

## 第四周

### 住在基督这真葡萄树上

诗歌：补 254

读经：约十五 1, 4～5, 7, 约壹二 6, 27～28, 三 24, 四 13, 15, 罗八 4

#### 【周一】

壹 主耶稣说，“我是真葡萄树”——约十五 1 上，参启十四 18：

一 这棵真葡萄树及其枝子，就是子和子里的众信徒，是神经纶中三一神的生机体。

二 这生机体因神的丰富而长大，并彰显祂神圣的生命。

贰 作为葡萄树的枝子，我们需要住在葡萄树上——约十五 4～5：

一 在主里面是联结的问题；住在主里面是交通的问题——林前一 9, 30。

二 我们住在基督这葡萄树上，在于看见一个清楚的异象，就是我们是葡萄树上的枝子；我们一旦看见我们是葡萄树上的枝子，就需要维持我们与主之间的交通——约十五 2。

三 基督徒的生活乃是住在主里面的生活——约壹二 6, 27～28, 三 24, 四 13, 15。

## Week Four

### Abiding in Christ as the True Vine

Hymns: E1162

Scripture Reading: John 15:1, 4-5, 7; 1 John 2:6, 27-28; 3:24; 4:13, 15; Rom. 8:4

#### § Day 1

**I. The Lord Jesus said, “I am the true vine”—John 15:1a; cf. Rev. 14:18:**

A. This true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in God's economy.

B. This organism grows with His riches and expresses His divine life.

**II. As branches in the vine, we need to abide in the vine—John 15:4-5:**

A. To be in the Lord is a matter of union; to abide in the Lord is a matter of fellowship—1 Cor. 1:9, 30.

B. Our abiding in Christ as the vine depends on our seeing a clear vision that we are branches in the vine; once we see that we are branches in the vine, we need to maintain the fellowship between us and the Lord—John 15:2.

C. The Christian life is a life of abiding in the Lord—1 John 2:6, 27-28; 3:24; 4:13, 15.

- 四 我们住在基督里，是祂住在我们里面的条件——约十五5上。
- 五 离了这葡萄树，我们就一无所是，一无所有，也一无所能——5节下。
- 六 唯有当枝子住在葡萄树上，葡萄树对枝子才是一切。

## 【周二】

叁 我们住在基督里，使祂也住在我们里面，乃是借着顾到包罗万有之膏油涂抹的内里教导——约壹二27：

- 一 我们借着经历主血的洗净，并应用膏抹的灵到我们内里的所是里，就住在与基督神圣的交通里——约十五4～5，约壹一5，7，二20，27。
- 二 元首基督是受膏者也是施膏者，我们是祂的肢体，享受祂作内里的膏油涂抹，以完成祂的定旨——来一9，三15，林后一21～22。
- 三 膏油涂抹乃是在我们里面复合之灵的运行和工作，将神涂抹到我们里面，使我们被神浸透，据有神，并领会神的心思；膏油涂抹借着生命内里的感觉、内里的知觉，将基督这身体的头的心思，交通给祂的肢体——诗一三三，林前二16，罗八6，27。

## 【周三、周四】

肆 住在主里面就是与主成为一灵，这就是活在调和的灵里——林前六17：

- 一 新约的素质乃是神的灵与人的灵这二灵，调和

D. Our abiding in Christ is the condition of His abiding in us—John 15:5a.

E. Apart from the vine, we are nothing, we have nothing, and we can do nothing—v. 5b.

F. Only when the branches abide in the vine can the vine be everything to them.

## § Day 2

**III. We abide in Christ so that He may abide in us by caring for the inward teaching of the all-inclusive anointing—1 John 2:27:**

- A. We abide in the divine fellowship with Christ by experiencing the cleansing of the Lord's blood and the application of the anointing Spirit to our inner being—John 15:4-5; 1 John 1:5, 7; 2:20, 27.
- B. Christ as the Head is the anointed One and the anointing One, and we are His members enjoying Him as the inner anointing for the fulfillment of His purpose—Heb. 1:9; 3:14; 2 Cor. 1:21-22.
- C. The anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God; the anointing communicates the mind of Christ as the Head of the Body to His members by the inner sense, the inner consciousness, of life—Psa. 133; 1 Cor. 2:16; Rom. 8:6, 27.

## § Day 3 & § Day 4

**IV. To abide in the Lord is to be one spirit with Him, that is, to live in the mingled spirit—1 Cor. 6:17:**

- A. The essence of the New Testament is the two spirits—the divine Spirit

在一起成为一——17 节，罗八 4。

二 这二灵的联结是圣经中极深的奥秘。

三 “一灵”这辞指明是灵的主与我们的灵调和——林前六 17:

- 1 这灵就是我们的灵与主的灵调成一灵，是主的灵，也是我们的灵——罗八 4，林后三 17，林前十五 45。
- 2 我们一切属灵的经历，就如我们与主的交通，向主的祷告，与主的同活，都是在这调和的灵里。

四 神经纶的中心点乃是调和的灵，就是神的灵与人的灵调和；凡神所要作的，或祂所要完成的，都与这中心点有关——弗三 5，9，一 17，二 22，五 18，六 18:

- 1 我们借着与主成为一灵，就能经历祂是包罗万有的一位——林前一 2，24，30，二 7~8，10，三 11，五 7~8，十 3~4，十一 3，十二 12，十五 20，23，45，47。
- 2 我们能经历基督并以基督为一切，因为我们已经与祂成为一灵。
- 3 对任何与主成为一灵的人，供应都是无穷无尽的。

五 调和的灵乃是与神成为一灵的灵；这灵乃是在神的生命和性情上，但不在祂的神格上，与神一样——约壹五 11，彼后一 4:

- 1 在我们里面，神的灵与人的灵调和为一，使我们能过一种是神又人，是人又神的神人生活——加二 20，腓一 19~21 上。
- 2 神人的生活乃是神灵与人灵这二灵联结、调和在一起成为一的生活。

and the human spirit—mingled together as one—v. 17; Rom. 8:4.

B. The union of these two spirits is the deepest mystery in the Bible.

C. The expression one spirit indicates the mingling of the Lord as the Spirit with our spirit—1 Cor. 6:17:

1. The spirit, which is the mingling of our spirit and the Lord's Spirit into one spirit, is both the Spirit of the Lord and our spirit—Rom. 8:4; 2 Cor. 3:17; 1 Cor. 15:45.
2. All our spiritual experiences, such as our fellowship with the Lord, our prayer to Him, and our living with Him, are in this mingled spirit.

D. The focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus—Eph. 3:5, 9; 1:17; 2:22; 5:18; 6:18:

1. By being one spirit with the Lord, we can experience Him as the all-inclusive One—1 Cor. 1:2, 24, 30; 2:7-8, 10; 3:11; 5:7-8; 10:3-4; 11:3; 12:12; 15:20, 23, 45, 47.
2. We can experience Christ and take Christ as everything because we have become one spirit with Him.
3. For anyone who is one spirit with the Lord, the supply is inexhaustible.

E. The mingled spirit is a spirit that is one spirit with God and that is the same as God in His life and nature but not in His Godhead—1 John 5:11; 2 Pet. 1:4:

1. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God—Gal. 2:20; Phil. 1:19-21a.
2. The God-man living is the living of the two spirits joined and mingled together as one.

六 与主成为一灵，含示我们在祂里面，祂也在我们里面，并且我们与祂在生命上是一——约三 16，约壹五 12。

七 要作正当的基督徒，我们必须认识今天主耶稣作为三一神的具体化身乃是那灵，内住于我们的灵，并与我们的灵调和——林后三 17，林前十五 45，六 17。

八 圣经要求我们照着调和的灵而行——罗八 4：

- 1 一切的关键乃在于那在我们重生的灵里，并且与我们的灵成为一灵的奇妙之灵。
- 2 活在灵中乃是让基督充满并浸透我们，直到祂浸润我们全人，而借着祂彰显出来——弗三 17。
- 3 约翰十五章四至五节的彼此互住，乃是实行与主是一灵。

## 【周五】

伍 有功效的祷告乃是我们住在主里面，也让祂的话住在我们里面的结果——7 节：

一 祷告乃是人与神合作同工，让神借着人发表祂自己并因此成功祂的定旨；一个祷告的人定规是与神合作，与神同工的，也让神从祂里面，借着祂把神自己和神的心意发表出来——罗八 26～27，雅五 17：

- 1 祷告是人和神交流，是人和神彼此的接触。
- 2 祷告真实的意义，乃是我们灵里和神接触，并吸取神自己——弗六 18。

F. To be one spirit with the Lord implies that we are in Him and He is in us and that we and He are one in life—John 3:16; 1 John 5:12.

G. To be proper Christians, we must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit indwelling our spirit and mingled with our spirit—2 Cor. 3:17; 1 Cor. 15:45; 6:17.

H. The Bible requires that we walk according to the mingled spirit—Rom. 8:4:

1. The key to everything is found in the wonderful Spirit who is in our regenerated spirit and who has become one spirit with our spirit.
2. To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us—Eph. 3:17.
3. The mutual abiding in John 15:4-5 is the practice of being one spirit with the Lord.

## § Day 5

V. **Effective prayers are the issue of our abiding in the Lord and of His words abiding in us—v. 7:**

A. Prayer is man cooperating and co-working with God, allowing God to express Himself through man and thus accomplish His purpose; a praying one will cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him—Rom. 8:26-27; James 5:17:

1. Prayer is the flowing between man and God and the mutual contact between man and God.
2. The real significance of prayer is to contact God in our spirit and to absorb God Himself—Eph. 6:18.

- 3 经历内住基督并活基督的路，乃是真正的祷告—西一 27，三 4，腓一 20～21 上。
- 4 我们需要那种带我们与主接触的祷告，就是那种促使我们在灵里与祂是一的祷告—提后四 22，林前六 17。

## 【周六】

二 当我们住在主里面，而祂的话也住在我们里面，我们里面就会有从祂的话而来的心愿—约十五 7，约壹五 14～15：

- 1 我们会摸着主的感觉，知道祂的意思；这样，我们里面自然就有祂的心愿。
- 2 祂的心愿会成为我们的心愿，祂所愿意的会成为我们所愿意的，我们就能照着这心愿祷告。
- 3 因着这祷告是出于我们住在主里面，并出于主的话住在我们里面，主必定答应这样的祷告。

陆 当我们住在基督里面，并且让基督住在我们里面，我们就能有召会生活—约十五 4～5，林前一 2，9，30，十二 27：

- 一 我们只有借着活在调和的灵里，才能有真实的召会生活；我们应当为着召会生活，留在这调和的灵里—一 2，十二 27。
- 二 召会生活是一种彼此相爱的生活—约十五 12，17。
- 三 当我们住在基督这葡萄树上，我们就有分于同作枝子者之间美妙的交通—4～5 节，约壹一 3～7。

3. The way to experience the indwelling Christ and to live Christ is to pray in a genuine way—Col. 1:27; 3:4; Phil. 1:20-21a.
4. We need the kind of prayer that brings us into contact with the Lord, prayer that causes us to be one with Him in our spirit—2 Tim. 4:22; 1 Cor. 6:17.

## § Day 6

B. When we abide in the Lord, and His words abide in us, there will be a desire in us that comes out of His words—John 15:7; 1 John 5:14-15:

1. We will touch the Lord's feeling and understand His intention; then spontaneously, we will have His desire in us.
2. His desire will become our desire, what He wants will be what we want, and we will pray according to this desire.
3. The Lord will answer this kind of prayer because it issues from our abiding in the Lord and from His words abiding in us.

**VI. When we abide in Christ and Christ abides in us, we can have the church life—John 15:4-5; 1 Cor. 1:2, 9, 30; 12:27:**

- A. We can have the genuine church life only by living in the mingled spirit; we should remain in this mingled spirit for the church life—1:2; 12:27.
- B. The church life is a life of loving one another—John 15:12, 17.
- C. When we abide in Christ as the vine, we participate in the wonderful fellowship among the co-branches—vv. 4-5; 1 John 1:3-7.





## 第四周■周一

### 晨兴喂养

约十五 4～5 “你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

我们若要住在葡萄树上，就必须看见我们是葡萄树枝子的事实（约十五 5）。我们住在基督里，有赖于一清楚的异象：我们乃是葡萄树上的枝子。我们若看见我们已经在祂里面，我们就能住在祂里面；我们不愿离开祂。

我们一旦看见我们是葡萄树上的枝子，就需要维持我们与葡萄树之间的交通。任何的绝缘体都会使我们与葡萄树丰富的供应隔绝。一点的不顺从，一个罪，甚或罪的念头，都能成为绝缘体，使我们与葡萄树的丰富隔绝。我们若不定罪这样的事，而紧持不放，这些东西就要使我们与葡萄树的丰富供应隔绝。首先，我们必须看见我们是枝子；然后，我们需要维持我们与主之间的交通。我们与祂之间不该有任何东西。…从经历中我们知道，即使是一件很小的事，都会使我们与葡萄树丰富的供应隔绝。我们需要祷告主说，“主，愿你我之间没有任何间隔，使我与你丰富的供应隔绝。”（约翰福音生命读经，四五六至四五七页）

### 信息选读

我们需要让子住在我们里面（约十五 4～5）。…我们住在祂里面，祂就住在我们里面。但许多时候我们不给祂地位、空间以住在我们里面。主渴望扩展祂在我们里面的住留，然而我们却喜欢弄窄祂的住留。我们限制祂。在住

## WEEK 4—DAY 1

### Morning Nourishment

**John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.**

If we are to abide in the vine, we must see the fact that we are the branches in the vine (John 15:5). Our abiding in Christ depends upon a clear vision that we are branches in the vine. If we see that we are already in Him, then we will be able to abide in Him. We will not want to stay away from Him.

Once we see the fact that we are branches in the vine, we need to maintain the fellowship between us and the vine. Any insulation will separate us from the rich supply of the vine tree. A little disobedience, a sin, or even a sinful thought can be the insulation that separates us from the riches of the vine. If we do not condemn such things but hold on to them, they will insulate us from the rich supply of the vine tree. First, we must see that we are branches. Then we need to maintain the fellowship between us and the Lord. Nothing should be between Him and us...From experience we know that even a small thing can insulate us from the rich supply of the vine tree. We need to pray to the Lord, “Lord, let there be nothing between You and me separating me from Your rich supply.” (Life-study of John, 2nd ed., pp. 391-392)

### Today's Reading

We need to let the Son abide in us (John 15:4-5)...We abide in Him, and He abides in us. But many times we do not give Him the ground, the space, to abide in us. The Lord desires to spread His abiding within us. However, we like to narrow down His abiding. We restrict Him. There is constantly a gentle

留的基督与我们之间一直有温和的抗争。当基督的住留逐渐在我们里面扩展时，却有一些东西在里面限制了这位住留的基督。这位住留的基督想要逐渐得到更多的地位，甚至是一寸一寸地得到；但有时候，即使祂得着一寸，也都有抗争。基督想要得到另一寸，但我们限制祂这样作。…哦，我们何等需要维持我们与祂之间的交通，甘愿让祂得着更多的地位，使祂在我们里面扩展。愿我们让主在我们里面扩展祂自己，任祂取得祂所要的。我们若这样作，就会有真正生命的长大。我们会看见生命在里面增长。

为什么那么多的圣徒几乎没有生命的长进？只因他们不让主在他们里面扩展。也许没有绝缘体，却有太多的限制。这住留的事是非常细致而柔嫩的。请记住，我们必须留心两件事—不要有任何绝缘体，也不要有任何限制。消除绝缘体比去掉限制容易。恐怕即使你读这篇信息，你还没有预备好除去每个限制。赞美主，祂有耐心，且有恩慈。祂永不离开你，祂在等候，最多只是转过脸去。祂能作的就是这么多。但是祂仍留在这里。愿我们仰望祂的怜悯与恩典，好叫我们一直给祂地位在我们里面扩展，允许祂扩展到我们里面的每个角落和通道。这乃是生命长大的路。

葡萄树的枝子无法单独生存，离了树，就要枯干而死。枝子与葡萄树的关系描绘出我们与主的关系。离了祂，我们就一无所是，一无所有，也一无所能。我们的所是、所有并所能，必须只在主里面，也借着主在我们里面。对我们而言，住在主里面，并让主住在我们里面，是非常重要的。否则，我们就完了，就什么都不是了。离了祂，我们就一无所是，一无所有，也一无所能。既然我们之于主是枝子，主之于我们是葡萄树，我们就必须住在祂里面，也让祂住在我们里面（约翰福音生命读经，四五七至四五九页）。

参读：约翰福音生命读经，第三十四篇。

struggle between the abiding Christ and us. While Christ's abiding is gradually spreading within us, there is something within that restricts this abiding Christ. The abiding Christ wants to gain more ground gradually, even inch by inch. But sometimes there is a struggle over His gaining even one inch. Christ wants to gain another inch, but we restrict Him from doing so...Oh, how we need to keep our fellowship with Him and be willing to allow Him to take more ground and to expand within us! May we allow the Lord to spread Himself within us, taking as much ground as He wants. If we do this, we will have the real growth of life. We will see the growth of life within.

Why do so many of the saints scarcely grow in life? Simply because they do not allow the Lord to spread within them. There may be no insulation, but there is too much limitation. This matter of abiding is very delicate and tender. Please keep in mind that we must take care of two things—not to have any insulation and not to have any limitation. It is easier to eliminate the insulation than it is to remove the limitation. I am afraid that even as you read this message, you may not be ready to take away every limitation. Praise the Lord that He is patient and kind. He will never leave you. He is waiting. At the most, He will turn His face aside. That is all that He will do. But He will stay here. May we look to Him for mercy and grace that we may always give Him the ground to expand within us, allowing Him to spread into every corner and avenue of our inner being. This is the way to have the growth in life.

A branch of a vine cannot live by itself, for it will wither and die apart from the vine. The relationship between the branches and the vine pictures the relationship between us and the Lord. We are nothing, we have nothing, and we can do nothing apart from Him. What we are, what we have, and what we do must be only in the Lord and by the Lord in us. It is very important for us to abide in the Lord and for the Lord to abide in us. Otherwise, we will be finished and be nothing. Apart from Him we are nothing, we have nothing, and we can do nothing. Since we are the branches to the Lord and the Lord is the vine to us, we must abide in Him and let Him abide in us. (Life-study of John, 2nd ed., pp. 392-393)

Further Reading: Life-study of John, msg. 34



## 第四周■周二

### 晨兴喂养

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

林后一 21 “然而那把我们同你们，坚固地联于基督，并且膏了我们的，就是神。”

我们重生时，…从那圣者来的包罗万有赐生命的灵就进到我們里面，并且永远住在我們里面（约壹二 27），凭着这灵，小孩子们认识了父（13），并且晓得真理（21）。我们住在基督里，就享受神圣的膏油涂抹，这膏油涂抹乃是一个奇妙的人位，就是在我们里面运行并工作的那灵。这膏油涂抹住在我们里面并教导我们，我们也就住在祂里面。

膏油涂抹乃是内住、复合之灵的运行和工作，将经过过程之三一神的所有成分，以及祂的行动应用到我们内里的所是里，使我们能完全与祂调和，成为祂团体的彰显（20、27，参弗四 4～6）。不仅如此，这膏油涂抹作为复合之灵在我们里面的运行和工作，将神涂抹到我们里面，使我们能被神浸透，据有神，并领会神的心思（新约总论第十三册，三五三至三五四页）。

### 信息选读

基督的原文是 Christos，意思是受膏者。膏油涂抹的原文是 chrisma，这两个字都是源于同一字根。…基督这受膏者成了膏油涂抹。因为祂是受膏者，祂有丰厚的膏油，可以用来膏我们。至

## WEEK 4—DAY 2

### Morning Nourishment

1 John 2:27 ...The anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God.

[The] all-inclusive life-giving Spirit from the Holy One entered into us at the time of our regeneration and abides in us forever (1 John 2:27); by Him the young children know the Father (v. 13) and know the truth (v. 21). As we abide in Christ, we enjoy the divine anointing, which is a wonderful person, the Spirit, moving and working in us. As this anointing abides in us and teaches us, we abide in Him.

The anointing is the moving and working of the indwelling compound Spirit to apply all the ingredients of the processed Triune God and His activities into our inner being so that we may be fully mingled with Him for His corporate expression (vv. 20, 27; cf. Eph. 4:4-6). Moreover, the anointing, as the moving and working of the compound Spirit within us, anoints God into us so that we may be saturated with God, possess God, and understand the mind of God. (The Conclusion of the New Testament, p. 3991)

### Today's Reading

The Greek word for Christ is Christos, which means the “anointed One,” and the Greek word for anointing is chrisma. Both words are derived from the same root...Christ as the anointed One becomes the anointing. Because He is the anointed One, He has an abundance of ointment with which to anoint

终，受膏者成为施膏者。事实上，祂甚至成为膏油涂抹。

基督已经为神圣的膏油所膏，祂身上的膏油现今就流到我们身上。这就是诗篇一百三十三篇所描绘的；那里说，膏油从亚伦的头上流下来，流到他的胡须，甚至流到他祭司袍的衣襟。…基督已经受了膏油，至终祂这位受膏者成了施膏者。…事实上，那住在我们里面的膏油涂抹，乃是受膏者成了施膏者，也成了膏油涂抹。

神的心意是要将祂自己作到我们里面，作我们的生命和一切，使我们成为祂的配偶，以彰显祂自己。神要成就这事，就必须经过成为肉体、为人生活、钉十字架和复活的过程。…我们一相信祂，祂这灵就进到我们灵里。祂现今在我们灵里，用三一神的元素膏我们。我们得三一神膏抹越多，三一神的元素就越灌输到我们里面。借这膏油涂抹，我们所是的每一部分就会被经过过程之三一神的一切所是浸透。

膏油涂抹的教导不是外面用言语的教导，乃是里面膏油涂抹，借着内里属灵知觉的教导。这种膏油涂抹的教导，将神圣三一的神圣元素，就是涂抹的复合之灵的元素，加到我们里面。…三一神就是这样灌输、注入并加到我们里面的各部分里，使我们里面的人因着神圣的元素在神圣的生命里长大。

这膏油涂抹在我们里面是一直运行，一直作工的。这运行的目的就是要将神的成分涂抹到我们里面来。我们明白神的旨意，明白神的带领，不是照着一种明显的话，不是照着一种字句，乃是照着里面的膏油涂抹。今天圣灵在我们里面的运行，里面的涂抹，叫我们更多有了神的成分；神的成分一加多，我们就更懂得神要什么，更明白神的带领（新约总论第十三册，三五四至三五六页）。

参读：新约总论，第三百九十四篇。

us. Eventually, the anointed One becomes the anointing One. In fact, He even becomes the anointing.

Christ has been anointed with the divine ointment, and the ointment that is upon Him now flows to us. This is pictured in Psalm 133, which says that the anointing oil runs down, or flows, from the head of Aaron to his beard and even to the hem of his priestly garments...Christ has received the ointment, and eventually He, the anointed One, became the anointing One...Actually, the anointing that dwells in us is the anointed One becoming the anointing One and also the anointing.

God's intention is to work Himself into us as our life and our everything to make us His counterpart for the expression of Himself. In order to accomplish this, it was necessary for God in Christ to pass through the process of incarnation, human living, crucifixion, and resurrection...As soon as we believed in Him, He as the Spirit entered our spirit. Now He is within our spirit to anoint us with the element of the Triune God. The more we are anointed with the Triune God, the more the element of the Triune God is transfused into our being. Through this anointing, the fibers of our being will be saturated with all that the processed Triune God is.

The teaching of the anointing is not an outward teaching by words but an inward teaching by the anointing through our inner spiritual consciousness. This teaching by the anointing adds the divine elements of the Trinity, which are the elements of the anointing compound Spirit, into our inner being...It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being that our inner man may grow in the divine life with the divine elements.

This anointing is constantly moving and working within us. The purpose of this moving is to add the element of God into us. We understand God's will and God's leading not by an explicit word in letters but through the inward anointing. Today the inward moving and anointing of the Holy Spirit causes us to have more of the element of God. When God's element increases, we understand more of what God wants, and we are clearer about God's leading. (The Conclusion of the New Testament, pp. 3991-3993)

Further Reading: The Conclusion of the New Testament, msg. 394

## 第四周■周三

### 晨兴喂养

林后三 17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

林前六 17 “但与主联合的，便是与主成为一灵。”

罗八 4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

约五十年前，我年幼的心思无法领会，我这根枝子如何能住在基督这葡萄树里面，而祂也住在我里面。但我看见基督这赐生命的灵进入我的灵里，与我成为一灵（林前六 17）以后，就领悟枝子与葡萄树的互住不是发生在我们的心思、情感或意志里，乃是在我们人那由神圣的灵所内住之重生的灵里（罗八 16，参弗二 22）。为这缘故，提后四章二十二节说，“愿主与你的灵同在。”（李常受文集一九七九年第二册，二一八页）

### 信息选读

就〔基督〕的升天和高举说，祂是在诸天之上的主，但说到祂的内住，祂是赐生命的灵，圣气。既然祂在我们灵里，我们就与祂是一灵；并且这调和的灵—神圣的灵与人的灵调和—乃是葡萄树，有神圣的灵为葡萄树，人重生的灵为枝子。这二灵在神圣的生命并神圣的性情里是一。既然我们接受了主，我们只需要住在祂里面。…照着我们的经历，我们很难知道何时住在基督里，但我们很容易知道何时不住在祂里面。

与肉身生命有关的事，若是作用正常，就不会产生感觉或知觉。例如，当我们胃里有感觉，意思就

## WEEK 4—DAY 3

### Morning Nourishment

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

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.

About fifty years ago my young mind could not understand how I, a branch, could abide in Christ, the vine, and He in me. But after I saw that Christ as the life-giving Spirit had entered into my spirit to be one spirit with me (1 Cor. 6:17), I realized that the mutual abiding of the branches and the vine takes place not in our mind, emotion, or will but in our regenerated human spirit, which is indwelt by the divine Spirit (Rom. 8:16; cf. Eph. 2:22). For this reason 2 Timothy 4:22 says, “The Lord be with your spirit.” (CWWL, 1979, vol. 2, p. 170)

### Today's Reading

Regarding His ascension and exaltation, He is the Lord in the heavens, but concerning His indwelling, He is the life-giving Spirit, the holy breath. Since He is in our spirit, we are one spirit with Him, and this mingled spirit—the divine Spirit mingled with the human spirit—is the vine tree, with the divine Spirit as the vine and the regenerated human spirit as the branch. These two spirits are one in the divine life and in the divine nature. Now that we have received the Lord, all we need to do is abide in Him...According to our experience, it is difficult to know when we are abiding in Christ, but it is easy to know when we are not abiding in Him.

Anything related to the physical life that is functioning normally produces no feeling or sensation. For instance, when we have a feeling in our stomach,

是我们饿了，或者吃坏了。我们不觉得胃怎样的时候，就知道我们的胃是健康的。同样，我们住在主里面时，也许没有知觉。然而一旦我们在祂之外，立刻就知道有问题。每当我们觉得有问题，无论我们在作什么，都要停下来。这是关乎住在基督里消极一面的秘诀。例如，配偶为难我们，并且我们开始回应时，也许会立刻感到属灵的“胃痛”。这时候，我们就需要停止回应。另有些时候，当我们爱一个人，而我们的爱不是出于我们住在主里面，我们就会感觉有问题。我们必须停下这样的爱，来回应这感觉。我们若实行这项秘诀，就会住在主里面。

我们从神生的信徒，已经经历神圣的出生。这神圣的出生将神圣的灵与我们人的灵调和为一。这灵成为我们对是灵的神真实敬拜的因素。在我们里面这个因素宝爱并享受主所说即时、实际和当前的话，也使我们爱主。结果，父神和子神就来同我们安排住处，并且祂们住在我们里面，我们也住在祂们里面。对于主的住，今天我们的感觉必须变得敏锐，以至于每当我们发言、表态或存心不出于主，中止了祂的住时，我们就能立刻祷告：“主，求你赦免并洁净我。我不愿停止住在你里面，我要留在葡萄树上。”这是我们住的路，并且这与不住的祷告有关（帖前五 17）。…我们的祷告乃是我们自然而然地信靠主。我们若借着不住地祷告，实行住在主里面，主就要得着一班在调和的灵里实际与祂是一的人。

当我们以住在基督里面的方式享受祂，我们就能向每个人见证，我们的基督不是道理的基督，乃是我们能时时经历的现今和实际的基督（李常受文集一九七九年第二册，二一八至二二〇、二二三页）。

参读：约翰著作中帐幕和祭物的应验，第十九篇。

it means either that we are hungry or that we have eaten wrongly. We know that our stomach is well when we do not feel anything. Similarly, when we are abiding in the Lord, we may have no sensation. But once we are outside of Him, we know immediately that something is wrong. Whenever we sense that something is wrong, we need to stop whatever we are doing. This is a secret on the negative side to abiding in Christ. For instance, when our spouse gives us a difficult time and we begin to respond, we may immediately sense a spiritual “stomachache.” At such a time we need to stop our response. At other times, when we love someone but our love is not from our abiding in the Lord, we have a sense that something is wrong. We need to respond to this sense by ceasing such a love. If we practice this secret, we will abide in the Lord.

We believers who have been born of God have experienced a divine birth. This divine birth mingles the divine Spirit and our human spirit into one. This spirit becomes the factor of our genuine worship of God, who is Spirit. This factor within us loves and enjoys the instant, practical, and present word spoken by the Lord, and it causes us to love the Lord. As a result, God the Father and God the Son have come to make an abode with us, and They are abiding in us and we in Them. Today we must become sensitive to the Lord’s abiding so that when we utter a word, express an attitude, or have an intention that is not of the Lord, which causes the abiding to stop, we can immediately pray, “Lord, forgive me and cleanse me; I do not wish to stop abiding in You. I want to remain in the vine.” This is the way for us to abide, and it is related to praying unceasingly (1 Thes. 5:17)...Our prayer is our spontaneous trust in the Lord. If we practice abiding in the Lord by praying unceasingly, the Lord will gain a group of people who are one with Him practically in the mingled spirit.

When we enjoy Christ in the way of abiding in Him, we are able to testify to everyone that our Christ is not a doctrinal Christ but a present and practical Christ whom we can experience all the time. (CWWL, 1979, vol. 2, pp. 170-174)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” ch. 19



## 第四周■周四

### 晨兴喂养

约壹三 24 “遵守神诫命的，就住在神里面，神也住在他里面。在此我们就知道神住在我们里面，乃是由于祂所赐给我们的那灵。”

四 13 “神已将祂的灵赐给我们，在此就知道我们住在祂里面，祂也住在我们里面。”

信徒重生的灵要和神终极完成的灵，调和成为一灵（林前六 17）。…今天在我们里面，神灵与人灵相调为一，使我们能过一种是神又人，是人又神的神人生活。所以，神人的生活乃是神灵与人灵，灵灵相联，灵灵相调，二灵联调为一的生活（李常受文集一九九四至一九九七年第二册，二四四页）。

新约的素质乃是这二灵，就是神圣的灵与人的灵，调和在一起成为一灵。我们若看见这一点，我们这个人就不一样了，我们会一直有喜乐（李常受文集一九八九年第三册，一六九页）。

### 信息选读

住在主里面这件事，是在生命里、属于生命、借着生命、且同着生命的，因此是生机的。…借着研读约翰福音，我们发现“住”与二灵有关。…三章六节说，“…从那灵生的，就是灵。”在本节里，第一次出现的“灵”字，指神圣的灵，第二次出现的，指人的灵。因此，本节启示神圣的出生关系到二灵—神圣的灵和人的灵。在神圣的出生里，我们人的灵从神的灵而生。因此，重生乃是在人的灵里，由神的圣灵，以神的生命，就是非受造的永远生命所完成的。

## WEEK 4—DAY 4

### Morning Nourishment

1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

4:13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

The regenerated spirit of the believers and the consummated Spirit of God are mingled as one spirit (1 Cor. 6:17)...Today the Spirit of God and the human spirit are mingled as one within us so that we can live a God-man life, a life that is God yet man and man yet God. Hence, the God-man life is a living of the two spirits, the Spirit of God and the spirit of man joined and mingled together as one. (CWWL, 1994-1997, vol. 2, "The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers," p. 193)

The essence of the New Testament is the two spirits, the divine Spirit and the human spirit, mingled together as one spirit. If we see this, we will be different persons, rejoicing continually. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," p. 128)

### Today's Reading

Abiding in the Lord is a matter in, of, through, and with life; thus, it is an organic matter. Through our study of the Gospel of John, we discovered that the matter of abiding is related to the two spirits. John 3:6 says, "...That which is born of the Spirit is spirit." In this verse the first occurrence of the word spirit... refers to the divine Spirit, and the second occurrence...refers to the human spirit. Thus, John 3:6 reveals that the divine birth involves two spirits—the divine Spirit and the human spirit. In the divine birth our human spirit is born of the Spirit of God. Thus, regeneration is accomplished in the human spirit by the Holy Spirit of God with God's life, the uncreated eternal life.



四章二十四节说，“神是灵；敬拜祂的，必须在灵…里敬拜。”照这节看，我们需要敬拜在我们人的灵里那位是灵的神。神圣的出生如何与二灵有关，照样，真实的敬拜也与二灵有关。神圣的出生是由神圣的灵在我们人的灵里所完成；对那是灵的神真实的敬拜，也在我们人的灵里。

我们借着在调和的灵里与主是一，而住在基督这葡萄树上，这不但是神圣的事实，也是影响我们整个属灵生活的属灵因素。乃是因着住并借着住，我们有真实的圣别、属灵，以及胜过罪、世界、撒但、我们的肉体和自己；因着住并借着住，我们成为基督身体实际的肢体；因着住并借着住，我们过正常的基督徒生活和召会生活。当我们住在葡萄树上，就没有难处，因为我们与神的儿子是一；祂已征服每一个仇敌，并对付每一件消极的事物。当我们住在主里面，就一无所缺，并且除了享受祂所成就的以外，我们不需要作什么，因为当我们与祂是一，祂所成就的一切就成为我们的经历。

借着不住的祷告而住在主里面，意思是我们常时且不住地信靠那活的一位；祂与我们是一灵。我们需要看见这点。五十多年前，我花了许多时间寻求圣别、得胜的生命和属灵。我购买各种书籍并花时间阅读，且实行其中的要纲。然而，我所实行的没有一样有效。经过这许多年，因着主的怜悯，祂让我们发现如何达到这一切的秘诀。这秘诀就是住在调和的灵里。

召会若是在贫穷和低下的光景里，我们的住将会帮助召会被拔高且更丰富。针对召会贫穷的光景，真正的救治来自我们住在主里面。今天圣徒当中有许多属灵的死亡，原因是我们没有借着留在我们调和的灵里敬拜神，接受祂即时的话，并与祂同住（李常受文集一九七九年第二册，二一〇至二一一、二一三至二一四、二二〇至二二三页）。

参读：罗马书生命读经，第五十六篇。

John 4:24 says, “God is Spirit, and those who worship Him must worship in spirit.” According to this verse, we need to worship God, who is Spirit, in our human spirit. Just as the divine birth involves two spirits, so also genuine worship involves two spirits. The divine birth is carried out by the divine Spirit in our human spirit, and the genuine worship of God, who is Spirit, is in our human spirit.

Our abiding in Christ, the vine, by being one with the Lord in our mingled spirit is not only a divine fact but also a spiritual factor that affects our entire spiritual life. It is in and by abiding that we have the genuine holiness, spirituality, and victory over sin, the world, Satan, our flesh, and the self; it is in and by abiding that we become practical members of the Body of Christ; and it is in and by abiding that we live the normal Christian life and church life. When we are abiding in the vine, we have no problems, because we are one with the Son of God, who has conquered every enemy and dealt with every negative thing. When we abide in the Lord, we lack nothing, and we need to do nothing other than enjoy what He has accomplished, because all that He has accomplished becomes our experience when we are one with Him.

To abide in the Lord by unceasing prayer means that we have a constant and unceasing trust in the living One, who is one spirit with us. We need to see this. More than fifty years ago I spent much time seeking holiness, a victorious life, and spirituality. I bought all kinds of books and spent time reading them and practicing what they outlined. However, nothing that I practiced was effective. Through the years the Lord in His mercy allowed us to discover the secret for all the “how-tos.” This secret is to abide in the mingled spirit.

If the church is in a poor and low condition, our abiding will help the church be uplifted and enriched. The real remedy to the church’s poor condition comes from our abiding in the Lord. Today the reason there is much spiritual death among the saints is that we do not abide in the Lord by remaining in our mingled spirit to worship God, receive His instant word, and dwell with Him. (CWWL, 1979, vol. 2, pp. 165-168, 172-173)

Further Reading: Life-study of Romans, msg. 56

## 第四周■周五

### 晨兴喂养

罗八 26 ~ 27 “...那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出来的叹息，为我们代求。那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。”

祷告不光是人来接触神，也是神来接触人。...每一个够得上水准的祷告，定规是神人二者交流，互相接触的祷告。神和人就如同电流一样，是彼此交流的。你很难说祷告是单方面的神在人里面，或者是单方面的人在神里面。按着事实和经历说，祷告就是神人交流。一个真实够得上水准的祷告，定规会有一种光景，神人二者互相交流，叫人触着神，也叫神触着人；叫人和神有联结，叫神也和人有联结。所以祷告最高、最准确的一个定义，就是神人互相接触（李常受文集一九五九年第四册，二五页）。

### 信息选读

一个弟兄或是姊妹，若真学会了...祷告的秘诀，自然就产生一个结果，他这一个祷告的人定规是和神合作，与神同工的，也定规让神从他里面，借着他把神自己和神的心意发表出来，最终成功了神的旨意。这就是罗马八章二十六至二十七节所说的，我们本不晓得当怎样祷告，乃是那灵在我们里面照着神来代求。真的，我们本不晓得当怎样祷告。我们顶多只懂得人平常所说的求告，圣经里所说的祷告我们一点不懂得。当我初次读到罗马八章这两节圣经的时候，我心里很不以为然，我觉得当我有病

## WEEK 4—DAY 5

### Morning Nourishment

Rom. 8:26-27 ...In like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered. But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

Prayer is not just man contacting God but also God contacting man...Every prayer that is up to the standard is one which is a mutual flow and contact between God and man. God and man are just like electric currents flowing into one another. It is hard to say that prayer is solely God in man or solely man in God. According to the fact and experience, prayer is the flowing between God and man. Every prayer that is truly up to the standard surely will have a condition of mutual flowing between God and man so that man may actually touch God and God may actually touch man; thus, man is united with God, and God with man. Therefore, the highest and most accurate meaning of prayer is that it is the mutual contact between God and man. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 19-20)

### Today's Reading

If a brother or sister has really learned the secret of prayer,...spontaneously there will be the following result: such a praying one will certainly cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him, ultimately accomplishing God's purpose. This is according to Romans 8:26 and 27, which tell us that we do not know for what we should pray as is fitting, but the Holy Spirit intercedes for us according to God's purpose. Actually, we do not know how to pray. We know what people ordinarily call supplication, but we know little about the prayer that is spoken of in the Scriptures. The first time I read these two verses in Romans 8, I questioned their meaning. When I was sick, I thought, did I not pray to God

的时候，岂不是祷告过求神医治我么？当我遭遇缺乏的时候，岂不是祷告过求神供给我么？怎么说我们本不晓得当怎样祷告呢？但慢慢的，主就让我看见，神所要求的那种祷告，我们实在一点不知道。…够水准，摸着神心意的祷告，我们…不晓得，这就是我们的软弱。感谢神，在这件软弱的事上，有那灵来帮同，亲自用说不出的叹息，为我们代求。

真实的祷告都是圣灵在人里面，借着人发表神的心意。换句话说，真实的祷告，都是双层人物的祷告。…不是人自己在那里祷告神，乃是圣灵调在人里头、穿着人、带着人和人一起来祷告。从外面看是人祷告，从里面看却又是圣灵祷告。这就是两层的人物在同一个时候发表同一个祷告。

我们常常提起以利亚的祷告。雅各书五章十七节说，“以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。”这里的恳切祷告，希腊原文的意思是他用祷告来祷告，或者说他在祷告里来祷告。这是圣经里一个很特别的说法。请大家记得，这就是我们所说双层人物的祷告。当以利亚在那里祷告的时候，他是用一个祷告来祷告，或者说他是在一个祷告里来祷告。换句话说，他是用圣灵在他里面的那个祷告来祷告。因此以利亚的祷告，可以说就是神在以利亚里面求告祂自己。慕安得烈（Andrew Murray）弟兄曾说过，一个真实的祷告，乃是住在我们里面的基督，祷告那坐在宝座上的基督。这句话听起来很特别，好像是基督求告基督自己，但在我们的经历中的确是这样。

罗马八章二十七节…说，“那灵…照着神为圣徒代求。”意思就是圣灵在我们里面照着神来祷告，也就是神借着祂的灵在我们里面来祷告，所以这一个祷告定规是发表神自己，当然也发表神的心意（李常受文集一九五九年第四册，二八至三〇页）。

参读：李常受文集一九八二年第一册，四三五至四四〇页。

asking Him to heal me? When I was in want, did I not pray to God asking Him to send me provision? How could the Scriptures say that we do not know for what we should pray as is fitting? Gradually, the Lord showed me that we really do not know anything about the kind of prayer that God desires...We do not know those prayers that touch God's desire and are up to the standard. This is our weakness. Thank God, in this matter of our weakness, the Spirit Himself joins in to help us and intercede for us with groanings which cannot be uttered.

Real prayers are the Holy Spirit within man expressing God's desire through man. In other words, real prayers are prayers involving two parties. They are not simply man alone praying to God, but they are the Spirit mingling with man, putting on man, and joining with man in prayer. Outwardly it is man praying, but inwardly it is the Spirit praying. This means that two parties express the same prayer at the same time.

We often speak of Elijah's prayer. James 5:17 says, "Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months." Earnestly prayed in Greek means "prayed with prayer," or "prayed in prayer." This is a very peculiar expression in the Bible. Please remember, this is what we mean by prayer of two parties. When Elijah was praying, he was praying with, or in, a prayer. In other words, he prayed with the prayer of the Spirit within him. Thus, we can say that Elijah's prayer was God praying to Himself in Elijah. Andrew Murray once said that a real prayer is the Christ who indwells us praying to the Christ who is sitting on the throne. That Christ would be praying to Christ Himself sounds strange, but in our experience this is really the case.

Romans 8:27 [says], "The Spirit...intercedes...according to God." This means that the Holy Spirit prays in us according to God; that is, God prays in us through His Spirit. Thus, such a prayer certainly expresses God's intention as well as God Himself. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 22-23)

Further Reading: CWWL, 1982, vol. 1, pp. 353-357

## 第四周■周六

### 晨兴喂养

约十五7“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”

约壹五14～15“我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”

约翰十五章七节…可以分成四个点：第一，“你们…住在我里面。”第二，“我的话也住在你们里面。”四至五节说到我们住在主里面，主也住在我们里面。但到七节把“我”（指主）改作“我的话”（指主的话）。“你们若住在我里面，我的话也住在你们里面。”“我”变作“话”的意思是说，我有事情向你说明了。…所以这里说，“话也住在你们里面”，是进一步了。第三，“凡你们所愿意的。”由于主在我们里面说话，所以我们里面就有所愿意了，这个愿意是出乎主的话。第四，“祈求就给你们成就。”我们这样住在主里面，主的话也住在我们里面，还有从主话来的愿意，末了，“愿意”就变作“祈求”。…于是这个祈求，就得着神的答应（李常受文集一九五九年第四册，一六六页）。

### 信息选读

一切在主面前有力的祷告，算得数的祷告，必定是我们住在主里面，也让主的话住在我们里面而产生出来的。

人一住在主里面，很自然地就摸着神的感觉，懂得神的心意。旧约里的亚伯拉罕就是这样，他因为一直停留在神面前，神就不能不把祂所要作的事，

## WEEK 4—DAY 6

### Morning Nourishment

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

1 John 5:14-15 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

John 15:7...can be divided into four points. The first point is, “you abide in Me.” The second is, “and My words abide in you.” Verses 4 and 5 speak of us abiding in the Lord and Him abiding in us. But in verse 7 I is changed to My words—“you abide in Me and My words abide in you.” I being changed to My words means that I have something to explain to you...When it says here, “My words abide in you,” this is a step forward. Third, it says, “Whatever you will.” Because of the Lord’s speaking in us, we begin to desire something, and this desire is something issuing out of the Lord’s words. Fourth, it says, “Ask...and it shall be done for you.” When we thus abide in the Lord, His words abide in us, and there is the desiring in us that comes out of His words; finally, “will” becomes “ask.”...This asking will be answered by God. (CWWL, 1959, vol. 4, “Lessons on Prayer,” p. 123)

### Today’s Reading

All prevailing prayers, prayers that can be counted effective before the Lord, must surely be the result of our abiding in the Lord and allowing His words to abide in us.

Once man abides in the Lord, spontaneously he touches God’s feeling and understands God’s desire. In the Old Testament Abraham was an example of this. Because he continually remained before God, God could not refrain from

告诉亚伯拉罕。诗篇三十二篇八节说到神是用祂的眼睛来引导我们。…你活在交通里，就懂得什么叫作神用眼睛来引导你。…我们只要活在交通里面，停留在神的面光中，和神亲近，自然就能懂得神的脾气，懂得祂的性情，也懂得祂作事的原则。我们的灵里好像看见祂的眼目，这样，我们很自然地就能摸着主的感觉，明白神的意思。

我们摸着了神的感觉，知道了神的意思，我们里面自然就有神的心愿。这时，神的心愿就成了我们的心愿，神所愿意的正是我们所愿意的。

我们摸着了神的感觉，知道了神的心意，同时也愿意神所愿意的，到这时候我们就能祷告。这就是约翰十五章七节所说的。…这个愿意不是出于祷告的人，乃是出于神在他里面所给他的。这个心愿就是神的心愿，所以一祷告神就垂听。

有的人得救不久，读到七节这一句话，就说，“主这一个应许真好，凡我所愿意的，祈求就给我成就”；所以他就随意地求。但是结果发现，他所愿意的，祈求都不成就。这不是因为主的应许不能兑现，乃是因为他光有下文的祈求，却没有上文的几个条件。这不是约翰十五章七节的意思。…这里所说的祷告心愿，不是从人里面发起的，乃是神所愿意的。先是人一直住在主里面，然后神在人里面变作话，人就能懂得神的心意。这样，人里面就产生一个心愿，这个心愿就是祂的心愿；人照着这心愿一祷告，神就没有办法不听。这才是“祈求就给你们成就”。这样的祷告才是住在主里面的祷告（李常受文集一九五九年第四册，一六七、一七九至一八一页）。

参读：在灵里与主互住的生活，第三篇。

telling Abraham of His intention. Psalm 32:8 says that God guides us with His eyes...If you live in the fellowship, you will understand what the Bible means when it says that God guides us with His eyes...We need only to live in the fellowship, remain in His presence, and draw near to Him. Then spontaneously, we will be able to understand His temperament, His disposition, and the principles of His doings. It is as if in our spirit we catch a glimpse of the Lord's eyes and thus spontaneously touch His feeling and understand His desire.

After we have touched God's feeling and understood His intention, spontaneously we will have His desire in us. At that moment His desire becomes our desire, and what He wants is exactly what we want.

After we have touched God's feeling, understood His intention, and are also able to desire what He desires, then we pray. This is the very thing that is spoken of in John 15:7...This wish does not come out of the one who prays. Rather, it comes out from that which God has anointed into him. Since this desire is God's desire, when he prays, God answers.

Some, shortly after they have been saved, read this verse in John 15 and then say, "This promise of the Lord is truly wonderful. I can ask whatever I will, and it will be done for me." So they begin to ask according to whatever they want. Eventually, they find that what they ask for is not granted. This is not because the Lord's promise fails to materialize. It is because they take the Lord's promise out of context. They pray without first fulfilling the necessary requirements. They misunderstand the meaning of the verse...We understand that the desire in our prayer does not originate from man, but it is what God desires. First, man continuously abides in the Lord. Then God becomes the words in man so that man is able to understand God's intention. This produces in man a desire that is God's desire. When man prays according to this desire, God has no choice but to answer it. This then is to "ask and you shall receive" [16:24]. This prayer is a prayer resulting from abiding in the Lord. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 123, 132-133)

Further Reading: CWWL, 1983, vol. 3, "A Living of Mutual Abiding with the Lord in Spirit," ch. 3



## 第四周诗歌

补 254

### 住在葡萄树上

(英1162)

降 E 大调

4/4

一 生活秘诀欢然 寻得, 神圣异象照明 亮:  
蒙神接枝在基 督里, 如同 枝子住在葡萄树  
上。(副) 赞 美 神 使 我 们 得 住 葡 萄 树 上,  
神 圣 生 命 丰 富 得 全 享! 住 在 葡 萄 树 上,  
留 此 不 再 他 往; 哦, 我 们 安 住 葡 萄 树 上!

- 二 不再徒然挣扎、努力, 寻求如何得进入;  
奇妙事实—我在主里; 奥妙联结—葡萄树是住处。
- 三 只要住在葡萄树上, 内里膏抹必不断,  
带来神圣宝贵素质, 滋润、浸透, 时时充满、加添。
- 四 如此活在生命流中, 神圣之光常放明;  
神、人互住, 安息稳固, 神的心意在此尽得完成。

## WEEK 4 — HYMN

### We've found the secret of living

Experience of Christ — Abiding in Him

1162

1. We've found the se-cret of liv-ing, We've seen the vi-sion di-vine:  
We are of God in Christ Je-sus, We're a-bid-ing, a-bid-ing in the  
vine. (C) A-bid-ing in the vine, A-bid-ing in the vine, All the rich-es of God's life are mine!  
Praise God, He put us here, Nev-er to leave; oh, we're—A-biding, a-biding in the vine.

2. No more in vain need we struggle,  
Trying the way in to find.  
Praise God—we're in Him already,  
Hallelujah, abiding in the vine.
3. In us, the ointment is moving,  
'Tis the anointing divine;  
God's precious essence bestowing,  
While abiding, abiding in the vine.
4. Now in the life-flow we're living,  
O how the light in us shines!  
Both God and man are at home now  
By the mutual abiding in the vine.

第四周 · 申言

申言稿: \_\_\_\_\_

This image shows a single sheet of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's part of a bound notebook or folder.

***Composition for prophecy with main point and sub-points:***

[illegible]