

第四十一周

生命树

诗歌：769

读经：创二 7～9，启二 4～5，7，二二 2，14，
林后四 5，五 14～15

- 创 2:7 耶和華神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂。
- 创 2:8 耶和華神在东方的伊甸栽植了一个园子，把所塑造的人安放在那里。
- 创 2:9 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。
- 启 2:4 然而有一件事我要责备你，就是你离弃了起初的爱。
- 启 2:5 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。
- 启 2:7 那灵向众召会所说的话，凡有耳的，就当听。得胜的，我必将神乐园中生命树的果子赐给他吃。
- 启 22:2 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。
- 启 22:14 那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。
- 林后 4:5 因为我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆。
- 林后 5:14 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；
- 林后 5:15 并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。

【周一】

壹 基督作为生命乃是生命树的实际，而生命树是宇宙的中心；生命是神创造的目标，（创一 26～28，31，二 7～9，）也是神

Week 41

The Tree of Life

Hymns: E971

Scripture Reading: Gen. 2:7-9; Rev. 2:4-5, 7; 22:2, 14; 2 Cor. 4:5; 5:14-15

- Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- 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.
- Rev. 2:4 But I have one thing against you, that you have left your first love.
- 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.
- 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.
- 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.
- Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.
- 2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
- 2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

§ Day 1

I. Christ as life is the reality of the tree of life, which is the center of the universe; life is the goal of God's creation (Gen. 1:26-28, 31; 2:7-9) and the goal of God's complete salvation

完整救恩的目标（约十九 34，罗五 10，启二二 1～2，14，19）：

- 一 在圣经里，生命树总是指基督，就是神一切丰富的具体化身，作我们的食物；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——西二 9，创二 9，约一 4，十 10，十四 6，十五 1，六 35，57，63，林前十五 45 下。

【周二】

- 二 启示录二章七节的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；今天基督是在召会中，召会的终极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。）

【周三】

贰 我们需要看见神的生命在人里面所遇到的难处：

- 一 神的生命在我们里面所遇到的第一个难处，就是我们不认识我们人的观念乃是黑暗的：
 - 1 我们需要看见，我们怎样对待在我们里面之活的基督，乃是基督徒生活中唯一值得关切的事——加一 16，二 20，四 19，腓一 19～21，弗四 13，林后三 18。
 - 2 作基督徒就是不以基督以外的任何事物为标的；许多人得救后，所以有属灵生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。

(John 19:34; Rom. 5:10; Rev. 22:1-2, 14, 19):

- A. In the Bible the tree of life always signifies Christ as the embodiment of all the riches of God for our food; God's placing man in front of the tree of life indicates that God wanted man to receive Him as man's life by eating Him organically and by assimilating Him metabolically, that God might become the very constituent of man's being—Col. 2:9; Gen. 2:9; John 1:4; 10:10; 14:6; 15:1; 6:35, 57, 63; 1 Cor. 15:45b.

§ Day 2

- B. 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 is 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).

§ Day 3

II. We need to see the obstacles that God's life encounters in man:

- A. The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts:
 - 1. We need to see that the only thing that matters in the Christian life is how we take care of the living Christ in us—Gal. 1:16; 2:20; 4:19; Phil. 1:19-21; Eph. 4:13; 2 Cor. 3:18.
 - 2. Being a Christian means not taking anything other than Christ as our aim; many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life.

二 生命在我们里面所遇到的第二个难处，就是假冒——太六 2, 5, 七 5, 二三 13 ~ 29:

- 1 一个人是否属灵，不在于外面的表现，乃在于他如何对待内住的基督。
- 2 我们天然的良善乃是假冒的属灵，这是生命的一个大拦阻；生命的彰显就是不理睬我们的天性，不管我们的爱好，简单地让基督在我们里面运行，破碎我们。
- 3 若是我们凡事都凭天性、天然去作，其结果无论是什么都是假冒。

三 生命在我们里面所遇到的第三个难处，就是悖逆:

- 1 基督在我们里面运行，给我们感动，叫我们明明知道祂要我们作什么，向我们要求什么，要带领我们什么，对付我们什么。
- 2 然而我们若不顺服，一味地违反我们里面的感觉，不接受祂的带领，也不肯出代价，这样的反叛、顶撞，就是悖逆。
- 3 我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们感觉的罪恶；基督活在我们里面，祂一直给我们里面生命的感觉——罗八 6，约壹二 27。

四 生命在我们里面所遇到的第四个难处，就是我们天然的干才:

- 1 许多弟兄姊妹都非常爱主，也为主热心，实在是敬虔的；然而，他们身上最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。
- 2 我们可能有干才，有本能，却认为这不是罪恶，不是污秽；我们没有轻看这些天然的干才，反而宝贝

B. The second problem that life encounters in us is hypocrisy—Matt. 6:2, 5; 7:5; 23:13-29:

1. A person's spirituality is not determined by outward appearance but by how he takes care of the indwelling Christ.
2. Our natural goodness is false spirituality and is actually a great hindrance to life; the expression of life involves the rejection of our natural disposition and preference, and simply allowing Christ to operate in us and break us.
3. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy.

C. The third problem that life encounters in us is rebellion:

1. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us.
2. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion.
3. The sin that we commit the most frequently and most severely is not outward and visible; rather, it is the sin of disobeying the sense of Christ in us; Christ is living in us, and He is constantly giving us an inward sense of life—Rom. 8:6; 1 John 2:27.

D. The fourth problem that life encounters in us is our natural capability:

1. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly; nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities; consequently, Christ has no ground or way in them.
2. We may be capable and talented, but we do not consider these things as sin or filthiness; instead of despising our natural capabilities, we treasure

这些干才；这在我们身上若是一直牢不可破，就会成为基督生命的难处。

五 这些难处在我们身上，只有一个解决办法，就是我们必须经过十字架，让十字架来破碎；我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付并被除掉——太十六 24～25。

【周四】

叁 我们要吃基督作生命树，就必须在凡事上让基督居首位，就是以起初的爱来爱祂，受祂爱的困迫，在我们的生活中以祂为一切，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 25～26，八十 17～19：

一 以起初的爱爱主，在凡事上让祂居首位，乃是吃祂作生命树；吃基督作生命树，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——启二 7，约六 57，63。

二 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；但我们若要吃基督作生命树，享受祂作我们生命的供应，就必须用起初的爱来爱祂——启二 4～5。

三 一面，严格地说，启示录二章七节里吃神乐园中生命树的果子，是指在要来千年国里的新耶路撒冷，特别享受基督作我们生命的供应。

四 另一面，我们今天在召会中，正在享受钉死并复活的基督作生命树，就是在我们灵里生命的

them; if they remain unbroken in us, they will become a problem to Christ's life.

E. There is one solution to all these obstacles in us—we must pass through the cross and let the cross break us; if we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed—Matt. 16:24-25.

§ Day 4

III. In order for us to eat Christ as the tree of life, we must give Him the first place in all things, which is to love Him with the first love, 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; Psalms 73:25-26; 80:17-19:

A. To love the Lord with the first love, to give Him the first place in all things, is to eat Him as the tree of life; eating Christ as the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life—Rev. 2:7; John 6:57, 63.

B. 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 eat Christ as the tree of life, to enjoy Him as our life supply, requires us to love Him with the first love—Rev. 2:4-5.

C. On the one hand, strictly speaking, to eat of the tree of life in the Paradise of God in Revelation 2:7 refers to the particular enjoyment of Christ as our life supply in the New Jerusalem in the coming millennial kingdom.

D. On the other hand, we are enjoying the crucified and resurrected Christ as the tree of life, the food supply in our spirit, as a foretaste today in the

供应，作为预尝；每个地方召会都是神的乐园，在其中基督是生命树，给我们享受。

五 当我们在凡事上让主居首位，并终日维持吃钉死并复活的基督作生命树，不管召会的情形怎样，召会要成为我们的乐园；因此，我们对召会的感觉和态度乃在于我们的光景。

六 “我们今天在召会生活中若不享受基督作生命树，我们必不会在国度时代有分于生命树。根据我的经历，今天在安那翰的召会，对我乃是乐园”——李常受文集一九九四至一九九七年第五册，活力排，二一二页。

七 召会荒凉和堕落的内在原因，乃是基督没有被神的子民高举；他们没有在凡事上让祂居首位，居第一位；神的子民什么时候高举基督，让祂在他们生活的每一面居首位，就有恢复和复兴——诗八十 17～19。

【周五】

八 基督不仅必须在我们的生活中，也必须在我们一切的信息中居首位；“我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆”——林后四 5，参来一 3，八 1，十二 2，诗八十 1，17～19，一一〇 1～7：

- 1 我们作工，该时常把人拖到中心来，叫他们看见“基督是主”；我们必须把主耶稣摆在宝座上——参歌一 1～4，赛六 1，3，约十二 41。
- 2 要传扬这样的信息，我们自己必须先被神打破摔碎，叫基督在我们身上居首位；我们的信息就是我

church; every local church is a paradise of God, where Christ is the tree of life for us to enjoy.

E. When we give the Lord the first place in everything and maintain our eating of the crucified and resurrected Christ as the tree of life throughout the day, the church, no matter what its condition may be, becomes paradise to us; thus, our feeling and our attitude toward the church depend upon our situation.

F. "If we do not enjoy Christ as the tree of life in the church life today, surely we will not participate in the tree of life in the kingdom age. According to my experience, today the church in Anaheim is a paradise to me"—The Collected Works of Witness Lee, 1994-1997, vol. 5, "The Vital Groups," p. 157.

G. The intrinsic reason for the desolation and degradation of the church is that Christ is not exalted by God's people; they do not give Him the preeminence, the first place, in everything; whenever God's people exalt Christ, giving Him the preeminence in every aspect of their living, there is restoration and revival—Psa. 80:17-19.

§ Day 5

H. Christ must have the first place not only in our living but also in all our messages; "we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake"—2 Cor. 4:5; cf. Heb. 1:3; 8:1; 12:2; Psa. 80:1, 17-19; 110:1-7:

1. In our work we should continually draw people back to the center and let them see that "Christ is Lord"; we must give the Lord Jesus His place on the throne—cf. S. S. 1:1-4; Isa. 6:1, 3; John 12:41.
2. In order to give such a message, we ourselves must be broken by God and allow Christ to have the first place in us; our message is just our person—2

们自己——林后四 10 ~ 13，约十二 24 ~ 26，参路十二 49 ~ 50。

3 主的“好”，胜过一切世人的赞美；天上的笑脸，胜过地上一切的怒脸；天上的安慰，胜过地上的眼泪——太二五 21，23，耶一 7 ~ 9，18 ~ 19，但四 26。

九 要在凡事上让基督居首位，我们对祂作我们的王就必须有情深的爱，我们的舌头就会是快手的笔，照着我们对祂一切所是的经历和享受，迅速写出我们对祂的爱和赞美——诗四五 1 ~ 2，林后三 3，6。

十 以起初的爱爱主，在凡事上让祂居首位，乃是以祂为我们的中心——我们维系的中心，并以祂为我们的普及——我们的一切；我们需要以祂为我们个人宇宙的中心、内容和圆周——西一 17 下，18 下。

【周六】

十一以起初的爱爱主，在凡事上让祂居首位，乃是瞻仰祂的荣美，并在我们基督徒生活与工作的每个细节上求耶和華指示——诗二七 4，书九 14，腓四 6 ~ 7。

十二以起初的爱爱主，在凡事上让祂居首位，乃是受我们调和的灵所管理、管治、指引、引导和推动；借着作祂的俘虏并祷告：“主啊，征服我，使我作你的俘虏，绝不要让我得胜，要一直击败我，”而顾到我们灵里的安息——林后二 13 ~ 14。

十三以起初的爱爱主，在凡事上让祂居首位，乃是有清明的天，像可畏的水晶，其上有神蓝宝石的宝座；这意思是我们与主之间没有阻隔，并

Cor. 4:10-13; John 12:24-26; cf. Luke 12:49-50.

3. The Lord's "well done" surpasses all the praises of the world; the smiling face of heaven surpasses all the angry faces of the earth; the comfort of heaven surpasses all the tears of the earth—Matt. 25:21, 23; Jer. 1:7-9, 18-19; Dan. 4:26.

I. In order to give Christ the first place in all things, we must have an affectionate love for Him as our King; then our tongue will be the pen of a ready writer, ready to write our love for Him and our praise to Him with our experience and enjoyment of Him according to all that He is—Psa. 45:1-2; 2 Cor. 3:3, 6.

J. To love the Lord with the first love, to give Him the first place in all things, is to take Him as our centrality—our holding center—and our universality—our everything; we need to take Him as the center, content, and circumference of our personal universe—Col. 1:17b, 18b.

§ Day 6

K. To love the Lord with the first love, to give Him the first place in all things, is to behold His beauty and to ask for the counsel of Jehovah in every detail of our Christian life and work—Psa. 27:4; Josh. 9:14; Phil. 4:6-7.

L. To love the Lord with the first love, to give Him the first place in all things, is to be dominated, governed, directed, led, and moved by our mingled spirit, caring for the rest in our spirit by being His captives and by praying, "Lord, conquer me. Make me Your captive. Never let me win. Defeat me all the time"—2 Cor. 2:13-14.

M. To love the Lord with the first love, to give Him the first place in all things, is to have a clear sky like awesome crystal with God's sapphire throne above it; this means that there is nothing between us and the

且我们被祂管治同在的属天气氛、光景和情形所充满——以祂为我们的王，并让祂在我们里面管治并作王——结一 22, 26。

十四唯独作王的基督同着在王权上作祂帮助的得胜者在地上掌权，才能解决今天世界的问题；（赛四二 1～4；）基督的名要借着那些得胜并一同作王的圣徒，被万代纪念并得着众民的赞美。（诗四五 16～17，启二 26。）

十五锡安所预表的得胜者，乃是滩头堡，主要借以回来据有全地——诗四八 2，但二 34～35。

十六 “众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。那荣耀的王是谁呢？就是刚强大能的耶和华，在争战中有大能的耶和华！…那荣耀的王是谁呢？万军之耶和华——祂是荣耀的王！”——诗二四 7～8，10：

- 1 众城门是列国的城门，门户是百姓的家门；基督是万国所羡慕的；（该二 7；）一般说来，万国都在期待基督来临，但基督不会照着我们人的观念很快就来；（彼后三 8～9；）因此，我们需要抬起头来，恒切地等候并期待祂的来临。
- 2 荣耀的王是万军之耶和华，就是终极完成的三一神具体化身在得胜的基督里；（路二一 27，太二五 31；）耶和华就是耶稣，耶稣就是成为肉体、钉十字架、并复活的三一神，祂是刚强争战且得胜的一位。（一 21，启五 5。）
- 3 祂要在复活里同祂的得胜者回来据有全地作祂的国——但二 34～35，七 13～14，珥三 11，启十一 15，十九 13～14。

Lord and that we are filled with the heavenly atmosphere, condition, and situation of His ruling presence—taking Him as our King and allowing Him to rule and reign within us—Ezek. 1:22, 26.

N. Only Christ the King reigning on the earth with the overcomers as His helpers in the kingship can solve the problems of today's world (Isa. 42:1-4); Christ's name will be remembered in all generations and praised by the nations through His overcoming and co-reigning saints (Psa. 45:16-17; Rev. 2:26).

O. The overcomers, who are typified by Zion, are the beachhead through which the Lord will return to possess the whole earth—Psa. 48:2; Dan. 2:34-35.

P. "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in. / Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!... / Who is this King of glory? / Jehovah of hosts— / He is the King of glory!"—Psa. 24:7-8, 10:

1. The gates are of the cities of the nations; the doors are of the houses of the people, and Christ is the Desire of all the nations (Hag. 2:7); all the nations, in a general way, are expecting Christ to come, but Christ will not come quickly according to our human concept (2 Pet. 3:8-9); thus, we need to lift up our heads and await and expect His coming with long endurance.
2. The King of glory is Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and overcoming Christ (Luke 21:27; Matt. 25:31); Jehovah is Jesus, and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious (1:21; Rev. 5:5).
3. He is the One who will come back in resurrection with His overcomers to possess the entire earth as His kingdom—Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

十七宝座上的这位基督，显出来的样子好像红宝石（其红色表征救赎）和碧玉（其深绿色表征丰盛的生命）；因此，当我们服从基督的元首权柄并服在祂的宝座之下，我们就成为祂在法理救赎和生机拯救上一切所是的受益者，使我们在神丰富的生命中，显出与荣耀之神相同的样子——四 3，二一 10～11 上，罗五 10。

十八凡用基督救赎的血洗净自己袍子的人，在永世里都有权利在圣城，就是神的乐园，享受生命树作他们永远的分——启二二 14，二 7。

Q. Christ as the One on the throne of God has the appearance of sardius (its red color signifying redemption) and jasper (its dark green color signifying life in its richness); thus, when we submit ourselves to Christ's headship and are under His throne, we are the beneficiaries of all that He is in His judicial redemption and His organic salvation so that we may bear the same appearance of the God of glory in His rich life—4:3; 21:10-11a; Rom. 5:10.

R. Those who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their eternal portion in the holy city, the Paradise of God, in eternity—Rev. 22:14; 2:7.

第四十一周■周一

晨兴喂养

创二 9 “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。”

西三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

旧约论到创造，新约论到救赎。不论是在创造或救赎里，神的目的、中心都是在于生命。…虽然神造了千千万万、各式各样、形形色色的万物，但神所要达到的目的，祂所指的目标，就是生命。若是我们熟读创世记头两章，并且安静下来，在神面前重新默想神的创造，我们立刻能看见，神的创造是因着生命，并且达于生命；祂的创造是以生命为中心，也是以生命为目标。所以在起头时，神从无创造出有。（李常受文集一九五三年第一册，一四四页。）

信息选读

在神创造的程序里，祂先创造了无生物，然后创造有生物。并且，生物的创造乃是从较低等的开始，越造越高。最后，祂所造最高的生物就是人。或许有人会问，何以见得人是神最高的造物？因为圣经说，神造人的时候，是按着祂自己的形像，照着祂自己的样式造的。（创一 26 ~ 27。）…不只如此，神还把祂管理万有的权柄赐给人。（26, 28。）所以，在万有中，受造的人类像神，因为有神的形像；并且代表神，因为有神的权柄。神看一切所造的都甚好。（31。）祂在广大的宇宙中，在形形色色的万物里，得着人有祂的形像，并有祂的权柄，能够彰显祂的荣耀，也能代表祂的权柄，祂是何等的满足。

WEEK 41 — 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.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

The Old Testament speaks of creation, and the New Testament speaks of redemption. Both in creation and redemption God's purpose and center is life...Although God created many things of such diversity and variety, His purpose and final goal are simply life. If we read the first two chapters of Genesis and meditate quietly before God on His creation, we will see that God's creation involves life and produces life. Life is the center and goal of God's creation. In the beginning God created all things out of nothing. (CWWL, 1953, vol. 1, "Knowing Life and the Church," p. 113)

Today's Reading

In the orderly process of His creation, God first created inanimate objects, and then He created organic things. Furthermore, the creation of living beings started at the lowest level of life and advanced step by step to higher levels of life. Ultimately, the highest level of life created by God was man. Man is the highest life in God's creation, because the Bible says that God created man in His own image and according to His own likeness (Gen. 1:26-27)...Furthermore, God also gave man the authority to have dominion over all things (vv. 26, 28). Thus, among all created things, man is like God because he has God's image; he also represents God because he has God's authority. God saw everything that He had made, and it was very good (v. 31). In this vast universe, among all the myriads of created things, God obtained a man with His image and authority, who could express His glory and represent His authority. This satisfied God!

创世记二章告诉我们，当神造物的工完毕后，就在第七日歇了祂一切的工，安息了。（2。）许多人以为，至此神的工作已经完成，祂是真的安息、满足了。其实不然，神的创造至此并未达到其目的。若是我们再往下读，就会看见仍有许多问题。当神把人造好之后，便将人安置在伊甸园里，（8，）园子当中，也就是园子中心，有一棵生命树。（9。）生命树是非常奇特的，圣经第一次提到“生命”，就是“生命”树。这给我们看见，虽然神什么都造好了，人也预备好，可以彰显祂、代表祂，但神还不能满意，因为神的目标还没有达到。神的目标是什么呢？神的目标乃是生命，神把创造好的人，带到生命树那里，祂把人摆在生命跟前。

神…将人带到生命树跟前，引导人、指示人，盼望人接触那棵树，好使生命能进到人里面。神这样作的目的，无非是要给我们看见，祂的创造乃是以生命作目标，以生命为目的。如果只有创造，人没有达到生命，生命没有进到人里面，神的创造就没有意义，没有目的，也没有结果。

整本圣经给我们看见生命这个目标。…我们基督徒乃是有基督作生命的人，（西三4，）祂在我们里面拯救我们，作我们的生命。这个生命就是基督自己，也就是神自己。这个生命要带领我们到永远，这意思是，在永远里仍是生命的故事。…启示录给我们看见，在永远里我们所接触的是生命河，所面对的是生命树。（二二1～2上。）生命河从神和羔羊的宝座流出来，河的这边与那边有生命树。我们在永世里所接触、所面对的就是这个生命。…所有蒙恩的人，在生命里和神是相通的；在神的生命里，蒙恩的人与神成为一。换言之，那个生命怎样在神里面，也同样在我们里面。（李常受文集一九五三年第一册，一四四至一四五、一四八至一四九页。）

参读：创世记生命读经，第十一篇；认识生命与召会，第一篇。

God rested on the seventh day after He finished His work of creation (2:2). Many people think that God was at rest and satisfied because everything was finished at this point. However, even at this point God had not reached the purpose of His creation. If we continue reading, we will see that there were still many considerations. After God created man, He put him in the garden of Eden (v. 8). In the center of the garden was the tree of life (v. 9). The tree of life is very special. The first time life is spoken of in the Bible is in relation to the tree of life. This shows that God was still not satisfied, because He had not yet reached His goal, even though He had created everything and even though man had been prepared to express and represent God. What is God's goal? God's goal is life. God brought the man that He created to the tree of life and put him in front of life.

He guided and directed man to the tree of life, hoping that man would contact the tree so that life could be imparted into him. God did these things in order to show that life is the goal and purpose of His creation. If man does not come to life and life does not come into man, God's creation of man would have no meaning, purpose, or result.

The entire Bible shows the goal of life...As Christians, we have Christ as our life (Col. 3:4). He is in us to save us and be our life. This life is Christ Himself, who is God Himself. This life will lead us into eternity, which means that even in eternity everything will be related to life. Revelation shows that in eternity we will contact the river of water of life and the tree of life. The river of water of life proceeds out of the throne of God and of the Lamb, and on this side and on that side of the river is the tree of life (22:1-2). In eternity we will contact and see life...All the believers are connected to God in life; thus, the believers and God are one in His life. In other words, just as life is in God, life is also in us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 113-114, 116)

Further Reading: Life-study of Genesis, msg. 11; CWWL, 1953, vol. 1, "Knowing Life and the Church," ch. 1

第四十一周■周二

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。”

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着…”。

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。”

为着正当的召会生活，和召会生活的恢复，也就是为着基督徒生命正确的长大，我们所需要的，不仅是在头脑里明白教训，更是在灵里吃主作我们生命的粮。（约六 57。）即使是圣经上的话，也不该仅仅当作道理教导我们的心思，乃该当作食物滋养我们的灵。（太四 4，来五 12～14。）在〔启示录二章七节〕，主应许要给得胜者吃生命树的果子，这指回到创世记二章八至九节、和十六节关于神所命定吃的事。在写给别迦摩召会的书信中，主应许要给得胜者吃那隐藏的吗哪，（启二 17，）这是指以色列人在旷野吃吗哪的事。（出十六 14～16，31。）在写给老底嘉召会的书信中，主应许要与给祂开门的人一同坐席。（启三 20。）…这指明主渴望恢复神子民吃正确的食物，就是神所命定，由生命树、吗哪、以及美地的出产所预表的，这一切都是基督在不同方面作我们食物的预表。（启示录生命读经，一四七页。）

信息选读

〔启示录二章七节〕这里的“树”，原文不是一般所用的字，乃与彼前二章二十四节的木头同字。

WEEK 41 — DAY 2

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.

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness...

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.

For the proper church life and the recovery of the church life, that is, for the proper growth in the Christian life, what we need is not merely the mental apprehension of teachings but the eating of the Lord as the bread of life in our spirit (John 6:57). Even the words of the Scripture should not be considered merely as doctrines to teach our mind but as food to nourish our spirit (Matt. 4:4; Heb. 5:12-14). Here in Revelation the Lord promised to give the overcomer to eat of the tree of life. This points back to Genesis 2:8-9 and 16, which concerns the matter of eating ordained by God. In the epistle to the church in Pergamos, the Lord promised the overcomer that he would eat of the hidden manna (Rev. 2:17), which refers to the eating of manna by the children of Israel in the wilderness (Exo. 16:14-16, 31). And in the epistle to the church in Laodicea, the Lord promised to dine with the one who opens the door to Him (Rev. 3:20)... This indicates that the Lord desires to recover the eating of the proper food by God's people, the food ordained by God and typified by the tree of life, the manna, and the produce of the good land, all of which are types of the various aspects of Christ as food to us. (Life-study of Revelation, pp. 117-118)

Today's Reading

In Greek the word for tree [in Revelation 2:7], as in 1 Peter 2:24, means “wood”; it is not the word usually used for tree. In the Bible the tree of

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，今天基督是在召会中，召会的终极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。）

主对以弗所召会得胜者的应许，是将神乐园中生命树的果子赐给他吃。生命树是在神的乐园中。…启示录二章七节神的乐园，乃是新耶路撒冷，…今天的召会就是这新耶路撒冷的预尝。…现今我们正在享受钉死并复活的基督作…生命树，成为我们今天在召会中的预尝。这种预尝的享受，要引我们进入新耶路撒冷，完满地享受…基督作生命树，…直到永远。主应许以弗所召会的得胜者得以吃生命树，指明他们要在今天的召会生活中吃基督，并在新耶路撒冷中吃祂作生命树，直到永远。我们的经历印证这事。

在新天新地的新耶路撒冷享受基督作生命树，是所有神的赎民永远共同的分；然而在要来千年国的新耶路撒冷里特别享受祂作生命树，乃是单单给得胜信徒时代的赏赐。如果今天我们在召会中，胜过召会堕落时一切的打岔，并享受基督作生命树，将来就要得着这样的赏赐。否则，我们虽然能在新天新地的新耶路撒冷里，永远享受基督作生命树，但在要来的国度里却要失去这分特别的享受。

生命树总是带我们回到起初。起初没有别的，只有神自己；起初没有工作、劳碌、忍耐，只有神自己。在召会生活中，我们需要一再回到起初，把一切都忘记，单单享受神自己作生命树。（启示录生命读经，一四八至一五一页。）

参读：启示录生命读经，第十篇。

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 of God's redeemed people for eternity (Rev. 22:2, 14).

The promise to the overcomers in the church in Ephesus was to eat of the tree of life. The tree of life is in the Paradise of God..."The Paradise of God" in Revelation 2:7 is the New Jerusalem..., of which the church is a foretaste today...We are enjoying the crucified and resurrected Christ as the tree of life...as a foretaste today in the church. This enjoyment of the foretaste will usher us into the full taste...in the New Jerusalem for eternity. The promise of eating the tree of life given to the overcomers in Ephesus indicates that they will eat Christ in the church life today and eat Him as the tree of life in the New Jerusalem for eternity. Our experience confirms this.

The enjoyment of Christ as the tree of life in the New Jerusalem in the new heaven and new earth will be the common portion of all of God's redeemed people, whereas the particular enjoyment of Him as the tree of life in the New Jerusalem in the coming millennial kingdom is a reward given only to the overcoming believers. If we overcome all the distractions in the church's degradation to enjoy Christ as the tree of life in the church today, we will be thus rewarded. Otherwise, we will miss this particular enjoyment in the coming kingdom, though we will still enjoy Christ as the tree of life in the New Jerusalem in the new heaven and the new earth for eternity.

The tree of life always brings us back to the beginning where there is nothing but God Himself. There is no work, labor, endurance, or anything else—only God Himself. In the church life, again and again we need to be brought back to the beginning, forgetting all other things and enjoying God Himself as the tree of life. (Life-study of Revelation, pp. 118-121)

Further Reading: Life-study of Revelation, msg. 10

第四十一周■周三

晨兴喂养

加一 15～16 “…神，既然乐意将祂儿子启示在我里面…”

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。”

神的生命在我们里面所遇到的头一个难处，就是我们不认识我们人的观念乃是黑暗的。…一般基督徒都以为，作了基督徒就该大发热心，撇下世界；这从人看条条是道，但实际上却是没有神，没有生命，且是行不通的。…你得救时，接受了一位活的基督，祂在你里面作了你的生命。

作基督徒不是以任何事物为对象，基督徒只该以基督为对象。许多人得救后，所以有生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。（李常受文集一九五三年第一册，一七一至一七二、一七五页。）

信息选读

其次，生命在我们里面所遇到的难处，就是假冒。…一个人是否属灵，不在于外面的表现，乃在于他如何对待基督。…什么叫作生命呢？就是不理睬你的天性，不管你的爱好，让你里面的基督，简单地在你里面运行，破碎你自己；这时，你凭着基督在你里面的运行所作的，就是生命。若是你凡事都凭天性、天然去作，其结果无论是什么都是假冒。

第三，生命在我们里面所遇到的难处，就是悖逆。比方基督在你里面运行，给你感动，给你感觉，叫你明明知道

WEEK 41 — DAY 3

Morning Nourishment

Gal. 1:15-16 But when it pleased God...to reveal His Son in me...

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.

The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts...Most Christians think that they should be zealous and forsake the world once they become Christians. From man's view, this sounds very logical. But without God's life, this is not practical. The day we were saved, we received a living Christ, who became our life in us.

Being a Christian means not taking anything other than Christ as our aim. Many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 133, 135)

Today's Reading

The second problem that life encounters in us is hypocrisy...A person's spirituality is not determined by outward appearance but by how he takes care of Christ. The expression of life involves the rejection of our natural disposition and preference and simply allowing Christ to operate in us and break us. Then our actions through the inner operation of Christ will be of life. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy.

The third problem that life encounters in us is rebellion. Christ operates and moves in us in order to make us clear about His will and requirements

祂要你作什么，祂向你要求什么，要带领你什么，对付你什么，你却偏不顺服，一味地在那里违反你里面的感觉，不接受，也不肯出代价。你这样的反叛、顶撞，就是悖逆。

我们不照着祂的意思作，明显就是背叛。这是我们许多人天天都在犯的罪；我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们的感觉的罪恶。我们里面的这位基督是活的，祂一直并随时给我们的，乃是祂在我们里面生命的感觉。我们应该顺从祂，然而我们却常不顺从。

我们人天然的干才，是生命在我们里面所遇到的第四个难处。无论是我们的天然，或是天性，或是我们的己，都是一种难处，使神的生命在我们里面，不容易出来。然而，我们天然的干才、本领，更是一种厉害的拦阻，使神的生命不容易从我们里面出来。有许多弟兄姊妹，他们都非常爱主，也为主热心，实在是敬虔的。然而，在他们身上有一个最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。…这样的弟兄姊妹，在我们中间为数不少。他们有干才，有本能；他们认为这不是罪恶，不是污秽。他们甚至以为这是好的，是对召会有用的；他们以为，要事奉神，就需要这种干才和本能。他们不仅一点没有轻看这些干才，反而宝贝他们与生俱来的干才；这在他们身上牢不可破，以致成了基督生命的难处。

这些难处在我们身上，只有一条解决的路，就是经过十字架，让十字架来破碎。我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付，被除掉，让基督的生命能从我们里面活出来。（李常受文集一九五三年第一册，一七五至一七六、一七八至一八二页。）

参读：认识生命与召会，第三篇。

for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion.

Our unwillingness to do things according to His will is clearly rebellion. Many of us commit this sin every day. The sin that we commit the most frequently and most severely is not an outward and visible sin; rather, it is the sin of disobeying the sense of Christ in us. Christ is living in us, and He is constantly giving us an inward sense of life. We should obey Him, but we often disobey Him.

The fourth problem that life encounters in us is our natural capability. Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them. There are many brothers and sisters like this among us. They are capable and talented, but they do not consider these things as sin or filthiness. They even think that these are good and useful things to the church. They think that they need such capabilities and talent in order to serve God. They do not despise their natural capabilities; instead, they treasure them. If these capabilities remain unbroken in them, they will become a problem to Christ's life.

There is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 135-136, 138-140)

Further Reading: CWWL, 1953, vol. 1, "Knowing Life and the Church," ch. 3

第四十一周■周四

晨兴喂养

启二 4～5 “然而有一件事我要责备你，就是你离弃了起初的爱。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。”

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

神原初的心意是要人吃生命树。（创二 9，16。）因着人堕落了，生命树就向人封闭。（三 22～24。）借着基督的救赎，接触生命树（就是神自己在基督里作人生命）的路再次向人打开。（来十 19～20。）然而在召会的堕落中，宗教及其知识偷偷进来打岔在基督里的信徒，使他们不能吃祂这棵生命树。因此，主应许得胜者，要把祂自己这神乐园中生命树的果子给他们吃，作为赏赐。这是一种激励，叫他们离开宗教的知识，回来享受主自己。主这个应许，是要照着神的经纶，把召会恢复到神原初的心意里。主要得胜者作的，就是全召会在神的经纶里该作的。由于召会堕落了，主就来呼召得胜者，顶替召会完成神的经纶。（新约总论第十四册，六九页。）

信息选读

吃生命树不仅是神原初对人的心意，也是神救赎的永远结果。所有神的赎民，都要享受生命树，就是基督连同一切神圣的丰富，作他们永远的分。（启二 2，14，19。）…主的智慧把要

WEEK 41 — DAY 4

Morning Nourishment

Rev. 2:4-5 But I have one thing against you, that you have left your first love. 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.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

God's original intention was that man should eat of the tree of life (Gen. 2:9, 16). Because of the fall the way to the tree of life was closed to man (3:22-24). Through the redemption of Christ the way by which man could touch the tree of life, which is God Himself in Christ as life to man, was opened again (Heb. 10:19-20). But in the church's degradation, religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life. Hence, the Lord promised to grant the overcomers to eat of Himself as the tree of life in the Paradise of God, as a reward. This is an incentive for them to leave religion with its knowledge and return to the enjoyment of Himself. This promise of the Lord restores the church to God's original intention according to His economy. What the Lord wants the overcomers to do is what the whole church should do in God's economy. Because of the church's degradation, the Lord came to call the overcomers to replace the church in the accomplishing of God's economy. (The Conclusion of the New Testament, p. 4171)

Today's Reading

The eating of the tree of life not only was God's original intention concerning man but also will be the eternal issue of God's redemption. All God's redeemed people will enjoy the tree of life, which is Christ with all the divine riches as the redeemed's eternal portion for eternity (Rev. 22:2, 14,

来国度里对祂的享受当作赏赐，为要鼓励信徒在今天的召会生活中，胜过宗教打岔人之知识的教训，回到享受祂自己作生命的供应，以完成神的经纶。

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…。我们若要享受基督，就必须用起初的爱爱祂。起初的爱要把我们带到生命树那里。…当我们把起初的爱归给主耶稣，祂就要将生命树给我们吃。…用起初的爱，就是上好的爱来爱祂，就是让主在凡事上居首位。我们要让祂居首位，就必须乐意被调整、被破碎，成为无有，好使主能有路在我们里面、借着我们、并在我们中间，建造祂生机的身体。我们应该祷告：“主耶稣，我以起初的爱爱你，我以上好的爱爱你，我最上好的爱归属于你。哦，主耶稣，我把我的爱优先给你。”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。

当我们得胜，借着在各方面、在凡事上让基督居首位，而回到基督作我们起初的爱时，我们就享受祂作生命，并发出神圣的光，作为灯台，在我们所在的地方持守耶稣的见证。（一 9，十二 17。）我们将见证基督的身位，祂是神也是人；也见证基督的人性生活、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，我们应当把基督照耀出去。这照耀就是灯台的照耀。我们需要爱、生命、光和灯台。这样，我们在祂里面的生活和所是，就要成为主给我们的赏赐。（新约总论第十四册，六九至七一页。）

参读：新约总论，第四百零九篇；得胜者，第二至三章；活力排，第十一篇。

19)...The Lord in His wisdom made the enjoyment of Himself in the coming kingdom a reward in order to encourage His believers to overcome religion's distracting knowledge in teachings and return to the enjoyment of Himself as the life supply in the church life today for the accomplishing of God's economy.

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...But to enjoy Christ requires us to love Him with the first love. The first love will bring us to the tree of life...When we give our first love to the Lord Jesus, He will give us to eat of the tree of life...To love Him with the first love, the best love, is to give the Lord the first place in all things. In order to give Him the preeminence, we must be willing to be adjusted, to be broken, and to be made nothing so that the Lord can have a way in us, through us, and among us for the building up of His organic Body. We should pray, "O Lord Jesus, I love You first, and I love You best. My first love belongs to you. O Lord Jesus, I give the priority of my love to You." 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.

When we overcome to return to Christ as our first love by giving Him the preeminence in every way and in everything, we will enjoy Him as life and will shine forth the divine light as the lampstand to keep the testimony of Jesus (1:9; 12:17) in our locality. We will testify of Christ's person as God and man as well as 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. This shining is the shining of the lampstand. We need love, life, light, and the lampstand. Then we will be rewarded by the Lord with what we live and are in Him. (The Conclusion of the New Testament, pp. 4171-4172)

Further Reading: The Conclusion of the New Testament, msg. 409; CWWL, 1991-1992, vol. 4, "The Overcomers," chs. 2—3; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 11

第四十一周■周五

晨兴喂养

弗二 10 “我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。”

林后四 5 “…我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆。”

（在以弗所二章十节，）“善良事工”就是基督。神工作的目的，就是基督。我们当行走在这工作里。…许多时，我们是为兴趣而作工，不是为基督。许多时，人东跑西奔，作工得了名誉。他们作了工，却未事奉神。神从永世到永世作工，都是要叫祂儿子在万有中居首位。所以，我们作工，也当为着基督。神若未洗净我们的存心和动机，我们就不能蒙神的赐福。我们作工，不是为罪人，乃是为基督。我们工作的成功有多少，是看基督在里面有多少。…作工不当为自己的兴旺、自己的团体、自己的信息而作工，当为基督而作工。只要神有所得着，我们就当快乐。看见神有所得着，虽然不是借着我们所作的工，我们也当快乐。（倪柝声文集第一辑第十一册，一一二至一一三页。）

信息选读

基督也当在我们的信息里居首位。我们“乃是传基督耶稣为主”。（林后四 5。）“只知道耶稣基督，并这位钉十字架的。”（林前二 2。）基督是神计划的中心，神目的的中心。十字架是神工作的中心。十字架的工作，是成功神的目的。十字架作工除去一切出于肉体的，好叫基督来居首位。我们中心的信息，

WEEK 41 — DAY 5

Morning Nourishment

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

2 Cor. 4:5 ...We do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

[In Ephesians 2:10] “good works” are just Christ. The goal of God’s work is Christ, and we should walk in this work...We often work because of our interest, not because of Christ. Many times men run to and fro to work for a name for themselves. They have worked, but they have not served God. God’s work from eternity to eternity has always been with the view that His Son would have the first place in all things. Therefore, our work should also be for Christ. If God does not purify our intent and motive, we cannot receive God’s blessing. We work not for sinners but for Christ. How successful our work is depends on how much Christ is in it...Our work should not be for our own increase, our own group, or our own message; rather, we should work for Christ. As long as God gains something, we should rejoice. When we see God gaining something, even if it is not through our hands, we should be happy for it. (CWWN, vol. 11, pp. 750-751)

Today’s Reading

Christ should also have the first place in our messages. We “preach... Christ Jesus as Lord” (2 Cor. 4:5). “For I did not determine to know anything among you except Jesus Christ, and this One crucified” (1 Cor. 2:2). Christ is the center of God’s plan and the center of God’s goal. The cross is the center of God’s work. The work of the cross is to accomplish God’s goal. The cross works to eliminate all that issues from the flesh in order that Christ may

不当是时代、预言、预表、国度、受浸、离宗派、说方言、守安息日、圣别…，当是基督。神的中心就是基督。…我们救人后，当叫他奉献自己，作基督的奴仆，接受基督为他万有的主。

全部圣经的真理，是有组织的，如车轮一样。其中有一个中心，就是基督。我们并非不传中心以外的真理。不过，需要把这些真理，和中心钩起来。我们当有两个知识：(一)知道这一个道，讲什么。(二)知道这个道，和中心的关系是什么。我们当注意中心。但是，不是不讲其余的真理。保罗说，“只知道耶稣基督，并这位钉十字架的。”以后，又说，“在长成的人中，我们也讲智慧。”（林前二2, 6。）人奉献了，接受了基督作他的主，我们才能对他讲造就的道。我们作工，该时常把人拖到中心来，叫他们看见“基督是主”。我们不能在客观上，作这样的工作。我们自己必须先被神打破摔碎，叫基督在我们身上居首位，才能领人接受基督作主，叫基督在他们身上居首位。我们必须活出让基督居首位的生活，才能传扬这个信息。信息就是我们自己。我们当叫基督在日常的小事上居首位，我们才能传扬基督中心的信息。“巴不得我们每一个人，都把主耶稣摆在宝座上！”…主的“好”，胜过一切世人的赞美。天上的笑脸，胜过地上一切的怒脸。天上的安慰，胜过地上的眼泪。隐藏的吗哪，是在永世里享受的。（倪柝声文集第一辑第十一册，一一四至一一五页。）

参读：基督的中心与普及，第一章；倪柝声文集第一辑第四册，第一二六至一四九页；倪柝声文集第一辑第十一册，“神的中心”或“基督的中心与普及”；但以理书生命读经，第十二篇。

have the first place. Our central message should not be the dispensations, the prophecies, the types, the kingdom, baptism, forsaking denominations, speaking in tongues, keeping the Sabbath, or holiness, etc. Our central message should be Christ. The centrality of God is Christ.

After a person is saved, we should help him to consecrate himself to be a slave of Christ, so that he receives Christ as his Lord in all things. All the truths in the Bible are related like a wheel with spokes and a hub, having Christ as the center. We are not neglecting the truths outside the center; rather, we need to link these truths with the center. Concerning any truth we should know two things: (1) we should know about this truth, and (2) we should know how this truth relates to the center. We should pay attention to the center. Of course, this does not mean we do not speak of other truths. Paul said, “I did not determine to know anything among you except Jesus Christ, and this One crucified” (1 Cor. 2:2). Later he also said, “But we do speak wisdom among those who are full-grown” (v. 6). It is only after a person has consecrated himself and received Christ as his Lord that we can speak to him the truths concerning his building up. In our work we should continually draw people back to the center and let them see that “Christ is Lord.” We cannot do this work in an objective way. We ourselves must be the first to be broken by God and allow Christ to have the first place in us, before we can lead others to receive Christ as Lord and allow Christ to have the first place in them. We must live out a life of giving Christ the first place before we can spread this message. Our message is just our person. We should allow Christ to have the first place in the small things in our daily life before we can preach the message of the centrality of Christ. I only wish that every one of us would give the Lord Jesus His place on the throne!...The Lord’s “well done” surpasses all the praises of the world. The smiling face of heaven surpasses all the angry faces of the earth. The comfort of heaven surpasses the tears of the earth. The hidden manna is enjoyed in eternity. (CWWN, vol. 11, pp. 752-753)

Further Reading: CWWL, 1964, vol. 1, “The Centrality and Universality of Christ,” ch. 1; CWWN, vol. 4, pp. 291-308; CWWN, vol. 11, pp. 731-753; Life-study of Daniel, msg. 12

第四十一周■周六

晨兴喂养

诗四五 16～17 “你的子孙要接续你的列祖；你要立他们在全地作首领。我必叫你的名被万代纪念；所以众民要永永远远赞美你。”

〔诗篇四十五篇十六节〕的“列祖”表征基督在肉身里的先祖；“子孙”表征基督的得胜者。“首领”表征基督的得胜者，与基督一同作王，治理列国。

没有人能解决今天世界的问题。唯有作王的基督能解决这些问题。基督在地上作王掌权时，得胜者要在君王职分上作祂的帮助者，与祂一同作王。基督的子孙，就是得胜者，要作首领，与基督一同掌权，治理列国。

我们不仅需要看见基督在祂自己里面的美丽，和基督在召会里的美丽，也需要看见基督在祂所有后裔，所有肢体，就是众首领里的美丽。我们若看见基督在这三方面的美丽，我们对祂的美丽就会有完整的看见，完全的图画。

十七节…启示基督的名要借着得胜的圣徒，被万代纪念；并且基督要借着祂得胜并同作王的圣徒，得着众民的赞美。（诗篇生命读经，三二五至三二六页。）

信息选读

诗篇二十四篇七至十节…给我们看见，得胜的基督在神永远的国里作要来的王。七节说，“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。”众城门是列国的城门，门户是百姓的家门，永久指明恒切地等候并期待。（腓

WEEK 41 — DAY 6

Morning Nourishment

Psa. 45:16-17 In the place of Your fathers will be Your sons; You will make them princes in all the earth. I will cause Your name to be remembered in all generations; therefore the peoples will praise You forever and ever.

[In Psalm 45:16] fathers signifies Christ's forefathers in the flesh, sons signifies the overcomers of Christ as His descendants, and princes signifies the overcomers of Christ as His co-kings, who will reign with Christ over the nations.

No one can solve the problems of today's world. Only Christ the King can solve these problems. When Christ reigns on earth, the overcomers will be His helpers in the kingship, His co-kings. The sons of Christ, the overcomers, will be the princes reigning with Christ over the nations.

We need to see not only the beauty of Christ that is in Christ Himself and the beauty of Christ that is in the church but also the beauty of Christ that is in all His descendants, all His members, as the princes. If we see Christ's beauty in these three ways, we will have a complete view, the full picture, of His beauty.

[Verse 17] reveals that Christ's name will be remembered in all generations through the overcoming saints, and Christ will be praised by the nations through His overcoming and co-reigning saints. (Life-study of the Psalms, 2nd ed., pp. 267-268)

Today's Reading

Psalm 24:7-10...shows us the victorious Christ as the coming King in God's eternal kingdom. Verse 7 says, "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in." The gates are of the cities of the nations. The doors are of the houses of the people. The long enduring doors indicate waiting and expecting with long endurance (Phil. 3:20; 1 Cor.

三 20，林前一 7。）这指明地上的人一直等候并期待基督再来。哈该书二章七节告诉我们，基督是万国所羡慕的。一般说来，万国都在期待基督来临，但基督不会照着我们人的观念很快就来；因此，我们需要恒切地等候并期待祂的来临。

因着我们必须恒切地等候祂的来临，我们很容易就垂头丧气。所以诗人说，“你们要抬起头来。”我们若期待我们所亲爱的人来，而他却不来，我们就会垂头丧气。但我们若接到他的电话，告诉我们他要来，我们就会抬起头来；那就是说，我们会受鼓励，期待他的来临。

我们必须抬起头来，因为荣耀的王将要进来。（诗二四 7，9，路二一 27，太二五 31。）我们必须预备好欢迎祂。诗篇二十四篇八节问：“那荣耀的王是谁呢？”荣耀的王就是“刚强大能的耶和華，在争战中有大能的耶和華”。耶和華就是耶稣，耶稣就是三一神在复活里的具体化身。祂是刚强争战且得胜的一位。

七节说，“你们要被举起，”但九节说，“你们要把头抬起。”被举起，意思是我们仍软弱，需要人推动我们。但把头抬起，意思是我们比较刚强了，我们能自己把头抬起来。我们所欢迎的荣耀之王，就是万军之耶和華。耶和華是成为肉体、钉十字架、并复活的三一神。祂是在复活里的一位，要回来据有全地作祂的国。荣耀的王是万军之耶和華，就是终极完成的三一神具体化身在得胜且要来的基督里。（10。）

我们看过，二十三篇启示基督在祂的复活里作牧者；二十四篇启示基督在神的国里作王。…阿利路亚，我们的基督今天是我们的牧者，将来是我们的王！（诗篇生命读经，一八四至一八五页。）

参读：诗篇生命读经，第十一至十二、二十至二十一、三十一篇；以西结书生命读经，第十一篇；约书亚记生命读经，第九篇；一个在灵里之人的自传，第三章。

1:7). This indicates that the people of the earth have been waiting and expecting Christ's second coming. In Haggai 2:7 we are told that Christ is the Desire of all the nations. All the nations, in a general way, are expecting Christ to come, but Christ will not come quickly according to our human concept. Thus, we need to lift up our heads and await and expect His coming with long endurance.

Because we must wait for His coming with long endurance, we have a tendency to drop our heads in discouragement. This is why the psalmist says, "Lift up your heads." If we expected someone dear to us to come and he does not come, we would drop our heads. But if we received a phone call from him, telling us that he is coming, we would lift up our heads; that is, we would be encouraged to expect his coming.

We have to lift up our heads, because the King of glory will come in (Psa. 24:7, 9; Luke 21:27; Matt. 25:31). We must get ready to welcome Him. Psalm 24:8 asks, "Who is the King of glory?" The King of glory is "Jehovah strong and mighty! / Jehovah mighty in battle!" Jehovah is Jesus, and Jesus is the embodiment of the Triune God in resurrection. He is the One who is strong in fighting and victorious.

Verse 7 says, "Be lifted up," but verse 9 says, "Lift up." To be lifted up means that we are still weak, needing someone to move us. But to lift up means that we have become stronger. We can act to lift up ourselves. The King of glory, whom we welcome, is Jehovah of hosts...Jehovah is the incarnated, crucified, and resurrected Triune God. He is the One in His resurrection coming back to possess the entire earth, to take it as His kingdom. The King of glory is Jehovah of hosts, the consummated Triune God embodied in the victorious and coming Christ (v. 10).

We have seen that Psalm 23 reveals Christ as the Shepherd in His resurrection and that Psalm 24 reveals Christ as the King in God's kingdom... Hallelujah for our Christ being our Shepherd today and our King in the future! (Life-study of the Psalms, 2nd ed., pp. 149-150)

Further Reading: Life-study of the Psalms, msgs. 11—12, 20—21, 31; Life-study of Ezekiel, msg. 11; Life-study of Joshua, msg. 9; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 3

第四十一周诗歌

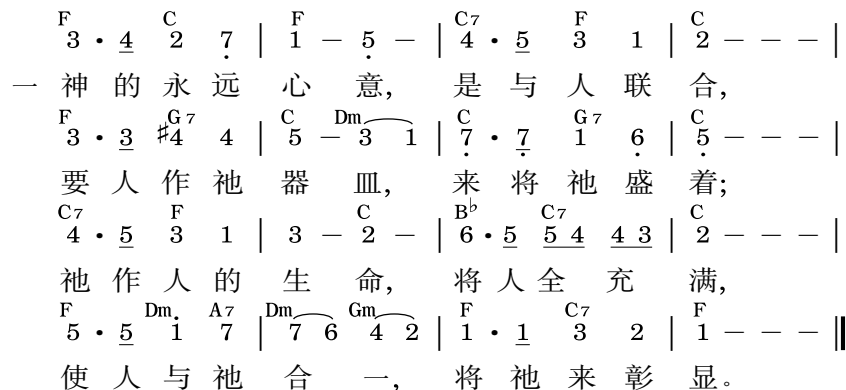
终极的显出 — 神永远的心意

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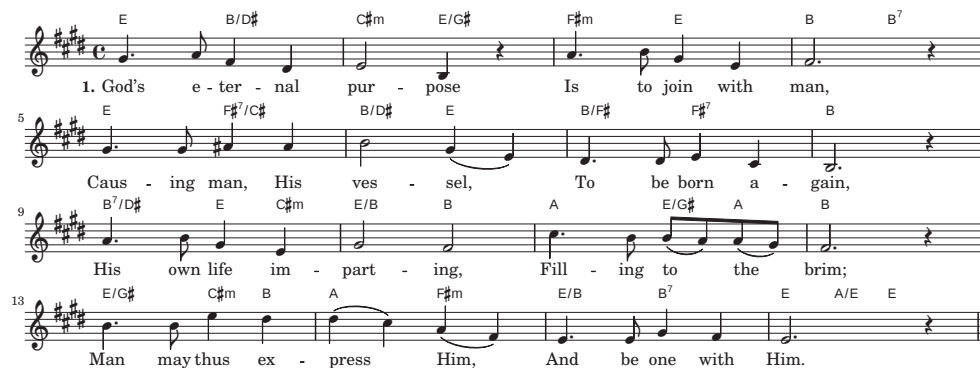
- 二 神照自己形像，将人造完全，
使人能有资格，成全祂心愿；
要人将祂接受，作人生命树，
成为祂的丰满，如妻之于夫。
- 三 借祂生命流通，要将人变化，
变成宝贵材料，与祂像无差。
如此同被建造，作祂的配偶，
也作祂的居所，给祂来享受。
- 四 这是荣耀圣城，新耶路撒冷；
神与圣徒相调，互居之所成。
祂作他们内容，她作祂彰显，
与祂同享荣耀，合一到永远。
- 五 神是惟一中心，在宝座掌权；
借祂生命权柄，圣徒全结联。
因祂荣耀光照，都活在光中，
彼此和谐一致，彰显祂光荣。
- 六 神是生命活水，也是生命粮，
充解圣徒饥渴，供他们饱享。
祂是他们圣殿，他们活其间；
在祂面光之中，敬拜到永远。

WEEK 41 — HYMN

God's eternal purpose

Ultimate Manifestation — God's Eternal Purpose

971



2. God in His own image
Hath created man,
That he may be able
To fulfill His plan;
That he may receive Him
As the tree of life
To become His fulness
As to man the wife.
3. In His life's rich flowing
Man will be transformed
Into precious substance
And to Him conformed.
Thus will man be builded
As His counterpart,
Thus to be His dwelling,
Satisfy His heart.
4. 'Tis the holy city,
New Jerusalem;
With His saints God mingles,
Makes His home with them.
He becomes their content,
His expression they;
They shall share His glory,
One with Him for aye.
5. He's the very center,
Ruling on the throne;
By His life the power,
Saints are kept in one.
By His light of glory,
They are kept in light,
Harmony enjoying
In divine delight.
6. He's their living water,
And their food supply;
All their thirst and hunger
He doth satisfy.
He's for them the temple,
In Himself they live,
In His constant presence
Worship ever give.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]