

第六篇

作向主敞開的器皿，
並在神聖三一的神聖分賜裏
過平常的日子

詩歌：548

讀經：創二7，羅九21～23，林後四7，提後二20～21

【週一】

壹 神達成祂目的的手續，第一步是創造人作器皿，以盛裝祂自己作生命—創二7：

一 神揀選我們，乃是要我們作被三一神充滿的貴重器皿—羅九21～23，林後十三14：

1 神創造人作器皿以盛裝祂；祂從許多器皿中揀選我們，盛裝祂這尊貴的神，而成爲貴重的器皿—四7。

2 貴重的器皿是由神性（金），以及蒙救贖得重生的人性（銀）所構成—提後二20～21。

3 神將祂的榮耀彰顯在我們這器皿上，使我們成爲榮耀的器皿—羅九23，林後三18，四6～7：

a 這些都是出於祂的憐憫，也都是在於祂的憐憫，是我們的努力所望塵莫及的。

Message Six

**Being a Vessel Open to the Lord
and Living Ordinary Days
in the Divine Dispensing of the Divine Trinity**

Hymns: 425

Scripture Reading: Gen. 2:7; Rom. 9:21-23; 2 Cor. 4:7; 2 Tim. 2:20-21

§ Day 1

I. The first step of God's procedure in fulfilling His purpose was to create man as a vessel to contain Himself as life—Gen. 2:7:

A. God chose us so that we may be vessels of honor filled with the Triune God—Rom. 9:21-23; 2 Cor. 13:14:

1. God created man as a vessel to contain Him, and out of the many vessels, He chose us to contain Him, the God of honor, that we might be vessels of honor—4:7.

2. Honorable vessels are constituted of both the divine nature (gold) and the redeemed and regenerated human nature (silver)—2 Tim. 2:20-21.

3. God makes known His glory upon us, the vessels, that we may become vessels of glory—Rom. 9:23; 2 Cor. 3:18; 4:6-7:

a. All of this is out of His mercy and according to His mercy; it cannot be obtained by our efforts.

b 爲此我們當敬拜祂，感謝祂的憐憫—羅九 15 ~ 16, 18。

【週二】

二 保羅的十四封書信可用一個辭來表達—『敞開的器皿』：

- 1 新約給我們看見，神要信徒作愛祂並把自己向祂敞開的器皿—林後三 16：
 - a 我們深處若不向主敞開，祂就無法將祂自己分賜到我們裏面並安家在我们心裏—弗三 17。
 - b 敞開的器皿就是不作甚麼，只是一直敞開，好被神聖三一的神聖分賜充滿—林後十三 14。

【週三】

- 2 真實的基督徒生活就是愛主、一直向主敞開，並停下自己的作爲—可十二 30，約壹四 16 ~ 21：
 - a 然後主就來作成一切；這器皿只是盛裝主，享受主的充滿和作爲。
 - b 我們只需要愛主，把自己一直向祂敞開，給祂每一個機會來作祂所要作的事—弗三 17。
 - c 這就是正當而真實的基督徒生活—加二 20。
- 3 我們該禱告：『主，因着你的恩典，我不願意我的全人有那一部分向你是關閉的，我揀選全人完完全全的向你敞開』：
 - a 這正確的禱告、更深的禱告、真實的禱告，乃是愛主，並且向祂敞開—弗三 17 ~ 19。
 - b 我們若有這種禱告，就會是活的、敞開的器皿，主

b. For this reason we must worship Him and thank Him for His mercy—Rom. 9:15-16, 18.

§ Day 2

B. The summary of Paul's fourteen Epistles can be expressed in two words: open vessel:

1. The New Testament shows us that God wants believers as vessels loving Him and keeping themselves open to Him—2 Cor. 3:16:
 - a. If in the depths of our being we are not open to the Lord, He cannot dispense Himself into us and make His home in our heart—Eph. 3:17.
 - b. An open vessel is doing nothing but keeping itself open to be filled by the divine dispensing of the Divine Trinity—2 Cor. 13:14.

§ Day 3

2. A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing—Mark 12:30; 1 John 4:16-21:
 - a. Then the Lord comes in and does everything; the vessel simply contains the Lord and enjoys the Lord's filling and doing.
 - b. We simply need to love the Lord and keep ourselves open to Him, giving Him every opportunity to do everything He wants to do—Eph. 3:17.
 - c. This is the proper and genuine Christian life—Gal. 2:20.
3. We should pray, “Lord, by Your grace I would not have any part of my being closed to You; I choose to keep myself entirely and thoroughly open to You”:
 - a. This proper prayer, deeper prayer, genuine prayer, is to love the Lord and be open to Him—Eph. 3:17-19.
 - b. If we have this kind of prayer, we will be living, open vessels, and the

就有路以祂自己充滿我們—14 ~ 18 節。

c 主充滿我們時，祂就為我們作一切—19 節。

【週四】

貳 我們這些在基督裏的信徒，需要學習滿意於平常日子的生活，在神聖三一的神聖分賜裏有規律且正常的經歷—羅八 2, 6, 10 ~ 11, 弗三 16 ~ 17 上：

一 我們需要日復一日、一點一點的接受神聖的分賜，就是細水長流的，一而再、再而三的接受這分賜—林後十三 14, 太六 11, 詩六八 19:

1 很少屬靈生命的事是一次而永遠完成的；反之，屬靈生命的事，差不多都是像肉身的生命一樣，必須是一直接續的—約六 57 下，四 14, 林前十 3 ~ 4。

2 凡神給我們的，都不是一下給我們，叫我們受不了；反之，神聖的供應乃是一點一點的給我們。

二 經過過程並終極完成的三一神在我們裏面，不是奇特的，乃是平常的；所以我們需要過一個穩定的、正常的基督徒生活，越不特別、越平常越好—西一 27, 三 4, 弗三 16 ~ 17 上。

三 三一神藉着神聖的分賜所賜給我們一切有關生命的事，都是平靜的，我們信徒的生活也該是平靜的；我們需要天天這樣過生活，只簡單過着接受神聖分賜的平常生活—羅八 6, 帖前五 23, 帖後三 16。

四 我們的定命就是在神聖三一的神聖分賜裏過平常的生活，因為我們的父已命定，要我們在祂不斷的分賜之下過平常的生活—太六 11, 32 ~

Lord will have the way to fill us with Himself—vv. 14-18.

c. When the Lord fills us, He does everything for us—v. 19.

§ Day 4

II. As believers in Christ, we need to learn to be satisfied with a life of ordinary days in the regular and normal experiences in the divine dispensing of the Divine Trinity—Rom. 8:2, 6, 10-11; Eph. 3:16-17a:

A. We need to receive the divine dispensing little by little, day by day, receiving this dispensing again and again in a slow, steady way—2 Cor. 13:14; Matt. 6:11; Psa. 68:19:

1. Very few spiritual things are accomplished in us once for all; rather, as with our physical life, most spiritual things must be repeated again and again—John 6:57b; 4:14; 1 Cor. 10:3-4.

2. Whatever God gives to us is not given all at once so that it becomes unbearable; instead, the divine supply is given bit by bit.

B. The processed and consummated Triune God is within us not in a spectacular way but in an ordinary way; for this reason we need to live a steady and normal Christian life; the less special and the more normal we are, the better—Col. 1:27; 3:4; Eph. 3:16-17a.

C. All the things of life that the Triune God gives to us through the divine dispensing are quiet and calm, and our life as believers should also be quiet and calm; day by day we need to live in this way, simply living an ordinary life of receiving the divine dispensing—Rom. 8:6; 1 Thes. 5:23; 2 Thes. 3:16.

D. Our destiny is to live an ordinary life in the divine dispensing of the Divine Trinity, for our Father has destined that we live in an ordinary way under His continual dispensing—Matt. 6:11, 32-34; 24:40-41.

34, 二四 40 ~ 41。

五 我們信徒乃是憑信心經歷神聖三一的神聖分賜；神要我們作甚麼都倚靠祂，以祂為生命，並讓祂把祂自己分賜到我們裏面來—弗三 17 上，來十一 1。

六 這樣，我們在屬靈上就很平常，我們的屬靈就會是經常而平常，沒有甚麼奇特—羅八 4, 6, 加五 22 ~ 23。

【週五】

叁 在神聖的分賜裏過平常日子的生活，乃是神聖經綸中神奇的平常事—提前一 4, 弗三 9:

一 對基督、那靈、三一神，並對神聖生命與神聖性情的經歷，都是平常的—16 ~ 17 節上。

二 神提供給我們經歷並享受的一切屬靈且神聖的事，都是平常的；然而，這些平常的事卻是神奇的，因此可以說是神聖經綸中神奇的平常事—提前一 4, 弗三 9。

【週六】

三 重生雖是最大的神蹟，卻平常的發生了；因此，重生是神奇而平常的事，是我們基督徒生活中神奇的平常事—約三 3, 5 ~ 6, 8, 彼前一 23。

四 呼求主名乃是平常事，但是當我們呼求的時候，我們接受了經過過程並終極完成之三一神的總和，這又是神奇的一羅十 12, 耶三三 3。

E. As believers, we experience the divine dispensing of the Divine Trinity by faith; God wants us to do everything by depending on Him, by taking Him as life, and by allowing Him to dispense Himself into us—Eph. 3:17a; Heb. 11:1.

F. In this way we will become normal spiritually, and our spirituality will be regular and normal without anything spectacular—Rom. 8:4, 6; Gal. 5:22-23.

§ Day 5

III. A life of ordinary days in the divine dispensing is according to the miraculous normality of the divine economy—1 Tim. 1:4; Eph. 3:9:

A. The experiences of Christ, of the Spirit, of the Triune God, and of the divine life with the divine nature are altogether normal—vv. 16-17a.

B. All the spiritual and divine things provided by God for our experience and enjoyment are normal; nevertheless, these normal things are miraculous, and for this reason we may speak of the miraculous normality of the divine economy—1 Tim. 1:4; Eph. 3:9.

§ Day 6

C. Regeneration is the greatest miracle, yet it takes place in a normal way; thus, regeneration is a normality that is miraculous, a miraculous normality in our Christian life—John 3:3, 5-6, 8; 1 Pet. 1:23.

D. Calling on the name of the Lord is a normality, yet it is miraculous that when we call, we receive the totality of the processed and consummated Triune God—Rom. 10:12; Jer. 33:3.

第六週■週一

晨興餽養

羅九 23『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富。』

提後二 20『但在大戶人家，不但有金器銀器，也有木器瓦器；有作為貴重的，也有作為卑賤的。』

神揀選我們，乃是要我們作盛裝祂的貴重器皿。神創造人作器皿以備裝祂；從這些器皿中祂揀選我們，盛裝祂這尊貴的神，而成爲祂貴重的器皿。至終祂將祂的榮耀彰顯在我們這器皿上，使我們成爲祂榮耀的器皿。（羅九 23。）這些都是出於祂的憐憫，也都是在於祂的憐憫，是我們的努力所望塵莫及的！爲此我們當敬拜祂！和祂的憐憫！（聖經恢復本，羅九 21 註 1。）

貴重的器皿是由神性（金），以及蒙救贖得重生的人性（銀）所構成。這些器皿，就像提摩太和別的真信徒，構成了托住真理的確定根基。（提後二 20 註 3。）

信息選讀

照我的經歷來看，沒有別的事情比領悟主不要我們作甚麼更討祂喜悅。祂只要我們愛祂，把自己向祂敞開，並且讓祂從我們裏面活出來。這話聽起來也許相當熟悉，但你如果仔細探討這個句子，就會曉得不是這麼尋常，對你來說也不是這麼熟悉。從起初神造人，神就無意要求人來爲祂作甚麼。神的心意乃是要造一個器皿來盛裝祂、彰顯祂，因此神只要器皿是敞開的。如果器皿是敞開的，神就能完

WEEK 6 — DAY 1

Morning Nourishment

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

2 Tim. 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

God chose us that we might be vessels of honor to contain Him. God created man as a vessel to contain Him, and out of the many vessels He chose us to contain Him, the God of honor, that we might be vessels of honor. Finally, He makes known His glory upon us, the vessels, that we might become vessels of His glory (Rom. 9:23). All this is out of His mercy and according to His mercy; it cannot be obtained by our efforts. For this reason we must worship Him, and we must worship Him for His mercy! (Rom. 9:21, footnote 1)

Honorable vessels are constituted of both the divine nature (gold) and the redeemed and regenerated human nature (silver). These, like Timothy and other genuine believers, constitute the sure foundation that holds the truth. (2 Tim. 2:20, footnote 3)

Today's Reading

According to my experience, nothing pleases the Lord so much as for us to realize that He does not want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us. This may sound quite familiar to you, but if you look into such a sentence, you will realize that it is not so common. It is not so familiar to you. From the very beginning when God created man, God had no intention to ask man to do anything for Him. God's intention was to create a vessel to contain Him and to express Him, so God only wants an opening of the vessel. If the

成祂的定旨，但如果器皿是關閉的，神的定旨就會受到攔阻。

人墮落的真實意義和真實本質到底是甚麼？首先是人想要知道，其次是人想要作。想要知道甚麼，想要作些甚麼，這兩方面就是人墮落的真實意義。仇敵的試誘乃是要人一定成爲甚麼。人要成爲甚麼，就必須知道甚麼、作些甚麼；這就是人墮落的真實意義。人一墮落了，想要知道、想要作的邪惡性情就進到人裏面。在神眼中，這是最可憎的事。照着我們天然宗教的觀念來看，我們會認爲拜偶像或行邪術這些屬鬼的事纔是可憎的。但最狡詐、最可憎的事乃是人想要知道一些事情，想要作一些事情。這就是因着仇敵的試誘而進到人性裏面的邪惡東西。

我們都必須領悟，在我們墮落的性情裏面有一種本質很邪惡，就是喜歡知道，也喜歡作。很遺憾的說，宗教多半是關心這兩件事。宗教幫助人去知道，也幫助人去作。甚至今天基督教也成了這一種重在『知道』和『作』的主動宗教。神學院只教育人去知道、去作，訓練人並挑旺人去知道、去作。這完全是一種違反神永遠定旨的教育。難怪在成千的基督徒中間，你幾乎找不到一個人認識神不要我們去知道，也不要我們去作；神只要我們愛祂，把自己向祂敞開。『主，我愛你。我實在領悟我只是一個虛空的器皿，但你寶貝這個瓦器，因爲這個瓦器是你照着永遠的計畫所創造的，要完成你心頭的願望。主，我單單愛你，我喜歡盛裝你，我喜歡被你充滿、被你浸透、被你浸潤。憐憫我，使我一直向你敞開。』（李常受文集一九八〇年第一冊，三二三至三二四頁。）

參讀：李常受文集一九八〇年第一冊，成全訓練，第二十二章。

vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated.

What is the real significance of man's fall and the real nature of man's fall? It is that first, man wants to know, and second, man wants to do. It is to know something and to do something. These two aspects are the genuine significance of man's fall. The enemy's temptation was that man must be something. For man to be something, man needs to know something and to do something. This is the real meaning of man's fall. Once man became fallen, the evil nature of knowing and doing entered into man. This is the most abominable thing in the eyes of God. We would think according to our natural religious concepts that the worship of idols or witchcraft, these demonic things, are abominable. But the most subtle and the most abominable thing is man's attempt to know things and to do things. This is the very evil thing that entered into man's nature by the enemy's temptation.

We all have to realize that in our fallen nature there is a substance so evil that likes to know and likes to do. I am sorry to say that religion mostly cares for these two things. Religion helps people to know, and religion helps people to do. Even today Christianity has become such an active religion of knowing and doing. Seminaries just educate people to know and to do. They train people and stir them up to know and to do. This is altogether a kind of education against God's eternal purpose. It is no wonder that among thousands of Christians you can hardly find one who knows that God does not want us either to know or to do; God wants us only to love Him and to keep ourselves open to Him. "Lord, I love You. I fully realize that I am just an empty vessel, yet You treasure this earthen vessel because this earthen vessel was created by You according to Your eternal plan to fulfill Your heart's desire. Lord, I just love You. I like to contain You. I like to be filled up with You. I like to be saturated and permeated with You. Have mercy upon me that I may keep myself open to You all the time." (CWWL, 1980, vol. 1, "Perfecting Training," pp. 239-240)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," ch. 22

第六週■週二

晨興餽養

林後四7『但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』

弗三17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

神不要我們作甚麼；祂只要我們成爲一個活的器皿。如果你是一個沒有生命的器皿，像瓶子一樣，你很容易讓主人來使用，因爲你沒有意志、思想或情感。…但神創造了一個活物，…一個活的瓶子，情感豐富、意志剛強，而且還有心思。這個活的瓶子墮落以後，就成了神的難處。歷代以來，這種難處一直在基督徒中間。基督徒不是冷淡，就是太熱中於知道和作爲。無論在那一面，主都無法得着這個器皿。

這一點在新約裏很清楚，尤其是在使徒保羅的…十四封書信…。你可以說，這十四封書信總歸可用一個辭來表達：『敞開的器皿』。神要一個敞開的器皿。保羅在羅馬九章二十三節告訴我們，神把我們造成『蒙憐憫、早豫備得榮耀的器皿』。然後在林後四章七節說，『我們有這寶貝在瓦器裏。』這兩處經文可視爲我們經歷基督與召會的基本祕訣。（李常受文集一九八〇年第一冊，三二五至三二六頁。）

信息選讀

敞開的器皿就是不作甚麼，只是一直敞開，好得着充滿。經過種種過程的神—三一神、包羅萬有的靈、複合的靈—在這裏等候得着一個入口，好進到你裏面去。祂進到你裏面有多少，在於你向祂敞開有多少。

WEEK 6 — DAY 2

Morning Nourishment

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

God does not want us to do anything; He wants us only to be a living vessel. If you were an inanimate vessel, a vessel without life like a jar, you would be easy for the Master to use because you would not have a will or a mind or an emotion... But God created a living thing... a living jar full of emotions, with a strong will, and with a mind. After the fall this living jar became a problem to God. This problem has been among the Christians all these centuries. Either the Christians are indifferent, or they are too hot in knowing and in doing. On either side the Lord could not get the vessel.

This point is clear in the New Testament, especially in... Paul's fourteen Epistles... You may say that the summary of these fourteen Epistles may be expressed in just two words: open vessel. God wants an open vessel. In Romans 9:23 Paul tells us that God created us as vessels of mercy unto glory. Then in 2 Corinthians 4:7 he says that "we have this treasure in earthen vessels." These two verses may be considered as a basic secret to our experience of Christ and the church. (CWWL, 1980, vol. 1, "Perfecting Training," p. 241)

Today's Reading

An open vessel is doing nothing but keeping itself open to the filling up. The processed God—the Triune God, the all-inclusive Spirit, the compound Spirit—is here waiting for an opening to get into you. How much He would enter into you depends upon how much opening you would give Him.

你也許會說，你已經把一切都獻給主了。你已經把你的妻子、你的兒女、你的眼睛、你的耳朵、你的手都獻上了。我也多次作過這種詳盡的奉獻，我甚至把每一根頭髮，把身體上的每一個細胞都獻給主了。然而，你曉得甚至在這麼徹底、這麼詳盡的奉獻以後，你還是沒有向主敞開？表面看來，你已經把自己獻給神了，但事實上，你是獻給你自已。你的奉獻沒有使你向祂敞開，你的奉獻仍然使你留在你的知道和作為之下。這是真正的難處，也是這次成全訓練真正的負擔。這個負擔就是要針對你的光景，向你指出你真正的難處是甚麼。你愛主，你愛召會，你也剛強的宣告你看見了異象；甚至你會說，你是敞開的。但你不是向主敞開，而是向你的知道敞開，向你的作為敞開。要得着一個人一面完全向主敞開，另一面又不作甚麼，實在不容易。如果你能愛主卻不作甚麼，那是神蹟。當你愛一個人的時候，定規想要為他作些甚麼。今天基督教的哲學和邏輯告訴你，要為人作些事情，來表明你愛他們。然而聖經的邏輯是：要愛主，但不要憑自己為祂作甚麼。愛主要愛到極點，但不要憑自己為祂作甚麼。這不太容易。有時連那些不愛主的人也想要為祂作些甚麼，這是宗教。我們的難處就是太活躍了。…你必須主動而被動。…愛主愛到極點就是主動的，甚麼都不作就是被動的。你需要得救、得着加力、得以聖別，為此你必須愛主，然而不要作甚麼，你必須讓主來作一切。在我們墮落的性情裏，就是要知道、要作。主所要的乃是我們愛祂，保守自己一直敞開。不要作甚麼，只要讓祂進來。然而你總是喜歡作些甚麼，自己卻關閉起來，使主無法進到你裏面。（李常受文集一九八〇年第一冊，三二六至三二八頁。）

參讀：生命樹，第一章。

You may say that you have consecrated everything to the Lord. You have consecrated your wife, your children, your eyes, your ears, and your hands. I, too, have made this kind of detailed consecration many times. I even consecrated every single hair and every cell in my body to the Lord. Yet, have you realized that even after such a thorough and detailed consecration you still are not open to the Lord? Seemingly you have consecrated yourself to God, but actually you have consecrated to yourself. Your consecration did not keep yourself open to Him. Your consecration still kept you under your knowing and under your doing. This is the real problem. This is also the real burden of this Perfecting Training. The real burden is to pin your situation down, pointing out to you what your real trouble is. You love the Lord, you love the church, and you can declare strongly that you have seen the vision. Even you may say that you are open. But you are not open to the Lord. You are open to your knowing; you are open to your doing. It is really hard to have a person on the one hand absolutely open to the Lord and on the other hand doing nothing. If you can love the Lord and yet do nothing, that would be a miracle. When you love someone, surely you want to do something for him. Today's Christian philosophy and logic tell you to do something for people to show them that you love them. But the Bible logic says to love the Lord but do not do anything for Him by yourself. Love the Lord to the uttermost; do not do anything for Him by yourself. It is not so easy. Sometimes even those who do not love the Lord want to do something for Him. This is to be religious. Our problem is that we are too active... You have to be active-passive... To love the Lord to the uttermost is to be active. To not do anything is to be passive. You need to be saved, to be empowered, to be sanctified. For this you need to love the Lord and yet do nothing. You need to let the Lord do everything. What is in our fallen nature is just to know and to do. What the Lord wants is that we love Him, that we keep ourselves open. Do not do anything. Let Him in. Yet you always like to do something and keep yourself closed, causing the Lord to have no way to enter into you. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 241-242)

Further Reading: CWWL, 1965, vol. 2, "The Tree of Life," ch. 1

[Do things in His timing. Waiting for Jehovah.](#)

第六週■週三

晨興餽養

太二二 37『耶穌對他說，「你要全心、全魂並全心思，愛主你的神。」』

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

你只需要愛祂，把自己向祂敞開，給祂每一個機會來作祂所要作的一切事；你就成為享受者，享受祂和祂的作為。所以每當你禱告的時候，感謝就會從你口中出來，因你向主滿了感謝。你會經歷主是你的得勝、你的聖別、你的一切。你會成為享受主之所是和所作的人。（李常受文集一九八〇年第一冊，三三三頁。）

信息選讀

這意思不是說，你是懶惰的、冷淡的、無言的或困倦的。不，你是儆醒的、清明的。你愛主，你保守自己一直向祂敞開，然而你不作甚麼，祂要作成一切。這不但是可能的，也是主所要求的。主要求你停下你的作為，但祂不要你打盹或漠不關心；祂要你非常儆醒。要愛祂，把自己一直向祂敞開，天天告訴祂說，『主，我愛你。主，我在這裏向你敞開。主，憐憫我，因着你的恩典，我不願意我的全人有那一部分向你是關閉的，我願意完完全全的向你敞開。』如果你這麼試一試，你就會看見有些事要發生。你無須憂慮你的得勝，無須擔心你會發脾氣。

WEEK 6 — DAY 3

Morning Nourishment

Matt. 22:37 And He said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.”

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

You just need to love Him and to keep yourself open to Him, giving Him every opportunity to do everything He wants to do. You become the enjoyer, enjoying Him and enjoying His doing. So whenever you would pray, thanks would come out of your mouth because you are so grateful to the Lord. You would **experience** that the Lord is your victory, your sanctification, everything to you. You will be the enjoyer of what the Lord is and of what the Lord does. (CWWL, 1980, vol. 1, “Perfecting Training,” p. 246)

Today's Reading

It does not mean that you are lazy or indifferent or dumb or sleepy. No. You are on the alert, and you are so sober. You love the Lord, and you keep yourself open to Him all the time. Yet you would not do anything, but He would do everything. Not only is this possible, but this is also **required by the Lord**. The Lord requires you to stop your doing. But He does not want you to be sleepy or indifferent; He wants you to be very alert. Love Him and keep yourself open to Him. Tell Him every day, “Lord, I love You. Lord, I am here open to You. Lord, have mercy upon me, and by Your grace I do not like to have any part of my being closed to You. I like to keep myself entirely and thoroughly open to You.” If you try this, you will see what will happen. You will not need to worry about your victory; you will not need to care for the losing of your temper.

你是神所創造的器皿。作為一個滿了生命的器皿，你必須運用你的情感來愛祂，要全心愛主你的神。（太二二 37。）你是一個器皿，不需要作甚麼，但你必須敞開自己。我們都懂得自由意志的原則。如果你不愛祂，主不會強迫你來愛祂。如果你自己不敞開，主絕不會強迫你敞開。因此你必須運用你的自由意志來愛主，並使自己敞開，但要離開你的作為。忘掉你的壞脾氣，忘掉纏累你的罪，忘掉你的弱點；要愛主，使自己敞開，並停下你的作為。

解決我們〔乖僻的〕難處惟一的方法就是讓主從裏面來充滿我們。這在於我們愛祂，並且一直把自己向祂敞開。正確的禱告、更深的禱告、真實的禱告，乃是使你自己一直愛祂，並向祂敞開。…要停下你的作為真不容易，但靠着祂的憐憫，藉着真實的禱告，你的作為會停下來。真實的禱告總是殺死人的禱告，把你一切的作為殺死。你越把自己禱告到這種真實的禱告裏，你就越被殺死。事實上，被殺死的不是你，而是你的活動。被殺死的不是在你自己裏面的你，而是在你活動裏面的你。真實的禱告會把你所有的活動都一一殺死，並且使你冷靜下來，有時候甚至會把你的負擔也殺死了。然後你就成爲一個潔淨、虛空、敞開的器皿。你要成爲一個活的器皿，完全冷靜下來，使你的主人有完全自由的通道來充滿你。祂充滿你的時候，就爲你作成一切，然後你便享受祂的作為，這纔是正確且真正的基督徒生活。真實的基督徒生活就是愛主、一直向主敞開，並停下自己的作為。然後主就來作成一切；這器皿只是盛裝主，享受主的充滿，並享受主的作為。這就是正當而真實的基督徒生活。（李常受文集一九八〇年第一冊，三三三至三三五頁。）

參讀：關於神聖分賜更深的研讀，第一篇，補充的話（一）。

You are a vessel created by God. As a vessel full of life, you need to exercise your emotion to love Him. Love the Lord your God with all your heart (Matt. 22:37). As a vessel, you do not need to do anything, but you need to keep yourself open. We all know the principle of the free will. If you do not love Him, the Lord would not force you to love Him. If you do not keep yourself open, the Lord would never force you to keep yourself open. So you must exercise your free will to love the Lord and to keep yourself open. But stay away from doing. Forget about your bad temper. Forget about your besetting sins. Forget about your weak points. Love the Lord and keep yourself open and stop doing...

The only solution to our problems [of peculiarity] is the filling up of the Lord within us. And this depends upon our loving Him and keeping ourselves open to Him all the time. The proper prayer, the deeper prayer, the genuine prayer, is just to keep yourself loving Him and open to Him... It is not so simple to stop your doing. But by His mercy through the genuine prayer your doing will be stopped. The genuine prayer is always the killing prayer. It kills your every doing. The more you pray yourself into this genuine prayer, the more you are killed. Actually, it is not you who are killed but your activity. It is not you in yourself but you in your activity that will be killed. Your genuine prayer will one by one kill all your activities, and it will calm you down. Sometimes it will even kill your burden. Then you will be a clean, empty, and open vessel. You will be a living vessel absolutely calmed down so that your Master has the absolute free course to fill you up. When He fills you up, He does everything for you. Then you simply enjoy His doing. This is the proper, genuine Christian life. A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing. Then the Lord comes in and the Lord does everything and this vessel just contains the Lord and enjoys the Lord's filling up and enjoys the Lord's doing. This is the proper and genuine Christian life. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 246-247)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," ch. 1; pp. 47-52 (A Supplementary Word)

第六週■週四

晨興餽養

羅八 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。』

10～11『但基督若在你們裏面，…靈卻因義是生命。然而那叫耶穌從死人中復活者的靈，若住在你們裏面，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。』

今天我們所相信、所敬拜的…一位…已經成了那靈，作三一神終極的總結，使我們能有分於祂神聖的分賜。這就是神奧祕的經綸，要將神一切豐富的成分分配、分賜給神的兒女。如今，這位神已經經過過程，成了一口聖氣，無所不在的充滿在這地球上。就在你對人傳福音時，祂就在你口裏，在你心裏；祂要從你心裏出來，再進入聽見之人的口中。（羅十 8～9。）祂就是聖靈，就是三一神，就是耶穌基督，作了凡相信、接受祂之人的生命和一切。祂是如此的奧妙。（李常受文集一九九〇年第三冊，四九二頁。）

信息選讀

這奧妙的一位進到我們裏面，主要的是作我們的生命，在我們裏面安靜、柔細的運行、工作。這好比我們肉身的生命，天天二十四小時都在那裏安靜、柔細的運作。當我們坐在這裏，裏面有一個行動正在進行，就是消化，但我們不會感覺到。甚麼時候你覺得了，就證明你不對勁了。不僅有消化，並且還有吸收，把消化的食物元素變作我們的血輪，組成我們身上的細胞和組織。神的靈在我們裏面工作，也就是這樣。

WEEK 6 — DAY 4

Morning Nourishment

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

10-11 But if Christ is in you,...the spirit is life because of righteousness. And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Today the One whom we believe in and worship... has become the Spirit, the ultimate consummation of the Triune God, for the purpose that we would partake of His divine dispensing. This is the mysterious economy of God, which is to dispense and to distribute to God's children all the rich elements of God. Now this God has been processed and has become a holy breath, everywhere filling the earth. Even while you are preaching the gospel to others, He is in your mouth and in your heart. He will come out of your heart and will enter the mouth of those who listen (Rom. 10:8-9). He is the Holy Spirit, the Triune God, Jesus Christ, becoming life and everything to those who believe and receive Him. He is so wonderful. (CWVL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 388-389)

Today's Reading

This wonderful One is in us mainly to be our life, operating and working quietly and gently in us. This can be compared to our physical life. Every day, twenty-four hours a day, it operates quietly and gently in us. While we are sitting here, an operation is working within, which is our digestion. However, we do not feel it. Whenever we feel it, that proves that there is something wrong with us. Not only is there the digestion, but there is the assimilation as well, which makes the digested food elements part of our blood and constitutes these elements as the cells and tissues of our body. When God's Spirit works in us, He operates in a similar way.

祂不僅來作我們的生命，並且還要作我們的一切，也就是作我們的人位。祂要住在我們裏面，安家、定居在我們全人之中，好作我們的一切。祂在我們裏面總是等待我們轉向祂，得着祂的供應。有人常說，主怎樣對付他，責備他。但在我跟隨主六十多年的經歷裏，主似乎不曾嚴厲的責備我，我倒常常得罪祂，但祂總是樂意供應我，將祂自己分賜給我。主今天的確已經住在我們裏面；祂是我們的生命，作我們的一切；祂是我們的人位、我們的頭、我們的丈夫、我們的救主。主且願安家在我們裏面，使我們這人成為祂的安居之所。

神的經綸，就是神的計畫、打算、安排所要作的事，其作法、題材，和我們的作法、題材真有天壤之別。譬如說，神要我們討祂喜歡；我們一讀到這樣的話，就馬上立志、禱告、甚至禁食：『神哪，你眷顧我，我實在有心要討你的喜悅，但是你知道有種種的阻礙，有種種的難處，加上我的軟弱，我實在作不到，求你幫助我。』…豈不知神是要我們討祂喜悅，但是沒有一點意思要我們靠自己的努力來討祂的喜悅。神是要我們憑着祂的生命，甚至憑着祂自己來生活為人而討祂的喜悅。詩歌三百七十八首第一節說，『何等生命！何等平安！基督活在我的裏面！』…詩歌接着說，『我已與祂同釘十架，榮耀事實、奇妙救法！』甚麼救法？『現在活着不再是我，乃是基督在我活着！』不再是我了，這真是奇妙；是基督活着，那就更是榮耀了。但事實上，…你們大多數的人會說，『有的時候是祂，不是我；但大半時候是我，不是祂。』這就是我們的光景。

神要人作許許多多事，但是神卻沒有一點心願叫人憑自己作。（李常受文集一九九〇年第三冊，四九二至四九三、五八五至五八六頁。）

參讀：關於神聖分賜更深的研讀，第八、十一篇。

He is coming to us not only to be our life but to be our everything, that is, to be our person. He wants to abide in us, to make home and to settle down in our whole being, so that He can become our **all. He is waiting all the time within us for us to turn to Him and to receive His supply.** Some always speak of the Lord's dealing with them and His rebuking of them. But in my experience of sixty or more years of following the Lord, it seems that the Lord has never rebuked me severely. I have indeed offended Him many times. **But He is always willing to supply me and to dispense Himself into me.** Today the Lord is definitely living in me. He is our life to be our everything. He is our person, our Head, our Husband, and our Savior. He wants to make His home in us and to make our whole person His place of rest.

God's economy, that is, His plan, purpose, and arrangement of things to accomplish His desire, is carried out **in ways very different from ours.** For example, God wants us to please Him. When we read this word, immediately we would make up our mind, pray, and even fast, saying, "God, be gracious to me. I do have the desire to please You. But You know that I have all kinds of obstacles, problems, and weaknesses. I cannot do it. Please help me."... But although God wants us to please Him, He has no intention that we please Him by our own effort. Rather, He wants us to please Him through **living by His life and even by Himself.** Stanza 1 of Hymns, #499 says, "Oh, what a life! Oh, what a peace! / The Christ who's all within me lives."...The above hymn continues to say, "With Him I have been crucified; / This glorious fact to me He gives." What is this glorious fact? "Now it's no longer I that live, / But Christ the Lord within me lives." It is no longer I that live. This is truly wonderful! Now it is Christ that lives. This is glorious! However,... most of us would say that sometimes it is He and not we. But most of the time it is we and not He. This is our real condition.

God requires man to do many things. But He has no intention that man would do them by himself. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 389, 478-479)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," chs. 8, 11

第六週■週五

晨興餽養

提前一 4 『…神在信仰裏的經綸…。』

弗三 9 『並將那歷世歷代隱藏…的奧祕有何等的經綸，向眾人照明。』

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

按着我對聖經的研究，以及作基督徒的經歷，我知道在我基督徒的生活裏，我所經歷基督、三一神、那靈、以及神聖生命與神聖性情的事，對我都是平常的。這些都是平常的事。在我基督徒生活開始的時候，我讀過一些內裏生命派教師的著作，他們教導說，這一切屬靈與神聖的事，都是大神蹟，不容易得着。他們指明，必須先履行一些條件，纔能使我們有資格接受這些神蹟。我試着照他們書裏的指示，經歷這些事。最終，我發現在神新約的經綸裏，對那靈的經歷並不是照他們所教導的。事實上，神提供給我們享受的一切屬靈且神聖的事，都是平常的。這些事都是平常的事。但我也發現，這些平常的事是神奇至極的。（李常受文集一九八七年第三冊，四八四頁。）

信息選讀

我在…考慮該用怎樣的辭，可以照着聖別的啓示，描述我對這些屬靈且神聖之事的經歷。…因此，

WEEK 6 — DAY 5

Morning Nourishment

1 Tim. 1:4 ...God's economy, which is in faith.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is...

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

According to my study of the Bible and my Christian experiences, I realized that in my Christian life the things that I experience of Christ, of the Triune God, of the Spirit, and of the divine life with the divine nature are altogether normal to me. They are a normality. At the beginning of my Christian life, I read the writings of some inner-life teachers who taught that all these spiritual and divine things were great miracles that were not easy to attain. They indicated that a number of requirements had to be fulfilled for us to reach a point at which we were qualified to receive these miracles. I tried to experience these things according to the instructions given in their books. Eventually, I found out that the experiences of the Spirit in God's New Testament economy were not according to what they taught. Actually, all the spiritual and divine things that are provided by God for our enjoyment are altogether normal. They are normalities. But I also found out that these normalities are miraculous to the uttermost. (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," p. 387)

Today's Reading

I was considering what term I should use to describe my experiences of these spiritual and divine things according to the holy revelation...Thus,

我選用『平常』與『神奇』二辭，造了『神奇的平常事』這個辭句。我們若想要正確並充分的登門叩訪傳福音，有正確的家聚會，就必須經歷神奇的平常事。我們必須認識甚麼是神奇的平常事，以致有足數的資格，完成神新約的經綸。（李常受文集一九八七年第三冊，四八四至四八五頁。）

我是在十九歲的時候得救的，…那時在我裏面有一個天然的幻想，以為得救（和被聖靈充滿）是…了不起的奇事，…就盼望有一天，有一件甚麼大事發生在我身上。可是經歷來經歷去，並沒有甚麼奇特的事發生，不過是在屬靈經歷中的一件常事。到今天，半個多世紀了，我經歷得越多，就越感覺這些屬靈生命的事，也就是神新約經綸中的事，並沒有甚麼人在外面所看為驚人的大事，都是一些像是平常的常事。…到現在我就清楚看見，屬靈的事越是平常越對越真，越是平常也越豐富。

我已經經歷了六十三年，我的確能作見證，神在我們裏面那屬靈的生命，乃是一個實際。這不是神所造的肉身生命，乃是神進到我們裏面，生在我們裏面作生命。我們外面的人是神造的生命，我們裏面的人是神來作生命。基督教把神來作我們裏面的生命這一面，差不多丟光了，並且把聖靈降在人身上和聖靈充滿，搞得希奇古怪。事實上，神進到我們裏面作生命這一套屬靈的事，是非常平常的。得救是非常平常的。（李常受文集一九八七年第二冊，一九四至一九六頁。）

參讀：為着建造基督的身體那合乎聖經的聚會與事奉之路，第十三章。

I picked up the words normal and miracle to come up with the phrase miraculous normality. If we desire to properly and adequately visit people by knocking on their doors for gospel preaching and have the proper home meetings, we must have the experience of the miraculous normality. We must know what the miraculous normality is to be adequately qualified to carry out God's New Testament economy. (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," p. 387)

I was saved when I was nineteen years old... At that time I had a natural imagination within me that salvation [and being filled by the Spirit] should be...extraordinarily miraculous thing[s] and that...one day some great thing would happen to me. But after I had passed through many experiences, I had never had anything extraordinary happen to me. Instead, all that happened in my spiritual experience concerned merely normal matters. Today, over half a century has gone by. The more I have experienced, the more I feel that these matters of spiritual life, which are matters in God's New Testament economy, do not have anything that may shock people outwardly; rather, they all appear to be normal occurrences... Now, I see clearly that as far as spiritual matters are concerned, the more normal they are, the more proper and real they are. And the more normal they are, the more rich they are.

I can truly testify from more than sixty-three years' experience that the spiritual life of God within us is a reality. This is not the physical life created by God but God coming into us, born within us, to be our life. Our outward man is the God-created life; our inward man is God being our life. Christianity has nearly discarded the aspect of God becoming our life within. They have also made the matter of the Holy Spirit coming upon men and the Holy Spirit filling men a rare and strange thing. In fact, this spiritual matter of God coming into us to be our life is a very normal matter. To be saved is a very normal matter. (CWWL, 1987, vol. 2, "Words of Training for the New Way," pp. 165-167)

Further Reading: CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," ch. 13

第六週■週六

晨興餽養

羅十 12 ~ 13『因為猶太人和希利尼人並沒有分別，眾人同有一位主，祂對一切呼求祂的人是豐富的。因為「凡呼求主名的，就必得救」。』

約三 6『從肉體生的，就是肉體；從那靈生的，就是靈。』

我們呼求主耶穌的時候，就接受了經過過程的三一神。我們開口呼求，是最平常的事。呼求『哦，主耶穌』是平常的。我們能以任何方式，在任何時間和任何地點，呼求主的名。感謝主，呼求『哦，主耶穌，哦，主耶穌』，乃是平常的事。但是我們呼求『哦，主耶穌』的時候，你知道我們得着甚麼？我們乃是得着經過過程的三一神！這是神奇的。得着經過過程的三一神，是最高神蹟，是一切神蹟中最大的神蹟。要接受祂，我不需要盛裝、沐浴淨身、並合宜虔誠的跪下，作正式的禱告。我不需要花幾天『等候主』，纔能接觸、接受並享受祂。我所需要作的，乃是呼求『哦，主耶穌』，我就得着經過過程的三一神作我的享受。這是全宇宙中最大的神蹟，也是歷世歷代一切神蹟的總和與集大成。這完全是神奇的，卻又是如此平常。我們開車的時候，或睡覺以前，都能呼求主的名。（李常受文集一九八七年第三冊，四八五頁。）

信息選讀

重生乃是神奇的平常事。有些內裏生命派的教師說，重生不是那麼容易，他們稱重生為『頭一個福分』。我讀了好些著作，想要明白甚麼是重生，但直

WEEK 6 — DAY 6

Morning Nourishment

Rom. 10:12-13 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; for “whoever calls upon the name of the Lord shall be saved.”

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

When we call on the name of the Lord Jesus, we receive the processed Triune God. To open up our mouths and call is most normal. It is normal to call “O Lord Jesus.” We can call on the Lord’s name in any way, at any time, and in any place. Thank the Lord for the normality of calling “O Lord Jesus, O Lord Jesus.” But when we call “O Lord Jesus,” do you realize what we get? We get the processed Triune God! This is miraculous. To get the processed Triune God is the top miracle, the greatest miracle among all the miracles. In order to receive Him, there is no need for me to dress up, make myself extremely neat, and be reverent by kneeling down in a proper way to pray in a formal way. There is no need for me to “wait on the Lord” for a number of days before I can contact, receive, and enjoy Him. All that I need to do is call “O Lord Jesus,” and I get the processed Triune God for my enjoyment. This is the greatest miracle in this universe and the totality and absolute aggregate of all the miracles throughout all the generations. This is altogether miraculous, yet it is so normal. We can call on the Lord’s name while we are driving or before we go to bed. (CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” p. 388)

Today’s Reading

Regeneration is a miraculous normality. Some inner-life teachers said that it was not so easy to be regenerated, and they called regeneration the “first blessing.” I read a number of writings in an attempt to understand

到讀了史百克弟兄(T. Austin-Sparks)的一篇文章，我纔找到答案。他說，重生是在我們人的生命以外，接受神的神聖生命。我讀到那個定義的時候，真是喜樂。從那一天起，我明白了甚麼是重生。重生乃是在我們的靈裏由那靈所生，（約三3，5～6，）因而得着神的神聖生命，成爲神的兒子。（一12～13。）

我們觀察到許多人是真的在一瞬間得了重生。這是神奇的，也是平常的。這是神奇的平常事。（李常受文集一九八七年第三冊，四八六至四八八頁。）

現在我舉聖經的例證給你們看，屬靈生命的事都是一些平常事。（羅馬十章六至七節指明）誰也不能叫基督從天上來到地上，再從地上下到陰間，又從死裏復活。基督全都替我們作好了。…神把祂的救恩，替我們全都豫備好了。正如神在地上已經爲人豫備了空氣，人一生下來，只要一聲啼哭，就把空氣吸進去了。今天人要得救，也只要開口呼喊：『哦，主耶穌！』就得着了。

主這靈已經在你口裏，在你心裏；主這話也已經在你手中，在你裏面。你現在只要接受這話，接觸這靈，主就要作你的供應，你就得以天天得救，天天被聖靈充滿，天天讓聖靈降在你身上。這該是你每天的經歷…。慕迪弟兄曾說過一句話：『宇宙間最大的神蹟奇事，就是人得着重生。』…我們天天都在屬靈的生命中，經歷這樣宇宙間的大事，是神奇的，卻又是平常的，所以是神奇的平常事。（李常受文集一九八七年第二冊，一九八、二〇四頁。）

參讀：關於生命與實行的信息，第十篇。

what regeneration is, but I could not find the answer until I read an article by Brother T. Austin-Sparks. He said that regeneration was to receive God's divine life in addition to our human life. I was happy when I read that definition. From that day I understood what regeneration is. To be regenerated is to be born of the Spirit in our spirit (John 3:3, 5-6), thus obtaining God's divine life to become the sons of God (1:12-13).

We have observed...that many have been genuinely regenerated instantly. This is miraculous yet normal. It is a miraculous normality. (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," pp. 388-389)

Now I would use an illustration from the Bible to show you that matters of spiritual life are normal matters. Romans 10:6-7... [indicates that] no one can cause Christ to come down from heaven and then to descend to the abyss and to be resurrected from the dead. Christ has already accomplished all this for us...God has already prepared everything of His salvation for us. This can be compared to God preparing air for human beings on the earth so that once a person is born, with a cry he can breathe the air into him. Today, if a person wants to be saved, he only needs to open his mouth and call, "O Lord Jesus!" Then he will obtain salvation.

The Lord as the Spirit is already in your mouth and in your heart. The Lord as the Word is also already in our hands and within us. Now you need only to receive the word and contact this Spirit, and the Lord will become your supply. Then day by day you will be saved and filled with the Holy Spirit, and you will allow the Holy Spirit to descend upon you. This should be your daily experience...Brother Moody once said, "The greatest miracle in the universe is that man can be regenerated."... Every day in the spiritual life, we can experience this great thing in the universe. It is miraculous yet normal. Therefore, it is a miraculous normality. (CWWL, 1987, vol. 2, "Words of Training for the New Way," pp. 168-169, 172-173)

Further Reading: CWWL, 1987, vol. 2, "Words of Training for the New Way," ch. 10

第六週詩歌

425

經歷基督—盛着祂

7 7 7 7 (英 548)

F 大調

4/4

F B^b C⁷ F C F
3 · 2 1 4 | 3 · 2 1 — | 2 · 1 7̣ 6 | 5 · 4 3 — |

一 我是受造的瓦器，寶貝基督放我裏；

F B^b A⁷ Dm Gm C⁷ F
3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 — — — ||

我須作祂的器皿，祂作內容來藏隱。

- | | |
|------------------------|------------------------------------|
| 二 照祂形像我被造，
神使器皿的形狀， | 適合基督來住着 [※] ；
與其內容能相像。 |
| 三 祂今居留在我靈，
我得與祂成一靈， | 用祂大能來支撐；
受祂實際的供應。 |
| 四 天天居衷在感動，
所有腳步祂保守， | 時時調和相交通；
每一部分祂浸透。 |
| 五 讓祂由衷得表現，
我須透明又透亮， | 使祂在我被人見；
祂可藉我得顯彰。 |
| 六 變化乃是我所需，
泥土得改原形狀， | 全人破碎無所餘；
變成寶貝的模樣。 |

WEEK 6 — HYMN

Earthen vessel I was made

Experience of Christ — Containing Him

548

1. Earth - en ves - sel I was made, Christ in me the trea - sure laid;
His con-tain - er I must be, As the con - tent He in me.

2. In His image I was made,
Fit that Christ should all pervade;
Thus the vessel God did form
With the content uniform.
3. In my spirit He remains,
With His power He sustains;
As the Spirit one with me,
He is my reality.
4. Moving in me day by day,
Mingling with me all the way,
All my steps He regulates,
Every part He saturates.
5. Him expressing from within,
Making Him to others seen,
I transparent have to be
That He may be shown thru me.
6. Transformation is my need,
To be broken more indeed,
That the clay may change in form,
To the treasure to conform.

