

第四周

神的话——神圣的供应作食物

诗歌：384

读经：耶十五 16，申八 3，太四 4，约五 39 ~ 40，六 50 ~ 51，57，63，西三 16

纲要

周一

壹 “我得着你的言语，就当食物吃了”——耶十五 16 上：

一 圣经里首先有神，然后有神的说话，就是从祂口里所出的话——创一 1，3，太四 4。

二 圣经都是神的呼出；因此，经上的话就是神口里所出的话——提后三 16。

三 圣经作为神的话乃是神、基督、那灵、和生命的具体化——约一 1，4，六 63，十四 6，17，20，十五 7，约壹一 1，罗八 2。

四 圣经作为神的话是由三种成分组成的——基督、基督的死、以及基督的复活——腓一 20 ~ 21，二 16，三 10 ~ 11，四 13。

五 主耶稣所说的话，就是灵，就是生命——约六 63：

1 主所说的话乃是生命之灵的具体化——罗八 2。

Week Four

God's Words—the Divine Supply as Food

Hymns: 509

Scripture Reading: Jer. 15:16; Deut. 8:3; Matt. 4:4; John 5:39-40; 6:50-51, 57, 63; Col. 3:16

OUTLINE

Day 1

I. “Your words were found and I ate them”——Jer. 15:16a:

A. In the Bible we first have God, and then we have God's speaking, the word that proceeds out of His mouth——Gen. 1:1, 3; Matt. 4:4.

B. All Scripture is God-breathed; hence, the words in the Scriptures are the words that proceed out through the mouth of God——2 Tim. 3:16.

C. The Bible as the Word of God is the embodiment of God, Christ, the Spirit, and life——John 1:1, 4; 6:63; 14:6, 17, 20; 15:7; 1 John 1:1; Rom. 8:2.

D. The Bible as the Word of God is composed of three elements——Christ, the death of Christ, and the resurrection of Christ——Phil. 1:20-21; 2:16; 3:10-11; 4:13.

E. The words spoken by the Lord Jesus are spirit and life——John 6:63:

1. The Lord's spoken words are the embodiment of the Spirit of life——Rom. 8:2.

- 2 现今基督在复活里是赐生命的灵，而这灵又具体化于祂的话—林前十五 45 下，林后三 17，约一 1，4，六 63。
- 3 我们运用灵接受祂的话，就得着那是生命的灵—五 39 ~ 40。

周二

六 神的话是神圣的供应，作食物滋养我们—申八 3，太四 4:

- 1 关于神的话，神圣的观念乃是，神的话是食物，为叫我们得着滋养—林前三 1 ~ 2 上，来五 12 ~ 14。
- 2 神的话是神自己作我们的食物—约一 1，4，14，六 33，51，57。
- 3 主耶稣取用圣经上神的话作祂的食物，并靠此而活—太四 4。
- 4 神口里所出的每一句话，都是属灵的食粮，为着喂养我们；这是我们必须凭以活着的食粮—约六 51，57：
- 5 话是我们的食物，借此神将祂的丰富分赐到我们里面的人里，使我们得以由祂的元素所构成。

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

- 1 神渴望人吃、消化并吸收祂—约六 50 ~ 51，57：
 - a 吃乃是接触我们身外之物，将其接受到我们里面，使其至终成为我们的构成—创二 16 ~ 17。
 - b 吃就是把食物接受到我们里面，并生机地吸收到我们体内—约六 48，50。

2. Christ is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words—1 Cor. 15:45b; 2 Cor. 3:17; John 1:1, 4; 6:63.
3. When we receive His words by exercising our spirit, we get the Spirit, who is life—5:39-40.

Day 2

F. God's word is the divine supply as food to nourish us—Deut. 8:3; Matt. 4:4:

1. The divine concept concerning God's word is that it is food by which we are nourished—1 Cor. 3:1-2a; Heb. 5:12-14.
2. The word of God is God Himself as our food—John 1:1, 4, 14; 6:33, 51, 57.
3. The Lord Jesus took the word of God in the Scriptures as His bread and lived by it—Matt. 4:4.
4. Every word that proceeds out through the mouth of God is spiritual food to nourish us; this is the food by which we must live—John 6:51, 57.
5. Through the word as our food, God dispenses His riches into our inner being so that we may be constituted with His element.

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

1. God desires that man eat, digest, and assimilate Him—John 6:50-51, 57:
 - a. To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our constitution—Gen. 2:16-17.
 - b. To eat is to take food into us that it may be assimilated organically into our body—John 6:48, 50.

- c 神的话作为我们所吃、所消化、所吸收的食物，实际上成了我们，就是成了我们的构成—太四4，西三16。
- 2 每当我们读圣经时，我们必须到主这里来得生命，并吃生命的粮，就是基督自己—约五39～40，六48，50～51，57。

周三

- 3 吃主这话，就是接受祂作我们生命的供应；祂是生命的粮给我们吃—48，51节。
- 4 吃主的路就是祷告主的话；祷读神的话就是运用我们的灵吃这话—弗六17～18。
- 5 我们越吃神的话，就越被基督构成并浸透—加四19，弗三17，西三4，10～11。
- 6 我们吃主耶稣时，需要有正确的属灵消化—结二8～三3，耶十五16，后十9～10：
 - a 我们若有好的消化，食物就能畅通无阻地进入我们里面之人的各部分—弗三16～17上。
 - b 消化不良，意思就是基督这属灵的食物无法在我们里面通过—来三12～13，15，四2。
 - c 我们必须使我们全人同我们里面所有的部分，一直向主敞开，使属灵的食物在我们里面畅通无阻；我们若如此行，就会有正确的消化和吸收，吸取基督作属灵的养分，并且基督会成为我们的构成成分—西三4，10～11。
- 7 因为我们吃什么就成为什么，我们若吃神作我们的食物，我们就与神成为一，甚至在生命和性情上成为神，但无分于神格—约一1，14，六32～33，

- c. God's words as food eaten, digested, and assimilated by us actually become us; this is the word becoming our constitution—Matt. 4:4; Col. 3:16.
- 2. Whenever we read the Bible, we must come to the Lord for life and eat the bread of life, which is Christ Himself—John 5:39-40; 6:48, 50-51, 57.

Day 3

- 3. To eat the Lord as the word is to take Him in as our life supply; He is the bread of life for us to eat—vv. 48, 51.
- 4. The way to eat the Lord is to pray the Word; to pray-read the Word of God is to exercise our spirit to eat the word—Eph. 6:17-18.
- 5. The more we eat God's words, the more we will be constituted and saturated with Christ—Gal. 4:19; Eph. 3:17; Col. 3:4,10-11.
- 6. As we eat the Lord Jesus, we need to have proper spiritual digestion—Ezek. 2:8—3:3; Jer. 15:16; Rev. 10:9-10:
 - a. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being—Eph. 3:16-17a.
 - b. Indigestion means that there is no way for Christ as the spiritual food to get into our inward parts—Heb. 3:12-13, 15; 4:2.
 - c. We need to keep our whole being with all our inward parts open to the Lord so that the spiritual food will have a thoroughfare within us; if we do this, we will have proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent—Col. 3:4, 10-11.
- 7. Because we are what we eat, if we eat God as our food, we will be one with God and even become God in life and in nature but not in the Godhead—John 1:1, 14; 6:32-33, 48, 51, 57.

周四

贰 “你的言语成了我心中的欢喜快乐” — 耶十五 16 下：

一 耶利米虽比所有其他申言者受更多苦，但每当他得着神的言语并吃了，他的心中就有欢喜快乐—16 节。

二 十六节的“成了”这辞指明欢喜快乐是神的话吃、消化、吸收、并构成到我们里面的结果，使主的喜乐成为我们的喜乐—约十五 7, 10 ~ 11：

1 我们吃神的话，祂的话就成为我们心中的欢喜快乐—耶十五 16。

2 神的话被接受到我们里面并被吸收到我们里面的各部分时，这些话就成为里面的欢喜和外面的快乐。

三 神是喜乐的神，并且祂要我们享受祂—尼八 10, 诗三六 8：

1 神话语中所启示的一个甜美思想，乃是神在基督里将祂自己作为恩典赐给我们，作我们的享受—约一 14, 16 ~ 17, 林后十三 14。

2 在圣经里，头一次提到神之于人，乃是摆在人跟前的食物；这表明神要将祂自己给我们，作我们的享受—创二 7, 9, 诗十六 11, 耶十五 16。

四 罗马十四章十七节说到“圣灵中的喜乐”：

1 这节经文指明，那灵与喜乐有关；喜乐是那灵的一个属性—参帖前一 6。

2 喜乐也是那灵的果子；内住的灵给信徒喜乐—加五

Day 4

II. “Your word became to me / The gladness and joy of my heart”—Jer. 15:16b:

A. Although Jeremiah suffered more than all the other prophets, he had gladness and joy in his heart whenever he found God’s words and ate them—v. 16.

B. The word became in verse 16 indicates that gladness and joy are an issue of God’s words being eaten, digested, assimilated, and constituted into our inner being, causing the Lord’s joy to become our joy—John 15:7, 10-11:

1. When we eat God’s words, His word becomes our heart’s gladness and joy—Jer. 15:16.

2. After God’s words are taken into us and are assimilated into our inward parts, these words become joy within and gladness without.

C. God is a God of joy, and He wants us to enjoy Him—Neh. 8:10; Psa. 36:8:

1. A sweet thought revealed in the Word of God is that in Christ God has given Himself to us as grace to be our enjoyment—John 1:14, 16-17; 2 Cor. 13:14.

2. In the first reference in the Bible to God’s relationship with man, God presented Himself to man as food; this shows that God’s desire is to give Himself to us to be our enjoyment—Gen. 2:7, 9; Psa. 16:11; Jer. 15:16.

D. Romans 14:17 speaks of “joy in the Holy Spirit”:

1. This verse indicates that the Spirit is related to joy; joy is an attribute of the Spirit—cf. 1 Thes. 1:6.

2. Joy is also a fruit of the Spirit; the indwelling Spirit gives joy to the

22。

- 3 我们在那灵里，就是喜乐的，甚至喜乐到一个地步，可以歌唱并呼喊赞美主—参徒十六 25。
- 4 我们可以“欢腾，有说不出来、满有荣光的喜乐”—彼前一 8：
 - a 满有荣光的喜乐乃是浸没在主这荣光里的喜乐；因此，这喜乐满了神的彰显—徒七 2，55，彼前五 10，彼后一 3。
 - b 我们因着有一种浸没在荣光里的喜乐而欢腾—彼前一 8。

周五、周六

叁 “让基督的话丰丰富富地住在你们里面”—西三 16:

一 基督的话就是基督所说的话—约六 63:

- 1 在神新约的经纶里，神在子里面说话—来一 1~2。
- 2 子不仅在福音书里亲自说话，也在使徒行传、书信和启示录里，借着祂的肢体—使徒和申言者—说话；这一切说话都可视为祂的话。
- 3 基督的话包括整本新约，我们需要被这话充满—西三 16。

二 基督的话实际上就是基督的人位—16 节，约十五 4，7:

- 1 保罗几乎将基督的话人位化了；他告诉我们，要让基督的话住在我们里面，好象这话是个活的人位—西三 16，参弗三 17。
- 2 首先我们有基督作我们的生命；然后我们有祂人位化的活话，如同祂的人位住在我们里面—西三 4，16。

believers—Gal. 5:22.

3. When we are in the Spirit, we are joyful, so joyful that we may sing and shout praises to the Lord—cf. Acts 16:25.
4. We may “exult with joy that is unspeakable and full of glory”—1 Pet. 1:8:
 - a. The joy full of glory is joy immersed in the Lord as glory; thus, it is full of the expression of God—Acts 7:2, 55; 1 Pet. 5:10; 2 Pet. 1:3.
 - b. We exult with a joy that is immersed in glory—1 Pet. 1:8.

Day 5 & Day 6

III. “Let the word of Christ dwell in you richly”—Col. 3:16:

A. The word of Christ is the word spoken by Christ—John 6:63:

1. In His New Testament economy God speaks in the Son—Heb. 1:1-2.
2. The Son speaks not only by Himself in the Gospels but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation; all these speakings can be considered His word.
3. The word of Christ includes the entire New Testament, and we need to be filled with this word—Col. 3:16.

B. The word of Christ is actually the person of Christ—v. 16; John 15:4, 7:

1. Paul almost personifies the word of Christ; he tells us to let this word dwell in us, as if it were a living person—Col. 3:16; cf. Eph. 3:17.
2. First, we have Christ as our life; then we have His living word personified as His person dwelling in us—Col. 3:4, 16.

3 基督的话既能住在我们里面，就必定是个活的人位；因此，让基督的话住在我们里面，指明我们让一个活的人位——基督自己——住在我们里面——16 节，— 27。

三 我们需要让基督的话丰丰富富地住在我们里面，并且在我们这人里面居首位——三 16:

1 “让”字很重要；基督的话已经在这里，然而我们需要让这话在我们里面运行。

2 基督的话丰丰富富地住在我们里面，意思是这话居留并居住在我们里面，是丰丰富富的——16 节。

3 在希腊原文，翻作“住”的字，意思是“在家里”、“居住”：

a 这指明我们应当让基督的话住在我们里面，定居在我们里面，安家在我们里面——16 节。

b 主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面——弗三 8。

4 基督的话应当有自由在我们里面运行，在我们里面居住并安家——西三 16。

四 我们需要让基督的话在我们里面居住，使我们经历神话语的功在我们里面运行，将基督的丰富供应到我们这人里面——弗三 8:

1 神的话光照、（诗一一九 105，130、）喂养、（太四 4，提前四 6、）并滋润我们，解我们的干渴。（赛五五 1，8 ~ 11。）

2 神的话加强、（约壹二 14，箴四 20 ~ 22、）洗涤（弗五 26）并建造（徒二十 32）我们。

3 神的话借着圣别我们，（约十七 17，）使我们完备并完全，（提后三 15 ~ 17，）且造就我们。

3. Since the word of Christ can dwell in us, it must be a living person; therefore, to let the word of Christ dwell in us indicates that we allow a living person—Christ Himself—to dwell in us—v. 16; 1:27.

C. We need to let the word of Christ dwell in us richly and have the first place in our being—3:16:

1. The word let is important; the word of Christ is already present, but we need to allow it to operate within us.

2. For the word of Christ to dwell in us richly means that it inhabits us, indwells us, in a rich way—v. 16.

3. The Greek word rendered “dwell” literally means “to be in a house,” “to indwell,” “to inhabit”:

a. This indicates that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us—v. 16.

b. The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into us—Eph. 3:8.

4. The word of Christ should be given the freedom to operate within us, inhabit us, and make home in us—Col. 3:16.

D. We need to let the word of Christ dwell in us so that we may experience the functions of the word of God operating within us, ministering the riches of Christ into our being—Eph. 3:8:

1. The word of God enlightens (Psa. 119:105, 130), nourishes (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:1, 8-11).

2. The word of God strengthens (1 John 2:14; Prov. 4:20-22), washes (Eph. 5:26), and builds us up (Acts 20:32).

3. The word of God completes, perfects (2 Tim. 3:15-17), and edifies us by sanctifying us (John 17:17).

4 我们让基督的话住在我们里面，借此就能成为神人，充满基督作神属性的实际—西三 16 ~ 25，腓四 5 ~ 8。

4. By allowing the word of Christ to inhabit us, we can become a God-man filled with Christ as the reality of the attributes of God—Col. 3:16-25; Phil. 4:5-8.

第四周■周一

晨兴喂养

太四 4 “耶稣却回答说，经上记着，‘人活着不是单靠食物，乃是靠神口里所出的一切话。’”

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

圣经给我们看见…神的说话，神的话。希伯来一章一至二节上半说，“神既在古时，借着众申言者，多方向列祖说话，就在这末后的日子，在子里向我们说话。”因此，圣经里首先有神，然后有神的说话，就是从祂口中所出的话。（箴言生命读经，五二至五三页。）

信息选读

基督徒需要每日接触主，被那灵摸着，并接受更多的生命。我们可以借着接触话来作这些事。…神今日在基督里作为那灵具体化在圣经里，这是何等奇妙！圣经里的神圣话语乃是具体化并传输神、基督、那灵、和生命的“电线”。圣经是神的呼出，（提后三 16，）将神、基督、那灵、和生命传输到我们里面，就象电线将电传输到建筑物里面。我们需要天天接受圣经里的话，使其“安装”到我们里面，并且“打开开关”，好让神、基督、那灵、和生命得以传输到我们里面。

神的话实际上是由三种成分组成的一基督、祂的死、以及祂的复活。圣经的基本成分并不是故事或道理，乃是基督、祂的死、以及祂的复活。我们读圣经时，若只看见故事或道理，却没有看出基督、祂的死与复活，我们的读经就是枉然。无论我们读过什么章节，我们总该接受并享受这三项基本成

WEEK 4 — DAY 1

Morning Nourishment

Matt. 4:4 But He answered and said, It is written, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.”

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

The Bible shows us ...God’s speaking, God’s word. Hebrews 1:1-2a says, “God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son.” Thus, in the Bible we first have God, and then we have God’s speaking, the word that proceeds out of His mouth. (Life-study of Proverbs, p. 39)

Today’s Reading

Christians need to daily contact the Lord, be touched by the Spirit, and receive more life. We can do this by touching the Word....How wonderful that today God in Christ as the Spirit is embodied in the Bible. The divine word in the Bible is the “wire” that embodies and conveys God, Christ, the Spirit, and life. The Bible as God’s breath (2 Tim. 3:16) conveys God, Christ, the Spirit, and life into our being, just as a wire conveys electricity into a building. We need to daily take in the word in the Bible to have it “installed” and “switched on” so that God, Christ, the Spirit, and life may be transmitted into our being.

The word of God is actually composed of three elements—Christ, His death, and His resurrection. The basic ingredients of the Bible are not stories or doctrines but Christ, His death, and His resurrection. When we read the Bible, if we pick up only stories or doctrines rather than Christ, His death, and His resurrection, our Bible reading is in vain. Regardless of what chapter or verse we read, we should always take in and enjoy the three basic

分—基督、祂包罗万有的死、以及祂的复活。

约翰福音的开头几节并未提及基督的死与复活，但我们若借着祷读这几节而吃下健康的话，结果乃是我们里面的病菌被杀死，我们里面的软弱也被吞灭。这是话语中基督之死的杀死元素所产生的击杀。当我们继续祷读，同样的话会将生命供应给我们，因为这话也含有基督之复活的滋养元素。这就是基督徒生活—借着话从我们的神领受杀死和滋养的一种生活。

正确的读经总是将杀死的元素传输到我们里面。我们在读经时，若没有接受任何杀死，我们的读经就是枉然。我们肉身的吃，同样使我们的身体能杀死体内的病菌。我们每天若没有正确地吃，很快就会因着许多病菌而生病。只要我们好好地吃、规律地吃，我们就不需要吃抗生素。我们借着吃，就可以自然得到杀死的元素。同样的原则，我们每次读经时，都领受了杀死的元素。实际上，被杀死的并非我们自己，而是我们里面的消极事物，如我们天然的生命和肉体。（李常受文集一九七八年第三册，二九四、二四六至二四七页。）

在约翰六章六十三节〔下半〕主说，祂的话就是灵，就是生命。这里的“话”是随着上文的“灵”。（63上。）灵是活的、实际的，但相当奥秘，摸不着，且很难领会。然而，主的话是具体的。首先主指明，为着赐人生命，祂要成为那灵。然后祂说，祂所说的话就是灵，就是生命。这指明祂所说的话，乃是赐生命之灵的具体化。祂现今在复活里是赐生命的灵，而这灵是具体化于祂的话。我们运用灵来接受祂的话，就接受了是生命的那灵。（李常受文集一九八二年第二册，二七六页。）

参读：约翰福音生命读经，第十六篇；完全明白神的话，第一至三篇；为神说话，第二章。

ingredients—Christ, His all-inclusive death, and His resurrection.

The first few verses of the Gospel of John do not mention the death or resurrection of Christ, but if we eat the healthy word by pray-reading these verses, the result will be that the germs within us will be killed, and the weaknesses within us will be swallowed up. This is a killing produced by the killing element of Christ's death in the word. As we continue pray-reading, we will be supplied with life by the same word, which also contains the nourishing element of Christ's resurrection. This is the Christian life—a life of receiving killing and nourishing from our God through the Word.

The proper reading of the Bible always transmits a killing element into us. If we do not receive any killing when we read the Bible, our reading is in vain. Our physical eating similarly enables our body to kill the germs in us. If we do not eat properly every day, we will quickly become sick from many germs. As long as we eat well and regularly, we do not need to take antibiotics. Through our eating we will naturally have the killing element. In the same principle, every time we read the Word, we receive a killing element. Actually, it is not we ourselves but the negative things within us, such as our natural life and our flesh, that are killed. (CWWL, 1978, vol. 3, "The Healthy Word," pp. 213-214, 177-178)

In John 6:63b the Lord said that His words are spirit and life. Here the "words" follow the Spirit [v. 63a]. The Spirit is living and real but rather mysterious, intangible, and difficult for us to apprehend. However, the Lord's words are substantial. First, the Lord indicated that for giving life He would become the Spirit. Then He said that the words He speaks are spirit and life. This indicates that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we receive the Spirit who is life. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 215)

Further Reading: Life-study of John, msg. 16; CWWL, 1985, vol. 4, "The Full Knowledge of the Word of God," chs. 1-3; CWWL, 1985, vol. 5, "Speaking for God," ch. 2

第四周■周二

晨兴喂养

耶十五 16 “耶和華萬軍之神啊，我得着你的言語，就当食物吃了；你的言語成了我心中的欢喜快乐；因我是称为你名下的人。”

约六 57 ~ 58 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。这就是从天上降下来的粮，吃这粮的人，就永远活着…”。

（耶利米十五章十六节）指明神的话适合给我们享受。神的言语使我们的心喜乐。这里重要的，就是启示神的话是神圣的供应，作食物滋养我们。每种食物都有滋养的元素。神的话，神圣的供应，的确包含滋养的元素。这滋养与神圣的分赐，就是与神将祂自己分赐到我们里面有关。借着作我们食物的话，神将祂的丰富分赐到我们里面的人里，滋养我们，使我们得以由祂的元素所构成。（耶利米书生命读经，一四三页。）

信息选读

神圣的观念乃是：从主来的话是给我们吃的食物，是作我们的滋养的。马太四章四节说，“人活着不是单靠食物，乃是靠神口里所出的一切话。”所以关于神的话，神圣的观念乃是：神的话是食物，不仅是为叫我们得着教训，也是为叫我们得着滋养。耶利米十五章十六节说，“我得着你的言语，就当食物吃了。”耶利米把神的话当作食物吃了。林前三章一至二节上半说，“弟兄们，我从前对你们说话，不能把

WEEK 4 — DAY 2

Morning Nourishment

Jer. 15:16 Your words were found and I ate them, and Your word became to me the gladness and joy of my heart, for I am called by Your name, O Jehovah, God of hosts.

John 6:57-58 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven...; he who eats this bread shall live forever.

[Jeremiah 15:16] indicates that the word of God is good for us to enjoy. God's word makes our heart joyful. What is crucial here is the revelation that God's word is the divine supply as food to nourish us. Every kind of food has a nourishing element. God's word, the divine supply, surely contains the element of nourishment. This nourishment is related to the divine dispensing, to God's dispensing Himself into us. Through the word as our food, God is dispensing His riches into our inner being to nourish us that we may be constituted with His element. (Life-study of Jeremiah, p. 116)

Today's Reading

The divine concept concerning the Word of God is that the word from the Lord is food for us to feed on for our nourishment. Matthew 4:4 says, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God." The divine concept concerning God's Word is that it is food by which we are not only taught but also nourished. Jeremiah 15:16 says, "Your words were found and I ate them." Jeremiah took the word as food to eat. First Corinthians 3:1-2a says, "I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ. I gave you

你们当作属灵的，只能当作属肉的，当作在基督里的婴孩。我给你们奶喝，没有给你们干粮。”使徒保罗对于神的话的观念，乃是认为神的话是奶或粮。奶或粮都是给我们吃的，使我们得着滋养。希伯来五章十二至十四节说，“按时间说，你们该作教师；可是你们还需要有人将神谕言开端的要纲教导你们；并且成了那必须用奶，不能吃干粮的人。凡只能享用奶的，对公义的话都是没有经验的，因为他是婴孩；只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。”对于年幼的人，主的话是滋养的奶；对于长成的人，主的话乃是干粮。彼前二章二节说，“像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”这几段话都证实，我们需要更新我们对于神话语的观念。我们对于神话语的天然观念，乃是以为神的话是一种教训或道理，然而神圣的观念乃是：神的话是食物，滋养我们的灵。（李常受文集一九六五年第二册，二三〇至二三一页。）

在约翰六章主耶稣说，祂是属天的粮给我们吃。（32，53～54，56～58。）同章主两次说，“我就是生命的粮。”（35，48。）生命的粮是以食物的形态作人生命的供应，就象生命树一样“好作食物”，（创二9，）作人生命的供应。我们所吃的食物，至终与我们这人调和。我们所接受的食物若没有与我们调和，我们必定是消化不良。我们所吃且消化的食物，就吸收到我们这人里面。食物成了我们的组织、骨、肉和皮。这就是说，我们所吃、所消化、所吸收的食物，实际上成了我们。这必然是调和的事。因此，说我们所吃的食物没有与我们调和，的确是错误的。（新约总论第一册，四至五页。）

参读：生命信息，第十、二十六、二十九至三十章；生命的经历与长大，第一篇；召会实际并生机的建造，第五章。

milk to drink, not solid food.” The apostle Paul’s concept concerning the Word was that the Word was either milk or solid food. Milk or solid food is something for us to feed on in order to be nourished. Hebrews 5:12-14 says, “When because of the time you ought to be teachers, you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food. For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.” The Word is nourishment as milk for the young ones and as solid food for the mature ones. First Peter 2:2 says, “As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.” All these passages confirm that we need our concept renewed concerning the Word of God. The natural concept concerning the Word is that it is a certain kind of teaching or doctrine, but the divine concept is that the Word of God is food to nourish our spirit. (CWWL, 1965, vol. 2, “The Tree of Life,” pp. 175-176)

In John 6 the Lord Jesus says that He is the heavenly bread for us to eat (vv. 32, 53-54, 56-58). In the same chapter the Lord twice says, “I am the bread of life” (vv. 35, 48). The bread of life is the life supply in the form of food, like the tree of life (Gen. 2:9), which is also the life supply “good for food.” The food we eat eventually is mingled with our being. If the food taken in by us does not mingle with us, we must have poor digestion. The food that we eat and digest is assimilated into our being. The food becomes our tissue, bone, flesh, and skin. This means that the food eaten, digested, and assimilated by us actually becomes us. This surely is a matter of mingling. Therefore, it would certainly be incorrect to say that the food we eat is not mingled with us. (The Conclusion of the New Testament, p. 4)

Further Reading: CWWL, 1978, vol. 2, “Life Messages, Volume 1,” chs. 10, 26, 29-30; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 1; CWWL, 1989, vol. 1, “The Practical and Organic Building Up of the Church,” ch. 5

第四周■周三

晨兴喂养

约六 48 ~ 51 “我就是生命的粮。…这是从天上降下来的粮，叫人吃了就不死。我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”

我们所吃的这位主作我们的食物，祂是灵。那我们用什么来吃祂呢？用我们的灵来吃。主是灵，我们用我们的灵来吃祂。怎样吃祂？呼求“哦，主啊！哦，主啊！”呼求主就是吃主。圣经清楚给我们看见，主作我们的食物，我们需要吃祂。祂这食物，就是灵，我们吃祂的机关也是灵，而我们的吃法就是呼喊主名。（李常受文集一九七二年第一册，三三页。）

信息选读

〔约翰六章给我们看见〕主作生命之粮的五个特征。祂是属天的粮、（41, 50 ~ 51, 58、）神的粮、（33、）生命的粮、（35, 48、）活粮、（51、）真粮。（32。）就着生命的粮而言，基督是有永远生命、有“奏厄”（zoe）的粮。就着真粮、实际的粮而言，祂是我们每天所吃食物的实际。…因此，我们需要借着主的话享受基督这活粮。

六章有六段话论到基督是生命的粮。（32 ~ 71。）在第一段，（32 ~ 51 上，）我们看见基督这生命的粮成了肉体。在三十三节基督自称是神的粮，就是从天上降下来赐生命给世人的。虽然基督是神，祂却成为肉体，为要成为生命的粮给我们吃。（李常受文集一九八二年第二册，二七〇至二七一页。）

WEEK 4 — DAY 3

Morning Nourishment

John 6:48-51 I am the bread of life...This is the bread which comes down out of heaven, that anyone may eat of it and not die. I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

The Lord whom we eat as our food is the Spirit. Therefore, which organ do we use to eat Him? We use our spirit to eat Him. The Lord is Spirit, so we must use our spirit to eat Him. How do we eat Him? By calling, “O Lord! O Lord!” To call on the Lord is to eat Him. The Bible clearly shows us that the Lord is our food, and we must eat Him. As the Spirit He is our food. The organ by which we eat Him is also the spirit. Moreover, the way to eat Him is by calling on the Lord’s name. Calling on the Lord is eating the Lord. (CWWL, 1972, vol. 1, “Eating the Lord,” p. 26)

Today’s Reading

[John 6 gives] five characteristics of the Lord as the bread of life. He is the heavenly bread (vv. 41, 50, 51, 58), the bread of God (v. 33), the bread of life (vv. 35, 48), the living bread (v. 51), and the true bread (v. 32). As the bread of life, Christ is the bread with eternal life, with zoe. As the true bread, the real bread, He is the reality of the food we eat daily....Therefore, through the Word we need to feed on Christ as the living bread.

In chapter 6...there are six sections related to Christ as the bread of life (vv. 32-71). In the first of these sections (vv. 32-51a), we see that Christ, the bread of life, was incarnated. In verse 33 Christ refers to Himself as the bread of God, who came down out of heaven and gives life to the world. Although Christ is the very God, He became flesh in order to be the bread of life for us to eat. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 211)

好的消化让食物在整个身体里有自由的通路。最好的消化，在于进入我们胃里的食物有自由的通道进入我们全身的系统。这给我们最好的滋养。另一面，由于某种阻塞，我们的食物在我们里面没有自由通道的时候，我们就消化不良。…祷读是美妙的，但我们也必须祷告：“主啊，在我里面清理道路。主啊，在我里面得着自由的通道。”祷读不是帮助我们仅仅得着知识，乃是将许多属于主的东西带进我们里面。因此，我们需要在我们里面让属于主的东西有自由的通道。这会让我们有上好的属灵消化，吸收我们所祷读的。绝不要对主说不，要学习一直向主说阿们。

不论我们是否领会我们所祷读的，祷读总是把一些属于主的东西带进我们里面。这些东西进入我们里面，就需要自由的通道。因此，我们必须总是说，阿们。主、话与那灵，乃是一。主就是话，话就是那灵，那灵也就是主。我们得着话进入我们里面，我们就得着那灵，也得着主。…我们若祷读十分钟，也许没有多少领会，但我们会感觉有个东西在我们里面。我们可以说这是话，我们也可以说这是那灵，或者我们可以说这是主。无论我们用什么辞，总会有个东西在我们里面运行，并调整我们。

我们祷读以后，也许想要去钓鱼，但我们里面有个东西指明我们不该去。这是话，是那灵，或是主？很难说。这甚至不是“微小柔细的声音”。（王上十九12。）在基督教里，许多人喜欢谈论微小柔细的声音，但那是旧约的事。在我们里面所有的，不是象“不要”或“要”这样的声音或明言。在我们里面乃是有个感觉，指明我们不该去。那时候我们该作什么？我们必须说，“阿们，主。阿们。”（李常受文集一九七一年第四册，五三至五四页。）

参读：主的恢复一吃，第一篇；借着祷告享受基督是话又是灵，第六章。

The best digestion occurs when the food that gets into our stomach has a free course to get into our whole system. This affords us the best nourishment. On the other hand, we have indigestion when due to some blockage our food does not have a free course in us. Pray-reading is wonderful, but we also have to pray, “Lord, clear a way within me. O Lord, have a free course within me.” Pray-reading does not help us to obtain mere knowledge; rather, it brings many things of the Lord into us. Therefore, we need to give the things of the Lord a free course within us. This affords us the best spiritual digestion, assimilating what we have pray-read. Never say no to the Lord; learn always to say Amen.

Whether or not we understand what we pray-read, it always brings something of the Lord into us. When these things get into us, they need a free course. Thus, we always have to say Amen. The Lord, the Word, and the Spirit are one. The Lord is the Word, the Word is the Spirit, and the Spirit is the Lord. When we get the Word into us, we have the Spirit and we have the Lord....If we pray-read for ten minutes, we may not understand much, but we will sense that something is within us. We may say that it is the Word, we may say that it is the Spirit, or we may say that it is the Lord. Whatever term we use, there will be something moving within us and adjusting us.

After pray-reading, we may have the intention to go fishing, but something within us indicates that we should not go. Is it the Word, is it the Spirit, or is it the Lord? It is hard to say. It is not even a “gentle, quiet voice” (1 Kings 19:12). In Christianity many like to talk about the gentle, quiet voice, but that is something of the Old Testament. What is within us is not a voice or a clear word such as “don’t” or “do.” There is simply a sensation within us, indicating that we should not go. What should we do at that time? We have to say, “Amen, Lord. Amen.” (CWWL, 1971, vol. 4, “Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ,” p. 39)

Further Reading: CWWL, 1972, vol. 1, “The Lord’s Recovery of Eating,” ch. 1; CWWL, 1965, vol. 3, “Enjoying Christ as the Word and the Spirit through Prayer,” ch. 6

第四周■周四

晨兴喂养

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

约十五 11 “这些事我已经对你们说了，是要叫我的喜乐可以在你们里面，并叫你们的喜乐可以满足。”

彼前一 8 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐。”

耶利米得着神的话，不只是听了、受教导、守教训，乃是把它当作食物吃了。（参耶十五 16。）一吃下去，里头马上得着供应，他就感觉欢喜快乐。…许多时候你把主的话吃下去，灵里的光景也是如此。全世界的书或话，都没有这种供应生命的能力，唯独圣经的话有这种能力，因为圣经的话里有神的灵，神自己就在这话里。历史告诉我们，有多少人得着神这话的供应。神这话在人里面不只供应人，还能完全改变一个人。比方你进食，食物不但维持你的生命，还能叫你越过越健康，越过越不一样，使你完全改变。照样，人把主的话吃饱了，不但里头愉快、满足，还会慢慢变化得与主一样。（神如何来作人的享受，四五至四六页。）

信息选读

如果我们不知道如何吃主的话，我们就无法享受主的话，主的话也无法成为我们心中的欢喜快乐。我们必须知道如何吃主的话。当我们得着主的话，我们不该只是明白，乃是要吃，好使主的话成为我们心中的欢喜快乐。欢喜快乐就使我们歌唱；我们

WEEK 4 — DAY 4

Morning Nourishment

Jer. 15:16 Your words were found and I ate them, and Your word became to me the gladness and joy of my heart...

John 15:11 These things I have spoken to you that My joy may be in you and...your joy may be made full.

1 Pet. 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory.

When Jeremiah found God's words, he not only heard them, but he ate them as food [cf. Jer. 15:16]. After he ate God's words, he was immediately supplied within and felt glad and joyful. When we eat the Lord's words, we are spiritually refreshed. There is not one book in the world that has the ability to supply life. Only the Bible has such an ability because the words in the Bible convey the Spirit, and God is embodied in the word. Many believers have been supplied by the word of God. The word of God not only has the ability to supply man but can also change him completely. Just as the food we eat sustains our life, makes us healthy, and changes our constitution, so also the word not only gladdens and satisfies us but also gradually transforms us to the Lord's image. (CWWL, 1961-1962, vol. 3, "How God Becomes Man's Enjoyment," p. 159)

Today's Reading

If we do not know how to eat the word, how can we enjoy it? How can we have the gladness and joy in our heart for the word and with the word? We have to know how to eat the word. When we find the Lord's words, we should not only know them but eat them, so that they become both the gladness and the joy. Gladness and joy imply singing; we have joy within and

里面有快乐，外面就唱出我们的欢乐。（李常受文集一九六四年第四册，六七四页。）

〔有一位为着自己忍耐不来而祷告，求主给她忍耐。这位〕姊妹的祷告所以错误，乃是因为她的祷告是以忍耐为题目。但所有真实的祷告，题目都该是神自己。你不必管忍耐不忍耐，你只要天天花一点时间，和神有一点接触，和神有一点交通。你在那里享受神越多，你的里面就充满神越多。…你在这一天的生活里，在件件事上都是快乐的，因为快乐的神充满在你的里面。你在件件事上都能快乐着忍耐，不烦不躁，里面满了滋润，满了喜乐。…基督徒的奇妙就在这里。（如何享受神及操练，三一页。）

罗马十四章十七节说，“因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”这节经文指明，那灵与喜乐有关。我们在那灵里，就是喜乐的，甚至喜乐到一个地步，可以呼喊赞美主。有时我们会喜乐得忘我，赞美就自然而然从我们里面涌出来。（罗马书生命读经，六九〇页。）

〔按照彼前一章八节〕我们没有见过祂，却是爱祂，这是因着信，因着那借听见活的话而注入到我们里面的信；（加三2；）〔并且〕信徒“欢腾，有说不出来、满有荣光的喜乐”。满有荣光的喜乐乃是浸没在荣光里的喜乐，因此是满了荣光，就是满了彰显出来的主。（彼得前书生命读经，六〇页。）

参读：如何享受神及操练，第二、六至七、十至十一、十三篇；彼得前书生命读经，第六篇；生命经历的实际功课，第十三章。

singing as our rejoicing without. (CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," p. 491)

The prayer of the sister who asked for patience was wrong because patience was the subject of her prayer. All genuine prayers have God as the subject. There is no need to be concerned with patience. We should simply spend time every day to contact God and to fellowship with Him. The more we enjoy Him, the more we will be filled with Him....Every situation will issue in joy because the God of joy fills our heart. We can endure everything joyfully, and nothing will trouble or irritate us. Inwardly, we will be watered and filled with joy....Patience comes from the God whom we enjoy. As we absorb Him and enjoy Him, He becomes our patience, our life, and our inward constituent. We will be inwardly watered, satisfied, and cheered.... This is the wonder of the Christian life. (CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," pp. 381-382)

Romans 14:17 says, "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." This verse indicates that the Spirit is related to joy. When we are in the Spirit, we are joyful, so joyful that we may shout praises to the Lord. At times we may be beside ourselves with joy, and praises spontaneously flow out from within us. (Life-study of Romans, p. 584)

[According to 1 Peter 1:8] we love Him whom we have not seen because of believing, because of the very faith which has been infused into us through hearing the living word (Gal. 3:2)...[and] the believers exult with unspeakable and glorified joy. Glorified joy is joy immersed in glory; hence, it is full of glory, that is, full of the Lord expressed....[Peter] speaks of a glorified joy. We exult with a joy that is immersed in glory. This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord. (Life-study of 1 Peter, p. 50)

Further Reading: CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," chs. 2, 6-7, 10-11, 13; Life-study of 1 Peter, msg. 6; CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," ch. 13; CWWL, 1958, vol. 2, p. 29

第四周■周五

晨兴喂养

西三 16 “当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

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

接受、经历、并享受基督的〔其中〕一条路，乃是借着吃祂所说的话，这话就是灵，就是生命。…基督说话，这话就是灵，而灵乃是生命。（参约六 63。）因此，话、灵、生命是三而一。说话者是经过过程的三一神，祂的说话将经过过程的三一神以话的形式传输到我们里面。这话进到我们里面之后，就成为灵，而灵就是生命。然后，我们将这灵说出去给人，灵对他们就成了话。人接受这话到他们里面时，话又成为灵。然后，当他们将灵说出去给人时，灵又成了话。因此，当我们接受话到我们里面，话就成了灵，而这灵就成了我们的生命。这是三一神传输到我们里面，作我们生命的供应，先是以话的形式，然后以灵的形式，最终以生命的形式。三一神乃是这样成了我们的享受。（神圣启示的中心路线，二〇五至二〇六页。）

信息选读

〔在歌罗西三章十六节〕保罗说，基督的话该住在我们里面，定居在我们里面。这含示基督的话是活的。某样东西要住在我们里面，或定居在我们里面，就必须是活的。

保罗在这一节的发表，指明基督的话很象一个活

WEEK 4 — DAY 5

Morning Nourishment

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

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

A way to receive, experience, and enjoy Christ is to eat the word spoken by Christ as spirit and as life...Christ speaks the word, the word is the Spirit, and the Spirit is life [cf. John 6:63]. Thus, the word, the Spirit, and life are three-in-one. The Speaker of the word is the processed Triune God, and His speaking transmits the processed Triune God into us in the form of the word. After entering into us, this word becomes the Spirit, and the Spirit is life. Then, when we utter this Spirit out to others, the Spirit becomes the word to them. When others receive the word into them, it becomes the Spirit again. Then, when they speak the Spirit out to others, He again becomes the word. Hence, when we receive the word into us, the word becomes the Spirit, and the Spirit becomes our very life. This is the transmission of the Triune God into us as our life supply, first in the form of the word, then in the form of the Spirit, and ultimately in the form of life. In this way the Triune God becomes our enjoyment. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 479)

Today's Reading

[In Colossians 3:16] Paul says that the word of Christ should dwell in us, inhabit us. This implies that the word of Christ is living. In order for something to dwell in us or to inhabit us, it must be living.

Paul's expression in this verse indicates that the word of Christ is very

的人位。保罗几乎将基督的话人位化了；他告诉我们，要让基督的话住在我们里面，好象这话是个活的人位。基督的话实际上就是基督这活的人位。不仅如此，照着新约，基督这活的人位就是那灵。耶稣是这人位的名字，而这人位的实际就是那灵。为这缘故，每当我们呼求主耶稣的名，来临的乃是那灵。我们也曾指出，话与灵是一。因此，基督的话住在我们里面时，那灵就定居在我们里面。（腓立比书生命读经，四二一至四二二页。）

（在歌罗西三章十六节）首先我们有基督作我们的生命；然后我们有祂人位化的活话，如同祂的人位住在我们里面。基督的话就是基督所说的话。在神新约的经纶里，神在子里面说话，而子不仅在福音书里亲自说话，也在使徒行传、书信和启示录里，借着祂的肢体—使徒和申言者—说话。这些都视为基督的话。

在（歌罗西三章十六节），那涌流赞美和歌唱之属灵生命的充满，与话有关；与这段平行的经文，以弗所五章十八至二十节，属灵生命的充满，与灵有关。这指明话就是灵。（约六63下。）正常的基督徒生活该充满话，叫灵从我们里面洋溢出赞美和歌颂。

基督的话包含了全部新约。我们必须被这话所充满。这意思是说，我们该让基督的话住在我们里面，居住在我们里面，安家在我们里面。翻作“住”的希腊字，原意是在家里，居住。主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面的人里。（李常受文集一九八五年第三册，六八〇至六八一页。）

参读：神圣启示的中心路线，第十五篇；腓立比书生命读经，第四十一篇。

much like a living person. Paul almost personifies the word of Christ; he tells us to let this word inhabit us, as if it were a living person. The word of Christ is actually the living person of Christ. Moreover, according to the New Testament, the living person of Christ is the Spirit. Jesus is the name of this person, and the reality of this person is the Spirit. For this reason, whenever we call on the name of the Lord Jesus, it is the Spirit who comes. We have also pointed out that the Word and the Spirit are one. Hence, when the word of Christ dwells in us, the Spirit inhabits us. (Life-study of Philippians, p. 353)

[In Colossians 3:16] we have Christ as our life, then we have His living word personified as His person dwelling in us. The word of Christ is the word spoken by Christ. In His New Testament economy God speaks in the Son, and the Son speaks not only directly in the Gospels but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation. All these may be considered as His word.

In this passage the infilling of spiritual life that overflows in praising and singing is related to the Word, whereas in its parallel passage, Ephesians 5:18-20, the infilling of spiritual life is related to the Spirit. This indicates that the Word and the Spirit are identical (John 6:63b). A normal Christian life should be one that is filled with the Word so that the Spirit may bubble from within us in lauding melodies, melodies of praise.

The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us. The Greek word rendered “dwell” literally means “to be in a house, to inhabit.” The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” p. 531)

Further Reading: CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” ch. 15; Life-study of Philippians, msg. 41

第四周■周六

晨兴喂养

弗三 16～17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…”

六 17～18 “…借着各样的祷告和祈求，接受…那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

保罗在歌罗西三章十六节嘱咐我们，要让基督的话丰丰富富地住在我们里面，…在我们里面安家。…如果一个地方成了我们的家，我们必定有自由作必要的安排。如果我们想要保存一样东西，我们就可以保存。如果我们想要把某样东西扔掉，我们也有自由扔掉。如果我们没有这样的自由，我们就不能在那里安家。照样，如果基督的话要在我们里面安家，我们就必须给基督的话完全的主权、自由和权利。我们要祷告说，“主，我把全人献给你和你的话。我让你进入我里面的每一部分。主，把我内里的所是作成你自己和你话语的家。”（歌罗西书生命读经，七一三至七一四页。）

信息选读

我们都必须承认，许多时候主的话临到了我们，但我们里面没有给主的话充分的地位。我们反倒限制了神的话，约束了神的话。有时候我们的确接受了神的话，但我们没有让神的话自由地安家在我们里面。我问你，在你的经历中，是基督的话第一，还是你第一？我不信有谁能说，他始终是让神的话居首位。有时候我们也许让基督的话居首位，让基

WEEK 4 — DAY 6

Morning Nourishment

Eph. 3:16-17 Be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

6:17-18 ...Receive...the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

In Colossians 3:16 Paul charges us to let the word of Christ dwell in us richly,...make its home in us. If a certain place is to become our home, we must have the freedom to make all necessary arrangements. If we want to keep a certain item, we may do so. But if we want to throw something else away, we are free to do that as well. If we do not have this kind of freedom, it is not possible for us to make that place our home. In like manner, if the word of Christ is to make its home in us, we must give it the full liberty, freedom, and right. We need to pray, “Lord, I offer my whole being to You and Your word. I give You access to every part of my inner being. Lord, make my inner being a home for Yourself and Your word.” (Life-study of Colossians, p. 574)

Today's Reading

We all must confess that many times the Lord's word has come to us, but we did not give it adequate room within us. Instead, we limited the word of God and restricted it. Sometimes we do receive God's word, but we do not give it the freedom to make its home in us. Let me ask you, in your experience is the word of Christ first, or are you first? I do not believe that anyone can say that first place is always given to God's word. Sometimes we may give preeminence to the word of Christ and allow it to be first. However, much

督的话为首。然而，更多的时候是我们自己为首。我们暗地里让己居首位。我们外面的行动好象是把首位留给神的话，暗地里却是把首位留给我们自己。

我们需要基督的平安作仲裁来保守我们在一里，使基督能对我们说话。然后我们需要让神的话居首位。如果我们这样作，我们就经历神话语的功用：光照、滋养、解渴、加强、洗涤、建造、成全和造就。我们从神的话所得着的是何等的益处！（歌罗西书生命读经，七一四至七一五页。）

我们每天若不从话得喂养，就不可能活基督。我在属灵上很健康，因为我每天都吃、消化、并吸收话，得着这话的喂养。…神已使基督成为我们的生命和一切，并且祂已命定我们活基督。我们若活基督，就会是地上最蒙福的人。我们会有喜乐、满足、和各样祝福。如我们所指出的，活基督的路就是将祂的话接受到我们里面，并且被这话充满。

要将话接受到我们这人里面，我们不该仅仅读这话，也该将我们的读与祷告、歌唱、颂咏、和呼求主名调和。每当我打开神的话，或是为着工作，或是为着自己的滋养，我都浸沉在祷告的气氛和气息里。我常常借着我所读的经文与主交谈。这样我就被注入并得滋养，在我灵里被活的话充满，这话实际上就是基督自己，也就是那灵。

有人也许听见关于活基督的信息，然后祷告：“主，我要活你。我定意从现在起活基督。请帮助我这样作。”然而，这样的祷告没有功效。这好比你求主使你健康，却不好好地吃。你若不吃营养的食物，定意要健康是没有用的。同样，我们若没有被主的话滋养，定意活基督是无效的。唯有借着吃主的话，我们才能活基督。（腓立比书生命读经，四三五至四三六页。）

参读：基督徒生活与召会生活极重要的原则，第二章；歌罗西书生命读经，第六十四篇。

more often we ourselves are first. In a secret way we keep the first place for the self. Outwardly we may act as if the first place is reserved for the word of God. But secretly the first place is for us.

We need the arbitrating peace of Christ to preserve us in oneness that the Lord may speak to us. Then we need to give first place to the word of God. If we do this, we shall experience the functions of the word of God: enlightening, nourishing, quenching our thirst, strengthening, washing, building, perfecting, and edifying. What benefit we receive from the word of God! (Life-study of Colossians, pp. 574-575)

If we do not feed on the Word daily, it will not be possible for us to live Christ. I am healthy spiritually because daily I eat, digest, and assimilate the Word and am nourished by it. God has made Christ to be our life and our everything, and He has destined us to live Christ. If we live Christ, we shall be the most blessed people on earth. We shall have joy, satisfaction, and every blessing. As we have pointed out, the way to live Christ is to receive His word into us and be filled with it.

In order to receive the Word into our being, we should not merely read the Word, but should mingle our reading with prayer, singing, psalming, and calling on the name of the Lord. Whenever I open the Word of God, either for the work or for my own nourishment, I am immersed in the atmosphere and aspiration of prayer. Often I converse with the Lord by means of the verse I am reading. In this way I am infused and nourished, filled in my spirit with the living Word, which is actually Christ Himself as the Spirit.

Someone may hear a message on living Christ and then pray, “Lord, I want to live You. I make up my mind to live Christ from now on. Please help me do this.” This kind of prayer, however, is not effective. It can be compared to asking the Lord to make you healthy when you do not eat properly.... Likewise, if we are not nourished by the Word, it will be to no avail to make up our minds to live Christ. Only by eating the Word can we live Christ. (Life-study of Philippians, pp. 364-365)

Further Reading: CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” ch. 2; Life-study of Colossians, msg. 64

第四周诗歌

384

经历基督 — 作食物

8 8 8 6 副 (英 509)

降 B 大调

9/8

3 4 #4 | 5 . 5 . 6 5 | 1̇ . 1̇ 0 3̇ 2̇ 1̇ | 1̇ . 1̇ 2̇ 1̇ 6 | 5 . 5 0

一 一棵果树、一道水河， 二者乃是 乐园特色，

5 #4 5 | 7 . 7 . 7 1̇ | 2̇ . 2̇ 0 2̇ 1̇ 7 | 6 . 6 . 7 . | 5 . 5 0

供人饮食、解人饥渴， 使人神前 活着。

3̇ #2̇ 3̇ | 1̇ . 5 . 3̇ 5 1̇ | 7 . 7 0 4̇ 3̇ 4̇ | 2̇ . 7 . 5 1̇ 2̇ | 3̇ . 3̇ 0

(副) 神在基督里作人食粮， 基督成为灵供人营养；

3̇ #2̇ 3̇ | 1̇ . 5 . 3̇ 5 1̇ | 6 . 6 0 1̇ 7 6 | 5 . 5 . 2̇ . | 1̇ . 1̇ 0 ||

这无限之灵给我饱尝， 我就将神 全 享。

- | | |
|-------------|-----------|
| 二 果树乃指荣耀基督， | 来作人的生命食物， |
| 使人享受神的丰富， | 人就得到满足。 |
| 三 水河乃指无限之灵， | 来作人的灵性供应， |
| 使人饱尝神的丰盛， | 人就成为神圣。 |
| 四 荣耀基督作我生命， | 成为那灵活在我灵， |
| 使我调进神的性情， | 有分神的荣形。 |
| 五 荣耀基督我肯尊崇， | 无限之灵我肯顺从， |
| 我就显出神的光荣， | 恩荣世世无穷！ |

WEEK 4 — HYMN

A flowing river and a tree

Experience of Christ — As Food

509

1. A flow-ing riv - er and a tree, E-den's out - stand - ing fea - tures
are, Man to sup - ply with food and drink That he may live for -
e'er. (C) God is in Christ to be my sup - ply, God as the Spir - it nourisheth
me; If up-on Christ in spir-it I feed, Filled with His life I'll be.

- The tree the glorious Christ does show
As living food to man supplied,
That he God's riches may enjoy,
Thus to be satisfied.
- The river does the Spirit show,
Coming man's spirit to supply,
That with God's riches he be filled,
Holy to be thereby.
- The Christ of glory is my life,
He as the Spirit lives in mine,
That I with God be fully blent
And in His image shine.
- I would exalt this glorious Christ,
Ever the Spirit I'd obey,
Making His glory fully known,
Filled with His grace for aye.

