

第十八周

神的恩典与包罗万有的灵

诗歌：诗 200

读经：林前五 10，林后一 12，15，21～22，三 3，6，8，17～18，十二 9，十三 14

【周一】

壹 在哥林多后书里，基督作为神的恩典乃是那给我们进入、经历、享受、有分、并据有的美地——约一 17，林前五 10，参加二 20，林前五 7，十 3～4，林后十三 14：

一 林后十三章十四节先说主的恩，因为这卷书是着重基督的恩——一 12，四 15，六 1，八 1，9，九 8，14，十二 9：

1 圣灵作为基督的恩同着父爱的循环、传输，乃是我们的基督徒生活和召会生活中的供应：

a 整个召会生活都在于林后十三章十四节。

b 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。

【周二】

2 林后十三章十四节的祝福，与民数记六章二十二至二十七节的祝福是一样的；这是三一神永远的祝福，

Week Eighteen

The Grace of God and the All-inclusive Spirit

Hymns: E244

Scripture Reading: 1 Cor. 15:10; 2 Cor. 1:12, 15, 21-22; 3:3, 6, 8, 17-18; 12:9; 13:14

§ Day 1

I. **In 2 Corinthians Christ as the grace of God is the good land for us to enter into, experience, enjoy, partake of, and possess—John 1:17; 1 Cor. 15:10; cf. Gal. 2:20; 1 Cor. 5:7; 10:3-4; 2 Cor. 13:14:**

A. In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9:

1. 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:

a. The entire church life depends upon 2 Corinthians 13:14.

b. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse.

§ Day 2

2. The blessing in 2 Corinthians 13:14 is the same as that in Numbers 6:22-27; this is the eternal blessing of the Triune God, which is the Triune God

就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受：

- a “愿耶和華賜福給你，保護你”是父神的爱，如同生命和光的源头——24 节，诗三六 9。
- b “愿耶和華使祂的面光照你，賜恩給你”是基督的恩，如同神殿里的肥甘——民六 25，诗三六 8。
- c “愿耶和華向你仰脸，賜你平安”是圣灵的交通，如同神的乐河——民六 26，诗三六 8。

二 神在祂经纶中的恩典是丰富、繁增而洋溢的——弗二 7，彼前一 2 下，彼后一 2，弗一 7 下～8：

- 1 神在那蒙爱者里面恩赐了我们——6 节。
- 2 我们因信得进入现在所站的这恩典中——罗五 2 上。
- 3 当基督天天在我们里面给我们接受、经历并享受，那就是恩典加给我们，而且恩上加恩——约一 16。

【周三】

三 新约众执事的生活是恩典的生活，是对恩典的经历——来十二 28，林前十五 10，林后一 12，15：

- 1 主耶稣基督的恩，恩典的灵，与我们已经得了重生作三一神居所和器皿的灵同在——来十 29 下，加六 18，腓四 23，门 25，提后四 22，参一 6～7。
- 2 每当我们转到灵里，就能借着基督作天梯，进入天的门，摸着天上施恩的宝座——来四 16，创二八 12～17，约一 51，弗二 22。
- 3 恩典是与一切在朽坏之中，爱我们主耶稣基督的人同在——六 24。

dispensing Himself in His Divine Trinity into us for our enjoyment:

- a. "Jehovah bless you and keep you" is the love of God the Father as the fountain of life and light—v. 24; Ps. 36:9.
- b. "Jehovah make His face shine upon you and be gracious to you" is the grace of Christ as the fatness of God's house—Num. 6:25; Ps. 36:8.
- c. "Jehovah lift up His countenance upon you and give you peace" is the fellowship of the Holy Spirit as the river of God's pleasures—Num. 6:26; Ps. 36:8.

B. The grace of God in His economy is rich, multiplying, and abounding—Eph. 2:7; 1 Pet. 1:2b; 2 Pet. 1:2; Eph. 1:7b-8:

- 1. God has graced us in the Beloved—v. 6.
- 2. We have obtained access by faith into this grace in which we stand—Rom. 5:2a.
- 3. When Christ in us is daily received, experienced, and enjoyed by us, that is grace being added to us, grace upon grace—John 1:16.

§ Day 3

C. The new covenant ministers' living is the living of grace, the experience of grace—Heb. 12:28; 1 Cor. 15:10; 2 Cor. 1:12, 15:

- 1. The grace of the Lord Jesus Christ, the Spirit of grace, is with our spirit, which has been regenerated to be the dwelling place and vessel of the Triune God—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22; cf. 1:6-7.
- 2. Whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder—Heb. 4:16; Gen. 28:12-17; John 1:51; Eph. 2:22.
- 3. Grace is with all those who love our Lord Jesus Christ in incorruptibility—6:24.

- 4 谦卑救我们免去各种的毁坏，而邀来神的恩典——彼前五 5 ~ 6，雅四 6。
- 5 我们需要享受祂恩典的话——徒二十 32，耶十五 16。
- 6 我们需要经历恩典与恳求的灵，将我们带进对三一神的享受里——亚十二 10 上。
- 7 新约的执事借着苦难，享受基督作他们全丰全足的恩典：
 - a 新约的职事，是由启示加上苦难所产生的——林后十二 7，一 3 ~ 4，8 ~ 10。
 - b 基督是恩典，成了覆庇新约执事的能力，荫庇他们的软弱，成为他们的居所，扶持、支持、维持、保护并保守他们——十二 9 下。
- 8 我们需要将神在基督里的恩典，应用到我们身上作力量和能力，为着我们的行动，并作我们的保护——结一 6 下，9 上，出十九 4，赛四十 31，林后四 7，一 12，十二 9，林前十五 10，诗十七 8，五七 1，六三 7，九一 4。
- 9 我们借着领受洋溢的恩典，在生命中作王——罗五 17。
- 10 我们需要作神诸般恩典的好管家——彼前四 10，弗三 2。
- 11 我们的话应当把恩典传输给听的人——路四 22，弗四 29，赛五十 4。
- 12 我们需要享受召会生活中生命的恩典，保守我们在真正的一里——诗一三三。
- 13 在召会生活中，我们蒙恩典时，召会就会得建立，我们所蒙的恩典也会是可以看出的——徒四 33，十一 23。
- 14 神经纶中之恩典的产品，乃是基督的身体，就是神的诗章，彰显神无穷的智慧和神圣的设计——弗

4. Humility saves us from all kinds of destruction and invites God's grace—1 Pet. 5:5-6; James 4:6.
5. We need to enjoy the word of His grace—Acts 20:32; Jer. 15:16.
6. We need to experience the Spirit of grace and of supplications to bring us into the enjoyment of the Triune God—Zech. 12:10a.
7. The new covenant ministers enjoy Christ as their all-sufficient grace through sufferings:
 - a. The ministry of the new covenant is produced by revelation plus suffering—2 Cor. 12:7; 1:3-4, 8-10.
 - b. Christ as grace becomes power tabernacling over the new covenant ministers, overshadowing them in their weakness to become their dwelling place to sustain, support, maintain, protect, and keep them—12:9b.
8. We need the grace of God in Christ applied to us as the strength and power for our move and our protection—Ezek. 1:6b, 9a; Exo. 19:4; Isa. 40:31; 2 Cor. 4:7; 1:12; 12:9; 1 Cor. 15:10; Psalms 17:8; 57:1; 63:7; 91:4.
9. We reign in life by receiving the abundance of grace—Rom. 5:17.
10. We need to be good stewards of the varied grace of God—1 Pet. 4:10; Eph. 3:2.
11. Our word should convey grace to the hearers—Luke 4:22; Eph. 4:29; Isa. 50:4.
12. We need to enjoy the grace of life in the church life to keep ourselves in the genuine oneness—Psalms 133.
13. In the church life, when we have grace upon us, the church will be built up, and the grace that we receive will be visible—Acts 4:33; 11:23.
14. The product of the grace in God's economy is the Body of Christ as the poem of God, expressing God's infinite wisdom and divine design—Eph. 2:10, 7; 2

二 10, 7, 林后五 17。

15 主耶稣的恩典在整个新约时代分赐到祂的信徒里面，要终极完成于新耶路撒冷，在其中经过过程并终极完成的三一神，要作恩典给所有的信徒享受，直到永远——启二二 21，参二一 23，二二 1 ~ 2。

【周四】

贰 我们要构成为新约的众执事，为着基督身体的建造，就需要经历哥林多后书中基督作为包罗万有之灵的各方面：

一 施膏的灵就是内住复合的灵，在我们里面运行并工作，将神一切神圣的元素和构成成分，分赐到我们里面——一 21，腓一 19，出三十 23 ~ 25，罗十 12 ~ 13：

1 膏油涂抹的临及，成就了神救恩的中心目的，将复合的神膏抹到我们里面，使我们与祂联结、调和且合并——林前十五 45 下，约壹二 20，27。

2 膏油涂抹的教导，就是那灵在我们里面运行所产生之内里的感觉，使我们能知道神的心思并活在祂里面，而且教导我们关于三一神和祂活动的事——27 节，徒十六 6 ~ 7。

二 盖印的灵使神圣的元素形成一种印记，彰显神的形像——林后一 22，弗一 13：

1 盖印的灵不断浸透信徒，直到他们的身体得赎——四 30。

2 盖印的灵使信徒变化成为神的珍宝，作神的基业——一 11。

Cor. 5:17.

15. The grace of the Lord Jesus dispensed to His believers throughout the new testament age consummates in the New Jerusalem, in which the processed and consummated Triune God will be the grace enjoyed by all the believers for eternity—Rev. 22:21; cf. 21:23; 22:1-2.

§ Day 4

II. In order to be constituted as the ministers of the new covenant for the building up of the Body of Christ, we need to experience all the aspects of Christ as the all-inclusive Spirit in 2 Corinthians:

A. The anointing Spirit is the indwelling, compound Spirit moving and working within us to impart all of God's divine ingredients and constituents into us—1:21; Phil. 1:19; Exo. 30:23-25; Rom. 10:12-13:

1. The reaching of the anointing accomplishes the central purpose of God's salvation to anoint the compounded God into us so that we may be united, mingled, and incorporated with Him—1 Cor. 15:45b; 1 John 2:20, 27.

2. The teaching of the anointing is the inward feeling generated by the moving of the Spirit within us, enabling us to know God's mind and to live in Him, teaching us the things concerning the Triune God and His activities—v. 27; Acts 16:6-7.

B. The sealing Spirit forms the divine elements into an impression to express God's image—2 Cor. 1:22; Eph. 1:13:

1. The sealing Spirit saturates the believers continuously unto the redemption of their body—4:30.

2. The sealing Spirit transforms the believers into a treasure to God as His inheritance—1:11.

3 我们越被盖印就越有神的形像，而被构成为神的杰作——林后三 18 下，弗二 10。

三 作质的灵给我们预尝，作我们对神全享的样品和保证——林后一 22，五 5：

- 1 那灵作质的灵，保证神是我们的基业——弗一 14。
- 2 基督这作质的灵，在我们里面给我们品尝，使我们借着操练我们的灵，享受祂作我们神圣的基业，我们所分得的分——诗三四 8，彼前二 3，西一 12。

【周五】

四 书写的灵将基督写在我们里面，使我们成为基督的活信——林后三 3，参诗四五 1：

- 1 基督被写在我们里面，是用属灵的墨，就是活神的灵写的；我们若在那灵的书写之下，就会深深觉得里面是活的。
- 2 那灵乃是墨，而墨的内容就是基督同祂的身位、工作和成就；复合的灵作复合的墨，把基督的实质加到我们里面，并以基督的素质浸透我们。

五 赐生命的灵，就是使人有生气的灵，将神圣的生命分赐到我们里面，使我们成为生命人，有生命的职事——林后三 6，17，约七 38：

- 1 当我们操练我们的灵，用祷告的方式研读并阅读圣经时，我们就越发有生气——林后三 6，约六 63。
- 2 我们要成为能将生命赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人——约壹五 16 上。

【周六】

3. The more we are sealed, the more we bear the image of God to be constituted into the masterpiece of God—2 Cor. 3:18b; Eph. 2:10.

C. The pledging Spirit gives us a foretaste as a sample and guarantee of the full taste of God—2 Cor. 1:22; 5:5:

1. The Spirit's pledging guarantees that God is our inheritance—Eph. 1:14.
2. Christ as the pledging Spirit is in us for our taste, for our enjoyment of Him as our divine inheritance, our allotted portion, through the exercise of our spirit—Psa. 34:8; 1 Pet. 2:3; Col. 1:12.

§ Day 5

D. The inscribing Spirit writes Christ into us to make us the living letters of Christ—2 Cor. 3:3; cf. Psa. 45:1:

1. Christ is being inscribed into us with the spiritual ink, the Spirit of the living God; if we are under the Spirit's inscribing, we have the deep sensation of being living within.
2. The Spirit is the ink, and the content of the ink is Christ with His person, work, and attainments; the compound Spirit as the compound ink adds the substance of Christ into us and saturates us with the essence of Christ.

E. The life-giving Spirit, the vivifying Spirit, imparts the divine life into our being to make us men of life with the ministry of life—2 Cor. 3:6, 17; John 7:38:

1. When we study and read the Bible prayerfully with the exercise of our spirit, we are vivified—2 Cor. 3:6; John 6:63.
2. To be one who can give life to others, we must abide in the divine life and must walk, live, and have our being in the divine life—1 John 5:16a.

§ Day 6

六 供职的灵将基督所是的一切分赐到我们里面，并使基督所是和所有的一切对我们成为实际——林后三 8，约十六 13～15：

- 1 借着操练我们的灵，祷告并呼求主，我们就能领受供职之灵的供应——加三 5 上，西四 2，罗十 12～13。
- 2 供职的灵将基督供应到我们里面，并借着我们将基督供应给别人——林后三 6，参腓一 25。

七 使人自由的灵释放我们脱离律法字句的辖制；主的灵就是主自己，有祂就有自由——林后三 17，四 5，加二 4，五 1：

- 1 这个自由包括完全的满足，有丰富、支持的供应，以及对基督完满的享受——约四 14 下。
- 2 这个自由包括享受真正的安息，不在守律法的重担之下——太十一 28～30。

八 变化的灵将神圣的生命、性情、素质、元素，就是神圣的所是，分赐到我们里面，使我们全人里面有新陈代谢的改变——林后三 18：

- 1 当我们的心转向主，以没有帕子遮蔽的脸，观看并返照主的荣光，祂就用祂的所是及所作的元素，灌注我们。
- 2 因此，我们就借着祂生命的大能，凭祂生命的素质，渐渐新陈代谢地变化，从一种程度的荣耀，达到另一种程度的荣耀，而有祂生命的形状。

九 传输的灵将基督所是的一切，同着神一切的丰富，传输到我们里面，给我们有分——十三 14：

- 1 神是爱，这爱作为恩，借着那灵传输到我们里面；那灵乃是传输者。

F. The ministering Spirit imparts all that Christ is into us and makes all that Christ is and has real to us—2 Cor. 3:8; John 16:13-15:

1. We can receive the supply of the ministering Spirit by exercising our spirit to pray and call on the Lord—Gal. 3:5a; Col. 4:2; Rom. 10:12-13.
2. The ministering Spirit ministers Christ into us and ministers Christ to others through us—2 Cor. 3:6; cf. Phil. 1:25.

G. The freeing Spirit frees us from the bondage of the letter of the law; the Spirit of the Lord is the Lord Himself, with whom is freedom—2 Cor. 3:17; 4:5; Gal. 2:4; 5:1:

1. This freeing includes full satisfaction, with a rich, supporting supply and the full enjoyment of Christ—John 4:14b.
2. This freeing includes the enjoyment of true rest, without being under the heavy burden to keep the law—Matt. 11:28-30.

H. The transforming Spirit dispenses the divine life, nature, essence, element—even the Divine Being—into us so that we may be metabolically changed in our inner being—2 Cor. 3:18:

1. When we turn our heart to the Lord to behold and reflect the glory of the Lord with an unveiled face, He infuses us with the elements of what He is and what He has done.
2. Thus, we are being transformed metabolically from one degree of glory to another degree of glory to have His life shape by His life power with His life essence.

I. The transmitting Spirit transmits all that Christ is with all the riches of God into us for our participation—13:14:

1. God is love, and this love is being transmitted as grace into us by the Spirit, who is the Transmitter.

2 那灵乃是基督的恩同着父的爱之交通、往来、循环、输供，将神圣的丰富传输到我们里面，作我们的享受。

2. The Spirit is the fellowship, the communication, the circulation, the transmission of the grace of Christ with the love of the Father, transmitting the divine riches into our being for our enjoyment.

第十八周■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。”

十二 9 “…我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”

基督包罗万有的预表〔是〕美地。…基督作神的恩典，…就是那给我们进入、享受、经历、有分、并据有的美地。…在哥林多前书，保罗将哥林多人比作以色列人。他们借着经历基督作逾越节，离开了埃及，（五 7，）并且他们在旷野飘流，经历了基督作属天的吗哪，并作流出活水的灵磐石。（十 3～4。）但在哥林多前书里，没有提到以色列人最终进入并据有的迦南美地。进入美地的记载…乃在哥林多后书。虽然该书没有使用美地这辞，但就属灵一面说，我们能看见哥林多后书里的美地。在这卷书里，美地就是那作经过过程之三一神具体化身的基督自己，赐给我们作神圣的恩典，给我们享受。

在这卷书里，基督乃是恩典。…按照〔林后十三章十四节〕正确的次序，应当先说神的爱；这里先说主的恩，因为哥林多后书是着重基督的恩。（一 12，四 15，六 1，八 1，九 8，14，十二 9。）主的恩是这卷书的中心思想和主题。主在十二章九节告诉保罗，祂的恩典是够他用的。（李常受文集一九六七年第二册，二四七至二四八页。）

信息选读

WEEK 18 — 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.

12:9 ...My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

The all-inclusive type of Christ [is] the good land...Christ as the grace of God is the very good land for us to enter into, to enjoy, to experience, to partake of, and to possess...In 1 Corinthians Paul likened the Corinthians to the children of Israel. They had left Egypt by experiencing Christ as the Passover (5:7), and they were wandering in the wilderness, experiencing Christ as the heavenly manna and as the spiritual rock that flowed out the living water (10:3-4). But there is no reference in 1 Corinthians to the good land of Canaan...The record of entering into the good land...is in 2 Corinthians. Although the term the good land is not used in this book, spiritually speaking, we can see the good land in 2 Corinthians. The good land in this book is Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment.

In this book Christ is the grace...According to the proper sequence [in 2 Corinthians 13:14], the love of God should be first. Here the grace of the Lord is mentioned first because 2 Corinthians is on the grace of Christ (1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9). The grace of the Lord is the central thought, the subject, of this book. In 12:9 the Lord told Paul that His grace was sufficient for him. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 198)

Today's Reading

（在林后十三章十四节我们看见，）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，乃是圣灵作基督的恩同着父爱的交通、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上的血液循环，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的描述这个内在、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。…多年前，纽约市一度电流中断。那时，该市的整个生活都停顿了。这是很好的例证。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。

许多时候，我在尽话语职事时，里面感觉到有神圣的流在流通。如果在我里面的流停止了，我就没有什么可说。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，五三〇至五三一页。）

参读：新约总论，第三百一十三篇；在神圣三一里并同神圣三一活着，第十三章。

[In 2 Corinthians 13:14 we see that] 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,...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...A number of years ago the current of electricity to the city of New York was cut off for a period of time. When that happened, the entire life of the city stopped. This is a very good illustration. 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.

Many times while I am speaking in the ministry of the word, I have the inner sensation that the divine current is going on. If the current within me stops, I have nothing to speak. 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. 383-384)

Further Reading: The Conclusion of the New Testament, msg. 313; CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 13

第十八周■周二

晨兴喂养

民六 24～26 “愿耶和華賜福給你，保護你；愿耶和華使祂的面光照你，賜恩給你；愿耶和華向你仰臉，賜你平安。”

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；在你的光中，我们必得见光。”

林后十三章十四节…的祝福实际上是与民数记六章二十三至二十六节的祝福一样。主的恩就是主自己作我们的生命，给我们享受；神的爱就是神自己，作主恩的源头；圣灵的交通就是圣灵自己，作了主恩同着神爱的传输，给我们有分。

这里的福分不是优越的工作、美好的房屋、高等的教育、和幸福的家庭生活。…有时我们想到自己的境况，也许会失望，觉得自己什么都没有。日光之下的一切，甚至属灵范围里的一切，对我们似乎都是虚空的虚空。我们也许觉得没有什么是真的，甚至召会生活也是如此。当我们这样觉得的时候，我们该怎么办？我们该转向三一神。祂是我们真实的祝福，是我们的分。（民数记生命读经，九一至九二页。）

信息选读

在民数记六章的祝福里，“愿耶和華賜福給你，保護你”（24）可视为与父有关；“愿耶和華使祂的面光照你，賜恩給你”（25）可视为与子有关；“愿耶和華向你仰臉，賜你平安”（26）可视为与圣灵有关。父賜福給我們，子光照我們，圣灵向我们仰臉。结果，我们就蒙保守，得恩典，也享平安。

WEEK 18 — DAY 2

Morning Nourishment

Num. 6:24-26 Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

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; in Your light we see light.

The blessing in 2 Corinthians 13:14 is actually the same as that in Numbers 6:23-26. The grace of the Lord is the Lord Himself as life to us for our enjoyment, the love of God is God Himself as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation.

The blessing here is not a matter of an excellent job, a nice house, a high education, and a good family life...Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. (Life-study of Numbers, pp. 82-83)

Today's Reading

In the blessing in Numbers 6, “Jehovah bless you and keep you” (v. 24) is ascribed to the Father; “Jehovah make His face shine upon you and be gracious to you” (v. 25) is ascribed to the Son; and “Jehovah lift up His countenance upon you and give you peace” (v. 26) is ascribed to the Holy Spirit. The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us. As a result, we are kept, we receive grace, and we have peace.

保罗的书信多半开始于说到恩典与平安。恩典属于子，平安属于灵。恩典多少有点客观。平安是主观的，是我们享受恩典的结果，结局。…我们在子里领受恩典，我们在灵里享受平安。

太初有话，话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典。（约一 1，14。）从祂的丰满里我们都领受了，而且恩上加恩。（16。）律法是借着摩西赐的，恩典和实际却是借着耶稣基督来的。（17。）这恩典实际上是一个位，就是基督自己。当我们领受恩典，结果就有平安。这平安乃是那位是灵的基督，就是赐生命之灵的基督，成了我们里面平安的灵。

民数记六章的祝福…乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受。这是神永远的福分。

有祂作福分，是何等的祝福！有祂的面，祂的同在，并且天天享受祂作恩典，是何等的祝福！我们越受苦，就越享受祂作恩典。有祂的脸向我们微笑，向我们保证，向我们确认，这是何等的祝福！在祂里面、借着祂、并同着祂有平安，又是何等的祝福！…哦，愿基督的恩，神的爱，圣灵的交通，与你们众人同在！（民数记生命读经，八七至八八、九二页。）

诗篇三十六篇八至九节启示，神圣的三一在神圣的分赐里作神子民在神殿中的享受。肥甘，指子基督；神的乐河，指那灵作生命水的河；（约七 37～39，启二二 1；）生命和光的源头，（诗三六 9，）指父作生命和光的源头。（约一 4，约壹一 5，启二一 23，二二 1～2，5。）…就是三一神将祂自己作到祂所拣选并救赎的人里面，作他们的生命和生命的供应，好以神圣的三一，就是以父作源头、子作肥甘、并那灵作河，浸透他们全人。（圣经恢复本，诗三六 8 注 2。）

参读：民数记生命读经，第十一篇。

Most of the Epistles of Paul open with a word concerning grace and peace. Grace is of the Son and peace is of the Spirit. Grace is somewhat objective. Peace is subjective; it is the result, the issue, of our enjoyment of grace...We receive grace in the Son and we enjoy peace in the Spirit.

In the beginning was the Word, and the Word became flesh and tabernacled among us, full of grace (John 1:1, 14). Of His fullness we have all received grace upon grace (John 1:16). Whereas the law was given through Moses, grace came through Jesus Christ (John 1:17). This grace is actually a person, Christ Himself. When we receive grace, the result is that we have peace. This peace is the pneumatic Christ, the Christ who is the life-giving Spirit becoming the Spirit of peace within us.

The blessing in Numbers 6...is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God's eternal blessing.

What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him!...Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all! (Life-study of Numbers, pp. 79-80, 83)

Psalms 36:8-9 reveals the Divine Trinity in His divine dispensing as the enjoyment of God's people in His house. The fatness refers to Christ, the Son; the river of the divine pleasures, to the Spirit as the river of water of life (John 7:37-39; Rev. 22:1); and the fountain of life and light (v. 9), to the Father as the source of life and light (John 1:4; 1 John 1:5; Rev. 21:23; 22:1-2, 5)... The Triune God is working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river. (Psa. 36:8, footnote 1)

Further Reading: Life-study of Numbers, msg. 11

第十八周■周三

晨兴喂养

亚十二 10 “我必将恩典和恳求的灵，浇灌大卫家和耶路撒冷的居民；他们必仰望我，就是他们所扎的…”。

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

信徒每天的经历，都必须是恩典。若不是恩典，就不是我们的经历；若不是恩典，就不是基督徒的生活。…这恩典就是神的化身，就是基督。所以信徒所经历的恩典，就是神的化身，基督。

新约信徒在神经纶中之恩典下的生活，乃是一个经历经过过程之三一神作恩典之整体的生活。…整体的生活，就是一天二十四小时，睡觉或醒着，我都是在那里以三一神作我的生命，作我的人位。我跟随祂行动，与祂同行动。二灵成一灵，二命同生活，二性相调和。这个生活，就是经历三一神作恩典的整体生活。（李常受文集一九九一至一九九二年第二册，四一九至四二〇、四二九至四三〇页。）

信息选读

整体的生活不是是与非，不是对与错，不是善与恶，也不是各种的讲究，乃是一个活的人位的生活。这活的人位的生活，乃是经过过程之三一神与三部分变化之人调和一起的生活。这样，神就作了人的恩典，人就活在这恩典中，这就是新约里所讲的恩典。神在祂经纶中的恩典，就是那经过过程之三一神和我们联在一起而有的一个共同生活，以祂为生命，以祂为人位。祂主动，我们跟随，一同行动，活出一种光

WEEK 18 — DAY 3

Morning Nourishment

Zech. 12:10 And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplications; and they will look upon Me, whom they have pierced...

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

The everyday experience of the believers must be grace. If it is not grace, it is not the believers' experience; if it is not grace, it is not the Christian living...Grace is God's embodiment—Christ. Hence, the grace experienced by the believers is Christ, the embodiment of God.

The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed Triune God as grace...A total living means that twenty-four hours a day, whether I am awake or asleep, I take the Triune God as my life and my person. I follow His move; I move with Him. Two spirits become one spirit, two lives live together, and two natures are mingled together. This is the total living of experiencing the Triune God as grace. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 321, 328)

Today's Reading

A total living is not the living concerning right and wrong, good and evil, or anything else, but the living of a living person. The living of this living person is the mingled living of the processed Triune God with the tripartite transformed man. Thus, God becomes our grace, and we live in this grace. This is the grace referred to in the New Testament. Our experience of the grace in God's economy is the mutual living of the processed Triune God and us joined together, taking Him as our life and person. He initiates, and we follow; He and we move together to live out a certain condition, which is

景，这就叫作生机体，以彰显神自己。在这里没有是非观念，没有对错观念，没有善恶观念。律法是神的一张照片，是为着旧约的；恩典乃是神自己。我们不要那张照片，我们乃要这活的人位。

这恩典的灵，在新约时代，将三一神分赐给一切的信徒作恩典。这恩典的灵既是把三一神分赐到我们信徒里面，作我们的恩典，所以我们基督徒今天的生活，根本就是神来作我们的恩典。…这恩典的灵，在新约时代末了，叫以色列全家悔改，接受三一神作恩典。（亚十二 10。）

这复合赐人生命的灵，与信徒重生的灵成为一个调和的灵；（罗八 4 下～6；）不仅是相联的，更是相调的。…信徒凭这灵，无论是在素质上，或在经纶上，也就是说，无论在生命上，或在行动上，生活工作，都是经历并享受那作三一神具体表现之是灵的基督作恩典。

三一神已经经过了种种过程，从单独是神而没有人性开始，到进入人性里，与人性调和为一。然后经过为人的生活、包罗万有的死，而进入产生一切的复活，产生了神的长子，产生了神的众子，并且产生了那赐生命的灵。在复活里的这一位，且进入升天，成了包罗万有、赐生命的灵。出埃及三十章二十二至二十五节的圣膏油，就是这事的预表。圣膏油是馨香的橄榄油，配上四种香料调在一起。油不是单一的油，乃是调和的膏油，含有多种的成分。这预表复合的灵，有父在里面，子在里面，子包罗万有的死在里面，子的人生在里面，子的复活、升天也在里面。今天这复合的灵天天涂抹在我们里面，作膏油的涂抹，叫我们享受这经过过程的三一神作恩典。这就是我们今天基督徒该有的生活。（李常受文集一九九一至一九九二年第二册，四三〇至四三二页。）

参读：神在祂经纶中的律法与恩典，第二至四篇。

called an organism, to express God Himself. Here, there is no concept of right and wrong or good and evil. The law is a photo of God for the old covenant, whereas grace is God Himself. We do not care for the photo; we care for the living person.

In the New Testament age the Spirit of grace dispenses the Triune God into the believers as grace. Since the Spirit of grace dispenses the Triune God into us to be our grace, our Christian life is essentially a life of having God as our grace. At the end of the New Testament age, the Spirit of grace will cause the whole house of Israel to repent and receive the Triune God as grace [cf. Zech. 12:10].

The compound, life-giving Spirit and the believers' regenerated spirit become one mingled spirit (Rom. 8:4b-6), not only united but also mingled. Both essentially and economically, that is, both in their living and in their moving, the believers' living and work by the Spirit is the experience and enjoyment of the pneumatic Christ, the embodiment of the Triune God, as grace.

The Triune God passed through a process from His being merely God without humanity to His entering into humanity and being mingled with humanity as one. Then He passed through human living and an all-inclusive death and entered into the all-producing resurrection, producing the firstborn Son of God, the many sons of God, and the life-giving Spirit. This One who was in resurrection also entered into ascension and became the all-inclusive life-giving Spirit, who is typified by the holy anointing oil in Exodus 30:22-25. The holy anointing oil is the fragrant olive oil compounded with four kinds of spices. It is not merely oil but an ointment with various elements. This is a type of the compound Spirit, in whom are the Father and the Son with His all-inclusive death, His human living, His resurrection, and His ascension. Now the compound Spirit is moving within us daily as the anointing that we may enjoy the processed Triune God as grace. This is the life that we Christians should have today. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 328-330)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," chs. 2-4

第十八周■周四

晨兴喂养

林后一 21 ~ 22 “然而那把我们同你们，坚固地联于基督，并且膏了我们的，就是神；祂既印了我们，又赐那灵在我们心里作质。”

保罗在哥林多后书提到那灵是〔比哥林多前书〕更有经历的。祂…说，那灵是施膏的灵和盖印的灵。这灵也在我们心里作质，就是作预尝。（林后一 21 ~ 22。）

神既已将我们联于基督这受膏者，我们自然就与祂一同为神所膏。…神已经用欢乐的油膏祂，胜过膏祂的同伙。（诗四五 7，来一 9。）所用以膏基督和我们的膏油，乃是神自己。…我们越被神所膏，就越多接受神那神圣性情的元素。…神乃是借着施膏，将祂一切神圣的元素和组成成分，分赐到我们里面。（李常受文集一九六九年第一册，五一二至五一四页。）

信息选读

就一面说，我们每一个重生的人都已经联于基督；但在我们的经历上，我们联于基督有多少，乃在于我们接受的膏抹有多少。…如果我们在膏抹之下生活行事，这膏抹就要在一切事上教导我们。（约壹二 27。）当你照着这膏抹生活行动时，你就感觉那时你是联于基督。

当你去百货公司时，如果你不顾到内里的膏抹，只照着你的好恶来购物，那时你就远离基督…。你反而应当说，“主啊，拯救我脱离这百货公司里的撒但系统。如果你说不，我就不说。如果你说是，

WEEK 18 — DAY 4

Morning Nourishment

2 Cor. 1:21-22 But the One who firmly attaches us with you unto Christ and has anointed us is God, He who has also sealed us and given the Spirit in our hearts as a pledge.

Paul's mentioning of the Spirit in 2 Corinthians is more experiential [than in 1 Corinthians]...He says that the Spirit is the anointing Spirit and the sealing Spirit. This Spirit is also in our hearts as a pledge, a foretaste (2 Cor. 1:21-22).

Since we have been attached by God to Christ, the anointed One, we are spontaneously anointed with Him by God...God has anointed Him with the oil of exultant joy above His partners (Psa. 45:7; Heb. 1:9). The ointment with which Christ and we are anointed is God Himself...The more we are anointed by God, the more of the element of God's divine nature we receive...God imparts all His divine ingredients and constituents into us by His anointing. (CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," pp. 384-385)

Today's Reading

In one sense, all of us who have been regenerated have been attached to Christ. But in our experience, how much we have been attached to Christ depends on the amount of anointing we have received...If we are living and doing things under the anointing, this anointing teaches us in everything (1 John 2:27). When we walk according to this anointing, we have the sense that at that time we are attached to Christ.

If you do not take care of the inner anointing when you go to the department store, and you shop merely according to your likes and dislikes, at that time you are far away from Christ...Instead, you should say, "O Lord, deliver me from the satanic system in this department store. If You say no, I

我就说是。”当你在这祷告的灵里行事为人，你就是照着内里的膏抹为人并行事，那时你就联于那受膏者。

今天神正在作工，借着一直不断地以祂自己膏我们，把我们联于基督那受膏者。…施膏的灵天天用神的元素和组成成分，就是神自己神圣的元素，膏抹我们。日复一日，我们若只照着这膏抹生活行动并行事为人，神就要多而又多地加进我们里面，分赐到我们里面。

我们需要从受膏往前到被印。那灵也是盖印的灵。盖印使神圣的元素形成一种印记，彰显神的形像。当我看见神在你们许多人里面成形，（加四19，）我就受鼓舞。当人接触你时，他们会感觉你有神的形像，有些出于神的东西在你里面成形。

我可以用下面的故事为例来说明。有一次，一位姊妹来上海访问我们，我们没有一个人见过她。当我们去码头迎接她时，我们不知道如何能认出她。但是船一靠岸，我们注视着船上的人，就马上看出谁是那位姊妹。她有一种形像或印像，见证出她是神的儿女。

神不仅膏了我们，也印了我们。祂不仅将祂的元素分赐到我们里面，也以祂自己的形像同着活灵样式印在我们里面。这是对内住之灵更深的经历。这不是那灵外在的显出，乃是那灵内里的印像和盖印。

保罗在林后一章二十二节说，神“赐那灵在我们心里作质”。质乃是预尝。那灵是对全享的预尝、保证、样品。对于我们属灵的味觉，祂是甜美的。神将祂的灵赐给我们作预尝，使我们尝到将来从神所要承受的，给我们预先尝到完全的基业。（李常受文集一九六九年第一册，五一四至五一六页。）

参读：经历基督作生命为着召会的建造，第八章。

say no. If You say yes, I say yes.” When you walk in this spirit of prayer, you are behaving and acting according to the inner anointing. At that time you are attached to the anointed One.

Today God is doing a work to attach us to Christ, the anointed One, by anointing us continually with Himself...The anointing Spirit day by day anoints us with the ingredients and the constituents of God, the divine elements of God Himself. Day by day if we will simply walk and behave according to this anointing, God will be added into us, imparted into us, more and more.

We need to go on from being anointed to being sealed. The Spirit is also the sealing Spirit. The sealing forms the divine elements into an impression to express God's image. I am encouraged when I see that God is being formed within many of you (Gal. 4:19). When people contact you, they will have the sense that with you there is the image of God and something of God formed within you.

I can illustrate this by the following story. Once in Shanghai a certain sister came to visit us, and none of us had ever seen her. When we went to the pier to meet her, we were wondering how we would recognize her. As we were watching the persons in the boat, we realized who the sister was. There was a certain kind of image or impression with her, testifying that she must be a child of God.

God has not only anointed us but also sealed us. He has not only imparted His elements into us but has also impressed us with His own image with the form of the living Spirit. This is the deeper experience of the indwelling Spirit. It is not the outward manifestation of the Spirit but the inward impression and sealing of the Spirit.

In 2 Corinthians 1:22 Paul said that God has “given the Spirit in our hearts as a pledge.” The pledge is the foretaste. The Spirit is a foretaste, a guarantee, a sample, of the full taste. He is sweet to our spiritual taste. God gives His Spirit to us as a foretaste of what we will inherit of God, affording us a taste beforehand of the full inheritance. (CWWL, 1969, vol. 1, “The Experience of Christ as Life for the Building Up of the Church,” pp. 385-386)

Further Reading: CWWL, 1969, vol. 1, “The Experience of Christ as Life for the Building Up of the Church,” ch. 8

第十八周■周五

晨兴喂养

林后三 3 “你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。”

6 “祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

那灵乃是书写的灵，我们是基督的信。（林后三 3。）那灵是墨，为将基督写到我们里面。那灵作神圣的墨，乃是活神的灵。我们应当一直有一些活的东西在我们里面，以证明基督正写在我们里面之人的每一部分里。我们若在那灵的书写之下，就会深觉里面是活的。基督正以属灵的墨，就是活神的灵，写在我们里面。这使我们成为基督的信。我们都应当是基督这样的活信，使别人在我们里面能读到并认识基督。我们是在活神之灵的书写之下，祂正把基督写在我们里面。（李常受文集一九六九年第一册，五一七页。）

信息选读

保罗在林后三章六节说，那字句杀死人，那灵却叫人活（或，赐人生命）。这意思是那灵一天又一天在内里将生命分赐到我们里面。我们需要一直转向我们的灵，因为乃是在我们的灵里，我们感觉并经历到生命的分赐。这使我们复苏，并叫我们活。如果我们注意圣经的字句，我们就会被杀死。我们不需要字句的规律，因为我们有那灵在我们里面的规律。

WEEK 18 — DAY 5

Morning Nourishment

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

The Spirit is the writing Spirit, and we are the letters of Christ [2 Cor. 3:3]. The Spirit is the ink for writing Christ into us. As the divine ink, the Spirit is the Spirit of the living God. There should be something living within us all the time as evidence that Christ is being written into every part of our inner being. If we are under the Spirit's writing, we have the deep sensation of being living within. Christ is being written into us with the spiritual ink, the Spirit of the living God. This makes us a letter of Christ. All of us should be such a living letter of Christ, that others may read and know Christ in our being. We are under the writing of the Spirit of the living God, and He is engraving Christ into us. (CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," p. 387)

Today's Reading

In 2 Corinthians 3:6 Paul said that the letter kills but the Spirit gives life. This means that the Spirit inwardly imparts life into us day by day. We need to always return to our spirit because it is in our spirit that we sense and experience the imparting of life. This revives us and makes us living. If we pay attention to the letter of the Bible, we will be killed. We do not need the regulating of the letter, because we have the regulating of the Spirit within us.

那些在犹太教里的人按照字句，粘附于旧约的成文律法。但保罗来对他们所说的，与这成文的律法不同。他们的眼睛被这成文的律法所遮蔽，所以他们反对保罗。他们不能看见耶稣、那灵、或任何属灵的事，因为他们是被蒙蔽的。所以使徒保罗告诉他们，那字句杀死人，那灵赐人生命，而主就是那灵。（林后三 17。）他们需要挪开一切的帕子，这意思是说，他们必须除去他们成文律法的老旧知识。

原则上今天也是一样。就一面说，今天的基督教也像犹太教一样：那些人粘附于圣经那杀死人的成文律法，而不粘附于赐生命的那灵。留在死的字句之下，就是外在规条的成文律法之下的人是可怜的。一切按照死字句之旧道理、旧知识的帕子，都必须除去。我们必须以没有帕子遮蔽、敞开的脸，直接地观看主。我们只在意那灵，不在意任何道理的教训。

你越用祷告的方式读圣经，越深深觉得有东西在你里面涌流、点活、复苏、光照、加强。新约圣经汇编直译本（The Concordant Literal New Testament）在林后三章六节说，那灵“使人有生气”。你越用祷告的方式读圣经，你越有生气。当你用头脑读圣经，你就发死，但当你用祷告的方式读圣经，你就有生气。你有生气或是发死，全在于你读圣经的方式。

如果我们不到基督自己这里来接受生命，甚至圣经也可能对我们是死的、成文的律法。我们需要更多的生命，不是更多的知识。我们需要更有生气。我们能借祷读主的话而有生气。生命乃是我们所需的。那灵不是道理的灵，乃是实际的灵，祂就是基督自己作生命。我们越接触那灵，就越有生气。（李常受文集一九六九年第一册，五一八至五一九、五二四页。）

参读：经历基督作生命为着召会的建造，第九章。

Those in Judaism became stuck to the written code of the Old Testament according to the letter. But Paul came and told them something different from this written code. Their eyes were veiled with this written code, so they opposed Paul. They could not see Jesus, the Spirit, or any of the spiritual things, because they were veiled. So the apostle Paul told them that the letter kills. It is the Spirit who gives life, and the Lord is the Spirit (v. 17). They needed to take away all the veils, which means that they had to get rid of their old knowledge of the written code.

In principle it is the same today. Today's Christianity is like Judaism in the sense that the ones there stick themselves to the written code of the Bible, which kills, and not to the living Spirit, who gives life. It is pitiful to keep ourselves under the dead letter, the written code of outward regulations. All the veils of our old knowledge of old doctrines according to the dead letter need to be taken away. We need an unveiled, open face to look at the Lord directly. We care just for the Spirit, not for any doctrinal teaching.

The more you read the Bible prayerfully, the more you have the deep sense that something within you is flowing, quickening, reviving, enlightening, and strengthening. The Concordant Literal New Testament translation of 2 Corinthians 3:6 says that the Spirit is "vivifying." The more you read the Word prayerfully, the more you are vivified. When you read the Word mentally, you are mortified, but when you read the Word prayerfully, you are vivified. Whether you will be vivified or mortified depends upon the way you take to read the Bible.

Even the Bible can be a dead, written code to us if we do not come to Christ Himself to receive life. We need more life, not more knowledge. We need to be more and more vivified. We can be vivified by pray-reading the Lord's Word. Life is what we need. The Spirit is not the Spirit of doctrine but the Spirit of reality, who is Christ Himself as life. The more we contact the Spirit, the more we are vivified. (CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," pp. 387-388, 391-392)

Further Reading: CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," ch. 9

第十八周■周六

晨兴喂养

林后三8“何况那灵的职事，岂不更带着荣光？”

17～18 “而且主就是那灵；主的灵在哪里，哪里就有自由。但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

赐人生命的灵也是供职的灵。（林后三8。）…职事是因着基督许多年作在一个人里面，才在人身产生的，不是一夜之间就产生的。职事是借着主许多年一点一点地作工、对付和建立而产生的。…一旦属于基督的东西作在你里面，就没有什么能把这些东西夺去。当你借着苦难经历基督，你身上基督的职事就丰富、加强并拔高。于是你所说的，就是出自你的构成，你的所是。

保罗这样丰富的供应基督，因为有些出于基督的东西已经作到他里面，并建立在他里面，与他成为一。事实上，保罗就是那个职事。不仅他的话，并且他本人就是那个职事。职事不是供应知识、道理、或圣经的解释，职事乃是供应基督的丰富。那灵的职事将基督所是的一切，分赐到我们里面。（李常受文集一九六九年第一册，五二五至五二六页。）

信息选读

林后三章十七节…所提的自由，是指脱离帕子之下的律法字句而有的自由。（加二4，五1。）那灵释放我们脱离成文的律法，就是成文的律例。热中犹太教者知道旧约的教训和道理，但这些成了他们层层

WEEK 18 — DAY 6

Morning Nourishment

2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?

17-18 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

The life-giving Spirit is also the ministering Spirit [cf. 2 Cor. 3:8]...A ministry is produced in a person because Christ has been wrought into him for many years, not just overnight. The ministry is produced through years of the Lord's working, dealing, and building up bit by bit. Once something of Christ has been wrought into you, nothing can take it away. When you experience Christ through sufferings, the ministry of Christ with you is enriched, strengthened, and uplifted. Then what you speak comes out of your constitution, your very being.

Paul ministered Christ so richly because something of Christ had been wrought into him and built into him to become one with him. Actually, Paul was the ministry. Not only his word but also his person was the ministry. The ministry does not minister knowledge, doctrine, or the exposition of the Bible. It ministers the riches of Christ. The ministry of the Spirit imparts all that Christ is into us. (CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," p. 393)

Today's Reading

The freedom mentioned in 2 Corinthians 3:17 is the freedom, the liberty, from the letter of the law under the veil (Gal. 2:4; 5:1). The Spirit liberates us from the written code, the written regulations. The Judaizers knew the teachings and doctrines of the Old Testament, but these became layers of

的帕子。他们知道许多，但他们什么也没有看见。

我们需要没有帕子遮蔽的脸，好看见荣耀的基督。我们今天所需要的不是更多的认识，乃是更多的看见。…我们需要卸去并倒空，好使我们能在基督活的同在之新样里，新鲜地接受祂自己。

当我们面对面观看基督时，我们就返照祂，并且渐渐变化成为祂的形像，从一种程度的荣耀到另一种程度的荣耀。这完全是从主灵变化成的。（林后三18。）因此，我们有自由和变化。…变化不是外面的改变，乃是借着排除我们的旧元素，并注入主的新元素之内里、新陈代谢的改变。

保罗在哥林多后书的结语说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”（十三14。）这不是一种祝福，乃是一种传输。爱是源头，是水源；恩是流道，是水泉；交通是江河，是水流，将基督一切的所是，以及神一切的丰满，都传输到我们里面。神是爱；这爱作为恩，借着灵传输到我们里面；灵乃是传输者。神所是的一切作为爱，是在基督里。爱具体化在恩里。爱是在心里的东西，但恩是爱的彰显。恩来自爱，这恩是借着那灵传输到我们里面。爱、恩和交通，不是三样分开的实体，乃是一样东西的三阶段。神在基督里，而基督是那灵。基督是神的具体化身，而那灵是基督的实际。那灵乃是基督的传输，而基督是神的具体化身。哥林多后书结束于传输、交流和涌流的灵。

我们需要施膏的灵、盖印的灵、作质的灵、书写的灵、赐人生命的灵、供职的灵、使人自由的灵、变化的灵，以及传输、涌流的灵。（李常受文集一九六九年第一册，五二七至五二九页。）

参读：一个在灵里之人的自传，第十章。

veils to them. They knew a lot, but they did not see anything.

We need an unveiled face to see the glorious Christ. What we need today is not more knowing but more seeing...We need to be unloaded and emptied so that we can freshly receive Christ Himself in the newness of His living presence.

As we behold Christ face to face, we mirror Him, and we are being transformed into His image from one degree of glory to another degree. This is altogether from the Lord Spirit (2 Cor. 3:18). Thus, we have the liberation and the transformation. Transformation is not an outward change but an inward, metabolic change by the discharge of our old element and the infusion of the Lord's new element.

Second Corinthians concludes with Paul saying, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (13:14). This is not a benediction but a transmission. Love is the source, the fountain; grace is the course, the spring; and the fellowship is the river, the flow, to transmit all that Christ is with all the fullness of God into us. God is love, and this love is being transmitted as grace to us by the Spirit who is the Transmitter. All that God is as love is in Christ. Love is embodied in grace. Love is something in the heart, but grace is the expression of love. Grace comes out of love, and this grace is being transmitted into us by the Spirit. Love, grace, and fellowship are not three separate entities, but one thing in three stages. God is in Christ, and Christ is the Spirit. Christ is God's embodiment, and the Spirit is Christ's reality. The Spirit is the transmission of Christ, who is the embodiment of God. Second Corinthians concludes with the transmitting, communicating, and flowing Spirit.

We need the anointing Spirit, the sealing Spirit, the pledging Spirit, the writing Spirit, the life-giving Spirit, the ministering Spirit, the liberating Spirit, the transforming Spirit, and the transmitting, flowing Spirit. (CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," pp. 394-395)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 10

第六周诗歌

200

圣灵的丰满 — 生命的灵

8 8 8 8 (英 244)

降 E 大调

4/4

1 | 3 • #2 3 3 | 4 • 3 4 #4 | 5 1̣ 7 6 | 6 • 5 5

一 现 今 神 的 圣 别 之 灵, 乃 是 神 的 生 命 之 灵;

5 | 5 • 4 3 4 | 3 • 2 1 2 | 3 4 5 6 | 7 • 2 1 ||

将 我 点 活, 赐 我 生 命, 使 我 适 合 神 所 命 定。

- | | |
|---------------|-----------|
| 二 祂作活水, 解我干渴, | 永远供我生命水流; |
| 供应基督作我生命, | 我心愿望祂全成就。 |
| 三 照亮我以生命之光, | 从我全人驱尽黑暗; |
| 供应基督作我亮光, | 使我黑夜变成中天。 |
| 四 刚强我以生命大能, | 加力给我里面的人; |
| 供应基督作我能力, | 为神计划运行施恩。 |
| 五 借着神圣生命的律, | 释放我脱罪恶的律; |
| 借着神的圣别性情, | 在我里面将我规律。 |
| 六 祂作神的生命之灵, | 丰盛果子借我结出; |
| 显出神的各种美德, | 借着生命供人基督。 |
| 七 生命之灵供应生命, | 用神生命将我变化; |
| 更新我的里面部分, | 使与基督相象无差。 |
| 八 求主用你生命的灵, | 将我各部全都充满, |
| 直到全人尽都浸透, | 使你生命在我彰显。 |

WEEK 6 — HYMN

The Holy Spirit is today

Fulness of the Spirit — As the Spirit of Life

244

1. The Ho - ly Spir - it is to-day The Spir - it of the life di-vine; He
quick - ens us and gives us life, And makes us fit for God's de-sign.

- | | |
|--|--|
| 2. As living water quenching thirst The stream of life He e'er supplies; Imparting Christ as life divine, My hungry heart He satisfies. | 6. As Spirit of the life divine, Thru us abundant fruit He bears; Expressing God-like attributes, To others Christ in life He shares. |
| 3. Enlight'ning with the light of life, He chases darkness far away; Imparting Christ as light divine, He turns for us the night to day. | 7. The Spirit ever giving life Transforms me thus with life divine; Renewing all my inward parts, In life He makes Christ's image mine. |
| 4. He strengthens with the pow'r of life To energize our inner man; Imparting Christ as strength divine, He moves within us for God's plan. | 8. Oh, by Thy Spirit, fill me, Lord, The Spirit of Thy life divine, And saturate me thoroughly Till all my life is filled with Thine. |
| 5. By law of life He liberates, And frees us from the law of sin; And with the nature all divine He regulates us from within. | |

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]