中，耶稣的同在实际上就是神与我们同在。…耶稣天天与我们同在，直到这世代的终结。（二八 20。）“天天”包括今天。不要忘了今天。许多基督徒以为耶稣天天与我们同在，只有今天例外。但耶稣今天、现在就与我们同在！…耶稣不仅在我们中间，祂也在我们灵里。提后四章二十二节说，“愿主与你的灵同在。”这位与我们的灵同在的耶稣就是以马内利，神与我们同在。

按以赛亚八章七至八节看，仇敌企图占取以马内利的地。不要以为这话只是为着以色列人。今天我们的灵就是以马内利的地。因此，我们自己就是以马内利的地。仇敌撒但和他一切的军兵，要尽其全力占取这以马内利的地，就是占取我们的灵和我们这人。…十节告诉我们，因为神与我们同在，仇敌绝不能占取以马内利的地。…也许上周撒但二十一次企图要占取你，但每次他都失败了。因着以马内利，因着神与我们同在，你仍在这里。（马太福音生命读经，八九至九三页。）

参读：在神圣三一里并同神圣三一活着，第八、十章；马太福音生命读经，第六篇。

other mutually. This is evidenced by our living, a living in which we love one another habitually with His love (1 John 4:12). (1 John 4:13, footnote 1)

Jesus is nothing less than God with us. This is our experience. God told us that His name is Jesus. But as we receive Him and experience Him, we say that Jesus is God with us. When we experience Jesus, He is Emmanuel, God with us…. If we would experience [Jesus], we would immediately say, “This is God! This is not God far away from me, or God in the heavens, but God with me.”… Jesus is our salvation. After we experience this salvation, we say, “This is God with us to be our salvation.” Jesus is our patience. But when we experience Him as our patience, we say, “This patience is God with me.” Jesus is the way and the truth, but when we experience Him as the way and the truth, we say, “This way and this truth are just God with me.”

Whenever we are gathered together into the name of Jesus, He is with us (Matt. 18:20)….This is Emmanuel, God with us. The presence of Jesus in our meetings is actually God with us. Jesus is with us all the days, even “until the consummation of the age” (28:20). “All the days” includes today. Do not forget about today. Many Christians think that Jesus is present all the days, except today. But Jesus is with us now, today! Jesus is not only among us; He is in our spirit. Second Timothy 4:22 says, “The Lord be with your spirit.” This Jesus who is with our spirit is Emmanuel, God with us.

According to Isaiah 8:7-8, the enemy may try to take over the land of Immanuel. Do not think this word is only for the children of Israel. Today our spirit is the land of Immanuel. Thus, we ourselves are the land of Immanuel. The enemy, Satan, with all his army will do everything he can to take over this land of Immanuel, that is, to take over our spirit and our being. Isaiah 8:10 tells us that because God is with us, the enemy can never take over the land of Immanuel…. Perhaps during the past week Satan tried twenty-one times to take you over, but he failed every time. You are still here because of Emmanuel, because of God with us. (Life-study of Matthew, pp. 75-77)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” chs. 8, 10; Life-study of Matthew, msg. 6

第四周■周二

晨兴喂养

约十四17“就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。”

加五25“我们若凭着灵活着，也就当凭着灵而行。”

三一神经过成为肉体和复活的过程，好将祂自己分赐到我们里面。借着成为肉体，祂能成为在信徒外面的以马内利；但这只会部分的达成祂要与我们同在的心意。祂外面与我们同在，并没有达成祂要将自己分赐到我们里面的目的，所以祂必须经过另一个过程。这第二个过程就是祂的死与复活。在复活里，祂物质的形状成了属灵的形状。借着死与复活，祂这末后的亚当成了赐生命的灵。（林前十五 45 下。）作为赐生命的灵，祂就是以马内利，神圣三一的同在。这同在一直在我们的灵里，与我们同在，（提后四 22，）不只天天，更是每时每刻与我们同在。（李常受文集一九九〇年第一册，三七一页。）

信息选读

马太福音这卷书是论到以马内利—神成为肉体来与我们同在。实际的以马内利，就是实际的灵。（约十四 16 ～ 20。）当彼得与其他门徒听到主在马太十八章二十节和二十八章二十节的话时，他们可能不知道主要如何与他们同在。…他们可能认为主会继续在肉身上与他们同在，这会使他们非常快乐。但在约翰十四章，主耶稣说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在。”（16。）然后在十七至十八节，主指明祂要成为这一位保惠师。

WEEK 4 —DAY 2

Morning Nourishment

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

The Triune God passed through the processes of incarnation and resurrection in order to dispense Himself into us. Through incarnation He could be Emmanuel outside of His believers, but this would fulfill only part of His intention in being with us. His being with us outwardly does not fulfill His purpose to dispense Himself into our being, so He had to go through another process. The second process was His death and resurrection. In resurrection His physical form became a spiritual form. Through death and resurrection, He as the last Adam became the life-giving Spirit (1 Cor. 15:45b). As the life-giving Spirit, He is Emmanuel, the presence of the Divine Trinity. This presence is always with us in our spirit (2 Tim. 4:22), not only day by day but also moment by moment. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” p. 303)

Today’s Reading

Matthew is a book on Emmanuel—God incarnated to be with us. The practical Emmanuel is the Spirit of reality (John 14:16-20). When Peter and the other disciples heard the Lord’s word in Matthew 18:20 and 28:20, they may have wondered how the Lord would be with them….They may have considered that the Lord would continue to be with them physically, and this may have made them quite happy. But in John 14 the Lord Jesus said, “I will ask the Father, and He will give you another Comforter, that He may be with you forever” (v. 16). Then in verses 17 and 18 the Lord indicated that He would become this Comforter.

马太二十八章二十节的“我”是以马内利；约翰十四章十八节那正往门徒这里来的“我”，乃是十七节里“实际的灵”。从马太福音到约翰福音，神圣的启示有一个进展。今天实际的灵就是以马内利。在使徒行传和书信里，实际的灵就是终极完成之三一神在我们灵里的同在。祂这位三一神与我们三部分人的同在，主要是内里的。三一神若在我们外面，就无法完成祂的目的，就是将祂自己分赐到我们这人里面。所以，祂与我们的同在必须是内里的。

我们必须领悟，我们终日都有另一位与我们同在。祂不仅是在外面与我们同在，更是在一天之中，分分秒秒在我们的灵里，内在的与我们同在。我们单独时，作事并说话是一个样子；但有别人与我们同在时，我们作事和说话就不一样了。…我们若更多经历以马内利，就不会作我们今天所作的许多事，诸如闲谈等等。…我们都必须领悟并认知，主耶稣是我们的救主，也是以马内利。祂是三一神与我们三部分的人同在。我们不该在自己里面或凭自己说什么或作什么，我们需要经历以马内利。

如果你每一天、每一刻都凭自己活着，你就是失败的。你必须领悟你不再是单独活着，乃是基督与你同活，并在你里面活着。当你有了这个认知，你整个生活就会有彻底的翻转。

与基督同活，我们仍然活着，但不是单凭我们自己，乃凭基督这以马内利与我们同活。以马内利这名称头一次被提到，是在以赛亚书。（七14，八8。）许多基督徒称主是耶稣，是基督，但很少基督徒称主是以马内利。我们必须学习称我们的主为“以马内利”。…以马内利是我们的生命和人位，我们是祂的器官；作为祂的器官，我们与祂同活如同一人。三一神与三部分的人一同活着。我们的得胜在于以马内利，耶稣的同在。（李常受文集一九九〇年第一册，三七〇至三七四页。）

参读：三一神作三部分人的生命，第九章；以赛亚书生命读经，第八篇。

In Matthew 28:20 the “I” is Emmanuel. In John 14 the “I” who will come in verse 18 is the Spirit of reality in verse 17. There is a progression in the divine revelation from the Gospel of Matthew to the Gospel of John. Today the Spirit of reality is Emmanuel. In Acts and the Epistles, the Spirit of reality is the very presence of the consummated Triune God in our spirit. He, the Triune God, is with us, the tripartite man, mainly in an inward way. The Triune God cannot complete His intention to dispense Himself into our being outside of us. Therefore, His being with us must be inward.

We have to realize that all day long we have another One with us. He is not only with us outwardly but also with us inwardly in our spirit every minute of the day. We do and say things one way when we are alone, but when we have someone else with us, we do and say things differently. If we had more experience of Emmanuel, we would not do many of the things we do today, such as gossip....We all must have the realization and sensation that the Lord Jesus, who is our Savior, is also Emmanuel. He is the Triune God with us, the tripartite men. We should not say or do anything in ourselves or by ourselves. We need to experience Emmanuel.

If you live every day and every moment by yourself, you are defeated. You must realize that you are no longer living alone, but Christ is living with you and in you. When you have this sensation, it will revolutionize your entire life.

To live with Christ, we still live, yet not by ourselves alone but by Christ living with us as Emmanuel. The name Emmanuel is first mentioned in Isaiah (7:14; 8:8). Many Christians address the Lord as Jesus and Christ, but few address the Lord as Emmanuel. We must learn to call our Lord “Emmanuel.” Emmanuel is our life and person, and we are His organ. As His organ, we live together with Him as one person. The Triune God lives together with the tripartite man. Our victory depends upon Emmanuel, the presence of Jesus. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 302-305)

Further Reading: CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” ch. 9; Life-study of Isaiah, msg. 8

第四周■周三

晨兴喂养

出三三 14“耶和华说，我的同在必和你同去，我必使你得安息。”

诗二七 8“你说，你们当寻求我的面；那时我的心向你说，耶和华啊，你的面我正要寻求。”

提后四 22“愿主与你的灵同在。愿恩典与你们同在。”

当基督来时，祂是以马内利，意思是神与我们同在。（太一 23。）基督就是神与我们同在。这不仅启示在马太一章，也启示在二十八章，在那里主耶稣说，“看哪，我天天与你们同在，直到这世代的终结。”（20。）实际上，整个新约就是以马内利；我们现今是这伟大以马内利的一部分，这以马内利要完成于新天新地的新耶路撒冷，直到永远。（以赛亚书生命读经，六八至六九页。）

信息选读

我们若是要往前去得着〔包罗万有的基督作美地的实际〕，我们必须是在神的同在中而去。…你记得神如何应许摩西说，“我的同在必和你同去，我必使你得安息。”（出三三 14。）这意思就是说，祂要用祂的同在领以色列人去得着那地。所以摩西对神说，“你的同在若不和我们同去，就不要把我们从这里领上去。”〔15。〕摩西要求神的同在必须和他同去，否则他就不去。

“我的同在必和你同去，”这是很奇特的一句话。“我的同在必和你同去。”这并不是说，祂要去；祂要去是一件事，祂的同在要去是另一件事。…许多时候神会和你同去，但是祂的同在不和你同去。许多时候神真是帮

WEEK 4 — DAY 3

Morning Nourishment

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

Psa. 27:8 When You say, Seek My face, to You my heart says, Your face, O Jehovah, will I seek.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

When Christ came, He was Emmanuel, which means God with us (Matt. 1:23). Christ is God with us. This is revealed not only in Matthew 1 but also in Matthew 28, where the Lord Jesus said, “Behold, I am with you all the days until the consummation of the age” (v. 20). Actually, the entire New Testament is an Emmanuel, and we are now a part of this great Emmanuel that will consummate in the New Jerusalem in the new heaven and new earth for eternity. (Life-study of Isaiah, pp. 53-54)

Today’s Reading

If we would go on to possess [the all-inclusive Christ as the reality of the good land], we must do so by the presence of the Lord….You remember how the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14). This means that He would bring the people into the possession of the land by His presence. So Moses said to the Lord, “If Your presence does not go with us, do not bring us up from here” (v. 15). Moses demanded that the Lord’s presence must go with them; otherwise, he would not go.

This is quite a peculiar word: “My presence shall go.” It does not mean that He will go. He will go is one thing, and My presence shall go is another. Many times the Lord will go with you, but His presence will not. Many times the Lord will truly help you, but be assured, He is not happy with you. You will receive

助你，但是你确实知道，祂对你不高兴。你会得着祂的帮助，但你要失去祂的同在。祂带你到你的目的地，祂也祝福你，但在整个旅途中，你不觉得祂的同在。…我能告诉你，许多时候我并没有神的同在，只因祂对我不太高兴。祂不得不和我同去，但是祂并不开心。…祂随着去，但是祂把祂的同在扣回去，好叫我知道祂不愉快。

千万不要以为只要有主的帮助，就够了。不，不！差得太远了。我们必须有主的同在。我们必须学习这样祷告：“主，你若是不把你的同在赐给我，我就要和你留在这里，若是你的同在不和我同去，我就不去。我不要受你帮助的管理，我要你同在的管理。”我们还必须进一步地祷告说，“哦，主啊！我不要你的帮助，但是我要你的同在。主，我必须有你的同在。没有你的帮助，我行；但是没有你的同在，我就不行。”

即使我们眼中带着泪水，我们天天还得这样说，“主，除了你微笑的同在，无别能使我满足。除了你荣脸上的微笑，我别的什么都不要。只要我有这一个，我就不管天塌下来，或是地裂开。全世界可以都起来反对我，但是只要你的笑脸在我身上，我就能赞美你，并且一切都可以使我满意。”主说，“我的同在必和你同去。”何等宝贝！主的同在，主的微笑，乃是支配的原则。我们必须惧怕从主有所接受，却失去祂的同在。…很可能主自己会把什么东西给你，但是那一件东西却将主的同在从你夺去。祂要帮助你，祂要祝福你，但是那个帮助，那个祝福却叫你得不着祂的同在。我们必须学习只受主同在的保守、掌管、管理并指引。我们必须告诉主，我们除了祂直接的同在之外，别的什么都不要。我们不要祂间接的同在。许多时候，你只有主间接的同在；不是头手的，不是直接的。你要学习单单受主直接、头手同在的管理。（包罗万有的基督，一三八至一四二页。）

参读：包罗万有的基督，第十一章。

His help, but you will lose His presence. He will bring you to your destination, and He will bless you, but throughout the whole trip you will not sense His presence. I can tell you that many times I did not have the presence of the Lord, simply because He was not happy with me. He had to go with me, but He was not happy.... He went along, but He withheld His presence that I might know His displeasure.

Never think that as long as the Lord helps you, it is sufficient. No, no. Far from it. We must have the Lord's presence. We must learn to pray, "Lord, if You will not give me Your presence, I will stay here with You. If Your presence does not go with me, I will not go. I will not be governed by Your help but by Your presence." We must go even further to pray, "O Lord, I do not want Your help, but I do want Your presence. Lord, I must have Your presence. I can do without Your help, but I cannot do without Your presence."

Although it may be with tears in our eyes, we must say day by day, "Lord, nothing but Your smiling presence will satisfy me. I do not want anything but the smile of Your glorious face. As long as I have this, I care not whether the heaven comes down or the earth falls apart. The whole world may rise against me, but as long as I have Your smile upon me, I can praise You, and everything is well." The Lord said, "My presence shall go with you." What a treasure! The presence, the smile, of the Lord is the governing principle. We must be fearful of receiving anything from the Lord yet losing His presence….The Lord Himself may very well give you something, and yet that very thing will rob you of His presence. He will help you, He will bless you, and yet that very help and blessing can keep you away from His presence. We must learn to be kept, to be ruled, to be governed, to be guided simply by the presence of the Lord. We must tell the Lord that we do not want anything but His direct presence. We do not want His presence secondhand. Many times, be assured, you have the secondhand presence of the Lord. It is not firsthand; it is not direct. Try to be governed by the direct, firsthand presence of the Lord. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 294-296)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 11

第四周■周四

晨兴喂养

约十一 25 “…我是复活，我是生命；信入我的人，虽然死了，也必复活。”

罗八 13 “…你们若靠着那灵治死身体的行为，必要活着。”

林后四 11 “因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”

复活就是那灵，而那灵乃是经过过程并终极完成的三一神。神、基督、和基督的死与复活，都已经复合在这一个复合的灵里，这灵乃是基督复活的实际。

复活是一个人位，因为基督说，祂就是复活。生命和光也是人位。基督说，祂就是生命，（约十四 6，）祂就是光。（八 12。）…但没有一节说基督是死。我们可以用所有格的说法说，“基督的”死，因为死不是终极的完成；终极的完成乃是复活。三一神所经过的过程，终极完成于复活。因此，复活就是这位终极完成的神。（李常受文集一九九一至一九九二年第二册，五八九至五九〇页。）

信息选读

人生满了烦恼、忧虑、和各种悲伤的事。我们唯有借着这位是复活的神，才能使我们全人摆脱这些事；这位复活的神就是那灵。那灵杀死，那灵也叫人复活。这是因为基督杀死的死和祂拔高的复活，都复合在我们所享受的复合之灵里。当我们享受复合的灵时，我们就经历了内里的杀死和内里的复活。只要我们有这种杀死和复活，我们就有神。杀死加

WEEK 4 — DAY 4

Morning Nourishment

John 11:25 ...I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Rom. 8:13 ...If by the Spirit you put to death the practices of the body, you will live.

2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

Resurrection is the Spirit, and the Spirit is the processed and consummated Triune God. God, Christ, and Christ's death and resurrection have been compounded into this one compound Spirit, who is the very reality of Christ's resurrection.

Resurrection is a person, because Christ said that He is the resurrection. Life and light are also a person. Christ said that He is the life (John 14:6) and the light (8:12).... But no verse says that Christ is death. We can say Christ's death, using the possessive case, because death is not the consummation. The consummation is resurrection. The processes through which the Triune God passed consummated in resurrection. Thus, resurrection is the very consummated God. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 442-443)

Today's Reading

Human life is full of troubles, worries, and all kinds of sorrows. We can rid our being of these things only by our God who is resurrection, which is the Spirit. The Spirit kills, and the Spirit also resurrects. This is because Christ's killing death and His uplifting resurrection are compounded in the compound Spirit, whom we are enjoying. As we enjoy the compound Spirit, we are experiencing the inner killing and the inner resurrecting. As long as we have this killing plus the resurrecting, we have God. Killing plus resurrecting

上复活就是神。神在我们里面运行，在我们里面作工，并在我们里面起作用。…祂将祂自己给我们，作我们所需要的一切，以过基督徒的生活。

我们需要一直经历那灵对基督复活及其大能的应用。…五位姊妹可能住在同一个公寓里；在这公寓里，她们每一个人都必须谨慎地作每一件事，不然她们就会彼此冒犯。…我们若想要从神为我们安排的环境里逃走，就不会有喜乐和平安；当我们留在这受限制的环境里，就能经历复活。

为了要经历复活，我们也需要在话语上受限制。…要经历那灵作复活的实际，我们需要转到我们的灵里祷告、赞美、唱诗、或与神交谈。…我们需要和神谈话并与祂商量。我们和神谈话十分钟之后，就会火热并满了那灵作复活的实际。

在神的神圣和主宰的安排之下，我们整个的环境都是一种杀死。我们环境中的一切事物，就像刀一样杀死我们。妻子、丈夫、儿女、弟兄、以及我们环境里的每一件事物，都是主所用来杀死我们的刀子。…十字架的杀死（就是基督之死的杀死）引进复活。当我们乐意受苦并被杀死的时候，我们就活基督，显大基督，并且基督也显明在我们身上。然后，我们就被变化。…当我们在基督之死的杀死之下，基督这真实的一位必须在我们身上被显明。

每一件和我们有关的事，都是在主的主宰安排之下。我们有什么样的工作，我们和谁结婚，完全都不在于我们。一位弟兄可能拣选一位姊妹作妻子，后来却可能想自己选错了。这就是为什么主吩咐作丈夫的要爱他们的妻子。（弗五 25。）在主的主宰安排下，我们每天都像羊被牵到宰杀之处，（罗八 36，）…每一天我们都在基督之死的杀死下，使祂的生命能显明在我们的身体上，以更新我们里面的人。（李常受文集一九九一至一九九二年第二册，五九一至五九二、六四四至六四七页。）

参读：基督徒的生活，第七、十、十四篇。

is God. God moves in us, works in us, functions in us…. He gives us Himself as everything we need to live the Christian life.

We need to experience the Spirit's application of Christ's resurrection and its power all the time…. Five sisters may live in one apartment unit. In this apartment each of them has to do everything carefully. Otherwise, they can offend one another…. If we try to escape from the environment that God has arranged for us, we will not have joy and peace. When we stay in this limited environment, we can experience resurrection.

In order to experience resurrection, we also need to be limited in our speaking….To experience the Spirit as the reality of resurrection, we need to turn to our spirit to pray, praise, sing, or talk to God….We need to talk to God and consult with Him. After ten minutes of talking to God, we will be on fire and full of the Spirit as the reality of resurrection.

Under God's divine and sovereign arrangement, our entire environment is a killing. All the things in our environment are like knives to kill us. The wives, the husbands, the children, the brothers, and everything in our environment are used by the Lord as knives to kill us. The killing of the cross, the killing of Christ's death, ushers in resurrection. When we are willing to suffer and be killed, we live Christ, we magnify Christ, and Christ is manifested in us. Then we are transformed…. As we are under the killing of Christ's death, Christ as the genuine One needs to be manifested in us.

Everything related to us is under the Lord's sovereign arrangement. What kind of job we have and whom we marry are altogether not up to us. A brother may choose a sister to be his wife, but later this brother may think that he made a mistake. This is why the Lord charges the husbands to love their wives (Eph. 5:25). Under the Lord's sovereign arrangement, we are like lambs brought to the slaughter every day (Rom. 8:36)…. Every day we are under the killing of Christ's death that His life may be manifested in our body in the renewing of our inner man. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 443-444, 481-483)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," chs. 7, 10, 14

第四周■周五

晨兴喂养

约五 19“…子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”

腓三 10“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

创造亚当的那一位，来成了一个人，并在复活中过人性的生活。祂否认祂天然的人性。祂绝不从自己作任何事。（约五 19，30。）…我们也不该在我们天然的生命里作任何事，乃该在基督复活的生命里作事。耶稣在这地上虽然在肉体里生活行事，但祂弃绝这肉体。祂弃绝祂天然的生命。

有些人天生在他们天然的人性里就是迷人、吸引人、并令人愉快的。…这些人是在他们天然的人性里令人着迷，但却是不真实的。事实上，他们是在表演，像戏院里的演员一样。当你接近一个令人着迷的人，你会发现他其实不是那么迷人。…在我们天然的人性里顾惜人，是不真的。这就是为什么我们必须在耶稣的人性里顾惜人。主的迷人和顾惜人不是天然的，乃是凭祂在人性里复活的生命。（李常受文集一九九四至一九九七年第五册，一九二至一九三页。）

信息选读

在耶稣复活以前，祂就是在复活里。祂是一个在复活中过人性生活的人，祂不凭自己，乃凭另一个源头，就是祂的父而活。因此，祂能说，祂说话时乃是父在祂里面作事。（约十四 10。）祂与父乃是一。今天我们若过这样的生活，就是凭复活在人性中的生活，每一个人就会看见，在我们身上有点不一样的东西。我们会是甜美、迷人、吸引人的，而没有任何欺骗或假冒为善。…

WEEK 4 — DAY 5

Morning Nourishment

John 5:19 ...The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

The One who created Adam came to be a man and lived a human life in resurrection. He denied His natural humanity. He never did anything out of Himself (John 5:19,30)....We also should not do anything in our natural life but in Christ's resurrection life. Jesus was living and walking on this earth in His flesh, but He rejected this flesh. He rejected His natural life.

Some people are charming, attractive, and cherishing in their natural humanity by birth....Those who are charming in their natural humanity, however, are not real....When you get close to a charming man, you will find out that he actually is not that charming....To cherish people in our natural humanity is not genuine. This is why we must cherish people in the humanity of Jesus. The Lord's charming and cherishing are not natural but are by His resurrection life in humanity. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 142-143)

Today's Reading

Jesus was in resurrection before He was resurrected. He was a person living a human life in resurrection, not by Himself but by another source, that is, His Father. Thus, He could say that when He spoke, that was the Father working within Him (John 14:10). He was one with the Father. If we live such a life today, a life in humanity by resurrection, everyone will realize that there is something different about us. We will be sweet, charming, and attractive, without deception or hypocrisy. When we visit people, we must have the

我们去探访人时，必须有主的同在。祂的同在是一个迷人的因素，而祂的同在乃是来自十字架加上复活。我们必须是一个在十字架上，也在复活里的人。然后我们就有三一神真实地与我们同在，而那个同在就是复活。

〔主耶稣〕是个犹太人，毫无疑问的，祂有犹太人的外貌。祂有犹太人的血与肉，有人的生命和性情。但祂在祂的人性生活中乃是凭另一个生命活着；这另一个生命就是神圣的生命。因为祂在祂的人性生活中活神圣的生命，所以祂的人性生活就成为一个奥秘。从祂的人性生活中，有神圣的东西出来。

在那三年半中，无论主作什么，都是表号，有所表征。（二 11 注 2。）每一个神迹都是表号。主用五饼二鱼食饱五千人是一个神迹。门徒看见这件大事，必定很兴奋；但是过后主要他们把所有剩下的零碎收拾起来。那也是一个表号。（太十四 20 注 1。）主是神圣且奥秘的。

在约翰八章，一个犯罪的妇人被带到主那里。最后主对她说，“没有人定你的罪么？”（10。）她说，“主啊，没有。”耶稣说，“我也不定你的罪；去吧，从今以后不要再犯罪了。”（11。）…主耶稣是彰显出来的神，但祂不定一个罪人的罪；…祂是一个神圣且奥秘的人，生活在神圣奥秘的范围中，以神圣奥秘的方式作每一件事。我们应当是这样的人。…那些在我们身边的人应当感觉到我们有一样特别的东西。这个特别的东西乃是神圣且奥秘的。我们都需要作主的门徒受训练，成为神圣且奥秘的人。…跟从基督的人作门徒受训练，乃是借着基督在地上的人性生活，作神人的模型—借着在人性里否认祂自己而活神，（五 19，30，）彻底改变了他们对人的观念。（腓三 10，一 21 上。）（李常受文集一九九四至一九九七年第五册，一九六至一九七、一〇〇至一〇二页。）

参读：活力排，第二、十篇。

Lord’s presence. His presence is the charming factor, and that presence comes from the cross plus resurrection. We must be a person on the cross and in resurrection. Then we will have the real presence of the Triune God with us, and that presence is resurrection.

[The Lord Jesus] was a Jew, who no doubt bore a Jewish countenance. He had Jewish blood and Jewish flesh with the human life and nature. But He lived by another life in His human life. This other life is the divine life. Because He lived the divine life in His human life, His human life became mystical, a mystery. Out from His human life came something divine.

Whatever the Lord did on earth in those three and a half years was a sign, signifying something (John 2:11, footnote 2). Every miracle was a sign. The Lord’s feeding of the five thousand with five loaves and two fish was a miracle. The disciples must have been excited when they saw such a great thing, but afterward the Lord directed them to pick up all the fragments that were left over. That was also a sign (Matt. 14:20, footnote). The Lord was divine and mystical.

In John 8 a sinful woman was brought to the Lord. Eventually, He said to her, “Has no one condemned you?” (v. 10). “She said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more” (v. 11)….The Lord Jesus was God expressed, yet He would not condemn a sinner…. He was a divine and mystical person living in the divine and mystical realm, doing everything in a divine and mystical way. We should be such persons….Those around us should have the feeling that there is something extraordinary about us. This extraordinary thing is divine and mystical. We all need to be discipled by the Lord to be divine and mystical persons. The followers of Christ were discipled through Christ’s human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a). (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 145-146, 74-76)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” chs. 2, 10

第四周■周六

晨兴喂养

林后一8～9“…我们被压太重，力不能胜，甚至连活命的指望都绝了，自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”

太十九26“耶稣看着他们说，在人这是不能的，在神凡事都能。”

神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在会幕内见证的版前。神说，“我拣选的那人，他的杖必发芽。”〔民十七5。〕…十二根杖都没有叶子、没有根，都是枯死的。神说，若有哪一根能发芽，哪一根就是神所拣选的。在这里，就说明复活乃是神拣选的根据；复活乃是权柄的根据。（倪柝声文集第三辑第一册，二六八至二六九页。）

信息选读

复活即不是出乎天然生命的，不是出乎自己的，不是凭自己所能的；复活是我们来不及、办不到的。任何一根杖可以刻上花，涂上颜色，但发芽是我们办不到的事。…这是神作的。全世界上的妇人，也没听说有任何一个经期已经绝了，还能生产的；而撒拉竟然生了以撒，这也是神作的。所以撒拉乃是代表复活。…复活乃是凭自己不能，凭神能；…复活就是说，不管自己如何，只根据出乎神的。

神把其他的十一根杖都发还各首领，只把亚伦那根发芽的杖留在约柜里，作永远的记念。这意思是，复活乃是事奉神的永远原则。…事奉神的事非经过

WEEK 4 — DAY 6

Morning Nourishment

2 Cor. 1:8-9 ...We were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

Matt. 19:26 And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the Tent of Meeting before the Ark. Then He said, “And the rod of the man whom I choose shall bud” (Num. 17:5).... All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God’s selection. It is also the basis of authority. (CWWN, vol. 47, “Authority and Submission,” p. 243)

Today’s Reading

Resurrection is everything that is not out of our natural life, not out of ourselves, and not based on our ability. Resurrection speaks of the things that are beyond us, which we cannot do in ourselves. Any rod can be engraved with flowers or painted with colors, but no one can make it bud....This is God’s work. No woman in the world has ever given birth after her womb has been closed, but Sarah bore Isaac (Rom. 4:19). This was God’s doing. Hence, Sarah typifies resurrection.... Resurrection means that one cannot do anything by himself, that he can only do it through God.... Resurrection means that one ignores what he is and trusts only in what God is.

God returned all the eleven rods to the leaders, but kept Aaron’s rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God.... All services to the Lord must pass through

死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是只有神能，我们不能；复活就是神作的，不是我们作的。…任何人绝不能对自己有丝毫的误会，以为自己能。如果有人一直自以为了不得，以为自己行，以为自己有用，这就是不认识复活的人。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。…凡是你能的，乃是天然的；你不能的，才是复活的。（倪柝声文集第三辑第一册，二七三至二七六页。）

作基督徒不仅困难，而且不可能；唯有那经过过程并终极完成的三一神，作为包罗万有之灵活在我们里面，才能作基督徒。新约对我们的要求太高了。…赞美主，不是我们需要履行新约的要求，乃是那灵在我们里面履行这些要求。我们不该靠自己作事，只该享受祂的活着和祂的作工。唯有那灵能作基督徒；唯有那灵能作得胜者。请记住，那灵就是我们的神、我们的父、我们的主、我们的救赎主、我们的救主、我们的牧人、我们的生命和生命的供应。

基督徒的生活完全是在于经过过程并终极完成的三一神作为包罗万有的灵。在这灵里，我们有父、子、灵。我们在这灵里，就在父、子、灵里。（太二八 19。）…我们的神乃是经过过程并终极完成的三一神，就是终极完成、包罗万有的灵，来作我们基督徒生活的一切。当我们有需要或有所不能时，我们能提醒祂。当我们面对困难的环境时，我们能向祂诉说。然后祂这活在我们里面的一位，就会进来面对环境，作所需要作的一切，我们就会自然而然地活基督。（约伯记生命读经，一二五至一二六页。）

参读：如何作神代表的权柄，第四篇；约伯记生命读经，第十九篇。

death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves…. No one should be mistaken to think that he can do anything by himself. If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection…. All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation….What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection. (CWWN, vol. 47, "Authority and Submission," pp. 247-249)

To be a Christian is not merely difficult—it is impossible. Only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian. What the New Testament requires of us is too high….We praise the Lord that it is not we who need to fulfill the New Testament requirements but the Spirit in us who fulfills them. Instead of doing things in ourselves, we should simply enjoy His living and His working. Only the Spirit can be a Christian, and only the Spirit can be an overcomer. Remember, the Spirit is our God, our Father, our Lord, our Redeemer, our Savior, our Shepherd, and our life and life supply.

The Christian life is altogether the processed and consummated Triune God as the all-inclusive Spirit. In this Spirit we have the Father, the Son, and the Spirit. In this Spirit we are in the Father, the Son, and the Spirit (Matt. 28:19)….Our God is the processed and consummated Triune God, who is the consummated, all-inclusive Spirit as everything for our Christian life. When we have a need or a disability, we can remind Him of it. When we are facing a difficult situation, we can talk to Him about it. Then He, the One who lives in us, will come in to face the situation and to do whatever is needed. (Life-study of Job, pp. 109-110)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 15; Life-study of Job, msg. 19

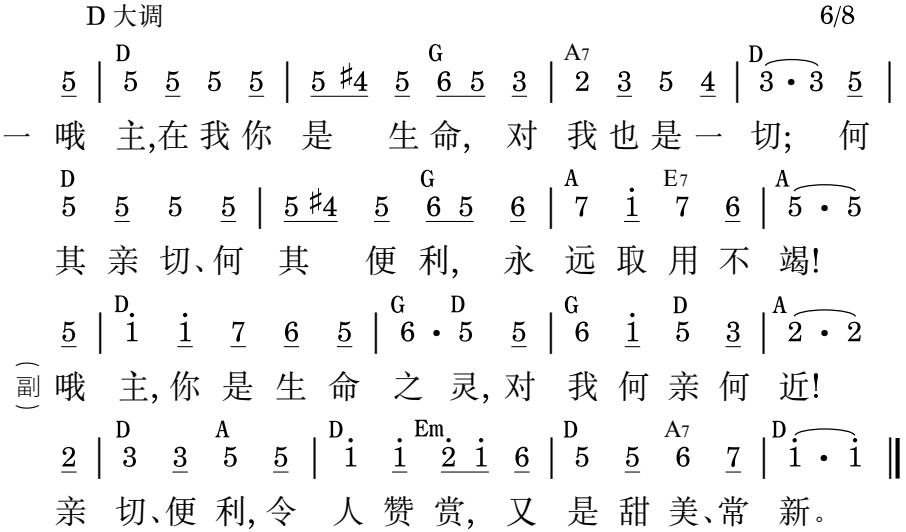
第四周诗歌

400

经历基督 — 作便利者

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D 大调　　6/8



二 对于我的大小需要, 你是丰富供应;
何其全备、何其充足, 我得应用于灵。

三 你作膏油涂抹、运行, 时常顾我软弱;
借你能力无限供应, 使我刚强、灵活。

四 生命之律灵中规律, 使我得享自由;
你的实际所有丰富, 将我全人浸透。

五 你是与我永远成一, 无比神圣联结;
永远与我成为一灵, 永远不再隔绝。

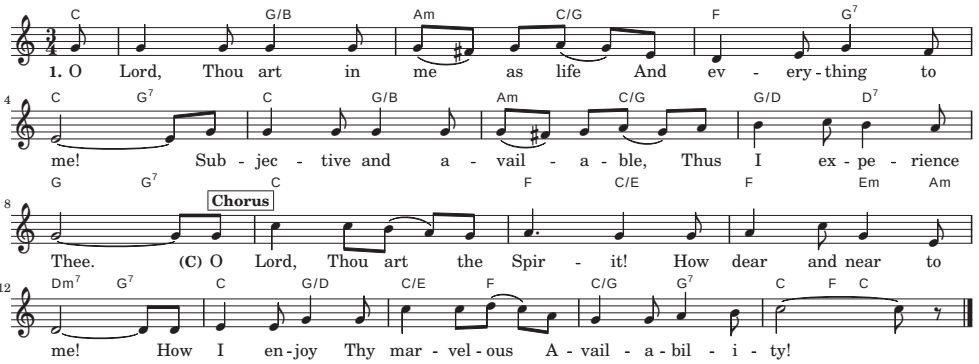
六 愿你在我全人居衷, 在我心中安家;
一部一部、荣上加荣, 将我全人变化。

WEEK 4 — HYMN

O Lord, Thou art in me as life

Experience of Christ — As the Available One

539



2. To all my needs both great and small
Thou art the rich supply;
So ready and sufficient too
For me now to apply.

3. Thy sweet anointing with Thy might
In weakness doth sustain;
By Thy supply of energy
My strength Thou dost maintain.

4. Thy law of life in heart and mind
My conduct regulates;
The wealth of Thy reality
My being saturates.

5. O Thou art ever one with me,
Unrivaled unity!
One spirit with me all the time
For all eternity!

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: