

第二十周

接受、经历
并享受包罗万有之基督
作为包罗万有赐生命之灵
(就是神全备福音
那包括一切之福的集大成) 的路

诗歌：诗 399

读经：加一 15 ~ 16 上，二 20，四 19，三 14

【周一】

壹 加拉太书启示，神照着祂喜悦而有的计划，乃是要将基督自己作到我们里面；根据加拉太书，最邪恶的事就是使人转移离开基督——弗一 5，加一 4 ~ 17，二 20，四 19，诗歌三九九首。

贰 加拉太书陈明基督是在人性里三重的后裔，使神将祂自己分赐到基督的信徒里面，以完成祂的经纶——三 16，创三 15，加四 4，路八 5 上，11，约十二 24：

一 基督作为女人的后裔，指成为肉体的基督，就是完整的神借着将祂自己分赐到人性里，成了完全的人，为要废除撒但，并拯救在基督里的信徒脱离罪和

Week Twenty

The Way to Receive, Experience,
and Enjoy the All-inclusive Christ
as the All-inclusive Life-giving Spirit—
the Aggregate of the All-embracing Blessing
of the Full Gospel of God

Hymns: E538

Scripture Reading: Gal. 1:15a, 16a; 2:20; 4:19; 3:14

§ Day 1

I. Galatians reveals that God's plan according to His good pleasure is to work Christ Himself into us; the most evil thing, according to Galatians, is to distract people from Christ—Eph. 1:5; Gal. 1:4-17; 2:20; 4:19; Hymns, #538.

II. Galatians presents the Christ who is the threefold seed in humanity for God's dispensing of Himself into the believers of Christ for the fulfillment of His economy—3:16; Gen. 3:15; Gal. 4:4; Luke 8:5a, 11; John 12:24:

A. Christ as the seed of the woman refers to the incarnated Christ, the complete God becoming a perfect man through the dispensing of Himself into humanity in order to destroy Satan and to save the believers in Christ

死——创三 15，赛七 14，太一 16，20～21，23，加四 4，约一 1，14，来二 14，林前十五 53～57。

【周二】

二 基督作为亚伯拉罕的后裔，乃是为着地上万族的福；亚伯拉罕唯一的后裔，就是末后的亚当成了赐生命的灵，乃是亚伯拉罕的福（美地的实际），为要将祂自己分赐到基督的信徒里面，使他们成为亚伯拉罕团体的后裔——创十二 2～3，7，十七 7～8，加三 14，16，29，约十四 17～20，林前十五 45 下，约十二 24，赛五三 10。

三 基督作为大卫的后裔，指复活的基督，祂完成了神新约的经纶，将经过过程的三一神分赐到基督身体的肢体里，使他们在祂的复活里，在永远的国里有分于祂的君王职分——撒下七 12～14 上，太二二 42～45，罗一 3，启二二 16，徒二 30～31，太十六 16～18，启二十四，6：

- 1 但以理二章三十四至三十五章那充满全地的大山，即神的国，乃是在人性里团体的三重后裔，包括所有在基督里的信徒——参可四 26。
- 2 借着基督这位在人性里三重的后裔，仇敌消灭了，福就在这里，我们就在国度里；这是整本圣经的启示。

【周三】

叁 加拉太书启示出，接受、经历并享受包罗万有之基督作为包罗万有赐生命之灵（就是神全备福音那包括一切之福的集大成）的路——三 14：

一 接受、经历并享受包罗万有的基督作为包罗万有赐

from sin and death—Gen. 3:15; Isa. 7:14; Matt. 1:16, 20-21, 23; Gal. 4:4; John 1:1, 14; Heb. 2:14; 1 Cor. 15:53-57.

§ Day 2

B. Christ as the seed of Abraham is for the blessing to all the families of the earth; the unique seed of Abraham as the last Adam became the life-giving Spirit, who is the blessing of Abraham (the reality of the good land), for the dispensing of Himself into the believers of Christ to make them the corporate seed of Abraham—Gen. 12:2-3, 7; 17:7-8; Gal. 3:14, 16, 29; John 14:17-20; 1 Cor. 15:45b; John 12:24; Isa. 53:10.

C. Christ as the seed of David refers to the resurrected Christ, who carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body so that they may share His kingship in His resurrection in the eternal kingdom—2 Sam. 7:12-14a; Matt. 22:42-45; Rom. 1:3; Rev. 22:16; Acts 2:30-31; Matt. 16:16-18; Rev. 20:4, 6:

1. The great mountain, the kingdom of God that fills the whole earth in Daniel 2:34-35, is the corporate threefold seed in humanity, which includes all the believers in Christ—cf. Mark 4:26.
2. Through Christ as the threefold seed in humanity, the enemies are gone, the blessing is here, and we are in the kingdom; this is the revelation of the entire Bible.

§ Day 3

III. Galatians reveals the way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit—the aggregate of the all-embracing blessing of the full gospel of God—3:14:

A. The way to receive, experience, and enjoy the all-inclusive Christ as the

生命之灵的路，乃是借着神将基督启示在我们里面；
我们乃是照着我们所看见的基督，过基督徒生活——
一 16 上，弗一 17，创十三 14～18，弗三 8，19：

- 1 没有什么比神的儿子活的人位揭示、启示在我们里面，更使神喜悦——加一 15～16 上，林后三 14～17，四 3～6。
- 2 我们越多得着神儿子内在、主观的启示，祂就越活在我们里面；祂越活在我们里面，祂对我们就越成为亚伯拉罕的福，就是包罗万有、赐生命之灵的福这包罗万有之地的实际——加二 20，三 14。
- 3 倘若我们放下自己的观念，将我们的心转向主，注意灵，并在祷告的灵和气氛里花时间在主的话上，基督就要启示在我们里面，活在我们里面，并成形在我们里面——一 15～16 上，二 20，四 19：
 - a 我们必须放下我们的观念；每一个观念，不论是属灵的或属肉体的，都是帕子；这个内里的启示乃是在我们的灵里，透过我们蒙光照的心思而有的——林后三 14～15，四 4，弗一 17～18，路二四 45。
 - b 我们必须将我们的心转向主；我们越将心转向主，这世代的神在我们的生命和我们全人里就越没有地位，然后我们将在属天之光的照耀下，得着这活人位内在的启示——林后三 16，18。
 - c 我们必须顾到并注意我们的灵；乃是在我们的灵里，那灵将基督照耀、启示在我们里面，并向我们讲说基督——弗一 17，三 5，参启一 10，二 7。
 - d 我们必须祷读主的话——弗六 17～18。
- 4 我们必须满了对神儿子的启示，因而成为新造，有基督作包罗万有的灵活在我们里面，成形在我们里

all-inclusive life-giving Spirit is by God's revealing of Christ in us; we live the Christian life according to the Christ whom we have seen—1:16a; Eph. 1:17; Gen. 13:14-18; Eph. 3:8, 19:

1. Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God in us—Gal. 1:15a, 16a; 2 Cor. 3:14-17; 4:3-6.
2. The more inward, subjective revelation we receive of the Son of God, the more He will live in us; the more He lives in us, the more He will become to us the reality of the all-inclusive land as the blessing of Abraham, the blessing of the all-inclusive life-giving Spirit—Gal. 2:20; 3:14.
3. If we drop our concepts, turn our heart to the Lord, pay attention to the spirit, and spend time in the Word in a spirit and atmosphere of prayer, Christ will be revealed in us, live in us, and be formed in us—1:15a, 16a; 2:20; 4:19:
 - a. We must drop our concepts; every concept, whether spiritual or carnal, is a veil; this inward revelation is in our spirit through our enlightened mind—2 Cor. 3:14-15; 4:4; Eph. 1:17-18; Luke 24:45.
 - b. We must turn our heart to the Lord; the more we turn our heart to the Lord, the less ground the god of this age will have in our life and in our being, and we will be under the shining of the heavenly light to receive the inward revelation of this living person—2 Cor. 3:16, 18.
 - c. We must care for and pay attention to our spirit; it is in our spirit that the Spirit is shining, revealing Christ in us and speaking to us concerning Christ—Eph. 1:17; 3:5; cf. Rev. 1:10; 2:7.
 - d. We must pray-read the Word—Eph. 6:17-18.
4. We need to be full of the revelation of the Son of God and thereby become a new creation with Christ living in us, being formed in us, and being enjoyed

面，并且被我们不断地享受——加六 14 ~ 15。

【周四】

二 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着我们本于听信仰接受基督——三 2:

- 1 信徒的信乃是基督进到他们里面作他们的信，使他们的灵成为信心的灵——来十二 2 上，加二 16，罗三 22，林后四 13。
- 2 信来自听见话——罗十 17。
- 3 信就是信神是，我们不是；信总是除掉我们，并把基督启示给我们——来十一 6，创五 24，约八 58，加二 20。
- 4 信徒是信仰之家（家庭）的一分子；这个信仰的家，乃是借着神的话而相信神的家——六 10。

三 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着按着灵而生，并借着得着神儿子的灵进入我们的心——四 29 下，6。

四 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着因受浸被放在基督里而穿上基督——三 27。

【周五】

五 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着在基督的死里与祂联合，使那活着的不再是我们，乃是祂在我们里面活着；我们如今在肉身里所活的生命，是我们在基督的信里所活的——二 20:

- 1 与基督联合就是与基督成为一灵，甚至与祂成为一

by us continually as the all-inclusive Spirit—Gal. 6:14-15.

§ Day 4

B. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by our receiving of Christ out of the hearing of faith—Gal. 3:2:

1. The faith of the believers is Christ entering into them to be their faith, making their spirit a spirit of faith—Heb. 12:2a; Gal. 2:16; Rom. 3:22; 2 Cor. 4:13.
2. Faith comes out of the hearing of the word—Rom. 10:17.
3. Faith is to believe that God is and we are not; faith always annuls us and reveals Christ to us—Heb. 11:6; Gen. 5:24; John 8:58; Gal. 2:20.
4. The believers are the members of the family, the household, of faith; this faith house is a house that believes in God through His word—6:10.

C. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by being born according to the Spirit and by being given the Spirit of God's Son into our hearts—4:29b, 6.

D. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by putting on Christ through the baptism that puts us into Christ—3:27.

§ Day 5

E. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by being identified with Him in His death so that it may be no longer we who live but He who lives in us; and the life which we now live in the flesh we live in the faith of Christ—2:20:

1. To be identified with Christ means to be one spirit with Him and even to be

个实体——林前十五 45 下，六 17，腓一 20～21 上。

- 2 我们已在基督的死里与祂联合，使那活着的不再是我们，乃是基督在我们里面活着——罗六 3～4，加二 20 上。
- 3 我们所活的生命，乃是在基督作我们的信里所活的；真正的信乃是基督自己注入我们里面，成为我们对祂的珍赏，作为我们对祂吸引的一种反应——20 节下，林后五 14～15，来十二 2 上。

【周六】

- 六 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着凭灵活着，并凭灵而行——加五 16，25。
- 七 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着受生产之苦，使基督成形在我们里面——四 19。
- 八 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着照那灵的愿望和目的而为着那灵撒种，以完成那灵所愿望的——六 7～8。
- 九 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着夸基督的十字架并活新造——14～15 节。
- 十 接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，乃是借着主耶稣基督的恩与我们的灵同在——17～18 节。

one entity with Him—1 Cor. 15:45b; 6:17; Phil. 1:20-21a.

2. We are identified with Christ in His death in order that it may be no longer we who live but Christ who lives in us—Rom. 6:3-4; Gal. 2:20.
3. We live such a life in Christ as our faith; genuine faith is Christ Himself infused into us to become our appreciation of Him as a reaction to His attraction—v. 20b; 2 Cor. 5:14-15; Heb. 12:2a.

§ Day 6

- F. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by living and walking by the Spirit—Gal. 5:16, 25.
- G. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by having Christ formed in us through travail—4:19.
- H. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by sowing unto the Spirit with the desire and aim of the Spirit in view, to accomplish what the Spirit desires—6:7-8.
- I. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by boasting in the cross of Christ and living a new creation—vv. 14-15.
- J. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by the grace of the Lord Jesus Christ with our spirit—vv. 17-18.

第二十周■周一

晨兴喂养

加一 4 “基督照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。”

创三 15 “我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇…”

加四 4 “及至时候满足，神就差出祂的儿子，由女子所生，且生在律法以下。”

根据加拉太书，最邪恶的事就是使人转移离开基督。神的旨意是要把基督启示到我们里面，让基督活在我们里面，并且使基督成形在我们里面。这是神的定旨。而宗教却把人从这定旨岔开。在人眼中，宗教并不见得怎样邪恶；但在神眼中，它乃是最邪恶的事。神的心意是把基督作到我们里面，但是撒旦的诡计乃是利用宗教使我们离开基督。宗教看起来相当良善、文雅，然而宗教使人与基督隔开，比其他任何事更甚。

恪守宗教被认为是蒙称许、可称赞的行为。可是保罗在五章说，恪守宗教是与基督隔绝，从恩典中坠落了。（4。）如果我们有神的观点，我们就会看见任何使人与基督隔绝的东西都是邪恶的。甚至最道德、最伦理、以及最合乎宗教的事，在神眼中都是邪恶的，因为使人与内住的基督隔绝了。（李常受文集一九七三至一九七四年第一册，八四二页。）

信息选读

神所赐关于基督作我们救赎主和拯救主的应许，全与后裔有关，就是女人的后裔，亚伯拉罕的后裔，大卫的后裔。…在旧约里，有这三个后裔的应许；但在新约里，基督，就是这些后裔的应验，已经来了。马太一章一节说，“耶稣基督，大卫的子孙，亚伯拉罕子孙的家

WEEK 20 — DAY 1

Morning Nourishment

Gal. 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father.

Gen. 3:15 And I will put enmity between you and the woman and between your seed and her seed...

Gal. 4:4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law.

The most evil thing, according to Galatians, is to distract people from Christ. God's will is to reveal Christ into us, to have Christ live in us, and to have Christ formed in us. This is God's purpose...God's intention is to work Christ into us, but Satan's subtlety is to use religion to keep us away from Christ. It appears good and cultured, yet religion separates more people from Christ than anything else does.

To be religious is considered as approved and commendable behavior. Yet Paul says in Galatians 5 that to be religious is to be separated from Christ, to be fallen from grace. If we have God's point of view, we will see that anything that separates people from Christ is evil. Even the most moral, ethical, and religious things are evil in the eyes of God, because they separate us from the indwelling Christ. (CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," p. 615)

Today's Reading

The promises given by God concerning Christ as our Redeemer and Savior are all regarding a seed: the seed of the woman, the seed of Abraham, and the seed of David...These three seeds are promised in the Old Testament, but in the New Testament, Christ as the fulfillment of these seeds has come. Matthew 1:1 says, "The book of the generation of Jesus Christ, the son of David, the son

谱。”…在这家谱里提到许多名字，但耶稣只被称为女人（马利亚）的后裔，大卫的后裔，和亚伯拉罕的后裔。

神的经纶与神的分赐，可见于神预期之救赎和救恩的应许里。…头一个应许乃是女人后裔——由童女所生之子——的应许。（创三 15，…。）亚当堕落后，神立即赐下女人后裔的应许。…女人后裔的应许是指成为肉体的基督。（太一 16，加四 4。）马利亚是大卫王的女性后裔，成了所应许之基督的母亲，以及女人后裔的母亲。

基督是女人的后裔，含示完整的神借着将祂自己分赐到人性里，成了完全的人。（约一 1，14，太一 23。）…在已过的永远里，神只在祂自己里。但到了那个时候，祂定了决议，不再留在祂自己里。祂渴望将祂的神性带到人性里，并且在创世记三章十五节预言到祂这个渴望。但这个应许一直到马太一章马利亚怀孕时，才得应验。因为我们的神非常有耐心，祂静默了四千年。在主成为肉体的时候，神来探访人不是像祂探访亚当那样。这次，祂是进到一个童女的腹中，留在那里九个月，由她生为神而人者。作为人，祂是以马内利，（23，）就是神与我们同在。借着成为肉体，神将祂自己分赐到人性里。

今天在地上，神将祂自己分赐到人性里，不仅包括基督，也包括祂所有的信徒。阿利路亚，基督是神而人者，我们也是神而人者。

女人的后裔，就是童女所生的子，目的是要废除撒但，并将在基督里的信徒从罪和死里拯救出来。…伤蛇的头就是废除蛇。（创三 15。）基督借着祂的死，废除了魔鬼。（来二 14。）自从亚当堕落后，有三个东西一直在搅扰人类，就是撒但、罪和死。…基督在祂的死与复活里废除了撒但，并将信祂的人从罪和死里拯救出来。（李常受文集一九九一至一九九二年第一册，五一〇至五一四页。）

参读：神圣启示的中心路线，第八至九篇。

of Abraham.”...Many names are mentioned in this genealogy, but Jesus is called only the seed of the woman (Mary), the seed of David, and the seed of Abraham.

The divine economy and the divine dispensing are seen in the promises of God's anticipated redemption and salvation. The first promise is the promise of the seed of the woman, who was the son born of a virgin (Gen. 3:15...). The promise of the seed of the woman was given immediately after Adam's fall. The promise of the seed of the woman refers to the incarnated Christ (Matt. 1:16; Gal. 4:4). Mary, a female descendant of King David, became the mother of the promised Christ and the mother of the seed of the woman.

Christ as the seed of the woman implies that the complete God became a perfect man through the dispensing of Himself into humanity (John 1:1, 14; Matt. 1:23)...In eternity past God remained in Himself. But at one point He made a counsel not to remain in Himself any longer. He desired to bring His divinity into humanity, and He prophesied concerning His desire in Genesis 3:15. However, this promise was not fulfilled until Mary conceived in Matthew 1. Because He was very patient, our God was silent for four thousand years. At the time of the Lord's incarnation, God did not come to visit man as He had done with Adam. This time He entered into the womb of a virgin, remained there for nine months, and was born of her to be a God-man. As a man, He is Emmanuel (v. 23), God with us. Through incarnation God dispensed Himself into humanity.

Today on the earth the dispensing of God Himself into humanity includes not only Christ but also all His believers. Hallelujah, Christ is the God-man, and we also are God-men!

The purpose of the seed of the woman, the son born of a virgin, was to destroy Satan and to save the believers in Christ from sin and death...To bruise the head of the serpent is to destroy the serpent (Gen. 3:15). Through His death Christ destroyed the devil (Heb. 2:14). Since Adam's fall three things have bothered mankind: Satan, sin, and death...In His death and resurrection Christ destroyed Satan and saved His believers from sin and death. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 396-399)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 8—9

第二十周■周二

晨兴喂养

加三 16 “应许原是向亚伯拉罕和他后裔说的。并不是说，和众后裔，像是指着许多人，乃是说，‘和你那后裔，’指着一个人，就是基督。”

29 “你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。”

罗一 3 “论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的。”

亚伯拉罕的后裔要成为地上万族的福。（创十二 3。）…在创世记十七章七节，神告诉亚伯拉罕，祂要与亚伯拉罕并亚伯拉罕的后裔立约。这段有关后裔的话，保罗在加拉太三章十六节有清楚的解释，他说，“…（祂）并不是说，和众后裔，像是指着许多人，乃是说，‘和你那后裔，’指着一个人，就是基督。”…亚伯拉罕可能只明白神要给他一块美地，…（但）亚伯拉罕所得的应许，乃是他要得着经过过程的三一神，作包罗万有、终极完成的那灵。（14。）（李常受文集一九九一至一九九二年第一册，五一五至五一六页。）

信息选读

亚伯拉罕的福是指所应许的那灵，就是基督的实底。（加三 14，约十四 17～20。）亚伯拉罕的那一个后裔，成了赐生命的灵。（林前十五 45 下。）…那灵就是三一神的终极完成，为要将祂自己分赐到基督的信徒里，这灵就是亚伯拉罕的后裔。（45 下，林后三 17～18，罗八 9。）…这后裔不仅成了我们的救赎主和拯救主，也成了赐生命的灵。赐生命的灵乃是亚伯拉罕那变了形像的后裔。我们这些罪人所得最高的福，终极完成的福，乃是神自己作赐生命的灵。

WEEK 20 — DAY 2

Morning Nourishment

Gal. 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: “And to your seed,” who is Christ.

29 And if you are of Christ, then you are Abraham’s seed, heirs according to promise.

Rom. 1:3 Concerning His Son, who came out of the seed of David according to the flesh.

The seed of Abraham is for the blessing to all the families of the earth (Gen. 12:3)...In 17:7 God told Abraham that He would make a covenant with Abraham and with his seed. This word concerning the seed is explained clearly by Paul in Galatians 3:16..."He does not say, And to the seeds, as concerning many, but as concerning one: ‘And to your seed,’ who is Christ." Abraham might have understood only that God would give him a good piece of land, [but] the promise to Abraham was that he would receive the processed God as the all-inclusive consummated Spirit [v. 14]. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 399-400)

Today's Reading

The blessing of Abraham refers to the promised Spirit, who is the reality of Christ (Gal. 3:14; John 14:17-20). The one seed of Abraham became the life-giving Spirit (1 Cor. 15:45b). The Spirit, as the consummation of the Triune God for the dispensing of Himself into the believers of Christ, is the seed of Abraham (v. 45b; 2 Cor. 3:17-18; Rom. 8:9)...This seed became not only our Redeemer and Savior but also the life-giving Spirit. The life-giving Spirit is a transfigured descendant of Abraham. The top blessing, the consummate blessing, to us sinners is God Himself as the life-giving Spirit.

今天我们所需要的拯救主，乃是那能进到我们里面的一位。我们需要赐生命的灵住在我们里面，并与我们成为一灵。（林前六 17。）…赞美主，在我们里面有那位能往上浮者。补充本诗歌二十七首第二节表达这样的思想：“在荣耀里有一人，祂的生命是为我。…祂是刚强、有力，且能往上浮！”基督在哪里往上浮？祂在我们的灵里往上浮。…赐生命的灵这亚伯拉罕的后裔和经过过程之三一神的终极完成，乃是最高的福。

亚伯拉罕的后裔，乃是要使在基督里的信徒，就是亚伯拉罕的后裔，承受所应许的那灵，就是经过过程之三一神的终极完成，作他们神圣的基业——他们属灵的福，直到永远。（徒二六 18，弗一 14 上，加三 14。）基督是亚伯拉罕的后裔，所有信祂的人也是亚伯拉罕的后裔。（29。）…我们都是家人，我们的姓都是亚伯拉罕，因为亚伯拉罕是我们的父。（罗四 12。）…我们永世属灵的福，乃是要承受终极完成的那灵，就是经过过程之三一神的终极完成，作我们的基业。…甚至在今天，最使我们享受的，乃是内住的灵。

神的经纶与神的分赐也可见于大卫后裔的应许里。（撒下七 12～14 上，太一 1，6，二二 42～45，罗一 4，启二二 16。）大卫的后裔是指复活的基督，完成神新约的经纶，将经过过程的三一神分赐到基督身体的肢体里。（徒二 30～31，太十六 16～18。）…基督是神向大卫所显确定的怜悯，为要在祂的复活里，将神自己分赐到所有基督的信徒里。这是为使在基督里的信徒，在神永远的国里，在基督的复活里，有分于祂君王的职分。（提后二 12，启二十 4，6。）…神完全的救恩是要救我们脱离撒但的手，脱离罪与死，使我们完全承受神自己作我们的福，并使我们分于基督君王的职分，在国度时代与祂一同作王。（李常受文集一九九一至一九九二年第一册，五一六至五二〇页。）

参读：加拉太书生命读经，第一篇。

The Savior we need today is the One who can enter into us. We need the life-giving Spirit who dwells in our spirit and who is one spirit with us (1 Cor. 6:17)...Praise the Lord, we do have a buoyant One within us. The third stanza of Hymns, #505 expresses this thought: "There's a Man in the glory / Whose Life is for me. /...He's strong and in vigor, / How buoyant is He!" Where is Christ buoyant? He is buoyant in our spirit...The life-giving Spirit as the seed of Abraham and as the consummation of the processed Triune God is the top blessing.

The seed of Abraham is for the believers in Christ, who are Abraham's seed, to inherit the consummated Spirit, the consummation of the processed Triune God, as their divine inheritance—their spiritual blessing for eternity (Acts 26:18; Eph. 1:14a; Gal. 3:14). Christ is the seed of Abraham, and all His believers are also the seed of Abraham (v. 29)... We are all one family, and our surname is Abraham, because Abraham is our father (Rom. 4:12). Our spiritual blessing for eternity is to inherit the consummated Spirit, the consummation of the processed Triune God, as our inheritance...Even today the most enjoyable thing to us is the indwelling Spirit.

The divine economy and the divine dispensing are also seen in the promise of the seed of David (2 Sam. 7:12-14a; Matt. 1:1, 6; 22:42-45; Rom. 1:3; Rev. 22:16). The seed of David refers to the resurrected Christ, who carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body (Acts 2:30-31; Matt. 16:16-18). Christ as God's sure mercies shown to David is for the dispensing of God Himself into all the believers of Christ in His resurrection. This is for the believers in Christ to share His kingship in His resurrection in the eternal kingdom of God (2 Tim. 2:12; Rev. 20:4, 6). God's full salvation is to deliver us out of the hand of Satan and out of sin and death, to bring us into the full inheritance of God Himself as our blessing, and to cause us to share the kingship with Christ as His co-kings in the kingdom age. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 400-402)

Further Reading: Life-study of Galatians, msg. 1

第二十周■周三

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

一 15～16 “然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，…乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中…”

分享、有分于三重后裔的路，可见于加拉太书。在加拉太这卷短短的书里，保罗陈明一个事实，就是他供应给人的这位基督，乃是终极完成的神作为那灵，成了我们的福。（三 14。）…神福音的福乃是终极完成的三一神，作为终极完成的灵。…接受、经历并享受包罗万有之基督作为包罗万有赐生命之灵（就是神全备福音那包括一切之福的集大成）的路，第一是借着神将基督启示在我们里面。（一 16 上。）（李常受文集一九九一至一九九二年第一册，五九三页。）

信息选读

凡真正重生得救的人都能见证，自从他们听见福音，他们里面就有一种揭示。他们听见福音以后，耶稣这个人位的景象就开始在他们里面照亮。…我们不是只听见了一些事，我们乃是在里面看见了一些事。我们里面若没有对基督的这种揭示，我们就不会得救。

我们所看见的基督，是深奥的基督，祂的大小乃是整个宇宙的量度。宇宙的量度是无限的。…但保罗说，我们若让基督安家在我们心里，就能与众圣徒一同认识这宇宙的阔、长、高、深，也就是基督

WEEK 20 — DAY 3

Morning Nourishment

Gal. 3:14 ...That the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

1:15-16 But when it pleased God, who set me apart from my mother's womb and called me through His grace, to reveal His Son in me that I might announce Him as the gospel among the Gentiles...

The way to share in, partake of, and participate in the threefold seed can be seen in the book of Galatians. In the short book of Galatians Paul presents the fact that the very Christ whom he ministered to people is the consummated God as the Spirit to be our blessing (3:14)...The blessing of God's gospel is the consummated Triune God as the consummated Spirit. The way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit, the aggregate of the all-embracing blessing of the full gospel of God, is first by God's revealing of Christ in us (1:16a). (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 456)

Today's Reading

Those who have been genuinely regenerated and saved can testify that since the time they heard the gospel, within them there has been an unveiling. After they heard the gospel, the scenery of a person, Jesus, began to shine within them...We have not just heard something; we have seen something within. We could not have been saved unless we had had such an unveiling of Christ within us.

The Christ whom we have seen is a profound Christ, One whose size is the dimensions of the entire universe. The dimensions of the universe are unlimited...However, Paul says that if we allow Christ to make His home in our hearts, we will have the ability to know with all the saints the breadth,

的量度。（弗三 17 ~ 18。）…哦，基督的丰富是追测不尽的！

今天基督仍在我里面照亮，我也不断更多地看见祂。我们都需要这样的揭示。这是神所作的。基督徒生活的每一面都出于这个揭示。我们是照着我们所看见的基督，过基督徒生活。…我的基督徒生活，乃是出于一天过一天所看见的基督。基督必须不仅启示到我们里面，更是启示在我们里面。…从我们相信主耶稣的那一日起，神就一直在我们里面揭示基督。这个揭示是永不中止的。（李常受文集一九九一至一九九二年第一册，五九四至五九五页。）

我们越得着神儿子的启示，祂就越活在我们里面。祂越活在我们里面，祂对我们就越成为神应许亚伯拉罕，那福音独一旦中心的福。这就是说，祂对我们是那包罗万有的地，实化为包罗万有、经过过程、赐生命的灵。…倘若我们放下自己的观念，将我们的心转向主，注意灵，并花时间在主的话上，基督就要启示在我们里面，活在我们里面，并成形在我们里面。一天过一天，祂要更多成为我们的享受。结果，这活的人位要实实在在地使我们成为新造。借着神的儿子活人位里面的启示，加拉太书最终要把我们带到新造。

得着里面、主观、属灵启示的路乃是：一直放下我们的观念，将我们的心转向主，并告诉主我们在祂以外不持守什么，我们的心完全是为着祂的。然后，我们若注意我们的灵，并花时间在主的话上，我们就要得着启示。…保罗写加拉太书的负担，以及我们今天的需要，乃是要把我们带进一种光景里，使我们满了对神儿子的启示，并且因着基督在我们里面活着，成形在我们里面，我们也不断享受基督作那包罗万有的灵，如此我们便成为新造。（加拉太书生命读经，四五至四六页。）

参读：加拉太书生命读经，第三篇。

the length, the height, and the depth of this universe, that is, the dimensions of Christ (Eph. 3:17-18)...Oh, the riches of Christ are unsearchable!

Today Christ is still shining in me, and I am continually seeing more of Him. We all need such an unveiling. This is God's doing. Every aspect of the Christian life comes out of this unveiling. We live the Christian life according to the Christ whom we have seen...My Christian life comes out of the Christ whom I have seen day after day. Christ must be revealed not only into us but in us...Since the day we believed in the Lord Jesus, God's unveiling of Christ has been going on in us. This unveiling never ceases. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 457-458)

The more revelation we receive of the Son of God, the more He will live in us. The more He lives in us, the more He will become to us the unique and central blessing of the gospel, which God promised to Abraham. This means that He will be to us the all-inclusive land realized as the all-inclusive, processed, life-giving Spirit...If we drop our concepts, turn our heart to the Lord, pay attention to the spirit, and spend time in the Word, Christ will be revealed in us, He will live in us, and He will be formed in us. Day by day He will become more of an enjoyment to us. As a result, this living person will make us a new creation in a practical way. The book of Galatians eventually brings us to the new creation by way of the inward revelation of the living person of the Son of God.

The way to receive an inward, subjective, spiritual revelation is always to drop our concepts, to turn our heart to the Lord, and to tell the Lord that we hold on to nothing besides Him and that our heart is wholly for Him. Then if we pay attention to our spirit and spend time in the Word, we will receive revelation. Paul's burden in writing the book of Galatians, and our need today, is that we be brought into a state where we are full of the revelation of the Son of God and thereby become a new creation with Christ living in us, being formed in us, and being enjoyed by us continually as the all-inclusive Spirit. (Life-study of Galatians, pp. 35-36)

Further Reading: Life-study of Galatians, msg. 3

第二十周■周四

晨兴喂养

加三 2 “我只愿问你们这一件，你们接受了那灵，是本于行律法，还是本于听信仰？”

罗十 17 “可见信是由于听，听是借着基督的话。”

加三 27 “你们凡浸入基督的，都已经穿上了基督。”

一天过一天，我们更多看见主耶稣。〔首先，〕在神那一面，神是在启示；〔其次，〕在我们这一面，我们是在接受。我们接受时，乃是本于听信仰接受基督作那灵。（加三 2。）我们所接受的那灵乃是内住、赐生命、复合、七倍加强的灵。我们需要接受基督作这样的灵。

加拉太三章二节的“信仰”，乃是指我们所信的。我们本于听信仰接受了基督。基督徒的信仰就是基督自己的身位和祂救赎的工作。基督的身位和基督的工作，构成了我们的信仰。（李常受文集一九九一至一九九二年第一册，五九五至五九六页。）

信息选读

当我们传福音时，我们是传这信仰，也就是传基督的身位和基督救赎的工作。…当〔人〕听了基督的身位和工作时，在他们里面就兴起一个东西，那就是信。我们乃是借着听而信。罗马十章说，信是由于听，听是由于传道，（14，17，）传道是由于奉差遣。（15。）最近我收到一位亲爱弟兄的来信，他刚从东欧旅行回来，访问过捷克、波兰和匈牙利。我从这分报告所得的印象乃是，我们需要传讲我们所相信的。那些国家需要我们的年轻人到那里教导我们所相

WEEK 20 — DAY 4

Morning Nourishment

Gal. 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Rom. 10:17 So faith comes out of hearing, and hearing through the word of Christ.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

Day after day we see more of the Lord Jesus. [First], God, on His side, is revealing; [second], we, on our side, are receiving. In our receiving, we receive Christ as the Spirit out of the hearing of faith (Gal. 3:2). The Spirit whom we receive is the indwelling, life-giving, compound, sevenfold intensified Spirit. We need to receive Christ as such a Spirit.

In Galatians 3:2 the word faith means belief, referring to what we believe in. We have received Christ out of our hearing of the belief. The Christian belief is Christ Himself in His person and His redemptive work. Christ's person and Christ's work together constitute our belief. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 458)

Today's Reading

When we preach the gospel, we preach this belief, that is, the person of Christ and the redemptive work of Christ...As [the listeners] are hearing of the person and work of Christ, something rises up within them, that is, a believing. By hearing, we believe. Romans 10 says that faith comes out of hearing, hearing comes out of preaching (vv. 14, 17), and preaching comes out of being sent (v. 15). Recently, I received a letter from a dear brother who had just returned from a trip to Eastern Europe to visit Czechoslovakia, Poland, and Hungary. The impression I received from this report is that there is the need for the preaching of what we believe. Those countries need our

信的，就是我们的信仰。…但是愿意去的人在哪里？主对以赛亚说，“我可以差遣谁呢？谁肯为我们去呢？”（赛六8。）你肯回答说，“主啊，我在这里，我愿意去”么？你不必顾虑你的生活，耶稣必养活你。…你若肯去那里，单单照顾十个人，我信在半年之内，你会把这十个人都带到主里，并带进真理里。

在加拉太书里，接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的第二条路，乃是借着按着灵而生，并借着得着神儿子的灵进入我们的心。（四29下，6。）…这个生必是指我们的重生。我们的重生乃是按着灵的，也就是说，这是按着在我们里面的灵完成的。

〔第四，〕我们接受、经历并享受包罗万有的基督作为包罗万有之灵的路，也是借着因受浸被放在基督里而穿上基督。（三27。）穿上基督就是以基督为衣着。我们曾是赤身的，没有任何的遮盖。赤身乃是羞耻。但在我们信而受浸时，有一个东西加给我们，使我们穿上。我们借着受浸而以基督为衣着。马太二十八章十九节说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”我们不仅将人浸入水里，也是浸入三一神里。我们这样作，就将基督给他们穿上；我们借着施浸，使他们以基督为衣着。

受浸把我们放在基督里。当我们去传福音时，我们需要完全领悟，我们给人施浸时，不仅是将他们放进水里，也是将他们放进终极完成、经过过程的三一神里。我们应当告诉他们：“从今天起，你不再赤身了；你有了经过过程、终极完成的三一神为衣着和遮盖。”这就是接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的路，这灵乃是神全备福音那包括一切之福的集大成。（李常受文集一九九一至一九九二年第一册，五九六至五九七、五九九页。）

参读：加拉太书生命读经，第四篇。

young people to go there to teach the people our belief, our faith...But where are the people who will go? The Lord said to Isaiah, "Whom shall I send? Who will go for Us?" (Isa. 6:8). Would you answer, "Lord, I am here. I will go"? You do not need to care for your living. Jesus will feed you...If you would go there and take care of just ten people, I believe that in half a year you would bring all these ten to the Lord and into the truth.

The third way in the book of Galatians to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by being born according to the Spirit and by being given the Spirit of God's Son into our hearts (4:29b, 6)...This being born surely refers to our regeneration. Our regeneration was according to the Spirit; that is, it was accomplished according to the Spirit within us.

[Fourth], we receive, experience, and enjoy the all-inclusive Christ as the all-inclusive Spirit also by putting on Christ through the baptism that puts us into Christ (3:27). To put on Christ is to be clothed with Christ. We were once naked, without any covering. To be naked is a shame. However, at the time we believed and were baptized, something was put on us to clothe us. We were clothed with Christ through baptism. Matthew 28:19 says, "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." We baptize people not only into water but also into the Triune God. In so doing, we put Christ upon them; we clothe them with Christ through baptism.

Baptism puts us into Christ. When we go to preach the gospel, we need to have the full realization that when we baptize people, we are putting them not only into water but also into the consummated, processed Triune God. We should tell them, "From today onward you are no longer naked; you are clothed and covered with the processed, consummated Triune God." This is the way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit, who is the aggregate of the all-embracing blessing of the full gospel of God. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 458-461)

Further Reading: Life-study of Galatians, msg. 4

第二十周■周五

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

罗六 3 “岂不知我们这浸入基督耶稣的人，是浸入祂的死么？”

在加拉太书里，经历包罗万有的基督这赐生命之灵的五条路，乃是借着与祂联合，使那活着的不再是我们，乃是祂在我们里面活着；并且我们如今在肉身里所活的生命，是我们在基督的信里所活的。（二 20。）与基督联合就是与基督成为一。受浸使我们与基督成为一个实体，而使我们与基督联合。…我们已经浸入了两件事物——浸入基督并浸入基督的死。（罗六 3。）所以，我们如今在基督的死里与祂是一个实体。…在祂身上，祂的死是历史；但在我们身上，祂的死是眼前的、活的、活泼的经历。当我们受浸时，我们就被放进基督的死里，使基督的死成为我们的死。…我们已在基督的死里与祂联合，使那活着的不再是我们，乃是祂在我们里面活着；并且我们如今在肉身里所活的生命，是我们在基督的信里所活的。（李常受文集一九九一至一九九二年第一册，六〇〇页。）

信息选读

在基督的信里所活的，意思是这位活在我们里面的基督成了我们的信。加拉太二章二十节说，现在活着的，不再是我，乃是基督在我里面活着。然后接着说，我们如今所活的生命，我们仍在肉身里活着，但我们乃是借着基督作我们的信，来活这生命。基督活在我们里面，而在我们里面这活的基督，至终成了我们的信。我们乃是借着这

WEEK 20 — DAY 5

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

The fifth way in Galatians to experience the all-inclusive Christ as the life-giving Spirit is by being identified with Him so that it may be no longer we who live but He who lives in us; and the life which we now live in the flesh we live in the faith of Christ (2:20). To be identified with Christ is to be made one with Christ. Baptism identifies us with Christ by making us one entity with Christ...We have been baptized into two things—into Christ and into His death [Rom. 6:3]. Therefore, we are now one entity with Christ in His death...With Him, His death is history, but with us, it is a present, living, vivid experience. When we are baptized, we are put into Christ's death, making Christ's death ours...We have been identified with Christ in His death that it may be no longer we who live but He who lives in us; and the life that we now live in the flesh we live in the faith of Christ. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 461)

Today's Reading

To live in the faith of Christ means that the very Christ who lives in us becomes our faith. Galatians 2:20 says that it is no longer we who live, but it is Christ who lives in us. It then goes on to say that the life that we now live, we still live in the flesh, yet we live this life by Christ as our faith. Christ is living within us, and this living Christ within us eventually becomes our faith. It is by this faith, which is the very realization of Christ,

信，就是基督的实化，而仍在肉身里活着。这种生活事实上不是我们活着，乃是基督在我们里面活着。基督在我们里面活着，意思是我们借着基督作我们的信，而仍在肉身里活着。因此，二十节所说的生活，乃是一种完全是基督的生活。有人可能说，“你既仍然在吃、睡、读书、工作、作事，你就仍然活着。”对此我们可以回答：“是的，我仍然活着，但我不是凭我自己的任何事物活着；我乃是凭基督作我的信活着。这位基督乃是活在我里面的一位。所以事实上这不是我在活着。这是基督在活着，因为我不再活着，乃是基督在我里面活着。我仍然有一种生活，但这种生活不是凭着我，乃是凭着基督作我的信。祂越在我里面活着，我就越认识祂的宝贵。我越珍赏祂的宝贵，在我里面的信就越多。所以，这完全不是凭我自己的生命，乃是凭基督的生命。至于我，我已经被了结；我已经完了；我已经被钉十字架，甚至已经被埋葬。现今活着的不再是我，乃是基督在我里面活着。我仍然活着，但我不是凭我自己的什么活着，我乃是凭基督作我的信活着。”

基督活在我们里面必须是事实，而不只是道理或宣告。我们早晨醒来，在作任何别的事以前，应当多次呼求主的名。…这样呼求主，会帮助我们经历基督活在我们里面。在晨兴之后，从圣经里抄下两节经文，整天中一次读一点，也会帮助我们经历基督活在我们里面。…按照加拉太二章二十节，我们如今在肉身里所活的生命，是我们在基督的信里所活的。我们是在肉身里过生活，但我们所过的这生活，乃是在基督的信里。我们不是在自己的信里过生活，乃是在基督的信里过生活，甚至是在基督作我们的信里过生活。当我们这样活着时，我们就享受基督，并珍赏基督，并且基督在我们里面成了我们现时的信心。这意思就是，我们将自己完全摆在一边。…基督作我们的一切，到一个地步，祂甚至成了我们的信心。（李常受文集一九九一至一九九二年第一册，六〇〇至六〇一、六〇七页。）

参读：神圣启示的中心路线，第十三篇。

that we still live in the flesh. This kind of living is actually not we who live but Christ who lives in us. Christ's living in us means that we still live in the flesh by Christ as our faith. Thus, the life spoken of in Galatians 2:20 is a life that is absolutely Christ. People may say, "Since you are still eating, sleeping, studying, working, and doing things, you are still living." To this we may reply, "Yes, I am still living, but I do not live by anything of myself; I live by Christ as my faith. And this Christ is the One who lives in me. So actually this is not my living. This is Christ's living, because I live no longer, but Christ lives in me. I still have a kind of living, but this living is not by me but by Christ as my faith. The more He lives in me, the more I realize His preciousness. The more I appreciate His preciousness, the more faith is within me. This, therefore, is altogether not a life by myself but a life by Christ. As for me, I am terminated; I am finished; I have been crucified and even buried. It is no longer I who live but Christ who lives in me. I am still living, yet I am living not by something of myself but by Christ Himself as my faith."

Christ's living in us must be a fact, not merely a doctrine or a declaration. When we awake in the morning, we should call on the Lord a number of times before we do anything else...Calling on the Lord in this way will help us to experience Christ living in us. Copying two verses from the Bible after our morning revival and taking them in a little at a time throughout the day will also help us to experience Christ living in us. According to Galatians 2:20, the life that we now live in the flesh we live in the faith of Christ. We live a life in the flesh, but we live this life in the faith of Christ. We do not live such a life in our faith but in Christ's faith, even in Christ as our faith. When we live in this way, we enjoy Christ and appreciate Christ, and Christ within us becomes our present faith. This means that we put ourselves absolutely aside...Christ is everything to us to such an extent that He even becomes our faith. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 461-462, 468)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 13

第二十周■周六

晨兴喂养

加五 16 “我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。”

六 7～8 “不要受迷惑，神是嗤慢不得的，因为人种的是什么，收的也是什么。为着自己的肉体撒种的，必从肉体收败坏；为着那灵撒种的，必从那灵收永远的生命。”

我们接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的第六条路，乃是借着凭灵活着，并凭灵而行。（加五 16，25。）凭灵活着，并凭灵而行，等于全人凭着灵。那灵是在我们人的灵里。（罗八 16。）

我们早晨起来之后，应当凭我们的灵作每一件事。我们必须在我们的灵里生活行动，来开始一天的生活。我们起床若是随便的，就会破坏了这一整天。我们起床后，最好是呼求主的名。当我们呼喊“哦，主耶稣”，我们就在灵里。（林前十二 3。）这样的呼求，就把我们从每一件事物带回到我们的灵里。这样，我们的一天就有好的开始，我们就能面对任何情形。我们能凭着我们的灵面对每一个环境。这就是凭灵活着，并凭灵而行。这个经历是我们经历了在基督的死里与祂联合，使祂能活在我们里面之后才有的。没有经历与基督的联合，我们就无法凭灵活着，并凭灵而行。（李常受文集一九九一至一九九二年第一册，六〇八至六〇九页。）

信息选读

我们接受、经历并享受基督作为那灵的〔第七条〕路，〔乃〕是借着受生产之苦，使基督成形在我们里面。加拉太四章十九节说，“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

WEEK 20 — DAY 6

Morning Nourishment

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

6:7-8 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap. For he who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life.

The sixth way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by living and walking by the Spirit (Gal. 5:16, 25). Living and walking by the Spirit is equivalent to having our being by the Spirit. The Spirit is in our human spirit (Rom. 8:16).

After rising up in the morning, we should do everything by our spirit. We must begin our day by living and walking in our spirit. If we rise up in a loose way, we will spoil the whole day. The best thing to do after rising up is to call on the name of the Lord. When we call “O Lord Jesus,” we are in the spirit (1 Cor. 12:3). Calling in this way brings us back from everything to our spirit. Then we will have a good beginning of the day, and we will be able to face any situation. We will be able to encounter every circumstance by our spirit. This is to live and to walk by the Spirit. This experience follows the experience of being identified with Christ in His death in order that He may live in us. Without experiencing the identification with Christ, we cannot live and walk by the Spirit. (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” pp. 468-469)

Today's Reading

The [seventh] way to receive, experience, and enjoy Christ as the Spirit is also by having Christ formed in us through travail. Galatians 4:19 says, “My children, with whom I travail again in birth until Christ is formed in you.”

接受、经历并享受包罗万有的基督作为包罗万有赐生命之灵的〔第八条〕路，乃是借着照那灵的愿望和目的而为着那灵撒种，以完成那灵所愿望的。（六7～8。）我们的为人生活就是撒种。无论我们作什么，都是在撒种；无论我们撒的是什么，也都必有收成。我们所撒的若是高尚、美好的，所收的也必是高尚、美好的；我们所撒的若是卑下、低贱的，就可以预期所收成的也必是卑下、低贱的。凡我们在日常生活里所作的，都是撒种。…加拉太六章八节说，“为着自己的肉体撒种的，必从肉体收败坏；为着那灵撒种的，必从那灵收永远的生命。”我们必须竭力正确地撒种。我们若照着那灵撒种，也必照着那灵收成。…我们买领带是撒种；我们打着领带站在人前传福音时，收成就要临到。如果领带太属世，我们的传讲就必落空。我们若不照着那灵穿衣，人就不会有心听我们的信息。向着那灵撒种就是活基督，这就是接受、经历并享受基督。

接受、经历并享受基督作为那灵的〔第九条〕路，〔乃〕是借着夸基督的十字架并活新造，这新造既不是宗教也不是非宗教。（14～15。）基督的十字架是我们的夸口。我们所夸的事实，乃是一切都在十字架上了结了。爱汽车，爱大房子，爱流行的样式，都已经了结了；凡事都已经被除掉了，这是我们的夸口。如今我们是活新造。…每一件事都必须是新的，因为我们是基督里的新造。

接受、经历并享受基督作为那灵的终极之路，乃是借着主耶稣基督的恩与我们的灵同在。加拉太书结束于六章十八节，说，“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”主耶稣基督的恩与我们的灵同在，乃是接受、经历并享受基督的路。（李常受文集一九九一至一九九二年第一册，六〇九、六一二至六一四页。）

参读：神圣启示的中心路线，第十四篇。

[The eighth] way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit is by sowing unto the Spirit with the desire and aim of the Spirit in view, to accomplish what the Spirit desires (6:7, 8b). Our human living is a sowing. Whatever we do, we are sowing seeds, and whatever we sow, we will reap. If we sow something high and good, we will reap the same, and if we sow something mean and low, we can expect to reap the same thing. Everything that we do in our daily life is a sowing... Galatians 6:8 says, "He who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life." We must endeavor to sow properly. If we sow according to the Spirit, we will reap according to the Spirit. Our purchasing of a necktie is a sowing. The reaping will come when we stand before people with our tie to preach the gospel. If the tie is too worldly, our preaching will be empty. If we are not dressed according to the Spirit, people will not have the heart to listen to our message. To sow to the Spirit is to live Christ, and this is to receive, experience, and enjoy Christ.

The [ninth] way to receive, experience, and enjoy Christ as the Spirit is also by boasting in the cross of Christ and living a new creation, which is neither religion nor nonreligion (vv. 14-15). The cross of Christ is our boast. We boast in the fact that everything has been terminated on the cross. The love of cars, the love of a big house, and the love of stylish fashions have all been terminated. Everything has been "crossed out." This is our boast. Now we are living a new creation...Everything must be new because we are a new creation in Christ.

The consummate way to receive, experience, and enjoy Christ as the Spirit is by the grace of the Lord Jesus Christ with our spirit. The book of Galatians concludes with 6:18: "The grace of our Lord Jesus Christ be with your spirit, brothers. Amen." The grace of the Lord Jesus Christ being with our spirit is the way to receive, experience, and enjoy Christ. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 469, 471-472)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 14

第八周诗歌

399

经历基督 — 作内住者

8 7 8 7 副 (英 538)

降 A 大调

3/4

1. 神的心意所喜所爱: 基督启示我灵中;
不是接受外面宗教, 乃让基督来居衷。
(副) 神的心意所喜所爱: 基督作到我里面;
不是有何外面成就, 乃让基督来扩展。

- 二 神的心意所喜所爱: 基督活在我里面;
不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所爱: 基督成形我魂间;
不是跟随外面仪式, 乃让基督时加添。
- 四 神的心意所喜所爱: 基督安家在心头;
不仅外面对祂事奉, 更让基督全占有。
- 五 神的心意所喜所爱: 基督成为我盼望;
不是外面客观荣耀, 乃是基督作荣光。
- 六 神的心意所喜所爱: 基督居衷作一切;
不是外面有何得着, 乃有基督作秘诀。

WEEK 8 — HYMN

It is God's intent and pleasure Experience of Christ — As the Indwelling One

538

2. It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practice,
But Christ working inwardly.
3. It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.
4. It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.
5. It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.
6. It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

第八周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]