第二篇

生命的认识

读经：创二7～9，诗三六7～9，约十二24～26，林后四10～12，罗八13，太七13～14

纲　　要

周　一

壹 基督作为生命乃是生命树的实际，生命树是宇宙的中心—创二9，约一4，十10，十四6，十五1，六35、63，林前十五45下：

一 生命乃是神创造的目标—创一26～28、31，二7～9。

二 神生机的救恩，就是在基督的生命里得救，乃是神法理救赎过程的目标—约十九34，罗五10，西三3～4，启二二1～2。

三 生命是神自己在基督里作为那灵的流出，为着给人享受，使人喜悦满足—诗三六7～9，启二二1，耶二13。

四 神在基督里，基督就是那灵，那灵就是生命—约十四9～10、17～19，六63，罗八2。

五 生命是主自己作为给我们吃的生命之饼—约六35、57、63，太十五22～27。

周　二

Message Two

The Knowledge of Life

Scripture Reading: Gen. 2:7-9; Psa. 36:7-9; John 12:24-26; 2 Cor. 4:10-12; Rom. 8:13; Matt. 7:13-14

Outline

Day 1

I. Christ as life is the reality of the tree of life, which is the center of the universe—Gen. 2:9; John 1:4; 10:10; 14:6; 15:1; 6:35, 63; 1 Cor. 15:45b:

A. Life is the goal of God's creation—Gen. 1:26-28, 31; 2:7-9.

B. God's organic salvation, being saved in Christ's life, is the goal of the process of God's judicial redemption—John 19:34; Rom. 5:10; Col. 3:3-4; Rev. 22:1-2.

C. Life is God Himself in Christ as the Spirit flowing out to be enjoyed by man and to please and satisfy man—Psa. 36:7-9; Rev. 22:1; Jer. 2:13.

D. God is in Christ, Christ is the Spirit, and the Spirit is life—John 14:9-10, 17-19; 6:63; Rom. 8:2.

E. Life is the Lord Himself as the bread of life for us to eat—John 6:35, 57, 63; Matt. 15:22-27.

Day 2

六 生命就是光，光胜过黑暗，光在神的话里—约一 4～5，诗三六 8～9，约六 63：

1 我们要摸着生命，必须借着话，借着那灵在我们里面所给的感觉；那个感觉就是神活的话—63 节，撒上三 19～21。

2 若是那灵在我们里面，给我们一句话、一个感觉，要我们开口赞美主，我们就应该接受这话，开口赞美主；这样，我们里面就会有光，这光就是生命，就是那灵，就是基督，就是神。

3 当我们接受这个感觉，向主有一个赞美的祷告后，我们会觉得生命的饱足、基督的甘美、神的同在并那灵的运行。

七 召会所有的美丽、能力、光明，以及召会能作出许多的事，都是因为里面有这位是生命的基督作内容；召会是生命的结果，生命是召会的内容—创二 22，约十九 34，十二 24，林前十 17。

F. Life is the light, light overcomes darkness, and light is in God's word—John 1:4-5; Psa. 36:8-9; John 6:63:

1. If we want to touch life, we need the word, the inner feeling given to us by the Spirit; such a feeling is the living word of God—v. 63; 1 Sam. 3:19-21.

2. If the Spirit in us gives us a word or a feeling to open our mouth and praise the Lord, we should receive this word and open our mouth to praise the Lord; thus, we will have light within, and this light is life, the Spirit, Christ, and God.

3. When we respond to this feeling and offer a prayer of praise to the Lord, we sense the satisfaction of life, the sweetness of Christ, the presence of God, and the moving of the Spirit.

G. All the beauty, power, brightness, and ability of the church come from the fact that Christ as life is her inward content; the church is the result of life, and life is the content of the church—Gen. 2:22; John 19:34; 12:24; 1 Cor. 10:17.

周　三

Day 3

贰 我们需要看见神的生命在人里面所遇到的难处：

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

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，活的基督在我们里面，我们怎样对待祂，是基督徒生活中唯一值得关切的事—加一 16，二 20，四 19，腓一 19～21，弗四 13，林后三 18。

2 作基督徒就是不以基督以外的任何事物为标的；许多人得救后，所以有属灵生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。

A. The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts:

1. We need to see that the only thing that matters in the Christian life is how we take care of the living Christ in us—Gal. 1:16; 2:20; 4:19; Phil. 1:19-21; Eph. 4:13; 2 Cor. 3:18.

2. Being a Christian means not taking anything other than Christ as our aim; many people have difficulty in their spiritual life after they are saved, because they do not know the pathway of life, and they do not take Christ as their life.

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

1 一个人是否属灵，不在于外面的表现，乃在于他如何对待内住的基督。

2 我们天然的良善乃是假冒的属灵，这是生命的一个大难处；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。

周　四

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 27，参弗三 1，四 1，六 20，林后二 12 ～ 14。

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。

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

1. A person's spirituality is not determined by outward appearance but by how he takes care of the indwelling Christ.

2. Our natural goodness is false spirituality and is actually a great hindrance to life; the expression of life involves rejecting 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.

Day 4

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; cf. Eph. 3:1; 4:1; 6:20; 2 Cor. 2:12-14.

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 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。

周　五

叁 我们需要看见神的生命在我们身上所遇到主观的难处：

一 一个正常的基督徒，他的心思、意志、情感，和他的灵完全配合得来；一个反常的基督徒，他的心思、意志、情感，和他的灵配不起来，甚至是相反的，所以他是隔着幔子生活的。

二 第一个主观的难处是我们心思的难处：

1 我们所想作的事，若是出于我们的头脑，即使作成功了，也不过是宗教的活动而已，并不是基督从我们灵里活出来的见证—参腓二 5，林前二 16，弗四 23，罗十二 2。

2 虽然我们里面有基督的生命，但因着我们的思想、行事，没有与基督的生命配合，这生命就活不出来了。

3 我们的心思若置于灵，我们外面的行事就与里面的人一致，我们与神之间也就没有不合；我们与神有和平，不为仇；结果我们里面就有平安的感觉—八 6。

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.

Day 5

III. We need to see the subjective obstacles encountered by God's life in us:

A. A proper Christian is one whose mind, will, and emotion cooperate with his spirit; an abnormal Christian is one whose mind, will, and emotion cannot cooperate with, and even contradict, his spirit; thus, he lives under a veil.

B. The first subjective problem is the problem of our mind:

1. If the things we want to do originate from our thoughts, then these things will be nothing more than religious activities, even if they are successful; they are not a testimony of Christ lived out from our spirit—cf. Phil. 2:5; 1 Cor. 2:16; Eph. 4:23; Rom. 12:2.

2. Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and actions, and so this life cannot be lived out from us.

3. When our mind is set on the spirit, our outward actions are in agreement with our inner man, and there is no discrepancy between us and God; He and we are at peace, not at enmity; the result is that we feel peaceful within—8:6.

三 第二个主观的难处是我们意志的难处：

1 许多时候，我们的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯服下来。

2 我们也许懂得、明白、也领会了，我们深深感觉到，主要我们作一件事，但我们的意志不肯折服，不肯降服，于是失去了主的同在。

3 在实行主旨意的事上，人的意志无论硬或软，都是神生命的难处；一个受过对付的意志，乃是刚柔相济的，这样的意志为主所折服，也为主所复活；一个能与神配合的意志，是何等的重要—腓二 13。

四 第三个主观的难处是我们情感的难处：

1 我们的情感必须有神的情感，必须完全进到神的情感里—帖后三 5，腓一 8。

2 神爱什么，我们也爱什么；神喜欢什么，我们也喜欢什么；神所厌恶的，我们也厌恶；我们的情感和祂的情感，应当成为一个情感—弗五 25，林后十二 15，林前十六 24，启二 6。

五 由此我们可以看见，神的生命从我们身上活不出来，就因我们这个人是难处；所以我们需要被破碎，需要天天得以加强到里面的人里，使基督安家在我们心里；心的主要部分就是心思、意志、情感—弗三 16～17。

周 六

肆 我们需要看见生命的道路—太七 13～14：

一 在神的救法里，祂有一部分的工作，是要为祂的生命在我们里面打出一条通路；这工作是借着十字架的死所作成功的—腓三 10。

C. The second subjective problem is the problem of our will:

1. Even though our mind often understands the intention in our spirit, and we know the will of God, we are unwilling to submit and obey.

2. We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit and surrender, and we lose the Lord's presence.

3. Both a strong will and a weak will to carry out the Lord's will are hindrances to God's life; a will that has been dealt with is both strong and pliable by being subdued and resurrected by the Lord; having a will that can cooperate with God is a great matter—Phil. 2:13.

D. The third subjective problem is the problem of our emotion:

1. Our emotion needs to have God's emotion, and we need to fully enter into God's emotion—2 Thes. 3:5; Phil. 1:8.

2. We should love whatever God loves, like whatever God likes, and hate whatever God hates; our emotion and His emotion should become one emotion—Eph. 5:25; 2 Cor. 12:15; 1 Cor. 16:24; Rev. 2:6.

E. From all this we can see that our person is truly an obstacle for the living out of God's life; this is why we need to be broken and why we daily need to be strengthened into the inner man so that Christ can make His home in our heart, the main parts of which are the mind, will, and emotion—Eph. 3:16-17.

Day 6

IV. We need to see the pathway of life—Matt. 7:13-14:

A. A part of God's work in His salvation is to pave a clear way for His life in us; this work is accomplished through the death of the cross—Phil. 3:10.

二 一粒麦子里面有生命，麦子若不落到地里死了，里面的生命就不能释放出来—约十二 24～26。

三 生命的道路就是死路；什么时候基督的死在我们里面运行，基督的生命在我们身上就有出路—林后四 10，腓三 10，加二 20。

四 我们乃是借着那灵经历基督的十字架—五 16、24，罗八 13～14，出三十 23～25，腓一 19。

五 圣灵在我们身上的工作，作得越厉害，我们对十字架的经历，也就越厉害；圣灵在哪里工作，哪里就有那灵的治死，复活的生命在我们里面并借着我们就得以显明—林后四 11～12。

六 圣灵的管治也在我们身上执行十字架的工作：

1 在属灵的认识上，仅仅认识圣灵还不够，还得认识万事，认识遭遇（罗八 28）；一个属灵、活在神面前的基督徒，每天要读三个东西：第一要读圣经，第二要读灵里面的感觉，第三要读环境、遭遇，就是读他四围的人、事、物；神安排我们的环境和遭遇，使万人、万事、万物互相效力，叫我们得益处，就是使我们变化并模成神长子的形像—28～29 节。

2 主为我们所制造出来的环境，叫我们认识主的恩典，经历主的能力—林后十二 9。

伍 我们必须有异象，看见神的生命如何能从我们里面活出来：

B. There is life in a grain of wheat, but unless the grain falls into the ground and dies, the life within the grain will not be released—John 12:24-26.

C. The way of life is the way of death; when there is the death of Christ operating in us, there is a way for the life of Christ to come out of us—2 Cor. 4:10; Phil. 3:10; Gal. 2:20.

D. The cross of Christ is experienced by us through the Spirit—5:16, 24; Rom. 8:13-14; Exo. 30:23-25; Phil. 1:19.

E. The stronger the Holy Spirit's work in us is, the stronger our experience of the cross will be; wherever the Holy Spirit works, there is a putting to death by the Spirit, and resurrection life can be manifested in and through us—2 Cor. 4:11-12.

F. The discipline of the Holy Spirit also carries out the work of the cross in us:

1. For our spiritual understanding, it is not enough only to know the Holy Spirit; we must also know the "all things" in our circumstances (Rom. 8:28); a Christian who is spiritual and lives before God needs to "read" three things every day: first, he needs to read the Bible; second, he needs to read his inward sense of the spirit; third, he needs to read his environment and circumstances, which are the persons, matters, and things around him; God arranges our environment and circumstances to cause all persons, matters, and things to work together for good, that is, for transforming and conforming us to the image of God's firstborn Son—vv. 28-29.

2. The environment that the Lord has created for us causes us to know the Lord's grace and experience the Lord's power—2 Cor. 12:9.

V. We need to see a vision of how the life of God can be lived out of us:

一 我们需要领悟并认识神的生命在我们里面—西三4，罗八10。

二 我们需要神开我们的眼睛，看见我们天然的人，就是我们的人位，是神生命的拦阻。

三 我们需要看见自己这个人已经钉在十字架上，并且恨恶自己；我们越看见神、认识神并爱神，就越厌恶自己并否认己—西三3，加二20，罗六6，伯四二5～6，太十六24，路九23，十四26。

陆 “今天各地召会最需要的，乃是生命的东西。我们一切的工作和活动，都该是出于生命的。…若不是出于生命的，我们的工作，我们的事奉，就不能持久，也不能有多少分量。要我们的工作有丰富而持久的果实，我们就必须在生命里有根底。我们作工，…只该是释放主的生命，将主的生命分给人，供应人。愿主怜悯我们，开我们的眼睛，给我们看见，神在这世代里最中心的工作，就是叫人得着祂的生命，并在祂的生命里长大成熟。唯有出于祂这生命的工作，才能够上祂永远的标准，才能蒙祂悦纳。”（生命的认识，六〇至六一页）

A. We need to realize and know that the life of God is in us—Col. 3:4; Rom. 8:10.

B. We need God to open our eyes to see that our natural man, our very person, is a hindrance to the life of God.

C. We need to see that we have been crucified on the cross, and we must hate our self; the more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Col. 3:3; Gal. 2:20; Rom. 6:6; Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.

VI. “What every church today needs most is the things of life. All our work and activity must come out of life...Unless it comes out of life, our work and service will neither last nor bear much weight. If we want our work to bear abundant and lasting fruit, we must have a foundation in life...Our work should just be the releasing of the life of the Lord, the imparting and supplying of the Lord’s life to others. May the Lord have mercy upon us and open our eyes to see that the central work of God in this age is that man may gain His life and grow and mature in His life. Only the work which comes out of His life can reach His eternal standard and be accepted by Him”—The Knowledge of Life, pp. 57-58.

第二周●周一

晨兴喂养

创二9“耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。”

约一4“生命在祂里面，这生命就是人的光。”

十五1“我是真葡萄树，我父是栽培的人。”

生命树是宇宙的中心。按照神的定旨，地是宇宙的中心，伊甸园是地的中心，而生命树又是伊甸园的中心。我们必须认识，整个宇宙是以生命树为中心：无论对神或对人，没有别的比这树更中心、更重要。你看见人在园子当中，站在生命树跟前，这是非常有意义的。（创世记生命读经，一七四页。）

信息选读

旧约论到创造，新约论到救赎。不论是在创造或救赎里，神的目的、中心都是在于生命。若是我们在神的亮光中看创世记头两章，就能明了，神的创造是以生命为目标。虽然神造了千千万万、各式各样、形形色色的万物，但神所要达到的目的，祂所指向的目标，就是生命。若是我们熟读创世记头两章，并且安静下来，在神面前重新默想神的创造，我们立刻能看见，神的创造是因着生命，并且达于生命；祂的创造是以生命为中心，也是以生命为目标。所以在起头时，神从无创造出有。

神把人造好之后，便将人安置在伊甸园里，（二8，）园子当中，也就是园子中心，有一棵生命树。（9。）生命树是非常奇特的，圣经第一次提到“生命”，就是“生命”树。这给我们看见，虽然神什么都造好了，人也预备好，可以彰显祂、代表祂，但神还不能满意，因为神的目

WEEK 2 — DAY 1

Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

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

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

The tree of life is the center of the universe. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden. We must realize that the whole universe is centered on this tree of life: nothing is more central and crucial to both God and man than this tree. It is very meaningful to see man in the garden standing before the tree of life. (Life-study of Genesis, p. 140)

Today's Reading

The Old Testament speaks of creation, and the New Testament speaks of redemption. Both in creation and redemption God's purpose and center is life. If we look at the first two chapters of Genesis under God's light, we can clearly see that life is the goal of His creation. Although God created many things of such diversity and variety, His purpose and final goal are simply life. If we read the first two chapters of Genesis and meditate quietly before God on His creation, we will see that God's creation involves life and produces life. Life is the center and goal of God's creation. In the beginning God created all things out of nothing.

After God created man, He put him in the garden of Eden (Gen. 2:8). In the center of the garden was the tree of life (v. 9). The tree of life is very special. The first time life is spoken of in the Bible is in relation to the tree of life. This shows that God was still not satisfied, because He had not yet reached His goal, even though He had created everything and even though man had been prepared to

标还没有达到。神的目标是什么呢？神的目标乃是生命，神把创造好的人，带到生命树那里，祂把人摆在生命跟前。…如果…人没有达到生命，生命没有进到人里面，神的创造就没有意义，没有目的，也没有结果。

到了新约，更清楚地给我们看见，…生命就在那位成为肉体的基督里面。（约一1，4，14。）在约翰十四章六节，主耶稣说，“我就是道路、实际、生命。”祂亲自对我们说，祂就是生命；神就是生命，意思是生命不只从神出来，甚且就是神自己。一章四节说，生命和光乃是一个。到了八章十二节，就把生命和光连在一起，说到生命的光。在十章十节下半，主耶稣说，“我来了，是要叫羊得生命，并且得的更丰盛。”在六章六十三节祂更说，“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”这一节开头说赐人生命的乃是灵，末了说灵就是生命，主对我们所说的话，就是灵，就是生命。然后，在罗马八章二节就说“生命之灵的律”；这里包含了生命、灵和律。

神在哪里呢？神就在这位基督里面。“父在我里面”〔约十四10〕的“我”，就是话成为肉体的基督。基督在哪里呢？在约翰十四章，主耶稣说父在祂里面，接着又说，过不多久祂就要离开门徒。…然而，祂去了还要再来。（18～19，27～28。）祂怎样来呢？乃是在圣灵里来。“实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂。”（17。）所以这给我们看见，神在基督里，基督在圣灵里。

那么圣灵在哪里？圣灵有一个很特别的称呼，叫作生命的灵，（罗八2，）意思是这圣灵叫人得生命。约翰六章也说，主对我们所说的话，就是灵，就是生命；（63；）圣灵就在生命里面。…生命就是神，神在基督里，基督是圣灵，圣灵是生命。（认识生命与召会，二至三、一四、二一至二二页。）

参读：认识生命与召会，第一至二篇；创世记生命读经，第十一篇；生命的认识，第二篇；神救恩生机的一面，第一篇。

express and represent God. What is God’s goal? God’s goal is life. God brought the man that He created to the tree of life and put him in front of life. If man does not come to life and life does not come into man, God’s creation of man would have no meaning, purpose, or result.

In the New Testament we can see more clearly that life is the incarnated Christ (John 1:1, 4, 14). In John 14:6 the Lord Jesus said, “I am the way and the reality and the life.” He Himself said that He is life. God’s being life means that life is not simply something that comes from God, but life is God Himself. John 1:4 says that life and light are one. John 8:12 connects life and light and speaks of the light of life. In 10:10 the Lord Jesus said, “I have come that they may have life and may have it abundantly.” In 6:63 He said, “It is the Spirit who gives life; ...the words which I have spoken to you are spirit and are life.” Verse 63 begins by saying that the Spirit gives life, and it ends by saying that the words the Lord spoke to us are spirit and life. Romans 8:2 refers to life, Spirit, and law when it speaks of “the law of the Spirit of life.”

So where is God? God is in Christ. The Me in “the Father is in Me” [John 14:10] is the Christ who is the incarnated Word. Where is Christ? In John 14 the Lord Jesus said that the Father is in Him, and then He said that He would leave the disciples in a little while...but would come again (vv. 18-19, 27-28). He came as the Spirit, “even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him” (v. 17). This shows that God is in Christ, and Christ is the Spirit.

Where is the Spirit? The Spirit has a very special name; He is called the Spirit of life (Rom. 8:2), which means that the Spirit gives life to people. John 6:63 says that the words that the Lord speaks are spirit and are life. The Spirit is life....Life is God, God is in Christ, Christ is the Spirit, and the Spirit is life. (Knowing Life and the Church, pp. 7-9, 18, 23)

Further Reading: Knowing Life and the Church, ch. 1; Life-study of Genesis, msg. 11; The Knowledge of Life, ch. 2; The Organic Aspect of God’s Salvation, ch. 1

第二周●周二

晨兴喂养

约一4～5“生命在祂里面，这生命就是人的光。光照在黑暗里，黑暗未曾胜过光。”

诗三六9“因为在你那里，有生命的源头；在你的光中，我们必得见光。”

生命就是人的光。〔约一4。〕诗篇三十六篇说，“因为在你那里，有生命的源头；在你的光中，我们必得见光。”（9。）…生命是在亮光里，这生命就是人的光。光照到哪里，生命就进到哪里；生命进到哪里，圣灵就到哪里；圣灵到哪里，基督就到哪里；基督到哪里，神就到哪里；神到哪里，生命就到哪里。生命乃是在光里面。

光在哪里呢？光乃是在神的话里面。主对我们所说的话，就是灵，就是生命。（约六63。）我们在这里一再地传讲神的话，就是盼望神的话能进到众人里面。神的话一进到人里面，立刻就变作光。当你在里面一接受光，就有了生命；光一被人接受，就是生命。（认识生命与召会，二二至二三页。）

信息选读

什么时候我们一碰着主的话，这话在我们里面就会变作亮光，并且成为生命，使我们里面的饥饿得着饱足。…当神的话在我们里面运行，并发生作用时，我们若肯顺服，立刻里面就会满了亮光，满了生命，满了圣灵的同在，满了基督，满了神。这样，当人碰着我们时，人在我们身上会感觉神，感觉基督，感觉圣灵，感觉生命，感觉亮光，感觉神的话语。请永远记得，生命就是神，神在基督里，基督在圣灵里，圣灵就是生命，生命就是亮光，亮光来自于神的话语。

WEEK 2 — DAY 2

Morning Nourishment

John 1:4-5 In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not overcome it.

Psa. 36:9 For with You is the fountain of life; in Your light we see light.

Life is the light of man [John 1:4]. Psalm 36:9 says, “For with You is the fountain of life; / In Your light we see light.”...Life is in the light, and this life is the light of man. Wherever the light shines, life comes in. Wherever life comes, the Spirit is also there. Wherever the Spirit is, Christ is there. Wherever Christ is, God is there. Wherever God is, life is there. Life is in the light.

Where is the light? The light is in the word of God. The words that the Lord speaks to us are spirit and life (John 6:63). We minister God’s word because we hope that God’s word will enter into everyone. As soon as God’s word enters into man, it becomes light. As soon as we receive light inwardly, we have life. When light is received by man, it becomes life. (Knowing Life and the Church, pp. 23-24)

Today’s Reading

Whenever we touch the Lord’s word, the word becomes light in us, and the word becomes life to satisfy our hunger... When God’s word operates and starts to have an effect on us and if we willingly obey, we are immediately filled with light, life, the Spirit’s presence, Christ, and God. In this way, people sense God, Christ, the Spirit, life, light, and God’s word in us when they contact us. We should always remember that life is God, God is in Christ, Christ is the Spirit, the Spirit is life, life is light, and light comes from God’s word.

每天早晨，当你与主来往交通时，有时会得着一个感觉；其实，那个感觉就是一句话。…那是圣灵运行在你里面所说的，是要你来接触生命，摸着生命。然而，这里的问题是，你要如何对待这句话。许多人常常听信息，却没有碰着神的话。许多人常常读经，却没有听见神的话。甚至有人常常读属灵书报，却从来都碰不着主。这一切的原因，都在于人里面不顺服，不理睬祂，甚至和祂讲理由，反驳祂；这样一来，亮光就失掉了，生命就没有了，基督也不见了。

不仅日常生活中如此，即使在擘饼聚会中，我们也常有这样的经历。若是圣灵在我们里面，给我们一句话、一个感觉，要我们开口赞美，我们就应该接受这话，开口赞美主。这样，我们里面就会有光，这光就是生命，就是圣灵，就是基督，就是神。当我们接受那个感觉，向主有一个赞美的祷告后，我们会觉得生命的饱足，基督的甘美，神的同在，并圣灵的运行。甚至在回家后，里面还一直觉得神甜美的同在。

我们要摸着生命，必须借着话语，借着圣灵在我们里面所给的感觉。那个感觉就是神活的话，虽然是无声的，却的确是活的话，我们应该接受，也应该顺从。若是这样，那个话在我们里面，就会变作光。

召会乃是一个生命的团体。召会的特点、妙处、内在的奥秘，就在于神的生命。召会所以是召会，就因为有这生命。若是人把这生命从召会中挪去，整个召会就是死沉、枯寂、丑陋的。召会所有的美丽、能力、光明，以及召会能作出许多的事，都是因为里面有神的生命作内容。这生命就是基督的生命；基督乃是神成为肉体，借着圣灵进到我们里面，作我们的生命。在圣灵里有神的生命，这生命就是在起初里的那位神，也就是太初就有的那位创造主。借着圣灵，这位成为肉体的神，祂里面的生命就进到我们里面。所以，在我们里面有创造宇宙的生命，有能作出大事情的生命。这个生命是最大、最高、最有活力的生命。（认识生命与召会，二三至二五、九页。）

参读：认识生命与召会，第二篇。

When we fellowship with the Lord in the morning, we may sometimes get a sense of receiving a word from God....It is the speaking through the moving of the Spirit in us, and its purpose is for us to contact and touch life. But how do we handle this word? Many people listen to messages, but they do not touch God's word. Many people read the Bible, but they do not hear God's word. Some people read spiritual books, but they never touch the Lord. This is because they disobey, ignore, and even reason and argue with the Lord. This is the reason that their light is lost and the reason that life and Christ disappear.

This is true not only in our daily living; we frequently have this kind of experience in the bread-breaking meeting. If the Spirit in us gives us a word or a feeling to open our mouth and praise the Lord, we should receive this word and open our mouth to praise the Lord. Thus, we will have light within, and this light is life, the Spirit, Christ, and God. When we respond to this feeling and offer a prayer of praise to the Lord, we sense the satisfaction of life, the sweetness of Christ, the presence of God, and the moving of the Spirit. Even after we go home, we will still sense God's sweet presence inwardly.

Thus, if we want to touch life, we need the word, the feeling given to us by the Spirit. Such a feeling is the living word of God. Although it is silent, it is indeed a living word. We should accept and obey it. If we do this, the word in us will become light.

The church is a corporate entity of life. The characteristics, marvelousness, and intrinsic mystery of the church depend on God's life. The church is the church because she has God's life. If life is taken away from the church, the church would become ugly, withered, and dead. All the beauty, power, brightness, and ability of the church come from the fact that the life of God is her inward content. This life is the life of Christ; Christ is God becoming flesh and coming into us through the Holy Spirit to be our life. God's life is in the Holy Spirit, and this life is the God who was in the beginning and the Creator who existed in the beginning. Through the Holy Spirit, the life in the incarnated God came into us. Thus, we have the life that created the universe and the life that is able to do great things in us. This life is the greatest, highest, and most vital life. (Knowing Life and the Church, pp. 24-25, 12-13)

Further Reading: Knowing Life and the Church, ch. 2

第二周●周三

晨兴喂养

加二 20“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

腓一 20～21“…我所专切期待并盼望的，就是没有一事会叫我羞愧，…无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

我们要来看，神的生命在我们里面所遇到的难处。相信许多弟兄姊妹，都认识一点什么叫生命，也都看见一点什么是生命；甚至如何得着生命，得着生命的路，以及得着生命的光景是如何，弟兄姊妹也都有一些领会。然而，从我们的经历里，我们实在深知，神的生命在我们里面，是处处碰壁，尽是难处。我们整个人，从里到外，没有一部分不是生命的难处。（认识生命与召会，二六页。）

信息选读

神的生命在人身上，所遇到的第一类难处，可说是“不认识”的难处。…人的确有人的观念，…然而，事实上，人的观念都是在黑暗里。我们中间无论是聪明的，或是愚拙的；是受过高等教育的，或没有受高等教育的，我们里面的观念都是在黑暗里，叫我们不能认识生命，认识基督。…神的生命在我们里面，所遇到的头一步难处，就是我们不认识我们人的观念乃是黑暗的。我们不领会我们的观念，在我们看好象是正大光明的，实在说来，却是满了黑暗、无生命的。比方，一般基督徒都以为，作了基督徒就该大发热心，撇下世界；这从人看条条是道，但实际上却是没有神，没有生命，且是行不通的。

WEEK 2 — DAY 3

Morning Nourishment

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 of the Son of God, who loved me and gave Himself up for me.

Phil. 1:20-21 ...My earnest expectation and hope that in nothing I will be put to shame, but...as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ...

We need to see the obstacles that God's life encounters in us. I believe that many brothers and sisters know and have seen a little about life. The brothers and sisters also have some understanding concerning the way to obtain life and the issue of obtaining life. However, from our experience, we know that God's life also faces obstacles and difficulties in us. Every part of our entire being, both inwardly and outwardly, presents some obstacles to life. (Knowing Life and the Church, p. 27)

Today's Reading

The first problem that God's life encounters in man is the problem of ignorance....Everyone has human concepts. However, all human concepts are in darkness. It does not matter whether we are wise or foolish, whether we are highly educated or uneducated, all our human concepts are in darkness, and they prevent us from knowing life and Christ....The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts. We do not realize that our concepts, even though they seem proper and upright, are actually full of darkness and without life. Most Christians think that they should be zealous and forsake the world once they become Christians. From man's view, this sounds very logical. But without God's life, this is not practical.

作基督徒不是热心的问题，不是广传福音的问题，不是撇弃世界的问题，也不是不重物质享受的问题。…作基督徒只在乎你怎样对待你里面的基督。你得救时，接受了一位活的基督，祂在你里面作了你的生命；从那一天起，你作基督徒全不在于别的，只在于你怎样对待你里面那位活的基督。这位活的基督在你里面，你怎样对待祂，才是值得关切的。

虽然要转这样的观念并不容易，但请我们记得，除非我们将自己的观念、看法摆在一边，否则我们无路可走。作基督徒不是以任何事物为对象，基督徒只该以基督为对象。许多人得救后，所以有生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。

其次，生命在我们里面所遇到的难处，就是假冒。从前在南京召会，有位姊妹说话慢慢的，走起路来轻轻的，无论作什么都是轻声细语的。所以，南京召会的负责弟兄们都认为她很属灵；然而实在说，那是假冒的属灵。我们必须知道慢不一定是生命，快也不一定不是生命；是生命或不是生命，不在于快或慢。生命一点也不在于这些。

有一些人，生性温柔、谦让，与人无争，体贴人，肯为人落泪，同情人，愿为人舍己。他们有这许多的长处、美德；等到他们作了基督徒后，这些生性的美德也带进来了。他们以为这些就是生命，就是基督徒该有的…。以道德来说，那是该有的；以生命来说，那都是假冒的。到底生命是什么？生命就是神自己，生命就是基督，生命就是圣灵。

生命〔的彰显〕…就是不理睬你的天性，不管你的爱好，让你里面的基督简单地在你里面运行，破碎你自己；这时，你凭着基督在你里面的运行所作的，就是生命。若是你凡事都凭天性、天然去作，其结果…都是假冒。这是我们必须清楚看见的。（认识生命与召会，二八至三〇、三三、三五至三六页。）

参读：认识生命与召会，第三篇。

Being a Christian is not a matter of zeal, nor a matter of spreading the gospel, nor a matter of forsaking the world, nor even a matter of not caring for material enjoyment....Being a Christian depends upon how we take care of the Christ in us. The day we were saved, we received a living Christ, who became our life in us. From that day forward, our being a Christian has not depended on anything other than taking care of the living Christ in us. The only thing that matters is how we take care of the living Christ in us.

It is difficult to change our concepts, but we will not have a way to go on unless we put aside our own concepts and opinions. 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.

The second problem that life encounters in us is hypocrisy. There was a sister in the church in Nanking who spoke slowly and walked softly; everything she did was soft and gentle. Consequently, all the responsible brothers in the church in Nanking thought that she was very spiritual. However, strictly speaking, this was a false spirituality. We need to see that being slow is not necessarily of life and being quick is not necessarily of life. Whether or not something is of life is not determined by whether it is quick or slow. These have nothing to do with life.

Some people may be naturally gentle, modest, uncontentious, caring, willing to shed tears for others, sympathetic, and self-sacrificing. They have many good points and virtues. After they become Christians, they bring these natural virtues into the church. They think that these virtues are of life and that Christians should have them....From the point of view of morality, people should have these virtues, but from the point of view of life, these virtues are false. Life is God Himself, life is Christ, and life is the Holy Spirit.

The expression of life involves the rejection of our natural disposition and preference, and simply allowing Christ to operate in us and break us. Then our actions through the inner operation of Christ will be of life. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy. We must see this matter clearly. (Knowing Life and the Church, pp. 28-30, 32, 34-35)

Further Reading: Knowing Life and the Church, ch. 3

第二周●周四

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。”

约壹二 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。”

生命在我们里面所遇到的〔第三个〕难处，就是悖逆。比方基督在你里面运行，给你感动，给你感觉，叫你明明知道祂要你作什么，祂向你要求什么，要带领你什么，对付你什么，你却偏不顺服，一味地在那里违反你里面的感觉，不接受，也不肯出代价。你这样的反叛、顶撞，就是悖逆。这样一来，你身上只有你的自由、你的兴趣，完全没有生命的道路。（认识生命与召会，三七页。）

信息选读

许多时候，我们明明背叛了祂，还自以为是顺从了祂。比方，我们要去传福音时，主多次在我们里面运行，就是要我们祷告，但我们不喜欢关在屋子里祷告，我们喜欢找福音朋友谈一谈，找弟兄姊妹交通交通，于是我们照着自己的喜欢去作了。这就是悖逆，但我们还自以为那是福音探望，是与圣徒交通。…所以，请记得，我们在外面所作的，最多不过是宗教活动里的传福音罢了。

探访福音朋友，与弟兄姊妹交通，都是很甜美的行动；然而，在那些行动中，我们虽然积极热心，却是把活的基督关在里面，既不理祂，也不睬祂。所以，实际上，我们是违背了那在我们里面活的基督。祂要我们这

WEEK 2 — DAY 4

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.

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

The third problem that life encounters in us is rebellion. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion. In this case, we may have our freedom and choice, but we will not have the way of life. (Knowing Life and the Church, p. 35)

Today's Reading

Many times, we think that we are obeying the Lord, but actually we are rebelling against the Lord. For example, we may want to preach the gospel, but the Lord's operation in us is to pray. Since we do not like to stay at home and pray, but instead prefer to speak to gospel friends and fellowship with the brothers and sisters, we may simply act according to our desires. This is to act in rebellion. Nevertheless, we may think that we are following God by visiting people for the gospel and fellowshipping with the saints.... At such a time we should realize that our outward work of preaching the gospel is merely a religious activity.

Visiting gospel friends and fellowshipping with the brothers and sisters are very pleasant things to do. However, we may be very active and zealous in doing those things but still may imprison the living Christ within us by ignoring Him. Thus, we are actually disobeying the living Christ in us. He

样作，我们却偏偏不这样作；我们不照着祂的意思作，明显就是背叛。这是我们许多人天天都在犯的罪；我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们的感觉的罪恶。我们里面的这位基督是活的，祂一直并随时给我们的，乃是祂在我们里面生命的感觉。我们应该顺从祂，然而我们却常不顺从。祂要我们作的，我们不作；祂不要我们作的，我们偏去作。我们经常是这样的悖逆祂；这个悖逆，使祂的生命在我们里面，常常遇到难处。

我们人天然的干才，是生命在我们里面所遇到的第四个难处。无论是我们的天然，或是天性，或是我们的己，都是一种难处，使神的生命在我们里面，不容易出来。然而，我们天然的干才、本领，更是一种厉害的拦阻，使神的生命不容易从我们里面出来。有许多弟兄姊妹，他们都非常爱主，也为主热心，实在是敬虔的。然而，在他们身上有一个最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。

这样的弟兄姊妹，在我们中间为数不少。他们有干才，有本能；他们认为这不是罪恶，不是污秽。他们甚至以为这是好的，是对召会有用的；他们以为，要事奉神，就需要这种干才和本能。他们不仅一点没有轻看这些干才，反而宝贝他们与生俱来的干才；这在他们身上牢不可破，以致成了基督生命的难处。

愿主怜悯我们，从这些简单的话里，能够看见在我们身上，有多少难处，并且给神的生命多少的限制。要知道，在我们身上的难处不止于此。这些难处在我们身上，只有一个出路，就是经过十字架，让十字架来破碎。我们若要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付，被除掉，让基督的生命能从我们里面活出来。（认识生命与召会，三七至四〇页。）

参读：事奉的基本功课，第二十课。

wants us to do things in a certain way, but we refuse to follow His way. Our unwillingness to do things according to His will is clearly rebellion. Many of us commit this sin every day. The sin that we commit the most frequently and most severely is not an outward and visible sin; rather, it is the sin of disobeying the sense of Christ in us. Christ is living in us, and He is constantly giving us an inward sense of life. We should obey Him, but we often disobey Him. We often do not do what He wants us to do, and we often do what He does not want us to do. We often rebel against Him. Rebellion continually creates obstacles for His life in us.

The fourth problem that life encounters in us is our natural capability. Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them.

There are many brothers and sisters like this among us. They are capable and talented, but they do not consider these things as sin or filthiness. They even think that these are good and useful things to the church. They think that they need such capabilities and talent in order to serve God. They do not despise their natural capabilities; instead, they treasure them. If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (Knowing Life and the Church, pp. 35-37)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," lsn. 20; The Knowledge of Life, ch. 5

第二周●周五

晨兴喂养

腓二5“你们里面要思念基督耶稣里面所思念的。”

13“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

一8“神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人。”

一个正常的基督徒，他外面的人就是他的心思、意志、情感，和他里面的灵完全配合得来。然而，一个反常的基督徒，正好完全相反；他的心思、意志、情感，和他里面的灵配不起来，甚至是相反的，所以他是隔着幔子生活的。可以说，我们的心思、心志、心情，若和我们的灵相配得不多，甚至配不起来，结果就会产生难处。

你所想作的这些事，若是出于你的头脑，即使作成功了，也不过是宗教的事业而已，并不能叫人看见基督、得着基督。因为你所作的，是你头脑所想出来的宗教事业，并不是基督从你灵里活出来的见证。…虽然我们里面有基督的生命，但因着我们的思想、行事，没有与基督的生命配合，这生命就活不出来了。这是我们心思的难处。（认识生命与召会，四七至五〇页。）

信息选读

我们再来看意志的难处。许多时候，我们的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯服下来。比方〔一位〕弟兄…祷告时，主在他灵里给他一个感觉，叫他要去向妻子认罪。他的心思领会了这一个感觉，但他的意志却相当顽强，不肯折服；这就是意志的问题。…许多时候，我们懂得、明白、也领会了，我们深深感觉到，主要我们作一件事，但我们的意志不

WEEK 2 — DAY 5

Morning Nourishment

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

13 For it is God who operates in you both the willing and the working for His good pleasure.

1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

A proper Christian is one whose mind, emotion, and will cooperate with his spirit. An abnormal Christian is one whose mind, emotion, and will cannot cooperate and even contradict his spirit. Thus, he lives under a veil. If our mind, emotion, and will cannot adequately cooperate with our spirit, we will have problems.

If the things you want to do originate from your thoughts [even preaching the gospel, and doing other things for the Lord], then they will be nothing more than religious activities even if they are successful. They will not help people see and gain Christ, because they are merely religious activities that originate from your thoughts; they are not a testimony of Christ being lived out from your spirit.... Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and in our actions, and so this life cannot be lived out from us. This is the problem of our mind. (Knowing Life and the Church, pp. 43-45)

Today's Reading

There is also the problem of our will. Even though our mind often understands the intention in our spirit and we know the will of God, we are unwilling to submit and obey. For example, consider the brother who...prays and the Lord gives him a feeling in his spirit to apologize to his wife; his mind has no difficulty in understanding this feeling, but his will is stubborn and unwilling to submit. This shows the problem of the will... We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit

肯折服，不肯降服。我们的意志倔强、刚硬，颈项不肯软下来，不肯让神打断，不肯顺服神。…因着不愿意认这个罪，〔可能〕半年之久没有主的同在。…一个受过对付的意志，乃是刚柔相济的。这个柔不是软，而是不坚持、不顽固; 但是当需要来时，他乃是刚强、壮胆的…。在这样的意志里，主的灵就能从他里面出来，成为生命。所以，我们要看见，能与神配合的意志，是何等的重要。

此外，人的情感也是神的一个大难处。…帖后三章五节说，“愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神。”这意思是，我们这人的情感，必须完全有神的情感，必须进到神的情感里。神爱什么，我们也爱什么；神喜欢什么，我们也喜欢什么；神所厌恶的，我们也厌恶。我们的喜、怒、哀、乐，就是神的喜、怒、哀、乐；我们的爱好、厌恶，就是神的爱好、厌恶。神的这一切都是我们的，祂的性情已经被作到我们的性情里。…我们的情感和祂的情感，成了一个情感。

我们要看见一个很大的原则，就是要让神的生命有出路，我们就必须从情感里出来，有刚柔相济的意志，并且心思得更新。为这缘故，我们要放弃自己的眼光、看法，好好读圣经，让主的话来更新我们的心思，更新我们的头脑，叫我们心思所想、眼睛所看，都是合乎神的眼光，都是照着圣经而有的眼光。这样，我们的心思才能配合神的生命。同时，我们要学习意志降服在主面前，使我们的意志是…刚柔相济的，在向着主的事上，是配得起来的。…此外，我们的情感，我们的厌恶，必须合乎主的口味。

前面所说心思、意志、情感的难处，这些加起来，就是我们这个人成了一个难处；我们这个人真是个难处。…我们这个人从来没有被神破碎过…。神的生命若要从我们里面出来，我们这个人就要操练被打碎、被摔碎。（认识生命与召会，五〇至五六页。）

参读：认识生命与召会，第四篇；活力排的训练与实行，第十三篇。

and surrender. Our will is stubborn and hard, and we refuse to be softened, to let God break us, and to submit to Him....Because of [a] refusal to apologize, [we] can lose the Lord’s presence....A will that has been dealt with is both strong and pliable. Being pliable is not the same as being soft. Being pliable means that one is not insistent or stubborn. However, when a need arises, one can be strong and bold.... A person with this kind of will allows the Lord’s Spirit to come out of him as life. Having a will that can cooperate with God is a great matter.

Furthermore, our emotion is also a big problem to God.... Second Thessalonians 3:5 says, “The Lord direct your hearts into the love of God.” This means that our emotion needs to have God’s emotion and that we need to fully enter into God’s emotion. We should love whatever God loves, like whatever God likes, and hate whatever God hates. Our feelings of love, anger, sorrow, and joy should be God’s feelings of love, anger, sorrow, and joy. Our likes and dislikes should be God’s likes and dislikes. Everything of God is ours because His nature has been wrought into us. Our emotion and His emotion have become one emotion.

We need to see a great principle: In order for God’s life to have a way in us, we need to turn from our emotion, have a strong and pliable will, and be renewed in our mind. We need to drop our concepts and views, and we need to read the Bible and allow the Lord’s Word to renew our mind and thoughts so that we will think and see things according to God’s view in the Bible. In this way, our mind can cooperate with God’s life. At the same time, we need to learn to surrender our will to the Lord so that our will would be...strong and pliable, and we will be able to cooperate with the Lord. Furthermore, our emotions and tastes need to match the Lord’s.

When we consider the problems related to our mind, emotion, and will together, we can see that our person is the problem; our person is truly an obstacle for the living out of God’s life.... All of our problems are due to our person, which has never been broken by God....In order for God’s life to come out of us, we need to exercise to have our person broken and shattered. (Knowing Life and the Church, pp. 45-49)

Further Reading: Knowing Life and the Church, ch. 4; The Training and the Practice of the Vital Groups, msg. 13

第二周●周六

晨兴喂养

腓三 10“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

约十二 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。”

〔看过神的生命在我们身上所遇到的难处之后，〕我们要来看神怎样解决这些难处，怎样为着祂的生命，在我们里面，在我们身上，开出一条通达的道路。这一条道路，就叫作生命的道路。…在神的救法里，祂有一部分的工作，是要为祂的生命在我们里面打出一条通路。这一部分的工作，完全是借着十字架的死所作成功的。

我们从圣经里可以读出，神的救恩乃是藏在死里面，神的生命也是藏在死里面。约翰十二章二十四节说，“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。”这意思是，一粒麦子里面有生命，里面的那个生命若不是落到地里死了，那个生命就不能释放出来；若是死了，生命就能释放出来。这给我们看见，生命的出路乃是死。死是生命的出路，要生命从里面出来，非经过死不可。

生命的道路就是死路；哪里有死，哪里就有生命的出路。在你这人身上，若没有死，神的生命从你里面永远找不着出路。所以保罗说，“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。”（林后四 10。）主的生命要彰显在我们身上，乃是根据于一个东西，就是死。死在你身上作工多少，主的生命从你里面就有多少出路。（认识生命与召会，五七至五八、六〇至六一页。）

信息选读

WEEK 2 — DAY 6

Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

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.

[After seeing] the obstacles that the life of God encounters in us, ...we need to see how God deals with these problems and how He opens a clear pathway for His life in us. This pathway is called the pathway of life.... A part of God’s work in His salvation is to pave a clear way for His life in us. This work is accomplished through the death of the cross.

In the Bible we can see that God’s salvation and life have been concealed in death. John 12:24 says, “Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.” This means that there is life in a grain of wheat, but unless the grain falls into the ground and dies, the life within the grain will not be released. If, however, the grain dies, the life will be released. This shows that death is the way for life to be released. Since death is an outlet for life, life must pass through death.

The way of life is the way of death; wherever there is death, there is a way for life to come out. If there is no death in us, God’s life will not be able to find a way to be released from us. Paul said, “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. 4:10). The expression of the Lord’s life in us is contingent upon one thing: death. The extent to which death has worked in us is the extent to which the Lord’s life has a way to come out of us. (Knowing Life and the Church, pp. 51, 53-54)

Today’s Reading

你若…要走生命的道路，要过基督徒真实的生活，你就需要仰望神有一天开你的眼睛，给你看见你这人乃是神生命的难处。…若是神开了你的眼睛，你就会恨恶自己。…当你这样厌烦自己、恨恶自己时，圣灵就会给你看见，你这个讨厌的自己，可恨的自己，限制神的自己，抵挡神的自己，已经钉在十字架上了。〔罗六6。〕…我们…已经与基督同钉十字架。从神的看法，神的算法，神的定规，和神对我们的事实来说，我们已经在十字架上了。

死经过得越多，生命显出来的就越多。…〔我们〕受圣灵的管治；圣灵在〔我们〕里面，执行〔我们〕和圣灵的合作，使〔我们〕顺服圣灵。这样一来，〔人〕就能在〔我们〕身上感觉基督的味道，在〔我们〕身上看见一点基督的生命。因为十字架的死实化在〔我们〕身上，十字架的死执行到〔我们〕里面。十字架在哪里，死就在哪里，复活的生命就显在哪里。

一个属灵、活在神面前的基督徒，每天要读三个东西。第一要读圣经，第二要读里面的感觉，第三要读环境、遭遇，就是读他四围的人、事、物。许多人圣经读得不错，对人灵里面的感觉也读得不错，却忽略了读所遇到的人、事、物。…我们的遭遇和环境，是神安排的大工具，用以对付我们这个人，好使我们能折服。…万有互相效力的目的，就是要得着人的配合，使人能模成神儿子的形像，把人对付到一个地步，与神的儿子毕象毕肖。（认识生命与召会，六六、六八、八四、九四至九五页。）

今天各地召会最需要的乃是生命的东西。我们一切的工作和活动，都该是出于生命的。不是说我们不该多有工作，多有活动。也许我们的工作和活动，以后要比今天更多更厉害。但若不是出于生命的，我们的工作，我们的事奉，就不能持久，也不能有多少分量。要我们的工作有丰富而持久的果实，我们就必须在生命里有根底。（生命的认识，六〇页。）

参读：认识生命与召会，第五至七篇；生命的认识，第六篇。

If we want to walk the way of life and live the Christian life, we need to look to God to open our eyes and show us that our very person is a problem to the life of God.... If God has opened our eyes, we will hate our self ...When we abhor and hate our self, the Holy Spirit will show us that our self, which restricts and opposes God, has been crucified on the cross (Rom. 6:6). We have been crucified on the cross. According to God's view, reckoning, and judgment, we are already on the cross.

The more we pass through death, the more life will be expressed from us....Under the discipline of the Holy Spirit, ...the Spirit [enables us] to cooperate with and submit to the Holy Spirit. Then [others] sense a flavor of Christ... [and] see a little of Christ's life in [us] because the death of the cross has been realized and is being carried out in [us] . The cross brings in both death and the expression of the resurrection life.

A Christian who is spiritual and lives before God needs to "read" three things every day. First, he needs to read the Bible. Second, he needs to read his inward sense. Third, he needs to read his environment and circumstances, which are the people, things, and matters around him. Many people read the Bible well, and they also can read the sense in their spirit, but they are unable to read the people, things, and matters they encounter....Our circumstances and environment are a great means arranged by God for dealing with our person and subduing us....The purpose of all things working together is to gain man's cooperation to conform him to the image of God's Son and to deal with man to the extent that he is exactly the same as God's Son. (Knowing Life and the Church, pp. 57, 59, 71-72, 80)

What every church today needs most is the things of life. All our work and activity must come out of life. This does not mean that we should not engage in much work and activity. It may be that our work and activity later will increase and be even more intensified than today. But unless it comes out of life, our work and service will neither last nor bear much weight. If we want our work to bear abundant and lasting fruit, we must have a foundation in life. (The Knowledge of Life, p. 57)

Further Reading: Knowing Life and the Church, chs. 5-7; The Knowledge of Life, ch. 6

第二周诗歌

神在基督耶稣里成那灵

补 141

（英1193）

D 大调　　2/4

3 3 3 4 | 5 5 5 6 | 3 2 1 | 1 – |
一 神 在 基 督 耶 稣 里 成 那 灵，

4 4 4 5 | 6 6 5 4 | 5 – | 5 – |
流 入 我 们 灵 里 作 生 命；

7 7 6 6 | 5 · 4 | 3 6 5 3 | 1 – |
何 等 的 享 受! 三 一 奇 妙 人 位，

4 4 5 6 | 5 5 3 2 | 1 – | 1 – ‖
来 作 生 命 全 足 又 全 丰。

二 祂是活神,我们向祂敞开,
由祂所生,经历何实在;
美妙的重生!神将我们充满,
借祂生命不断流进来。

三 祂是活灵住在我们灵里,
向外涌流,分赐祂自己;
在我们心间,祂正扩展不已,
逐部变化,成就祂美意。

四 哦,让我们配合里面的主,
目标专一,只思念基督;
时刻转向祂,离弃打岔事物,
除祂以外,心别无所属。

五 我们不仅灵中将主盛装,
更要让祂定旨得开广;
丢弃老观念,不再心思流荡,
生命平安我们可得享。

六 哦主,得着我们每一思想,
在你话中不断得滋养;
借你话供应,将心思置于灵,
心思意念圣别又更新。

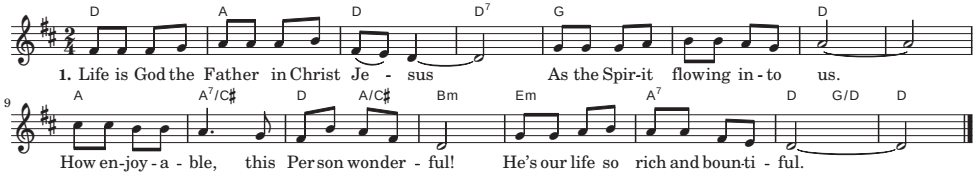
七 我们同来经历生命之神,
思念那灵,操练当认真;
何等的实际!凭祂而活有路!
主,我们心与你永不分。

WEEK 2 — HYMN

Life is God the Father in Christ Jesus

Experience of God — As Life

1193



2. We experienced regeneration
When we opened to this living One.
We were born again; another life came in.
Now it floods us till we're full of Him.

3. He within us is the living Spirit
In our spirit, flowing out of it
Into all our heart, transforming every part
By the life which He Himself imparts.

4. Now He must have our cooperation.
We must set our mind upon the Son.
We must turn away from all that leads astray,
Till our mind is set on Him each day.

5. Lord, our human spirit now contains You.
Still Your purpose in us You would do;
If our wandering mind would leave old thoughts behind,
Then Your life and peace in it we'll find.

6. Lord, we would our every thought be captured
By the rich enjoyment in Your Word.
In it we're supplied, our mind there will abide,
Till our thoughts are wholly sanctified.

7. Let's keep practicing the application
Of this life by minding just the Son.
Praise Him for the way to live by Him today!
Lord, on You our minds will ever stay.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: