

第四周

吃的意义，以及击败死亡

纲要

周一

诗歌：

读经：利十一，约六 53 ~ 57，十一 25，来二 14 ~ 15，
提后一 10

壹 我们要认识利未记十一章里吃的真正意思，
就必须认识吃的意义：

一 吃乃是接触那在我们外面，却能影响我们里面的
东西—1 ~ 23 节：

1 吃不仅是接触食物，更是将食物接受到我们里面—
耶十五 16。

2 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。

3 我们都是我们所吃并消化之食物的构成；我们所消
化的成了我们的构成—约六 53 ~ 57。

二 吃主筵席上的饼，表征将主接受进来，并且消
化、吸收祂，使祂对我们成为生命—50 ~ 51、
57 节，可十四 22：

Week 4

The Significance Of Eating And The Defeat Of Death

OUTLINE

Day 1

RK/Hymns: 509, 639

Scripture Reading: Lev. 11; John 6:53-57; 11:25; Heb. 2:14-15; 2 Tim. 1:10

I. In order to know the real meaning of eating in Leviticus 11, we
need to know the significance of eating:

A. To eat is to contact things outside of us that could affect us inside—vv.
1-23:

1. Eating is not merely contacting something but also receiving something into
us—Jer. 15:16.

2. Once a thing is received into us, that thing can be digested inside to become
our constituent, that is, our being, our constitution.

3. We all are a constitution of the food that we eat and digest; what we digest
becomes our constitution—John 6:53-57.

B. Taking in the Lord to digest and assimilate Him so that He may become
life to us is signified by our eating the bread of the Lord's table—vv. 50-
51, 57; Mark 14:22:

- 1 吃主筵席上的饼，指明主进到我们里面作我们生命的供应，然后这饼成为我们，食物成为我们，而我们成为饼—林前十 17。
- 2 我们不只与我们所吃、消化并吸收的食物有生机的联结，更与我们所吸收到里面的食物调和：
 - a 同样的，当我们以基督作我们的食物，我们就与祂调和—约六 53 ~ 57。
 - b 吃、消化与吸收食物，都使食物与我们这人产生内在的调和；吃、消化与吸收也包含一种“成了”，因我们所吸收的食物，成了我们的一部分—结三 1 ~ 3，约六 57、63。

周 二

- 三 神要我们吃、消化并吸收祂，好使我们在生命、性情、构成、彰显上成为神，但无分于神格—一 1、14，六 57：
 - 1 主耶稣是神的粮—生命的粮，活粮，从天上降下来的真粮—32 ~ 33、48、51 节。
 - 2 神要我们消化并吸收祂，使祂能成为我们内在所是的构成成分—53 ~ 57 节。
 - 3 我们就是我们所吃的；因此，我们若吃神作我们的食物，我们就与神成为一，甚至在生命和性情上（但不在神格上）成为神。
- 四 我们成为诸天之国的实际之路，乃是吃基督作包罗万有的粮—太十五 26 ~ 27、32 ~ 37：
 - 1 神的经纶不在于外面的事物，乃在于基督进到我们里面；为此，我们需要吃基督，将祂接受进来—弗三 17 上，约六 57。

1. Eating the bread of the Lord's table indicates that the Lord comes into us as our life supply, and then the bread becomes us, the food becomes us, and we become the bread—1 Cor. 10:17.
2. There is not only an organic union between us and the food that we eat, digest, and assimilate; we are also mingled with the food that we assimilate into us:
 - a. In a similar way, when we take Christ as our food, we are mingled with Him—John 6:53-57.
 - b. Eating, digesting, and assimilating food involve an intrinsic mingling of the food with our being; eating, digesting, and assimilating also involve a becoming, for the food that we assimilate becomes our very being—Ezek. 3:1-3; John 6:57, 63.

Day 2

- C. God wants us to eat, digest, and assimilate Him so that we become God in life, nature, constitution, and expression but not in the Godhead—1:1, 14; 6:57:
 1. The Lord Jesus is the bread of God—the bread of life, the living bread, the true bread out of heaven—vv. 32-33, 48, 51.
 2. God wants to be digested and assimilated by us so that He can become the constituent of our inward being—vv. 53-57.
 3. Because we are what we eat, if we eat God as our food, we will be one with God and even become God in life and in nature but not in the Godhead.
- D. The way for us to become the reality of the kingdom of the heavens is to eat Christ as the all-inclusive bread—Matt. 15:26-27, 32-37:
 1. God's economy is not a matter of outward things but of Christ coming into us inwardly; for this, we need to take Christ by eating Him—Eph. 3:17a; John 6:57.

- 2 诸天之国的实际就是基督自己一路十七 20 ~ 21。
- 3 基督作为属天的君王和国度本身，以祂自己作为食粮，喂养我们而管治我们—太十五 26 ~ 27：
- a 我们只有借着以基督作我们的食粮得着喂养，才能成为诸天之国的实际—26 ~ 27、32 ~ 37 节。
- b 我们越吃基督作包罗万有的食物，君尊的成分就越构成到我们里面，成为我们里面管治的元素，使我们成为基督的扩增，作诸天之国的实际—但二 34、35 下、44 ~ 45。

周 三

- 4 借着吃君尊的基督这包罗万有的粮，我们里面就得了洁净—太二三 25 ~ 27，十五 1 ~ 2、18、20、26 ~ 27：
- a 我们内里的所是要得着洁净，就必须有东西进到我们里面，而唯有借着吃，这事才能发生—二三 25 ~ 27。
- b 基督是我们的食物，是最好的洁净元素；祂洗净我们里面的所是，我们借此经历我们的性情得洗净。
- c 我们都需要从主而来里面的洁净，就是因着吃耶稣而有的洁净。
- 五 吃耶稣是得胜的秘诀；成为得胜者唯一的路乃是吃耶稣—启二 7、17，三 20，约六 57。
- 六 利未记十一章说到死亡是联于饮食的，这指明我们的饮食，我们的吃，乃是一件生死攸关的事—2 ~ 4、9、24 ~ 25、39、47 节。
- 贰 利未记十一章与死亡非常有关—24 ~ 25、27 节下 ~ 28 节上：

2. The reality of the kingdom of the heavens is Christ Himself—Luke 17:20-21.
3. As the heavenly King and the kingdom itself, Christ rules over us by feeding us with Himself as bread—Matt. 15:26-27:
- a. We can be the reality of the kingdom of the heavens only by being nourished with Christ as our food—vv. 26-27, 32-37.
- b. The more we eat Christ as the all-inclusive bread, the more the royal ingredients are constituted into us to become the ruling element within us and to cause us to become the increase of Christ as the reality of the kingdom of the heavens—Dan. 2:34, 35b, 44-45.

Day 3

4. By eating the kingly Christ as the all-inclusive bread, we are cleansed inwardly—Matt. 23:25-27; 15:1-2, 18, 20, 26-27:
- a. In order for us to be cleansed in our inner being, something must get into us, and the only way that this can take place is by eating—23:25-27.
- b. As our food, Christ is the best cleansing element; He washes our inner being, and we thereby experience the washing of our disposition.
- c. We all need an inward cleansing from the Lord—the cleansing that comes from eating Jesus.
- E. Eating Jesus is the secret of overcoming; the unique way to be an overcomer is to eat Jesus—Rev. 2:7, 17; 3:20; John 6:57.
- F. The fact that Leviticus 11 speaks of death in relation to diet indicates that our diet, our eating, is a matter of life or death—vv. 2-4, 9, 24-25, 39, 47.
- II. Leviticus 11 is concerned very much with death—vv. 24-25, 27b-28a:

一 死是神所憎恶的；在神眼中，死亡乃是最丑恶的，生命是最宝贵的一罗五 10、12、17，约十 10 下，十一 25。

周 四

二 自伊甸园开始，神与撒但的争执一直是在死亡与生命这个问题上—创二 9、16～17，三 22，约五 25，罗六 9～10，林前十五 26、54～55。

三 根据圣经，死比罪更玷污人、更可憎—利十一 31：

1 借着赎愆祭，一切的罪都可立即得赦免，但是凡触着动物尸体的，必不洁净到晚上—24～25、27 下～28 上、31 下～32、39～40 节。

2 我们向神认罪之后，我们的罪立即蒙神赦免（约壹 1:9），但我们要从属灵死亡的玷污得洁净，却需要一段时间—民十九 9、11。

四 死是极大的能力；除了神以外，死是宇宙中最大的能力—来二 14～15，约一 1、4，十一 25。

五 死和魔鬼是相联合伙的一来二 14～15：

1 魔鬼既是神的仇敌，死也是神的仇敌。

2 死是神最末了所要废掉的仇敌—林前十五 26。

周 五

六 对召会的攻击是来自于阴间的门，来自于死—太十六 18：

1 撒但所用以攻击召会的终极兵器乃是死。

A. Death is abominable to God; in His eyes death is the most ugly thing, whereas life is the most precious thing—Rom. 5:10, 12, 17; John 10:10b; 11:25.

Day 4

B. From Eden onwards, God's controversy with Satan has been the issue of death and life—Gen. 2:9, 16-17; 3:22; John 5:25; Rom. 6:9-10; 1 Cor. 15:26, 54-55.

C. According to the Bible, death is more defiling and abominable than sin—Lev. 11:31:

1. Through the trespass offering, any sin could be forgiven immediately, but a person who touched the carcass of any animal was unclean until the evening—vv. 24-25, 27b-28a, 31b-32, 39-40.

2. Our sins are forgiven immediately after we confess them to God (1 John 1:9), but a certain period of time must pass before we can be cleansed from the defilement of spiritual death—Num. 19:9, 11.

D. Death is an exceedingly great power; apart from God, death is the greatest power in the universe—Heb. 2:14-15; John 1:1, 4; 11:25.

E. Death is allied with the devil—Heb. 2:14-15:

1. Since the devil is God's enemy, death is also God's enemy.

2. Death is the last enemy that God will abolish—1 Cor. 15:26.

Day 5

F. The attack upon the church will come from the gates of Hades, from death—Matt. 16:18:

1. The ultimate weapon that Satan uses to attack the church is death.

- 2 唯有基督的生命并出自于基督生命的，必胜过阴间的门—约十一 25。
- 3 神乃是要召会彰显出基督的生命来，所以召会必须满了生命—罗五 10、17、21，六 4，八 2、6、10～11，十二 4～5，十六 1、4。
- 4 凭我们自己，我们不可能胜过死，因为撒但已经把死注入我们里面；唯一能胜过死的，乃是主耶稣基督—五 12，七 24，启一 17～18，林前十五 22。
- 七 基督在十字架上尝了死味，废除了魔鬼，并且把死废掉—来二 9、14～15，提后一 10：

1 主耶稣尝了死味，不仅是为着人，也是为着神所造的每样东西；借此使神能在基督里叫万有与祂自己和好—来二 9，西一 20。

周 六

- 2 基督借着祂在十字架上的死，废除了那掌死权的魔鬼，并释放那些因怕死而受挟于奴役的人—来二 14～15：
- a 神的儿子成为肉体，好在十字架上借着死，废除在人肉体里的魔鬼；这是要将撒但废掉，使他归于无有一创三 15，加四 4，约三 14，来二 14，林前二 6。
- b 主既废除了那掌死权的魔鬼，就释放我们这些因怕死而受挟于奴役的人—来二 15：
- (一) 从前死作王管辖我们（罗五 14），我们因怕死而一直在其奴役之下。
- (二) 主既废除了魔鬼，现今我们就不再怕死，并从死的奴役下得了释放—来二 15。

2. Only the life of Christ and that which issues from the life of Christ will prevail against the gates of Hades—John 11:25.
3. God intends for the church to manifest the life of Christ; thus, the church must be full of life—Rom. 5:10, 17, 21; 6:4; 8:2, 6, 10-11; 12:4-5; 16:1, 4.
4. In ourselves we cannot overcome death, because Satan has injected death into us; the only One who can overcome death is the Lord Jesus Christ—5:12; 7:24; Rev. 1:17-18; 1 Cor. 15:22.
- G. On the cross Christ tasted death, destroyed the devil, and nullified death—Heb. 2:9, 14-15; 2 Tim. 1:10:

1. The Lord Jesus tasted death not only for human beings but also for everything created by God, thereby enabling God in Christ to reconcile all things to Himself—Heb. 2:9; Col. 1:20.

Day 6

2. Through His death on the cross, Christ destroyed the devil, who has the might of death, and released those who were held in slavery because of the fear of death—Heb. 2:14-15:
- a. The Son of God became flesh so that He might destroy the devil in man's flesh through His death on the cross; this was to abolish Satan, to bring him to nought—Gen. 3:15; Gal. 4:4; John 3:14; Heb. 2:14; 1 Cor. 2:6.
- b. Since the Lord destroyed the devil, who has the might of death, we who were held in slavery because of the fear of death have been released by Him—Heb. 2:15:
- 1) Death reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death.
- 2) Since the Lord destroyed the devil, we now have no more fear of death and are released from its slavery—Heb. 2:15.

- 3 基督借着祂在十字架上的工作，把死废掉—提后—10：
- a 基督借着祂那废除魔鬼的死，叫死归于无有。
 - b 把死废掉，意思不是把死除去，乃是使其无效；死乃是在被扔到火湖里时才被除去—启二十 14。
 - c 虽然死还没有被除去，然而借着基督在十字架上的死，死已被废掉，乃是事实—提后—10。
- 八 主耶稣借着祂的复活，胜过了死，冲破了死—徒二 24，启一 17～18：
- 1 魔鬼最后所用来对付主耶稣的就是死：
 - a 基督来应付这个掌死权的仇敌—来二 14。
 - b 主耶稣不逃避死，因为祂不怕死，知道祂会胜过死。
 - c 主将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了—徒二 24。
 - 2 死不能拘禁主，坟墓不能限制祂，阴间不能扣留祂，祂复活了；复活就是胜过死—启一 17～18。
- 九 因着复活的基督作为赐生命的灵住在我们里面，我们就能在生命中作王胜过死；神圣的生命使我们登宝座作王，在生命中掌权胜过死—林前十五 45 下，罗八 10，五 17。
- 十 为着建造基督的身体，我们需要供应生命；我们经历并享受内里复活的生命，然后我们也需要借着成为管道供应这生命，让这生命能流到身体别的肢体里—约壹五 11～12、16，林后四 10～12。

3. Through His work on the cross, Christ nullified death—2 Tim. 1:10:
- a. Through His devil-destroying death, Christ brought death to nought.
 - b. To nullify death is not to remove death but to make it of none effect; death will be removed when it is cast into the lake of fire—Rev. 20:14.
 - c. Although death has not yet been removed, it is nonetheless a fact that death has been nullified through Christ's death on the cross—2 Tim. 1:10.
- H. Through His resurrection the Lord Jesus overcame death and broke through death—Acts 2:24; Rev. 1:17-18:
- 1. The last thing that the devil used to attack the Lord Jesus was death:
 - a. Christ came to meet His enemy, who has the might of death—Heb. 2:14.
 - b. The Lord Jesus did not avoid death, because He did not fear it and knew that He would overcome it.
 - c. The Lord delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it—Acts 2:24.
 - 2. Death could not hold the Lord, the grave could not restrict Him, and Hades could not detain Him; He resurrected; resurrection is the overcoming of death—Rev. 1:17-18.
- I. Because the resurrected Christ as the life-giving Spirit dwells in us, we can reign in life over death; the divine life enthrones us as kings to reign in life over death—1 Cor. 15:45b; Rom. 8:10; 5:17.
- J. For the building up of the Body of Christ, we need to minister life; we experience and enjoy the resurrection life within and then minister this life by being a channel through which this life can flow into other members of the Body—1 John 5:11-12, 16; 2 Cor. 4:10-12.

第四周●周一

晨兴喂养

可十四 22 “他们吃的时候，耶稣拿起饼来，祝福了，就擘开，递给他们说，你们拿去，这是我的身体。”

林前十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

关于饮食上的分别，我们首先要来看吃的意义。认识这意义，就认识利未记十一章里吃的真正意思。

吃乃是接触那在我们外面，却能影响我们里面的东西，特指我们与人的接触。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（利未记生命读经，三六六页）。

信息选读

吃不仅是接触食物，更是将食物接受到我们里面；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。我们都是我们所吃并消化之食物的构成。至终，我们所消化的成了我们；这些东西成了我们的构成。这指明接触人是重要的事。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。凡我们所接触的，我们就接受；凡我们所接受的，就重组我们，使我们与现在不一样（利未记生命读经，三六六至三六七页）。

吃主筵席上的饼，表征将主接受进来，并且消化、吸收祂，使祂对我们成为生命。每当我们来赴主的筵

<< WEEK 4 — DAY 1 >>

Morning Nourishment

Mark 14:22 And as they were eating, He took bread and blessed it, and He broke it and gave it to them, and said, Take; this is My body.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

The first thing we need to consider in relation to discernment in diet is the significance of eating. To know this significance is to know the real meaning of eating in Leviticus 11.

To eat is to contact the things outside of us that could affect us inside. This especially refers to our contacting of people. When we...contact something that is outside of us,...[it] 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. (Life-study of Leviticus, pp. 313-314)

Today's Reading

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. We all are a constitution of the food we eat and digest. Eventually, what we digest becomes us; it becomes our very constitution. This indicates that contacting people is an important matter. 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. Whatever we contact we will receive, and whatever we receive will reconstitute us, making us a different kind of person from what we are now. (Life-study of Leviticus, p. 314)

Taking in the Lord to digest and assimilate Him that He may become life to us is signified by the eating of the loaf on the table. Whenever we come to the Lord's

席，我们就看见饼。那饼不是仅仅为着陈列，乃是为着给我们吃的。当主耶稣设立祂的晚餐时，祂“拿起饼来，祝福了，就擘开，递给他们说，你们拿去，这是我的身体”（可十四 22）。主筵席上的饼不是给我们分析或仅仅想念，乃是给我们取用、给我们吃，作我们生命的供应。我们应该消化并吸收这饼，使其成为我们的所是。这件事的意义非常深奥。…吃主筵席上的饼，指明主先进到我们里面作我们生命的供应，然后实际地成为我们。我们若思想“吃”这件事，就会看见，我们所吃的食物至终成了我们。我们可以说，不仅食物成了我们，甚至我们也成了食物。我们不只与我们所吃、消化并吸收的食物有生机的联结，更与我们所吸收到里面的食物调和为一。

我们若说调和不合乎圣经，那是严重的错误。否认我们所吃、消化并吸收的食物是与我们调和的，这合理么？事实上，把食物吸收到我们里面远超过调和。这是我们用言语形容不来的。然而我们的确知道，我们与所吃的食物有极深的调和。照样，当我们接受三一神作食物时，我们确实是与祂调和在一起。要我们所吃的食物成为我们的生命，这食物必须与我们调和。接受三一神作我们的食物，原则上也是一样。

我们已经指出，吃食物，比我们与食物之间生机的联结更深入。事实上，吃、消化与吸收食物，都使食物与我们产生内里的调和。事实上，我们所吃的，成了我们的一部分。因此，这不仅是调和，也是成了。我们所消化、吸收的食物，成了我们的一部分。因这缘故，当我们彻底地消化、吸收了食物以后，就不可能在我们里面再找到那些食物了，因为它们已经成为我们的一部分。我们用吸收食物为例，来说明吃主筵席之饼的深层意义（马可福音生命读经，四三四至四三六页）。

参读：利未记生命读经，第三十六篇；马可福音生命读经，第四十四篇。

table, we see a loaf. That loaf is not merely for display; it is for us to eat. When the Lord Jesus instituted His supper, “He took bread and blessed it, and He broke it and gave it to them, and said, Take; this is My body” (Mark 14:22). The bread on the table is not for us to analyze or merely think about; the bread is for us to take in, to eat, as our life supply. This bread should be digested and assimilated by us to become our very being. The significance of this is profound. Eating the bread of the Lord’s table indicates that the Lord comes into us as our life supply and then actually becomes us. If we consider the matter of eating, we shall realize that the food we eat eventually becomes us. We may say not only that the food becomes us, but even that we become the food. Not only is there an organic union between us and the food we eat, digest, and assimilate; we are mingled with the food we assimilate into us.

It is a serious mistake to say that mingling is not scriptural. How could anyone reasonably deny the fact that we are mingled with the food we eat, digest, and assimilate? In fact, assimilating food into our being goes beyond mingling. We do not have the words to describe this. However, we do know that we are mingled in a deep way with the food we eat. In a similar way, when we take in the Triune God as our food, we are truly mingled with Him. In order for the food we eat to become our life, it must be mingled with us. The principle is the same with taking in the Triune God as our food.

We have pointed out that eating food involves something much more than an organic union between us and the food. Actually, eating, digesting, and assimilating food involve an intrinsic mingling of the food with our being. What we eat actually becomes part of us. Hence, this is not only a mingling; it is also a becoming. The food we digest and assimilate becomes part of our very being. For this reason, after we have thoroughly digested and assimilated our food, it is impossible for it to be located within us, because it has become a part of us. We use this matter of assimilating food to illustrate the deep significance of eating the bread of the Lord’s table. (Life-study of Mark, pp. 383-385)

Further Reading: Life-study of Leviticus, msg. 36; Life-study of Mark, msg. 44

第四周●周二

晨兴喂养

约六 51 “我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。”

57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

神不仅渴望人作祂的器皿盛装祂（罗九 21、23，林后四 7），也要人吃祂、消化并吸收祂（约六 57）。我们吃、消化并吸收物质的食物，就得着加力并加强。我们所吃的食物分赐到我们的血液里，借着血液进入我们身体的每一部分。至终，我们所吃的食物成为我们这人的细胞和组织。同样，神永远的计划乃是将祂自己分赐到我们里面，使祂成为我们里面之人的组成。祂要给我们消化并吸收，使祂能成为我们里面之人的构成成分（为着神圣经纶的神圣分赐，四页）。

信息选读

赞美主，有一天我们接受了主耶稣！祂是生命树。“生命在祂里面。”（约一 4）生命树可以作食物；主耶稣是生命的粮，也是可吃的。我们要把主耶稣这生命的粮接受到里面，最好的方式就是吃。我们是活的器皿，我们借着吃祂，把祂接受到我们里面。…最近我在科学方面稍微知道一点关于吃的事。我们无论吃什么，就把东西消化了，吸收到我们的血液中。最后，凡我们所吃的就成了我们的细胞和有机组织，也就成了我们自己。…我们是由所吃的各种成分组合而成。在属灵方面原则也是一样。我们如果一直吃主耶稣，我们就由主耶稣所组成。神按着祂自己的形像造人作祂的容器，然后把这活

<< WEEK 4 — DAY 2 >>

Morning Nourishment

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

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

God not only desires that man be His vessel to contain Him (Rom. 9:21, 23; 2 Cor. 4:7) but also wants man to eat, digest, and assimilate Him (John 6:57). When we eat, digest, and assimilate physical food, we are energized and strengthened....Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being. (CWWL, 1990, vol. 3, "The Divine Dispensing for the Divine Economy," p. 221)

Today's Reading

Praise the Lord for the day we received the Lord Jesus! He is the tree of life. "In Him was life" (John 1:4). The tree of life is good for food, and Jesus as the bread of life is also good for food. The best way to receive Jesus as the bread of life into us is by eating. We are a living container. We received Jesus into us by eating Him....Recently, I have learned something about eating in a scientific way. When anything is eaten, it is digested and assimilated into the blood system. Eventually, what is eaten becomes the very cells and organic tissues of our being. It simply becomes us....We are composed of all the elements we eat. It is the same spiritually. If we eat Jesus all the time, we will be composed with Jesus. God made man as His container with His image, and then He put this living container before a tree symbolizing Himself as life. There man was to take God in by the way of

的容器放在象征祂自己作生命的一棵树跟前，在那里人可以用吃的方式把神接受到里面。创世记二章九节告诉我们，生命树好作食物。要接受任何东西使之成为我们的成分，唯一的路只有借着吃。神是适合吃的，神是可吃的。神以食物的形式将祂自己摆在我们面前（李常受文集一九七三至一九七四年第二册，三一一页）。

我们实化基督作国度的路，乃是凭着吃喝祂作生命树和生命水。这两个项目，生命树和生命水，将是我们的分，直到永远（李常受文集一九七二年第二册，五七〇页）。

我们不需要外面的仪式或作法。在今天的宗教里，人遵守外面的作法。但神的经纶不是外面的事，乃是基督进入我们里面的事。为此，我们需要借着吃基督，把祂接受进来（马太福音生命读经，六一四页）。

路加十七章二十二至二十四节证明神的国就是救主自己。当法利赛人问祂时，祂就在他们中间。救主在哪里，哪里就有神的国（圣经恢复本，路十七 21 注 1）。

属天的王管治祂的子民，是借着以祂自己作饼喂养他们。唯有以祂作食物滋养我们，我们才能成为祂国度里正确的子民。吃基督作我们的供应，乃是在国度的实际里作国度子民的路（太十五 26 注 1）。

我们如何能在国度中实行神的旨意？除了把耶稣吃进来，没有别的路。我们不要想凭自己来实行神的旨意，那只会失败。完成神旨意的路乃是把这一位随时顺从神旨意者吃进来。耶稣就是顺从的国度。我们只需要把祂吃进来，把祂当作儿女的饼吃下去。我们即使是外邦的狗，但是桌底下有我们的分（十五 22 ~ 28）。我们都可以吃君王耶稣，把祂接受到我们里面。国度的一切成分都在这饼里。我们越多吃主，君王的成分就越多进到里面。阿利路亚！我们要为里面有这管治的成分赞美主！（李常受文集一九七三至一九七四年第二册，八七页）。

参读：新约圣经中奇妙的基督，第二章；马太福音生命读经，第四十六篇。

eating. The Word tells us that the tree of life was good for food (Gen. 2:9). The only way to take anything into us in order that it might become us is by eating. God is good for eating. God is edible. God presented Himself to man in the form of food. (CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," p. 221)

The way for us to realize Christ as the kingdom is to eat and drink of Him as the tree of life and the water of life. These two items, the tree of life and the water of life, will be our portion for eternity. (CWWL, 1972, vol. 2, "The Kingdom," p. 442)

We do not need outward rituals or practices...God's economy is not a matter of outward things; it is a matter of Christ coming into us inwardly. For this, we need to take Christ in by eating Him. (Life-study of Matthew, pp. 550-551)

Luke 17:22-24 proves that the kingdom of God is the Savior Himself, who was among the Pharisees when He was questioned by them. Wherever the Savior is, there the kingdom of God is. (Luke 17:21, footnote 1)

As the heavenly King, [Christ] rules over His people by feeding them with Himself as bread. We can be the proper people in His kingdom only by being nourished with Him as our food. To eat Christ as our supply is the way to be the kingdom people in the reality of the kingdom. (Matt. 15:26, footnote 1)

How can we do God's will in the kingdom? There is no other way but to take Jesus in. We should not try to do the will of God ourselves. We will only fail. The way to fulfill God's will is to take in the One who obeys God all the time. Jesus is the kingdom of obedience. We simply need to take Him in, to eat Him as the children's bread. We may be the Gentile dogs, but we all have our portion under the table (Matt. 15:22-28). We all can eat King Jesus and take Him into us. All the kingly elements are in this bread. The more we eat Jesus, the more the royal ingredients will get into us. Hallelujah! Praise the Lord for such a ruling element within. (CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," pp. 57-58)

Further Reading: The Wonderful Christ in the Canon of the New Testament, ch. 2; Life-study of Matthew, msg. 46

第四周●周三

晨兴喂养

启二7“那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

三20“看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我一同坐席。”

要从里面被洁净，必须有些东西进到我們里面，吃就是唯一的路。主耶稣是滋养的食物，祂是最好的洁净元素。祂作食物进到我們里面时，不仅滋养我們，也在里面洁净我們。祂不是洗净我們的手，乃是洗净我們的组织，我們的全人。借着吃耶稣而有里面的洁净，这件事是联结马太十五章前两段的环结。

这就是我们所需要的洁净。这不是外面的洗手，要炫耀我们有多干净。这是来自吃耶稣而有里面的洁净。我们都需要这种从主而来里面的洁净（马太福音生命读经，六〇六至六〇七页）。

信息选读

得胜的秘诀〔是吃耶稣〕，…没有别的路。我们不可接受学习的路，教训的路。愿主怜悯我们，使我们拣选这一条吃耶稣的路。日复一日，我们必须吃祂这生命树、隐藏的吗哪和筵席。这样，我们就会是得胜者。…许多年来，我没有得着胜过脾气的秘诀，但后来主给了我秘诀。胜过我们脾气的路就是呼求“哦，主耶稣”。只要稍微吸入一点点耶稣，耶稣是最强的“化学药剂”。祂进来的时候，立刻中和我们的怒气。即使我们想要发脾气，也会没有

<< WEEK 4 — DAY 3 >>

Morning Nourishment

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

In order to be cleansed from within, something must get into us, and the only way this can take place is by eating. As the nourishing food, the Lord Jesus is the best cleansing element. When He comes into us as food, He not only nourishes us, but also inwardly cleanses us. He does not wash our hands; He washes our system, our very being. This matter of inward cleansing through the eating of Jesus is the link that joins the first two sections of Matthew 15.

This is the kind of cleansing we need. This is not a matter of outward washing of hands to make a display of how clean we are. It is a matter of the inward cleansing that comes from eating Jesus. We all need such an inward cleansing from the Lord. (Life-study of Matthew, pp. 544-545)

Today's Reading

The secret of overcoming [is eating Jesus]....There is no other way. We must not take the way of learning things, the way of picking up teachings. May the Lord be merciful to us that we would pick up this one way, the way of eating Jesus. Day by day we must eat Him as the tree of life, the hidden manna, and the feast. Then we will be the overcomers. For many years I did not have the secret of overcoming my temper, but eventually the Lord gave me the secret. The way to overcome our temper is to call, "O Lord Jesus." Simply breathe Jesus in a little. Jesus is the strongest "chemical agent." When He comes in, right away He neutralizes our anger. Even if we try to lose our temper, we will have no temper. I know this quite

脾气。我深知这点。从前我越算，就越有怒气。但现今怒气一来，我就呼求：“哦，主耶稣，”祂就中和怒气；不仅如此，祂将怒气转成赞美（李常受文集一九七一年第四册，二五四至二五五页）。

我们已经看过，利未记十一章与饮食的事，就是与吃的事有关。现在我们需要来看，这一章也与死亡非常有关。在十一章，“尸体”一辞至少用了十三次，“死”字用了三次。没有死亡，就不可能有尸体。实际上，尸体就指明死亡。只要有尸体，就是有死亡。…死与饮食相提并论，指明我们的饮食，我们的吃，乃是生死攸关的事。我们若接触洁净的事物，就得着生命；若接触不洁净的事物，就得着死亡。

死亡是丑陋的、可憎的，所以我们需要禁戒死亡。表面上，十一章是说到远离不洁；实际上，这一章是告诉我们要禁戒死亡。我们该禁戒的死亡，主要的还不是肉身的，而是属灵的（利未记生命读经，三七四至三七五页）。

死亡乃是撒但工作的特点，他一切所作的就是要人充满死亡。所以今天我们的聚会，不是人数多，聚会就好，我们的聚会还必须胜过死亡。我们所要的乃是把死亡吞灭，把生命释放出来。在聚会中若找到死亡，就没有生命了。基督徒必须看见，没有一样坏东西能比死亡更坏；反之，没有一样东西能比生命更好。在神眼中，死亡乃是最丑恶的，生命才是最宝贵的。什么是生命呢？生命不是一种道理。一个接受生命的人，会有经历，但很难说得出来。生命不是热的空气、好的感觉，生命就是基督自己（倪柝声文集第二辑第二十四册，一七三至一七四页）。

参读：享受基督的丰富以建造召会作基督的身体，第十七章；新约总论，第二百七十九篇。

well. Previously, the more I reckoned, the more anger I had. But now when the anger comes, I call, “O Lord Jesus,” and He neutralizes it; moreover, He turns the anger into praising. (CWWL, 1971, vol. 4, “Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ,” pp. 185-186)

We have seen that chapter 11 of Leviticus is concerned with the matter of diet, with the matter of eating. Now we need to see that this chapter is also very much concerned with death. In Leviticus 11 the word carcass is used at least thirteen times, and the word dead is used twice. Without death, there could not be any carcasses. A carcass actually denotes death. As long as there is a carcass, there is death. The fact that this chapter speaks of death in relation to diet indicates that our diet, our eating, is a matter of life or death. If we contact clean things, we get life. But if we contact unclean things, we get death.

Death is an ugly, abominable thing. Therefore, we need to abstain from death. Apparently chapter 11 speaks of abstaining from uncleanness; actually this chapter tells us to abstain from death. The death from which we should abstain is not mainly physical death but spiritual death. (Life-study of Leviticus, p. 321)

Death is the characteristic of Satan’s work. The ultimate goal of his work is to saturate man with death. Today our meeting does not depend on numbers. If we have a bigger number, it does not mean that we have better meetings. The important thing is that we have to overcome death in our meetings. We have to swallow up death and release life. If we see death in the meeting, it means that life is absent. A Christian must realize that there is nothing more evil than death. At the same time, there is nothing better than life. In God’s eyes death is the most ugly thing, while life is the most precious thing. What is life? Life is not a doctrine. A person who has life has the experience of life, but it may be very difficult for him to describe what he has experienced. Life is not excitement or good feelings. Life is just Christ Himself. (CWWN, vol. 44, p. 876)

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; The Conclusion of the New Testament, msg. 279

第四周●周四

晨兴喂养

利十一 31 “这些爬物对你们都是不洁净的；在它们死后，凡触着它们的，必不洁净到晚上。”

林前十五 26 “最后所废除的仇敌，就是死。”

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。…神的特性是生命，撒但的特性是死亡。…生命是无法假冒的。…因为生命比思想更深，比感觉和教训更真实。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（这人将来如何，一四四页）。

信息选读

一切死的都是不洁净的。所以，不洁等于死。死比罪更玷污人，且更为可憎。但是我们的观念，以为罪比死严重。…因着我们的伦理道德观念，我们认为说谎是有罪的。倘若有人向我们撒谎，我们会定罪那个谎言是罪。然而，我们可能不领悟，很合乎道德的谈话也可能充满了死亡。比方，我们跟一位弟兄谈到他家庭中一些是非的事，这样的谈话也许很合乎道德，却可能摸着死亡。

利未记五章启示，借着赎愆祭，一切的罪都可立即得赦免（2、17～18）。由此可见，我们要对付罪，得蒙赦罪，是容易的。我们只要献赎愆祭，就得蒙赦免。…按照十一章，凡触着动物尸体的，必不洁净到

<< WEEK 4 — DAY 4 >>

Morning Nourishment

Lev. 11:31 These are unclean to you among all the swarming things; whoever touches them when they are dead shall be unclean until the evening.

1 Cor. 15:26 Death, the last enemy, is being abolished.

From Eden onwards, God's controversy with Satan has been on this issue of death and life....All of God is characterized by life, all of Satan by death....Life is one thing that cannot be simulated....Life is something deeper than thought, more real than feeling and doctrine. 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. (CWWN, vol. 40, p. 119)

Today's Reading

All dead things are unclean. Uncleaness, therefore, equals death. Death is more defiling and abominable than sin. But according to our concept, sin is more serious than death....Because of our ethical and moral concepts, we know that lying is sinful. If someone lies to us, we shall condemn that lie as sinful. However, we may not realize that talk which is ethical may nevertheless be filled with death. For example, we may not realize talking with a brother about his family may involve death. Such talk may be ethical but still be filled with death.

Leviticus 5 reveals that through the trespass offering any sin shall be forgiven immediately (vv. 2, 17-18). From this we see that to deal with sin, to have sin forgiven, is easy. We simply offer the trespass offering, and then we are forgiven. According to Leviticus 11, a person touching the carcass of any animal shall be

晚上（24～25、27下～28上、31下、39～40）。到晚上，意即到人一天生活的结束。这指明我们从死的玷污得洁净需要时间。我们的经历证明这点。我们若有了过犯，只要向主认罪，就会立刻得赦免，我们与神的交通也就恢复了。但是我们若被死亡玷污，就必不洁净“到晚上”。这就是说，必须过了一段时间之后，我们才能从死的玷污得洁净。

时间不是我们罪得赦免的因素；但从死的玷污得洁净，时间却是个因素。我们基督徒对付罪，只要认罪并应用主的宝血。我们一这样作，就得蒙赦免并洁净。但我们若触着“尸体”而被死所玷污，这玷污会留在我们身上好一段时间。从罪得洁净不需要时间，但从死的玷污得洁净需要时间。这证明死玷污我们，比罪玷污我们更甚、更久。

凡触着动物尸体的，必不洁净到晚上；而触着人死尸的，必不洁净七天（民十九11、13）。这不仅指明死比罪更严重，也指明人的死尸比动物的尸体更玷污人。在神眼中，堕落的人是最玷污的元素（利未记生命读经，三七八至三八〇页）。

死是宇宙中一个极大的能力，是没有人能抵挡的。可以说，除了神以外，死是宇宙中最大的能力。当死临到人时，谁也不能抵挡它。古今中外，人不断地探求胜过死的途径，但从来没有能胜过死，至终都成了死的掳物（活神与复活的神，一五页）。

死亡和魔鬼是相联合伙的。所以魔鬼是神的仇敌，死亡也是神的仇敌，且是神尽末了所毁灭的一个仇敌（圣经要道，一五二四页）。

参读：这人将来如何，第八章；利未记生命读经，第三十七篇。

unclean until the evening (vv. 24-25, 27b-28a, 31b, 39-40). “Until the evening” means until the end of one’s daily life. This indicates that it takes time for us to be cleansed from the defilement of death. Our experience proves this. If we commit a trespass and then confess it to the Lord, we shall be forgiven immediately, and the matter is settled. But if we are defiled by death, we cannot be cleansed “until the evening.” This means that a certain period of time must pass before we can be cleansed from the defilement of death.

Time is not a factor in being forgiven of our sins, but it is a factor in being cleansed from the defilement of death. We Christians deal with sins simply by confessing them and applying the Lord’s precious blood to our case. As soon as we do this, we are forgiven and cleansed. However, if we touch a “carcass” and are thereby defiled by death, this defilement will remain with us for quite a period of time. Although it does not take time for us to be cleansed from sin, it does take time for us to be cleansed from the defilement of death. This proves that death defiles us more and longer than sin does.

Whereas a person who touches the carcass of an animal shall be unclean until the evening, a person who touches the carcass of a man shall be unclean seven days (Num. 19:11, 13). This indicates not only that death is more serious than sin, but also that the carcass of a man is more defiling than the carcass of an animal. In the sight of God, human beings are the most defiling element. (Life-study of Leviticus, pp. 324-326)

Death is an exceedingly great power in the universe. No one can withstand death. Apart from God, death is the greatest power in the universe. When death comes, no one can withstand it. Throughout history man has been searching for ways to overcome death, but no one has ever overcome it. Rather, all have been taken captive by death. (The Living God and the God of Resurrection, p. 17)

Death is allied with the devil. Since the devil is God’s enemy, death is also God’s enemy. Death is the last enemy that God will abolish. (Crucial Truths in the Holy Scriptures, vol. 6, p. 1148)

Further Reading: CWWN, vol. 40, ch. 8; Life-study of Leviticus, msg. 37

第四周●周五

晨兴喂养

约十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

林前十五 22 “因为在亚当里众人都死了，照样，在基督里众人也都要活过来。”

撒但是神的对头，凡神所作的，他都要攻击。今天神的目的乃是在召会身上，所以撒但专门攻击召会。撒但攻击基督徒和召会，不一定是用罪和世界来引诱人失脚，因为人很容易分别这些。然而我们可能不犯罪，也不爱世界，却仍然不能避免撒但的攻击。…单单对付罪，或对付世界，不足以堵住撒但的攻击。撒但所用以攻击召会的终极兵器乃是死亡，死亡是不易被发现的，死亡可能很隐藏地偷进召会里。这并非说，世界、罪恶，就不被撒但用以攻击召会；乃是说，撒但能用那些文雅的、道德的，而不只是污秽的、残暴的罪，来攻击基督徒。许多文雅的、道德的事情，却充满死亡，撒但能够轻易地使用这些死亡的事情攻击召会（倪柝声文集第二辑第二十四册，一八〇页）。

信息选读

召会所需要的不是好的道理，好的神学，美妙的解经；召会所需要的乃是生命，就是基督复活的生命。一切的道理、思想、神学、解经，都不能取代基督的生命。唯有基督的生命并出于基督生命的，必胜过阴间的门。其他的一切都不过是死亡的各种形式，都经不起撒但的攻击。求神怜悯我们，叫我们自己不摸死亡，也不把死亡带给召会。求神用生命充满召会，叫撒但无处可攻击召会。

<< WEEK 4 — DAY 5 >>

Morning Nourishment

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

1 Cor. 15:22nFor just as in Adam all die, so also in Christ all will be made alive.

Satan is God's rival. He attacks everything that God wants to do. Since God's goal today is the church, Satan's attacks are directed specifically against the church. Satan does not necessarily stumble Christians or the church with the enticement of sin or the world, because these things are too obvious. While we may be free from sin and not love the world, we can still be under Satan's attacks....Dealing with sin and the world alone is not enough to stop the attacks of Satan. The ultimate weapon Satan uses to attack the church is death. Death is not easily identifiable; it can creep secretly into the church. This does not mean that Satan will not use the world and sin to attack the church. It means that Satan can use refined and moral things, not just filthy and treacherous sins to attack Christians. Many refined and moral things are filled with death, and Satan can easily utilize these deadly things to attack the church. (CWWN, vol. 44, p. 882)

Today's Reading

The church does not need good doctrines, good theology, or wonderful expositions. The church needs life, the resurrection life of Christ. No doctrine, idea, theology, or exposition can replace the life of Christ. Only the life of Christ and that which issues from it will prevail against the gates of Hades. Everything else is just disguised forms of death and cannot withstand the attacks of Satan. May the Lord be merciful to us, and may He keep us from touching death or bringing death into the church. May God fill the church with life, and may Satan find no opening to attack the church.

基督就是复活，也就是生命。召会今天在地上既作基督的器皿，就是要彰显出这个生命与这个复活。神乃是要召会彰显出基督的生命来，所以召会必须满了生命。在召会里，一切出于神的，乃是生命；一切出于撒但的，乃是死亡。

主到地上来主要的目的乃是要叫人得生命（约十10），就是叫人得着神的生命。全本约翰福音乃是讲生命的问题，不是讲罪，或是其他的东西。每一章几乎都是在论到生命和复活的事。神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿。我们知道，器皿是为着贮物用的，你不能拿一把水给别人，你必须要用一个器皿，把水装在里面，才能拿给别人。神乃是借着召会，就是基督的器皿，叫人得着神的生命、神的丰富。

我们怎能胜过死？凭我们自己，我们不可能胜过死，因为撒但已经把死注入我们里面。唯一能胜过死的，乃是主耶稣基督。主在十字架上工作的目的，乃是要叫撒但死。撒但借着死来管理世界，基督乃是借着死败坏了撒但（来二14）。主的死乃是能了结的死，撒但的死是不能了结的死。基督的死是完全的、彻底的。其他的死不过就是死而已，基督的死却能了结一切。阴间里的死、身体的死、火湖里的死都不能了结，唯有基督的死能了结；基督的死把撒但了结了，也把“死”了结了（倪柝声文集第二辑第二十四册，一八三、一七九至一八〇、一七四页）。

基督为着受死的苦，成为比天使微小一点的，好叫祂因着神的恩，为样样尝到死味〔来二9〕。这意思是，祂为万有死。基督尝到死味，不仅是为着人类，也是为着一切，为着每一样造物。主耶稣所完成的救赎，不仅是为着人，也是为着神所造的每样东西。因此，神能借着祂叫万有与自己和好（西一20）（新约总论第十三册，二八页）。

参读：倪柝声文集第二辑第二十四册，一七四至一七六、一八〇至一八三页。

Christ is the resurrection and the life. Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life. In the church everything that issues from God is life, and everything that issues from Satan is death.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God's life. The Gospel of John is a book on life; it is not on sin or other things. Almost every chapter concerns life and resurrection. God's Christ is life, and God's Christ is resurrection, and the church is the vessel of this life and resurrection. We know that a vessel is used to contain things. You cannot give water to others with your hands; you have to have a vessel to contain the water before others can receive it. Through the church—the vessel of Christ—God dispenses His life and riches to men.

How can we overcome death? We can never overcome death in ourselves, because Satan has injected death into us. The only One who has overcome death is the Lord Jesus Christ. The goal of the Lord's work on the cross was to put Satan to death. Satan ruled the world through death, but Christ destroyed Satan through death (Heb. 2:14). The Lord's death is a terminating death, while Satan's death is a non-terminating death. Christ's death is complete and thorough. All other deaths are merely deaths, but Christ's death is a termination. Neither the death of Hades, the death of the body, nor the death of the lake of fire can terminate anything. Only Christ's death terminates. His death has terminated Satan and has terminated even "death" itself. (CWWN, vol. 44, pp. 884-885, 881-882, 876)

Christ was made a little inferior to the angels because of the suffering of death so that by the grace of God He might taste death on behalf of everything. This means that He died for everything. Christ tasted death not only for human beings but for everything, every creature. The Lord Jesus' redemption was accomplished not only for people but for everything created by God. Thus, God can reconcile all things to Himself through Christ (Col. 1:20). (The Conclusion of the New Testament, p. 3721)

Further Reading: CWWN, vol. 44, pp. 841, 875-878, 881-885

第四周●周六

晨兴喂养

提后一 10 “…我们救主基督耶稣…已经把死废掉，借着福音将生命和不朽坏照耀出来。”

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

魔鬼，蛇，引诱人堕落后，神应许女人的后裔要来伤蛇的头（创三 15）。及至时候满足，神的儿子就为童女所生（加四 4），来成为肉体（约一 14，罗八 3），好在十字架上借着肉体受死，废除在人肉体里的魔鬼。…这是要将撒但废掉，使他归于无有。阿利路亚！撒但已经被废掉、被除去了！（圣经恢复本，来二 14 注 1）。

主既废除了那掌死权的魔鬼，就释放我们这些因怕死而受挟于奴役的人。从前死作王管辖我们（罗五 14），我们因怕死而一直在其奴役之下。主既废除了魔鬼，又把死废掉（提后一 10），现今我们就不再怕死，并从死的奴役下得了释放（来二 15 注 1）。

信息选读

在提后一章十节保罗告诉我们，基督借着祂在死里的工作，把死废掉。废掉，原文意思也是使其失效，使其无有，除去，废除，取消，废弃。基督借着祂废除魔鬼的死（来二 14），把死废掉，使其失效。…死不会被除去，直到千年国以后，才被扔在火湖里（启二十 14）。死亡是主最后所要毁灭的仇敌（林前十五 26）。虽然死亡还没有被除去，然而借着基督在十字架上的死，死亡已被废掉，这乃是事实（新约总论第三册，二八三页）。

<< WEEK 4 — DAY 6 >>

Morning Nourishment

2 Tim. 1:10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

After the devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent (Gen. 3:15). In the fullness of the time the Son of God came to become flesh (John 1:14; Rom. 8:3) by being born of a virgin (Gal. 4:4), that He might destroy the devil in man's flesh through His death in the flesh on the cross....This was to abolish Satan, to bring him to nought. (Heb. 2:14, footnote 1)

Since the Lord destroyed the devil, who has the might of death, we who were held in slavery through the fear of death have been released by Him. Death reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death. Since the Lord destroyed the devil and nullified death (2 Tim. 1:10), we now have no more fear of death and are released from its slavery. (Heb. 2:15, footnote 1)

Today's Reading

In 2 Timothy 1:10 Paul tells us that through His work in His death Christ nullified death. The Greek word translated “nullified” also means make of none effect, bring to naught, do away with, abolish, annul, discard. Through His devil-destroying death, Christ nullified death, making it of none effect....Death will not be removed until it is cast into the lake of fire after the millennium (Rev. 20:14). Death will be the last enemy destroyed by the Lord (1 Cor. 15:26). Although death has not yet been removed, it is nonetheless a fact that it has been nullified through Christ's death on the cross. (The Conclusion of the New Testament, pp. 773-774)

主耶稣从死里复活，胜过了死，冲破了死。主成为肉体来到世上，不只是为着工作，更是为着争战。因为祂必须战胜一切与祂相反的势力，才能完成祂的救赎。

那个掌死权的魔鬼（来二 14），最后所用来对付主耶稣的就是死。然而，主出来应付这个掌死权的仇敌，祂并不逃避死。…主不逃避，因为祂不怕死，祂能胜过死。主所以能胜过死，乃因祂是活的，死不能胜过祂。主不惧怕死，祂接受死的挑战。

主进到死里，乃是给死一个机会，让死尽其所能地作事。几千年来，死在亚当的子孙身上，作了很大的事。从来没有一个人进入了死还能再出来。所有进入死的人都给死吞吃了，以致人人都惧怕死。然而，我们的主不只不惧怕死，还胜过了死。祂进到死里，又从死里出来。死不能拘禁主，坟墓不能限制祂，阴府不能扣留祂，祂复活了。复活就是脱离死，复活就是胜过死（活神与复活的神，一六至一七页）。

基督在十字架上废掉了死，并且在祂的复活里胜过了阴间。虽然死尽其所能要扣住祂，却没有能力这样作（徒二 24）。基督是神，也是复活（约一 1，十一 25），有不能毁坏的生命（来七 16）。因为祂是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂；反而死被祂击败，祂就从死里复活了。因此，对基督而言，死没有毒刺，阴间也没有能力（新约总论第三册，一一八至一一九页）。

我们所得的生命，不仅拯救我们脱离一些事物，更使我们作王管理一切，这远高过在生命里得救（圣经恢复本，罗五 17 注 4）。

参读：罗马书生命读经，第三十五至三十六、四十八篇。

The Lord Jesus overcame death and broke through death; He resurrected from death. He was incarnated not only to work but also to fight. He had to prevail over every opposing power in order to accomplish redemption.

The last thing that the devil, who has the might of death (Heb. 2:14), used to attack the Lord Jesus was death. The Lord came to meet His enemy, who has the might of death....The Lord did not avoid death, because He did not fear it, and He could overcome it. The Lord could overcome death because He is living. Death could not overcome Him. The Lord did not fear death; rather, He accepted the challenge of death.

The Lord entered into death in order to give it an opportunity to fight with all its might. Death has been operating and fighting in Adam's descendants for thousands of years. Except for the Lord, every person who has entered into death has been overcome by death....As a result, everyone fears death. Our Lord, however, not only did not fear death, He also overcame death. He entered into death and emerged from death. **Death could not hold the Lord, the grave could not restrict Him, and Hades could not detain Him; He resurrected. Resurrection is deliverance from death. Resurrection is the overcoming of death. (The Living God and the God of Resurrection, pp. 17-19)**

Christ abolished death on the cross, and He overcame Hades in His resurrection. Although death tried its best to hold Him, it was powerless to do so (Acts 2:24). Christ is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Because He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; instead, death was defeated by Him, and He rose up from it. With Christ, therefore, death has no sting and Hades has no power. (The Conclusion of the New Testament, p. 636)

The life we have received does not merely save us from a few things; rather, it enthrones us as kings to reign over all things. This is much higher than being saved in life. (Rom. 5:17, footnote 3)

Further Reading: Life-study of Romans, msgs. 35-36, 48

第四周诗歌

472

复活的生命 — 基督自己

10 10 10 10 (英 639)

F 大调

4/4

3 - 3 1 | 5 - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 |
 一 死 亡 不 能 拘 禁 复 活 生 命 - 神 那 非
 3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5
 受 造 的 永 远 生 命; 刚 强、得 胜、无 何 能
 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 7 | 1 - - - ||
 以 毁 坏, 就 是 基 督 自 己, 已 经 显 明。

二 死亡不能拘禁复活生命, 虽然死亡集中全力以赴;
 死亡不过使这神圣生命 得机显它能力无量丰富。

三 死亡不能拘禁复活生命, 治死、埋葬, 不过叫它繁殖;
 所有苦难都是叫它增长, 并且结出丰盛生命果实。

四 死亡不能拘禁复活生命, 它能冲破所有障碍、阻挡;
 胜过黑暗、阴府所有权势, 吞灭死亡, 并将生命释放。

五 死亡不能拘禁复活生命, 它能显出神性所有丰满;
 神的公义、圣洁, 它都产生, 神的荣耀形像它全彰显。

六 愿我认识这个复活生命, 每遇死亡, 都让它力倾出;
 使我借着经历永远赏识: 复活生命就是活的基督。

WEEK 4 — HYMN

Death cannot hold the resurrection life The Resurrection Life — Christ Himself

639

1. Death cannot hold the resurrection life,
 The life of God eternal manifested;
 'Tis uncreated, indestructible,
 'Tis Christ Himself, unconquerable, expressed.

2. Death cannot hold the resurrection life,
 Though all its force against it may combine;
 Death only gives it opportunity
 To show the boundless pow'r of life divine.
3. Death cannot hold the resurrection life,
 The more interred, the more it multiplies;
 All kinds of suffering only help it grow
 And fruits of life abundant realize.
4. Death cannot hold the resurrection life,
 Thru every block and barrier it breaks;
 Conqu'ring the pow'r of darkness and of hell,
 It swallows death and victory partakes.
5. Death cannot hold the resurrection life,
 All of God's fulness it will manifest;
 God's righteousness and holiness it yields,
 His glorious image by it is expressed.
6. Oh, may I know this resurrection life,
 In every kind of death its pow'r outpoured,
 In my experience ever realize
 This life is nought but Christ my living Lord.

