第二周

活在神圣三一里（一）
住在基督这真葡萄树里

补 254， 补 443

读经：约十五 1，4～5，约壹二 6，20，24，27，三 22～24

【周一】

壹 我们需要看见活在神圣三一里并与神圣三一同活的实际经历—约十四 20，26，十五 26，林后十三 14，弗二 18，三 16～17：

一 约翰福音是一卷说到活在神圣三一里并与神圣三一同活的书—十五 1，4～5。

二 在书信里，特别是在保罗所写的书信里，有许多关于活在神圣三一里并与神圣三一同活之真理的解释。

三 在书信里，我们能看见活在神圣三一里并与神圣三一同活的一切实行和细节。

四 我们需要被带到活在神圣三一里并与神圣三一同活的经历中。

贰 主耶稣在约翰十五章告诉我们，祂是葡萄树，我们是葡萄树的枝子—5 节：

一 我们既是葡萄树的枝子，就当住在祂里面；这

Week Two

Living in the Divine Trinity (1)
Abiding in Christ as the True Vine

Hymns: 1162, 1163

Scripture Reading: John 15:1, 4-5; 1 John 2:6, 20, 24, 27; 3:22-24

§Day 1

I. We need to see the practical experience of living in and with the Divine Trinity—John 14:20, 26; 15:26; 2 Cor. 13:14; Eph. 2:18; 3:16-17:

A. The Gospel of John is a book on living in and with the Divine Trinity—15:1, 4-5.

B. The truth concerning living in and with the Divine Trinity is greatly expounded in the Epistles, especially in those written by Paul.

C. In the Epistles we can see all the practicalities and details of living in and with the Divine Trinity.

D. We need to be brought into the experiences of living in the Divine Trinity and with the Divine Trinity.

II. The Lord Jesus told us in John 15 that He is the vine and that we are the branches of the vine—v. 5:

A. As the branches of the vine, we should abide in Him; then He will

样，祂就要住在我们里面—4～5节。

二 住在基督里，就是活在基督里，而活在基督里，就是活在神圣三一里—太二八19，林前一30。

三 有基督住在我们里面，就是有三一神活在我们里面；这就是与神圣三一同活—约十五4～5，罗八11，林后十三14。

四 我们住在祂里面时，就活在祂里面；我们有祂住在我们里面时，就与祂同活—约十五4～5，7。

【周二、周三】

叁 我们借着住在基督这真葡萄树里而活在神圣三一里—1，5节：

一 真葡萄树连同其枝子—子基督连同在子里的信徒—乃是神圣经纶中三一神的生机体，因神的丰富而长大，并彰显祂的生命—提前一4，弗三9，约十五1，5：

1 作子表号之真葡萄树的功能，乃是使三一神得着在子里的生机体，使祂在神圣的生命里得着繁增、扩展和荣耀—8，16节。

2 父神作为栽培的人是源头和建立者；子神是中心、具体化身和显出；灵神是实际和实化；而枝子是身体，是团体的彰显—1，4～5，26节：

a 父所是和所有的一切都具体化身在子基督里，然后实化在那灵里成为实际—十六13～15。

b 那灵所有的一切都作到我们这些枝子里，并要借着我们得着彰显与见证；这样，经过过程的三一神就在召会中得着彰显、显出和荣耀—弗三16～21。

abide in us—vv. 4-5.

B. To abide in Christ is to live in Christ, and to live in Christ is to live in the Divine Trinity—Matt. 28:19; 1 Cor. 1:30.

C. To have Christ abide in us is to have the Triune God living in us; this is to live with the Divine Trinity—John 15:4-5; Rom. 8:11; 2 Cor. 13:14.

D. When we abide in Him, we live in Him, and when we have Him abide in us, we live with Him—John 15:4-5, 7.

§Day 2 & Day 3

III. We live in the Divine Trinity by abiding in Christ as the true vine—vv. 1, 5:

A. The true vine with its branches—Christ the Son with the believers in the Son—is the organism of the Triune God in the divine economy to grow with His riches and express His life—1 Tim. 1:4; Eph. 3:9; John 15:1, 5:

1. The function of the true vine as a sign of the Son is for the Triune God to have an organism in the Son for His multiplication, spreading, and glorification in His divine life—vv. 8, 16.

2. The Father as the husbandman is the source and the founder; God the Son is the center, the embodiment, and the manifestation; God the Spirit is the reality and realization; and the branches are the Body, the corporate expression—vv. 1, 4-5, 26:

a. All that the Father is and has is embodied in Christ the Son and then realized in the Spirit as the reality—16:13-15.

b. All that the Spirit has is wrought into us, the branches, to be expressed and testified through us; in this way the processed Triune God is expressed, manifested, and glorified in the church—Eph. 3:16-21.

二 作为葡萄树的枝子，我们需要住在葡萄树里—约十五 4～5：

1 当我们相信主耶稣的时候，祂就分枝到我们里面，我们也就成为在祂里面的枝子—三 15。

2 在主里面是联合的事，住在主里面是交通的事—林前一 9，30。

【周四】

3 我们住在基督这葡萄树里，在于我们看见清楚的异象：我们乃是葡萄树上的枝子；一旦我们看见自己是葡萄树上的枝子，就需要维持我们与主之间的交通—约十五 2。

4 基督徒的生活乃是住在主里面的生活—约壹二 24，27～28，四 13：

a 住在主里面就是与主成为一灵—林前六 17。

b 我们住在基督里面，是祂住在我们里面的条件—约十五 4 上，5 上。

三 我们需要住在主里面，住在子里面，住在父里面，住在神里面—约壹二 6，24，三 22～24：

1 住在基督里，就是住在主里面—二 6：

a 主是拥有一切的那一位，祂管理一切，运用祂的主权主宰一切的人与事—启一 5。

b 我们是活在这位宇宙的主里—弗一 20～23。

2 住在子里面，关系到基督的儿子名分—太三 17，十七 5：

a 子是有父的生命同父的性情，以彰显父的那一位—约五 26。

b 当我们住在子里面时，我们就享受我们父的生命和性情，以及彰显祂并享受祂一切产业的权利—弗一 14。

B. As branches of the vine, we need to abide in the vine—John 15:4-5:

1. When we believed in the Lord Jesus, He branched into us, and we became branches in Him—3:15.

2. To be in the Lord is a matter of union; to abide in the Lord is a matter of fellowship—1 Cor. 1:9, 30.

§Day 4

3. Our abiding in Christ as the vine depends on seeing a clear vision that we are branches in the vine; once we see that we are branches in the vine, we need to maintain the fellowship between us and the Lord—John 15:2.

4. The Christian life is a life of abiding in the Lord—1 John 2:24, 27-28; 4:13:

a. To abide in the Lord is to be one spirit with Him—1 Cor. 6:17.

b. Our abiding in Christ is the condition of His abiding in us—John 15:4a, 5a.

C. We need to abide in the Lord, in the Son, in the Father, and in God—1 John 2:6, 24; 3:22-24:

1. To abide in Christ is to abide in the Lord—2:6:

a. The Lord is the One who possesses all things, rules over all things, and exercises His sovereignty over all things and all people—Rev. 1:5.

b. We are living in the One who is the Lord of the universe—Eph. 1:20-23.

2. To abide in the Son concerns the sonship of Christ—Matt. 3:17; 17:5:

a. The Son is the One who possesses the Father's life with the Father's nature to express the Father—John 5:26.

b. When we are abiding in the Son, we enjoy our Father's life and nature and the right to express Him and enjoy all His possessions—Eph. 1:14.

【周五】

3 我们也住在父里面，祂在每一面、每一事上都顾到我们—约壹二 24：

a 当我们住在子里面，我们就是住在父里面，因为子与父是一—23 ～ 24 节。

b 当我们活在三一神里时，我们乃是作众子活着—来二 10。

4 我们该是住在神里面的人—约壹三 24：

a 住在神里面，就是有在神儿子里的信，并有神的爱以爱众弟兄—23 节。

b 我们住在神里面，是由于神的灵；我们和神、父、子、主、基督之间的连结，乃是那灵—22 ～ 24 节。

【周六】

四 我们凭膏油涂抹所教导的，住在三一神里面—二 27：

1 膏油涂抹是内住复合之灵（也就是包罗万有、赐生命之灵）的运行和工作—20 节，林前十五 45，林后三 6。

2 我们借着经历主血的洗净，并应用膏抹的灵到我们内里的所是里，就住在与基督神圣的交通里—约十五 4 ～ 5，约壹一 5，7，二 20，27。

3 元首基督是受膏者也是施膏者，我们是祂的肢体，享受祂作内里的膏油涂抹—林后一 21 ～ 22。

4 膏油涂抹乃是在我们里面复合之灵的运行和工作，将神涂抹到我们里面，使我们被神浸透，据有神，并领会神的心思；膏油涂抹借着生命内里的感觉、内里的知觉，将基督这身体的头的心思，交通给祂的肢体—诗一三三，林前二 16，罗八 6，27。

5 那灵膏油涂抹的教训，乃是生命内里的感觉—徒

§Day 5

3. We are also abiding in the Father, who takes care of us in every way and in everything—1 John 2:24:

a. When we abide in the Son, we abide in the Father because the Son and the Father are one—vv. 23-24.

b. When we are living in the Triune God, we are living as sons—Heb. 2:10.

4. We need to be those who are abiding in God—1 John 3:24:

a. To abide in God is to have the faith in the Son of God and to have the love of God to love all the brothers—v. 23.

b. We abide in God by the Spirit of God; the link between us and God, the Father, the Son, the Lord, and Christ is the Spirit—vv. 22-24.

§Day 6

D. We abide in the Triune God by the teaching of the anointing—2:27:

1. The anointing is the moving and the working of the indwelling compound Spirit, the all-inclusive life-giving Spirit—v. 20; 1 Cor. 15:45; 2 Cor. 3:6.

2. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.

3. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing—2 Cor. 1:21-22.

4. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.

5. The teaching of the anointing of the Spirit is an inner sense of life—Acts 16:6-

十六 6 ～ 7，林后二 13。

6 如果我们天然的生命受十字架的对付，顺从基督的元首权柄，活出身体的生命来，我们就有那灵的膏抹，我们就能享受身体的交通—弗四 3 ～ 6，15 ～ 16。

7; 2 Cor. 2:13.

6. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Eph. 4:3-6, 15-16.

第二周■周一

晨兴喂养

约十五４～５“你们要住在我里面，我也住在你们里面。…我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

７“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”

十四 20“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

主耶稣在约翰十五章告诉我们，祂是葡萄树，我们是葡萄树的枝子。我们既是葡萄树的枝子，就当住在祂里面。这样，祂就要住在我们里面。住在基督里，就是活在基督里；而活在基督里，就是活在神圣三一里。有基督住在我们里面，就是有三一神活在我们里面。这就是与神圣三一同活。所以住在基督里，就是活在神圣三一里；而有基督住在我们里面，就是与神圣三一同活。约翰福音是一卷说到活在神圣三一里并与神圣三一同活的书。在书信里，特别是在保罗所写的书信里，有许多关于活在神圣三一里并与神圣三一同活之真理的解释。在书信里，我们能看见活在神圣三一里并与神圣三一同活的一切实行和细节。我们需要被带到活在神圣三一里并与神圣三一同活的经历中。我们住在祂里面时，就活在祂里面；我们有祂住在我们里面时，就与祂同活。（李常受文集一九八八年第一册，四六六至四六七页。）

信息选读

除了圣经的神圣启示之外，没有一个宗教或哲学说我们能活在另一个人位里。但圣经启示，我们能活在

WEEK 2 — DAY 1

Morning Nourishment

John 15:4-5 Abide in Me and I in you....I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

The Lord Jesus told us in John 15 that He is the vine and that we are the branches of the vine. As the branches of the vine, we should abide in Him. Then He will abide in us. To abide in Christ is to live in Christ, and to live in Christ is to live in the Divine Trinity. To have Christ abide in us is to have the Triune God living in us. This is to live with the Divine Trinity. Therefore, to abide in Christ is to live in the Divine Trinity, and to have Christ abiding in us is to live with the Divine Trinity. The book of John is a book on living in and with the Divine Trinity. The truth concerning living in and with the Divine Trinity is greatly expounded in the Epistles, especially in those written by Paul. In the Epistles we can see all the practicalities and details of living in and with the Divine Trinity. We need to be brought into the experiences of living in the Divine Trinity and with the Divine Trinity. When we abide in Him, we live in Him. When we have Him abide in us, we live with Him. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 337)

Today’s Reading

Outside of the divine revelation of the Bible, there is no religion or philosophy that says that we can live in another person. But the Bible reveals

三一神里。何等奇妙，何等光荣，我们竟能成为活在三一神里的人！活在三一神里是美妙的。在整个宇宙里有这样一个奇迹，我们竟能活在三一神里面。

活在神圣的三一里，就是住在基督这真葡萄树里。（约十五5。）基督将祂自己比喻作葡萄树。葡萄树的例证，使我们正确的领悟，什么叫作在祂里面。枝子是住在葡萄树上的。这意思是说，枝子是活在树里面。活在三一神里面，就像枝子住在葡萄树上。基督这三一神的具体化身乃是葡萄树，这是多么的奇妙。耶稣不是松树，乃是葡萄树，在全地蔓延并生长。祂的果子对我们是如此便利可得，因为祂就是葡萄树。…这葡萄树有许多枝子。所有的枝子乃是树的完全。葡萄树若没有枝子，就不是完全的树。这树及其一切的枝子，是一个生机体，以彰显这树内在的生命，并实现这树的目的。神以及祂神圣的生命需要有彰显，并且祂也有一个定旨。因此祂需要一个生机体，来彰显祂的生命，实现祂的定旨。基督就是这生机体，这葡萄树，并且我们如今住在祂里面。

“住”字原文的意思，不仅是停留或暂住，更是居家或安家。在约翰十四章里，同一字用作名词。主告诉我们，在祂父的家里，有许多住处，（2，）并且祂要到爱祂的人那里去，同他们安排住处。（23。）住处就是居住的地方。所以，住就是居家。活在基督这位三一神的具体化身里，意思就是我们以基督为我们日常生活的居所。只要枝子住在树上，枝子的日常生活就在树上，因为枝子在那里活着。现在我们应当明白活在三一神里的真义了。活在三一神里，就是在我们日常生活中，以祂作我们的居所，作我们的家。葡萄树及其枝子，乃是三一神的生机体。因此，活在三一神里，就是住在作神生机体的基督里。（李常受文集一九八八年第一册，四七〇至四七二页。）

参读：在神圣三一里并同神圣三一活着，第八章。

that we can live in the Triune God. What a wonder and an honor it is to be those who can live in the Triune God! To live in the Triune God is miraculous. In the entire universe there is such a miracle that we can live in the Triune God.

To live in the Divine Trinity is to abide in Christ as the true vine (John 15:5). Christ likened Himself to a vine tree. The illustration of a vine tree gives us the proper understanding of what it means to be in Him. The branches are abiding in the vine tree. This means that the branches are living in the tree. To live in the Triune God is just like the branches abiding in a vine tree. It is wonderful that Christ as the embodiment of the Triune God is a vine tree. Jesus is not a pine tree but a vine tree spreading and growing over the entire earth. His fruit is so available to us because He is the vine tree. This vine tree has many branches. All the branches are the completion of the tree. Without its branches a vine tree would not be a complete tree. This tree with all its branches is an organism to express its inner life and to fulfill its purpose. God with His divine life needs some expression, and He has a purpose. Because of this He needs an organism to express His life and to fulfill His purpose. Christ is this organism, the vine tree, and now we are abiding in Him.

The Greek word for abide means not only to remain or to stay but also to have our home, or to make our home. In John 14 the same word is used as a noun. The Lord told us that in His Father’s house there are many abodes (v. 2) and that He would come to make an abode with His lovers (v. 23). An abode is a dwelling place. Therefore, to abide is to dwell in a home. To live in Christ as the embodiment of the Triune God means that we take Christ as our dwelling place for our daily life. As long as the branches abide in the tree, they have their daily life in the tree because they are living there. Now we should understand the real denotation of living in the Triune God. To live in the Triune God is to have Him as our dwelling place, as our home, for our daily life. The vine tree with its branches is the very organism of the Triune God. Thus, to live in the Triune God is to abide in Christ as God’s organism. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 340-341)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 8

第二周■周二

晨兴喂养

约十五 1 “我是真葡萄树，我父是栽培的人。”

8 “你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。”

26 “但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”

我们在约翰十五章看见，基督作为三一神的具体化身，乃是真葡萄树。…子基督这真葡萄树，同众信徒为其枝子，乃是神经纶中三一神的生机体，在神圣的分赐下，因神的丰富而长大，彰显神圣的生命。这葡萄树作三一神的生机体，乃是团体、宇宙的。

十五章不仅启示子基督是葡萄树，也启示父是栽培的人，基督的身体是葡萄树的枝子，以及灵神是实际的灵。子基督是葡萄树，乃是中心。…父神的一切所是和所有都为着这中心，具体表现在这中心，并借着这中心彰显出来。父神借这葡萄树得着彰显、表明和荣耀。所以父神是源头，子神是中心。（新约总论第九册，二〇五页。）

信息选读

〔在约翰十五章二十六节，〕灵神称为实际的灵。这就是说，那灵乃是实际。凡父神在子基督里的所是，以及祂集中在子里的所有，都借着那灵得以实化。父神在子里的一切所是，在灵神里乃是实际。集中在子里的一切，都被实际的灵所启示、证实、见证并实化。所以，父神是源头和建立者；子基督

WEEK 2 — DAY 2

Morning Nourishment

John 15:1 I am the true vine, and My Father is the husbandman.

8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me.

In John 15 we see that Christ as the embodiment of the Triune God is the true vine....Christ the Son as the true vine with the believers as its branches is the organism of the Triune God in God's economy, the divine dispensing, to grow with His riches and express the divine life. As the organism of the Triune God, this vine is corporate and universal.

John 15 reveals not only Christ the Son as the vine but also the Father as the husbandman, the Body of Christ as the branches of the vine, and God the Spirit as the Spirit of reality. As the vine, Christ the Son is the center.... Everything that God the Father is and has is for the center, is embodied in the center, and is expressed through the center. God the Father is expressed, manifested, and glorified through the vine. Therefore, God the Father is the source and God the Son is the center. (The Conclusion of the New Testament, p. 2929)

Today's Reading

[In John 15:26] God the Spirit is called the Spirit of reality. This means that the Spirit is the reality. Whatever God the Father is in the Son and whatever He has centralized in Christ the Son will be realized by the Spirit. All that God the Father is in the Son is a reality in God the Spirit. Everything centralized in the Son is revealed, testified, witnessed, and realized by the Spirit of reality. Therefore, God the Father is the source, the founder; Christ the Son is the

是中心、具体化身和显出；灵神是实际和实化。这是极深邃并深奥的。

此外，在〔约翰十五章〕这启示里不仅有三一神，还有基督的身体；基督的身体就是召会。在这启示里，召会被比喻为葡萄树的枝子。…葡萄树的枝子若被折去，葡萄树就没有身体了。没有枝子，葡萄树除了根和干之外，便什么都没有了。因此，枝子乃是葡萄树的身体。

父是葡萄树的源头，子是葡萄树，那灵是葡萄树的生命汁液。这伟大的葡萄树，就是三一神的生机体。父所是的一切都在这生机体里，都具体表现在这葡萄树，就是神圣三一的第二者里面。在这葡萄树里有那灵流通的生命之流。那灵带着父的丰富，来供应葡萄树及其枝子。我们被接枝其上的这葡萄树，乃是三一神的生机体。

父神所是和所有的一切，都集中并具体化身在子基督里，而这一切都实化在那灵里成为实际。现今这一切都已经作到我们里面，并要借着我们得着彰显与见证。十五章有四个非常重要的项目：父神是源头和建立者，子神是中心和彰显，灵神是实际和实化，而枝子是身体，是团体的彰显。枝子是极其紧要的，因为他们彰显神在基督里作为那灵的所是。…这完满的彰显有赖于枝子，就是身体；因为神在子基督里作为那灵，要借着枝子，就是身体，彰显出来。父神一切的所是和所有都在子基督里，子一切的所是和所有都实化为那灵，那灵一切的所有都在身体—召会—里，就是我们里面。…那灵所有的一切都已彰显在我们身上，就是彰显在枝子—召会—里。三一神在基督里，在召会中得着彰显、显出和荣耀。（新约总论第九册，二〇五至二〇六、二一六至二一七页。）

参读：新约总论，第二百八十五至二百八十六篇。

center, the embodiment, and the manifestation; and God the Spirit is the realization, the reality. This is exceedingly profound and deep.

Moreover, in this revelation there is not only the Triune God but also the Body of Christ. The Body of Christ is the church. In this revelation the church is likened to the branches of a vine…. If the branches are taken away from the vine, the vine will have no body. Without the branches, the vine has nothing remaining except the root and the stem. Hence, the branches are the body of the vine.

The Father is the source of the vine, the Son is the vine, and the Spirit is the life-juice of the vine. This great vine is the organism of the Triune God. All that the Father is, is in this organism, embodied in the vine, which is the second of the Trinity. Within the vine is the circulating life flow of the Spirit. It is the Spirit who carries the riches of the Father to sustain the vine and its branches. This vine into which we have been grafted is the organism of the Triune God.

All that God the Father is and has is centralized and embodied in Christ the Son, and all of this is realized in the Spirit of reality. Now all of this has been wrought into us and will be expressed and testified through us. John 15 has four very important items: God the Father as the source and founder, God the Son as the center and manifestation, God the Spirit as the reality and realization, and the branches as the Body, the corporate expression. The branches are vital, for they express what God is in Christ as the Spirit….The full expression depends upon the branches, the Body, for what God is in Christ the Son and as the Spirit will be expressed by the branches, the Body. All that God the Father is and has is in Christ the Son, all that the Son is and has is realized as the Spirit, and all that the Spirit has is in the Body, in the church, in us…. All that the Spirit has is expressed in us, that is, in the branches, the church. The Triune God in Christ is expressed, manifested, and glorified in the church. (The Conclusion of the New Testament, pp. 2929-2930, 2938-2939)

Further Reading: The Conclusion of the New Testament, msgs. 285-286

第二周■周三

晨兴喂养

约三 15“叫一切信入祂的都得永远的生命。”

林前一 30“但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

基督的信徒作为葡萄树上的许多枝子，乃是神的基督的肢体，在神圣的分赐里形成三一神的生机体。主耶稣在约翰十五章五节宣告说，“我是葡萄树，你们是枝子。”这样的陈述含示基督同祂的信徒是一棵树。基督和信徒，就是葡萄树同枝子，在神圣的分赐里形成三一神的生机体。所以，十五章的葡萄树，是宇宙的葡萄树，包含基督和祂作枝子的信徒。在这葡萄树，这生机体里，三一神活祂自己，彰显祂自己，并分赐祂自己到极点。…我们实际上成了无限之神的枝子，生机地与祂是一。这就是说，我们已生机地联于三一神。现今我们是神的一部分，正如我们身体的众肢体是我们的各部分。我们若在光中，就会看见我们是基督的众肢体，是祂的一部分。（新约总论第九册，二〇六至二〇七页。）

信息选读

凭着我们天然的生命，我们不是葡萄树的枝子。反之，凭着我们堕落的性情，我们是亚当的枝子，甚至是魔鬼的枝子。枝子怎样是树的分枝，我们出生时，也照样是亚当的分枝。我们既是亚当的枝子，也就是撒但的枝子。奇妙的是，当我们相信主耶稣的时候，祂就分枝到我们里面。这分枝使我们成为这奇妙基督的枝子。所以，基督的分枝使我们成为基督这葡萄树的枝子。现今我们这些枝子，被基督这生命所充

WEEK 2 — DAY 3

Morning Nourishment

John 3:15 That everyone who believes into Him may have eternal life.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

As the many branches of the vine, the believers of Christ are members of the Christ of God to form the organism of the Triune God in the divine dispensing. In John 15:5 the Lord Jesus declared, “I am the vine; you are the branches.” Such a statement implies that Christ and His believers are one tree. Christ and the believers, the vine with the branches, form the organism of the Triune God in the divine dispensing. The vine in John 15, therefore, is a universal vine comprising Christ and His believers as the branches. In this vine, this organism, the Triune God lives, expresses Himself, and dispenses Himself to the uttermost. We are actually branches of the infinite God, organically one with Him. This means that we have been organically joined to the Triune God. Now we are part of God, even as the members of our bodies are parts of us. If we are in the light, we shall see that we are members of Christ, that we are part of Him. (The Conclusion of the New Testament, p. 2930)

Today’s Reading

By our natural life we are not branches of the vine. On the contrary, by our fallen nature we are branches of Adam and even branches of the devil. Just as a branch is the branching out of a tree, so when we were born, we were just the branching out of Adam. As branches of Adam, we were also branches of Satan. The wonderful thing is that when we believed in the Lord Jesus, He branched out into us. This branching out has made us branches of this wonderful Christ. Therefore, Christ’s branching out has made us branches of Christ as the vine. Now as branches we are filled with Christ as life, for to

满；因为作葡萄树上的枝子，意思就是基督成了我们的生命。不要说，我们不觉得被基督充满。主说，“我是葡萄树，你们是枝子。”〔约十五5。〕我们就必须大声说，阿们。只要不住地说，“阿利路亚，我是枝子，”我们这葡萄树的枝子就会被基督充满。

除了葡萄树，没有植物能充分说明信徒与基督之间活的关系。葡萄树与一般的树不同，它实际上没有干。你若砍去葡萄树的枝子，实际上就一无所剩，只留下根。…葡萄树对枝子乃是一切。在葡萄树里的一切，也在枝子里。这指明基督这葡萄树，对我们这些枝子是很大的享受。我们从葡萄树，并借葡萄树，接受过枝子生活所需要的一切。

作为葡萄树的枝子，我们需要住在葡萄树（神的基督）里。…唯有当枝子住在葡萄树上，葡萄树对枝子才是一切。因这缘故，主说到祂自己是葡萄树，我们是枝子：“你们要住在我里面，我也住在你们里面。”〔4。〕我们的生活和享受就是住在葡萄树上。我们作枝子的定命就是留在葡萄树上。

离了葡萄树，我们这些枝子就不能作什么。葡萄树上的枝子不能凭自己而活，因为离了葡萄树，枝子就会枯萎死去。枝子与葡萄树之间的关系，描绘出我们与主耶稣之间的关系。离了祂，我们就一无所是，一无所有，也一无所能。凡我们所是、所有、并所作的，必须是在主里，且凭着在我们里面的主。因此，我们住在主里面，主也住在我们里面，是很紧要的。我们不该在自己里面作任何事；我们该凭着住在葡萄树里面来作一切。基督这葡萄树是包罗万有的分，作我们每日的享受。因着我们对主是枝子，主对我们是葡萄树，我们就必须住在祂里面，并让祂住在我们里面。然后在我们的经历中，基督对我们就是一切，作我们的享受。（新约总论第九册，二〇七至二〇九页。）

参读：约翰福音生命读经，第三十二至三十四篇。

be a branch in the vine means that Christ has become our life. We should not say that we do not feel that we are filled with Christ. When the Lord says, “I am the vine; you are the branches” [John 15:5], we have to say a strong amen. Just keep saying, “Hallelujah, I am a branch!” We as branches of the vine will be filled with Christ.

No plant other than the vine can illustrate adequately the living relationship between the believers and Christ. A vine differs from a tree in that it has virtually no trunk. If you cut off the branches of a vine, there is practically nothing left, only the root….The vine is everything to the branches. Whatever is in the vine is also in the branches. This indicates that as the vine Christ is a great enjoyment for us, the branches. From the vine and through the vine, we receive everything we need to live as branches.

As branches of the vine, we need to abide in the vine, the Christ of God…. Only when the branches abide in the vine can the vine be everything to them. This is the reason the Lord said concerning Himself as the vine and us as the branches, “Abide in Me and I in you” [v. 4]. Our life and enjoyment are to abide in the vine. Our destiny as branches is to remain in the vine.

Apart from the vine, we, the branches, can do nothing. A branch of a vine cannot live by itself, for it will wither and die apart from the vine. The relationship between the branches and the vine portrays the relationship between us and the Lord Jesus. We are nothing, we have nothing, and we can do nothing apart from Him. What we are, what we have, and what we do must be in the Lord and by the Lord in us. Therefore, it is crucial for us to abide in the Lord and for the Lord to abide in us. We should not do anything in ourselves; we should do everything by abiding in the vine. Christ as the vine is an all-inclusive portion for our daily enjoyment. Because we are branches to the Lord and the Lord is the vine to us, we must abide in Him and let Him abide in us. Then in our experience Christ will be everything to us for our enjoyment. (The Conclusion of the New Testament, pp. 2930-2932)

Further Reading: Life-study of John, msgs. 32-34.

第二周■周四

晨兴喂养

约壹四 13“神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。”

二 6“那说自己住在祂里面的，就该照祂所行的去行。”

结果子在于住。我们的住在于一个清楚的异象，就是我们是葡萄树上的枝子。我们若要住在葡萄树上，就必须看见我们是葡萄树的枝子这事实。我们若看见我们已经在基督里，我们就能住在祂里面。所以，我们需要祷告：“主耶稣，让我清楚地看见我是葡萄树上的枝子。”

我们一旦看见我们是葡萄树的枝子这事实，就需要维持我们与基督这葡萄树之间的交通。任何绝缘体都会使我们与葡萄树丰富的供应断绝。一点的不顺从、一个罪、甚或罪恶的思想，都能成为绝缘体，使我们与葡萄树的丰富断绝。首先，我们必须看见我们是枝子；然后，我们需要维持我们与主的交通。没有什么该在祂与我们之间。我们从经历中知道，甚至一件小事也可能使我们与葡萄树丰富的供应断绝。因此，我们需要祷告：“主耶稣，让你我之间没有任何间隔，没有什么使我与你丰富的供应断绝。”（新约总论第九册，二〇九至二一〇页。）

信息选读

只要我们住在基督里，祂就必住在我们里面。祂住在我们里面，在于我们住在祂里面。我们的住是祂住的条件，但祂住在我们里面不是我们住在祂里面的条件。然而在我们这面，因为我们刻变时翻，就需要条件。我们若不住在基督里，祂就无法住在我们里面。虽然祂不改变，我们却有许多改变。我们也许今天住在祂里面，

WEEK 2 — DAY 4

Morning Nourishment

1 John 4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

2:6 He who says he abides in Him ought himself also to walk even as He walked.

Fruit-bearing depends on abiding. Our abiding depends on a clear vision that we are branches in the vine. If we are to abide in the vine, we must see the fact that we are branches in the vine. If we see that we are already in Christ, we shall be able to abide in Him. Therefore, we need to pray, “Lord Jesus, show me clearly that I am a branch in the vine.”

Once we see the fact that we are branches in the vine, we need to maintain the fellowship between us and Christ as the vine. Any insulation will separate us from the rich supply of the vine. A little disobedience, a sin, or even a sinful thought can be the insulation that separates us from the riches of the vine. First, we must see that we are branches. Then we need to maintain the fellowship between us and the Lord. Nothing should be between Him and us. From experience we know that even a small thing can separate us from the rich supply of the vine. Hence, we need to pray, “Lord Jesus, let there be nothing between You and me separating me from Your rich supply.” (The Conclusion of the New Testament, p. 2932)

Today’s Reading

As long as we abide in Christ, He will abide in us. His abiding in us depends on our abiding in Him. Our abiding is the condition of His abiding, but His abiding in us is not a condition of our abiding in Him. With us, however, because we are so fluctuating, there is the need of a condition. If we do not abide in Christ, there is no way for Him to abide in us. Although He does not change, we have many changes. We may abide in Him today and stay away from

明天就远离祂。所以，祂住在我们里面，在于我们住在祂里面。我们住在祂里面，是祂住在我们里面的条件。因此，主说，“你们要住在我里面，我也住在你们里面。”〔约十五4。〕我们若不住在祂里面，就不能符合祂住在我们里面的条件。祂的住在于我们的住。这个互住会产生果子。…就我们这些枝子而言，基督这树活着，乃是我们的支持、供应和一切。基督这树也借着作枝子的信徒作一切事。树需要枝子；离了枝子，树就不能作什么。今天，基督这位三一神的具体化身若没有我们，就不能作什么。在执行神的经纶—培植葡萄树—的事上，没有我们，基督就不能行事、工作，或有任何一种行动。（新约总论第九册，一二〇页。）

我们该是住在主里面的人。（约壹二6。）住在三一神里面，就是住在主里面。主是拥有一切的那一位，祂管理一切，运用祂的主权主宰一切的人与事。我们是活在这位宇宙的主里。我们若不顺从祂，或不服从祂，就不能住在祂里面。…住在葡萄树上含示日常的生活。…葡萄树的枝子…乃是在葡萄树上过“日常生活”，我们应当是在主里面过我们的日常生活。这意思是说，我们必须顺从祂，我们也必须像祂一样的生活行动。祂作人的时候，是在神的权柄下生活行动。我们也需要在祂的权柄下生活行动，向祂服从。

我们也该是住在子里面的人。（24中。）在新约里，子是有父的生命同父的性情，以彰显父的那一位。作儿子的完全有权，享受属于儿子名分的一切权利和权益。当我们住在子里面时，我们就享受我们父的生命，我们父的性情，以及彰显祂并享受祂一切产业的权利，权益。住在主里面，关系到基督的主权。住在子里面，关系到基督的儿子名分。（李常受文集一九八八年第一册，四七二至四七三页。）

参读：在灵里与主互住的生活，第三篇。

Him tomorrow. Therefore, His abiding in us depends on our abiding in Him. Our abiding in Him is the condition of His abiding in us. Thus, the Lord said, “Abide in Me and I in you” [John 15:4]. If we do not abide in Him, we fail to meet the condition of His abiding in us. His abiding depends on our abiding. This mutual abiding will bring forth fruit. As far as we, the branches, are concerned, Christ, the tree, lives to be our support, our supply, and our everything…. Just as the tree needs the branches and cannot do anything apart from the branches, so today Christ as the very embodiment of the Triune God can do nothing without us. In the carrying out of God’s economy—that is, growing a vine tree—without us Christ is unable to act, work, or to have any kind of activity. (The Conclusion of the New Testament, pp. 2932-2933)

We need to be those abiding in the Lord (1 John 2:6). To abide in the Triune God is to abide in the Lord. The Lord is the One who possesses all things, who rules over all things, who exercises His sovereignty over all things and over all people. We are living in the One who is the Lord of this universe. If we are not obedient to Him or do not subject ourselves to Him, that will annul our abiding in Him. To abide in the vine tree implies a daily life….The branches of the vine tree… are having their “daily life” in the vine tree. We need to have our daily life in the Lord. This means that we have to obey Him and that we have to walk in the same way that He walked. As a man, He walked under God’s authority. We also need to walk under His authority, submitting ourselves to Him.

We also need to be those abiding in the Son (v. 24b). In the New Testament the Son is the One who possesses the Father’s life with the Father’s nature to express the Father. The sons have the full right to enjoy all the privileges and rights ascribed to the sonship. When we are abiding in the Son, we enjoy our Father’s life, our Father’s nature, and the privilege, the right, to express Him and to enjoy all His possessions. To abide in the Lord concerns the lordship of Christ. To abide in the Son concerns the sonship of Christ. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 341)

Further Reading: CWWL, 1983, vol. 3, “A Living of Mutual Abiding with the Lord in Spirit,” ch. 3

第二周■周五

晨兴喂养

约壹二 24“至于你们，务要让那从起初所听见的住在你们里面；那从起初所听见的若住在你们里面，你们也就住在子里面，并住在父里面。”

三 24“遵守神诫命的，就住在神里面，神也住在他里面。在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”

我们也该是住在父里面的人。（约壹二 24 下。）我们有一位父，这实在是好！我们的父是全能的，…是永活的，…永不老旧。祂在每一面、每一事上都顾到我们。…神是我们的父，我们不是孤儿，乃是众子。我们不仅住在作三一神生机体的基督里，不仅住在主带着祂的主权里，并住在子带着祂儿子的名分里，我们也住在父带着祂一切的照顾里。当我们活在三一神里时，我们乃是作众子活着，不是作孤儿活着。我们有一位父。我们活在这位照顾我们者的里面。（李常受文集一九八八年第一册，四七三页。）

信息选读

约壹二章二十四节提到住在子里面，也提到住在父里面。我们有了子，我们就有父，因为子与父是一。父在子里面，子也在父里面。（约十四 10。）当我们住在子里面，我们就是住在父里面。我们的经历证实这个事实。当我们住在子里面时，我们感觉到父与我们同在。我们有主，我们也有父。我们有子同着父。当我们住在子里面，我们就享受父，因为父就在那里。

我们也该是住在神里面的人。（约壹三 24 上。）这一切不同的名称—主、子、父、神—都带着一定的

WEEK 2 — DAY 5

Morning Nourishment

1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

[We also need to abide in the Father (v. 24c).] How good it is to have a Father! Our Father is all capable. Our Father is always living [and] never gets old. He takes care of us in every way and in everything....Thank the Lord that God is our Father and that we are not orphans but sons. We are not only abiding in Christ as the organism of the Triune God, in the Lord with His lordship, and in the Son with His sonship, but we are also abiding in the Father with all His care. When we are living in the Triune God, we are living as sons, not orphans. We have a Father. We live in the One who takes care of us. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 341-342)

Today’s Reading

Our abiding in the Son and in the Father are both mentioned in 1 John 2:24. When we have the Son, we have the Father, because the Son and the Father are one. The Father is in the Son, and the Son is in the Father (John 14:10). When we abide in the Son, we abide in the Father. Our experiences confirm this fact. While we are abiding in the Son, we have the sensation that the Father is with us. We have the Lord, and we have the Father. We have the Son with the Father. When we abide in the Son, we enjoy the fatherhood because the Father is there.

We also need to be those who are abiding in God (1 John 3:24a). All these different titles—the Lord, the Son, the Father, and God—bear some

意义。为了要明白住在神里面的意思，我们需要读约壹三章二十二至二十四节：“并且我们不论求什么，就从祂得着；因为我们遵守祂的诫命，也行祂看为可喜悦的事。神的诫命就是叫我们信祂儿子耶稣基督的名，并且照祂所赐给我们的诫命彼此相爱。遵守神诫命的，就住在神里面，神也住在他里面。在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”神是赐诫命者。这些诫命就是要我们信祂的儿子，并要我们彼此相爱。我们需要有相信神儿子耶稣基督的信，我们也需要有爱众弟兄的爱。这就是住在神里面的意思。这是一种生活，包括了我们基督徒生活主要的事项。我们基督徒的生活是信基督并爱弟兄的生活。只要我们信基督并爱所有作我们弟兄的基督徒，我们就是完全的。…我们住在神里面，因为我们遵守祂所吩咐我们的诫命，就是要信祂的儿子，并爱祂儿子所有的弟兄。这就是要有信和爱。

在约翰一书里我们看见，我们需要住在主里面，住在子里面，住在父里面，并住在神里面。这陈明一幅活在三一神里面的完整图画。活在三一神里面，就是在作三一神生机体的基督里面，在主带着祂为首的身分并祂的主权里面，在子带着祂儿子的名分里面，在父带着祂为父的身分里面，在神带着祂要我们信祂儿子并爱祂所有众子的诫命里面，过日常的生活。这就是在我们日常生活中经历神圣三一的意思。…我们住在神里面，是由于神的灵。（三24下。）没有神的灵，我们和神之间就毫无关系。我们和神、父、子、主、基督之间的连结，联系，乃是那灵。这个“连结的灵”是在我们的灵里。我们若要享受住在神里面的生活，就必须操练我们的灵，转向我们的灵，摸着我们的灵，并运用我们的灵。这样，我们就会摸着连结的灵。（李常受文集一九八八年第一册，四七三至四七五页。）

参读：住在主里面，享受主生命，第一至三篇。

significance. In order to understand what it means to abide in God, we need to read 1 John 3:22-24: “Whatever we ask we receive from Him because we keep His commandments and do the things that are pleasing in His sight. And this is His commandment, that we believe in the name of His Son Jesus Christ and love one another, even as He gave a commandment to us. And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.” God is the One who gave the commandments. These commandments are that we have to believe in His Son and that we have to love one another. We need to have the faith in Jesus Christ, the Son of God, and we need to have the love to love all the brothers. This is what it means to abide in God. This is a living that includes the main things of our Christian life. Our Christian life is a life that believes in Christ and loves the brothers. As long as we believe in Christ and love all other Christians as our brothers, we are complete….We abide in God because we are keeping His commandments, which charge us to believe in His Son and to love all the brothers of His Son. This is to have faith and love.

In 1 John we see that we need to abide in the Lord, in the Son, in the Father, and in God. This presents a full portrait of living in the Triune God. To live in the Triune God is to have a daily life in Christ as the organism of the Triune God, in the Lord with His headship, with His lordship, in the Son with His sonship, in the Father with His fatherhood, and in God with His commandments of believing in His Son and of loving all His other sons. This is what it means to experience the Divine Trinity in our daily life. We abide in God by the Spirit of God (3:24b). Without the Spirit of God there is nothing between us and God. The linking, the connection, between us and God, the Father, the Son, the Lord, and Christ is the Spirit. This “linking Spirit” is in our spirit. If we are going to enjoy a life of abiding in God, we must exercise our spirit, turn to our spirit, touch our spirit, and use our spirit. Then we will touch the linking Spirit. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 342-343)

Further Reading: CWWL, 1983, vol. 3, “Abiding in the Lord to Enjoy His Life,” chs. 1-3

第二周■周六

晨兴喂养

约壹二 20“你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

27“你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

我们住在三一神里面，是由于连结之灵的人位，也是按三一神膏油涂抹所教导的。（约壹二 27。）我们查读约壹二章二十七节的上下文，就能看见膏油涂抹是出于三一神的。这一节的代名词“祂”和“祂的”，都是指前面所提的子与父。（24。）这两个代名词也可以指永远的生命。（25。）膏油涂抹乃是父、子、并永远生命的膏油涂抹。

膏油涂抹是内住复合之灵（也就是复合之膏）的运行和工作。…这膏是神圣的膏，神圣的油漆。在这神圣的油漆里，有父的元素、子的元素、以及永远生命的元素。这神圣的膏，神圣的油漆，就是出埃及三十章的膏油—复合的膏—所预表的。（23 ～ 25。）这膏的运行就是膏油涂抹。在我们里面，我们有这样的膏油涂抹，而这膏油涂抹教导我们。我们必须学习住在这位奇妙者里面，祂是基督，是主，是子，是父，也是神。（李常受文集一九八八年第一册，四七六页。）

信息选读

我们里面有神圣的油漆在运行着。因着这膏的运行，因着这膏油涂抹，我们就清楚我们该是怎样的

WEEK 2 — DAY 6

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

We abide in the Triune God by the person of the linking Spirit and according to the teaching of the anointing of the Triune God (1 John 2:27). By studying the context of 1 John 2:27, we can see that the anointing is of the Triune God. The pronouns Him and His refer both to the Son and the Father who were previously mentioned (v. 24). They may also refer to the eternal life (v. 25). The anointing is the anointing of the Father, the Son, and the eternal life.

The anointing is the moving and working of the indwelling compound Spirit, the compound ointment….This ointment is divine ointment, divine paint. In this divine paint are the element of the Father, the element of the Son, and the element of the eternal life. This divine ointment, this divine paint, is typified in Exodus 30 by the anointing oil, the compound ointment (vv. 23-25). The move of this ointment is the anointing. We have such an anointing within us, and this anointing teaches us. We have to learn to abide in this wonderful One, who is Christ, the Lord, the Son, the Father, and God. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 343)

Today’s Reading

There is a divine paint moving within us. By this moving of the ointment, this anointing, we are made clear concerning what we should be, what we

人，该说什么，该接触谁，该去哪里，该作什么。我们若住在基督里，住在主里，住在子里，住在父里，住在神里，我们就会在日常生活中一切的事上，按着膏油涂抹所教导的生活。内里的膏油涂抹有时候告诉我们不要笑得太过，所以我们必须与祂是一。…儿子的名分、为父的身分、以及永远的生命，都复合于这运行在我们里面的复合之膏里，那个运行就是膏油涂抹。这膏油涂抹随时教导我们，使我们认识祂的旨意，祂的心愿，祂的性情，以及祂的所是。借着祂的教导，我们知道内里的膏油涂抹要我们成为怎样的人。按三一神膏油涂抹所教导的而活，就是活在神圣三一里。（李常受文集一九八八年第一册，四七六至四七七页。）

当我们在身体里，竭力保守那灵的一时，我们就有那灵的膏抹。我们需要站在头以下，并活在身体里，才能得着膏油。许多人得不着引导，是因为没有站好地位，他们没有站在头底下，没有顺服头的权柄，他们也没有在身体里。我们要得着膏抹，一面乃是要顺服在元首之下，一面还要活在身体的生活中。…我们越在身体的交通中，就越享受那灵的膏抹。但这是有条件的，就是要让十字架深深对付肉体，对付天然的生命。信徒能否享受交通，要看有没有对付天然的生命。我们的天然、肉体只配死，只配躺在灰尘中，只配钉在十字架上。我们不能凭自己想，不配出主意；我们必须让基督有绝对的主权，让祂完全作主。如果我们让天然的生命受十字架的对付，顺从基督的元首权柄，活出身体的生命来，我们就有那灵的膏抹，我们就能享受身体的交通。（倪柝声文集第二辑第二十四册，一〇五页。）

参读：约翰一书生命读经，第二十二至二十三、二十五篇；生命的经历，第七篇。

should say, whom we should contact, where we should go, and what we should do. If we are abiding in Christ, the Lord, the Son, the Father, and God, we will live according to the teaching of the anointing in all the affairs of our daily life. Sometimes the inner anointing tells us not to laugh that much, so we have to be one with Him….The sonship, the fatherhood, and the eternal life are compounded into the compound ointment that moves in us, and that moving is the anointing. This anointing teaches us at all times so that we can know His will, His heart's desire, His very nature, and His being. By His teaching, we know what kind of person the inner anointing wants us to be. To live according to the teaching of the anointing of the Triune God is to live in the Divine Trinity. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 343-344)

When we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the Spirit. We have to come under the Head, and we have to live in the Body before we can receive the anointing. Many people do not receive any leading because they are not standing in the right place. They are not under the Head and have not submitted themselves to the authority of the Head. Neither are they in the Body. In order for us to receive the anointing, we must submit to the Head and live in the Body. The more we live in the fellowship of the Body, the more we enjoy the anointing of the Spirit. But there is a condition to this: We have to allow the cross to deal with our flesh and our natural life in a thorough way. Whether or not a believer can enjoy this fellowship depends on whether he has dealt with his natural life. Our natural flesh only deserves to die; it only deserves to be in ashes, to be on the cross. We cannot think by ourselves; we are not qualified to propose anything by ourselves. We must allow Christ to have the absolute sovereignty over everything. We must allow Him to be the Lord in an absolute way. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body. (CWWN, vol. 44, pp. 819-820)

Further Reading: Life-study of 1 John, msgs. 22-23,25; CWWL, 1953, vol. 3, "The Experience of Life," ch. 7

第二周诗歌

补254

住在葡萄树上

（英1162）

降 E 大调　　4/4

E♭ 3 3 ♯2 3 3 2 | 3 5 5 – – | 3 3 ♯2 3 3 2 | B♭ 2 – – – |

一 生活秘诀欢然　寻得，　神圣异象照明　亮:

E♭ 3 3 ♯2 3 3 2 | 3 5 5 – 1 2 | B♭ 3 5 4 3 3 B♭7 2 2 |

蒙神接枝在基　督里，　如同　枝子住在葡萄树

E♭ 1 – – 1 E♭7 1 | A♭ 4 · 4 4 5 6 · 4 | E♭ 3 · 3 3 4 5 – |

上。（副）赞　美　神　使　我　们　得　住　葡　萄　树　上，

F7 ♯4 4 4 4 | ♯4 2 3 4 B♭7 5 – | E♭ 3 3 ♯2 3 ♮2 1 |

神　圣　生　命　丰　富　得　全　享!　住　在　葡　萄　树　上，

A♭ 4 4 5 6 5 4 6 | E♭ 5 5 4 B♭7 3 3 2 2 | E♭ 1 – – – ‖

留　此　不　再　他　往;哦，我　们　安　住　葡　萄　树　上!

二 不再徒然挣扎、努力，　寻求如何得进入;
奇妙事实—我在主里;　奥妙联结—葡萄树是住处。

三 只要住在葡萄树上，　内里膏抹必不断，
带来神圣宝贵素质，　滋润、浸透,时时充满、加添。

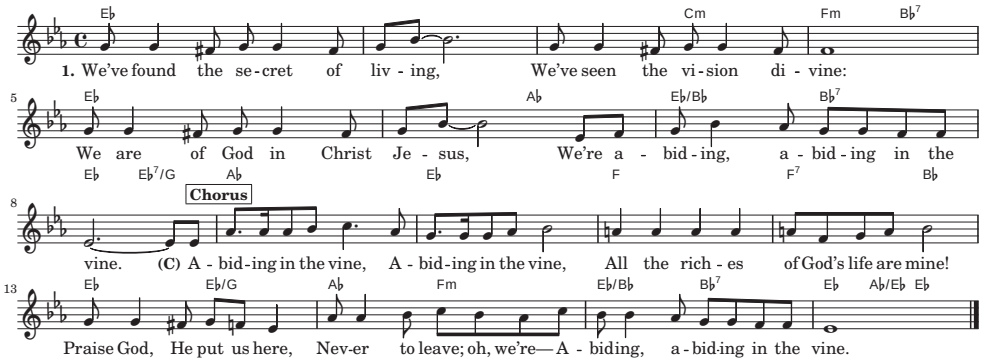
四 如此活在生命流中，　神圣之光常放明;
神、人互住,安息稳固，　神的心意在此尽得完成。

WEEK 2 — HYMN

We've found the secret of living

Experience of Christ — Abiding in Him

1162



2. No more in vain need we struggle,
Trying the way in to find.
Praise God—we're in Him already,
Hallelujah, abiding in the vine.

3. In us, the ointment is moving,
'Tis the anointing divine;
God's precious essence bestowing,
While abiding, abiding in the vine.

4. Now in the life-flow we're living,
O how the light in us shines!
Both God and man are at home now
By the mutual abiding in the vine.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: