

第五篇

生命树

R. M.; 诗歌 : 384, 275

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。

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，）也是神完整救恩的目标（约十九 34，罗五 10，启二二 1～2，14，19）：

Message Five

The Tree of Life

R. M.; Hymns: E509, E1158

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.

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

创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

创 1:27 神就按着自己的形像造人，乃是按着神的形像造他；创造他们有男有女。

创 1:28 神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理海里的鱼、空中的鸟、和地上各样行动的活物。

创 1:31 神看一切所造的都甚好；有晚上，有早晨，是第六日。

创 2:7 耶和华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 耶和华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。

约 19:34 唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。

罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。

启 22:1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

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。

启 22:19 若有人从这书上预言的话删去什么，神必从这书上所写的生命树和圣城，删去他的分。

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。

西 2:9 因为神格一切的丰满，都有形有体地居住在基督里面，

创 2:9 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。

约 1:4 生命在祂里面，这生命就是人的光。

约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。

约 14:6 耶稣说，我就是道路、实际、生命；若不借着祂，没有人能到父

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

Gen. 1:31 And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

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.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

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.

Rev. 22:19 And if anyone takes away from the words of the scroll of this prophecy, God will take away his part from the tree of life and out of the holy city, which are written in this scroll.

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.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

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.

John 1:4 In Him was life, and the life was the light of men.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except

那里去。

约 15:1 我是真葡萄树，我父是栽培的人。

约 6:35 耶稣对他们说，我就是生命的粮，到我这里来的，必永不饿；信入我的，必永不渴。

约 6:57 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。

约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

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。）

启 2:7 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。

彼前 2:24 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；因祂受的鞭伤，你们便得了医治。

约 11:25 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；

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。

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。

加 1:16 既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量，

加 2:20 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

through Me.

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

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

John 6:57 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.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

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).

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.

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; by whose bruise you were healed.

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;

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.

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.

Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

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

信里，与祂联结所活的，祂是爱我，为我舍了自己。

加 4:19 我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。

腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

腓 1:20 这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，

腓 1:21 因为在我，活着就是基督，死了就有益处。

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

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。

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：

太 6:2 所以你施舍的时候，不可在你前面吹号，像那假冒为善的人在会堂里和巷道上所行的，为要得人的荣耀。我实在告诉你们，他们已经充分地得了他们的赏赐。

太 6:5 你们祷告的时候，不可像那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。我实在告诉你们，他们已经充分地得了他们的赏赐。

太 7:5 你这假冒为善的人，先从你眼中去掉梁木，然后你才看得清楚，从你弟兄眼中去掉刺。

太 23:13 假冒为善的经学家和法利赛人，你们有祸了！因为你们在人面前，把诸天的国关了；你们自己不进去，也不让那些要进去的人进去。

太 23:14 假冒为善的经学家和法利赛人，你们有祸了！因为你们侵吞寡妇的家产，假意作很长的祷告，所以你们要受更重的刑罚。

太 23:15 假冒为善的经学家和法利赛人，你们有祸了！因为你们走遍洋海陆地，叫一个人入教，既入了教，却使他成为火坑之子，比你们还加倍。

太 23:16 瞎眼领路的，你们有祸了！你们说，凡指着殿起誓的，算不得什么；只是凡指着殿中金子起誓的，他就该谨守。

太 23:17 愚拙瞎眼的人，哪个是更大的，是金子，还是叫金子成圣的殿？

太 23:18 你们又说，凡指着坛起誓的，算不得什么；只是凡指着坛上礼物起誓的，他就该谨守。

太 23:19 瞎眼的人，哪个是更大的，是礼物，还是叫礼物成圣的坛？

太 23:20 所以指着坛起誓的，就是指着坛和坛上的一切起誓；

太 23:21 指着殿起誓的，就是指着殿和那住在殿中的起誓；

太 23:22 指着天起誓的，就是指着神的宝座，和那坐在其上的起誓。

gave Himself up for me.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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.

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

Matt. 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt. 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

Matt. 7:5 Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter from your brother's eye.

Matt. 23:13 But woe to you, scribes and Pharisees, hypocrites! For you close off the kingdom of the heavens in the face of men; for you do not enter in yourselves, nor do you allow those who are entering to enter.

Matt. 23:14 But woe to you, scribes and Pharisees, hypocrites! For you devour the widows' houses, even while for a pretense you make long prayers. For this reason you shall receive greater judgment.

Matt. 23:15 Woe to you, scribes and Pharisees, hypocrites! For you go about the sea and the dry land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves.

Matt. 23:16 Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound.

Matt. 23:17 Fools and blind men, which is greater, the gold or the temple which sanctifies the gold?

Matt. 23:18 And, Whoever swears by the altar, it is nothing; but whoever swears by the gift which is upon it, he is bound.

Matt. 23:19 Blind men, which is greater, the gift or the altar which sanctifies the gift?

Matt. 23:20 Therefore he who swears by the altar swears by it and by all the things upon it;

Matt. 23:21 And he who swears by the temple swears by it and by Him who dwells in it;

Matt. 23:22 And he who swears by heaven swears by the throne of God and by Him who sits upon it.

太 23:23 假冒为善的经学家和法利赛人，你们有祸了！因为你们将薄荷、芹菜、茴香，献上十分之一，却撇开律法上更重的事，就是正义、怜悯、信实；这些原是必须行的，那些也是不可撇开的。

太 23:24 瞎眼领路的，蠅虫你们就滤出来，骆驼你们倒吞下去。

太 23:25 假冒为善的经学家和法利赛人，你们有祸了！因为你们洁净杯盘的外面，里面却盛满了勒索和放荡。

太 23:26 瞎眼的法利赛人，你先洁净杯盘的里面，好叫外面也干净了。

太 23:27 假冒为善的经学家和法利赛人，你们有祸了！因为你们好像粉饰的坟墓，外面显得美观，里面却满了死人的骨头，和一切的污秽。

太 23:28 你们也是如此，外面向人显出公义，里面却满了伪善和不法。

太 23:29 假冒为善的经学家和法利赛人，你们有祸了！因为你们建造申言者的坟，修饰义人的墓，

- 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。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

约壹 2:27 你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你

Matt. 23:23 Woe to you, scribes and Pharisees, hypocrites! For you give a tenth of the mint and the anise and the cummin, and have neglected the weightier matters of the law-justice and mercy and faithfulness. But these you should have done and not neglected the others.

Matt. 23:24 Blind guides, who strain out the gnat but swallow the camel!

Matt. 23:25 Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but inwardly they are full of extortion and self-indulgence.

Matt. 23:26 Blind Pharisee, cleanse first the inside of the cup and the dish so that their outside also may become clean.

Matt. 23:27 Woe to you, scribes and Pharisees, hypocrites! For you resemble white-washed graves, which outwardly appear beautiful but inwardly are full of dead men's bones and all uncleanness.

Matt. 23:28 So you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

Matt. 23:29 Woe to you, scribes and Pharisees, hypocrites! For you build up the graves of the prophets and adorn the tombs of the righteous,

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.

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

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have

们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。

no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

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。

太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。

太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。

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：

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。

西 1:18 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；

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 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.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Matt. 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

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:

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.

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;

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。
可 12:30 你要全心、全魂、全心思并全力，爱主你的神。”
诗 73:25 除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。
诗 73:26 我的肉体和我的心肠衰残，但神是我心里的磐石，又是我的业分，直到永远。
诗 80:17 愿你的手护庇你右边的人，就是你为自己所坚固的人子。
诗 80:18 这样，我们便不退后离开你；求你救活我们，我们就要呼求你的名。
诗 80:19 耶和万军之神啊，求你恢复我们，使你的脸发光，我们便得救。

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。

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。
约 6:57 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。
约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

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。

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。

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。

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。

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供应，作为预尝；每个地方召会都是神的乐园，

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.
Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."
Psa. 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.

Psa. 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.
Psa. 80:17 Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself;
Psa. 80:18 Then we will not turn back from You. / Revive us, and we will call upon Your name.
Psa. 80:19 O Jehovah God of hosts, restore us; / Cause Your face to shine, and we will be saved.

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.

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.
John 6:57 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.
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

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.

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.

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.

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.

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 church; every local church is a paradise of God, where Christ is the tree of

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。

诗 80:17 愿你的手护庇你右边的人，就是你为自己所坚固的人子。

诗 80:18 这样，我们便不退后离开你；求你救活我们，我们就要呼求你的名。

诗 80:19 耶和万军之神啊，求你恢复我们，使你的脸发光，我们便要得救。

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：

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。

来 1:3 祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边；

来 8:1 我们所讲之事的要点，就是我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边，

来 12:2 望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。

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.

Psa. 80:17 Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself;

Psa. 80:18 Then we will not turn back from You. / Revive us, and we will call upon Your name.

Psa. 80:19 O Jehovah God of hosts, restore us; / Cause Your face to shine, and we will be saved.

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:

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

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

Heb. 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

诗 80:1 领约瑟如领羊群之以色列的牧者啊，求你侧耳听；坐在二基路伯之间的啊，求你发出光来。

诗 80:17 愿你的手护庇你右边的人，就是你为自己所坚固的人子。

诗 80:18 这样，我们便不退后离开你；求你救活我们，我们就要呼求你的名。

诗 80:19 耶和华万军之神啊，求你恢复我们，使你的脸发光，我们便要得救。

诗 110:1 耶和华对我主说，你坐在我的右边，等我使你的仇敌作你的脚凳。

诗 110:2 耶和华必从锡安伸出你能力的杖来：你要在你的仇敌中间掌权。

诗 110:3 当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。

诗 110:4 耶和华起了誓，必不后悔；祂说，你是照着麦基洗德的等次，永远为祭司。

诗 110:5 主在你右边；祂发怒的日子，必打伤列王。

诗 110:6 祂要在列邦中施行审判，使那处满了尸首；祂要在大地上打伤仇敌的头。

诗 110:7 祂要喝路旁的河水；因此祂必抬起头来。

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。

歌 1:1 歌中的歌，就是所罗门的歌。

歌 1:2 愿他用口与我亲嘴！因你的爱情比酒更美。

歌 1:3 你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。

歌 1:4 愿你吸引我，我们就快跑跟随你——王带我进了他的内室——我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你是理所当然的。

赛 6:1 当乌西雅王崩的那年，我看见主坐在高高的宝座上，祂的衣袍垂下，遮满圣殿。

赛 6:3 彼此呼喊说，圣哉，圣哉，圣哉，万军之耶和华；祂的荣光充满全地。

约 12:41 以赛亚说这些话，是因为看见了祂的荣耀，就指着祂说的。

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；我们的信息就是我们自己——林后四 10 ~ 13，约十二 24 ~ 26，参路十二 49 ~ 50。

林后 4:10 身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。

林后 4:11 因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。

林后 4:12 这样，死是在我们身上发动，生命却在你们身上发动。

林后 4:13 并且照经上所记：“我信，所以我说话；”我们既有这同样信心的灵，也就信，所以也就说话，

Psa. 80:1 O Shepherd of Israel, give ear, / You who lead Joseph like a flock; / You who are enthroned between the cherubim, shine forth.

Psa. 80:17 Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself;

Psa. 80:18 Then we will not turn back from You. / Revive us, and we will call upon Your name.

Psa. 80:19 O Jehovah God of hosts, restore us; / Cause Your face to shine, and we will be saved.

Psa. 110:1 Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool.

Psa. 110:2 Jehovah will send forth / The scepter of Your strength from Zion: / Rule in the midst of Your enemies.

Psa. 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.

Psa. 110:4 Jehovah has sworn, / And He will not change: / You are a Priest forever / According to the order of Melchizedek.

Psa. 110:5 The Lord is at Your right hand; / He will shatter kings in the day of His anger.

Psa. 110:6 He will execute judgment among the nations; / He will fill the place with corpses; / He will shatter the head / Over a great land.

Psa. 110:7 He will drink from the brook by the way; / Therefore He will lift up His head.

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.

S.S. 1:1 The Song of Songs, which is Solomon's.

S.S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

S.S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.

S.S. 1:4 Draw me; we will run after you - The king has brought me into his chambers - / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.

Isa. 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.

Isa. 6:3 And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory.

John 12:41 These things said Isaiah because he saw His glory and spoke concerning Him.

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

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

2 Cor. 4:12 So then death operates in us, but life in you.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

约 12:25 爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。

约 12:26 若有人服事我，就当跟从我；我在哪里，服事我的人也要在哪里。若有人服事我，我父必尊重他。

路 12:49 我来要把火丢在地上，若是已经着起来，那是我所愿意的。

路 12:50 我有当受的浸，还没有成就，我是何等的困迫！

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。

太 25:21 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。

太 25:23 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。

耶 1:7 耶和华中对我说，你不要说我是年幼的；因为我差遣你到谁那里去，你都要去；我吩咐你说什么话，你都要说。

耶 1:8 你不要惧怕他们的面，因为我与你同在，要拯救你；这是耶和华中说的。

耶 1:9 于是耶和华中伸手触我的口；耶和华中对我说，我已将我的话放在你口中。

耶 1:18 我今日使你成为坚城、铁柱、铜墙，抵挡全地，就是抵挡犹大的君王、首领、祭司、并这地的众民。

耶 1:19 他们要攻击你，却不能胜过你；因为我与你同在，要拯救你；这是耶和华中说的。

但 4:26 守望者既吩咐存留树根的不，等你知道诸天掌权，以后你的国必定归你。

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。

诗 45:1 我心里涌出美辞，讲说我论到王的作品。我的舌头是快手的笔。

诗 45:2 你比世人更美，你的嘴唇满溢恩典；所以神赐福给你，直到永远。

林后 3:3 你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。

林后 3:6 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

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.

Matt. 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Matt. 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Jer. 1:7 But Jehovah said to me, / Do not say, I am a youth; / For everywhere I send you, you shall go; / And everything I command you, you shall speak.

Jer. 1:8 Do not be afraid of their faces, / For I am with you to deliver you, declares Jehovah.

Jer. 1:9 Then Jehovah stretched out His hand and touched my mouth; and Jehovah said to me, Now I have put My words in your mouth.

Jer. 1:18 And I am now making you today into a fortified city and into an iron pillar and into bronze walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.

Jer. 1:19 And they will fight against you, but they will not prevail against you; for I am with you, declares Jehovah, to deliver you.

Dan. 4:26 And in that it was commanded that the stump of roots of the tree be left, your kingdom will be assured to you after you have come to know that the heavens do rule.

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.

Psa. 45:1 My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a ready writer.

Psa. 45:2 You are fairer than the sons of men; / Grace is poured upon Your lips; / Therefore God has blessed You forever.

2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

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。

西 1:17 祂在万有之先，万有也在祂里面得以维系；

西 1:18 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；

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。

诗 27:4 有一件事，我曾求耶和華，我仍要寻求；就是一生一世住在耶和華的殿中，瞻仰祂的荣美，在祂的殿里求问。

书 9:14 以色列人受了他们些食物，并没有求耶和華指示。

腓 4:6 应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；

腓 4:7 神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。

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。

林后 2:13 那时没有找到我的弟兄提多，我灵里不安，便辞别那里的人，往马其顿去了。

林后 2:14 感谢神，祂常在基督里，在凯旋的行列中率领我们，并借着我们在各处显扬那因认识基督而有的香气；

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。

结 1:22 活物的头以上有穹苍的样式，看着像可畏的水晶，铺张在活物的头以上。

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.

Col. 1:17 And He is before all things, and all things cohere in Him;

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;

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.

Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

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.

2 Cor. 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.

2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

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 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.

Ezek. 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

结 1:26 在他们头以上的穹苍之上，有宝座的样式，像蓝宝石的样子；在宝座的样式以上，有一位的样子好像人的样子。

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。）

赛 42:1 看哪，我的仆人，我所扶持，我所拣选，我魂所喜悦的；我已将我的灵放在祂身上，祂必将公理宣布与外邦。

赛 42:2 祂不喧嚷，不扬声，也不使街上听见祂的声音。

赛 42:3 压伤的芦苇，祂不折断；将残的火把，祂不吹灭；祂要凭真实将公理宣布出去。

赛 42:4 祂不灰心，也不丧胆，直到祂在地上设立公理；众海岛都要等候祂的训诲。

诗 45:16 你的子孙要接续你的列祖；你要立他们在全地作首领。

诗 45:17 我必叫你的名被万代纪念；所以众民要永永远远赞美你。

启 2:26 得胜的，又守住我的工作到底的，我要赐给他权柄制伏列国；

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。

诗 48:2 在北面的锡安山，是大君王的城，居高华美，为全地所喜悦。

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

但 2:35 于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

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：

诗 24:7 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。

Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

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).

Isa. 42:1 Here is My Servant, whom I uphold, / My chosen One in whom My soul delights; / I have put My Spirit upon Him, / And He will bring forth justice to the nations.

Isa. 42:2 He will not cry out, nor lift up His voice, / Nor make His voice heard in the street.

Isa. 42:3 A bruised reed He will not break; / And a dimly burning flax He will not extinguish; / He will bring forth justice in truth.

Isa. 42:4 He will not faint, nor will He be discouraged, / Until He has established justice in the earth; / And the coastlands will wait for His instruction.

Psa. 45:16 In the place of Your fathers will be Your sons; / You will make them princes in all the earth.

Psa. 45:17 I will cause Your name to be remembered in all generations; / Therefore the peoples will praise You forever and ever.

Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

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.

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.

Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

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:

Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

诗 24:8 那荣耀的王是谁呢？就是刚强大能的耶和華，在争战中有大能的耶和華！

诗 24:10 那荣耀的王是谁呢？万军之耶和華——祂是荣耀的王！（细拉）

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，恒切的等候并期待祂的来临。

该 2:7 我必震动万国，万国所羡慕的必来到；我必使这殿满了荣耀；这是万军之耶和華说的。

彼后 3:8 亲爱的，这一件事你们却不可不理，就是在主一日如千年，千年如一日。

彼后 3:9 主所应许的，祂并不耽延，像有些人以为祂耽延一样；其实祂乃是宽容你们，不愿任何人遭毁灭，乃愿人人都趁前悔改。

2 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的基督里；（路二一 27，太二五 31；）耶和華就是耶稣，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。）

路 21:27 那时，他们要看见人子，带着能力和大荣耀，在云中来临。

太 25:31 但是，当人子在祂的荣耀里，所有的天使同着祂来的时候，祂要坐在祂荣耀的宝座上；

太 1:21 她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。

启 5:5 长老中有一位对我说，不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。

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。

但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。

但 2:35 于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。

但 7:13 我在夜间的异象中观看，见有一位像人子的，驾着天云而来；祂来到亘古常在者那里，被领近祂面前。

但 7:14 权柄、荣耀、国度都给了祂，使各族、各国、各方言的人都事奉祂。

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

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.

Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

2 Pet. 3:8 But do not let this one thing escape you, beloved, that with the Lord one day is like a thousand years and a thousand years like one day.

2 Pet. 3:9 The Lord does not delay regarding the promise, as some count delay, but is long-suffering toward you, not intending that any perish but that all advance to repentance.

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).

Luke 21:27 And then they will see the Son of Man coming in a cloud with power and great glory.

Matt. 25:31 But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Rev. 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

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.

Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.

Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.

Dan. 7:13 I watched in the night visions, / And there with the clouds of heaven / One like a Son of Man was coming; / And He came to the Ancient of Days, / And they brought Him near before Him.

Dan. 7:14 And to Him was given dominion, glory, and a kingdom, / That all the peoples, nations, and

祂的权柄是永远的权柄，不能废去，祂的国必不毁坏。

- 珥 3:11 四围的列国啊，你们要速速地来，一同聚集。耶和華啊，求你使你的大能者在那里降临！
- 启 11:15 第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。
- 启 19:13 祂穿着蘸过血的衣服，祂的名称为神的话。
- 启 19:14 在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。

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。

- 启 4:3 那位坐着的，显出来的样子好像碧玉和红宝石，又有虹围着宝座，显出来的样子好像绿宝石。
- 启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。
- 启 21:11 城中有神的光荣；城的光辉如同极贵的宝石，好像碧玉，明如水晶；
- 罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。

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。

- 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。
- 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。

languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed.

- Joel 3:11 Hurry and come, / All you surrounding nations, / And be gathered. / There cause Your mighty ones to descend, O Jehovah!
- Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.
- Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.
- Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

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.

- Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
- Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

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.

- 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.
- 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.