

2260 享受基督

著者：李常受

ISBN: 957-513-688-8

◎简介

本书系李常受弟兄于一九六五年夏，在美国加州洛杉矶所释放的信息集成。

全书共六章，论到整本圣经中对神的享受，神的丰满与基督的丰富、借着话与灵享受基督的丰富、借着否认己和操练而享受基督、操练心来享受主、借着祷告享受基督。

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The Enjoyment of Christ

PREFACE

This book is composed of messages given by Brother Witness Lee in Los Angeles, California, on August 24 through 28, 1965. Chapter 6 of this book is included also in Enjoying Christ as the Word and the Spirit through Prayer.

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第一章

整本圣经中 对神的享受

在这一系列的信息里，我们要说到对主的享受。今天基督徒中间有一个真正的短缺，就是不够认识神是我们的享受。我们可能听过许多关于神的事，但我们必须看见，整本圣经（从创世记到启示录）说出神是我们的享受。神也有祂的丰满。（弗三 19 下。）为着给我们享受，祂是丰满的。祂的丰满乃是基督之丰富的彰显，而基督的实际又在那灵里。我们得知这事，乃是借着神话语的启示。基督的丰富启示在神的话里。不仅如此，我们在灵里（约四 24）就能体会，神是我们的享受。

旧约中对主的享受

圣经中向我们启示，关于神的第一件大事就是，祂是我们的享受。神创造了人之后，立刻摆出祂自己作为生命树，要人吃祂。（创二 7～9。）因此，神乃是给我们享受的生命树。祂向人陈明自己是生命，以食物的样式给人享受。

人堕落以后，神向人陈明祂自己是羔羊。（出十二 3～4。）堕落的人类借着这逾越节的羊羔，就得蒙救赎归回神。神的赎民吃羊羔的肉，是为着他们的享受。

以色列人吃了逾越节羊羔的肉之后，也吃无酵饼和苦菜。（8。）这乃是神的赎民对祂的享受。

然后，以色列人在旷野享受吗哪（十六 14～15）和活水。（十七 6。）这是基督作我们享受的另外两面。

当百姓进入美地，他们就享受美地出产的一切丰富。（申八 8～9。）美地的出产就是基督之丰富的不同方面，给蒙救赎的人享受。

同着帐幕还有祭司所献，并借着过节所享受的一切供物。（利六 8～七 34。）各种不同的供物，预表基督作我们享受的不同方面。

CHAPTER ONE

THE ENJOYMENT OF GOD THROUGHOUT THE SCRIPTURES

In this series of messages, we want to cover the enjoyment of the Lord. Among today's Christians there is a real shortage of the adequate knowledge of God as our enjoyment. We may have heard many things about God, but we have to see that the entire Bible, from Genesis to Revelation, shows us that God is our enjoyment. God also has His fullness (Eph. 3:19b). He is full for us to enjoy. His fullness is the expression of the riches of Christ, and the reality of Christ is in the Spirit. We know this by the revelation of the Word. The riches of Christ are revealed in the Word. Furthermore, we can realize God as our enjoyment in our spirit (John 4:24).

THE ENJOYMENT OF THE LORD IN THE OLD TESTAMENT

The first major thing revealed to us about God in the Scriptures is that He is our enjoyment. Right after God created man, He presented Himself as the tree of life to be eaten by man (Gen. 2:7-9). Thus, God is the tree of life to be enjoyed by us. He presented Himself to man as life in the form of food for man to enjoy.

After the fall of man, God presented Himself to man in the form of a lamb (Exo. 12:4). Through this passover lamb, fallen man could be redeemed back to God. The redeemed people of God ate the meat of the lamb for their enjoyment.

Following the eating of the meat of the passover lamb, the children of Israel were also to eat the unleavened bread with bitter herbs (v. 8). This is the enjoyment of God by His redeemed people.

Then in the wilderness the children of Israel enjoyed the manna (16:14-15) and the living water (17:6). These are two other aspects of Christ as our enjoyment.

When the people entered into the good land, they enjoyed the riches of the produce of this land (Deut. 8:8-9). The produce of the good land is the different aspects of the riches of Christ for the redeemed ones to enjoy.

Also, with the tabernacle there were all the offerings for the priests to offer and enjoy by feasting (Lev. 6:8—7:34). All the different items of the offerings typify different aspects of Christ for our enjoyment.

诗篇二十三篇说，耶和华是我们的牧者。（1。）祂也是青草地和可安歇的水。（2。）祂是在敌人面前为我们摆设的筵席。（5。）这意思是说，我们在战场上享受祂作我们的筵席。这首诗也说到神的居所。（6。）神的自己是我们的居所，给我们享受。九十篇一节说，主世代代作我们的居所。

诗篇三十四篇说我们可以尝尝主。（8。）尝主就是享受祂。三十六篇说，我们可以享受主殿里的肥甘，喝神乐河的水。（8。）我们可以饮于那使神欢喜的河。（四六4。）

耶利米十七章说，我们必像树栽于水旁。我们是树，神对我们乃是活水。（7～8。）我们可以享受神，正如树享受河水一样。旧约里的这些经文，给我们看见神如何在许多方面是我们的享受。

新约中对主的享受

我们现在来到新约。在马太福音，主耶稣将祂自己比作桌子上的饼。祂告诉迦南妇人说，不好拿儿女的饼丢给小狗。她回答说，就是小狗也吃主人桌子上掉下来的碎渣。（十五21～28。）迦南妇人这外邦的狗，仍然能够享受主作碎渣，作她的分。甚至在马太福音我们也能看见主是我们的享受。我们必须享受祂作饼。

马太二十二章说福音是一个筵席。（1～14。）路加十五章告诉我们，当浪子回家时，他不仅穿了上好的袍子，也同他父亲一同坐席，享受肥牛犊。（22～23。）

诗歌一百五十二首有二十六节，说到在约翰福音里基督作我们享受的所有项目。约翰福音共有二十一章，其中满了基督的丰富，作为我们的享受。基督是帐幕、（一14、）羔羊、（29、）梯子、（51、）活水、（四14、）生命的粮、（六35、）光、（八12、）道路、实际、生命、（十四6、）门、（十9、）以及牧人。（11。）在约翰福音开头，基督的其中一个项目乃是祂作为羔羊而来。这乃是施浸者约翰对祂所作的第一个见证，约翰说，“看哪，神的羔羊。”（一29。）后来，约翰在启示录见证这一位乃是在宝座上神的羔羊，直到永远。（二二1。）羔羊乃是开启者，使我们得以进入对神的享受。堕落的人若要享受神，就需要经过救赎的入口。他需要救赎的羔羊作为入口，好进入对神的享受。

Psalms 23 says that the Lord is our Shepherd (v. 1). He is also the green pastures and waters of rest (v. 2). He is the table before us in the presence of our adversaries (v. 5). This means that we enjoy Him as our feast on the battlefield. This psalm also speaks of the dwelling place of God (v. 6). God Himself is our dwelling place for us to enjoy Him. Psalm 90:1 says that the Lord is our habitation, our dwelling place, in all generations.

Psalms 34 says that we can taste the Lord (v. 8). To taste the Lord is to enjoy Him. Psalm 36 says that we can enjoy the fatness of the Lord's house and drink of the river of God's pleasures (v. 8). We can drink of the river of the joy of God (46:4).

Jeremiah 17 says that we can be like a tree planted by the waters. We are the tree, and God is the living water to us (vv. 7-8). We can enjoy God just as the tree enjoys the water of the river. All these passages from the Old Testament show us how God is our enjoyment in many aspects.

THE ENJOYMENT OF THE LORD IN THE NEW TESTAMENT

Now we come to the New Testament. In Matthew the Lord Jesus likened Himself to the bread on the table. He told the Canaanite woman that it was not right to take the children's bread and throw it to the little dogs. She responded by saying that even the little dogs eat the crumbs which fall from their masters' table (15:21-28). As a Gentile dog, the Canaanite woman could still enjoy the Lord as the crumbs for her portion. Even in Matthew we can see that the Lord is our enjoyment. We must enjoy Him as the bread.

Matthew 22 says that the gospel is a feast (vv. 1-14). Luke 15 tells us that when the prodigal son returned home, he not only was clothed with the best robe but also sat down at the table to feast on the fattened calf with his father (vv. 22-23).

Hymns, #187 has twenty-six stanzas which speak of all the items of Christ as our enjoyment in the Gospel of John. The twenty-one chapters of the Gospel of John are full of the riches of Christ for our enjoyment. Christ is the tabernacle (1:14), the Lamb (v. 29), the ladder (v. 51), the living water (4:14), the bread of life (6:35), the light (8:12), the way, the reality, the life (14:6), the door (10:9), and the Shepherd (v. 11). One of the first items of Christ in John is that Christ came as the Lamb. This was the first testimony given to Him by John the Baptist, who said, "Behold, the Lamb of God" (1:29). Eventually, John testified in the book of Revelation that this One will be the Lamb of God on the throne for eternity (Rev. 22:1). The Lamb is the opener for us to enter into the enjoyment of God. If fallen man wants to enjoy God, he needs to pass through the entrance of redemption. He needs the redeeming Lamb as the entrance into the enjoyment of God.

在约翰福音主告诉我们，祂是那伟大的我是。在八章，主三次这样提到祂自己。在二十四节祂说，“你们若不信我是，必要死在你们的罪中。”在二十八节祂说，“你们举起人子以后，必知道我是。”最后，在五十八节祂说，“还没有亚伯拉罕，我就是。”祂这伟大的我是，乃是我们所需要的一切。主似乎是说，“我就是你们所需要的一切。”我们可以在“我是”后面填上我们所需要的一切。主说，“我是光，我是道路，我是生命，我是真理，我是门，我是牧人，我是天梯，我是生命的粮，我是活水…等等。”约翰福音启示基督乃是伟大的我是这个奇妙的事实。这意思是说，祂是我们的一切，为着给我们享受。约翰福音的信息乃是说到神在基督里，借着圣灵，乃是我们的享受。

这卷书的头一节说，“太初有话，…话就是神。”在这神自己的话里有生命，这生命就是光。话成了肉体，支搭帐幕在我们中间，因此祂也是帐幕。帐幕不仅是神的居所，也是祭司居住的所在。我们无法述尽说竭神作我们享受的所有方面。

保罗的书信中也有同样的思想。哥林多前书是一卷论到享受基督的书。（见新约圣经恢复本林前一9注3。）五章说到基督是我们的逾越节和我们的无酵饼。（7～8。）十章说到基督是吗哪和活水，（3～4，）也说到主的桌子（筵席）。（14～22。）这桌子是为着我们的享受。十一章说到桌上的饼和杯是为给我们享受。（23～26。）

在彼得前书，我们看见我们是才生的婴孩，要切慕主这话奶。（二2。）主自己对我们是奶，给我们喝，叫我们靠此长大。

在启示录这卷书里，基督乃是主应许给得胜者的生命树。（二7。）祂也是隐藏的吗哪，给得胜者享受。（17。）在三章，祂是给得胜者享受的筵席。（20。）主与我们，我们与主，要一同坐席。在十九章有婚筵，就是主婚娶的筵席。（7～9。）最后，在二十二章，有生命水的涌流和生命树的生长，为着给我们享受。（1～2。）事实上，我们需要许多天，一次又一次的聚会，来看从创世记到启示录里神作我们享受的所有项目。

In John the Lord told us that He is the great I Am. The Lord referred to Himself in this way three times in John 8. In verse 24 He said, “Unless you believe that I am, you will die in your sins.” In verse 28 He said, “When you lift up the Son of Man, then you will know that I am.” Finally, in verse 58 He said, “Before Abraham came into being, I am.” As the great I Am, He is what we need. It is as if the Lord were saying, “I am what you need.” We can fill in the blank after the phrase I am for whatever we need. The Lord said, “I am the light, I am the way, I am the life, I am the truth, I am the door, I am the Shepherd, I am the ladder, I am the bread of life, I am the living water, etc.” The Gospel of John reveals the wonderful fact that Christ is the great I Am. This means that He is everything to us for our enjoyment. The message of the Gospel of John is that God in Christ through the Holy Spirit is our enjoyment.

The first verse of this book says, “In the beginning was the Word,...and the Word was God.” In this Word, who is God Himself, is life, and this life is the light. The Word became incarnated to tabernacle among us, so He is also the tabernacle. The tabernacle is not only God’s dwelling place but also the place where the priests dwell. We cannot exhaust all the aspects of God as our enjoyment.

The same thought is in the Epistles of Paul. First Corinthians is a book on the enjoyment of Christ (see footnote 2 on 1 Corinthians 1:9, Recovery Version). Chapter 5 speaks of Christ as our Passover and our unleavened bread (vv. 7-8). Chapter 10 speaks of Christ as the manna and the living water (vv. 3-4). It also speaks of the Lord’s table (vv. 14-22). The table is for our enjoyment. Chapter 11 speaks of the bread and cup of the table for us to enjoy (vv. 23-26).

In Peter’s first Epistle, we see that as newborn babes, we have to long for the Lord as the milk of the word (2:2). The Lord Himself is milk to us for us to drink and grow by.

In the book of Revelation, Christ is the tree of life promised by the Lord to the overcomers (2:7). He is also the hidden manna for the overcomers’ enjoyment (v. 17). In chapter 3 He is the feast for the enjoyment of the overcomers (v. 20). The Lord will dine with us and we with Him. In chapter 19 is the wedding feast, the feast of the Lord’s marriage (vv. 7-9). Finally, in chapter 22 there is the living water flowing and the tree of life growing for us to enjoy (vv. 1-2). Actually, we need to have meeting after meeting for many days to see all the items of God as our enjoyment from Genesis through Revelation.

我们需要用这种观点从头到尾研读圣经。我们要从圣经领悟，神如何是我们的享受。毫无疑问，圣经告诉我们必须敬拜并事奉神。但在我们与神接触这事上，首要的点不是敬拜或事奉祂，而是享受祂。我们必须先享受祂，然后才能敬拜祂；我们必须先吃祂，然后才能事奉祂。

我们人的观念和神的观念相反，神乃是要我们享受祂。当浪子回到父亲那里时，他原想说，“我不配再称为你的儿子，把我当作一个雇工吧。”（路十五19。）堕落的罪人一旦悔改了，总想为神做工或事奉神，以得祂的恩宠，不晓得这种思想乃是违反神的爱和恩，并且对神的心和意愿是个侮辱。神的愿望是要我们享受祂。照着人的原则，我们是先做工，然后才因着工作得报酬。浪子也想请求父亲把他当作一个雇工，让他可以为父亲做工，好有食物吃，能赖以维生。但是父亲立刻带儿子前来赴席。这意思是父亲要他的儿子先享受再工作。

今天基督教里所说的，多是关于事奉、敬拜和为神做工。然而我们必须看见，我们需要享受神。有些人甚至批评我们说，“这些人不出去为主做工。他们只谈论吃和享受。这太自私了。他们只为着自己，不关心别人。他们不为着拯救罪人而出去开展。”我们需要看见，我们可以有许多事奉，许多计划和活动，却没有多少结果。工作必须是享受神而结出的果子。在约翰十五章主说，“你们要住在我里面，我也住在你们里面，”这样你们就必定结果子。（4～5。）工作乃是出于对神完满的享受。我们必须被带回到这个领悟和认知：我们需要神作我们的享受。我们必须认识神作我们享受的各项，也要认识享受祂的路。我们也必须帮助别人认识如何享受神。那么我们就都会被祂充满，也会产生一些果子。那才是正确的工作，正确的活动。

We need to read and study the Bible from the beginning to the end with this point of view. We need to realize from the Bible how God is our enjoyment. No doubt, the Bible tells us that we have to worship and serve God. But the first point in our contacting God is not for us to worship or serve Him but to enjoy Him. We have to enjoy Him first; then we can worship Him. We have to eat Him first; then we can serve Him.

Our human concept is contrary to God's concept that He wants us to enjoy Him. When the prodigal son returned to his father, he intended to say, "I am no longer worthy to be called your son; make me like one of your hired servants" (Luke 15:19). Once he has repented, a fallen sinner always thinks of working for God or serving God to obtain God's favor, not knowing that this thought is against God's love and grace and is an insult to His heart and intent. God's desire is for us to enjoy Him. According to human principles, we work first and then we receive payment for our work. The prodigal son also wanted to ask his father to take him as a servant so that he could work for his father and then have something to eat, something on which to live. But the father brought his son to the table right away. This means that the father wanted his son to enjoy first and then work.

In today's Christianity much is said about serving, worshipping, and working for God. But we must see that we need to enjoy God. Some may even criticize us by saying, "These people do not go out to work for the Lord. They just talk about eating and enjoyment. This is too selfish. They are just for themselves and do not care for others. They do not have the outreach for the salvation of sinners." We need to see that we can have much service with many programs and activities without much result. The work must be the fruit of the enjoyment of God. In John 15 the Lord said, "Abide in Me and I in you"; then you will bear fruit (vv. 4-5). The work comes out of the full enjoyment of God. We must be brought back to the realization and understanding that we need God as our enjoyment. We have to know the items of God as our enjoyment and the way that we can enjoy Him. We also have to help others to know how to enjoy God. Then we will all be filled with Him, and some fruit will be produced. That will be the proper work, the proper activity.

第二章

神的丰满与基督的丰富

读经：歌罗西书二章九至十节，以弗所书三章八节，歌罗西书一章十九节，约翰福音十六章十五节。

丰满与丰富之间的不同

我们需要看见神和基督的丰满与丰富之间的不同。主在约翰十六章十五节上半说，“凡父所有的，都是我的。”凡父神所是并所有的，都是子的。这意思是说，神在祂丰满里的丰富，乃是基督的丰富。主也说，凡子所是并所有的，都借着那灵宣示与信徒，作为实际。（14～15。）

现在我们要来看神丰富的各项。神是爱、光、圣、义。神也是生命、能力、智慧、怜悯、恩慈、恩典、平安、信实、忍耐、喜乐、荣耀和救恩。祂是我们的灵食、灵水、衣服、住处和医治。祂是我们的盼望、尊贵、荣耀和美丽。我们需要读圣经，就是要找出神的所是。祂对于我们是这么多的项目。凡神所是的，那就是祂的丰富的一项。希伯来五章指明，我们的官能需要受操练并训练，好分辨神的所是。（14。）我们的官能，或知觉，原没有受训练认识这些事。

我们要看见，丰富产生丰满。我们享受丰富，就成为丰满。一位很壮硕的美国人乃是美国的丰满，因为他吃、消化、并吸收了美国一切的丰富。以弗所一章二十三节告诉我们，召会作为基督的身体，乃是基督的丰满。召会之所以是基督的丰满，乃是因为召会享受基督一切的丰富。召会享受基督作生命、智慧、亮光和爱。一天过一天，我们吃基督并喝基督，以享受祂。我们享受祂的丰富，至终就成为祂的丰满。丰富是内容，丰满足显明，是彰显。丰满是一切丰富的彰显，而一切的丰富乃是丰满的内容。

神的丰满足神的丰富的显明、彰显。（西一19，弗三19。）神一切的所是，都显明、彰显于子基督。神格的丰满，居住在基督里面。（西二9。）居住在基督里面的，不仅是神格的丰富，也是神所是之丰富的彰显。因此，神的丰富成了基督的丰富。当基督彰显这一切的丰富时，这就是基

CHAPTER TWO

THE FULLNESS OF GOD AND THE RICHES OF CHRIST

Scripture Reading: Col. 2:9-10; Eph. 3:8; Col. 1:19; John 16:15

THE DIFFERENCE BETWEEN THE FULLNESS AND THE RICHES

We need to see the difference between the fullness and the riches of God and of Christ. In John 16:15a the Lord said, "All that the Father has is Mine." All that the Father God is and has, is the Son's. This means that the riches of God in His fullness are the riches of Christ. The Lord also said that all that the Son is and has is declared as reality to the believers through the Spirit (vv. 14-15).

Now we need to consider the items of the riches of God. God is love, light, holiness, and righteousness. God is also life, power, wisdom, mercy, kindness, grace, peace, faithfulness, patience, joy, glory, and salvation. He is our spiritual food, our spiritual drink, our clothing, our dwelling place, and our healing. He is our hope, honor, glory, and beauty. We need to read the Bible just to find out what God is. He is so many items to us. Whatever God is, is an item of His riches. Hebrews 5 indicates that our faculties need to be exercised and trained to discern what God is (v. 14). Our faculties, or senses, are not trained to know these things.

We need to see that the riches produce the fullness. We enjoy the riches, and we become the fullness. A husky American man is the fullness of America because he has eaten, digested, and assimilated all the riches of America. Ephesians 1:23 tells us that the church as the Body of Christ is the fullness of Christ. The church is the fullness of Christ because the church enjoys all the riches of Christ. The church enjoys Christ as life, wisdom, light, and love. Day by day we feed on Christ and drink of Him to enjoy Him. We enjoy His riches, and eventually, we become the fullness. The riches are the content, and the fullness is the manifestation, the expression. The fullness is the expression of all the riches, and all the riches are the content of the fullness.

God's fullness is the manifestation, the expression, of God's riches (Col. 1:19; Eph. 3:19). All that God is, is manifested, expressed, in Christ the Son. The fullness of the Godhead dwells in Christ (Col. 2:9). What dwells in Christ is not only the riches of the Godhead but also the expression of the riches of what God is. Thus, God's riches have become the riches of Christ. When Christ expresses all these riches, this is the

督的丰满。约翰一章十六节说，“从祂的丰满里我们都领受了…”。这里不是说我们从祂的丰富里领受了，而是说从祂的丰满里领受了。丰富是内容，丰满是在内容带着彰显。我们乃是从基督的丰满里，领受了丰富。

我们可用一杯水来说明丰富与丰满的不同。一个装着水的杯子有水的丰富，但这些丰富是看不见的，直到水装满了杯子而满溢出来。这时丰富就成了丰满，丰满乃是丰富的彰显。我们喝水时，就从水的丰满里领受丰富。丰富是内容；丰满是在彰显、显明。我们所领受的乃是内容，不是丰满；但我们是从丰满里领受的。

约翰一章十四节说，话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。然后十六节说，从祂的丰满里我们都领受了，而且恩上加恩。我们所领受的是恩上加恩，不是丰满加上丰满。我们不是领受丰满，我们所领受的是内容、丰富。丰满乃是丰富的彰显、显明。使徒并不是传讲丰满，他乃是完满的传讲基督的丰富，以产生召会，作基督的丰满。（弗三 8，一 22～23。）从基督的丰满里，我们领受了祂的丰富，至终我们就成了基督的丰满。这意思是说，我们成为基督之丰富的彰显、显明。丰富产生丰满。

当基督的丰富满溢时，那就是基督的丰满。召会从基督的丰满里领受了基督的丰富。然后这些丰富充满召会，召会就成了基督的丰满。实际上，神的丰富就是基督的丰富，而基督的丰富就是召会的丰富。神的丰富成了神的丰满；然后基督从这丰满里领受了，基督的丰富又成了基督的丰满。然后，从这丰满里，我们有分于基督的丰富，而成为基督的丰满。基督的丰满乃是基督的身体，就是基督一切所是的完满彰显。基督所是的一切项目乃是丰富，而基督所是的完满彰显就是丰满。总要记住：丰富是各个项目作为内容，而丰满是在内容的彰显。

神所是的一切项目就是神的丰富，这一切项目产生丰满。基督从这丰满里领受了，而有分于神一切的所是。这些丰富成了基督的内容，而成为祂的丰满。然后从基督这丰满里，我们领受了基督的丰富。我们被基督的丰富充满时，就成为基督的丰满。我们不是领受丰满，乃是从丰满里领受丰富。所以从祂的丰满里，我们都领受了，不是丰满加

fullness of Christ. John 1:16 says, “Of His fullness we have all received.” This does not say that we receive of His riches, but of His fullness. The riches are the content; the fullness is the content with the expression. We receive the riches from Christ’s fullness.

The difference between the riches and the fullness can be illustrated by a cup of water. A cup which contains water has the riches of water, but these riches cannot be seen until the water fills the cup to overflowing. Now the riches have become the fullness, which is the expression of the riches. When we drink the water, we receive the riches of its fullness. The riches are the content; the fullness is the expression, the manifestation. We receive the content, not the fullness, but we receive of the fullness, from the fullness.

John 1:14 says that the Word became flesh and tabernacled among us, full of grace and reality. Then verse 16 says that of His fullness we receive grace upon grace. We receive grace upon grace, not fullness upon fullness. We do not receive the fullness. We receive the content, the riches. The fullness is the expression, the manifestation, of the riches. The apostle did not preach the fullness. He preached the riches of Christ in a full way to produce the church as the fullness of Christ (Eph. 3:8; 1:22-23). From Christ’s fullness we receive His riches, and eventually we become the fullness of Christ. This means that we become the expression, the manifestation, of the riches of Christ. The riches produce the fullness.

When the riches of Christ are full, that is the fullness of Christ. The church receives the riches of Christ from the fullness of Christ. Then these riches fill the church, and the church becomes the fullness of Christ. Actually, the riches of God are the riches of Christ, and the riches of Christ are the riches of the church. The riches of God become the fullness of God. Then Christ receives of this fullness, and the riches of Christ become the fullness of Christ. Then of this fullness, we partake of the riches of Christ to become the fullness of Christ. The fullness of Christ is the Body of Christ, which is the full expression of all that Christ is. All the items of what Christ is are the riches, and the full expression of what Christ is, is the fullness. Always keep in mind that the riches are the items as the content, and the fullness is the expression of the content.

All the items of what God is are the riches of God, and all these items produce the fullness. Christ received of this fullness to partake of all that God is. Then these riches became the content of Christ to become His fullness. Then of this fullness of Christ, we receive the riches of Christ. When we are filled with the riches of Christ, we become the fullness of Christ. We do not receive the fullness. Instead, from the fullness we receive the riches. So of His fullness we all received, not fullness upon fullness but

上丰满，乃是恩上加恩。当我们里面的人被那灵加强，基督就能安家在我们里面的每一部分，直到我们被充满，成为神一切的丰满。（弗三 16～19。）

基督的丰富

现在我们要来看基督的丰富。在圣经中，基督之丰富的项目远比神的项目多。凡神所是的都住在基督里，但圣经没有告诉我们，神是门、羔羊或供物。基督是门、（约十 9、）羔羊、（一 29、）以及一切供物的实际。（来十 5～10。）在基督身上，我们也看见成为肉体的元素，因为基督不仅是完整的神，也是完全的人。在他身上还有钉十字架、复活和升天的元素。

基督是道路

基督也是道路。（约十四 6。）这意思是说，祂是我们进入神里面的道路。并且，祂也是我们基督徒行事为人的路。我们如何生活并与人相处，路就是基督。基督不仅是我们进入神的路，也是我们生活的路。我们若得着基督，就有生活的路，行事为人的路，并作事的路。

基督是门和草场

约翰十章说，基督是门。照着这一章，祂不是进天堂的门，而是进入羊圈的门。犹太教这律法的宗教乃是羊圈。基督是羊圈的门，为着摩西、大卫、和所有的申言者，就如以赛亚和耶利米。对他们来说，基督乃是门，他们经过这门进入律法的看管。在新约里，彼得、约翰、雅各和保罗，经历基督作门，得以从犹太教同其律法的圈中出来。所有早期的门徒都经过基督这门，从律法的圈中出来。约翰十章里的贼和强盗，表征那些进入犹太教，却没有经过基督的人。（1，8。）这些是反对基督之不信的法利赛人。

在约翰十章九节主说，“我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。”在冬天或夜晚，草场不能用时，羊必须留在圈中。在旧约，基督来到以前，是夜晚。因此，夜晚神的羊群被放在圈中，被看管在那里。基督来到时，天就亮了。因此，羊群必须从羊圈释放出来，进入草场。基督是活的草场，是给羊喂食的地方。

grace upon grace. When our inner man is strengthened by the Spirit, Christ can make His home in all the parts of our being until we are filled unto the fullness of God (Eph. 3:16-19).

THE RICHES OF CHRIST

Now we need to consider the riches of Christ. The items of His riches in the Scriptures are much more numerous than the items of God. Whatever God is, dwells in Christ, but the Bible does not tell us that God is the door, the Lamb, or the offerings. Christ is the door (John 10:9), the Lamb (1:29), and the reality of all the offerings (Heb. 10:5-10). With Christ we also have the element of incarnation because Christ is not only the complete God but also the perfect man. With Him there are the elements of crucifixion, resurrection, and ascension.

Christ as the Way

Christ is also the way (John 14:6). This means that He is the way for us to enter into God. Also, He is the way for us to behave as Christians. The way for us to live and to deal with people is Christ. Christ is our way not only for us to enter into God but also for us to live. If we have Christ, we have the way to live, the way to behave, and the way to do things.

Christ as the Door and the Pasture

John 10 says that Christ is the door. According to this chapter He is not the door to heaven but the door to the sheepfold. Judaism as the religion of the law is the sheepfold. Christ was the door of the sheepfold for Moses, David, and all the prophets such as Isaiah and Jeremiah. To them He was the door through which they entered into the custody of the law. In the New Testament, Peter, John, James, and Paul experienced Christ as the door to come out of the fold of Judaism with its law. Through Christ as the door all the early disciples came out of the custody of the law. The thieves and robbers in John 10 signify those who came into Judaism, but not through Christ (vv. 1, 8). These were the unbelieving Pharisees who opposed Christ.

In John 10:9 the Lord said, "I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture." When the pasture is not available, in the wintertime or in the night, the sheep must be kept in the fold. In the Old Testament, before Christ came, it was the time of night. Thus, God's flock was put into the fold to be kept in custody during the night. When Christ came, the day dawned. Thus, the flock had to be released from the fold into the pasture. Christ is the living pasture as the feeding place for the sheep.

基督是门，为给所有旧约的羊进入犹太教受保护、被看管。当基督来到的时候，就需要让他们从犹太教的圈中出来，好享受祂作他们活的草场。他们经由基督进入犹太教，也经由基督从犹太教得释。

我们需要将这启示应用到自己身上。基督也是门，使我们得以从一切宗教的圈中出来，进入祂自己这丰富的草场。先前，这个宗教可能是我们的保护。但是当我们遇见基督，这个宗教就成了一种辖制。然后基督成了我们的门，将我们从宗教的辖制中释放出来，使祂得以成为我们的草场。我们若享受基督，祂就是我们的门和草场，我们就从圈中出来了。若没有基督，我们就仍然留在圈中。人若领悟基督是他的享受，他就会经过基督这门出来，享受基督作草场。

主在约翰十章所提到的羊，就是那些在犹太教里的人。祂继续说，“我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。”（16。）另外的羊，是指外邦信徒。（徒十一18。）一群，表征一个召会，基督的一个身体。（弗二14～16，三6。）主要将犹太和外邦信徒带在一起，使他们成为一群，成为一个身体。因此，不再有任何的羊圈，只有一群和一位牧人。

使人从宗教的圈中出来的路，就是帮助人享受基督。当人享受基督时，基督就成了他们的门，将他们从圈中释放出来。当他们经过这门，基督就成为他们的草场。唯一能保守我们不成为宗教圈的，就是对基督的享受。唯有享受基督能保守我们与主有正确的关系。若没有享受基督，我们就会成为羊圈。但是当我们享受祂，祂就成为门释放我们，并成为草场喂养我们。基督是门，使我们从辖制得释放，也是草场，给我们享受。

Christ was the door for all the Old Testament sheep to enter into Judaism for protection, for being kept in custody. When Christ came, they needed to be let out of the fold of Judaism to enjoy Him as their living pasture. They entered into Judaism through Christ and were released from Judaism through Christ.

We need to apply this revelation to ourselves. Christ is also the door for us to come out of any religious fold into Himself as the rich pasture. Formerly, this religion may have been our protection. But when we met Christ, it became a bondage. Christ then became the door to us to release us from the bondage of religion so that He could become our pasture. If we are enjoying Christ, He is the door and the pasture to us, and we are out of the fold. Without Christ, we would be kept in the fold. When someone realizes Christ as his enjoyment, he will come out through Christ as the door to enjoy Christ as the pasture.

The sheep to which the Lord referred in John 10 were those in Judaism. He went on to say, “I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd” (v. 16). The other sheep are the Gentile believers (Acts 11:18). The one flock signifies the one church, the one Body of Christ (Eph. 2:14-16; 3:6). The Lord would bring the Jewish and Gentile believers together to make them one flock, one Body. Thus, there should no longer be any fold but only the one flock and the one Shepherd.

The way to get people out of the religious fold is to help them enjoy Christ. When they enjoy Christ, He will become the door to them to release them from the fold. When they come through the door, Christ will become their pasture. The only thing that can keep us from becoming a religious fold is the enjoyment of Christ. Only the enjoyment of Christ can keep us in a proper relationship with the Lord. Without the enjoyment of Christ, we will become a fold. But when we enjoy Him, He becomes the door to release us and the pasture to feed us. Christ is the door for us to be released from bondage and the pasture for us to enjoy.

第三章

借着话与灵 享受基督的丰富

约翰福音中基督的丰富

首先，我们要来看在约翰福音中基督的一些丰富。

在一章里，祂是神的话，也就是神自己。（1。）祂也是神的帐幕，神的独生子，（14，）神的羔羊，（29，）弥赛亚，（41，）以色列的王，（49，）以及作为天梯的人子。（51。）在二章，祂是殿。（21。）在三章，祂是铜蛇（14）和新郎。（29。）在四章，祂是活水的泉源。（14。）

五章给我们看见，基督乃是犹太宗教的代替。本章一至十节上半说：

“这事以后，到了犹太人的一个节期，耶稣就上耶路撒冷去。在耶路撒冷靠近羊门有一个池子，希伯来话叫作毕士大，旁边有五个廊子。里面躺着许多病弱的、瞎眼的、瘸腿的、枯干的，等候水动。因为有天使时常下池子搅动那水，水动之后，谁先下去，无论患什么病，都会痊愈。在那里有一个人，病了三十八年。耶稣看见他躺着，知道他已经病了许久，就问他说，你想要痊愈么？病人回答说，先生，水动的时候，没有人把我放在池子里；我正去的时候，总有别人比我先下去。耶稣对他说，起来，拿你的褥子走吧。那人立即痊愈，就拿起褥子走了。那天是安息日。”

这段话里的项目—圣城、圣殿、节期、安息日、天使、摩西—形成了一个宗教。在廊子里那个可怜的人，软弱到了极点。他的宗教提供他一些东西，但是他无力应用。宗教也许是有效的，但你仍然需要别人把你抬去，你才能得着那个效能。那些有力气、能够抢先并作得最好的人，就能享受宗教的作用。然而，基督来顶替了宗教。我们必须来到祂这里，好被点活。我们若有基督，就有了一切，因为祂是包罗万有的。

CHAPTER THREE

ENJOYING THE RICHES OF CHRIST THROUGH THE WORD AND THE SPIRIT

THE RICHES OF CHRIST IN THE GOSPEL OF JOHN

First, we want to consider some of the riches of Christ in the Gospel of John.

In chapter 1 He is the Word of God and the very God (v. 1). He is also the tabernacle of God, the only begotten Son of God (v. 14), the Lamb of God (v. 29), the Messiah (v. 41), the King of Israel (v. 49), and the Son of Man as the ladder (v. 51). In chapter 2 He is the temple (v. 21). In chapter 3 He is the bronze serpent (v. 14) and the bridegroom (v. 29), and in chapter 4 He is the fountain of living water (v. 14).

Chapter 5 shows us that Christ is the replacement of religion, of Judaism. Verses 1 through 9 of this chapter say,

After these things there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem near the Sheep Gate a pool, which is called in Hebrew Bethesda, having five porticoes. In these lay a multitude of those who were sick, blind, lame, and withered, waiting for the moving of the water. For an angel went down from time to time in the pool and stirred up the water; the first then to step in after the stirring up of the water was made well of whatever disease he was being held by. And a certain man was there, who had been thirty-eight years in his sickness. When Jesus saw this one lying there and knew that he had already been a long time in that condition, He said to him, Do you want to get well? The sick man answered Him, Sir, I have no one to put me into the pool when the water is stirred up; but while I am coming, another steps down before me. Jesus said to him, Rise, take up your mat and walk. And immediately the man became well, and he took up his mat and walked. Now it was the Sabbath on that day.

The items in this portion of the Word—the holy city, the holy temple, the feast, the Sabbath, the angels, and Moses—form a religion. The poor man on one of the porticoes was weak to the uttermost. His religion afforded him something, but he had no strength to apply it. Although religion can be effective, you still need others to carry you to that effectiveness. Whoever has the strength and can be the first and the best will enjoy the working of religion. Christ, however, came to replace religion. We must come to Him to be enlivened. If we have Christ, we have everything because He is all-inclusive.

在约翰五章二十四节主说，“我实实在在的告诉你们，那听我话，又信差我来者的，就有永远的生命，不至于受审判，乃是已经出死入生了。”基督顶替了宗教，来分赐生命给人。在三十九至四十节主说，“你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。然而你们不肯到我这里来得生命。”这给我们看见，当圣经和基督分开时，就连圣经也会成为宗教的一项。圣经乃是见证基督，是不该与基督分开的。我们可能接触圣经，却没有接触基督。唯有基督能赐人生命。

在六章，基督是生命的粮。（35。）七章的背景是住棚节。（利二三 39～43。）这是犹太人每年的最后一个节期，含示人生的完满和成功；（出二三 16；）人生要结束于人的干渴。在这样一个节期的末了，基督喊出了活水江河的应许，这活水的江河要满足人的期望，直到永远。（约七 38。）祂是裂开的磐石，流出活水来给人喝。（林前十 4。）约翰七章也给我们看见，得荣耀的耶稣，复活的耶稣，乃是那灵。（39。）

在八章，基督是光，（12，）和伟大的我是。（24，28，58。）在九章，我们看见祂乃是医治瞎子的膏油涂抹。六至七节说，“祂…吐唾沫在地上，用唾沫和泥，抹在瞎子的眼睛上，对他说，你往西罗亚池子里去洗。（西罗亚翻出来，就是奉差遣。）他去一洗，回来的时候，就看见了。”泥用主的唾沫混和了，就成为膏，抹瞎子的眼睛。泥象征人性，唾沫乃是从主口里所出来的，象征祂的话，这话就是灵，就是生命。（六 63。）用唾沫和泥，表征将人性与主活的话—那灵—调和。这膏成了医治的药，治好了瞎子的眼睛。借着主的话，就是祂的灵，与我们的人性调和而涂抹我们，我们被撒但弄瞎的眼睛就能看见了。基督是神性与人性的调和，涂抹我们，医治我们，带给我们视力。

在十章，基督是门（9）和牧人；（11；）在十一章，祂是复活和生命；（25；）在十二章，祂是一粒麦子。（24。）在十三章的洗脚可视为在帐幕外院子洗濯盆的洗涤，洗除那些前来亲近神之人属地的污秽，使他们与神并他们彼此之间的交通得以维持。

In John 5:24 the Lord said, “Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.” Christ as the replacement for religion comes to impart life to people. In verses 39 and 40 the Lord said, “You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life.” This shows that when the Scriptures are separated from Christ, even they can become an item of religion. The Scriptures testify concerning Christ and should not be separated from Him. We may contact the Scriptures yet not contact Christ. Only Christ can give life.

In chapter 6 Christ is the bread of life (v. 35). The background of chapter 7 is the Feast of Tabernacles (Lev. 23:39-43). This was the last feast of the year for the Jews, implying the completion and success of man's life (Exo. 23:16), which will end and will result in man's thirst. At the end of such a feast, Christ cried out the promise of the rivers of living water, which satisfy man's expectation for eternity (John 7:38). He was the cleft rock which flowed out the living water for the people to drink (1 Cor. 10:4). Chapter 7 of John also shows us the glorified Jesus, the resurrected Jesus, to be the Spirit (v. 39).

In chapter 8 Christ is the light (v. 12) and the great I Am (vv. 24, 28, 58). In chapter 9 we see Him as the anointing for the healing of the blind. Verses 6 and 7 say, “He spat on the ground and made clay of the spittle and anointed his eyes with the clay, and He said to him, Go, wash in the pool of Siloam (which is interpreted, Sent). He went therefore and washed and came away seeing.” Clay mixed with the Lord's spittle became an ointment to anoint the eyes of the blind man. Clay signifies humanity, and the spittle as something proceeding out of the Lord's mouth signifies the Lord's words, which are spirit and life (6:63). The Lord's making clay of the spittle signifies the mingling of humanity with the Lord's living word, which is the Spirit. This ointment became the medicine and cure for the blind man. By the anointing of the mingling of the Lord's word (which is His Spirit) with our humanity, our eyes, which were blinded by Satan, can have sight. Christ is the mingling of divinity and humanity to anoint us, to cure us, to bring us sight.

In chapter 10 Christ is the door (v. 9) and the Shepherd (v. 11), in chapter 11 He is the resurrection and the life (v. 25), and in chapter 12 He is the grain of wheat (v. 24). The foot-washing in chapter 13 may be considered the washing in the laver in the outer court of the tabernacle, which washed away the earthly defilement of those who drew near to God, so that their fellowship with God and with one another could be maintained.

事实上，整卷约翰福音陈明了一幅帐幕的图画。在一章，主耶稣来成为帐幕。祂也是神的羔羊，在帐幕的外院子，那表征十字架的祭坛上被献上。这祭除去了世人的罪。十三章陈明一幅外院子洗濯盆的图画。在十四至十六章，我们看见帐幕的圣所；基督是生命的粮（由陈设饼所表征）和生命的光（由灯台所表征）。主在十七章的祷告（由金香坛上所烧的香所预表），将信徒引进至圣所，使他们能对祂有最深的享受。

在十四章，祂是道路、实际、生命，（6，）也是实际的灵。（17。）在十五章，祂是葡萄树。（1。）最后，在二十章，祂乃是生命之气。（22。）

话与那灵

我们需要注意，约翰福音里论到基督的头一项是话，末一项是生命之气；生命之气乃是实际的灵。约翰告诉我们，这位奇妙的基督乃是神的话成了肉体来作人。然后祂经过死与复活，成了赐生命的灵。（林前十五 45 下。）约翰福音里关于基督的所有项目，都包括在话里，这话就是那灵。在六章六十三节主说，赐人生命的乃是灵，并且祂所说的话，就是灵，就是生命。我们若要享受基督丰富的一切项目，就必须知道如何对待话与灵。这是因为一切的丰富都在话里，并且话是在约翰福音的开头，而灵乃是在约翰福音的结尾。我们外面有话，里面有灵。外面的话就是里面的灵。

祂原是神的话，离我们很远。如今祂乃是那灵，在我们里面。提后四章二十二节说，主耶稣与我们的灵同在。这“话”经过成为肉体、钉十字架和复活，成了住在我们灵里的那灵。赞美主，我们手中有话，灵里有那灵。我们要享受基督一切的丰富，就必须接触外面的话和里面的那灵。我们若不知道如何对待话与那灵，就不知道如何享受基督。我们若要享受基督追测不尽的丰富，就必须知道祂的一切丰富都在话里，而话乃是实化为那灵。研读话的正确目的，是叫我们享受基督。

Actually, the entire Gospel of John presents a picture of the tabernacle. In chapter 1 the Lord Jesus came as a tabernacle. He was also the Lamb of God, offered on the altar, which signifies the cross, in the outer court of the tabernacle. This offering took away the sin of the world. Chapter 13 presents a picture of the laver in the outer court. In chapters 14 through 16, the Holy Place of the tabernacle can be seen. Christ is the bread of life, signified by the bread of the Presence, and the light of life, signified by the lampstand. His prayer in chapter 17, typified by the burning incense on the golden incense altar, ushers the believers into the Holy of Holies so that they can enjoy Him in the deepest way.

In chapter 14 He is the way, the truth, the life (v. 6), and the Spirit of reality (v. 17). In chapter 15 He is the vine (v. 1). Finally, in chapter 20 He is the breath of life (v. 22).

THE WORD AND THE SPIRIT

We need to notice that in the Gospel of John the first item of Christ is the Word, and the last item is the breath of life. The breath of life is the Spirit of reality. John tells us that the wonderful Christ is the Word of God who was incarnated to be a man. Then He passed through death and resurrection to become a life-giving Spirit (1 Cor. 15:45b). All the items of Christ in the Gospel of John are included in the Word, and the Word is the Spirit. In John 6:63 the Lord said that it is the Spirit who gives life and that the words which He speaks are spirit and life. If we are going to enjoy all the items of the riches of Christ, we must know how to deal with the Word and the Spirit. This is because all the riches are in the Word, and the Word is at the beginning of John, and the Spirit is at the end of John. Outwardly, we have the Word; inwardly, we have the Spirit. The outward Word is the inward Spirit.

Originally, He was the Word far away from us. Now He is the Spirit within us. Second Timothy 4:22 says that the Lord Jesus is with our spirit. The Word, through incarnation, crucifixion, and resurrection, has become the Spirit who is indwelling our spirit. Praise the Lord that we have the Word in our hand and the Spirit in our spirit. In order to enjoy all the riches of Christ, we have to contact the Word outwardly and the Spirit inwardly. If we do not know how to deal with these two things, we do not know how to enjoy Christ. If we are going to enjoy the unsearchably rich Christ, we have to know that all of His riches are in the Word, and the Word is realized as the Spirit. The right purpose of studying the Word is for us to enjoy Christ.

第四章

借着否认己和操练灵 而享受基督

读经：约翰福音十二章二十四至二十六节。

借着话与灵 享受基督的丰富

约翰福音给我们看见，神在基督里，作为那灵，成了我们的享受和一切。神是在祂的儿子里面得着彰显并具体化身，而子就是话。当一个思想借话彰显出来，那个思想就具体化了。我们的话彰显我们的观念，并且把我们抽象的思想具体化。这位要作我们一切，给我们享受的神，乃是在祂的儿子里面得着彰显并具体化身。子是话成了肉体，三十三年半之久，在地上把神显明出来。然后祂钉十字架，并且复活了。借着祂的死与复活，祂从肉体变化为那灵。祂成了赐生命的灵，（林前十五 45 下，）这赐生命的灵乃是吹到我们里面的生命之气。

我们能实化、享受、并经历基督一切的丰富，乃是借着接触我们里面那赐生命的灵。话是基督之丰富的说明和启示。我们凭着话，能以认识并明白这些丰富，但仍然无法将它们实化；我们能实化基督的丰富，乃是在主的话里并借着那灵。主的话将这些丰富启示给我们，我们凭着话得知这些丰富；我们在那灵里就能实化并经历这些丰富。因此，我们首先必须学习怎样读主的话，并且明白这话。然后我们必须学习，怎样借着接触那灵，实化基督的丰富。我们若只有话，就可能只在心思里有基督之丰富的知识。我们需要在灵里实化并经历基督的丰富。

今天基督不仅是话，也是那灵。祂是话，为给我们明白；祂是那灵，为给我们实化、享受并经历。因此，凡在话里的一切，都必须实化于那灵。我们必须学习如何读主的话并接触那灵。我们借着话就能认识基督一切的丰富。我们凭着那灵就能实化并经历启示于话中之基督一切的丰富。

CHAPTER FOUR

ENJOYING CHRIST BY DENYING THE SELF AND EXERCISING THE SPIRIT

Scripture Reading: John 12:24-26

ENJOYING THE RICHES OF CHRIST THROUGH THE WORD AND THE SPIRIT

The Gospel of John shows us that God in Christ as the Spirit becomes our enjoyment and everything to us. God is expressed and embodied in His Son, who is the Word. When a thought is expressed by a word, that thought is embodied. Our word expresses our concept and is the concrete embodiment of our abstract thought. The very God who intends to be our enjoyment as everything to us is expressed and embodied in His Son. The Son, as the Word become flesh, was God's manifestation on earth for thirty-three and a half years. Then He was crucified and resurrected. By means of His death and resurrection, He was transformed from the flesh into the Spirit. He became a life-giving Spirit (1 Cor. 15:45b), and this Spirit who gives life is the breath of life breathed into us.

We can realize, enjoy, and experience all the riches of Christ by contacting the life-giving Spirit within us. The Word is the definition and revelation of Christ's riches. By the Word we can know and understand them, but we still cannot realize them. We can realize the riches of Christ in the Word through the Spirit. The Word reveals these riches to us, and by the Word we can know them. In the Spirit we can realize and experience them. Thus, we first have to learn how to read and understand the Word. Then we have to learn how to realize the riches of Christ by contacting the Spirit. If we have merely the Word, we can have only the knowledge of the riches of Christ in our mind. We need to have the realization and experience of them in the Spirit.

Today Christ is not only the Word but also the Spirit. He is the Word for us to understand and the Spirit for us to realize, enjoy, and experience. Thus, whatever is in the Word must be realized in the Spirit. We have to learn how to read the Word and contact the Spirit. By the Word we can know all the riches of Christ. By the Spirit we can realize and experience all the riches of Christ which are revealed in the Word.

约翰福音给我们看见，神彰显并具体化身于基督，而基督作为那灵，成了实际，给我们有分并享受。现在我们要来看，启示在约翰福音里享受基督的路。三章六节说到我们重生的灵：“从那灵生的，就是灵。”我们若要有分于并享受这奇妙的一位，我们的灵就必须重生。这是起始。约翰不仅给我们看见，神如何在基督里作为那灵，成了我们的享受，也告诉我们需要用什么器官来享受这一位。这器官就是我们重生的灵。

四章二十三至二十四节清楚的说，神是灵，我们必须在我们的灵里敬拜祂。凡祂所是的都在灵里，因为祂是灵。虽然神的所是有许多项目，祂只有一个实质。神是光，但这光的实质是灵。神是生命，但这生命的实质是灵。我们若要接触祂、敬拜祂、享受祂、并经历祂，就必须在我们的灵里。首先，我们的灵必须重生；然后我们必须操练灵，才能接触神。

四章十四节继续告诉我们，当我们饮于基督这活水，祂就要在我们里面成为泉源，直涌入永远的生命。在我们里面，就是在我们的灵里，有基督这活水的泉源。七章三十八节说，喝基督的人，从他腹中要流出活水的江河来。我们的腹中，是指我们的灵。因此，约翰福音启示，人的灵乃是我们享受这位丰富基督的器官。

现在我们要来看，约翰福音里怎样提到魂与我们享受基督的关系。十二章二十五节说，“爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。”我们必须恨恶我们的魂，丧失我们的魂。这给我们看见灵与魂有多大的不同。灵必须重生，并且要操练，好接触主；但魂必须丧失，也就是说，必须否认。这给我们看见享受三一神的路——我们必须运用灵并否认魂。

丧失魂，否认魂，就是经历十字架。在十二章二十四节我们看见十字架的工作，那里主说，“我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”一粒麦子被摆在地里死了，乃是十字架的工作把我们带到死地的一幅图画。二十五节告诉我们要丧失魂并恨恶魂，这给我们看见十字架的经历。二十六节说，“若有人服事我，就当跟从我；我在哪里，服事我的人也要在哪里。”这意思是说，我们必须跟从主

The Gospel of John shows us that God is expressed and embodied in Christ and that Christ becomes the reality as the Spirit for us to partake of and enjoy. Now we need to consider the way to enjoy Christ revealed in John. John 3:6 speaks of our regenerated spirit: "That which is born of the Spirit is spirit." If we are going to partake of and enjoy this wonderful One, our spirit has to be regenerated. This is the initiation. John not only shows us how God in Christ as the Spirit becomes our enjoyment but also tells us the organ we need to enjoy this One. This organ is our regenerated spirit.

John 4:23-24 says clearly that God is Spirit and that we must worship Him in our spirit. Whatever He is, is in the Spirit because He is Spirit. Although God is many items, He is one substance. God is light, but the substance of this light is Spirit. God is life, but the substance of this life is Spirit. If we are going to contact Him, worship Him, enjoy Him, and experience Him, we must do this in our spirit. First, our spirit must be regenerated; then we must have our spirit exercised that we may contact God.

John 4:14 goes on to tell us that when we drink of Christ as the living water, He becomes within us a fountain of water springing up into eternal life. In us, that is, in our spirit, there is Christ as the fountain of living water. John 7:38 says that out of the innermost being of the one who drinks of Christ shall flow rivers of living water. Our innermost being is our spirit. Thus, in the Gospel of John the human spirit is revealed as the very organ by which we can enjoy this rich Christ.

Now we need to consider how the soul is mentioned in John's Gospel in relation to our enjoyment of Christ. John 12:25 says, "He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life." We have to hate our soul, to lose our soul. This shows us the big difference between the spirit and the soul. The spirit has to be regenerated and exercised to contact the Lord, but the soul has to be lost, that is, to be denied. This shows us the way to enjoy the Triune God. We have to use our spirit and deny our soul.

To lose our soul, to deny our soul, is to experience the cross. We can see the work of the cross in 12:24, where the Lord said, "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." A grain of wheat put into the earth to die is a picture of the work of the cross to put us into death. Verse 25, which tells us to lose and hate our soul, shows the experience of the cross. Verse 26 says, "If anyone serves Me, let him follow Me; and where I am, there also My servant will be." This means that we have to follow the Lord to the cross. The Lord was crucified on the cross, and we have to be crucified

到十字架。主钉死在十字架上，我们也必须钉死在那里。我们这许多子粒，也必须借着死丧失我们的魂生命，使我们能在复活里享受永远的生命。这就是跟从主，使我们能以服事祂，并与祂同行，丧失魂生命，而活在祂的复活里。经历基督的路，乃是借着操练灵并否认魂而经历十字架。

约翰福音给我们看见，神如何经过过程，使祂可以进到人里面。父是源头。有一天祂在子里彰显出来；这位子成为肉体，成为一个人活在地上。子是父的具体化身和彰显。祂花了三年半的时间，将自己启示给祂的门徒，但那时他们无法在里面经历并实化祂。基督经过死而复活，改变形像成为赐生命的灵。祂将自己这赐生命的灵吹到门徒里面，也就是吹到他们的灵里。他们灵里有了这奇妙、丰富的一位，所以他们需要操练灵来接触祂。他们要如此行，就必须否认他们的魂。

我们必须学习一个功课：一直否认我们的魂，我们的己，并且注意我们的灵——我们这人最内里的部分，操练灵来接触主。一面，我们需要否认己；另一面，我们需要操练灵。假设我有一点在黑暗里，对于某些事情不太清楚；神的话告诉我们，基督是光，（约八12，）但我们如何能经历基督是光？首先，我们需要借着否认我们的思想、好恶和定意，而否认我们的魂。这就是丧失我们的魂。然后我们需要操练灵来接触祂。我们若这么作，就会从那作我们之光的基督经历内里的光照。

我们也需要经历基督作我们的门。（十9。）基督是门，我们借此可以从宗教的圈中出来，进入祂自己这丰富的草场。在神的主宰之下，已过主用一些事物把我们圈住，那是为着神的定旨。神在已过的永远里，在创立世界以前，拣选并预定了我们。（弗一4～5。）就连我们出生的时间和地点，神都预先定准了。行传十七章二十六节说，“祂从一本造出万族的人，住在全地面上，并且预先定准他们的时期，和居住的疆界。”多年前我读到这节圣经时，非常受感动，就在圣经的空白处写下一个注：“主，我感谢你，赞美你，我能生于这个年代，福音正好传到我出生的地方。”我知道主已拣选并预定了我。我如果更早出生或者生在中国别的地方，就可能接触不到福音。我感谢赞美主，我生于二十世纪，在中国沿海一个特别的省分。

there also. As the many grains, we also must lose our soul-life through death so that we may enjoy eternal life in resurrection. This is to follow the Lord so that we may serve Him and walk with Him on the way of losing our soul-life and living in His resurrection. The way to experience Christ is to experience the cross by exercising the spirit and denying the soul.

The Gospel of John shows us how God was processed so that He could enter into man. The Father is the very source. One day He was expressed in the Son, who was incarnated as a man living on earth. The Son is the embodiment and expression of the Father. He spent three and a half years to reveal Himself to His disciples, but at that time they could not inwardly experience and realize Him. Through His death and resurrection, Christ was transfigured into a life-giving Spirit. He breathed Himself as the life-giving Spirit into the disciples, that is, into their spirit. They had this wonderful, rich One in their spirit, so they needed to exercise their spirit to contact Him. In order to do this, they had to deny their soul.

We have to learn the lesson to always deny our soul, our self, and pay attention to our spirit as the innermost part of our being by exercising our spirit to contact the Lord. We need to deny ourselves, on the one hand, and exercise our spirit, on the other hand. Suppose I am somewhat in darkness and not clear about certain things. The Word tells us that Christ is the light (John 8:12), but how can we experience Him as the light? First, we need to deny our soul by denying our thinking, our likes and dislikes, and our decisions. This is the losing of our soul. Then we need to exercise our spirit to contact Him. If we do this, we will experience an inner enlightening from Christ as our light.

We also need to experience Christ as our door (John 10:9). Christ is the door through which we can come out of the fold of religion into Himself as the rich pasture. Under God's sovereignty, in our past the Lord used something to hold us for God's purpose. Before the foundation of the world in eternity past, God chose and predestinated us (Eph. 1:4-5). Even the time and place we were born were predetermined by God. Acts 17:26 says, "He made from one every nation of men to dwell on all the face of the earth, determining beforehand their appointed seasons and the boundaries of their dwelling." A number of years ago I was inspired when I read this verse, and I wrote a note in the margin of my Bible which says, "Lord, I praise and thank You that I was born in an age in which the gospel was brought to the place where I was born." I realized that the Lord had chosen and predestinated me. If I had been born in China many years ago or even in a different part of China, there would have been no possibility for me to contact the gospel. I praise and thank the Lord that I was born in the twentieth century in a particular province on the seashore of China.

我曾在一个公会的圈内，我是为着神的定旨在其中蒙保守，后来才被带进神的草场。在冬天或夜晚，草场不能用时，羊必须留在圈中，等到草场能用。早期的门徒留在犹太教的圈中，直等基督这草场对他们成为可用的。然后祂成了他们的门，使他们从这圈中出来。神使用各种的事物，把祂的选民保守、保护、保留在圈中，直到他们认识基督。然后基督成了门，让这些选民从圈中出来，进入祂这草场。

我们许多人都有这种经历。原则上，我们乃是否认己并操练灵，来接触主作我们的门。我们可能曾说，“主，我爱你。我把自己交给你，并撇下一切来跟从你。”这意思就是我们接触了主并否认我们的魂。我们愿意不计任何代价来跟从主，所以我们将自己置于死地，并顾到我们最内里的部分。这样，我们就从圈中出来，进入羊群，享受主作我们的草场。我们享受主唯一的路，就是否认我们的魂，并顾到我们灵里——我们最内里的部分——内在的感觉。这样，我们就经历主是我们所需要的一切。为着享受主作草场，我们必须天天否认魂，并顾到我们灵里内在的感觉，好以一种内里的方式跟从主。

总有一些事物与基督相争。主在约翰十二章说祂是一粒麦子，落在地里死了。当主说这话时，祂是在一种试诱之下，因为那时所有的人都称颂、欢迎、并赞美祂说，“和散那，在主名里来的以色列王，是当受颂赞的！”（13。）祂的门徒告诉祂说，甚至希利尼人也想来接触祂，然而主说祂必须受死。人欢迎我们的时候，那就是我们该受死的时候。我们不该因着受人欢迎而被试诱。

十二章给我们看见，有各种人来给主荣耀，但也有死亡等着祂。我们若拣选荣耀，就不会借着否认己而丧失魂。这意思就是我们拣选自己的路而不顾内里的路。但是主耶稣拣选内里的路。祂说祂来乃是一粒麦子，不是要被高举，乃是要被置于死地。然后这粒麦子借着生命的分赐，得以繁增成为许多子粒。这一粒麦子成了许多子粒。这给我们看见，享受基督的路乃在于经过死而得复活。一面，我们必须否认己以经过死；另一面，我们必须顾到里面的灵，这灵是在复活里的。经历并享受基督的路，乃是借着否认魂而在灵里。

I was in the fold of a denomination, and in that fold I was kept for God's purpose and eventually brought into God's pasture. In the wintertime or at night the sheep must be kept in the fold until the pasture is available. The early disciples were kept in the fold of Judaism until Christ as the pasture became available to them. Then He became their door for them to come out of this fold. God uses different kinds of things to keep, to protect, and to hold His chosen people until they get to know Christ. Then Christ becomes the door for these chosen people to come out of the fold and into Him as the pasture.

A number of us have had this experience. In principle, we denied ourselves and exercised our spirit to contact the Lord as our door. We may have said, "Lord, I love You. I give myself to You and will give up everything to follow You." This means that we contacted the Lord and denied our self. We wanted to follow the Lord at any cost, so we put ourselves to death and took care of our innermost part. Then we came out of the fold and into the flock to enjoy the Lord as our pasture. The unique way for us to enjoy the Lord is to deny our soul and take care of the inner sense within our spirit, our innermost part. Then we experience the Lord as what we need. In order to enjoy the Lord as the pasture, we have to daily deny the soul and take care of the inner sense of our spirit to follow the Lord in an inner way.

There is always something competing with Christ. In John 12 the Lord said that as a grain of wheat He was falling into the earth to die. When the Lord spoke this word, He was under a kind of temptation, because at that time all the people were extolling, welcoming, and praising Him, saying, "Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel!" (v. 13). His disciples told Him that even the Greeks sought to contact Him, but the Lord said that He had to die. When people welcome us, that is the time for us to die. We should not be tempted by people's welcome.

John 12 shows us the glory from all the people for the Lord and also the death awaiting Him. If we choose the glory, we do not lose our soul by denying our self. That means that we choose our own way and would not take care of the inner way. But the Lord Jesus chose the inner way. He said that He came to be a grain of wheat, not to be exalted but to be put to death. Then this grain could be multiplied into many grains by the impartation of life. The one grain became many grains. This shows us that the way to enjoy Christ is by resurrection through death. On the one hand, we have to deny ourselves to pass through death. On the other hand, we have to take care of the inner spirit, which is in resurrection. The way to experience and enjoy Christ is in the spirit by denying the soul.

第五章

操练心来享受主

读经：哥林多后书一章二十二节，罗马书八章二十三节。

基督是那灵， 为着我们心里的享受

在本章我们要继续来看，基督作为那灵，如何能成为我们的享受。我们特别要来看，操练我们的心对于我们享受基督是多么重要。

我们已经指出，神的灵在我们的灵里。罗马八章十六节说，那灵自己同我们的灵见证；林前六章十七节说，“与主联合的，便是与主成为一灵。”这两节证明圣灵在我们的灵里作工。

我们也需要看见那灵在我们心里的运行。加拉太四章六节说，“而且因你们是儿子，神就差出祂儿子的灵，进入我们的心，呼叫：阿爸，父！”罗马五章五节说，“神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。”这两节告诉我们，那灵在我们心里运行。以弗所三章十七节说，基督安家在我们心里；林后四章六节说，神已经照在我们心里。

林后一章二十二节说，神“印了我们，又赐那灵在我们心里作质”。以弗所一章十四节说，圣灵是我们得“基业的凭质”。林后五章五节说，神“已将那灵赐给我们作质”。质是头期款、担保、定金或预尝。先付的部分款乃是全额的预尝。在古时，“凭质”一辞在希腊文是用于土地的买卖。卖主给买主那片土地的一些泥土作样品；因此，根据古代希腊文的用法，凭质也是样品。圣灵乃是我们从神所要完满承受之产业的样品。

罗马八章二十三节说，“不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”这节的思想也是神已经将圣灵赐给我们，为给我们享受。今天那灵乃是要来庄稼的初熟果子，就是我们对神完满享受的预尝。我们还未享受主要的

CHAPTER FIVE

EXERCISING THE HEART TO ENJOY THE LORD

Scripture Reading: 2 Cor. 1:22; Rom. 8:23

CHRIST AS THE SPIRIT FOR OUR ENJOYMENT IN OUR HEART

In this chapter we want to continue to see how Christ as the Spirit can be our enjoyment. In particular, we want to see how the exercise of our heart is crucial for our enjoyment of Christ.

We have pointed out that the Spirit of God is in our spirit. Romans 8:16 says that the Spirit witnesses with our spirit, and 1 Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” These two verses prove that the Holy Spirit is working in our spirit.

We also need to see the move of the Spirit in our heart. Galatians 4:6 says, “Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!” Romans 5:5 says that “the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.” These verses tell us that the Spirit is moving in our hearts. Ephesians 3:17 says that Christ is making His home in our hearts, and 2 Corinthians 4:6 says that God is the One who shines in our hearts.

Second Corinthians 1:22 says that God has “sealed us and given the Spirit in our hearts as a pledge.” Ephesians 1:14 says that the Holy Spirit is the “pledge of our inheritance,” and 2 Corinthians 5:5 says that God “has given to us the Spirit as a pledge.” The pledge is the down payment, guarantee, earnest, or foretaste. The first part of the payment is the foretaste of all the payment. In ancient times the Greek word for “pledge” was used in the purchasing of land. The seller gave the purchaser some soil from the land as a sample. Hence, a pledge, according to ancient Greek usage, is also a sample. The Holy Spirit is the sample of what we will inherit of God in full.

Romans 8:23 says, “And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.” The thought in this verse is also that the Holy Spirit has been given to us for our enjoyment. Today the Spirit is the firstfruits of the coming harvest, the foretaste of our full enjoyment of God. We have not enjoyed the main part yet. The

部分；主要的部分是庄稼。今天我们只有预尝，就是享受初熟的果子。希伯来六章四节说，我们是那些曾经“蒙了光照，尝过属天的恩赐，又有分于圣灵”的人。我们再次看见，基督作为那灵赐给我们，是给我们享受的。

因为那灵是给我们享受的，所以与我们的心的心有关。罗马五章五节给我们看见，我们对那灵的享受乃是在心里爱的事。那灵的工作是在我们灵里，而那灵作我们的享受是在我们心里。我们的灵不是享受的器官，而是工作的器官。享受的器官乃是心。因此，灵是工作的器官，来接受并接触神，为着让我们的灵来享受祂。我们用灵接触神，但我们用心来爱祂并享受祂。

灵与心之间有很大的不同。以西结三十六章二十六节说，我们得着了新灵和新心。我们可以说，与主联合的，便是与主成为一灵，但我们不能说，与主联合的，便是与主成为一心。我们的灵乃是接受与接触的器官，我们的心乃是爱与享受的器官。我们经由魂的器官和身体的感官，接受并质实心理和物质的事物——就如音乐、风景、思想和主意。但我们是凭着我们的灵这个器官，接受神属灵的事物，并凭着心来享受这一切属灵的事物。我们已将基督这活灵接受到我们灵里，好给我们在心里来享受。

我们在灵里与主交通时，就在心里享受祂。我们若没有与主交通，即使我们把祂接受到灵里之后，也不会享受祂。我们必须用心来爱主，并让主在我们里面得着更多的地位。那么我们会享受祂。唯有当我们用心来爱祂，并给祂地位来占有我们心的各部分，我们才能享受祂。我们要看见，基督作为那灵赐给了我们，乃是作为预尝和初熟的果子，给我们享受。

我们必须操练我们的灵来接受祂，吸取祂，也必须操练我们的心来爱祂；这样，我们会享受祂。马可十二章三十节告诉我们，要用我们的全心来爱主。心是爱的器官。许多中国人不享受美国食物，因为他们对美国食物没有心，没有兴趣。但是我们享受美国食物，因为我们有爱，有兴趣。许多人已经把主接受到他们的灵里，但对基督有享受的并不是那么多，因为许多人对祂无心。

以西结三十六章二十六节说到新心和新灵。我们需要一种新的爱的能力，同一种新的接受能力。我们需要一个正确的心来爱祂

main part is the harvest. Today we just have the foretaste and enjoy the firstfruits. Hebrews 6:4 says that we are those who have “been enlightened and have tasted of the heavenly gift and have become partakers of the Holy Spirit.” Again we see that Christ as the Spirit is given to us for us to enjoy.

Because the Spirit is for our enjoyment, He is involved with our heart. Romans 5:5 shows that our enjoyment of the Spirit is a matter of love in the heart. The Spirit’s working is in our spirit, but the Spirit for our enjoyment is in our heart. Our spirit is not an enjoying organ but a working organ. The enjoying organ is the heart. Thus, the spirit is the working organ to receive and contact God for our heart to enjoy Him. We contact God with our spirit, but we love and enjoy Him with our heart.

There is a big difference between the spirit and the heart. Ezekiel 36:26 says that we have been given a new spirit and a new heart. We can say that he who is joined to the Lord is one spirit, but we cannot say that he who is joined to the Lord is one heart. Our spirit is a receiving and contacting organ, and our heart is a loving and enjoying organ. We receive and substantiate psychological and physical things—such as music, scenery, thoughts, and ideas—through the organs of the soul and the sensory organs of the body. But we receive the spiritual things of God by our spirit as an organ and enjoy all these spiritual things by the heart. We have received Christ as the living Spirit into our spirit for us to enjoy in our heart.

When we are fellowshiping with the Lord in our spirit, we enjoy Him in our heart. If we have no fellowship with the Lord after receiving Him into our spirit, we will not enjoy Him. We must love the Lord with our heart and give the Lord more ground within us. Then we will enjoy Him. We cannot enjoy Him until we love Him with our heart and give Him the ground to take over all the parts of our heart. We have to realize that Christ as the Spirit is given to us as the foretaste, as the firstfruits, for our enjoyment.

We have to exercise our spirit to receive Him, to absorb Him, and we also have to exercise our heart to love Him. Then we will enjoy Him. Mark 12:30 tells us to love the Lord from our whole heart. The heart is the loving organ. For example, many of the Chinese do not enjoy American food, because they do not have the heart for it. But we enjoy American food, because we have a heart for it. In the same way, many have received the Lord into their spirit, but not many have the enjoyment of Christ, because their heart is not for Him.

Ezekiel 36:26 speaks of a new heart and a new spirit. We need a new loving ability with a new receiving ability. We need a proper heart to love Him and to seek Him.

并寻求祂；我们也需要一个灵来接受祂。我们必须学习操练我们的灵来接触并接受祂，也学习操练我们的心来爱慕祂、宝爱祂、珍赏祂、并寻求祂。然后祂就会在我们心里成为我们的享受。

在马可十二章三十节主耶稣说，“你要全心、全魂、全心思并全力，爱主你的神。”心包括魂和心思。心思是在魂里，魂是在心里。我们的全力是指我们身体的力量。我们用全人爱主我们的神，这也就是从我们的心，经过我们的魂、我们的的心思，而达到我们的身体。我们必须用这样专特的、细腻的方式爱主。

在林前二章十六节保罗说，“我们是有基督的心思了。”基督必须从我们的灵浸透我们的心思，使我们的心思与祂的心思成为一。我们必须给祂更多更多的地位，让祂从我们的灵往外扩展到我们的心思里。这意思是说，我们的心思要被祂的心思浸透，我们也就有祂的心思。同样的原则，我们的情感要被祂的情感浸透。换句话说，我们的爱要被祂的爱浸透、充满。因此，我们的爱里会有祂的爱。而且，我们的意志也必须被祂的意志浸透。最后，我们能说，我们有祂的心为我们的心，因为祂在我们心里安家。我们的心思、情感和意志必须彻底被基督浸透、更新并变化。这样，我们就有基督的心为我们的心。

基督为了要作我们的享受，祂就必须是那灵。约翰六章说祂是生命的粮，又说赐人生命的乃是灵。（35，63。）基督必须是那灵，来作生命的粮，属天的食物，给我们享受。在七章祂是那灵作为活水，给我们享受。（37～39。）若基督仅仅是话，祂就绝不能作我们的享受。为了要作我们的享受，祂必须是那灵。这灵赐给我们作预尝，作初熟的果子，好给我们在心里享受。

借着操练我们的心和灵， 享受基督作赐生命的灵

我们需要学习操练我们的心和灵，来享受基督作赐生命的灵。在马太福音主颁布国度的宪法时，祂对付了这两个器官。祂说，“灵里贫穷的人有福了，因为诸天的国是他们的。”又说，“清心的人有福了，因为他们必看见神。”（五3，8。）我们的心必须清洁，我们也必须灵里贫穷。灵里贫穷乃是灵里有空间让主进来。我们若灵里富足，意

We also need a spirit to receive Him. We must learn to contact and receive Him by exercising our spirit and to love, treasure, appreciate, and seek Him by exercising our heart. Then He will become our enjoyment in our heart.

In Mark 12:30 the Lord Jesus said, “You shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.” The heart includes the soul and the mind. The mind is in the soul, and the soul is in the heart. Our whole strength refers to our physical strength. We love the Lord our God with all our being, that is, from our heart, through our soul, our mind, to our body. We have to love the Lord in such a specific and detailed way.

In 1 Corinthians 2:16 Paul says, “We have the mind of Christ.” Christ must saturate our mind from our spirit, making our mind one with His. We must give Him more and more ground to spread out of our spirit into our mind. This means that our mind will be saturated with His mind, and we will have His mind. In the same principle, our emotion will be saturated with His emotion. In other words, our love will be saturated and permeated with His love. Thus, we will have His love in our love. Also, our will must be saturated with His will. Eventually, we can say that we have His heart as our heart because He has made His home in our heart. Our mind, emotion, and will must be thoroughly saturated, renewed, and transformed with Christ. Then we will have the heart of Christ as our heart.

In order for Christ to be our enjoyment, He must be the Spirit. John 6 says that He is the bread of life and that it is the Spirit who gives life (vv. 35, 63). Christ must be the Spirit to be the bread of life, the heavenly food, for us to enjoy. In John 7 He is the Spirit as the living water for us to enjoy (vv. 37-39). If Christ were merely the Word, He could never be our enjoyment. He must be the Spirit in order to be our enjoyment. The Spirit is given to us as the foretaste, the firstfruits, for us to enjoy in our heart.

ENJOYING CHRIST AS THE LIFE-GIVING SPIRIT BY EXERCISING OUR HEART AND OUR SPIRIT

We have to learn how to enjoy Christ as the life-giving Spirit by exercising our heart and our spirit. In the Lord's decree of the kingdom's constitution in Matthew, He dealt with these two organs. He said, “Blessed are the poor in spirit, for theirs is the kingdom of the heavens,” and “blessed are the pure in heart, for they shall see God” (5:3, 8). Our heart must be pure, and we must be poor in spirit. To be poor in spirit is to have the capacity in the spirit for the Lord to come in. If we are rich in spirit, it means that we

思就是说我们被占满了，没有空间以新鲜的方式接受主。我们需要灵里倒空，好有更多空间接受基督新的事物。我们也需要心里纯洁专一，使我们可以看见神。我们必须操练我们的灵，使我们可以接触并接受主，并对付我们的心，使我们可以多而又多的享受并经历祂作那灵。

are filled up and do not have the capacity to receive the Lord in a fresh way. We need to be emptied in our spirit to have more capacity to receive the new things of Christ. We also need to be pure, single, in our heart so that we may see God. We have to exercise our spirit so that we may contact and receive the Lord and deal with our heart so that we may enjoy and experience Him more and more as the Spirit.

借着祷告享受基督

读经：启示录五章八节，八章三至四节，罗马书八章二十六节，诗篇二十七篇四节，八节。

启示录五章八节说，“当祂拿书卷的时候，四活物和二十四位长老，都俯伏在羔羊面前，各拿着琴，和盛满了香的金炉，这香炉就是众圣徒的祷告。”炉是众圣徒的祷告，这炉里有香。这意思是说，在众圣徒的祷告中，有向着神甜美的香。众圣徒的祷告乃是容器，而香是内容。

八章三至四节说，“另一位天使拿着金香炉，来站在祭坛旁边，有许多香赐给祂，好同众圣徒的祷告献在宝座前的金坛上。那香的烟同众圣徒的祷告，从那天使手中上至于神面前。”

罗马八章二十六节说，“况且，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。”虽然我们不晓得当怎样祷告，那灵却在我们里面为我们代求；许多时候，那灵是用说不出来的叹息，为我们代求。

诗篇二十七篇四节说，“有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”“耶和华的殿”有两种意思。今天的召会就是神的家，耶和华的殿，（提前三 15，）而我们人的灵也是神的居所。（弗二 22。）

诗篇二十七篇八节说，“我的心对你说，你们当寻求我的面；耶和华啊，你的面我正要寻求。”（达秘新译本。）我要再读一读柏克莱译本（Berkeley Version）的这一节：“我的心为你的缘故宣告说，你们当寻求我的面；耶和华啊，你的面我正要寻求。”这指出诗人的心在他里面为耶和华说话。他的心说，“你们当寻求我的面。”在他的心里有一个呼求和宣告，他必须寻求耶和华的面。然后他的回应是：“耶和华啊，你的面我正要寻求。”

ENJOYING CHRIST THROUGH PRAYER

Scripture Reading: Rev. 5:8; 8:3-4; Rom. 8:26; Psa. 27:4, 8

Revelation 5:8 says, “When He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.” The bowls are the prayers of the saints, and within the bowls is the incense. This means that something as the incense, so sweet to God, is in the prayers of the saints. The prayers of the saints are the container, and the incense is the content.

Revelation 8:3 and 4 say, “Another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.”

Romans 8:26 says, “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.” Even though we know not for what we should pray, the Spirit intercedes within us and for us, many times with unutterable groanings.

Psalms 27:4 says, “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.” The house of Jehovah has two meanings. The church today is the house of God (1 Tim. 3:15), and our human spirit is also the dwelling place of God (Eph. 2:22).

Psalms 27:8 says, “My heart said for thee, Seek ye my face. Thy face, O Jehovah, will I seek” (Darby’s New Translation). I would also like to read this verse from the Berkeley Version: “In Thy behalf my heart proclaims, ‘Seek ye My face’; Thy face, Lord, I will seek.” This shows that the psalmist’s heart within him said something for the Lord. His heart said, “Seek ye My face.” Within his heart there was a cry and a proclamation that he had to seek the Lord’s face. Then his response was, “Thy face, Lord, I will seek.”

将我们的读经与祷告调和

本章我们要更多交通到以亲密的方式享受基督。作一件事情总是有许多方法，但我们要知道最好的方法。祷告最好的方法就是将读经与祷告调和。我们该读主的话来享受主。我们来读主的话时，心思不该领头。我们读的时候，自然而然会明白一些事。然后我们可以思想我们所读的。我们思想过之后，就可以将我们所明白并思想的，转成祷告。我们应该操练灵来祷告。

我们不该操练心思来作祷告的文章。反而，我们必须学习用不完全的辞句来祷告。我们跟自己亲近的人亲密的说话时，不会作一篇正式的文章；但我们很多人却没有跟主亲密的祷告和说话，反而向主作正式的文章。这杀死我们的灵，并帮助我们操练心思。我们必须学习自然而然的用一些辞句来祷告，而不作任何正式的文章。我们应该学习自自然然的和主在一起。我们祷告的时候，也在读主的话；我们读主的话时，也在祷告。我们的祷告和读经乃是调和在一起的。这就是我们该如何对待主的话，以享受基督的路。

基督对我们是生命和一切，为要给我们享受。一面说，主就是话，主也在话里。另一面说，主就是那灵，主也在那灵里。而且，话也就是灵。约翰一章一节启示，基督是太初就有的话。六章六十三节给我们看见，话就是灵。以弗所六章十七节指出，那灵就是神的话。我们有神的话在手中，又有那灵在我们灵里。这是我们接触并享受基督的两个凭借。基督徒的生活不是一种宗教的生活，而是一种时时享受基督的生活。

我们基督徒每日的行事为人，以及正当基督徒生活的一切美德，都是出自对基督的享受。以弗所五至六章说到妻子服从自己的丈夫，丈夫爱自己的妻子，儿女孝敬父母，父亲照顾儿女，奴仆忠信的服事主人，主人合宜的对待奴仆。这种正确的人性生活，来自于基督的充满，（五18，）就是对基督的享受。甚至以弗所书末了所说属灵的争战，也是来自对基督的享受。

首先，我们能借着正确的对待神的话而享受基督。我们若要享受基督，就必须知道如何对待神的话。我们若不知道如何以正确的方式，生命的方式，对待神的话，就绝不能充分的享受基督。我们也必须学习怎样祷告。祷告乃是

MINGLING OUR READING OF THE WORD WITH PRAYER

In this chapter we want to have more fellowship concerning enjoying Christ in an intimate way. There are always many ways to do a certain thing, but we want to know the best way. The best way to pray is to mingle our reading of the Word with our prayer. We should read the Word to enjoy the Lord. When we come to read the Word, our mind should not take the lead. As we are reading, we will spontaneously understand something. Then we can consider what we read. After our consideration, we can transfer what we understand and consider into prayer. We should pray by exercising our spirit.

We should not exercise our mind to compose a prayer. Instead, we must learn to pray with broken sentences and phrases. When we are speaking intimately to those who are close to us, we do not compose something in a formal way, yet many of us do not pray and talk to the Lord intimately. Instead, we compose something formal. This kills our spirit and helps us to exercise our mind. We must learn to pray in a very spontaneous way with terms and phrases but without any formal composition. We should learn to be spontaneous with the Lord. As we are praying, we are reading the Word, and as we are reading, we are praying. Our praying and reading are mingled together. This is the way to deal with the Word in order to enjoy Christ.

Christ is life and everything to us for our enjoyment. On the one hand, the Lord is the Word and is in the Word. On the other hand, the Lord is the Spirit and is in the Spirit. Also, the Word is the Spirit. John 1:1 reveals that Christ was the Word in the beginning. John 6:63 shows that the Word is the Spirit. Ephesians 6:17 shows that the Spirit is the Word. We have the Word in our hand and the Spirit in our spirit. These are the two means for us to contact and enjoy Christ. The Christian life is not a religious life but a life of enjoying Christ all the time.

Our Christian daily walk and all the virtues of the proper Christian life come out of the enjoyment of Christ. Ephesians 5 and 6 speak of wives submitting to their husbands, husbands loving their wives, children honoring their parents, fathers caring for their children, servants faithfully serving their masters, and masters treating their servants properly. Such a proper human living comes from the infilling of Christ (5:18), which is the enjoyment of Christ. Even the fighting of the spiritual warfare at the end of Ephesians comes out of the enjoyment of Christ.

First, we can enjoy Christ by dealing with the Word. If we are going to enjoy Christ, we must know how to deal with the Word. If we do not know how to deal with the Word in a proper way, in the way of life, we can never enjoy Christ adequately. We also have to learn how to pray. To pray is to drink of Christ as the Spirit (1 Cor. 12:13). It is

饮于作那灵的基督，（林前十二 13，）也是吸取基督、吸入基督。（约二十 22，哀三 55～56。）我们都要学习怎样对待神的话，并学习如何祷告，以吸入作那灵的基督。我们在祷告中与基督同工，给祂地位和机会，借着我们作出一些事来。因此，我们可以说，享受基督有两条路：一是读主的话，另一是祷告。我们要将读经与祷告调和。

借着祷告享受基督

为了要学习如何借着祷告享受基督，我们必须丢弃祷告的老路。并且，我们不该为着事务或个人的利益而祷告。我们反而要祷告来赞美祂，敬拜祂，感谢祂，观看祂的美丽，并吸入祂。许多时候我们还要借着叹息来祷告，说，“哦，主；哦，主…”。这是最好的祷告。真实的祷告不是出于我们，要主为我们作事。真实的祷告乃是那灵，就是基督自己，在我们里面作工并运行，使我们向祂敞开，呼出祂，吸入祂。（参诗歌二一〇首。）我们必须给祂自由进出的通路，以发表一些出于祂的东西。

祷告不是顾到许多事情；祷告乃是属灵的，吸入属灵的空气，就是主自己。一天过一天，甚至每天好几次，我们必须学习吸入主作属灵的空气。就连我们在开车或在厨房煮饭，我们都能从深处呼求：“哦，主，”借此吸入祂。这乃是最好的祷告。

启示录给我们看见，众圣徒的祷告乃是盛着基督这香的香炉。我们的祷告里必须有基督作香。我们每天都必须烧香，就是献上祷告，在祷告中有基督升到神面前。基督在我们里面，我们需要有祷告作为香炉、容器，盛装内住的基督作香。我们若不祷告，虽然有基督在我们里面，却没有祂作为升到神面前的香。正确的祷告不是为着我们实际的需要，正确的祷告乃是为着基督的发表。我们祷告是要发表基督，就是给内住的基督有机会作为香，升到神面前，并在我们的祷告中得着发表。

马太六章三十一至三十三节说，“所以不要忧虑，说，我们要吃什么？喝什么？披戴什么？因为这一切都是外邦人所急切寻求的，你们的天父原知道你们需要这一切。但你们要先寻求祂的国和祂的义，这一切就都要加给你们

also to inhale Christ, to breathe Christ (John 20:22; Lam. 3:55-56). We all have to learn how to deal with the Word and how to pray, to inhale Christ as the Spirit. In praying, we work together with Christ, giving Him the ground and the opportunity to work out something through us. Thus, we may say that there are two ways to enjoy Christ. One is to read the Word; the other is to pray. We need to mingle our reading of the Word with our prayer.

ENJOYING CHRIST BY PRAYING

In order to learn how to enjoy Christ by praying, we must drop the old way of prayer. Also, we should not pray for business affairs or personal concerns. Instead, pray to praise Him, to adore Him, to thank Him, to behold His beauty, and to inhale Him. Many times we have to pray by groaning, saying, “O Lord, O Lord...” This is the best prayer. Real prayer is not out of us so that the Lord would do something for us. Real prayer is the Spirit, who is Christ Himself, working and moving within us so that we would open to Him to breathe Him out and breathe Him in (see Hymns, #255). We must offer Him the free way to go out and to come in to express something of Himself.

To pray is not to take care of many things. To pray is to spiritually breathe the spiritual air, which is the Lord Himself. Day by day, even several times throughout each day, we have to learn to breathe the Lord as the spiritual air. Even while we are driving our car or cooking in the kitchen, we can breathe by calling from deep within, “O Lord.” This is the best prayer.

Revelation shows us that the saints' prayers are the bowls (5:8) and the censer (8:3-4) that contain Christ as the incense. In our prayer there must be Christ as the incense. We have to burn the incense daily by offering prayers with Christ ascending to God. Christ is in us, and we need to have prayer as the censer, the bowls, the container, for the indwelling Christ as the incense. If we do not pray, we have Christ within us, but we do not have Him as the incense ascending to God. Proper prayer is not for our practical needs. Proper prayer is for the expression of Christ. We pray to express Christ, that is, to give the indwelling Christ the opportunity to be the incense to ascend to God and be expressed in our prayer.

Matthew 6:31 through 33 says, “Do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? For all these things the Gentiles are anxiously seeking. For your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things

了。”我们甚至可以对主说，“主，我不需要为许多事情祷告。马太六章三十一至三十三节说，你已经知道我的需要是什么。”我们若对于个人的需要觉得不安，可以提醒主照着祂的话喂养我们，照顾我们。我们应该单单寻求主自己、祂的国和祂的义。我们所需要的一切，主不仅会赐给我们，并且要加给我们。我们该学习祷告并寻求主自己，观看祂的荣美。

然后我们可以继续学习求问主。这意思是我们必须学习问问主要我们祷告什么。不要照着你认为必须祷告的来祷告，而要问问主，祂要你在祷告中祷告什么。有时你可能要问：“主，我现在该为某个朋友祷告么？我现在该为传福音祷告么？”

在创世记十八章我们看见一个很好的例证：耶和华同着两位天使去访问亚伯拉罕。圣经告诉我们，亚伯拉罕是神的朋友。（代下二十7，赛四一8，雅二23。）创世记十八章的记载给我们看见，在亚伯拉罕与耶和华之间，有亲密的友谊。亚伯拉罕接待耶和华，就像接待朋友、客人一样，并且服事祂。（1～8。）耶和华和亚伯拉罕有相互的享受。接着耶和华问亚伯拉罕说，“你妻子撒拉在哪里？”（9。）祂告诉亚伯拉罕，他的妻子必生一个儿子。（10。）在十八章里，亚伯拉罕并没有求耶和华给他一个儿子。他乃是让耶和华对他说话。我们不该把许多事带到我们的祷告里，而打岔我们与主的交通。我们应当观看主，让祂享受我们，我们也享受祂。我们该让祂问问我们，就像祂问亚伯拉罕：“你的妻子在哪里？”然后我们该让祂向我们说话。

耶和华与亚伯拉罕交通之后，祂和两位天使就起行。十六节说，“三人就从那里起行，向所多玛观看，亚伯拉罕也与他们同行，要送他们一程。”达秘的译本说，“亚伯拉罕与他们同行，给他们领路。”这意思是亚伯拉罕护送他们。这给我们看见，亚伯拉罕怎样对待耶和华如同亲密的朋友。他似乎是说，“主，你要走了么？我舍不得你走，我不愿离开你。让我护送你一程。”借着亚伯拉罕的护送和领路，就产生代求的负担。

十七节说，“耶和华说，我所要作的事，岂可瞒着亚伯拉罕呢？”十七节是出于十六节亚伯拉罕的护送和领路。

will be added to you.” We can even say to the Lord, “Lord, there is no need for me to pray for so many things. Matthew 6:31 through 33 says that You already know what I need.” If we are not at peace concerning our personal needs, we can remind the Lord to feed us and care for us according to His Word. We should simply seek the Lord Himself, His kingdom, and His righteousness. All that we need, the Lord will not only give to us but also add to us. We should learn to pray and seek the Lord Himself to behold His beauty.

Then we can go on to learn to inquire of the Lord. This means that we must learn to ask the Lord what we have to pray. Do not pray according to what you think that you have to pray, but ask the Lord what He wants you to pray in your prayer. Sometimes you may have to ask, “Lord, may I now pray for a certain friend? May I now pray for the preaching of the gospel?”

A good illustration of this is seen in Genesis 18 when the Lord came with two angels to visit Abraham. The Bible tells us that Abraham was the friend of God (2 Chron. 20:7; Isa. 41:8; James 2:23). The record in Genesis 18 shows that there was an intimate friendship between Abraham and the Lord. Abraham received the Lord as a friend, a guest, and he served the Lord (vv. 1-8). The Lord and Abraham had a mutual enjoyment. The Lord then asked Abraham, “Where is Sarah your wife?” (v. 9), and He told Abraham that his wife would have a son (v. 10). Abraham did not ask the Lord for a son in Genesis 18. Instead, he allowed the Lord to say something to him. We should not bring many things into our prayer to intrude into our fellowship with the Lord. We should behold the Lord and let Him enjoy us as we enjoy Him. We should let Him ask us something, as He asked Abraham, “Where is your wife?” Then we should let Him say something to us.

After the Lord’s fellowship with Abraham, the Lord and the two angels started to leave. Verse 16 says, “The men rose up from there and looked down upon Sodom. And Abraham walked with them to send them away.” Darby’s translation says, “Abraham went with them to conduct them.” This means that Abraham escorted them. This shows how Abraham treated the Lord as an intimate friend. It was as if he said, “Lord, are You leaving? I am sorry You are going, and I am not willing to leave You. Let me escort You for a certain distance.” Through Abraham’s escorting and conducting the Lord, the burden for intercession came out.

Verse 17 says, “Jehovah said, Shall I hide from Abraham what I am about to do?” Verse 17 came out of Abraham’s escorting and conducting in verse 16. If Abraham

若是亚伯拉罕仅仅说，“主，再见了，”而没有护送祂一程，耶和华就不会跟他有进一步的交通。耶和华不能将祂所作的事瞒着祂亲密的朋友，祂必须让亚伯拉罕知道祂将要作的事。

接着，耶和华告诉亚伯拉罕祂将要审判所多玛。事实上，那时候耶和华对罗得有真实的负担，祂需要有人为罗得祷告。耶和华总是需要人代求，使祂可以为人作事。亚伯拉罕因着与耶和华交通，就得知耶和华的心意。因为二者是亲密的朋友，所以根本就不需要提起罗得的名字。

二十二至二十三节说，“二人〔两位天使〕转身离开那里，向所多玛去，但亚伯拉罕仍旧站在耶和华面前。亚伯拉罕近前来说，无论善恶，你都要剿灭么？”虽然两位天使离开了，亚伯拉罕还是不愿离开耶和华。他仍站在耶和华面前，为了要有更多亲密的交通。亚伯拉罕开始代求，问耶和华会不会将义人与恶人一同剿灭。这就是他为罗得祷告。这给我们看见，代求的负担来自于我们与主的接触。然后主向我们启示祂的心，我们得知祂的心意，祂的心意就成为我们的负担，这负担又成为我们的代求，回到主那里。

耶和华心头的渴望是要拯救罗得脱离所多玛，但祂需要有人为罗得祷告。若没有人为罗得祷告，主就无法行动。这乃是成为肉体的原则。在新造里，在主拯救人这恩典的工作里，总是需要成为肉体。这意思是说，总是需要有人与主合作，然后主才有立场作事。创世记十九章二十九节指明，当耶和华毁灭所多玛的时候，祂应允亚伯拉罕的祷告，拯救了罗得。

亚伯拉罕与耶和华彻底的交通之后，创世记告诉我们：“耶和华与亚伯拉罕说完了话就走了；亚伯拉罕也回到自己的地方去了。”（十八 33。）我们读创世记十八章看见是亚伯拉罕说了话，但三十三节说，耶和华与亚伯拉罕说完了话就走了。这给我们看见，最好的祷告不是我们对主说话，乃是主对我们说话。我们该让主说完祂要对我们说的话。然后我们可以对祂的话说阿们。我们应该问：“当我们祷告完了，说阿们的时候，是我们说完了我们的话，还是主说完了祂的话？”

would have just said, “See You again, Lord,” and would not have escorted the Lord for a distance, the Lord would not have had further fellowship with him. The Lord could not hide what He was going to do from His intimate friend. He had to let him know what He was about to do.

Then the Lord told Abraham that He was going to judge Sodom. Actually, at this time the Lord had a real burden for Lot, and He needed someone to pray for Lot. The Lord always needs some intercession so that He can do something for others. Through his fellowship with the Lord, Abraham came to know the Lord’s intention. Because they were intimate friends, there was no need for them to mention Lot by name.

Verses 22 and 23 say, “The men [the two angels] turned from there and went toward Sodom, while Abraham remained standing before Jehovah. And Abraham came near and said, Will You indeed destroy the righteous with the wicked?” Even though the two angels left, Abraham was not willing to leave the Lord. He remained standing before the Lord for more intimate fellowship. Abraham began to intercede by asking the Lord if He would destroy the righteous with the wicked. This meant that he was praying for Lot. This shows that the burden for intercession comes from our contact with the Lord. Then the Lord reveals His heart to us, we know His intention, and His intention becomes our burden, which returns to the Lord as our intercession.

The Lord’s desired intention in His heart was to save Lot from Sodom, but the Lord needed someone to pray for Lot. Without someone to pray for Lot, the Lord could not act. This is the principle of incarnation. In the new creation, in the work of the Lord’s grace in salvation, there is always the need of incarnation. This means that there is always the need of someone to cooperate with the Lord. Then the Lord has the ground to do something. Genesis 19:29 indicates that when the Lord destroyed Sodom, He saved Lot to answer Abraham’s prayer.

After Abraham’s thorough fellowship with the Lord, Genesis tells us, “Jehovah went away as soon as He had finished speaking with Abraham, and Abraham returned to his place” (18:33). By reading Genesis 18, we can see that Abraham spoke, but verse 33 says that as soon as the Lord had ended His speaking to Abraham, He went away. This shows us that the best prayer is not that we speak to the Lord but that the Lord speaks to us. We should let the Lord end His speaking to us. Then we can say Amen to His speaking. We should ask, “When we ended our prayer and said Amen, did we end our speaking, or did the Lord end His speaking?”

严格的说，正确的祷告乃是主借着祷告的人说话。这就是为什么我们必须学习祷告来观看主的荣美，并吸入祂，而彰显祂。若是我们不晓得要祷告什么，我们可以叹息说，“哦，主，我不知道怎样祷告或祷告什么？哦，主…”。这样我们就会有最好的祷告。

我们需要实行本章所交通的。我们首先必须学习读祷主的话。我们也需要祷告以观看主并吸入主作我们属灵的空气。我们也许在早晨可以花十到十五分钟读祷主的话；之后我们需要另一段时间，也许五分钟，单单祷告。我们要将自己向主敞开，注视祂，寻求祂的面以观看祂、爱戴祂、敬拜祂、赞美祂、并感谢祂。倘若我们里面有些感觉不知道如何发表，我们可以在祂面前叹息。我们若操练这种活而亲密的祷告，就会不只在早晨，更是整天都得主喂养，被主更新，并得主加强。

我们需要学习时时这样祷告。帖前五章十七节嘱咐我们要不住的祷告。只有借着这样的祷告，我们才能不住的祷告。这样的祷告就是属灵的呼吸。我们不管在作什么，都能以这种属灵呼吸的方式来祷告。不论我们作什么，都该不住的呼吸；那么我们会继续不断的享受基督。

Strictly speaking, the proper prayer is the Lord speaking through the one who prays. This is why we must learn to pray to behold His beauty and to inhale Him in order to express Him. If we do not know what to pray, we can groan, saying, “O Lord, I do not know how to pray or what to pray. O Lord...” Then we will have the best prayer.

We need to practice the fellowship in this chapter. We first must learn to read and pray over the Word. We also need to pray to behold the Lord and breathe the Lord as our spiritual air. Perhaps in the morning we can take ten or fifteen minutes for reading and praying over the Word. After this we need another time, perhaps five minutes, simply to pray. We should open ourselves to the Lord, look to Him, and seek His face to behold Him, adore Him, worship Him, praise Him, and thank Him. If we have some feeling within which we do not know how to express, we can groan before Him. If we practice this kind of living and intimate prayer, we will be nourished, refreshed, and strengthened by the Lord not only in the morning but also throughout the day.

We need to learn to pray in this way all the time. First Thessalonians 5:17 charges us to pray unceasingly. It is only by this way of prayer that we can unceasingly pray. To pray in this way is to breathe spiritually. No matter what we are doing, we can pray in the way of spiritual breathing. We should breathe unceasingly, no matter what we are doing. Then we will enjoy Christ continuously.