第五篇

以弗所書中所啓示
神聖三一的神聖分賜

詩歌：447

讀經：弗一 3～14，二 18，三 16～19，四 4～6，五 19～20，六 10～11，17

【週一】

壹 聖言中關於三一神的啓示，並不是爲着道理的領會，乃是爲着神在祂的神聖三一裏，將祂自己分賜到祂所揀選並救贖的人裏面，給他們經歷並享受—林後十三 14：

一 聖經啓示三一神不僅僅是我們信仰的對象；祂對我們是主觀的，住在我們裏面，並分賜到我們裏面，作我們的生命和生命的供應—羅八 2，6，10～11。

二 聖經是按着這管制原則寫的：三一神將祂自己作到祂所揀選並救贖的人裏面，作他們的生命和生命的供應—詩三六 8～9。

【週二】

貳 神聖的三一乃是整本聖經的架構；整本聖經，特別是以弗所書，乃是以神聖的三一構成的：

Message Five

The Divine Dispensing of the Divine Trinity Revealed in the Book of Ephesians

Hymns: 608

Scripture Reading: Eph. 1:3-14; 2:18; 3:16-19; 4:4-6; 5:19-20; 6:10-11, 17

§ Day 1

I. The revelation concerning the Triune God in the holy Word is not for doctrinal understanding but for the dispensing of God in His Divine Trinity into His chosen and redeemed people for their experience and enjoyment—2 Cor. 13:14:

A. The Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us and dispensing Himself into us to be our life and life supply—Rom. 8:2, 6, 10-11.

B. The Bible was written according to the governing principle of the Triune God working Himself into His chosen and redeemed people as their life and life supply—Psa. 36:8-9.

§ Day 2

II. The Divine Trinity is the framework of the entire Bible; the whole Bible, especially the book of Ephesians, is constructed with the Divine Trinity:

一 以弗所書是聖經中惟一以神聖三一爲每章之基本元素構成的一卷書。

二 我們若不認識三一神，就不能領悟以弗所書的深奧，因爲這卷書的每一章都以神聖的三一爲架構—一3～14，二18，三16～17上，四4～6，五19～20，六10～11，17。

叁 以弗所書的整個啓示，說到召會這基督身體的產生、存在、長大、建造和爭戰，乃是由神聖的經綸以及神聖的三一神聖的分賜到基督身體的肢體裏所組成的；因此，以弗所書的中心要點乃是神聖的三一神聖的分賜到信徒裏面：

一 一章揭示父神如何在永遠裏揀選並豫定這些肢體，子神如何救贖他們，靈神如何作憑質印他們，藉此將祂自己分賜到祂的信徒裏面，以形成召會，就是基督的身體，那在萬有中充滿萬有者的豐滿—3～14，18～23節：

【週三】

1 一章啓示經過過程的神聖三一之分賜與超越基督之輸供的結果。

2 父神分賜的結果說出神永遠的定旨，（3～6，）子神分賜的結果說出神永遠定旨的完成，（7～12，）靈神分賜的結果說出神所完成之定旨的應用。（13～14。）

3 因着超越的基督乃是三一神的具體化身，所以祂超越的輸供包括了三一神一切豐富的分賜；三一神三重的分賜，包括在超越基督的輸供裏，也完成並終

A. Ephesians is the only book in the Bible in which every chapter is structured with the Divine Trinity as its basic element.

B. If we do not know the Triune God, we cannot comprehend the profoundness of Ephesians, because every chapter of this book has the Divine Trinity as its framework—1:3-14; 2:18; 3:16-17a; 4:4-6; 5:19-20; 6:10-11, 17.

III. The entire revelation in Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of the divine economy and the divine dispensing of the Divine Trinity into the members of the Body of Christ; thus, the crucial focus of Ephesians is the divine dispensing of the Divine Trinity into the believers:

A. Chapter 1 unveils how God the Father chose and predestinated the members in eternity, God the Son redeemed them, and God the Spirit sealed them as a pledge, thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all—vv. 3-14, 18-23:

§ Day 3

1. Chapter 1 of Ephesians reveals the issue of the dispensing of the processed Trinity and the transmitting of the transcending Christ.

2. The issue of God the Father's dispensing speaks forth God's eternal purpose (vv. 3-6), the issue of God the Son's dispensing speaks forth the accomplishment of God's eternal purpose (vv. 7-12), and the issue of God the Spirit's dispensing speaks forth the application of God's accomplished purpose (vv. 13-14).

3. Since the transcending Christ is the embodiment of the Triune God, His transcending transmission includes all the rich dispensing of the Triune God; the Triune God's threefold dispensing is included in the transmission of the transcending Christ and is completed

結於超越基督包羅萬有的輸供—15 ～ 23 節。

【週四】

二 二章給我們看見，在神聖的三一裏，所有猶太和外邦的信徒，都藉着子神，在靈神裏，得以進到父神面前—18 節：

1 這指明甚至在成爲肉體、人性生活、釘死十架、以及復活這一切過程之後，這三者仍然同時存在，且互相內在。

2 藉着子神，祂是完成者，是憑藉；在靈神裏，祂是執行者，是應用；我們得以進到父神面前，祂是起源，是我們享受的源頭。

3 我們是一首詩章，是由父作源頭、子作流道、靈作湧流的分賜所寫成的—10 節。

4 父的分賜產生傑作，子的分賜產生新人，以及那靈在一個身體裏將我們帶到父面前，結果帶來召會的建造和神永遠經綸的完成—10，15 ～ 16，21 ～ 22 節。

【週五】

三 在三章，使徒禱告父神，叫信徒藉着靈神，得以用大能加強到裏面的人裏，使基督（子神）安家在他們心裏，就是佔有他們全人，使他們被充滿，成爲三一神一切的豐滿；這乃是信徒經歷並有分於神在其神聖三一裏的最高點—16 ～ 19 節：

1 父是源頭，靈是憑藉，子是標的，三一神的豐滿是結果。

and consummated in the all-inclusive transmission of the transcending Christ—vv. 15-23.

§ Day 4

B. Chapter 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father through God the Son, in God the Spirit—v. 18:

1. This indicates that the three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection.

2. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment.

3. We are a poem written by the dispensing of the Father as the source, the Son as the course, and the Spirit as the flow—v. 10.

4. The Father's dispensing to produce the masterpiece, the Son's dispensing to produce the new man, and the Spirit's bringing us to the Father in one Body result in the building up of the church and the fulfillment of God's eternal economy—vv. 10, 15-16, 21-22.

§ Day 5

C. In chapter 3 the apostle prays that God the Father will grant the believers to be strengthened with power through God the Spirit into their inner man so that Christ, God the Son, may make His home in their hearts, that is, occupy their entire being, that they might be filled unto all the fullness of the Triune God; this is the climax of the believers' experience and participation in God in His Divine Trinity—vv. 16-19:

1. The Father is the source, the Spirit is the means, the Son is the object, and the fullness of the Triune God is the issue.

2 這三者都不爲自己行事，乃爲三一神的豐滿行事；這是神聖三一的一幅美麗圖畫—參太十二 28。

【週六】

四 以弗所四章描繪經過過程的神，就是靈、主、父，如何與基督的身體調和，使身體所有的肢體經歷神聖的三一—4 ～ 6 節：

1 基督的身體是三一神發展的範圍。

2 父神超越眾人，子神貫徹眾人，靈神在眾人之內，這三者的神聖分賜，使基督身體的一切肢體能經歷並享受三一神。

3 這些經節啓示四個人位—一個身體、一位靈、一位主、和一位父神—調和在一起成爲一個實體，成爲基督生機的身體；因此，三一神和身體乃是四而一。

五 五章勸勉信徒，要用靈神的歌讚美主（子神），並在我們主耶穌基督（子神）的名裏感謝父神—19 ～ 20 節：

1 這乃是在神聖的三一裏，讚美並感謝經過過程的神，使我們享受祂這位三一神。

2 藉着神聖三一的神聖分賜，我們就構成爲神的兒女，在是愛和光的神裏行事爲人—2，8 節。

六 六章教導我們要在主（子神）裏得着加力，穿戴父神全副的軍裝，並取用那靈的劍，從事屬靈的爭戰—10 ～ 11，17 節：

1 子神是我們裏面的能力，父神實化在子裏是我們所穿戴的軍裝，靈神（就是神的話）是劍。

2 這是信徒甚至在屬靈的爭戰中，對三一神的經歷和享受。

2. Each of the three does not act for Himself but for the fullness of the Triune God; this is a beautiful picture of the Divine Trinity—cf. Matt. 12:28.

§ Day 6

D. Ephesians 4 portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ so that all the members of the Body may experience the Divine Trinity—vv. 4-6:

1. The Body of Christ is the sphere for the development of the Triune God.

2. The divine dispensing of God the Father in His being over all, of the Son in His being through all, and of the Spirit in His being in all enables all the members of the Body of Christ to experience and enjoy the Triune God.

3. These verses reveal four persons—the one Body, one Spirit, one Lord, and one God the Father—mingled together as one entity to be the organic Body of Christ; thus, the Triune God and the Body are four-in-one.

E. Chapter 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father—vv. 19-20:

1. This is to praise and thank the processed God in His Divine Trinity for our enjoyment of Him as the Triune God.

2. Through the divine dispensing of the Divine Trinity, we are constituted as children of God, walking in God as love and light—vv. 2, 8.

F. Chapter 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of the Spirit—vv. 10-11, 17:

1. God the Son is the power within us, God the Father realized in the Son is the armor upon us, and God the Spirit is the sword, who is the word of God.

2. This is the believers' experience and enjoyment of the Triune God even in the spiritual warfare.

肆 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；神是三一的，爲使祂能將自己分賜到我們裏面，作到我們裏面，給我們享受，好使我們能被建造成爲基督的身體，並被豫備好作基督的新婦，爲着祂的再來，那時世上的國要成爲我主和祂基督的國，讓祂作王掌權，直到永永遠遠—啓十一 15。

IV. 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 is triune so that He can dispense Himself into us, work Himself into us, for us to enjoy so that we can be built up to be the Body of Christ and prepared to be the bride of Christ for His second coming when the kingdom of the world becomes the kingdom of our Lord and of His Christ for Him to reign forever and ever—Rev. 11:15.

第五週▪週一

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。』

〔林後十三章十四節〕很強的證明，神格的三一，不是爲着人在道理上領會系統的神學，乃是爲着神在祂的三一裏，把自己分賜到所揀選並救贖的人裏面。在聖經中，神聖三一…總是在說到神與祂的造物，特別與祂所造的人，尤其是與祂所揀選並救贖之人的關係時，纔啓示或說到。

聖經從創世記到啓示錄，對神格的三一所有的神聖啓示，顯然都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。阿們。（聖經恢復本，林後十三 14 註 1。）

信息選讀

你們有些人研讀、查考並背誦詩篇三十六篇八至九節已經多年了，但你們無法、也沒有這樣解釋這些經文。我們能這樣解釋這些經文，惟一的路是藉着管治的異象—三一神將祂自己作到祂所揀選並救贖的人裏面，作他們的生命和生命的供應，以神聖的三一，就是父作源頭，子作肥甘，靈作河流，來浸透他們的全人。這是管治並指引你解釋任何一段

WEEK 5 — DAY 1

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.

Second Corinthians 13:14 is strong proof that the trinity of the Godhead is not for the doctrinal understanding of systematic theology but for the dispensing of God Himself in His Trinity into His chosen and redeemed people. In the Bible the Trinity... is always revealed or mentioned in regard to the relationship of God with His creatures, especially with man, who was created by Him, and more particularly with His chosen and redeemed people.

The divine revelation of the trinity of the Godhead in the holy Word, from Genesis through Revelation, is not for theological study but for the apprehending of how God in His mysterious and marvelous Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated in the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity. Amen. (2 Cor. 13:14, footnote 1)

Today's Reading

Some of you have been reading, studying, and reciting Psalm 36:8-9 for years, but you could not and did not interpret these verses... by the governing vision—the Triune God is working Himself into His chosen and redeemed people to be their life and life supply, to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river. This is the vision that should govern and direct how you interpret any portion of

聖經的異象。…若沒有這樣一個異象，你也許能基於詩篇三十六篇八至九節釋放一篇美好的信息，但這信息會很膚淺，沒有摸着神聖的三一。即使你去查史壯的經文彙編，找出肥甘是祭牲的脂肪灰，但若沒有這樣一個異象，你絕不會想到這是指基督。你必須有管治的原則。這樣，當你看見祭牲這辭，就會清楚這是指神聖三一的第二者—基督。你也很容易領會神的樂河。…羅馬十四章十七節指回到這河，它告訴我們，神的國乃在於『公義、和平、並聖靈中的喜樂』。聖靈中的喜樂就是樂河；或者我們能說，樂河就是喜樂的靈。我們必須領悟，聖經是在這管治的原則之下寫的。我們拿起這把鑰匙，就能開啓聖經的每一部分。這原則幫助我們解釋生命的源頭，以及『在你的光中，我們必得見光』。（詩三六9。）這原則幫助我們看見，在約翰福音裏，生命在祂裏面，這生命就是人的光。（一4。）神是生命，神也是光。因此，祂自己就是生命和光的源頭。

聖經的每一卷書都印證你對〔詩篇三十六篇〕這段經文的領會，因爲全本聖經都是照着這原則寫的，就是三一神作到祂的贖民裏面，作他們的享受、他們的飲料、以及生命和光的源頭。應用這原則來解釋新約的任何一段話，都是無窮無盡的。然後我們用任何一段話所釋放的信息，也都是極其豐富的。它會滿了肥甘，滿了樂河的湧流，並滿了生命和光的源頭。…有一種內在的原則，會在裏面管治我們所述說、所教導、所傳講的。這是我的負擔。…我們還沒有被這樣一個原則所構成，這原則對我們還沒有成爲一個異象。也許我們有眼睛閱讀聖經，有心思領會聖經，但我們沒有鑰匙開啓聖經。我們需要鑰匙。（李常受文集一九八四年第二册，二九五至二九七頁。）

參讀：長老訓練第二册，第十三章。

the Bible… Without such a vision you may present a good message based on Psalm 36:8-9, yet it will be so shallow, touching nothing of the Divine Trinity. Even if you were to go to Strong's Exhaustive Concordance of the Bible and discover that the fatness refers to the fatty ashes of the sacrifices, without such a vision you would never think that this refers to Christ. You must have the governing principle. Then when you see the word sacrifices, you would be so clear that this refers to the second of the Divine Trinity, Christ. Then it would also be easy for you to understand the river of God's pleasures… Romans 14:17 refers back to this river when it tells us that the kingdom of God is "righteousness and peace and joy in the Holy Spirit." The joy in the Holy Spirit is the river of pleasures, or we could say the river of pleasures is the Spirit of joy. We must realize that the Bible was written under this governing principle…This principle helps us to interpret the fountain of life and in Your light we see light (Psa. 36:9). This principle helps us to see in John that life is in Him and that this life is the light of men (1:4). God is life, and God is light. Therefore, He Himself is the fountain of both life and light.

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

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 13

第五週▪週二

晨興餧養

弗一４～５『就如祂在創立世界以前…揀選了我們，…豫定了我們…得兒子的名分…。』

7『我們在這蒙愛者裏面，藉着祂的血，照着神恩典的豐富，得蒙救贖，就是過犯得以赦免。』

13『你們…也在祂裏面信了，就在祂裏面受了所應許的聖靈爲印記。』

聖經六十六卷書，完全是以三一神作支柱、作架構；所有其餘的部分，都是附加上去的。很可惜，今天所有讀聖經的人，都好像是在看安那翰會所的外表，只注意到石頭好不好看，木料完不完整。…安那翰會所因着有鋼鐵作支柱，…總是像堡壘一樣，穩穩的立在那裏，如同一座小山。除非有不得了的大地震，也許纔會有影響。同樣的原則，三一神就是全部聖經的架構；特別是新約的以弗所書，你若不認識三一神，你就無法領悟以弗所書的深奧。以弗所書每一章都是以神聖的三一爲架構。（李常受文集一九八六年第三册，五三三頁。）

信息選讀

以弗所書啓示召會，而書中所啓示的召會乃是由三一神所組成，並彰顯三一神的。以弗所書中全部神聖的啓示，是以神聖三一爲結構並由神聖三一組成的。…我們需要看見一個支配並指引我們的異象。…我們都需要看見有關神聖三一的神聖異象，我們需要在神聖三一裏活着，並同神聖三一活着。（李常受文集一九八八年第一册，三七七頁。）

WEEK 5 — DAY 2

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world..., predestinating us unto sonship...

7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.

13 ...In Him also believing, you were sealed with the Holy Spirit of the promise.

The sixty-six books of the Bible are altogether built upon the Divine Trinity as their support and framework, and all the other parts are just accessories. Regretfully, Bible readers today are just like those who look at the appearance of the Anaheim meeting hall, paying attention only to whether the stones are beautiful and whether the wood is perfect... Because the Anaheim meeting hall is supported by steel pillars,... it stands there securely like a fortress or a small mountain. It cannot be affected by anything except perhaps a very great earthquake. In the same principle, the Trinity is the framework of the entire Bible, and this is especially true with the book of Ephesians in the New Testament. If you do not know the Triune God, you cannot comprehend the profoundness of Ephesians, because every chapter of this book has the Divine Trinity as its framework. (CWWL, 1986, vol. 3, "The Revelation and Vision of God," p. 429)

Today's Reading

The book of Ephesians reveals the church, and the church revealed in Ephesians is composed of and expresses the Triune God. The entire divine revelation in the book of Ephesians is constructed with and composed of the Divine Trinity... We need to see a vision that governs and directs us... We all need to see a divine vision concerning the Divine Trinity, in and with whom we need to live. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 276)

整本以弗所書的神聖啓示，說到召會這基督身體的產生、存在、長大、建造和爭戰，都是由神聖的經綸，就是三一神分賜到基督身體的肢體裏所組成的。一章揭示父神如何在永遠裏揀選並豫定這些肢體，（4～5，）子神如何救贖他們，（6～12，）靈神如何作憑質印他們，（13～14，）藉此將祂自己分賜到祂的信徒裏面，以形成召會，就是基督的身體，那在萬有中充滿萬有者的豐滿。（18～23。）二章給我們看見，在神聖的三一裏，所有猶太和外邦的信徒，都在靈神裏，藉着子神，得以進到父神面前。（18。）這也指明，甚至在成爲肉體、爲人生活、釘十字架和復活，這一切的過程之後，三者仍是同時並存、互相內在的。在三章，使徒禱告父神，叫信徒藉着靈神，得以加強到裏面的人裏，使基督（子神）安家在他們心裏，也就是佔有他們全人，使他們被充滿成爲神一切的豐滿。（14～19。）這是在基督裏的信徒，經歷並有分於神聖三一的極點。四章描繪經過過程的神，就是靈、主、父，如何與基督的身體調和，（4～6，）使所有的肢體經歷神聖的三一。五章勸勉信徒，要用靈神的歌讚美主（子神），並在我們主耶穌基督（子神）的名裏感謝父神。（19～20。）這就是在神聖三一裏，讚美並感謝經過過程的神，使我們享受這位三一神。六章指示我們，要在主（子神）裏得着加力，穿戴父神全副的軍裝，並取用靈神的劍，從事屬靈的爭戰。（10～11，17。）這就是信徒甚至在屬靈的爭戰中，也經歷並享受三一神。（聖經恢復本，林後十三 14 註 1。）

參讀：神的啓示和異象，第七篇。

The entire divine revelation in the book of Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of the divine economy, the dispensing of the Triune God into the members of the Body of Christ. Chapter 1 of Ephesians unveils that God the Father chose and predestinated these members in eternity (Eph. 1:4-5), that God the Son redeemed them (Eph. 1:6-12), and that God the Spirit, as a pledge, sealed them (Eph. 1:13-14), thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all (Eph. 1:18-23). Chapter 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father, through God the Son, in God the Spirit (Eph. 2:18). This indicates that the three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection. In chapter 3 the apostle prayed that God the Father would grant the believers to be strengthened through God the Spirit into their inner man, that Christ, God the Son, may make His home in their hearts, that is, occupy their entire being, that they may be filled unto all the fullness of God (Eph. 3:14-19). This is the climax of the believers' experience of and participation in God in His Trinity. Chapter 4 portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ (Eph. 4:4-6) so that all the members of the Body may experience the Divine Trinity. Chapter 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father (Eph. 5:19-20). This is to praise and thank the processed God in His Divine Trinity for our enjoyment of Him as the Triune God. Chapter 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of God the Spirit (Eph. 6:10, 11, 17). This is the believers' experience and enjoyment of the Triune God even in the spiritual warfare. (2 Cor. 13:14, footnote 1)

Further Reading: CWWL, 1986, vol. 3, "The Revelation and Vision of God," ch. 7

第五週▪週三

晨興餧養

弗一4～5『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成爲聖別、沒有瑕疵；按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

22～23『…使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

以弗所一章給我們看見，神用三重的分賜來祝福信徒—首先藉着父，第二藉着子，第三藉着靈。至終，這分賜要由超越之基督的輸供來完成。父在祂揀選並豫定中的分賜，產生出祂許多的兒子在聖別中作祂的家室。子在祂救贖並拯救中的分賜，產生出信徒作神的基業、神的珍寶、神私有的產業。也就是說，那從父的分賜而產生的許多兒子，都要成爲神的珍寶，作祂的基業。神得着我們作祂的產業，祂的珍寶。然後那靈在祂作印並作質中的分賜，結果使神作信徒的基業，使他們得到完全的成全。神的三一分賜的結果，乃是許多的兒子、神的產業、以及我們的基業。但這時還沒有召會，直到超越的基督進來輸供神分賜的總和。許多的兒子、神的基業、我們的基業、以及超越基督的輸供，終極完成於召會，就是基督的身體。（李常受文集一九九三年第二册，六二八頁。）

信息選讀

時間尚未開始以前，父神就揀選了我們。然後祂又豫定我們，爲我們決定了命運。（弗一5。）…神

WEEK 5 — DAY 3

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

22-23 And He...gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Ephesians 1 shows that God has blessed the believers with a threefold dispensing—first by the Father, second by the Son, and third by the Spirit. Eventually, this dispensing will be carried out by the transmitting of the transcending Christ. The Father's dispensing in His choosing and predestinating issues in many sons to form God's household in sanctification. The Son's dispensing in His redeeming and His saving issues in a heritage to God, a treasure to God, as God's private possession. That means all the many sons who issued from the Father's dispensing will become a treasure to God as His heritage. God gains us as His possession, His treasure. Then the Spirit's dispensing in His sealing and pledging issues in God as the believers' inheritance unto their perfection. The issue of God's triune dispensing is the many sons, God's possession, and our inheritance. But there is no church until the transcending Christ comes in to transmit the totality of God's dispensing. The many sons, God's heritage, our inheritance, and the transmitting of the transcending Christ culminate in the church, the Body of Christ. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," pp. 477-478)

Today's Reading

Before time began, God the Father selected us. Then He predestinated us, determining a destiny for us (Eph. 1:5)... Following His selection, God

揀選我們以後，就豫定我們要得兒子的名分。（5。）這就是說，祂事先命定我們成爲祂的兒子。…兒子名分是生命分賜的事。…我們有一位偉大的父，祂的生命是豐富的。祂的度量像宇宙一般大，祂有許多生命來分賜。…在這樣的出生裏，神就將祂的生命分賜到祂的眾子裏面。

子的救贖完成神永遠的定旨，乃是『爲着時期滿足時的經綸，要將萬有…都在基督裏歸一於一個元首之下』。（10。）…因爲許多信徒仍然活在舊造裏，所以他們是分散的。他們沒有一，沒有聯結；也就是說，他們沒有歸一於一個元首之下。…只要我們憑這神聖的生命活着，我們就聯結在一起。元首基督用這聯結的生命將我們都歸一於一個元首之下，成爲一個召會生活。

靈的分賜就是靈的印記：『這聖靈是我們得基業的憑質，爲使神所買的產業得贖，使祂的榮耀得着稱讚。』（14。）聖靈的印記是活的，在我們裏面作工，用神的元素浸透我們，變化我們，直到我們在神的生命裏成熟，最終連我們的身體也要完全得贖。（李常受文集一九八三年第二册，三八三至三八四、三八六至三八八頁。）

這樣的三一分賜，揭示了三一神分賜的豐富細節。…經過過程之三一神的分賜，結果產生神許多的兒子，使神得着有價值的基業，並使我們極完滿的有分於神聖的兒子名分，但這分賜還沒有產生召會，就是基督的身體。乃是基督超越的輸供，最終產生召會作基督的身體。…三一神三重的分賜，包括在超越之基督的輸供裏，也終極完成於超越之基督那包羅一切的輸供裏。（李常受文集一九九三年第二册，六九五頁。）

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，第一至四章。

predestinated us unto sonship (v. 5). This means He destined beforehand that we would be His sons. Sonship is a matter of life dispensing…We have a great Father who is rich in life. His capacity is universally great, and He has much life to dispense…In all this begetting He has dispensed His life into His sons.

The Son's redemption for the accomplishment of God's eternal purpose is "unto the economy of the fullness of the times, to head up all things in Christ" (vv. 9b-10). Because many believers still live in the old creation, they are detached. They have no oneness, no uniting, which means that they have no heading up…As long as we live by [the] divine life, we are united. This uniting life is used by Christ the Head to head us up into one church life.

The Spirit's dispensing is His sealing "unto the redemption of the acquired possession, to the praise of His glory" (vv. 13-14). The seal of the Holy Spirit is living, and it works within us to permeate and transform us with God's element until we are matured in God's life and eventually fully redeemed even in our body. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 291, 293-294)

Such a triune dispensing unveils the rich details of the Triune God's dispensing…The dispensing of the processed Triune God has issued in the many sons of God, in the heritage of worth to God, and in our fullest participation in the divine sonship, but it has not yet issued in the church, in the Body of Christ. It is the transcending transmission of Christ that issues finally in the church as the Body of Christ. The Triune God's threefold dispensing is included in the transmission of the transcending Christ and is completed and consummated in the all-inclusive transmission of the transcending Christ. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," p. 526)

Further Reading: CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," chs. 1-4

第五週▪週四

晨興餧養

弗二 10『我們原是神的傑作，在基督耶穌裏…創造的。』

15～16『…把兩下在祂自己裏面，創造成一個新人，成就了和平；既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了。』

18『因爲藉着祂，我們兩下在一位靈裏，得以進到父面前。』

以弗所二章十節指明，…救恩產生了神的傑作。…傑作的希臘字是 poiema，這個字相當於英文的『詩章』（poem）。我們是神的詩章。詩章常是展示作者的智慧，表達作者的技巧、藝術和設計。我們這些詩章是由父作源頭，子作河道，那靈作河流這三重的生命分賜寫成的。這三重的生命分賜使我們成爲詩章。我們是三一神藉着祂三重的生命分賜所成功的傑作。（李常受文集一九八三年第二册，三九八頁。）

信息選讀

基督廢掉了那規條中誡命的律法，拆毀了中間隔斷的牆，除滅了仇恨，使外邦人與猶太人和好，並且流血將兩下贖回歸於神；因此，猶太和外邦信徒藉着祂，得以進到父面前。

先是猶太和外邦信徒，在一個身體裏與神和好，（弗二 16，）那是地位的事；然後我們兩下在一位靈裏，得以進到父面前，這是經歷的事。要在經歷上享受我們在地位上所得着的，我們需要在靈裏。（聖經恢復本，弗二 18 註 1 與註 2。）

WEEK 5 — DAY 4

Morning Nourishment

Eph. 2:10 For we are His masterpiece, created in Christ Jesus...

15-16 ...That He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.

18 For through Him we both have access in one Spirit unto the Father.

Ephesians 2:10 indicates that...salvation produces God's masterpiece... The Greek word here is poiema, a word that has been anglicized into the English word poem. We are God's poem. A poem often displays the wisdom of the writer. It expresses his skill, art, and design. We are poems written by the threefold life dispensing of the Father as the source, the Son as the course, and the Spirit as the flow. This threefold life dispensing makes us a poem. We are the masterpiece of our Triune God by His threefold life dispensing. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," p. 302)

Today's Reading

Both the Jewish and the Gentile believers have access to the Father through Christ, who abolished the law of the commandments in ordinances, broke down the middle wall of partition, slew the enmity to reconcile the Gentiles to the Jews, and shed His blood to redeem the Jews and the Gentiles to God. (Eph. 2:18, footnote 1)

First, both the Jewish and the Gentile believers were reconciled in one Body to God (Eph. 2:16). That was a positional matter. Then they both have access in one Spirit unto the Father. This is experiential. In order to enjoy experientially what we possess positionally, we need to be in the Spirit. (Eph. 2:18, footnote 3)

基督〔成就了〕祂包羅萬有的死…之後，就來傳揚福音。（弗二17。）祂在釘十字架而且埋葬以後，如何能傳福音給我們？答案是祂復活成了賜生命的靈，（林前十五45下，）住在我們裏面。我們必須看見，當我們傳福音給別人的時候，耶穌也在傳講。祂死而復活成了賜生命的靈以後，又回來進到我們裏面，傳揚最高品的福音、新人的福音、分賜生命的福音，好成就和平。

〔那把我們作成祂的傑作〕的神乃是作源頭的父，藉着管道—子基督。…當子來的時候，祂是在父的名裏來；（約五43；）祂是與父同來；（八29，十六32；）子甚至被稱爲父。（賽九6。）…子是憑藉、管道，成就父的定旨。基督成爲管道和憑藉，神就得以在祂裏面，且藉着祂，叫我們活過來，使我們復活，並且坐在諸天界裏。

子基督在死與復活以後，成了那靈來傳福音。當那靈來的時候，祂是與父同來，（約十五26與恢復本註，）且在子的名裏來。（十四26。）那就是說，當那靈來的時候，子也來了。因此，當子來傳福音給我們時，那靈也來了。當我們在子的傳揚裏接受子時，我們就接受了那靈。…父藉着子，在那靈裏，到我們這裏來；現在那靈藉着子，把我們帶回到父那裏。藉着這奇妙的雙向交通，我們就享受三一神三重的生命分賜。（李常受文集一九八三年第二册，四〇一至四〇三頁。）

在地位上，我們是與神和好；在經歷上，我們是進到父面前。與神和好是得救，進到父面前是享受神；祂是生命的源頭，已經重生我們成爲祂的兒子。…〔以弗所二章十八節〕含示神格的三一：藉着子神，祂是完成者，是憑藉；在靈神裏，祂是執行者，是應用；我們得以進到父神面前，祂是起源，是我們享受的源頭。（聖經恢復本，弗二18註4。）

參讀：神聖三一的神聖分賜，第十五至十六章。

After Christ accomplished…His all-inclusive death, He came to announce the gospel (Eph. 2:17). How could He announce the gospel to us after He was crucified and buried? The answer is that He was resurrected to become the life-giving Spirit to indwell us (1 Cor. 15:45b). We need to realize that when we announce the gospel to others, Jesus also is announcing. After He died and resurrected to become the life-giving Spirit, He came back to be within us to announce the highest gospel, the gospel of the new man, the gospel of life dispensing to make peace.

The God who [made us His masterpiece] is the Father as the source, acting through a channel, Christ the Son…When the Son came, He came in the Father's name (John 5:43), He came with the Father (8:29; 16:32), and the Son was even called the Father (Isa. 9:6)…The Son is the means, the course, who accomplished the Father's purpose. Christ became the channel in which and the means by which God enlivened us, raised us up, and seated us in the heavenlies.

After His death and resurrection Christ the Son came as the Spirit to announce the gospel. When the Spirit came, He came with the Father (John 15:26 and footnote) in the Son's name (14:26). This means that when the Spirit came, the Son came… When we receive the Son in His announcing, we receive the Spirit… The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son. Through this wonderful two-way traffic we enjoy the threefold dispensing of life by the Triune God. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 304-305)

Positionally, we were reconciled to God; experientially, we have access unto the Father. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, regenerated us to be His sons. Here the trinity of the Godhead is implied. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment. (Eph. 2:18, footnote 4)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 15-16

第五週▪週五

晨興餧養

弗三 14『因這緣故，我向父屈膝。』

16～17『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

〔在以弗所三章十四至十九節，〕保羅向父這源頭禱告。然後，父藉着那靈作憑藉、作管道，加強信徒。接着，基督來運行並作工，安家在信徒心裏。最後，…結果乃是三一神的豐滿。父是源頭，靈是憑藉，子是標的，而三一神的豐滿乃是結果。

以弗所三章十四至十九節所陳明的圖畫，…給我們看見三一神美麗、細緻、和深切的配搭。父答應了操作者〔召會〕的禱告。然後父來作工，但不是憑着祂自己，乃是憑着第三者，就是那靈作管道。父和靈都不是爲祂們自己作甚麼。源頭和管道作事，乃是爲着子這目標、這目的。不僅如此，子安家在所有信祂之人的心裏，也不是爲祂自己。這三者都不是爲自己行事。…這是神聖三一在我們裏面更深工作的一幅美麗圖畫。祂是完全而深切的作工，好安家在我們心裏。（李常受文集一九八八年第一册，四四〇、四四二頁。）

信息選讀

照着神榮耀的豐富，藉着那靈，用大能使我們得以加強到我們裏面的人裏，這是甚麼意思？…假定你週五傍晚下班，回家時很下沉，垂頭喪氣。這一天過得很不好，甚麼事都不順利。你回到家就對你

WEEK 5 — DAY 5

Morning Nourishment

Eph. 3:14 For this cause I bow my knees unto the Father.

16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

[In] Ephesians 3:14-19… Paul prayed to the Father as the source. Then the Father strengthens the believers through the Spirit as the means, the channel. Then Christ moves and works to make His home in the believers' hearts. Eventually, the issue… is the fullness of the Triune God. The Father is the source, the Spirit is the means, the Son is the object, and the fullness of the Triune God is the issue.

The picture presented in Ephesians 3:14-19… shows the very beautiful, fine, and deep coordination of the Triune God. The Father answers the operator's [the church's] prayer. Then the Father works, not by Himself but by the third One, the Spirit, as the channel… Both the source and the channel do something for the goal, the aim, the Son. Furthermore, the Son's making His home in all His believers' hearts is not for Himself. Each of the three does not act for Himself…This is a beautiful picture of the Divine Trinity in His deeper work within us. He works in a very complete and deep way to make His home in our hearts. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 319-321)

Today's Reading

What does it mean to be strengthened through the Spirit with power according to the riches of God's glory into our inner man?…Suppose, when you come home from work on Friday evening, you are depressed and disappointed. It has been a poor day; nothing has gone well. When you come

的妻子兒女不高興。…你越想你的情形，越覺得不好。這時候你需要記住保羅的話：『我向父屈膝，…願祂…藉着祂的靈，用大能使你們得以加強到裏面的人裏。』然後你應當宣告說，『撒但，退去罷！我要進到我裏面的人裏。』你如果轉向你裏面的人，你就要受激勵，得加強。你如果繼續禱告幾分鐘，你就要更得着加強。這樣的加強甚至吞滅你肉身的輭弱和疲倦。

當你說累了，你是在你舊人裏，就是外面的人裏，在心思裏。你需要得以加強到裏面的人裏，不要停留在外面的人裏。你也許累了，但祂並不疲倦。住在你裏面的比你剛強多了，祂從不疲倦。祂要使你得以加強到裏面的人裏。

當我們得以加強到我們裏面的人裏，基督就能安家在我們心裏。（弗三 16 ～ 17。）基督安家在我們心裏是一件大事。這乃是基督自己完全定居在我們裏面。

如果基督已經安家在我們心裏，如果祂已經佔有我們心的每一個房間，我們就不會輭弱了。反之，我們乃是一班有聖別、屬靈生活的人。但是太多時候，我們不覺得在屬靈的生命上剛強，原因就是我們只有基督籠統的在我們裏面。也許你只接受基督到你『客廳』的一角，你沒有給祂自由進到其他部分。結果就是你很輭弱。…因爲你沒有被基督浸透。你缺少生命分賜到你的心思、情感、意志、良心裏，來浸透你的全人。但你如果已經透徹的被基督所浸透，祂的生命分賜到你裏面的人…的每一部分，你就必定是剛強的。（李常受文集一九八三年第二册，四一〇至四一四頁。）

參讀：神聖三一的神聖分賜，第十七章；一九九〇年秋全時間訓練信息合輯，第六篇。

home, you are unhappy with your wife and children…The more you consider your situation, the worse it seems. At such a time you need to remember Paul's word: "I bow my knees unto the Father…that He would grant you… to be strengthened with power through His Spirit into the inner man." Then you should declare, "Satan, get away from me! I will enter into my inner man." If you turn to your inner man, you will be stirred up and strengthened. If you go on to pray for a few minutes, you will be strengthened even more. This strengthening even swallows up your physical weakness and tiredness.

When you say that you are tired, you are in your old man, your outer man, your mentality. You need to be strengthened into the inner man. Do not remain in the outer man. You may be tired, but He is not tired. He who lives within you is much stronger than you. He is never tired. He would strengthen you into the inner man.

When we are strengthened into our inner man, Christ can make His home in our heart (Eph. 3:16-17). For Christ to make His home in our heart is a great matter. This is to have Himself fully settled in our inner being.

If Christ has made His home in our heart, if He has occupied every room of our heart, we will not be weak. On the contrary, we will be those with a holy and even spiritual living. Too many times, however, we do not feel that we are strong in our spiritual life. The reason is that we have Christ in us in a very general way. Perhaps we have received Christ only into a corner of our "living room." We have not given Him the liberty to move into another part. The result is that we are weak… because we are not saturated with Christ. We are short of the life dispensing into our mind, emotion, will, and conscience to saturate our entire being. But if we have been thoroughly saturated by Christ through the life dispensing in every part of our inward being,…we will be strong. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 310-313)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 17; CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 6

第五週▪週六

晨興餧養

弗四４～６『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

保羅在以弗所四章首先說到一個身體，然後是一位靈，一位主，以及一位神，就是父。這表明三一神—父、子、靈—在身體裏已經有了發展。

保羅在六節說到一位眾人的神與父，他說父是超越眾人，貫徹眾人，也在眾人之內的。這就是指着三一神與身體的調和。父神怎麼可能處於三個地位：超越眾人，貫徹眾人，也在眾人之內？這是可能的，因爲神是三一的，甚至可以說父神是三一的。…父神具有父、子、那靈所有的地位。祂超越眾人是父，貫徹眾人是子，又在眾人之內是那靈。因此，召會這奧祕的身體是與三一神相調和的。（李常受文集一九八三年第二册，四二一至四二三頁。）

信息選讀

隨着一個身體和一位靈，還有一個盼望。（弗四４。）目前我們的身體還在肉體的生命裏，還沒有改變形狀。但是我們有一個指望，有一天這物質的身體要改變形狀，也就是得榮耀。那一天，內住的基督要在榮耀裏顯明出來。這榮耀對於基督的身體同那靈乃是一個盼望。因此，我們有一個身體、一位靈、同一個盼望。

在以弗所四章五節，保羅接着說到一位主。身體既與那靈相調，身體也就與主聯合。因爲事實上，那靈就是主。（林後三 17。）我們不能將那靈與主

WEEK 5 — DAY 6

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

In Ephesians 4 Paul first speaks of the one Body and then of the one Spirit, the one Lord, and the one God, the Father. This indicates that the Triune God—the Father, the Son, and the Spirit—has been developed in the Body.

When Paul speaks of the one God and Father of all in verse 6, he says that the Father is over all, through all, and in all. This points to a mingling of the Triune God with the Body. How is it possible for God the Father to be in three positions—above all, through all, and in all? This is possible because God is triune. Even God the Father is triune…God the Father possesses all the positions of the Father, the Son, and the Spirit. He is above all as the Father, He is through all as the Son, and He is in all as the Spirit. Hence, the church as the mystical Body is mingled with the Triune God. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 317-319)

Today's Reading

With the one Body and the one Spirit, there is one hope (Eph. 4:4). At present our body is still in the physical life; it has not yet been transfigured. However, there is the hope that one day our physical body will be transfigured, that is, glorified. On that day the indwelling Christ will be manifested in glory. This glory is a hope to the Body with the Spirit. Thus, we have one Body and one Spirit with one hope.

In Ephesians 4:5 Paul goes on to speak of the one Lord. As long as the Body is mingled with the Spirit, the Body is joined to the Lord. Actually, the Spirit is the Lord (2 Cor. 3:17). We cannot separate the Spirit from

分開。…當子來的時候，父也來了；當靈來的時候，子與父也同祂而來。現今身體是與那靈相調和，而那靈無法與子和父分開。我們有那靈、子和父。因此，因着身體與那靈的調和，我們也有了主。

我們有了主，我們也有一信和一浸。信使我們與主聯合。當我們信入主，我們就與主有生機的聯結。在這生命的聯結裏，我們與主聯爲一靈。（林前六17。）信使我們與主聯結，因爲我們已經信入祂。…浸有兩方面。一方面我們已經被浸到基督裏，另一方面我們已經與亞當了斷。我們是在亞當裏生的，但是我們藉着浸已經從亞當裏遷到基督裏。因此，浸在消極一面表徵了結，在積極一面表徵聯合。藉着信和浸，我們從亞當裏遷到基督裏。現在我們與主基督有了生機的聯結。

我們都需要藉着神聖三一的神聖分賜，在我們的靈裏被如同神聖之酒的那靈所充滿。（弗五18。）如果我們在我們的靈裏如此被充滿，我們就要用詩章、頌辭、靈歌，彼此對說，（19上，）從心中向主歌唱、頌詠，（19下，）凡事在我們主耶穌基督的名裏，時常感謝神與父。（20。）

子神是我們裏面的能力，父神實化在子裏是我們所穿戴的軍裝，而靈神是劍，這靈就是神的話。那靈是神的話，成了我們的劍，這指明我們是藉着說話來爭戰。我們都需要學習說神的話。我們都需要說話，說出我們所聽到的真理。這樣說出來的神聖的話，就是擊殺仇敵的劍。我們是團體的戰士，裏面得着加力，外面得着遮蓋，現在應當用這劍與神的仇敵爭戰，將仇敵擊殺。（李常受文集一九八三年第二册，四二三至四二四、四三八至四三九、四五二頁。）

參讀：神聖三一的神聖分賜，第十八至二十章。

the Lord…When the Son comes, the Father comes also, and when the Spirit comes, both the Son and the Father come with Him. Now the Body is mingled with the Spirit, and the Spirit cannot be separated from the Son and the Father. We have the Spirit, the Son, and the Father. Therefore, because the Body is mingled with the Spirit, we also have the Lord.

With the Lord we have one faith and one baptism. Faith joins us to the Lord. When we believe in the Lord, we enter into an organic union with Him. In this life union we are joined to the Lord as one spirit (1 Cor. 6:17). Faith joins us to the Lord because we have believed into Him. Baptism has two aspects. On the one hand, we have been baptized into Christ; on the other hand, we have been terminated from Adam. We were born in Adam, but by baptism we were transferred out of Adam into Christ. Therefore, negatively, baptism signifies termination, and positively, it signifies union. By faith and baptism we have been transferred out of Adam into Christ. Now we have an organic union with Christ the Lord.

Through the divine dispensing of the Divine Trinity we all need to be filled in our spirit with the Spirit as the divine wine (Eph. 5:18). If we are filled in our spirit in this way, then we will speak to one another in psalms, hymns, and spiritual songs (v. 19a); we will be singing and psalming with our heart to the Lord (v. 19b); and we will be giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father (v. 20).

God the Son is the power within us, God the Father realized in the Son is the armor upon us, and God the Spirit is the sword, who is the word of God. The fact that the Spirit as the word of God is our sword indicates that we fight by speaking. We all need to learn to speak the word of God. We all need to speak the word and present the truth that we have heard. This speaking of the divine word is the sword that slays the enemy. As a corporate warrior empowered inwardly and covered outwardly, we should now use the sword to fight against God's enemy. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 319-320, 329, 339)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 18-20

第五週詩歌

447 經歷神－藉三身位

11 10 11 10 副（英 608）

C 大調 4/4

C7 F F#°7 C G

5 5 5 | 3·5 5 5 6 6 | 4 6·6 6 6 | 5·3 5 5

一 何等奧 妙,父、子、靈乃是 一神!身位雖 三,本質卻

C C7 F

4 4 | 3 – 3 5 5 5 | 3·5 5 5 6 6 | 4 6·

是一 靈; 何等榮 耀,這位神進入 我心,

F#°7 C G7 C E7

6 6 6 | 5·3 5 5 4 4 | 3 – 3 5 5 1 | 3·2

在我裏 面,作我一切供 應。副三一之 神,作

Am F C Dm7 G7 C

1 7 1 6 | 5 – 5 1 1 7 | 2 – 2 4 6 5 | 3 – 3 5 5 1 |

了我的一 切! 何等奇 妙! 何等榮 耀! 神聖成

E7 Am F C F G7 C F C

3·2 1 7 1 6 | 5 – 5 1 7 1 | 2 – 2 3 4 7 | 1 – 1 ‖

分,我能取用不 竭! 何等高 超! 何等逍 遙!

二 何等豐富,父乃是一切源頭, 祂的一切全爲供人享受;
何等有福,這一切竟歸我有, 不盡不竭,取用直到永久!

三 何等奇妙,子乃是父的顯出, 藉着肉身來與人類同處;
何等有效,在十架成功救贖, 使我罪人竟能與神聯屬!

四 何等美妙,靈乃是子的進入, 進入我靈,作我生命供應;
何等逍遙,我今能與靈接觸, 靈靈響應,二靈竟成一靈。

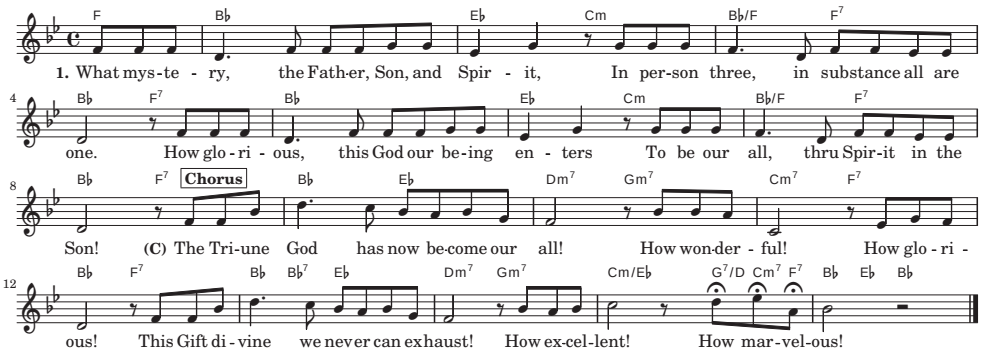
五 何等實際,神一切全在靈裏, 是靈在靈給我接觸、經歷;
何等希奇,我與神聯合爲一, 生命、性情不再彼此各異。

WEEK 5 — HYMN

What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608



2. How rich the source, the Father as the fountain,
And all this wealth He wants man to enjoy!
O blessed fact, this vast exhaustless portion
Is now for us forever to employ!

3. How wonderful, the Son is God's expression
Come in the flesh to dwell with all mankind!
Redemption's work, how perfectly effective,
That sinners we with God might oneness find.

4. The Spirit is the Son's transfiguration
Come into us as life the full supply.
Amazing fact, our spirit with the Spirit
Now mingles and in oneness joins thereby!

5. How real it is that God is now the Spirit
For us to touch, experience day by day!
Astounding fact, with God we are one spirit,
And differ not in life in any way!

第五週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: