

第二周

三一神的喜乐成为我们的喜乐

诗歌：诗 521

读经：罗十五 13，十四 17，约十五 4，11，加五 22

【周一】

壹 三一神是喜乐的神：

一 罗马十五章十三节说，“但愿那赐盼望的神，…将一切喜乐平安充满你们”：

- 1 这指明喜乐是神的一个属性。
- 2 神是可享受的神。
- 3 在我们的经历中，我们若享受神作恩典，就会有平安；我们若有平安，就会有喜乐。

二 基督也是信徒的喜乐：

- 1 在约翰十五章十一节主说，“这些事我已经对你们说了，是要叫我的喜乐可以在你们里面，并叫你们的喜乐可以满足。”
- 2 在这节的上下文中，主说到葡萄树和枝子。
- 3 我们成为神圣葡萄树的枝子，乃是喜乐的事—喜乐的生活。
- 4 我们的喜乐总是来自我们住在主里面，来自我们住

Week Two

The Joy of the Triune God Becoming Our Joy

Hymns: 717

Scripture Reading: Rom. 15:13; 14:17; John 15:4, 11; Gal. 5:22

§ Day 1

I. The Triune God is a God of joy:

A. Romans 15:13 says, “Now the God of hope fill you with all joy and peace”:

1. This indicates that joy is one of God's attributes.
2. God is the God of enjoyment.
3. In our experience, if we enjoy God as grace, we will have peace, and if we have peace, we will have joy.

B. Christ is also joy to the believers:

1. In John 15:11 the Lord said, “These things I have spoken to you that My joy may be in you and that your joy may be made full.”
2. The context of this verse is the Lord's word concerning the vine and the branches.
3. For us to be branches of the divine vine is a matter of joy—a joyful life.
4. Our joy always comes from our abiding in the Lord, from our abiding in His

在祂的爱里。

5 就是在这样的生活里，我们充满了喜乐。

6 这喜乐就是基督自己；祂住在我们里面，就是祂的喜乐住在我们里面，作我们喜乐的源头，叫我们的喜乐充盈、满足，可以欢乐度日。

【周二】

三 在圣灵中有喜乐—罗十四 17:

- 1 神要我们享受祂并为祂的定旨而活—尼八 10，弗三 11。
- 2 三一神是喜乐的神，而使徒们乃是与众圣徒同工，使众圣徒喜乐—罗十五 13，约十五 11，十七 13，徒十三 52，加五 22，林后一 24，腓一 25，二 17～18。
- 3 我们能经历主的话成为我们心中的欢喜快乐—耶十五 16。
- 4 神话语中所启示的一个甜美思想，乃是神在基督里将祂自己作为恩典赐给我们，作我们的享受—约一 14，16～17，林后十三 14：

【周三、周四】

- a 在圣经里，头一次提到神之于人，乃是摆在人跟前的食物；这表明神要我们享受祂—创二 7，9，诗十六 11，耶十五 16。
- b 神的意愿乃是要把祂自己给我们，作我们的享受—尼八 10。
- c 基督徒生活的秘诀，不在于我们为神作多少，乃在于我们吸取并享受神有多少—约十五 4～5，西二 6～7。

贰 三一神的喜乐正在成为我们的喜乐：

love.

5. It is in this kind of life that we are full of joy.

6. This joy is Christ Himself; when He abides in us, His joy abides in us to be the source of our joy that our joy may abound and become full and that we may live our days with joy.

§ Day 2

C. There is joy in the Holy Spirit—Rom. 14:17:

1. God wants us to enjoy Him and live for His purpose—Neh. 8:10; Eph. 3:11.
2. The Triune God is a God of joy, and the apostles are fellow workers with the saints for their joy—Rom. 15:13; John 15:11; 17:13; Acts 13:52; Gal. 5:22; 2 Cor. 1:24; Phil. 1:25; 2:17-18.
3. We may experience the joy of the Lord's word being in our heart—Jer. 15:16.
4. A sweet thought revealed in the Word of God is that in Christ God has given Himself to us as grace to be our enjoyment—John 1:14, 16-17; 2 Cor. 13:14:

§ Day 3 & Day 4

- a. In the first reference in the Bible to God's relationship with man, God presents Himself to man as food; this shows that God wants us to enjoy Him—Gen. 2:7, 9; Psa. 16:11; Jer. 15:16.
- b. God's desire is to give Himself to us to be our enjoyment—Neh. 8:10.
- c. The secret to the Christian life is not how much we work for Him but how much we absorb Him and enjoy Him—John 15:4-5; Col. 2:6-7.

II. The joy of the Triune God is becoming our joy:

一 基督本身就是我们的喜乐：

- 1 我们若住在主里面，并借着住在祂的爱里而持续地住在祂里面，我们就要被喜乐充满—约十五 10 ~ 11。
- 2 主正在恢复在大多数基督徒中间已失落的一些事，其中最重要的就是享受主—彼前一 8。
- 3 吃主和享受主这件事是根据约翰六章五十七节。
- 4 基督徒的生活就是天天吃主，喝主，享受主—57 节，林前十 4。

【周五】

- 5 我们要成为忠信、正常、正确的基督徒，首要之务乃是享受主；这需要成为我们的异象—箴二九 18，徒二六 19。
 - 6 我们的灵需要领头享受主—来四 12：
 - a 我们必须学习直接使用我们的灵，并让魂作灵的跟随者。
 - b 我们的灵在享受主的事上必须积极领头。
 - 7 子在向父的祷告里说，“现在我往你那里去，我还在世上说这话，是叫他们里面充满我的喜乐” —约十七 13：
 - a 这满足的喜乐是在真实的一里。
 - b 当我们借着父的生命，在父的名里是一，一同享受父，就会有主的喜乐充满在我们里面—13 节。
- ## 二 在召会这神爱子的国里，我们经历并享受包罗万有的基督—西—12 ~ 13, 27, 二 9, 16 ~ 17, 三 1, 4, 11:

A. In His person Christ is our joy:

1. If we abide in the Lord and keep abiding in Him by abiding in His love, we will be filled with joy—John 15:10-11.
2. The Lord is recovering the matters that have been missed among most Christians, and enjoying the Lord is one of the most important of these matters—1 Pet. 1:8.
3. The matter of eating and enjoying the Lord is based on John 6:57.
4. The Christian living is a life of eating, drinking, and enjoying the Lord day by day—v. 57; 1 Cor. 10:4.

§ Day 5

5. In order for us to be faithful, normal, and proper Christians, the primary matter that we need to take care of is enjoying the Lord; this needs to be a vision to us—Prov. 29:18; Acts 26:19.
 6. Our spirit needs to take the lead in enjoying the Lord—Heb. 4:12:
 - a. We must learn to directly use our spirit and let the soul be a follower of the spirit.
 - b. Our spirit must take the lead aggressively in enjoying the Lord.
 7. In His prayer to the Father, the Son said, “Now I am coming to You, and these things I speak in the world that they may have My joy made full in themselves”—John 17:13:
 - a. The fullness of joy is in the real oneness.
 - b. When we are one in the Father's name by the Father's life, enjoying the Father together, we will have the Lord's joy made full in us—v. 13.
- ## B. In the church as the kingdom of the Son of God's love, we experience and enjoy Christ in His all-inclusiveness—Col. 1:12-13, 27; 2:9, 16-17; 3:1, 4, 11:

- 1 基督是我们所分得的份，我们的美地—神圣的基业，给我们享受——12。
- 2 基督是宇宙中一切正面事物的实际——二 16 ~ 17。
- 3 基督是坐在神右边的那一位——三 1。
- 4 基督住在我们里面，成了我们荣耀的盼望——1:27。
- 5 基督是我们的生命——三 4。
- 6 基督是一个新人的构成成分——10 ~ 11 节。

【周六】

三 按照彼前一章八节，信徒“欢腾，有说不出、满有荣光的喜乐”：

- 1 这喜乐乃是浸没在主这荣光里的喜乐，因此是满了主的彰显。
- 2 借着信入主并爱主，我们就有了大喜乐。
- 3 基督徒正常的光景乃是有满有荣光的喜乐。

四 享受主有许多方面，就如：在主面前的喜乐、（诗十六 11、）活在神圣罗曼史里的喜乐、（歌一 1 ~ 4、）神圣三一之神圣分赐的喜乐、（林后十三 14、弗三 14 ~ 21、）喝神乐河的水的喜乐、（诗四六 4 上，三六 8 下、）认识神的爱的喜乐、（加二 20、罗八 38 ~ 39、）实行神旨意的喜乐、（诗四十 8 上、）在一切景况中知足的喜乐、（腓四 11、）以及进入主在国度里的喜乐。（太二五 21, 23。）

五 一个基督徒该是个喜乐的人——在那灵中喜乐——加五 22：

- 1 当我们在主里面，祂就是我们的喜乐——罗十四 17。
- 2 当我们住在主里面，无论我们有什么难处，我们都

1. Christ is our allotted portion, our good land—the divine inheritance for our enjoyment—1:12.
2. Christ is the reality of every positive thing in the universe—2:16-17.
3. Christ is the One sitting at the right hand of God—3:1.
4. Christ dwells in us as our hope of glory—1:27.
5. Christ is our life—3:4.
6. Christ is the constituent of the one new man—vv. 10-11.

§ Day 6

C. According to 1 Peter 1:8, the believers “exult with joy that is unspeakable and full of glory”:

1. This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord.
2. By believing into the Lord and loving Him, we obtain great joy.
3. The normal condition of a Christian is to have joy that is full of glory.

D. Enjoying the Lord has many aspects, such as the joy of the Lord's presence (Psa. 16:11), the joy of living in the divine romance (S. S. 1:1-4), the joy of the divine dispensing of the Divine Trinity (2 Cor. 13:14; Eph. 3:14-21), the joy of drinking of the river of God's pleasures (Psa. 46:4a; 36:8b), the joy of knowing God's love (Gal. 2:20; Rom. 8:38-39), the joy of doing God's will (Psa. 40:8a), the joy of contentment in all circumstances (Phil. 4:11), and entering into the joy of the Lord in the kingdom (Matt. 25:21, 23).

E. A Christian should be a joyful person—joyful in the Spirit—Gal. 5:22:

1. The Lord is our joy when we are in Him—Rom. 14:17.
2. When we are abiding in the Lord, no matter what problem we have, we are

是喜乐的；并且任何的困难都加深我们在主里的喜乐—约十五 4。

3 圣灵是喜乐的灵—罗十四 17：

- a 如果我们喜乐了，就指明圣灵在我们里面也喜乐—加五 22。
- b 按外面的环境来说，也许没有什么可乐的，但住在我们里面的主就是我们的喜乐—西一 27。

joyful, and any difficulty deepens our joy in the Lord—John 15:4.

3. The Holy Spirit is a Spirit of joy—Rom. 14:17:

- a. If we are joyful, this indicates that the Holy Spirit in us is also joyful—Gal. 5:22.
- b. There may be nothing in the outward environment to make us joyful, but the Lord who lives in us is our joy—Col. 1:27.

第二周■周一

晨兴喂养

罗十五 13 “但愿那赐盼望的神，因信将一切喜乐平安充满你们，使你们靠圣灵的能力，充盈满溢地有盼望。”

约十五 11 “这些事我已经对你们说了，是要叫我的喜乐可以在你们里面，并叫你们的喜乐可以满足。”

罗马十五章十三节…指明喜乐是神的一个属性。神是可享受的神。在我们的经历中，我们若享受神作恩典，就会有平安；我们若有平安，就会有喜乐。（新约总论第一册，一二四页。）

基督在祂的身位里对信徒是喜乐。…（约翰十五章十一节）的上下文是主说到葡萄树和枝子乃是一个生机体，彰显神圣生命的丰富以荣耀父。（1～11。）我们成为神圣葡萄树的枝子，并结果子以彰显神圣的生命，乃是喜乐的事，也是喜乐的生活。我们若住在主里面，并借着住在祂的爱里而持续地住在祂里面，以致多结果子彰显祂生命的丰富，叫父得荣耀，我们就要被喜乐充满。我们的喜乐总是来自我们住在主里面，来自我们住在祂的爱里，来自我们在祂丰富的生命里结果子，并来自父的彰显与得荣。在这种生活里我们满了喜乐；这喜乐实际上就是基督自己。（新约总论第三册，四六至四七页。）

信息选读

在约翰十七章十三节，主耶稣又说到信徒里面要充满祂的喜乐。在祂向父的祷告里，祂说，“现在我往你那里去，我还在世上说这话，是叫他们里面充满我的喜乐。”喜乐的充满是在真正的一里。我们在父的名里，凭着父的生命成为一，一起享受父的时候，我们里面就充满主的喜乐。这就是为何当

WEEK 2 — DAY 1

Morning Nourishment

Rom. 15:13 Now the God of hope fill you with all joy and peace in believing, that you may abound in hope in the power of the Holy Spirit.

John 15:11 These things I have spoken to you that My joy may be in you and that your joy may be made full.

Romans 15:13 [indicates] that joy is one of God's attributes. God is the God of enjoyment. In our experience, if we enjoy God as grace, we shall have peace, and if we have peace, we shall have joy.

In His person Christ is joy to the believers...The context of John 15:11 is the Lord's word concerning the vine and the branches being an organism to glorify the Father by expressing the riches of the divine life (vv. 1-11). For us to be branches of the divine vine and to bear fruit to express the divine life is a matter of joy—a joyful life. If we abide in the Lord and keep abiding in Him by abiding in His love so that we may bear much fruit to express the riches of His life for the glorification of the Father, we shall be filled with joy. Our joy always comes from our abiding in the Lord, from our abiding in His love, from our fruit-bearing in His rich life, and from the expression and glorification of the Father. In this kind of life we are full of a joy that is actually Christ Himself. (The Conclusion of the New Testament, pp. 106, 575)

Today's Reading

In John 17:13 the Lord Jesus again speaks concerning His joy being made full in the believers. In His prayer to the Father, He said, “Now I am coming to You, and these things I speak in the world that they may have My joy made full in themselves.” The fullness of joy is in the real oneness. When we are one in the Father's name by the Father's life, enjoying the Father together, we shall have the Lord's joy made full in us. This is the reason that when we are truly

我们真正成为一的时候，我们就充满对父的赞美。这赞美是里面喜乐的涌流。

在腓立比三章一节保罗说，“还有，我的弟兄们，你们要在主里喜乐。把同样的话写给你们，于我并不为难，于你们却是妥当。”这里保罗嘱咐圣徒要在主里喜乐。他的话指明，在主里喜乐是一种保护、保障。…在腓立比必定有一种光景，需要某种防卫，保护。保罗所想到的光景，就是热中犹太教者所引起的搅扰。保罗鼓励圣徒要在主里喜乐，作为保护免于受搅扰。

在四章四节保罗说，“你们要在主里常常喜乐，我再说，你们要喜乐。”所有的信徒都需要在主里喜乐。…这喜乐给我们力量，使我们能有二、三节所说的一。信徒若要思念相同的事，他们需要学习喜乐。在主里喜乐，也是得到五至九节所列优越美德的秘诀。我们若要有这些经节所说的美德，就需要在主里喜乐。所以，在主里喜乐是非常重要的。（新约总论第三册，四七至四八页。）

主的喜乐能不能存留在我们里面，在于我们能不能叫主喜乐。我们若不爱主，不住在主里面，主的话也不住在我们里面，主给的诫命，我们也不听从；这样，在我们里面的主能喜乐么？…那些不住在主里面的人，常是愁眉苦脸的，没有喜乐。他们有时也许开开玩笑，好像很喜乐，或者他们发了财，升了官，好像有喜乐；但当他们安静下来时，其实并没有喜乐。所以，他们来到擘饼聚会里，无法赞美；在祷告聚会中，也无法开口；因为在他们里面的主乃是忧愁不喜乐的。（弗四30。）然而，我们若爱主，学习不断地住在祂里面，让祂的话住在我们里面，我们也住在祂的爱里，并且接受祂的诫命，顺从祂的话语；主的喜乐会存留在我们里面，我们的喜乐就满足了。（李常受文集一九五九年第一册，四八一至四八二页。）

参读：新约总论，第五十三、八十三、三百八十二篇。

one, we are filled with praise to the Father. This praise is the overflow of the inner joy.

In Philippians 3:1 Paul says, “Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.” Here Paul charges the saints to rejoice in the Lord. His word indicates that rejoicing in the Lord is a safeguard, a security...There must have been a situation in Philippi that required a safeguard, some kind of protection. The situation Paul had in mind was the trouble caused by the Judaizers. As a protection from that trouble, Paul encouraged the saints to rejoice in the Lord.

In Philippians 4:4 Paul says, “Rejoice in the Lord always; again I will say, rejoice.” All believers need to rejoice in the Lord...This rejoicing affords us the strength for the oneness spoken of in Philippians 4:2 and 3. If believers are to think the same thing, it is necessary for them to learn to rejoice. Rejoicing in the Lord is also the secret of having the excellent characteristics listed in Philippians 4:5-9. If we would have the virtues found in these verses, we need to rejoice in the Lord. Therefore, rejoicing in the Lord is very important. (The Conclusion of the New Testament, pp. 575-576)

Whether the Lord’s joy can remain in us depends on whether we make the Lord joyful. If we do not love the Lord and abide in Him, if the Lord’s words do not abide in us, and if we do not obey the commandments given by the Lord, can the Lord be joyful in us?...Those who do not abide in the Lord often have a sad face and are without joy. At times they may joke around and appear joyful, or they may be joyful when they make money or get promoted, but in quiet moments they are not joyful. Therefore, they cannot render praises in the Lord’s table meeting or open their mouth in the prayer meeting, because the Lord in them is sorrowful and without joy (Eph. 4:30). However, if we love the Lord, learn to abide in Him continually, allow His words to abide in us, abide in His love, receive His commandments, and obey His words, the Lord’s joy will remain in us, and our joy will be made full. (CWWL, 1959, vol. 1, p. 374)

Further Reading: The Conclusion of the New Testament, msgs. 53, 83, 382

第二周■周二

晨兴喂养

罗十四 17 “因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

加五 22 “但那灵的果子，就是爱、喜乐、和平、恒忍、恩慈、良善、信实。”

罗马十四章十七节说，神的国，就是召会生活的实际，乃是圣灵中的喜乐。帖前一章六节告诉我们，信徒“在大患难之中，带着圣灵的喜乐，领受了主的话”。不仅如此，加拉太五章二十二节指明，喜乐是圣灵的果子。

所有的人都需要喜乐。身为基督徒，我们被神的爱和神圣的生命充满时，就有喜乐。爱来自生命，喜乐来自爱。神的灵是神圣生命、神圣之爱、和神圣喜乐的灵。…所以，我们可以有圣灵中的喜乐，就是那灵的喜乐。…我们若在那灵里，就会因神喜乐，并赞美祂。（新约总论第四册，五二至五三页。）

信息选读

今天我们在召会中所过的得胜生活，就是国度的生活，乃是以圣灵中的喜乐配着公义、和平所构成的。我们如果对人、对神都是义的、对的，我们和人和神的关系，必定是和平的，也就能在圣灵里喜乐。这证明我们是活在神国的实际中，受神的管治，而过实际的召会生活。主耶稣在马太五、六、七章颁布诸天之国的宪法，描述诸天之国子民的性质，（五 1～12，）就结束在“应当喜乐欢腾，因为你们在诸天之上的赏赐是大的”。（12。）这也说出喜乐乃是我们活在国度实际中的明证。

WEEK 2 — DAY 2

Morning Nourishment

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness.

Romans 14:17 says that the kingdom of God, which is the reality of the church life, is joy in the Holy Spirit. First Thessalonians 1:6 tells us that the believers “received the word in much affliction with joy of the Holy Spirit.” Furthermore, Galatians 5:22 indicates that joy is a fruit of the Holy Spirit.

All people need joy. As Christians, we have joy when we are filled with the love of God and the divine life. Love comes from life, and joy comes from love. The Spirit of God is the Spirit of the divine life, the divine love, and the divine joy...Therefore, we may have joy in the Holy Spirit, a joy that is of the Spirit...If we are in the Spirit, we shall be joyful with God and praise Him. (The Conclusion of the New Testament, pp. 894-895)

Today's Reading

The overcoming life that we live in the church today is the kingdom life, which is constituted of the joy of the Holy Spirit with righteousness and peace. If we are righteous and right toward others and toward God, we will have a peaceful relationship with others and with God. Thus, we will have joy in the Holy Spirit, proving that we are living in the reality of God's kingdom and are under God's rule and thereby have the practical church life. In Matthew 5, 6, and 7, in the decree of the constitution of the kingdom of the heavens, concerning the portrayal of the nature of the people of the kingdom of the heavens (5:1-12), the Lord Jesus concluded with this word: “Rejoice and exult, for your reward is great in the heavens.” This tells us that joy is an evidence of our living in the reality of the kingdom.

我们要喜乐，不是等到称心的事临到，使我们喜乐。住在我们里面的主乃是我们喜乐的原因，在我们里面运行的圣灵是我们常常喜乐的推动。我们若活在一神交通里，经历并享受那灵，就必得着那灵所带给我们的喜乐。（真理课程二级卷四，六六至六七页。）

我们必须从神的话语里看出一件甜美的事，就是神之于我们，不只是相近的，并且神是把祂自己给了我们，来作我们的享受。这给我们看见，神和我们那个关系，那个亲密，到了何等的地步。

神的儿女来读诗篇的时候，多是喜欢第二十三篇。难得有一个基督徒不知道“耶和华是我的牧者”。但是实在说来，神对于我们，不光是一位牧养带领我们的牧者，也不光是一位看顾保守我们的牧人，神对于我们，比牧者…还要亲密多了。祂如果光是一个牧者，祂就只能在我们的外面照顾我们，只能在我们的外面牧养我们，祂不能进到我们里面来作我们的一部分，也不能进到我们里面来变作我们自己。但是圣经却给我们看见，神能把祂自己放到我们里面来，给我们享受；祂能进到我们的里面来，作我们的生命，作我们的力量，作我们的食粮，作我们永活的水，作我们里面每一部分的需要。在神里面稍微有一点经历的人都知道，神是如何的能给我们来享受。我们不单能在环境中享受神的安排，神的预备，我们还能在心和灵里享受神作我们各样的供应。

无论我们灵、魂、体任何一部分的需要，神都能在我们的里面来应付。神能在我们的灵里应付我们灵的需要，神也能在我们的魂里应付我们魂，或说心理的需要，神也能在我们身体中应付我们身体的需要。虽然这一位神是无形无状的，是我们摸不着、看不见的，但是有经历的人都能作见证，我们能在灵里享受神，我们也能在魂里享受神，我们还能在身体上享受神。这是何等荣耀的福分！（李常受文集一九五八年第一册，四九六至四九七页。）

参读：真理课程二级卷四，第四十三课。

We need to rejoice, but it does not mean that we wait for some pleasant things to happen for us to rejoice. The indwelling Lord is the cause of our rejoicing, and the Holy Spirit who moves within us is the motivation of our constant rejoicing. If we live in the fellowship of the Triune God and experience and enjoy the Spirit, we will have the joy that is brought to us by the Spirit. (Truth Lessons—Level Two, vol. 4, pp. 60-61)

A sweet thought recorded in the Word of God is that God is not only near us but that He has even given Himself to us to be our enjoyment. This shows the intimate relationship God has with us.

Psalm 23 is a favorite psalm among God's children; hence, it is difficult to find a Christian who does not know the words the Lord is my Shepherd. God, however, is not merely a Shepherd who leads us, protects us, and cares for us. God is more intimate than a shepherd. If He were merely a shepherd, He could care for us and shepherd us only in an outward way; He would be unable to enter into us to become a part of us. He could not become us. However, the Bible shows that God gives Himself to us for our enjoyment and works Himself into us. He can enter into us to be our life, our strength, our food, and our living water. He can meet the need of every part of our being. Those who have experienced God know that He is truly our enjoyment. We can enjoy God in His sovereign arrangements and provisions, and we can enjoy Him as the varied supply to our inward being.

When God is within us, He can supply the needs of our spirit, soul, and body. God can satisfy the needs of our spirit by supplying us from within our spirit. He can satisfy the needs of our soul, or our psyche, from within our soul. He can also satisfy the needs of our body by supplying us in our body. Although our God is invisible, untouchable, and intangible, those who have experienced God can testify that they enjoy Him in their spirit, in their soul, and even in their body. What a glorious blessing this is! (CWVL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," pp. 365-366)

Further Reading: Truth Lessons—Level Two, vol. 4, lsn. 43

第二周■周三

晨兴喂养

创二 9 “耶和華神使各样的樹從地里長出來，可以悅人的眼目，也好作食物；園子當中有生命樹…”。

約一 16 ~ 17 “從祂的丰满里我們都領受了，而且恩上加恩；…恩典和實際都是借着耶穌基督來的。”

在聖經中有一個非常重大的原則，就是每一類的事，頭一次提到的時候，那就是以後這類事一個永遠的定律。頭一次提到是怎樣，以後也必怎樣。在聖經里，頭一次提到神之于人，乃是作為食物擺在人跟前。那就是告訴我們，神是要給人來享受祂自己。…神把人造好了以後，就把人擺在生命樹跟前，叫人能享受生命樹上的果子。這生命樹乃是…象征神自己。因此我們知道，神…就是要把祂自己給人來享受。人被造之後，神對於人的第一個觀念，就是要人吃喝。而神所要人吃喝的，乃是祂自己。（李常受文集一九五八年第一冊，五一三頁。）

信息選讀

當主耶穌到地上來的時候，祂就是一再給人看見，祂是人的食物，是人可以吃喝享受的。…主行了一個神迹，用五餅二魚給五千人吃飽，還剩下零碎。他們看見這件事，就覺得祂是一個最大的申言者。他們就盼望（祂）…一直在他們中間行神迹，負他們一切的责任。這個觀念完全錯誤，所以主就來轉他們的念頭。主指出他們是尋求必壞的食物，但這必壞的食物是沒有價值的。主不是要給他們這個必壞的食物，主乃是要把那存到永遠生命的食物給他們。…主說明那存到永遠生命的食物就是祂

WEEK 2 — DAY 3

Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden...

John 1:16-17 For of His fullness we have all received, and grace upon grace...Grace and reality came through Jesus Christ.

In the Bible there is a very important principle related to the first mention of a matter that sets an eternal governing principle for that matter throughout the rest of the Bible. The way a matter is spoken of the first time determines the meaning of similar matters that are mentioned subsequently. In the first reference to God's relationship with man in the Bible, God presents Himself to man as food. This shows that God wants man to enjoy Him. After God created man, He placed him in front of the tree of life so that man would enjoy the fruit of that tree. The tree of life signifies God Himself. This shows that God wants to be man's enjoyment. God's first thought after creating man was for man to eat and drink, and the object of this eating and drinking was God Himself. (CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," p. 375)

Today's Reading

When the Lord Jesus was on earth, He repeatedly revealed that He was food for man to eat and enjoy. The Lord performed a miracle, [feeding] five thousand with five loaves and two fish, and there was much left over. When people saw this, they thought that He was the greatest prophet, who would perform miracles among them and take care of them...This concept was absolutely wrong; hence, the Lord spoke a word to change their concept. He pointed out that they were seeking for food that perishes, food that is of no eternal value. He did not come to give man corruptible food, but He came to give man incorruptible food from heaven...The Lord explained that He is the food; He

自己。主的意思是说，“…你们如果光认识我是一位能行神迹的主宰还不够，…我之于你们，要比这个深刻多了。我不仅在外面为你们作这些，…你们必须认识我这一位创造的主是来作你们的食物。我要把我的肉给你们吃，要把我的血给你们喝。我要进到你们的里面。吃我肉喝我血的人，就有永远的生命；因为这永远的生命就是我自己。你们若是把我吃到里面，喝到里面，我就进到你们里面，自然你们里面就有了永远的生命。”

你把…圣经…读一下，你就看见，神把人一造好之后，并没有告诉亚当说，“亚当，你要怎样敬拜我，你要怎样事奉我。”神把亚当造好之后，乃是把他摆在那一棵生命树的跟前，意思就是说，“亚当，你在这里享受吧。我就是这一棵生命树，我就是要给你享受。…我也不要你这样敬拜那样事奉；我所要的，就是我能把自己摆在你跟前，作你的食物。我所有的心愿都是要你来享受我。”

一天生命树来了，…祂是话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。（约一14。）祂是那一棵生命树，摆在人的跟前，人可以来摘祂的果子吃；但是没有一个人懂得…来摘祂的果子。…在福音书里…那些接触祂的人，都是问祂说，“主啊，我该作什么？主啊，律法上哪一条诫命最大？”〔太十九16，二二36。〕问来问去都是这些事。但是祂始终告诉我们一个答案：“我是从天上降下来的粮，…我乃是要你们来接受我，来享受我。我就是那一棵生命树。生命在我里面。我就是生命。我来了，是要叫人得生命，并且得的更丰盛。（约十10。）我…就是伊甸园那棵生命树。…我要把自己分给你们。我要作你们的食粮，我要进到你们的里面，我要作你们里面的生命，我所有的意思就是要把自己给你们享受。”（李常受文集一九五八年第一册，五一三至五一七页。）

参读：实行召会生活的生命与道路，第五章。

wanted to give Himself to them as their food for their enjoyment. It was as if He were saying, "It is not enough to know Me as the sovereign Lord who performs miracles...I am much more than these things. I will not only perform outward things...You need to know Me as the Creator who has come to be your food. I have given My flesh to you for food and My blood to you for drink so that I can enter into you. He who eats My flesh and drinks My blood has eternal life, because this eternal life is just Me. If you eat Me and drink Me, I will enter into you, and spontaneously you will have eternal life."

According to the Bible, after creating Adam, God did not say, "You must worship Me in this way," or "You must serve Me in that way." On the contrary, after creating Adam, God placed him in front of the tree of life. God seemed to be saying, "Adam, come here. Just enjoy. I am the tree of life, and I am here for you to enjoy Me...I have no desire for you to serve or worship Me in this or that way. I only want to present Myself to you as food. My only desire is for you to enjoy Me."

One day the tree of life came as the Word who became flesh, who tabernacled among us, full of grace and reality (John 1:14). Again He was placed in front of man as the tree of life so that man could "pick" the fruit from this tree. No one, however, knew that they could pick from this tree. In the four Gospels those who came to Him asked what they should do and which was the great commandment in the law (Matt. 19:16; 22:36). This was all they asked. But His answer was always the same: "I am the bread that came down from heaven...I want you to receive Me, to enjoy Me. I am the tree of life. Life is in Me. I am life, and I have come that men may have life and have it abundantly (John 10:10). I am like the tree of life that was in the garden of Eden...I want to dispense Myself into you. I want to be your food to enter into you and be your very life. My thought is simply that you would enjoy Me." (CWWL, 1958, vol. 1, pp. 375-377)

Further Reading: CWWL, 1963, vol. 4, "The Life and Way for the Practice of the Church Life," ch. 5

第二周■周四

晨兴喂养

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

林前十 4 “也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”

我们纪念主乃是以吃祂、喝祂为中心。主说，“这是我的身体，为你们舍的，你们要如此行，为的是纪念我。饭后，也照样拿起杯来，说，这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是纪念我。”（林前十一 24～25。）主这话就是明明地告诉我们，纪念祂就是再一次来接受祂所为我们舍去的自己，和祂所成功的一切。

因此我们每一次来纪念主的时候，不能光在心思里纪念祂、默念祂，更要在灵里接受祂和祂为我们所成功的，作我们里面的享受，让祂更多的与我们调和。这才是真正的纪念主。

这种擘饼的意义，也就是基督徒生活的意义。基督徒的生活就是天天吃主、喝主、享受主，而让主与我们调和。不是七日的第一日来赴擘饼聚会的时候才如此，乃是每一天所过的生活都当如此。我们蒙恩的人，就是借着这样吃主、喝主而活着。（李常受文集一九五九年第三册，二〇六至二〇七页。）

信息选读

神没有一点意思要我们为祂作什么。我一直盼望神的儿女转一个念头，神只有一个意思，就是祂要把祂自己来给我们享受。所有基督徒的秘诀都在这里。不是你为

WEEK 2 — DAY 4

Morning Nourishment

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

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

The focus of our remembrance of the Lord is our eating and drinking of Him. The Lord said, “This is My body, which is given for you; this do unto the remembrance of Me...This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me” (1 Cor. 11:24-25). The Lord’s words clearly state that to remember Him is to receive Him as the One who was given for us and to receive all that He has accomplished.

Hence, every time we come to remember the Lord, we should not remember Him merely by meditating in our mind. We need to receive Him and all that He has accomplished in our spirit as our inward enjoyment and allow Him to mingle more with us. This is the true remembrance of the Lord.

The significance of bread-breaking is also the meaning of our Christian living. The Christian living is a life of eating, drinking, and enjoying the Lord day by day in order to allow Him to mingle with us. We should not do this merely on the first day of the week when we come to the bread-breaking meeting. This should be our daily living. As saved ones, we live by eating and drinking the Lord. (CWWL, 1959, vol. 3, “Lessons for New Believers,” p. 144)

Today’s Reading

God does not intend for us to do anything for Him. As God’s children, we need to change our concept and see that God’s only desire is to give Himself to us to be our enjoyment. The secret of the Christian life is not how much we

神作了多少，乃是你享受神有多少。…你要学这一个秘诀。…一直要学一件事，常常回到你的里面，再来享受神自己。连你有了为难，有了重担，…你去祷告的时候，都不必挂念这些事。你要学习到神面前去享受祂，吸取祂。你忘掉了孩子的病，祂不会忘掉；你记得很牢的时候，祂反而不管。…你一直挂着：“主啊，我的兄弟拉撒路病了。”主说，“…他病了，我早就知道了，但是你这个祷告，我是不听的。…你这一要我去，我非要等他死不可。不光死，还要等到他埋葬了、臭了，我才去。”主就是这样。主并没有意思要我们为祂作什么，主只有一个意思，就是要我们学习吸取祂自己，享受祂自己。

马大就是一个为主忙乱的人，她从不懂得怎样停下来吸取主自己。我们要学习停下来，尤其在祷告这件事上，更需要停下我们的事务。…你半小时的祷告，十分钟的祷告，都应该在那里吸取主自己，享受主自己，把祂吃一个饱。孩子生病就生病吧，有难处就有难处吧，有重担就有重担吧，那些祂都知道。我们要在这里享受祂，吃一个饱，我们要一再享受祂，吸取祂。如果是这样的话，我们每一位里头都要满了神自己，每一位脸上都要放光，每一位身上都要满了神的同在。哦，你想那是何等的光景！

有的弟兄们作长老，也是忧忧愁愁地作长老。看看第二十八家，第二十八家不行。…亲爱的弟兄们，…你早晨到祂面前去的时候，你只要瞻仰祂的荣美，吸取祂，接受祂，享受祂，你吃了一个饱，你里头满足了，你脸上是放光的。这一个晚上你到了第二十八家，二十八家的弟兄姊妹都说，“…你看这位长老的脸面改了，不是忧忧愁愁的，乃是放光的。他一站起来说几句话，主就出来了。”…这个就是基督徒。（李常受文集一九五八年第一册，五二七至五二九页。）

参读：给在职圣徒的信息，第七篇。

work for Him, but how much we enjoy Him...We must learn this secret.. We need to learn to simply turn our inner being to enjoy God. When we pray, there is no need for us to be concerned about our difficulties and burdens...We need to learn to come to God to enjoy and absorb Him, and forget about everything, even a child's illness. If we forget, the Lord will not forget...The more we want Him to come and take care of a matter, the more He does not come. He knows our "Lazarus" is sick, but He does not answer our prayer...The more we insist, the more He waits until "Lazarus" finally dies, is buried, and begins to stink. This is the Lord. He has no intention for us to do anything for Him. His only intention is that we learn to absorb and enjoy Him.

Martha was always busy for the Lord. She did not know how to stop and absorb the Lord. We must learn to stop ourselves. In particular, when we pray, we must learn to stop our involvement in so many affairs...Whether our prayer is for half an hour or only ten minutes, we should absorb and enjoy the Lord. We should feed on Him until we are full. Let the children be sick. Let the difficulties remain. Let the burdens take care of themselves. The Lord knows all about these things. We should enjoy Him and be fed by Him. We should simply enjoy and absorb the Lord again and again. If we do this, we will be filled with God, and our face will shine. We will be full of the Lord's presence. What a glory this will be!

Some elders are sorrowful elders. When they consider half twenty-eight, they shake their head...When they come to the Lord in the morning, they should behold His beauty, absorb Him, receive Him, and enjoy Him. As they are fed by Him and are filled with Him, their faces will shine. Then when they visit half twenty-eight in the evening, all the brothers and sisters...will marvel at the shining face and say, "The countenance of this elder has changed. His face is no longer sad but shining. When he stands up to speak, the Lord is expressed."... This is what it means to be a Christian. (CWWL, 1958, vol. 1, How to Enjoy God and How to Practice the Enjoyment of God, pp. 384-385)

Further Reading: CWWL, 1988, vol. 2, "Messages Given to the Working Saints," ch. 7

第二周■周五

晨兴喂养

来四 12 “因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

路一 46 ~ 47 “马利亚说，我魂尊主为大，我灵曾以神我的救主为乐。”

我们的灵需要领头享受主。…（路加一章四十六至四十七节）描述对主的享受，而在对主的享受中，我们的灵必须领头。首先，马利亚的灵以神为乐；然后，她的魂尊主为大。她对神的赞美发自她的灵，并经由她的魂表达出来。但今天我们多半先使用我们的魂。我们必须学习直接使用我们的灵，并让魂作灵的跟随者。我们的灵在享受主的事上必须积极领头。我们的灵该征服我们的魂，使魂作灵的跟随者。（李常受文集一九七九年第一册，七九七页。）

信息选读

歌罗西一章十二节说，“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”…分给众圣徒的分乃指基督。迦南美地怎样是旧约中分给以色列人的分，基督也照样是分给新约信徒的分。因此，我们需要据有祂并有分于祂作我们属天的分，属天的产业。

我们需要启示，才能看见享受基督这件事，因为这不合我们天然的概念。我们天然的概念是，我们接受主之后，就需要为祂作些事，并学习圣经中关

WEEK 2 — DAY 5

Morning Nourishment

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Luke 1:46-47 And Mary said, My soul magnifies the Lord, and my spirit has exulted in God my Savior.

Our spirit needs to take the lead in enjoying the Lord...[Luke 1:46-47 is] describing the enjoyment of the Lord, and in the enjoyment of the Lord, our spirit has to take the lead. First, Mary's spirit exulted in God; then her soul magnified the Lord. Her praise to God issued from her spirit and was expressed through her soul. But today we mostly use our soul first. We must learn to directly use our spirit and let the soul be a follower of the spirit. Our spirit must take the lead aggressively in enjoying the Lord. Our spirit should subdue our soul to make the soul its follower. (CWWL, 1979, vol. 1, "Basic Lessons on Life," pp. 593-594)

Today's Reading

Colossians 1:12 says, "Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light."...The allotted portion of the saints refers to Christ. Just as the good land of Canaan was the portion allotted to the children of Israel in the Old Testament, Christ is the allotted portion of the New Testament believers. Thus, we need to possess Him and partake of Him as our heavenly allotment, our heavenly portion.

We need a revelation to see the matter of the enjoyment of Christ, because it is not according to our natural concept. Our natural concept is that after we receive the Lord, we need to do something for Him and learn many doctrines

乎祂的许多道理。人接受主之后需要借着享受主来继续他的基督徒生活；新得救的信徒很难有这种想法。…我们要成为忠信、正常、正确的基督徒，首要之务不是学道理，而是享受主。这需要成为我们的异象。姊妹们养育儿女，虽然也要教导孩子许多事情，但教导并不是她们最先要关切的事。一个姊妹生了孩子之后，主要的重点乃是喂养她的孩子。孩子的教育虽是必需的，但喂养才是孩子基本的需求。然而，今天在传统基督教中，人注意教训远过于喂养。

我相信主在祂的恢复里，要恢复信徒对基督的享受。今天有许多信徒软弱，原因不是他们的教训不足，而是营养不良，缺乏喂养。许多基督徒都充满知识，只不过少有在生命里的长大。因此，他们对其他信徒满了批评。

我们今天难处多，因为我们缺少基督。我们缺少从享受基督而来的滋养。如果我们天天享受基督，就不会有任何难处。夫妻吵架的原因乃是他们缺少基督。丈夫若不享受基督，迟早会与妻子出问题。召会生活也是一样。我们这些在召会生活里的弟兄姊妹，需要充分地享受基督；不然，我们在召会生活里就会出问题。我们所有问题的唯一答案，就是享受基督。当我们享受基督，我们里面所有消极的元素和“病菌”都会被吞灭，我们所缺乏的一切积极元素和属灵维他命就被添满。这样，我们所有的问题都解决了。然而，假使我们停止享受基督，一周之后，我们会患许多属灵疾病。基督是我们每日的滋养，我们需要每日尝祂、吃祂并有分于祂。（李常受文集一九六九年第二册，二四七至二四九页。）

参读：希伯来书生命读经，第四十六篇；真理课程三级卷四，第五十五课；二级卷三，第三十课。

concerning Him in the Bible. It is difficult for a new believer to have the thought that after he has received the Lord, he needs to continue his Christian life by enjoying the Lord...In order for us to be faithful, normal, and proper Christians, the primary matter that we need to take care of is not learning doctrines but enjoying the Lord. This needs to be a vision to us. When the sisters are raising their children, although they need to teach them many things, teaching is not their primary concern. After a sister has given birth to a child, her main focus is to feed her child. Although the education of the child is necessary, feeding is the child's basic need. However, in traditional Christianity today more attention is paid to teaching than to feeding.

I believe that in His recovery the Lord will recover the believers' enjoyment of Christ. The reason many believers are weak today is not that they are short of teaching but that they are malnourished, short of nourishment. Many Christians are full of knowledge, yet they have little growth in life. Hence, they are full of criticism toward other believers.

Today we have many problems because we are short of Christ. We are short of the nourishment that comes from enjoying Christ. If we enjoy Christ day by day, we will not have any problems. The reason spouses have arguments with each other is that they are short of Christ. If a husband does not enjoy Christ, sooner or later he will run into problems with his wife. It is the same in the church life. As brothers and sisters in the church life, we need to adequately enjoy Christ; otherwise, we will have problems in the church life. The unique solution to all our problems is to enjoy Christ. When we enjoy Christ, all the negative elements and "germs" in our being are swallowed up, and our lack of all the positive elements and spiritual vitamins is filled up. In this way, all our problems are solved. However, if we stop enjoying Christ, after a week we will have many kinds of spiritual diseases. Christ is our daily nourishment, and we need to taste, eat, and partake of Him in a daily way. (CWWL, 1969, vol. 2, pp. 188-190)

Further Reading: Life-study of Hebrews, msg. 46; Truth Lessons—Level Three, vol. 4, lsn. 55; Truth Lessons—Level Two, vol. 3, lsn. 32

第二周■周六

晨兴喂养

彼前一 8 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出、满有荣光的喜乐。”

腓四 11 “…我已经学会了，无论在什么景况，都可以知足。”

今天主与我们同在，（太二八 20）是隐藏、遮蔽的。祂的回来将是祂的显现，那时，祂要公开被众人看见。…我们没有见过主耶稣，却是爱祂，如今虽不得看见，却是信入祂。…我们没有见过祂，却是爱祂，这是因着信，因着那借听见活的话而注入到我们里面的信。（加三 2。）

按照彼前一章八节，信徒“欢腾，有说不出、满有荣光的喜乐”。…这喜乐乃是浸在主这荣光里，因此这喜乐满了主的彰显。这喜乐也是说不出的喜乐，是过于我们所能发表的喜乐。…借着信入主并爱主，我们就有了大喜乐。基督徒正常的光景乃是“欢腾，有说不出、满有荣光的喜乐”。（新约总论第十三册，一九二页。）

信息选读

罗马十四章十七节说，“因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”公义是向着我们自己，和平是向着别人，而圣灵中的喜乐乃是向着神。我们需要在灵中喜乐。一个基督徒该是个喜乐的人，但这并不表示我们的境遇会是很美好的；实际上，这可能表示我们是在“火窑”里，就如但以理的三个朋友一样。（但三 19～20，23，

WEEK 2 — DAY 6

Morning Nourishment

1 Pet. 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory.

Phil. 4:11...I have learned, in whatever circumstances I am, to be content.

The Lord is with us today (Matt. 28:20) but in a hidden, veiled way. His coming back will be His revelation, when He will be seen openly by all. Although we have never seen the Lord Jesus, we love Him. At present we cannot see Him, yet we believe in Him...We love Him whom we have not seen because of believing, that is, because of the faith that has been infused into us through our hearing of the living word (Gal. 3:2).

According to 1 Peter 1:8, the believers “exult with joy that is unspeakable and full of glory.”...This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord. This joy is also unspeakable; it is a joy that is beyond our ability to utter...By believing into the Lord and loving Him, we obtain great joy. The normal condition of a Christian is to “exult with joy that is unspeakable and full of glory.” (The Conclusion of the New Testament, pp. 3854-3855)

Today's Reading

Romans 14:17 says, “The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” Righteousness is toward ourselves, peace is toward others, and joy is toward God in the Holy Spirit. We need to be joyful in the spirit. A Christian must be a joyful person. This does not mean that our circumstances will be wonderful. It may actually mean that we are in a “furnace,” like the three friends of Daniel (Dan. 3:19-20, 25). They were in the blazing furnace, but they were

25。)他们是在烈火的窑里，但他们仍然喜乐。我们的环境与境遇也许是可怜的，但我们自己仍需要喜乐。如果我们与神之间没有喜乐，我们就是错的；如果我们与神是对的，即使我们在受苦，总会有喜乐。当使徒保罗和西拉被下在监里，他们的处境极其恶劣，但他们仍然喜乐。（徒十六 23 ~ 25。）在他们的感觉中，他们并不是在监牢里，他们乃是在神里面。对他们而言，监牢不过是神的代表，而他们是在神里面。（弗四 1。）因此，他们是喜乐的。

当我们在灵里火热并在圣灵中喜乐，我们就享受神，在生命中作王，在生命的新样中生活行动，并在灵的新样里服事。我们的事奉不会给人一种老旧的感觉；相反的，…我们会给别人一种新鲜和新样的感觉。…我们要崭新并新鲜，就需要将我们的的心思置于灵，在灵里并照着灵而行，灵里火热，并在圣灵中喜乐。这样我们就能在神里面夸耀，享受祂作我们的分。我们就自然而然地在生命中作王，在生命的新样中生活行动，并在灵的新样里服事。…〔罗马十二至十六章〕所提到的，就成了我们在灵中所享受的事物。当我们在火热和喜乐的灵里享受神，我们就得着这一切。（李常受文集一九六六年第二册，三五九至三六〇页。）

今天，年长的圣徒所以生气蓬勃，就因为他们里面有永远的生命。…尤其在聚会中，我们看见许多年长的圣徒都是笑脸迎人，生气蓬勃。他们乃是“诚于中，形于外”，里头有一个生命，是个不老的生命；这个生命在他们里面，显出来就是喜乐，因为我们的主是喜乐的主。按外面的环境来说，也许没有什么可乐的，但住在我们里面的主就是我们的喜乐。我们唱诗时喜乐，作见证更是喜乐；我们越开口，就越喜乐，甚至只要说声“阿们”，或“阿利路亚”，我们的脸就放光、放开了，也就喜乐了。（李常受文集一九八七年第三册，三二页。）

参读：彼得前书生命读经，第六篇。

still joyful. Our surroundings and circumstances may be miserable, but we ourselves must be joyful. If between us and God there is no joy, we are wrong. If we are right with God, there will always be joy, even if we are suffering. When the apostles Paul and Silas were put into prison, their surroundings were terrible, but they were joyful (Acts 16:23-25). To their feeling they were not in the jail but in God. To them, the jail was simply the representative of God, and they were in Him (Eph. 4:1). Therefore, they were joyful.

When we are burning in our spirit and joyful in the Holy Spirit, we enjoy God, reign as kings in life, walk in newness of life, and serve in newness of spirit. In our service we will not give people a feeling of oldness. Rather...we will always give others a feeling of freshness and newness. Our being new and fresh requires that we walk in the spirit and according to the spirit, set our mind on our spirit, be burning in spirit, and be joyful in the Holy Spirit. In this way we will boast in God and enjoy Him as our portion. We will spontaneously reign in life as kings, walk in newness of life, and serve in newness of spirit...All the matters mentioned in...Romans 12 through 16, are the things we will enjoy in our spirit. When we enjoy God in a burning and joyful spirit, we have all these matters. (CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," pp. 273-274)

Today the reason some of the elderly saints are so lively is that they have the eternal life in them...In particular, we see many elderly saints in the meetings who welcome people with smiles and are full of vigor. What is real in them is manifested outwardly. They have a life in them that is a never-aging life. When this life is expressed in them, it becomes joy, because our Lord is the Lord of joy. There may be nothing in the outward environment to make us joyful, but the Lord who lives in us is our joy. We are joyful when we sing, and we are even more joyful when we testify for the Lord. The more we open our mouths, the more joyful we are. Even by saying Amen or Hallelujah, our faces become glowing, shining, and full of joy. (CWWL, 1987, vol. 3, "Being Up to Date for the Rebuilding of the Temple," p. 30)

Further Reading: Life-study of 1 Peter, msg. 6

第二周诗歌

WEEK 2 — HYMN

521

试炼中的安慰 — 在主里的喜乐

降 A 大调

11 9 11 9 副 (英 717)

4/4

一 哦, 让我们在主里面常喜乐, 虽然四围充满了凶恶, 虽然患难如同波涛在冲击, 但是歌唱总胜似叹息。副应当时常喜乐, 当时常喜乐, 无论如何, 歌唱总胜似叹息, 无论如何, 生存总胜死寂, 所以应当时常喜乐!

二 哦, 让我们在主里面常喜乐, 虽然火箭暗中频频戳, 因为撒但还是象从前那样惧怕赞美远过于悲伤。

三 哦, 让我们在主里面常喜乐, 虽然精神在病中消磨; 因主的喜乐就是你的力量, 若靠主喜乐就必刚强。

四 哦, 让我们在主里面常喜乐, 因这地上帐幕快要脱, 我们要被提, 得与主在一起, 不再有何忧愁与叹息。

O let us rejoice in the Lord evermore

Comfort in Trials — By Rejoicing in the Lord

717

1. O let us re-joice in the Lord ev-er-more, Though all things a-round us be try-ing, Though floods of af-flic-tion like sea billows roar, It's bet-ter to sing than be sigh-ing. (C) Then re-joice ev-er-more, re-joice ev-er-more, It is bet-ter to sing than be sigh-ing: It is bet-ter to live than be dy-ing; So let us rejoice ev-er-more.

2. O let us rejoice in the Lord evermore,
When the darts of the tempter are flying,
For Satan still dreads, as he oft did of yore,
Our singing much more than our sighing.
3. O let us rejoice in the Lord evermore,
When sickness upon us is stealing,
No cordial like gladness our strength can restore,
For joy is the fountain of healing.

