第一周

走享受基督
作生命树的路，
为着成就神永远的经纶

诗歌：补 335

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

【周一】

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

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

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

1 生命树，神的树，神树，乃是宇宙的中心。

2 旧约开始于生命树，（创二 9，）新约结束于生命树；（启二二 2，14；）因此，神作人生命的思想，贯穿整个神圣的启示。

Week One

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

Hymns: 1195

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

§Day 1

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

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

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

1. The tree of life, the tree of God, the God-tree, is the center of the universe.

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

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

【周二】

三 善恶知识树表征撒但对人乃是死亡的源头—来二 14：

1 这树也表征神以外一切的事物；任何不是神自己的事物，包括善的，甚至合乎圣经及宗教的事物，都会被那狡猾者撒但所利用，将死亡带给人—约五 39 ～ 40，林后三 6 下。

2 善与恶不是由两棵树所表征，乃是由一棵树，就是第二棵树所表征;因此，寻求神以外的善，乃是属于撒但。

3 真正的善乃是神自己；因此，得着神就等于得着真正的善—太十九 17 上，可十 17 ～ 18，诗十六 2。

【周三】

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

1 吃指明倚靠；神是我们的食物，由生命树所表征，意思就是我们必须不断倚靠神。

2 知识树指明独立；在神眼中，人第一次的罪和最大的罪就是独立。

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

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

§Day 2

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

1. It also signifies all things apart from God, for anything that is not God Himself, including good things and even scriptural things and religious things, can be utilized by Satan, the subtle one, to bring death to man—John 5:39-40; 2 Cor. 3:6b.

2. Good and evil are not signified by two trees but by one tree, the second tree; thus, seeking good other than God belongs to Satan.

3. The genuine good is God Himself; hence, gaining God equals gaining the genuine good—Matt. 19:17a; Mark 10:17-18; Psa. 16:2.

§Day 3

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

1. Eating indicates dependence; that God is our food, signified by the tree of life, means that we must depend on God continually.

2. The tree of knowledge indicates independence; in the eyes of God, man's first sin and the greatest sin is independence.

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

1 死亡开始于知识树，（创二17，）结束于火湖。（启二十10，14。）

2 生命开始于生命树，结束于新耶路撒冷，就是生命水的城—二二1～2。

【周四】

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

一 我们留在生命之路上，乃是借着按照生命的原则生活与事奉，而不是按照是非的原则：

1 我们必须不照着是非，只照着我们灵中内里生命的感觉，就是生命的引导而生活行事—罗八6，林后二13。

2 基督徒生活的标准乃是我们里面内住的基督；不是对或错的问题，乃是我们里面的神圣生命是否响应的问题—太十七3，5，8，参玛二15～16。

【周五】

二 我们留在生命之路上，乃是借着爱主到极点，吸引人快跑跟随祂—可十二30，歌一4上：

1 要享受基督作生命树，我们必须一直告诉祂：“主耶稣，我爱你；”如果我们向着主耶稣有火热的爱，让祂在一切事上居首位，我们就会享受祂一切的所是—启二4～5，7。

1. Death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14).

2. Life begins with the tree of life and ends with the New Jerusalem, the city of the water of life—22:1-2.

§Day 4

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

A. We stay on the way of life by living and serving according to the principle of life, not according to the principle of right and wrong:

1. We must live and act according to the inner sense of life in our spirit, the leading of life, not according to right and wrong—Rom. 8:6; 2 Cor. 2:13.

2. The standard for Christian living is the presence of the indwelling Christ within us; it is not a question of what is right or wrong but of whether or not the divine life within us agrees with something—Matt. 17:3, 5, 8; cf. Mal. 2:15-16.

§Day 5

B. We stay on the way of life by loving the Lord to the uttermost, drawing others to run after Him—Mark 12:30; S. S. 1:4a:

1. To enjoy Christ as the tree of life, we must tell Him all the time, “Lord Jesus, I love You”; if we have a burning love toward the Lord Jesus, giving Him the first place in all things, we will enjoy all that He is—Rev. 2:4-5, 7.

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

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

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

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

【周六】

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

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

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

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

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

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

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

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

§Day 6

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

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

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

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

23，出二五31～40，启一11～12，二一10～11。

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

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

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

第一周▪周一

晨兴喂养

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

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

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

信息选读

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

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

WEEK 1 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

参读：历史与启示，第八篇。

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

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

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

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

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

第一周▪周二

晨兴喂养

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

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

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

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

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

信息选读

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

WEEK 1 — DAY 2

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

第一周▪周三

晨兴喂养

约十五5“我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

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

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

信息选读

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

WEEK 1 — DAY 3

Morning Nourishment

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

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

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

Today’s Reading

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

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

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

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

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

参读：生命信息，第二十六至二十七章；享受基督，第一章。

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

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

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

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

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

第一周▪周四

晨兴喂养

约十 10“…我来了，是要叫羊得生命，并且得的更丰盛。”

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

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

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

信息选读

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

WEEK 1 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

第一周▪周五

晨兴喂养

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

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

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

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

信息选读

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

WEEK 1 — DAY 5

Morning Nourishment

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

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

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

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

Today’s Reading

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

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

我们也必须每日清晨在话中享受主，有新的起头。（诗一一九 147 ～ 148。）照着神在祂创造里的原则，祂命定有新的一年、新的一月、和新的一日。每一年我们能有三百六十五个新的开始；我们若三百六十四天都失败了，仍有一次机会过成功的一天。今天我们可能失败了，但感谢主，明天仍然在这里等着我们。明天早晨我们将会有另一次机会，有一个新的开始。每二十四个小时就有一个新的机会，让我们有新的开始，并让我们得更新。

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

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

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

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

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

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

第一周▪周六

晨兴喂养

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

6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

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

信息选读

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

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

WEEK 1 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

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

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

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

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

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

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

第一周诗歌

经历基督—作生命

F大调　　（英1195）　　4/4

1－2 3 | 4－3－ | 2 1 1 7 | 1－－－ | 3－4 5 | 6
一 生 命 何 奥秘，乃是神自 己， 与 人 成 为
5－ | 4 3 2 1 | 2－－－ | 5－5 4 | 3－2－ | 3 5 5
一，是神心所 喜。 祂 作 生 命 树，为吃进
♯4 | 5－－－ | 3－2 1 | 7 1 2 4 | 3－2－ | 1－－ ‖
人 里， 使 人 满 生命成全 祂 旨 意。

二　人却受引诱，堕落而失丧，　神外寻源头，知识树贪尝；
毒素进身内，善恶满思想，　罪律将人绑，肉体满死亡。

三　人向神独立，任知识增长，　成无神文化，充斥全地上；
原有神形像，为将神盛装，　竟落入虚妄，人生满惆怅。

四　但神不放弃，亲自来地上，　神子主耶稣照耀神荣光；
作神人原型，成绝佳榜样，　活出神生命，神丰满显彰。

五　这神人基督死在十架上，　将知识、旧人，借死都埋葬；
消极尽了结、仇敌难猖狂，　死亡全征服，生命祂释放！

六　祂从死复活，成为生命灵，　要进人里面，分赐祂生命；
只要心相信，口里喊祂名，　祂这位活灵就进来充盈。

七　现今三一神乃是活的灵，　在人最深处，调和且运行；
神灵与人灵调和成一灵，　人就得与神联调永无终。

八　我们凭这灵生活并行动，　思想和步武就与主相同；
只要在灵中、照着灵而行，　神所是所有就供应无穷。

九　心思须操练置于灵不移，　每天每时刻联结不稍离；
凭这全备灵应时的供给，　生命中得救，作王永无已。

十　生命灵的律使我们得释，　罪与死的律不能再得势；
灵、魂、体各部，得生命分赐，成为‘生命人’，圣别达极致。

十一　生命灵运行，将我们变化，　模成主形像，全然得像祂；
脱自己、天然，身体里配搭，建造成新人，成功神计划。

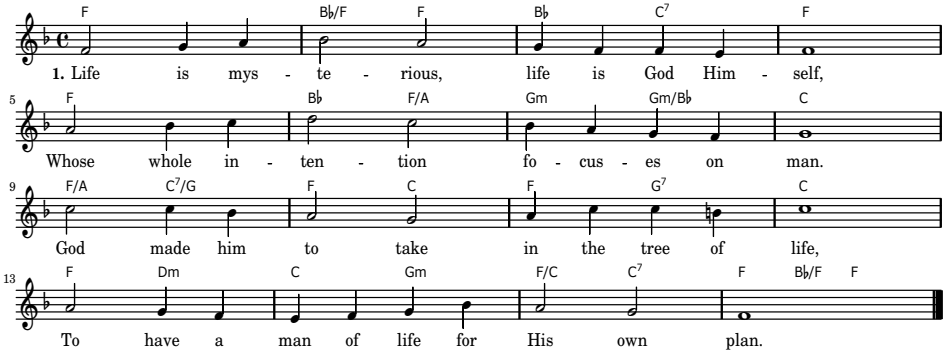
十二　生命乃是神，是基督我主，　也就是那灵—生命才是路！
愿持定生命，单一不旁骛，　直至那日临，贱体蒙救赎！

WEEK 1 — HYMN

Life is mysterious, life is God Himself

Experience of God — As Life

1195



2. But man was tempted and seduced to sin,
By taking knowledge from the other source.
This man then fell as knowledge entered in
And dominated him with all its force.

3. This knowledge has developed in the man
Into the human culture on the earth.
So man, created to fulfill God's plan,
Became a failure full of Satan's dearth.

4. Then God came in the Person of the Son;
Lived He on earth, Christ Jesus was His name—
A living model so that everyone
Could live by life, God's fullness to obtain.

5. This God-man, Christ, went to the cross and died,
By death He ended knowledge, the old man.
Things negative forever crucified,
Death He subdued, a new life He began!

6. From death He resurrected and became
The living Spirit to give life to us.
When we believe and call upon His name;
This living Spirit comes to dwell in us.

7. By this the very Triune God is now
The living Spirit mingling deep within.
Our spirit joins in oneness; this is how
We are one spirit evermore with Him.

8. 'Tis by this Spirit that we walk and act,
We have our being, think, and see all things;
We're now within this Spirit! What a fact!
This Spirit to us all God's fullness brings!

9. So now we have to set our mind on Him;
Each day, each hour, our mind on Him must be;
That by this Spirit we'd be saved within
By life and reign in life eternally.

10. 'Tis by this Spirit that we shall be freed
From Sin whose law inside us death would bring.
Our mortal bodies will have life indeed;
Thus sanctified we'll be in everything.

11. This Spirit shall transform our natural life,
Save us from self, build us in one new man,
Till we're conformed to be like Jesus Christ,
Thus finishing our God's eternal plan.

12. Life is our God and life is Christ our Lord.
Life is the Spirit. Life's the only way—
Till we're transfigured and redeemed to God.
We're waiting, looking forward to that day!

申言稿：

Composition for prophecy with main point and sub-points: