

二〇二二年五月

国际国殇节相调特会

走享受基督
作生命树的路

晨兴圣言

Int'l Memorial Weekend

Blending Conference (May 2022)

**Taking the Way of Enjoying Christ
As the Tree of Life**

Holy Word Morning Revival

标语

- (一) 吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事。
- (二) 创世记二章九节的两棵树——生命树与善恶知识树——代表两种生活的原则——生命的原则与是非的原则。
- (三) 主的恢复乃是恢复用起初的爱，上好的爱，来爱主耶稣，并恢复吃主耶稣作生命树，为着建造基督生机的身体，就是建造那作神永远经纶之目标的新耶路撒冷。
- (四) 作为基督这生命树的复制，我们是基督里的信徒和神的儿女，不仅拥有并经历永远的生命，还能将这生命供应给基督身体上别的肢体。

Key Statement

- ① Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life.
- ② The two trees in Genesis 2:9—the tree of life and the tree of the knowledge of good and evil—represent two principles—the principle of life and the principle of right and wrong.
- ③ The Lord's recovery is a recovery of loving the Lord Jesus with the first love, the best love, and of eating the Lord Jesus as the tree of life for the building up of the organic Body of Christ, which is the building up of the New Jerusalem as the goal of God's eternal economy.
- ④ As a reproduction of Christ as the tree of life, we, the believers in Christ and children of God, not only have eternal life and may experience eternal life, but we also can minister this life to other members of the Body of Christ.

篇题

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- 第一周 走享受基督作生命树的路，为着成就神永远的经纶
- 第二周 两棵树与两种生活的原则
- 第三周 用起初的爱来爱主，享受主作生命树，并成为金灯台作耶稣的见证，为着建造那作神永远经纶之目标的新耶路撒冷
- 第四周 接枝到基督里而成为生命树的一部分
- 第五周 过基督徒生活成为得胜者的秘诀——走吃基督并享受基督作生命树的路
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介言

走享受基督作生命树的路

李弟兄极重要的交通

“生命树预表将生命分赐给人，叫人喜悦满足的基督。”（创世记生命读经，一七五页。）

“我们唯一所需要的，乃是享受主作生命树。”（生命树，二一页。）

“一九四三年五月我…患了严重的肺病。…生命树的信息…是我在病中二年半所看见的。在那二年半里，我只看见一件事，就是我们在主的恢复里，在祂的工作里，所缺的就是生命。无论难处是在哪一面，都是由于缺少生命。为着这点，我非常懊悔，在主面前有许多的认罪，和彻底的悔改，并在祂面前有对付。…‘生命树’的信息在南京救了许多人，也释放了许多人；这些人都是我们中间的弟兄姊妹。他们因着四年前上海召会的风波，多年瘴气下沉，什么都不能作，这样的信息，叫他们的灵得着了释放，心也得着开启。…感谢主，借着生命树的信息，也使上海召会得着了医治。…乃是这个生命树的信息，立定了一个基础，使上海召会得着复兴。”（历史与启示上册，一五六、一六〇至一六一、一六三、一六六至一六七页。）

INTRODUCTION

Taking the Way of Enjoying Christ As the Tree of Life

Crucial Fellowship from Brother Lee

“The tree of life typifies Christ who imparts life to man and who pleases and satisfies man”—Life-study of Genesis, p. 141.

“The one thing we need is to enjoy the Lord as the tree of life”—The Tree of Life, p. 23.

“In May of 1943... I had contracted a serious case of tuberculosis... I saw the tree of life during the two and a half years of my illness. During those two and a half years I saw that in the Lord's recovery and in His work we lacked life. Every kind of problem, regardless of what it may be, is the result of a shortage of life. When I saw this, I was extremely remorseful, I confessed much and had a thorough repentance before the Lord, and I also had many dealings before Him... The messages on the tree of life saved many saints and also released many of the brothers and sisters in Nanking. Because of the four years of turmoil in the church in Shanghai, the saints had been disheartened and depressed for years and were unable to do anything. These messages released their spirit and enlightened their heart... I thank the Lord that through the messages on the tree of life, the church in Shanghai was healed... The messages on the tree of life laid a foundation for the revival of the church in Shanghai”—The History and Revelation of the Lord's Recovery, vol. 1, pp. 130, 133, 135, 138.

“吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事。”（圣经恢复本，后二7注6，第四段。）

“恶人的邪恶光景，乃是他们没有就近主来吃主并享受主。…他们作许多事，却不来接触主，取用祂，接受祂，尝祂并享受祂。在神眼中，没有比这更邪恶的事。”（圣经恢复本，赛五七20注1。）

“神的心意是要把祂自己〔作为生命树〕给人享受。…我们若有这两点〔即神要我们享受祂，以及神不要我们为祂作什么〕的异象，我们就要看见，基督徒在神面前的故事，完全就是这个享受的故事。…我们需要对以上两点有清楚的看见，…只要这个观念一转了，看清楚了，要实际地过一种享受神的生活，就是一件容易的事。”（生命树与善恶树的异象，七〇、七三至七四页。）

“我们若要实际地走上享受神的路，就得厉害地转一个观念。…我们若要进入享受神的实际，非得对这件事有厉害的看见不可。…直到将近四十岁时，我才蒙了主的眷顾，懂得这条享受神的路。因此，我非常懊丧，自己有二十年之久，大多的时间和精力都白白消耗了。那许多的祷告、读经，以及所读的属灵书报，几乎都没有什么价值。我才看见，我们从前不光是作工的路错了，连属灵追求的路也错了。…我自己既走过那条错路，吃过大亏，就不愿意你们再重蹈覆辙；并且盼望你们能走上这条享受神的路。我要郑重地说，你们不该再走那条错路，乃要看见已往那种追求有问题。我们必须在观念上有个彻底的转变；换句话说，我们需要有一个非常厉害的异象，一个非常厉害的看见。”（生命树与善恶树的异象，六〇至六一页。）

“Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life”—Rev. 2:7, footnote 6, para. 4.

“The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord... They do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him. In the sight of God, nothing is more evil than this”—Isa. 57:20, footnote 1.

God's intention for man was to give Himself as the tree of life to man for man to enjoy. “To see that God wants us to enjoy Him and that He does not want us to do anything for Him is to see that the Christian life is a matter of enjoyment... If our concept is changed so that we see these two points, it will be easy for us to live a life of enjoying God”—The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil, p. 60.

“If we want to take the way of enjoying God, we must have a change of concept... If we want to enter into the reality of the enjoyment of God, we must see a controlling vision... It was not until I was forty years of age that the Lord revealed to me the way of enjoying Him. I was disappointed that for twenty years most of my time and energy had been wasted. Most of my prayers were of no value, and the time that I had spent reading the Bible and other spiritual books was also of no value. This is when I realized that our way of working was wrong and that our way of spiritual pursuit was also wrong... Because I suffered a great loss from taking the wrong way, I do not want others to repeat the same mistake. I hope that others can take the way of enjoying God. I implore the saints to no longer take the wrong way. We should consider our former way of pursuit. We must have a drastic change of concept. We need to have a controlling vision”—The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil, p. 51.

第一周

走享受基督
作生命树的路，
为着成就神永远的经纶

诗歌：补 335

读经：创二 7～9，启二 7，二二 14，约一 4，十四 6 上，十 10 下，六 35，57，63

【周一】

壹 在创世记二章，我们看见在人面前的两个拣选—生命树和善恶知识树—7～9 节：

一 两棵树表明在这宇宙中，有两个意志、两个源头、和两种可能，让人运用自由意志来拣选—参申三十 19～20。

二 生命树表征作三一神具体化身的基督，以食物的形态作人的生命，使人享受祂，并被祂构成，使祂得着荣耀，就是祂团体的彰显，因而成就神照着祂永远经纶之原初的心意—创一 26，赛四三 7，创二 9，启二 7，二二 14，约一 4，十四 6 上，十 10 下，六 35，57，63，启二一 10～11，参四 3：

- 1 生命树，神的树，神树，乃是宇宙的中心。
- 2 旧约开始于生命树，（创二 9，）新约结束于生命树；（启二二 2，14；）因此，神作人生命的思想，贯穿整个神圣的启示。

Week One

**Taking the Way of Enjoying Christ
As the Tree of Life For the Accomplishing
of God's Eternal Economy**

Hymns: 1195

Scripture Reading: Gen. 2:7-9; Rev. 2:7; 22:14; John 1:4; 14:6a; 10:10b; 6:35, 57, 63

§Day 1

I. In Genesis 2 we see two choices before man—the tree of life and the tree of the knowledge of good and evil—vv. 7-9:

A. The two trees show that in this universe there are two wills, two sources, and two possibilities for man to choose with his free will—cf. Deut. 30:19-20.

B. The tree of life signifies Christ, the embodiment of the Triune God, as life to man in the form of food for man to enjoy Him and be constituted with Him for His glory, His corporate expression, thus accomplishing God's original intention according to His eternal economy—Gen. 1:26; Isa. 43:7; Gen. 2:9; Rev. 2:7; 22:14; John 1:4; 14:6a; 10:10b; 6:35, 57, 63; Rev. 21:10-11; cf. 4:3:

1. The tree of life, the tree of God, the God-tree, is the center of the universe.
2. The Old Testament begins with the tree of life (Gen. 2:9), and the New Testament ends with the tree of life (Rev. 22:2, 14); thus, the thought of God being man's life runs through the entire divine revelation.

3 神将人安置在生命树跟前，指明神要人借着生机地吃祂，并新陈代谢地吸收祂，而接受祂作人的生命，使神成为人之所是的构成成分—约六 57，63，耶十五 16，太四 4。

【周二】

三 善恶知识树表征撒但对人乃是死亡的源头—来二 14:

- 1 这树也表征神以外一切的事物；任何不是神自己的事物，包括善的，甚至合乎圣经及宗教的事物，都会被那狡猾者撒但所利用，将死亡带给人—约五 39 ~ 40，林后三 6 下。
- 2 善与恶不是由两棵树所表征，乃是由一棵树，就是第二棵树所表征；因此，寻求神以外的善，乃是属于撒但。
- 3 真正的善乃是神自己；因此，得着神就等于得着真正的善—太十九 17 上，可十 17 ~ 18，诗十六 2。

【周三】

四 生命树使人倚靠神，（约十五 5，）但知识树使人悖逆神并向神独立（参创三 5）：

- 1 吃指明倚靠；神是我们的食物，由生命树所表征，意思就是我们必须不断倚靠神。
- 2 知识树指明独立；在神眼中，人第一次的罪和最大的罪就是独立。

五 两棵树带进两条线，两条路—生命的路与死亡的路—贯穿整本圣经并结束于启示录：

3. God's placing man in front of the tree of life indicates that God wanted man to receive Him as his life by eating Him organically and assimilating Him metabolically, so that God might become the very constituent of man's being—John 6:57, 63; Jer. 15:16; Matt. 4:4.

§Day 2

C. The tree of the knowledge of good and evil signifies Satan as the source of death to man—Heb. 2:14:

1. It also signifies all things apart from God, for anything that is not God Himself, including good things and even scriptural things and religious things, can be utilized by Satan, the subtle one, to bring death to man—John 5:39-40; 2 Cor. 3:6b.
2. Good and evil are not signified by two trees but by one tree, the second tree; thus, seeking good other than God belongs to Satan.
3. The genuine good is God Himself; hence, gaining God equals gaining the genuine good—Matt. 19:17a; Mark 10:17-18; Psa. 16:2.

§Day 3

D. The tree of life causes man to be dependent on God (John 15:5), but the tree of knowledge causes man to rebel against God and be independent from Him (cf. Gen. 3:5):

1. Eating indicates dependence; that God is our food, signified by the tree of life, means that we must depend on God continually.
2. The tree of knowledge indicates independence; in the eyes of God, man's first sin and the greatest sin is independence.

E. The two trees issue in two lines, two ways—the way of life and the way of death—that run through the entire Bible and end in the book of Revelation:

- 1 死亡开始于知识树，（创二 17，）结束于火湖。（启二十 10，14。）
- 2 生命开始于生命树，结束于新耶路撒冷，就是生命水的城—二二 1～2。

【周四】

贰 我们必须借着享受基督作为生命树而留在生命之路、生命的线上，维持在生命中，使我们在生命上长大，为着神在生命里的建造—约十 10 下，启二二 1～2，弗四 16，二 21～22，西二 19：

- 一 我们留在生命之路上，乃是借着按照生命的原则生活与事奉，而不是按照是非的原则：
 - 1 我们必须不照着是非，只照着在我们灵中内里生命的感觉，就是生命的引导而生活行事—罗八 6，林后二 13。
 - 2 基督徒生活的标准乃是我们里面内住的基督；不是对或错的问题，乃是我们里面的神圣生命是否响应的问题—太十七 3，5，8，参玛二 15～16。

【周五】

- 二 我们留在生命之路上，乃是借着爱主到极点，吸引人快跑跟随祂—可十二 30，歌一 4 上：
 - 1 要享受基督作生命树，我们必须一直告诉祂：“主耶稣，我爱你；”如果我们向着主耶稣有火热的爱，让祂在一切事上居首位，我们就会享受祂一切的所是—启二 4～5，7。

1. Death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14).
2. Life begins with the tree of life and ends with the New Jerusalem, the city of the water of life—22:1-2.

§Day 4

II. We must stay on the way of life, the line of life, in the maintenance of life by enjoying Christ as the tree of life for God's building in life by our growth in life—John 10:10b; Rev. 22:1-2; Eph. 4:16; 2:21-22; Col. 2:19:

- A. We stay on the way of life by living and serving according to the principle of life, not according to the principle of right and wrong:
 1. We must live and act according to the inner sense of life in our spirit, the leading of life, not according to right and wrong—Rom. 8:6; 2 Cor. 2:13.
 2. The standard for Christian living is the presence of the indwelling Christ within us; it is not a question of what is right or wrong but of whether or not the divine life within us agrees with something—Matt. 17:3, 5, 8; cf. Mal. 2:15-16.

§Day 5

- B. We stay on the way of life by loving the Lord to the uttermost, drawing others to run after Him—Mark 12:30; S. S. 1:4a:
 1. To enjoy Christ as the tree of life, we must tell Him all the time, “Lord Jesus, I love You”; if we have a burning love toward the Lord Jesus, giving Him the first place in all things, we will enjoy all that He is—Rev. 2:4-5, 7.

2 要享受基督作生命树，我们必须把人许配给祂，将他们带进对主耶稣这宝贵人位真实的珍赏、爱和享受里—林后十一 2 ~ 3。

三 我们留在生命之路上，乃是借着祷读主的话，默想主的话而吃耶稣，并操练我们信心的灵而将是灵的话供应到别人里面—约六 57, 63, 耶十五 16, 诗一一九 15, 太四 4, 二四 45, 林前二 4 ~ 5, 13:

1 我们必须清晨在话中享受祂，每日有新的起头，并且接受祂的话，谨慎地反复思想—诗一一九 15, 147 ~ 148, 参利十一 3。

2 无论得时不得时，我们都必须每日对各种人讲说基督，（徒五 42, 八 4, 提后四 2, ）并且拼上一切，竭力建立在每一个聚会中说话的习惯。（林前十四 26, 4 ~ 5, 12, 31。）

【周六】

四 我们留在生命之路上，乃是借着享受三一神作为生命之灵的律，同其神圣的性能—罗八 2, 耶三二 39:

1 在伊甸园中的这两棵树里，我们看见生命、善与恶；我们是伊甸园的小影，在我们的灵里有生命之灵的律，在我们天然、独立的心思里有善的律，在我们的肉体里有恶的律—罗七 23, 八 2, 16。

2 我们必须照着灵而行，并将我们的心思置于灵，借此“打开”生命之灵的律的“开关”，使那作生命的三一神得以分赐到我们三部分的人里—二, 4, 6, 10 ~ 11 节。

五 我们留在生命之路上，乃是借着活在复活里，活在召会作基督身体的实际里；召会作基督的身体，乃是由金灯台这棵复活生命的树所表征；这是为叫我们成为新耶路撒冷这生命的城，有神的荣耀，作神的彰显—弗一 22 ~

2. To enjoy Christ as the tree of life, we must betroth people to Him, bringing them into the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus—2 Cor. 11:2-3.

C. We stay on the way of life by eating Jesus through pray-reading the Word, musing on the word, and ministering the word as the Spirit into others by the exercise of our spirit of faith—John 6:57, 63; Jer. 15:16; Psa. 119:15; Matt. 4:4; 24:45; 1 Cor. 2:4-5, 13:

1. We must enjoy Him in the Word early in the morning to have a new start of each day, and we must receive His word with much and careful consideration—Psa. 119:15, 147-148; cf. Lev. 11:3.

2. We must speak Christ to all kinds of people daily in season and out of season (Acts 5:42; 8:4; 2 Tim. 4:2) and desperately endeavor to build up a habit of speaking in any meeting (1 Cor. 14:26, 4-5, 12, 31).

§Day 6

D. We stay on the way of life by enjoying the Triune God as the law of the Spirit of life with its divine capacity—Rom. 8:2; Jer. 32:39:

1. In the garden of Eden with the two trees, we see life, good, and evil; we are a miniature garden of Eden with the law of the Spirit of life in our spirit, the law of good in our natural, independent mind, and the law of evil in our flesh—Rom. 7:23; 8:2, 16.

2. We must “switch on” the law of the Spirit of life by walking according to the spirit and setting our mind on the spirit for the dispensing of the Triune God as life into our tripartite being—vv. 2, 4, 6, 10-11.

E. We stay on the way of life by living in resurrection, in the reality of the church as the Body of Christ, signified by the golden lampstand as a tree of resurrection life; this is so that we may bear the glory of God for God's expression as the city of life, the New Jerusalem—Eph. 1:22-

23, 出二五 31 ~ 40, 启一 11 ~ 12, 二一 10 ~ 11。

叁 我们成为得胜者独一的路，乃是借着吃并享受基督作生命树，使我们能在生命里变化而成为男孩子，为着展示基督的得胜，并使我们成为基督的新妇，使祂满足—二 7, 17, 三 20 ~ 21, 十二 5 ~ 12, 十九 7 ~ 9, 二二 2, 14。

23; Exo. 25:31-40; Rev. 1:11-12; 21:10-11.

III. The unique way for us to be overcomers is by eating and enjoying Christ as the tree of life so that we can be transformed in life to become the man-child for the display of Christ's victory and for us to become the bride for Christ's satisfaction—2:7, 17; 3:20-21; 12:5-12; 19:7-9; 22:2, 14.

第一周■周一

晨兴喂养

创二 8 ~ 9 “耶和华神…栽植了一个园子，把所塑造的人安放在那里。耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

神达成祂目的的路，首先是造人为器皿盛装祂自己作生命，然后将人安置在园中生命树跟前，指明神的用意是要人吃这树的果子。然而，同着生命树的，还有创世记二章九节和十七节所提的善恶知识树。所以，我们需要仔细来看这两棵树的意义。

神虽然要人吃生命树，却没有强迫人，也没有把生命树放到人里面。反之，神给人自由的意志，让人有选择的自由。…神创造人，给人有选择的自由。为什么？因为神是大的，不是小的。只有小的人才强迫别人接受他的意见。…你若是大的，就绝不会强迫别人接受。（创世记生命读经，一九七页。）

信息选读

神若不给人选择，那祂就是强迫人接受生命树了。神太大了，祂不作这样的事。神是尊贵且满有吸引力的。为着显示祂的伟大，并且证明祂的吸引力，祂需要第二棵树。

神今天仍是一样，祂从来不强制任何人接受祂。当主耶稣来的时候，祂不强制人跟从祂。祂将自己摆在人前，总是尊重人选择的自由。主似乎说，“你若喜欢我，就接受我；若不喜欢我，可以把我忘了。”

WEEK 1 — DAY 1

Morning Nourishment

Gen. 2:8-9 And Jehovah God planted a garden...; and there He put the man whom He had formed. And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

God's way of accomplishing His purpose was first to create man as a vessel to contain Himself as life and then to place him in a garden before the tree of life, indicating that God's intention was for man to partake of the fruit of this tree. However, along with the tree of life, Genesis 2:9 and 17 mention the tree of the knowledge of good and evil. Therefore, we need to consider very carefully the significance of these two trees.

Although God wanted man to eat of the tree of life, He did not force him to do it. Neither did God put the tree of life into him. Instead, God gave man free will. God created man with freedom of choice. Why did God do this? God is great. He is not small. Only a small man forces people to accept his opinion... If you are a great man, you will never force people to accept you. (Life-study of Genesis, p. 159)

Today's Reading

If God had not given man a choice, He would have forced him to take the tree of life. God is too great to do such a thing. God is honorable and attractive. In order to display His greatness and prove His attractiveness, He needs the second tree.

God is the same today. He never forces anyone to accept Him. When the Lord Jesus came, He did not coerce people into following Him. He presented Himself to people, but always respected their freedom of choice. The Lord seemed to say, "If you like Me, you may take Me. If you don't like Me, you may

也许有人觉得，我们是被主的怜悯所迫才相信祂的。在某种程度内我也这么觉得；祂的怜悯征服了我们，劝服我们来接受祂。

神在伊甸园中，也是照着同样的原则，将亚当安置在指明两个源头的两棵树跟前。神要人选择作生命树的祂。…生命树是一个表号，表征神是那正确的源头。（参诗三六9，约一4，十10下，十一25，十四6，约壹五12，西三4。）我们若只读创世记二章，就不会领会生命树的意义。然而约翰福音却把生命树所表明的生命，具体地启示出来。一章四节说，“生命在祂里面。”十五章五节告诉我们，主耶稣是葡萄树。我们把这两节摆在一起，就领会基督是生命树。主耶稣，神的具体表现，乃是生命树。因此，创世记二章的生命树，乃是神这生命源头的表号。

除了这源头，在宇宙中还有另一棵树，另一个源头—死亡。然而，这树不叫死亡树，而叫善恶知识树。在宇宙中有这样一棵树。这两棵树彼此对抗；生命树指明神这生命的源头，知识树指明撒但死亡的源头。正如神是生命的源头，撒但乃是死亡的源头。因此，在二章我们看到由两棵树所表征的两个源头。（创世记生命读经，一九八至二〇〇页。）

从创世记到启示录，神作人生命的思想贯穿了整本圣经。…神创造活物，指明神是生命的神。…神按着自己的形像造人，（创一26～27，）这个行动指明神要人得着祂自己作人的生命，使人能以彰显祂。…人唯有得着神作生命，才能彰显神。…生命树（二8～9）象征神是生命。…所以，我们接受生命树时，就将神接受到我们里面作我们的生命。…所以生命树也可以称为“神的树”。（李常受文集一九九〇年第一册，二八一至二八三页。）

参读：历史与启示，第八篇。

forget about Me.” Some of us may feel that we have been compelled by the Lord’s mercy to believe in Him. To a certain extent, I feel the same way. His mercy has conquered us, persuading us to receive Him.

The same principle operated in the garden of Eden when God placed Adam before the two trees, which denoted two sources. God wanted man to choose Him as the tree of life. The tree of life was a symbol, signifying God as the proper source (cf. Psa. 36:9; John 1:4; 10:10b; 11:25; 14:6; 1 John 5:12; Col. 3:4). If we only read Genesis 2, we will be unable to understand the meaning of the tree of life. However, the Gospel of John reveals the life denoted by the tree of life in a concrete way. John 1:4 says, “In Him was life,” and John 15:5 tells us that the Lord Jesus is a vine tree. If we put these two verses together, we will realize that Christ is the tree of life. Jesus, the embodiment of God, is the tree of life. Therefore, the tree of life in Genesis 2 is a symbol of God as the source of life.

Besides this source, there is another tree, another source in the universe—death. However, this tree is not called the tree of death; it is called the tree of the knowledge of good and evil. There is such a tree in this universe. These two trees oppose one another, the tree of life denoting God as the source of life, and the tree of knowledge signifying Satan as the source of death. As God is the source of life, Satan is the source of death. Therefore, in Genesis 2 we find two sources signified by two trees. (Life-study of Genesis, pp. 160-162)

The thought of God being man’s life runs through the entire Bible from Genesis to Revelation...God’s creating of living things indicates that God is the God of life. God’s action in creating man in His own image (Gen. 1:26-27) indicates that God wants man to have Himself as man’s life so that man can express Him... Man can express God only by having God as his life. The tree of life (2:8-9) is a symbol of God as life...Therefore, when we take the tree of life, we take God into us as our life...Therefore, the tree of life can also be called “the tree of God.” (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 237-238)

Further Reading: CWWL, 1981, vol. 2, “The History and Revelation of the Lord’s Recovery,” ch. 8

第一周■周二

晨兴喂养

创二 16 ~ 17 “耶和华神吩咐那人说，…善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

来二 14 “儿女既同有血肉之体，祂也照样亲自具有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”

两个选择中，第一个…是生命树，这树指明神自己是生命。生命树的内容是生命，单单、纯粹、绝对是生命。这树的性质和结果也是生命。生命是内容、性质和结果。一切都是生命。…生命树的原则是什么？生命树的原则就是倚靠。我们必须倚靠。

第二个选择是知识树，（创二 17，）这树是和生命树相反的。要注意这棵树称为善恶知识树，而不仅是恶的知识树。善的知识和恶的知识都出自同一棵树。不管知识是善的或是恶的，只要是知识就不属于生命树，而属于知识树。

虽然善恶知识树表征撒但，但不是直接表征。这树首先表征神以外的一切事物，然后间接表征撒但，因为撒但躲藏在一切神以外的事物背后。撒但喜欢隐藏自己。因此，知识树间接代表撒但。（创世记生命读经，二〇一、二〇五页。）

信息选读

神总是坦率的，且从正面而来；然而，撒但是狡猾的，总是躲在背后。撒但若要找你麻烦，他不会

WEEK 1 — DAY 2

Morning Nourishment

Gen. 2:16-17 And Jehovah God commanded the man, saying,... Of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

Heb. 2:14 ...The children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

The first of...two choices was the tree of life, which denoted God Himself as life. The content of the tree of life is life. It is life, simply, purely, and absolutely. The nature of this tree and the result of this tree are also life. Life is the content, nature, and result. Everything is life...What is the principle of the tree of life? Its principle is dependence. We all must be dependent.

The second choice was the tree of knowledge (Gen. 2:17), which was the opposite of the tree of life. Note that this tree was called the tree of knowledge of good and evil, not simply the knowledge of evil. Both the knowledge of good and the knowledge of evil come from the same tree. It does not matter whether knowledge is the knowledge of good or of evil. As long as it is knowledge, it does not belong to the tree of life. It belongs to the tree of knowledge.

Although the tree of the knowledge of good and evil signifies Satan, it does not signify him directly. It first signifies everything apart from God, and then it signifies Satan indirectly, because Satan is hidden at the back of the things that are apart from God. Satan likes to conceal himself. Thus, the tree of knowledge represents him indirectly: (Life-study of Genesis, pp. 162, 165-166)

Today's Reading

God is very frank and always comes to the front. Satan, however, is subtle, always staying at the rear. If Satan wants to trouble you, he will not do it

公开地、老实地作，乃是狡猾地借着你的妻子，或世界的一部分，比如百货公司，来烦扰你。有的时候他甚至利用圣经，借着其中的字句困扰你。不要忘了犹太宗教徒，就是那些法利赛人和经学家，他们怎样用圣经把主耶稣定了死罪。（约十九7。）因为撒但是狡猾的，知识树并不直接表征他，乃是表征神以外的一切事物，包括美好的事物、合乎圣经的事物、以及宗教的事物。不管是好是坏，只要不是神自己，都会被撒但利用。

在神之外，一切的事物可分为知识、善、恶这三类。假设你打算作一件好事，然而在你灵的深处却觉得不要碰，也不要作。…不要应用善恶的原则，乃要与生命的原则合作；你里面若没有平安，就表示生命之灵不赞同你的打算，你必须与祂合作。你若肯，就能得着生命。你过去没有一再重复这样的经历么？什么时候你照着善行动，你就会被杀死，你就经历死。然而，你若照里面的生命行动，你就得着更丰盛的生命。

因为生命树是生命的树，所以性质和结果都是生命；因为知识、善、和恶都属于死，且带进死，所以善恶知识树的性质和结果都是死。…实际上，善恶知识树是死亡树；但是它不叫死亡树，却叫善恶知识树。死亡不仅在恶的背后，也在知识和善的背后。善恶知识树是个诡秘的称呼，因为撒但总是喜欢隐藏自己。撒但是掌死权的。（来二14。）善恶知识树实际上是死亡树，所以这树表征撒但。（创世记生命读经，二〇五至二〇七、二〇九页。）

参读：约伯记生命读经，第三十七篇；李常受文集一九六九年第三册，基督徒生活中的两棵树，第一、三章。

openly and frankly. He will do it subtly, acting through your wife or through a part of the world, such as a department store. Sometimes, Satan even utilizes the Bible, operating through the letters of the Scripture to harass you. Remember how the Jewish religionists, the Pharisees and the scribes, used the Bible to condemn the Lord Jesus to death (John 19:7). Because Satan is subtle, the tree of knowledge does not signify him directly. It signifies everything apart from God, including good things, scriptural things, and religious things. Regardless of whether a thing is good or evil, as long as it is not God Himself, it can be utilized by Satan.

The things apart from God fall into three categories: knowledge, good, and evil. Suppose you have the intention of doing a certain good thing. Deep in your spirit, however, you have the sense not to touch it and not to do it... Do not employ the principle of good and bad, but cooperate with the principle of life. If you do not have peace within, it means that the Spirit of life does not agree with what you intend to do. You need to cooperate with Him. If you do, you will receive life. Have you not had this kind of experience repeatedly in the past? Whenever you acted according to the good, you were killed. You experienced death. However, when you acted according to the inner life, you received more life.

The nature and result of the tree of life are both life because it is a tree of life. But the nature and result of the tree of knowledge of good and evil are both death because knowledge, good, and evil are all of death and bring in death... Actually, the tree of knowledge of good and evil is the tree of death; yet it is not called the tree of death, but the tree of knowledge of good and evil. Death is not only behind evil; it is also behind knowledge and good. The title of the tree of knowledge of good and evil is subtle because Satan always likes to conceal himself. Satan has the power of death (Heb. 2:14). Since the tree of knowledge of good and evil is actually the tree of death, it signifies Satan. (Life-study of Genesis, pp. 166-167, 169)

Further Reading: Life-study of Job, msg. 37; CWWL, 1969, vol. 3, pp. 411-417, 425-432

第一周■周三

晨兴喂养

约十五5 “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。”

启二二2 “在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。”

在创世记一至二章里，几乎每件事都是神圣启示的种子。这两棵树也是这样的种子，…在圣经接下来的各卷中逐渐长大，并且在启示录里成熟收割。在启示录二十章十节和十四节，我们看到死亡被扔在火湖里；在二十二章二节，我们看见生命在新耶路撒冷里。在圣经起头我们看到死亡和生命，到了结尾再次看到死亡和生命。在圣经首尾之间有两条线—死亡线与生命线。这两条线都是始于创世记而终于启示录。死亡始于善恶知识树，终于火湖；生命始于生命树，终于新耶路撒冷。我们得救之前是在死亡线上，得救以后就被摆在生命线上。（创世记生命读经，二〇〇至二〇一页。）

信息选读

生命树表征神对人乃是生命。…生命树产生倚靠的生命。…人若接受生命树，这会在人里面产生倚靠的生命。…凡与生命有关的事，都是倚靠的事。你无法从任何生命的事毕业。吃是倚靠的事。你不能说，你吃过上好的食物，你吃得太够了，所以你不需要再吃了。当然，喝与呼吸也是倚靠的事，是我们不能毕业的。

WEEK 1 — DAY 3

Morning Nourishment

John 15:5 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.

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Nearly everything in Genesis 1 and 2 is a seed of the divine revelation. The two trees are such seeds...These seeds grow in the following books of the Bible and are reaped as a harvest in the book of Revelation. In Revelation 20:10 and 14 we see that death is cast into the lake of fire. In Revelation 22:2 we see that life abides in the New Jerusalem. At the beginning of the Bible we find death and life, and at the end of the Bible we again see death and life. Between the two ends of the Bible two lines are set forth—the line of death and the line of life. Both lines begin in the book of Genesis and end in the book of Revelation. Death begins with the tree of knowledge of good and evil and ends with the lake of fire. Life begins with the tree of life and ends at the New Jerusalem. Before we were saved, we were on the line of death. After we were saved, we were put on the line of life. (Life-study of Genesis, p. 162)

Today's Reading

The tree of life signifies God as life to man...The tree of life issues in a dependent life... If man would take the tree of life, that would issue in a dependent life in man... All the matters related to life are matters of dependence. You cannot graduate from any matter of life. Eating is a dependent matter. You cannot say that you have eaten the best food and that you have eaten more than enough, so you do not need to eat anymore. The matters of drinking and breathing, of course, are also dependent matters from which we do not graduate.

这表明接受神作我们的生命，会产生倚靠的生命。另一面，知识产生独立。…神对我们不是知识，神对我们乃是生命。我们接受祂作我们的生命，这神圣的生命立刻就在我们里面产生一种倚靠。我们必须一直地倚靠祂。祂是葡萄树，我们是枝子。枝子必须住在葡萄树上。（约十五 5。）离了葡萄树，枝子就成为死的。…所有的枝子都倚靠葡萄树的生命。

在我们得救以前，我们全然向神独立。但我们向神悔改并相信神，就成为倚靠的。每当我们独立，那就是我们凭知识而活的时候。每当我们凭着我们的灵，凭着生命而活，我们就全然倚靠神。因此，这乃是由两种生命所产生的两种原则。神圣的生命使我们倚靠，撒但的生命使我们独立。独立的意思就是背叛；背叛的意思就是向神独立。

神要人借着吃的方式接受祂作生命。…吃是生机地接受养分唯一的路。…你所吃的，就成为你生机的养分。…吃是唯一的路，而神是人唯一的食物。…我们所吃一切物质的食物都是影儿。神是我们食物的实际。（参西二 16 ~ 17。）…借着吃接受神，就是新陈代谢地将神吸收到我们的所是里。…祂的新元素就顶替我们的所是，我们的旧元素就被排除。（李常受文集一九七九年第一册，六五四至六五五、六五七至六五九页。）

吃指明倚靠。神是我们的食物，由生命树所表征，意思就是我们必须不断倚靠神。我们必须来到神这里，好一再从祂得喂养。…我们若吃知识树，就不倚靠神，反倒使我们向神独立。在神眼中，最大的罪乃是独立。我们必须学习不断地倚靠神。（李常受文集一九九〇年第一册，二七七页。）

参读：生命信息，第二十六至二十七章；享受基督，第一章。

This shows that to take God as our life issues in a dependent life. Knowledge, on the other hand, issues in independence. God is not knowledge to us. God is life to us. We take Him as our life, and this divine life right away issues in a kind of dependence within us. We have to depend upon Him all the time. He is the vine, and we are the branches. The branches have to abide in the vine (John 15:5). Apart from the vine, the branches become dead... All the branches depend upon the vine's life.

Before we were saved, we were altogether independent of God. But when we repented to God and believed in God, we became dependent. Whenever we have been independent, that was the time we lived by knowledge. Whenever we lived by our spirit, by life, we were altogether dependent upon God. Thus, these are two kinds of principles issuing from two kinds of lives. The divine life makes us dependent, and the satanic life makes us independent. To be independent means to be rebellious. To rebel means to be independent from God.

God wanted man to receive Him as life by the way of eating...Eating is the unique way to receive nourishment organically...What you eat becomes your organic nourishment... Eating is the unique way, and God is the unique food to man... All the physical food we eat is a shadow. God is the reality of our food [cf. Col. 2:16-17]...To receive God by eating Him is to have God assimilated into our being metabolically... His new element replaces what we are, and our old element is discharged. (CWWL, 1979, vol. 1, "Basic Lessons on Life," pp. 488, 490-491)

Eating indicates dependence. That God is our food, signified by the tree of life, means that we must depend on God continually. We must come to Him in order to feed on Him again and again... Taking the tree of knowledge makes us independent of God. In the eyes of God the greatest sin is independence. We must learn to depend on God continually. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 233)

Further Reading: CWWL, 1978, vol. 2, "Life Messages, Volume 1," chs. 26-27; CWWL, 1965, vol. 3, "The Enjoyment of Christ," ch. 1

第一周■周四

晨兴喂养

约十 10 “…我来了，是要叫羊得生命，并且得的更丰盛。”

启二二 1～2 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树…”

生命树的原则和善恶知识树的原则，可在全本圣经中看到。圣经中一切消极的事物都在知识树的线上，一切积极的事物都在生命树的线上。我称第一条线为知识线，第二条线为生命线。我们若顺着这两条线，就贯通全本圣经。

人受引诱去吃知识树，结果人堕落了。堕落之人的后裔全然不倚靠神，他们依赖自己的知识。…严格地说，生命线是由堕落而蒙救赎的亚当开始，再继续经过亚伯、以诺、挪亚、亚伯拉罕、以撒、雅各、和许多以色列人。在这条生命线上有挪亚的帐棚、亚伯拉罕的帐棚、帐幕和圣殿。知识线是由该隐开始，继续经过所有不敬虔的人。在知识线上有以诺城、巴别城、所多玛城、法老的积货城、以及将生命线上的事物掳去的巴比伦城。（创世记生命读经，二一一至二一二页。）

信息选读

在新约中我们看到同样的两条线。虽然旧约和律法原初是在生命线上，但是犹太教徒只把它们当作知识对待，将它们放在知识线上。…当主耶稣来时，那些宗教首领全都在知识线上，只有主耶稣自

WEEK 1 — DAY 4

Morning Nourishment

John 10:10 ...I have come that they may have life and may have it abundantly.

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life...

The principle of the tree of life and the principle of the tree of knowledge of good and evil are realized throughout the whole Bible. All the negative things in the Bible are on the line of the tree of knowledge, and all the positive things are on the line of the tree of life. I call the first line the line of knowledge and the second line, the line of life. If we follow these two lines, they carry us through the entire Scripture.

Man was induced to eat of the tree of knowledge. As a result, man fell. The descendants of fallen man did not depend upon God at all. They relied upon their knowledge... Strictly speaking, the line of life began with Adam, who was fallen and redeemed, and continued through Abel, Enoch, Noah, Abraham, Isaac, Jacob, and so many Israelites. On this line of life we have the tent of Noah, the tent of Abraham, the tabernacle, and the temple. The line of knowledge began with Cain and continued through all the ungodly people. On the line of knowledge we have the city of Enoch, Babel, Sodom, the treasure cities of Pharaoh, and Babylon, which captured the things on the line of life. (Life-study of Genesis, p. 172)

Today's Reading

We find the same two lines in the New Testament. Although the Old Testament and the law were originally on the line of life, the Jewish religionists treated them as mere knowledge and put them on the line of knowledge... When the Lord Jesus came, the religious leaders were altogether on the line of

己是在生命线上。然后主把祂的门徒带到生命线上。在五旬节那天，祂的门徒把许多人带到生命线上。因此，在那时，犹太宗教是在知识线上，而召会是在生命线上。然而不久以后，召会堕落了，从活的基督落到死的圣经知识中，并且成了基督教。召会是在生命线上，基督教却是在知识线上。…历世历代基督徒中的得胜者，从未从生命线移到知识线。他们留在生命线上，直到末了；那时这条线要终结于新耶路撒冷。大巴比伦和一切神之外的事物要被火河（但七 10）扫入火湖里。（启二十 10，14～15，二一 8。）而历世历代圣经中一切积极的事物，都要被生命水的河（二二 1）带进新耶路撒冷。…在启示录的末了，我们看到知识树和生命树这两粒种子的收成。

基督徒的许多书籍给我们作事的作法和方法。…例如，关于与基督同钉十字架的事，这些书告诉我们要算自己是死的。如果我们只把这个当作一个作法或方法，这就属于知识树。…知识或宗教的意思就是作好人，行好事，敬拜神或为神作工，却没有神活的同在。一切为神所作的好事，若没有祂的同在，就是宗教。一件事情对我们可能是生命，也可能是知识。我们在作的时候，若是经历到活神的同在，那就是生命；若是没有神的同在，那就只是死的知识。一切的作法或方法，都不能帮助我们。我们需要活的神。

生命就是神自己。…生命的原则就是在每一件事上倚靠神。你若倚靠神，就每一件事都是生命。（创世记生命读经，二一二至二一三、二一六至二一七页。）

参读：倪柝声文集第三辑第十册，两种生活的原则；生命长大的路线，第一篇；倪柝声文集第一辑第八册，人第一次的罪。

knowledge. Only the Lord Jesus Himself was on the line of life. Then He brought His disciples to the line of life. On the day of Pentecost, His disciples put many other people on the line of life. Thus, at that time, there was the Jewish religion on the line of knowledge and the church on the line of life. However, not long afterward, the church was degraded, falling from the living Christ to dead scriptural knowledge, and became Christianity. The church was on the line of life, but Christianity was on the line of knowledge... The overcomers among the Christians through all the centuries never have shifted from the line of life to the line of knowledge. They will remain on the line of life until the end when it ultimately issues in the New Jerusalem. The great Babylon and all things apart from God will be swept away by the stream of fire (Dan. 7:10) into the lake of fire (Rev. 20:10, 14-15; 21:8). All the positive things in the Bible throughout the ages will be carried on by the river of the water of life (Rev. 22:1) into the New Jerusalem... At the end of the book of Revelation we find the harvest of the seed of the tree of knowledge and of the tree of life.

In many of the Christian books we are given ways and methods of doing things... For example, regarding the matter of being crucified with Christ we are told by the books to reckon ourselves dead. If we make this merely a way or a method, it belongs to the tree of knowledge... Knowledge or religion means to be good and to do good, to worship God or to work for God without having the living presence of God. Anything good done for God without His presence is religion. A certain thing may be both life and knowledge to us. If we experience the presence of the living God while doing it, it is life. However, if we do it without God's presence, it is simply dead knowledge. No way or method can help us. We need the living God.

Life is God Himself... The principle of life is to be dependent on God for everything. If you depend on God, everything is life. (Life-study of Genesis, pp. 173, 176-177)

Further Reading: CWWN, vol. 56, "Two Principles of Living," pp. 418-432; CWWL, 1950-1951, vol. 3, "The Path of Our Growth in Life," ch. 1; CWWN, vol. 8, pp. 25-35

第一周■周五

晨兴喂养

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

诗一一九 147 ~ 148 “我趁天未亮呼求；我仰望了你的言语。我趁夜更未换，将眼睁开，为要默想你的话语。”

主耶稣不是道理，也不是一些恩赐或一种能力；祂乃是一个人位，需要我们的爱、我们的珍赏、和我们的感情。我们多么需要对主耶稣有甜美的感情和爱意。

我们可能谈论基督是我们的生命，但我们若对祂没有真实的爱，祂是我们的生命就只是道理。…我们若要享受耶稣作生命，就必须爱祂。只要我们爱祂，即使我们不知道“生命”这辞，我们也会享受生命。我们不懂得道理，但我们会享受耶稣这活的人位作我们的生命。…我们也许有许多教训，有各样恩赐和能力，却不愿意接受基督的个性。主耶稣…需要一个像彼得那样爱祂的人，能对祂说，“哦，主耶稣，我爱你！我跟从你。我以你作我的人位。我接受你的个性作我的个性。我接受你的意愿作我的意愿。我接受你的愿望作我的愿望。我不在意教训、恩赐和能力，我只在意你自己。我爱你，我跟从你，接受你作我的人位。”（李常受文集一九七二年第一册，三〇七至三一〇页。）

信息选读

在约翰二十一章，主问彼得是否爱祂，彼得告诉主说，“你知道我爱你。”然后主回答说，“你喂养

WEEK 1 — DAY 5

Morning Nourishment

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Psa. 119:147-148 I anticipated the dawn and cried out; I hoped in Your words. My eyes anticipated the night watches, that I might muse upon Your word.

The Lord Jesus is not a doctrine; He is not a set of gifts or a power; He is a person who needs our love, our appreciation, and our affection. How we need the sweet affection and love toward the Lord Jesus!

We may talk about Christ being our life, but if we do not have the real love toward Him, He is only life to us in doctrine...If we would enjoy Jesus as life, we must love Him. As long as we love Him, even if we do not know the term life, we will enjoy life. We will not know a doctrine, but we will enjoy Jesus, a living person, as our very life. We may have many teachings with all the gifts and power, and yet we would not take the personality of Christ. The Lord Jesus... needs someone like Peter to love Him, someone to tell Him, “O Lord Jesus, I love You! I follow You. I take You as my person. I take Your personality as my personality. I take Your will as my will. I take Your desire as my desire. I do not care for teachings, gifts, and power. I just care for You. I love You, and I follow You, taking You as my person.” (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 234-236)

Today's Reading

In John 21 the Lord asked Peter if he loved Him. Peter told the Lord, “You know that I love You.” Then the Lord answered, “Feed My lambs,” and “Feed

我的羊。”“你喂养我的羊。”（15，17。）说话不仅是造就或教导，也是喂养小羊和喂养羊。…我们要喂养主的羊，就必须爱主。我们应当告诉主：“主，我爱你。所以我喜欢向人述说你。”我们越爱祂，我们就越有资格，越受装备，甚至越受成全而说话。

我们也必须每日清晨在话中享受主，有新的起头。（诗一一九 147～148。）照着神在祂创造里的原则，祂命定有新的一年、新的一月、和新的一日。每一年我们能有一百六十五个新的开始；我们若一百六十四天都失败了，仍有一次机会过成功的一天。今天我们可能失败了，但感谢主，明天仍然在这里等着我们。明天早晨我们将会有另一次机会，有一个新的开始。每二十四个小时就有一个新的机会，让我们有新的开始，并让我们得更新。

有新的开始不是很困难，而是很容易的。只要早一点起床，说，“哦，主耶稣。哦，主耶稣。”你不必大声呼喊吵到别人。只要说，“哦，主耶稣。”这样说就会有很大的不同。有时我醒来后，忘记马上呼求主；这成为我的一个大亏损。我一发现这个，就说，“主耶稣，赦免我忘记了您。”…然后我们需要祷读一小段主的话，任何一处圣经，二节至四节。我们能借着祷读，用主的话并在祂的话里享受主。我们每天早晨应该这样作，好有美好的新起头。我们能对自己、对主、甚至对天使说主的话。我们能对我们的宠物、甚至对家具说主的话。当我们这样说主的话，我们将是第一个被我们的说话滋养的人。在清晨，我们不必花很长的时间在话中享受主。十到十五分钟就足够得滋养，在新的一天有新的起头。我们需要实行这个。（李常受文集一九八八年第一册，二四二、二四六至二四七页。）

参读：享受基督活而实际的路，第三章；李常受文集一九六九年第三册，享受并供应基督，以完成神的定旨，第一章。

My sheep” (vv. 15, 17). To speak is not only to edify or to teach but also to feed the lambs and to feed the sheep... For us to feed the Lord's sheep, we must love Him. We should tell the Lord, "Lord, I love You, so I like to speak You forth to others." The more that we love Him, the more we are qualified, equipped, and even perfected to speak.

We also must enjoy the Lord in the Word every day early in the morning to have a new start each day (Psa. 119:147-148). According to God's principle in His creation, He ordained to have a new year, a new month or a new moon, and a new day. Within every year we can have three hundred sixty-five new starts. If we failed for three hundred sixty-four days, we still have one more opportunity to have a successful day. We may have failed today, but thank the Lord tomorrow is still here waiting for us. Tomorrow morning we will have another chance to have a new start. Within every twenty-four hours, there is a new chance for us to have a new start and be renewed.

To have a new start is not hard. It is so easy. Just rise up a little earlier and say, "O Lord Jesus. O Lord Jesus." You do not need to shout loudly and bother others. Just say, "O Lord Jesus." To say this makes a big difference. Sometimes I forgot to call on the Lord immediately after I woke up. That became a big loss to me. As soon as I realized this, I said, "Lord Jesus, forgive me for forgetting You." Then we need to pray-read a short portion of the Word, anywhere from two to four verses. We can enjoy the Lord with His Word and in His Word through pray-reading. We should do this every day in the morning to have a good, new start. We can speak the Word to ourselves, to the Lord, and even to the angels. We can speak the Word to our pets and even to our furniture. When we speak the Word in such a way, we will be the first ones nourished by our speaking. We do not need to spend a long time to enjoy the Lord in the Word early in the morning. Ten to fifteen minutes is sufficient to get nourished and have a good start of a new day. We need to practice this. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 172, 175-176)

Further Reading: CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," ch. 3; CWWL, 1969, vol. 3, pp. 474-475

第一周■周六

晨兴喂养

罗八2“因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

每一个真正的基督徒都是伊甸园的缩影。你魂的心思代表你自己，你肉体中的罪代表撒但〔这善恶知识树〕，而你灵中的那灵代表神〔这生命树〕。…在罗马八章…我们看到那两棵树的出现。六节说，“心思置于肉体，就是死；心思置于灵，乃是生命平安。”创世记二章的两棵树是客观的，罗马八章的两棵树是主观的。我们绝不能说，这两棵树不再同我们在一起了。甚至在你读这篇信息时，它们就在你里面。…二节说到生命之灵的律，释放我们脱离了罪与死的律。所以，在八章有两个律—生命的律和死的律。这两个律是在我们主观经历中两棵树的两个原则。（创世记生命读经，二一八页。）

信息选读

罗马八章二节…的“我”是谁呢？就是那个把开关打开的“我”。这节不是说生命之灵无条件地释放每个信徒，至少七章里的那个信徒就还没得着释放，他仍在挣扎。等到八章，保罗才点出这个律还无法成就一些事。律早已设立了，也在神的运作之下；然而，还需要保罗把开关打开。

我们都重生了，我们有神的内住，也有调和的灵，这些都算是电力的装置。…装置已经完成，运转也在进行。现在就等你把开关打开，等你照着灵而行，

WEEK 1 — DAY 6

Morning Nourishment

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

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

Every genuine Christian is a miniature garden of Eden. The mind of your soul represents your self, sin in your flesh represents Satan [as the tree of knowledge], and the Spirit in your spirit represents God [as the tree of life]. In Romans 8...we see the outcrop of the two trees. Romans 8:6 says that the mind set on the flesh is death and that the mind set on the spirit is life and peace. In Genesis 2 the two trees were objective; in Romans 8 they are subjective. We should never say that these two trees are no longer with us. Even as you read this message, they are within you...Romans 8:2 mentions the law of the Spirit of life, which sets us free from the law of sin and death. Therefore, in Romans 8 we have two laws—the law of life and the law of death. These two laws are the two principles of the two trees in our subjective experience. (Life-study of Genesis, pp. 177-178)

Today's Reading

Who is this “me” [in Romans 8:2]? It is the switching “me.” It does not mean that the law of the Spirit of life frees every believer with no qualification. At least the one in Romans 7 was not freed; he was still struggling there. Until Paul reached chapter 8, the law [of the Spirit of life] had no way to work out something. The law had been set up, and the law was still under God’s operation, yet it needed Paul’s switching on.

We have the regeneration, and we have the indwelling. We also have the mingling. All these are matters of the installation...The installation has been done, and the operation is in progress. They are all here waiting for you

等你将心思置于灵，等你治死身体的行为，等你被那灵引导，等你呼叫阿爸父，等你作见证，等你叹息。（李常受文集一九八〇年第一册，四二四、四二八至四二九页。）

这棵金树〔出埃及二十五章的金灯台〕有许多杏花。…亚伦的杖结了熟杏，表征复活的生命。因此，灯台上的杏花指明它是一棵在复活里的树。复活乃是胜过死亡而且不被死亡毁坏、损伤的生命。死亡不能对复活的生命作什么。死亡能把各样的损害加在别种生命上，就是加在植物、动物、以及人的生命上。唯有一种生命是死亡损伤不了的，就是复活的生命。…按照圣经完满的启示，神自己就是这复活的生命。

灯台当然是发光的；然而，灯台的头一个意义不是光，乃是生命。光是在灯台的顶端，在这照耀的光底下乃是花苞。灯台是会生长的。每一对枝子下面的花萼，指明生命的生长，这些枝子是由生命的生长所产生的。因此，随着灯台我们还看见生命的分枝，这是在光的照耀之下产生的。生命生出光来，也长出光来。这意思是说，光实际上就是生命的开花。我们生长、开花时，光就照耀。我们的开花就是我们的照耀。我们因生命而长大，但我们照耀出光来。

赞美主，我们〔这些相信基督的人〕在复活里，乃是这棵树的一部分，有神圣的性情、生命、那灵、和照耀的光！…这棵活的树一直在生长、分枝、发苞并开花。…开花就是光的照耀。因此，光乃是生命的开花。事实上光就是生命。约翰一章一节和四节说，“太初有话，…话就是神。…生命在祂里面，这生命就是人的光。”这乃是三一神具体化身的基督，作生命的光照耀出来。（出埃及记生命读经，一二四七至一二四九页。）

参读：成全训练，第三十一、三十三章；神圣的经纶，第四章；出埃及记生命读经，第九十三篇。

to switch on by walking according to the spirit, by setting the mind on the spirit, by killing the practices of the body, by being led by Him, by crying, by witnessing, by groaning. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 314-315, 317-318)

[The] golden tree [the golden lampstand in Exodus 25] has many almond blossoms... Aaron's rod budding with almonds signifies resurrection life. Hence, the almonds on the lamp-stand indicate that it is a tree in resurrection. Resurrection is life that overcomes death without being damaged or injured by death. Death is powerless to do anything with resurrection life. Death can inflict all kinds of damage on other forms of life, plant life, animal life, and human life. Only one kind of life cannot be hurt by death, and this is resurrection life... According to the full revelation of the Scriptures, God Himself is this resurrection life.

The lampstand, of course, gives light. However, the first significance of the lampstand is not light, but life. The light is at the top of the lampstand, and underneath this shining light are the blossoms...The calyx under each pair of branches indicates the growth of life. These branches are produced by the growing of life. Thus, with the lampstand we see the branching out of life which takes place under the shining of the light. Life grows out light and blossoms with light. This means that the light is actually the blossoming of life. When we grow and blossom, the light shines. Our blossoming is our shining. We grow with life, but we blossom out light.

Praise the Lord that we [who believe in Christ] are parts of this tree in resurrection and with the divine nature, life, the Spirit, and the shining light! This living tree is growing, branching, budding, and blossoming...The blossoming is the shining of the light. Thus, the light is the life blossoming. Actually the light is the life. John 1:1 and 4 say, "In the beginning was the Word... and the Word was God... In Him was life, and the life was the light of men." This is the shining of Christ, the embodiment of the Triune God, as the light of life. (Life-study of Exodus, pp. 1083-1084)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," chs. 31, 33; CWWL, 1984, vol. 3, "The Divine Economy," ch. 4; Life-study of Exodus, msg. 93

第一周诗歌

WEEK 1 — HYMN

经历基督—作生命

F大调

(英1195)

4/4

1-2 3 | 4-3- | 2 1 1 7 | 1 --- | 3-4 5 | 6
 一 生命何 奥秘， 乃是神自己， 与人成为
 5- | 4 3 2 1 | 2 --- | 5-5 4 | 3-2- | 3 5 5
 一， 是神心所喜。 祂作生命树， 为吃进
 #4 | 5 --- | 3-2 1 | 7 1 2 4 | 3-2- | 1 --- ||
 人里， 使人满生命， 成全祂旨意。

- 二 人却受引诱， 堕落而丧失， 神外寻源头， 知识树贪尝；
 毒素进身内， 善恶满思想， 罪律将人绑， 肉体满死亡。
- 三 人向神独立， 任知识增长， 成无神文化， 充斥全地上；
 原有神形像， 为将神盛装， 竟落入虚妄， 人生满惆怅。
- 四 但神不放弃， 亲自来地上， 神子主耶稣照耀神荣光；
 作神人原型， 成绝佳榜样， 活出神生命， 神丰满显彰。
- 五 这神人基督死在十架上， 将知识、旧人， 借死都埋葬；
 消极尽了结， 仇敌难猖狂， 死亡全征服， 生命祂释放！
- 六 祂从死复活， 成为生命灵， 要进人里面， 分赐祂生命；
 只要心相信， 口里喊祂名， 祂这位活灵就进来充盈。
- 七 现今三一神乃是活的灵， 在人最深处， 调和且运行；
 神灵与人灵调和成一灵， 人就得与神联调永无终。
- 八 我们凭这灵生活并行动， 思想和步武就与主相同；
 只要在灵中， 照着灵而行， 神所是就供应无穷。
- 九 心思须操练置于灵不移， 每天每时刻联结不稍离；
 凭这全备灵应时的供给， 生命中得救， 作王永无已。
- 十 生命灵的律使我们得释， 罪与死的律不能再得势；
 灵、魂、体各部， 得生命分赐， 成为‘生命人’， 圣别达极致。
- 十一 生命灵运行， 将我们变化， 模成主形像， 全然得像祂；
 脱自己、天然， 身体里配搭， 建造成新人， 成功神计划。
- 十二 生命乃是神， 是基督我主， 也就是那灵—生命才是路！
 愿持定生命， 单一不旁骛， 直至那日临， 贱体蒙救赎！

Life is mysterious, life is God Himself

Experience of God — As Life

1195

1. Life is mys - te - rious, life is God Him - self,
 Whose whole in - ten - tion fo - cus - es on man.
 God made him to take in the tree of life,
 To have a man of life for His own plan.

2. But man was tempted and seduced to sin,
 By taking knowledge from the other source.
 This man then fell as knowledge entered in
 And dominated him with all its force.
3. This knowledge has developed in the man
 Into the human culture on the earth.
 So man, created to fulfill God's plan,
 Became a failure full of Satan's death.
4. Then God came in the Person of the Son;
 Lived He on earth, Christ Jesus was His name—
 A living model so that everyone
 Could live by life, God's fullness to obtain.
5. This God-man, Christ, went to the cross and died,
 By death He ended knowledge, the old man.
 Things negative forever crucified,
 Death He subdued, a new life He began!
6. From death He resurrected and became
 The living Spirit to give life to us.
 When we believe and call upon His name;
 This living Spirit comes to dwell in us.
7. By this the very Triune God is now
 The living Spirit mingling deep within.
 Our spirit joins in oneness; this is how
 We are one spirit evermore with Him.
8. 'Tis by this Spirit that we walk and act,
 We have our being, think, and see all things;
 We're now within this Spirit! What a fact!
 This Spirit to us all God's fullness brings!
9. So now we have to set our mind on Him;
 Each day, each hour, our mind on Him must be;
 That by this Spirit we'd be saved within
 By life and reign in life eternally.
10. 'Tis by this Spirit that we shall be freed
 From Sin whose law inside us death would bring.
 Our mortal bodies will have life indeed;
 Thus sanctified we'll be in everything.
11. This Spirit shall transform our natural life,
 Save us from self, build us in one new man,
 Till we're conformed to be like Jesus Christ,
 Thus finishing our God's eternal plan.
12. Life is our God and life is Christ our Lord.
 Life is the Spirit. Life's the only way—
 Till we're transfigured and redeemed to God.
 We're waiting, looking forward to that day!

第二周

两棵树 与两种生活的原则

诗歌：365

读经：创二 9，来四 12，林前二 14～15，罗八 4，6，弗四 18～19，林后十一 3

【周一】

壹 创世记二章九节的两棵树—生命树与善恶知识树—代表两种生活的原则：

- 一 这两棵树表明基督徒能凭着两种不同的原则—是非的原则或生命的原则—而生活—林前八 1。
- 二 基督徒不是讲是非的原则，善恶的原则，乃是讲生命—约壹五 11～13，20。
- 三 当我们接受主耶稣，得着新的生命之后，我们多了一个生活的原则—生命的原则；我们如果不知道，就会把生命的原则摆在一边，而跟从是非的原则。

【周二】

四 基督徒不是问事情对或不对，乃是在作事时间里面的生命怎么说—罗八 6，弗四 18～19。

Week Two

The Two Trees and the Two Principles of Living

Hymns: 738

Scripture Reading: Gen. 2:9; Heb. 4:12; 1 Cor. 2:14-15; Rom. 8:4, 6; Eph. 4:18-19; 2 Cor. 11:3

§Day 1

I. The two trees in Genesis 2:9—the tree of life and the tree of the knowledge of good and evil—represent two principles of living:

- A. The two trees show that a Christian can live according to two different principles—the principle of right and wrong or the principle of life—1 Cor. 8:1.
- B. Being a Christian is not a matter of the principle of right and wrong, the principle of good and evil, but is a matter of life—1 John 5:11-13, 20.
- C. When we received the Lord Jesus and gained a new life, we obtained another principle of living—the principle of life; if we do not know this principle, we will set the principle of life aside and follow the principle of right and wrong.

§Day 2

D. Being a Christian is not a matter of asking whether something is right or wrong; it is a matter of checking with the life inside of us whenever we do something—Rom. 8:6; Eph. 4:18-19.

贰 我们基督徒的生活是凭着里面的生命，不是凭着外面是非的标准；我们生活的原则是里面的而不是外面的：

一 如果我们生活的原则也不过是对与错，我们就和世人一样了—17 节。

二 对不对，不是凭着外面的标准，乃是凭着里面的生命。

三 我们不只是恶事不能作，连仅仅是善的事也不能作：

1 基督徒只能作出乎生命的事；在这里有恶事，有善事，也有生命的事—约一 4，十 10，约壹二 25，五 13。

2 在创世记二章九节，“善恶”摆在一起，两者是在一条路上，“生命”是在另外一条路上。

3 有一个标准比善的标准还要高，这个标准乃是生命的标准—约十一 25，约壹五 11 ~ 12。

【周三】

4 基督徒的生活标准，不只是对付恶的事，也是对付善和对的事。

5 许多事情，虽然按着人的标准是对的，但是按着神的标准却是错的，因为缺少神的生命。

四 基督徒的生活是凭着里面的生命—罗八 2，6，10 ~ 11：

1 没有一个基督徒可以在生命之外有所决断—约壹五 13。

2 里面生命加增的事，就都是对的；里面生命减少的事，就都是不对的。

II. **Our Christian life is based on an inner life, not an outward standard of right and wrong; our principle of living is inward instead of outward:**

A.If we live by the principle of right and wrong, we are the same as the worldly people—v. 17.

B.Right and wrong are not decided by an outward standard but by the inner life.

C.We should not only avoid all that is evil but also all that is merely good:

1.Christians can do only that which comes from life; there are evil things, good things, and the things of life—John 1:4; 10:10; 1 John 2:25; 5:13.

2.In Genesis 2:9 “good and evil” are put together as one way, whereas “life” is another way.

3.There is a standard that is higher than the standard of good; it is the standard of life—John 11:25; 1 John 5:11-12.

§Day 3

4.The standard of Christian living deals not only with evil things but also with good and right things.

5.Many things are right according to human standards, but the divine standard pronounces them wrong because they lack the divine life.

D.Christian living is based on the inner life—Rom. 8:2, 6, 10-11:

1.No Christian should determine anything apart from life—1 John 5:13.

2.Whatever increases the inner life is right, and whatever decreases the inner life is wrong.

- 3 我们的道路是神的生命，不是是与非；这两个原则的分别太大、对比太强了。
- 4 我们只有一个问题：神的生命在我们里面是起来的，或者是萎下去的；这要断定我们的道路。
- 5 神乃是要求到神的生命满足了才够；我们要作到神所给我们的生命满足了才够—约一 4，三 15。
- 6 基督徒不是因为犯了罪在神面前认罪而已；基督徒许多时候是因为作了好事而在神面前认罪。
- 7 我们生活的原则，不是分别善和恶；我们在神面前所分别的是生命和死亡—罗八 6，约壹三 14。

【周四】

叁 我们若要按照生命的原则生活，就需要分辨灵与魂，并且认识灵—来四 12，林前二 14～15：

一 主就是那灵，在我们灵里生活、居住、运行、行动并行事，并且我们与祂成为一灵—林后三 17，罗八 16，林前六 17：

- 1 我们若想要实际地认识主，并在日常生活中经历祂，就必须学习分辨我们的灵—二 14～15。
- 2 我们若不认识我们人的灵，就不能领会神在我们里面的行动，也不能跟从主，因为今天主乃是那灵，活在我们灵里—约壹二 27，提后四 22。

二 我们需要认识我们的灵与其他内里诸部分的不同—诗五一 6，结三六 26，彼前三 4。

3. Our pathway is God's life, not right and wrong; the difference between these two principles is immense, and the contrast here is great.
4. The one question we must ask is whether the divine life within us rises or falls; this is what must determine the path we take.
5. God requires us to satisfy the divine life; we must do things in a way that satisfies the life God has given us—John 1:4; 3:15.
6. As Christians, we should not only repent before God for the sins we have committed; often, we need to repent before God for the good things we have done.
7. The principle of our living is not one that differentiates between good and evil; we must come before God to determine what is of life and what is of death—Rom. 8:6; 1 John 3:14.

§Day 4

III. If we would live according to the principle of life, we need to discern the spirit from the soul and know the spirit—Heb. 4:12; 1 Cor. 2:14-15:

A. The Lord who is the Spirit is living, dwelling, working, moving, and acting in our spirit, and we are one spirit with Him—2 Cor. 3:17; Rom. 8:16; 1 Cor. 6:17:

1. If we desire to know the Lord in a practical way and experience Him in our daily life, we must learn to discern our spirit—2:14-15.
2. If we do not know our human spirit, we cannot understand God's moving within us and cannot follow the Lord, because the Lord is the Spirit living within our spirit—1 John 2:27; 2 Tim. 4:22.

B. We need to know the difference between our spirit and our other inward parts—Psa. 51:6; Ezek. 36:26; 1 Pet. 3:4.

三 在我们的魂里作任何事，不论事是对或不对，都是活在旧人里；因此，我们需要否认我们的魂生命，就是我们的己—太十六 24～26。

四 当我们跟从灵，我们就是跟从主自己，因为主是在我们灵里一提后四 22，林前六 17。

【周五】

肆 我们要按照生命的原则生活，就需要跟随生命内里的感觉—罗八 6，弗四 18～19，赛四十 31：

一 生命的感觉是主观的、个人的、实际的：

1 在消极一面，生命的感觉是死的感觉—罗八 6 上。

2 在积极一面，生命的感觉是生命平安的感觉，感觉刚强、饱足、安息、明亮、舒服—6 节下。

二 生命感觉的源头是神圣的生命、（弗四 18～19、）生命之律、（罗八 2、）圣灵、（11，约壹二 27、）住在我们里面的基督、（约十五 4～5、）和在我们里面运行的神。（腓二 13。）

三 生命感觉的功用，是使我们知道自己是活在天然的生命里，或活在神圣的生命里；是活在肉体里，或活在灵里—林前二 14～15，罗八 8～9，加五 16～17。

四 信徒的生命长进不长进，就在于他如何对待生命内里的感觉—弗四 15，西二 19，林前三 6～7。

五 我们需要将自己祷告到生命的感觉里，并天天活在这种管制、引导、指引的元素之下—罗八

C. To do anything in our soul, whether it is right or wrong, is to live in the old man; thus, we need to deny our soul-life, our self—Matt. 16:24-26.

D. When we follow our spirit, we follow the Lord Himself, because the Lord is in our spirit—2 Tim. 4:22; 1 Cor. 6:17.

§Day 5

IV. In order to live according to the principle of life, we need to follow the inner sense of life—Rom. 8:6; Eph. 4:18-19; Isa. 40:31:

A. The sense of life is subjective, personal, and practical:

1. The sense of life on the negative side is the feeling of death—Rom. 8:6a.

2. The sense of life on the positive side is the feeling of life and peace, with a consciousness of strength, satisfaction, rest, brightness, and comfort—v. 6b.

B. The source of the sense of life is the divine life (Eph. 4:18-19), the law of life (Rom. 8:2), the Holy Spirit (v. 11; 1 John 2:27), Christ abiding in us (John 15:4-5), and God operating in us (Phil. 2:13).

C. The function of the sense of life is to make us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the Spirit—1 Cor. 2:14-15; Rom. 8:8-9; Gal. 5:16-17.

D. A believer's growth in life depends on how he deals with the inner sense of life—Eph. 4:15; Col. 2:19; 1 Cor. 3:6-7.

E. We need to pray ourselves into the sense of life and live under its controlling, guiding, and directing element day by day—Rom. 8:6;

6, 弗四 18 ~ 19, 约壹二 27。

六 我们越照着灵而行并跟随生命的感觉, 就越照着生命的原则而活—罗八 4, 6。

【周六】

伍 我们若照着生命的原则而活, 我们辨识事物, 就不会照着对错, 乃照着生命或死亡—林后十一 3:

一 约翰福音强调一个事实: 生命树与善恶知识树相对, 我们不该在意善恶, 乃该在意生命—四 10 ~ 14, 20 ~ 21, 23 ~ 24, 八 3 ~ 9, 九 1 ~ 3, 十一 20 ~ 27。

二 辨识一件事最好的办法—辨识的秘诀—乃是照着生命或死亡来辨识; 我们必须学习照着生命和死亡来辨识、分辨事情, 拒绝任何剥夺我们对主作我们生命供应之享受的说话, 而接受主真正的职事, 真正的职事总是加强我们享受基督作我们生命的供应—罗八 6, 林后十一 3。

Eph. 4:18-19; 1 John 2:27.

F. The more we walk according to the spirit and follow the sense of life, the more we will live according to the principle of life—Rom. 8:4, 6.

§Day 6

V. **If we live according to the principle of life, we will discern matters not according to right and wrong but according to life and death—2 Cor. 11:3:**

A. The Gospel of John emphasizes the fact that the tree of life is versus the tree of the knowledge of good and evil and that we should care not for good or evil but for life—4:10-14, 20-21, 23-24; 8:3-9; 9:1-3; 11:20-27.

B. The best way to discern a matter—the secret of discernment—is to discern according to life or death; we must learn to discern, to differentiate, matters by life and death, rejecting any speaking that deprives us of the enjoyment of Christ as our life supply but receiving the genuine ministry of the Lord, which always strengthens us in the enjoyment of Christ as our life supply—Rom. 8:6; 2 Cor. 11:3.

第二周■周一

晨兴喂养

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

17 “只是善惡知識樹上的果子，你不可吃，因為你吃的日子必定死。”

神創造人之後，…要人活着是靠着神，像人活着是借着粮食一样。“因我们生活、行动、存留都在于祂。”（徒十七 28。）…生命樹和善惡知識樹，乃是一種寓言，在這裡就是給我們看見，人有意兩種不同的粮食：人所以能够活着，或者是借着生命，或者是借着善惡知識，或者说是借着分别是非。創世記二章的兩棵樹，有許多人已經讀過；但是，我們所注意的是，這兩棵樹擺在這裡，是要給我們看見，人活在世界上，特別是基督徒活在世界上，是凭着兩種不同的原則而生活：人活着，也許是凭着是非，也許是凭着生命。有的人作基督徒，他生活的原則是以為是非為定準；有的人作基督徒，他生活的原則是以為生命為定準。（倪柝聲文集第三輯第十冊，一八五至一八六頁。）

信息选读

什麼叫作一個人凭着是非來活着，什麼叫作一個人凭着生命來活着？有許多人，在他的生活裡，只有善惡知識樹。有許多人，在他的生活裡，有生命樹。有的人在他的生活裡兩種都有。但是，神的話是告訴我們，吃善惡知識樹的必定死，吃生命樹的必定活。神也給我們看見，凡人借着善

WEEK 2 — DAY 1

Morning Nourishment

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

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

After God created man...God wanted man to depend on Him for his living in the same way that he was dependent upon food for his living. “For in Him we live and move and are” (Acts 17:28)...The tree of life and the tree of the knowledge of good and evil are a kind of parable. They show us that man has two different kinds of food and can live either by life or by the knowledge of good and evil, that is, the knowledge of right and wrong. Many people have read about the two trees in Genesis 2, but we would like to emphasize that the two trees were put there to show us that man, especially a Christian, can live on earth according to two different principles. Man can live according to the principle of right and wrong or according to the principle of life. Some Christians take the principle of right and wrong as the standard for their living, while other Christians take the principle of life as their standard for living. (CWWN, vol. 56, “Two Principles of Living,” pp. 418-419)

Today's Reading

What does it mean when a person lives according to right and wrong? What does it mean when a person lives according to life? Many people only have the tree of the knowledge of good and evil in their lives. Other people have the tree of life in their lives. Some have both trees. The Word of God tells us, however, that he who eats of the tree of the knowledge of good and evil shall surely die, while he who eats of the tree of life shall live. God also shows

恶知识树来活着的，要失去他的地位；人如果要在神面前一直继续活着，他就必须知道什么叫作吃生命树的果子。

在这里，我愿意在这两个之外，再加上一个生活的原则，那一个生活的原则叫作罪恶。你能够说，全世界的人，今天他生活的原则最少有三个：人或是凭着罪恶来活着，人或是凭着是非来活着，人或是凭着生命来活着。

这是什么意思？意思很简单。有许多人活在世界上，是随着肉体邪情的私欲。他们本是可怒的儿女，受今世风俗的捆绑，随着心中运行的邪灵来行事为人；他们生活的原则，是凭着罪恶来活着。（弗二1～3。）这个，今天…我不提。我相信许多人在我们中间已经脱离了罪恶的原则。在罪恶的原则之外，就是我们今天…所要看的，这两棵树所代表的两个生活的原则。人作基督徒之后，有的人是凭着是非来活着，有的人是凭着生命来活着。

我讲到这一个问题的时候，我有一个假定，就是说，你们已经脱离了罪恶的原则，你们已经在神面前走前面的路。你们如果看，就能够看见，有的人他生活的原则，是凭着是非，是凭着善恶。请你记得，是非的原则，善恶的原则，不是基督徒的信仰。基督徒的信仰是讲生命，不是讲标准；基督徒的信仰是讲生命，不是讲善恶；基督徒的信仰是讲生命，不是讲是非。今天…有许多少年的弟兄，有许多少年的姊妹，当你接受主耶稣之后，得着新的生命之后，我告诉你，你里面有顶希奇的一件事，就是：多了一个生命的原则。但是，你如果不知道，你就会把那个生命的原则摆在一边，而起首学习跟从是非的原则。（倪柝声文集第三辑第十册，一八六至一八七页。）

参读：神圣的经纶，第四至五章。

us that whoever lives by the knowledge of good and evil will lose his position before God. If man wants to constantly live before God, then he must know what it means to eat the fruit of the tree of life.

Here, I would like to add another principle for living: the principle of sin. You could say that everyone in the world can live according to at least three principles: they can live by sin, or they can live by right and wrong, or they can live by life.

What does this mean? It is very simple. Many people live on earth by following the lusts of their flesh. They are sons of wrath who are bound by the fashions of the world. They live and act according to the operation of the evil spirits in their hearts. Their principle for living is that they live by sin (Eph. 2:1-3)... I do not want to speak about this principle. I believe that many among us have already left the principle of sin. What we will consider this morning is apart from the principle of sin. These two trees represent two principles of living. After becoming Christians, some people live by the principle of right and wrong, while others live by the principle of life.

In speaking about this matter, I am making the assumption that we have already left the principle of sin and are walking before God. If we would consider a little, we would see that some people live according to the principle of right and wrong or good and evil. Please remember that the principle of right and wrong, the principle of good and evil, is not Christianity. Christianity is a matter of life, not of being according to a standard. Christianity speaks of life, not of good and evil. Christianity teaches life, not right and wrong. There are many young brothers and sisters here this morning. I would like to tell you that after you received the Lord Jesus and gained a new life, you gained something marvelous inwardly. You obtained another principle of living. But if you do not know about it, you will set the principle of life aside and begin to follow the principle of right and wrong. (CWWN, vol. 56, "Two Principles of Living," pp. 419-420)

Further Reading: CWWL, 1984, vol. 3, "The Divine Economy," chs. 4-5

第二周■周二

晨兴喂养

创二 9 “…园子当中有生命树，还有善恶知识树。”

17 “只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

什么叫作跟从是非的原则？我们行事为人，我们在那里问一个问题，就是有一件事，我这样作，到底对不对？是不是？…你在那里问善恶的问题，你问你自己：我这样作是是的呢，或者是非的呢？许多人在那里考虑：这一件事是善的呢，或者是恶的呢？许多人在那里考虑：这一件事我可以作呢，或者我不可以作？…你就以为：我这样作基督徒是很好了，因为我特别拣那些善的，特别拣那些对的，特别拣那些是的是的去作。…达到极点，还不过是分别善和恶；达到极点，还不过是挑选拒绝—拒绝恶的，挑选善的。这不是基督徒的信仰。…这是旧约，这是律法，这是全世界的宗教，这是人的道德、人的伦理。（倪柝声文集第三辑第十册，一八八页。）

信息选读

基督徒的信仰是生命，…不是你在那里问：这件事是对，或者不对。…〔而〕是说，你作这件事，你里面的生命怎么说？神所赐给你的新生命，在你里面对于这件事怎么说？有一件事顶希奇，就是：有许多人所看见的不过是一个标准，善恶的标准，外面的标准而已。但神所赐给我们的，不是外面的一个标准。基督徒的信仰不是得着一个新的十条诫命，…〔也〕不是问对不对，不是问善恶是非，乃是：你作一件事，你里面有生命，

WEEK 2 — DAY 2

Morning Nourishment

Gen. 2:9 ...The tree of life in the middle of the garden and the tree of the knowledge of good and evil.

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

If our conduct is controlled by the principle of right and wrong, then we ask if something is right or wrong whenever we have to make a decision...When we ask whether it is good, we are, in effect, asking ourselves, “Am I right to do this or not?” Many people consider much whether something is good or evil. They consider whether they can or cannot do a certain thing... By taking care to decide whether or not something is good and right, they consider themselves to be good Christians. At the most, this practice is only a discerning of good from evil. At best, it is merely choosing and rejecting—choosing good and rejecting evil. This is not Christianity... It is the Old Testament, the law, worldly religions, human morality, and human ethics. (CWWN, vol. 56, “Two Principles of Living,” pp. 420-421)

Today's Reading

Christianity is life... [It is] not a matter of asking whether something is right or wrong... [but] of checking with the life inside us whenever we do something. What does the new life which God has given us tell us inwardly about this matter? It is very strange that many people have only seen an outward standard, the standard of good and evil. But God has not given us an outward standard. Christianity is not a new set of Ten Commandments... [and] does not require that we ask whether something is right or wrong, good or evil. On the contrary, whenever

生命觉得爬起来，生命对你说话，里面觉得对，里面有生命，里面有力量，里面有膏油，你知道说有生命。许多的事，凭着人的眼光来看是对的，凭着人的眼光来看是是的，是善的；但是，顶希奇，里面那一个生命不响应，里面那一个生命冷下去，里面那一个生命萎下去。

我们基督徒的生活是凭着里面的生命，不是凭着外面是非的标准。世界的人，没有得救的人，他们生活的原则达到极点的时候，不过是是非；如果你，如果我，生活的原则也不过是是非，就我们和世界的人一样了。我们和世人的不同就在这里：我们不是凭着外面的标准，我们不是凭着外面的律法，我们不是讲人的道德、人的观念，我们不是凭着人的批评、人的看法来看这是对的，或者这是不对的。今天我们只有一个问题，就是里面的生命如何？那一个生命在我里面有力量，是活着的，我就能够作；那一个生命在我里面是冷的，是萎的，我就不能作。我生活的原则是凭着里面，不是凭着外面。…乃是因为神的圣灵在你里面运行的时候，你才能看出什么真是对的。里面有生命的，才是对的；里面没有生命的，就是不对的。对不对，不是凭着外面的标准，乃是凭着里面的生命。

这一个问题解决了，你就立刻看见，作基督徒的人，不只是恶事不能作，并且连仅仅是善的事也不能作；作基督徒的人，只能作出乎生命的事。你看见在这里有恶事，你看见在这里有善事，你看见在这里有生命的事。不是说，作基督徒要作善事和生命的事；乃是说，作基督徒不能作善事和恶事。神说，“善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”（创二 17。）善和恶是摆在一起，善和恶是在一条路上；生命是在另外一条路上。不只恶是基督徒所该拒绝的，连善也是基督徒所该拒绝的。在这里有一个标准比善的标准还要高，这一个标准叫作生命的标准。（倪柝声文集第三辑第十册，一八九至一九一页。）

参读：生命信息，第二十六章。

we do anything, there is a life within us which rises up to speak with us. When we feel right inwardly, when we feel the life inside of us moving, when we are strong within and sense the anointing, we know that we have life. Many times something is right and good in the eyes of man, but strangely the inner life has no response and grows cold and retreats.

Our Christian living is based on an inner life, not an outward standard of right and wrong. Many worldly people, who are not saved, live according to the best standard of living they can attain: the principle of right and wrong. If you or I also live by the principle of right or wrong, we are the same as worldly people. Christians are different from non-Christians because we do not live by an outward standard or law. Our subject is not human morality or concepts. We do not determine whether something is right or wrong by subjecting it to human criticism or opinion. Today we have only one question: What does our inner life say? If the life is strong and active within us, we can do this; if the life is cold and retreating within us, we should not. Our principle for living is inward instead of outward...We can only see what is really right when the Spirit of God operates within us. If we feel that there is life inwardly, then that matter is right. If we do not feel the inward life, then the matter is wrong. Right and wrong are not decided by an outward standard but by the inner life.

Once this matter is resolved, we can see that we must not only avoid all that is evil but also all that is merely good. Christians can only do that which comes out of life. We can see that there are evil things, good things, and things of life. We are not saying that Christians should only do things that are good and things that are of life. Rather, we are saying that Christians must not do good things or evil things. God said, "But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die" [Gen. 2:17]. Note that "good and evil" are put together here as one way, while "life" is another way. Christians should not just refuse evil; they should even refuse good. There is a standard that is higher than the standard of good; it is the standard of life. (CWWN, vol. 56, "Two Principles of Living," pp. 421-422)

Further Reading: CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 26

第二周■周三

晨兴喂养

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

11“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

基督徒生活的标准，不只是对付恶的问题；基督徒生活的标准，也是对付善的问题，也是对付是的问题。许多事情，虽然是是的，但是和生命不对，就是错的。…所有的事都是在这里：一件事人说是对的，你也说是对的，样样都是对的；但是，当你要去作这件事的时候，主的生命在你里面，是升起来的呢，或者是瘪下去的呢？当你要去作这件事的时候，你是觉得有膏油的涂抹呢，或者是觉得萎下去？…请你记得，生命不是凭着外面的是非来定规的；乃是凭着里面神的生命是刚强起来，或者是死亡来定规；是凭着里面神的生命是升起来，或者是瘪下去来定规的。没有一个基督徒在这里能够说，这件事非常好，所以我能作；这件事很对，所以我就作。是要问主在你里面怎么说？主在你里面给你什么感觉？里面对于这件事有没有喜乐？有没有属灵的快乐？有没有属灵的平安？这一件事断定我们属灵的道路。（倪柝声文集第三辑第十册，一九三页。）

信息选读

没有一个基督徒可以在生命之外有一个断定。里面起来的事，就都是对的；里面瘪下去的事，就都是不对的。没有一个人能够在这里说，我凭着外面的标准，来说一件事是对的或者是不对的。

WEEK 2 — DAY 3

Morning Nourishment

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

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

The standard of Christian living does not only deal with evil things but also with good and right things. Many matters are right according to human standards, but the divine standard pronounces them wrong because they lack the divine life... The key to everything is this point: Others may say something is right. We also may say that it is right, but does the Lord's life rise up within us or does it recede when we begin to do something? When we begin to do something, do we sense the anointing or do we feel weighed down?... Please remember that life does not make decisions according to outward standards of right and wrong. Matters should be decided according to the sense of God's life or the sense of death. Decisions should be made according to God's life as it rises up or recedes within us. No Christian should say that he can do something because it is good or right. We must ask the Lord within us. What is the inner feeling that the Lord gives? Do we feel joyful inwardly about this matter? Do we have spiritual happiness and peace? These are the matters that decide our spiritual path. (CWWN, vol. 56, "Two Principles of Living," pp. 424-425)

Today's Reading

No Christian can determine anything apart from life. Whatever increases the inner life is right, and whatever decreases the inner life is wrong. No one should determine whether a matter is right or wrong by some outward standard.

认识神的人，就要站在旁边不说话。因为我们的道路是神的生命，不是是与非；这两个原则的分别太大了。弟兄姊妹们，这里面的分别太大了。许多人他们能看见的不过是说，我怎么作是对的，怎么作是不对的。…今天我们只有一个问题：神的生命在我们里面是起来的，或者是萎下去的；这要断定我们的道路。什么都是在这里（心）断定的。

人说是就够了，对就够了；但是神说，还不够，是生命的才够。…神不是说是就对了，乃是要到神的生命满足了才够。…作得是了还不够，要作到这个生命，神所给你的生命痛快了才够。

马太五至七章…〔主在〕山上的教训不是说，如果事情对了就行了。人是说，为什么缘故，脸给人打一下，还要连另一面也转过来给他打？脸给人打了一下，不说话已经很好了。…但是，神说，给人打一下，就低下头来回去，里面的生命不行，里面的生命不够；乃是当你另一面的脸再转过去给他打的时候，意思就是说，我里面没有恨的心，我不生气，并且我里面能够再受同样的待遇。生命是谦卑的，生命能够把脸转过来由人打。这是生命的道路。

我们在神面前的道路，不是善和恶的问题，乃是里面生命的问题。那一个生命要你作，你所作的就有价值；那一个生命不要你作，你如果作了，就是好的，心里还要受责备。基督徒不是因为犯了罪在神面前认罪而已；基督徒许多时候是因为作了好事而在神面前认罪。因为我们生活的原则，不是分别善和恶；我们在神面前所分别的是生命和死亡的问题。…生命不高升，我看不见有膏油涂在我身上，我不管作得错、作得对，我要认罪，我要在神面前求神赦免。（倪柝声文集第三辑第十册，一九五至一九六、一九八至一九九、二〇一页。）

参读：倪柝声文集第三辑第十册，两种生活的原则。

Those who know God can only stand aside in silence, for our pathway is His life, not right and wrong. The difference between these two principles is immense. Brothers and sisters, the contrast here is too great. So many people only think whether it is right or wrong for them to do something...The one question we must ask today is whether the divine life within us rises or falls. This is what must determine the path we take. Everything is decided in our hearts.

Man says that right is good enough, but God says that only life is sufficient...God is not satisfied with being right. He requires us to satisfy the divine life.

We must do things in a way which satisfies the life God has given us... Matthew 5—7, the Sermon on the Mount,... does not say that everything is all right as long as things are done according to what is right. Man asks why he has to turn the other cheek when someone hits him. Is it not good enough if we do not say anything when someone strikes us?...God says that it is not even enough to just lower our heads and leave when we are struck. This does not satisfy the inner life. We must turn our other cheek for that person to strike as well. This means that we have no hate in our hearts. We are not angry and can endure this treatment a second time. Life is humble. Life can turn the other cheek for another blow. This is the way of life.

As we live before God, our actions must not be determined by good and evil, but by the life within. Whatever life wants us to do is worthwhile. Anything that we do without life, no matter how good it may be, will bring us nothing but inward condemnation. A Christian should not only repent before God for the sins he has committed; often, he must repent before God for the good things he has done. The principle of our living is not one that differentiates between good and evil. We must come before God to determine what is of life and what is of death...When the life does not rise up and we cannot sense the anointing in our being, we should not care whether we are acting according to right or wrong. Instead, we must confess before God and ask His forgiveness. (CWWN, vol. 56, "Two Principles of Living," pp. 426, 428-431)

Further Reading: CWWN, vol. 56, "Two Principles of Living," pp. 418-432

第二周■周四

晨兴喂养

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

罗八 16 “那灵自己同我们的灵见证我们是神的儿女。”

林后三章十七节说，主就是那灵；罗马八章十六节启示，那灵同我们的灵见证；林前六章十七节说，与主联合的，便是与主成为一灵。这些经文启示，是那灵的主，在我们灵里生活、居住、运行、行动并行事。这些经文也给我们看见，我们若想要实际地认识主，并在日常生活中经历祂，就必须学习分辨我们的灵。我们若不认识我们人的灵，就不能领会神在我们里面的行动，也不能跟从主，因为今天主乃是那灵，活在我们灵里。（李常受文集一九六三年第二册，一四九页。）

信息选读

人有许多内里的部分。这些部分包括灵、魂、心、心思、情感、意志和良心。…圣经告诉我们，主是在我们灵里。（提后四 22。）因此，我们分辨我们的灵，并认识我们的灵与我们的魂、心、心思、情感、和意志不同，这是很重要的。我们也许清楚我们的灵与我们的身体不同，但我们也必须清楚，我们的灵与我们里面其他内里的诸部分不同。

心思、情感和意志，都是心的一部分，也是构成魂（就是天然生命和己）的三部分。这三部分不是

WEEK 2 — DAY 4

Morning Nourishment

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

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Second Corinthians 3:17 states that the Lord is the Spirit, Romans 8:16 reveals that the Spirit witnesses with our spirit, and 1 Corinthians 6:17 says that he who is joined to the Lord is one spirit. These verses reveal that the Lord who is the Spirit is living, dwelling, working, moving, and acting in our spirit. They also show us that if we desire to know the Lord in a practical way and to experience Him in our daily life, we must learn to discern our spirit. If we do not know our human spirit, we cannot understand God's moving within us and cannot follow the Lord, because the Lord today is the Spirit living within our spirit. (CWWL, 1963, vol. 2, "God's Intention concerning Christ and the Church," p. 113)

Today's Reading

Human beings have many inward parts. These parts include the spirit, the soul, the heart, the mind, the emotion, the will, and the conscience...The Scriptures tell us that the Lord is in our spirit (2 Tim. 4:22). Thus, it is very important for us to discern our spirit and to realize that our spirit is different from our soul, heart, mind, emotion, and will. We may be clear that our spirit and our body are different, but we must also be clear that our spirit is different from the other inward parts of our being.

The mind, emotion, and will, which are all parts of the heart, are also the three parts that make up the soul, that is, the natural life, the self.

灵的一部分。…我们若跟从我们的心思、情感或意志，就指明我们不是跟从主，因为主不在这些部分里，乃在我们灵里。我们常常想得太多，以致销灭我们的灵。有些时候我们违背主作一些事，因为我们的意志太强。不仅如此，我们常发现自己受情感影响，使我们违背主行事。这给我们看见，我们若要跟从主，就必须否认我们的心思、情感和意志。…当我们跟从灵，我们就是跟从主自己，因为主是在我们灵里。祂不在我们的心思、情感或意志里，乃在我们灵里。

主是在我们灵里。因此，我们学习分辨我们的灵，并认识我们的灵与我们的心思、情感和意志之间的不同，这是很重要的。我们若不认识这个不同，就常会发现我们与主的交通受阻。比如，许多时候我们祷告，感觉主的同在，在灵里与祂有真实的交通。然而，经常当我们正这样交通时，就突然运用我们的心思，开始思想，或记起一件事。当我们这样作，我们与主的交通就立刻停止。…在这样的情况里，我们必须放弃己，告诉主说，“主，我不同意我的心思；我同意我的灵。我拒绝我的心思，我接受我的灵。”这经历说明一个基本的原则—跟从主的路，是不照着我们的心思及心思的思念行事，乃照着我们里面最内里的感觉和深处的知觉行事。我们需要跟从这深处的内里感觉，因为这是主在我们灵里的感觉。

我们若跟随我们的灵，并跟从我们灵里的感觉，会有一个结果—基督安家在我们心里。（弗三 16 ~ 17。）…这意思是主充满我们的心思、情感、意志和良心，…我们的全人（就）要被基督充满。（李常受文集一九六三年第二册，一五〇、一五三至一五四、一五七页。）

参读：我们人的灵，第九章；我们急切的需要—灵与生命，第二章。

These three parts are not parts of the spirit... If we are following our mind, emotion, or will, this indicates that we are not following the Lord, because the Lord is not in these parts but in our spirit. Often we think so much that we quench our spirit. At other times we do things that are against the Lord because we are so strong in our will. Moreover, we often find ourselves under the influence of our emotion, and this causes us to go against the Lord. This shows us that if we want to follow the Lord, we must deny our mind, emotion, and will...When we follow the spirit, we follow the Lord Himself, because the Lord is in our spirit. He is not in our mind, emotion, or will but in our spirit.

The Lord is in our spirit. Hence, it is critical for us to learn to discern our spirit and to know the difference between our spirit and our mind, emotion, and will. If we do not know this difference, we will often find our fellowship with the Lord frustrated. For example, many times while we are praying, we sense the presence of the Lord and have genuine fellowship with Him in spirit. Often, however, while we are having such fellowship, we suddenly exercise our mind and begin to think about or remember something. When we do this, immediately our fellowship with the Lord stops... In such a situation we must give up the self and tell the Lord, “Lord, I do not agree with my mind; I agree with my spirit. I reject my mind, and I take my spirit.” This [is] a basic principle—the way to follow the Lord is to do things not according to our mind with its thoughts but according to the inner sense and the deep consciousness in the innermost part of our being. We need to follow this deep inner sense because it is the sense of the Lord in our spirit.

When we go along with our spirit and follow the sense in our spirit, there will be a result—Christ will make His home in our hearts [Eph. 3:16-17]... This means that the Lord fills our mind, emotion, will, and conscience... and our whole being will be filled with Christ. (CWWL, 1963, vol. 2, “God’s Intention concerning Christ and the Church,” pp. 114-116, 118-119)

Further Reading: CWWL, 1965, vol. 3, “Our Human Spirit,” ch. 9; CWWL, 1988, vol. 3, “Our Urgent Need—Spirit and Life,” ch. 2

第二周■周五

晨兴喂养

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

弗四 18～19“他们在悟性上既然昏暗，就…与神的生命隔绝了；他们感觉既然丧尽，就任凭自己放荡，以致贪行种种的污秽。”

在消极一面，生命的感觉是死的感觉，一种消极的感觉。这明确地启示在罗马第八章六节。我们必须领悟，六节完全是说到感觉，因为它说心思置于肉体，就是死。这不仅是事实，也是感觉的事、知觉的事。你将心思置于肉体，就有死的感觉；你觉得死就在那里。

死的感觉是内里…觉得自己里面软弱、虚空、不适、不安、沉闷、枯干、黑暗、并且痛苦，这指明死就在那里。死在这里，就是说，你将你的心思置于肉体。…这是生命的感觉消极的功用。

在积极一面，生命的感觉发挥功用，给我们以下积极的知觉—刚强、饱足、平安、安息、释放、活泼、滋润、明亮、舒服等。（6下。）我们不是软弱的，乃是刚强的。我们不是虚空的，乃是饱足的。我们没有不适和不安，乃有平安和安息。我们没有沉闷，乃有释放和活泼。…我们有滋润的感觉与枯干相对，明亮与黑暗相对，以及舒服与痛苦相对。这一切都是我们从生命感觉的功用所得着积极的感觉。当我们有这几种感觉，就必须领悟，这是生命的感觉在作工。（李常受文集一九七九年第一册，七三〇至七三一页。）

信息选读

WEEK 2 — DAY 5

Morning Nourishment

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

Eph. 4:18-19 Being darkened in their understanding, alienated from the life of God..., being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

The sense of life on the negative side is the feeling of death, a kind of negative feeling. This is definitely revealed in Romans 8:6. We have to realize that Romans 8:6 is altogether a verse of sensation because it says that the mind set on the flesh is death. This is not only a fact, but it is also a matter of feeling, a matter of consciousness. When you set your mind on the flesh, you have the sense of death. You feel that death is there.

The feeling of death is the inner... sense that you are weak, empty, uneasy, restless, depressed, dried up, darkened, and in pain within; this indicates that death is there. When death is present, this means that you have set your mind on the flesh...This is the negative function of the sense of life.

On the positive side the sense of life functions to give us a consciousness of the following positive things—strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc. (v. 6b). Instead of being weak, we are strong. Instead of being empty, we are satisfied. Instead of uneasiness and restlessness, we have peace and rest. Instead of depression, we have release and liveliness...We have a sense of watering versus dryness, brightness versus darkness, and comfort versus pain. All these are the positive feelings we have from the function of the sense of life. When we have these kinds of feelings, we have to realize that this is the working of the sense of life. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 544-545)

Today's Reading

任何一种生命都有其感觉。…石头没有感觉，但任何有生命的东西都有感觉。生命越高，感觉就越强。神圣的生命是最强、最高的生命，所以有最丰富、最强、最敏锐的感觉。（弗四 18。）神圣的生命是生命感觉之源头的第一项。…不信的人感觉丧尽，因为他们与神的生命隔绝。我们若与神的生命是一，就会有最丰富、最强、最敏锐的感觉。

我们若活在天然的生命里，感觉就是死的，完全是在消极的一面；…我们若活在神圣的生命里，感觉就是生命的，完全是在积极的一面；于是我们有生命平安的感觉，同其一切积极的点。生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里。生命的感觉引导我们，支配我们，管制我们，并指引我们。这真理在今天的基督教里已完全失去了。今天基督教的教训多半集中于道德和好行为，他们不在意让这内里生命的感觉发挥功用，使我们知道我们是活在天然的生命里，或活在神圣的生命里。既然我们追求基督作我们的生命，我们就必须顾到这生命的感觉。我们若没有刚强、饱足、平安、安息、释放、活泼、滋润、明亮、舒服等积极的感受，就必须知道，我们不是活在神圣的生命里；我们就必是活在天然的生命里。

（生命的感受）这一课不该仅仅是照着字句的知识道理，必须是来自我们所经历的生命的东西。我们需要许多祷告，将自己祷告到生命的感受里。然后我们释放话语就能实际地在交通里，而非仅在教训上。我们的信息会是一种交通，告诉人我们如何经历了这些事，生命的感受对我们是如何的真实且实际，我们又如何天天在里面这种管制、引导、指引的元素之下。（李常受文集一九七九年第一册，七三三、七三六至七三七页。）

参读：生命的基本功课，第十一课；再论生命的认识，第九篇。

Any kind of life has its feeling... A stone does not have any feeling, but anything that has life has feeling. The higher the life is, the stronger the feeling is. The divine life is the strongest and highest life, so it has the richest, strongest, and keenest feeling (Eph. 4:18). The divine life is the first item of the source of the sense of life... The unbelievers are past feeling because they are alienated from the life of God. If we are one with the life of God, we will have the richest, strongest, and keenest feeling.

If we are living in the natural life, the sense is of death and is entirely on the negative side... If we are living in the divine life, the sense is of life and is entirely on the positive side. Then we have the feeling of life and peace with all of its positive points. The sense of life makes us know whether we are living in the natural life or in the divine life. The sense of life guides us, governs us, controls us, and directs us. This truth has been altogether lost in today's Christianity. Most of the teachings of today's Christianity are focused on morality and good behavior. They do not care for this inner sense of life functioning to make us know whether we are living in the natural life or in the divine life. Since we are seeking after Christ as our life, we must take care of this sense of life. If we do not have the positive sensations of strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc., we must realize that we are not living in the divine life; it must be that we are living in the natural life.

This lesson should not be a mere doctrine of knowledge according to the letter. It must be something of life from our experience. We need much prayer to pray ourselves into the sense of life. Then we can give a word not merely in teaching but practically in fellowship. Our message will be a kind of fellowship, telling people how we have experienced these things, how the sense of life is so real and practical to us, and how we are under this kind of controlling, guiding, directing element within us day by day. (CWWL, 1979, vol. 1, "Basic Lessons on Life," pp. 546, 548-549)

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons on Life," lsn. 11; CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," chs. 9-10

第二周■周六

晨兴喂养

林后十一 2 ~ 3 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就像蛇用诡诈诱骗了夏娃一样。”

生命树是很简单的。这棵树只有一种元素，就是生命。生命树的结果乃是生命。相反的，善恶知识树却是错综复杂的。与这棵树有关的，乃是善、恶、知识和死亡。

整本圣经就是这两棵树的发展。生命树表征神在基督里成了那灵，作我们的生命。…撒但乃是死亡的权势。表征撒但（就是死亡）的善恶知识树，包含知识、善与恶。蛇借着善恶知识树，以及这棵树的错综复杂，打岔了夏娃，使她偏离生命树。夏娃受了打岔、中了计，就失去她向着神的单纯和纯洁。结果夏娃堕落了，死亡也借着堕落进来了。这就是蛇打岔夏娃，使她偏离神经纶的故事。（哥林多后书生命读经，五四八至五四九页。）

信息选读

保罗在林后十一章把蛇在夏娃身上所作的，应用到热中犹太教的人和哥林多的召会。我相信保罗在灵的深处，知道这二者其实是一件事；发生在哥林多的事，乃是重演伊甸园中所发生的事。夏娃是妻子，而在哥林多的召会是许配给基督这独一无二丈夫的贞洁童女。因此，保罗在十一章二节说，“我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”不仅如

WEEK 2 — DAY 6

Morning Nourishment

2 Cor. 11:2-3 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ. But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

The tree of life is simple. With this tree, there is just one element, and that element is life. The tree of life issues in life. The tree of the knowledge of good and evil, on the contrary, is complicated and also complicating. With this tree, we have good, evil, knowledge, and death.

The Bible as a whole is a development of these two trees. The tree of life signifies God in Christ as the Spirit to be life to us... Satan is the power of death. The tree of knowledge of good and evil signifying Satan as death includes knowledge, good, and evil. The serpent distracted Eve from the tree of life by the tree of the knowledge of good and evil with its complications. Because Eve was distracted and caught, she lost her singleness and purity toward God. The result was that Eve fell, and death came in through the fall. This is the story of how the serpent distracted Eve from God's economy. (Life-study of 2 Corinthians, pp. 465-466)

Today's Reading

In 2 Corinthians 11 Paul applies to the Judaizers and the church in Corinth what the serpent did to Eve. I believe that, deep in his spirit, Paul realized that these two matters were actually one and that what was happening in Corinth was a repetition of what took place in the garden of Eden. Eve was a wife, and the church in Corinth was a pure virgin, betrothed to one husband, Christ. For this reason, in 11:2 Paul says, “I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.” Furthermore, the wife in the garden of Eden was distracted

此，在伊甸园的妻子受了狡猾的蛇打岔；在哥林多的童女也因着热中犹太教的人而受到撒但打岔。保罗…把热中犹太教的人与撒但相提并论：“那等人是假使徒，是诡诈的工人，装作基督的使徒。这并不稀奇，因为撒但自己也装作光的使者。”（13～14。）保罗…指明，热中犹太教的人是假使徒，是撒但的差役。（15。）

蛇来到夏娃跟前，并没有公然否认神的话，它乃是向女人说，“神岂是真说，你们不可吃园中所有树上的果子么？”（创三1。）我们在这里看见蛇发问：“神岂是真说？”这种发问一面似乎承认神所说的，另一面却暗中破坏神的话。蛇发出这个问题，就把毒素注入夏娃里面，要暗中破坏神所说的话。

要哥林多信徒辨识保罗所传的耶稣与热中犹太教者所传的耶稣不同，是很难的事。名字是相同的，但需要辨识。…辨识一件事最好的办法，乃是照着生命或死亡来辨识。我们需要问这样的问题：这种教训到底是帮助我更多享受主，把我带进生命，还是把死亡的毒素注射到我里面？你可能发现，你若将某种教训或传讲接受到你里面，你里面对主的享受就立即中断了；有些东西如同绝缘体一样，使神圣的电流中断。因此，我们该学习以生命与死亡来辨识、分辨事物。

只要某人的教训或传讲剥夺我们对主作我们生命供应的享受，那种教训就是出于蛇的。然而，主真正的职事总是加强我们享受祂作我们生命的供应。…凡是使你对主的享受中断的东西，都是出于蛇的；凡增加你对主的享受的，就是出于那灵，出于新约的职事。（哥林多后书生命读经，五四九至五五一、五五四至五五五页。）

参读：哥林多后书生命读经，第五十三篇。

by the subtle serpent. In Corinth the virgin was being distracted by Satan through the Judaizers... Paul associates the Judaizers with Satan. "Such ones are false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no wonder, for Satan himself transfigures himself into an angel of light" (vv. 13-14)... Paul indicates that the Judaizers, the false apostles, are ministers of Satan [v. 15].

When the serpent came to Eve, he did not openly deny God's word. Rather, the serpent said to the woman, "Did God really say, You shall not eat of any tree of the garden?" (Gen. 3:1). Here we see that the serpent asked, "Did God really say?" This kind of question seems, on the one hand, to recognize what God has said. On the other hand, it undermines God's word. By asking this question, the serpent injected poison into Eve to undermine God's speaking.

It was difficult for the Corinthian believers to discern the difference between the Jesus preached by Paul and the one preached by the Judaizers. The name was the same. But there was still the need of discernment. The best way to discern a matter is to discern according to life or death. We need to ask questions like this: Does this teaching help me to enjoy the Lord more and bring me into life, or does it cause the poison of death to be injected into me? You may find that if you accept a certain kind of teaching or preaching, taking it into you, immediately your inward enjoyment of the Lord is cut off. Some things function like insulation that stops the flowing of the divine electricity. Therefore, we must learn to discern, to differentiate, matters by life and death.

As long as someone's teaching or preaching deprives us of the enjoyment of the Lord as our life supply, that teaching is of the serpent. However, the genuine ministry of the Lord always strengthens us in the enjoyment of Him as our life supply. Anything that cuts you off from the enjoyment of the Lord is of the serpent. But anything that causes your enjoyment of the Lord to increase is of the Spirit and of the New Testament ministry. (Life-study of 2 Corinthians, pp. 466-467, 469-470)

Further Reading: Life-study of 2 Corinthians, msg. 53

第二周诗歌

534 里面生命的各方面 — 生命的感觉

8 6 8 6 (英 738, 不同调)

A 大调

3/4

A 3 3 2 | A 1 - 5̣ | F#m 1 - 3 | E 5 - - | A 3 2 5̣ | E7 5̣ - 5̣ | A 5̣ - - |

一 任何生命具有意识, 都有生命感觉;

F#7 6 2 3 | Bm 4 - 3 | D 3 2 1 | E7 7 - 1 | Bm7 2 - 4 | E7 3 - 2 | A 1 - - ||

在我里的神圣生命, 感觉更为超越。

二 生命性质越是高超, 生命感觉越好;
神的生命最为超特, 它的感觉最高。

三 这个神的生命感觉, 就是神的感觉,
乃是在我重生灵里, 远胜善的感觉。

四 这一里面生命感觉, 是我最深感觉,
从我里面分辨一切, 指明神之所悦。

五 借这里面生命感觉, 对神我有认识;
不是外面挣扎所得, 乃是自发启示。

六 我们越在生命长大, 生命感觉越敏;
我们越凭生命行动, 生命感觉越紧。

七 生命感觉若肯操练, 就能使灵刚强;
借这里面神的感觉, 交通得以增长。

WEEK 2 — HYMN

There is a certain sense of life

Various Aspects of the Inner Life — The Sense of Life

738

1. There is a cer - tain sense of life With life of ev - ery
kind; And in th'e - ter - nal life in us It is a sense di - vine.

2. The higher any life may be,
The better is its sense;
The life divine the highest is
And has the highest sense.

3. It is the sense of life in us,
It is the sense of God;
'Tis in our spirit made alive,
And more than sense of good.

4. It is the inner sense in us,
The inmost consciousness,
Discerning matters inwardly,
God's will to thus express.

5. 'Tis by this sense that God we know,
The sense of inner life;
'Tis pow'ful and spontaneous,
And not of any strife.

6. The greater is our growth in life,
The keener is this sense;
The more we walk and act in life,
The more it is intense.

7. The sense of life when exercised
Will make our spirit bold,
And by this inner sense of God
True fellowship we hold.

第三周

用起初的爱来爱主，
享受主作生命树，
并成为金灯台
作耶稣的见证，
为着建造那作神永远经纶
之目标的新耶路撒冷

诗歌：补 335

读经：启二 1～7，弗六 24，提后一 15，林后十一 2～3，约十四 21，23，二一 15～17

【周一】

壹 在启示录二章七节，生命树是指钉十字架（由树，就是木头所含示—彼前二 24）并复活（由神的生命所含示—约十一 25）的基督；今天祂是在召会中，这召会的完成乃是新耶路撒冷，在其中这位钉死并复活的基督将是生命树，滋养神所有的赎民，并作他们的享受，直到永远。（启二 2，14，参出十五 25～26。）

贰 在亚西亚的众召会，包括在以弗所的召会，

Week Three

**Loving the Lord with the First Love,
Enjoying the Lord as the Tree of Life,
and Being the Golden Lampstand
as the Testimony of Jesus
for the Building Up of the New Jerusalem
as the Goal of God's Eternal Economy**

Hymns: 547

Scripture Reading: Rev. 2:1-7; Eph. 6:24; 2 Tim. 1:15; 2 Cor. 11:2-3; John 14:21, 23; 21:15-17

§Day 1

I. In Revelation 2:7 the tree of life signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ, who today is in the church, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment and enjoyment of all God's redeemed people for eternity (Rev. 22:2, 14; cf. Exo. 15:25-26).

II. The churches in Asia, including the church in Ephesus, had

离弃了使徒保罗许配的职事；（提后一15，林后十一2～3；）因此，我们看见在大约二十六年之后，使徒约翰写信给在以弗所的召会时，他们已经离弃了起初的爱，并失去了对基督作生命树的真正享受（启二4～5，7）：

- 一 真正的新约职事总是挑旺我们用起初的爱来爱主耶稣，加强我们单纯地吃并享受基督这生命树作我们生命的供应—林后十一2～3，三3～6。
- 二 用起初的爱爱主，就是在凡事上让主居首位，居第一位，受祂的爱困迫，在我们的生活中尊祂为一切，并接受祂作一切—启二4～5，西一18下，林后五14～15，可十二30，诗七三25～26。

【周二】

- 三 保罗在给以弗所人之书信的结语乃是以恩典祝福“一切在朽坏之中，爱我们主耶稣基督的人”；（六24；）以弗所书一再用“在爱里”这一富有情意的辞句。（一4，三17，四2，15～16，五2。）
- 四 以弗所书的目标是要把我们带进爱，就是神内在的本质里，好叫我们享受是爱的神，并在这甜美的神圣的爱里享受祂的同在，而像基督一样地爱别人—一15，二4，三19，五2，25，六23，参约壹四16～19。
- 五 在以弗所的召会在爱主的事上失败了；这失败成了历代召会失败的主因—太二四12，可十二30～31，参但七25。

turned away from the apostle Paul's betrothing ministry (2 Tim. 1:15; 2 Cor. 11:2-3); thus, we see that approximately twenty-six years later, when the apostle John wrote the epistle to the church in Ephesus, they had left their first love and lost the genuine enjoyment of Christ as the tree of life (Rev. 2:4-5, 7):

- A. The genuine ministry of the New Testament always stirs us up to love the Lord Jesus with the first love, strengthening us in the simplicity of eating and enjoying Christ as the tree of life for our life supply—2 Cor. 11:2-3; 3:3-6.
- B. To love the Lord with the first love is to give Him the preeminence, the first place, in all things, being constrained by His love to regard and take Him as everything in our life—Rev. 2:4-5; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; Psa. 73:25-26.

§Day 2

- C. Paul's concluding word in the Epistle to the Ephesians is a blessing of grace to “all those who love our Lord Jesus Christ in incorruptibility” (6:24); in the book of Ephesians the phrase in love, which is rich in feeling, is used repeatedly (1:4; 3:17; 4:2, 15-16; 5:2).
- D. The goal of the book of Ephesians is to bring us into love, God's inner substance, that we may enjoy God as love and enjoy His presence in the sweetness of the divine love and thereby love others as Christ did—1:15; 2:4; 3:19; 5:2, 25; 6:23; cf. 1 John 4:16-19.
- E. The church in Ephesus failed in the matter of loving the Lord; such a failure became the main reason for the failure of the church throughout the ages—Matt. 24:12; Mark 12:30-31; cf. Dan. 7:25.

六 在启示录二章一至七节主给以弗所召会的书信中，有四个主要的点；这四个要点的四个英文字都开始于字母“l”——爱 (love)、生命 (life)、光 (light) 和灯台 (lampstand)：

- 1 我们必须在这方面、在凡事上让主耶稣居首位，以恢复起初的爱；这样，我们会享受祂作生命树，而这生命会成为生命之光——约八 12，弗五 8 ~ 9，13。
- 2 然后我们会作为金灯台照耀，作耶稣的见证；否则，灯台就要从我们挪去——启一 9 ~ 12，20：
 - a 金灯台象征三一神——父是本质，化身于子；子是具体化身，借灵彰显；灵则完满地实化并彰显为众召会，而众召会乃是耶稣的见证——出二五 31 ~ 40，亚四 2 ~ 10，启一 10 ~ 12。
 - b 在神圣的思想里，金灯台实际上乃是活的、生长的树，有花萼和杏花；因此，灯台描绘具体化身在基督里的三一神，乃是一棵活的、复活的金树——在我们里面、同着我们、借着我们、并从我们里面生长、分枝、发苞并开花，产生光的果子（那灵的果子）；这果子在性质上是善的，在手续上是义的，在彰显上是真实的，使神得以彰显，成为我们日常行事为人中的实际——出二五 31，35，弗五 8 ~ 9，加五 22 ~ 23，约十二 36。
- 七 吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事；基督作生命树“好作食物”，（创二 9，）使我们可以吃祂作我们的享受，并被祂构成，作神的彰显（一 26，约六 57，63）：

F. There are four main points in the Lord's epistle to the church in Ephesus in Revelation 2:1-7; these four main points are four words that begin with the letter l—love, life, light, and lampstand:

1. We must give the Lord Jesus the preeminence in every way and in everything to recover the first love; then we will enjoy Him as the tree of life, and this life will become the light of life—John 8:12; Eph. 5:8-9, 13.
2. Then we will be shining as the golden lampstand, as the testimony of Jesus; otherwise, the lampstand will be removed from us—Rev. 1:9-12, 20:
 - a. The golden lampstand symbolizes the Triune God—the Father as the substance is embodied in the Son, the Son as the embodiment is expressed through the Spirit, the Spirit is fully realized and expressed as the churches, and the churches are the testimony of Jesus—Exo. 25:31-40; Zech. 4:2-10; Rev. 1:10-12.
 - b. In the divine thought the golden lampstand is actually a living and growing tree with calyxes and almond blossoms; thus, the lampstand portrays the Triune God embodied in Christ as a living, golden tree of resurrection—growing, branching, budding, and blossoming in us, with us, by us, and out of us as the fruit of the light (the fruit of the Spirit), which is good in nature, righteous in procedure, and real in expression, that God may be expressed as reality in our daily walk—Exo. 25:31, 35; Eph. 5:8-9; Gal. 5:22-23; John 12:36.
- G. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life; Christ as the tree of life is “good for food” (Gen. 2:9) so that we may eat Him for our enjoyment and be constituted with Him for God's expression (1:26; John 6:57, 63):

- 1 召会生活的内容在于享受基督—我们越享受基督，召会生活的内容就越丰富；但我们若要享受基督，就必须用起初的爱来爱祂。
- 2 我们若离弃对主起初的爱，就要失去对基督的享受，并且会失去耶稣的见证；结果，灯台要从我们挪去—启二1~7。
- 3 爱主、享受主、以及成为主的见证，这三者乃是并行的。

【周五】

叁 主的恢复乃是恢复用起初的爱，上好的爱，来爱主耶稣，并恢复吃主耶稣作生命树，为着建造基督生机的身体，就是建造那作神永远经纶之目标的新耶路撒冷—弗四15~16，启二二14：

- 一 我们要享受基督作生命树，就必须一直告诉祂：“主耶稣，我爱你；”如果我们向着主耶稣有火热的爱，让祂在一切事上居首位，我们就会享受祂一切的所是—二四~5，7，林前二9。
- 二 信主就是接受祂作生命，爱主就是享受祂作生命，享受我们所接受的这人位；信是神所赐我们的，要我们用以接受基督作生命；爱是由这美妙的信所发出来的，叫我们在作我们生命的基督里，能活出三一神的一切丰富—彼后一1，来十二1~2上，林后四13，加五6，约一12~13，二一15~17，西三4。
- 三 我们信主耶稣时所接受的生命乃是一个位，我们应用并享受这人位唯一的路，乃是用起初的爱来爱祂；作我们生命的主耶稣既是一个位，我们就必

1. The content of the church life depends on the enjoyment of Christ—the more we enjoy Him, the richer the content will be; but to enjoy Christ requires us to love Him with the first love.
2. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us—Rev. 2:1-7.
3. These three things—loving the Lord, enjoying the Lord, and being the testimony of the Lord—go together.

§Day 5

III. The Lord's recovery is a recovery of loving the Lord Jesus with the first love, the best love, and of eating the Lord Jesus as the tree of life for the building up of the organic Body of Christ, which is the building up of the New Jerusalem as the goal of God's eternal economy—Eph. 4:15-16; Rev. 22:14:

- A. To enjoy Christ as the tree of life, we must tell Him all the time, “Lord Jesus, I love You”; if we have a burning love toward the Lord Jesus, giving Him the first place in all things, we will enjoy all that He is—2:4-5, 7; 1 Cor. 2:9.
- B. To believe in the Lord is to receive Him as life, and to love the Lord is to enjoy Him as life, to enjoy the very person whom we have received; faith is given to us by God so that by it we may receive Christ as our life; love issues out of such a wonderful faith and enables us to live out all the riches of the Triune God in Christ as our life—2 Pet. 1:1; Heb. 12:1-2a; 2 Cor. 4:13; Gal. 5:6; John 1:12-13; 21:15-17; Col. 3:4.
- C. The very life that we received when we believed in the Lord Jesus is a person, and the only way to apply and enjoy this person is by loving Him with the first love; since the Lord Jesus as our life is a person, we

须与祂有新鲜的接触，此时此刻并天天享受祂现今的同在—约十一25，十四5~6，提前一14，林后五14~15，启二4~7，西一18下，罗六4，七6。

四 “你当献上自己来爱主。没有别的路如此有效，也没有别的路如此稳妥、丰富，如此满了享受。你只要爱祂，不要在乎别的事” —雅歌中所描绘的生命与建造，二三页。

【周六】

五 我们爱祂，祂会向我们显现，并且祂和父要到我们这里来，同我们安排住处；（约十四21，23；）因此，我们必须像这样祷告：“主啊，给我看见你的爱，并且用你的爱困迫我，使我爱你并向你活；”“主啊，保守我一直爱你；”我们必须不断地告诉主：“主耶稣，我爱你。主，保守我在你的爱里！求你以你自己吸引我！保守我一直在你可爱和现今的同在里。”

六 我们越爱主，就越在与祂的交通中有祂的同在；我们要内在地在主的恢复里，就要爱主耶稣；我们若不爱主，我们对祂的恢复就了了—歌一1~4，林前二9，十六22。

七 基于此，我们应当歌唱并祷告：“我爱我主，非用天然之爱；我无可以给你。主，我爱你；这爱全然属你，使我活在你里；”（补充本诗歌三三三首，第一节；）“人的心哪，你爱什么？若非基督，无安息。哦，主，求你悦纳我心，上好之爱，来爱你。”（补充本诗歌三三五首，第一节。）

need a new contact with Him to enjoy His present presence at this very moment and day by day—John 11:25; 14:5-6; 1 Tim. 1:14; 2 Cor. 5:14-15; Rev. 2:4-7; Col. 1:18b; Rom. 6:4; 7:6.

D. “Give yourself to love the Lord. No other way is so prevailing, and no other way is so safe, so rich, and so full of enjoyment. Just love Him. Do not care for anything else” —Life and Building as Portrayed in the Song of Songs, pp. 23-24.

§Day 6

E. When we love Him, He will manifest Himself to us, and He and the Father will come to us and make Their abode with us (John 14:21, 23); thus, we need to pray prayers such as, “Lord, show me Your love, and constrain me with Your love that I may love You and live to You”; “Lord, keep me loving You all the time”; we must continually tell the Lord, “Lord Jesus, I love You; Lord, keep me in Your love! Attract me with Yourself! Keep me all the time in Your loving and present presence.”

F. The more we love Him, the more we will have His presence in our fellowship with Him; for us to be in the Lord's recovery in an intrinsic way is for us to love the Lord Jesus; if we do not love Him, we are finished with His recovery—S. S. 1:1-4; 1 Cor. 2:9; 16:22.

G. Based upon this, we should sing and pray, “I love my Lord, but with no love of mine, / For I have none to give; / I love Thee, Lord, but all the love is Thine, / For by Thy love I live” (Hymns, #546, stanza 1); “Something every heart is loving: / If not Jesus, none can rest; / Lord, my heart to Thee is given; / Take it, for it loves Thee best” (Hymns, #547, stanza 1).

第三周■周一

晨兴喂养

启二 7 “…得胜的，我必将神乐园中生命树的果子赐给他吃。”

林后十一 2～3 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就像蛇用诡诈诱骗了夏娃一样。”

在圣经里，生命树总是指基督，就是神一切丰富的具体化身，（西二 9，）作我们的食物。（创二 9，三 22，24，启二二 2，14，19。）这里是指钉十字架（由树，就是木头所含示—彼前二 24）并复活（由神的生命所含示—约十一 25）的基督，今天祂是在召会中，这召会的完成乃是新耶路撒冷，在其中这位钉死并复活的基督是生命树，滋养神所有的赎民，直到永远。（启二二 2，14。）（圣经恢复本，启二 7 注 6。）

信息选读

（保罗）告诉哥林多人，他是神的妒忌，妒忌他们。他接着说，他曾把他们许配一个丈夫，要将（他们作为）贞洁的童女献给基督。…保罗在林后十一章二节的话很摸着人，深深摸着我们的心，挑旺我们对主耶稣的爱。生命读经的信息，也常常这样摸着我们的心。只要读几页，你里面就会激起对主耶稣柔细的感觉，新鲜地觉得主耶稣是何等的宝贝、宝贵。…你自然而然地会说，“哦，主耶稣，亲爱的新郎，我爱你。主，为着你的话，为着你的职事，为着你的恢复，我感谢你。”…真正的职事…

WEEK 3 — DAY 1

Morning Nourishment

Rev. 2:7 ...To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

2 Cor. 11:2-3 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ. But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

In the Bible the tree of life always signifies Christ as the embodiment of all the riches of God (Col. 2:9) for our food (Gen. 2:9; 3:22, 24; Rev. 22:2, 14, 19). In Revelation 2:7 it signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ, who today is in the church, the consummation of which will be the New Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment of all God's redeemed people for eternity (Rev. 22:2, 14). (Rev. 2:7, footnote 6)

Today's Reading

Paul told the Corinthians that he was jealous over them with a jealousy of God. He went on to say that he had betrothed them to one husband in order to present [them as] a pure virgin to Christ... Paul's word in 2 Corinthians 11:2...touches our heart in a deep way and stirs up our love for the Lord Jesus. Very often the life-study messages touch our hearts in the same way. After reading a few pages of a message, the tender feeling within you for the Lord Jesus is stirred up, and you realize afresh how dear and precious He is... Spontaneously you say, "O Lord Jesus, dear Bridegroom, I love You. Lord, thank You for Your word, for Your ministry, and for Your recovery..." The genuine ministry stirs up our love for the Lord Jesus as our Bridegroom.

会挑旺我们对我们的新郎主耶稣的爱。…我们该说，“我们亲爱的主耶稣是我们独一的丈夫，我是祂的童女的一部分。…我只在意那供应基督给我的职事。主是我所爱，令人愉悦、宝贝的一位。”

主的恢复的目标…乃是要恢复基督自己作我们所爱的独一丈夫。我们只该属于基督。只要我们能像贞洁的童女献给这位丈夫，爱祂、珍赏祂并归属祂，我们就蒙保守。这会保守、圣别、浸透并变化我们。…我们都是为着祂的，都该为祂所吸引，爱祂、珍赏祂、并宝贝祂。

在林后十一章三节，…使徒保罗…指明，热中犹太教者的教训好比创世记三章蛇向夏娃所说诱骗的话。…我们读创世记三章，就知道蛇打岔夏娃，使她偏离了对生命树的享受。蛇将夏娃指向另一棵树，就是带进死亡的善恶知识树，借此就使她偏离了对生命树的享受。

神的目标是生命。这个由生命树所表征的生命，乃是神自己在基督里成了那灵。仇敌撒但（蛇）是要打岔人，使人离开这生命。他企图把人转向知识、善与恶，其结果乃是死亡。死亡就是离开了对神的享受。…撒但…想要使我们离开享受神作我们的生命。历世纪以来，狡猾的蛇一直用各种教训使神的选民无法享受神作他们的生命。这些教训多半与知识、善、恶有关，但这些教训的结果，却叫人与神隔绝。…任何教训无论看来多好，若使你停止对主的享受，就是出于死亡。只要某人的教训或传讲剥夺我们对主作我们生命供应的享受，那种教训就是出于蛇的。然而，主真正的职事总是加强我们享受祂作我们生命的供应。（哥林多后书生命读经，五四四至五四六、五四八、五五一至五五二、五五四至五五五页。）

参读：长老训练第七册，第八章；吃主，第一至二篇。

We should say, “Our dear Lord Jesus is our unique Husband, and I am part of His virgin... I care only for the ministry that ministers Christ to me. He is the pleasant and dear One whom I love.”

The goal of the Lord’s recovery... is to recover Christ Himself as the unique Husband for us to love. We should belong only to Him. As long as we have been brought as a pure virgin to this Husband and love Him, appreciate Him, and belong to Him, we shall be preserved. This will keep us, sanctify us, saturate us, and transform us... We are for Him, and we should be attracted to Him, loving Him, appreciating Him, and treasuring Him.

In 11:3...the apostle Paul indicates that the teachings of the Judaizers can be compared to the deceitful word spoken by the serpent to Eve in Genesis 3... From reading Genesis 3 we know that the serpent distracted Eve from the enjoyment of the tree of life. The way he turned her away from the enjoyment of the tree of life was to point her to another tree, to the tree of the knowledge of good and evil, which issues in death.

God’s goal is life. This life, signified by the tree of life, is God Himself in Christ as the Spirit. The way of the enemy, Satan, the serpent, is to distract people from this life. He seeks to turn them to knowledge, good, and evil, the issue of which is death. Death is separation from the enjoyment of God. Satan seeks to separate us from the enjoyment of God as our life. For centuries the subtle serpent has been using teachings to keep God’s chosen people from enjoying Him as their life. For the most part, these teachings are related to knowledge, good, and evil. But such teachings result in separation from God. Any kind of teaching that causes your enjoyment of the Lord to cease is something of death, no matter how good that teaching seems to be. As long as someone’s teaching or preaching deprives us of the enjoyment of the Lord as our life supply, that teaching is of the serpent. However, the genuine ministry of the Lord always strengthens us in the enjoyment of Him as our life supply. (Life-study of 2 Corinthians, pp. 462-465, 468, 470).

Further Reading: CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” ch. 8; CWWL, 1972, vol. 1, “Eating the Lord,” chs. 1-2

第三周■周二

晨兴喂养

弗五 25 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。”

六 24 “愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”

以弗所书一再使用“在爱里”这一富有情意的辞句。…以后，在以弗所的召会被主责备，因为她离弃了向主起初的爱。（启二 4。）以弗所书的启示所着重的，有一点就是作基督身体的召会，也是基督的新妇—妻子。身体重在以基督为生命，妻子重在基督的爱。所以本书注重我们对主的爱，也结束于我们对主的爱。接受这书信的以弗所召会就是在对主的爱上失败了。这失败成了历代召会失败的源头和主因。（圣经恢复本，弗六 24 注 3。）

信息选读

在以弗所书这六章里面，“在爱里”这辞句出现六次。…头一次说到“在爱里”是在一章四节：“就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”…“在爱里”也能联于五节的话：“预定了我们…得儿子的名分。”因此，四节的“在爱里”可以修饰神拣选我们，我们在神面前成为圣别、没有瑕疵，或神预定了我们。

第二次说到“在爱里”，是在三章十七节。…信徒要为着生命里的长大生根并为着建造立基，就必须在爱的情形里。这爱不是我们的，乃是神圣的爱。…主正在等我们给祂机会，使我们深深地生根立基。…我们需要照着祂的喜悦爱祂。我们该悔改

WEEK 3 — DAY 2

Morning Nourishment

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her.

6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

In Ephesians the phrase in love, which is rich in feeling, is used repeatedly... Later, the church in Ephesus was rebuked by the Lord because she had lost her first love toward Him (Rev. 2:4)...The church, which is the Body of Christ, is also the bride of Christ, Christ's wife. With the Body, the emphasis is on taking Christ as life; with the wife, the emphasis is on loving Christ... The church in Ephesus, the recipient of this Epistle, failed in the matter of loving the Lord. Such a failure became the source of and main reason for the failure of the church throughout the ages (Rev. 2—3). (Eph. 6:24, footnote 2)

Today's Reading

The phrase in love occurs six times [in Ephesians]... The first instance of in love is in 1:4: “Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.”... In love could also be joined with the first phrase of verse 5: predestinating us unto sonship. Thus, in love in verse 4 could modify God's choosing of us, our being holy and without blemish before God, or God's predestinating of us.

The next instance of in love is in 3:17... In order for the believers to be rooted for growth in life and grounded for building up, they must be in a condition of love. This love is not ours; it is the divine love. The Lord is waiting for us to give Him the opportunity to deeply root and ground us...We need to love Him according to His good pleasure. We should repent and pray,

并祷告：“主，帮助我不照着我的偏好，乃照着你、你的心愿、和你的计划爱你。”

在四章，“在爱里”这个辞句用了三次。二节说，“凡事卑微、温柔、恒忍，在爱里彼此担就。”…我们天然的人性没有能力担就别人，特别是麻烦的人。…我们若在神圣的爱里，用这爱来爱主，就不会在意的批评，反而会很快释怀。…下一处使用“在爱里”这辞句的经文是十五节：“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”持守真实，就是持守凡是真的、凡是真实的。按以弗所书，真实、真正的事就是基督与祂的身体。因此，持守真实，就是持守基督与召会。…我们必须以神圣的爱来爱主与召会，祂的身体。…十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

五章二节说，“要在爱里行事为人，正如基督爱我们，为我们舍了自己，作供物和祭物献与神，成为馨香之气。”…我们需要在神圣的爱里行事为人—生活、行动并为人，并且我们该以神圣的爱来爱人。…保罗以一则祝福总结这封书信：“愿恩典与一切在朽坏之中，爱我们主耶稣基督的人同在。”（六24。）我们需要爱主，但不是以狂野的方式，或以任何自私的渴望或天然的好意，乃要在朽坏之中。在这样的爱里，我们能成为圣别、没有瑕疵，生根立基，为着身体的一彼此担就，并持守真实—持守作头的基督以及作身体的召会—使我们能联络、结合、并同被建造在身体里，成为一个生机体，以彰显基督。我们也要在神圣的爱里行事为人。我们若在这些事物中爱主，就是在朽坏之中爱祂。（李常受文集一九八八年第一册，七三三至七三四、七三七至七四一页。）

参读：李常受文集一九八八年第一册，在朽坏之中爱主，第一、三章；生命经历的基本原则，第六章。

“Lord, help me to love You not according to my preferences but according to You, Your heart's desire, and Your plan.”

In Ephesians 4 the phrase in love is used three times. Verse 2 says, “With all lowliness and meekness, with long-suffering, bearing one another in love.”...Our natural humanity does not have the ability to bear others, especially troublesome ones... If we are in the divine love, loving the Lord with this love, we will not care for others' criticism but will quickly let it go. The next verse in Ephesians that uses the phrase in love is 4:15: “Holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.” To hold to truth is to hold whatever is real, whatever is true. According to Ephesians, the true, real things are Christ and His Body. Thus, to hold to truth is to hold to Christ and the church...We must love the Lord and the church, His Body, with the divine love. Verse 16 says, “Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”

Ephesians 5:2 says, “Walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor”... We need to walk—to live, act, and have our being—in the divine love, and it is the divine love with which we should love others. Paul concludes this Epistle with a blessing: “Grace be with all those who love our Lord Jesus Christ in incorruptibility” (6:24). We need to love the Lord not in a wild way or in any selfish desire or natural good intention but in incorruptibility. In this kind of love we can be made holy and without blemish, be rooted and grounded, bear one another for the oneness of the Body, and hold to truth—to Christ as the Head and the church as the Body—so that we could be joined, knit, and built up together in the Body as an organism for the expression of Christ. We also need to walk and have our being in the divine love. If we love the Lord in these things, we love Him in incorruptibility. (CWWL, 1988, vol. 1, pp. 551, 554-556)

Further Reading: CWWL, 1988, vol. 1, pp. 551-556, 573-580; CWWL, 1963, vol. 3, “Basic Principles of the Experience of Life,” ch. 6

第三周■周三

晨兴喂养

启二 4 “然而有一件事我要责备你，就是你离弃了起初的爱。”

可十二 30 “你要全心、全魂、全心思并全力，爱主你的神。”

我必须见证我爱主。我在一九二五年，就是六十七年前得着主。在这许多年之后，我觉得祂对我仍然是那么亲密，我向着祂仍然那么亲近。…我在意这亲爱的、活的一位。每当我提到祂的名，我就快乐。当我们早晨醒来时，我们第一件必须作的事乃是说，“哦，主耶稣。哦，主耶稣。”最好加上说，“我爱你。”我们该说，“哦，主耶稣，我爱你。哦，主耶稣，我爱你。”这是何等亲密、甜美、富有感情！…有些事我不肯作，通常不只是因为这些事不对，或因为我怕神，乃是因为我爱祂。我会说，“主耶稣，我爱你，所以我不能作这事。”

我们必须胜过失去起初的爱。在以弗所的召会是很好的召会。那是一个有次序而正式的召会。（启二 2～3。）我们当然喜欢这样的召会，但这样一个有次序的召会却离弃了起初的爱。（4。）“起初”这辞和路加十五章二十二节里译为“上好”的辞，在原文里是同一个字。我们向着主起初的爱，必须是对祂上好的爱。路加十五章里的浪子回家时，父亲告诉仆人把上好的袍子拿来。这里的“上好的”，就是起初的。（李常受文集一九九一至一九九二年第四册，二六八至二六九页。）

信息选读

起初的爱就是神自己。圣经告诉我们，神是爱。

WEEK 3 — DAY 3

Morning Nourishment

Rev. 2:4 But I have one thing against you, that you have left your first love.

Mark 12:30 And 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.

I must testify that I love the Lord. I received the Lord sixty-seven years ago in 1925. After all these years, I feel that the Lord is still so intimate to me and that I am so close to Him... I care for this dear One, this living One. Whenever I mention His name, I am happy. When we wake up in the morning, the first thing we should do is say, “O Lord Jesus. O Lord Jesus.” It is better to add, “I love You.” We should say, “O Lord Jesus, I love You. O Lord Jesus, I love You.” How intimate, how sweet, and how affectionate this is! Quite often I would not do some things, not merely because they are not right or because I fear God but because I love Him. I would say, “Lord Jesus, I love You, so I cannot do this.”

We need to overcome the loss of the first love. The church in Ephesus was a good church. It was an orderly church and a formal church (Rev. 2:2-3). Surely, we would like such a church, but such an orderly church had left the first love (v. 4). The Greek word for first is the same as that translated “best” in Luke 15:22. Our first love toward the Lord must be the best love for Him. When the prodigal son in Luke 15 came back home, the father told the servants to bring the best robe. Best here means the first. (CWWL, 1991-1992, vol. 4, “The Overcomers,” p. 202)

Today's Reading

The first love is the love that is God Himself. In the Bible we are told that

(约壹四 8, 16。)在整个宇宙中, 只有神是爱。主吩咐作丈夫的要爱自己的妻子。但作丈夫的凭自己不可能爱妻子, 因为我们不是爱。只有一个人位, 就是神, 才是爱。…神不仅是上好的, 也是起初的。在整个宇宙里, 神是起初。…神是起初, (参创一 1,) 神是第一。歌罗西书告诉我们, 我们的基督必须是第一位。祂必须居首位。(一 18 下。)基督必须是第一。…恢复起初的爱, 就是在凡事上以主为第一。如果我们在生活上凡事以主为第一, 那意思就是我们胜过了失去起初的爱。

基督不仅该在大事上是第一, 也该在小事上是第一。…我们应当在穿衣和发型的事上让主居首位。当我们在凡事上让基督居首位, 这就是恢复失去之起初的爱。…起初的爱必须是在凡事上让神、基督、主、我们的主人, 作第一位。…有时当我穿衣时, 我会对主说, “主啊, 你喜欢这件衬衫么? 你喜欢这双鞋么?” 这样的谈话是非常亲密的, 是以主为起初的爱。恢复起初的爱, 乃是在大事小事上都让主居首位。作丈夫的应当在对妻子谈话的方式上, 让基督居首位。我们必须求主赦免我们在许多事上没有让祂居首位。

在一切事上, 我们都必须让基督居首位。我们若这样作, 我们基督徒的生活就会不同, 我们的感觉也会不同。我们终日会在主里快乐。当我们在主里喜乐并同主喜乐时, 凡事都令人愉快。另一面, 当我们没有在主里喜乐, 没有同主喜乐时, 凡事就都令人不愉快。只有爱主的人才享受主作恩典。(弗六 24。)因此, 我们第一件要胜过的事, 乃是胜过离弃起初的爱。离弃起初的爱, 是历世代以来召会失败的根源和主要的原因。(李常受文集一九九一至一九九二年第四册, 二七〇至二七二页。)

参读: 得胜者, 第二至三章; 生命信息, 第六十八至六十九章。

God is love (1 John 4:8, 16). In the whole universe, only God is love. The Lord charges the husbands to love their wives. But it is impossible for the husbands to love their wives in themselves because we are not love. There is only one person who is love—God. God is not only the best but also the first. In the whole universe, God is first... God is the beginning [cf. Gen. 1:1]. God is the first. Colossians tells us that our Christ must have the first place (1:18b). He must have the preeminence. Christ must be the first... To recover the first love is to consider the Lord Jesus as the first in everything. If we make Christ everything in our life, that means we have overcome the loss of the first love.

Christ should be first not only in big things but also in small things...We should give Christ the preeminence in the way that we dress and the way that we style our hair. When we give Christ the preeminence in everything, this is to recover the loss of the first love. The first love must be to have God, Christ, the Lord, our Master, as the first One in everything. At times when I am getting dressed, I talk to the Lord by saying, “Lord, do You like this shirt? Do You like this pair of shoes?” Such a talk is very intimate with the Lord as the first love. To recover the first love is to give Him the preeminence in great things as well as in small things. The husbands should give Christ the preeminence in the way that they talk to their wives. We need to ask the Lord to forgive us for all the things in which we do not give Him the preeminence.

In all things we should give the preeminence to Christ. If we do this, our Christian life will be different, and our feeling will be different. Throughout the day we will be happy in the Lord. When we are joyful in and with the Lord, everything is pleasant. On the other hand, when we are not joyful in the Lord and with the Lord, everything is unpleasant. The enjoyment of the Lord as grace is with those who love Him (Eph. 6:24). Thus, the first thing that we have to overcome is the leaving of the first love. The leaving of the first love is the source of and main reason for the failure of the church throughout the ages. (CWWL, 1991-1992, vol. 4, “The Overcomers,” pp. 202-204)

Further Reading: CWWL, 1991-1992, vol. 4, “The Overcomers,” chs. 2-3; CWWL, 1979, vol. 1, “Life Messages, Volume 2,” chs. 68-69

第三周■周四

晨兴喂养

启二 5 “所以要回想你是从哪里坠落的，并要悔改，行起初所行的。不然，我就要临到你那里；你若不悔改，我就把你的灯台从原处挪去。”

7 “…得胜的，我必将神乐园中生命树的果子赐给他吃。”

吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事。召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富。我们若要享受基督，就必须用起初的爱爱祂。我们若离弃对主起初的爱，就要失去对基督的享受，并且会失去耶稣的见证；结果，灯台要从我们挪去。爱主、享受主、以及成为主的见证，这三者乃是并行的。（圣经恢复本，启二 7 注 6。）

信息选读

在像以弗所这样好而有次序、正式的召会里，我们必须首先胜过去失去起初的爱。我们所需要的第二件事，乃是维持吃基督作生命树。

我们若在凡事上让基督居首位，并且每日享受祂作生命树，我们就是奇妙、得胜的基督徒。当我们享受基督作生命树，我们就有神的乐园。（参启二 7。）…今天我们的乐园乃是召会生活。

你如果不让主居首位，也不享受主，即使只过了一个月，召会生活就可能对你成为不愉快的地方。…但是当你胜过了失去起初的爱，并维持吃基督，就是维持对主的享受，召会生活立即要成为你的乐园。

WEEK 3 — DAY 4

Morning Nourishment

Rev. 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

7...To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends on the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us. These three things—loving the Lord, enjoying the Lord, and being the testimony of the Lord—go together. (Rev. 2:7, footnote 6)

Today's Reading

In such a good, orderly, and formal church like the church in Ephesus, we need to first overcome the loss of the first love. The second thing that we need is to maintain the eating of Christ as the tree of life.

If we give the preeminence to Christ in everything and enjoy Him as the tree of life every day, we will be marvelous, overcoming Christians. When we enjoy Christ as the tree of life, we have the Paradise of God [cf. Rev. 2:7]... Today our paradise is the church life.

If you do not give the preeminence to the Lord or enjoy the Lord, even for a month, the church life may become an unpleasant place to you... But when you overcome the loss of the first love and maintain your eating of Christ, your enjoying of the Lord, right away the church life becomes paradise to

因此，我们对召会的感觉和态度乃在于我们的光景。我们若在凡事上让主居首位，并终日享受祂作生命树，不管召会的情形怎样，召会要立即成为我们的乐园。这就是为什么主说，我们必须吃神乐园中的生命树。

我们必须胜过离弃起初的爱，维持吃基督作生命树，并且作为灯台，照耀出神圣的光。（参启二5下。）爱与生命有关，生命与光有关。爱、生命和光乃是三而一。你若使基督在凡事上居首位，你就有爱。你若在这爱，你就有生命，你就会享受主。你若没有生命，这生命要成为你的光。灯台（召会）的光乃是团体的而非个人的，照耀在召会时代的黑夜里。

我们若享受基督作我们的爱、生命和光，我们就会在我们所在的地方，如同灯台照耀，持守耶稣的见证。（十二17下。）我们见证基督的身位，祂是神也是人。我们也见证基督的为人生活、钉十字架、复活、升天、降下、和第二次的显现。光的照耀乃是见证。在我们日常生活中的每一面”我们应当照耀基督。

我们必须记得这四个辞：爱、生命、光、灯台。…我们必须各方面、在凡事上让主耶稣居首位，以恢复起初的爱。这样，我们就会享受祂作生命树，而这生命立即成为生命之光。（约八12。）我们就会在日常生活中照耀，并团体地作为灯台照耀。否则，灯台就要在个人一面从我们挪去，并在团体一面从召会挪去。…如果我们今天在凡事上以基督为第一，我们就会有爱，我们就会享受祂作生命，我们就会将祂如同光照耀出来，我们也会成为照耀的灯台，作耶稣的见证。（李常受文集一九九一至一九九二年第四册，二七三至二七六页。）

参读：启示录生命读经，第十篇；出埃及记生命读经，第九十二至九十三、九十五篇；主的恢复一吃，第一篇。

you. Thus, our sensation and our attitude toward the church depend upon our situation. If we give the Lord the preeminence in everything and enjoy Him as the tree of life throughout the day, right away the church, regardless of its condition, becomes paradise to us. This is why the Lord says that we have to eat the tree of life in the Paradise of God.

We need to overcome the leaving of the first love, to maintain the eating of Christ as the tree of life, and to shine forth the divine light as the lampstand (Rev. 2:5b). Love is related to life, and life is related to light. Love, life, and light are a trinity. If you make Christ the first in everything, you have love. If you have this love, you have life, and you will enjoy the Lord. If you have life, this life becomes light to you. The light of the lampstand, the church, shines forth corporately versus individualistically in the dark night of the church age.

If we are enjoying Christ as our love, life, and light, we will keep the testimony of Jesus as the shining of the lampstand in our locality (12:17b). We will testify of Christ's person as God and as man and of Christ's human living, crucifixion, resurrection, ascension, descension, and second appearing. The shining of the light is a testimony. In every aspect of our daily life, we should be shining forth Christ.

We need to remember these four words that begin with the letter l—love, life, light, and lampstand... We must give the Lord Jesus the preeminence in every way and in everything to recover the first love. Then we will enjoy Him as the tree of life, and this life right away becomes the light of life (John 8:12). Then we will be shining in our daily life and corporately as the lampstand. Otherwise, the lampstand will be removed from us individually and from the church corporately. If today we take Christ as the first in everything, we will have love, we will enjoy Him as life, we will shine forth with Him as light, and we will become the shining lampstand as the testimony of Jesus. (CWWL, 1991-1992, vol. 4, "The Overcomers," pp. 204-206)

Further Reading: Life-study of Revelation, msg. 10; Life-study of Exodus, msg. 92-93, 95; CWWL, 1972, vol. 1, "The Lord's Recovery of Eating," ch. 1

第三周■周五

晨兴喂养

歌一 2~4 “愿他用口与我亲嘴！因你的爱情比酒更美。你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。愿你吸引我，我们就快跑跟随你…”。

林后五 14 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了。”

生命是一个人位；除了爱，没有别的路可以应用并享受这人位。我们必须爱祂。在已过诸世纪中，有些圣徒常祷告说，“主啊，给我看见你的爱，使我能爱你。”我们需要有同样的祷告。一旦我们看见耶稣的爱，我们就会深深地被困迫、被抓住、受吸引。我们会自然而然地爱祂。然后借着爱祂，我们会享受祂。这是生命；这生命既是一个人位，我们除了爱祂，就没有别的路可以经历祂。我们唯有借着爱耶稣，才能享受祂。

如果我们要对待这个人位，我们就必须有一颗火热、满了爱的心，一颗满了感情的心，使我们一直接触祂。…雅歌说明主耶稣是怎样全然可爱。这卷书给我们看见，主如何富有吸引，也给我们看见，我们如何是一班爱祂的人。…我们能说一千次：“主耶稣，你是全然可爱！哦，主耶稣，你是全然可爱！”（李常受文集一九七二年第一册，三〇七至三〇八页。）

信息选读

你当献上自己来爱主。没有别的路如此有效，也没有别的路如此稳妥、丰富，如此满了享受。你只要爱祂，不要在乎别的事。教训、道理、恩赐和能力，都不是很重要。我们必须不断地告诉主：“主啊，保守我在你的爱里！求

WEEK 3 — DAY 5

Morning Nourishment

S. S. 1:2-4 Let him kiss me with the kisses of his mouth! For your love is better than wine. Your anointing oils have a pleasant fragrance; your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you...

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died.

Life is a person, and there is no other way to apply and enjoy this person but by love. We need to love Him. Some of the saints in past centuries used to pray, “Lord, show me Your love that I may love You.” We need to pray the same prayer. Once we see the love of Jesus, we will be so constrained, so captured, and so attracted. We will spontaneously love Him. Then by loving Him, we will enjoy Him. This is life, and since this life is a person, there is no other way for us to experience Him but by love. Only by loving Jesus can we enjoy Him.

If we are going to deal with this person, we must have a hot and loving heart, a heart so full of affection that we would contact Him all the time...The Song of Songs illustrates how the Lord Jesus is altogether lovely. This book shows how the Lord is so attractive and how we are those who love Him... We can say a thousand times, “Lord Jesus, You are altogether lovely! O Lord Jesus, You are altogether lovely!” (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 234-235)

Today's Reading

Give yourself to love the Lord. No other way is so prevailing, and no other way is so safe, so rich, and so full of enjoyment. Just love Him. Do not care for anything else. Teachings, doctrines, gifts, and power do not mean much. We must continually tell the Lord, “Lord, keep me in Your love! Attract me

你以你自己吸引我！保守我一直在你可爱的同在里！”如果我们这样祷告，我们会发现我们对主会有怎样的爱，我们会过怎样的生活。我们会只凭主自己而活。只要我们从全人的最深处来爱祂，一切就都好了。我们若需要智慧，祂就是我们的智慧。我们若需要能力，祂就是能力。我们若需要正确且充分的知识，祂对我们甚至也是知识。我们需要什么，祂就是什么。不要试着去得任何别的东西，只要仰望祂，求祂向你启示祂的爱。雅歌一章四节说，“愿你吸引我，我们就快跑跟随你。”我们必须求主吸引我们，然后别人才会与我们一同快跑跟随祂。我们要接受祂作我们的生命，就必须这样来爱祂。

在启示录二章，我们看见召会的堕落开始于失去对主耶稣起初的爱。在以弗所的召会有许多好行为，信心也坚固，但主责备她说，“然而有一件事我要责备你，就是你离弃了起初的爱。”（4。）他们失去了对主那新鲜、上好的爱。这是众召会堕落的开始。当我们失去对主的爱时，我们就开始退后。我们必须转向主，跟祂办交涉说，“主啊，怜悯我，除了你可爱的自己，我不需要任何事或任何人。只求你给我看见你自己！吸引我，使我快跑跟随你。主啊，给我看见你的爱，叫我被你的爱所困迫！主，我不要为你作什么，我只要来爱你。我只要接受你作我的人位。我要接受你的个性作我的个性，你的意愿作我的意愿，你的愿望作我的愿望。我要你的一切作我的一切。”

因此我们看见，这不仅仅是相信的事，更是爱的事。我们必须学习爱主耶稣。如果我们对主耶稣有这种火热的爱，我们就会享受祂的一切所是。…你应当到主面前，求祂吸引你，使你能快跑跟随祂。你必须看见，“奏厄（永远的）生命”乃是这样一位可爱、奇妙的人位，而爱乃是对待这人位的路。（李常受文集一九七二年第一册，三一一至三一三页。）

参读：圣经中最大的预言及其应验，第八章。

with Yourself! Keep me all the time in Your loving presence!” If we will pray in this way, we will see what love we will have toward the Lord and what kind of life we will live. We will simply live by the Lord Himself. As long as we love Him from the deepest part of our being, everything will be all right. If we need wisdom, He will be the wisdom to us. If we need power, He will be the power. If we need the proper and adequate knowledge, He will even be that to us. Whatever we need, He is. Do not try to get anything else; just look to Him that He would reveal His love to you. Song of Songs 1:4 says, “Draw me; we will run after you.” We must ask the Lord to draw us, and then others will run after Him with us. To take Him as our life, we must love Him in such a way.

In Revelation 2 the degradation of the church began with the loss of the first love toward the Lord Jesus. The church in Ephesus had many good works and was even strong in faith, but the Lord rebuked her by saying, “I have one thing against you, that you have left your first love” (v. 4). They had lost the fresh and best love toward the Lord. This started the degradation of the churches. When we lose our love for the Lord, we start to backslide. We must go to the Lord and make a deal with Him: “Lord, be merciful to me! I do not need anything or anyone else but Your loving self. Simply show me Yourself! Draw me that we may run after You. O Lord, show me Your love that I might be constrained by Your love! I do not want to do anything for You, Lord. I just want to love You. I just want to take You as my person. I want Your personality as my personality, Your will as my will, Your desires as my desires. I want Your everything as my everything.”

Thus, we see that it is not simply a matter of believing but also a matter of loving. We must learn to love the Lord Jesus. If we have such a burning love toward the Lord Jesus, we will enjoy all that He is...Go to the Lord and ask Him to draw you that you may run after Him. You must realize that the zoe life is such a loving, wonderful person and that love is the way to deal with Him. (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 237-238)

Further Reading: CWWL, 1972, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” ch. 8

第三周■周六

晨兴喂养

约十四 21 “有了我的诫命又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。”

23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

我们需要作一个终日爱主耶稣的人。这就是为何约翰十二章召会生活小影最重要的一面，就是那将膏油倒在主身上的爱。我们都必须爱祂，祂的同在总是与我们对祂的爱有关。我们越爱祂，就越享受祂的同在。什么是祂的同在？那就是对祂自己的享受。…我们越爱祂，我们就越有祂的同在。我们越在祂的同在里，就越享受祂对我们的一切所是。我们只需要爱祂。…我爱祂已经有五十多年了，今天我觉得祂比从前更可爱。无人像祂那么可爱。雅歌说，祂是全然可爱。（五 16。）主的恢复就是恢复对主耶稣的爱。我们若不爱祂，我们对祂的恢复就了了。（约翰福音生命读经，四三〇页。）

信息选读

约翰十四章二十一和二十三节给我们看见，子向爱祂的人显现，以及父与子同来，与爱子的人一同安排住处。那灵住在我们里面之后，子就亲自向爱祂的人显现。一个人有可能是耶稣基督的信徒，却不是爱祂的人。当我们信祂的时候，神圣三一的三者就都来住在我们里面。但是在我们信祂，并且祂如今住在我们里面之后，我们就需要爱祂。…我们

WEEK 3 — DAY 6

Morning Nourishment

John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

We need to be a lover of the Lord Jesus all day long. This is why the most significant aspect of the miniature of the church life in John 12 is the love that poured the ointment upon the Lord. We all must love Him. His presence is always related to our love toward Him. The more we love Him, the more we enjoy His presence. What is His presence? It is simply the enjoyment of Himself... The more we love Him, the more we shall have His presence. The more we are in His presence, the more we shall enjoy all that He is to us. We need only to love Him... I have been loving Him for fifty years, and today I feel that He is more lovable than ever. No one is as lovely as He is. Song of Songs says that He is altogether lovely (5:16, KJV). The Lord's recovery is a recovery of loving the Lord Jesus. If we do not love Him, we are finished with His recovery. (Life-study of John, pp. 382-383)

Today's Reading

Verses 21 and 23 of John 14 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover. After the abiding of the Spirit in us, the Son will manifest Himself to His lovers. It is possible to be a believer of Jesus Christ but not be a lover of Him. When we believe in Him, the three of the Divine Trinity come to abide in us. But after we believe in Him and know that He is abiding in us, we need to love Him... We may be the believers of Christ, but how many

或许是基督的信徒，但在我们中间有多少人是爱耶稣的人？父这标的是在耶稣这化身里；这化身乃是在灵作祂的实化里，而这实化就是如今住在我们众人里面的那灵。但我们需要问：我们是否每日每时享受主耶稣向我们的显现？

我们可能在早晨花时间与主在一起，享受祂的显现，但后来我们可能对我们的配偶不高兴，而失去了主向我们的显现。但这并不是说，我们失去了住在我们里面的那灵。有些基督徒觉得，当他们失去了耶稣的显现时，他们就失去了他们的救恩；但这是不对的，因为那灵是一直住在信徒里面的。…我们的救恩不是升降的电梯，乃是“楼梯”，我们绝不能从其上被挪去。我们虽然在这楼梯上，但我们要享受这楼梯最高部分的福分。我们要在“顶层”，不要在“地下室”。这就是为什么我们需要爱主耶稣，并且说，“主耶稣，我爱你。”当我们爱祂时，我们就被带到顶层。然后我们就看见诸天之上的一切。如果我们不爱祂，我们就在楼梯的底层，在那里我们所看见的就非常少。但这并不是说，我们失去了我们的救恩。我们仍然在祂救恩的楼梯上。

当我们爱祂的时候，不仅祂的灵住在我们里面，祂自己也亲自向我们显现。这意思是说，当我们与所爱的那一位交通时，我们有祂的同在。如果我们爱耶稣，耶稣就爱我们，父也爱我们。当子亲自向我们显现时，父就与祂同来，与我们一同安排住处，与我们住在一起。我们需要更多被带到子向我们的显现里，有父和子与我们一同安排住处。我们需要借着爱主，而在主救恩的楼梯上往上去。然后主会亲自向我们显现，父和子会与我们一同安排住处，作我们的享受。（李常受文集一九八八年第一册，四一八至四二〇页。）

参读：在神圣三一里并同神圣三一活着，第四章。

among us are the lovers of Jesus? The Father as the object is in Jesus as the embodiment, this embodiment is in the Spirit as His realization, and this realization is the very Spirit who is now abiding in all of us. But we need to ask whether or not we enjoy the manifestation of the Lord Jesus to us daily and even hourly.

In the morning we may have had a time with the Lord to enjoy His manifestation, but later we might become unhappy with our spouse and lose the Lord's manifestation to us. This, however, does not mean that we have lost the abiding of the Spirit within us. Some Christians feel that when they love the manifestation of Jesus, they have lost their salvation, but this is not true, because the Spirit always abides in the believers... Our salvation... is not an "elevator salvation" but a "stairway," from which we can never be removed. Although we are on this stairway, we want to enjoy the blessing of the top part of the stairway. We want to be on the "top floor," not in the "basement." This is why we need to love the Lord Jesus and say, "Lord Jesus, I love You." As we love Him, we are brought up to the top floor. Then we see everything in the heavens. If we do not love Him, we are at the bottom of the stairway where we can see very little. But this does not mean that we have lost our salvation. We are still on the stairway of His salvation.

When we love Him, not only does His Spirit abide in us but also He Himself will manifest Himself to us. This means that we have the presence of the One whom we love in our fellowship with Him. If we love Jesus, Jesus loves us, and the Father loves us also. When the Son manifests Himself to us, the Father comes with Him to make an abode with us, to stay with us. We need to be brought more and more into the manifestation of the Son to us, with the Father and the Son making an abode with us. We need to go up the stairway of the Lord's salvation by loving Him. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 304-305)

Further Reading: Life-study of John, msg. 32; CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 4

第三周诗歌

WEEK 3 — HYMN

补335

上好之爱来爱你

(英547)

4/4

F 大调

F C7 F C F B^b Gm C

3 1 5̣ 5̣ | 5̣ 1 1 7̣ | 1 3 6̣ 7̣ | 1 4 3 3 2 |

一 人 的 心 哪, 你 爱 什 么? 若 非 基 督, 无 安 息。

B^b Gm G7 C B^b C7 F

1 4 4 3 | 2 6 6 5 | 5 4 3 2 | 1 7 1 - ||

哦, 主, 求 你 悦 纳 我 心, 上 好 之 爱, 来 爱 你。

- 二 今将世界全都抛弃, 我主耶稣最美丽;
最美事物也无可比, 唯你使我心欢喜。
- 三 你的荣脸, 明亮辉煌, 发光照耀永无已;
你是可爱、甘甜、柔细, 怜悯、恩典全洋溢。
- 四 主! 是你爱先来临及, 流血拯救你仇敌;
你之爱我, 永不止息, 我心岂可不爱你?
- 五 保守我心忠诚向你, 使我同你藏神里,
在世一切所经所历, 让你荣耀留足迹。

Something every heart is loving

Experience of Christ — Love for Him

547

F C7 F C F B^b Gm C

1. Some-thing ev - ery heart is lov - ing: If not Je - sus, none can rest;

5 Lord, my heart to Thee is giv - en; Take it, for it loves Thee best.

2. Thus I cast the world behind me;
Jesus most beloved shall be;
Beauteous more than all things beauteous,
He alone is joy to me.
3. Bright with all eternal radiance
Is the glory of Thy face;
Thou art loving, sweet, and tender,
Full of pity, full of grace.
4. When I hated, Thou didst love me,
Shedd'st for me Thy precious blood;
Still Thou lovest, lovest ever,
Shall I not love Thee, my God?
5. Keep my heart still faithful to Thee,
That my earthly life may be
But a shadow to that glory
of my hidden life in Thee.

第四周

接枝到基督里 而成为生命树的一部分

诗歌：365

读经：创二9，林前六17，罗十一17，24，约十五1，4～5

【周一】

壹 圣经启示神渴望与人建立的关系，乃是祂要与人成为一——林前六17：

- 一 每当我们来读圣经时，我们需要应用一个原则，就是神渴望与祂所拣选的人成为一——约十四20。
- 二 神主要的定旨乃是要使祂自己与人成为一，并使人与祂成为一——弗四4～6。
- 三 神渴望神圣的生命与属人的生命联合成为一个生命。
- 四 神经纶的中心线，乃是要使神与人，人与神，成为一个实体，两者凭同一生命，有同一性情，过同一生活——启二二17。
- 五 基督在祂成肉体时，将神带进人里面，又在祂的复活里，将人带进神里面；借此祂成就了神与人调和为一的事——罗八3，一3～4：

Week Four

Grafted into Christ to Become Part of the Tree of Life

Hymns: 482

Scripture Reading: Gen. 2:9; 1 Cor. 6:17; Rom. 11:17, 24; John 15:1, 4-5

§Day 1

I. **The Bible reveals that the relationship God desires to have with man is that He and man become one—1 Cor. 6:17:**

- A. Whenever we come to the Bible, we need to exercise one principle—the principle that God desires to be one with His chosen people—John 14:20.
- B. God's main purpose is to make Himself one with man and to make man one with Him—Eph. 4:4-6.
- C. God desires that the divine life and the human life be joined to become one life.
- D. The central line of God's economy is to make God and man, man and God, one entity, with the two having one living by one life with one nature—Rev. 22:17.
- E. In His incarnation Christ brought God into man, and in His resurrection He brought man into God; by this, He accomplished the mingling of God and man into one—Rom. 8:3; 1:3-4:

- 1 我们在基督里面，祂在我们里面；祂与我们成为一个人位——林前十二 12。
- 2 基督成为我们，我们成为祂——来二 14，11。

【周二】

贰 神渴望与人建立的关系，乃是祂要与人接枝在一起而在生机的联结里成为一——罗六 3～5，约十五 4～5：

- 一 接枝的生命不是替换的生命，乃是属人生命与神圣生命的调和——林前六 17。
- 二 在接枝时，两种相似的生命接在一起，然后生机地长在一起——罗十一 24：
 - 1 因着我们人的生命是按着神的形像，照着神的样式造的，所以人的生命能与神圣的生命联结——创一 26。
 - 2 我们人的生命与神圣的生命相似；因此，神圣的生命与人的生命能接枝在一起，并一同生活。

【周三】

- 三 为使我们接枝到基督里，祂必须经过成为肉体、钉死和复活的过程，成为赐生命的灵——约一 14，林前二 2，十五 45。
- 四 我们已经接枝到基督这生命树上，这接枝已使我们与祂成为一——罗十一 24：
 - 1 基督和信徒是同一棵树；祂是葡萄树，我们是枝子——约十五 1，5 上，4 上。
 - 2 基督成了我们的生命、性情和人位——西三 4，10～11，弗三 17 上。

1. We are in Christ, and He is in us; He and we have become one person—1 Cor. 12:12.
2. Christ has become us, and we have become Him—Heb. 2:14, 11.

§Day 2

II. **The relationship God desires to have with man is that He and man be grafted together and thus become one in an organic union—Rom. 6:3-5; John 15:4-5:**

- A. The grafted life is not an exchanged life—it is the mingling of the human life with the divine life—1 Cor. 6:17.
- B. In grafting, two similar lives are joined and then grow together organically—Rom. 11:24:
 1. Because our human life was made in the image of God and according to the likeness of God, it can be joined to the divine life—Gen. 1:26.
 2. Our human life resembles the divine life; therefore, the divine life and the human life can be grafted together and live together.

§Day 3

- C. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, crucifixion, and resurrection to become the life-giving Spirit—John 1:14; 1 Cor. 2:2; 15:45.
- D. We have been grafted into Christ as the tree of life, and this grafting has made us one with Him—Rom. 11:24:
 1. Christ and the believers are one tree; He is the vine, and we are the branches—John 15:1, 5a, 4a.
 2. Christ becomes our life, nature, and person—Col. 3:4, 10-11; Eph. 3:17a.

五 我们这些重生的人已经接枝到基督里，应当活接枝的生命—在这生命里，双方联合而生机地生长：

- 1 我们既然已经接枝到基督里，就不该再凭我们自己活着，乃该让那是灵的基督活在我们里面—加二 20。
- 2 我们也不该再凭自己的肉体或天然的所是活着，乃要凭调和的灵—神圣的灵调和着蒙重生之人的灵—过接枝的生活—林前六 17，罗八 4。

【周四】

六 在接枝的生命里，属人的生命不是被除去，乃是被神圣的生命加强、拔高并充实—加二 20，四 19，弗三 16～17 上：

- 1 在接枝的生命里，枝子仍保留相同的基要特征，但因着接到更高的生命里，而被加强、拔高并变化—约十五 4～5，罗十一 17。
- 2 在接枝的生命里，神圣的生命在我们里面作工，排除消极的元素：
 - a 神圣的生命逐渐地工作，除去一切天然的东西。
 - b 神圣的生命吞灭我们的缺点和软弱。
 - c 我们性情里消极的元素被杀死；然后，主不是把我们的性情废去，乃是拔高并使用我们的性情。
- 3 在接枝的生命里，神圣的生命使神原初所创造的复活，并将我们的官能拔高—约十一 25，弗四 23：
 - a 当神圣的生命排除消极的事物时，就作工使神原初所创造的复活。

E. As regenerated ones who have been grafted into Christ, we should live a grafted life, a life in which two parties are joined to grow organically:

1. Since we have been grafted into Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us—Gal. 2:20.
2. We should no longer live by our flesh or by our natural being; rather, we should live a grafted life by the mingled spirit—the divine Spirit mingled with the regenerated human spirit—1 Cor. 6:17; Rom. 8:4.

§Day 4

F. In the grafted life the human life is not eliminated but is strengthened, uplifted, and enriched by the divine life—Gal. 2:20; 4:19; Eph. 3:16-17a:

1. In the grafted life the branch retains its same essential characteristics but is strengthened, uplifted, and transformed by being grafted into a higher life—John 15:4-5; Rom. 11:17.
2. In the grafted life the divine life works within us to discharge the negative elements:
 - a. The divine life works in a gradual way to eliminate whatever is natural.
 - b. The divine life swallows up our defects and infirmities.
 - c. The negative element of our disposition is killed, and then, instead of casting away our disposition, the Lord uplifts and uses it.
3. In the grafted life the divine life resurrects God's original creation and uplifts our faculties—John 11:25; Eph. 4:23:
 - a. As the divine life discharges the negative things, it works to resurrect God's original creation.

b 这样，我们原初的功能，就是在受造时所赋与我们的功能，就得恢复、加强并拔高一加二 20。

4 在接枝的生命里，神圣的生命将基督的丰富供应到我们里面的各部分，并浸透我们全人—罗十二 2，八 29 ~ 30。

【周五】

叁 基督作生命树，乃是神的具体化身作我们的生命，我们既已接枝到基督里，就与祂有生机的联结，因此我们乃是生命树的一部分—西二 9，约十五 1，4 ~ 5：

一 我们不仅吃基督作生命树，我们更与祂联结，成为祂的一部分—林前六 17。

二 生命树乃是为着将神圣的生命分赐到我们里面；我们作为枝子住在葡萄树里面，就接受从生命树而来生命的分赐，并作为生命树的一部分而活—约十五 5，罗八 2，10，6，11，参腓四 13。

三 基督作为生命树，乃是为着神圣的经纶，要将祂自己分赐到我们里面；作为葡萄树的枝子，我们住在祂里面，祂也住在我们里面。

【周六】

四 我们住在葡萄树里，就有神分赐到我们里面，就是生命从生命树分赐到枝子里面；这分赐使我们成为神人—罗八 10，6，11。

五 住在基督这葡萄树里，就是以祂为我们的居所，这是对神最高、最完满的经历；住在基督里面，就是在祂里面过生活，以祂为我们的一切—诗

b. In this way our original functions—the functions given to us at creation—are restored, strengthened, and uplifted—Gal. 2:20.

4. In the grafted life the divine life supplies the riches of Christ to our inward parts and saturates our whole being—Rom. 12:2; 8:29-30.

§Day 5

III. Christ as the tree of life is the embodiment of God as life to us, and having been grafted into Christ, we are united to Him organically, and thus we are part of the tree of life—Col. 2:9; John 15:1, 4-5:

A. We not only eat Christ as the tree of life—we are united to Him and are part of Him—1 Cor. 6:17.

B. The tree of life is for the dispensing of the divine life into us; as we, the branches, abide in the vine, we receive the dispensing of life from the tree of life and live as part of the tree of life—John 15:5; Rom. 8:2, 10, 6, 11; cf. Phil. 4:13.

C. Christ as the tree of life is for the divine economy to dispense Himself into us; as the branches of the vine, we are abiding in Him, and He is abiding in us.

§Day 6

D. As we abide in the vine, there is a dispensing of God into us, a dispensing of life from the tree of life into the branches; this dispensing makes us God-men—Rom. 8:10, 6, 11.

E. To abide in Christ as the vine is to take Him as our dwelling place, which is the highest and fullest experience of God; to dwell in Christ is to have our living in Christ, taking Him as our everything—Psa. 90:1;

九十 1, 九一 1, 9。

六 我们若作为生命树的一部分而活，就不会在意善恶，乃在意生命；我们辨识事物，就不会照着对错，乃照着生命或死亡—创二 9, 16~17, 林后十一 3。

91:1, 9.

F. If we live as part of the tree of life, we will care not for good and evil but for life, and we will discern matters not according to right and wrong but according to life and death—Gen. 2:9, 16-17; 2 Cor. 11:3.

第四周■周一

晨兴喂养

林前六 17 “但与主联合的，便是与主成为一灵。”

弗四 3~6 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

要领会圣经，我们必须运用一个原则，就是神在祂的经纶里计划使自己与人成为一。基督出生的基本原则，主要原则，就是神来使自己与人联合，成为人，而与人成为一。这是圣经的基本原则。

我们该遵守一个原则：神的话是神圣的启示，给我们看见，神主要的定旨乃是要使祂自己与人成为一，并使人与祂成为一。在约翰十五章主说，“我是葡萄树，你们是枝子；”“你们要住在我里面，我也住在你们里面。”（5，4。）这给我们看见，神与在基督里的信徒是一。从前我们与神是分开的，但有一天，我们这些野枝子在基督里得接枝到祂里面。（罗十一 24。）我们已接枝到基督这树上，这接枝已使我们与祂成为一。如今我们所需要的就是住在祂里面，使祂住在我们里面。这样，祂与我们就是一，同有一个生命，一个性情，和一个生活。（诗篇生命读经，二四六至二四七页。）

信息选读

至终，神与人之间的一要得着完全，得着完成。凡神所拣选的人都要得着完成，与神完全是一，成为圣城新耶路撒冷的构成成分。每当我们读诗篇的

WEEK 4 — DAY 1

Morning Nourishment

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

Eph. 4:3-6 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

In order to understand the Bible, we must exercise one principle. This principle is that God planned in His economy to make Himself one with man. The basic principle, the main principle, of Christ's birth is that God came to join Himself to man, to be a man, and to be one with man. This is the basic principle of the Bible.

We should keep the principle that the Word of God as the divine revelation shows us that God's main purpose is to make Himself one with man and to make man one with Him. In John 15 the Lord said, "I am the vine; you are the branches... Abide in Me and I in you" (vv. 5, 4). This shows us that God and the believers in Christ are one. We and God were once separate, but one day we, the wild branches, were grafted into Him in Christ (Rom. 11:24). We have been grafted into Christ as the tree, and this grafting has made us one with Him. What is needed now is for us to abide in Him that He may abide in us. Then He and we will be one, having one life, one nature, and one living. (Life-study of the Psalms, pp. 200-201)

Today's Reading

Eventually, the oneness between God and man will be completed, consummated. All of God's chosen people will be consummated to be fully one with God to become the constituents of the holy city, the New Jerusalem.

时候，我们需要持守这个观念；否则，我们就会受误导。

我有负担叫大家看见，诗篇里属人观念与新约里神圣观念的对比。照着我们的观念，我们也许觉得，圣经在旧约和新约里，主要都是告诉我们，必须敬畏神，投奔于祂，信靠祂，等候祂，仰望祂，赞美祂，称谢祂，并敬拜祂。然而，这不是新约里神圣的观念。新约所给我们看见的，乃是神的经纶。

在神的经纶里，神只有一个心意—为祂自己得着一个生机体。在已过的永远里，神在祂的经纶里定意作一件事—为祂自己创造一个生机体，就是基督的身体。为着这目的，祂创造宇宙和人。然后人堕落了，但神应许人，祂要借着女人来成为人，使自己与人联合，而与人成为一。（创三 15。）至终，祂成了人，并在这地上过生活，给人看见神人的生活。然后，祂到十字架上受死，不仅为我们的罪，也为对付宇宙中每一个难处。然后祂复活了。在祂成为肉体时，祂将神带进人里面；在祂的复活里，祂将人带进神里面，使神与人能成为一。

虽然这是新约的启示，但很少人看见这启示。反而大多数的基督徒仍持守想要行善的天然、宗教观念。大多数的基督徒会说，他们需要改良行为。因为他们知道自己软弱而试诱强烈，他们就求神帮助他们，并想要信靠神。但他们没有看见神经纶的中心线，乃是要使神与人，人与神，成为一个实体，两者凭同一生命，有同一性情，过同一生活。这样的启示，在今天的基督徒中间已经失去了。（诗篇生命读经，二四七至二四八、二五六至二五七页。）

参读：诗篇生命读经，第十六篇；为着基督身体之建造十大紧要的“一”，第一篇。

Whenever we come to the Psalms, we need to hold this concept; otherwise, we can be misled.

I am burdened for us to see the contrast between the human concept in the Psalms and the divine concept in the New Testament. According to our concept, we may feel that the Bible, in both the Old and New Testaments, tells us mainly that we have to fear God, to take refuge in Him, to trust in Him, to wait on Him, to hope in Him, to praise Him, to thank Him, and to worship Him. This concept, however, is not the divine concept in the New Testament. What the New Testament shows us is God's economy.

In God's economy, God has only one intention—to gain an organism for Himself. In eternity past God decided to do one thing in His economy—to create for Himself an organism, the Body of Christ. He created the universe and man for this purpose. Then man became fallen, but God promised man that He would come through a woman to be a man, to join Himself with man, and to become one with man (Gen. 3:15). Eventually, He became a man and lived a life on this earth to show people the life of a God-man. Afterward, He went to the cross and died not only for our sins but also to deal with every problem in the universe. Then He was resurrected. In His incarnation He brought God into man, and in His resurrection He brought man into God so that God and man could be one.

Although this is the revelation of the New Testament, not many see this revelation. Instead, most Christians still hold a natural and religious concept of trying to do good. Most Christians would say that they need to improve their conduct. Because they know that they are weak and the temptations are strong, they ask God to help them and try to trust in God. But they do not see the central line of God's economy to make God and man, man and God, one entity, with the two having one living by one life with one nature. Such a revelation is missing among Christians today. (Life-study of the Psalms, pp. 201, 207-208)

Further Reading: Life-study of the Psalms, msg. 16; CWWL, 1994-1997, vol. 3, "The Ten Great Critical 'Ones' for the Building Up of the Body of Christ," ch. 1

第四周■周二

晨兴喂养

罗十一 17 ~ 18 “若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁，你就不可向那些枝子夸口；纵然夸口，也不是你托着根，乃是根托着你。”

神的经纶是要将神圣的生命分赐到我们这人里面。这分赐的结果，乃是叫我们这些神的选民，不仅有人的生命，也有神圣的生命。…神…创造人的生命来作盛装神圣生命的器皿。…神圣的生命进到人的生命里面时，神圣的生命就成为内容，人的生命成为容器和彰显。…有些基督教的教师认为，基督徒的生命是替换的生命。根据这种观念，我们的生命是卑下的，而基督的生命是优越的。因此，主要我们弃绝自己的生命，换成祂的生命。我们将我们的生命让给祂，祂以祂自己的生命来取代之。然而，我们基督徒的生命并非替换的生命；我们的生命完全是神圣的生命分赐、注入到我们属人的生命里面。这是圣经中的一个基本观念。（罗马书生命读经，七七四、七七八至七七九页。）

信息选读

保罗在罗马书里用了器皿、婚姻生活和接枝三个例子。器皿的例子说出我们是神的容器，有神作我们的内容。婚姻的例子说出一个男子和一个女子，他们的心思、情感、意志、性情、性格和个性都不尽相同，却联合形成一个单位。接枝的例子说明两种生命联合在一起，然后生机地长在一起。

WEEK 4 — DAY 2

Morning Nourishment

Rom. 11:17-18 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree, do not boast against the branches; but if you boast, remember that it is not you who bear the root, but the root you.

God's economy is a matter of the dispensing of the divine life into our being. As a result of this dispensation, we, the chosen people of God, have both the human life and the divine life... God...created the human life to be the vessel for the divine life. When the divine life enters into the human life, the divine life becomes the content and the human life becomes the container and the expression... Some Christian teachers regard the Christian life as an exchanged life. According to this concept, our life is poor and Christ's life is superior. Therefore, the Lord asks us to give up our life in exchange for His. We yield our life to Him, and He replaces it with His own life. However, our Christian life is not an exchanged life. It is altogether a matter of the divine life dispensed, infused, into our human life. This is a basic concept in the Scriptures. (Life-study of Romans, pp. 655, 658-659)

Today's Reading

In Romans Paul uses the illustrations of vessels, married life, and grafting. The illustration of the vessels shows that we are God's containers with God as our content. The illustration of marriage shows that a man and a woman with different minds, emotions, wills, personalities, characters, and dispositions are joined to form one unit. The illustration of grafting shows that two lives are joined and then grow together organically.

因着器皿和婚姻生活这两个例子都没有将神的分赐生机的一面描绘出来，所以保罗又举了第三个例子——一棵树接枝到另一棵树上。在十一章十七至二十四节，保罗举了野橄榄树的枝子接枝到栽种的橄榄树上的例子。因着接枝，野橄榄树的枝子就与栽种的橄榄树生机地长在一起。两棵树各有其生命，但如今这两个生命生机地长在一起，结出一种果子。

一种生命若要接枝到另一种生命上，这两种生命就必须非常相似。例如，香蕉树的枝子不能接枝到桃树上。但劣质桃树上的枝子就可以接枝到健康、多产的桃树上，因为这两棵树的生命非常相近。我们也可将这原则应用在神圣的生命分赐到人里面的事上。神圣的生命不能接到狗的生命上，因为这两种生命毫无相似之处。但因着我们人的生命是按着神的形像、照着神的样式造的，所以人的生命能与神圣的生命联结。虽然我们人的生命不是神圣的生命，却与神圣的生命相似。因此，这两种生命能够很容易地接在一起，然后生机地长在一起。

宣信写的…诗歌（三百六十五首），其中有一句说，“贱木接在珍树上面，小则变大，苦变甜。”贱木的生命并没有消失，而是与又大又甜之珍树的生命联合生长，成为一个单位。我们又再次看见，这不是替换的生命，乃是接枝的生命。

不仅如此，照着神所命定的自然律，不是贫贱的生命影响丰富的生命，乃是丰富的生命影响贫贱的生命。事实上，丰富的生命会吞灭贫贱生命的一切缺点，因而变化贫贱的生命。同样的原则，我们接枝到基督里面的时候，基督就吞灭我们的缺点，但并没有消除我们自己的生命。相反的，祂吞灭我们的缺点时，就将我们的人性拔高。祂将我们的心思、意志、情感、和一切的美德全拔高了。（罗马书生命读经，七八〇至七八三页。）

参读：罗马书生命读经，第六十三篇；罗马书中神完整的救恩结晶读经，第四篇。

Because neither the illustration of the vessel nor that of married life picture anything organic related to God's dispensation, Paul goes on to use a third illustration—the grafting of one tree to another. In Romans 11:17-24 Paul uses the illustration of branches from a wild olive tree being grafted into a cultivated olive tree. As a result of grafting, the branches from the wild olive tree and the cultivated olive tree grow together organically. Each tree has its own life, but now these lives grow organically together and have one issue.

In order for one kind of life to be grafted to another, the two lives must be very similar. For example, it is not possible to graft a branch from a banana tree to a peach tree. However, it is possible to graft some branches from a poorer peach tree to a healthy, productive peach tree, for the lives of these two trees are very close to each other. We may apply this principle to the dispensation of the divine life into man. The divine life cannot be grafted with the life of a dog because there is no resemblance whatever between these lives. But because our human life was made in the image of God and according to the likeness of God, it can be joined to the divine life. Although our human life is not the divine life, it resembles the divine life. Therefore, these lives can easily be grafted together and then grow together organically.

In the line of Hymns, #482 by A. B. Simpson, the poor tree is grafted to a better tree to gain a richer, sweeter life. The life of the poor tree does not disappear. Rather, it grows together as one unit along with the life of the rich, sweet tree. Once again we see that this is not an exchanged life, but a grafted life.

Furthermore, according to the natural law ordained by God, it is not the poor life that affects the richer life, but the richer life that affects the poor life. In fact, the rich life will swallow up all the defects of the poor life and thus transform the poor life. In the same principle, when we are grafted into Christ, Christ swallows up our defects, but He does not eliminate our own life. On the contrary, as He swallows our defects, He uplifts our humanity. He uplifts our mind, will, emotion, and all our virtues. (Life-study of Romans, pp. 660-662)

Further Reading: Life-study of Romans, msg. 63; CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," ch. 4

第四周■周三

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。”

基督的信徒作为葡萄树上的许多枝子，乃是神的基督的肢体，在神圣的分赐里形成三一神的生机体。主耶稣在约翰十五章五节宣告说，“我是葡萄树，你们是枝子。”这样的陈述含示基督同祂的信徒是一棵树。…所以，十五章的葡萄树，是宇宙的葡萄树，包含基督和祂作枝子的信徒。（新约总论第九册，二〇六页。）

信息选读

葡萄树上的枝子不能凭自己而活，因为离了葡萄树，枝子就会枯萎死去。枝子与葡萄树之间的关系，描绘出我们与主耶稣之间的关系。…凡我们所是、所有、并所作的，必须是在主里，且凭着在我们里面的主。

只要我们住在基督里，祂就必住在我们里面。祂住在我们里面，在于我们住在祂里面。…我们若不住在祂里面，就不能符合祂住在我们里面的条件。…这个互住会产生果子。

我们是这生机体的一部分，这是何等的美好、神奇、奇妙且超绝！基督是这生机体，我们也包括在这生机体里面。…就我们这些枝子而言，基督这树活着，乃是我们的支持、供应和一切。基督这树也借着作枝子的信徒作一切事。树需要枝子；离了枝

WEEK 4 — DAY 3

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.

As the many branches of the vine, the believers of Christ are members of the Christ of God to form the organism of the Triune God in the divine dispensing. In John 15:5 the Lord Jesus declared, "I am the vine; you are the branches." Such a statement implies that Christ and His believers are one tree... The vine in John 15, therefore, is a universal vine comprising Christ and His believers as the branches. (The Conclusion of the New Testament, p. 2930)

Today's Reading

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 portrays the relationship between us and the Lord Jesus...What we are, what we have, and what we do must be in the Lord and by the Lord in us.

As long as we abide in Christ, He will abide in us. His abiding in us depends on our abiding in Him... If we do not abide in Him, we fail to meet the condition of His abiding in us... This mutual abiding will bring forth fruit.

How good, how miraculous, how wonderful, and how excellent it is that we all are a part of this organism! Christ is this organism, and we are included in this organism... As far as we, the branches, are concerned, Christ, the tree, lives to be our support, our supply, and our everything. Christ as the tree also does everything through His believers as the branches. Just

子，树就不能作什么。今天，基督这位三一神的具体化身，若没有我们，就不能作什么。在执行神的经纶—培植葡萄树—的事上，没有我们，基督就不能行事、工作，或有任何一种行动。…为着我们能享受这奇妙、超越、和美妙的神圣生命，我们需要祂；为着结果子，祂也需要我们，使这神圣的树得着繁增与扩大。…基督这真葡萄树是满有生命的生机体，像生命树一样。（创二9。）（新约总论第九册，二〇八至二一一页。）

我们…怎能与祂接枝？因此，这位基督就需要经过种种的过程。祂所经过的第一个过程，就是成为肉体，（约一14，）…好使我们能与祂接枝。我们是人；每一个人都是木枝。基督成了大卫的枝子，（亚三8，耶二三5，三三15，）也就成了木枝，和我们一样一式。这样，我们才能与祂接在一起。

接树的人都知道，接枝要成功，就需要两方面的死。第一是需要被接的一方死，第二是需要接上去的一方死。这两方面都死，接枝才能成功。在基督这一面，祂这大卫的枝子，有一天在十字架上死了；祂在肉体里虽然死了，在灵里却复活了。（彼前三18下。）祂一经过死而复活，就成了赐生命的灵。（林前十五45下。）祂成了那灵，在祂这一面就预备妥当了。在我们这一面来说，我们原来是罪人，我们需要悔改并接受主。…（然后）主这赐生命的灵就进到我们的灵里，把神的生命摆在我们里面。…我们与基督接在一起之后，就不能再凭我们自己活着，乃要让那是灵的基督活在我们里面。我们也不能再凭着我们的肉体、天然活着，乃要凭我们里面调和的灵，也就是与基督接枝的灵活着。（李常受文集一九九四至一九九七年第五册，六二五至六二六页。）

参读：生命的经历与长大，第二、四、二十五、三十一篇；经历基督的秘诀，第五至六章。

as the tree needs the branches and cannot do anything apart from the branches, so today Christ as the very embodiment of the Triune God can do nothing without us. In the carrying out of God's economy—that is, growing a vine tree—without us Christ is unable to act, work, or to have any kind of activity... We surely need Him for the purpose of our enjoying the wonderful, excellent, and marvelous divine life, and He surely needs us for the purpose of fruit-bearing, the multiplication and the enlargement of this divine tree... Christ as the true vine is an organism full of life, like the tree of life (Gen. 2:9). (The Conclusion of the New Testament, pp. 2932-2933)

How can we be grafted into Him? This is why Christ needed to pass through various processes. The first process that He went through was His becoming flesh (John 1:14)...that we might be grafted together with Him. As human beings, we are branches, pieces of wood; in like manner, Christ came as the branch of David, as a piece of wood. He is exactly the same as we are; hence, He and we can be grafted together.

A grafter knows that in order to have a successful grafting, both of the grafting parts need to be cut and to die. First, the part to be grafted has to die, and second, the part to be grafted into has to die also. Only when both sides die can the grafting be accomplished. On Christ's side, one day, as the branch of David [Zech. 3:8; Jer. 23:5; 33:15], He died on the cross; however, although He died in the flesh, He was resurrected in the Spirit (1 Pet. 3:18b). Through death and resurrection He became the life-giving Spirit (1 Cor. 15:45b). By becoming such a Spirit, Christ was ready for the grafting. On our side, as sinners, we need to repent and receive the Lord... [Then] He as the life-giving Spirit enters into our spirit and puts the divine life in us. After we have been grafted together with Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us. Furthermore, we should no longer live by our flesh or our natural being; rather, we should live by our mingled spirit, a spirit grafted with Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 496-497)

Further Reading: CWWL, 1989, vol. 3, "The Experience and Growth in Life," chs. 2, 4, 25, 31; CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," chs. 5-6

第四周■周四

晨兴喂养

罗六5“我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。”

十一17“若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁。”

接枝的生命…不是替换的生命。…枝子仍保有它同样素质的特征，但因着接在较好的生命上，枝子的生命就被提高并变化。…接枝的结果是什么？较好之树的肥汁供应被接上的枝子，一切消极的成分就被除去。然后那枝子原有的功能就得恢复并加强。…〔基督〕将神所给我们原初的功能提高了，加强了，并且加上了丰富。然后自然而然我们全人就被浸透并变化，而结出美妙的果子。（李常受文集一九七九年第一册，三八一页。）

信息选读

神圣的生命在我们里面作工，以变化并模成我们时，同时也排除我们里面消极的元素。为这缘故，我们不需要别人来调整我们。神圣的生命在我们里面作工，就渐渐除去一切消极或天然的东西。

神圣的生命〔也〕使我们复活。…凡神所造的，都是好的。神不放弃祂所造的，却要借着神圣生命的复活大能，重新得回并恢复祂所造的。神圣的生命一面排除消极的事物，一面作工使神原初所造的复活。神造我们是有心思、情感、意志、魂、心和灵的人；祂的心意是要将我们的这些方面都带进复活里。我们得救之前，也许心思迟钝，情感失衡，意志不当。但

WEEK 4 — DAY 4

Morning Nourishment

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree.

This grafted life...is not an exchanged life...The branch still retains its same essential characteristics, but its life is uplifted and transformed by being grafted to the better life. What are the results of the grafting? When the fatness of the better tree supplies the grafted branch, all the negative things are taken away. Then the original function of that branch is restored and strengthened... [Christ] uplifts the original function that God had for us, strengthening and enriching it. Then naturally and spontaneously, our whole being is saturated and transformed, and a marvelous fruit comes forth. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 285-286)

Today's Reading

As the divine life works within us to transform and conform us, it discharges the negative element within us. For this reason, we do not need anyone to adjust us. The divine life works in us to gradually eliminate whatever is negative or natural.

The divine life [also] resurrects us...Whatever God creates is good. Instead of giving up His creation, God will reclaim it and restore it by the resurrection power of the divine life. As the divine life discharges the negative things, it works to resurrect God's original creation. God created us with a mind, emotion, will, soul, heart, and spirit, and He intends to bring all these aspects of our being into resurrection. Before we were saved, we may have been dull in the mind, unbalanced in the emotion, improper in the will. But the more we contact the

是我们越接触主，越经历主，我们的心思就越清楚、清明，情感越得着合式的平衡，意志也越受调整。这不是我们天然的性格，乃是复活的性格。

基督徒不该有低品的性格。我们无论在何处，都该展现最高的性格，因为神圣的生命拔高了我们天然的功能。我们若要完满地经历这点，就需要忠心地接触我们里面神圣的生命。我们若忠心地这样作，我们的性格就会被拔高。

神圣的生命不仅有所排除、复活并拔高，还将基督的丰富供应到我们里面的各部分。为这缘故，许多爱主的人心思都非常敏锐。有些弟兄姊妹虽然参加召会所有的聚会，他们在学校里仍是杰出的学生；这是因为他们复活而拔高的功能，得着了基督丰富的供应。

末了，神圣的生命还要浸透我们全人。这个浸透远胜于圣灵的感动。至终，我们全人都要被神圣的生命所饱和。这就带来变化。基督的丰富浸透了我们全人，就产生真正新陈代谢的改变。借着神圣生命这样的浸透，我们就模成基督的形像。

神圣的生命已经预备好，能够在我们里面作这样的工作。但是，我们需要在主所给我们看见的事上操练自己。我们需要忠心地接触祂、向祂祷告、读祂的话、并将祂吸入。我们这样行，就是将我们的心思置于灵。（罗八6。）我们的心思置于灵时，我们里面的每一部分就不会与灵分开。这会给神圣的生命一条通畅的路，来排除消极的元素，使我们的功能复活、拔高、且得着供应，并且浸透我们全人的每一部分。关于这件事，我们需要为自己、为别人、为众地方召会祷告。愿我们能忠心地照着我们在这些信息里所看见的来生活行动。（罗马书生命读经，八〇九至八一二页。）

参读：生命信息，第五十八至五十九、七十五章；罗马书生命读经，第六十四至六十五篇。

Lord and experience Him, the more our mind becomes clear and sober, the more our emotion becomes properly balanced, and the more our will becomes adjusted. This is not our natural character, but a resurrected character.

Christians should not be of low character. Wherever we may be, we should display the highest character, because our natural faculties have been uplifted by the divine life. In order to experience this in a full way, we need to be faithful to contact the divine life within us. If we are faithful to do this, our character will be uplifted.

Furthermore, as the divine life discharges, resurrects, and uplifts, it supplies the riches of Christ to our inward parts. For this reason, many who love the Lord become very keen in their mentality. Although certain brothers and sisters may give themselves to attend all the meetings of the church, they are still outstanding students in school because their resurrected and uplifted faculties are supplied with the riches of Christ.

Finally, the divine life will saturate our whole being. This saturation is much better than inspiration. Eventually, our entire being will be soaked with the divine life. This brings about transformation. The riches of Christ saturate our being and cause a genuine metabolic change. By this saturation of the divine life we are conformed to the image of Christ.

The divine life is prepared and able to do such a work within us. But we need to exercise ourselves concerning what the Lord has shown us. We need to be faithful to contact Him, to pray to Him, to read the Word, and to breathe Him in. To do these things is to set our mind on the spirit (Rom. 8:6). When our mind is set on the spirit, no part of our inward being will be separated from the spirit. This will give the divine life a free way to discharge the negative element, to resurrect, uplift, and supply our faculties, and to saturate every part of our being. Concerning this, we need to pray for ourselves, for others, and for all the local churches. May we be faithful to live and walk according to what we have seen. (Life-study of Romans, pp. 683-685)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, Volume 2," chs. 58-59, 75; Life-study of Romans, msg. 64-65

第四周■周五

晨兴喂养

约十五 1 “我是真葡萄树，我父是栽培的人。”

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…接枝到基督里面，成为约翰十五章所启示之葡萄树的枝子。…我们已经被这包罗万有的灵接枝到基督里面。当我们信入救主耶稣时，这个包罗万有的灵就进到里面，在消极一面拯救我们脱离一切消极的事物，在积极一面将我们接枝到基督里面，使我们成为基督的枝子。（李常受文集一九六五年第二册，一八二页。）

信息选读

这赐生命的灵就是基督自己，祂是那神的话，祂是神的儿子，祂也是三一神的实际，祂就在我们里面。我们必须学习吃祂，从祂得喂养，也要学习住在祂里面。约翰一章十二至十三节告诉我们，我们必须接受祂，而信祂就是接受祂。这卷书也告诉我们，我们必须喝祂，（四 14，七 37，）我们也必须吃祂。（六 57。）不仅如此，约翰福音也告诉我们，我们必须住在祂里面。（十五 4。）在约翰福音里的次序是接受祂，喝祂，吃祂，并住在祂里面。我们要住在祂里面，首先必须接受祂，然后必须学习如何喝祂，从祂得喂养。借着喝祂，并从祂得喂养，我们就能住在祂里面。

WEEK 4 — DAY 5

Morning Nourishment

John 15:1 I am the true vine, and My Father is the husbandman.

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.

We have been grafted into Christ, becoming the branches of the vine tree revealed in John 15...We have been grafted into Christ by this all-inclusive Spirit. When we believed into Jesus as the Savior, this all-inclusive Spirit came into us, delivering us from all the negative things on the negative side and grafting us into Christ so that we might become a branch of Christ on the positive side. (CWWL, 1965, vol. 2, "The Tree of Life," p. 137)

Today's Reading

This life-giving Spirit, who is Christ Himself, who is the Word that was God, who is the Son of God, and who is the reality of the Triune God, is within us. We have to learn not only to feed on Him, to eat of Him, but also to abide in Him. John 1:12-13 tells us that we have to receive Him and that to believe in Him is to receive Him. The book of John also tells us that we have to drink of Him (4:14; 7:37) and that we have to eat Him (6:57). Furthermore, John tells us that we have to abide in Him (15:4). The order in John is to receive Him, to drink of Him, to eat Him, and to abide in Him. In order to abide in Him we first have to receive Him. Then we have to learn how to drink of Him and feed on Him. By drinking of Him and feeding on Him, we can abide in Him.

我们都必须看见生命树的实际。神的心意是要将祂自己当作生命树给我们。我们不仅吃这树，我们也住在这树里。我们不仅把这树的一部分接受到我们里面，我们也成了这树的一部分。我们借着喝主并从祂得着喂养，我们就成了祂的一部分；我们成了这树的一部分。枝子吸收树的生命汁液，乃是真正的喝。枝子吸收树的生命汁液，就是喝树、吃树。枝子吸收树的一切所是并所有，也住在树里面，在树里面生存。枝子没有树，就不能作什么，甚至不能生活、生存。枝子乃是在树里面才能生存。

你越努力治死自己，算自己是死的，你就越是活的。倪柝声弟兄曾告诉我们，一个人能用许多方式自杀，但没有人能用钉十字架的方式自杀。钉十字架需要别人把你钉在其上；你不能把自己钉在十字架上。忘掉治死你自己。你只要从祂得喂养，并住在祂里面。你越吸取基督这生命树的生命汁液，你就越感觉到你里面杀死的元素。

三一神是我们的生命树，并且因着祂的成为肉体并祂的死与复活，我们得以分享这生命树。祂借着成为肉体，将神带到人里面，又借着祂的死与复活，将人带到神里面。并且祂借着死与复活，成了一个灵；祂变化形像，从肉体变化为那灵，就是赐生命的灵。这赐生命的灵将神带到我们里面，也将我们带到神里面。祂将我们接枝到基督这宇宙的树里面，使我们成为这树的许多枝子。如今我们必须享受祂一切的所是。借着我们住在祂里面并享受祂，召会就会出现，作三一神真实的彰显。因着我们对生命树的享受和经历，神永远的定旨就得以完成。我们认识这生命树，并以这样活的方式经历这生命树，这是何等的重要！（李常受文集一九六五年第二册，一八二至一八四页。）

参读：生命树，第七章；加拉太书生命读经，第九至十、十六篇。

We all have to realize the reality of the tree of life. God's intention is to present Himself to us as the tree of life. We not only eat of this tree, but we also are abiding in this tree. Not only do we take something of the tree into us, but we also have become a part of the tree. By drinking of the Lord and by feeding on Him, we become a part of Him; we become the branches of the tree. For the branches to absorb the life-juice of the tree is the real drinking. The branches are drinking of the tree and eating of the tree by absorbing the life-juice of the tree. The branches absorb all that the tree is and has and also abide in the tree, have their existence in the tree. Without the tree the branches can do nothing, and they cannot even live or exist. It is in the tree that they have their existence.

The more you try to put yourself to death by reckoning yourself to be dead, the more you will be alive. Brother Watchman Nee once told us that a person can commit suicide in many ways, but no one can commit suicide by means of crucifixion. To be crucified there is the need of others to put you on the cross. You cannot nail yourself to the cross. Forget about putting yourself to death. Just feed on Him and abide in Him. The more you absorb the life-juice of Christ as the tree of life, the more you will sense the killing element within you.

The Triune God is the tree of life to us, and we can share of this tree of life because of His incarnation plus His death and resurrection. By His incarnation He brought God into man, and by His death and resurrection He has brought man into God. Also, by His death and resurrection He became a Spirit; He was transfigured from the flesh into the Spirit, a life-giving Spirit. This life-giving Spirit brings God into us and brings us into God. He grafts us into Christ, the universal tree, to make us branches of this tree. Now we need to enjoy all that He is. Through our abiding and our enjoying Him, the church will come into existence as the real expression of the Triune God. Out of our enjoyment and experience of the tree of life, God's eternal purpose will be fulfilled. How important it is that we know this tree of life and that we experience this tree of life in such a living way! (CWWL, 1965, vol. 2, "The Tree of Life," pp. 137-139)

Further Reading: CWWL, 1965, vol. 2, "The Tree of Life," ch. 7; Life-study of Galatians, msgs. 9-10, 16

第四周■周六

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

罗八 6 “因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

神没有意思要我们不作人，也没有意思要我们作神仙，神乃是要我们作神人，作一个把神接到我们里面的人。我们的观念里没有这个。在我们的观念里，我们只想到我们自己。我们都看自己不错。可是，总还不够好，还有一些缺点，需要改良，盼望能改好一点。这改好是我们人的观念。学校的教育就是希望把人改良改良，能够比从前，甚至比现在更好。实在说来，这样的改良表面看似乎有一点用，但改到末了，有时候是越改越糟，再也没有办法了。神却不是要我们这样；…祂乃是要我们充满神，直到生命的活水像江河一样从我们里面流出来。这就是人的生命加上了神的生命，神的生命接枝在人的生命上，二命联成一命，而活出一个调和的神人生活。（李常受文集一九九〇年第三册，五一一至五一二页。）

信息选读

今天我们基督徒生活的最高标准，就是达到神人调和的生活。神的目标就是把祂自己作到我们里面，到一个地步，祂成为我们，我们成为祂，祂与我们，我们与祂，生命、性情、形像完全相像。这就真的是

WEEK 4 — DAY 6

Morning Nourishment

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

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

God has no intention for us to stop being man. He has no intention for us to be spirits. God wants us to be God-men, those into whom God has been “grafted.” There is no such thing in our concept. In our concept there is only ourselves, and we consider that we are not too bad. However, we are not good enough; there are still some flaws. As a result, we need some improvement and expect some changes for the better. To change for the better is a human concept. The schools educate people with the hope that man would improve and would be better than before. Although this kind of improvement may superficially seem to work a little, in the end the person will be worse than before and will have no hope of being improved. God does not want this... He wants us to be filled with God until the living water of life flows out from us like rivers. This is to have the divine life added to the human life, to have God’s life grafted into the human life, and to have two lives becoming one life, thus living a mingled living of a God-man. (CWWL, 1990, vol. 3, “A Deeper Study of the Divine Dispensing,” pp. 408-409)

Today’s Reading

The highest standard of living for a Christian is to live the mingled life of a God-man. God’s purpose is to work Himself into us to the extent that He becomes us and we become Him, that we and He become completely identical in life, nature, and image. This is the pinnacle. This is much higher

登峰造极了，这不知道比善超越过多少。可惜我们许多基督徒，虽然得救了，对这件事并不清楚，不知道什么是真正基督徒的生活；以为基督徒的生活就是有好行为，荣耀神。但荣耀神真正的意思并不是这个，乃是把神显出来。我们常常以为，我们谦卑、忍耐、有好行为，就是荣耀神。岂不知我们所谓的谦卑、忍耐、温柔等，都不彰显神，反而都在彰显自己。

我绝对相信，连我在内，就我们人的情形说，个个都不好。但感谢神，有一天我们都悔改了，我们信了主耶稣，呼求了祂的名，祂这圣气就进到我们里面，从此神就接枝在我们的生命里。这位在我们里面的耶稣基督就是三一神的具体化身；并且祂这具体化身的三一神，成了一个灵，就是复合的生命之灵，是多面且包罗的。这灵就是耶稣基督，就是三一神，也是我们的救主，是我们的真救主。祂进到我们里面，使我们在人的生命之外得着了另一个生命—神的生命。这就叫接枝的生命：神的生命接在人的生命上面，二命联成一命。这就像接枝过的树一样；所以不在乎修正，也不在乎改良，那些都是暂时的作用。我们乃是有神接枝到我们里面；祂与我们，我们与祂，二者成了一个。祂是我们的生命，我们是祂的生活；祂作我们的内容，我们成为祂的彰显。…三一神经过种种过程，进到我们里面，在我们这三部分人的灵、魂、体里作生命；并且这生命还是一个律，天天在我们里面自然地、自动自发、且满有能力地运作。…三一神就像…电，已经经过了过程：成为肉体、为人生活、钉十字架，且从死里复活，并在复活里成了赐生命的灵，进到你我里面来。这生命的灵成了一个律，天天在我们里面律我们。（李常受文集一九九〇年第三册，五一二至五一三页。）

参读：关于神圣分赐更深的研读，第五、十三篇；约翰的修补职事，第二章。

than being good. Unfortunately, although many of us are saved, we are not very clear about this matter and do not know what is the real Christian life. We think that the Christian life is merely to have good behavior and to glorify God. But the real meaning of glorifying God is not to do these things but to express God. We often think that to be humble, patient, and have good works is to glorify God. Actually, our so-called humility, patience, and gentleness do not express God. Rather, they express ourselves.

I fully believe that everyone's condition, including my own, is not quite proper. But thank God, one day we all repented, and we believed in the Lord Jesus. When we called on His name, the holy breath came into us. From that time on, God has been grafted into our life. This Jesus Christ who is in us is the embodiment of the Triune God. Moreover, this embodied Triune God has become a Spirit, who is the compound Spirit of life. He is diverse and all-inclusive. This Spirit is Jesus Christ and is also the Triune God. He is our Redeemer and our Savior as well. When He entered into us, we received another life, the life of God, in addition to our human life. This is called the grafted life. God's life has been grafted into the human life, and the two lives have been joined to become one life. This is like the grafted branches being joined to the tree. Hence, it is not a matter of cultivation or improvement, which has only temporary results. We have God grafted into us. He and we have become one. He is our life, and we are His living. He is our content, and we have become His expression. The Triune God has been processed and has entered into us to be life in our tripartite being, that is, in our spirit, soul, and body. This life is like a law, operating daily in us in a natural, spontaneous, and powerful way... The Triune God can be compared to electricity. He has been processed and has passed through incarnation, human living, crucifixion, death, and resurrection. In resurrection He has become the life-giving Spirit and has entered into us. This Spirit of life has become a law and is regulating us day by day. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 409-410)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," chs. 5, 13; CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 2

第四周诗歌

WEEK 4 — HYMN

365 与基督的联合 — 联于祂死与复活

8 7 8 7 副 (英 482)

降 A 大调

6/8

5 5 | 3 2 4 7 | 1 2 3 1 6 | 5 1 5 3 1 | 2 .

一 我 与 基 督 已 同 钉 死, 十 架 已 将 我 解 释;

5 5 | 5 3 2 1 | 1 4 6 6 | 5 1 3 5 7 | 1 0

我 与 基 督 已 同 复 活, 祂 生 我 里, 供 应 我。

5 4 | 3 2 1 2 3 | 4 7 1 3 | 3 3 2 5 | 3 1 2 . |

(副) 与 基 督 同 死, 何 等 的 安 适! 脱 世 界、自 己、罪 恶!

A^b 3 4 5 3 | D^b 2 1 6 4 | A^b 3 5 D^b 6 | 5 1 3 E^b 7 | 1 . ||

与 基 督 同 活, 何 等 的 超 脱! 祂 生 我 里, 供 应 我。

- 二 历世历代所藏奥秘, 今借信心可知悉;
 荣耀盼望—基督居衷, 应当无时不歌颂。
- 三 天然景物都有隐征: 麦种死了子粒生;
 贱木接在珍树上面, 小则变大, 苦变甜。
- 四 这个就是圣洁秘诀— 不是自己无残缺;
 主啊, 求你虚我、满我, 扩我度量给我多。
- 五 这个会使病痛得治— 只要你向自己死,
 并以主的生命能力 作为全人的供给。
- 六 经过十架, 达到宝座, 主是这样的领率,
 先是死亡, 后是荣耀, 主既如此我仿效。

I am crucified with Christ

Union with Christ — Identified with His Death and Resurrection

482

1. I am cru - ci - fied with Christ, And the cross hath set me
 free; I have ris'n a - gain with Christ, And He lives and reigns in
 me. (C) Oh! it is so sweet to die with Christ, To the world, and self, and sin;
 Oh! it is so sweet to live with Christ, As He lives and reigns with - in.

- Mystery hid from ancient ages!
 But at length to faith made plain:
 Christ in me the Hope of Glory,
 Tell it o'er and o'er again.
- This the secret nature hideth,
 Harvest grows from buried grain;
 A poor tree with better grafted,
 Richer, sweeter life doth gain.
- This the secret of the holy,
 Not our holiness, but Him;
 O Lord! empty us and fill us,
 With Thy fulness to the brim.
- This the balm for pain and sickness,
 Just to all our strength to die,
 And to find His life and fulness,
 All our being's need supply.
- This the story of the Master,
 Thru the Cross, He reached the Throne,
 And like Him our path to glory,
 Ever leads through death alone.

第五周

过基督徒生活成为得胜者的 秘诀—走吃基督 并享受基督作生命树的路

诗歌：补 209

读经：创二 9，启二 7，约六 57，63，耶十五 16，诗一一九 15，结三 1～4

【周一】

壹 过基督徒生活成为得胜者的秘诀，就是我们要走吃基督并享受基督作生命树的路；神没有一点意思要我们为祂作什么；祂唯一的心意是要将祂自己当作食物给我们享受；唯有那些走享受基督作生命树之路的人，将看见他们的生活和工作存留于新耶路撒冷—创二 9，启二 7。

贰 我们能吃主耶稣作我们属灵的食物，供我们享受，接受祂这赐人生命的灵，乃是借着各样的祷告并默想祂的话，而吃祂那是灵和生命的话—约六 57，63，耶十五 16 与注，弗六 17～18，诗一一九 15 与注，太四 4，诗一一九 103：

Week Five

The Secret of Living the Christian Life to Be an Overcomer—Taking the Way of Eating and Enjoying Christ as the Tree of Life

Hymns: 1143

Scripture Reading: Gen. 2:9; Rev. 2:7; John 6:57, 63; Jer. 15:16; Psa. 119:15; Ezek. 3:1-4

§Day 1

I. The secret of living the Christian life to be an overcomer is for us to take the way of eating and enjoying Christ as the tree of life; God does not intend for us to do anything for Him; His only desire is to give Himself to us as food for our enjoyment; only those who take the way of enjoying Christ as the tree of life will see their life and work remaining in the New Jerusalem—Gen. 2:9; Rev. 2:7.

II. We can eat the Lord Jesus as our spiritual food for our enjoyment, receiving Him as the Spirit who gives life through eating His words of spirit and life by means of all prayer and by musing upon His words—John 6:57, 63; Jer. 15:16 and footnote; Eph. 6:17-18; Psa. 119:15 and footnote; Matt. 4:4; Psa. 119:103:

一 我们借着吃主耶稣那是灵和生命的话而吃祂时，我们就“因”祂活着；（约六 57, 63;）我们不是“凭”基督活着，乃是“因”基督活着，以基督为我们加力的元素和供应的因素；我们在基督的复活里活基督，我们也借着吃基督而活基督。（加二 20，腓一 19～21 上。）

【周二】

二 我们借着吃主耶稣的话而吃祂时，需要有正确的属灵消化—结三 1～4，耶十五 16，启十 9～10：

- 1 我们若有好的消化，食物就能畅通无阻地进入我们里面之人的各部分；借着吃，我们有消化；借着消化，我们有吸收；借着吸收，我们得着基督的丰富实际的养分进入我们这人里面—弗三 8，16～17 上。
- 2 消化不良，意思就是主这属灵的食物没有路进入我们内里的部分；当食物没有通畅的管道进入我们内里的部分时，我们就会消化不良—来三 12，14，四 2。
- 3 我们必须使我们全人同我们里面所有的部分，一直向主敞开，使属灵的食物在我们里面畅通无阻；我们若如此行，就会有正确的消化和吸收，吸取基督作属灵的养分，并且基督会成为我们的构成成分，使神得着彰显—弗三 16～17 上，西三 4，10～11。

【周三】

叁 我们借着实行父的旨意以满足饥渴的人，并借着在地上过神人的生活荣耀经过过程的三一神，就能吃基督—太二四 45～47，腓一 19～21 上：

A. When we eat the Lord Jesus by eating His words of spirit and life, we live because of Him (John 6:57, 63); we live not by Christ but because of Christ as our energizing element and supplying factor; we live Christ in His resurrection, and we live Christ by eating Him (Gal. 2:20; Phil. 1:19-21a).

§Day 2

B. As we eat the Lord Jesus by eating His words, we need to have proper spiritual digestion—Ezek. 3:1-4; Jer. 15:16; Rev. 10:9-10:

1. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being; by eating we have digesting, by digesting we have assimilation, and by assimilation we get the practical nourishment of the riches of Christ into our being—Eph. 3:8, 16-17a.
2. Indigestion means that there is no way for the Lord as the spiritual food to get through into our inward parts; when there is no free course for the food to get into our inward parts, we will have indigestion—Heb. 3:12, 15; 4:2.
3. We need to keep our whole being, with all our inward parts, open to the Lord so that the spiritual food will have a thoroughfare within us; if we do this, we will have proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent for the expression of God—Eph. 3:16-17a; Col. 3:4, 10-11.

§Day 3

III. We can eat Him by doing the will of the Father to satisfy the hungry and thirsty ones and by glorifying the Father on earth in living the life of a God-man for the glory of the processed Triune God—Matt. 24:45-47; Phil. 1:19-21a:

- 一 “我有食物吃，是你们不知道的。…我的食物就是实行差我来者的旨意，作成祂的工” —约四 32, 34。
- 二 “我在地上已经荣耀你，你交给我要我作的工，我已经完成了；”（十七 4；）荣耀神就是在一切事上彰显神。（参西一 9 ~ 11。）
- 三 主在祂的人性生活中，吃奶油（最丰富的恩典）与蜂蜜（最甘甜的爱），这使祂有能力拣选父的旨意—赛七 14 ~ 15，英译美国标准本 1901 年版。
- 四 我们乃是照着“那在耶稣身上是实际者”而学基督的人；“那在耶稣身上是实际者”是指耶稣一生的真实光景，如四福音书所记载的，祂在这生活中，在地上荣耀父，为祂的信徒设立了榜样—弗四 20 ~ 21：
 - 1 耶稣在生活中总是在神里面，同着神并为着神行事，以荣耀神；神是在祂的生活中，并且祂与神是一；祂在复活里成了赐生命的灵，使祂得以进入我们里面作我们的生命；我们照着祂的榜样跟祂学，（太十一 29，）不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。（西三 4，彼前二 21。）
 - 2 主耶稣从来不从自己作什么；（约五 19；）祂不作自己的工，（四 34，十七 4，）不说自己的话，（十四 10，24，）不行自己的意思，（五 30，）不寻求自己的荣耀。（七 18。）
 - 3 学基督就是被模成基督的模型，也就是模成基督的形像；祂自己作为内住的灵，就是生命之灵的律，带着祂生命一切的丰富，在我们里面复制祂自己—罗八 2，28 ~ 29。
- 五 以赛亚四十三章七节说，“就是凡称为我名下的人，是我为自己的荣耀所创造、所塑造的，

- A. “I have food to eat that you do not know about... My food is to do the will of Him who sent Me and to finish His work”—John 4:32, 34.
- B. “I have glorified You on earth, finishing the work which You have given Me to do” (John 17:4); to glorify God is to express God in all things (cf. Col. 1:9-11).
- C. In His human living the Lord ate butter (the richest grace) and honey (the sweetest love), which gave Him the power to always choose the Father's will—Isa. 7:14-15, ASV 1901.
- D. We are those who are learning Christ as “the reality is in Jesus”; the reality is in Jesus refers to the actual condition of the life of the Lord Jesus as recorded in the four Gospels, a life in which He glorified the Father on earth to set up a pattern for His believers—Eph. 4:20-21:
 1. Jesus lived a life in which He did everything in God, with God, and for God in order to glorify God; God was in His living, and He was one with God; in resurrection He became the life-giving Spirit so that He might enter into us to be our life; we learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life in resurrection (Col. 3:4; 1 Pet. 2:21).
 2. The Lord Jesus never did anything out of Himself (John 5:19); He did not do His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did not do His own will (5:30), and He did not seek His own glory (7:18).
 3. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ; He Himself as the indwelling Spirit, the law of the Spirit of life, with all the riches of His life, reproduces Himself in us—Rom. 8:2, 28-29.
- E. Isaiah 43:7 says, “Everyone who is called by My name, / Whom I have created, formed, and even made for My glory”; the highest service we

更是我所造作的；”我们对神最高的事奉，就是彰显祂的荣耀—林后三 18，罗九 23。

六 林前六章二十节说，“你们是重价买来的。这样，就要在你们的身体上荣耀神；”这是让住在我们里面的神（约壹四 13）占有、浸透我们的身体，并借着我们那作祂的殿的身体彰显祂自己；（林前六 19；）林前十章三十一节说，“你们或吃、或喝、或作什么事，一切都要为荣耀神而行。”

【周四】

肆 我们借着接触正确的人，就能吃基督—利十一 1～3，9，13，21：

一 吃乃是接触我们身外之物，将其接受到我们里面，使其至终成为我们里面的构成；在利未记十一章里，一切动物表征不同种类的人，而吃表征我们与人的接触；（徒十 9 下～14，27～29；）神的子民若要过圣别之神所要求的圣别生活，就必须谨慎他们所接触的是何种人。（利十一 46～47，林前十五 33，林后六 14～18，提后二 22。）

二 分蹄反刍的走兽，（利十一 3，参 4～8，26～28，）表征在行动上有分别，（腓一 9～10，）并接受神的话，反复思想的人。（诗一一九 15。）

【周五】

三 有鳍有鳞的水族，表征能在世界中自由活动、活动，同时又能抗拒其影响的人（鳍帮助鱼在水中随意行动、活动；而鳞保护鱼，使活在海水中的鱼不至变咸）—利十一 9。

can render to God is to express His glory—2 Cor. 3:18; Rom. 9:23.

F. First Corinthians 6:20 says, “You have been bought with a price. So then glorify God in your body”; this is to allow God, who dwells in us (1 John 4:13), to occupy and saturate our body and express Himself through our body as His temple (1 Cor. 6:19); 1 Corinthians 10:31 says, “Whether you eat or drink, or whatever you do, do all to the glory of God.”

§Day 4

IV. We can eat Him by contacting the proper people—Lev. 11:1-3, 9, 13, 21:

A. To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our inner constitution; in Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people (Acts 10:9b-14, 27-29); for God's people to live a holy life as required by the holy God, they must be careful about the kind of people they contact (Lev. 11:46-47; 1 Cor. 15:33; 2 Cor. 6:14-18; 2 Tim. 2:22).

B. Animals that divide the hoof and chew the cud (Lev. 11:3; cf. vv. 4-8, 26-28) signify persons who have discernment in their activities (Phil. 1:9-10) and who receive the word of God with much reconsideration (Psa. 119:15).

§Day 5

C. Aquatic animals that have fins and scales signify persons who can move and act freely in the world and at the same time resist its influence (fins helping fish to move, to act, in water according to their wishes, and scales protecting and keeping those fish that live in the sea from being salted)—Lev. 11:9.

四 有翅能飞，吃生命种子作食物供应的飞鸟，表征能在离开且超脱世界的生命中生活行动，并以生命的事物为生命供应的人—13 节。

五 有翅膀，并且足上有腿，能在地面上蹦跳的昆虫，表征能在超越世界的生命中生活行动，并且能保守自己脱离世界的人—21 ~ 22 节。

【周六】

伍 我们借着在一的独一立场上聚会，享受基督作节期，就能吃祂：

一 以色列人可以用两种方式享受美地的出产：普通、个人的方式，是随时随处都可与任何人一同享受一般的分；（申十二 15；）特别、团体的方式，是与所有以色列人在指定的节期并在神所选择独一的地方，才得享受上好的分，就是初熟之物和头生的。（5 ~ 7, 17 ~ 18。）

二 照样，新约信徒享受基督也有两面：一般、个人的一面，随时随处都可以享受基督；特别、团体的一面，乃是在神所选择的地方，就是在在一的独一立场上，在正确召会生活的聚会里，才得享受基督上好的分。

陆 神对人的心意是要把祂自己作为生命树赐给人，供人享受；看见神要我们享受祂，以及神不要我们为祂作什么，就是看见基督徒生活是在于享受基督作生命树；我们的观念一转，看见了这两点，就很容易过享受神的生活。

D. Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the world and who take things of life as their life supply—v. 13.

E. Insects that have wings and have legs above their feet for leaping on the ground signify persons who can live and move in a life that is above the world and who can keep themselves from the world—vv. 21-22.

§Day 6

V. We can eat Him by feasting on Him in the meetings on the ground of oneness:

A. The children of Israel could enjoy the produce of the good land in two ways: the common, private way was to enjoy it as a common portion at any time, in any place, and with anyone (Deut. 12:15); the special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God (vv. 5-7, 17-18).

B. Likewise, the enjoyment of Christ by the New Testament believers is of two aspects: the common, private aspect of enjoying Christ at any time and at any place, and the special, corporate aspect of enjoying the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God.

VI. God's intention for man was to give Himself as the tree of life to man for him to enjoy; to see that God wants us to enjoy Him and that He does not want us to do anything for Him is to see that the Christian life is a matter of enjoying Christ as the tree of life; if our concept is changed so that we see these two points, it will be easy for us to live a life of enjoying God.

第五周■周一

晨兴喂养

创二 9 “耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

耶十五 16 “…我得着你的言语，就当食物吃了；你的言语成了我心中的欢喜快乐…”

摸生命树就是摸神；…一碰到善恶知识树，就是碰到火，碰到死亡。所以，一个基督徒学习事奉神，为主作工，不能与善恶知识树发生关系。…比如一对夫妇彼此相争，我们天然的想法就是劝勉他们，叫他们和好。但是如果我们知道生命树的原则，就不会劝他们忍耐、谦卑等等。如果我们知道生命树的原则，我们就会把这一对夫妇带到生命里面。只有摸生命树的人，他们的生活和工作才能存留到新耶路撒冷。犯罪的要进入火湖，有道德的也要流入火湖。…在生命树里面也有爱心，也有谦卑。但是从善恶知识树出来的爱心和谦卑，它的结局乃是火湖；唯有从生命树发出来的美德，才能存到永远。（李常受文集一九三二至一九四九年第二册，二七六至二七七页。）

信息选读

默想神的话就是“反刍”，像牛吃草一样。（利十一 3。）…我们若太快接受这话，就不会有多少享受。但我们接受这话的时候，若是“反刍”，我们的享受就必加增。

WEEK 5 — DAY 1

Morning Nourishment

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

Jer. 15:16 Your words were found and I ate them, and Your word became to me the gladness and joy of my heart...

To touch the tree of life is to touch God, and...to touch the tree of the knowledge of good and evil is to touch fire and death. In order to serve God and work for Him, a Christian must learn to stay away from the tree of the knowledge of good and evil... For example, a couple may be arguing. Our natural concept is to exhort them to be reconciled with each other, but if we know the principle of the tree of life, we will not exhort them to be patient or humble. If we are clear about the principle of the tree of life, we will lead this couple into life. Only those who touch the tree of life will see their life and work remaining in the New Jerusalem. Those who are sinful will go into the lake of fire. Those who are merely moral will also go into the lake of fire...Within the tree of life there is surely love and humility, but the love and humility that issue from the tree of the knowledge of good and evil end up in the lake of fire. Only the virtues that issue from the tree of life will last in eternity. (CWWL, 1932-1949, vol. 2, pp. 224-225)

Today's Reading

To muse upon the Word is to “chew the cud,” like a cow eating grass (Lev. 11:3)... If we take in the Word too quickly, we shall not have very much enjoyment. But if we “chew the cud” as we take in the Word, our enjoyment will increase.

当我们默想神的话，…我们自然而然就会祷告。…此外，我们会与自己交谈，或开始赞美主。我们也许被神的话感动，想要大声赞美主。

通常默想主的话会比祷读主的话还要缓慢，还要细致。比如，我们默想出埃及二十章二节的时候，可能对自己说，“要纪念耶和华是你的主。祂曾将你从埃及地，从为奴之家领出来。现在你出来了。阿们！主啊，我敬拜你，将我从捆绑中领出来！”我们默想神的话，对主说话，或是对自己说话，都该是自然的，并且该满了享受。我们也许低头敬拜主，思想主的话，有所纪念，或责备自己。…任何真正寻求主，以活的方式默想十诫的人，都会享受主、敬拜主、祷告、在主面前与自己交谈、并且赞美主。当然，这样接受神律法的人，不会把它当作死的字句来应用，乃是把它当作神活的话来接受。

默想神的话就是享受神的话作祂的呼出，这乃是在这话里接触神，与祂交通，敬拜祂，借着这话并用这话向祂祷告。我们这样默想神的话，就要被神注入，将祂吸入我们里面，并得着属灵的滋养。

论到默想神的话，诗篇一百一十九篇一百四十七节说，“我趁天未亮呼求；我仰望了你的言语。”在此，我们看见诗人天未亮就起来呼求，并仰望了神的言语。…默想神的话比仅仅思想神的话所含的意义更丰富。我们默想神的话，乃是借着与神谈话，敬拜祂，享受祂，从祂领受恩典，并在主面前与自己交谈。

我们若默想神的话，会以这话为乐。有时候我们会在主面前哭泣，或向祂唱赞美的诗歌。（出埃及记生命读经，七七六至七七八页。）

参读：倪柝声恢复职事过程中信息记录，第十六篇；生命树，第一、八至九章。

When we muse upon the Word of God,...we shall spontaneously pray... Furthermore, we may converse with ourselves or begin to praise the Lord. We may be so inspired by the Word that we want to shout our praises to the Lord.

Usually musing upon the Word will be slower and finer than pray-reading the Word. For example, in our musing upon Exodus 20:2 we may say to ourselves, "Remember that Jehovah is your Lord. He has brought you out of the land of Egypt, out of the slave house, the house of bondage. Now you are out. Amen! O Lord, I worship You for bringing me out of bondage!" In all our musing upon God's Word, talking to the Lord or conversing with ourselves, we should be spontaneous and full of enjoyment. We may bow down to worship the Lord, ponder the Word, remember, or give ourselves a rebuke... Any genuine seeker of the Lord who muses upon the Ten Commandments in a living way will enjoy the Lord, worship Him, pray, converse with himself in the Lord's presence, and also praise the Lord. Surely one who takes the law of God in such a way will not apply it as dead letters, but will take it as God's living word.

To muse upon the Word of God is to enjoy His Word as His breath. It is to contact God in the Word and to have fellowship with Him, to worship Him, and to pray to Him through and with the Word. By musing upon the Word of God in this way, we shall be infused by God, breathe Him into us, and receive spiritual nourishment.

Concerning musing upon the Word, Psalm 119:147 says, "I anticipated the dawn and cried out; I hoped in Your words." Here we see that the psalmist rose up before dawn, cried out, and hoped in God's word... Musing upon the Word involves more than just meditating on it. We muse upon the Word by talking to God, worshipping Him, enjoying Him, receiving grace from Him, and conversing with ourselves in the Lord's presence.

If we muse upon the Word of God, we shall delight ourselves in the Word. Sometimes we may weep before the Lord or sing hymns of praise to Him. (Life-study of Exodus, pp. 670-671)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, 2nd ed., vol. 1, ch. 16; CWWL, 1965, vol. 2, "The Tree of Life," chs. 1, 8-9

第五周■周二

晨兴喂养

结三 1 ~ 4 “…人子啊，要吃你所得的；要吃这书卷，然后去…讲说。于是我开口，祂就使我吃那书卷。…我就吃了，口中觉得其甜如蜜。祂对我说，人子啊，你往以色列家那里去，对他们讲说我的话。”

我们需要借着呼求主名吃耶稣。但我们吃了以后，也需要好的消化。…我们吃基督，也需要在属灵上正确地消化祂。你若有正确的消化，你所吃的食物，就会进入你身体的每一部分。…消化不良，意思就是食物不能通行。

有些亲爱的圣徒，起初也许喜欢呼求主并祷读主话。但一段时间以后，他们对这事失去胃口和爱好。这是因为他们将主耶稣接受进来以后，他们里面有些事情发生。…主耶稣没有路可通过。我们呼求主耶稣并祷读祂的话以后，必须说，“主，怜悯我。使我全人同我里面所有的部分，一直向你敞开。”（李常受文集一九七二年第一册，二六六页。）

信息选读

你呼喊“主耶稣”，祂就进入你里面，并将你充满。你呼喊“主耶稣”的时候，这位实际的、活的耶稣就要摸着天然的人。但你们许多人会说，“不，主，不要摸我这里。留在你所在的地方；你是我的客人，你必须留在客厅里。不要进入我私人的卧室；那是为着我的，不是为着你的。”这就是消化不良。主这属灵的食物无法在你里面通过。食物没有通畅的管道进入你内里的部分，所以你消化不良。

WEEK 5 — DAY 2

Morning Nourishment

Ezek. 3:1-4 ...Son of man, eat what you find; eat this scroll, and go, speak... So I opened my mouth, and He gave me that scroll to eat... And I ate it, and it was like honey in my mouth in its sweetness. Then He said to me, Son of man, go to the house of Israel and speak with My words to them.

We need to eat Jesus by calling on the name of the Lord. But after we eat, we also need a good digestion...When we eat Christ, we also need to spiritually digest Him in a proper way. If you have a proper digestion, the food you eat can get into every part of your physical being...Indigestion means that there is no thoroughfare for the food.

Some dear saints may enjoy calling on the Lord and pray-reading the Word at first. But after a certain time, they lose their taste and appetite for this. This is because after taking in the Lord Jesus, something happened within them... There was no thoroughfare for the Lord Jesus to get through. After calling on the Lord Jesus and pray-reading His Word, we have to say, “Lord, be merciful to me. Keep my whole being with all my inward parts open to You.” (CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” p. 205)

Today's Reading

When you call, “Lord Jesus,” He gets into you and fills you up. While you are calling “Lord Jesus,” this practical and living Jesus will touch your natural being. But many of you would say, “No, Lord. Don't touch me here. Stay where You are. You are my guest, and You must stay in the living room. Don't get into my private bedroom. That's for me, not for You.” This means indigestion. There is no way for the Lord as the spiritual food to get through in you. There is no free course for the food to get into your inward parts, so you have indigestion.

一位青年弟兄呼求主以后，他里面也许会有某种感觉，他需要对付他的发型。他若对这感觉反应迟缓，这就表示他不许主耶稣通过。因此，你必须儆醒。你呼求主耶稣以后，你里面若有任何知觉，你里面若有任何感觉，那意思就是主耶稣在运行，就是你里面的消化在进行。你必须顺着这内里的感觉而行。你若顺着这感觉而行，就会喜乐，并对基督有更好、更大、更深、更高的胃口。…你若与内里的感觉相争，就会导致消化不良。然后你就不会这么渴望祷读主话，呼求主名对你也不会这么甘甜。

但你回应并顺着内里的感觉而行，你对主耶稣的胃口就恢复，你属灵的消化也就正常。然后主耶稣的丰富就成为你的细胞，这些细胞也长到你生机的组织里。这使你在神圣的生命里长大，并使你在主里刚强。你容易站住，不容易退后，因为你在主里长大。长大的人很难倒下。这是因为他们有好的消化，从他们所吃的属灵食物吸收一切的养分。

借着吃，我们有消化；借着消化，我们有吸收；借着这吸收，我们得着基督丰富实际的养分进入我们这人里面。基督一切的丰富至终要长到我们生机的组织里。然后我们就成为基督。不再是我，乃是基督在我里面活着。在我，活着就是基督。

呼求主以后，吃喝祂以后，你必须说，“主，怜悯我。使我这人的每一部分向你敞开，使在我全人里面得着通路。”这样你就有好的消化，有好的吸收，并且你会享受并吸取基督丰富的一切养分。然后基督会成为你这个人。（李常受文集一九七二年第一册，二六七至二六八、二七〇页。）

参读：享受基督活而实际的路，第六章；生命的经历与长大，第三篇。

After calling on the Lord, a young brother may eventually have some sense within him that he needs to deal with the way he cuts his hair. If he is slow to respond to this sense, this means that he is not allowing the Lord Jesus to get through. Thus, you have to be on the alert. After calling on the Lord Jesus, if you have any sense within you, any feeling within you, that means the Lord Jesus is moving, and that means the digestion within you is going on. You have to go along with this inner sense. If you go along with this sense, you will be joyful and have a better, bigger, deeper, and higher appetite for Christ... If you argue with the inner sense, this will result in indigestion. Then you will not be so eager to pray-read the Word, and calling on the name of the Lord will not be so sweet to you.

But when you respond to and go along with the inner sense, your appetite for the Lord Jesus comes back, and your spiritual digestion becomes proper. Then the riches of the Lord Jesus become your cells, and these cells grow into your organic tissues. This causes you to grow in the divine life and makes you strong in the Lord. It is easy for you to stand and not easy for you to backslide, because you are growing in the Lord... The grown-up ones... have a good digestion to assimilate all the nourishment from the spiritual food that they eat.

By eating we have digesting, by digesting we have the assimilation, and by this assimilation we get the practical nourishment of the riches of Jesus into our being. All the riches of Christ eventually will grow into our organic tissues. Then we become Christ. It is no longer I who live, but it is Christ who lives in me. To me, to live is Christ.

After calling on the Lord, after eating and drinking Him, we have to say, “Lord, be merciful to me. Cause every part of my being to be open to You. Have the thoroughfare within my whole being.” Then we will have a good digestion for a good assimilation, and we will enjoy and absorb all the nourishment of the riches of Christ. Then Christ will become our very being. (CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” pp. 205-208)

Further Reading: CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” ch. 6; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 3

第五周■周三

晨兴喂养

约四 34 “耶稣说，我的食物就是实行差我来者的旨意，作成祂的工。”

十七 4 “我在地上已经荣耀你，你交给我要我作的工，我已经完成了。”

弗四 20～21 “但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

“那在耶稣身上是实际者”是指耶稣一生的真实光景，如四福音书所记载的。…在耶稣敬虔的生活里乃是真实，实际。耶稣在生活中总是在神里面，同着神并为着神行事。神是在祂的生活中，并且祂与神是一。这就是在耶稣身上是实际者。我们信徒，既以基督作我们的生命得了重生，并在祂里面受过教导，就照着那在耶稣身上是实际者学了基督。（以弗所书生命读经，四七六至四七七页。）

信息选读

当我们相信主耶稣而得救时，神就把我们放在作为模子的基督里。这模子就是记载在四福音书里耶稣的生活，这是完全照着实际而有的生活。实际（真理）是光的照耀，光的彰显。因为神就是光，（约壹一5，）所以实际（真理）就是神的彰显。福音书里所记载耶稣的生活，每一面都是神的彰显。祂所说所行的，都彰显神。神的这个彰显，就是光的照耀；因此，这彰显就是实际（真理）。耶稣这照着实际而有的生活乃是模型，神已经把我们放在其中。在这模型里，我们照着那在耶稣身上是实际者，学了基督。这意思是，我们照着福音书所给我们看见的实际，亦即照着主耶稣那完全照着神实际的生活，学了基督。这生活是

WEEK 5 — DAY 3

Morning Nourishment

John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

17:4 I have glorified You on earth, finishing the work which You have given Me to do.

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

The reality, truth in Jesus is the real situation of the life of Jesus as recorded in the four Gospels... In the godly life of Jesus there is truth, reality. Jesus lived a life always doing things in God, with God, and for God. God was in His life, and He was one with God. This is the truth in Jesus. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the truth is in Jesus. (Life-study of Ephesians, pp. 394-395)

Today's Reading

When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God. This expression of God is the shining of light; hence, it is the truth. This life of Jesus according to truth is the pattern in which God has placed us. In this pattern we have learned Christ as the truth is in Jesus. This means that we have learned Christ according to the truth shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's truth. This life is the

光的照耀。光的照耀是实际（真理），而实际（真理）是神的彰显。所以，在耶稣的生活里有实际。主耶稣所设立的模型，其素质乃是实际。这意思是，耶稣之生活的素质乃是实际。我们照着那在耶稣身上是实际者，学了基督。

按照四福音的记载，主耶稣的生活乃是实际的生活。实际（真理）就是光的照耀。光是源头，实际是其彰显。…因着主在地上生活的每一面都有光的照耀，所以祂的生活乃是实际的生活，就是神自己照耀的生活。这实际的生活就是神的彰显。因这缘故，保罗说，我们是照着那在耶稣身上是实际者，学了基督。换句话说，我们乃是照着耶稣生活的模子学了基督。耶稣生活的模子就是实际。

基督设立了这个模子之后，就经过死与复活，并在复活里成了赐生命的灵。祂是这样一位灵，进到我们里面作我们的生命。当我们相信祂并受浸时，神就把我们摆在作模子的基督里面，如同面团被摆在模子里一样。借着被摆在模子里，我们就学了这模子。这意思是说，借着被摆在基督里，我们就学了基督。一面，神把我们摆在基督里；另一面，基督进到我们里面作我们的生命。现今，我们能照着神把我们摆入的模子，凭祂而活。…当我们在福音书中读到主耶稣所形成的模子时，那个模子就自然而然地影响我们的生活。当我们爱主，接触祂，向祂祷告，我们就自然而然地照着福音书中所描绘的模子活祂。这样，我们就被形成、被模成这个模子的形像。这就是学基督的意思。

基督作赐生命的灵已经进入我们里面作生命。我们越爱祂，越接触祂，我们就越照着这模子活祂。结果，我们就自然而然地模成这模子的形像。因此，我们能同保罗说，“在我，活着就是基督。”（腓一21。）我们是照着基督自己生活的模样，就是照着福音书中所记载的模样，而活基督。（以弗所书生命读经，四七七、四七九至四八〇页。）

参读：以弗所书生命读经，第四十六至四十七篇；
长老训练第一册，第三章。

shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth. The essence of the pattern set up by the Lord Jesus is truth. This means that the essence of the life of Jesus is truth. We have learned Christ as the truth is in Jesus.

According to the record of the four Gospels, the life of the Lord Jesus was a life of truth. Truth is the shining of light. Light is the source, and truth is its expression... Because in every aspect of the Lord's living on earth there was the shining of light, His life was a life of truth, a life of the shining of God Himself. That life of truth was the very expression of God. For this reason Paul says that we learn Christ as the truth is in Jesus. In other words, we learn Christ according to the mold of the life of Jesus. The mold of the life of Jesus is the truth.

After Christ established this mold, He passed through death and resurrection, and in resurrection He became the life-giving Spirit. As such a Spirit, He comes into us to be our life. When we believed in Him and were baptized, God put us into Him as the mold, just as dough is placed into a mold. By being put into the mold, we learned the mold. This means that by being put into Christ, we learn Christ. On the one hand, God put us into Christ; on the other hand, Christ has come into us to be our life. Now we may live by Him according to the mold in which we have been placed by God. When we read in the Gospels of the mold formed by the Lord Jesus, that mold spontaneously influences our living. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold described in the Gospels. In this way we are shaped, conformed, to the image of this mold. This is what it means to learn Christ.

Christ as the life-giving Spirit has come into our being as life. The more we love Him and contact Him, the more we live Him according to this mold. As a result, we are spontaneously conformed to the image of that mold. Therefore, with Paul we can say, "For to me, to live is Christ" (Phil. 1:21). We live Christ in the form of His own life, in the form recorded in the Gospels. (Life-study of Ephesians, pp. 395, 397-398)

Further Reading: Life-study of Ephesians, msg. 46-47; CWWL, 1984, vol. 2, "Elders' Training, Book 1: The Ministry of the New Testament," msg. 3

第五周■周四

晨兴喂养

腓一9 “我所祷告的，就是要你们的爱，在充足的知识并一切的辨识上，多而又多地洋溢。”

利十一3 “凡分蹄，就是蹄裂两瓣，并且反刍的走兽，你们都可以吃。”

吃不仅是接触食物，更是将食物接受到里面；食物一旦接受到里面，就能在里面消化，成为我们的构成成分，就是我们的所是，我们的构成。…我们若想要过圣别之神所要求的圣别生活，就需要谨慎我们与人的接触。我们与某种人接触，就能叫我们被重组，因而变成那一种人。（利未记生命读经，三六六至三六七页。）

信息选读

饮食上的分别，就是我们在食物上，在所吃的东西上，有所分别。…利未记十一章所说的动物…乃是表征不同种类的人。这由行传十章九节下半至十四节，二十七至二十九节可得证明。彼得“看见天开了，有一器皿降下，好像一块大布，系着四角，缒在地上，里面有地上各样四足的走兽和爬物，并天空的飞鸟”。（11～12。）起初，彼得不明白这些走兽、爬物和飞鸟表征人；最后他终于明白这点，因为在哥尼流家里的乃是人，不是走兽。（27～28。）

我们吃的时候，是接触那在我们外面，原来与我们无关的食物。然而，我们若将它吃下去，它就能影响我们里面。在利未记十一章，我们所吃的东西表征人，而吃就表征我们与人的接触。

WEEK 5 — DAY 4

Morning Nourishment

Phil. 1:9 ...This I pray, that your love may abound yet more and more in full knowledge and all discernment.

Lev. 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.

To eat is not merely to contact something but also to receive something into us. Once a thing is received into us, that thing can be digested inside to become our constituent, that is, our being, our constitution... If we intend to live a holy life as required by the holy God, we need to be careful about our contact with people. Our contact with certain kinds of people can cause us to be reconstituted and thus make us another kind of person. (Life-study of Leviticus, p. 314)

Today's Reading

Discernment in diet is a matter of discernment in food-stuffs, of discernment in what we eat... The animals mentioned in Leviticus 11...typify persons; they are figures that describe different kinds of persons. This is proved by Acts 10:9b-14, 27-29. Peter “beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth, in which were all the four-footed animals and reptiles of the earth and birds of heaven” (vv. 11-12). At first, Peter did not understand that these animals, reptiles, and birds were figures of people. Eventually he came to understand this, for in the house of Cornelius there were people, not beasts (vv. 27-28).

When we eat, we contact something that is outside of us, something that has nothing to do with us. However, if we eat that thing, it can affect us inside. In Leviticus 11 the things we eat signify people, and eating signifies our contacting of people.

十一章说到五类动物：首先是走兽，包括牲畜；其次是水族，就是在水里的动物；第三是飞鸟，就是在空中的动物；第四是昆虫；最后是爬物。

分蹄、反刍的走兽，（2～3，）表征在行动上分别，并接受神的话，反复思想的人。分蹄表征有分别。马的蹄是整个的，不是分开的。因此，马表征没有分别事物之能力和力量的人。这样的人无法分别神的事物与撒但的事物、属天的事物与属地的事物、属灵的事物与属肉体的事物。我们不仅需要分别什么是好的、什么是坏的，也需要分别什么是出于我们的灵、什么是出于我们的肉体，以及什么是属于新人、什么是属于旧人。

上电影院是作属地的事，但去召会聚会是作属天的事。然而对于没有分蹄的人，甚至是基督徒，上电影院与去召会聚会没有多大分别。这样的人在行动上缺少分别。…我们接触这种人时应当谨慎，因为与这种人接触会叫我们受玷污。我们需要分蹄，有能力和力量分别什么是出于神、什么不是出于神，什么是我们该作的、什么是我们不该作的。

反刍表征接受神的话，反复加以思想。如同牛咀嚼反刍的食物，我们该一再反复思想神的话。早晨祷读的时候，我们可以反复思想所读的话。这就是反刍，借着反复思想从神的话所领受的，来得着喂养。

今天许多人没有分蹄，也不反刍；他们甚至从未摸过神的话。我们不该接触那些没有分蹄或反刍的人。我们需要避开这样的人，免得受他们的影响和感染。（利未记生命读经，三六五至三六八页。）

参读：利未记生命读经，第三十六篇；成全圣徒与神家的建造，第二、九篇。

In chapter 11 of Leviticus five categories of animals are covered: first, the beasts, including cattle; second, the aquatic animals, the animals in the water; third, the birds, the animals in the air; fourth, the insects; and finally, the creeping things.

Beasts that divide the hoof and chew the cud (vv. 2-3) signify persons who have discernment in their activities and who receive the word of God with much reconsideration. A divided hoof signifies discernment. A horse has whole hooves, not divided hooves. Hence, a horse signifies a person who does not have the power, the strength, to discern things. Such a person cannot discern what things are of God and what things are of Satan, what things are heavenly and what things are earthly, what things are spiritual and what things are fleshly. We need to discern not only what is good and what is bad but also what is of our spirit and what is of our flesh, as well as what things are of the new man and what things are of the old man.

To go to a theater is to do something earthly, but to go to a church meeting is to do something heavenly. However, to a person, even a Christian, who does not have divided hooves, there is little difference between going to a theater and going to a church meeting. Such a person lacks discernment in his activities...We should be careful in contacting this kind of person, for contact with him may defile us. We need to have divided hooves, the ability and strength to discern what is of God and what is not of God, what we should do and what we should not do.

Chewing the cud signifies receiving the word of God with much consideration and reconsideration. Just as a cow chews its cud, we should consider and reconsider the word of God. We may do this while we pray-read early in the morning. As we are pray-reading, we may consider and reconsider the word. This is to chew the cud to receive nourishment by reconsidering what we receive from God's word.

However, many people today do not have divided hooves, and they do not chew the cud. They never even touch the word of God. We should not contact those who do not have divided hooves or chew the cud. We need to avoid such people, lest they affect us and influence us. (Life-study of Leviticus, pp. 313-315)

Further Reading: Life-study of Leviticus, msg. 36; CWWL, 1958, vol. 1, "The Perfecting of the Saints and the Building Up of the House of God," chs. 2, 9

第五周■周五

晨兴喂养

林后六 14 “你们跟不信的，不要不配地同负一轭，因为义和不法有什么合伙？光对黑暗有什么交通？”

17 “所以，‘主说，你们务要从他们中间出来，得以分别，不要沾不洁之物，我就收纳你们。’”

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

有鳍有鳞的水族，（利十一 9，）表征能在世界中自由行动、活动，同时又能抗拒其影响的人。鳍帮助鱼在水中随意行动、活动。鱼因着有鳍，甚至能逆流而上。…鳍使鱼有力量行动，鳞保护鱼不至变咸。…我们这些在基督里的信徒，该有鳍也有鳞，使我们能在世界的海中自由行动，并且不因此变咸。（利未记生命读经，三六九页。）

信息选读

（我们）要当心那些无鳍无鳞的朋友、邻居、甚至亲戚。有人…可能说，“到人家中访人传福音该怎么作？”…叩门本身就是保护我们的大鳞。不过，甚至在传福音的事上，我们也需要谨慎与人的接触。我们不要因世界的盐而变咸。

有翅能飞，吃生命种子作食物供应的飞鸟，（参利十一 13～19，）表征能在离开且超脱世界的生命中生活行动，并以生命的事物为生命供应的人。…相反的，利未记十一章十三至十九节里不洁净的飞

WEEK 5 — DAY 5

Morning Nourishment

2 Cor. 6:14 Do not become dissimilarly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?

17 Therefore “come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you.”

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

Aquatic animals having fins and scales (Lev. 11:9) signify persons who can move and act freely in the world and at the same time resist its influence. Fins help fish to move, to act, in water according to their wishes. Because they have fins, fish may even swim against the current. Fins strengthen the fish to move, and scales protect them from being salted. As believers in Christ, we should have fins and scales and therefore be able to act freely in the sea of the world without being salted by it. (Life-study of Leviticus, p. 316)

Today's Reading

Be careful of friends, neighbors, and even relatives who do not have fins and scales... [Some] may say, “What about preaching the gospel to people by visiting them in their homes?”... Door-knocking in itself is a big scale that shields us. Nevertheless, even in preaching the gospel we need to be careful in our contact with people. We do not want to be salted with worldly salt.

Birds that have wings for flying and that eat seeds of life as the food supply (Lev. 11:13-19) signify persons who can live and move in a life that is away from and above the world and who take things of life as their supply of life...On the contrary, the unclean birds in 11:13-19 do not feed on seeds.

鸟，不以种子作食物；因着生命的种子不能使它们满足，这些不洁净的飞鸟就以尸体为食物。

我们基督徒该像有翅膀，并以生命种子作食物的飞鸟。这就是说，我们该在离开且超脱世界的生命中生活行动，也该以生命的事物作我们生命的供应。不仅如此，我们接触人的时候，即使是接触别的信徒，都需要分别到底他们是像麻雀一吃种子的洁净飞鸟呢，还是像鹰一喜欢靠死亡的事物而活的不洁净飞鸟？我们若与不洁净的飞鸟有接触，就会受其口味所影响，而使我们成为不洁净的飞鸟。因此，我们接触那些以死亡的事物为食物的人时，必须谨慎。

有翅膀，并且足上有腿，能在地上蹦跳的昆虫，（21～22，）表征能在超越世界的生命中生活行动，并且能保守自己脱开世界的人。我们若是这些昆虫所表征的那种人，就会有翅膀，从任何属世、有罪、或属肉体的事物飞走；我们就能高飞超越世界。我们也有腿，借此从世界跳开。这就是说，我们能随时离开世界，或是飞开，或是跳开。我们基督徒乃是能跳、能飞的人。然而，那些没有翅膀、没有腿的人，完全无法离开世界。他们只能站在地上，留在世界中。

我们若要过圣别的生活，就需要考量所接触的是哪一种人。他们是不是分蹄、反刍？他们有没有鳍和鳞？他们有没有翅膀能飞？他们是不是以生命的种子、不以死亡的事物为食物？他们有没有翅膀和腿？…我们若想要圣别的过生活，就需要谨慎我们与人的接触。接触人是非常重要的事，特别是对我们这些基督徒。我们接触人不该大意，不该滥交朋友。圣经指明，滥交朋友会败坏我们。（利未记生命读经，三六九至三七一、三七三页。）

参读：创世记生命读经，第十一、十三至十四篇；如何享受神及操练，第二、十至十一、十四篇。

Because the seeds of life do not satisfy them, these unclean birds feed on carcasses.

We Christians should be like birds that have wings and that feed on the seeds of life. This means that we should live and move in a life that is away from and above the world and that we should take the things of life as our supply of life. Moreover, when we contact others, even other believers, we need to discern whether they are clean birds, like sparrows, which feed on seeds, or unclean birds, like hawks, which like to live on the things of death. If we have contact with unclean birds, we shall be influenced by their taste and eventually that will turn us into an unclean bird. For this reason, we must be careful in contacting those who feed on the things of death.

Insects having wings and having jointed legs above their feet for leaping on the ground (vv. 21-22) signify persons who can live and move in a life that is above the world and who can keep themselves from the world. If we are the kind of persons signified by these insects, we shall have wings for flying away from anything worldly, sinful, or fleshly. We shall be able to soar above the world. We also shall have jointed legs with which to jump up from the world. This means that we are able to leave the world at any time, either by flying or by jumping. We Christians are those who can jump and fly. However, those without wings and jointed legs cannot leave the world at all. They can only stand on the earth and remain in the world.

If we are to live a holy life, we need to consider the kind of people we are contacting. Do they have divided hooves, and do they chew the cud? Do they have fins and scales? Do they have wings for flying? Do they feed on the seeds of life and not on the things of death? Do they have wings and jointed legs? If we intend to live in a holy way, we need to exercise care concerning our contact with people. Contacting people is a very important matter, especially for us Christians. We should not contact others without caution, and we should not form friendships in a careless way. Careless friendships, the Bible indicates, will corrupt us. (Life-study of Leviticus, pp. 316-319)

Further Reading: Life-study of Genesis, msgs. 11, 13-14; CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," chs. 2, 10-11, 14

第五周■周六

晨兴喂养

申十二5~7 “但耶和华你们的神…所选择出来立祂名的地方，就是祂的居所，…你们要往那里去，将你们的燔祭和别的祭，十分取一之物，和手中的举祭，并还愿祭、甘心祭，以及牛群羊群中头生的，都奉到那里；在那里，耶和华你们神的面前，你们和你们的家属都可以吃，并且…就都欢乐。”

（看见神要我们享受祂，以及神不要我们为祂作什么，就是）看见基督徒在神面前的故事，完全就是这个享受的故事。我们得救就是为着享受神，而我们属灵的长进，也是在于享受神。…连我们事奉神，作神的工，都在于享受神自己。神没有意思要我们为祂作什么，神完全就是要我们来享受祂自己，并且祂不是在我们身外作我们的享受，乃是完全像食物和水一样，进到我们里面给我们享受。

我们需要对以上两点有清楚的看见，我们就能一直学习享受祂自己，吸取祂自己，取用祂自己。只要这个观念一转了，看清楚了，要实际地过一种享受神的生活，就是一件容易的事。（生命树与善恶树的异象，七三至七四页。）

信息选读

享受基督有两方面：一方面是普通的，无论我们在哪里，无论时间或地点，我们都可以享受基督。…另一方面的享受基督是享受基督顶尖的分，上好的分，初熟的或头生的；我们只有在正当的召会生活中，才能有这一方面对基督的享受。…虽然基督一直是一样的，然而祂有上好的分和一般的分。…当

WEEK 5 — DAY 6

Morning Nourishment

Deut. 12:5-7 But to the place which Jehovah your God will choose...to put His name, to His habitation,... shall you go. And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd...; and there you shall eat before Jehovah your God, and you and your households shall rejoice...

To see that God wants us to enjoy Him and that He does not want us to do anything for Him is to see that the Christian life is a matter of enjoyment. Our salvation is for us to enjoy God, and our spiritual growth depends on our enjoyment of God. Even our service and labor depend on our enjoyment of God. God has no intention for us to do something for Him; He only wants us to enjoy Him. Moreover, He is not outside of us. He has entered into us to be our enjoyment as our food and drink.

If we realize that God wants us to enjoy Him and that He does not want us to do anything for Him, we will be able to enjoy, absorb, and appropriate God. If our concept is changed so that we see these two points, it will be easy for us to live a life of enjoying God. (CWWL, 1958, vol. 1, "The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil," pp. 625-626)

Today's Reading

There are two aspects of the enjoyment of Christ. The one is the common aspect. Wherever we are, no matter the time or the place, we may enjoy Christ...The other aspect of the enjoyment of Christ is the enjoyment of the top portion, the choice portion, the firstfruit or firstborn, of Christ. We can only have this aspect of the enjoyment of Christ in the proper church life... Although Christ always remains the same, He nevertheless has a choice

你开车的时候，可以这样享受祂。然而，你永远不能单独享受基督上好的分。即使你三天单独在家里，日夜禁食，祷告，呼求祂，你还是不能享受基督上好的分。如果你要享受这一分，你必须来到召会中，就是神所选择的地方。

以色列人能以两种方式享受美地的丰富出产。普通的方式是在任何时候、任何地方，与任何人享受美地丰富出产一般的分。特别的方式是在神所选择独特的地方享受上好的分——初熟的和头生的。这个地方的显著特征是神的名和神的居所。这一切是我们享受基督的一幅清楚图画。我们对基督的享受也有两方面——在任何时候和任何地方享受基督的普通方面，以及在神所选择的地方享受基督的特别方面。这独特的地方有神的名和神的居所。

我们在正确的召会生活中经历对基督特别的享受。无论何时我们来到召会的聚会中，对基督的享受总是高而丰富的。我们都需要在个人生活和召会生活这两方面享受基督。虽然在召会生活中享受基督是美妙的，却不能顶替我们在个人生活中对祂的享受。同样的，在我们个人生活中的享受，也不能顶替公开召会生活中的享受。

我在召会生活中的享受，是我在个人生活中的享受所无法比的。但这意思不是说，我不再在个人生活中享受基督；而是说其滋味不如在召会生活中那样甜美。我一直渴望参加聚会，享受基督上好的分。…许多人在对基督的享受上相当贫穷，因为他们花太多时间尝试个人享受祂，却很少花时间团体地享受祂。（李常受文集一九七五至一九七六年第三册，五六三至五六六页。）

参读：享受基督的丰富以建造召会作基督的身体，第十七章。

portion and a common portion...You may enjoy Him in this way while you are driving your car. However, you will never enjoy the top portion of Christ alone. Even if you were to fast, pray, and call on Him night and day for three days alone in your home, you would still not be able to enjoy the choice portion of Christ. If you want to enjoy this portion, you must come to the church, the place God has chosen.

The children of Israel could enjoy the rich produce of the good land in two ways. The common way was to enjoy the common portion of the rich produce of the good land at any time, in any place, and with anybody. The special way was to enjoy the top portion, the firstfruit and the firstborn, in the unique place chosen by God. The distinguishing features of this place were the name of God and the habitation of God. All this is a clear picture of our enjoyment of Christ. Our enjoyment of Christ is also of two aspects—the common aspect of enjoying Christ at any time and at any place, and the specific aspect of enjoying Christ in the place God has chosen. This unique place has the name of God and the habitation of God.

We have experienced the special enjoyment of Christ in the proper church life. Whenever we come to a meeting of the church, the enjoyment of Christ is high and rich. We all need to enjoy Christ both in our private life and in the church life. Although the enjoyment of Christ in the church life is wonderful, it cannot replace our enjoyment of Him in our private life. Likewise, the enjoyment in our private life cannot replace the enjoyment in our public life, in our church life.

There is no comparison between the enjoyment in the church life and the enjoyment in my private life. This does not mean that I no longer enjoy Christ in my personal life, but the taste is not as sweet as the taste in the church life. I am always eager to attend a meeting to enjoy the top portion of Christ... Many are rather poor in the enjoyment of Christ because they spend too much time trying to enjoy Him privately and little time to enjoy Him corporately. (CWWL, 1975-1976, vol. 3, "Young People's Training," pp. 453-456)

Further Reading: CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," ch. 17

第五周诗歌

补209

生命树

G 大调

3/4

5 | ^G1 - 3 1 | ^{G+}3 - 2 | ^C1 - 6 | ^G5 - 5 | 1 - 3 1 | 3 - 2 | ^{D7}5 -

一、生命树果，甘甜之至，生命全丰全足。

3 | ^G5̣ . 3̣ | 5 3 | ^{G7}1 - 5 | ^C6̣ . 1̣ | 1 6̣ | ^G5 - 5 | 1 - 3 1 | ^{Em}3 - 2 | ^{D7}1 - ||

前我死枯，如今活着；前饿，如今吃喝。

- 二、是神领我到生命树， 享受基督自己。
其中滋味，开口一吃， 就觉甘甜无比！
- 三、基督是我生命供应， 祂作我的食物；
祂是惟一纯净享受， 祂外再无满足。
- 四、我今尽情吃生命树， 因为吃就是路！
生命借吃加我里头， 使我凭祂而活。

WEEK 5 — HYMN

The tree of life, how sweet the fruit

Experience of Christ — As Food and Drink

1143

1. The tree of life, how sweet the fruit,
With God as life com-
plete. I once was dead, but now I
live, Was starved, but now I eat.

2. 'Twas God that brought me to the tree,
With Christ Himself as meat;
How precious did that tree become
When I began to eat.
3. The Lord Himself is food to me,
He is my life supply;
He will my pure enjoyment be,
None else can satisfy.
4. I freely eat this living tree,
For eating is the way
To put God's life inside of me,
To live by Him today.

第六周

成为基督这生命树的复制， 而有供应生命的职事

诗歌：655

读经：约一 4，十二 24，十五 1，4～5，约壹五 16，林后四 12

【周一】

壹 在神的经纶里，我们不仅是吃生命树的人，也是这树的枝子，并且我们至终要成为小生命树，就是基督这生命树的复制—彼前二 21，约一 4，十二 24，十五 1，4～5：

一 神的心意是要所有在基督里的信徒，都成为神人基督的复制—十二 24，罗八 29：

- 1 我们要成为基督的复制，就需要在我们的灵里从是灵的基督重生，然后在我们的魂里，逐渐被是灵的基督变化—约三 6，林后三 18。
- 2 我们成为基督的复制品，是借着这个过程，在其中神圣生命的丰富分赐到我们里面，并被我们经历—弗三 8，西三 4，10～11。
- 3 我们要成为作我们榜样之基督的复制品，就需要经历基督这活在我们里面、成形在我们里面、并安家在我们心里的一位—加二 20，四 19，弗三 16～17 上。

Week Six

Becoming a Reproduction of Christ as the Tree of Life for the Ministry of Life

Hymns: 910

Scripture Reading: John 1:4; 12:24; 15:1, 4-5; 1 John 5:16; 2 Cor. 4:12

§Day 1

I. **In God's economy we are not only eaters of the tree of life, but we are also branches of this tree, and we may eventually become a small tree of life, a reproduction of Christ as the tree of life—1 Pet. 2:21; John 1:4; 12:24; 15:1, 4-5:**

A. God's intention is that all the believers in Christ become a reproduction of Christ, the God-man—12:24; Rom. 8:29:

1. Becoming a reproduction of Christ requires that we be reborn of the pneumatic Christ in our spirit and then be gradually transformed by the pneumatic Christ in our soul—John 3:6; 2 Cor. 3:18.
2. We become Christ's reproduction by a process that involves the riches of the divine life being dispensed into us and experienced by us—Eph. 3:8; Col. 3:4, 10-11.
3. In order to become a reproduction of Christ as our model, we need to experience Christ as the One living in us, being formed in us, and making His home in our hearts—Gal. 2:20; 4:19; Eph. 3:16-17a.

4 当我们成为基督的复制时，我们自然会借着祂的灵全备的供应而活基督—腓一 19, 21。

二 在创世记二章九节，生命树只有一棵；但是生命树已经栽种在我们里面，长在我们里面，叫我们成为小生命树。

【周二】

贰 我们作为基督这生命树的复制，有供应生命的职事—约壹五 16，林后四 12:

一 因着我们是基督里的信徒和神的儿女，我们不仅拥有并经历永远的生命，还能将这生命供应给基督身体上别的肢体—约壹五 11 ~ 16。

二 供应生命就是分赐生命；我们有生命的富余时，才能将这富余供应给人—一 1 ~ 2，二 25，五 11 ~ 13，16。

【周三】

三 召会中的事奉乃是供应生命的事奉—将神圣生命供应给人的事奉—林后四 12:

1 我们要对这点有极深刻的感觉并仰望主，愿意我们的事奉能作祂生命的出口—约十一 25，约壹一 2。

2 我们供应给人的生命乃是在那灵里，那灵与我们的灵调和，而神的生命就位于、住在、长在调和的灵里—林前十五 45 下，六 17，罗八 4:

a 我们要供应圣徒生命，就得让灵出去，因为神圣的生命是在我们调和的灵里—七 6，一 9。

b 灵若是不能释放出去，神圣的生命就无法释放出去—八 10。

4. As we become a reproduction of Christ, spontaneously we will live Christ by the bountiful supply of His Spirit—Phil. 1:19, 21.

B. In Genesis 2:9 the tree of life was unique, but the tree of life has been planted into us and is growing in us, causing us to become a small tree of life.

§Day 2

II. As a reproduction of Christ as the tree of life, we have the ministry of life—1 John 5:16; 2 Cor. 4:12:

A. Because we are believers in Christ and children of God, we not only have eternal life and may experience eternal life, but we also can minister this life to other members of the Body of Christ—1 John 5:11-16.

B. To minister life is to impart life; when we have a surplus of life, we can minister from this supply to others—1:1-2; 2:25; 5:11-13, 16.

§Day 3

C. The service in the church is a life-ministering service—a service of supplying others with the divine life—2 Cor. 4:12:

1. We need to be impressed with this point and look to the Lord that our service would become an outlet for His life—John 11:25; 1 John 1:2.

2. The life that we supply to others is in the Spirit, the Spirit is mingled with our spirit, and the life of God is located, abides, and grows in the mingled spirit—1 Cor. 15:45b; 6:17; Rom. 8:4:

a. If we would supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit—7:6; 1:9.

b. If our spirit cannot be released, the divine life has no way to be released—8:10.

四 我们若要作为基督这生命树的复制而活，就需要深深铭记，我们必须能供应生命—约壹五 11 ~ 16:

- 1 神所要我们有的事奉，不重在作工，乃重在供应生命—16 节。
- 2 要供应生命给人，就需要我们接在基督身上，住在基督里面，让祂在我们里面有地位，而充满我们，使祂的生命、性情、爱好、趋向变作我们的生命、性情、爱好、趋向—二 27，弗三 16 ~ 17。

【周四】

五 供应生命就是有生命的流露；我们的事奉乃是神的流露，将神圣的生命供应给人—约十九 34，七 37 ~ 39:

- 1 生命就是神的内容和神的流出；神的内容是神的所是，神的流出是祂自己作生命分赐给我们—弗四 18，后二 21。
- 2 生命要从我们灵里释放出来，我们外面的人就得受对付、被破碎—林后四 16，来四 12：
 - a 我们外面的人若不被破碎，就无法有神圣生命纯净的流露—约七 38。
 - b 我们若要让神圣生命从我们里面释放出来，我们的魂就要被折服，在每一件事上让灵作主，让灵掌权；这样，主的生命就能流出一弗三 16 ~ 17。

【周五】

- 3 要有生命的流出，我们就需要在基督释放生命的死里与祂是一，就是与被击打的磐石所预表之被击打

D.If we would live as a reproduction of Christ as the tree of life, we need to be deeply impressed with the necessity of being able to minister life—1 John 5:11-16:

- 1.The service that God wants from us does not focus on doing a work but on ministering life—v. 16.
- 2.In order to minister life to others, we need to be joined to Christ, abide in Christ, and give Him the ground in us to fill us so that His life, nature, likes, and inclination become our life, nature, likes, and inclination—2:27; Eph. 3:16-17.

§Day 4

E.To minister life is to have the outflow of life; our service is God's flowing out to supply others with the divine life—John 19:34; 7:37-39:

- 1.Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.
- 2.In order for life to be released from our spirit, our outer man must be dealt with and broken—2 Cor. 4:16; Heb. 4:12:
 - a.If our outer man is not broken, there cannot be a pure flow of the divine life—John 7:38.
 - b.If we want the divine life to be released from within us, we must be subdued in our soul and let our spirit dominate and rule over every matter; then the Lord's life will be able to flow out—Eph. 3:16-17.

§Day 5

- 3.Having the outflow of life requires that we be one with Christ in His life-releasing death; this is to be identified with the smitten Christ

的基督联合为一—约十九 34，出十七 6：

- a 当我们与被击打的磐石基督是一，神圣的生命就要作为活水从我们流出来—6 节，约七 38。
- b 我们的属人生命，天然生命，必须受击打，好使活水能从我们里面流出来—林后四 10 ~ 11，16。
- c 我们若与被击打的基督是一，就会经历天然的生命被钉死；然后基督的神圣生命如何借着祂属人的生命被击打而作为活水流出来，我们也要照样经历借着天然生命被击打而流出生命水来—10 ~ 12 节。

【周六】

六 我们要供应生命给人，就需要提防死亡，就是阴间的门，对召会的攻击—太十六 18，罗五 17：

- 1 出于神的，特征是生命，出于撒但的，特征是死亡；在召会中，凡是出于神的都是生命，凡是出于撒但的都是死亡—约十一 25，来二 14。
- 2 撒但最惧怕召会的，就是召会抵挡他死亡的权势—提后一 10。
- 3 在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死—约壹五 11 ~ 13，16。
- 4 作为基督这生命树的复制，我们需要经历永远的生命，也需要成为永远的生命得以流通的管道，借此将这生命供应给人—约七 37 ~ 39，腓一 24 ~ 25。

typified by the smitten rock—John 19:34; Exo. 17:6:

- a. When we are one with Christ as the smitten rock, the divine life as the living water flows out of us—v. 6; John 7:38.
- b. Our human life, our natural life, must be smitten so that the living water may flow out from within us—2 Cor. 4:10-11, 16.
- c. If we are one with the smitten Christ, we will experience the crucifixion of our natural life, and then as Christ's divine life flowed out as living water through the smiting of His human life, we also will experience the flow of the water of life through the smiting of our natural life—vv. 10-12.

§Day 6

F. If we would minister life to others, we need to be aware of the attack upon the church by death, the gates of Hades—Matt. 16:18; Rom. 5:17:

- 1. What is of God is characterized by life, and what is of Satan, by death; in the church everything that issues from God is life, and everything that issues from Satan is death—John 11:25; Heb. 2:14.
- 2. Satan's greatest fear with regard to the church is her resistance to his power of death—2 Tim. 1:10.
- 3. The eternal life within us can overcome death both in ourselves and in other members of the church—1 John 5:11-13, 16.
- 4. As a reproduction of Christ as the tree of life, we need to experience eternal life and minister this life to others by being a channel through which eternal life can flow—John 7:37-39; Phil. 1:24-25.

第六周■周一

晨兴喂养

彼前二 21 “你们蒙召原是为这，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

加二 20 上 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”

四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

种树主要的有两种方法：一个方法是撒种。我们若把桃树的种子撒下去，就会长出一棵桃树。第二个方法是把桃树的枝子种到地里。这枝子也会长出一棵桃树。…圣经…告诉我们，神把自己当作生命的种子种到我们灵里，为要长出一棵树，这棵树就是生命树的缩影。在创世记二章九节，生命树只有一棵；但是今天，生命树长在我们众人里面，叫我们每一个人都成为一棵小小的生命树。作为小小的生命树，我们需要长大。我们这些在基督里的信徒，借着神把自己作为生命的种子种到我们里面，都已得了重生。从那一天起，一棵生命树就长出来了。（李常受文集一九九三年第二册，五五二页。）

信息选读

我们必须作撒种者和栽种者，把基督撒种并栽种到许多虚空的罪人里。今天许多罪人没有基督。…如果我们有些亲爱的朋友还不是在基督里的信徒，或只在名义上是基督里的信徒，在实际上却不是，这样的朋友里面可能会觉得虚空，觉得他们活在这个地上是空洞的，是虚空的虚空。如果他们向神祷告说，“主耶稣啊，我不愿意再虚空下去。我要得

WEEK 6 — DAY 1

Morning Nourishment

1 Pet. 2:21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

4:19 My children, with whom I travail again in birth until Christ is formed in you.

There are two main ways to grow trees. One way is to sow a seed. If we sow the seed of a peach, a peach tree will grow up. The second way is to plant the sapling of a peach tree into the earth. This sapling will grow to be a peach tree...The Bible tells us that God has sown Himself into our spirit as the life seed to grow a tree, a miniature of the tree of life. The tree of life was unique in Genesis 2:9, but today the tree of life grows in all of us, causing each of us to be a small tree of life. As small trees of life, we need to grow. We, the believers in Christ, have all been regenerated by God sowing Himself into us as the life seed. From that day a life tree came out. (CWWL, 1993, vol. 2, “The Organic Union in God’s Relationship with Man,” p. 420)

Today’s Reading

We need to be sowers and planters, sowing and planting Christ into many vacant sinners. Today there are many sinners who do not have Christ... If we have some dear friends who are still not believers in Christ or are believers in Christ in name but not in reality, these kinds of friends may have a feeling of emptiness within them. They may feel that their living on this earth is empty and is vanity of vanities. If they would pray, “Lord Jesus, I do not want to be empty anymore. I want to take You; I want to receive

着你，我要接受你！”他们立刻就被基督这一粒种子或基督这一根枝子所充满。有时候，他们很蒙福，因为他们接受基督到他们里面，不仅是一粒小的种子，而是一根大的枝子。这会叫他们觉得里面充满了基督。他们就会很喜乐，告诉别人说，他们不再虚空了，现在他们里面有个东西，就是基督。（李常受文集一九九三年第二册，五五二至五五三页。）

（彼前二章二十一节“榜样”一辞）原文的直译是，给学生临摹习字的字帖、范本。…榜样的原文就是指…教人写字用的范本。主耶稣已把祂的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行。…然而，神的用意不是要我们试着靠自己的努力来效法祂。我们从经历中知道，努力效法基督是不灵的。我们不能效法祂。我们所需要的不是效法，乃是复制。…在外面，基督是我们的榜样；在里面，基督是我们的人位，活在我们里面，成形在我们里面，并安家在我们里面。借着这过程，我们成为原作的复制品，就是作我们榜样之基督的复制品。

祂是字帖，是用来制造许多摹本的原作。我们需要经历那包含神圣生命之丰富的过程，借此成为基督的复制品，基督的摹本。完成这过程，我们就成为基督的复制品。当三一神从信徒里面彰显出来的时候，就指明这样的信徒成了基督这榜样的复制品。那彰显经过过程之三一神的生活方式，乃是基督的复制品。…作为信徒的榜样，基督乃是原版，用来制造祂自己的复制品。要领会基督是我们的榜样，我们需要经历。我们从经历中知道，我们天天享受基督的时候，就是在经过属灵复制的过程，使我们成为基督活的摹本。（新约总论第三册，七七至七八页。）

参读：新约总论，第五十六、二百零二篇；神人的生活，第十四篇。

You,” immediately they would be filled by Christ as either a seed or a plant. Sometimes they will be blessed to receive Christ not only as a small seed but as a large plant planted into their being. This will cause them to feel that they are filled with Christ. They will be happy and will tell others that they are no longer empty, but they now have something within them, that is, Christ. (CWWL, 1993, vol. 2, “The Organic Union in God’s Relationship with Man,” pp. 420-421)

Literally, the Greek word [for model in 1 Peter 2:21] means a writing-copy, an underwriting for students to use in tracing letters as they learn to draw them...The Greek word for model is the word that denotes... a master copy used in the teaching of writing. The Lord Jesus has set His life before us as an underwriting for us to copy by tracing and following His steps. It is not God’s intention, however, that we try to imitate Christ by our own effort. We know from experience that trying to imitate Christ does not work. We are not able to imitate Him. What we need is not imitation, but reproduction...Outwardly Christ is our model, and inwardly He is our person, living in us, being formed in us, and making His home in us. Through this process we become a reproduction of the original, a reproduction of Christ as our model.

He is a writing-copy, an original to be used for making many copies. We need to become Christ’s reproduction, copies of Christ, by experiencing a process that involves the riches of the divine life. When this process is completed, we shall become a reproduction of Christ. When anyone observes the expression of the Triune God from within a believer, this indicates that such a believer has become a reproduction of Christ, the model. The manner of life that expresses the processed Triune God is a reproduction of Christ. As a model to the believers, Christ is the original used for making a reproduction of Himself. In order to understand Christ as our model, we need experience. From experience we know that as we enjoy Christ day by day, we are undergoing the process of spiritual reproduction to make us living copies of Christ. (The Conclusion of the New Testament, pp. 600-601)

Further Reading: The Conclusion of the New Testament, msgs. 56, 302; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 14

第六周■周二

晨兴喂养

约壹五 11 ~ 12 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命。”

16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他…”。

圣经中只有〔约壹五章十六节〕这一处提到将生命供应给人。…“将生命赐给他”是什么意思呢？这意思是说，我把基督分赐给他。…他犯了罪是因为缺少生命。当我们缺少主耶稣，我们就犯罪。…只有一个人能胜过罪，那就是主耶稣。我们发脾气，就指明我们缺少主耶稣。我们所需要的不是责备，…责备叫我们减少基督的度量。我们需要的是祂的加增，而不是祂的减少。我们需要让祂更多分赐到我们里面来。（李常受文集一九八〇年第二册，四四九页。）

信息选读

你晓得你犯罪是因为缺少主耶稣么？你为什么错待你的妻子或丈夫？…你的决心为什么不能实行出来？因为你缺少主耶稣。

你们作丈夫的，不要责备你们的妻子；你只会使自己和祂痛苦。…你能作什么呢？也许你说你一定要爱她。有时候也许有点用，但是爱也会朽化、败坏。唯有基督才管用，唯有生命才有效。我们作丈夫的，必须把生命供应给我们的妻子。…姊妹们，你的内心深处也许有意要征服你的丈夫。作丈夫的喜欢责备；作妻子的却喜欢征服。你征服自己的丈夫永远不会成功，因为神造男人是辖管你的。…放弃你要征服丈夫的努力吧！他所需要

WEEK 6 — DAY 2

Morning Nourishment

1 John 5:11-12 And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.

16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him...

First John 5:16 is the only reference in the Bible to ministering life to someone...What does it mean to give him life? It means that I impart Christ to him...He has sinned because he is short of life. When we are short of the Lord Jesus, we commit sin...Only one person can overcome sin, and that is the Lord Jesus. If we lose our temper, that is an indication that we are short of the Lord Jesus. We do not need a rebuke...A rebuking reduces our measure of Christ. What we need is an addition of Him, not a reduction. We need more of Him imparted into us. (CWWL, 1980, vol. 2, "The Mending Ministry of John," p. 331)

Today's Reading

Have you ever realized that you sin because you are short of the Lord Jesus? Why do you mistreat your wife or husband?...Why is it that you have not been able to live up to your resolves? You are short of the Lord Jesus.

Husbands, do not rebuke your wife. You will simply make yourself and her miserable...What can you do? You may say that you must love her. Sometimes that may help, but love may corrupt and do damage. Only Christ works. Only life helps. We husbands must minister life to our wives. Sisters, deep in your heart you may have the intention to subdue your husband. Husbands like to rebuke; wives like to subdue. You will never succeed in subduing your husband; God created man to be over you...Give up your efforts to subdue your husband. What he needs is for you to minister life to him. You must

的，乃是你把生命供应给他；你必须把一分基督供应给他。夫妻双方都需要更多的基督。除祂以外，别无拯救。

基督教为什么如此堕落？有一个原因就是劝戒的有许多，分赐生命的却不多。什么能够修补今天残破的光景？唯有这赐生命的修补职事。

你也许不赞成，认为你自己还缺少生命，怎么能把生命供应给别人？也许你真的缺少生命。那么你该怎么办？不要去劝戒人或责备人，甚至不要去找另一方。你自己必须转向主，说，“主，怜悯我。我的弟兄犯了罪，他需要生命的供应，他缺少生命。但是，主，我也缺少生命，我也没有多少生命。怜悯我们，但是先怜悯我，我需要更多的生命。我必须有更多的生命。”你的负担沉重，甚至到一个地步要禁食，要缩短睡眠时间来祷告，为要得着更多的生命。…你汽车的汽油若快用完了，你可以转入加油站，在那里把油箱装满。…当你自己得着供应，你就可以供应别人。

我们必须知道，不论什么弟兄或是什么姊妹犯了罪，就很强地指明这位弟兄或这位姊妹缺少生命。我们若要帮助人，就必须先察看我们是不是有生命。我们有生命的富余么？我们所有的比我们所需要的多么？若不然，我们就必须祷告、禁食等候主，直到我们得着丰富的供应。这样我们就能够用这个供应来服事人。在这个堕落基督教的时代里，这是在召会生活中往前的路。

约翰强调说，我们需要供应给别人的这个生命，就是神自己，就是神的儿子。“这是真神，也是永远的生命。”（约壹五 20。）我们的需要乃是得着更大一分的主耶稣，这样我们就有富余来供应人。这不是知识或道理的富余，而是神的富余。（李常受文集一九八〇年第二册，四四九至四五二页。）

参读：约翰的修补职事，第十一章；约翰一书生命读经，第三十七至三十八、四十篇。

minister a portion of Christ to him. Both husbands and wives need more Christ. Only He saves.

Why is Christianity so degraded? One reason is that there are many to admonish but few to give life. What can mend today's broken situation? Only the life-giving mending ministry. In the church life we must learn to minister life. This is what is needed. Do not try other ways. No way of helping is better than that of ministering life.

You may raise the objection that you yourself are short of life; how can you minister it to others? You may indeed be short of life. Then what should you do? Do not go to admonish or rebuke. Do not even go to the other party. You yourself must turn to the Lord: "Lord, have mercy upon me. My brother is sinning; he needs the supply of life. He lacks life. But so do I, Lord. I don't have much life either. Have mercy upon us, but first have mercy upon me. I need more life. I must have more life." You may be so burdened that you will even fast and shorten your sleeping hours in order to pray for more life. I can assure you that you will be supplied... When you yourself have the supply, then you can supply others.

We need to learn that when any brother or sister sins, this is a strong indication that he or she is short of life. To be of help, we must first check whether we have life. Do we have a surplus of life? Do we have more than we need? If not, we must wait on the Lord with prayer and fasting until we get the rich supply. Then we can minister from this supply to others. This is the way to go on in the church life during this time of degraded Christianity.

John stresses that this life which we need to minister to others is simply God Himself. It is the Son of God. "This is the true God and eternal life" [1 John 5:20]. Our need is to have a bigger portion of the Lord Jesus. Then we will have a surplus to minister to others, a surplus not of knowledge or doctrine but of God. (CWWL, 1980, vol. 2, "The Mending Ministry of John," pp. 331-332)

Further Reading: CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 11; Life-study of 1 John, msgs. 37-38, 40

第六周■周三

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。”

每个事奉主的人，都得非常清楚地认识，所有的事奉都应该是生命的供应。…我们虽然是在作事，但重点不在于事情的成功，乃在于生命的供应。…召会和社会是不同的。…召会不在于事务办得好不好，乃在于借着作事把生命供应出去。如果召会光是作事，不能供应生命，就已经失去召会的性质，和社会没有什么两样。这点弟兄姊妹必须抓牢。

然而这不是说，我们可以把事情作得一塌糊涂。…我们在主面前还得恐惧战兢地作事，不让事情作差了。然而我们不能停在这里，还得把事情作对到一个地步，叫人得着生命的供应。…我们要仰望主，愿意我们的事奉能作祂生命的出口。我们愿意在神面前蒙拯救脱离错误，但这脱离错误不是重在把事情作成功，乃是重在让生命借此得以出去。（建造神家的事奉，四九至五一页。）

信息选读

到底如何才能把生命供应出去？我们都知道，生命乃是在圣灵里，圣灵是神生命的一个住处。罗马八章说，神的灵乃是“生命之灵”。（2。）因着神的生命是在圣灵里，所以圣灵就变作生命的灵。同时我们也知道，神的生命进到我们里面，乃是在我们的灵里。

WEEK 6 — DAY 3

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.

No matter what our service may be, we should be clear that our service is a means to supply life to others. Whether or not we are adequate in our service, our focus is on supplying life, not on accomplishing something. The church is different from a society... In the church the point is not whether we do a good job but whether life is supplied. If the church were only for taking care of matters, not supplying life, the church would lose its nature and would be a society. The saints must uphold this point.

I am not saying that we can be sloppy in our service... We must serve in fear and trembling before the Lord lest our service be haphazard. However, we cannot be content with doing a service. We must serve in such a way that others may receive the supply of life. We need to... look to the Lord so that our service becomes an outlet for His life. We want to be delivered from mistakes, but the focus of such deliverance is not on doing a successful job but on the flowing out of life. (CWWL, 1954, vol. 3, "The Service for Building Up the House of God," p. 92)

Today's Reading

The life that we supply to others is in the Spirit. This means that the Spirit is the dwelling place of the life of God. In Romans 8:2 the Spirit is referred to as the "Spirit of life." Since the life of God is in the Spirit, the Spirit is the Spirit of life. In addition, as children of God, we have His life in our spirit.

神的生命不在人的思想里，不在人的看法和意见里，不在人的一切里；神的生命乃是在祂的灵里，而又住在我们灵里。可以说，神的生命今天是在两层的灵里。这意思是，神的生命原来只在祂自己的灵里，现今神的生命也住在我们灵里。…罗马八章所提的灵，很难断定是专指神的灵，或专指我们的灵。因为二者的确是混合在一起，像水和酒混合在一起一样。在八章，圣灵和人的灵变作了一个。二者的性质是相同的，因为都是灵。神的灵调在人的灵里，而神的生命就位于、住在、长在我们调和的灵里。所以，我们要供应生命，叫生命出去，就得让灵出去，因为生命是在灵里。灵若是不能释放出去，生命就无法出去。（建造神家的事奉，五一至五二页。）

主在约翰十五章说，祂是葡萄树，我们是枝子，枝子离了葡萄树，就不能作什么。（5。）葡萄树的枝子…乃是为着结果子。结果子，就是供应生命，就是把葡萄树的生命供应出去。这就是我们对主的功用。主今天不需要人作材料，不需要人有干才，只需要人住在祂里面，被祂充满，而将祂的生命供应出去；像葡萄树的枝子，里面被葡萄树的汁浆充满，而将葡萄树的生命供应出去一样。葡萄树的枝子不懂别的事，只懂住在葡萄树上，让其中的生命经过它供应出去，流露出去。…这就是召会的事奉。召会的事奉，不是作什么大工作，大事业，有什么大成就，乃是将基督的生命供应出去，流露出去。这需要我们接在基督身上，住在基督里面，让祂在我们里面有地位而充满我们，使祂的生命变作我们的生命，祂的性情变作我们的性情，祂的爱好变作我们的爱好，祂的趋向变作我们的趋向，祂的一切变作我们的一切。（李常受文集一九五〇至一九五一年第三册，五二九至五三〇页。）

参读：罗马书的结晶，第十八篇；以弗所书生命读经，第四十五、七十六、八十九至九十篇。

The life of God is not in human thoughts, views, or opinions. The life of God is in the Spirit and dwells in the regenerated human spirit. The divine life is in the two spirits, the Spirit mingled with our human spirit. Initially, the divine life was only in the Spirit, but now the divine life dwells also in our spirit. It is difficult for expositors to determine whether the spirit in Romans 8 refers specifically to the Spirit of God or to our human spirit, for the two spirits are mingled together. In chapter 8 the Spirit and the human spirit have become one spirit. Both the divine Spirit and the human spirit are similar in nature, for they are both spirit. The Spirit is mingled with our human spirit, and the life of God is located, abides, and grows in our mingled spirit. Hence, if we are to supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit. If our spirit cannot be released, the divine life has no way to be released. (CWWL, 1954, vol. 3, "The Service for Building Up the House of God," pp. 92-93)

In John 15 the Lord said that He is the vine and we are the branches. Apart from the vine the branches can do nothing. The branches on the vine... are there to bear fruit. Bearing fruit is to minister life, that is, to release the supply of the vine's life. This is our function with respect to the Lord. Today the Lord does not need people to be His material, nor does He need human talent. He only needs people to abide in Him, to be filled with Him, and to release the supply of His life. This is truly like the branches of the vine being filled with the sap of the vine and releasing the supply of the vine's life. The branches of the vine do not know how to do anything but abide in the vine and allow its life to be ministered and to flow out through them. This is the service of the church, which is not a great work or large enterprise with a huge accomplishment but the ministering and flowing out of the life of Christ. It requires us to be joined to Christ, to abide in Christ, and to give Him the ground in us to fill us so that His life, His nature, His likes, and His inclination can become our life, our nature, our likes, and our inclination. In other words, His all becomes our all. (CWWL, 1950-1951, vol. 3, "The Spirit and Service in Spirit," p. 393)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 18; Life-study of Ephesians, msgs. 45, 76, 89-90

第六周■周四

晨兴喂养

林后四 16 “所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

12 “这样，死是在我们身上发动，生命却在你们身上发动。”

没有一个人能干干净净地流露神的生命，除非他这个人被破碎。…加拉太二章二十节…所说的“同钉十字架…，不再是我”，从经历来说，就是被破碎。只有破碎过的人，才能经历二十节的同钉十字架，和不再是我。这节又说，“乃是基督在我里面活着，”这就是生命的流露。基督从我身上出去，就是生命从我身上流露出去。（建造神家的事奉，五六页。）

信息选读

同时，保罗说得很清楚：“死是在我们身上发动，生命却在你们身上发动。”（林后四 12。）那个死就是杀死，就是我们的被破碎。我们这个人被破碎越多，神的生命从我们身上出去的就越多。

人破碎了，人才能供应生命，相信这道理大家都明白，但现在需要众人摆在实行里。生命是在圣灵中，住在我们的灵里，但人在灵之外，还有魂，还有身体；魂和身体都是灵的遮蔽。所以生命要从灵里出来，人的魂和身体都得受对付，被破碎。然而在我们这些人身上，身体的难处不是太大，最大的还是魂里的难处。魂里的东西就是人的思想、人的情感、人的意志。这三者都是非常难破碎、难对付的。魂总归是包围着灵，遮蔽着灵；灵要从人里面出来，人的魂总得破碎，总得被对付。若不然，人里面的那个生命，无法从灵里流露出来。

WEEK 6 — DAY 4

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

12 So then death operates in us, but life in you.

In order for there to be a pure flow of the life of God, we must be broken... In Galatians 2:20...the statement I am crucified...and it is no longer I refers to the experience of being broken. Only those who are broken are crucified with Christ and can say, “It is no longer I.” The statement but it is Christ who lives in me refers to the flowing out of the divine life. Christ being expressed through us is life flowing out of us. (CWWL, 1954, vol. 3, “The Service for Building Up the House of God,” p. 95)

Today's Reading

The operation of death within us, spoken of in 2 Corinthians 4:12, is the killing. The operation of death is our being broken. The more we are broken, the more the life of God will flow out of us.

A brother who is broken can supply life. We may understand this doctrinally, but we still need to put it into practice. The Spirit of life abides in our spirit. However, besides our human spirit, we also have a soul and a body. Our soul and body encase our spirit. Therefore, in order for life to be released from our spirit, our soul and body must be dealt with and broken. The body does not pose much of a problem, but our soul poses a great problem. The things of the soul, which is composed of our mind, emotion, and will, are difficult to deal with. The soul surrounds and encases the spirit. Hence, our soul must be dealt with and broken in order for our spirit to be released. Otherwise, there cannot be a pure flow of the divine life.

什么叫作人的魂…被破碎呢？破碎不是说，你没有思想了，没有意志了，没有情感了。你的思想、意志、情感还是有的，只不过都被折服、屈服下来，都受了对付。换言之，都是受了破碎的。…一个让灵出来的人，乃是…把他的思想、意志、情感屈服下来，摆在灵的管治之下，让灵作主的人。

你每一次碰到事情的时候，是思想先来呢，还是灵先来？是情感先来呢，还是灵先来？是意志先来呢，还是灵先来？请记住，你让谁先来，就是让谁作主。如果你让灵先来，灵就作主，思想就被折服了。如果你让思想先来，你就是把灵扣在一边。…灵先出来，就叫你的思想被破碎，被扣下，被拒绝，…让灵掌权，这个灵里的生命就出去了。

至于什么叫作让灵出来，这一点非常难说明。比方，你碰到一件事，光是用心思想它，那一个是思想。…或者你听到一件伤心的事，你的情感就像无羁之马出来乱跑；你如果要流露生命，就该勒住这匹情感的马，回到你里面，用你最里面的灵感觉这件伤心的事。…一个意志强的人，什么事一定规就定规了，没有法子改动。这一个只能代表意志强的人，不能代表神。…当你碰到一件事的时候，（如果）先让里面的灵来感觉，…生命定规从你身上出去。

我们要让主的生命从我们身上出去，就得学习与主有交通，学习魂被折服，学习在每一件事上让灵作主，让灵掌权。无论是作长老的弟兄也罢，作执事的弟兄姊妹也罢，是探望的也罢，是传福音的也罢，都得学习运用灵，学习折服我们的思想，折服我们的情感，折服我们的意志，用我们的灵在一切活动上摸一切事。如此一来，主的生命就能流露出去。不是作得规矩就可以了，乃是运用灵，生命才能从我们身上出去。（建造神家的事奉，五六至五九页。）

参读：经历基督作生命为着召会的建造，第十五章；歌罗西书生命读经，第四十四、四十九至五十二篇。

When we say that the soul needs to be dealt with and broken, we do not mean that a person no longer uses his mind, expresses his emotions, or exercises his will. Our mind, emotion, and will still function, but they have been dealt with, subdued, and made submissive to our spirit. In other words, they have been broken... A person who can release his spirit has subdued his mind, emotion, and will. The three parts of his soul are under the ruling of his spirit and let his spirit dominate.

When some brothers encounter something, their mind is the first to react, not their spirit. With some sisters their emotion is the first to react, not their spirit. With some saints their will is the first to react, not their spirit. The part that reacts first is the part that dominates our being. When we let our spirit respond first, the mind is subdued. When our mind responds first, our spirit is pushed back...When our spirit is released, our mind is dealt with, broken, and held under the ruling of our spirit. Then the divine life in our spirit can be released.

It is difficult to explain the way to release the spirit. When we only think of something, we are using our mind. When some sisters hear a sad matter, their emotions run wild like an unbridled horse. If they want life to flow out, they must suppress their wild emotions, and they must use their spirit to sense the situation. It is difficult for a brother with a strong will to change what he has decided. When such a brother expresses his strong will, he does not represent God. When we encounter situations with our spirit, life will flow out of us.

In order for the Lord's life to be released from within us, we must learn to fellowship with the Lord, be subdued in our soul, and let our spirit dominate and rule over every matter. Whether we are elders or deacons or are involved in visitation or preaching the gospel, we must learn to use our spirit and to subdue our mind, emotion, and will so that we touch things with our spirit. Then the Lord's life will be able to flow out. Our supplying others with life does not depend on our doing things properly but on our exercising our spirit. (CWWL, 1954, vol. 3, "The Service for Building Up the House of God," pp. 95-97)

Further Reading: CWWL, 1969, vol. 1, "The Experience of Christ as Life for the Building Up of the Church," ch. 15; Life-study of Colossians, msg. 44, 49-52

第六周■周五

晨兴喂养

出十七 6 “我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。…”

约十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

七 38 “信入我的人，就如经上所说，从他腹中要流出活水的江河来。”

使徒们的工作乃是死在他们身上发动，使生命在信徒身上发动。（林后四 12。）…死发动的结果…是美妙的，就是生命在别人身上发动。…在主的恢复里，我们需要死，好叫生命在别人身上发动。因此，我们死就是我们作工。主不需要你为祂完成什么工作。祂需要你死。如果你死了，生命就会在别人身上作工。借着死，你就把生命供应给人。因此，我们的工作乃是被治死。…使徒们不是跟从一个大人物，乃是跟从拿撒勒人耶稣这个微小的人。不仅如此，他们没有被高举，反而常常被治死，好叫耶稣的生命能在他们必死的肉身上显明出来。（哥林多后书生命读经，三四七页。）

信息选读

或许你要问，你如何才能被神使用，来供应生命给身体。不是决心要作很多事，或是退隐而什么事也不作，乃是简单地让十字架在你平常与主同行的路上运行。那些借着说话或工作来服事的人，如果有一天被禁止活动或说话，他们就发现自己没有职事了。但你职事的度量，不是决定于你活动的程度。…“死是在我们身上发动，生命却在你们身上发动。”（林后四 12。）这

WEEK 6 — DAY 5

Morning Nourishment

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink...

John 19:34 ...One of the soldiers pierced His side with a spear, and immediately there came out blood and water.

7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

The work of the apostles is the work of death operating in them so that life may operate in the believers [2 Cor. 4:12]. The result of this operation of death is wonderful—it is life in others... In the Lord's recovery we need to die so that life may work in others. Hence, our dying is our working. The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying. Therefore, our work is to be put to death. The apostles were not followers of a great person, but of a small man, Jesus of Nazareth. Furthermore, instead of being exalted, they were always being put to death so that the life of Jesus could be manifested in their mortal flesh. (Life-study of 2 Corinthians, pp. 295-296)

Today's Reading

You ask me how you can be used to minister life to the Body. Not by setting out deliberately to do a lot, nor indeed by running away into retirement and doing nothing, but simply by letting the Cross operate in the normal course of your walk with the Lord. Those who only serve by words and works find they have no ministry if at any time they are reduced to inactivity or silence. But the measure of your ministry is not determined by the measure of your activity... It is an abiding principle of the Body that “death worketh in us,

是身体不变的律，是没有例外的。所以你不需要特别劳苦，在这方面带进身体的增长，因为神借着十字架带你经过的，自然会带进扩增。（倪柝声文集第二辑第二十册，一五二至一五三页。）

我们若要涌流生命水，我们也需要与被击打的基督联合为一。（出十七6，约七38。）被击打的磐石表征成为肉体的基督被钉十字架。…基督在十字架上被神所击打。我们需要与这位被击打者联合为一。这意思是说，我们的属人生命，我们的天然生命，必须受击打，好使活水能流出来。…我们只要与被击打的基督是一，与祂联合为一，就会经历天然的生命被钉死。然后基督的神圣生命如何借着祂属人的生命被击打而作为活水流出来，我们也要照样经历借着天然生命被击打而流出生命水来。只有当我们天然的生命被击打，神圣的生命才会从我们里面流出来。

我们说话时若不与被击打的基督联合为一，我们的说话，甚至我们的赞美和祷告，都会是天然的。我们需要真实且实际地与基督是一。然后我们将经历天然的生命被击打，那是在祂里面并同着祂，在祂钉十字架时所发生的。我们若…与被击打的基督联合为一，生命水就不是以天然的方式，而是以纯净、毫无搀杂的方式流出来。在祷告、赞美或见证中，从我们所流出的将是纯净的神圣生命的水流。

当我们在基督的死里与祂联合为一时，我们天然、属人的生命就被治死。然后从我们里面所流出的都将是神的生命，就是神圣、永远的生命。这生命就是生命水。我们若与被击打的基督联合为一，从我们流出来的将是纯净的；神圣的生命没有天然生命的搀杂。…我们…借着与被击打的基督联合为一，…我们就不仅有一道江河，乃是有主耶稣在约翰七章三十八节所说的众江河。活水的众江河要从我们腹中流出来。（出埃及记生命读经，六〇八至六〇九页。）

参读：哥林多后书生命读经，第三十至三十五篇；这人将来如何，第八章；罗马书生命读经，第四十四篇。

but life in you.” So you need make no special effort to bring increase to the Body in this way, for anything God takes you through by way of the Cross will spontaneously bring increase there. (CWWN, vol. 40, “What Shall This Man Do?” p. 125)

If we would flow the water of life, we also need to be identified with the smitten Christ (Exo. 17:6; John 7:38). The smitten rock signifies the incarnated Christ in His crucifixion... On the cross Christ was smitten by God. We need to be identified with this smitten One. This means that our human life, our natural life, must be smitten so that the living water may flow... If we simply are one with the smitten Christ, identified with Him, we shall experience the crucifixion of our natural life. Then as Christ's divine life flowed out as living water through the smiting of His human life, we also shall experience the flow of the water of life through the smiting of our natural life. Only when our natural life has been smitten will the divine life flow out from us.

If we speak without being identified with the smitten Christ, our speaking, even our praise and prayer, will be natural. We need to be one with Christ in a way that is actual and practical. Then we shall experience the smiting of the natural life which took place in Him and with Him at the time of His crucifixion. If we are identified with the smitten Christ..., the water of life will flow not in a natural way, but in a way that is pure, without mixture. Whatever issues from us in prayer, praise, or testimony will be the flow of the divine life in its purity.

When we are identified with Christ in His death, our natural, human life will be put to death. Then whatever flows out of us will be the very life of God, the divine, eternal life. This life is the water of life. If we are identified with the smitten Christ, what flows out from us will be pure. There will not be the mixture of the divine life with the natural life. By speaking and by being identified with the smitten Christ, we shall have...the rivers spoken of by the Lord Jesus in John 7:38. Rivers of living water will flow out from our innermost being. (Life-study of Exodus, pp. 527-528)

Further Reading: Life-study of 2 Corinthians, msg. 30-35; CWWN, vol. 40, ch. 8; Life-study of Romans, msg. 44

第六周■周六

晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

约十一 25 “耶稣对她说，我是复活，我是生命…”

腓一 25 “我…仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐。”

自伊甸园开始，神与撒但的争执，一直就是在死亡与生命这个问题上。（参创三 3～4，罗五 12，17，21，林前十五 22。）神的特性是生命，撒但的特性是死亡。…哪里有生命，哪里就有神。基督与一切其他人的分别就是：其他人是死的，祂是活着的。死亡摸不着祂。神曾借着基督毁坏死，如今也使用召会为着同一目的。今天召会是神生命的器皿，蒙召来彰显祂儿子复活的生命，并带人来认识这生命。

赞美祂的名，神从起初就给我们看见，召会所受的攻击是从哪一方向而来。我们要知道攻击是来自“阴间的门”，就是死亡的门。…撒但最害怕的，不是召会抵挡罪恶，不爱世界，或胜过其他直接的攻击，乃是召会抵挡他死亡的权势。（倪柝声文集第二辑第二十册，一四四至一四五页。）

信息选读

约翰在（约壹五章十四至十七节）这几节的用意是要给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。永远的生命吞灭我们里面的死，也吞灭别的肢体里面的死。…因为召会是基督的身体，所以我们乃是和身体上同作肢体的一同生活。既然我们在身

WEEK 6 — DAY 6

Morning Nourishment

Matt. 16:18 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

John 11:25 Jesus said to her, I am the resurrection and the life...

Phil. 1:25 ...I will remain and continue with you all for your progress and joy of the faith.

From Eden onwards, God's controversy with Satan has been on this issue of death and life (cf. Gen. 3:3, 4; Rom. 5:12, 17, 21; 1 Cor. 15:22). All of God is characterized by life, all of Satan by death...Where there is life there is God. The great difference between Christ and all others is that, whereas others are dead, He lives. Death could not touch Him. And God who destroyed death through Christ, now uses the Church for the same purpose. Today she is God's vessel of life, called to reveal the risen life of His Son, and to bring men to the knowledge of that life.

Praise His Name, God has shown us right from the outset from what quarter the attack upon the Church will come. We are to expect it from “the gates of Hades”—that is, of death... Satan's greatest fear with regard to the Church is of her resistance, not to sinning, or to the love of the world, or to any of his direct attacks, but to his power of death. (CWWN, vol. 40, “What Shall This Man Do?” pp. 119-120)

Today's Reading

John's intention in 1 John 5:14-17 is to show us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members. Because the church is the Body, we live with the fellow members of the Body. Since we are in the Body, we are members with the other fellow members. Eternal

体里，我们就是肢体，和其他同作肢体的在一起。永远的生命不仅顾到我们自己的需要，也顾到我们周围同作肢体者的需要。永远的生命胜过我们里面的死，也胜过我们弟兄里面的死，特别胜过那些软弱或有难处之人里面的死。

软弱与死有关，难处也是由死而来。只要召会生活里有难处，就指明在召会中哪些人中间有死。所以，我们需要永远的生命来胜过、吞灭这死。如果你比较刚强，另一位同作肢体的比较软弱，那么你就可以从里面将生命供应给软弱的，好吞灭他里面的死。

（约壹五章十四至十七节）指明，我们有永远生命的人，能将这生命传给人。这就是说，我们能成为永远的生命所借以供应给人的管道。我们能成为管道，让永远的生命从我们里面流出，并流到别人里面。十六节说到这点。在这节，祈求的人也就是将生命赐给犯罪弟兄的人。这指明祈求的人会将生命赐给他所代求的人。这位住在主里面，与主是一，并与主在一灵里祈求的人，成了神那赐生命之灵能将生命赐给他所代求之人的凭借。这是一件在神圣生命的交通里，分赐生命的事。

我们里面永远的生命是真实而实际的。一面我们能享受我们里面这永远的生命。另一面我们能将这永远的生命传给人。我们能成为管道，让永远的生命从我们或借我们流到别人里面。然而，成为管道让永远的生命流出给人的经历是很深的，不能肤浅地去作。我们若要成为永远的生命流出给人的管道，就必须在主里是深的，也必须因着在主的心里而认识主的心。我们若进到主里面到这样的程度，自然就会明白主对这位与我们亲近、犯了罪的弟兄的旨意如何。因为我们知道主对这位弟兄的光景旨意如何，我们就知道怎样为他祷告。（约翰一书生命读经，三九七至三九八、四〇八至四〇九页。）

参读：约翰一书生命读经，第三十七至三十八、四十篇；腓立比书生命读经，第十四、五十篇。

life not only takes care of our own need; it also takes care of the need of the fellow members around us. It overcomes death within us, and it overcomes death within our brothers. Especially, it overcomes death in those who are weak or who have problems.

Weakness is related to death, and problems come from death. As long as there are problems in the church life, this is an indicator that there is death among those in the church. Therefore, we need eternal life to overcome, to swallow up, this death. If you are stronger and a fellow member is weaker, then you may become the one to supply the life from within you to the weaker one in order to swallow up the death within him.

First John 5:14-17 indicates that we who have eternal life can pass this life on to others. This means that we can be a channel through which eternal life is supplied to others. We can be a channel for eternal life to flow out of us and into others. Verse 16 refers to this. In this verse the one who asks is also the one who gives life to the sinning brother. This indicates that the one who asks will give life to the one concerning whom he asks. The asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord, becomes the means through which God's life-giving Spirit can give life to the one for whom he asks. This is a matter of life-imparting in the fellowship of the divine life.

The eternal life within us is real and practical. On the one hand, we can enjoy this eternal life within us. On the other hand, we can pass on this eternal life to others. We can be a channel for eternal life to flow out from us, or through us, to others. However, the experience of being a channel for eternal life to flow out to others is a deep matter. This cannot be done in a superficial way. If we would be a channel for eternal life to flow out to others, we must be deep in the Lord, and we must know the Lord's heart by being in His heart. If we have entered into the Lord to such a degree, spontaneously we shall know the Lord's will concerning a brother close to us who has sinned. Because we know the Lord's will concerning the brother's situation, we shall know how to pray for him. (Life-study of 1 John, pp. 328, 337-338)

Further Reading: Life-study of 1 John, msg. 37-38, 40; Life-study of Philippians, msg. 14, 50

第六周诗歌

655

事 奉 — 生命的流露

8 7 8 7 双 (英 910)

A 大调 3/4

5 | 5̣ . 3̣ 3 4 | 3̣ . 2̣ 2 1 | 7̣ . 6̣ 5̣ . 6̣ | 5̣ 1

一 生 命 流 露 才 是 工 作, 工 作 必 须 是 生 活;

5 | 5̣ . 3̣ 3 2 3 | 4̣ . 6̣ 6 1 | 5̣ . 6̣ 1 . 7̣ | 7̣ 1

生 活、工 作 成 为 一 体, 工 作 才 会 有 结 果。

5 | 4̣ . 3̣ 2 5̣ | 3̣ . 2̣ 1 7̣ | 6̣ . 7̣ 1 . 3̣ | 3 2

经 验 说 出 才 是 信 息, 信 息 必 须 是 经 历;

5 | 5̣ . 3̣ 3 2 3 | 4̣ . 6̣ 6 1 | 5̣ . 6̣ 1 . 7̣ | 7̣ 1

经 历、信 息 能 够 一 致, 信 息 才 会 有 能 力。

- 二 工作须是生命果子, 借着那灵所结出;
 犹如葡萄树枝结实, 彰显生命的丰富。
 乃是基督借我工作, 将祂生命来表现,
 使祂生命所有丰富, 借我显在众人前。
- 三 不是人所推行运动, 乃是圣灵的感动;
 不是外面有所作为, 乃是里面在作工。
 不是人的一种事业, 乃是神命的活出;
 不是劳苦为着成功, 乃是表现主基督。
- 四 我的计划、目的、努力, 一切必须全放弃,
 使主可以借我工作, 全为完成祂心意。
 我之所是与我所有, 全都必须置死地,
 使主可以借我活着, 显祂丰富和美丽。

WEEK 6 — HYMN

The overflow of life is work

Service — The Overflow of Life

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1. The o - ver-flow of life is work, The work should be our
 liv - ing! What we ex - pe - rience e'er should be The mes - sage we are
 giv - ing. When liv - ing and the work are one, The work will be ef -
 fec - tual; When mes - sage and the life are one, The word will be suc - cess - ful.

2. The work must be the fruit of life,
 Born thru the Spirit's flowing;
 As branches of the Lord, the vine,
 Fruit bearing, life bestowing.
 'Tis Christ Himself thru us to work,
 Himself as life expressing,
 And all the riches of His life
 To others manifesting.
3. 'Tis not a movement borne of man,
 But by His power moving;
 'Tis not the deeds done outwardly,
 But inward action proving.
 'Tis not the work of enterprise,
 But 'tis His life confessing;
 'Tis not to toil for our success,
 But 'tis Himself expressing.
4. Our plans, our aims, our energy
 We must abandon wholly,
 That He may work His plan thru us,
 His aim and object solely.
 Ourselves, with all we are and have,
 To death we must surrender,
 That Christ may live Himself thru us
 With riches and with splendor.

