

第一周

罗马书五至八章中的 生命线 & 死亡线

诗歌：诗 435

读经：罗五 10, 12, 14, 17~18, 21, 六 4, 9, 16,
21~23, 七 5, 10, 13, 24, 八 2, 6, 10~11, 38

【周一】

壹 罗马书五至八章可以称为圣经的核仁，具体而细微地包含圣经的整个主题：

- 一 五至八章屡次提到这两个钥辞——“生命”和“死”；生命（五 10, 17~18, 21, 六 4, 22~23, 七 10, 八 2, 6, 10~11, 38）和死（五 12, 14, 17, 21, 六 9, 16, 21, 23, 七 5, 10, 13, 24, 八 2, 6, 10~11, 38）从五章至八章形成两条对比线——生命线 & 死亡线；这显示人在三角关系中，介于神与撒但，生命与死之间。
- 二 生命树与知识树（死亡树）带进两条线——生命线和死亡线，贯穿整本圣经，结束于启示录；生命开始于生命树，（创二 9，）结束于新耶路撒冷这座生命水同着生命树、（启二二 1~2、）生命光、（二一 23, 二二 5、）和生命荣耀（二一 10~11, 23）的城；死开始于知识树，（创二

Week One

The Line of Life and the Line of Death in Chapters 5 through 8 of Romans

Hymns: E593

Scripture Reading: Rom. 5:10, 12, 14, 17-18, 21; 6:4, 9, 16, 21-23;
7:5, 10, 13, 24; 8:2, 6, 10-11, 38

§ Day 1

I. Chapters 5 through 8 of Romans can be called the kernel of the Bible, showing its entire theme in a concrete and detailed way:

- A. These two key words—life and death—are mentioned repeatedly in Romans 5 through 8; life (5:10, 17-18, 21; 6:4, 22-23; 7:10; 8:2, 6, 10-11, 38) and death (5:12, 14, 17, 21; 6:9, 16, 21, 23; 7:5, 10, 13, 24; 8:2, 6, 10-11, 38) form two contrasting lines through chapters 5—8, the line of life and the line of death, showing that man is in a triangular situation between God and Satan, life and death.
- B. The tree of life and the tree of knowledge (the tree of death) issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation; life begins with the tree of life (Gen. 2:9) and ends with the New Jerusalem as the city of water of life with the tree of life (Rev. 22:1-2), the light of life (21:23; 22:5), and the glory of life (21:10-11, 23); death begins with the tree of knowledge (Gen.

【周二】

§ Day 2

- 三 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；(创二 9, 16, 启二 7；) 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。
- 四 但我们要享受基督，就必须用起初的爱爱祂；我们若离弃对主起初的爱，就要失去对基督的享受，并且会失去耶稣的见证；结果，灯台要从我们挪去——4～7 节。
- 五 恢复起初的爱，就是在凡事上以主耶稣为第一；我们若使基督成为我们生活中的一切，意思就是我们已经得胜，不再失去起初的爱——西一 18 下，约十四 21, 23, 诗九十 1, 九一 1, 腓三 13～14。
- 六 主向以弗所召会的说话，可归纳为四个关键辞；这四个辞的四个英文字都开始于字母“l”——爱 (love)、生命 (life)、光 (light)、灯台 (lampstand)；我们必须在这方面、在凡事上让主耶稣居首位，以恢复起初的爱；这样，我们就会享受祂作生命树，而这生命立即成为生命的光；(约八 12；) 然后我们就会在日常生活里照耀，并团体地作为灯台照耀。(启二 1～7。)
- 七 恶人的邪恶光景，乃是他们没有就近主来吃主并享受主；(参赛五五 1～2, 6～7, 五七 20～21；) 他们作许多事，却不来接触主，取用祂，接受祂，尝祂并享受祂；在神眼中，没有比这更邪恶的事。(耶二 13。)

- C. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life (Gen. 2:9, 16; Rev. 2:7); the content of the church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be.
- D. But to enjoy Christ requires us to love Him with the first love; if we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us—vv. 4-7.
- E. To recover the first love is to consider the Lord Jesus as the first in everything; if we make Christ everything in our life, this means that we have overcome the loss of the first love—Col. 1:18b; John 14:21, 23; Psalms 90:1; 91:1; Phil. 3:13-14.
- F. The Lord's speaking to the church in Ephesus can be summarized with four crucial words that begin with the letter l—love, life, light, and lampstand; we must give the Lord Jesus the preeminence in every way and in everything to recover the first love; then we will enjoy Him as the tree of life, and this life right away becomes the light of life (John 8:12); then we will be shining in our daily life and corporately as the lampstand (Rev. 2:1-7).
- G. The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord (cf. Isa. 55:1-2, 6-7; 57:20-21); they do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him; in the sight of God, nothing is more evil than this (Jer. 2:13).

【周三】

§ Day 3

貳 今天信徒是一个小型的伊甸园，在他的灵里有神作生命树，在他的肉体里有撒但作知识树，而他的心思在这二者中间；我们若不在灵里，就在肉体里；我们没有第三个地方可去；这就是为何我们必须将心思置于灵——罗八 6：

一 人的身体原来是纯净的，然而因着人的堕落，撒但将他自己注射到人里面，人的身体就成了肉体——创三 6，罗七 18 上：

- 1 我们的身体是“罪的身体”，（六 6，）也是“那属这死的身體”；（七 24；）罪的身体，在犯罪得罪神的事上，是极为活跃有力的；但那属这死的身體，在行事讨神喜悦的事上，却是软弱无能的。（18。）
- 2 只要我们仍然活着，直到我们得赎的日子之前，罪和死的身體总是与我们同在——参八 23。
- 3 肉体是罪、死、和撒但的“聚会所”与复合品；肉体是没有盼望的，是绝不可能改良的——七 17 ~ 18，21，参约十七 15。

【周四】

二 为着祂经纶的缘故，神在祂的智慧和主宰安排里，使用我们罪恶、丑陋的肉体，迫使我们转向我们的灵，使我们借着神在我们里面的增长，为着祂的建造更多得着那灵——西二 19，亚四 6：

- 1 按法理说，撒但和我们的肉体已经在十字架上一次永远地被定罪，（罗八 3，约三 14，来二 14，林后五 21，）但神容许肉体留在我们身上，为要帮助我们并迫使我们转向灵里的基督，并使我们不再信靠肉体。（腓三 3。）
- 2 没有罪恶、丑陋的肉体所给的帮助，我们就不会那

II. Today the believer is a miniature garden of Eden—God as the tree of life is in his spirit, Satan as the tree of knowledge is in his flesh, and his mind is in between; we are either in the spirit or in the flesh; there is no third place for us to be; this is why we must set our mind on the spirit—Rom. 8:6:

A. Man's body was originally pure, but through man's fall Satan injected himself into man, and man's body has become the flesh—Gen. 3:6; Rom. 7:18a:

1. Our body is “the body of sin” (6:6) and “the body of this death” (7:24); the body of sin is very active and full of strength in sinning against God, but the body of this death is weak and powerless in acting to please God (v. 18).
2. As long as we are still living, until the day of our redemption, the body of sin and death is always with us—cf. 8:23.
3. The flesh is the “meeting hall” and the compound of sin, death, and Satan; the flesh is a hopeless case and can never be improved—7:17-18, 21; cf. John 17:15.

§ Day 4

B. For the sake of His economy, God in His wisdom and sovereignty uses our sinful, ugly flesh to force us to turn to our spirit so that we may gain more of the Spirit for His building by the growth of God in us—Col. 2:19; Zech. 4:6:

1. Judicially speaking, both Satan and our flesh were condemned once for all on the cross (Rom. 8:3; John 3:14; Heb. 2:14; 2 Cor. 5:21), but God allowed the flesh to remain with us to help us and force us to turn to Christ in our spirit and have no more confidence in the flesh (Phil. 3:3).
2. Without the help rendered by the sinful, ugly flesh, we would not be as

么迫切要得着主，或让祂作到我们里面——罗七 24 ~ 25，八 2，6，13。

- 3 我们的目标或许是圣别、属灵或得胜，但神的目标是要将祂自己作到我们里面，使我们成为荣耀的；通常我们在困难的情形里，就向主更敞开，更愿意转向祂并让祂将自己作到我们里面——28 ~ 29 节，弗五 27。
- 4 我们若寻求祂，甚至肉体这罪恶的复合品也会帮助我们得着主；因为我们常常失败，我们就迫切地转向灵，这样，我们就更多得着那灵——参出二三 23，29 ~ 30，士二 21 ~ 三 4。
- 5 我们的困难、打击、失败和失望，迫使我们明白肉体是毫无盼望的；肉体的用处只是在迫使我们转向灵里的基督，将我们逼到灵里，使我们迫切要进入灵里，并使我们儆醒留在灵里——太二六 41，弗六 17 ~ 18。
- 6 主不在意我们是否得胜，祂只在意一件事——我们将心思置于灵，借此得着基督作为那灵——腓三 8，林后三 17 ~ 18，罗八 6。

【周五、周六】

叁 在罗马五章，我们在亚当里；在罗马六章，我们在基督里；在罗马七章，我们在肉体里；在罗马八章，我们在灵里；五章里的亚当在七章的肉体里才经历，六章里的基督在八章的灵里才经历：

一 我们在基督里的信徒有事实上并地位上的迁移：借着基督的死，从亚当里迁出来，借着基督的复活，迁到基督里——六 3 ~ 8：

- 1 在亚当里，我们承受了罪，将我们构成了罪人；（五

desperate to gain the Lord or to have Him wrought into us—Rom. 7:24-25; 8:2, 6, 13.

3. Our goal may be holiness or spirituality or victory, but God's goal is to work Himself into us to make us glorious; often when we are in a difficult situation, we are more open to the Lord and more willing to turn to Him and allow Him to work Himself into us—vv. 28-29; Eph. 5:27.
4. If we seek Him, even the sinful compound of the flesh will become a help to us in gaining the Lord; because we fail so often, we are desperate to turn to the spirit, and in this way we gain more of the Spirit—cf. Exo. 23:23, 29-30; Judg. 2:21—3:4.
5. Our hardships, defeats, failures, and disappointments force us to realize that there is no hope in the flesh; the flesh is good only to force us to turn to Christ in our spirit, to press us into the spirit, to make us desperate to get into the spirit, and to keep us watchful to stay in the spirit—Matt. 26:41; Eph. 6:17-18.
6. The Lord does not care for whether or not we have a victory; the Lord cares for only one thing—that we gain Christ as the Spirit by setting our mind on the spirit—Phil. 3:8; 2 Cor. 3:17-18; Rom. 8:6.

§ Day 5 & Day 6

III. In Romans 5 we are in Adam, in Romans 6 we are in Christ, in Romans 7 we are in the flesh, and in Romans 8 we are in the spirit; the Adam in chapter 5 is experienced in the flesh in chapter 7, and the Christ in chapter 6 is experienced in the spirit in chapter 8:

A. We believers in Christ have a factual and positional transfer out of Adam through Christ's death and into Christ through His resurrection—6:3-8:

1. In Adam we inherited sin that constitutes us sinners (5:12a, 19a); we

12 上，19 上；）我们承受了死，死一面使我们软弱，叫我们不能行讨神喜悦的事，另一面作王辖管我们；（12 下，14 上，17 上；）我们也承受了在律法之下的定罪，以至于死。（16 上。）

2 在基督里，我们得了以下各项为恩赐：义、生命、在恩典下被称义得生命，在这生命中我们与恩典一同作王，管理万有——17 节下，18 节下，21 节。

二 我们在基督里的信徒有实行上并经历上的迁移：借着我们与基督同钉十字架，从肉体（实行上并经历上的亚当）里迁出来；（六 6，加二 20；）借着我们与基督作为生命之灵的律联结，迁到那灵（实行上并经历上的基督）里。（罗八 2，16 上，林前六 17。）

三 基督自己就是神的生命，永远的生命；（约十四 6 上，十一 25，约壹一 2；）祂来了，是要叫我们得生命，并且得的更丰盛；（约十 10 下；）祂完成释放生命的死，并进入分赐生命的复活，（十二 24，）成为赐生命的灵，（林前十五 45 下，）作生命之灵的律，（罗八 2，）赐生命给我们的灵、心思、和我们必死的身体，使我们得以被生命吞没，好供应生命给人。（10，6，11，林后五 4，约壹五 16 上，约六 63，徒五 20。）

肆 我们要留在生命线上，就必须走享受基督作生命树的路——见以下李弟兄极重要的交通：

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走享受基督作生命树的路——
李弟兄极重要的交通

“一九四三年五月我…患了严重的肺病。…生命树的信息…是我在病中二年半所看见的。在那二年半里，我只看见一件

inherited death that, on the one hand, weakens us, disabling us to do things pleasing God, and that, on the other hand, reigns over us (vv. 12b, 14a, 17a); and we inherited condemnation under the law unto death (v. 16a).

2. In Christ we have been gifted with righteousness, life, and justification under grace unto life, in which we reign with grace over all things—vv. 17b, 18b, 21.

B. We believers in Christ have a practical and experiential transfer out of the flesh (the practical and experiential Adam) through our being crucified with Christ (6:6; Gal. 2:20) and into the Spirit (the practical and experiential Christ) through our organic union with Christ as the law of the Spirit of life (Rom. 8:2, 16a; 1 Cor. 6:17).

C. Christ Himself is the life of God, the eternal life (John 14:6a; 11:25; 1 John 1:2); He came that we may have life and may have it abundantly (John 10:10b); He died a life-releasing death and entered into a life-dispensing resurrection (12:24) to become the life-giving Spirit (1 Cor. 15:45b) as the law of the Spirit of life (Rom. 8:2), giving life to our spirit, our mind, and our mortal bodies so that we might be those who are swallowed up by life to minister life to others (vv. 10, 6, 11; 2 Cor. 5:4; 1 John 5:16a; John 6:63; Acts 5:20).

IV. In order for us to stay on the line of life, we must take the way of enjoying Christ as the tree of life; see crucial fellowship from Brother Lee below:

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**TAKING THE WAY OF ENJOYING CHRIST AS THE TREE OF LIFE—
CRUCIAL FELLOWSHIP FROM BROTHER LEE**

“In May of 1943...I had contracted a serious case of tuberculosis...I saw the tree of life during the two and a half years of my illness. During those two and a half years I saw that

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

“我们若要实际地走上享受神的路，就得厉害地转一个观念。…我们若要进入享受神的实际，非得对这件事有厉害的看见不可。…直到将近四十岁时，我才蒙了主的眷顾，懂得这条享受神的路。因此，我非常懊丧，自己有二十年之久，大多的时间和精力都白白消耗了。那许多的祷告、读经，以及所读的属灵书报，几乎都没有什么价值。我才看见，我们从前不光是作工的路错了，连属灵追求的路也错了。

“我自己既走过那条错路，吃过大亏，就不愿意你们再重蹈覆辙；并且盼望你们能走上这条享受神的路。我要郑重地说，你们不该再走那条错路，乃要看见已往那种追求有问题。我们必须在观念上有个彻底的转变；换句话说，我们需要有一个非常厉害的异象，一个非常厉害的看见。”（生命树与善恶树的异象，六〇至六一页。）

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

“If we want to take the way of enjoying God, we must have a change of concept...If we want to enter into the reality of the enjoyment of God, we must see a controlling vision...It was not until I was forty years of age that the Lord revealed to me the way of enjoying Him. I was disappointed that for twenty years most of my time and energy had been wasted. Most of my prayers were of no value, and the time that I had spent reading the Bible and other spiritual books was also of no value. This is when I realized that our way of working was wrong and that our way of spiritual pursuit was also wrong.

“Because I suffered a great loss from taking the wrong way, I do not want others to repeat the same mistake. I hope that others can take the way of enjoying God. I implore the saints to no longer take the wrong way. We should consider our former way of pursuit. We must have a drastic change of concept. We need to have a controlling vision”—The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil, p. 51.

第一周■周一

晨兴喂养

创二 9 耶和華神使各樣的樹從地里長出來，可以悅人的眼目，也好作食物；園子当中有生命樹，還有善惡知識樹。

羅五 17 若因一人的過犯，死就借着這一人作了王，那些受洋溢之恩，并洋溢之義恩賜的，就更要借着耶穌基督一人，在生命中作王了。

我們可稱羅馬五至八章為聖經的核仁，其中有两个關鍵詞重複使用，就是生命與死亡。在創世記二章，生命由生命樹代表，死亡由善惡知識樹代表（9）。善惡知識樹的結果，實際上不是知識，乃是死亡。所以，我們可稱這兩棵樹為生命樹與死亡樹。…與這棵〔死亡樹〕有關的有三件事：善、惡、知識。我們都寶貴善和知識，但不喜歡惡。我們認為善與惡是兩個不同類別的東西。然而，聖經里對善與惡的觀念不是這樣；聖經將善與惡放在同一類。…照着創世記二章，善和知識與惡相提並論。它們屬於一個家庭，乃是一同作工以帶進死亡的三“姊妹”；死亡當然與生命相對（羅馬書生命讀經，五一三頁）。

信息选读

見于創世記的項目，多半是在聖經別處得着發展的屬靈真理的種子，我們不該忽略它們。創世記二章有生命的種子與死亡的種子。但在啟示錄末了，我們看見這些種子的終極完成。死，最後的仇敵，被扔在火湖里（二十 14）。生命在新耶路撒冷里洋溢，因為在那里我們看見生命水的河，有生命樹長

WEEK 1 — DAY 1

Morning Nourishment

Gen. 2:9 ...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.

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

In Romans 5 through 8, which we may call the kernel of the Bible, two key words are used repeatedly. These words are life and death. In Genesis 2 life is represented by the tree of life, and death, by the tree of the knowledge of good and evil (v. 9). The issue of the tree of the knowledge of good and evil is actually death, not knowledge. Therefore, we may call these trees the tree of life and the tree of death...There are three related things concerning this tree [of death]—knowledge, good, and evil. Although we all appreciate knowledge and good, we do not like evil. We consider good and evil to be in two distinct categories. The concept of good and evil in the Bible, however, is different; the Bible puts both good and evil in the same category...According to Genesis 2, knowledge and good are put together with evil. Belonging to one family, they are three “sisters” who work together to bring forth death, which is, of course, the opposite of life. (Life-study of Romans, p. 423)

Today's Reading

Most of the items found in Genesis are seeds of spiritual truths developed elsewhere in the Bible, and we should not neglect them. In Genesis 2 we have the seed of life and the seed of death. But at the end of the book of Revelation, we see the consummation of these seeds. Death, the last enemy, is cast into the lake of fire (20:14). Life abounds in the New Jerusalem, for there we see the river of water of life with the tree of life growing in it (22:1-2). From

在其中（二二 1～2）。新耶路撒冷从中心到圆周是生命的城。撒在圣经开头的生命的种子，终极完成于生命的收成；而死亡的种子终极完成于死亡的收成。因为生命与死亡的种子在全本圣经里生长，我们就能在圣经里追溯生命线与死亡线。

创世记二章有一个三角关系，牵涉到神、人和撒但。在这章里，人面临两个源头：神这生命的源头，与撒但这死亡的源头。罗马五至八章有这三角关系的继续。至终，这三角关系会有两个终极的结果。消极的事物要随着死亡被扫进火湖里，但积极的事物要随着那些蒙了救赎的人流进活水的城里。今天我们都朝着这终极总结前进，信徒向着新耶路撒冷，不信者向着火湖。许多基督徒在每天的经历中，一脚在生命线上，另一脚在死亡线上。另有的基督徒则在二者之间游移不定。可能昨天你在死亡线上，但今天因着主的怜悯和恩典，你又在生命线上。

神的经纶不是善或恶、对或错的事。不仅如此，神的经纶不是伦常的事。照着伦常的标准，我们该为善，不该作恶。然而，神的经纶全然是生命或死亡的事。在生命里就是活出神，在死亡里就是活出撒但。我们乃是战场，神与撒但之间的宇宙战争，就在我们里面猛烈进行。这战争的结果，乃断定于我们将心思置于何处。我们若将心思置于己，因而与灵隔绝，撒但就得着地位。但我们若留在灵里，并将心思置于灵，神就得着胜利。

我们必须靠着内住的灵，治死旧人的行为。这样作就是活着（八 13）。让我们为这点祷告，实行这点，并养成留在灵里的习惯。我们越养成这习惯，就越要活着，且会离死亡越远（罗马书生命读经，五一四、五二三至五二四页）。

参读：罗马书生命读经，第三十三、三十八、五十篇。

center to circumference, the New Jerusalem is a city of life. The seed of life sown in the beginning of the Bible consummates in the harvest of life, and the seed of death consummates in the harvest of death. Because the seeds of life and of death grow throughout the Bible, we can trace in the Bible both the line of life and the line of death.

In Genesis 2 there is a triangular situation involving God, man, and Satan. In this chapter man faces two sources: God as the source of life and Satan as the source of death. In Romans 5 through 8 there is the continuation of this triangular situation. Eventually, this triangular situation will result in a twofold consummation. The negative things will, along with death, be swept into the lake of fire, but the positive things will, with those who have been redeemed, flow into the city of living water. Today we are all heading toward this ultimate consummation—the believers to the New Jerusalem and the unbelievers to the lake of fire. In their everyday experience many Christians have one foot on the line of life and the other on the line of death. Other Christians vacillate between the two. Perhaps yesterday you were on the line of death, but today, by the Lord's mercy and grace, you are once again on the line of life.

God's economy is not a matter of good or evil, right or wrong. Moreover, it is not a matter of ethics. According to ethical standards, we should do good and not evil. God's economy, however, is altogether a matter of life or death. To be in life is to live out God, and to be in death is to live out Satan. We are a battlefield, and the universal battle between God and Satan is raging within us. The outcome of this battle is determined by where we set our mind. If we set our mind on the self and thereby are cut off from the spirit, Satan gains ground. But if we stay in the spirit and set our mind on the spirit, God gains the victory.

By the indwelling Spirit we must put to death the deeds of the old person. To do this is to live. Let us pray about this, practice it, and develop the habit of staying in the spirit. The more we develop this habit, the more living we will be and the further we will be from death. (Life-study of Romans, pp. 424, 431)

Further Reading: Life-study of Romans, msgs. 33, 38, 50

第一周■周二

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。

7 …得胜的，我必将神乐园中生命树的果子赐给他吃。

吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事。召会生活的内容在于享受基督。…我们若要享受基督，就必须用起初的爱爱祂。我们若离弃了对主起初的爱，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，三者乃是并行的（启示录生命读经，一五一页）。

信息选读

歌罗西书告诉我们，我们的基督必须是第一位。祂必须居首位（一 18 下）。基督必须是第一。…恢复起初的爱，就是在凡事上以主耶稣为第一。如果我们在生活上凡事以基督为第一，那意思就是我们胜过了失去起初的爱。

在我们身上基督是否凡事居首位？我们必须胜过的第一项，乃是胜过失去基督作起初、上好、真实的爱。以色列的失败是他们弃绝了神，就是活水的泉源，而召会的堕落是离弃了起初的爱。事实上，离弃起初的爱就是离弃基督，没有在凡事上以祂为第一。

我们应当在穿衣和发型的事上让主居首位。当我们在凡事上让基督居首位，这就是恢复失去的起初

WEEK 1 — DAY 2

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.

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

Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends on the enjoyment of Christ...To enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us. These three things—loving the Lord, enjoying the Lord, and being the testimony of the Lord—go together. (Life-study of Revelation, p. 121)

Today's Reading

Colossians tells us that our Christ must have the first place (1:18b). He must have the preeminence. Christ must be the first...To recover the first love is to consider the Lord Jesus as the first in everything. If we make Christ everything in our life, that means we have overcome the loss of the first love.

Is Christ the first in everything with us? The first item we have to overcome is the loss of Christ as the first, as the best, as the real love. The failure of Israel was that they forsook God, the fountain of living waters, and the degradation of the church is the leaving of the first love. Actually, to leave the first love is just to leave Christ, not taking Him as the first in everything.

We should give Christ the preeminence in the way that we dress and the way that we style our hair. When we give Christ the preeminence in

的爱。…有时当我穿衣时，我会对主说，“主啊，你喜欢这件衬衫么？你喜欢这双鞋么？”这样的谈话是非常亲密的，是以主为起初的爱。恢复起初的爱，乃是在大事小事上让主居首位。作丈夫的应当在对妻子谈话的方式上，让基督居首位。我们必须求主赦免我们在许多事上没有让祂居首位。

我们必须胜过离弃起初的爱，维持吃基督作生命树，并且作为灯台，照耀出神圣的光（参启二5下）。爱与生命有关，生命与光有关。爱、生命和光乃是三而一。你若使基督在凡事上居首位，你就有爱。你若有这爱，你就有生命，你就会享受主。你若生命，这生命要成为你的光。

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

我们必须记得这四个辞：爱、生命、光、灯台。这四个辞第一个是爱。我们必须在这方面、在凡事上让主耶稣居首位，以恢复起初的爱。这样，我们就会享受祂作生命树，而这生命立即成为生命之光（约八12）。我们就会在日常生活中照耀，并团体地作为灯台照耀。否则，灯台就要在个人一面从我们挪去，并在团体一面从召会挪去。主警告在以弗所的召会要悔改，恢复起初的爱，好享受祂。不然，灯台就要从他们挪去。我们需要爱、生命、光和灯台。这样，我们的所是就要成为主给我们的赏赐，我们也要在祂里面活着（得胜者，二七〇至二七一、二七四至二七五页）。

参读：启示录生命读经，第十篇；得胜者，第二至三章。

everything, this is to recover the loss of the first love...At times when I am getting dressed, I talk to the Lord by saying, "Lord, do You like this shirt? Do You like this pair of shoes?" Such a talk is very intimate with the Lord as the first love. To recover the first love is to give Him the preeminence in great things as well as in small things. The husbands should give Christ the preeminence in the way that they talk to their wives. We need to ask the Lord to forgive us for all the things in which we do not give Him the preeminence.

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

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

We need to remember these four words that begin with the letter l—love, life, light, and lampstand. These four l words start with love. We must give the Lord Jesus the preeminence in every way and in everything to recover the first love. Then we will enjoy Him as the tree of life, and this life right away becomes the light of life (John 8:12). Then we will be shining in our daily life and corporately as the lampstand. Otherwise, the lampstand will be removed from us individually and from the church corporately. The Lord warned the church in Ephesus to repent and recover the first love for the enjoyment of Him. Otherwise, the lampstand would be removed from them. We need love, life, light, and the lampstand. Then we will be rewarded by the Lord with what we are and live in Him. (CWWL, 1991-1992, vol. 4, "The Overcomers," pp. 203-206)

Further Reading: Life-study of Revelation, msg. 10; CWWL, 1991-1992, vol. 4, "The Overcomers," chs. 2—3

第一周■周三

晨兴喂养

罗八6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

六6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。

灵是我们最里面的部分，体是我们最外面的部分，而魂是我们这人的主要部分，处于灵、体之间。堕落的结果，使撒但把这知识树进到人的肉体中。我们相信基督的结果，使神这生命树进到我们的灵里。因此，那从前在人身外园子中的两棵树，现今到了我们的里面，一棵在我们的肉体里，另一棵在我们的灵中。我们仔细读罗马七章，就会看到保罗说，在他的肉体中没有善，只有罪。罪实在就是撒但邪恶的性情。说罪住在我们的肉体中，意思就是说，撒但那邪恶者在我们的肉体中。八章十六节证明神在我们的里面。那里说，那灵自己同我们的灵见证。因此，每一个真正的基督徒都是伊甸园的缩影。你魂的心思代表你自己，你肉体中的罪代表撒但，而你灵中的那灵代表神。就像在伊甸园里，这三方在我们里面形成了三角的局面（创世记生命读经，二一七至二一八页）。

信息选读

我们的身体盛装我们内里的所是，其被造乃是作纯净、清洁并良善的器皿。然而有一天，神的仇敌进来，借着人的吃，把他自己注射到人里面。人吃了知识树的果子，那棵树的实际就进到人物质的身体里。…人的身体原是纯净的，但是自从撒但把他

WEEK 1 — DAY 3

Morning Nourishment

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

6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

The spirit is our innermost part, the body is our outermost part, and the soul, the main part of our being, stands between them. As a result of the fall, Satan as the tree of knowledge came into man's flesh. As a result of our believing in Christ, God as the tree of life came into our spirit. Therefore, the two trees that were once in the garden outside of man are now within us, one in our flesh and the other in our spirit. If we read Romans 7 carefully, we will see that Paul said in his flesh nothing good dwells, only sin. Sin is actually the evil nature of Satan. To say that sin dwells in our flesh means that Satan, the evil one, is in our flesh. Romans 8:16, a verse which proves that God is in us, says that the Spirit of God witnesses with our spirit. Thus, every genuine Christian is a miniature garden of Eden. The mind of your soul represents your self, sin in your flesh represents Satan, and the Spirit in your spirit represents God. As in the garden of Eden, the three parties form a triangular situation within us. (Life-study of Genesis, p. 177)

Today's Reading

Our body, which contains our inner being, was created as a pure, clean, and good vessel. But one day God's enemy came in to inject himself into man by the way of man's eating. Man ate of the tree of knowledge, and the actuality and reality of that tree got into man's physical body...Man's body was originally pure. But since Satan injected himself into man, man's body

自己注射到人里面，人的身体加进了另一种外来的元素，就成了肉体。因此，肉体有两种元素——一种是神所造的，另一种是撒但自己。…借此我们能看见，有一种外来的、在神创造之外的东西，进到了神所造的人身体里。在人类的宗教和文化里，一切伦理道德的教训从未提到这一点，因为他们没有关于人肉体的启示。圣经告诉我们，肉体乃是我们玷污且变质的身体。

罗马六章六节告诉我们，今天我们的身体是“罪的身体”，不是义的身体。七章二十四节说我们的身体是“那属这死的身體”。…罪是丈夫，死是妻子，二者绝不离婚。…罪必然爱死，死总是服从罪，…我们的身体乃是属罪和死的身體。你爱你的身体么？我们需要痛击己身（林前九27）。我们的身体乃是肉体，因为它不再是纯净的。不论我们祷告有多少，与主同行有多少，我们必须领悟，就在我们里面的人旁边，有属罪和死的身體这丑陋的东西，一直与我们同在。只要我们仍然活着，直到我们得赎的日子之前，罪和死的身體总是与我们同在。

罪、死和撒但…都同时在肉体里。…我们许多人花时间到聚会所参加召会的聚会。撒但也有一个聚会所；撒但的聚会所就是我们的肉体。…撒但总是同罪和死在肉体里。

这个肉体充满了撒但、罪和死。肉体、撒但、罪与死乃是一。我们不该以为我们有什么好东西，或者我们有可能变好。我们必须蒙光照，看见我们的肉体是个丑陋的东西。我们必须定罪肉体，不要去改良肉体。有些基督徒受了欺骗，以为他们得救之后，肉体就得着救治；然而神从来不救治肉体；我们的肉体是无可救药的。我们对肉体不该存有任何积极的期望（李常受文集一九七五至一九七六年第一册，二〇〇至二〇二、二〇六至二〇七页）。

参读：人的肉体与人的灵，第一至三章。

has another element, a foreign element, added to it, and it has become flesh. Thus, the flesh has two elements—one element created by God and another element, the element that is Satan himself...By this we can see that something foreign, something strange, something other than God's creation, got into man's body created by God. All the ethical and moral teachings in human religion and human culture never touch this point because they do not have the revelation concerning man's flesh. The Scriptures show that the flesh is our polluted and transmuted body.

Romans 6:6 tells us that our body today is "the body of sin." It is not the body of righteousness. Romans 7:24 says that our body is "the body of this death."...Sin is the husband, and death is the wife. They never have a divorce... Sin surely loves death, and death is all the time submitted to sin...Our body is a body of sin and death. Do you love your body? We need to buffet our body (1 Cor. 9:27). Our body is the flesh because it is no longer pure. Regardless of how much we pray and walk with the Lord, we have to realize that right beside our inner being, this ugly thing, the body of sin and death, is here with us all the time. As long as we are still living, until the day of our redemption, the body of sin and death is always with us.

Sin, death, and Satan...are all together in the flesh...Many of us spend our time attending the meetings of the church in the church meeting hall. Satan also has a meeting hall. The meeting hall of Satan is our flesh...Satan is always in the flesh with sin and death.

This flesh is filled up with Satan, sin, and death. The flesh, Satan, sin, and death are one. We should not think that we have anything good or that we have any possibility of being good. We must be enlightened to see that our flesh is an ugly thing. We have to condemn it, not try to improve it. Some Christians get deceived into thinking that after they are saved, their flesh has been recovered. But God would never recover the flesh. Our flesh is a hopeless case. We should not have any kind of positive expectation concerning our flesh. (CWWL, 1975-1976, vol. 1, "The Flesh and the Spirit," pp. 150-151, 153-154)

Further Reading: CWWL, 1975-1976, vol. 1, "The Flesh and the Spirit," chs. 1—3

第一周■周四

晨兴喂养

腓三 3 真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。

弗六 18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。

肉体在此是要帮助我们，并迫使我们转向灵。我们不该失望。我们虽有肉体，但我们也必须说，“赞美主！我也有灵。”…一面，我们恨恶肉体；另一面，我们为着“有帮助的肉体”赞美主。…从我发现肉体是无望的那一天起，我恐惧战兢，作每件事都仰望主并转向灵。我警觉地说，“主，你必须进来。你必须保守我在你的看顾之中，在灵的范围里；否则，我若稍不留意，就在肉体里。”

我们都需要从肉体转向灵。我们需要领悟肉体是无望的，而且肉体在此是与我们有益的。它总是时刻帮助我们并迫使我们转向灵，信靠主，不再信靠肉体（腓三 3）（李常受文集一九七五至一九七六年第一册，二〇九至二一〇页）。

信息选读

我们都必须看见，按法理说，肉体已经了结，因为基督在十字架上对付了它，然而因着父的智慧，肉体仍留在我们身上。无论我们高兴或不高兴，肉体都帮助我们转向灵里的基督，并使我们不再信靠肉体。…我们要时时儆醒，转向我们的灵。主不在意我们是否得胜，祂只在意一件事—我们得着基督。因着我们害怕肉体，我们就转向灵并得着基督（李常受文集一九七五至一九七六年第一册，二三一页）。

WEEK 1 — DAY 4

Morning Nourishment

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

The flesh is here helping us and forcing us to turn to the spirit. We should not be disappointed. We have the flesh, but we also have to say, “Praise the Lord! I also have the spirit.” On the one hand, we hate our flesh, but on the other hand, we praise the Lord for the “helping flesh.”...From the day I discovered that my flesh was a hopeless case, I was fearful and trembling, looking to the Lord and turning to the spirit in doing everything. I was on the alert to say, “Lord, You have to come in. You have to keep me in Your care. You have to keep me in the realm of the spirit; otherwise, if I am a little careless, I will be in the flesh.”

We all need to turn from the flesh to the spirit. We need to realize that the flesh is a hopeless case and that it is here for our good. It is here helping us and forcing us all the time, moment by moment, to turn to the spirit, to trust in the Lord, and to no longer have any confidence in our flesh (Phil. 3:3). (CWWL, 1975-1976, vol. 1, “The Flesh and the Spirit,” pp. 155-156)

Today's Reading

We all have to see that judicially the flesh is over because it was dealt with by Christ on the cross, but it still remains with us because of our Father's wisdom. Whether we are happy or unhappy, the flesh helps us to turn to Christ in the spirit and have no more confidence in the flesh...We must be alert all the time to turn to our spirit. The Lord does not care for whether or not we have a victory. The Lord cares for only one thing—that we gain Christ. Because we are afraid of the flesh, we turn to our spirit and gain Christ. (CWWL, 1975-1976, vol. 1, “The Flesh and the Spirit,” p. 171)

我们都必须认真寻求作王胜过罪、死和撒但。然而，我们也许竭力要在生命中作王胜过这三个仇敌，但我们所经历的却是失败多于成功。不要失望。只要你爱主并寻求祂，祂甚至会使用你的失败，将祂自己更多作到你里面。…我们的失败逼我们到主面前，并且使我们迫切进入灵里。至终，借着这样迫切转向灵，我们就会完全被主浸透。没有罪恶、丑陋的肉体所给的帮助，我们就不会那么迫切要得着主，或让祂作到我们里面。

我们的目标是圣别、属灵或得胜；但神的目标是要将祂自己作到我们里面。…通常在我们的光景可怜时，祂更有机会在我们里面作祂所渴望作的。我们的情形和光景顶好时，我们也许就向主内里的工作关闭了。我不是鼓励你要在可怜的情形或在属灵低落的景况里。但我能向你保证，当你在这样的光景或景况里，神能更多将祂自己作到你里面，过于你光景好的时候。这是因为我们在困难的情形里，就更向主敞开，更愿意转向祂，并且更愿意让祂将自己作到我们里面。

因为罪、死、撒但在我们的肉体里举行不断的聚集，我们众人至终深受其扰，甚至厌恶肉体。但神是主宰一切的。我们若寻求祂，甚至肉体罪恶的组合品也会帮助我们得着主。因为我们常常失败，我们就被逼到灵里，这样，我们就更多得着那灵。这不是得胜的事；这是得着那灵的事（罗马书生命读经，六三二至六三三页）。

参读：生命树与善恶树的异象，第五、一至四篇；以赛亚书生命读经，第二十九篇。

We all must earnestly seek to reign over sin, death, and Satan. However, although we may try diligently to reign in life over these three enemies, we will experience more failure than success. Do not be disappointed. As long as you love the Lord and seek Him, He will use even your failures to work more of Himself into you...Our failures press us to the Lord and make us desperate to get into the spirit. Eventually, by turning to the spirit in such a desperate way, we will be fully saturated with the Lord. Without the help rendered by the sinful, ugly flesh, we would not be as desperate to gain the Lord or to have Him wrought into us.

Our goal is holiness or spirituality or victory. But God's goal is to work Himself into us...Often He has a greater opportunity to do [this] when our condition is pitiful. When our situation and condition are excellent, we may be closed to the Lord's inward working. I do not encourage you to be in a poor situation or to be in a low state spiritually. But I can assure you that when you are in such a condition or state, God will be able to work more of Himself into you than when your condition is good. The reason for this is that when we are in a difficult situation, we are more open to the Lord, more willing to turn to Him, and more willing to allow Him to work Himself into us.

Because sin, death, and Satan are conducting a continuous meeting in our flesh, we all eventually become extremely troubled and even disgusted with the flesh. But God is sovereign. If we seek Him, even the sinful compound of the flesh will become a help to us in gaining the Lord. Because we fail so often, we are pressed into the spirit, and in this way we gain more of the Spirit. This is not a matter of victory; it is a matter of gaining the Spirit. (Life-study of Romans, pp. 521-522)

Further Reading: CWWL, 1958, vol. 1, "The Vision of the Tree of Life and Tree of the Knowledge of Good and Evil," chs. 5, 1—4; Life-study of Isaiah, msg. 29

第一周■周五

晨兴喂养

罗五 18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。

八 2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

神生机的救恩在罗马书中完全启示出来。要完成神生机的救恩，就需要两个神圣的迁移，和一个属灵的联结。第一个迁移是从亚当里迁到基督里，这是事实上并地位上的迁移（六 3～8）。第二个迁移是从肉体里迁到生命之灵里，这是实行上并经历上的迁移（七 1～6，八 16 上）。肉体就是实行上并经历上的亚当。我们从肉体里迁到那灵里；那灵就是实行上并经历上的基督。我们实行与那灵联结的路，乃是将心思不置于肉体，乃置于调和的灵，而得生命平安（八 6），以及学习行事为人不照着肉体，乃照着调和的灵（4）。我们在肉体里凭自己，不可能成就律法义的要求。这要求唯有借着我们照着调和的灵行事并生活，才能成就。我们将心思置于调和的灵，并照着调和的灵行事的结果，乃是使我们在生命中与恩典一同作王，管理万有，而得永远的生命（五 17 下、21）（李常受文集一九九四至一九九七年第五册，五三五至五三六页）。

信息选读

在亚当里，我们承受了撒但的性情，就是罪，将我们在素质和元素上构成了罪人。我们也承受了死；这个死，一面使我们在神的事上被动、软弱、无能，另一面作王辖管我们，首先在我们的灵里，然后经过我们的魂，至终辖管我们的身体。不仅如此，在罪与死里，我们受到神公义律法的定罪。作为信徒，我们已

WEEK 1 — DAY 5

Morning Nourishment

Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

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

God's organic salvation is fully revealed in the book of Romans. To carry out God's organic salvation there is the need of two divine transfers and one spiritual union. The first transfer is out of Adam into Christ and is factual and positional (6:3-8). The second transfer is out of the flesh into the Spirit of life and is practical and experiential (7:1-6; 8:16a). The flesh is the practical, experiential Adam. We are transferred out of the flesh into the Spirit, who is the practical and experiential Christ. The way to carry out our union with the Spirit is to set our mind not on the flesh but on the mingled spirit unto life and peace (v. 6) and to learn to walk and to have our being not according to the flesh but according to the mingled spirit (v. 4)...The result of setting our mind on the mingled spirit and walking according to the mingled spirit is our reigning in life with grace over all things unto eternal life (5:17b, 21). (CWWL, 1994-1997, vol. 5, "The Crystallization-study of the Complete Salvation of God in Romans," p. 426)

Today's Reading

In Adam we inherited the nature of Satan as sin, constituting us sinners in essence and element. We also inherited death, which on the one hand, made us passive, weak, and impotent with respect to the things of God and, on the other hand, reigned first in our spirit, then through our soul, and eventually over our body. Furthermore, in sin and death we became subject to the condemnation of the righteous law of God. As believers, we have been

经浸入基督，也浸入祂的死，这死把我们从亚当里带出来。此外，我们也在基督复活时蒙了重生；在那再一次的出生里，我们借着祂的复活，被迁到基督里。

神已经使基督成为我们的义（林前一30）。因此，神看我们与基督一样是义的。…在基督里，我们也得着神作我们的生命。父神与我们有同一个生命，这是何等希奇！当我们称神为父时，我们乃是表达我们在生命上与祂生机的关系。

根据罗马五章十八节，称义是叫我们得生命。被称义的目标乃是要得生命，并在生命中作王。我们在生命中得救到一个地步，这拯救我们的生命使我们登宝座作王。借着义并在恩典之下，我们在生命中作王，管理一切。…我们这样的人竟能在生命中作王，这对主是何等的荣耀，对仇敌是何等的羞辱。

今天那灵就是在应用上的基督，也就是基督到我们这里来给我们经历。就着实行一面说，唯有当我们在那灵里，我们才在神圣迁移的实际里。我们日常的生活，几乎完全在于我们是在哪里。神对人类的第一个问题是：“你在哪里？”（创三9）今天祂仍在问同样的问题。保罗渴望给人看出他是在基督这范围里（腓三9）。我们所需要的不是有某种行为，乃是借着我们与那灵的联结，给人看出我们是在那灵里，因而给人看出我们是在基督里。

我们深处的灵，与经过过程并终极完成之三一神那终极完成的灵是一。这包罗万有的灵，包括父、子、灵，是在我们里面，并与我们的灵调和。我们的灵与主联合成为一灵（林前六17），祂的灵也同我们的灵见证我们是神的儿女（罗八16），使我们与祂成为一灵而一同生活、一同存在、一同工作并一同说话。与主成为一灵，就是在神圣迁移的实际里（李常受文集一九九四至一九九七年第五册，五三六至五三八页）。

参读：罗马书中神完整的救恩结晶读经，第二篇。

baptized into Christ and also into His death, a death that took us out of Adam. In addition, we were regenerated at the time of Christ's resurrection, and in that rebirth, through His resurrection, we were transferred into Christ.

God has made Christ righteousness to us (1 Cor. 1:30). Because of this, God considers us as righteous as Christ...In Christ we also have been given God as our life. What a wonder that God the Father and we have the same life! When we call God Father, we are expressing our organic relationship with Him in life.

According to Romans 5:18, justification is unto life. The goal of being justified is to have life and to reign in life. We are saved in life to the extent that the life that saves us enthrones us as kings. Through righteousness and under grace we reign in life over everything...What a glory to the Lord and what a shame to the enemy that people such as we can reign in life!

The Spirit today is Christ in application, Christ coming to us for our experience. Practically speaking, only when we are in the Spirit are we in the reality of the divine transfer. Our daily living depends almost entirely on where we are. "Where are you?" (Gen. 3:9) was the first question that God addressed to the human race, and today He is still asking...Paul's desire was to be found in Christ as a realm (Phil. 3:9). Our need is not to behave in a certain way but to be found in Christ by being found in the Spirit through our union with the Spirit.

Our spirit deep within is one with the consummated Spirit of the processed and consummated Triune God. The all-inclusive Spirit, who includes the Father, the Son, and the Spirit, is in us and is mingled with our spirit. Our spirit is joined to the Lord as one spirit (1 Cor. 6:17), and His Spirit witnesses together with our spirit that we are children of God (Rom. 8:16), that we may live together, exist together, work together, and speak together as one spirit. To be one spirit with the Lord is to be in the reality of the divine transfer. (CWWL, 1994-1997, vol. 5, "The Crystallization-study of the Complete Salvation of God in Romans," pp. 426-427)

Further Reading: CWWL, 1994-1997, vol. 5, "The Crystallization-study of the Complete Salvation of God in Romans," ch. 2

第一周■周六

晨兴喂养

罗五 21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。

八 16 那灵自己同我们的灵见证我们是神的儿女。

罗马八章五至六节给我们看见小型的伊甸园，一边有肉体与死，另一边有灵与生命，中间有心思。我们在什么范围里，在于我们将心思置于哪里。当我们的灵置于灵，我们的灵就满了生命。我们也有平安，因为我们外在的行为与我们内里的所是之间，并无不一致。这样，当我们说话时，生命就具体化在我们的话语中，因为我们与主乃是一（李常受文集一九九四至一九九七年第五册，五三八页）。

信息选读

律法义的要求，乃是成就在那些照着调和之灵而行的人身上（罗八 4）。我们若努力作基督徒，我们就是在肉体里。那是旧人想要遵守律法。作基督徒乃是照着里面调和之灵行事为人，而活出神的生命。我们若看见这异象，放弃自己的努力，简单地留在灵里，另有一位就要在我们里面活着。那灵总是照着神律法义的要求而行动。

我们乃是在生命中与恩典一同作王，管理万有，而得永远的生命（五 17 下、21）。义给我们立场，来取用神作我们的恩典。我们可以说，“主，你不能不把你自已当作恩典给我，因为我站在我得称义的立场上。你已经将基督当作恩赐给我，作我的义，我也站在这地位上。主，将你自己作为恩典赐给我，作我的享受。”恩典的意思是说，神所要求的，我们作不

WEEK 1 — DAY 6

Morning Nourishment

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

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

Romans 8:5-6 shows a miniature garden of Eden, with the flesh and death on one side, the spirit and life on the other side, and the mind in the middle. What realm we are in depends on where we set our mind. When our mind is set on the spirit, our mind is full of life. We also have peace because there is no discord between our outward behavior and our inner being. Then when we speak, life is embodied in our words because we are one with the Lord. (CWWL, 1994-1997, vol. 5, "The Crystallization-study of the Complete Salvation of God in Romans," p. 427)

Today's Reading

The righteous requirement of the law is fulfilled in those who walk according to the mingled spirit (Rom. 8:4). If we try to be a Christian, we are in the flesh. That is the old man trying to keep the law. Being a Christian is a living out of the life of God by walking according to the mingled spirit within. If we would see this vision, give up our effort, and simply be in the spirit, another One will live in us. The Spirit always acts according to the righteous requirements of God's law.

We reign in life with grace over all things unto eternal life (5:17b, 21). Righteousness gives us the ground to claim God as our grace. We may say, "Lord, You cannot withhold Yourself from me as grace, because I stand on the ground of my justification. You have given Christ to me as my righteousness as a gift, and I stand on this position. Lord, give Yourself to me as grace for my enjoyment." Grace means that we cannot do what God requires, but the Triune God can do it. We cannot be what we should be, but there is One living

到，但三一神作得到。我们该有的所是，我们达不到，但有一位活在我们里面，就是终极完成之灵作为恩典，祂能达到。我们有洋溢的恩典，在这恩典中我们就作王，而得永远的生命（李常受文集一九九四至一九九七年第五册，五三八至五三九页）。

一九四三年五月我…患了严重的肺病。…生命树的信息…是我在病中二年半所看见的。…无论难处是在哪一面，都是由于缺少生命。为着这点，我非常懊悔，在主面前有许多的认罪，和彻底的悔改，并在祂面前有对付。…“生命树”的信息在南京救了许多人，也释放了许多人；这些人…多年瘴气下沉，什么都不能作，这样的信息，叫他们的灵得着了释放，心也得着开启。…感谢主，借着生命树的信息，也使上海召会得着了医治。…乃是这个生命树的信息，立定了一个基础，使上海召会得着复兴（历史与启示，一六〇、一六四至一六五、一六七、一七〇至一七一页）。

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

参读：历史与启示，第八篇。

in us, the consummated Spirit as grace, who can be. We have an abundance of grace, and in this grace we reign unto eternal life. (CWWL, 1994-1997, vol. 5, "The Crystallization-study of the Complete Salvation of God in Romans," pp. 427-428)

In May of 1943...I had contracted a serious case of tuberculosis...I saw the tree of life during the two and a half years of my illness...Every kind of problem...is the result of a shortage of life. When I saw this, I was extremely remorseful, I confessed much and had a thorough repentance before the Lord, and I also had many dealings before Him...The messages on the tree of life saved many saints and also released many of the brothers and sisters in Nanking...The saints had been disheartened and depressed for years and were unable to do anything. These messages released their spirit and enlightened their heart...I thank the Lord that through the messages on the tree of life, the church in Shanghai was healed...The messages on the tree of life laid a foundation for the revival of the church in Shanghai. (CWWL, 1981, vol. 2, "The History and Revelation of the Lord's Recovery, Part One," pp. 124, 127, 129, 131-132)

If we want to take the way of enjoying God, we must have a change of concept...If we want to enter into the reality of the enjoyment of God, we must see a controlling vision...It was not until I was forty years of age that the Lord revealed to me the way of enjoying Him. I was disappointed that for twenty years most of my time and energy had been wasted. Most of my prayers were of no value, and the time that I had spent reading the Bible and other spiritual books was also of no value...Because I suffered a great loss from taking the wrong way, I do not want others to repeat the same mistake. I hope that others can take the way of enjoying God. I implore the saints to no longer take the wrong way. We should consider our former way of pursuit. We must have a drastic change of concept. We need to have a controlling vision. (CWWL, 1958, vol. 1, "The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil," p. 617.)

Further Reading: CWWL, 1981, vol. 2, "The History and Revelation of the Lord's Recovery, Part One," ch. 8

WEEK 1 — HYMN

第一周诗歌

435

经历基督 — 体贴灵

11 11 11 11 (英 593)

降 A 大调

4/4

1 5 5 4 | 3 - 5 - | 1 1 7 6 | 5 - - - | 5 5 6 5 |
一 在亚当里面, 罪、死是我所有, 在基督里
5 - 1 - | 3 2 2 6 | 2 - - - | 1 5 5 4 | 3 - 5 - |
面, 义、生是我所受; 在肉体里面, 显
6 2 2 3 | 4 - - - | 3 3 4 5 | 5 4 3 2 | 3 - 2 - | 1 - - - ||
出亚当性情, 在那灵里面, 活出基督生命。

- 二 在亚当里面, 不必再有罪行, 我就是罪人, 已被定罪死刑;
在基督里面, 不须再有义行, 我就是义人, 已被称义得生。
- 三 在肉体里面, 不必特意用力, 我就能显出亚当败坏形迹;
在那灵里面, 不必专一立志, 我就能活出基督荣耀样式。
- 四 与基督同死, 脱离亚当旧性, 与基督同活, 得着基督新生;
不体贴肉体, 旧性就难逞能, 只体贴那灵, 新生就能显圣。
- 五 只体贴那灵, 乃是神的救法, 只体贴那灵, 除此别无救拔;
只体贴那灵, 就能胜过情欲, 只体贴那灵, 就必脱离罪律。
- 六 只体贴那灵, 就有十架经历, 只体贴那灵, 就得复活能力;
只体贴那灵, 基督就能活出, 只体贴那灵, 生命就必成熟。
- 七 在那灵里面, 基督才是生命, 在那灵里面, 生命才是大能;
在那灵里面, 成圣才是经历, 在那灵里面, 经历才能实际。

All I have in Adam is but sin and death

Experience of Christ — By Minding the Spirit

593

The musical score is written for a four-part setting (Soprano, Alto, Tenor, Bass) in G major, 4/4 time. The melody is simple and hymn-like, with a key signature of one sharp (F#). The lyrics are in English and Chinese. The score includes a key signature change to D major for the final line. The lyrics are: 1. All I have in Adam is but sin and death, I in Christ in her - it life and right - eous - ness; When in flesh a - bid - ing, A - dam I ex - press, But when in the spir - it Christ is man - i - fest.

2. When I am in Adam, though I may not sin,
Unto death, a sinner, sentenced I have been;
When in Christ I need not righteously to act,
I'm already righteous, justified in fact.
3. In the flesh I need no effort to express
Marks of Adam's nature and its sinfulness;
In the spirit I need not to strive or strain,
I can live as He is and in spirit reign.
4. Thru my death with Christ, from Adam I am free,
Thru my life with Christ, new life is given me!
Minding not the flesh, old Adam cannot move,
Minding just the spirit, life divine I prove.
5. Minding just the spirit is God's saving way,
Minding just the spirit, Christ we will display;
Minding just the spirit, we can overcome,
Minding just the spirit, we the race may run.
6. Minding just the spirit, we the cross will know,
And His resurrection pow'r thru us will flow;
Minding just the spirit, Christ will live thru me,
And His life within will reach maturity.
7. In the spirit Christ is life and all to me,
Strengthening and blessing all-inclusively;
Living in the spirit, holiness I prove,
And the triune God within my heart doth move.

第一周 · 申言

申言稿：_____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.