第六周

约翰职事中之三一神的分赐

诗歌：382

读经：约一 1，十四 7～21、23，三 34，十六 13～15，约壹二 27，三 9，启二一 9～10，二二 13

约 1:1　太初有话，话与神同在，话就是神。
约 14:7　你们若认识我，也就认识我的父；从今以后，你们认识祂，并且已经看见祂。
约 14:8　腓力对祂说，主啊，将父显给我们看，我们就知足了。
约 14:9　耶稣对他说，腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看？
约 14:10　我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。
约 14:11　你们当信我，我在父里面，父在我里面；即或不然，也当因我所作的事而信。
约 14:12　我实实在在地告诉你们，我所作的事，信入我的人也要作，并且要作比这更大的事，因为我往父那里去。
约 14:13　你们在我的名里无论求什么，我必作成，叫父在子身上得荣耀。
约 14:14　你们若在我的名里求我什么，我必作成。
约 14:15　你们若爱我，就必遵守我的诫命。
约 14:16　我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，
约 14:17　就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。
约 14:18　我不撇下你们为孤儿，我正往你们这里来。
约 14:19　还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。
约 14:20　到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。
约 14:21　有了我的诫命又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。
约 14:23　耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。
约 3:34　神所差来的，就说神的话，因为祂赐那灵是没有限量的。
约 16:13　只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。

Week Six

The Triune God's Dispensing in the Ministry of John

R. M.; Hymns: E501

Scripture Reading: John 1:1; 14:7-21, 23; 3:34; 16:13-15; 1 John 2:27; 3:9; Rev. 21:9-10; 22:13

John 1:1　In the beginning was the Word, and the Word was with God, and the Word was God.
John 14:7　If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.
John 14:8　Philip said to Him, Lord, show us the Father and it is sufficient for us.
John 14:9　Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?
John 14:10　Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
John 14:11　Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
John 14:12　Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and greater than these he shall do because I am going to the Father.
John 14:13　And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
John 14:14　If you ask Me anything in My name, I will do it.
John 14:15　If you love Me, you will keep My commandments.
John 14:16　And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
John 14:17　Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
John 14:18　I will not leave you as orphans; I am coming to you.
John 14:19　Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
John 14:20　In that day you will know that I am in My Father, and you in Me, and I in you.
John 14:21　He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
John 14:23　Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
John 3:34　For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.
John 16:13　But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

约 16:14 祂要荣耀我，因为祂要从我有所领受而宣示与你们。
约 16:15 凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。
约壹 2:27 你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。
约壹 3:9 凡从神生的，就不犯罪，因为神的种子住在他里面；他也不能犯罪，因为他是从神生的。
启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。
启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。
启 22:13 我是阿拉法，我是俄梅嘎；我是首先的，我是末后的；我是初，我是终。

John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.
John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.
Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
Rev. 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

【周一】

壹 约翰著作的主题是：整个宇宙的实际、中心和内容，就是三一神要把祂自己分赐到祂的选民里面，作他们的生命和生命的供应，使他们都成为神圣的，完满的彰显祂，直到永远；这也该是我们的实际、中心和内容。

贰 约翰的著作揭示，在神圣的行动里以及在我们的经历里，神圣的三一将祂自己分赐到我们里面：

一 约翰十四章六节说，“我就是道路、实际、生命；若不借着我，没有人能到父那里去”；我们若要达到父这标的，必须借着那是道路的子才能达到。

二 七至十四节给我们看见，父化身子里，显于信徒中间—子在信徒中间，乃是父的化身；在这些经文里，主给我们看见，祂在父里面，父也在祂里面；子与父原是一；祂们是互相内住的。

三 十五至二十节继续给我们看见，子实化为那

§ Day 1

I. The subject of John’s writings is the reality, the center, and the content of the entire universe, which is that the Triune God wants to dispense Himself into His chosen people as their life and life supply to make them all divine to express Him in full and for eternity; this should also be our reality, our center, and our content.

II. John’s writings unveil the Divine Trinity dispensing Himself into us in the divine move and in our experience:

A. John 14:6 says, “I am the way and the reality and the life; no one comes to the Father except through Me”; if we are going to reach the Father as our object, we must reach Him through the Son, who is the way.

B. Verses 7 through 14 show the Father embodied in the Son seen among the believers—the Son being the Father’s embodiment among the believers; in these verses the Lord showed us that He is in the Father and that the Father is in Him; the Son and the Father are one; They mutually indwell each other.

C. Verses 15 through 20 go on to show us the Son realized as the Spirit

灵，住在信徒里面—那灵是子的实化，住在信徒里面。

四 父是标的，子是化身，那灵乃是实化，这三者都在我们这些容器里面；标的、化身和实化乃是在我们这些瓦器里面超越的宝贝—林后四 7。

五 约翰十四章二十一节和二十三节给我们看见，子向爱祂的人显现，以及父与子同来，同爱子的人安排住处：

1 父这标的是在耶稣这化身里，这化身乃是在那灵作祂的实化里，而这实化就是如今住在我们众人里面的那灵；但我们需要问，我们是否每日甚至每时享受主耶稣向我们的显现。

【周二】

2 我们可能失去主向我们的显现，但这并不是说我们失去了住在我们里面的那灵；那灵是一直住在信徒里面的。

3 那些相信自己可能失去救恩的人，事实上乃是相信“升降电梯式的救恩”；当“电梯”上升时，他们得救了；当“电梯”下降时，他们就不得救了。

4 但我们的救恩不是升降的电梯，乃是我们绝不能从其上被挪去的“楼梯”；我们虽然已在这楼梯上，我们仍要享受这楼梯最高部分的福分。

5 我们要在“顶层”，不要在“地下室”；这就是为什么我们需要爱主耶稣，并且说，“主耶稣，我爱你”；当我们爱祂时，我们就被带到顶层，然后我们就看见诸天之上的一切—林前二 9 ～ 10，西三 1 ～ 2。

6 当我们爱祂的时候，不仅祂的灵住在我们里面，祂

abiding in the believers—the Spirit being the realization of the Son abiding in the believers.

D. The Father as the object, the Son as the embodiment, and the Spirit as the realization are in us, the container; the object, the embodiment, and the realization are the excellent treasure in us, the earthen vessels—2 Cor. 4:7.

E. John 14:21 and 23 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover:

1. The Father as the object is in Jesus as the embodiment, this embodiment is in the Spirit as His realization, and this realization is the very Spirit who is now abiding in all of us; but we need to ask whether or not we enjoy the manifestation of the Lord Jesus to us daily and even hourly.

§ Day 2

2. We may lose the Lord's manifestation to us, but this does not mean that we have lost the abiding of the Spirit within us; the Spirit always abides in the believers.

3. Those who believe that they can lose their salvation actually believe in an "elevator salvation"; when the elevator is up, they are saved; when it is down, they are unsaved.

4. Our salvation, however, is not an elevator but a "stairway," from which we can never be removed; although we are on this stairway, we want to enjoy the blessing of the top part of the stairway.

5. We want to be on the "top floor," not in the "basement"; this is why we need to love the Lord Jesus and say, "Lord Jesus, I love You"; as we love Him, we are brought up to the top floor, and we see everything in the heavens—1 Cor. 2:9-10; Col. 3:1-2.

6. When we love Him, not only does His Spirit abide in us but also He Himself

自己也要亲自向我们显现；这意思是说，当我们与所爱的那一位交通时，我们有祂的同在。

7 如果我们爱耶稣，耶稣就爱我们，父也爱我们；当子亲自向我们显现时，父就与祂同来，同我们安排住处，与我们同住—约十四 21、23。

8 我们需要更多被带到子向我们的显现里，有父与子同我们安排住处；我们需要借着爱主，而在主救恩的楼梯上往上去。

9 然后主会亲自向我们显现，父与子会同我们安排住处，作我们的享受。

六 神圣三一向着信徒的神圣传输，启示于约翰十六章十三至十五节：

1 这个传输就像电流的传输；当电的开关接上时，就有了电流，就是电的流动，那个流动就是传输—参罗八 2，帖前五 16 ～ 20。

2 第一，凡父所有的，都是子的—约十六 15 上。

3 第二，凡子所有的，都由那灵领受—14 节下。

4 第三，凡那灵从子所领受的，都向信徒宣示出来—13 节、15 节下。

5 最后，凡神圣三一的所是和所有，都是我们的；诗歌三百八十二首第三节说到这个传输：

a “凡父所有全由你承，凡你所是都归于灵；灵进我灵作你实际，使你成为我的经历。”

b 这个传输是从父达到子，从子达到那灵，再从那灵达到我们；这就是神圣三一的行动为着我们的经历。

will manifest Himself to us; this means that we have the presence of the One whom we love in our fellowship with Him.

7. If we love Jesus, Jesus loves us, and the Father loves us also; when the Son manifests Himself to us, the Father comes with Him to make an abode with us, to stay with us—John 14:21, 23.

8. We need to be brought more and more into the manifestation of the Son to us, with the Father and the Son making an abode with us; we need to go up the stairway of the Lord's salvation by loving Him.

9. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment.

F. The divine transmission of the Divine Trinity to the believers is revealed in John 16:13 through 15:

1. This transmission is just like the transmission of electrical current; when the electricity is switched on, there is a current of electricity, a moving of electricity, and that moving is the transmission—cf. Rom. 8:2; 1 Thes. 5:16-20.

2. First, all that the Father has is the Son's—John 16:15a.

3. Second, all that the Son has is received by the Spirit—v. 14b.

4. Third, all that the Spirit has received of the Son is disclosed to the believers—vv. 13, 15b.

5. Eventually, all that the Divine Trinity is and has is ours; stanza 3 of Hymns, #501 speaks of this transmission:

a. "All things of the Father are Thine; / All Thou art in Spirit is mine. / The Spirit makes Thee real to me, / That Thou experienced might be."

b. This transmission is from the Father to the Son, from the Son to the Spirit, and from the Spirit to us; this is the move of the Divine Trinity for our experience.

【周三】

叁 我们需要看见，约翰所供应的基督，是要将三一神作为生命分赐到我们三部分的人里面：

一 约翰首先供应基督是太初的神；这位神就是生命的源头，也是永远的生命作为生命水的河涌流—约一1，三36，五26，启二二1。

二 根据约翰所说，基督是永远的娄格斯（Logos），这一位解释、说明并彰显神—约一1，约壹一1，启十九13。

三 基督是神的独生子，这一位借着话、生命、光、恩典和实际，将神表明出来—约一18，三16，一34，二十31。

四 基督是永远的生命，就是神那神圣、非受造的生命，不仅在时间上是永久的，在性质上也是永远而神圣的，为着祂永远的分赐—约壹一2，约十一25，十四6。

五 基督是赐那灵者，那灵是三一神临到我们；当三一神临到我们，神就把祂自己分赐到我们里面—三34。

六 我们的基督是人子，有人的性情（一51，启一13）；祂是人子为着救赎，除去我们的罪，解决我们与神之间的难处，使神可以分赐到我们里面。

七 约翰供应基督是神的羔羊（约一29，启五6，七14、17，十三8，二二1）；这救赎的羔羊乃是为着将神作为生命分赐到人里面（参出十二8～11）。

八 羔羊基督为我们的罪，作了平息的祭物（约壹二2）；主耶稣基督为我们的罪，将自己当作祭物献给神（来九28），不仅为着救赎我们，更

§ Day 3

III. We need to see the Christ who was ministered by John for the dispensing of the Triune God as life into our tripartite being:

A. Christ was ministered by John as God in the beginning; this God is the very source of life and also the eternal life flowing as the river of water of life—John 1:1; 3:36; 5:26; Rev. 22:1.

B. According to John, Christ is the eternal Logos, the One who defines, explains, and expresses God—John 1:1; 1 John 1:1; Rev. 19:13.

C. Christ is the only begotten Son of God, the One who declared God by the Word, life, light, grace, and reality—John 1:18; 3:16; 1:34; 20:31.

D. Christ is the eternal life, the divine, uncreated life of God, who is not only everlasting in time but also eternal and divine in nature for His eternal dispensing—1 John 1:2; John 11:25; 14:6.

E. Christ is the Giver of the Spirit, who is the Triune God reaching us; when the Triune God reaches us, God dispenses Himself into us—3:34.

F. Our Christ is the Son of Man with the human nature (1:51; Rev. 1:13); He is the Son of Man for redemption, to take away our sin and solve the problems between us and God, so that God might be dispensed into us.

G. John ministered Christ as the Lamb of God (John 1:29; Rev. 5:6; 7:14, 17; 13:8; 22:1); the redeeming Lamb is for the dispensing of God as life into man (cf. Exo. 12:8-11).

H. As the Lamb, Christ is the propitiation for our sins (1 John 2:2); the Lord Jesus Christ offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for redemption but also for the satisfying of God's demand, thus

为着满足神的要求，平息我们与神之间的关系；因此，祂是我们在神面前平息的祭物。

appeasing the relationship between us and God; hence, He is the sacrifice for our propitiation before God.

【周四】

§ Day 4

九 基督是我们与父同在的辩护者（约壹二1）；“辩护者”，原文指被召到另一个人身边以帮助他的一位，因此是帮助者；也指提供法律之援助的人，或为别人代求的人，因此是辩护者、律师或代求者：

I. Christ is our Advocate with the Father (1 John 2:1); the Greek word for Advocate refers to one who is called to another's side to aid him; hence, a helper; it refers also to one who offers legal aid or one who intercedes on behalf of someone else; hence, an advocate, counsel, or intercessor:

1 按照启示录十二章十节和十一节，撒但昼夜控告神的儿女，但他们能因羔羊的血胜过他。

1. According to Revelation 12:10-11, Satan is accusing God's children day and night, but they can overcome him because of the blood of the Lamb.

2 撒但可能控告我们是不洁、不圣、不义的，但父神会说，“撒但，看看那义者耶稣基督；我的儿女有位好律师。”

2. Satan would accuse us of being unclean, unholy, and unrighteous, but God the Father would say, “Satan, look at Jesus Christ the righteous One; My children have a good Attorney.”

3 我们必须告诉撒但：“住口，不要说话！”然后我们要赞美羔羊，说，“阿利路亚归与羔羊！为着血，阿利路亚！”

3. We have to tell Satan, “Shut up! Don't say anything!” and then we need to praise the Lamb by saying, “Hallelujah to the Lamb! Hallelujah for the blood!”

4 当我们喊，“阿利路亚！”生命又分赐到我们里面了；我们的辩护者基督处理我们的案件，好叫生命的分赐能一直进行。

4. When we shout “Hallelujah,” life is dispensed into us once more; Christ, our Advocate, is taking care of our case so that life dispensing can continuously go on.

十 我们的基督是阿拉法，也是俄梅嘎（二二13上）；在希腊字母当中，基督是第一个字母—阿拉法，是最后一个字母—俄梅嘎，也是中间所有的字母，为要无穷尽的分赐生命。

J. Our Christ is the Alpha and the Omega (22:13a); in the Greek alphabet Christ is the first letter, Alpha, the last letter, Omega, and all the letters in between for the inexhaustible dispensing of life.

十一基督是首先的，也是末后的（二8，二二13中），是永远存在、永不改变的一位：

K. Christ is the First and the Last (2:8; 22:13b), the ever-existing, unchanging One:

1 无论逼迫的环境如何，主仍是一样；没有一事能在祂以先，也没有一事能在祂以后。

1. Whatever the persecuting environment may be, the Lord remains the same; nothing can precede Him, nor can anything exist after Him.

2 凡事都在祂管制的界限之内；基督占有每一件事物

2. All things are within the limits of His control; Christ occupies everything and

和每一个地方。

十二基督是初，也是终（13下）；初，意即祂是万有的起源；终，意即祂是万有的终结；这不仅指明没有人在主耶稣之先，也没有人在主耶稣之后，也指明没有祂，就没有起源，也没有终结（参罗十一36）。

十三基督是神创造之物的元始（启三14下）；这是指主作为神创造之物的起源或根源，含示主是神工作中不变永存的根源，目的是要把神分赐到祂所拣选的造物里面；这指明恢复后又堕落的老底嘉召会，是因离开主这源头（耶二13）而改变了。

十四基督是那活着的；基督在启示录一章十七至十八节说，“我…是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙”；基督要分赐生命，祂就必须是那活着的，好把召会作成活神的家—提前三15。

【周五、周六】

十五基督是那圣别的、真实的（启三7）；对于弟兄相爱的召会，主是那圣别的、真实的，恢复的召会凭着祂并以祂作元素，就能成为圣别，从世界分别出来，并对神真实而忠信。

十六基督是那阿们，那忠信真实的见证人—14节上：

1 巴别的混乱破坏了宇宙性的语言，但是“阿利路亚”与“阿们”这两个辞没有受到破坏；阿们的意思就是：“是的！”

2 阿们是一种永远的是；“是的！”就是基督自己；基督有一个名字，祂的名字叫阿们—“是的！”—

every place.

L. Christ is the Beginning and the End (v. 13c); the Beginning indicates that He is the origination of all things, and the End, that He is the consummation of all things; hence, the indication here is not only that there is nothing before or after the Lord Jesus but also that there is no origination or consummation without Him (cf. Rom. 11:36).

M. Christ is the beginning of the creation of God (Rev. 3:14b); this refers to the Lord as the origin or source of God's creation, implying that the Lord is the unchanging and ever-existing source of God's work for the purpose of dispensing God into His chosen ones; this indicates that the degraded recovered church in Laodicea has changed by leaving the Lord as the source (Jer. 2:13).

N. Christ is the living One; in Revelation 1:17-18 Christ said, "I am...the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades"; for Christ to dispense life, He must be the living One to make the church the house of the living God—1 Tim. 3:15.

§ Day 5 & Day 6

O. Christ is the Holy One and the true One (Rev. 3:7); to the church of brotherly love, the Lord is the Holy One, the true One, by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God.

P. Christ is the Amen and the faithful and true Witness—v. 14a:

1. The confusion at Babel destroyed the universal language, but two words were not destroyed, Hallelujah and Amen; Amen simply means "that's it."

2. Amen is a kind of eternal yes; "That's it" is just Christ Himself; Christ has a name, and His name is called Amen—That's it!—this is for life

这是为着生命的分赐。

3 基督是那阿们（意，坚定、稳固或可靠），因此，祂作为神的见证人，乃是忠信真实的。

十七从这样一位供应给人的基督，已经产生出神的儿女来，有永远的生命（约三16），借着住在主里面，并且在光中行，而有分于永远生命的交通（约壹一3～7，二6），受膏油涂抹的教导（20、27），享受神圣出生连同神圣种子的美德（三9，二29，四7，五1、4、16～21），成为耶稣的见证—灯台，作三一神的彰显（启一9～12、20），成为庄稼连同初熟的果子，作生命的彰显（十四1～5、15～16），并成为羔羊的新妇，作祂的扩增与满足（约三29～30，启十九7～9）。

十八至终，三一神与祂所救赎、重生、变化并荣化的三部分人，联结、调和、合并而成为新耶路撒冷，作三一神分赐到人里面的终极完成—二一2～3、9～10、22～23，二二1～2。

dispensing.

3. Because Christ is the Amen (meaning “firm,” “steadfast,” or “trustworthy”), He is faithful and true as God’s Witness.

Q. Out of such a Christ ministered, the children of God have been brought forth to have eternal life (John 3:16), to partake of the fellowship of the eternal life by abiding in the Lord and walking in the light (1 John 1:3-7; 2:6), to be taught by the anointing (vv. 20, 27), to enjoy the virtues of the divine birth with the divine seed (3:9; 2:29; 4:7; 5:1,4, 16-21), to be the testimony of Jesus—the lampstands as the expression of the Triune God (Rev. 1:9-12, 20), to be the harvest with the firstfruits as the expression of life (14:1-5, 15-16), and to be the bride of the Lamb as His increase and satisfaction (John 3:29-30; Rev. 19:7-9).

R. Eventually, the Triune God united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people will become the New Jerusalem as the ultimate consummation of the dispensing of the Triune God into man—21:2-3, 9-10, 22-23; 22:1-2.

第六周▪周一

晨兴喂养

约十四 6 “…我就是道路、实际、生命；若不借着我，没有人能到父那里去。”

23 “…人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

约翰著作的主题是三一神把祂自己分赐到祂选民里面，作生命和生命供应，使他们都成为神圣的，完满地彰显祂直到永远。…整个宇宙的实际、中心和内容，就是三一神—父、子、灵—要把祂自己分赐到祂的选民里面，作他们的生命和生命的供应，使他们成为神圣的，完满地彰显祂直到永远。这也该是我们的中心、实际和内容（李常受文集一九八三年第二册，三〇九至三一〇页）。

信息选读

约翰十四章六至二十四节…启示，在神圣行动里，以及在我们经历里的神圣三一。…六节…给我们看见，信徒借着子到父那里去—父是信徒的标的。十四至十六章记载主在地上与祂门徒最后一次的谈话。在这最后的谈话中，祂指明祂所有的信徒都应当寻求父。换句话说，他们应当以父为他们的标的。我们若要达到父这标的，必须借着那是道路的子才能达到。

十四章七至十四节给我们看见，父化身子里，显于信徒中间—子在信徒中间，乃是父的化身。在这些经文里，主给我们看见，祂在父里面，父也在祂里面。子与父原是一，祂们是互相内住的。子住在

WEEK 6 — DAY 1

Morning Nourishment

John 14:6 ...I am the way and the reality and the life; no one comes to the Father except through Me.

23...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

The subject of John’s writings is the Triune God dispensing Himself into His chosen people as the life and life supply to make them all divine to express Him in full for eternity...The reality, the center, and the content of the entire universe is that the Triune God—the Father, the Son, and the Spirit—wants to dispense Himself into His chosen people as their life and life supply to make them divine to express Him in full and for eternity. This should also be our center, our reality, and our content. (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” p. 237)

Today's Reading

The Divine Trinity in the divine move and in our experience is revealed... in John 14:6-24...Verse 6 shows that the believers come to the Father through the Son—the Father being the object of the believers. John 14—16 records the last conversation that the Lord had with His disciples while He was on this earth. In His last talk to them He indicated that all His believers should seek after the Father. In other words, they should take the Father as their object. If we are going to reach the Father as our object, we must reach Him through the Son, who is the way.

Verses 7 through 14 [of John 14] show the Father embodied in the Son seen among the believers—the Son being the Father’s embodiment among the believers. In these verses the Lord showed us that He is in the Father and that the Father is in Him. The Son and the Father are one. They mutually

父里面，父也住在子里面。这样，子在信徒中间乃是父的化身。

十五至二十节继续给我们看见，子实化成为那灵，住在信徒里面—那灵是子的实化，住在信徒里面。父化身在子里，子实化成为那灵。子是父的化身，只在信徒中间；但那灵是子的实化，如今却住在信徒里面。…现今我们既有那灵作子的实化，住在我们里面，我们也就有父的化身，以及父作我们的标的。事实上，父作我们的标的是在我们里面，因为这标的是化身在子里，子且实化成为那灵，住在我们里面。我们若有那灵就有子，我们若有子就有父。因此，神圣三一的三者都在我们里面。

父是标的，子是化身，那灵乃是实化；这三者都在我们这些容器里面。…标的、化身和实化乃是在我们这些瓦器里面超越的宝贝（林后四 7）。我们是瓦器，盛装着有三面讲究的超越神性。

约翰十四章二十一和二十三节给我们看见，子向爱祂的人显现，以及父与子同来，同爱子的人安排住处。那灵住在我们里面之后，子就亲自向爱祂的人显现。一个人有可能是耶稣基督的信徒，却不是爱祂的人。当我们信祂的时候，神圣三一的三者就都来住在我们里面。但是在我们信祂，并且祂如今住在我们里面之后，我们就需要爱祂。在二十一和二十三节里，我们看见主要我们爱祂。我们或许是基督的信徒，但在我们中间有多少人是爱耶稣的人？父这标的是在耶稣这化身里；这化身乃是在灵作祂的实化里，而这实化就是如今住在我们众人里面的那灵。但我们需要问：我们是否每日每时享受主耶稣向我们的显现？（李常受文集一九八八年第一册，四一七至四一八页）。

参读：在神圣三一里并同神圣三一活着，第四章。

indwell each other. The Son dwells in the Father, and the Father dwells in the Son. In this way the Son was the Father's embodiment among the believers.

Verses 15 through 20 go on to show us the Son realized as the Spirit abiding in the believers—the Spirit being the realization of the Son abiding in the believers. The Father is embodied in the Son, and the Son is realized as the Spirit. The Son as the Father's embodiment was only among the believers, but the Spirit as the realization of the Son is now abiding within the believers…Now that we have the Spirit as the realization of the Son abiding in us, we also have the Father's embodiment and the Father as our object. Actually, the Father as our object is within us, because the object is embodied in the Son and the Son is realized as the Spirit who indwells us. If we have the Spirit, we have the Son, and if we have the Son, we have the Father. Thus, the three of the Divine Trinity are in us.

The Father as the object, the Son as the embodiment, and the Spirit as the realization are in us, the container…The object, the embodiment, and the realization are the excellent treasure in us, the earthen vessels (2 Cor. 4:7). As earthen vessels, we contain the excellent deity in three aspects.

Verses 21 and 23 of John 14 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover. After the abiding of the Spirit in us, the Son will manifest Himself to His lovers. It is possible to be a believer of Jesus Christ but not be a lover of Him. When we believe in Him, the three of the Divine Trinity come to abide in us. But after we believe in Him and know that He is abiding in us, we need to love Him. In verses 21 and 23 we see the request of our love toward Him. We may be the believers of Christ, but how many among us are the lovers of Jesus? The Father as the object is in Jesus as the embodiment, this embodiment is in the Spirit as His realization, and this realization is the very Spirit who is now abiding in all of us. But we need to ask whether or not we enjoy the manifestation of the Lord Jesus to us daily and even hourly. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 303-304)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 4

第六周▪周二

晨兴喂养

约十六 13～15“只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。祂要荣耀我，因为祂要从我有所领受而宣示与你们。凡父所有的，都是我的…。”

我们可能在早晨花时间与主在一起，享受祂的显现，但后来我们可能对我们的配偶不高兴，而失去了主向我们的显现。但这并不是说，我们失去了住在我们里面的那灵。有些基督徒觉得，当他们失去了耶稣的显现时，他们就失去了他们的救恩；但这是不对的，因为那灵是一直住在信徒里面的。那些相信他们可能失去他们救恩的人，事实上乃是相信“升降电梯式的救恩”。…但我们的救恩…乃是“楼梯”，我们绝不能从其上被挪去。我们虽然已在这楼梯上，我们仍要享受这楼梯最高部分的福分。…这就是为什么我们需要爱主耶稣，并且说，“主耶稣，我爱你。”当我们爱祂时，我们就被带到顶层。然后我们就看见诸天之上的一切（李常受文集一九八八年第一册，四一八至四一九页）。

信息选读

当我们爱祂的时候，不仅祂的灵住在我们里面，祂自己也亲自向我们显现。这意思是说，当我们与所爱的那一位交通时，我们有祂的同在。如果我们爱耶稣，耶稣就爱我们，父也爱我们。当子亲自向我们显现时，父就与祂同来，同我们安排住处，与我们同住。我们需要更多被带到子向我们的显现里，有父与子同我们安排住处。我们需要借着爱主，而在主救恩的楼梯上往上去。然后主会亲自向我们显现，父与子会同我们安排住处，作我们的享受。

WEEK 6 — DAY 2

Morning Nourishment

John 16:13-15 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine…

In the morning we may have had a time with the Lord to enjoy His manifestation, but later we might become unhappy with our spouse and lose the Lord’s manifestation to us. This, however, does not mean that we have lost the abiding of the Spirit within us. Some Christians feel that when they lose the manifestation of Jesus, they have lost their salvation, but this is not true, because the Spirit always abides in the believers. Those who believe they can lose their salvation actually believe in “elevator salvation.”…Our salvation, however, is…a “stairway,” from which we can never be removed. Although we are on this stairway, we want to enjoy the blessing of the top part of the stairway…This is why we need to love the Lord Jesus and say, “Lord Jesus, I love You.” As we love Him, we are brought up to the top floor. Then we see everything in the heavens. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” p. 304)

Today's Reading

When we love Him, not only does His Spirit abide in us but also He Himself will manifest Himself to us. This means that we have the presence of the One whom we love in our fellowship with Him. If we love Jesus, Jesus loves us, and the Father loves us also. When the Son manifests Himself to us, the Father comes with Him to make an abode with us, to stay with us. We need to be brought more and more into the manifestation of the Son to us, with the Father and the Son making an abode with us. We need to go up the stairway of the Lord’s salvation by loving Him. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment.

神圣三一向着信徒的神圣传输，启示于约翰十六章十三至十五节。这个传输就像电流的传输。当电的开关接上时，就有了电流，就是电的流动，那个流动就是传输。第一，凡父所有的，都是子的（15）。这意思是说，父所有的都传输到子里。第二，凡子所有的，都由那灵领受（14下）。这是这个传输的更进一步。父传输给子，然后又有从子到那灵的传输。第三，凡那灵从子所领受的，都向信徒宣示出来（13、15下）。最后，凡神圣三一的所是和所有，都是我们的。

诗歌三百八十二首第三节说到这个传输。这一节说，“凡父所有全由你承，凡你所是都归于灵；灵进我灵作你实际，使你成为我的经历。”…凡父所有的，都是子的，凡子所是的，都已经由那灵领受，然后那灵向我们宣示凡祂从子所领受的。这个传输是从父达到子，从子达到那灵，再从那灵达到我们。这就是神圣三一的行动（李常受文集一九八八年第一册，四一九至四二二页）。

我们的神是三一神，为着把祂自己作到我们里面。祂是父，是整个的大西瓜；祂是子，被切成块；祂是灵，被压成汁。大西瓜要进到人里面，必须经过一步步的过程，这一步步就是分赐的过程。不仅分赐，大西瓜还要在人里面消化、吸收，成为人的组成。照样，父、子、灵三一神经过了种种过程，成为赐生命的灵，也是为着让我们喝进去，作我们的成分。这就是神圣三一的神圣分赐（李常受文集一九九〇年第三册，四五四页）。

参读：关于神圣分赐更深的研读，第一篇。

The divine transmission of the Divine Trinity to the believers is revealed in John 16:13-15. This transmission is just like the transmission of electrical current. When the electricity is switched on, there is a current of electricity, a moving of electricity, and that moving is the transmission. First, all that the Father has is the Son’s (v. 15). This means that what the Father has is transmitted into the Son. Second, all that the Son has is received by the Spirit (v. 14b). This is a further step of this transmission. The Father transmits to the Son, and then there is a transmitting from the Son to the Spirit. Third, all that the Spirit has received of the Son is disclosed to the believers (vv. 13, 15b). Eventually, all that the Trinity is and has is ours.

Stanza 3 of Hymns, #501 talks about this transmission. This stanza says, “All things of the Father are Thine; / All Thou art in Spirit is mine. / The Spirit makes Thee real to me, / That Thou experienced might be.” Whatever the Father has is the Son’s, whatever the Son is has been received by the Spirit, and then the Spirit discloses to us whatever He has received of the Son. This transmission is from the Father to the Son, from the Son to the Spirit, and from the Spirit to us. This is the move of the Divine Trinity. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 304-306)

Our God is triune for the purpose of working Himself into us. He is the Father, the whole “melon.” He is also the Son, being “cut into pieces.” He is also the Spirit, being “pressed into juice.” In order for a big melon to enter into man, it must pass through all these processes. These steps are the stages of the dispensing. Not only does the melon need to be dispensed, but it must also be digested and assimilated into the constitution of man. In the same way, the Triune God—the Father, the Son, and the Spirit—has been processed to become the life-giving Spirit so that we can drink Him and so that He can become our element. This is the divine dispensing of the Divine Trinity. (CWWL, 1990, vol. 3, “A Deeper Study of the Divine Dispensing,” p. 357)

Further Reading: CWWL, 1990, vol. 3, “A Deeper Study of the Divine Dispensing,” ch. 1

第六周▪周三

晨兴喂养

约一 1“太初有话，话与神同在，话就是神。”

三 34“神所差来的，就说神的话，因为祂赐那灵是没有限量的。”

约壹二 2“祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”

约翰…传讲基督是太初的神（约一 1）。保罗和彼得也都是这样传讲，指出基督—神的儿子—就是神自己（罗九 5，来一 8，彼后一 1）。…太初的意思是源头。这位神就是生命的源头，也是永远的生命（约三 36），这永远的生命乃是为着分赐。然后在约翰著作的末了—启示录二十二章，你看见永远的生命像生命水的河涌流（1），那生命的涌流就是生命的分赐（李常受文集一九八三年第二册，三一〇页）。

信息选读

根据约翰所说，基督是永远的娄格斯（约一 1，约壹一 1，启十九 13）。这个辞太奇妙了！它的意思是指神的话。话解释、阐明并发表神。这位…就是奇妙的基督，三一神的第二者。

基督是神的独生子（约一 18，三 16，一 34，二十 31）。在永远里的神是为着分赐生命；永远的娄格斯是为着分赐生命，而将神表明出来之神的独生子也是为着分赐生命。

在约翰的著作里，基督是永远的生命（约壹一 2，约十一 25，十四 6）。这是神圣的生命、神非受造的生命，不

WEEK 6 — DAY 3

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

Christ was ministered by John as God in the beginning (John 1:1). Both Paul and Peter also ministered in this way, pointing out that Christ, the Son of God, is God Himself (Rom. 9:5; Heb. 1:8; 2 Pet. 1:1)...The beginning means the source. This God is the very source of life. He is also the eternal life (John 3:36). This eternal life is for dispensing. Then at the end of John's writings, in chapter 22 of Revelation, you can see that eternal life is flowing as the river of water of life (v. 1). That flowing of life is the dispensing of life. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 237-238)

Today's Reading

According to John, Christ is the eternal Logos (John 1:1; 1 John 1:1; Rev. 19:13). This is a wonderful term. It means "the Word." The Word defines, explains, and expresses God...This is the wonderful Christ, the second of the Trinity.

Christ is the only begotten Son of God (John 1:18; 3:16; 1:34; 20:31). God in eternity is for dispensing life; the eternal Logos is for dispensing life; and the only begotten Son of God, who declared God, is also for dispensing life.

In John's writings Christ is the eternal life (1 John 1:2; John 11:25; 14:6). This is the divine life, the uncreated life of God, which is not only everlasting

仅在时间上是永远的，在性质上也是永远而神圣的。永远的生命就是为着生命的分赐。生命一直涌流着，生命也把自己分赐出来。这是永远的生命，所以意思是永远的分赐。

基督也是赐那灵者（三34）。那灵是三一神临到我们。当三一神住在那不能靠近的光中，祂乃是父（提前六16）。当祂临到我们，祂乃是那灵（林后三17）。那灵就是三一神临到我们，而基督乃是把这样一位临到我们的灵赐给我们。临到就是分赐。…临到与分赐乃是借着子基督所赐给我们的那灵。

基督不仅是神的儿子，有神圣的性情；祂也是人子，有人的性情。祂是人子为着救赎，除去我们的罪，解决我们与神之间的难处，使神可以分赐到我们里面。

约翰传讲基督是神的羔羊（约一29，启五6，十三8，二二1）。神的羔羊不是神子而是人子。神没有血可以流出来救赎我们，神的儿子也是一样，但是羔羊—人子—有血。这不是山羊或公牛的血，乃是道道地地的人所流真正的血，这血能救赎我们。人需要人的血来救赎。这救赎乃是为着分赐神作生命。

羔羊基督为我们的罪，作了平息的祭物（约壹二2）。…因着我们罪的缘故，神与我们之间起了风波、风暴和难处，没有平安。人子基督是神的羔羊，死在十字架上作了我们平息的祭物。祂…解决了难处；所以祂是我们的平息。祂平静了风波，也叫神平息下来。所以现今在神与我们之间有一种平安的光景，这是为着生命的分赐。如果没有这种平安的光景，就没有办法分赐生命。你要吃东西的时候，必须停下一切争执。你如果和妻子，或是和弟兄们争吵，你就不能好好地吃。你如果吵架甚至打了起来，就没有生命的分赐。吃东西与分赐生命都需要和平的光景。主耶稣在我们和神之间，为我们的罪成了平息的祭物，创造了和平的光景，乃是为着生命的分赐（李常受文集一九八三年第二册，三一〇至三一三页）。

参读：神圣三一的神圣分赐，第十章。

timewise but eternal and divine in nature. Eternal life is for life dispensing. Life flows, and life dispenses itself. This is the eternal life, which is an eternal dispensing.

Christ is also the Giver of the Spirit (3:34). The Spirit is the Triune God reaching us. When the Triune God stays in unapproachable light, He is the Father (1 Tim. 6:16). When He reaches us, He is the Spirit (2 Cor. 3:17). The Spirit is the Triune God reaching us, and Christ is the Giver of such a reaching Spirit. The reaching is the dispensing…The reaching and dispensing is by the Spirit given to us by Christ the Son.

Christ is not only the Son of God with the divine nature but also the Son of Man with the human nature. He is the Son of Man for redemption, to take away our sin and solve the problems between us and God, that God might be dispensed into us.

John ministered Christ as the Lamb of God (John 1:29; Rev. 5:6; 13:8; 22:1). The Lamb of God was not the Son of God but the Son of Man. God does not have blood to shed for our redemption, nor does the Son of God have blood, but the Lamb, the Son of Man, has blood. This is not the blood of goats or oxen but the genuine blood of a genuine man, which is able to redeem us. Men need a man's blood to redeem them. This redeeming is for the dispensing of God as life.

As the Lamb, Christ is the propitiation concerning our sins (1 John 2:2)… Because of our sins there was a turmoil, a storm, a problem between God and us. There was no peace. Christ as the Son of Man who was the Lamb of God died on the cross to be our propitiation…He solved the problem. So He is our propitiation. He calmed the turmoil, and He appeased God. So now there is a kind of peaceful condition between God and us. This is for life dispensing. If there is not such a peaceful condition, there is no way to dispense life. When we are going to eat, we must stop any fighting. We cannot eat well if we are quarreling with our wife or with the brothers. If we are quarreling and fighting, there is no life dispensing. Eating and life dispensing need a peaceful situation. The Lord Jesus became the propitiation concerning our sins between us and God to create a peaceful situation for life dispensing. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 238-239)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 10

第六周▪周四

晨兴喂养

约壹二1“我的孩子们，我将这些事写给你们，是要叫你们不犯罪。若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督。”

启二二13“我是阿拉法，我是俄梅嘎；我是首先的，我是末后的；我是初，我是终。”

基督是与父同在的辩护者（约壹二1）。这意思是说，祂是我们的律师，祂合法地处理我们的案件。撒但—神的仇敌，也是我们狡猾的仇敌，却是非常狡诈的合法。圣经告诉我们，他昼夜在神面前控告我们（启十二10）。…他会说，“神，你是公义的。看看你所爱的儿女，他们没有一个是义的。你是那样圣别；但是看看你的儿女，每一个都是污秽的。”这种控告多少是合法的。但父神会说，“撒但，看看那义者耶稣基督，我的儿女有位好律师。”于是我们的律师耶稣基督会转向撒但说，“撒但，你岂没有看见我的血么？撒但，住口吧！你什么也不要说了。”（李常受文集一九八三年第二册，三一三至三一四页）。

信息选读

按照启示录十二章十至十一节所说，撒但昼夜控告神的儿女，但他们能因羔羊的血胜过他。只要我们一认知我们是不洁、不圣、不义的，我们就失败了，生命的分赐也终止了。但是我们有耶稣的血！祂是我们的辩护者，我们的律师。我们必须告诉撒但：“住口，不要说话！”然后我们要赞美羔羊！向羔羊说阿利路亚！为着血，阿利路亚！当我们喊阿利路亚，生命又分赐到我们里面了。我们的辩护者基督处理我们的案件，好叫生命的分赐能一直进行。

WEEK 6 — DAY 4

Morning Nourishment

1 John 2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous.

Rev. 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

Christ is our Advocate with the Father (1 John 2:1). This means that He is our Attorney. He takes our case legally. Satan, the enemy of God and our subtle enemy, is subtly legal. The Bible tells us that he accuses us before our God day and night (Rev. 12:10)...He would say, “God, You are righteous. Look at all the children whom You love. Not one of them is righteous. And You are so holy. But look at Your children; every one is dirty.” This kind of accusation is somewhat legal. But God the Father would say, “Satan, look at Jesus Christ the righteous One. My children have a good Attorney.” Then our Attorney, Jesus Christ, would turn to Satan and say, “Satan, don’t you see My blood? Satan, shut up! Don’t say anything!” (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” pp. 239-240)

Today's Reading

According to Revelation 12:10-11, Satan is accusing God’s children day and night. But they can overcome him by the blood of the Lamb. Once we realize that we are unclean, unholy, and unrighteous, we are defeated and the life dispensing stops. But we have the blood of Jesus. He is our Advocate, our Attorney. We have to tell Satan, “Shut up! Don’t say anything!” Then we need to praise the Lamb! Hallelujah to the Lamb! Hallelujah for the blood! When we shout Hallelujah, life is dispensed into us once more. Christ, our Advocate, is taking care of our case so that life dispensing can keep going on all the time.

我们的基督是阿拉法，也是俄梅嘎（二二13上）。在希腊字母当中，基督是第一个字母—阿拉法，是最后一个字母—俄梅嘎，也是中间所有的字母；祂是每一个字母。我们在自己里面什么字母也不是，但我们是在基督里面。因祂是阿拉法，所以我们也是阿拉法；因祂是俄梅嘎，所以我们也是俄梅嘎。祂是每一个字母，为要分赐生命。祂是无穷尽的，祂分赐生命也是无穷尽的。

约翰在他的著作里说到神圣的事物。神圣的事物是没有开始，也没有结束的，因为所有神圣的事物都是永远的，没有开始，也没有结束。我信约翰特意用这种辞汇写他的书，意思是要给我们看见，他传讲给我们的都是永远的，没有开始，也没有结束。所以他告诉我们，基督是永远的一位，祂是首先的，祂也是末后的（启二8，二二13中）。因着祂是首先的，无人无物在祂以先；因着祂是末后的，无人无物在祂之后。这指明祂是一切。基督那永在者可以用一个无始无终的圆圈来说明。基督占有每一件事物和每一个地方，祂没有给你任何地位。你一无所是，而祂是一切。阿利路亚！祂是首先，祂是末后。这也是为着生命的分赐。

基督不仅是首先的，末后的；基督也是初，是终（13下）。…主耶稣不仅是首先的，也是初，是创始。祂不仅是末后的，也是终，是完成，没有留下什么给别人去作。祂占有整个宇宙。在时间上，在空间上，在每一件事上，祂都是一切。…祂是首先和末后的，祂是初和终，祂是创始和完成。

基督也是神创造之物的元始（三14）。…祂是神整个创造的开始、源起，所以整个受造之物都受祂的管理，目的是要把神分赐到祂所拣选的造物里面。当你查考圣经，看见基督所是的一切项目，就明白一切都是为着神圣的分赐（李常受文集一九八三年第二册，三一四至三一六页）。

参读：关于神圣分赐更深的研读，第一篇。

Our Christ is the Alpha and the Omega (22:13a). In the Greek alphabet Christ is the first letter, Alpha, the last letter, Omega, and all the letters in between. He is every letter. In ourselves we are no letter, but we are in Christ. As He is an Alpha, so we are an alpha. As He is an Omega, so we are an omega. He is every letter of the alphabet for the dispensing of life. He is inexhaustible, and His dispensing of life is inexhaustible.

John's writings touch the divine things. With the divine things there is no beginning and no ending, because whatever is divine is eternal, having no beginning and no ending. I believe that John purposely wrote his books using these kinds of expressions. He had an intention to show us that whatever he ministered to us is eternal, with no beginning and no ending. So he told us that Christ is the eternal One. He is the First, and He is the Last (Rev. 2:8; 22:13b). Because He is the First, no one and nothing is before Him. Because He is the Last, no one and nothing is after Him. This indicates that He is everything. Christ as the eternal One may be illustrated by a circle, which has no beginning and no ending. Christ occupies everything and every place. He does not give us any position. We are nothing, and He is everything. Hallelujah! He is the First and the Last. This is also for life dispensing.

Christ is not only the First and the Last but also the Beginning and the End (v. 13c)…The Lord Jesus is not only the First but also the Beginning, the Origination. He is not only the Last but also the End, the Completion, leaving nothing to anyone. He occupies the entire universe. In time, in space, and in all things He is everything…He is the First and the Last, the Beginning and the End, the Origination and the Completion.

Christ is also the beginning of God's creation (3:14)…God's dispensing is to dispense His life into His creature…He is the Beginning, the Origination, of God's entire creation, so the entire creation is under His direction for the purpose of dispensing God into His chosen creatures. When you get into the Bible and see all the items of Christ's being, you can see that they are for the divine dispensing. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 240-241)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," ch. 1

第六周▪周五

晨兴喂养

启三 7 “…那圣别的、真实的，…这样说。”

14“…那阿们，那忠信真实的见证人，…这样说。”

约壹一 3 “我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

启示录三章七节启示基督是那圣别的、真实的。基督要把生命分赐给人，就必须是圣别的，也必须是真实的。

基督是忠信真实的见证人（14 下）。…祂的见证从不说谎。这也是为着分赐。说谎者、作假见证的人绝不能把生命分赐给人。你如果要将生命赐给人，你就必须忠信，必须真实。你必须没有一点虚假，你才有资格把生命赐给人。因为基督是活着的，是圣别、忠信、真实的，所以祂有资格把生命分赐到我们里面（李常受文集一九八三年第二册，三一七页）。

信息选读

启示录三章十四节上半说，基督是那阿们的。“阿们”是什么意思？这是独特、属天、神圣的语言。…你说阿们的时候，你的意思是“是的”。哦，神圣的分赐太奇妙了。是的！哦，三一神把祂自己分赐到我里面。是的！我真喜乐我在召会生活里。阿们！是的！荣耀的召会生活！是的，这是真实的！永远是“是的”。阿们是一种永远的是。“是的”就是基督自己。基督有一个名字，祂的名字叫阿们—是的！这也是为着生命的分赐。

从这样一位供应给人的基督，已经产生出神的儿女来。基督供应给人的结果，乃是有许多人从神而生。…

WEEK 6 — DAY 5

Morning Nourishment

Rev. 3:7 ...These things says the Holy One, the true One...

14...These things says the Amen, the faithful and true Witness...

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

In Revelation 3:7 Christ is revealed as the Holy One and the true One. In order to dispense life to others, He must be holy, and He must be true.

Christ is the faithful and true Witness (v. 14b)...He never tells a lie in His testimony. This also is for dispensing. A liar, a false witness, can never give life to others. If you are going to give life to others, you must be faithful, and you must be true. You must have no falsehood. Then you will be qualified to give life to others. Because He is living and holy and faithful and true, He is qualified to impart life into us. (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” pp. 241-242)

Today's Reading

Revelation 3:14a says that Christ is the Amen. What does Amen mean? This is the unique, heavenly, and divine language...When you say Amen, you mean “that’s it.” Oh, the divine dispensation is so wonderful! That’s it! Oh, the Triune God dispenses Himself into me! That’s it! I am so happy that I am in the church life. Amen! That’s it! The glorious church life! That’s it! It is real; it is yes forever. Amen is a kind of eternal yes. “That’s it” is just Christ Himself. Christ has a name, and His name is called Amen—That’s it! This is also for life dispensing.

Out of Christ being ministered, the children of God have been brought forth. The issue of Christ being ministered is that many have been born

这些儿女有永远的生命（约三 15 ～ 16、36，约壹一 2，五 12 ～ 13、20）。有永远的生命，意思就是有一些活的分赐。因着你有永远的生命，这生命就在你里面涌流。这在你里面的涌流就是生命的分赐。

我们借着住在主里面，并在光中生活行动，有分于永远生命的交通（一 3 ～ 7，二 6）。交通就是涌流。有一个生命在神与我们之间涌流。甚至在祂身体众肢体中间也有这样一道流。这流临到我们众人，甚至达到神自己。所以，这是一种交通。电是很好的说明：房子里的电灯和发电厂中间有电流，那流是所有电灯之间的交通。电流使每盏灯与发电厂有交通。

我们里面有一道流，那流是永远的生命，那流也是交通。我们都有分于这样的交通。有分于这样的交通，也许不像彼得提到有分于神圣的性情（彼后一 4）那样具体，但这交通更有可享受的。比方说，鸡有两种吃法：一种是吃鸡肉，一种是喝鸡汤。你软弱、生病的时候，鸡汤比鸡肉更好。鸡肉好比神圣的性情，而鸡汤好比神圣生命的交通。你喜欢哪一样？你如果很强健，你也许喜欢吃鸡肉。这很不错，但是喝鸡汤更有味。…如果没有鸡肉，你就不可能有鸡汤。照样，你如果没有神圣的性情，你就不会有永远生命的交通。神圣的性情是具体的实质，而神圣生命的交通便是这个实质的交通；这是为着生命的分赐。有分于永远生命之交通的路，就是住在主里面，并且在光中生活行动（李常受文集一九八三年第二册，三一七至三二〇页）。

参读：关于神圣分赐更深的研读，第二篇。

of God. These children first of all have the eternal life (John 3:15-16, 36; 1 John 1:2; 5:12-13, 20). To have the eternal life simply means to have some living dispensing. Because you have the eternal life, it flows within you. This flowing within you is the dispensing of life.

We are partakers of the fellowship of the eternal life by abiding in the Lord and walking in the light (1:3-7; 2:6). The fellowship is the flowing. There is a life that flows between God and us. Even between the members of His Body there is such a flow. This flow reaches all of us and even God Himself. So this is a kind of fellowship. Electricity is a good illustration. Within the lamps in a house and within the power plant itself there is the flow of electricity. That flow is the fellowship between all the lamps. The current brings every lamp into the fellowship with the plant.

Within us there is a flow. That flow is the eternal life, and that is the fellowship. We all are partaking of such a fellowship. To partake of such a fellowship may not be so substantial as partaking of the divine nature, which Peter mentions (2 Pet. 1:4). But this fellowship is more enjoyable. For example, there are two ways to eat chicken: one is to eat the solid chicken, and the other is to eat soup made of chicken. When you are weak or sick, chicken soup is better than chicken. We may use the chicken to illustrate the divine nature, and chicken soup to illustrate the fellowship of the divine life. Which do you prefer? If you are a strong person, you may like solid chicken. This is good, but it is more tasteful to eat the chicken soup…Without a solid chicken, you could not have chicken soup. Likewise, without the divine nature you could not have the fellowship of the eternal life. The divine nature is the solid thing, the substance, and the fellowship of the divine life is the fellowship of this substance. This is for the life dispensing. The way to partake of the fellowship of the eternal life is to abide in the Lord and walk in the light. (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” pp. 242-243)

Further Reading: CWWL, 1990, vol. 3, “A Deeper Study of the Divine Dispensing,” ch. 2

第六周▪周六

晨兴喂养

约壹二27“你们从祂所领受的膏油涂抹，住在你们里面，…祂的膏油涂抹…在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

启二一9～10“…你来，我要将新妇，就是羔羊的妻，指给你看。我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。”

当你借着住在主里面，并在光中生活行动而享受永远生命的交通时，你就会有神圣膏油涂抹的教导（约壹二20、27）。神的儿女也是借着神圣的膏油涂抹而得着教导。膏油涂抹可以看作是上油。许多机器需要上点油；机器如果不上点油，就不能运转得顺畅，反而制造出噪音来。我们这些基督徒有时候会制造出许多噪音，向着我们的妻子或丈夫，或向着长老、弟兄们而发。这就是说，我们缺少膏油的涂抹。我们需要上油。阿利路亚！我们有油的源头，因为膏油涂抹就在我们里面。膏油不断的涂抹我们。这又是生命的分赐。这膏油涂抹教导我们，给我们上油，不断地调整我们。…这就是生命的分赐（李常受文集一九八三年第二册，三二〇页）。

信息选读

我们都已经从神而生。我们不仅是父母生的，也是神所生的，有神圣的种子（约壹三9）。这神圣的种子就是神永远的生命。…借着这出生和种子的美德，我们能实行神圣的义（二29），我们能实行神圣的爱

WEEK 6 — DAY 6

Morning Nourishment

1 John 2:27 ...The anointing which you have received from Him abides in you...His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

Rev. 21:9-10 ...Come here; I will show you the bride, the wife of the Lamb. And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God.

When we enjoy the fellowship of the eternal life by abiding in the Lord and walking in the light, we are under the teaching of the divine anointing (1 John 2:20, 27). The children of God are also brought forth to be taught by the divine anointing. The anointing may be considered as a kind of oiling. Many machines need to be oiled. If they are not oiled, they do not run smoothly. Instead, they make a lot of noise. Sometimes we Christians make a lot of noise, either to our wife or to our husband or to the elders or to the brothers. This means that we are short of anointing. We need to get oiled. Hallelujah! We have a source of oil because the anointing is within us. All the time it anoints us. This again is life dispensing. This anointing teaches us, oils us, and regulates us all the time...This is life dispensing. (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” p. 243)

Today's Reading

We were begotten not just of our parents but also of God with a divine seed (1 John 3:9). This divine seed is God’s eternal life...By the virtues of this birth and seed we can practice the divine righteousness (2:29), we can practice the divine love (4:7; 5:1), and we can overcome

（四 7，五 1），我们还能胜过世界、死、罪、魔鬼、偶像（4、16 ～ 21）。…在属灵的语言里，美德的意思是生命动力。…我们能胜过消极的事物，因为我们有产生动力的生命。这样产生动力就是生命的分赐。

召会也是庄稼连同初熟的果子，作生命的彰显（启十四 1 ～ 5、15 ～ 16）。庄稼就是农场所有活产物的收成。这表征借着生命分赐而有生命的成熟和生命的丰富。

我们也成为羔羊的新妇，作祂的加增与满足（约三 29，启十九 7 ～ 9）。在约翰三章，基督是新郎，召会是新妇作祂的加增。在启示录十九章，召会是妻子，为着羔羊婚娶而自己预备好了，叫祂得着满足。

末了，就会有三一神分赐到人里面的终极完成。这就是新耶路撒冷、圣城、神的帐幕、新妇、羔羊的妻，作三一神完满的彰显（二一 2 ～ 3、9）。…这个团体的实体是以金子所表征父神的性情，并借着珍珠所表征子神得胜的死和分赐生命的复活，以及宝石所表征灵神变化的工作而建造成的（11、18 ～ 21）。…作为三一神完满彰显的新耶路撒冷，是由三一神供应并滋养的（二二 1 ～ 2、14、17）。神（父）是源头，灵（生命水）是流，而子（生命树）是生命的供应。在启示录二十二章，一道活水的河从神的宝座流出来，在这河里长着生命树；这是三一神在祂的分赐里的清楚景象。作为源头的父在宝座上，有羔羊与祂同在，因祂是救赎的神，是“羔羊神”。…有河从这位救赎的神流出来，这河表征那灵。在生命水河的流里，羔羊成了生命树。…分赐生命的河环绕全城，从羔羊神的宝座盘旋向下流。这流就是三一神分赐到祂选民里面，完满地作生命和生命供应，直到永远（李常受文集一九八三年第二册，三二一至三二四页）。

参读：约翰著作中帐幕和祭物的应验，第三篇。

the world, death, sin, the devil, and idols (vv. 4, 16-21)…In the spiritual language virtue means life energy…We can overcome the negative things because we have the energizing life. This energizing is the dispensing of life.

The church is…the harvest with the firstfruits as the expression of life (Rev. 14:1-5, 15-16). A harvest is a gathering of all the living produce of the farm. This signifies the maturity of life and the riches of life by life's dispensing.

We also become the bride of the Lamb as His increase and satisfaction (John 3:29; Rev. 19:7-9). In John 3 Christ is the Bridegroom, and the church is the bride as His increase. In Revelation 19 the church as the wife has made herself ready for the marriage of the Lamb for His satisfaction.

Eventually, there will be the ultimate consummation of the dispensing of the Triune God into man. This will be the New Jerusalem, the holy city, the tabernacle of God, the bride, and the wife of the Lamb as the consummate expression of the Triune God (21:2-3, 9). Such a corporate entity is built with God the Father's nature, signified by the gold, God the Son's overcoming death and life-imparting resurrection, signified by the pearls, and God the Spirit's work of transformation, signified by the precious stones (vv. 11, 18-21). The New Jerusalem, as a consummate expression of the Triune God, is supplied and nourished by the Triune God (22:1-2, 14, 17). God as the Father is the source, the Spirit as the water of life is the flow, and the Son as the tree of life is the life supply. In Revelation 22 a river of living water flows from the throne of God. Within this river grows the tree of life. This is a clear view of the Triune God in His dispensing. The Father as the source is on the throne with the Lamb because He is the redeeming God, the Lamb-God…Out of this redeeming God flows the river, signifying the Spirit. In the flow of the river of water of life, the Lamb becomes the tree of life…The life-dispensing river circles the entire city as it flows downward from the throne of the Lamb-God in a spiral flowing. This flowing is the dispensing of the Triune God into His chosen people as life and the life supply in fullness for eternity. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 244-246)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 3

第六周诗歌

382 经历基督 — 作生命

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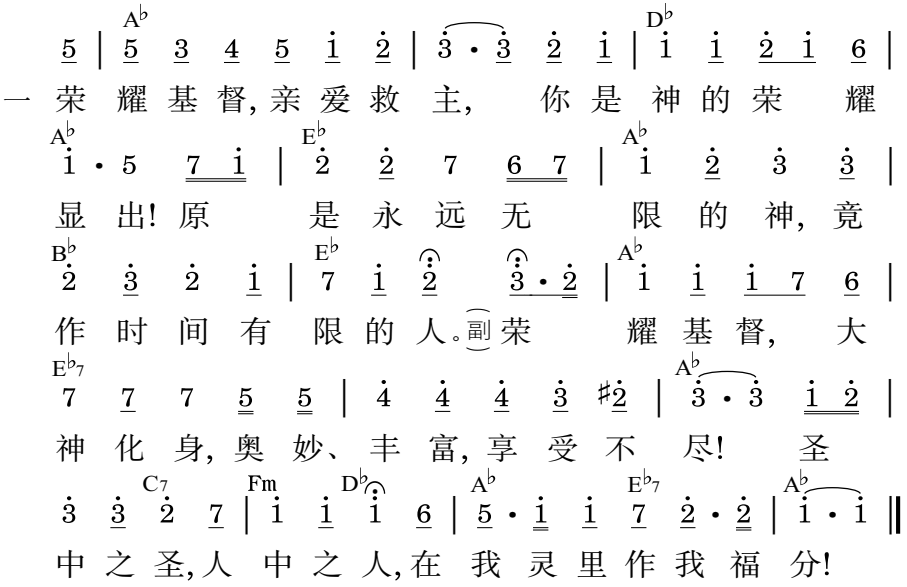
降 A 大调 6/8



二 神的丰盛藏你里面, 神的荣耀从你彰显;
前在肉身成功救赎, 今成那灵与我联属。

三 凡父所有全由你承, 凡你所是都归于灵;
灵进我灵作你实际, 使你成为我的经历。

四 灵今借你生命活话, 在我里面将你实化;
接受这话, 接触这灵, 你就作了我的供应。

五 灵里敬拜, 灵里瞻仰, 如镜返照你的荣光,
我就变成你的形状, 使你从我得着显彰。

六 惟有如此才能成圣, 必须如此才能得胜;
舍此无法摸着生命, 舍此无路可以属灵。

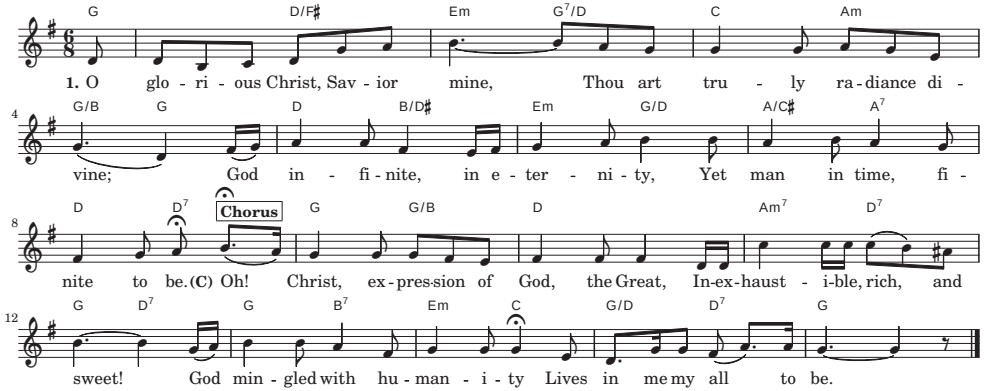
七 借此你灵浸透全人, 到处是你, 到处是神!
我就脱离天然自我, 与众圣徒作神居所。

WEEK 6 — HYMN

O glorious Christ, Savior mine

Experience of Christ — As Life

501



2. The fulness of God dwells in Thee;
Thou dost manifest God's glory;
In flesh Thou hast redemption wrought;
As Spirit, oneness with me sought.

3. All things of the Father are Thine;
All Thou art in Spirit is mine;
The Spirit makes Thee real to me,
That Thou experienced might be.

4. The Spirit of life causes Thee
By Thy Word to transfer to me.
Thy Spirit touched, Thy word received,
Thy life in me is thus conceived.

5. In spirit while gazing on Thee,
As a glass reflecting Thy glory,
Like to Thyself transformed I'll be,
That Thou might be expressed thru me.

6. In no other way could we be
Sanctified and share Thy vict'ry;
Thus only spiritual we'll be
And touch the life of glory.

7. Thy Spirit will me saturate
Every part will God permeate,
Deliv'ring me from the old man,
With all saints building for His plan.

申言稿：

Composition for prophecy with main point and sub-points: