

第三篇

憑着羅馬八章裏生命之靈的律，
活在神聖三一的神聖分賜裏

詩歌：435

讀經：羅八 2, 10, 6, 11, 28 ~ 29, 十二 1 ~ 2

【週一】

壹 成爲得勝者的關鍵，乃是羅馬八章裏生命之靈的律；羅馬八章是爲着迫切尋求者的一章聖經——七 24 ~ 八 2, 28 ~ 29, 詩一〇五 4：

一 羅馬七章是『在肉體裏』的經歷；羅馬八章是『在靈裏』的經歷（這靈乃是神聖的靈住在我們人的靈裏，二者調和成爲一靈）——4, 9 ~ 10, 16 節，林前六 17, 提後四 22。

二 享受羅馬八章生命之靈的律，將我們引進羅馬十二章基督身體的實際裏；當我們活在基督的身體裏並爲基督的身體而活，這律就在我們裏面運行——八 2, 28 ~ 29, 十二 1 ~ 2, 11, 腓一 19。

【週二】

貳 羅馬八章是全本聖經的焦點和宇宙的中心；因此，我們若經歷羅馬八章，我們就在宇宙的中心：

Message Three

Living in the Divine Dispensing of the Divine Trinity by the Law of the Spirit of Life in Romans 8

Hymns: 593

Scripture Reading: Rom. 8:2, 10, 6, 11, 28-29; 12:1-2

§ Day 1

I. The key to being an overcomer is the law of the Spirit of life in Romans 8, a chapter for desperate seekers—7:24--8:2, 28-29; Psalms 105:4:

A. Romans 7 is the experience of being “in the flesh”; Romans 8 is the experience of being “in the spirit” (the divine Spirit dwelling in our human spirit and these two mingled together to be one spirit)—vv. 4, 9-10, 16; 1 Cor. 6:17; 2 Tim. 4:22.

B. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.

§ Day 2

II. Romans 8 is the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe:

- 一 神在已過的永遠裏定意要進到祂所救贖的人裏面，使祂可以作他們的生命，使他們能成為祂團體的彰顯；這是神經綸的焦點—弗一 3～5。
- 二 人是神創造的中心，因為神的心意乃是要藉着人得着彰顯；惟有藉着神進到人裏面作人的生命和內容，使人與祂成為一，憑祂而活，甚至將祂活出，人纔能成為神的彰顯；神乃是如此從人裏面彰顯出來。
- 三 撒迦利亞十二章一節說，『鋪張諸天、建立地基、造人裏面之靈的耶和華說』：
 - 1 人的靈與天地並列，因為我們的靈是神渴慕居住的所在—弗二 22，參提後四 22。
 - 2 諸天是為着地，地是為着人，神給人造了靈，使人能接觸神，接受神，敬拜神，活神，為神完成神的定旨，並與神成為一。
- 四 宇宙的中心焦點就是這位經過過程的三一神已經進到我們裏面，如今住在我們裏面；這是最大的神蹟；宇宙中沒有甚麼別的事比這個更重要—賽六六 1～2，約十四 23，十五 4。
- 五 我們都該滿了喜樂，因為三一神如今住在我們裏面，與我們是一；祂是我們的生命和人位，正在使我們成為祂的家—弗三 14～17。
- 六 三一神已經經過成為肉體、釘死、復活並升天的過程，成了生命之靈的律，裝置在我們靈裏作為『科學的』律，就是自動的原則；這是在神經綸裏最大的發現，甚至是最大的恢復之一—羅八 2～3，10～11，34，16。

- A. In eternity past God purposed to enter into His redeemed people so that He could be their life and so that they could be His corporate expression; this is the focus of God's economy—Eph. 1:3-5.
- B. Man is the center of God's creation because God's intention is to be expressed through man; man can become God's expression only by God entering into man to be man's life and content and to make man one with Him so that man may live by Him and even live Him out; in this way God is expressed from within man.
- C. Zechariah 12:1 says, “Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him”:
 1. The spirit of man is ranked with the heavens and the earth because our spirit is the location where God desires to dwell—Eph. 2:22; cf. 2 Tim. 4:22.
 2. The heavens are for the earth, the earth is for man, and man was created by God with a spirit so that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God.
- D. The central focus in the universe is that the processed Triune God has come into us and now dwells in us; this is the greatest miracle; nothing else in the universe could be more important than this—Isa. 66:1-2; John 14:23; 15:4.
- E. We should all be full of joy since the Triune God is indwelling us and is one with us; He is our life and our person, and He is making us His home—Eph. 3:14-17.
- F. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a “scientific” law, an automatic principle; this is one of the biggest discoveries, even recoveries, in God's economy—Rom. 8:2-3, 10-11, 34, 16.

七 在羅馬八章二節、九至十一節，生命的靈、神的靈、基督的靈、基督自己、以及內住的靈，都是指賜生命的複合之靈—參出三十 22～25，腓一 19，林前十五 45 下：

- 1 在『神的靈』這辭裏，『靈』和『神』是同位語，指明那靈和神乃是一—羅八 9。
- 2 同樣的，八章中『基督的靈』、『那叫耶穌從死人中復活者的靈』、和『生命的靈』，指明那靈就是基督，是那使人復活者，也是生命；因此，那靈既然住在我們裏面，三一神的三者就都在我們裏面作生命—9, 11, 2 節。
- 3 八章中的那靈是包羅萬有的靈，作三一神的終極完成，臨及並應用於我們。
- 4 三一神既是包羅萬有的靈在我們裏面，我們以祂為生命和人位，就可以經歷並享受祂；我們是三一神的容器—林後四 7。

【週三】

八 我們信入主而接受祂時，祂就作為生命之靈的律盡功用，將祂自己，就是神那神聖、非受造的生命（原文，zoe，奏厄），分賜到我們靈裏；我們都需要看見這大啟示，就是我們這人至少有一部分，我們的靈，是奏厄；我們將心思置於靈時，我們的心思，就是我們魂的代表，就成為奏厄；不僅如此，藉着生命之靈的律運行，奏厄就能分賜到我們必死的身體裏；這樣，我們全人三部分就成為奏厄人，使我們成為奏厄城，就是新耶路撒冷—啟二一 6，二二 1～2，14。

九 至終這生命要把我們豫備成為基督的新婦，使主得以回來，並將我們引進下一個時代；為這緣故，聖經和宇宙的中心焦點，是在羅馬八章裏。

G. The Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all refer to the **compound Spirit who gives life**—cf. Exo. 30:22-25; Phil. 1:19; 1 Cor. 15:45b:

1. In the expression the Spirit of God, the Spirit and God are in apposition, indicating that the Spirit and God are one—Rom. 8:9.
2. Similarly, the Spirit of Christ, the Spirit of the One who raised Jesus from the dead, and the Spirit of life in Romans 8 indicate that the Spirit is Christ, the resurrecting One, and life; therefore, since the Spirit indwells us, all three of the Triune God are in us as life—vv. 9, 11, 2.
3. The Spirit in Romans 8 is the all-inclusive Spirit as the ultimate consummation and the reaching, the application, of the Triune God to us.
4. The Triune God as the all-inclusive Spirit is within us for us to experience and enjoy by taking Him as our life and our person; we are the container of the Triune God—2 Cor. 4:7.

§ Day 3

H. When we received the Lord by believing into Him, He functioned as the law of the Spirit of life to dispense Himself as the divine, uncreated life of God (Gk. zoe) into our spirit; we all need to see the great revelation that at least one part of our being, our spirit, is zoe; when we set our mind on the spirit, our mind, which represents our soul, becomes zoe; also, zoe can be imparted through the operation of the law of the Spirit of life into our mortal bodies; in this way we become men of zoe in our entire tripartite being for us to become the city of zoe, the New Jerusalem—Rev. 21:6; 22:1-2, 14.

I. Ultimately, this life will prepare us to be the bride of Christ, which will cause the Lord to come back and usher us into the next age; for this reason the crucial focus of the Bible and the universe is in Romans 8.

參羅馬八章啓示，經過過程的三一神作為生命之靈的律，將神聖的生命賜給信徒，為着他們的生活；這是經歷神聖三一的神聖分賜—2, 10, 6, 11, 28～29 節：

一 安裝在我們靈裏之經過過程的三一神這賜生命的靈，可比作電；神在我們裏面這神聖之『電』的律的運行，需要我們的合作，藉着禱告『打開』這律的『開關』—西四 2，弗六 17～18，帖前五 17，參太二四 27（見註 1 末二句）。

二 當我們一直藉着禱告摸着主，並在我們的靈裏接觸祂，生命之靈的律就自動、自發、毫不費力的在我們裏面作工—來十一 1, 5～6，林後四 13，太八 3, 15, 九 20～21, 29, 十四 36, 十七 7, 二十 34, 約四 23～24, 腓二 12～13, 羅八 2, 4, 6, 13～16, 23, 帖前五 16～18。

三 禱告的意義是吸取神；我們接觸神多，吸取神就多；我們吸取神多，享受神作亮光和救恩也就加多—王下十九 30，賽三七 31，太六 6，詩一一九 15：

1 大衛在詩篇二十七篇一節說，『耶和華是我的亮光，是我的拯救；』大衛瞻仰神的榮美而接觸神並吸取神；（4；）因此，他裏面就蒙光照並得着拯救。

2 有一首詩歌說，『照我本相，』（詩歌七二四首，）意思是照着我們原本的樣子來到神面前，一點都不必改、不必動；我們乃是這樣接受基督，也該這樣在基督裏行事為人—西二 6～7。

3 禱告是照我本相到主面前；當我們到主面前，就要把裏面的光景都攤出來，甚至告訴主，我們甚麼都

III. Romans 8 reveals that the processed Triune God as the law of the Spirit of life gives the divine life to the believers for their living; this is the experience of the divine dispensing of the Divine Trinity—vv. 2, 10, 6, 11, 28-29:

A. The processed Triune God as the life-giving Spirit installed into our spirit may be likened to electricity; God's operation as the law of the divine "electricity" within us requires our cooperation to "switch on" this law by prayer—Col. 4:2; Eph. 6:17-18; 1 Thes. 5:17; cf. Matt. 24:27 (see the last two sentences of footnote 1).

B. While we remain in the touch with the Lord through prayer, staying in contact with Him in our spirit, the law of the Spirit of life works automatically, spontaneously, and effortlessly within us—Heb. 11:1, 5-6; 2 Cor. 4:13; Matt. 8:3, 15; 9:20-21, 29; 14:36; 17:7; 20:34; John 4:23-24; Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18.

C. The meaning of prayer is for us to absorb God; the more we contact God, the more we will absorb Him; and the more we absorb Him, the more we will enjoy Him as our light and our salvation—2 Kings 19:30; Isa. 37:31; Matt. 6:6; Psalms 119:15:

1. In Psalm 27:1 David says, "Jehovah is my light and my salvation"; he contacted and absorbed God by beholding Him as beauty (v. 4); thus, he was enlightened and received salvation within.

2. There is a hymn that says, "Just as I am" (Hymns, #1048); this means that we should come to God just as we are without trying to improve or change our condition; we received Christ in this way, and we should walk in Christ in this way—Col. 2:6-7a.

3. To pray is to come to the Lord just as we are; when we come to the Lord, we should lay our inner condition before Him and tell Him that we are short in

構不上；即使我們軟弱、糊塗、難過、沒有話說，也可以到神面前；無論我們裏面有甚麼光景，就把那種光景帶到神面前。

- 4 我們不該顧自己的光景，反而要藉着仰望神、瞻仰祂、讚美祂、感謝祂、敬拜祂並吸取祂，進到神的面前來接觸祂；這樣，我們就會享受神的豐富，飽嘗祂的甘甜，接受祂作亮光和力量，裏面平安、光明、剛強且有力；如此我們就學會這功課，就是在我們向聖徒供應話語時留在與神的聯結裏——彼前四 10～11，林後二 17，十三 3。

【週五】

四 禱告的意義也是要我們發表神；在詩篇二十七篇四節，大衛說他所渴望的不僅是瞻仰耶和華的榮美，更是要『在祂的殿裏求問』；求問乃是讓神在我們裏面說話，以致我們在禱告中向祂所說的話事實上就是神在我們裏面的說話，是神的發表：

- 1 真實的禱告乃是我們來到神面前，讓神在我們裏面說話，把神對我們所說的向祂發表回去——『你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。』（8。）
- 2 當我們真正的摸着神、接觸神並吸取神時，祂就在我們裏面說話；然後我們就照着祂內裏的說話禱告；禱告就是進到神面前、遇着神、親近祂、和神有了交流並吸取祂，使祂能在我們裏面對我們說話；當我们用祂對我們所說的話向祂禱告時，我們的禱告就將神發表出來——約十五 7。
- 3 在我們禱告的第一面，我們進入與神的交通中，神就會把祂工作的負擔塗抹在我們裏面，把祂的心意啓示給我們；然後我們禱告的第二面是求問主，就着主的旨意和

every matter; even if we are weak, confused, sad, and speechless, we can still come to God; no matter what our inner condition is, we should bring it to God.

4. Instead of caring about our condition, we need to enter into God's presence to contact Him by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him; then we will enjoy God's riches, taste His sweetness, receive Him as light and power, and be inwardly peaceful, bright, strong, and empowered; we will then learn the lesson of staying connected to Him when we are ministering the word to the saints—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.

§ Day 5

D. The meaning of prayer is also for us to express God; in Psalm 27:4 David says that he desired not only to behold the beauty of Jehovah but also to “inquire in His temple”; to inquire is to let God speak within us so that the words spoken to Him in prayer are actually God's speaking within us, God's expressions:

1. Real prayer is our coming to God, letting God speak within us, and expressing to God what He has spoken back to Him: “When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek” (v. 8).
2. When we really touch, contact, and absorb God, He will speak within us; then we will pray according to His inner speaking; to pray is to go to God, meet Him, draw near to Him, commune with Him, and absorb Him so that He can speak to us inwardly; when we pray to Him with His words to us, our prayer expresses God—John 15:7.
3. During the first aspect of our prayer, we enter into fellowship with God, who then anoints us with His burden for the work and reveals His intention to us; the second aspect of our prayer is to then inquire of the Lord by petitioning

工作的負擔祈求主；這樣我們就與神配合，與神同工，完成禱告的目的——賽六二 6～7，四五 11，結二二 30，但九 2～4，撒十二 23，林前三 9，林後六 1 上。

4 求問的禱告最尊重神；大衛知道如何禱告，因為他常求問耶和華；（撒十二 10，二三 2，4，三十 8，撒下二 1，五 19，23；）神藉申言者拿單對大衛說話之後，大衛『坐在耶和華面前』（七 18，）並對主說，『照你所說的而行；』（二五 下；）然後他告訴主，因為祂的說話，『僕人心中纔敢向你如此禱告。』（二七。）

五 我們必須藉着與主交談，以維持我們與祂的交通，而與生命之靈的律，就是內住、安置好、自動、並在內裏運行的神合作——羅十 12～13，創十三 18，帖前五 17，弗六 17～18，腓四 5～7，12～13，詩六二 7～8。

【週六】

肆 當我們留意靈中內裏的感覺，我們裏面生命之靈的律就得以啟動；我們眾人都必須學習的基督徒生活祕訣見於羅馬八章六節，這節乃是聖經中關於我們對基督作生命之靈的律的屬靈經歷最重要的經節——『心思置於肉體，就是死；心思置於靈，乃是生命平安』：

一 心思置於肉體，意思乃是向着肉體，與肉體合作，與肉體站在一起；心思置於靈，意思乃是留意靈，向着靈，與靈合作，與靈站在一起，也就是專注於我們的靈——瑪二 15～16。

二 我們留意靈中內裏的感覺，跟隨生命平安的內裏感覺，就是尊重主為着祂獨一的行動作身體的頭；

Him concerning His will and His burden for the work; then we carry out the purpose of prayer by coordinating with God to be God's co-worker—Isa. 62:6-7; 45:11; Ezek. 22:30; Dan. 9:2-4; 1 Sam. 12:23; 1 Cor. 3:9; 2 Cor. 6:1a.

4. Inquiring prayers honor God; David knew how to pray because he often inquired of Jehovah (1 Sam. 22:10; 23:2, 4; 30:8; 2 Sam. 2:1; 5:19, 23); after God spoke to David through Nathan the prophet, David “sat before Jehovah” (7:18) and told the Lord, “Do as You have spoken” (v. 25b); he then told the Lord that, because of His speaking, “Your servant has found it in his heart to pray this prayer to You” (v. 27).

E. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by conversing with Him in order to maintain our fellowship with Him—Rom. 10:12-13; Gen. 13:18; 1 Thes. 5:17; Eph. 6:17-18; Phil. 4:5-7, 12-13; Psalms 62:7-8.

§ Day 6

IV. When we take heed to the inner sense of the spirit, the law of the Spirit of life is activated within us; the secret of our Christian life that we all must learn is found in Romans 8:6, which is the most important verse in the Bible related to our spiritual experience of Christ as the law of the Spirit of life—“the mind set on the flesh is death, but the mind set on the spirit is life and peace”:

A. To set the mind on the flesh means to take sides with the flesh, to cooperate with the flesh, and to stand with the flesh; to set the mind on the spirit is to take heed to the spirit, to take sides with the spirit, to cooperate with the spirit, and to stand with the spirit, that is, to pay attention to our spirit—Mal. 2:15-16.

B. When we take heed to the inner sense of the spirit, following the inner sense of life and peace, we are honoring the Lord as the Head of the

使徒保羅在他福音的事奉中，乃是基督的俘虜，不受外在環境所支配，乃受他是否有『靈裏的平安』所支配；（林後二 13；）他的靈是他裏面最首要的部分，並且他是由他那調和的靈所管理、支配、引導、推動並帶領。（林前二 15，羅八 16，林前六 17，林後二 12～14，七 5～6。）

伍 至終，我們藉着享受生命之靈內住並自動的律，活在神聖三一的神聖分賜裏，乃是在基督的身體裏，並為着基督的身體，這享受有一個目標，就是使我們在生命、性情和彰顯上，但不在神格上，成為神，以達成祂永遠經綸的目標——新耶路撒冷——羅八 2，28～29，十二 1～2，十一 36，十六 27，腓一 19，參加一 15～16，二 20，四 19，26～28，31。

Body for His unique move; in his gospel service the apostle Paul was a captive of Christ, who was not governed by his outward environment but by whether or not he had the “rest in my spirit” (2 Cor. 2:13); his spirit was the most preeminent part of his being, and he was dominated, governed, directed, moved, and led by his mingled spirit (1 Cor. 2:15; Rom. 8:16; 1 Cor. 6:17; 2 Cor. 2:12-14; 7:5-6).

V. Ultimately, our living in the divine dispensing of the Divine Trinity by the enjoyment of the indwelling and automatic law of the Spirit of life is in the Body of Christ and for the Body of Christ with the goal of making us God in life, nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem—Rom. 8:2, 28-29; 12:1-2; 11:36; 16:27; Phil. 1:19; cf. Gal. 1:15-16; 2:20; 4:19, 26-28, 31.

定住的光、确定的话：

启示：成为得胜者的关键，乃是罗马八章里生命之灵的律。

经历：领悟神成了生命之灵的律已经安装到我们里面。

应用：照着灵而行。

一句话：生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

参读：成全训练，第二十九至四十章；罗马书生命读经，第十三至十六、三十五至三十九、六十二、六十七篇。

第三週■週一

晨興餽養

羅七 24 ~ 25『我是個苦惱的人！誰要救我脫離那屬這死的身體？感謝神，藉着我們的主耶穌基督！這樣看來，我自己用心思服事神的律，卻用肉體服事罪的律。』

八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

9『但神的靈若住在你們裏面，你們就不在肉體裏，乃在靈裏了…。』

在羅馬五章我們在亞當裏，在羅馬六章我們在基督裏，在羅馬七章我們在肉體裏，在羅馬八章我們在靈裏。我們若在肉體裏，就經歷亞當，我們若在靈裏，就經歷基督。五章的亞當惟有在七章的肉體裏纔能經歷；六章的基督惟有在八章的靈裏纔能經歷。…纔生的嬰孩當然在亞當裏；但在小孩子身上，你看不見在亞當裏的經歷。然而，我們越年長，就越有在肉體裏的經歷。…我們在亞當裏所有的，藉着在肉體裏就得以經歷。…同樣的原則，在基督裏的事實，惟有藉着在靈裏纔能經歷。我們照着靈而行，就經歷基督一切的豐富。基督的豐富遠勝於亞當的豐富。但要經歷基督的豐富，我們就必須照着靈而行。（羅馬書生命讀經，四六四至四六五頁。）

信息選讀

羅馬八章不是要激動人，也不是要把一些退後冷淡的人帶回到主面前；這一章乃是為着一班迫切要得着釋放的人，我們可以從七章的最後一段話中看出來。保羅呼叫：『我是個苦惱的人！誰要救我脫離那屬這死的身體？』保羅是迫切的，他一直在拚命尋求。他心中別無

WEEK 3 — DAY 1

Morning Nourishment

Rom. 7:24-25 Wretched man that I am! Who will deliver me from the body of this death? Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you....

In Romans 5 we are in Adam, in Romans 6 we are in Christ, in Romans 7 we are in the flesh, and in Romans 8 we are in the spirit. If we are in the flesh, we experience Adam, and if we are in the spirit, we experience Christ. The Adam in chapter 5 can be experienced only in the flesh in chapter 7, and the Christ in chapter 6 can be experienced only in the spirit in chapter 8... A newborn child certainly is in Adam. But with that little child you do not see the experience of being in Adam. However, the older we are, the more we have the experience of being in the flesh... What we have in Adam is experienced by being in the flesh. In the same principle, the fact of being in Christ can be experienced only by being in the spirit. When we walk according to the spirit, we experience all the riches of Christ. The riches of Christ are far greater than those of Adam. But to experience them we must walk according to the spirit. (Life-study of Romans, p. 396)

Today's Reading

Romans 8 is not trying to stir people up. Nor is it trying to bring some backsliders back to the Lord. This chapter is for those who are desperate to be freed. We can see this by the last part of chapter 7. Paul cries, "Wretched man that I am! Who will deliver me from the body of this death?" Paul is desperate; he is seeking to the uttermost. He has nothing else in his heart,

所求，只盼望得着這樣的自由。…他發現他所試的辦法都不靈。立志為善由得他，行出來卻由不得他，因此他成為一個迫切的人。八章正是為這種人寫的。它不是為着一章中的人，也不是為着二章中的人，而是為着七章末了、八章開頭的人。迫切呼求之後，回答就來了：『如此，現今那些在基督耶穌裏的，就沒有定罪了。』（八1。）然後又說出如今在基督耶穌裏為甚麼就沒有定罪的原因：『因為生命之靈的律，在基督耶穌裏已經釋放了我。』（2。）為甚麼如今那些在基督裏的就沒有定罪了？因為生命之靈的律已經安裝到保羅裏面了。

我再說，羅馬八章不是要激動人，也不是要把人帶回。凡是配得過這一章的人都應當是迫切的人；他們得救以後追求主，在追求的途中失敗了，就非常的迫切。…你要作一個迫切的人。本章聖經不是要因着你對主無心而把你激動起來，…本章使你清楚的看見你裏面有甚麼。因着你這樣追求，因着你非常的迫切，你就需要這種看見。你不需要一個『方法』，你需要看見。你需要看見在你身上所已經作成的是甚麼，安裝到你裏面的是甚麼。你需要看見你已經有了甚麼。你不需要指示，但你需要看見你所有的到底是甚麼。

我們必須有一個清楚的景象，看見今天神就是在我們裏面的這個律。這樣的一位神作為律並不是憑着活動在我們裏面並為着我們運行，…今天祂乃是經過過程的神，對你來說祂是個律。你有沒有專特的禱告，感謝祂如今對你是個律？…恐怕我們的禱告還是老樣子，求主幫助我們的軟弱；我們還是祈求主幫助我們不發脾氣。…『電』已經安裝進來了，所以不必跪下來祈求『電廠』為我們作甚麼。…你是否真領悟神成了生命之靈的律已經安裝到你裏面？…祂在我們裏面運行，乃是憑着律而不是憑着活動，我們只需與祂合作就穀了。（李常受文集一九八〇年第一冊，四八八至四八九、四九二至四九三頁。）

參讀：成全訓練，第二十九至四十章；羅馬書生命讀經，第十三至十六、三十五至三十九、六十二、六十七篇。

except such a freedom...He found out that all the ways he tried did not work. To will to do good was present with him, but to do it was not. He was a desperate person. Romans 8 is for such a person. It is not for the one in chapter 1, nor for the one in chapter 2, but it is for the one at the end of chapter 7 and the beginning of chapter 8. After such a desperate cry the answer came: "There is now then no condemnation to those who are in Christ Jesus." It then gives the reason why there is now no condemnation in Christ Jesus: "For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death." Why was there now no condemnation in Christ? Because the law of the Spirit of life had been installed into Paul.

Again I say, in chapter 8 of Romans there is no stirring up and no bringing back. All those who are qualified for this chapter must be the ones who are desperate. After being saved, after seeking the Lord, and after being defeated along the seeking way, they are desperate...You must be a desperate one. This chapter does not try to stir you up because you do not have a heart toward the Lord...This chapter gives you a clear view of what you have within you. Because you are so seeking, because you are so desperate, you need such a view. You do not need a "way"; you need a view. You need to see what has been done with you, what has been installed into you. You need to see what you have already. You do not need just a kind of instruction, but you need a view to see what you have.

We must have a clear view that... God today is this law within us. Such a God as a law does not work in us and for us by activities... Today He is the processed God as a law to you. Have you ever had a specific prayer to thank Him that He is now the law to you?... I am afraid we still pray in the old way, asking the Lord for His help in our weakness. We still ask the Lord to help us not to lose our temper...The "electricity" has been installed, so there is no need to kneel down and pray to the "power plant" to do something for us... Do you really realize that God has been installed into you as the law of the Spirit of life?... He is working within us by a law, not by activity. What we need to do is to cooperate with Him. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 361-362, 364)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," chs. 29-40; Life-study of Romans, msgs. 13-16, 35-39, 62, 67

羅八9『但神的靈若住在你們裏面，你們就不在肉體裏，乃在靈裏了；然而人若沒有基督的靈，就不是屬基督的。』

11『然而那叫耶穌從死人中復活者的靈，若住在你們裏面…。』

羅馬八章可視為聖經的焦點和宇宙的中心。神在宇宙中的心意是要將祂自己作到祂所揀選的人裏面。祂創造宇宙是為着這定旨。羅馬八章，特別是一至十七節，不是由道理教訓、勸勉、勸戒或教導寫成的。反之，使徒保羅是照着啓示和經歷寫這段話。（李常受文集一九八二年第一冊，九九頁。）

信息選讀

羅馬八章指明，三一神立了祂永遠的定旨以後，就完成並成就所需要的一切以完成這定旨。首先，祂完成創造，產生萬有，使祂能得着蒙祂揀選的人。至終，祂成為肉體，使祂能進入祂所創造並揀選的人裏面。然後祂經過人性生活，為要經歷人生苦難。之後，祂被釘十字架以完成包羅萬有的死，在祂的死裏除去我們的罪，了結舊造，並釋放神聖的生命。祂進入並經過死，從死裏出來，並進入復活。

祂成為肉體，穿上物質的身體以完成救贖。…在祂救贖的死並分賜生命的復活之後，基督成了那靈以賜人生命。（林前十五 45 下。）…神取了兩種形狀—第一，肉體的形狀以完成救贖；第二，那靈的形狀以分賜生命。

WEEK 3 — DAY 2

Morning Nourishment

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

11 And if the Spirit of the One who raised Jesus from the dead dwells in you...

Romans 8 may be considered the focus of the Bible and the center of the universe. God's intention in the universe is to work Himself into His chosen people. He created the universe for this purpose. Romans 8, especially verses 1 through 17, is not composed with doctrinal teaching, exhortation, admonition, or instruction. Instead, the apostle Paul wrote this portion according to revelation and experience. (CWWL, 1982, vol. 1, p. 83)

Today's Reading

Romans 8 indicates that after the Triune God formed His eternal purpose, He accomplished and achieved everything necessary to fulfill this purpose. First, He accomplished creation, bringing all things into being so that He could have a chosen people. Eventually, He accomplished incarnation so that He could enter into His created and chosen people. Then He passed through human living in order to experience the sufferings of human life. Afterward, He was crucified in order to accomplish an all-inclusive death, in which He took away our sins, terminated the old creation, and released the divine life. He entered into and passed through death, came out of death, and entered into resurrection.

In incarnation He became flesh, taking on a physical body for the accomplishment of redemption... After His redeeming death and life-imparting resurrection, Christ became the Spirit for giving life (1 Cor. 15:45b)...God took two forms—first, the form of the flesh for the accomplishment of redemption, and second, the form of the Spirit for life imparting.

基督復活以後進而升天，在升天裏作為人被立為萬有的主，得着萬有之上的元首身分、得榮耀、被加冠並登寶座。不但如此，祂得着至高的名和頭銜。這位經過過程的神完成、得着、並達到為着祂的定旨所需要的一切。作為這樣的一位，祂現今在復活和升天裏乃是賜生命的靈，為要臨及我們，進入我們裏面，住在我們裏面，並與我們成為一。

在羅馬書裏我們看見得完成的神，祂已完全經過過程。祂已經過一切的手續，完成為着祂的經綸所需要的一切，包括成為人，並成為賜生命的靈。…羅馬八章向我們陳明經過過程而完成的神。

在八章三一神成了那靈。在九節祂稱為神的靈和基督的靈，在十一節祂稱為那叫耶穌從死人中復活者的靈。因此，那靈包括父神、基督（就是子神）、以及靈神。祂是三一神的三一靈。

三一神以那靈的形態臨及我們。那靈作為三一神的應用和臨及，乃是三一神的終極完成。在八章有可應用和臨及人的三一神，祂終極完成並經過過程成為那靈。這一位渴望住在我們裏面，意思就是祂在等候、期待並運行，以佔有並完全據有我們整個裏面的人。

我們有（一個）…律在我們裏面運行。這律是生命之靈的律，就是內住之三一神的豐富。…享受這一切豐富的路就是簡單的照着靈而行。（4。）…我們也需要思念那靈的事，並將心思置於靈。（5～6。）那靈的事就是關於基督的事。心思不置於基督的事以外的事，就是我們裏面的人完全被基督佔有。（李常受文集一九八二年第一冊，九九至一〇二頁。）

參讀：李常受文集一九八二年第一冊，九九至一〇九、三一一至三二三、三三五至三三七頁；一九九〇年秋全時間訓練信息合輯，第五篇。

After His resurrection Christ entered into ascension, where as a man, He was made the Lord of all, given the headship over all things, glorified, crowned, and enthroned. Moreover, He received the highest name and title. This is the processed God who has accomplished, obtained, and attained everything necessary for His purpose. As such a One, He is now in resurrection and ascension as the life-giving Spirit in order to reach us, enter into us, indwell us, and become one with us.

In Romans we see a completed God who has been fully processed. He has gone through all the procedures to accomplish everything that is needed for His economy, including becoming a man and becoming the life-giving Spirit... Romans 8 presents to us a processed, completed God.

In Romans 8 the Triune God has become the Spirit. In verse 9 He is called the Spirit of God and the Spirit of Christ, and in verse 11 He is called the Spirit of the One who raised Jesus from the dead. Thus, the Spirit includes God the Father; Christ, who is God the Son; and God the Spirit. He is the triune Spirit of the Triune God.

The Triune God reaches us in the form of the Spirit. As the application and reaching of the Triune God, the Spirit is the ultimate consummation of the Triune God. In Romans 8 we have an applicable and reaching Triune God, who is consummated and processed as the Spirit. This One desires to indwell us, which means that He is waiting, expecting, and working to occupy and take full possession of our entire inner being.

We have a... law operating within us. It is the law of the Spirit of life, which is the riches of the indwelling Triune God. The way to enjoy all these riches is simply to walk according to the spirit (v. 4). We also need to mind the things of the Spirit and set our mind on the spirit (vv. 5-6). The things of the Spirit are the things concerning Christ. To set our mind on nothing other than the things of Christ is for our entire inner being to be fully occupied by Christ. (CWWL, 1982, vol. 1, pp. 83-85)

Further Reading: CWWL, 1982, vol. 1, pp. 83-86, 267-273, 277-288; CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 5

**定住的光、确定的话：“

**启示：“我们信入主而接受祂，祂就作为生命之灵的律运行，将祂自己，就是神那神圣、非受造的生命，分赐到我们灵里；我们的灵，是奏厄。

**经历：“我们将心思置于灵时，我们魂就成为奏厄；不仅如此，借着生命之灵的律运行，奏厄就能分赐到我们必死的身体里；我们全人三部分就成为奏厄人。

**应用：“呼求主名，将心思转向灵。

**一句话：“心思转向灵，让律运行，使神圣生命浸透充满我们全人。

第二週■週二

晨興餽養

羅八 10 ~ 11『但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。…那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。』

〔羅馬八章二節〕裏的『律』不是指摩西的律法或某一特殊的命令。…保羅對於生命之靈的律的功能，有科學的領會。就像地心引力的定律使物體掉回地上，又像消化的律管理所喫食物的消化；照樣，分賜到我們裏面的神聖生命也有一個律。這就是說，神聖的分賜是憑着自動作用的原理，自然的運行。藉着這律的運行，神聖生命的素質、元素和豐富，就一直分賜到我們全人裏面。…我們裏面有這樣一個奇妙的律。現在重要的是，我們不要打岔這神聖之律的運行。這神聖的律在我們裏面運行，我們就會得着神聖三一的神聖分賜。（李常受文集一九八三年第二冊，四六九至四七〇頁。）

信息選讀

我們本以為〔保羅在羅馬八章十節〕會說，靈是活的；然而他卻說，靈是生命，是『奏厄』（希臘文，zoe）。我們呼求主耶穌的名，這奏厄就進到我們的靈裏，使我們的靈成為奏厄。如今不僅三一神是生命，我們的靈也是生命。…我們若看見這個，就有膽量對全宇宙，特別是對撒但宣告：我們的靈是生命。我們宣告說，我們這人至少有一部分，我們的靈，是奏厄。哦，我們何等需要這個啓示！

當你受試探要發脾氣的時候，不要壓抑你的脾氣，只要宣告說，『我的靈是奏厄！』照樣，當你

WEEK 3 — DAY 3

Morning Nourishment

Rom. 8:10-11 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness...He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

In Romans 8:2 law does not refer to the Mosaic law or to a particular commandment... Paul had a scientific understanding of the function of the law of the Spirit of life. Just as the law of gravity causes objects to fall back to earth, and just as the law of digestion regulates the digestion of the food we eat, so with the divine life dispensed into us there is a law. This means that the divine dispensing works spontaneously by law, by a principle that functions automatically. Through the working of this law, the essence, the element, and the riches of the divine life are being dispensed into our being. We have such a marvelous law within us! Now it is important that we do not interrupt the working of this divine law. As this divine law operates within us, we will have the divine dispensing of the Divine Trinity. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 352-353)

Today's Reading

We would expect [Paul] to say [in Romans 8:10] that the spirit is living. Instead, he says that the spirit is life, or zoe [Gk.]. When we call on the name of the Lord Jesus, this zoe gets into our spirit and causes our spirit to become zoe. Now not only the Triune God is life, but our spirit is also life. If we see this, we shall have the boldness to declare to the whole universe and especially to Satan that our spirit is life. We shall proclaim that at least one part of our being, our spirit, is zoe. Oh, how we all need this revelation!

When you are tempted to lose your temper, do not suppress your anger. Instead, simply declare, "My spirit is zoe!" Likewise, if your wife

的妻子或丈夫為難你的時候，不要爭辯，只要告訴對方說，你的靈是奏厄。我們這麼說，就能弼抵擋撒但的試探。讚美主，我們的靈乃是奏厄！

我們來看六節：『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』這裏我們看見，我們的心思也能是奏厄。當我們將心思置於靈時，我們的心思（代表我們的魂）也就成為奏厄。…這就是神聖的生命分賜到我們的魂裏。

我們在日常生活中，需要操練將我們的心思轉向靈。你要說閒話麼？將心思轉向靈。你受試探要發脾氣麼？將心思轉向靈。要丟棄道德、宗教的教訓，回到神活的話上；這話啟示我們，三一神的生命分賜到我們的靈裏，使我們的靈成為生命；又啟示我們，心思置於靈，乃是生命。

十一節更多啟示出神的分賜。…這節經文啟示奏厄還能藉着那靈，分賜到我們必死的身體裏。因此，不僅我們的靈和我們的心思是奏厄，甚至我們的身體也都滿了奏厄。

我們都需要看見這異象，就是三一神的生命分賜到我們這人的三部分裏面。…我們需要對主說，『主，我感謝你。自從你進到我裏面，我的靈就成為生命。現今我若將心思置於靈，我的心思就也是生命。主阿，我何等讚美你！藉着你內住的靈，你的奏厄生命甚至能分賜到我必死的身體裏。主，為着這事，我敬拜你。』…我們的神乃是三一神，祂經過了成為肉體、釘十字架、復活和升天的過程。如今祂是那包羅萬有的靈，成了神聖的奏厄，給我們有分、經歷並享受。首先，祂將自己分賜到我們的靈裏，到我們全人的中心裏。從中心，祂就擴展到我們的心思裏，用奏厄浸透我們的心思。然後，祂還擴展到我們必死的身體裏，使我們全人成為奏厄。這樣，我們就成為『奏厄人』。（羅馬書生命讀經，七六八至七七三頁。）

參讀：神聖三一的神聖分賜，第二十一至二十四章；關於神聖分賜更深的研讀，第一、三至七篇。

or husband gives you a difficult time, do not argue, but tell the one troubling you that your spirit is zoe. Saying this enables us to resist Satan's temptations. Praise the Lord, our spirit is zoe!

Consider verse 6: "For the mind set on the flesh is death, but the mind set on the spirit is life and peace." Here we see that our mind can also be zoe. When we set our mind on the spirit, our mind, which represents our soul, becomes zoe...This is the dispensing of the divine life into our soul.

In our daily living, we need to practice turning our mind to the spirit. Are you about to gossip? Turn your mind to the spirit. Are you tempted to lose your temper? Turn your mind to the spirit. Drop the ethical and religious teachings and come back to God's living Word, which reveals that the life of the Triune God is dispensed into our spirit to make our spirit life and also reveals that the mind set on the spirit is life.

Verse 11 reveals even more of God's dispensing...This verse reveals that zoe can be imparted through the Spirit into our mortal bodies. Therefore, not only are both our spirit and our mind zoe, but even our body can be full of zoe.

We all need to see the vision of the dispensing of the life of the Triune God into the three parts of our being...We need to say to the Lord, "Lord, I thank You. Since You came into me, my spirit has become life. Now if I set my mind on my spirit, my mind also will be life. O Lord, how I praise You! Through Your indwelling Spirit, Your zoe life can be dispensed even into my mortal body. Lord, I worship You for this." Our God is the Triune God who has passed through incarnation, crucifixion, resurrection, and ascension. Now He is the all-inclusive Spirit to be the divine zoe for our participation, experience, and enjoyment. First, He dispenses Himself into our spirit, the center of our being. From the center, He spreads into our mind and saturates it with zoe. Then He expands into our mortal body and thereby makes our whole being zoe. In this way, we become men of zoe. (Life-study of Romans, pp. 649-653)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 21-24; CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," chs. 1, 3-7

第三週■週四

晨興餽養

羅八4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

西四2『你們要堅定持續的禱告，在此儆醒感恩。』

詩二七1『耶和華是我的亮光，是我的拯救；我還怕誰呢？…』

我們可以享受奇妙的生命之靈的律，這律就是三一神，祂已經經過過程，分賜到我們裏面，並且現今就住在我們裏面。…與這個律合作的路，乃是在靈裏生活行動，簡簡單單的在靈裏。…在靈裏就是打開神聖電力的開關。我們留在靈裏，開關就一直開着。…這就是與經過過程的三一神——在我們裏面運行的律——合作的路。（羅馬書生命讀經，八三二頁。）

信息選讀

禱告的意義，第一是吸取神，就是叫人得着神。神是一個實際，也可說是一個實體，人不僅能接觸祂，還能得着祂。…禱告就是接觸神，在接觸裏吸取神。…我們對神救恩的享用，可說完全根據我們對神的吸取。…〔詩篇二十七篇一節〕不是說神光照我，乃是說神就是我的亮光；不是說神拯救我，乃是說神就是我的拯救。這兩種說法，非常不同。神光照我，拯救我，乃是神為我作事；但神是我的亮光，是我的拯救，乃是神自己就是那件事。…我沒有神，就沒有亮光，沒有拯救。…大衛從他的經歷中，有了啓示，認識神是他的亮光，是他的拯救，所以他求一件事：『就是一生一世住在耶和華的殿中，瞻仰祂的榮美。』（詩二七4。）…他巴不得能

WEEK 3 — DAY 4

Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

Psa. 27:1 Jehovah is my light and my salvation; whom shall I fear?...

We may enjoy the wonderful law of the Spirit of life, the very law who is the Triune God who has been processed and dispensed into us and who now dwells in us... The way to cooperate with this law is to walk in the spirit and simply be in spirit. To be in the spirit is to have the divine electricity turned on. By staying in the spirit we keep the switch on... This is the way to cooperate with the processed Triune God who is the law operating in us. (Life-study of Romans, p. 701)

Today's Reading

Prayer is to absorb God; prayer causes man to obtain God. God is reality; hence, He is contactable and obtainable... Prayer is to contact God and obtain Him. Our enjoyment of God's salvation depends on our absorbing God... [Psalm 27:1] does not say that God shines on us but that He is our light, nor does it say that God saves us but that He is our salvation. There are two different statements here. By shining on us and saving us, God is accomplishing something for us. But by being our light and our salvation, God Himself is what we need... Without God we have neither light nor salvation. David received revelation from his experience to see that God was his light and his salvation. Based on this he said, "One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah" (v. 4). David was eager to contact and absorb God daily and

天天時時都接觸神，吸取神。他的瞻仰，說出他怎樣接觸神，怎樣把神吸取到他裏面。他一接觸神，裏面就明亮；他一吸取神，裏面就有拯救。他乃是藉着瞻仰神而得着神，…作他的亮光，作他的拯救。

我們到神面前，…在那裏歎息，仰望神，皺皺眉，承認自己真不行，真軟弱，爬不起來，不像樣，裏面實在乾渴，傳福音沒有話，碰到弟兄姊妹也不喜歡交通。…無論我們裏面有甚麼光景，就把那種光景帶到神面前。有一首詩歌說，『照我本相，』（詩歌七二四首，）意思是照着我們原本的樣子來到神面前，一點都不必改、不必動。我們該抱着這個態度到神面前，只要照着我們的本相到神面前。…禱告是照我本相，越原樣越好，一點都不必改，不必等，更不必準備；即使你軟弱、糊塗、難過、沒有話說，也可以到神面前。

一個信徒總應該學習每天用相當的時間在神面前，或是半小時，最好一小時。不要定規矩，定規矩沒有用。…每天都得花點時間在神面前。…若是每一天，你都能這樣朝見神，接觸神，等候神，停留在神面前，瞻仰祂，吸取祂，你就必因神而大有改變。你不必向神求許多事，不必要能力，要剛強，要得勝，要熱心，要起來，你只要裏面天天碰着神，摸着神，過一段時間，你會看見，神在你裏面就是你的一切。…你需要光，祂就是亮光；你需要能力，祂就是能力；…你需要甚麼，祂就是甚麼。

我們在禱告中，應當多多瞻仰神的榮臉，停留在祂的面光中，對祂有敬拜和讚美，也有感謝和默念。要思想祂的作為、祂的自己，不要看我們的光景，也不要看四圍的情形。這樣仰望神，等候神，默念神，就能把神吸取到我們裏面。（李常受文集一九五六年第三冊，二九五至三〇〇、三〇二至三〇三頁。）

參讀：禱告的意義與目的，第一至四章；歌羅西書生命讀經，第四十四、五十二至五十三、五十六至五十七篇。

hourly. David contacted and absorbed God by beholding Him. When he contacted God, he was enlightened within, and when he absorbed God, he received salvation within. David obtained God as his light and salvation by beholding God.

While we look to God, we may sigh and confess that we are incompetent, weak, unable to rise, unpresentable, and thirsty and that we lack words for the gospel and are not inclined to fellowship with the saints... No matter what our inner condition is, we should bring it to God. There is a hymn that says, "Just as I am" (Hymns, #1048)... We should come to God just as we are without trying to improve or change our condition. Our attitude when we come to God should be to come just as we are. To pray is to come to God just as we are. The closer we are to our true condition, the better. We do not need to wait for anything, change anything, or prepare anything. Even if we are weak, confused, sad, and speechless, we can still come to God.

A believer needs to learn to spend a considerable amount of time in God's presence daily. It is preferable to spend half an hour to one hour, although we should not make rules, because rule-making is futile... We have to spend time daily in God's presence. If we would contact God, wait on Him, linger in His presence, behold Him, and absorb Him daily, He will cause our condition to change. We do not need to ask Him for many things, such as power, strength, victory, zeal, or the ability to rise up. We only need to touch Him every day, and after some time He will become our everything... If we need light, He will be our light. If we need power, He will be our power... He is whatever we need.

When we pray, we should behold His glorious face and linger in His presence to worship, praise, give thanks to Him, and muse upon Him. We should think of His works and His person and not look at our condition or our environment. By looking to God, waiting on Him, and musing upon Him, we can absorb Him into us. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 222-227)

Further Reading: CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," chs. 1-4; Life-study of Colossians, msgs. 44, 52-53, 56-57

第三週■週五

晨興餽養

詩二七4『有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。』

8『你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。』

禱告的意義，第一是吸取神，第二是發表神；這二者是相聯的。發表神，意思就是讓神說話，讓神發表出來。禱告並不是我們說話，發表我們自己，乃是讓神說話，發表祂自己。

創世記十八章記載亞伯拉罕為羅得的禱告，附帶也為所多瑪禱告。（23～33。）但是那一章末了卻說，『耶和華與亞伯拉罕說完了話…。』（33。）雖然是亞伯拉罕在禱告，但說話的卻是耶和華，是耶和華說完了祂的話，發表了祂的心意。…真正的禱告乃是人到神面前，不自己說話，而讓神說話；不發表自己，而讓神發表。（李常受文集一九五六年第三冊，三〇四至三〇五頁。）

信息選讀

神在我們裏面講話了，我們把祂在裏面講的，再對祂講，這就是禱告。詩篇二十七篇八節所說的就是這原則。…所以禱告時，外面的話，乃是發表裏面的話。…禱告不是你說話求甚麼，乃是你發表神在你裏面所說的；所以，你的禱告就成了神的發表。…〔例如，〕當我們聽見召會需要為某次特別聚會禱告，或為召會的復興而禱告，正當我們跪下來要開始禱告時，覺得裏面有從主來的話，把我們裏面的光景，以及我們在主面前的情形，都說了出

WEEK 3 — DAY 5

Morning Nourishment

Psa. 27:4 One thing I have asked from Jehovah; that do I seek: To dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

8 When You say, Seek My face, to You my heart says, Your face, O Jehovah, will I seek.

The first meaning of prayer is to absorb God, and the second meaning is to express God. These meanings are related. To express God means to let Him speak, that is, to let God be expressed. Prayer is not our speaking or expressing ourselves.

In Genesis 18 Abraham prayed for Lot and also for Sodom (vv. 23-33). However, the end of that chapter says, “Jehovah went away as soon as He had finished speaking with Abraham” (v. 33). Although it was Abraham who prayed, it was Jehovah who spoke. It was Jehovah who finished speaking and who expressed His intention. Real prayer is our coming to God and letting God speak and express Himself instead of speaking our own words and expressing ourselves. (CWWL, 1956, vol. 3, “The Meaning and Purpose of Prayer,” pp. 227-228)

Today's Reading

God speaks within us, and to pray is to repeat what He has spoken back to Him. This is the principle of Psalm 27:8...Therefore, the words we utter in prayer are an expression of the speaking within us... Prayer is not our asking for something through speaking; it is our expressing what God has spoken within us. Hence, our prayer becomes God's expression. For example, we hear that the church needs to pray for a certain special meeting or for the revival of the church. Just as we begin to pray, we sense a word from the Lord telling us something concerning our inner condition

來。這時候，我們就該停止所有想要禱告的項目，不要顧召會復興，也不要管特別聚會或其他的事，只該跟着裏面的感覺。…我們裏面若感覺主責備說，『你這個人滿了血氣。』我們就應該說，『主阿，我是一個滿了血氣的人。』

有時候我們是讓神有發表，也把我們裏面的感覺禱告出來了；但只有一部分是裏面的發表，另外又加上許多出乎我們自己的求告。這就是我們受試探，想要向神求討。…有時候，我們根本沒有摸着裏面的意思，反倒完全照着我們頭腦所想的禱告，求神作這、作那。這種禱告百分之百會落空。

（在詩篇二十七篇四節，）大衛不是說『求告』，也不是說『求討』，乃是說『求問』。求問，就是來問神。亞伯拉罕在創世記十八章的禱告，就是很好的求問。當神告訴他，要審判罪惡的所多瑪城時，亞伯拉罕對神說，『你真的要將義人與惡人一併剿滅麼？假若那城裏有五十個義人，你還剿滅麼？』（23～24。）如果是我們禱告，我們要說，『神阿，你一定要救所多瑪，城中既有五十個義人，你就要救他們。』但亞伯拉罕不是這樣禱告，他是求問神，若有五十個義人，神要如何作；若有四十五個義人，神要如何作；神一一告訴了他。至終問到十個人，神告訴亞伯拉罕：『爲這十個的緣故，我也不毀滅那城。』（28～32。）亞伯拉罕到此就明白神的心意了。

最好的禱告，最有價值的禱告，不是人說話，乃是神說話。…求告是把人的告訴神；求討是把神的討來。但最好的禱告，乃是求問。求問是人讓神說話，而人所說出來的話，都是神在人裏面說的，都是神的發表。…禱告的意義就是吸取神並發表神。每一次的禱告都該碰着神，都該讓神經過而得着發表。（李常受文集一九五六年第三冊，三〇五至三〇七頁。）

參讀：在神聖三一裏並同神聖三一活着，第十章；神聖奧祕的範圍，第一章。

and our situation. We should stop praying and forget about the revival of the church or the special meeting and follow the inner sense...If we sense the Lord's rebuke, saying, "You are full of the flesh," we should say, "Lord, I am full of the flesh."

There are times when we let God speak, and we pray forth our inner sense. However, only a portion of our prayer is according to the inner expression, because we add many of our own cries. This is our being tempted to beseech God for something... Sometimes instead of touching the inner sense, we ask God to do things according to what we think. Such prayers are vain.

[In Psalm 27:4] David did not say "cry out" or "beseech" but "inquire." To inquire is to ask God. Abraham's prayer in Genesis 18 is a good example of inquiring. When God told Abraham that He would judge the sinful city of Sodom, Abraham said, "Will You indeed destroy the righteous with the wicked? Suppose there are fifty righteous within the city; will You indeed destroy... it?" (vv. 23-24). We would have said, "God, You must save Sodom. There are fifty righteous men in that city; hence, You must save them." Abraham did not pray in this way; rather, he inquired about what God would do if there were fifty righteous men in the city, and what He would do if forty-five were righteous, and God told Abraham what He would do. When Abraham inquired about ten righteous men, God said, "I will not destroy it, because of the ten" (vv. 28-32). By this, Abraham understood God's intention.

The best and most valuable prayer is not one in which we speak but one in which God speaks... To cry out is to tell God the things of man, but to beseech is to beg for the things of God. The best prayer is to inquire. To inquire is to let God speak so that the words spoken are God's speaking within man, God's expressions. In conclusion, to pray means to absorb God and to express Him. Every prayer should touch God and let Him pass through us and be expressed. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 228-230)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 10; CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 1

第三週■週六

晨興餽養

羅八6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

瑪二15『然而神豈不是使二人成為一麼？…所以當留意你們的靈，誰也不可以詭詐待自己幼年所娶的妻子。』

撒但住在我們身體的肢體裏，但神在我們靈裏。這把我們帶到羅馬八章六節，其中包含一個真正的祕訣。這裏有三樣東西：心思、肉體和靈。

如今我們的經歷就在於我們將自己，也就是將我們的心思置於誰或置於甚麼。我們若將心思置於肉體，也就是置於撒但，結果就是死。亞當就這麼作了，他喫了知識樹的果子，得着同樣的結果，就是死。但我們若將心思置於作為生命的神，結果就是生命平安。今天我們基督徒不需要努力勝過肉體，也不需要努力擊敗罪的律，我們作不到。我們只需要與那靈站在一邊，並且倚靠祂。我們所需要的是靈裏的拯救。我們必須與靈站在一起，將我們的心思置於靈，並且倚靠主。這樣我們就必蒙拯救。（李常受文集一九六四年第二冊，三〇六頁。）

信息選讀

這是我們都必須學習的祕訣。我已往作基督徒多年，我相信我們需要這個教訓勝過其他一切的教訓。當然，關於主自己的教訓，就如主的身位、主的所是、以及主為我們所作的，都是非常需要的。但主觀來說，羅馬八章六節的教訓是最需要的。

WEEK 3 — DAY 6

Morning Nourishment

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Mal. 2:15 But did He not make them one?...Take heed then to your spirit, and let no one be treacherous to the wife of his youth.

Satan dwells in the members of our body, but God is in our spirit. This brings us to Romans 8:6. This verse contains a real secret. In this verse there are three things: the mind, the flesh, and the spirit.

Now our experience depends on whom or what we would set ourselves, that is, our mind. If we set our mind on the flesh, that is, on Satan, the issue is death. Adam did this when he partook of the fruit of the tree of knowledge, with the same result of death. However, if we set our mind on God as life, the result is life and peace. As Christians, there is no need for us to try to overcome the flesh, and there is no need to try to defeat the law of sin; we cannot do that. What we need to do is simply stand with the Spirit and rely upon Him. What we need is the deliverance in the spirit. We must stand with the spirit, set our mind on the spirit, and rely upon the Lord. Then we will be delivered. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," pp. 232-233)

Today's Reading

[The secret in Romans 8:6] is the secret that we all must learn. After being a Christian for many years, I believe that no other teachings are so necessary as this teaching. Of course, the teachings concerning the Lord Himself, who the Lord is, what the Lord is, and what the Lord has done for us are very necessary. Subjectively speaking, however, the teaching of Romans 8:6 is the most necessary.

我們必須學習如何將我們的心思置於靈。換句話說，我們必須學習信靠神並倚靠主。…這可以用電器的使用為例來說明。我們只需要知道如何插上插頭。除非我們沒有插上插頭，否則不會有任何困擾。若是不插電，誰也幫不了我們。

雖然我們必須研讀聖經連同其敘述與教導，但真正的祕訣是在羅馬八章六節。我們也許非常認識聖經，但我們若沒有應用八章六節，我們所知並所作的一切，都不會有甚麼果效。…多年來，我日夜研讀聖經。就着我們屬靈的經歷來說，我還沒有發現另一節聖經像羅馬八章六節這樣重要。

現在我們必須禱告：『主，幫助我選擇你。幫助我倚靠你，信靠你，放下我的努力與掙扎。幫助我絕不憑自己作任何事來勝過惡或試誘；卻要幫助我一直倚靠你，與你站在一邊，並且信靠你。主，我絕不作任何事企圖改正自己或拯救自己。主，幫助我一直全人投注於你，信靠你，倚靠你。』

這種倚靠主的經歷是甜美且非常便利的，其便利好比家庭用電。我們家裏的電非常便利；照樣，我們應當立刻『插電』接上主，因為祂是那樣便利。正如電裝置在房子裏，甚至裝在最裏面、最隱藏的房間裏，主也已經裝置在我們最裏面的部分。這神聖的電雖然這樣便利，我們還需要作一件事：我們需要學這個祕訣，並且禱告求主使我們樂意應用。我們必須一直樂意應用這祕訣，並且『插上電』。雖然我們可能聽過數百篇信息，這些信息可能都沒有題到我們基督徒生活真正的祕訣是甚麼。我們必須一直操練實行，將我們的心思置於靈，活在這實際裏。（李常受文集一九六四年第二冊，三〇七至三〇九頁。）

參讀：由基督與召會的觀點看新約概要（卷二），第十一章。

We must learn how to set our mind on the spirit. In other words, we must learn to trust in God and depend on the Lord... This can be illustrated by the use of electric appliances. All we have to know is how to plug them in. There is no trouble unless we do not plug them in; in that case, no one can help us.

Although we must study the Bible with its narratives and instructions, the real secret is in Romans 8:6. We may be very knowledgeable of the Scriptures, but if we do not apply Romans 8:6, whatever we know and do will accomplish little. Day and night for many years I have been studying the Bible. I have not found another verse as important as Romans 8:6 as far as our spiritual experience is concerned.

Now we must pray, "Lord, help me to choose You. Help me to rely on You, depend on You, and drop my effort and striving. Help me to never do anything by myself to overcome evil or temptation. Rather, help me always to rely on You, stand with You, and trust in You. Lord, I would never do anything to try to correct myself or deliver myself. Lord, help me always to thrust myself upon You, trust in You, and depend on You."

Such an experience of depending on the Lord is sweet and very available. Its availability may be compared to the electricity in homes. In our homes electricity is so available. Likewise, we should "plug" into the Lord right away, because He is so available. Just as electricity is installed in a house, even in the innermost and hidden chambers of the house, the Lord has been installed in our innermost part. Although this divine electricity is so available, there is one thing that is needed: We need to learn the secret and pray that the Lord would give us the willingness to apply it. We must always be willing to apply it and "plug ourselves in." Although we may listen to hundreds of messages, they may all miss what the real secret of our Christian life is. We have to practice to set our mind on the spirit and to live in this reality all the time. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," pp. 233-235)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," ch. 11

第三週詩歌

435

經歷基督—體貼靈

11 11 11 11 (英 593)

降 A 大調

4/4

一 在亞當裏面，罪、死是我所有，在基督裏
面，義、生是我所受；在肉體裏面，顯
出亞當性情，在那靈裏面，活出基督生命。

- 二 在亞當裏面，不必再有罪行，我就是罪人，已被定罪死刑；
在基督裏面，不須再有義行，我就是義人，已被稱義得生。
- 三 在肉體裏面，不必特意用力，我就能顯出亞當敗壞形迹；
在那靈裏面，不必專一立志，我就能活出基督榮耀樣式。
- 四 與基督同死，脫離亞當舊性，與基督同活，得着基督新生；
不體貼肉體，舊性就難逞能，只體貼那靈，新生就能顯聖。
- 五 只體貼那靈，乃是神的救法，只體貼那靈，除此別無救拔；
只體貼那靈，就能勝過情慾，只體貼那靈，就必脫離罪律。
- 六 只體貼那靈，就有十架經歷，只體貼那靈，就得復活能力；
只體貼那靈，基督就能活出，只體貼那靈，生命就必成熟。
- 七 在那靈裏面，基督纔是生命，在那靈裏面，生命纔是大能；
在那靈裏面，成聖纔是經歷，在那靈裏面，經歷纔能實際。

WEEK 3 — HYMN

All I have in Adam is but sin and death

Experience of Christ — By Minding the Spirit

593

1. All I have in Adam is but sin and death,
I in Christ in her it life and right - eous - ness;
When in flesh a - bid - ing, Adam I ex - press,
But when in the spir - it Christ is man - i - fest.

2. When I am in Adam, though I may not sin,
Unto death, a sinner, sentenced I have been;
When in Christ I need not righteously to act,
I'm already righteous, justified in fact.
3. In the flesh I need no effort to express
Marks of Adam's nature and its sinfulness;
In the spirit I need not to strive or strain,
I can live as He is and in spirit reign.
4. Thru my death with Christ, from Adam I am free,
Thru my life with Christ, new life is given me!
Minding not the flesh, old Adam cannot move,
Minding just the spirit, life divine I prove.
5. Minding just the spirit is God's saving way,
Minding just the spirit, Christ we will display;
Minding just the spirit, we can overcome,
Minding just the spirit, we the race may run.
6. Minding just the spirit, we the cross will know,
And His resurrection pow'r thru us will flow;
Minding just the spirit, Christ will live thru me,
And His life within will reach maturity.
7. In the spirit Christ is life and all to me,
Strengthening and blessing all-inclusively;
Living in the spirit, holiness I prove,
And the triune God within my heart doth move.

第三週・申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

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