第一周

在神圣行动里并在我们经历中，神圣的经纶连同神圣三一的神圣分赐

诗 448， 447

读经：提前一 3 ～ 5，约四 14 下，太一 18，20 ～ 21，23，三 16 ～ 17，六 9 ～ 10，13，十二 28，二八 19

【周一】

壹 我们需要看见圣经中心的事乃是神圣的经纶连同神圣三一的神圣分赐，要分赐到在基督里的信徒里面，为着建造召会作基督的身体，终极完成于新耶路撒冷，作三一神永远、团体的彰显—提前一 3 ～ 5，弗三 14 ～ 21，四 16，启二一 2，10 ～ 11：

一 神圣的经纶就是神的家庭行政，要在祂神圣的三一里将祂自己分赐到祂所拣选的人里面，使他们得变化，以产生召会，就是基督的身体，也就是神的家、神的国、基督的配偶，最终的集大成就是新耶路撒冷—提前一 3 ～ 4，约一 14，29，徒二 24，林前十二 12 ～ 13，十五 45 下，提前三 15，启五 10，二一 2。

二 新约里说到关于神的一切事，都与那为着神圣经纶的神圣分赐有关；神圣经纶的完成乃是借

Week One

The Divine Economy with the Divine Dispensing of the Divine Trinity in the Divine Move and in Our Experience

Hymns: 609, 608

Scripture Reading: 1 Tim. 1:3-5; John 4:14b; Matt. 1:18, 20-21, 23; 3:16-17; 6:9-10, 13; 12:28; 28:19

§Day 1

I. We need to see that the central matter in the Bible is the divine economy with the divine dispensing of the Divine Trinity into the believers in Christ for the building up of the church as the Body of Christ, which will consummate in the New Jerusalem as the eternal, corporate expression of the Triune God—1 Tim. 1:3-5; Eph. 3:14-21; 4:16; Rev. 21:2, 10-11:

A. The divine economy is God's household administration to dispense Himself in His Divine Trinity into His chosen people so that they may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem—1 Tim. 1:3-4; John 1:14, 29; Acts 2:24; 1 Cor. 12:12-13; 15:45b; 1 Tim. 3:15; Rev. 5:10; 21:2.

B. Everything that is mentioned in the New Testament concerning God is related to the divine dispensing for the divine economy; the

着神圣三一的神圣分赐—罗八 3，11，弗一 3～23，林后十三 14，弗三 14～21。

三 整本圣经乃是按照一个支配的异象写的，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—诗三六 8～9。

【周二】

四 三一神—父、子、灵—经过了过程，成为赐生命的灵，使我们能喝祂，而使祂能成为我们的享受；这就是神圣三一的神圣分赐—约一 14，四 14，七 37～39，林前十二 13，十五 45 下，林后十三 14。

五 我们喝活水时，这水就在我们里面成为“泉源，直涌入永远的生命”；（约四 14 下；）父是起源，就是源；子是彰显，就是泉；灵是传输，就是流；“入”这个介词，也有“成为”的意思；永远生命的总和是新耶路撒冷；因此，神圣三一在我们里面涌流并从我们涌流出来的结果，就是我们成为新耶路撒冷。（七 37～39，诗四六 4，启二二 1～2，七 17，二一 6，二二 17。）

【周三】

贰 基于神圣的经纶连同神圣三一之神圣分赐这支配的异象，我们能看见马太福音中在神圣行动里并在我们经历中的神圣三一：

一 在马太一章，圣灵、（18，20、）基督（子—

accomplishment of the divine economy is by the divine dispensing of the Divine Trinity—Rom. 8:3, 11; Eph. 1:3-23; 2 Cor. 13:14; Eph. 3:14-21.

C. The entire Bible was written according to the controlling vision that 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. 36:8-9.

§Day 2

D. The Triune God—the Father, the Son, and the Spirit—has been processed to become the life-giving Spirit so that we can drink of Him for Him to become our enjoyment; this is the divine dispensing of the Divine Trinity—John 1:14; 4:14; 7:37-39; 1 Cor. 12:13; 15:45b; 2 Cor. 13:14.

E. When we drink of the living water, it becomes in us “a fountain of water springing up into eternal life” (John 4:14b); the Father as the origin is the fountain, the Son as the expression is the spring, and the Spirit as the transmission is the flow; the preposition into also means “to become,” and the totality of the eternal life is the New Jerusalem; thus, the flowing of the Divine Trinity within us and out from us issues in our becoming the New Jerusalem (7:37-39; Psa. 46:4; Rev. 22:1-2; 7:17; 21:6; 22:17).

§Day 3

II. Based upon the controlling vision of the divine economy with the divine dispensing of the Divine Trinity, we can see the Divine Trinity in the divine move and in our experience in the book of Matthew:

A. In Matthew 1 the Holy Spirit (vv. 18, 20), Christ (the Son—v. 18), and

18）和神（父—23），为着产生那人耶稣，（21，）都在现场；耶稣作为耶和华救主，以及神与我们同在，乃是三一神的具体化身：

1 二十至二十一节启示那出于圣灵的神圣成孕和耶稣（子）的出生；然后二十三节告诉我们，人称这一位为“以马内利”，意思是“神〔父神〕与我们同在”。

2 父神与我们同在，乃是那出于圣灵之神圣成孕和子耶稣之出生的结果—参路一 35。

二 在马太三章，子站在受浸的水中，在开启的诸天之下，那灵仿佛鸽子降在子身上，并且父从诸天之上向子说话—16 ～ 17 节：

1 主耶稣从那灵而生，（路一 35，）里头早有神的灵，在素质上为着祂的出生；然后神的灵降在祂身上，在经纶上为着祂的职事，膏祂为新王，把祂介绍给祂的百姓—赛六一 1，四二 1，诗四五 7。

2 主受浸，尽了神的义，并被摆到死与复活里，就得着三件事：诸天开了、神的灵降下、以及父说话；今天为着完成神的经纶，我们也是一样—太三 16 ～ 17。

3 因着神的灵仿佛鸽子降在主耶稣身上，祂就能专注于神的旨意，温柔并单纯地尽职；那灵的降下，是基督的受膏；父的说话，乃基督是爱子的见证。

【周四】

三 马太六章主教导我们的祷告，乃是开始于三一神，按着父、子、灵的次序；（9 ～ 10；）也是终结于三一神，但是按着子、灵、父的次序；（13；）这样的祷告，乃是祷告愿三一神在地

God (the Father—v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God:

1. Matthew 1:20 and 21 reveal the divine conception of the Holy Spirit and the birth of Jesus (the Son); then verse 23 tells us that this One was called by men Emmanuel, which means “God [God the Father] with us.”

2. God the Father’s being with us was the issue of the divine conception of the Holy Spirit and the birth of Jesus, the Son—cf. Luke 1:35.

B. In Matthew 3 the Son was standing in the water of baptism under the open heavens, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son—vv. 16-17:

1. The Lord Jesus was born of the Spirit (Luke 1:35), having the Spirit of God within Him essentially for His birth; then, for His ministry, the Spirit of God descended upon Him economically to anoint Him as the new King and introduce Him to His people—Isa. 61:1; 42:1; Psa. 45:7.

2. The Lord’s being baptized to fulfill God’s righteousness and to be put into death and resurrection brought Him three things: the open heavens, the descending Spirit of God, and the speaking of the Father; it is the same with us today for the accomplishing of God’s economy—Matt. 3:16-17.

3. By the descending of the Spirit of God like a dove upon Him, the Lord Jesus ministered in gentleness and singleness, focusing solely on the will of God; the Spirit’s descending was the anointing of Christ, whereas the Father’s speaking was a testimony to Him as the beloved Son.

§Day 4

C. In Matthew 6 the prayer that the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit (vv. 9-10), and also ends with the Triune God, but in the sequence of the Son, the Spirit, and the Father (v. 13); to pray in this way is to pray that the Triune

上得胜，如同祂在天上得胜一样：

1 在九至十节，主教导信徒以发表三项祈求来祷告，这三项祈求含示神格的三一：“愿你的名被尊为圣，”主要的是与父有关；“愿你的国来临，”主要的是与子有关；“愿你的旨意行在地上，”主要的是与灵有关：

a 要使祂的名被尊为圣，我们就必须在生活中彰显祂，而把日常生活分别归神，使其被神浸透—彼前一 15 ～ 17，彼后一 4，参赛十一 2。

b 要使神的国来临，我们就必须过公义、和平、并在圣灵中喜乐的生活—罗十四 17。

c 要使神圣的旨意行在地上，就是要把属天的管治，就是诸天的国，带到地上—参太八 9 上。

d 这要在今世逐渐得着成全，且要在要来的国度时代完全得着成全；那时神的名要在全地极其尊大，（诗八 1，）世上的国要成为基督的国，（启十一 15，）神的旨意也要得着成就。

2 主示范的祷告，乃是这样结束：“因为国度、能力、荣耀，都是你的，直到永远。阿们”—太六 13：

a 国度是子的，这国乃是神运用祂能力的范围；能力是那灵的，这能力完成神的目的，使父的荣耀得以彰显。

b 因此，主在祂至高教训里所教导的祷告，开始于父神，也终结于父神—祂是开始，也是终结；是阿拉法，也是俄梅嘎—叫父神在万有中作一切—林前十五 28。

【周五】

四 在马太十二章，子以人的身位凭着那灵赶鬼，

God will be prevailing on the earth as He is prevailing in the heavens:

1. In Matthew 6:9-10 the Lord teaches the believers to pray by expressing three petitions, which imply the Trinity of the Godhead: “Your name be sanctified” is related mainly to the Father; “Your kingdom come,” to the Son; and “Your will be done,” to the Spirit:

a. For His name to be sanctified, we should express Him in our living with a daily life separated unto God and saturated with God—1 Pet. 1:15-17; 2 Pet. 1:4; cf. Isa. 11:2.

b. For God’s kingdom to come, we must live a life of righteousness, peace, and joy in the Holy Spirit—Rom. 14:17.

c. For the divine will to be done on earth is to bring the heavenly ruling, the kingdom of the heavens, to this earth—cf. Matt. 8:9a.

d. This is being fulfilled in this age, and it will be ultimately fulfilled in the coming kingdom age, when the name of God will be excellent in all the earth (Psa. 8:1), the kingdom of the world will become the kingdom of Christ (Rev. 11:15), and the will of God will be accomplished.

2. The Lord’s pattern of prayer concludes by saying, “For Yours is the kingdom and the power and the glory forever. Amen”—Matt. 6:13:

a. The kingdom is of the Son and is the realm in which God exercises His power; the power is of the Spirit and carries out God’s intention so that the Father can express His glory.

b. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father, who is the beginning and the end, the Alpha and the Omega, that God the Father may be all in all—1 Cor. 15:28.

§Day 5

D.In Matthew 12 the Son, in the person of man, cast out demons by the

带进父神的国—28 节：

1 祂赶鬼的方式乃是靠另一位并为着另一位，这显示祂不是单独行动，乃是谦卑且无己的。

2 子是神圣三一的中心，祂完全不靠祂自己，不为祂自己，也不向着祂自己；凡祂所作的，都是靠神的灵，为着父神的国。

3 子不凭自己或为自己作什么；在此我们能看见祂的谦卑和无己；这也给我们看见在神圣三一里的和谐、美丽与优越。

4 在二十八节所见神圣三一神圣配搭的行动，是一个绝佳、美丽的榜样，给我们跟从；这是我们的元首为我们（祂身体的肢体）之配搭所立下的好榜样：

a 今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。

b 我们可能照着神的旨意作一件事，但我们所作的不该靠自己，乃该靠一些其他的人；不仅如此，我们所作的也不该为我们自己受益，乃该为神在地上的权益，权利。

【周六】

五 在马太二十八章，基督这末后的亚当，（林前十五 45 下，）经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在祂复活的气氛和实际里，吩咐他们去，将万民浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民—太二八 19：

1 基督是经过过程之三一神的中心，为使门徒借着将人浸入祂里面，而将人浸入经过过程的三一神里—徒八

Spirit to bring in the kingdom of God the Father—v. 28:

1. The way He cast out demons, by another One and for another One, showed that He did not act individualistically but with humility and selflessness.

2. The Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father.

3. The Son did nothing by Himself or for Himself; here we can see His humility and selflessness; this also shows us the harmony, beauty, and excellency in the Divine Trinity.

4. The move of the Divine Trinity with the divine coordination in Matthew 12:28 is an excellent and beautiful example for us to follow; this is a good pattern that our Head has set up for our coordination as members of His Body:

a. Today in the church life, the Body of Christ has not been built up adequately because of the shortage of the proper coordination.

b. We may do something according to the will of God, but what we do should not be by ourselves but by some others; furthermore, what we do should not be for ourselves as the beneficiary but for the interest, the right, of God on this earth.

§Day 6

E. In Matthew 28, after Christ as the last Adam (1 Cor. 15:45b) had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the nations the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity—Matt. 28:19:

1. Christ's being the center of the processed Triune God is for the disciples to baptize people into the processed Triune God by baptizing them into Him—

16，十九 5，加三 27，罗六 3 ～ 4，林前十二 13。

2 将人浸入三一神的名里，就是将人带进与三一神生机、属灵、奥秘的联合里。

3 神圣三一的名是单数的，这名乃是那神圣者的总称，等于祂的人位；将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

叁 我们需要祷告，愿实际的灵引导我们进入在神圣行动里并在我们经历中，神圣经纶连同神圣三一之神圣分赐的一切实际里；我们需要成为活在神圣三一里并与神圣三一同活的人，以祂作我们生活的本质和元素—约十六 13，十五 4 ～ 5。

Acts 8:16; 19:5; Gal. 3:27; Rom. 6:3-4; 1 Cor. 12:13.

2. To baptize people into the name of the Triune God is to bring them into an organic, spiritual, and mystical union with Him.

3. The one name for the Divine Trinity is the sum total of the Divine Being, equivalent to His person; to baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.

III. We need to pray that the Spirit of reality would guide us into all the reality of the divine economy with the divine dispensing of the Divine Trinity in the divine move and in our experience; we need to be those who live in and with the Divine Trinity, having Him as the very substance and element of our living—John 16:13; 15:4-5.

第一周■周一

晨兴喂养

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。”

提前一４“…注意…神在信仰里的经纶…。”

〔诗篇三十六篇八节〕是一种表征的说法，说到基督借着祂的死成为丰富的祭牲，这就是神殿里的肥甘。八节也告诉我们，主要使我们喝祂乐河的水。肥甘是指基督，河是指那灵。接着九节说，…父神是根源、源头，不是水泉。源头是真正的根源，而水泉是源头的涌现，洋溢。生命的源头乃指父是生命的根源。九节接着说，“在你的光中，我们必得见光。”光也是指父。父不仅是生命的根源，也是光的根源。先有生命，后有光。这符合约翰一章四节：“生命在祂里面，这生命就是人的光。”甚至在古代诗人的诗篇里，这样简短的一段话中，我们也能看见神圣的三一。我们能看见基督是肥甘，那灵是河，父是生命和光的根源。真是奇妙！（李常受文集一九八四年第二册，二九二至二九三页。）

信息选读

我们…解释〔诗篇三十六篇八至九节〕，唯一的路是借着管治的异象—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。这是管治并指引你解释

WEEK 1 — DAY 1

Morning Nourishment

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.

1 Tim. 1:4 ...Give heed to...God's economy, which is in faith.

[Psalm 36:8a] is a figurative speaking of Christ being the rich sacrifices through His death, and this is the fatness of God's house. Verse 8 also tells us that the Lord causes us to drink of the river of His pleasures. The fatness refers to Christ, and the river refers to the Spirit. Then verse 9... refers to God the Father as the source, as the fountain, not the spring. The fountain is the real source, whereas the spring is the springing up, the bubbling up, of the fountain. The fountain of life refers to the Father as the very source of life. Verse 9 continues to say, "In Your light we see light." Light also refers to the Father. The Father is not only the source of life but also the source of light. Life comes first and then light. This corresponds with John 1:4: "In Him was life, and the life was the light of men." Even in such a short portion of the Word, in the poetry of the ancient psalmist, we can see the Divine Trinity. We can see Christ as the fatness, the Spirit as the river, and the Father as the source of life and light. This is marvelous! (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 227)

Today's Reading

The only way we could interpret Psalm 36:8-9... is by the governing vision—the Triune God is working Himself into His chosen and redeemed people to be their life and life supply, 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. This is the vision that should govern and direct how you interpret any

任何一段圣经的异象。…若没有这样一个异象，你也许能基于诗篇三十六篇八至九节释放一篇美好的信息，但这信息会很肤浅，没有摸着神圣的三一。即使你去查史壮的经文汇编，找出肥甘是祭牲的脂肪灰，但若没有这样一个异象，你绝不会想到这是指基督。你必须有管治的原则。这样，当你看见祭牲这辞，就会清楚这是指神圣三一的第二者—基督。你也很容易领会神的乐河。没有这样一个异象，就不容易领会这河是什么。罗马十四章十七节指回到这河，它告诉我们，神的国乃在于“公义、和平、并圣灵中的喜乐”。圣灵中的喜乐就是乐河；或者我们能说，乐河就是喜乐的灵。…我们拿起这把钥匙，就能开启圣经的每一部分。

圣经的每一卷书都印证你对这段经文的领会，因为全本圣经都是照着这原则写的，就是三一神作到祂的赎民里面，作他们的享受、他们的饮料、以及生命和光的源头。应用这原则来解释新约的任何一段话，都是无穷无尽的。然后我们用任何一段话所释放的信息，也都是极其丰富的。它会满了肥甘，满了乐河的涌流，并满了生命和光的源头。我们的信息和我们的职事会不一样。有一种内在的原则，会在里面管治我们所述说、所教导、所传讲的。这是我的负担。仅仅读一些生命读经信息，找出一些要点和题目来作我们的信息，并不管用。我们还没有被这样一个原则所构成，这原则对我们还没有成为一个异象。也许我们有眼睛阅读圣经，有心思领会圣经，但我们没有钥匙开启圣经。我们需要钥匙。（李常受文集一九八四年第二册，二九五至二九七页。）

参读：在神圣三一里并同神圣三一活着，第二至四、七章；神圣启示的中心路线，第三至四篇。

portion of the Bible….Without such a vision you may present a good message based on Psalm 36:8-9, yet it will be so shallow, touching nothing of the Divine Trinity. Even if you were to go to Strong’s Exhaustive Concordance of the Bible and discover that the fatness refers to the fatty ashes of the sacrifices, without such a vision you would never think that this refers to Christ. You must have the governing principle. Then when you see the word sacrifices, you would be so clear that this refers to the second of the Divine Trinity, Christ. Then it would also be easy for you to understand the river of God’s pleasures. Without such a vision it is not so easy to understand what this river is. Romans 14:17 refers back to this river when it tells us that the kingdom of God is “righteousness and peace and joy in the Holy Spirit.” The joy in the Holy Spirit is the river of pleasures, or we could say the river of pleasures is the Spirit of joy….When we pick up this key, we can open up every part of the Bible.

Every book of the Bible confirms our understanding of this Scripture passage because the entire Bible was written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light. The application of this principle in interpreting any portion of the New Testament is endless. Then our message, using any portion, will be greatly enriched. It will be full of the fatness, full of the flowing of the river of pleasures, and full of the fountain of life and of light. Our message and our ministry will be different. There will be an intrinsic principle within and governing whatever we speak, teach, and preach. This is my burden. Merely to read the lines of a Life-study to pick up some points and titles from a message will not work. We have not been constituted with such a principle, and this principle has not become a vision to us. We may have eyes to read the Bible and a mind to understand it, but we do not have the key to open it. We need the key. (CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” pp. 229-230)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” chs. 2-4, 7; CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” chs. 3-4

第一周■周二

晨兴喂养

约四 14“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

林前十二 13“…我们…都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

三一神在神圣的三一里涌流，有三个阶段。…〔在约翰四章十四节下半，〕当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。…这涌流的三一神是“直涌入永远的生命”。〔14。〕译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。水源在我们里面，作为水泉涌上来，而成为河，直涌入目的地，这目的地就是永远的生命。新耶路撒冷是神圣、永远生命的总和。…因此，“直涌入永远的生命”意思就是“直涌成为新耶路撒冷”。我们必须有东西涌流成为那神圣的新耶路撒冷，好使我们能达到那里。我们需要整本圣经来解释约翰四章十四节。父作为源头乃是源，子是泉，灵是涌流的河，而这涌流的结果带进永远的生命，就是新耶路撒冷。…神借着讲说，借着扩展，借着分赐而涌流。（李常受文集一九九四至一九九七年第四册，五八五至五八六页。）

信息选读

新耶路撒冷是神与人联结，人与神调和的总和。代表新耶路撒冷的数字是十二，表征神在祂永远的行政里与祂所造的人调和在一起。三一神是由三这个数字所表征，人是由四这个数字所表征。三乘四是十二。在新耶路撒冷里，有十二层根基，上面写

WEEK 1 — DAY 2

Morning Nourishment

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

The Triune God flows in the Divine Trinity in three stages…. [In John 4:14b] when the fountain springs up, that is the fountain emerging. Then a river flows. This flowing Triune God is “into eternal life” [v. 14]. The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life….Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem….God flows through speaking, through spreading, through dispensing. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 455)

Today’s Reading

The New Jerusalem is the totality of God joined with man and man mingled with God. The number that represents the New Jerusalem is twelve, signifying that God in His eternal administration is mingled with His creature, man. The Triune God is signified by the number three, and man is signified by the number four. Three times four is twelve. In the New Jerusalem there are the

着十二使徒的名字；（启二一 14；）有十二个门，就是十二颗珍珠，上面写着十二支派的名字；（12；）又有生命树的十二样果子。（二二 2。）这给我们看见，新耶路撒冷乃是神与人的调和。

三一神成了活水，就是主耶稣在约翰四章所给撒玛利亚妇人的。…这源就是父。当这源显出来，或涌出来成为泉，那就是子。当这泉涌流成为河，那就是那灵；这乃是涌入（或为着）新耶路撒冷。…当我们喝这水，这水就在我们里面成为源。…这源显出来就是泉，并且这泉涌流出来成为河，为着新耶路撒冷。…当祂涌流到我们里面，祂就带着我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。“入”这个介词，也有“成为”的意思。涌入新耶路撒冷，意思就是成为新耶路撒冷。…我们必须是新耶路撒冷，然后我们才能在新耶路撒冷里。

水泉的涌出就是水泉的流动，河含示在这流动里。这里“涌入”的意思是“结果产生”，或“成为”。新耶路撒冷要借着三一神的涌流而产生。圣经一开始就有神，圣经的末了乃是新耶路撒冷。在太初，就是在已过的永远里有话，这话就是神。在将来的永远里，话成了新耶路撒冷。

林前十二章十三节说，“我们…都已经…受浸，成了一个身体。”这意思不是说，身体与我们是分开的，而我们是被放在身体里。这意思乃是说，我们已经浸成身体。那灵的浸把我们众人都放在一起，叫我们成为身体。我们已经浸成了身体；至终，我们要成为新耶路撒冷，就是神与人调和、相调与合并。现在我们可以看见，约翰四章十四节下半这半节经文，包括了整本圣经。（李常受文集一九九四至一九九七年第四册，五八七至五八九页。）

参读：圣经中管制并支配我们的异象，第一至三篇；对同工长老们以及爱主寻求主者爱心的话，第二章。

twelve foundations, inscribed with the names of the twelve apostles (Rev. 21:14); the twelve gates, which are twelve pearls, inscribed with the names of the twelve tribes (v. 12); and the twelve fruits of the tree of life (22:2). This shows that the New Jerusalem is the mingling of God and man.

The Triune God becomes the living water, which the Lord Jesus presented to the Samaritan woman in John 4…. [The] fountain is the Father. When this fountain emerges, or springs up, that is the Son. When the spring flows into a river, that is the Spirit. This is into, or for, the New Jerusalem. When we drink of this water, it becomes a fountain in us… [that] emerges as a spring, and the spring flows out as a river for the New Jerusalem….When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.”…We have to be the New Jerusalem; then we can be in the New Jerusalem.

The springing up is the spring flowing. The river is implied in the flowing. Into here means “issuing in,” or “to be, to become.” The New Jerusalem will be there through the Triune God’s flowing. In the beginning of the Bible, God was there. At the end of the Bible is the New Jerusalem. In the beginning, in eternity past, was the Word, who was God. In eternity future the Word becomes the New Jerusalem.

First Corinthians 12:13 says, “We were all baptized into one Body.” This does not mean that the Body is apart from us and that we have been put into the Body. It means that we have been baptized into the Body. The baptism of the Spirit put us all together to be the Body. Into means “to be.” We have been baptized to be the Body. Eventually, we will be the New Jerusalem, which is God mingled, blended, and incorporated with man. Now we can see that one half of a verse, John 4:14b, covers the entire Bible. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 456-458)

Further Reading: CWWL, 1994-1997, vol. 2, “The Governing and Controlling Vision in the Bible,” chs. 1-3; CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” ch. 2

第一周■周三

晨兴喂养

路一 35“…圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”

太一 20 ～ 21“…那生在她里面的，乃是出于圣灵。她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。”

路加一章三十五节是关于主耶稣神圣成孕的一节经文。在这神圣的成孕里，启示出神圣的三一。这节给我们看见，圣灵临到马利亚身上；至高者，就是父神，覆庇马利亚；以及圣者，就是神儿子的出生。因此，整个神圣的三一都与人救主的成孕有密切的关系。

马太一章二十至二十三节也是说到神子耶稣的出生。二十至二十一节给我们看见圣灵的神圣成孕，以及耶稣〔子〕的出生。然后二十三节告诉我们，人必称这位为以马内利，意思就是神〔父神〕与我们同在。这些经文再次启示，在救主成为肉体的事上，神圣三一的工作。父神与我们同在，乃是那出于圣灵之神圣成孕和子耶稣之出生的结果。（李常受文集一九八八年第一册，四一六页。）

信息选读

马太三章十六至十七节启示在神圣行动里的神圣三一。这几节给我们看见，耶稣站在受浸的水中，神的灵仿佛鸽子降下，落在耶稣〔子〕身上，父从天上说，“这是我的爱子，我所喜悦的。”神的灵仿佛鸽子，降在基督身上，这可以看作是神膏

WEEK 1 — DAY 3

Morning Nourishment

Luke 1:35...The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

Matt. 1:20-21 ...That which has been begotten in her is of the Holy Spirit. And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Luke 1:35 is a verse concerning the divine conception of the Lord Jesus. In this divine conception the Divine Trinity is revealed. Luke 1:35 shows the Holy Spirit's coming upon Mary; the Most High [God the Father] overshadowing Mary; and the birth of the holy thing [the Son of God]. Thus, the entire Divine Trinity was involved in the conception of the Man-Savior.

Matthew 1:20-23 also refers to the birth of Jesus, the Son of God. Verses 20 and 21 show us the divine conception of the Holy Spirit and the birth of Jesus [the Son]. Then verse 23 tells us that this One was called by men Emmanuel, which means “God [God the Father] with us.” These verses again reveal the working of the Divine Trinity in the Savior's incarnation. God the Father's being with us was the issue of the divine conception of the Holy Spirit and the birth of Jesus, the Son. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 302)

Today's Reading

Matthew 3:16 and 17 reveal the Divine Trinity in His divine move. These verses show Jesus standing in the baptizing water, the Spirit of God descending like a dove and coming upon Jesus [the Son], and the Father speaking out of the heavens, saying, “This is My Son, the Beloved, in whom I have found My delight.” The Spirit of God descending like a dove and coming upon Christ can

了基督作祂的弥赛亚，以完成祂永远的定旨。…神…用三一神的终极完成作为膏油，膏了祂。…在古时，君王和祭司就任时，需要受膏。受膏就是受任命的印证。受了任命的基督站在水里，在开启的天之下，受三一神以经纶的灵所膏。那时耶稣早已从素质的灵而生。主耶稣在神的灵降到祂身上以前，已经从那灵而生，（路一 35，）证明祂里头早已有神的灵，那是为着祂的出生。现在神的灵降在祂身上，是为着祂的职事。这应验了以赛亚六十一章一节，四十二章一节，和诗篇四十五篇七节的话，为要膏新王，并把祂介绍给祂的百姓。为着祂的出生，祂是由素质的灵成孕，为要成为神而人者，活在地上。三十年以后，祂受约翰的浸。当祂站在受浸的水里时，神来用圣灵作经纶的灵膏祂，以完成神的经纶。（李常受文集一九八八年第一册，四五四至四五五页。）

主受浸，尽了神的义，并被摆到死与复活里，就得着三件事：诸天开了、神的灵降下、以及父说话。今天我们也是一样。…因着神的灵仿佛鸽子降在主耶稣身上，祂就能专注于神的旨意，温柔并单纯的尽职。（圣经恢复本，太三 16 注 2，注 4。）

圣灵的降下，是基督的受膏；父的说话，乃基督是爱子的见证。这里是一幅神圣三一的图画：子从水里上来，灵降在子身上，父说到子。这证明父、子、灵同时存在。这是为了完成神的经纶。（太三 17 注 1。）

参读：马太福音生命读经，第十篇；神人的生活，第四至五篇。

be considered as God's anointing Him to be His Messiah to carry out His eternal purpose.... God anointed Him with the consummation of the Triune God as the anointing oil. In ancient times the kings and the priests needed to be anointed to take their offices. The anointing is the confirmation of the appointing. The appointed Christ was in the water under an open heaven and was anointed by the Triune God with the economical Spirit. By that time Jesus had already been born of the essential Spirit. Before the Spirit of God descended and came upon Him, the Lord Jesus was born of the Spirit (Luke 1:35), proving that He already had the Spirit of God within Him. That was for His birth. Now for His ministry the Spirit of God descended upon Him. This was the fulfillment of Isaiah 61:1; 42:1; and Psalm 45:7 to anoint the new King and introduce Him to His people. He was conceived with the essential Spirit for His birth in order for Him to be a God-man to exist on the earth. Thirty years later He was baptized by John. While He was standing in the waters of baptism, God came to anoint Him with the Holy Spirit as the economical Spirit to carry out God's economy. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 329-330)

The Lord's being baptized to fulfill God's righteousness and to be put into death and resurrection brought Him three things: the open heavens, the descending Spirit of God, and the speaking of the Father. It is the same with us today. (Matt. 3:16, footnote 2) By the descending of the Spirit of God like a dove upon Him, the Lord Jesus ministered in gentleness and singleness, focusing solely on the will of God. (Matt. 3:16, footnote 4)

The Spirit's descending was the anointing of Christ, whereas the Father's speaking was a testimony to Him as the beloved Son. This is a picture of the Divine Trinity: the Son rose up from the water, the Spirit descended upon the Son, and the Father spoke concerning the Son. This proves that the Father, the Son, and the Spirit exist simultaneously. This is for the accomplishing of God's economy. (Matt. 3:17, footnote 1)

Further Reading: Life-study of Matthew, msg. 10; CWWL, 1994-1997, vol. 3, "The God-man Living," chs. 4-5

第一周■周四

晨兴喂养

太六 9～10“所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”

13“不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。”

祷告的人必须是神的儿女，从神而生，所以他们有权柄，有权利称神为他们的父。我们若不是从某人所生，就不能称他为父。我们有一位在诸天之上的父，祂生了我们。〔主在马太六章所教导〕这个简短而紧要的祷告，包括许多紧要的项目。

被尊为圣的意思，就是从一切凡俗的分开并分别出来。…如果我们祷告，愿父的名被尊为圣，我们就不该只是用我们的话说出来而已。要使祂的名被尊为圣，我们就必须在生活中彰显祂。我们必须过圣别的生活，就是从凡俗分别出来的日常生活。我们要这样祷告，我们就必须是圣别的人，就是从一切凡俗分别出来的人。我们应当从我们周围所有的人中分开＇分别出来。换句话说，我们应当是圣别的。我们这些圣别的人，应当祷告说，“我们的父，愿你的名被尊为圣。”（李常受文集一九九四至一九九七年第三册，六七五至六七六页。）

信息选读

今天世界不是神的国，乃是祂仇敌的国。这就是为什么圣经说，撒但是今天世界的王。（约十二31。）在撒但的国里，就是在世界里，没有公义、和平与喜乐。罗马十四章十七节告诉我们，国度生活的实际乃是公义、和平、并圣灵中的喜乐。今天

WEEK 1 — DAY 4

Morning Nourishment

Matt. 6:9-10 You then pray in this way: Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth.

13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

The praying ones must be children of God, born of God, so they have the authority, the right, to call God their Father. We cannot call a person our father if we are not born of him. We have a Father in the heavens who has begotten us. This brief but critical prayer covers a number of crucial items.

To be sanctified means to be separated and distinct from all that is common.... If we pray for our Father's name to be sanctified, we should not just utter this with our words. For His name to be sanctified, we should express Him in our living. We must live a sanctified life, a daily life separated from being common. To pray such a prayer requires us to be sanctified persons, those who are separated from being common. We should be distinct, separate, from all the people around us. In other words, we should be holy. As sanctified people, we should pray, "Our Father, Your name be sanctified." (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 537-538)

Today's Reading

Today the world is not God's kingdom but His enemy's kingdom. This is why the Bible says that Satan is the ruler of today's world (John 12:31). In Satan's kingdom, the world, there is no righteousness, no peace, and no joy. Romans 14:17 says that the reality of the kingdom life is righteousness, peace, and joy in the Holy Spirit. In Satan's kingdom today, there is no joy,

在撒但的国里没有喜乐，因为其中没有和平。联合国一直谈论和平，却没有和平，因为没有公义。和平乃是公义的结果。在彼得后书里，彼得告诉我们，唯一居住在新天新地里的，乃是义。（三13。）在要来的国度里，就是在千年国里，主要的东西乃是义。在今天的世界里没有义，因为这世界是撒但这邪恶之王的国。

今天撒但的旨意借着恶人行在地上。…感谢主，撒但的意愿没有完全实现。希特勒、墨索里尼和史达林，都被毁灭了。拿破仑想要遂行他的意愿，但他没有成功。我们需要祷告，愿父的神圣旨意行在地上，如同行在天上。这乃是把属天的管治，就是诸天的国，带到地上。这样，父的旨意就必定行在地上。…〔在马太六章九至十节，〕名、国度、旨意这三样，乃是一位三一神的属性。名是属于父的，因为父是源头；国度是属于子的；旨意是属于灵的。这样的祷告，乃是祷告愿三一神在地上得胜，如同祂在天上得胜一样。

这个向父的祷告，乃是这样结束：“因为国度、能力、荣耀，都是你的，直到永远。阿们。”（13下。）这里乃是认识并赞美神的国度、能力和荣耀。这也是说到三一神。国度是子的，这国乃是神运用祂能力的范围。能力是那灵的，这能力完成神的目的，使父的荣耀得以彰显。这指明主教导我们的祷告，乃是开始于三一神，按着父、子、灵的次序；也是终结于三一神，但是按着子、灵、父的次序。因此，主在祂至高教训里所教导的祷告，开始于父神，也终结于父神。父神是开始，也是终结；是阿拉法，也是俄梅嘎。（李常受文集一九九四至一九九七年第三册，六七六至六七七、六七九页。）

参读：神人的生活，第十一篇。

because there is no peace. In the United Nations, peace is talked about all the time, but there is no peace, because there is no righteousness. Peace is the issue of righteousness. In his second Epistle, Peter says that the unique thing that dwells in the new heavens and new earth is righteousness (3:13). In the coming kingdom, the millennium, the primary thing will be righteousness. There is no righteousness in today’s world, because this is the kingdom of Satan, the evil ruler.

Today Satan’s will is being done on the earth through evil men….Thank the Lord that Satan’s will is not fully carried out. Hitler, Mussolini, and Stalin were destroyed. Napoleon wanted his will to be done, but he did not succeed. We need to pray for the Father’s divine will to be done on earth as in heaven. This is to bring the heavenly ruling, the kingdom of the heavens, to the earth. Then the Father’s will surely will be done on the earth. These three things [in Matthew 6:9-10]—the name, the kingdom, and the will—are the attributes of the one Triune God. The name is of the Father, because the Father is the source; the kingdom is of the Son, and the will is of the Spirit. To pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens.

The prayer to the Father concludes in this way: “For Yours is the kingdom and the power and the glory forever. Amen” (6:13). Here is the realization and praise of God’s kingdom, power, and glory. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God’s intention so that the Father can express His glory. This indicates that the prayer that the Lord taught us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 538-540)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 11

第一周■周五

晨兴喂养

太十二 28“我若靠着神的灵赶鬼，这就是神的国临到你们了。”

约十四 10“我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”

在马太十二章二十八节，主说，“我〔子〕若靠着神〔三一神，包括父〕的灵赶鬼，这就是神〔三一神〕的国临到你们了。”这似乎是很简单的话，但我们需要查考这一节，来看其中更深的意义和启示。我们要问：“…难道祂不能说，祂是靠着自己赶鬼，好使祂自己的国临到人么？这有什么不对？”如果子这么作，祂就是单独行动。…祂赶鬼的方式给〔我们〕看见，祂是谦卑的。…祂乃是靠着神的灵作事，为着神的国作事。祂从未靠自己或为自己作什么。这岂不是很美么？这给我们看见神圣三一里的优越。（李常受文集一九八八年第一册，四二四页。）

信息选读

这的确是我们配搭的好榜样。主已经产生了一个身体，是由许多肢体所构成的，所以众肢体都当学祂。祂靠神的灵，为父神作工。祂从未靠自己，或为自己作任何事。这岂不是我们在祂身体里配搭的榜样么？我们的行为应当就像我们的元首。祂所行所为都不靠自己，也不为自己。今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。我们若要与身体里的众肢体有配搭，就必

WEEK 1 — DAY 5

Morning Nourishment

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

In Matthew 12:28 the Lord said, “If I [the Son], by the Spirit of God [the Triune God including the Father], cast out the demons, then the kingdom of God [the Triune God] has come upon you.” Matthew 12:28 seemingly is a simple word, but we need to look into this verse to see its deeper meaning and revelation. We need to ask, “...Couldn’t the Lord have said that He cast out demons by Himself in order that His own kingdom might come upon the people? What would have been wrong with this?” If the Son would have done this, He would have acted individualistically....The way He cast out demons showed...that He was humble.... He was doing something by the Spirit of God and for the kingdom of God. He never did anything by Himself or for Himself. Is this not beautiful? This shows us the excellency in the Divine Trinity. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 307-308)

Today’s Reading

This is surely a good pattern for our coordination. The Lord has produced a Body constituted with many members, so all the members should learn of Him. He was working by the Spirit of God for God the Father. He never did anything by Himself or for Himself. Is this not a pattern for us to be coordinated in His Body? We should behave ourselves just like our Head. He behaved Himself in a way of neither doing anything by Himself nor doing anything for Himself. Today in the church life the Body of Christ has not been built up adequately because of the shortage of the proper coordination. If we

须学我们的元首基督，以祂为我们的榜样。我们不该靠自己，或为自己作什么。我可能照着神的旨意作一件事，但我所作的不该靠自己，乃该靠一些其他的人。不仅如此，我所作的也不该为我自己，乃该为神在地上的权益，权利。这是美丽的，而这样的美丽，乃是真实的优越，真实的神圣属性，也是绝佳的美德，是我们所需要效法的。

主…不说祂是靠自己，并为祂自己的国赶鬼。祂反而说，祂是靠另一位，并为另一位赶鬼。祂的灵是多么的谦卑，多么的无己。祂不靠自己或为自己作什么。在祂身上没有己，没有自私的元素。这是一种的美丽。

在…马太十二章二十八节所见神圣三一的行动，是一个绝佳、美丽的榜样，给我们跟从。…祂不向自己也不为自己作什么，祂也不信靠自己。新约的记载给我们看见，在神圣三一里的这种优越、美丽和美德。在这位亲爱者的里面，有许多美丽的项目。祂降卑自己，成了低微的人，甚至成了奴仆。当祂在地上作奴仆的时候，祂行动的方式乃是不信靠自己，也不凭自己、向自己、或为自己作任何事。

假如在召会生活中，有一班弟兄姊妹们是在基督身体的实际里事奉并生活。他们在事奉中是一，并且非常的和谐。他们也都是谦卑的。他们没有一人是为着自己，凭着自己，或向着自己的。在身体里如此的事奉，就有美丽和优越展示出来。在地上若有成千的圣徒这样生活并事奉，那将会有何等的美丽和优越！…在召会生活里要有和谐，就需要谦卑和无己。…在宇宙中，神圣的三一率先陈列这样的美丽。在神圣的三者中，子率先如此的无己，如此的谦卑，如此的顾到别人。（李常受文集一九八八年第一册，四二四至四二五、四二八、四三一至四三二页。）

参读：在神圣三一里并同神圣三一活着，第五章。

want to be coordinated with all the members in the Body, we have to learn of Christ our Head, taking Him as our pattern. We should not do anything by ourselves or for ourselves. I may do something according to the will of God, but what I do should not be by myself but by some others. Furthermore, what I do should not be for myself but for the interest, the right, of God on the earth. This is a beauty, and this beauty is a real excellency, a real divine attribute, and an excellent virtue that we need to copy.

The Lord did not say that He cast out demons by Himself for His own kingdom. Instead, He said that He cast out demons by another One and for another One. His spirit was so humble, so selfless. He did nothing by Himself or for Himself. With Him there was no self, no element of selfishness. This is a beauty.

The move of the Divine Trinity as seen in… Matthew 12:28 is an excellent and beautiful example for us to follow.... He did not do things to Himself and for Himself, nor did He trust in Himself. The New Testament record shows us such excellencies, beauties, and virtues in the Divine Trinity. There are so many beautiful items in this dear One. He humbled Himself to become a lowly man, even a slave. While He was on the earth as a slave, He acted in a way of not trusting Himself and not doing anything by Himself, to Himself, or for Himself.

Suppose that in the church life there is a group of sisters and brothers who are serving and living in the reality of the Body of Christ. In their serving they are one and very harmonious. They are all humble. There is not one of them who is for himself, by himself, or to himself. In such a service in the Body, beauty and excellency are displayed. If there were thousands of saints on the earth living and serving in such a way, what beauty and excellency there would be!...To have harmony in the church life requires humility and selflessness.... The Divine Trinity took the lead to exhibit this kind of beauty in the universe. Among the three, the Son took the lead to be so selfless, so humble, and so considerate of the others. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 308, 310, 312-313)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 5

第一周■周六

晨兴喂养

太二八19“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。”

徒十九5“他们听了，就浸入主耶稣的名里。”

将人浸入三一神的名里，就是将人带进与三一神属灵、奥秘的联合里。（圣经恢复本，太二八19注4。）

神圣三一的名是单数的。这名乃是那神圣者的总称，等于祂的人位。将人浸入三一神的名里，就是将人浸入三一神一切的所是里。（太二八19注6。）

信息选读

在马太二十八章十九节，主吩咐祂的门徒，将人浸入神圣三一—父、子、圣灵—的名里。马太福音到了这时候，三一神已经得了完成，并且得了终极完成。神圣三一要得以完成并得以终极完成，祂需要经过一个过程，好取得人性。…要成为终极完成的三一神，就是得了完成的三一神，祂就需要神性，也需要人性。

祂也需要经过美丽、包罗万有的死。…我们都要模成祂这亲爱的死。基督的死是可爱的、亲切的；三一神需要这死，使祂得以完成并得以终极完成。毫无疑问的，神圣三一是全能的，但如果祂缺少这美丽的死，祂就不能解决我们的难处。在祂里面，并联于祂的，有一个包罗万有的死，能杀死一切与我们有关的“细菌”。三一神在我们里面是包罗万有的药剂，带着基督之死的杀死元素。在这包罗万有的药剂里有许多的元素，能积

WEEK 1 — DAY 6

Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Acts 19:5 And when they heard this, they were baptized into the name of the Lord Jesus.

To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him. (Matt. 28:19, footnote 4)

There is one name for the Divine Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is. (Matt. 28:19, footnote 5)

Today's Reading

In Matthew 28:19 the Lord charged His disciples to baptize people into the name of the Divine Trinity—the Father, the Son, and the Holy Spirit. At this point in Matthew the Triune God had been completed and consummated. For the Divine Trinity to be completed, to be consummated, He needed to go through a process to pick up humanity....To be the consummated Triune God, the completed Triune God, He needed humanity as well as divinity.

He also needed to pass through a beautiful, all-inclusive death....We all have to be conformed to His dear death. The death of Christ is lovable and dear, and the Triune God needed it for His completion, for His consummation. The Divine Trinity is undoubtedly omnipotent, but if He were short of this beautiful death, He would not be able to solve our problems. In Him and with Him there is an all-inclusive death that can kill all the "germs" related to us. The Triune God is an all-inclusive dose within us with the killing element of the death of Christ. Within this all-inclusive dose there are many elements that can supply us in a

极地供应我们；也有祂死的元素，能够消除消极的事物。基督在十字架上的死，除去了宇宙中一切“消极的细菌”。这样的死已经被带进神圣三一里面。

祂经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在祂复活的气氛和实际里，吩咐他们去，将万民浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民。现今神圣三一已经得了完成并得了终极完成，人可以浸入祂里面。得了完成的三一神，就是终极完成的神圣三一，是完全的、完整的、什么都不缺的。当我们给人施浸的时候，我们乃是将他们放进这位得了完成、终极完成的三一神里面。

父、子、灵是我们将人浸入的神圣三一之名。主是在说到祂愿意将那些接受我们传扬的人放在三一神里面的时候，启示这神圣的名称。三一神在祂神圣的三一里，乃是我们应当将那些接受祂的人放进的地方。

我们去使万民作主的门徒，给他们施浸。“使…作…门徒”是一个很强的辞。…门徒借着将不信的万民浸入父、子、圣灵的名里，而使他们作主的门徒。这意思是说，使人作主的门徒，包括给人施浸。我们必须借着给人施浸，将他们放在三一神这人位里，而使人作主的门徒。当他们进到这人位里，他们就作了主的门徒，我们不该传福音给人却不给他们施浸；那是不合圣经的。我们应当在人信主之后，立即给他们施浸。借着给人施浸，使人作主的门徒，就是使他们成为诸天之国的国民。我们若不将他们放在三一神里面，我们就不能将他们带进神的国。我们必须将他们放到神自己里面，然后我们才将他们放到神的国里。（李常受文集一九八八年第一册，四二八至四三〇页。）

参读：那灵同我们的灵，第三章。

positive way, and there is also the element of His death that can eliminate the negative things. The death of Christ on the cross took away all the “negative germs” in the universe.

Such a death has been brought into the Divine Trinity. After He had passed through the process of crucifixion, He entered into the realm of resurrection and became a life-giving Spirit. He then came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the nations the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity. Now that the Divine Trinity has been completed, consummated, people can be baptized into Him. The completed Triune God, the consummated Divine Trinity, is perfect, complete, and short of nothing. When we baptize people, we are placing them into the completed, consummated Triune God.

The Father, the Son, and the Spirit is the name of the Divine Trinity into whom we baptize people. The Lord revealed this divine title in the context of His desire to put the people who have received our preaching into the Triune God. The Triune God in His divine trinity is the very place where we should put those who have received Him.

We go to disciple the nations, baptizing them. The word disciple is a strong word….The disciples were to disciple the unbelieving nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit. This means that discipling includes baptizing. We have to disciple people by baptizing them, putting them into a person, the Triune God. When they get into this person, they are discipled. We should not preach the gospel to people without baptizing them. That is not scriptural. We should baptize people immediately after they have believed in the Lord. To disciple them by baptizing them is to make them the very citizens of the kingdom of the heavens. If we do not put them into the Triune God, we cannot bring them into the kingdom of God. We must put them into God Himself. Then we place them into the kingdom of God. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 310-312)

Further Reading: CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 3

第一周诗歌

9

敬拜父 — 是生命的源头

8 6 8 6 （英 12）

D 大调　　3/4

D　A7　Bm　　D　F♯7　Bm　　D　　G　　A

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

一 哦 神, 你 是 生 命 源 头, 神 圣、甘 美、丰 满!

D　　Bm　　G　　A　A7　D　　A7　　D

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

你 如 活 水 向 外 涌 流, 一 直 流 到 永 远!

二 你在子里因爱流出，　流到人类中间;
且成那灵带爱流入，　流进我们里面。

三 我们虽都偏行己路，　满了邪恶罪愆，
你在子里仍来救赎，　赐以生命恩典。

四 我们甚且将你欺侮，　时常抗拒圣灵，
但你这灵仍然眷顾，　来作我们生命。

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

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

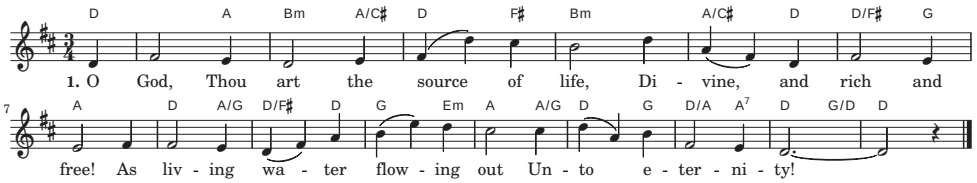
七 三一之神, 父、子、圣灵，　如此厚待我们，
配得我们和声响应，　赞美你爱不尽!

WEEK 1 — HYMN

O God, Thou art the source of life

Worship of the Father — As the Source of Life

12



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

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

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

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

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

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

申言稿：

Composition for prophecy with main point and sub-points: