第四篇

藉着呼吸那靈、喝生命的水、喫神的糧，經歷神聖三一的神聖分賜

詩歌：384

讀經：約二十 22，六 33，57，林前十 3～4，啓二 7，17，三 20

【週一、週二】

壹 子在復活裏，將終極完成的靈作爲聖氣吹入門徒裏面—約二十 22：

一 約翰福音啓示，基督成爲肉體作神的羔羊，並且在復活裏成爲賜生命的靈；因此，祂在復活裏將祂自己作爲終極完成的靈，吹入門徒裏面—一 29，二十 22：

1 二十章二十二節的聖靈，就是七章三十九節所期待的那靈，也是十四章十六至十七節、二十六節，十五章二十六節，十六章七至八節、十三節所應許的那靈；這指明主將聖靈吹入門徒裏面，乃是成就祂關於另一位保惠師的應許。

2 祂是那靈，就得以吹入門徒裏面；祂是那靈，就能活在門徒裏面，門徒也能因祂活着，並與祂同活；祂是那靈，就能住在門徒裏面，門徒也能住在祂裏

Message Four

Experiencing the Divine Dispensing of the Divine Trinity by Breathing the Spirit, Drinking the Water of Life, and Eating the Bread of God

Hymns: 509

Scripture Reading: John 20:22; 6:33, 57; 1 Cor. 10:3-4; Rev. 2:7, 17; 3:20

§ Day 1 & Day 2

I. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:

A. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22:

1. The Holy Spirit in 20:22 is the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13; this indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of the promise of another Comforter.

2. It is as the Spirit that He was breathed into His disciples, that He can live in the disciples and they can live by Him and with Him, and that He can abide in them and they can abide in Him—20:22; 14:19-20; 15:4-5.

面—二十 22，十四 19 ～ 20，十五 4 ～ 5。

3 主耶穌把那靈吹入門徒裏面，藉此將祂自己分賜到他們裏面作生命和一切。

4 二十章二十二節的聖靈，事實上就是復活的基督自己，因爲這靈是祂的氣；所以，那靈乃是子的氣。

二 主就是那賜人生命的靈，這靈就是我們的氣—林後三 6，17，約二十 22：

1 話就是神，成爲肉體作神的羔羊，在復活裏祂成爲聖氣，給我們吸入—一 29，二十 22。

2 現今我們有基督作爲話、羔羊、樹以及氣：話是爲着彰顯，羔羊是爲着救贖，樹是爲着分賜生命，氣是爲着我們的生活—一 1，29，十 10 下，十四 19，十五 1。

三 終極完成的靈作爲氣，對於我們過基督徒的生活乃是一切；只有這氣，就是那靈，纔能作基督徒，也只有這氣，就是那靈，纔能作得勝者—加三 2 ～ 3，14，腓一 19，啓二 7。

【週三、週四】

貳 我們若要經歷神聖三一的神聖分賜，就都需要喝一樣的靈水，就是基督這包羅萬有賜生命的靈—林前十 3 ～ 4：

一 林前十章四節的靈水指流自裂開磐石的活水；這磐石豫表釘死並復活的基督，而這水豫表那靈作我們包羅萬有的水—出十七 6，約七 37 ～ 39，林前十二 13。

二 靈水，就是活水，乃是在復活裏生命的水；當我

3. By breathing the Spirit into the disciples, the Lord Jesus imparted Himself into them as life and everything.

4. The Holy Spirit in 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; therefore, the Spirit is the breath of the Son.

B. The Lord is the Spirit who gives life, and this Spirit is our breath—2 Cor. 3:6, 17; John 20:22:

1. The Word, who was God, became flesh to be the Lamb of God, and in resurrection He became the holy breath for us to breathe in—1:29; 20:22.

2. Now we have Christ as the Word, the Lamb, the tree, and the breath: the Word is for expression, the Lamb is for redemption, the tree is for the impartation of life, and the breath is for our living—1:1, 29; 10:10b; 14:19; 15:1.

C. The consummated Spirit as the breath is everything to us in living the Christian life; only the breath can be a Christian, and only the breath, the Spirit, can be an overcomer—Gal. 3:2-3, 14; Phil. 1:19; Rev. 2:7.

§ Day 3 & Day 4

II. If we would experience the divine dispensing of the Divine Trinity, we all need to drink the same spiritual drink, Christ as the all-inclusive life-giving Spirit—1 Cor. 10:3-4:

A. The spiritual drink in 1 Corinthians 10:4 refers to the living water that flowed out of the cleft rock; this rock typifies the crucified and resurrected Christ, and this water typifies the Spirit as our all-inclusive drink—Exo. 17:6; John 7:37-39; 1 Cor. 12:13.

B. The spiritual drink, the living water, is the water of life in resurrection;

們喝這在復活裏的生命水時，我們就成了在復活裏並屬於復活的人—十4，約十四20，林後一9。

三 我們喝基督這賜生命的靈，神就把祂自己作到我們裏面；因爲我們憑着喝吸取主，祂就生機的與我們成爲一，作了我們的生命和構成成分—林前十4，西三4，10～11。

【週五】

叁 神的經綸是要我們喫基督這神的糧並由祂所構成，好彰顯祂並代表祂—提前一4，約六35，41，57，創一26：

一 神永遠的經綸乃是要使人在生命和性情上，但不在神格上，與祂一模一樣；我們藉着喫基督這神的糧而在生命和性情上成爲神—約六33。

二 神在祂經綸裏的心意，是要將祂自己作到我們裏面，藉着改變我們的飲食，並以基督這屬天的食物餵養我們，改變我們的構成—出十六14～15，約六27，32，35。

三 約翰六章揭示基督是我們的糧—屬天的糧、生命的糧、活糧、真糧和神的糧—32～33，35，41，48，50～51節。

四 主耶穌要我們喫、消化並吸收祂這神的糧、生命的糧和活糧—33，35，51節：

1 生命的糧是以食物的形態作人生命的供應—35節。

2 生命的糧，指糧的性質是生命；活糧，指糧的情形是活的—35，51節。

【週六】

when we drink the water of life in resurrection, we become persons in resurrection and of resurrection—10:4; John 14:20; 2 Cor. 1:9.

C. By our drinking of Christ as the life-giving Spirit, God works Himself into us, for by drinking we take the Lord in, and He becomes one with us organically to be our life and constituent—1 Cor. 10:4; Col. 3:4, 10-11.

§ Day 5

III. God's economy is that we eat Christ as the bread of God and become constituted with Him in order to express Him and represent Him—1 Tim. 1:4; John 6:35, 41, 57; Gen. 1:26:

A. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead; we become God in life and nature by eating Christ as the bread of God—John 6:33.

B. God's intention in His economy is to work Himself into us and to change our constitution by changing our diet and feeding us with Christ as the heavenly food—Exo. 16:14-15; John 6:27, 32, 35.

C. John 6 unveils Christ as our bread—the heavenly bread, the bread of life, the living bread, the true bread, and the bread of God—vv. 32-33, 35, 41, 48, 50-51.

D. The Lord Jesus wants us to eat, digest, and assimilate Him as the bread of God, the bread of life, and the living bread—vv. 33, 35, 51:

1. The bread of life is the life supply in the form of food—v. 35.

2. The bread of life refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living—vv. 35, 51.

§ Day 6

五 神的經綸乃在於基督進到我們裏面；爲此，我們需要喫基督，將祂接受進來—弗三 17 上，約六 57：

1 聖經中關於屬靈的喫的記載，啓示神要藉着喫的方式，將祂自己分賜到我們裏面—57 節，林前十 3，啓二 7，二二 14。

2 喫就是接觸我們身外的東西，並把這些東西接受到我們裏面，結果這些東西成了我們的構成—創二 16 ～ 17。

3 喫主耶穌就是將祂接受到我們裏面，爲重生的新人以生命的方式所吸收—約六 56 ～ 57。

4 喫乃是經歷神分賜的路，使祂得着彰顯和代表—創一 26，二 9，約六 51 上，53 ～ 57。

5 我們所喫、所消化、所吸收的食物，實際上成了我們；這是調和的事—林前十 17。

6 神渴望與人是一；這一可用我們喫、消化並吸收食物時所發生的來說明—約六 57。

7 我們就是我們所喫的；因此，我們若喫基督作神的糧，我們就會在生命和性情上，但不在神格上，成爲神。

六 按照主在啓示錄二、三章裏的話，得勝者已經得着恢復回到正確的喫主作食物的供應；他們喫主，不僅作生命樹和隱藏的嗎哪，也作滿有祂豐富的筵席—二 7，17，三 20。

E. God's economy is a matter of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57:

1. The record regarding spiritual eating in the Bible reveals that God intends to dispense Himself into us by the way of eating—v. 57; 1 Cor. 10:3; Rev. 2:7; 22:14.

2. To eat is to contact things outside of us and to receive them into us, with the result that they become our constitution—Gen. 2:16-17.

3. To eat the Lord Jesus is to receive Him into us that He may be assimilated by the regenerated new man in the way of life—John 6:56-57.

4. Eating is the way to experience God's dispensing for His expression and representation—Gen. 1:26; 2:9; John 6:51a, 53-57.

5. The food eaten, digested, and assimilated by us actually becomes us; this is a matter of mingling—1 Cor. 10:17.

6. The oneness that God desires with man is illustrated by what takes place when we eat, digest, and assimilate food—John 6:57.

7. We are what we eat; therefore, if we eat Christ as the bread of God, we will become God in life and in nature but not in the Godhead.

F. According to the Lord's word in Revelation 2 and 3, the overcomers have been recovered to the proper eating of the Lord as their food supply; they eat Him not only as the tree of life and the hidden manna but also as a feast full of His riches—2:7, 17; 3:20.

第四週▪週一

晨興餧養

約七 39『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因爲耶穌尚未得着榮耀。』

二十 22『說了這話，就向他們吹入一口氣，說，你們受聖靈。』

子在復活裏將那靈吹進信徒裏面。…在約翰二十章二十二節，聖靈實際上就是復活的基督自己，因爲這靈乃是祂的氣。因此聖靈乃是子的氣。這節經文裏的靈，在原文是 pneuma，紐瑪，這字可用作氣、靈和風。所以這節經文可以譯爲『你們受聖氣』。主耶穌在復活那一日，將祂自己吹進祂的門徒裏面作爲聖氣。這位素質的、充滿的靈，是我們的氣，作我們的呼吸。（李常受文集一九九〇年第一册，七〇三頁。）

信息選讀

〔約翰二十章二十二節的聖靈〕就是七章三十九節所期待的那靈，也是十四章十六至十七節、二十六節，十五章二十六節，十六章七至八節、十三節所應許的那靈。因此，主將聖靈吹入門徒裏面，乃是成就祂關於聖靈作保惠師的應許。這成就與行傳二章一至四節者不同，那是主成就路加二十四章四十九節所說父的應許。（見約十四 17 註 1。）在使徒行傳，爲着門徒的工作，聖靈像一陣暴風颳過，降在他們身上作能力。（一 8。）在約翰福音這裏，爲着門徒的生命，聖靈像一口氣，吹入他們裏面作生命。主把聖靈吹入門徒裏面，藉此將自己分賜到他們裏面作生命和一切。…落在地裏死了，又從地裏長出來，怎樣使一粒麥子變成另一種又新又活的形態；

WEEK 4 — DAY 1

Morning Nourishment

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

The Spirit was breathed into the believers by the Son in resurrection… The Holy Spirit in John 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath. The Holy Spirit is thus the breath of the Son. The Greek word for Spirit in this verse is pneuma, a word that is used for breath, spirit, and wind. Therefore, this verse can be interpreted, "Receive the holy breath." On the day of His resurrection, the Lord Jesus breathed Himself into His disciples as the holy breath. The essential, infilling Spirit is our breath for our breathing. (CWWL, 1990, vol. 1, "The Spirit," p. 549)

Today's Reading

[The Spirit in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49. (See footnote 1 on v. 17 in John 14.) In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for their work (Acts 1:8). In John 20:22 the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from

照樣，主的死與復活也使祂從肉體變成那靈。祂在肉體裏是末後的亞當，經過死與復活的過程，成了賜生命的靈。（林前十五 45。）祂怎樣是父的化身，那靈也照樣是祂的實化，實際。祂是那靈，就得以吹入門徒裏面。祂是那靈，就能給祂的信徒接受到裏面，並且如同活水的江河，從他們裏面湧流出來。（約七 38 ～ 39。）祂是那靈，就能藉着死與復活回到門徒中間，進入他們裏面作保惠師，開始住在他們裏面。（十四 16 ～ 17。）祂是那靈，就能活在門徒裏面，門徒也能因祂活着，並與祂同活。（19。）祂是那靈，就能住在門徒裏面，門徒也能住在祂裏面。（20，十五 4 ～ 5。）祂是那靈，就能與父到愛祂的人那裏，同他安排住處。（十四 23。）祂是那靈，就能使祂一切的所是和所有，全被門徒實化。（十六 13 ～ 16。）（聖經恢復本，約二十 22 註 1。）

作基督徒不僅困難，而且不可能。惟有那經過過程並終極完成，作爲包羅萬有之靈的三一神活在我們裏面，這一位纔能作基督徒。…譬如，新約所要求的聖別是我們無法產生的。…惟有那靈能作基督徒；惟有那靈能作得勝者。請記住，那靈就是我們的神、我們的父、我們的主、我們的救贖主、我們的救主、我們的牧人、我們的生命和生命的供應。

那靈對我們過基督徒的生活乃是一切。基督徒的生活完全是在於經過過程並終極完成的三一神作爲包羅萬有的靈。在這靈裏，我們有父、子、靈。…我們的神乃是經過過程並終極完成的三一神，就是終極完成、包羅萬有的靈，來作我們基督徒生活的一切。當我們有需要或有所不能時，我們能題醒祂。當我們面對困難的環境時，我們能向祂訴說。然後祂這活在我們裏面的一位，就會進來面對環境，作所需要作的一切。（約伯記生命讀經，一二五至一二六頁。）

參讀：聖經中關於生命的重要啓示，第八至九章；李常受文集一九六九年第二册，再論聖經中關於生命的重要啓示，第三章。

the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cor. 15:45). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (14:19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (14:20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16). (John 20:22, footnote 1)

To be a Christian is not merely difficult—it is impossible. Only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian… The kind of holiness required, for example, is something that we cannot produce… Only the Spirit can be a Christian, and only the Spirit can be an overcomer. Remember, the Spirit is our God, our Father, our Lord, our Redeemer, our Savior, our Shepherd, and our life and life supply.

The Spirit is everything to us to live the Christian life. The Christian life is altogether the processed and consummated Triune God as the all-inclusive Spirit. In this Spirit we have the Father, the Son, and the Spirit… Our God is the processed and consummated Triune God, who is the consummated, all-inclusive Spirit as everything for our Christian life. When we have a need or a disability, we can remind Him of it. When we are facing a difficult situation, we can talk to Him about it. Then He, the One who lives in us, will come in to face the situation and to do whatever is needed. (Life-study of Job, pp. 109-110)

Further Reading: CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” chs. 8-9; CWWL, 1969, vol. 2, pp. 538-541

第四週▪週二

晨興餧養

約一29『次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！』

林後三6『…那字句殺死人，那靈卻叫人活。』

17『而且主就是那靈…。』

加三2『…你們接受了那靈，是本於行律法，還是本於聽信仰？』

〔在約翰二十章二十二節，〕靈的希臘文pneuma，紐瑪，意思也是氣。這指明主耶穌吩咐門徒受聖氣。約翰福音開始於話，接着說到羔羊和葡萄樹。最終，在二十章二十二節我們看見，那是話、神、羔羊、和葡萄樹的一位，也是給我們接受的聖氣。一面，祂呼出；另一面，門徒吸入。

我們不該分析這氣，只要藉着把氣吸入我們裏面而接受這氣。…宣信（A. B. Simpson）是一個認識吸入基督之經歷的人。他有一首詩歌第一行就說，『主，求你向我吹聖靈，教我如何吸入你。』（詩歌二一〇首。）（腓立比書生命讀經，三五一頁。）

信息選讀

那是神的話成了肉體。至終，祂經過了釘十字架與復活，成了聖氣給我們吸入。

我們若看見這〔神聖〕過程的各個步驟，就會對約翰福音有正確、透徹的領會。照着一章一節和十四節，那太初與神同在，並且就是神的話成了肉體。在二十九節我們看見，這成了肉體的話，就是

WEEK 4 — DAY 2

Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

2 Cor. 3:6 ...The letter kills, but the Spirit gives life.

17 And the Lord is the Spirit...

Gal. 3:2 ...Did you receive the Spirit out of the works of law or out of the hearing of faith?

[In John 20:22] the Greek word for Spirit, pneuma, also means “breath.” This indicates that the Lord Jesus was telling the disciples to receive the holy breath. The Gospel of John begins with the Word and goes on to speak of the Lamb and the vine. Finally, in John 20:22 we see that the very One who is the Word, God, the Lamb, and the vine is also the breath for us to receive. On the one hand, He breathed out; on the other hand, the disciples breathed in.

We should not analyze the breath, but receive it by breathing it into us... A. B. Simpson was one who knew the experience of breathing in Christ. The opening lines of one of his hymns read: “O Lord, breathe Thy Spirit on me, Teach me how to breathe Thee in” (Hymns, #255). (Life-study of Philippians, pp. 296-297)

Today’s Reading

The Word, who was God, became flesh. Eventually, having passed through crucifixion and resurrection, He became the holy breath for us to breathe in.

If we see the steps of this [divine] process, we shall have a proper and thorough understanding of the Gospel of John. According to John 1:1 and 14, the Word, who was in the beginning with God and who is God, became flesh. In verse 29 we see that this Word become flesh is the Lamb of God.

神的羔羊。一面，祂是羔羊爲要完成救贖；另一面，祂是樹爲要分賜生命。所以，我們可以說祂是羔羊樹。照着十五章，葡萄樹的枝子就是葡萄樹的生活。最終，羔羊樹成爲聖氣。…在我們的經歷中，我們有基督作爲話、羔羊、樹以及氣。話是爲着彰顯，羔羊是爲着救贖，樹是爲着分賜生命，氣是爲着我們的生活。

我們不呼吸就無法生存。…毫無疑問，斷氣就是死；繼續呼吸就是活着。無論我們從多少學校畢業，我們絕不能從呼吸畢業。沒有人能說自己因爲學識淵博或成熟了，就不再需要呼吸。反之，人越年老，可能越關切他的呼吸。何等奇妙，爲着我們屬靈的生命，我們有聖氣使我們活着！

在帖前五章十七節保羅囑咐我們要不住的禱告。不住的禱告是甚麼意思？我們每天也許喫好幾餐，一天中也多次喝水，但沒有人能不住的喫喝。然而，我們確實不住的呼吸。保羅囑咐我們不住的禱告，含示不住的禱告就像呼吸。但我們的禱告如何能成爲我們屬靈的呼吸？…這樣作的路就是呼求主的名。我們需要不斷呼求主耶穌。…因爲我們不習慣這樣作，所以我們需要一直實行呼求主的名。活着就是呼吸。就屬靈一面而言，呼吸就是呼求主名並禱告。藉着呼求主耶穌的名，我們就吸入那靈。

在肉身上我們怎樣必須呼吸以生存，在屬靈上我們也必須呼吸以活基督。…我們從早到晚，無論在那裏，無論作甚麼，都需要呼求主。無論我們作甚麼，我們都該呼求主耶穌。我能見證，甚至我爲主說話時，我也呼求祂，在我裏面深處呼吸於祂。（腓立比書生命讀經，三五一至三五五頁。）

參讀：李常受文集一九六九年第三册，基督徒生活中的兩棵樹，第六章；如何享受神及操練，第十三至十四章。

On the one hand, He is the Lamb for accomplishing redemption; on the other hand, He is the tree for imparting life. Therefore, we may speak of Him as the Lamb-tree. According to John 15, the branches of the vine are the living of the vine. Ultimately, the Lamb-tree becomes the holy breath… In our experience we have Christ as the Word, the Lamb, the tree, and the breath. The Word is for expression, the Lamb is for redemption, the tree is for the impartation of life, and the breath is for our living.

We cannot live without breathing… No doubt, to stop breathing is to die. However, to keep on breathing is to live. No matter how many schools we may graduate from, we can never graduate from breathing. No one can say that because he has become so knowledgeable or mature, it is no longer necessary for him to breathe. Rather, the older a person becomes, the more concerned he may be about his breathing. How marvelous that for our spiritual life we have the holy breath for our living!

Paul charges us to pray without ceasing [1 Thes. 5:17]. What does it mean to pray unceasingly? Although we may eat several meals a day and although we may drink many times during the day, no one can eat and drink without ceasing. But we certainly breathe unceasingly. Paul's command to pray without ceasing implies that unceasing prayer is like breathing. But how can our prayer become our spiritual breathing?…The way to do this is to call on the name of the Lord. We need to call on the Lord Jesus continually… Because we are not accustomed to this, we need to practice calling on the Lord's name all the time. To live is to breathe. Spiritually speaking, to breathe is to call on the Lord's name and to pray. By calling on the name of the Lord Jesus, we breathe the Spirit.

Just as we must breathe in order to live physically, we must breathe spiritually in order to live Christ… All day long, no matter where we are or what we are doing, we need to call on the Lord. Whatever we are doing, we should call on the Lord Jesus. I can testify that even when I speak for the Lord I call on Him and breathe of Him deep within. (Life-study of Philippians, pp. 297-299)

Further Reading: CWWL, 1969, vol. 3, pp. 453-458; CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," chs. 13-14

第四週▪週三

晨興餧養

出十七 6『我必在何烈的磐石那裏，站在你面前；你要擊打磐石，就必有水從磐石流出來，使百姓可以喝…。』

林後一 9『自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神。』

從磐石流出的水〔出十七 6〕乃是在復活裏生命的水。復活是指一個東西擺在死裏又活過來；也是指經過死所長出的生命。出埃及十七章的活水從磐石流出來。爲甚麼神使水從磐石流出來？祂既是全能的，就不需要使用磐石。祂只要使地裂開，就能使活水湧出。在聖經中，這磐石是說到神的救贖和基督的成爲肉體，也說到基督的人性和祂的受死。從被擊打的磐石流出的水是在成爲肉體、人性生活、和受死以後纔湧流的。只有在基督成就了這些主要的步驟之後，水纔湧流。聖經清楚的告訴我們，那磐石就是基督。基督是神，如何能成爲磐石？這含示成爲肉體和人性生活。基督要成爲磐石，就必須成爲肉體，並住在人中間一段時期。至終，祂在十字架上被神律法的權柄擊打。因此，出埃及十七章六節是很深奧的一節經文，含示基督的成爲肉體、人性生活和受死。（出埃及記生命讀經，五六三頁。）

信息選讀

在祂的湧流裏，〔三一〕神經過成爲肉體、人性生活和受死，然後祂進到復活裏。如今在復活裏，祂是活水給我們喝。所以，今天我們所享受的生命水乃是在復活裏。

WEEK 4 — DAY 3

Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock...; and you shall strike the rock, and water will come out of it so that the people may drink...

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

The water which came out of the rock [Exo. 17:6] is the water of life in resurrection. Resurrection denotes something which has been put to death and which is alive again. It also denotes life which springs forth out of something that has passed through death. The living water in Exodus 17 came out of a rock... In the Bible this rock speaks of God's redemption and Christ's incarnation. It also speaks of Christ's humanity and of His death. The water which flowed out of the smitten rock sprang forth after incarnation, human living, and death. It flowed only after these major steps of Christ had been accomplished. The Bible tells us clearly that the rock was Christ [1 Cor. 10:4]. How could Christ, who is God, become a rock? This implies incarnation and human living. In order to be the rock, Christ had to become incarnated and live among men for a period of time. Eventually, when He was on the cross, He was smitten by the authority of God's law. Hence, Exodus 17:6 is a profound verse. It implies Christ's incarnation, human living, and death. (Life-study of Exodus, pp. 488-489)

Today's Reading

In His flowing [the Triune God] passed through incarnation, human living, and death, and then He entered into resurrection. Now in resurrection He is the living water for us to drink. Therefore, the water of life we enjoy today is in resurrection.

活水有許多成分，許多元素。每當我們以正確的方式喝這活水時，它就用水中所有的元素和素質供應我們。這些元素在我們裏面運行。…在我們的經歷中，我們享受這湧流的水帶着它一切成分在裏面的運行。在我們裏面湧流的水不是沒有成爲肉體的成分；這水乃是包含了成爲肉體、人性生活和死，是在復活裏生命的水。沒有甚麼能勝過這水，也沒有甚麼能征服這水，因爲它是復活，也是生命。…復活就是三一神，父是源頭，子基督是流道，那靈是湧流。今天我們正在喝復活裏的活水。這水經過了成爲肉體、人性生活和受死。因着這水是在復活裏，我們越喝，就越脫離天然的光景，並且勝過困苦和艱難。這活水拯救我們脫離世界和一切消極的事物。因着生命水就是復活，藉着有分於這水，我們便享受復活。

賜生命的靈作爲生命水從寶座上的神那裏流出來。（啓二二1。）一面，坐在寶座上的那一位是神；另一面，從寶座流出來的生命水也是神。從寶座上的神流出的水帶來神的權柄。當我們喝這水，我們就接受權柄，同時也接受能力。我們被裏面湧流的活水所征服。

那靈經過被擊打的基督，就是經過裂開磐石所豫表的基督而湧流。（出十七6，林前十4。）這湧流包括基督的人性、人性生活和受死。…我們越喝這水，就越經歷並享受基督的人性、人性生活和受死。…那靈作爲生命水在復活裏湧流，乃是帶着基督復活的大能、（腓三10、）基督的升天、和基督的登寶座，包含得榮、作主和作元首。雖然很難解釋，但藉着喝活水，這一切都成爲我們的經歷。我們能見證，我們已嘗過基督的復活、升天和登寶座。（出埃及記生命讀經，五六七至五六八、五七二至五七三頁。）

參讀：出埃及記生命讀經，第四十三、四十五篇；李常受文集一九七一年第四册，聖經裏的中心啓示，第三章；主的恢復極重要的方面，第一章。

The living water has many ingredients, many elements. Whenever we drink this living water in a proper way, it supplies us with all the elements and substances in the water. These elements work in us inwardly...In our experience we enjoy the inward working of this flowing water with all its ingredients. The water flowing in us is not the water without the element of incarnation; it is the water that includes incarnation, human living, and death, the water of life in resurrection. Nothing can overcome this water or subdue it, for it is resurrection and it is life. Resurrection is the Triune God, the Father as the source, Christ the Son as the course, and the Spirit as the flow. Today we are drinking the living water in resurrection. This water has passed through incarnation, human living, and death. Because this water is in resurrection, the more we drink it, the more we are out of our natural condition and are triumphant over hardships and difficulties. This living water delivers us from the world and from every kind of negative thing. Because the water of life is resurrection, we enjoy resurrection by partaking of it.

The life-giving Spirit as the water of life flows out of God on the throne (Rev. 22:1). On the one hand, the One sitting on the throne is God; on the other hand, the water of life proceeding out of the throne is also God. The water which flows from God on the throne brings God's authority. When we drink of this water, we receive authority as well as power. We are subdued by the living water flowing within us.

The Spirit flows through the smitten Christ, through the Christ typified by the cleft rock (Exo. 17:6; 1 Cor. 10:4). This flowing includes Christ's humanity, human living, and death... The more we drink this water, the more we experience and enjoy Christ's humanity, human living, and death. The Spirit as the water of life flows in resurrection with the power of Christ's resurrection (Phil. 3:10), with Christ's ascension, and with Christ's enthronement, comprising glorification, lordship, and headship. Although it is difficult to explain, all of this becomes our experience by drinking of the living water. We can testify that we have tasted Christ's resurrection, ascension, and enthronement. (Life-study of Exodus, pp. 492-493, 495-496)

Further Reading: Life-study of Exodus, msgs. 43, 45; CWWL, 1971, vol. 4, pp. 283-291, 429-435

第四週▪週四

晨興餧養

林前十３～４『並且都喫了一樣的靈食，也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』

基督這靈磐石隨着信徒，爲要給他們靈水。林前十章四節的靈水是指流自裂開磐石的活水，（出十七6，）豫表那流自釘死十架而復活之基督的靈，作我們包羅萬有的水。（約七37～39，林前十二13。）基督在祂的釘死裏，作爲活的靈磐石被神律法的權柄擊打，爲使生命的水能在復活裏從祂流出來，流進祂所救贖的子民裏面給他們喝。從被擊打的磐石所流出來的生命水，象徵那靈。（約七37～39。）我們都該喝一樣的靈水，不該喝這包羅萬有之靈以外的任何東西。（新約總論第十册，一七〇頁。）

信息選讀

沒有多少基督徒看見，神的心意是要把祂自己作到我們裏面。大多數的信徒只知道神是神，我們是神所造的，我們墮落了，神因着愛我們，差祂的兒子爲我們死在十字架上，完成了救贖。真基督徒也懂得基督復活了，差遣聖靈引導我們悔改，使我們相信祂，並接受祂作我們的救主。之後，按照天然的觀念，聖經被當作是倫理的書，用來教導信徒在日常生活中榮耀神。最後，基督徒被告知他們死後或是主回來以後，他們將永遠與主同在。當然聖經教導這樣的事，然而這些教導是膚淺的。這些不是聖經中神聖啓示的核仁。神聖啓示的核仁乃是神造了我們並救贖我們，目的是爲着將祂自己作到我們

WEEK 4 — DAY 4

Morning Nourishment

1 Cor. 10:3-4 And all ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

As the spiritual rock, Christ follows the believers to give them the spiritual drink. The spiritual drink in 1 Corinthians 10:4 refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ, as our all-inclusive drink (John 7:37-39; 1 Cor. 12:13). In His crucifixion Christ, as the living, spiritual rock, was smitten by the authority of God's law in order that the water of life in resurrection could flow out of Him into His redeemed people for them to drink. The water of life flowing out of the smitten rock signifies the Spirit (John 7:37-39). We should all drink the same spiritual drink and should not drink anything other than the all-inclusive Spirit. (The Conclusion of the New Testament, pp. 3154-3155)

Today's Reading

Not many Christians have seen that God's intention is to work Himself into us. Most believers only realize that God is God, that we are God's creatures, that we became fallen, and that out of His love for us God sent His Son to die for us on the cross and to accomplish redemption. Genuine Christians also realize that Christ was resurrected and then sent the Holy Spirit to lead us to repentance, to cause us to believe in Him, and to receive Him as our Savior. Then, according to the natural concept, the Bible is used as a book of ethics to teach the believers to glorify God in their daily living. Finally, Christians are told that, after they die or after the Lord comes back, they will spend eternity with Him. The Bible, of course, teaches such things. However, these teachings are superficial. They are not the kernel of God's revelation in the Bible. The kernel of the divine revelation is that

裏面，成爲我們的生命。我們這些在主恢復裏的人，需要在這個啓示上看見更完全的異象。我們若有這樣一個完全的異象，我們對敬拜的觀念就會因此受規正。

三一神在我們喫祂喝祂的時候，把祂自己作到我們全人裏面。祂作爲我們的食物和飲水，進到我們裏面，在生機上與我們成爲一。…我們藉着喫喝所攝取的食物被消化、吸收之後，就成了我們的構成成分。因此，我們乃是我們所喫、所喝之物的構成。在屬靈的範圍和肉身的範圍中都是如此。藉着喫喝，新婦與那靈成爲一。按照啓示錄二十二章十七節，那靈和新婦如同一人說話，呼召那些口渴的人來喝生命水。

我們若看見神的心意是要把祂自己作到我們裏面，我們就會自動的喫祂、喝祂。…我們的喫喝常常因着太注意餐桌禮節而受到妨礙。…我聽過一位中國大使在德國參加一次正式的國宴，因爲他太注意正確的禮儀和餐桌的禮節，所以他一點也沒有享受到食物。他把時間花在觀察別人在席間如何舉止，如何使用餐具。…小孩子卻不像這樣。我的小孫女來看我們的時候，她的祖母常常給她東西喫。我的孫女自然而然、毫不拘束的享受她的食物。她是我們該如何少注意形式，多注意喫喝的好榜樣。

〔約翰四章中〕對神真正的敬拜不是殿裏的祭司所獻上的，乃是喝活水的撒瑪利亞婦人所獻上的。祭司們徒然敬拜神，而撒瑪利亞婦人藉着把神喝到她裏面，就在實際裏敬拜祂。作爲活水的那靈注入她裏面。神尋求真正的敬拜，祂從這位喝那靈作活水的撒瑪利亞婦人得着真正的敬拜。（出埃及記生命讀經，五九四至五九六頁。）

參讀：哥林多前書中爲着基督的身體享受基督，第二章。

God created us and redeemed us for the purpose of working Himself into us to be our life. We in the Lord's recovery need to see a fuller vision of this revelation. If we have such a full vision, our concept of worship will be regulated by it.

The Triune God works Himself into our being as we eat and drink of Him. As our food and water, He enters into us to be one with us organically…When the food we take in by eating and drinking is digested and assimilated, it becomes our constituent. Thus, we are a constitution of what we eat and drink. This is true both in the spiritual realm and in the physical realm. Through eating and drinking, the bride becomes one with the Spirit. According to Revelation 22:17, the Spirit and the bride speak as one to call those who are thirsty to drink of the water of life.

If we see that God's intention is to work Himself into us, we shall automatically eat and drink of Him… Our eating and drinking are often hindered by all the attention we give to table manners… I heard of a Chinese ambassador who attended a formal state dinner in Germany. Because he was so concerned about proper etiquette and table manners, he did not enjoy the food at all. He spent his time watching how others at the dinner conducted themselves and how they used their eating utensils… Children are not like this. When my little granddaughter visits us, her grandmother often gives her something to eat. My granddaughter enjoys her food in a spontaneous and informal way. She is a good example of how we should pay less attention to forms and more to eating and drinking.

[In John 4] the true worship to God was offered not by the priests in the temple, but by the Samaritan woman who was drinking the living water. The priests worshipped God in vain; the Samaritan woman worshipped Him in reality by drinking Him into her being. The Spirit as the living water was infused into her. God was seeking real worship, and He received it from this Samaritan woman who drank of the Spirit as the living water. (Life-study of Exodus, pp. 515-517)

Further Reading: CWWL, 1973-1974, vol. 1, "The Enjoyment of Christ for the Body in First Corinthians," ch. 2

第四週▪週五

晨興餧養

約六 35『耶穌對他們說，我就是生命的糧，到我這裏來的，必永遠不餓…。』

51『我是從天上降下來的活糧…。』

57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

我們喫基督，基督就安家在我們心裏。這意思是，祂要將祂自己作到我們全人裏面。主耶穌渴望浸透我們的心思，浸潤我們的情感，並接管我們的意志，使我們全人被祂據有。當我們喫的時候，攝取到我們體內的食物會被消化並吸收，成爲我們身體的構成成分。這使我們漸漸長大，並且新陳代謝的變化，直至達到長成的人。同樣，藉着喫主耶穌，我們就在神聖生命裏長大，並且新陳代謝的變化成爲基督的形像。（林後三 18。）藉着這樣的變化，我們自然而然就穿上新人，並且完全被帶進召會生活。這召會生活乃是身體實際的生活，這身體就是那在萬有中充滿萬有者的豐滿。在此沒有道理或人爲的組織；只有爲着在生命裏長大的基督。（李常受文集一九七二年第三册，四四三頁。）

信息選讀

在約翰六章二十七節〔主〕說，『不要爲那必壞的食物勞力，要爲那存到永遠生命的食物勞力，就是人子要賜給你們的。』…這裏主耶穌似乎是說，『不要尋求必壞的食物，反之，你們應當尋求永遠的食物，尋求存到永遠的食物。』…永遠的食物就是主耶穌基督自己。祂從天上來，不但要作我們的

WEEK 4 — DAY 5

Morning Nourishment

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger...

51 I am the living bread which came down out of heaven...

57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

By our eating Him, Christ will make His home in our heart. This means that He will work Himself into our entire inner being. The Lord Jesus desires to saturate our mind, permeate our emotion, and take over our will so that our whole being is possessed by Him. When we eat, the food taken into our body is digested and assimilated so that it becomes our body's constituent. This causes us to grow gradually and be transformed metabolically until we arrive at a full-grown man. Likewise, by our eating the Lord Jesus, we grow in the divine life and are transformed metabolically into the image of Christ (2 Cor. 3:18). Through such a transformation we spontaneously put on the new man and are fully brought into the church life. This church life is the practical living of the Body, which is the fullness of the One who fills all in all. Here there is no doctrine or human organization; there is only Christ for the growth in life. (CWWL, 1972, vol. 3, p. 331)

Today's Reading

In John 6:27 [the Lord] said, "Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you." Here the Lord Jesus seems to be saying, "Do not seek for food that perishes. Instead, you should seek for eternal food, for food that abides forever."...The eternal food is the Lord Jesus Christ Himself. He came from the heavens not only to be our Savior—He also came to be our food.

救主，更要作我們的食物。…我們並沒有完全領悟，我們多麼需要基督作我們每天的食物。

約翰六章很獨特，對於主耶穌是生命的糧說了許多細節。主清楚的說，『我就是生命的糧。』（35，48。）作爲生命的糧，祂是從天上降下來的糧，（41，50～51，58，）是神的糧，（33，）是活糧，（51，）是真糧。（32。）…就着從天上降下來的糧而言，祂是屬天的糧。就着神的糧而言，祂是屬神的，是神所差遣的，並且與神同在。就着生命的糧而言，祂是那有永遠生命、有『奏厄』（zoe）的糧。…生命的糧指糧的性質是生命；活糧指糧的情形是活的。就着真糧而言，基督是真理或實際的糧。基督是真實的、實際的。…我們天天攝取的物質食物，乃是基督的影兒。我們每天所喫的食物，其實際乃是耶穌基督。基督是神所差來生命的真糧，將永遠的生命帶給我們。我們都需要基督作我們生命的糧。

你可能聽見許多論到生命的信息，卻仍然可能沒有深深銘記，你需要基督作你每天生命的供應。我們以生命的方式一同研讀聖經，並且釋放稱爲生命讀經的信息，原因就在這裏。這些信息裏的負擔是要指出，聖經不是僅僅爲着教訓—聖經乃是爲着生命和生命的供應。我們來到聖經面前，不該僅僅尋求關於誡命和規條的教訓。因爲聖經是爲着生命和生命的供應，我們就該爲着食物來到聖經面前。我們藉着主的話所享受的食物，就是主耶穌自己這生命的糧。…我們需要深深銘記一件事實：我們需要基督作爲神所差來生命的真糧，將永遠的生命帶給我們。因此，我們需要藉着主的話享受基督這活糧。（李常受文集一九八二年第二册，二六七至二七〇頁。）

參讀：聖經中最大的豫言及其應驗，第八章。

We do not realize to the fullest extent how much we need the Lord Jesus to be our daily food.

Chapter 6 of the Gospel of John is unique in giving many details concerning the Lord Jesus as the bread of life. The Lord clearly said, “I am the bread of life” (vv. 35, 48). As the bread of life, He is the bread that came down out of heaven (vv. 41, 50, 51, 58), He is the bread of God (v. 33), He is the living bread (v. 51), and He is the true bread (v. 32)… As the bread that came down out of heaven, He is the heavenly bread. As the bread of God, He is of God, He was sent by God, and He was with God. As the bread of life, He is the bread with eternal life, with zoe… The bread of life refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living. As the true bread, Christ is the bread of truth, or reality. Christ is true, real…The physical food that we take in every day is a shadow of Christ. The reality of the food we eat daily is Jesus Christ. Christ is the true bread of life sent by God to bring us eternal life. We all need Christ to be the bread of life to us.

Even though you may hear many messages on life, you still may not be deeply impressed that you need Christ as your daily life supply. This is the reason we have been studying the Bible together in the way of life and giving messages that are called Life-study messages. The burden in these messages is to point out that the Bible is not merely for teaching—the Bible is for life and life supply. We should not come to the Bible merely to seek teachings concerning commandments and regulations. Because the Bible is for life and life supply, we should come to it for food. The food we enjoy through the Word is the Lord Jesus Himself as the bread of life. We need to be deeply impressed with the fact that we need Christ as the true bread of life sent by God to bring us eternal life. Therefore, through the Word we need to feed on Christ as the living bread. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 208-209, 211)

Further Reading: CWWL, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” ch. 8

第四週▪週六

晨興餧養

啓二 7『…得勝的，我必將神樂園中生命樹的果子賜給他喫。』

17『…得勝的，我必將那隱藏的嗎哪賜給他…。』

三 20『看哪，我站在門外叩門；若有聽見我聲音就開門的，我要進到他那裏，我與他，他與我要一同坐席。』

主耶穌來了，不是把祂自己當作道理給人，乃是作生命的糧。（約六 35，48。）…在新約裏，眾召會被建立時，乃是『喫的召會』。…我們需要看見，使徒行傳包含喫的原則與實際。喫就是將我們外面的東西接受到我們裏面，將其消化並吸收，成爲我們的元素，我們的構成成分。在九章四至五節主將信徒看作是祂自己的肢體，這事實啓示，信徒不但將主耶穌接受到他們裏面，也消化並吸收祂，使祂成爲他們全人的構成成分。（李常受文集一九七二年第三册，四三六至四三七頁。）

信息選讀

在啓示錄二至三章，主應許得勝者得喫生命樹的果子（二 7）和隱藏的嗎哪，（17，）並在滿了祂豐富的筵席上與祂一同坐席。（三 20。）…二章七節的生命樹指回到創世記二章關於神所命定喫的事；啓示錄二章十七節隱藏的嗎哪是指以色列人在曠野喫嗎哪的事。（出十六 14 ～ 16，31。）再者，正如啓示錄三章二十節所題到的，在滿了主豐富的筵席上與主一同坐席，是指以色列人喫美地豐富的出產。（書五 10 ～ 12。）在啓示錄二至三章，主將自己陳

WEEK 4 — DAY 6

Morning Nourishment

Rev. 2:7 ...To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

17 ...To him who overcomes, to him I will give of the hidden manna...

3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

When the Lord Jesus came, He presented Himself to man not as doctrine but as the bread of life (John 6:35, 48)... In the New Testament, when the churches were established, they were "eating churches."...We need to see that Acts contains the principle and reality of eating. To eat is to receive something that is outside of us into our being so that it may be digested and assimilated to become our element, our constituent. The fact that the Lord considered the believers members of Himself in Acts 9:4-5 reveals that the believers not only received the Lord Jesus into them but also digested and assimilated Him so that He became the constituent of their being. (CWWL, 1972, vol. 3, p. 326)

Today's Reading

In Revelation 2 and 3 the Lord promised that the overcomers will be given to eat of the tree of life (2:7) and the hidden manna (v. 17) and will dine with Him at a feast full of His riches (3:20)...The tree of life in Revelation 2:7 points back to Genesis 2, which concerns God's ordination regarding the matter of eating, and the hidden manna in Revelation 2:17 refers to the Israelites' eating of the manna in the wilderness (Exo. 16:14-16, 31). Furthermore, to dine with the Lord at a feast full of His riches, as mentioned in Revelation 3:20, refers to the Israelites' eating of the rich produce of the good land (Josh. 5:10-12). It is significant that the sequence in which the Lord presented Himself as the

明爲生命樹、嗎哪、和美地的出產，這次序與這三樣在舊約裏的次序相吻合，是很有意義的。

在啓示錄二至三章裏，主不僅在積極一面揭示喫祂，…也在消極一面暴露教訓打岔信徒，使他們不能享受祂作他們生命的供應。在二章十四至十五節，主對在別迦摩的召會說，『有幾件事我要責備你，因爲在你那裏，有人持守巴蘭的教訓；這巴蘭曾教導巴勒，將絆腳石放在以色列子孫面前，叫他們喫祭偶像之物，並且行淫亂。你那裏也有人照樣持守尼哥拉黨的教訓。』在二十節，主對在推雅推喇的召會說，『有一件事我要責備你，就是你容讓那自稱是女申言者的婦人耶洗別教導我的奴僕，引誘他們行淫亂，並喫祭偶像之物。』道理的教訓屬於那殺死人的字句，破壞基督徒。我們若持守這些宗教的教訓，就會死沉。因此，我們不該顧到道理的教訓，乃必須喫主作我們屬靈的食物。

主要恢復我們喫祂。…在召會生活中首要的…不是學習道理，乃是喫主作我們的食物。例如，聖別是合乎聖經的教訓。然而，我們要被聖別，就必須喫主這聖別者，使我們以祂作我們的聖別而被祂構成。（徒三 14，林前一 30。）

主渴望恢復喫正確的食物，就是神所命定，由生命樹、嗎哪、和美地的出產所豫表的食物，這些都豫表基督作我們的食物。雖然早期的基督徒中間失去了這啓示，但主進來呼召得勝者，就是那些願意勝過宗教的道理，而回到喫祂…的人。我們需要被恢復，回到起初—喫主作我們食物的供應。（李常受文集一九七一年第四册，五七八至五八〇頁。）

參讀：李常受文集一九七二年第三册，恢復喫基督並享受基督，爲着神的建造，第二、五章；享受基督的豐富以建造召會作基督的身體，第五至六章。

tree of life, the manna, and the produce of the good land in Revelation 2 and 3 corresponds to the sequence of these three matters in the Old Testament.

In Revelation 2 and 3 the Lord not only unveiled the matter of eating Him…on the positive side; He also exposed the teachings that distract the believers from enjoying Him as their life supply on the negative side. In 2:14 and 15 the Lord said to the church in Pergamos, "I have a few things against you, that you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat idol sacrifices and to commit fornication. In the same way you also have some who hold in like manner the teaching of the Nicolaitans." In 2:20 the Lord said to the church in Thyatira, "I have something against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices." Doctrinal teachings, which are of the letter that kills, damage Christians. If we hold these religious teachings, we will be deadened. Therefore, instead of caring for doctrinal teachings, we must eat the Lord as our spiritual food.

The Lord intends to recover our eating of Him… The primary matter in the church life is not learning doctrines but eating the Lord as our food. For instance, sanctification is a scriptural teaching. However, in order to be sanctified, we need to eat the Lord, the Holy One, so that we may be constituted with Him as our holiness (Acts 3:14; 1 Cor. 1:30).

The Lord desires to recover the eating of the proper food, the food ordained by God and typified by the tree of life, the manna, and the produce of the good land, all of which are types of Christ as food to us. Although this revelation was lost among the early Christians, the Lord came in to make a call for the overcomers, those who would overcome religious doctrines by returning to eat Him… We need to be recovered back to the beginning—the matter of eating the Lord as our food supply. (CWWL, 1971, vol. 4, pp. 434-435)

Further Reading: CWWL, 1972, vol. 3, pp. 291-298, 326-332; CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," chs. 5-6

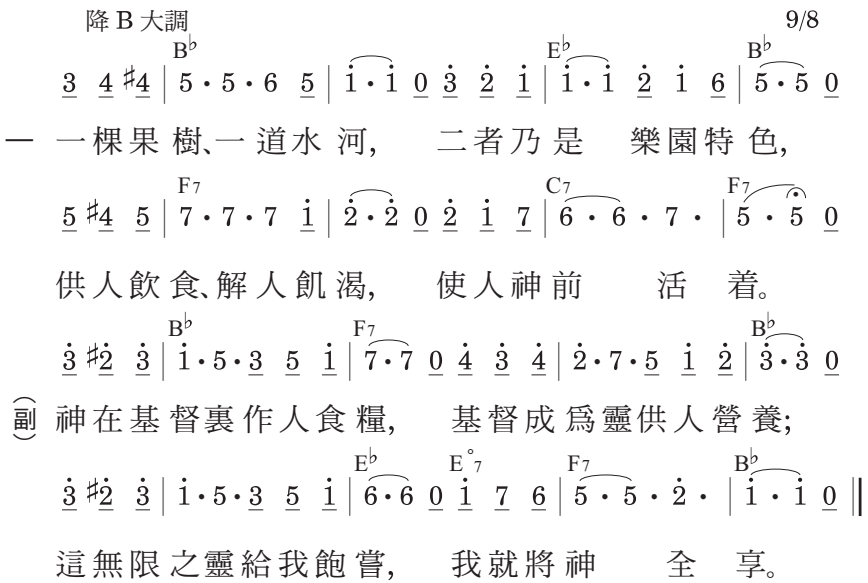
第四週詩歌

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經歷基督－作食物

8 8 8 6 副（英 509）

降 B 大調　　9/8



二 果樹乃指榮耀基督，　來作人的生命食物，
使人享受神的豐富，　人就得到滿足。

三 水河乃指無限之靈，　來作人的靈性供應，
使人飽嘗神的豐盛，　人就成爲神聖。

四 榮耀基督作我生命，　成爲那靈活在我靈，
使我調進神的性情，　有分神的榮形。

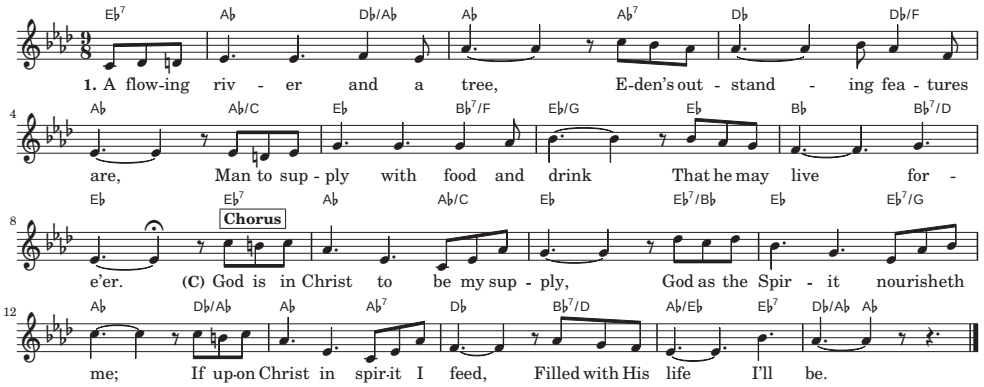
五 榮耀基督我肯尊崇，　無限之靈我肯順從，
我就顯出神的光榮，　恩榮世世無窮！

WEEK 4 — HYMN

A flowing river and a tree

Experience of Christ — As Food

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2. The tree the glorious Christ does show
As living food to man supplied,
That he God's riches may enjoy,
Thus to be satisfied.

3. The river does the Spirit show,
Coming man's spirit to supply,
That with God's riches he be filled,
Holy to be thereby.

4. The Christ of glory is my life,
He as the Spirit lives in mine,
That I with God be fully blent
And in His image shine.

5. I would exalt this glorious Christ,
Ever the Spirit I'd obey,
Making His glory fully known,
Filled with His grace for aye.

第四週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: