第七周

三一神将祂自己分赐到我们里面的永远福分，为作我们的享受并完成祂的经纶

诗歌：9

读经：林后十三14，约壹一2～7、9，启二二1

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

约壹 1:2 （这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；）

约壹 1:3 我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。

约壹 1:4 我们写这些事，是要叫我们的喜乐得以满足。

约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

约壹 1:6 我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；

约壹 1:7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

约壹 1:9 我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。

启 22:1 天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

【周一】

壹 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在”（林后十三14）—这乃是三一神将祂自己分赐到我们里面的永远福分，为作我们的享受并完成

Week Seven

The Eternal Blessing of the Triune God Dispensing Himself into Us for Our Enjoyment and the Accomplishing of His Economy

R. A.; Hymns: E12

Scripture Reading: 2 Cor. 13:14; 1 John 1:2-7, 9; Rev. 22:1

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

1 John 1:4 And these things we write that our joy may be made full.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

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

§ Day 1

I. “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor. 13:14)—this is the eternal blessing of the Triune God dispensing Himself into us for our enjoyment and the

祂的经纶：

一 圣灵作为基督的恩同父的爱的循环，传输，乃是我们基督徒生活和召会生活中的供应。

二 整个召会生活乃在于林后十三章十四节；这节经文描述在我们里面神圣、属灵的循环。

三 林后十三章十四节所启示，神圣三一的流作为神圣三一内里的循环，乃是我们属灵的命脉。

四 神在祂经纶里的心意，是要将祂自己在祂神圣的三一—父、子、灵—里分赐到祂所拣选的人里面；神在时间里唯一的目标，就是要把祂自己一天过一天地分赐到我们里面—诗三六 8～9。

accomplishing of His economy:

A. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life.

B. The entire church life depends upon 2 Corinthians 13:14, which is a description of the divine and spiritual circulation within us.

C. The current of the Divine Trinity as the inner circulation of the Divine Trinity revealed in 2 Corinthians 13:14 is our spiritual pulse.

D. God's intention in His economy is to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people; God's only goal in time is to dispense Himself into us day by day—Psa. 36:8-9.

【周二】

§ Day 2

贰 我们要享受三一神将祂自己分赐到我们里面的永远福分，就需要进入并保守自己在神永远的爱里—耶三一 3：

一 “我们爱，因为神先爱我们”（约壹四 19）；神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众弟兄（20～21）。

二 申命记三十章十九至二十节说，“我将生命与死亡，祝福与咒诅，陈明在你面前，所以你要拣选生命，使你和你的后裔都得存活；且爱耶和华你的神，听从祂的话，紧联于祂，因为祂是你的生命，你的日子长久也在乎祂”：

1 这些经文启示，拣选生命是借着爱主，爱主是借着听从祂的话，紧联于祂—19～20 节，启二 4、7，歌三 4，八 13～14。

II. In order to enjoy the eternal blessing of the Triune God dispensing Himself into us, we need to enter into and keep ourselves in the eternal love of God—Jer. 31:3:

A. “We love because He first loved us” (1 John 4:19); God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers (vv. 20-21).

B. Deuteronomy 30:19 and 20 say, “I have set before you life and death, blessing and curse; therefore choose life that you and your seed may live, in loving Jehovah your God by listening to His voice and holding fast to Him; for He is your life and the length of your days”:

1. These verses reveal that the way to choose life is to love the Lord, and the way to love the Lord is to listen to His voice and hold fast to Him—vv. 19-20; Rev. 2:4, 7; S. S. 3:4; 8:13-14.

2 行传十一章二十三节启示我们如何紧联于祂—当巴拿巴到了安提阿，他“劝勉众人，要立定心志，一直与主同在”：

a 紧联于主，就是要立定心志，一直与主同在。

b 这就是要坚定不移地忠于主，依附主，活在与主紧密的交通中。

三 当我们爱主耶稣，我们就在祂那被神性所丰富的人性里成为与祂一样一式；全备之神丰富的属性借着我们芬芳之“耶稣的”人性美德得着彰显—林后二15。

四 这些“耶稣的”人性美德包括超凡的爱、极广的宽恕、无上的信实、尽致的卑微、绝顶的纯洁、至圣至义以及光明正大；这些美德描述主耶稣的真实生活，如四福音书所记载的，现今是内住于我们的生命，给我们经历、享受并彰显—弗四20～21。

五 基督作内住于我们的生命，使我们能过一种绝对为着神，并且为着神的满足的生活—我们的生活成为那由燔祭所预表之耶稣人性生活的复制—利一4、13。

六 我们都需要花够多个人的时间与主同在，在灵里与祂有情深、私下、属灵的交通，使我们能被祂爱的素质所充满，好让祂借着我们牧养人，并使我们能被祂照耀的元素所充满，好让人在我们身上看见祂—歌一1～4，约四24，路十五20，太五15～16。

七 事奉主者的人格，乃是借着爱主才得到保障；我们爱主，就保守自己在耶稣的人性这范围和领域里；我们若不爱主，就会失去主吸引的管

2. Acts 11:23 reveals how we can hold fast to Him; when Barnabas went to Antioch, he “encouraged them all to remain with the Lord with purpose of heart”:

a. To hold fast to the Lord is to remain with the Lord with purpose of heart.

b. This is to be persistently faithful to the Lord, cleave to Him, and live in close fellowship with Him.

C. As we love the Lord Jesus, we become the same as He is in His divinely enriched humanity; the bountiful God in His rich attributes is expressed through our aromatic “Jesusly” human virtues—2 Cor. 2:15.

D. These “Jesusly” human virtues include extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and brightness and uprightness; these virtues describe the actual life of Jesus as recorded in the four Gospels, which is now our indwelling life for us to experience, enjoy, and express—Eph. 4:20-21.

E. Christ as our indwelling life enables us to live a life that is absolutely for God and for God’s satisfaction—our living becomes a reproduction of the human living of Jesus typified by the burnt offering—Lev. 1:4, 13.

F. We all need to spend an adequate amount of personal time with the Lord to have affectionate, private, and spiritual fellowship with Him in our spirit so that we can be filled with His loving essence for Him to shepherd others through us and so that we can be filled with His shining element for others to see Him in us—S. S. 1:1-4; John 4:24; Luke 15:20; Matt. 5:15-16.

G. The humanity of one who serves the Lord is safeguarded through his loving the Lord; our loving the Lord keeps us in the realm and sphere of Jesus’ humanity; if we do not love the Lord, we lose the restraint

制，什么事都可能作得出来—提后四 10、14，弗四 17 ～ 21。

【周三】

叁 我们要享受三一神将祂自己分赐到我们里面的永远福分，就需要进入并保守自己站在基督的恩典，就是三一神作我们的享受中—罗五 2：

一 日复一日，我们需要主开通我们的耳朵，使我们听见祂口中所出的恩言，好使我们能经历父在那蒙爱者里面所恩赐我们的恩典，并能将恩典供给听见我们的人—弗一 6，赛五十 4 ～ 5，歌八 13，路四 22，徒二十 32，弗四 29。

二 我们需要在召会生活中享受生命的恩典这降下的甘露，以保守自己在真正的一里，使基督的身体在神圣三一的神圣分赐里逐渐得着建造—诗一三三。

【周四】

肆 我们要享受三一神将祂自己分赐到我们里面的永远福分，就需要进入并保守自己在圣灵的交通，就是神圣生命内里的流里—林后十三 14，民六 22 ～ 27：

一 交通就是所有已经接受并得着神圣生命之信徒里面永远生命的流；这是新耶路撒冷里生命水河的涌流所描绘的—启二二 1。

二 约壹一章二至三节及六至七节启示，神圣生命的交通有垂直的一面，也有平面的一面：

that comes from His attraction, and we are liable to do anything and everything—2 Tim. 4:10, 14; Eph. 4:17-21.

§ Day 3

III. In order to enjoy the eternal blessing of the Triune God dispensing Himself into us, we need to enter into and keep ourselves standing in the grace of Christ, which is the Triune God as our enjoyment—Rom. 5:2:

A. Day by day we need the Lord to open our ears and cause us to hear the words of grace proceeding out of His mouth so that we can experience the Father's gracing us with His grace in the Beloved and can give grace to those who hear us—Eph. 1:6; Isa. 50:4-5; S. S. 8:13; Luke 4:22; Acts 20:32; Eph. 4:29.

B. We need to enjoy the descending dew of the grace of life in the church life to keep ourselves in the genuine oneness for the gradual building up of the Body of Christ in the divine dispensing of the Divine Trinity—Psa. 133.

§ Day 4

IV. In order to enjoy the eternal blessing of the Triune God dispensing Himself into us, we need to enter into and keep ourselves in the fellowship of the Holy Spirit, the inner flow of the divine life—2 Cor. 13:14; Num. 6:22-27:

A. The fellowship is the flow of the eternal life within all the believers, who have received and possess the divine life; it is illustrated by the flow of the river of water of life in the New Jerusalem—Rev. 22:1.

B. First John 1:2-3 and 6-7 reveal that the fellowship of the divine life has both a vertical aspect and a horizontal aspect:

1 二至三节说，“（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们）；我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的”：

a 交通垂直的一面是指我们与三一神的交通；交通平面的一面是指我们彼此之间的交通。

b 使徒们起首的经历是垂直的，但是当使徒们将永远的生命传与别人时，他们就经历神圣交通平面的一面。

2 六节说，“我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了”；这是交通垂直的一面。

3 七节说，“但我们若在光中行，如同神在光中，就彼此有交通”；这是交通平面的一面。

4 生命的交通，生命内里的流，带进喜乐和生命之光内里的照耀，就是内里的管制—4～5节，约一4，八12，参林后五13。

三 我们需要看见神圣交通垂直的一面与平面的一面之间的关系：

1 如果我们与主没有正确的交通，就很难与同作信徒的人有交通；同样的，我们若与同作信徒的人没有正确的交通，就很难与主有交通；原因是神圣的交通乃是一个交通—徒二42。

2 我们若不是实际地在这交通里，我们就是在那灵以外，在三一神以外，在神圣的生命以外—参林后十三14，林前一9，腓二1。

1. First John 1:2-3 says, “(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); that which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ”:

a. The vertical aspect of fellowship refers to our fellowship with the Triune God; the horizontal aspect of fellowship refers to our fellowship with one another.

b. The initial experience of the apostles was vertical, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship.

2. Verse 6 says, “If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth”; this is the vertical aspect of fellowship.

3. Verse 7 says, “But if we walk in the light as He is in the light, we have fellowship with one another”; this is the horizontal aspect of fellowship.

4. The fellowship of life, the inner flow of life, results in joy and in the inner shining, the inner ruling, of the light of life—vv. 4-5; John 1:4; 8:12; cf. 2 Cor. 5:13.

C. We need to see the relationship between the vertical and horizontal aspects of the divine fellowship:

1. If we do not have the proper fellowship with the Lord, it is difficult to have fellowship with our fellow believers; in the same way, if we do not have the proper fellowship with our fellow believers, it is difficult to have fellowship with the Lord; the reason for this is that the divine fellowship is one fellowship—Acts 2:42.

2. When we are not in this fellowship in a practical way, we are out of the Spirit, out of the Triune God, and out of the divine life—cf. 2 Cor. 13:14; 1 Cor. 1:9; Phil. 2:1.

3 我们应当尽可能的，与同作信徒的人有交通；这神圣的交通不只改正我们，也塑造我们，甚至将我们重新构成；这交通将神圣的构成成分，带进我们属灵的所是里，使我们这人里面有所改变。

3. We should try to have fellowship with our fellow believers as much as possible; this divine fellowship not only corrects us, but it also molds us and even reconstitutes us; this fellowship brings the divine constituent into our spiritual being, causing a change in our being.

【周五】

§ Day 5

四 平面的交通与垂直的交通交织在一起；这种交织的交通乃是真实的交通：

D. The horizontal fellowship is interwoven with the vertical fellowship; this interwoven fellowship is the real fellowship:

1 我们借着操练灵而彼此有真正的交通时，就会渴望祷告并接触主；这表明垂直与平面这两面交通之间的关系是何等密切。

1. When we fellowship with one another in a genuine way by exercising our spirit, we are eager to pray and contact the Lord; this shows how close the relationship is between the vertical and horizontal aspects of fellowship.

2 我们与圣徒平面的交通，带我们进入与主垂直的交通里；然后，我们与主垂直的交通，又带我们进入与圣徒平面的交通里。

2. Our horizontal fellowship with the saints brings us into vertical fellowship with the Lord; then our vertical fellowship with the Lord brings us into horizontal fellowship with the saints.

【周六】

§ Day 6

伍 神圣的交通是基督徒生活中的一切；我们必须领悟，当交通没有了，神也消失了；神乃是作为交通而来：

V. The divine fellowship is everything in the Christian life; we must realize that when fellowship disappears, God also disappears; God comes as the fellowship:

一 正如电流就是电的本身，照样，神圣生命的交通，神圣生命的流通，就是神圣生命的本身。

A. Just as the current of electricity is the electricity itself, the fellowship of the divine life, the flow of the divine life, is the divine life itself.

二 我们基督徒的生活乃是在生命交通里的生活；至终，在这神圣的交通中，神就与我们交织在一起；这交织就是神与人的调和。

B. Our Christian life is a life in the fellowship of life; eventually, in this divine fellowship God is interwoven with us; this interweaving is the mingling of God with man.

三 神圣的交通乃是三一神分赐到我们这些三部分的人里面，使我们与神成为一；“交通”的希腊原文意“一同参与”，这一同参与就产生了一。

C. The divine fellowship is the dispensing of the Triune God into us, the tripartite men, making us and God one; the Greek word for fellowship means “joint participation,” and this joint participation issues in oneness.

四 实际上，交通就是一；当神与我们有交通，我

D. Actually, fellowship is just oneness; when God is fellowshipping with us

们也与神有交通，那就使神与我们成为一；在全宇宙中有一个大的一，这个大的一就是神圣的交通。

五 主的愿望是要使我们众人成为一，正如父、子、灵是一一样；在约翰十七章，主祷告说，“使他们成为一，正如我们是一一样”（22下）；基督身体的一乃是神圣三一之一的扩大（21上）。

六 神圣的交通乃是在基督身体里生活的实际：

1 主还没有回来（启二二20）的原因，乃是信徒持个人主义，都是单独、有意见并且分裂的。

2 借着在神圣的交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前；那使一切都活起来的乃是交通—弗四11～12，参结四七9。

七 交通也指明为着某一共同的目的，把个人的利益放在一边，并联于别人；因此，活在神圣的交通里，乃是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨—徒二42，约壹一3，林前一9，三6、12。

八 至终，召会与神圣的三一在交通中乃是一—约十四21、23。

陆 我们在神圣的交通中享受基督，就在属灵的生活中不断地经历一个循环，其中有四件要紧的事物，就是永远的生命、永远生命的交通、神圣的光以及神儿子耶稣的血；这样的循环，在神圣生命的成长上带我们向前，直到我们在生命上成熟，团体地达到长成的人，达到基督丰满之身材的度量—约壹一1～9，来六1，弗四13。

and when we are fellowshipping with God, that makes God and us one; in the whole universe there is a big oneness, and this big oneness is the divine fellowship.

E. The Lord desires to make us all one as the Father, the Son, and the Spirit are one; in John 17 the Lord prayed, “That they may be one, even as We are one” (v. 22b); the oneness of the Body of Christ is the enlarged oneness of the Divine Trinity (v. 21).

F. The divine fellowship is the reality of living in the Body of Christ:

1. The reason that the Lord has not yet come back (Rev. 22:20) is that the believers are individualistic, independent, opinionated, and divided.

2. By being restricted in the divine fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on; the thing that makes everything alive is fellowship—Eph. 4:11-12; cf. Ezek. 47:9.

G. Fellowship also indicates a putting away of private interests and a joining with others for a certain common purpose; hence, to live in the divine fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God’s purpose—Acts 2:42; 1 John 1:3; 1 Cor. 1:9; 3:6, 12.

H. Eventually, the church and the Divine Trinity are one in fellowship—John 14:21, 23.

VI. As we are enjoying Christ in the divine fellowship, we continually experience a cycle in our spiritual life of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God; such a cycle brings us onward in the growth of the divine life until we reach the maturity of life to corporately arrive at a full-grown man, at the measure of the stature of the fullness of Christ—1 John 1:1-9; Heb. 6:1; Eph. 4:13.

第七周▪周一

晨兴喂养

林后十三 14“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

诗三六 8～9“他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头…。”

〔林后十三章十四节的〕祝福是以三一神的属性—恩、爱、交通—所组成的。父神的爱是源头、来源，恩典是爱的流出、彰显。有了爱作源头，我们可能会为别人作一些事或给人一些东西。这就是恩典作为爱的流出、彰显。…爱是联于作源头的父，恩典是联于作流道、流出、彰显的子。

圣灵的交通是沟通、来往、传输。因此，爱是源头，恩是流出，交通乃是带着源头之流出的传输。这样，我们有爱、恩与交通作我们的享受，我们能有分于这三种属性（哥林多后书生命读经，六一五页）。

信息选读

完全地享受神圣三一，乃是有分于神的爱，基督的恩，并圣灵的交通。…爱流出就成了恩。接着，圣灵的交通乃是基督的恩同着父神之爱的传输。爱乃是父神；恩作为爱的流出乃是子基督；交通乃是圣灵的传输，传输子的所是作为恩典，以及父的所是作为爱。圣灵将神圣的丰富传输到我们里面，这传输就是交通。今天在我们里面有神圣三一这样奇妙的运行。

WEEK 7 — DAY 1

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Psa. 36:8-9 They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life...

[The blessing in 2 Corinthians 13:14] is composed of attributes of the Triune God: grace, love, and fellowship. The love of God the Father is the source, the fount, and grace is the flow, the expression, of love. With love as the source, we may do something for others or give something to them. This is grace as the outflow and expression of love...Love is with the Father as the source, and grace is with the Son as the course, the flow, the expression.

The fellowship of the Holy Spirit is a matter of communication, transportation, transmission. Therefore, love is the source, grace is the flow, and fellowship is the transmission of the flow with the source. In this way we have love, grace, and fellowship as our enjoyment, and we participate in them. (Life-study of 2 Corinthians, p. 512)

Today's Reading

To enjoy the Divine Trinity in full is to participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit...When love comes out, it becomes grace. Then the fellowship of the Holy Spirit is the transmission, the communication, of the grace of Christ with the love of God the Father. Love is God the Father, grace as the outflow of love is Christ the Son, and the fellowship is the transmission of the Holy Spirit to transmit what the Son is as grace and what the Father is as love. The Holy Spirit transmits the divine riches into our being, and this transmission is the fellowship. Today we have the Divine Trinity operating in us in such a wonderful way.

神这运行非常安静，但非常有力并有效。…爱、恩和交通在我们里面运行，在我们里面形成一个流。这流乃是神圣三一的循环。

神圣的三一有源头、流道和流通。这循环的源头，泉源，乃是父的爱。这循环的流道，流出，乃是基督所彰显并传输给我们的恩典。基督的恩典出自于父爱的源头。这循环的流通，乃是圣灵作为基督的恩同父的爱的交通、传输和循环。

在我们里面有两个循环。一个循环是在我们肉身里的血液循环，另一个循环是在我们灵里神圣三一的循环。这两个循环中缺少了一个，我们就会在肉身上或属灵上死亡。林后十三章十四节详细地描述这个内在、属灵的循环。这个循环是我们基督徒生活和召会生活中的供应。这就好像说，电流是整个城市能量的供应。…我们必须看见，整个召会生活乃在于林后十三章十四节。召会生活是在于父的爱，子的恩，并圣灵的交通，在我们灵里如同电流一样流通。

在我们的说话中如果没有那灵，我们的讲说就是空洞的。不仅如此，当我们听人供应话语时，我们里面的流若切断了，我们的听也是空洞的。我们需要在流中说，并在流中听。这流就是圣灵的传输，而这传输乃是一种交通，传送子基督的恩，作为三一神爱的流出。林后十三章十四节所启示，在我们里面神圣三一的流，乃是我们属灵的命脉（李常受文集一九八八年第一册，五二九至五三一页）。

参读：在神圣三一里并同神圣三一活着，第十三章；长老训练第二册，第十三章。

This operating of God is very quiet but very vigorous and efficient…The love, grace, and fellowship moving within us form a kind of current within us. This current is the circulation of the Divine Trinity.

With the Divine Trinity are the source, the course, and the flow. The source, the fountain, of this circulation is the love of the Father. The course, the outflow, of this circulation is the very grace expressed and conveyed to us by Christ. The grace of Christ comes out of the source of the love of the Father. The flow is the Holy Spirit as the fellowship, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the circulation of the Divine Trinity in our spirit. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the supply in our Christian life and church life. This is similar to saying that the current of electricity is the supply of power to an entire city…We must see that the entire church life depends upon 2 Corinthians 13:14. It depends upon the love of the Father, the grace of the Son, and the fellowship of the Spirit to flow as a current within our spirit.

If we miss the Spirit in our speaking, our speaking is empty. Furthermore, if the current within us is cut off while we are listening to the ministry of the word, our listening is empty. We need to speak in the flow and listen in the flow. The flow is the transmission of the Holy Spirit, and this transmission is the fellowship that conveys the grace of Christ the Son as the outflow of the love of the Triune God. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 382-384)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 13; CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” ch. 13

第七周▪周二

晨兴喂养

耶三一 3“耶和华从远方向我显现，说，我以永远的爱爱了你，因此我以慈爱吸引了你。”

约壹四 19“我们爱，因为神先爱我们。”

神性加上人道，乃是最高的道德。这就是神的神圣属性，从人被造的美德里面彰显出来，这也就是高超的美德。这高超的美德，照着我对圣经的认识和自己的经历来看，约计有七项。

超凡的爱—爱是这高超美德中的第一项。但这爱是超凡的，我们爱人要能爱到一个地步，爱我们的仇敌（太五 44）。

极广的宽恕—宽恕的恕，就是饶恕的意思。我们饶恕人，心要广大。狭窄的人不能饶恕人。所以这里用极广的宽恕。并且我们宽恕人要达到一个境地，能饶恕我们的仇敌，饶恕恨我们的人（李常受文集一九八九年第一册，五七四至五七五页）。

信息选读

有时我们能爱人，却不能饶恕人。…我因为爱你，虽然你是我的仇敌，我还可以送给你一本圣经，但是要我忘记你从前得罪我，却是很难的事情。所以饶恕不是一件容易的事。因此，主在福音书为我们立下好榜样，虽然人在地上不住地欺凌祂，但祂在地上最后的一个表现，乃是为人类祷告说，“父啊，赦免他们，因为他们所作的，他们不晓得。”（路二三 34 上）这是极广的宽恕。

WEEK 7 — DAY 2

Morning Nourishment

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love; therefore I have drawn you with lovingkindness.

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

The highest morality is one in which divinity is added to our humanity. This is the divine attributes of God expressed in the created virtues of man. It is also the most excellent virtue. According to our understanding of the Bible and our personal experience, there are seven items of these excellent virtues.

Love is the first item of these excellent virtues. This love is extraordinary. We can love to an extent that we even love our enemies (Matt. 5:44).

To forbear is to forgive. When we forgive, our hearts have to be boundless. A narrow person cannot forgive. Hence, we need to have a boundless forbearance. We have to forbear to an extent that we can forgive our enemies and those who hate us. (CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” pp. 458-459)

Today's Reading

Sometimes we can love others but cannot forgive them…Because I love you, even though you are my enemy, I can give you a Bible. But it is very difficult for me to forget the offense that you have done to me. Hence, it is not easy to forgive. For this reason the Lord set a good example for us in the Gospels. Although men reviled Him unceasingly while He was on earth, His last act on earth before He died was a prayer for man: “Father, forgive them, for they do not know what they are doing” (Luke 23:34a). This is boundless forbearance.

无上的信实—我们待人，要忠，要信，不卖主，不卖友，必须具备无上的信实。…尽致的卑微—卑微要能到尽致，所以不仅是卑，还要微。…卑是低下，微是变小。事奉主需要有尽致的卑微。…绝顶的纯洁—不仅是洁，还要纯。纯洁必须是绝顶的。…至圣至义—至圣，是对神；至义，是对人。对神，我们必须完全分别出来；对人，也是完全正确，没有一点差错。…光明正大—第一项是爱，末了一项是光。我们…是要在光里行事。一切行事都要在光中，不要在暗地里，也就是要正正当当、坦坦荡荡的。不要小小气气、鬼鬼祟祟。…这七项加起来，就是一个事奉主之人所该有的人格。

神住在我们的灵里，乃是住在我们的良心里。然而，这一部分，神不是用强权来管制我们，祂乃是用爱来吸引我们。好比主问彼得说，“你爱我么？”彼得回答说，“主啊，是的，你知道我爱你。”主就再对他说，“你牧养我的羊。”（约二一 16）这乃是用爱来吸引。一旦我们不爱主，失去了这层吸引的管制，什么事都可能作得出来。

基督徒事奉主，一定要有事奉主者的人格。…我们的人格乃是因为我们爱神。我们已经被栽种在祂里面，我今天愿意活在祂里面，也愿意人在我身上能看出我是一个在基督里的人，并且我所活出来的就是基督。我还要让基督在我身上照常显大，无论遭遇何种境遇，或穷、或富、或苦、或乐、或安、或危，甚至死亡，都要让祂显大，祂就成了我的人格。

人格有没有保障，全看我们是否继续爱主，继续奉献（李常受文集一九八九年第一册，五七五至五七七、五八七至五八八页）。

参读：荣耀的异象与十字架的道路，第三至四篇。

We have to deal with others with consistency and in faithfulness. We should not betray others or the Lord. There must be unparalleled faithfulness. Our humility has to be absolute. Not only do we have to be humble. We have to be in humiliation. To be humble is to be low, but to be humiliated is to be made small. To serve the Lord we need an absolute humility. We have to be pure…, and this purity must be to the utmost. Toward God we have to be supremely holy, and toward man we have to be supremely righteous. Toward God we have to be fully separated, and toward man we have to be fully proper, with no fault whatsoever. The first item is love, and the last item is light…We have to walk in light. Everything we do must be in the light and must not be in darkness. We must be thoroughly upright and forthright and must not be narrow-minded or suspicious in any way.

All the seven items combined give a proper humanity for a servant of the Lord. Since God lives in our spirit, He lives in our conscience. However, God does not use brute force to rule over this part of us. Rather, He draws us with His love. We see this in the Lord’s question to Peter: “Do you love Me?” Peter answered, “Yes, Lord, You know that I love You.” The Lord said to him, “Shepherd My sheep” (John 21:16). This is His drawing us with His love. If we do not love the Lord, we lose the restraint that comes from this kind of attraction and are liable to do anything and everything.

For a Christian to serve the Lord, he must have the humanity of a servant of the Lord…Our humanity comes from our loving of our God. We have been planted in Him. Now we are willing to live in Him and are willing to be found by others to be a person in Him. Furthermore, what we live out is just Christ. We always allow Christ to be magnified in our body. No matter what kind of circumstance, whether it be poverty, riches, suffering, enjoyment, peace, danger, or even death, I magnify Him. In this way He becomes my humanity.

Whether our humanity will be safeguarded or not depends on whether or not we continue to love the Lord and consecrate ourselves. (CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” pp. 459-460, 467-468)

Further Reading: CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” chs. 3—4

第七周▪周三

晨兴喂养

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

恩典是我们所站的范围〔罗五2〕，我们必须留在恩典所在之处。…你必须站在恩典中。每当你觉得你在恩典的范围之外，就要立刻回来。你快要和妻子争吵，并觉得你是在恩典的范围之外时，就要停下你所作的，回到恩典的范围，并站在那里（罗马书生命读经，一二〇页）。

信息选读

我们不需要作什么罪恶的事，就可能与恩典隔绝。我们只需要留在一地太久，就会觉得我们已从恩典的范围迁入另一领域。在这样的情形中，我们该作什么？我们该祷告：“主，赦免我。将我带回恩典的范围。”我们回到恩典范围的路，与我们原初进入恩典的路一样。我们借着本于信得称义，进入恩典的范围。我们只是向神承认我们的罪，接受主耶稣作我们的救主，应用祂的血，我们就得称义了。神的称义将我们带进我们所站的这恩典中。每当我们行为不当，并觉得我们在恩典之外，我们就必须重复同样的祷告：“神啊，赦免我，用宝血洁净我。”你若这样作，就会立即被带回恩典中。

在恩典的范围里，我们在神里面夸耀（罗五11）。这里的夸耀，原文含欢乐意。因此，我们在神里面夸耀，在神里面欢乐。我们站在恩典的范围里，行走在平安的路上，就不断在我们的神里面夸耀、欢

WEEK 7 — DAY 3

Morning Nourishment

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

Grace is the realm in which we stand [Rom. 5:2]. We must stay where the grace is...You must stand in grace. Whenever you sense that you are out of the realm of grace, return to it immediately. If you are about to quarrel with your wife and sense that you are out of the realm of grace, stop what you are doing, return to the realm of grace, and stand there. (Life-study of Romans, p. 101)

Today's Reading

We need not do anything sinful to be cut off from grace. We only need to stay in a place too long, and we will sense that we have moved from the realm of grace into another sphere. What should we do in such a case? We should pray, “Lord, forgive me. Bring me back to the realm of grace.” We return to the realm of grace by the same way through which we entered it originally. We entered the realm of grace through justification by faith. We simply confessed our sins to God, received the Lord Jesus as our Savior, and applied His blood, and we were justified. God’s justification brought us into this grace in which we stand. Whenever we act wrongly and sense that we are out of grace, we must repeat the same prayer: “O God, forgive me. Cleanse me with the precious blood.” If you do this, you will be brought back to grace instantly.

In the realm of grace we boast in God (Rom. 5:11). The Greek word translated “boast” has at least three meanings: “boast,” “exult,” meaning to rejoice, and “glory.” Thus, we boast in God, exult in God, and glory in God. As we stand in the realm of grace and walk the way of peace, we constantly

乐。这意思就是我们享受神。神是我们的分，给我们享受。我们有这样一位神，使我们在其中可夸耀并欢乐（罗马书生命读经，一二〇至一二二页）。

诗篇一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和华所命定的福而有的赞美。在来到一百三十三篇以前，我们必须达到一百三十二篇。这就是说，神若没有安息并居住在祂的居所里，我们就没有地方能来在一起；我们就没有锡安，没有聚集的中心。当锡安被建造，神安息在那里，并居住在耶路撒冷时，我们就有了聚集的地方，并且能在一里同居。倘若这是我们在召会聚会中的光景，我们就能享受神所命定的福。

我信〔一百三十三篇一节里〕“何等的善”是指二节的油，“何等的美”是指三节的甘露。

油从头上流到衣襟〔2〕，表征头与身体，基督与召会，都在神上好之油的膏抹之下。

三节上半继续说，“又好比黑门的甘露，降在锡安山。”北风使甘露从黑门降在锡安山。这甘露表征神新鲜、复苏的恩典。这样的甘露，这样的恩典，滋润了我们。

我信〔三节下半〕说到“永远的生命”，诗人是想到长寿。然而按我们的解释，我们领会这里的“生命”不是指长寿，乃是指永远的生命。我们在召会生活里住在一起，就享受神永远的生命，就是祂所命定给我们的福。这就是召会生活。

一百三十二篇是召会生命的一面，一百三十三篇是召会生活的一面。后者乃是最高的生活—弟兄在一里同住的生活。这样的生活使神进来，以上好的油和新鲜的甘露祝福我们（诗篇生命读经，五九〇至五九二页）。

参读：罗马书生命读经，第九篇。

boast, exult, and glory in our God. This means that we enjoy God. God is our portion for our enjoyment. We have such a God in which to boast, exult, and glory. (Life-study of Romans, pp. 101-102)

Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. Before we can have Psalm 133, we must reach Psalm 132. This means that without God's resting and dwelling in His dwelling place, we have no place where we can come together. We have no Zion, no center for our gathering. When Zion is built up and when God is resting there and dwelling in Jerusalem, we have a place where we can gather and where we can dwell together in oneness. If this is our situation in the meetings of the church, we will enjoy God's commanded blessing.

I believe that how good [in Psalm 133:1] refers to the oil in verse 2 and that how pleasant refers to the dew in verse 3.

For the oil to run down from the head to the hem of the garments [v. 2] signifies that both the Head and the Body, both Christ and the church, are under the anointing of God's fine oil.

Verse 3a goes on to say that it is also like "the dew of Hermon / That came down upon the mountains of Zion." The north wind caused the dew to descend from Hermon to the mountains of Zion. This dew signifies the fresh and refreshing grace of God. Such a dew, such a grace, waters us.

I believe that by life forever [v. 3b] the psalmist had in mind a long life. In our interpretation, however, we understand the word life here to mean not long life but eternal life. As we dwell together in the church life, we enjoy God's eternal life commanded by Him as a blessing to us. This is the living of the church.

In Psalm 132 we have the church life, and in Psalm 133 we have the church living. The church living is the highest living—a living in which brothers dwell together in oneness. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life. (Life-study of the Psalms, pp. 483-485)

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

第七周▪周四

晨兴喂养

约壹一2～3“（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们）；我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

新约中所启示神圣生命的交通，是抽象的、奥秘的，非常难以解释。约壹一章三节里“交通”一辞，希腊原文意“一同参与，共同分享”。

用来说明交通最好的例子就是电。电虽奥秘，却很真实。当电流通过灯泡或日光灯管时，电就被显明。…灯泡和灯管是由电流连接的。…这电流就是交通的例子。交通就是所有已经接受并得着神圣生命之信徒里面永远生命的流。借着电流，所有的家被维系在一里。照样，借着永远生命的流通，就是交通，所有的信徒得以保守在一里（李常受文集一九九〇年第一册，四三七至四三八页）。

信息选读

约壹一章二至三节及六至七节启示，神圣生命的交通有垂直的一面，也有平面的一面。垂直的一面是指我们与三一神的交通，平面的一面是指我们彼此之间的交通。

这交通垂直的一面，是由第一班使徒们起首建立的。然后，使徒们将永远的生命传给罪人，好使他们能与使徒们有交通。在使徒们将永远的生命传给罪人以前，使徒们自己已经与父并与祂的

WEEK 7 — DAY 4

Morning Nourishment

1 John 1:2-3 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); that which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

The fellowship of the divine life revealed in the New Testament is abstract, mysterious, and very difficult to define. The Greek word rendered “fellowship” in 1 John 1:3 is koinonia, which means “joint participation” or “common participation.”

One of the best illustrations of fellowship is electricity. Electricity is mysterious yet very real. Electricity is manifested in light bulbs or fluorescent lamps when the current of electricity flows through them…The bulbs and lamps are connected by the current of electricity…This current of electricity is an example of fellowship. The fellowship is the flow of the eternal life within all the believers who have received and possess the divine life. By the flow of electricity all the homes are kept in oneness. Similarly, by the flow of the eternal life, the fellowship, all the believers are kept in oneness. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” p. 353)

Today's Reading

First John 1:2-3 and 6-7 reveal that the fellowship of the divine life has both a vertical aspect and a horizontal aspect. The vertical aspect of fellowship refers to our fellowship with the Triune God. The horizontal aspect of fellowship refers to our fellowship with one another.

The vertical aspect of fellowship was initially established with the first apostles. The apostles then reported to sinners the eternal life in order that they might have fellowship with the apostles. Before the apostles reported the eternal life to them, the apostles themselves already had the vertical fellowship

儿子耶稣基督有垂直的交通了（3）。使徒们起首的经历是垂直的，但是当使徒们将永远的生命传与别人时，他们就经历神圣交通平面的一面。

六至七节也指明了神圣交通垂直与平面的两面。六节说，“我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了。”这是交通垂直的一面。七节说，“但我们若在光中行，如同神在光中，就彼此有交通。”这是交通平面的一面。神圣交通的两面是密切相关的，所以，很难说先有哪一面。如果你与主没有正确的交通，就很难与同作信徒的人有交通。同样，你若与同作信徒的人没有正确的交通，就很难与主有交通。

我们与主之间垂直的交通，受到我们与别人平面的交通所影响。…原因是神圣的交通乃是唯一的交通。每一天，我们都该在这一个有垂直与平面两面的神圣交通里。我们许多人可能以为，每一天我们是照着垂直的一面开始这交通，接着才有平面的一面。然而，许多时候这不是我们的经历。因着我们大多数人都与配偶、家人或室友住在一起，所以我们的交通常常开始于平面的一面。我们若在晚上与妻子、丈夫或室友争吵，早上就很难开始与主有垂直的交通。我们必须维持垂直与平面两面的交通，才能在属灵上健康。

我们应当尽可能的，与同作信徒的人有交通。这神圣的交通不只改正我们，也塑造我们，甚至将我们重新构成。这交通将神圣的构成成分，带进我们属灵的所是里，使我们这人里面有所改变（李常受文集一九九〇年第一册，四三八至四四二页）。

参读：三一神作三部分人的生命，第十七至十九章。

with the Father and with His Son Jesus Christ (v. 3). The initial experience of the apostles was vertical, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship.

Verses 6 and 7…also indicate the vertical and horizontal aspects of the divine fellowship. Verse 6 says, “If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth.” This is the vertical aspect of fellowship. Verse 7 says, “But if we walk in the light as He is in the light, we have fellowship with one another.” This is the horizontal aspect of fellowship. Both aspects of the divine fellowship are closely related; therefore, it is difficult to say which aspect comes first. If you do not have the proper fellowship with the Lord, it is difficult to have fellowship with your fellow believers. In the same way, if you do not have the proper fellowship with your fellow believers, it is difficult to have fellowship with the Lord.

Our vertical fellowship with the Lord is affected by our horizontal fellowship with others…The reason for this is that the divine fellowship is one fellowship. Each day we should be in the divine fellowship, vertically and horizontally. Most of us may think that we daily start this fellowship according to its vertical aspect, followed by its horizontal aspect. Most of the time, however, this is not our experience. Since most of us have spouses, other family members, or roommates living with us, our fellowship usually begins in a horizontal manner. If we have a quarrel with our wife, husband, or roommate in the evening, we will find it difficult to start our vertical fellowship with the Lord in the morning. We must maintain both the vertical and horizontal aspects of the fellowship in order to be healthy spiritually.

We should try to have fellowship with our fellow believers as much as possible. This divine fellowship not only corrects us; it also molds us and even reconstitutes us. This fellowship brings the divine constituent into our spiritual being, causing a change in our being. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 354-357)

Further Reading: CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” chs. 17—19

第七周▪周五

晨兴喂养

约壹一6～7“我们若说我们与神有交通，…但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

神圣交通的垂直与平面两面，关系非常密切。我们从经历中可以看见这点。有时，我们可能假借交通圣徒的近况为名，而谈论他们，但我们的谈话实际上是闲聊。之后我们通常不能祷告，因为我们祷告的灵被我们的闲话销灭了。但我们借着操练灵而彼此有真正的交通时，就会渴望祷告并接触主。这表明垂直与平面这两面交通之间的关系何等密切。…如果两位弟兄操练他们的灵，有真正、正确、平面的交通，他们至终会被引进非常诚恳、真挚的代求里。当他们一同祷告时，神圣交通的两方面就交织在一起了。…这种交织的交通乃是真实的交通（李常受文集一九九〇年第一册，四四九页）。

信息选读

你若花充分的时间与主有垂直的交通，就会急切想见别的圣徒，好与他们有交通。你一旦借着祷告而与圣徒有了交通，你就再次被带进与主垂直的交通里。你与圣徒们平面的交通，带你进入与主垂直的交通里。然后，你与主的交通，又把你带进与圣徒们平面的交通里。因此，这两面总是交织在一起的。

林后十三章十四节给我们看见借着那灵而有垂直一面的神圣交通。这一节说到基督的恩，父的爱，和圣灵的交通。这里说到三一神—基督、父

WEEK 7 — DAY 5

Morning Nourishment

1 John 1:6-7 If we say that we have fellowship with Him...; but if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

The horizontal and vertical aspects of the divine fellowship are very closely related. We can see this from our experience. Sometimes we may talk about other saints under the pretense of having fellowship about their situation, but our conversation is actually gossip. Afterward, we often cannot pray because our praying spirit is quenched by our gossip. But when we fellowship in a genuine way by exercising our spirit, we are eager to pray and contact the Lord. This shows how close the relationship is between the vertical and horizontal aspects of fellowship...If two brothers exercise their spirit to have genuine, proper, horizontal fellowship, they will eventually be ushered into a very honest and sincere intercession. When they pray together, the two aspects of the divine fellowship are interwoven...This interwoven fellowship is the real fellowship. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 362-363)

Today's Reading

If you have a good time with the Lord in vertical fellowship, you will be eager to see the other saints in order to have fellowship with them. Once you have fellowship with the saints through prayer, you are brought into vertical fellowship with the Lord again. Your horizontal fellowship with the saints brings you into vertical fellowship with the Lord. Then your fellowship with the Lord brings you into horizontal fellowship with the saints. Thus, these two aspects are always interwoven.

Second Corinthians 13:14 is a verse that shows the vertical aspect of the divine fellowship by the Spirit. This verse speaks of the grace of Christ, the love of the Father, and the fellowship of the Holy Spirit. The Triune God is referred to

和圣灵。不仅如此，这里还提到三样东西—恩、爱和交通。那灵是神圣三一的终极完成，照样，交通乃是爱与恩的终极完成。爱是源头，恩是流道，交通是应用。应用就是神圣三一之流的终极完成。

在神圣的三一里，父是源头，子是流道，那灵将三一神的所是应用于我们。…我们有了那灵，就有了子与父，因为父具体化身在子里面，子又实化为那灵。因此，那灵是三一神的终极完成。在这灵里面有一种特别的性能，就是神圣的交通。圣灵的交通乃是神圣交通垂直的一面。

腓立比二章一节说到平面一面的神圣交通，就是“灵的交通”。这里的“灵”是指信徒得重生的灵。神圣的灵用神圣的生命重生了我们人的灵（约三 6 下），如今我们人的灵正与神圣的灵调和（罗八 16，林前六 17）。神圣的灵是为着垂直的交通，人的灵是为着平面的交通。神圣交通的这两面是分不开的。我们若在垂直的一面与神有交通，就会被带到与同作信徒的人有平面的交通。我们若有神圣交通平面的一面，也会有垂直的一面；神圣交通的这两面是交织在一起的。

真实的交通是凭着我们的灵。当我们操练我们的灵时，就不会谈论世俗的消遣或娱乐。我们操练灵，我们谈话的性质就会改变，因为我们的灵是圣别的（参林后六 6）。某个召会若有难处，我们可能只是想谈论一下局面如何，但我们里面的灵会催促我们祷告。我们的灵不容许我们闲聊别人的错误与失败。我们唯有借着操练我们的灵，才有平面交通的实际（李常受文集一九九〇年第一册，四四九至四五〇、四五三至四五四、四四八页）。

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一章。

in this verse—Christ, the Father, and the Holy Spirit. Furthermore, three things are covered—grace, love, and fellowship. Just as the Spirit is the consummation of the Divine Trinity, fellowship is the consummation of love and grace. Love is the source, grace is the course, and fellowship is the application. The application is the consummation of the flow of the Divine Trinity.

In the Divine Trinity the Father is the source, the Son is the course, and the Spirit is the application of what the Triune God is to us…If we have the Spirit, we have the Son and the Father because the Father is embodied in the Son, and the Son is realized as the Spirit. Thus, the Spirit is the consummation of the Triune God. With this Spirit there is the particular capacity of the divine fellowship. The fellowship of the Holy Spirit is the vertical aspect of the divine fellowship.

Philippians 2:1 speaks of the horizontal aspect of the divine fellowship, the “fellowship of spirit.” This refers to the regenerated human spirit of the believers. The divine Spirit regenerated our human spirit with the divine life (John 3:6b), and now our human spirit is mingled with the divine Spirit (Rom. 8:16; 1 Cor. 6:17). The divine Spirit is for vertical fellowship, and the human spirit is for horizontal fellowship. These two aspects of the divine fellowship are inseparable. If we have the vertical aspect with God, it will bring us to the horizontal aspect with our fellow believers. If we are in the horizontal aspect of the divine fellowship, we are also in the vertical aspect. These two aspects of the divine fellowship are woven together.

Real fellowship is by our spirit. When we exercise our spirit, we are unable to talk about worldly amusements and entertainment. When we exercise our spirit, the nature of our conversation will change because our spirit is holy (cf. 2 Cor. 6:6). If there are problems in a certain church, we may have a desire to merely talk about the situation, but our spirit within will urge us to pray. Our spirit will not allow us to gossip about others’ mistakes and failures. The only way to have the reality of horizontal fellowship is by exercising our spirit. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 363, 367-368, 362)

Further Reading: CWWL, 1990, vol. 2, “The Intrinsic Problem in the Lord’s Recovery Today and Its Scriptural Remedy,” ch. 1

第七周▪周六

晨兴喂养

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

林前十16“…我们所擘开的饼，岂不是基督身体的交通么？”

在约壹一章一至七节，我们看见在我们属灵生活中有一个循环，由四件要紧的事物形成—永远的生命、永远生命的交通、神圣的光以及神儿子耶稣的血。永远的生命产生永远生命的交通，永远生命的交通带进神圣的光，神圣的光增加对神儿子耶稣之血的需要，使我们更多得着永远的生命。…这样的循环，在神圣生命的成长上带我们往前，直到我们生命成熟（约翰一书生命读经，八五至八六页）。

信息选读

我们基督徒的生活乃是神圣生命交通的生活。新约启示，基督徒的聚会、基督徒的婚姻生活以及基督徒的工作，就是神圣的交通。神圣的交通是基督徒生活的一切。在行传二章，得救的人被带进并坚定持续在使徒的交通里（42）。以后在新约圣经里，神圣的交通称为与父并与祂儿子的交通（约壹一3），圣灵的交通（林后十三14），以及灵的交通（腓二1）。

使徒们想与信徒们有交通，这是平面的交通。然后使徒们说明他们的交通乃是与三一神的交通，这是垂直的交通。垂直的交通带我们进入平面的交通里。然后平面的交通带我们进入范围更广大的垂直交通，这范围更广大的交通就是聚会。

WEEK 7 — DAY 6

Morning Nourishment

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

1 Cor. 10:16 ...The bread which we break, is it not the fellowship of the body of Christ?

In 1 John 1:1-7 we see a cycle in our spiritual life, a cycle formed of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God. Eternal life issues in the fellowship of the divine life, the fellowship of eternal life brings in the divine light, and the divine light increases the need for the blood of Jesus the Son of God so that we may have more eternal life...Such a cycle brings us onward in the growth of the divine life until we reach the maturity of life. (Life-study of 1 John, p. 68)

Today's Reading

Our Christian life is a life of the fellowship of the divine life. The New Testament reveals that the Christian meeting, the Christian married life, and the Christian work are just the divine fellowship. The divine fellowship is everything in the Christian life. Those who were saved in Acts 2 were brought into and continued steadfastly in the apostles' fellowship (v. 42). Later in the New Testament, the divine fellowship is called the fellowship of the Father and of His Son (1 John 1:3), the fellowship of the Holy Spirit (2 Cor. 13:14), and the fellowship of spirit (Phil. 2:1).

The apostles wanted to have fellowship with the believers; this is horizontal fellowship. Then the apostles stated that their fellowship was with the Triune God; this is vertical fellowship. The vertical fellowship brings us into the horizontal fellowship. The horizontal fellowship then brings us into the vertical fellowship on a larger scale. This larger scale of fellowship is the meetings.

在聚会中所有的功用都该彰显神圣的交通。申言是彰显这交通，见证也是这交通的一部分。擘饼时向圣徒宣读一节圣经，可能也是这交通的一小部分。整个聚会都该是一个交通。我们该与主有垂直的交通，同时彼此之间有平面的交通。

在这神圣的交通中，神就与我们交织在一起；这交织就是神与人的调和。所有的聚会都该是垂直与平面两面交织的交通。我们的婚姻生活也应该是交织的交通。夫妻不该单单彼此有交织，也该与主有交织。…我们一同配搭和工作，也该是神圣的交通。

我们必须领悟，当交通没有了，神也消失了；神乃是作为交通而来。今天我们的聚会、我们的婚姻生活、同工之间的配搭以及众地方召会之间的交通是不正常的，因为我们缺少这交通。…神圣的交通乃是基督徒生活的一切。使徒保罗活在这交通中。当我们活在神圣的交通中，我们的基督徒生活就变得非常活泼、活跃，并且满了冲击力。我们需要借着〔神的灵与人的灵这〕二灵，完全进入神圣交通两面的经历。

神圣交通乃是三一神分赐到我们这些三部分的人里面，使我们与神成为一。实际上，这一乃是交通。交通的希腊原文意，一同参与，这一同参与就产生了一。…在全宇宙中有一个大的一，这个大的一就是神圣的交通。我们这些三部分的人与三一神是一。在约翰十七章，主祷告说，“使他们成为一，正如我们是一一样。”（22下）主的愿望是要使我们众人成为一，正如父、子、灵是一一样。召会的一乃是神圣三一那神圣之一的一部分。至终，召会与神圣的三一在交通中乃是一（李常受文集一九九〇年第一册，四五〇至四五二、四五六至四五七页）。

参读：以赛亚书生命读经，第二十五篇。

All the functioning in the meetings should be an expression of the divine fellowship. To prophesy is an expression of this fellowship. To testify is also a part of this fellowship. To read a verse from the Bible to the saints…may also be a small part of this fellowship. The entire meeting should be a fellowship. We should be vertically fellowshipping with the Lord and, at the same time, be horizontally fellowshipping with one another.

In this divine fellowship God is interwoven with us. This interweaving is the mingling of God with man. All the meetings should be an interwoven fellowship with both the vertical and horizontal aspects. Our married life should also be an interwoven fellowship. The husband and the wife should be interwoven not only with each other but also with the Lord…Our coordination and work together should also be the divine fellowship.

We must realize that when fellowship disappears, God also disappears. God comes as the fellowship. Today our meetings, our married life, the coordination among the co-workers, and the fellowship among the local churches are abnormal because we are short of this fellowship. The divine fellowship is everything in the Christian life. The apostle Paul lived in this fellowship. When we live in the divine fellowship, our Christian life becomes very living, active, and full of impact. We need to fully enter into the experience of the divine fellowship in its two aspects by the two spirits.

The divine fellowship is the dispensing of the Triune God into us, the tripartite men, making us and God one. Actually, this oneness is the fellowship. The Greek word for fellowship, koinonia, means “joint participation,” and this joint participation issues in oneness…In the whole universe there is a big oneness, and this big oneness is the divine fellowship. We, the tripartite men, are one with the Triune God. In John 17 the Lord prayed, “That they may be one, even as We are one” (v. 22b). The Lord’s desire is to make us all one like the Father, the Son, and the Spirit are one. The church’s oneness is a part of the divine oneness of the Divine Trinity. Eventually, the church and the Divine Trinity are one in fellowship. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 363-365, 369)

Further Reading: Life-study of Isaiah, msg. 25

第七周诗歌

9

敬拜父 — 是生命的源头

8 6 8 6 （英 12）

D 大调　　3/4

D　A7　Bm　　D　F♯7　Bm　　D　　G　　A

1 | 3 — 2 | 1 — 2 | 3 i 7 | 6 — i | 5 3 1 | 3 — 2 | 2 —

一 哦 神, 你 是 生 命 源 头, 神 圣、甘 美、丰 满!

D　　Bm　　G　　A　A7　D　　A7　　D

3 | 3 — 2 | 1 3 5 | 6 2 i | 7 — 7 | i 5 6 | 3 — 2 | 1 — ‖

你 如 活 水 向 外 涌 流, 一 直 流 到 永 远!

二 你在子里因爱流出，　流到人类中间;
且成那灵带爱流入，　流进我们里面。

三 我们虽都偏行己路，　满了邪恶罪愆，
你在子里仍来救赎，　赐以生命恩典。

四 我们甚且将你欺侮，　时常抗拒圣灵，
但你这灵仍然眷顾，　来作我们生命。

五 你在子里、借成那灵，　已与我们调和;
你的成分借祂运行，　还要涂抹加多。

六 你的慈爱、子的恩典、　加上灵的交通，
使我得享神的丰满，　直到永世无终!

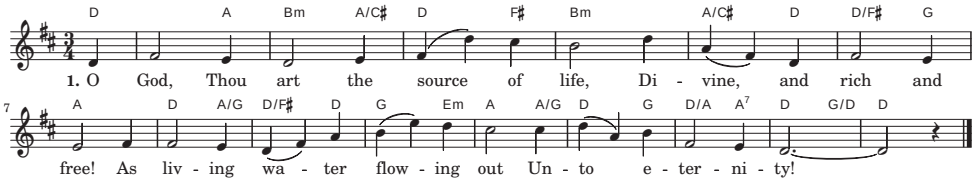
七 三一之神, 父、子、圣灵，　如此厚待我们，
配得我们和声响应，　赞美你爱不尽!

WEEK 7 — HYMN

O God, Thou art the source of life

Worship of the Father — As the Source of Life

12



2. In love Thou in the Son didst flow
Among the human race;
Thou dost as Spirit also flow
Within us thru Thy grace.

3. Though we in sin and wickedness
Went far from Thee apace,
Yet in the Son Thou didst redeem,
Bestowing life and grace.

4. Though we have often slighted Thee,
Thy Spirit often grieved,
Yet Thou dost still as Spirit come
As life to be received.

5. Thou as the Spirit in the Son
Hast mingled heretofore;
Thou wilt thru fellowship anoint
And increase more and more.

6. The love of God, the grace of Christ,
The Spirit's flowing free,
Enable us God's wealth to share
Thru all eternity.

7. The Father, Son, and Spirit—one,
So richly care for us;
Thy love with one accord we sing
And e'er would praise Thee thus.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: