第一篇

三一神永遠的福分，藉着神聖三一神聖的分賜到我們裏面，好完成祂神聖的經綸

詩歌：9

讀經：民六 22 ～ 27，林後十三 14，啓二二 1 ～ 2

【週一】

壹 全宇宙中惟一的福分就是三一神，而這福分臨到我們，乃是藉着神聖三一神聖的分賜到我們裏面，作我們的享受，以完成祂神聖的經綸：

一 神永遠的經綸乃是祂的家庭行政，要在基督裏將祂自己分賜到祂所揀選的人裏面，使祂得着一個家彰顯祂自己，這家就是召會—基督的身體；神永遠的經綸乃是祂永遠的計畫，而祂神聖的分賜乃是祂完成祂計畫的憑藉—提前一 3 ～ 4，三 15，羅十二 5，弗一 10，三 8 ～ 9，二 10。

二 神的神聖分賜把信徒作成神，使他們在生命和性情上，但不在神格上，成爲神，好建造召會作基督的身體，並豫備基督的新婦，以引進基督的國；爲這緣故，神來成爲一個人，把祂自己『人化』了；然後祂將自己作爲生命分賜到

Message One

The Eternal Blessing of the Triune God through the Divine Dispensing of the Divine Trinity into Us for the Accomplishing of His Divine Economy

Hymns: 12

Scripture Reading: Num. 6:22-27; 2 Cor. 13:14; Rev. 22:1-2

§ Day 1

I. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the divine dispensing of the Divine Trinity into us for our enjoyment to accomplish His divine economy:

A. God's eternal economy is His household administration to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ; God's eternal economy is His eternal plan, and His divine dispensing is the means by which He accomplishes His plan—1 Tim. 1:3-4; 3:15; Rom. 12:5; Eph. 1:10; 3:8-9; 2:10.

B. God's divine dispensing deifies the believers, making them God in life and nature but not in the Godhead, for the building up of the church as the Body of Christ and for the preparation of the bride of Christ to usher in the kingdom of Christ; for this purpose God became a man to "man-ize" Himself; then He dispenses Himself as life into us to "God-

我們裏面，把我們『神化』了。

三 神在祂經綸裏的目的，是要把祂自己在祂神聖的三一—父、子、靈—裏，分賜到祂所揀選的人裏面；神在時間裏惟一的目標，是要把祂自己一天過一天的分賜到我們裏面。

ize" us.

C. God's intention in His economy is to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people; God's only goal in time is to dispense Himself into us day by day.

【週二】

貳 在民數記六章二十二至二十七節，我們看見藉着祭司祝福的表樣；這祝福既不是舊約的福分，也不是新約的福分，乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受：

一 『願耶和華賜福給你，保護你』可視爲與父有關—24 節：

1 父在祂的愛裏，各面各方的賜福給我們，（參弗一 3，）又在祂的能力裏，各面各方的保護我們。（參約十七 11，15。）

2 主禱告，求父在祂的名裏保守我們；（11；）這就是在分賜的三一神裏保守我們；主耶穌接着禱告，求父保守我們脫離那惡者。（15。）

3 我們該爲這福分禱告，就是要完全蒙保守在三一神的分賜裏，並全然脫離那惡者；這是何等的福分！

二 『願耶和華使祂的面光照你，賜恩給你』可視爲與子有關—民六 25：

1 在路加一章七十八節，主耶穌卽將出生時，撒迦利亞申言說，『清晨的日光從高天臨到我們；』這

§ Day 2

II. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

A. "Jehovah bless you and keep you" can be ascribed to the Father—v. 24:

1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).

2. The Lord prayed that the Father would keep us in His name (v. 11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us from the evil one (v. 15).

3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!

B. "Jehovah make His face shine upon you and be gracious to you" can be ascribed to the Son—Num. 6:25:

1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, "The rising sun will visit us from on high"; the rising sun is the

清晨的日光就是在神聖三一裏的子；這含示神成爲肉體，是以光照的方式將祂自己顯示給我們—太四16，約八 12。

2 民數記六章二十五節的『面』字表徵同在；子基督的面光照我們，祂就是那看不見之神看得見的同在—彼後一 16 ～ 18，太十七 1 ～ 2。

3 民數記六章二十五節不僅說到耶和華使祂的面光照我們，也說到耶和華賜恩給我們；這兩點加在一起就等於約翰一章十四、十六至十七節。

4 神的成爲肉體就是祂同在的光照，隨着這光照有恩典；這恩典就是主耶穌基督的恩，實際上就是基督自己—林後十三 14。

【週三】

三 『願耶和華向你仰臉，賜你平安』可視爲與靈有關—民六 26：

1 面指一個人的同在，臉指那人的表情；向人仰臉，意即向那人確認、保證、應許，並將一切給他。

2 耶穌來，是作神的面；聖靈來，是作神的臉；我們若叫祂憂愁，祂的臉會拉下來，（弗四 30，）但我們若順從祂，祂就會滿意我們，並會向我們仰臉，向我們確認、保證、擔保、應許，並賜給我們一切。

叁 林後十三章十四節的祝福與民數記六章二十二至二十七節的祝福一樣；這是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受—『願主耶穌基督的恩，神的愛，

Son in the Divine Trinity; this implies God's incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.

2. The word face in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.

3. Numbers 6:25 speaks not only of Jehovah making His face shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.

4. God's incarnation was the shining of His presence, and along with this shining, there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—2 Cor. 13:14.

§ Day 3

C. "Jehovah lift up His countenance upon you and give you peace" can be ascribed to the Spirit—Num. 6:26:

1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person.

2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

III. The blessing in 2 Corinthians 13:14 is the same as that in Numbers 6:22-27; this is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment—"the grace of the Lord Jesus Christ and the love of God and

聖靈的交通，與你們眾人同在』：

【週四、週五】

一 『願耶和華賜福給你，保護你』，乃是父神的愛，作生命和光的源頭—24 節，詩三六 8 ～ 9。

二 『願耶和華使祂的面光照你，賜恩給你』，乃是基督的恩，作神殿裏的肥甘—民六 25。

三 『願耶和華向你仰臉，賜你平安』，乃是聖靈的交通，作神樂河的水—26 節。

肆 主的恩就是主自己作我們的生命，給我們享受；（約一 17，林前十五 10；）神的愛就是神自己，（約壹四 8，16，）作主恩的源頭；聖靈的交通就是聖靈自己，作了主恩同着神愛的傳輸，給我們有分—林後十三 14：

一 林後十三章十四節先說主的恩，因爲這卷書是着重基督的恩—一 12，四 15，六 1，八 1，9，九 8，14，十二 9。

二 聖靈作爲基督的恩同父的愛的循環，傳輸，乃是我們基督徒生活和召會生活中的供應：

1 整個召會生活乃在於林後十三章十四節。

2 林後十三章十四節所啓示，在我們裏面神聖三一的流，乃是我們屬靈的命脈。

三 在林後十三章十四節使徒保羅的祝福裏，三一神臨到人，作他們的享受；保羅不僅將人帶到神面前，也將神帶到人裏面：

the fellowship of the Holy Spirit be with you all":

§ Day 4 & Day 5

A. "Jehovah bless you and keep you" is the love of God the Father as the fountain of life and light—v. 24; Psa. 36:8-9.

B. "Jehovah make His face shine upon you and be gracious to you" is the grace of Christ as the fatness of God's house—Num. 6:25.

C. "Jehovah lift up His countenance upon you and give you peace" is the fellowship of the Holy Spirit as the river of God's pleasures—v. 26.

IV. The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14:

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

B. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:

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

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

C. In the blessing of the apostle Paul in 2 Corinthians 13:14, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them:

1 一面，祝福別人就是將人帶到神面前；另一面，祝福乃是將神作爲愛、恩典和交通，帶到人裏面，使他們享受三一神—父、子、靈。

2 愛、恩典和交通乃是神作我們享受的三個階段—愛是裏面的，恩典是愛得了彰顯，交通是恩典傳輸到我們裏面。

3 神的愛是源頭，因爲神是元始；主的恩是神愛的流道，因爲主是神的顯出；靈的交通乃是主的恩同着神愛的分賜，給我們經歷並享受三一神—父、子、靈，連同祂們神聖的美德。

4 聖言裏神聖三一的神聖啓示，不是爲着神學上的研究，乃是爲着叫我們領會，神在祂奧祕而奇妙的神聖三一裏，如何將祂自己分賜到祂所揀選的人裏面，使我們這些蒙祂揀選、救贖的人，能像使徒對哥林多信徒的祝福所指明的，有分於、經歷、享受並得着經過過程的三一神，從今時直到永遠；我們必須天天享受經過過程並內裏循環的三一神，且蒙祂賜福，好使我們將祂這宇宙獨一的福分分賜到別人裏面，以完成神心頭的願望—得着耶穌的見證，就是耶穌團體的彰顯—14 節，加三 14，創十二 2，腓一 25，啓一 2，9 ～ 12。

1. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit.

2. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.

3. The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit, with Their divine virtues.

4. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity; we must enjoy and be blessed with the processed and inner circulating Triune God day by day so that we may dispense Him as the unique blessing of the universe into others for the accomplishment of God's heart's desire to have the testimony of Jesus, the corporate expression of Jesus—v. 14; Gal. 3:14; Gen. 12:2; Phil. 1:25; Rev. 1:2, 9-12.

【週六】

伍 在新耶路撒冷裏有『一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹』—二二 1 ～ 2 上：

一 在永世裏，坐寶座的神乃是羔羊神，我們救贖

§ Day 6

V. In the New Jerusalem there is "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb...And on this side and on that side of the river was the tree of life"—22:1-2a:

A. In eternity the very God who sits on the throne is the Lamb-God, our

的神，從祂的寶座有生命水的河流出來，連同生命樹，作我們的供應和滿足。

二 那是燈的羔羊憑着是光的神照耀，用神的榮耀，就是神聖之光的彰顯，照亮這城—二一23，二二5。

三 三一神—神、羔羊、和生命水所象徵的那靈—在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜給祂所救贖的人，直到永遠。

四 新耶路撒冷的街道是純金，（二一21，）並且有一道生命水的河在城內街道當中湧流；（二二1；）因爲金表徵神的神聖性情，我們能看見神聖的生命在神聖的性情裏湧流，作神贖民日常生活的惟一道路。

五 新耶路撒冷是整本聖經記載的終極完成，乃是神在祂神聖的三一—父、子、靈—裏，與祂所揀選、救贖、重生、變化並榮化的人聯結、調和且合併，作他們永遠的福分；這樣的福分乃是民數記六章裏神對以色列人祝福的終極應驗—參啓二一3，12，14，22，二二1～2。

陸『有時我們想到自己的境況，也許會失望，覺得自己甚麼都沒有。日光之下的一切，甚至屬靈範圍裏的一切，對我們似乎都是虛空的虛空。我們也許覺得沒有甚麼是真實的，甚至召會生活也是如此。當我們這樣覺得的時候，我們該怎麼辦？我們該轉向三一神。祂是我們真實的祝福，是我們的分。有祂作福分，是何等的祝福！有祂的面，祂的同在，並且天天享受祂作恩典，

redeeming God, from whose throne proceeds the river of water of life along with the tree of life for our supply and satisfaction.

B. The Lamb as the lamp will shine with God as the light to illumine the city with the glory of God, the expression of the divine light—21:23; 22:5.

C. The Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself into His redeemed under His headship (implied in the authority of the throne) for eternity.

D. The street of the New Jerusalem is pure gold (21:21), and the river of water of life flows in the middle of its street (22:1); because gold symbolizes the divine nature of God, we can see that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people.

E. As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—united, mingled, and incorporated with His chosen, redeemed, regenerated, transformed, and glorified people as their eternal blessing; such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6—cf. Rev. 21:3, 12, 14, 22; 22:1-2.

VI. "Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face,

是何等的祝福！我們越受苦，就越享受祂作恩典。有祂的臉向我們微笑，向我們保證，向我們確認，這是何等的祝福！在祂裏面、藉着祂、並同着祂有平安，又是何等的祝福！這是三一神來作我們的福分。哦，願基督的恩，神的愛，聖靈的交通，與你們眾人同在！』—民數記生命讀經，九三頁。

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

第一週■週一

晨興餧養

弗一10『爲着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

約四14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

按照聖經六十六卷書的全部啓示，神聖的三一——父、子、靈——是爲着神的分賜，就是將神分授到祂所揀選的人裏面。神的願望同祂堅決的目的，是要將祂自己分賜到祂所揀選的人裏面，作他們的生命、生命的供應和一切。要完成這分賜，祂必須是三一的。

父作爲源頭乃是源；子作爲彰顯乃是泉；靈作爲傳輸乃是流。那靈作爲流，乃是三一神的臨到，應用，爲要將祂自己分授到祂所揀選的人裏面。…在耶利米二章十三節，神說到自己是活水的源；（直譯；）在約翰四章十四節，基督乃是那在信徒裏面湧入永遠生命之水的泉；（直譯；）而在啓示錄二十二章一節，那靈乃是生命水的河，就是生命水的流。…這流道，這水泉，產生一道水流，就是那靈作三一神的臨到，應用。這給我們看見，神是三一的，爲要將祂自己分賜或分授到祂所揀選的人裏面。（李常受文集一九九三年第二册，七二頁。）

所以我們要看見，神在時間裏沒有別的意思，祂就是要把祂的成分一天過一天的加在我們裏面。〔即使我們〕這個人自己的成分太厚，…神就是要經過時間，把祂自己調在我們裏面。（倪柝聲文集第二輯第十七册，二三一至二三二頁。）

WEEK 1 — DAY 1

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

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.

According to the entire revelation of the sixty-six books of the Bible, the Divine Trinity—the Father, the Son, and the Spirit—is for God's dispensing, that is, for the distribution of God into His chosen people. God's desire with His strong intention is to dispense Himself into His chosen people as their life, as their life supply, and as their everything. To carry out this dispensing, He needs to be triune.

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 Spirit as the flow is the reaching, the application, of the Triune God for the distribution of Himself into His chosen people… In Jeremiah 2:13 God refers to Himself as the fountain of living waters; in John 4:14 Christ is the spring of water that gushes up in the believers into eternal life; and in Revelation 22:1 the Spirit is the flow, the river of water of life…This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God. This shows that God is triune to dispense, or distribute, Himself into His chosen people. (CWWL, 1993, vol. 2, "The Crucial Points of the Major Items of the Lord's Recovery Today," p. 53)

Hence, we must see that God's only goal in time is to dispense His element into us day by day. [Although] we have too much of our self-element within us,…God is using time to mingle Himself into us. (CWWN, vol. 37, p. 182)

信息選讀

全宇宙中惟一的福分就是神自己。在神以外，任何的事物都是虛空。…宇宙的存在是大神蹟，但若沒有神，宇宙神奇的存在也是虛空。離了神，一切都是『虛空的虛空』。（傳一2。）惟有神自己是真實的。惟有祂對我們是福分。倘若我們得着整個宇宙而失去神，我們就是最可憐的人。…神自己纔是我們的福分，而這福分是藉着那神聖者在祂神聖三一—父、子、聖靈—裏分賜到我們裏面，而臨到我們。

以弗所一章記載，三一神如何在祂神聖的三一裏，祝福祂所揀選、救贖、並變化的人。這章主要的是論到神在祂神聖的三一裏祝福我們的三步，就是祂在父裏、（3～6、）在子裏、（7～12、）並在靈裏（13～14）祝福我們。至終，因這神聖三一的流作了神選民的福分，就有一個結果，這蒙福的流所帶來的結果乃是召會作基督的身體，作那在萬有中充滿萬有者的豐滿。（22～23。）召會作基督的身體，是神聖三一這流將神的一切所是分賜到祂選民裏面的整體結果。

新耶路撒冷有十二個門，上面有以色列十二個支派的名字；（啓二一12；）又有十二根基，上面有十二使徒的名字。（14。）此外，有生命樹結十二樣果子。（二二2。）在這些十二的數字當中，三一神是隱藏的，甚至是調和的，作了祂子民的福分。

新耶路撒冷是聖經全部記載的終極完成，乃是神在祂神聖三一—父、子、靈—裏，在十二這數字裏，與祂所揀選、救贖、並變化的人調和，作他們的福分。這福分要存留到永遠。這樣的福分乃是民數記六章神對以色列人祝福的終極應驗。惟有到新耶路撒冷來臨時，這祝福纔完全得着應驗。（民數記生命讀經，八五至八七頁。）

參讀：主今日恢復之主要項目的重點，一至一四頁；倪柝聲文集第二輯第十七册，第二十九篇。

Today's Reading

The unique blessing in the whole universe is God Himself. Anything besides God is vanity…The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is "vanity of vanities" (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us. If we gained the entire universe yet missed God, we would be the most pitiful persons… God Himself is our blessing, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit.

Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity. This chapter is mainly on the three steps of God's blessing us in His Divine Trinity, that is, on how He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 13-14). Eventually, because of such a flow of the Divine Trinity as the blessing to God's chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23). The church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people.

The New Jerusalem has twelve gates with the names of the twelve tribes (Rev. 21:12), and twelve foundations with the names of the twelve apostles (v. 14). Furthermore, the tree of life bears twelve kinds of fruit (22:2). Among these twelves the Triune God is hidden, and even mingled, as His people's blessing.

As the consummation of the entire record of the Bible, the New Jerusalem is just the very God in His Divine Trinity—the Father, the Son, and the Spirit—wrapped up in the number twelve with His chosen, redeemed, and transformed people as their blessing. This blessing will last eternally. Such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6. Only when the New Jerusalem comes will this blessing be completely fulfilled. (Life-study of Numbers, pp. 78-79)

Further Reading: CWWL, 1993, vol. 2, "The Crucial Points of the Major Items of the Lord's Recovery Today," pp. 51-60; CWWN, vol. 37, pp. 181-185

第一週▪週二

晨興餧養

民六 23 ～ 26『你要對亞倫和他兒子們說，你們要這樣爲以色列人祝福，說，願耶和華賜福給你，保護你；願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。』

在民數記六章的祝福裏，『願耶和華賜福給你，保護你』（24）可視爲與父有關；『願耶和華使祂的面光照你，賜恩給你』（25）可視爲與子有關；『願耶和華向你仰臉，賜你平安』（26）可視爲與聖靈有關。父賜福給我們，子光照我們，聖靈向我們仰臉。結果，我們就蒙保守，得恩典，也享平安。

六章的祝福…乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受。這是神永遠的福分。（民數記生命讀經，八七至八八頁。）

信息選讀

『願耶和華賜福給你，』意思是耶和華將祂自己賜給你。但神不是僅僅客觀的將自己賜給我們，像一位弟兄把禮物送給另一位弟兄。神乃是在祂的三一裏，一步一步、一點一點的將自己賜給我們。你若問我，我從主領受了甚麼福分？我要回答說，『我從主所領受的惟一福分就是我的三一神。我的三一神是我的福分。』

父在祂的愛裏，各面各方的賜福〔參民六 24〕給我們，（參弗一 3，）又在祂的能力裏，各面各方的保護我們。（參約十七 11，15。）…在民數記六章二十四節，『保護』（或作，保守）一辭極其重要。在約翰十七章十一節，主耶穌禱告，求父在祂的名裏保守我們。這就

WEEK 1 — DAY 2

Morning Nourishment

Num. 6:23-26 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

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

The blessing in Numbers 6 is… the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God’s eternal blessing. (Life-study of Numbers, pp. 79-80)

Today’s Reading

“Jehovah bless you” means that Jehovah gives Himself to you. However, God does not give Himself to us merely in an objective way like one brother giving a gift to another. God gives Himself to us in His Trinity, step by step and little by little. If you were to ask me what blessing I have received from the Lord, I would answer, “The only blessing I have received from the Lord is my Triune God. My Triune God is my blessing.”

The Father blesses us [Num. 6:24] in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15). In Numbers 6:24 the word keep is of crucial importance. In John 17:11 the Lord Jesus prayed that the Father would keep us in His name. This is to keep us in the dispensing Triune God. While

是在分賜的三一神裏保守我們。當三一神將祂自己分賜到我們裏面，我們就在那分賜者裏面蒙了保守。在十五節，主耶穌接着禱告，求父保守我們脫離那惡者。當我們在分賜的三一神裏蒙保守，就沒有甚麼機會留給仇敵來作工了。我們該爲這福分禱告，在分賜的三一神裏完全蒙保守，而全然從那惡者出來。這是何等的福分！

這福分的第二部分說，『願耶和華使祂的面光照你…。』（民六25。）在路加一章七十八節，主耶穌即將出生時，撒迦利亞申言說，『清晨的日光從高天臨到我們。』這清晨的日光就是在神聖三一裏的子。這含示神成爲肉體，是以光照的方式將祂自己顯示給我們。從來沒有人看見神，但藉着祂的成爲肉體，我們就看見祂的面，並看見祂的榮耀，（約一14，）祂也不斷的光照我們。無論祂去那裏，祂都是那照亮坐在黑暗中之百姓的大光，（太四16，）因爲祂是世界的光。（約八12。）

子基督的面光照我們，祂就是那看不見之神看得見的同在。神和祂的同在是看不見的，但藉着祂的成爲肉體，祂成了照耀的日光。這照耀的日光就是神那看不見的同在成爲看得見的。神的同在不僅成爲看得見的，也成爲照耀的。在變化山上，主的一些門徒看見祂在祂的榮耀裏。（彼後一16～18，太十七1～2。）

民數記六章二十五節…也說到耶和華賜恩給我們。這兩點加在一起就等於約翰一章十四、十六至十七節。神的成爲肉體就是祂同在的光照。隨着這光照有恩典。『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典。』（14。）主賜恩給我們；祂甚至對我們成爲恩典。主賜恩給我們，意即祂繼續不斷的作我們的恩典。這恩典就是基督的恩，（林後十三14上，）實際上就是基督自己。當我們有基督，就有恩典。三一神全然賜恩給我們。一天過一天，我們享受祂作恩典。（民數記生命讀經，八八至九〇頁。）

參讀：李常受文集一九九三年第一册，八二至八七頁；神聖啓示的中心路線，第三至四篇。

the Triune God is dispensing Himself into us, we are kept in the dispensing One. In John 17:15 the Lord Jesus went on to pray that the Father would keep us from the evil one. When we are kept in the dispensing Triune God, there is nothing left for the hand of the enemy. We should pray for the blessing of being kept absolutely in the dispensing Triune God and altogether outside of the evil one. What a blessing this is!

"Jehovah make His face shine upon you…" (Num. 6:25). In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, "The rising sun will visit us from on high." This rising sun is the Son in the Divine Trinity. This implies God's incarnation to show Himself to us in a shining way. No one has ever seen God, but through His incarnation we have seen His face and have beheld His glory (John 1:14), and He has been shining upon us continually. Wherever He went, He was a great light shining upon the people sitting in darkness (Matt. 4:16), for He is the light of the world (John 8:12).

As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God. God and His presence are invisible, but through His incarnation He became the shining sun. This shining sun is God's invisible presence becoming visible. God's presence not only became visible—it was also shining. On the Mount of Transfiguration, some of the Lord's disciples beheld Him in His glory (2 Pet. 1:16-18; Matt. 17:1-2).

Numbers 6:25 speaks…also of Jehovah being gracious to us. These two points added together equal John 1:14, 16-17. God's incarnation was the shining of His presence. Along with this shining there was grace. "The Word became flesh and tabernacled among us,… full of grace" (v. 14). The Lord is gracious to us; He has even become grace to us. For the Lord to be gracious to us means that He is continually grace to us. This grace is the grace of Christ (2 Cor. 13:14a), which is actually Christ Himself. When we have Christ, we have grace. The Triune God is altogether gracious to us. Day after day we enjoy Him as grace. (Life-study of Numbers, pp. 80-81)

Further Reading: CWWL, 1993, vol. 1, pp. 65-68; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 3-4

第一週▪週三

晨興餧養

民六 25 ～ 27『願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。他們要如此將我的名賜給以色列人，好使我賜福給他們。』

這福分的第三部分說，『願耶和華向你仰臉，賜你平安。』（民六 26。）在民數記六章的祝福裏，說到面（face）和臉（countenance），二者有所不同。面指人的同在，臉指人的表情。向人仰臉，意即向那人確認、保證、應許，並將一切給他。耶穌來，是作神的面；聖靈來，是作神的臉。以弗所四章三十節說，『不要叫神的聖靈憂愁。』我們若叫祂憂愁，祂的臉會拉下來。我們若順從祂，祂就會滿意我們，並會向我們仰臉，向我們確認、保證、擔保、應許，並賜給我們一切。（民數記生命讀經，九〇頁。）

信息選讀

父賜福，子光照，聖靈仰臉。當三一神分賜到我們裏面時，我們就有三一神的面，也有祂的臉。至終，我們在三一神裏蒙保守，三一神對我們每天都是恩典，並且我們有平安。

在民數記六章二十三至二十六節，沒有題到物質的福分。在這段經文裏，主沒有告訴以色列人，祂要帶他們進入美地，祂要賜給他們各人一分土地，祂要保守他們免於饑荒，賜給他們雨水，保護他們脫離仇敵，並且使他們昌盛。這裏的福分不屬於這樣的性質。

WEEK 1 — DAY 3

Morning Nourishment

Num. 6:25-27 Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace. So shall they put My name upon the children of Israel, that I Myself may bless them.

The third part of this blessing says, “Jehovah lift up His countenance upon you and give you peace” (Num. 6:26). In the blessing in Numbers 6 we have both the face and the countenance, and there is a difference between them. The face denotes the presence of the person, and the countenance denotes the expression of the person. To lift up your countenance upon a person means that you confirm, assure, promise, and give everything to that person. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God. Ephesians 4:30 says, “Do not grieve the Holy Spirit of God.” If we grieve Him, His countenance will drop. If we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything. (Life-study of Numbers, pp. 81-82)

Today’s Reading

The Father blesses, the Son shines, and the Holy Spirit lifts up His countenance. When the Triune God is dispensed into us, we have the face of the Triune God and also His countenance. He is happy with us, assuring us, confirming us, guaranteeing us, promising us, and giving us everything. Eventually, we are kept in the Triune God, the Triune God becomes grace to us every day, and we have peace.

In Numbers 6:23-26 there is no mention of material blessing. In these verses the Lord did not tell the children of Israel that He would bring them into the good land, that He would give each one of them a portion of the land, that He would keep them from famine and give them rain, that He would protect them from their enemies, and that He would cause them to flourish. The blessing here is not of such a nature.

六章的福分是甚麼？這福分就是在父、子、靈身位裏的三一神。在父裏，我們領受福分，並在三一神裏蒙保守。在子裏，我們領受神的同在，並享受祂作恩典。在聖靈裏，神向我們仰臉，我們晝夜享受平安。

林後十三章十四節說，『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』這裏的祝福實際上是與民數記六章二十三至二十六節的祝福一樣。主的恩就是主自己作我們的生命，給我們享受；神的愛就是神自己，作主恩的源頭；聖靈的交通就是聖靈自己，作了主恩同着神愛的傳輸，給我們有分。

民數記六章二十三至二十六節和林後十三章十四節的福分，都不是外在的、物質的。這裏的福分不是優越的工作、美好的房屋、高等的教育、和幸福的家庭生活。不僅如此，這福分也無關於在召會中有任何一種地位。有時我們想到自己的境況，也許會失望，覺得自己甚麼都沒有。日光之下的一切，甚至屬靈範圍裏的一切，對我們似乎都是虛空的虛空。我們也許覺得沒有甚麼是真實的，甚至召會生活也是如此。當我們這樣覺得的時候，我們該怎麼辦？我們該轉向三一神。祂是我們真實的祝福，是我們的分。有祂作福分，是何等的祝福！有祂的面，祂的同在，並且天天享受祂作恩典，是何等的祝福！我們越受苦，就越享受祂作恩典。有祂的臉向我們微笑，向我們保證，向我們確認，這是何等的祝福！在祂裏面、藉着祂、並同着祂有平安，又是何等的祝福！這是三一神來作我們的福分。哦，願基督的恩，神的愛，聖靈的交通，與你們眾人同在！（民數記生命讀經，九〇至九二頁。）

參讀：民數記生命讀經，第十一篇。

What, then, is the blessing in Numbers 6? This blessing is the Triune God in His person as the Father, as the Son, and as the Spirit. In the Father we receive the blessing and are kept in the Triune God. In the Son we receive God's presence and enjoy Him as grace. In the Holy Spirit God's countenance is over us, and we enjoy peace day and night.

Second Corinthians 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." The blessing here is actually the same as that in Numbers 6:23-26. The grace of the Lord is the Lord Himself as life to us for our enjoyment, the love of God is God Himself as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation.

In both Numbers 6:23-26 and 2 Corinthians 13:14 the blessing is not outward and material. The blessing here is not a matter of an excellent job, a nice house, a high education, and a good family life. Furthermore, this blessing is not related to having any kind of position in the church. Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all! (Life-study of Numbers, pp. 82-83)

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

第一週▪週四

晨興餧養

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

詩三六 8～9『他們必因你殿裏的肥甘得以飽足，你也必叫他們喝你樂河的水。因爲在你那裏，有生命的源頭；在你的光中，我們必得見光。』

在林後十三章十四節…這三重的祝福與三一神有關；因爲在這裏我們有子基督的恩、父神的愛、以及聖靈的交通。

在舊約聖經裏我們也有三重的祝福，就是在民數記六章末了，利未祭司所宣告的祝福。在這三重祝福中含示着三一神。民數記六章二十四至二十六節說，『願耶和華賜福給你，保護你；願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。』首先，我們有與父有關的祝福：『願耶和華賜福給你，保護你；』其次，我們有與子有關的祝福：『願耶和華使祂的面光照你，賜恩給你；』最後，我們有與那靈有關的祝福：『願耶和華向你仰臉，賜你平安。』利未祭司當然寶貝這個祝福，然而，這祝福不能與林後十三章十四節的祝福相比。民數記六章二十四至二十六節裏的祝福…是一個沒有享受的祝福。然而，林後十三章十四節的祝福不僅是一個祝福；我們有在三一神格父、子、靈裏的神。（哥林多後書生命讀經，六一七至六一八頁。）

信息選讀

說到神的愛、基督的恩和聖靈的交通，實際上乃是說：愛就是神，恩就是基督，交通就是聖靈。因此，

WEEK 1 — DAY 4

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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.

This threefold blessing [in 2 Corinthians 13:14] involves the Triune God, for here we have the grace of Christ the Son, the love of God the Father, and the fellowship of the Holy Spirit.

In the Old Testament we also have a threefold blessing, the blessing pronounced by the Levitical priesthood at the end of Numbers 6. In this threefold blessing the Triune God is implied. Numbers 6:24-26 says, "Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace." First, we have the blessing related to the Father: "Jehovah bless you and keep you." Second, we have the blessing related to the Son: "Jehovah make His face shine upon you and be gracious to you." Third, we have the blessing related to the Spirit: "Jehovah lift up His countenance upon you and give you peace." The Levitical priests surely treasured this blessing. However, it cannot be compared with the blessing in 2 Corinthians 13:14. What we have in Numbers 6:24-26 is... a blessing without enjoyment. But in 2 Corinthians 13:14 what we have is not only a blessing; we have God in His Triune Godhead, the Father, the Son, and the Spirit. (Life-study of 2 Corinthians, pp. 523-524)

Today's Reading

To speak of the love of God, the grace of Christ, and the fellowship of the Holy Spirit is actually to say that the love is God, that the grace is

我們有是愛的父神、是恩的子神、以及是交通的靈神。這意思就是，我們有三一神直接作我們的享受。我們有的，不僅僅是從祂或藉着祂而來的祝福。

在新約時代，真實的祝福就是三一神自己。…這祝福乃是三重的，就是恩、愛與交通的祝福。愛是源頭，恩是流道，交通是傳輸，如此，三一神就達到我們，作我們的生命、生命的供應、和我們的享受。現今我們可以終日實際的享受三一神。這就是我們在新約的獨一祝福。

主的恩就是主自己作我們的生命，給我們享受；（約一17，林前十五10；）神的愛就是神自己，（約壹四8，16，）作主恩的源頭；聖靈的交通就是聖靈自己，作了主恩同着神愛的傳輸，給我們有分。這不是三件分開的東西，乃是一件東西的三方面，正如主、神、聖靈不是三位分開的神，乃是『同一位不分開，也不能分開之神的三個實質』。（Philip Schaff，薛夫。）神的愛是源頭，因爲神是元始；主的恩是神愛的流道，因爲主是神的顯出；靈的交通乃是主的恩同着神愛的分賜，因爲靈是主同着神的傳輸，給我們經歷並享受三一神—父、子、聖靈，連同祂們神聖的美德。這裏先說主的恩，因爲哥林多後書是着重基督的恩。（一12，四15，六1，八1，9，九8，14，十二9。）這樣有愛、恩、交通三種美德的神聖屬性，以及這樣有父、子、靈三面神聖實質的三一神，乃是那些被岔開並受迷惑，卻得了安慰並恢復的哥林多信徒所需要的。因此，使徒在同一句裏，把這些神聖而寶貴的東西全用上了，以結束他這封可愛又可親的書信。（哥林多後書生命讀經，六一八至六一九頁。）

參讀：哥林多後書生命讀經，第五十九篇。

Christ, and that the fellowship is the Holy Spirit. Thus, we have God the Father as love, we have God the Son as grace, and we have God the Spirit as fellowship. This means that we have the Triune God in a direct way as our enjoyment. What we have is not merely a blessing from Him or by Him.

In the New Testament the real blessing is the Triune God Himself…This blessing is threefold, a blessing of grace, love, and fellowship. With love as the source, grace as the course, and fellowship as the transmission, the Triune God reaches us to be our life, our life supply, and our enjoyment. Now in a practical way we can enjoy the Triune God all day long. This is our unique New Testament blessing.

The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. These are not three separate matters, but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods, but three "hypostases… of the one same undivided and indivisible" God (Philip Schaff). The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues. Here the grace of the Lord is mentioned first, because this book is on the grace of Christ (2 Cor. 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9). Such a divine attribute of three virtues—love, grace, and fellowship—and such a Triune God of the three divine hypostases—the Father, the Son, and the Spirit—were needed by the distracted and confused, yet encouraged and restored, Corinthian believers. Hence, the apostle used all these divine and precious things in one sentence to conclude his lovely and dear Epistle. (Life-study of 2 Corinthians, pp. 524-525)

Further Reading: Life-study of 2 Corinthians, msg. 59

第一週▪週五

晨興餧養

約一 17『因爲律法是藉着摩西賜的，恩典和實際都是藉着耶穌基督來的。』

約壹四 16『神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。』

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

完全的享受神聖三一，乃是有分於神的愛，基督的恩，並聖靈的交通。林後十三章十四節…給我們看見，神聖三一不是爲着神學上道理的研究，乃是爲着我們的經歷和享受。父神的愛是源頭，子神基督的恩是神愛的流道。愛流出就成了恩。接着，聖靈的交通乃是基督的恩同着父神之愛的傳輸。愛乃是父神；恩作爲愛的流出乃是子基督；交通乃是聖靈的傳輸，傳輸子的所是作爲恩典，以及父的所是作爲愛。聖靈將神聖的豐富傳輸到我們裏面，這傳輸就是交通。今天在我們裏面有神聖三一這樣奇妙的運行。（李常受文集一九八八年第一册，五二九頁。）

信息選讀

神在我們裏面運行…。神這運行非常安靜，但非常有力並有效。正如電的流動很安靜，但非常有力並有效。電流乃是電的運行。愛、恩、和交通在我們裏面運行，在我們裏面形成一個流。這流乃是神聖三一的循環。

WEEK 1 — DAY 5

Morning Nourishment

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

To enjoy the Divine Trinity in full is to participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit. Second Corinthians 13:14... shows that the Divine Trinity is not for the doctrinal study of theology but for our experience and enjoyment. The love of God the Father is the source, and the grace of Christ, God the Son, is the course of the love of God. When love comes out, it becomes grace. Then the fellowship of the Holy Spirit is the transmission, the communication, of the grace of Christ with the love of God the Father. Love is God the Father, grace as the outflow of love is Christ the Son, and the fellowship is the transmission of the Holy Spirit to transmit what the Son is as grace and what the Father is as love. The Holy Spirit transmits the divine riches into our being, and this transmission is the fellowship. Today we have the Divine Trinity operating in us in such a wonderful way. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 382-383)

Today's Reading

God [is] operating in us. This operating of God is very quiet but very vigorous and efficient. Although electricity flows quietly, it is very vigorous and efficient. The current of electricity is the operating of the electricity. The love, grace, and fellowship moving within us form a kind of current within us. This current is the circulation of the Divine Trinity.

神聖的三一有源頭、流道和流通。這循環的源頭，泉源，乃是父的愛。這循環的流道，流出，乃是基督所彰顯並傳輸給我們的恩典。基督的恩典出自於父愛的源頭。這循環的流通，乃是聖靈作基督的恩同着父愛的交通、傳輸和循環。

在我們裏面有兩個循環。一個循環是在我們肉身裏的血液循環，另一個循環是在我們靈裏神聖三一的循環。這兩個循環中缺少了一個，我們就會在肉身上或屬靈上死亡。林後十三章十四節詳細的描述這個內在、屬靈的循環。這個循環是我們基督徒生活和召會生活中的供應。這就好像說，電流是整個城市能量的供應。…多年前，紐約市一度電流中斷。那時，該市的整個生活都停頓了。這是很好的例證。我們必須看見，整個召會生活乃在於林後十三章十四節。召會生活是在於父的愛，子的恩，並聖靈的交通，在我們靈裏如同電流一樣流通。

許多時候，我在盡話語職事時，裏面感覺到有神聖的流在流通。如果在我裏面的流停止了，我就沒有甚麼可說。在我們的說話中如果沒有那靈，我們的講說就是空洞的。不僅如此，當我們聽人供應話語時，我們裏面的流若切斷了，我們的聽也是空洞的。我們需要在流中說，並在流中聽。這流就是聖靈的傳輸，而這傳輸乃是一種交通，傳送子基督的恩，作爲三一神愛的流出。林後十三章十四節所啓示，在我們裏面神聖三一的流，乃是我們屬靈的命脈。（李常受文集一九八八年第一册，五二九至五三一頁。）

參讀：在神聖三一裏並同神聖三一活着，第十三章。

With the Divine Trinity are the source, the course, and the flow. The source, the fountain, of this circulation is the love of the Father. The course, the outflow, of this circulation is the very grace expressed and conveyed to us by Christ. The grace of Christ comes out of the source of the love of the Father. The flow is the Holy Spirit as the fellowship, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the circulation of the Divine Trinity in our spirit. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the supply in our Christian life and church life. This is similar to saying that the current of electricity is the supply of power to an entire city... A number of years ago the current of electricity to the city of New York was cut off for a period of time. When that happened, the entire life of the city stopped. This is a very good illustration. We must see that the entire church life depends upon 2 Corinthians 13:14. It depends upon the love of the Father, the grace of the Son, and the fellowship of the Spirit to flow as a current within our spirit.

Many times while I am speaking in the ministry of the word, I have the inner sensation that the divine current is going on. If the current within me stops, I have nothing to speak. If we miss the Spirit in our speaking, our speaking is empty. Furthermore, if the current within us is cut off while we are listening to the ministry of the word, our listening is empty. We need to speak in the flow and listen in the flow. The flow is the transmission of the Holy Spirit, and this transmission is the fellowship that conveys the grace of Christ the Son as the outflow of the love of the Triune God. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 383-384)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 13

第一週▪週六

晨興餧養

啓二一 23『那城內不需要日月光照，因有神的榮耀光照，又有羔羊爲城的燈。』

二二 1～2『天使又指給我看在城內街道當中一道生命水的河，…從神和羔羊的寶座流出來。在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子…。』

在新耶路撒冷裏羔羊是中心，並且居至高位；…羔羊〔也〕是燈。〔啓二一 23。〕…救贖的羔羊乃是光照的燈。…救贖我們的一位就是光照我們的一位，光照我們的一位就是救贖我們的一位。沒有祂的光照，我們無法領悟我們需要祂的救贖；沒有祂的救贖，我們不可能經歷祂的光照。（李常受文集一九六三年第三册，六六九頁。）

信息選讀

我們經歷光和救贖之血的目標和結果，乃是使我們被帶到主的權柄之下。這救贖的一位同着在祂裏面作光的神，乃是在寶座上。（啓二二 1。）…讓我再次以我和妻子爲例。假定在我們的關係裏，我們都不在基督的作頭之下，我們都在我們自己的『作頭』之下。然而，倘若我們到主面前去，主在我們裏面將是照耀的一位，我們就會被帶進光中。然後我們都會領悟，我們是自私、天然、屬魂、甚至屬肉體的。雖然我們每一個人也許覺得自己是對的，一旦主光照，我們就會領悟自己完全錯了。我們被帶進光中，就會看見自己真正的情況。在那一刻我們會自動應用主的救贖；然後，主對我們將不僅是照耀者，也是救贖者。

WEEK 1 — DAY 6

Morning Nourishment

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

22:1-2 And he showed me a river of water of life...proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month...

The Lamb is the center and has the highest place in the New Jerusalem;... also...the Lamb is the lamp [Rev. 21:23]... The redeeming Lamb is the enlightening lamp...The One who redeemed us is the One who enlightens us, and the One who enlightens us is the One who redeemed us. Without His enlightening, we cannot realize our need for His redemption, and without His redemption, it is impossible for us to experience His enlightening. (CWWL, 1963, vol. 3, pp. 513-514)

Today's Reading

The goal and issue of our experience of the light and the redeeming blood is that we are brought under the Lord's authority. This redeeming One with God in Him as the light is on the throne (Rev. 22:1)... Let us consider my wife and me. Suppose that in our relationship neither of us is under the headship of Christ and that we are both under our own "headships." However, if we go to the Lord, the Lord will be the shining One within us, and we will be brought into the light. Then both of us will realize that we are selfish, natural, soulish, and even fleshly. Although each of us may feel that he is right, once the Lord shines, we will realize that we both are utterly wrong. When we are brought into the light, we will see our real situation. At that very moment we will automatically apply the Lord's redemption. Then the Lord will be not only the shining One to us but also

倘若我的妻子和我都實際的應用主，我們兩個人都會自動承認基督的權柄和作頭。這樣，在我們的家庭生活裏就會有基督的權柄和作頭，我們就會有真正的基督徒生活和真正的召會生活。

在我們的經歷中，當基督在寶座上時，我們就有生命水河的流。…生命水的河流自寶座。〔2。〕…我們若實際的經歷基督的照耀、基督的救贖、以及基督作中心在寶座上的掌權，我們就會經歷聖靈一切的豐滿和神聖生命的豐富。我們裏面會有一道活的水流一直在湧流。

隨着這流有生命樹，就是基督作我們生命的供應。〔2。〕…生命樹長在河的兩岸，生產十二樣果子，每月都結出果子。這幅圖畫表明，當我們有水流，我們就有基督作豐富和新鮮的生命供應。

我們若有這水流，也就與這城所有的肢體有交通，因這水流把我們帶到城的每一部分。在這城內只有一條街道，藉着這街道我們能達到城的每一部分。這街道就是交通。因此，隨着水流的湧流有真正的交通。我可能天天都與一位弟兄一同事奉，甚至與他同住，但除非我們享受生命水的河，否則我無法與他交通，他也無法與我交通。雖然可能有某種外面的接觸，但要裏面彼此接觸，就需要水流。

我們該到主面前去接觸祂。祂是燈；祂會光照我們，並將我們帶進神的光中。祂是羔羊；祂會潔淨我們，並再次將祂的救贖應用到我們身上。祂在寶座上；祂要使我們領悟祂的作頭和主權，而將我們自己服於祂的權柄。這樣經歷主的結果將是美妙的水流。美妙的水流會在我們裏面湧流，帶着豐富生命的供應、神聖的道路、和屬靈的交通。（李常受文集一九六三年第三册，六七二、六七四至六七九頁。）

參讀：李常受文集一九六三年第三册，六六八至六七九頁；神新約的經綸，第三十七至三十八章。

the redeeming One. If both my wife and I apply the Lord in a practical way, both of us will automatically recognize the authority and headship of Christ. Then the authority and headship of Christ will be in our family life, and we will have the real Christian life and the real church life.

When Christ is on the throne in our experience, we have the flow of the river of water of life…The river of water of life flows out from the throne [Rev. 22:1]… If we experience the shining of Christ, the redemption of Christ, and the reigning of Christ as the center on the throne in a practical way, we will experience all the fullness of the Holy Spirit and the riches of the divine life. There will be a living stream flowing within us all the time.

With this flow we have the tree of life, which is Christ as our life supply [Rev. 22:2]… The tree of life grows on the two sides of the river and produces twelve fruits, yielding its fruit each month. This picture shows that when we have the flow, we have Christ as the rich and fresh supply of life.

If we have this stream, we also have fellowship with all the members of the city, for this stream brings us to every part of the city. In this city there is only one street, and by this street we can reach every part of the city. This street is the fellowship. Hence, with the flow of the stream there is the real fellowship. I may serve with a brother every day and even live with him, but I cannot fellowship with him and he cannot fellowship with me unless we are enjoying the river of water of life. Although some outward contact is possible, in order to contact one another inwardly, there is the need of the stream.

We should go to the Lord to contact Him. He is the lamp; He will enlighten us and bring us into the light of God. He is the Lamb; He will cleanse us and apply His redemption to us once more. He is on the throne; He will cause us to realize His headship and lordship and to submit ourselves to His authority. The issue of experiencing the Lord in this way will be a wonderful flow. A wonderful stream will flow within us with the rich life supply, the divine way, and the spiritual fellowship. (CWWL, 1963, vol. 3, pp. 516-520)

Further Reading: CWWL, 1963, vol. 3, pp. 513-520; CWWL, 1984, vol. 3, “God’s New Testament Economy,” chs. 37-38

第一週詩歌

9

敬拜父－是生命的源頭

8 6 8 6 （英 12）

D 大調　　3/4

D　A7　Bm　　D　F♯7　Bm　　D　　G　　A

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

一 哦 神, 你 是 生 命 源 頭, 神 聖、甘 美、豐 滿!

D　　Bm　　G　　A　A7　D　　A7　　D

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

你 如 活 水 向 外 湧 流, 一 直 流 到 永 遠!

二 你在子裏因愛流出, 流到人類中間;
且成那靈帶愛流入, 流進我們裏面。

三 我們雖都偏行己路, 滿了邪惡罪愆,
你在子裏仍來救贖, 賜以生命恩典。

四 我們甚且將你欺侮, 時常抗拒聖靈,
但你這靈仍然眷顧, 來作我們生命。

五 你在子裏、藉成那靈, 已與我們調和;
你的成分藉祂運行, 還要塗抹加多。

六 你的慈愛、子的恩典、 加上靈的交通,
使我得享神的豐滿, 直到永世無終!

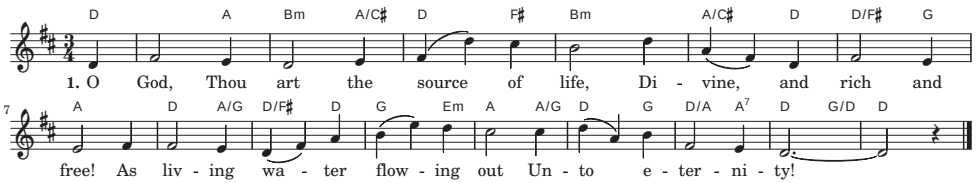
七 三一之神,父、子、聖靈, 如此厚待我們,
配得我們和聲響應, 讚美你愛不盡!

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.

第一週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: