路得记结晶读经

第十二周

在主的恢复里走生命的路

诗歌：补 27（529）

读经：得一 16～17，20～21，二 10～16，三 1，7～13，四 9～15，太七 13～14

CRYSTALLIZATION-STUDY OF RUTH

Week Twelve

Taking the Way of Life in the Lord's Recovery

Hymns: E505 (E733)

Scripture Reading: Ruth 1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15; Matt. 7:13-14

纲要

OUTLINE

【周一、周二】

§Day 1 & Day 2

壹 约书亚记、士师记、和路得记这三卷书陈明神行动的两方面一幅清楚的图画：祂在经纶之灵，就是能力之灵里的行动，与祂在素质之灵，就是生命之灵里的行动—士十三 25，十四 6，约二十 22，徒一 8，罗八 2：

I. The three books of Joshua, Judges, and Ruth present a clear picture of the two aspects of God's move: His move in His economical Spirit, the Spirit of power, and His move in His essential Spirit, the Spirit of life—Judg. 13:25; 14:6; John 20:22; Acts 1:8; Rom. 8:2:

一 在约书亚、迦勒、和一切士师身上，我们看见神在能力里的行动，正如参孙的事例所描绘的，他是一个在能力的灵里行动，而不是在生命的灵里行动的人—士十四 6。

A. With Joshua, Caleb, and all the judges we see the move of God in power, illustrated by Samson as one who moved in the Spirit of power but not in the Spirit of life—Judg. 14:6.

二 相反的，路得记乃是一卷生命的书；路得记的目的不是要告诉我们任何关于能力的事，乃是

B. In contrast, the book of Ruth is a book of life; the purpose of this book is not to tell us anything about power but to reveal the things of life to the

要用拿俄米、路得和波阿斯为例子，启示生命的事到极点——一 16 ～ 17，20 ～ 21，二 10 ～ 16，三 1，7 ～ 13，四 9 ～ 15。

三 在主的恢复里，我们不该走士师有能力作大工的路；我们若走能力的路，不走生命的路，那么无论我们作成什么，都毫无意义。

四 看见唯有生命才能生出基督，对我们是很重要的—路一 35：

1 唯有生命能将神带到人性里，产生基督，供应基督，并将基督供给全人类—太一 18，20 ～ 21。

2 这乃是借着走生命之路的生命之人路得和波阿斯作成的。

贰 照着神的生命神圣、永远的性质，神的生命是唯一的生命；唯有神的生命才算为生命—约一 4，十 10 下，十一 25，十四 6：

一 生命是奥秘的，因为生命就是神自己——一 1，14，五 26，弗四 18：

1 神圣的生命可视为神首要且基本的属性—18 节，约五 26，约壹五 11 ～ 12，罗八 2。

2 生命就是神的内容和神的流出；神的内容是神的所是，神的流出是祂自己作生命分赐给我们—弗四 18，启二二 1。

3 生命就是基督，生命是基督活在我们里面，并从我们活出来—约十四 6，西三 4，加二 20，腓一 21 上。

4 生命就是圣灵—约十四 16 ～ 17，林前十五 45 下，罗八 2，林后三 6。

5 生命乃是经过过程并终极完成的三一神分赐到我

uttermost, using Naomi, Ruth, and Boaz as examples—1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15.

C. In the Lord's recovery we should not take the way of the judges to be powerful and to do a great work; if we take the way of power instead of the way of life, whatever we accomplish will mean nothing.

D. It is crucial for us to see that only life can bring forth Christ—Luke 1:35:

1. Only life can bring God into humanity, produce Christ, minister Christ, and supply the entire human race with Christ—Matt. 1:18, 20-21.

2. This was accomplished by Ruth and Boaz, persons of life, who took the way of life.

II. According to the divine and eternal nature of the life of God, God's life is the unique life; only the life of God can be counted as life—John 1:4; 10:10b; 11:25; 14:6:

A. Life is mysterious, for life is God Himself—1:1, 14; 5:26; Eph. 4:18:

1. The divine life may be considered the first and the basic attribute of God—v. 18; John 5:26; 1 John 5:11-12; Rom. 8:2.

2. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

3. Life is Christ, and life is Christ living in us and lived out from us—John 14:6; Col. 3:4; Gal. 2:20; Phil. 1:21a.

4. Life is the Holy Spirit—John 14:16-17; 1 Cor. 15:45b; Rom. 8:2; 2 Cor. 3:6.

5. Life is the processed and consummated Triune God dispensed into us

们里面，并活在我们里面—约一 14，七 37 ～ 39，二十 22，罗八 10，6，11。

二 神按着祂的形像，照着祂的样式造人，目的是要人接受祂作生命，使人成为生命的人，就是神人，在神的属性里彰显神—创一 26，二 9。

【周三】

叁 我们需要认识善恶知识树的意义，并完全从善恶知识树转向生命树—9，16 ～ 17 节：

一 生命树表征三一神在基督里，以食物的形态将祂自己分赐到祂所拣选的人里面作生命—9 节。

二 新约启示基督是生命树这表号的应验—约一 1，4，14，十一 25，十四 6，十五 1，5：

1 约翰一章四节论到基督说，“生命在祂里面；”这是指由生命树所表征的生命。

2 创世记二章所描绘的生命，就是具体化身在基督里的生命—约壹五 11 ～ 12，约一 1，4，14。

3 我们若将约翰一章四节和十五章五节摆在一起，就会领悟基督自己是生命，又是葡萄树，因此是生命树。

三 善恶知识树表征撒但对人乃是死亡的源头—来二 14：

1 善恶知识树也表征神以外一切的事物。

2 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，将死亡带进召会—太十六 18，箴十六 25，十八 21。

and living in us—John 1:14; 7:37-39; 20:22; Rom. 8:10, 6, 11.

B. God's purpose in the creation of man in His image and according to His likeness was that man would receive Him as life so that man might become a man of life, a God-man, expressing God in His attributes—Gen. 1:26; 2:9.

§Day 3

III. We need to know the significance of the tree of the knowledge of good and evil and turn absolutely from this tree to the tree of life—vv. 9, 16-17:

A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food—v. 9.

B. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life—John 1:1, 4, 14; 11:25; 14:6; 15:1, 5:

1. Speaking of Christ, John 1:4 says, “In Him was life”; this refers to the life signified by the tree of life.

2. The life portrayed in Genesis 2 is the life incarnated in Christ—1 John 5:11-12; John 1:1, 4, 14.

3. If we put together John 1:4 and 15:5, we will realize that Christ, who Himself is life and also a vine tree, is the tree of life.

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

1. The tree of the knowledge of good and evil also signifies all things apart from God.

2. Anything that is not God Himself, including good things and even scriptural and religious things, can be utilized by Satan, the subtle one, to bring death into the church—Matt. 16:18; Prov. 16:25; 18:21.

四 在约翰四、八、九和十一章，有四件事例，说明生命的原则与善恶相对：

1 我们不该顾到善恶，乃该顾到生命—四 10～14，20～21，23～24，八 3～9，九 1～3，十一 20～27。

2 辨识一件事最好的办法，乃是按着生命或死亡，而不是按着是与非、善与恶来辨识—罗八 6，林后十一 3。

D. In John 4, 8, 9, and 11 are four cases that illustrate the principle of life versus good and evil:

1. We should care not for good and evil but for life—4:10-14, 20-21, 23-24; 8:3-9; 9:1-3; 11:20-27.

2. The best way to discern a matter is to discern according to life or death, not according to right and wrong, good and evil—Rom. 8:6; 2 Cor. 11:3.

【周四】

§Day 4

肆 基督是我们的生命—西三 4：

IV. Christ is our life—Col. 3:4:

一 神的生命就是基督的生命，基督的生命又成了我们的生命—4 节，约五 26：

A. The life of God is the life of Christ, and the life of Christ has become our life—v. 4; John 5:26:

1 基督是我们的生命，意思就是说，祂对我们是主观到了极点的——4，十四 6 上，十 10 下，林前十五 45 下，罗八 10，6，11。

1. For Christ to be our life means that He is subjective to us to the uttermost—1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.

2 不可能把一个人和他的生命分开，因为人的生命就是人自己；因此，说基督是我们的生命，意思就是说，基督成了我们，我们与祂同有一个生命和生活—约十四 6 上，腓一 21 上。

2. It is impossible to separate a person from the life of that person, for a person's life is the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him—John 14:6a; Phil. 1:21a.

二 基督是我们的生命，这真理有力地指明我们要以祂为生命，并要在日常生活中活祂—西三 4，约六 57：

B. The truth that Christ is our life is a strong indication that we are to take Him as life and live Him in our daily life—Col. 3:4; John 6:57:

1 基督必须在实际上、在经历上是我们的生命；一天过一天，我们需要在祂的生命里得救—西三 4，林前十五 45 下，罗五 10。

1. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life—Col. 3:4; 1 Cor. 15:45b; Rom. 5:10.

2 新人乃是我们接受基督作生命并活基督的自然结果—西三 3～4，10～11。

2. The new man is the spontaneous issue of our taking Christ as our life and living Him—Col. 3:3-4, 10-11.

伍 我们在神面前的生活和工作有两条可能的

V. There are two possible ways of our life and work

路—引到生命的路，以及引到毁坏的路—太七 13 ～ 14：

before God—the way that leads to life and the way that leads to destruction—Matt. 7:13-14:

一 我们要走引到生命的路，就需要进窄门，走狭路—13 ～ 14 节：

A. In order to take the way that leads to life, we need to enter in through the narrow gate and then walk on the constricted way—vv. 13-14:

1 那窄门不仅对付外面的行为，也对付里面的动机。

1. The narrow gate deals not only with outward conduct but also with inward motive.

2 旧人、己、肉体、人的观念、世界同其荣耀，都被摒除在外；只有合乎神旨意的，才能进去—21 节，十二 50。

2. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded; only that which corresponds with God's will can enter in—v. 21; 12:50.

3 我们要先进窄门，然后走狭路，这路乃是一生之久且引到生命的—七 14。

3. First, we need to enter in through the narrow gate and then walk on the constricted way, a way that is lifelong and leads to life—7:14.

4 十四节里的“生命”是指国度永远蒙福的光景，这国度充满了神永远的生命；这生命今天是在国度的实际里，来世要在国度的实现里—十九 29，路十八 30。

4. The word life in Matthew 7:14 refers to the ever-blessed condition of the kingdom, which is filled with the eternal life of God; this life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age—19:29; Luke 18:30.

二 阔路是按照属世的系统，满足天然的口味，为要得着群众，维持人的事业，成就人的企业；阔路所引到的毁坏，不是指人的沉沦，乃是指人行为和工作的毁坏—林前三 15，太十三 31 ～ 33，启二 13，20，十七 4 ～ 5。

B. The broad way is according to the worldly systems, satisfying the natural tastes, to get the crowd, to maintain a career of man, and to achieve man's enterprise; the destruction to which the broad way leads refers not to the perishing of a person but to the destruction of a person's deeds and works—1 Cor. 3:15; Matt. 13:31-33; Rev. 2:13, 20; 17:4-5.

三 主恢复的路乃是生命的路，要引到来世诸天之国实现时在生命里活的赏赐—诗十六 11，耶二一 8，太十九 29，路十八 30，林前三 13 ～ 15，十五 58。

C. The way of the Lord's recovery is the way of life that leads to a living reward in life in the manifestation of the kingdom of the heavens in the coming age—Psa. 16:11; Jer. 21:8; Matt. 19:29; Luke 18:30; 1 Cor. 3:13-15; 15:58.

【周五】

§Day 5

陆 我们需要凭生命的感觉而活；生命的感觉就是在我们里面之神圣生命的感觉、知觉—

VI. We need to live by the sense of life—the feeling, the consciousness, of the divine life within us—Rom. 8:6;

罗八 6，弗四 18 ～ 19：

一 生命感觉的源头是神圣的生命、生命的律、圣灵、住在我们里面的基督、以及在我们里面运行的神—罗八 2，10 ～ 11，腓二 13。

二 神圣的生命是最高的生命，有最丰富、最强、最敏锐的感觉；这乃是生命的感觉—弗四 18。

三 生命的感觉引导我们，支配我们，管制我们，并指引我们，使我们知道我们是活在神圣的生命里，或活在天然的生命里，是活在肉体里，或活在灵里—罗八 6。

柒 我们需要胜过死亡对召会的攻击，并在基督复活的生命里建造基督的身体—太十六 18，约十一 25，弗一 22 ～ 23，四 16：

一 借着我们灵里基督复活的生命，我们就能胜过死亡对召会的攻击—太十六 18，徒二 24，提后一 10：

1 自伊甸园开始，神与撒但的争执，一直就是在死亡与生命这个问题上—罗八 6，10 ～ 11，来二 15。

2 马太十六章十八节给我们看见，召会所受的攻击是从什么源头而来—“阴间的门”，就是死亡；撒但特别的目的，乃是在召会里散布死亡；他最害怕的就是召会抵挡他死亡的权势—启二 8，10 ～ 11。

二 我们应该操练灵，在基督复活的生命里建造基督的身体—弗二 6，21 ～ 22，四 16，启一 18，二 8，腓三 10：

1 召会作为基督的身体，其性质乃是复活；复活的实际乃是基督这赐生命的灵—约十一 25，徒二 24，弗一 19 ～ 23，林前十五 45 下。

Eph. 4:18-19:

A. The source of the sense of life is the divine life, the law of life, the Holy Spirit, Christ abiding in us, and God operating in us—Rom. 8:2, 10-11; Phil. 2:13.

B. The divine life is the highest life, with the richest, strongest, and keenest feeling; this feeling is the sense of life—Eph. 4:18.

C. The sense of life guides us, governs us, controls us, and directs us, causing us to know whether we are living in the divine life or in the natural life and whether we are living in the flesh or in the spirit—Rom. 8:6.

VII. We need to be victorious over the attack of death upon the church and build up the Body of Christ in the resurrection life of Christ—Matt. 16:18; John 11:25; Eph. 1:22-23; 4:16:

A. By the resurrection life of Christ in our spirit, we can be victorious over the attack of death upon the church—Matt. 16:18; Acts 2:24; 2 Tim. 1:10:

1. From Eden onward, God’s controversy with Satan has been on the issue of death and life—Rom. 8:6, 10-11; Heb. 2:15.

2. Matthew 16:18 shows us from what source the attack upon the church will come—“the gates of Hades,” that is, death; Satan’s special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death—Rev. 2:8, 10-11.

B. We should be exercised in spirit to build up the Body of Christ in the resurrection life of Christ—Eph. 2:6, 21-22; 4:16; Rev. 1:18; 2:8; Phil. 3:10:

1. The nature of the church as the Body of Christ is resurrection, and the reality of resurrection is Christ as the life-giving Spirit—John 11:25; Acts 2:24; Eph. 1:19-23; 1 Cor. 15:45b.

2 当我们凭我们里面神圣的生命而活时，我们就在复活里过生活，使基督的身体得着建造—腓三 10～11，弗四 15～16，西二 19，三 15。

【周六】

捌 “我们因为爱弟兄，就晓得是已经出死入生了”—约壹三 14 上：

一 死是出于神的仇敌魔鬼撒但，撒但是由带来死的善恶知识树所表征—创二 9，17。

二 生命是出于神这生命的源头，神是由发出生命的生命树所表征—9，16～17 节。

三 死与生命不仅分别出于撒但和神这两个源头，也是两种素质、两种元素、两个范围—约五 24。

四 出死入生就是从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围；这是在我们重生时发生的—约壹三 14 上，约三 3，5，15。

五 我们晓得—有里面的知觉—我们已经出死入生，乃是因为我们爱弟兄；对弟兄的爱（神的爱）是这件事有力的证明—约壹三 14 上：

1 相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明—约五 24，约壹三 14 上。

2 信是接受永远的生命，爱是凭着永远的生命而活，并将这生命彰显出来—约三 15，36，约壹三 11，14～18，四 7～12，16，19～21。

2. When we live by the divine life within us, we are living a life in resurrection for the building up of the Body of Christ—Phil. 3:10-11; Eph. 4:15-16; Col. 2:19; 3:15.

§Day 6

VIII. “We know that we have passed out of death into life because we love the brothers”—1 John 3:14a:

A. Death is of the devil, God’s enemy, Satan, signified by the tree of knowledge of good and evil, which brings death—Gen. 2:9, 17.

B. Life is of God, the source of life, signified by the tree of life, which issues in life—vv. 9, 16-17.

C. Death and life are not only of two sources, Satan and God; they are also two essences, two elements, and two spheres—John 5:24.

D. To pass out of death into life is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life; this took place at the time of our regeneration—1 John 3:14a; John 3:3, 5, 15.

E. We know—have the inner consciousness—that we have passed out of death into life because we love the brothers; love (the love of God) toward the brothers is strong evidence of this—1 John 3:14a:

1. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life—John 5:24; 1 John 3:14a.

2. To have faith is to receive the eternal life; to love is to live by the eternal life and express it—John 3:15, 36; 1 John 3:11, 14-18; 4:7-12, 16, 19-21.

第十二周▪周一

晨兴喂养

士十三 25“…耶和华的灵开始感动他。”

徒一 8“但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

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。”

约书亚记、士师记、和路得记这三卷书陈明神行动的两方面一幅清楚的图画：祂在经纶之灵，就是能力之灵里的行动，与祂在素质之灵，就是生命之灵里的行动。

在约书亚记和士师记中，难以看出神在生命中的行动。在约书亚、迦勒和一切士师身上，我们看见神在能力里的行动。参孙是这事典型的例证。他在世的日子大有能力，他死的时候甚至能力更大，而他的死乃是自杀。在他身上我们看不见生命。他是一个拿细耳人，指明他将自己服在神的作头之下，不剃头发、不吃不洁的食物、也不喝酒。（士十三 5 ～ 7。）这些看起来是生命的方面，但实际上只是遵照神圣的规条。…参孙以神作他的头而有能力，这是照着规条而非照着生命。因他没有出于生命的东西，就不知道如何约束他肉体里的情欲。…性这件事乃参孙的一大绊脚石。他放纵而不约束自己，无论到哪里都放纵自己。（李常受文集一九九三年第二册，九五至九六页。）

信息选读

参孙是士师记中最后一位士师。所谓最后，是指总结或完结。士师们整个的光景总结于无生命的能

WEEK 12 — DAY 1

Morning Nourishment

Judg. 13:25 And the Spirit of Jehovah began to move him...

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

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.

The three books of Joshua, Judges, and Ruth present a clear picture of the two aspects of God's move: His move in His economical Spirit, the Spirit of power, and His move in His essential Spirit, the Spirit of life.

In Joshua and Judges it is difficult to see God's move in life. With Joshua, Caleb, and all the judges we see the move of God in power. Samson is a typical illustration of this. He was powerful in his life and even more powerful in his death, which was a suicide. We see nothing of life in him. That he was a Nazarite indicates that he submitted himself under God's headship, not cutting his hair, eating unclean food, or drinking wine (Judg. 13:5-7). These may seem to be aspects of life, but they are actually only according to the divine regulation.... Samson had power by taking God as his Head, which is according to regulation, not according to life. Because he had nothing of life, he did not know how to restrain the lust in his flesh.... The matter of sex was a big stumbling block to Samson. He had no restriction in his indulgence and indulged himself wherever he went. (CWWL, 1993, vol. 2, p. 71)

Today's Reading

Samson was the last judge in the book of Judges. Being last indicates the conclusion and consummation. The entire situation of the judges

力。这很可悲。一个在神元首权柄之下的拿细耳人，一个完全顺服而分别出来为着神并归于神，且满了神圣能力的人，怎么也会放纵情欲，这很难解释。无论在何处，面对任何人，参孙都满了能力，但他同时又犯淫乱，满了肉体。…我在中国曾看过一些五旬节派的传道人，他们虽大有能力，许多人却也是任意妄为，不受规律、约束或管制。…〔有〕的人传扬又真又活的神，并传扬基督是神的儿子成为人来作我们的救主。他们所传的是基要并正确的，但他们却活在淫乱中。这些传道人可视为今日的参孙。士师记告诉我们，耶和华的灵感动了参孙，（十三25，）而其他的士师也同样大有能力。…他们虽然大有能力，却过于放纵他们的情欲，毫无羞耻、顾虑和约束。

在士师记黑暗的情形之后，有一卷简短的路得记，明亮、洁白且发光。路得记论到生命而非能力。以利米勒虽然没有犯罪，却因离开圣地迁到摩押而受神惩治；他因为这样，就没有过一种照着神永远经纶的生活。…神惩治了他和他的儿子，使他的妻子和两个儿媳成为寡妇，没有儿子。（得一1～5。）拿俄米没有悖逆神，反而承认神是剥夺她丈夫和儿子的那一位。（20～21。）

唯有生命能维持住谱系，将神带到人性里，好将基督服事给全人类作为供应。参孙、基甸或其他的士师，都不够资格作这事。已往我鼓励圣徒要得扩增，但我无意要任何人去作这事而不在意生命，象参孙或基甸那样。我们若没有扩增，看起来似乎是没有能力也没有工作成就；然而我们若成为谱系的一部分，将基督从永远带到时间里，那可能比较好。（李常受文集一九九三年第二册，九六至九八、一〇〇页。）

参读：再论生命的认识，第一至二、四、七、十篇；享受基督使祂得扩增，第一章。

consummated in power without life. This is deplorable. It is difficult to explain how a Nazarite under God's headship, one who was full of submission in being separated for and unto God and full of the divine power, could also be full of the indulgence of lust. Everywhere and with everyone he was powerful and at the same time fleshly in his fornication.... Although some of the Pentecostal preachers whom I saw in China were powerful, many were also reckless, without regulation, restraint, or control. [Some] persons preached the true, living God and Christ as the Son of God becoming a man to be our Savior. Their preaching was fundamental and right, but they were living in fornication. These preachers may be considered today's Samsons. Judges tells us that the Spirit of Jehovah moved Samson (13:25), and the other judges likewise were powerful....Although they were powerful, they too indulged their lust without shame, care, or restriction.

After the dark and black situation in Judges, there is the short book of Ruth, which is bright, white, and shining. Ruth deals with life, not power. Although Elimelech did not commit sin, he was chastised by God for leaving the Holy Land and moving to Moab, because by doing so, he did not live a life according to God's eternal economy....God chastised him and his sons, leaving his wife and two daughters-in-law as widows without children (Ruth 1:1-5). Naomi did not rebel against God but instead acknowledged Him as the One who stripped her of her husband and sons (vv. 20-21).

Only life can maintain the lineage to bring God into humanity for the ministering of Christ as the supply to the entire human race. Neither Samson nor Gideon nor the other judges were qualified to do this. In the past I encouraged the saints to gain the increase, but I did not intend that anyone do it as a Samson or a Gideon by not caring for life. It would be better not to have the increase, to seem to be powerless and without the success of a work, yet to be part of the lineage that brings Christ from eternity into time. (CWWL, 1993, vol. 2, pp. 71-74)

Further Reading: CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," chs. 1-2, 4, 7, 10; CWWL, 1963, vol. 1, "The Enjoyment of Christ for His Increase," ch. 1

第十二周▪周二

晨兴喂养

得一16“路得说，…你往哪里去，我也往哪里去；你在哪里住宿，我也在哪里住宿；你的民就是我的民，你的神就是我的神。”

太一18“耶稣基督的由来，乃是这样：祂母亲马利亚已经许配了约瑟，他们还没有同居，马利亚就被看出怀了孕，就是她从圣灵所怀的。”

以利米勒在去摩押地之前，卖了他所有的产业，因此没有留下一分土地给作寡妇的拿俄米同两个守寡的儿媳，而使她们双手空空。拿俄米这敬虔的妇人回到圣地，就是回到神经纶中的安息，再次有分于神应许之地的享受，而联于基督的家谱。虽然她的归回是一件大事，却不是借能力完成的。拿俄米相信神、敬畏神并尊重神，但她就象是个乞丐。为这缘故，她的儿媳路得去拾取麦穗；…路得是个穷乞丐，仰赖他人的怜悯。实在说来，这里没有一点能力。虽然如此，路得却是非常在生命的线上。（李常受文集一九九三年第二册，九八页。）

信息选读

拿俄米告诉路得，她没有能力再为路得生出一个丈夫来赎回路得，好生出以利米勒的后代；于是她劝路得回娘家去。路得的回应满了生命；她告诉拿俄米，她愿意跟拿俄米在贫困中回去。〔参得一16。〕…路得所作的乃是符合新约信徒的灵。主耶稣嘱咐祂的门徒要撇下父母、儿女、亲戚、房屋和一切，空手到祂那里。（太十九29，路十四26。）

WEEK 12 — DAY 2

Morning Nourishment

Ruth 1:16 But Ruth said,...Wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Before going to Moab, Elimelech sold all his property. This left Naomi, a widow with two widowed daughters-in-law, empty-handed, not having any portion of land. As a godly woman, she returned to the Holy Land, that is, to the rest in God's economy, to participate again in the enjoyment of the God-promised land and to become related to Christ's genealogy. Although her returning was a great matter, it was not accomplished by power. Naomi believed in God, feared God, and regarded God, but she was simply like a beggar. For this reason Ruth, her daughter-in-law, went gleaning.... Ruth was a poor beggar, depending upon others' mercy. To be sure, there was no power in this. Nevertheless, Ruth was very much in the line of life. (CWWL, 1993, vol. 2, p. 73)

Today's Reading

Naomi told Ruth that she had no more capacity to produce a husband to redeem her and bring forth a descendant of Elimelech, and she advised Ruth to return to her own parents. Ruth's reply was full of life. She told Naomi that she would return with her in poverty [cf. Ruth 1:16]....What Ruth did was in the spirit of the New Testament believers. The Lord Jesus commanded His disciples to forsake parents, children, relatives, houses, and all things and come to Him empty-handed (Matt. 19:29; Luke 14:26).

路得记除了拿俄米和路得，还有波阿斯。两名寡妇贫穷，波阿斯富有；但这三位都是充分在生命里的人。波阿斯完全节制、约束、并控制自己的情欲。拿俄米指示路得：“你要沐浴抹膏，换上衣服，下到禾场上，却不要使那人认出你来，直等他吃喝完了。到他躺下的时候，你看准他躺卧的地方，就进去掀开他脚上的被，躺卧在那里；他必告诉你所当作的事。”（三3～4。）若无适当的节制和控制，没有人能受得了这样的试诱。波阿斯半夜醒来时，发现一名女子躺在他的脚边。（8。）路得对他说，“我是你的婢女路得。请你展开你的衣边遮盖你的婢女，因为你是我的亲人。”（9。）波阿斯没有动情欲，反而称她为“女儿”；（10～11；）他知道自己是她的亲人，照神的命定，他不只有权利，也有责任，要赎回她公公和丈夫的产业。此外，他同意娶她为妻。这人有生命最高的标准。

今天在主的恢复中，我们不走士师有能力并作大工的路。…没有一位士师成了基督的先祖。…反倒是由一对夫妇—路得和波阿斯—作成这事。（太一5。）这对夫妇没有打仗，也没有施展权能。波阿斯虽然富有，还是个农夫，在收割期间睡在田间的麦堆中。甚至当一名年轻女子将自己献给他时，他还告诉女子：“女儿啊，…还有一个亲人比我更近。你今夜在这里住宿，明早他若肯为你尽亲人的本分，就由他尽好了。倘若不肯，我指着永活的耶和华起誓，我必为你尽亲人的本分，你只管躺到黎明。”（得三11～13。）波阿斯知道他若不顾到那位更近的亲人，神圣别的会就要定罪路得逾越分际。这表明波阿斯多么遵行律法。这无关乎能力，全然是基于生命。（李常受文集一九九三年第二册，九八至一〇〇页。）

参读：路得记生命读经，第二、五、八篇；生命的认识，第一至二、五篇。

Besides Naomi and Ruth, the book of Ruth also has Boaz. The two widows were poor, and Boaz was rich, but all three were persons fully in life. Boaz altogether restrained, constrained, and controlled his lust. Naomi instructed Ruth, “Wash yourself therefore, and anoint yourself, and put on your best clothes; and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking. And when he lies down, notice the place where he lies, and go and uncover his feet, and lie down. And he will tell you what you should do” (3:3-4). Without the proper restriction and control, no man could endure such a temptation. Upon waking up at midnight, Boaz found a woman lying at his feet (v. 8). Ruth said to him, “I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman” (v. 9). Boaz was not moved in his lust but instead addressed her as “daughter” (vv. 10-11), and he acknowledged that as her kinsman, and according to God’s ordinance, he had not only the right but also the responsibility to redeem the possession that was her father-in-law’s and her husband’s. Moreover, he agreed to marry her. This man had the highest standard of life.

Today in the Lord’s recovery we do not take the way of the judges to be powerful and to do a great work….None of the judges became a forefather of Christ…. Rather, it was one couple, Ruth and Boaz, who did this (Matt. 1:5). They did not fight a war or exercise power. Although Boaz was rich, he was still a farmer who slept with the sheaves of grain in the field during harvest. Even when a young woman offered herself to him, he told her, “My daughter,…there is a kinsman closer than I. Stay for the night; and in the morning if he will do the kinsman’s duty, fine; let him do it. But if he is not willing to do the kinsman’s duty for you, I will do it for you, as Jehovah lives. Lie down until morning” (Ruth 3:11-13). Boaz knew that if he did not care for the closer kinsman, the holy society of God would condemn Ruth for overstepping. This shows how lawful Boaz was. This was not related to power; it was altogether based on life. (CWWL, 1993, vol. 2, pp. 73-74)

Further Reading: Life-study of Ruth, msgs. 2,5,8; CWWL, 1953, vol. 3, “The Knowledge of Life,” chs. 1-2, 5

第十二周▪周三

晨兴喂养

林后十一3“我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。”

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。”

使徒保罗在〔林后十一章三节〕指明，热中犹太教者的教训好比创世记三章蛇向夏娃所说诱骗的话。换句话说，保罗把热中犹太教者的活动，比作蛇在夏娃身上所作的。我们读创世记三章，就知道蛇打岔夏娃，使她偏离了对生命树的享受。蛇将夏娃指向另一棵树，就是带进死亡的善恶知识树，借此就使她偏离了对生命树的享受。

生命树是很简单的。这棵树只有一种元素，就是生命。生命树的结果乃是生命。相反的，善恶知识树却是错综复杂的。与这棵树有关的，乃是善、恶、知识和死亡。

整本圣经就是这两棵树的发展。生命树表征神在基督里成了那灵，作我们的生命。善恶知识树表征撒但，就是死亡。撒但乃是死亡的权势。表征撒但（就是死亡）的善恶知识树，包含知识、善与恶。蛇借着善恶知识树，以及这棵树的错综复杂，打岔了夏娃，使她偏离生命树。（哥林多后书生命读经，五四八至五四九页。）

信息选读

死亡的正确意义是指离开了对神的享受。这就是

WEEK 12 — DAY 3

Morning Nourishment

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

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

[In 2 Corinthians 11:3] the apostle Paul indicates that the teachings of the Judaizers can be compared to the deceitful word spoken by the serpent to Eve in Genesis 3. In other words, Paul likens the activities of the Judaizers to the serpent's work on Eve. From reading Genesis 3 we know that the serpent distracted Eve from the enjoyment of the tree of life. The way he turned her away from the enjoyment of the tree of life was to point her to another tree, to the tree of the knowledge of good and evil, which issues in death.

The tree of life is simple. With this tree, there is just one element, and that element is life. The tree of life issues in life. The tree of the knowledge of good and evil, on the contrary, is complicated and also complicating. With this tree, we have good, evil, knowledge, and death.

The Bible as a whole is a development of these two trees. The tree of life signifies God in Christ as the Spirit to be life to us. The tree of the knowledge of good and evil signifies Satan as death. Satan is the power of death. The tree of knowledge of good and evil signifying Satan as death includes knowledge, good, and evil. The serpent distracted Eve from the tree of life by the tree of the knowledge of good and evil with its complications. (Life-study of 2 Corinthians, pp. 465-466)

Today's Reading

The proper understanding of death is that it denotes separation from

说，我们若不享受神，我们就是在死亡之中。照样，我们若离开了对神的享受，我们就会死。…在罗马八章六节，死就是与享受神隔绝。生命却相反，因为生命乃是对神的享受。当我们享受神，我们与神就不再隔绝，我们乃是在生命里，生命也在我们里面运行。

撒但打岔信徒，使他们离开生命树；撒但乃是想要使我们离开享受神作我们的生命。历世纪以来，狡猾的蛇一直用各种教训使神的选民无法享受神作他们的生命。这些教训多半与知识、善、恶有关，但这些教训的结果，却叫人与神隔绝。

辨识一件事最好的办法，乃是按着生命或死亡来辨识。我们需要问这样的问题：这种教训到底是帮助我更多享受主，把我带进生命，还是把死亡的毒素注射到我里面？你可能发现，你若将某种教训或传讲接受到你里面，你里面对主的享受就立即中断了；有些东西如同绝缘体一样，使神圣的电流中断。因此，我们该学习以生命与死亡来辨识、分辨事物。

为着真正辨识的秘诀，我们要感谢主。这个秘诀，乃是要辨识人所传讲或教训的，是否帮助我们享受主，并得着更多生命的供应。任何人的传讲若切断我们对主的享受，那种传讲就必定是出于蛇，出于撒但。…许多离开主恢复的人，既没有生命的供应，也没有享受，这指明他们接受了不是出于主的东西。…主真正的职事总是加强我们享受祂作我们生命的供应。…凡是使你对主的享受中断的东西，都是出于蛇的；凡增加你对主的享受的，就是出于那灵，出于新约的职事。（哥林多后书生命读经，五五二、五五四至五五五页。）

参读：我们急切的需要—灵与生命，第二至三章；新约总论，第八、四十一篇。

the enjoyment of God. This means that if we do not have the enjoyment of God, we are in death. Likewise, if we are separated from the enjoyment of God, we shall die…. In Romans 8:6 death is separation from the enjoyment of God. Life is the opposite, for it is the enjoyment of God. When we have the enjoyment of God, there is no separation between us and God, we are in life, and life operates in us.

In distracting the believers from the tree of life, Satan seeks to separate us from the enjoyment of God as our life. For centuries the subtle serpent has been using teachings to keep God's chosen people from enjoying Him as their life. For the most part, these teachings are related to knowledge, good, and evil. But such teachings result in separation from God.

The best way to discern a matter is to discern according to life or death. We need to ask questions like this: Does this teaching help me to enjoy the Lord more and bring me into life, or does it cause the poison of death to be injected into me? You may find that if you accept a certain kind of teaching or preaching, taking it into you, immediately your inward enjoyment of the Lord is cut off. Some things function like insulation that stops the flowing of the divine electricity. Therefore, we must learn to discern, to differentiate, matters by life and death.

Thank the Lord for the secret of real discernment. This secret is to discern a preaching or teaching by whether or not it helps us to enjoy the Lord and gain more life supply. If anyone's preaching cuts us off from the enjoyment of the Lord, that preaching must be of the serpent, of Satan….Many of those who have left the Lord's recovery have neither the life supply nor the enjoyment. This is an indication that they have taken in something that is not of the Lord. The genuine ministry of the Lord always strengthens us in the enjoyment of Him as our life supply. Anything that cuts you off from the enjoyment of the Lord is of the serpent. But anything that causes your enjoyment of the Lord to increase is of the Spirit and of the New Testament ministry. (Life-study of 2 Corinthians, pp. 468-470)

Further Reading: CWWL, 1988, vol. 3, "Our Urgent Need— Spirit and Life," chs. 2-3; The Conclusion of the New Testament, msgs. 8, 41

第十二周▪周四

晨兴喂养

太七 13～14“你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少。”

谁能进马太七章十三节所说的窄门？只有具备五章九福里所描述之性质的国度子民才能进去。进窄门的人必须灵里贫穷、哀恸、温柔、饥渴慕义、怜悯、清心、与众人和平、愿意为义受逼迫、并且愿意为基督受辱骂。只有具备这种性质的人才能进窄门。此外，进窄门的人必须遵行国度更高的律法，就是那些补充和更改的律法，并且他们不该忧虑自己的生活。他们必须相信天父在看顾他们。再者，他们不该懒惰、松散，而该殷勤、奋发。这些就是进窄门，走狭路的人。（马太福音生命读经，三三〇至三三一页。）

信息选读

那门窄，那路狭。因为国度的新律法…更严格，而且…要求…更高。那窄门不仅对付外面的行为，也对付里面的动机。旧人、己、肉体、人的观念、世界同其荣耀，都被摒除在外；只有合乎神旨意的，才能进去。…进门不过是开始走路，这路乃是一生之久。

我们都很喜乐自己是在主的恢复里，并且非常珍赏这恢复。…你既是在主恢复里的人，你是否走在狭路上？我们都必须能说，我们不是走基督教的路，

WEEK 12 — DAY 4

Morning Nourishment

Matt. 7:13-14 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Who can enter through the narrow gate spoken of in Matthew 7:13? Only the kingdom people with the nature described in the nine blessings in chapter 5. Those who enter the narrow gate must be poor in spirit, mourning, meek, hungry and thirsty for righteousness, merciful, pure in heart, making peace with all men, willing to be persecuted for the sake of righteousness, and willing to be reproached for Christ. Only those with such a nature can enter through the narrow gate. Furthermore, those who enter through this narrow gate must be under the higher laws of the kingdom, the complemented and changed laws, and they should not have any anxiety concerning their living. Rather, they must have the confidence that their heavenly Father is taking care of them. Moreover, they should not be lazy or idle, but diligent and industrious. These are the people who enter through the narrow gate and walk on the constricted way. (Life-study of Matthew, pp. 297-298)

Today's Reading

The gate is narrow and the way is constricted because the new law of the kingdom is stricter and the demand...is higher.... It deals not only with outward conduct, but also with inward motive. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded. Only that which corresponds to God's will can enter in....To enter the gate is simply to begin walking on the way, a way which is lifelong.

We all are happy to be in the Lord's recovery and appreciate the recovery very much.... As one in the Lord's recovery, are you walking on the constricted way? We all must be able to say that we are not taking the way of

乃是走狭路。…基督教里的人在礼拜时，可以使用摇滚乐，或其他属世的方法，但我们不能…。所有的青年人都渴望自由，…摆脱所有的约束。青年人从高中毕业，就象笼中小鸟要得自由一样。然而，许多人太自由了，以致没有限制，没有约束。反之，在主的恢复里，我们在走狭路。…在主的恢复里，我们必须在灵里行事为人。在灵里生活，在灵里行事为人，约束了我们。甚至我们爱人、欢乐、高兴的时候，也必须在约束之下。我们不可象那些一兴奋就抛弃所有约束的人一样。反之，我们的兴奋必须受灵的限制。聚会时更须如此。尽管我们可以充分释放灵，但就着身体的活动而言，我们该受约束。在每件事上，我们都需要走狭路，不可走阔路。

在我们与弟兄们的交通中，我们必须受限制。你想要称赞一位弟兄么？你称赞的时候，必须受限制。你要责备一位弟兄么？你责备的时候，必须受限制。你正与一些弟兄交通么？这很好，但你与他们交通必须受限制。有时候你一交通，就忘了所有的限制。你谈了一小时又一小时，不顾吃饭或休息的需要。不仅如此，在你的交通中，…你毫不受约束地谈到每个人。赞美主，我们真是自由，然而我们仍须受限制、约束并抑制。

〔马太七章十四节〕的生命是指国度永远蒙福的光景，这国度充满了神永远的生命。这生命今天是在国度的实际里，来世要在国度的实现里。（十九29，路十八30。）今天在主的恢复里，我们乃是走引到生命的狭路。（马太福音生命读经，三三一至三三二、三三四至三三五页。）

参读：生命的基本功课，第三、七至八、十一至十五课；神永远的心意与撒但反抗的计谋，第二至三章。

Christianity, but the way of constriction….Those in Christianity can use rock music or other worldly methods in their services, but we cannot…. All young people desire to be free,…to put off all restriction. When [they] graduate from high school, they are like caged birds wanting to be free. However, many are so free that they have no constriction, no restriction. We in the Lord's recovery, on the contrary, are taking a constricted way….We in the Lord's recovery must walk in our spirit. Living in spirit and walking in spirit restrict us. Even when we are loving, rejoicing, and happy, we must be under restriction. We must not be like those who throw off all restraint in their excitement. Rather, we must be excited within the limit of the spirit. This must even be true in the meetings. Although we may fully release our spirit, we should be restricted as far as physical activity is concerned. In everything, we need to take the constricted way, not the broad way.

We must take the constricted way in our fellowship with the brothers. Do you intend to praise a brother? You must praise him in a constricted way. Are you about to rebuke a brother? You must rebuke him in a constricted way. Are you having fellowship with some brothers? This is excellent, but you must fellowship with them in a constricted way. Sometimes when you are having fellowship, you forget all limitation. You go on hour after hour without taking care of the need for food or rest. Furthermore, in your fellowship you talk… about everyone without any restriction. Praise the Lord that we are truly free. Nevertheless, we still have the limitations, restrictions, and constrictions.

Life in Matthew 7:14 refers to the ever-blessed condition of the kingdom, which is filled with the eternal life of God. This life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age (19:29; Luke 18:30). In the Lord's recovery today we are taking the constricted way which leads to life. (Life-study of Matthew, pp. 298-299, 301)

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons on Life," lsns. 3,7-8,11-15; CWWL, 1981, vol. 1, "God's Eternal Intention and Satan's Counterplot," chs. 2-3

第十二周▪周五

晨兴喂养

太十六 18“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

约十一 25“耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

基督就是复活，也就是生命。召会今天在地上，既作基督的器皿，就是要彰显出这个生命与这个复活。神乃是要召会彰显出基督的生命来，所以今天在召会里必须满了生命。在召会里，一切出于神的，乃是生命；一切出于撒但的，乃是死亡。

主到地上来主要的目的，乃是要叫人得生命，（约十10，）就是叫人得着神的生命。…神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿。…神乃是借着召会，就是基督的器皿，叫人得着神的生命、神的丰富。（倪柝声文集第二辑第二十四册，一七九至一八〇页。）

信息选读

撒但是神的对头，凡神所作的，他都要攻击。今天神的目的乃是在召会身上，所以撒但专门攻击召会。撒但攻击基督徒和召会，不一定是用罪和世界来引诱人失脚，因为人很容易分别这些。然而我们可能不犯罪，也不爱世界，却仍然不能避免撒但的攻击。…单单对付罪，或对付世界，不足以堵住撒但的攻击。撒但真正的利器乃是用死亡来攻击召会，死亡是不易被发现的，死亡可能很隐藏的偷进召会里。这并非说，世界、罪恶，就不被撒但用以攻击召会；乃是说，撒但能用那些文雅的、道德的，而不只是污秽的、残暴的罪，来攻击基督徒。许多文

WEEK 12 — DAY 5

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

John 11:25 ...I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

Christ is the resurrection and the life. Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life. In the church everything that issues from God is life, and everything that issues from Satan is death.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God’s life.... God’s Christ is life, and God’s Christ is resurrection, and the church is the vessel of this life and resurrection....Through the church—the vessel of Christ—God dispenses His life and riches to men. (CWWN, vol. 44, pp. 881-882)

Today’s Reading

Satan is God’s rival. He attacks everything that God wants to do. Since God’s goal today is the church, Satan’s attacks are directed specifically against the church. Satan does not necessarily stumble Christians or the church with the enticement of sin or the world, because these things are too obvious. While we may be free from sin and not love the world, we can still be under Satan’s attacks.... Dealing with sin and the world alone is not enough to stop the attacks of Satan. The ultimate weapon Satan uses to attack the church is death. Death is not easily identifiable; it can creep secretly into the church. This does not mean that Satan will not use the world and sin to attack the church. It means that Satan can use refined and moral things, not just filthy and treacherous sins to attack Christians. Many refined and moral things are

雅的、道德的事情，却充满死亡，撒但能够轻易的使用这些死亡的事情攻击召会。

马太十六章十八节说，主的召会的根基乃是基督这磐石，是阴间的门所不能胜过的。阴间就是死亡。召会的根若是在天上，就是不能斩断的，〔因为〕生根在天上…，死亡不能胜过她。召会只有建造在基督这磐石上，死亡才不能胜过她。…基督徒…能知道道理讲得好不好，但却不容易…分别死亡与复活。召会若建造在基督这磐石上，能够分辨…死亡〔和〕…生命，阴间的门就不能胜过她。

罗马八章十节，与约翰十二章二十五节是相对的：罗马八章十节是说到身体和灵；约翰十二章二十五节是说到魂，保守魂，与丧失魂。二者结果都是说到死亡与复活。一切从身体，从魂出来的，结果乃是死亡，就是阴间；一切从灵出来的，结果就是生命。…基督徒不是问事情作好或作坏，乃是问事情的来源为何，是从天然生命出来的，或是从肉体，从魂里出来的，还是从灵出来的。一切在基督徒身上的，只有出于灵的，才是生命，才能叫人得生命；凡是出于别的，即使人看为好的、有益的、良善的，都是死亡，都不能叫人得生命。

召会所需要的乃是生命，就是基督复活的生命。一切的道理、思想、神学、解经，都不能取代基督的生命。只有基督的生命，只有出于基督生命的，是阴间的门所不能胜过的。其他的一切都不过是死亡的各种形式，都经不起撒但的攻击。求神怜悯我们，叫我们自己不摸死亡，也不把死亡带给召会。求神用生命充满召会，叫撒但无处可攻击召会。（倪柝声文集第二辑第二十四册，一八〇至一八一、一八三页。）

参读：生命树，第一至十、十四、十六章；生命经历的实际功课，第五章。

filled with death, and Satan can easily utilize these deadly things to attack the church.

Matthew 16:18 says that the foundation of the Lord's church is Christ the Rock, and the gates of Hades cannot prevail against this church. Hades is death. If the church has its roots in heaven, it will be impossible to cut it off from heaven, because…its roots are entrenched and death cannot prevail against it. The only reason that death cannot prevail over the church is that the church is built upon Christ the Rock.... Many Christians…know whether or not a sermon is well-delivered. But it is hard for them to distinguish between death and resurrection. But if the church is built on Christ the Rock, it will distinguish between death and life, and the gates of Hades will not prevail against it.

Romans 8:10 corresponds with John 12:25. Romans 8:10 is on the body and the spirit, while John 12 is on the soul, both the preserving and the losing of the soul. In both cases the end result is related to death and resurrection. Everything that issues from the body or from the soul results in death, which is Hades, whereas everything that issues from the spirit results in life.... A Christian should not ask whether a thing is good or evil but should ask from where a thing originates. Does it originate from the natural life, the flesh, the soul, or does it originate from the spirit? Of all the things that a Christian possesses, only those that originate from the spirit are of life, and only they can give others life. Nothing else—no matter how good, profitable, or nice—gives life.

The church needs life, the resurrection life of Christ. No doctrine, idea, theology, or exposition can replace the life of Christ. Only the life of Christ and that which issues from it will prevail against the gates of Hades. Everything else is just disguised forms of death and cannot withstand the attacks of Satan. May the Lord be merciful to us, and may He keep us from touching death or bringing death into the church. May God fill the church with life, and may Satan find no opening to attack the church. (CWWN, vol. 44, pp. 882-885)

Further Reading: CWWL, 1965, vol. 2, "The Tree of Life," chs. 1-10, 14, 16; CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," ch. 5

第十二周▪周六

晨兴喂养

约壹三 14“我们因为爱弟兄，就晓得是已经出死入生了。不爱弟兄的，仍住在死中。”

约五 24“…那听我话，又信差我来者的，就有永远的生命，不至于受审判，乃是已经出死入生了。”

死是出于神的仇敌魔鬼撒但，撒但是由带来死的善恶知识树所表征；生命是出于神这生命的源头，神是由发出生命的生命树所表征。（创二 9，16～17。）死与生命不仅分别出于撒但和神这两个源头，也是两种素质、两种元素、两个范围。出死入生就是从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围。这是在我们重生时发生在我们身上的。我们晓得这事，对这事有里面的知觉，乃是因为我们爱弟兄。对弟兄的爱（神的爱）是这件事有力的证明。相信主是我们出死入生的路，爱弟兄是我们已经出死入生的证明。信是接受永远的生命，爱是凭着永远的生命而活，并将这生命彰显出来。

不爱弟兄就证明没有凭着神圣之爱的素质和元素而活，并没有留在它的范围中；反而是活在撒但死的素质和元素里，并且住在它的范围中。（约翰一书生命读经，二八七至二八八页。）

信息选读

借着重生，我们已经从死的源头、素质、元素和范围出来，进入生命的源头、素质、元素和范围。…首先有源头，然后从源头流出素质，素质形成元素，

WEEK 12 — DAY 6

Morning Nourishment

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

John 5:24 ...He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

Death is of the devil, God's enemy Satan, signified by the tree of knowledge of good and evil, which brings death. Life is of God, the source of life, signified by the tree of life, which issues in life (Gen. 2:9, 16-17). Death and life are not only of these two sources, Satan and God; they are also two essences, two elements, and two spheres. To pass out of death is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life. This took place in us at our regeneration. We know (oida) this, we have the inner consciousness of this, because we love the brothers. Love (agape—the love of God) toward the brothers is a strong evidence of this. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life. To have faith is to receive the eternal life; to love is to live by the eternal life and express it.

Not loving the brothers is evidence of not living by the essence and element of the divine life and not remaining in its sphere. It is living in the essence and element of the satanic death and abiding in its sphere. (Life-study of 1 John, pp. 236-237)

Today's Reading

Through regeneration we have passed out of the source, essence, element, and sphere of death into the source, essence, element, and sphere of life.... First we have the source. Then out of the source comes the essence. The

末了这元素变成范围。因此关于生命，首先有生命的源头，从这生命的源头流出生命的素质；这素质形成生命的元素；然后这生命的元素成为生命的范围。

我们可以用泉源来说明生命的源头、生命的素质、生命的元素、以及生命的范围。水从泉源流出，成为一道河。泉源是源头。我们可以说氧化氢（H_2O）是从泉源流出之物的素质；这素质取了水的形状；涌流的水成为一道河。这里有泉源作源头，氧化氢作素质，水作元素，河流作范围。因此，在河流的范围里有水作元素；这元素的素质是氧化氢；这一切的源头乃是泉源。

我们神的儿女已经从神接受了神圣的生命。神是神圣生命的源头，泉源。神圣生命的素质就是神的所是。因此，神的所是，神的素质，是我们所接受作为神圣生命之灵水的素质。这生命也是我们能凭以并在其中生活的元素。当我们在神圣生命的元素里生活，神圣的生命就成为我们生活的范围。现今我们在神圣生命的范围里生活，拥有神圣生命的元素，并且享受神圣生命的素质。不仅如此，当我们享受神圣生命的素质，我们与作这生命源头的神就有了生机的联结。这就是为什么我们说，神圣的生命有源头、素质、元素和范围。

在原则上，死也是一样。…我们〔曾〕在死的范围里生活，有死的元素，受死的素质苦害。不仅如此，我们也与撒但（死的源头）联结。因此，我们在重生以前，经历且遭受死的源头、素质、元素和范围的苦害。（约翰一书生命读经，二九八至三〇〇页。）

参读：约翰一书生命读经，第二十八、三十四篇；生命经历的基本原则，第一至四章；神圣的经纶，第四至五章。

essence forms an element, and eventually this element becomes a sphere. Therefore, regarding life, we first have the source of life. Out of this source of life comes the essence of life. The essence forms the element of life, and this element of life then becomes the sphere of life.

We may use a fountain to illustrate the difference between the source of life, the essence of life, the element of life, and the sphere of life. Water flows out of a fountain and becomes a river. The fountain is the source. We may say that H_2O is the essence of what comes out of the fountain. This essence then takes the form of water, and the flowing water becomes a river. Here we have the fountain as the source, the H_2O as the essence, the water as the element, and the river as the sphere. Therefore, in the sphere of the river we have the water as the element, and the essence of this element is H_2O. The source of it all is the fountain.

As children of God, we have received the divine life from God. God is the source, the fountain, of the divine life. The essence of the divine life is the very being of God. Hence, God's being, His essence, is the essence of the spiritual water we have received as the divine life. This life also is an element by which and in which we can live. When we live in the element of the divine life, the divine life becomes the sphere of our living. Now we are living in the sphere of the divine life, possessing the element of the divine life, and enjoying the essence of the divine life. Furthermore, as we enjoy the essence of the divine life, we are organically joined to God as the source of this life. This is the reason we say that with the divine life we have the source, the essence, the element, and the sphere.

The principle is the same with death….We were living in the sphere of death, possessing the element of death, and suffering the essence of death. Moreover, we were joined to Satan, the source of death. Therefore, before regeneration, we were experiencing and suffering the source, essence, element, and sphere of death. (Life-study of 1 John, pp. 245-246)

Further Reading: Life-study of 1 John, msgs. 28, 34; CWWL, 1963, vol. 3, "Basic Principles of the Experience of Life," chs. 1-4; CWWL, 1984, vol. 3, "The Divine Economy," chs. 4-5

第十二周诗歌

529 里面生命的各方面 — 两棵树

8 8 8 8（英 733）

D 大调 3/4

5 5 5 | 5 – 5 | 6 – 6 | 5 – – | i i 6 | 2 – 3 | 4 – 4 | 3 – 1 |
一 当日神 在 伊甸 园 中, 将人置 于 二树 之 前: 借
3 – 3 | 3 – 3 | 5 – 5 | 5 – – | i 7 6 | 5 – 4 | 3 – 2 | 1 – – ‖
生 命树 指 明 自 己, 以知识树 表 明 撒 但。

二 生命树乃神的中心, 照神永远计划所定,
神是要在基督里面, 给人接受,作人生命。

三 知识树是神的警告, 提示神外另有源头:
恶者撒但,死亡渊薮, 人若接触,死亡必受。

四 生命之树人肯接受, 人必得着神作生命,
且必变成珍贵宝石, 神的心愿借此完成。

五 知识一树人若接触, 撒但必得进人里面,
成为罪恶,带进死亡, 使神计划难得成全。

六 这是表明只有神是 我们生命唯一源头;
摸着神外一切事物, 就是摸着死亡之由。

七 知识不过带来死亡, 尽管外观是善非恶;
在神之外任何事物, 都是撒但施计之所。

八 不只恶与基督相对, 就是善也与祂相抵;
凡属知识不拘善恶, 都与生命相反不一。

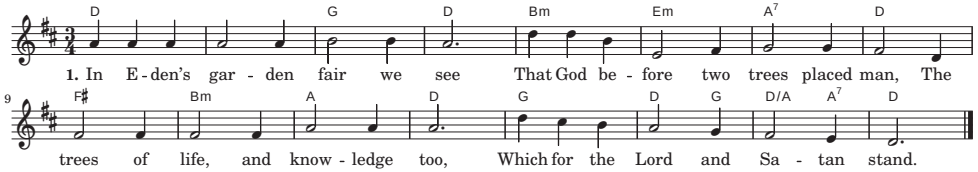
九 主,教我们唯独摸你, 好叫我们被你充满;
你外事物概不接触, 对恶如此,对善亦然。

WEEK 12 — HYMN

In Eden's garden fair we see

Various Aspects of the Inner Life — The Two Trees

733



2. The tree of life the center is
Of God's eternal, perfect plan,
Denoting God in Christ as life
To be received as all by man.

3. The tree of knowledge standing there,
Bespeaks a sure and warning voice:
Outside of God there is a source
Of death to all who make this choice.

4. If man would eat the tree of life,
Then God as life he will receive,
And be transformed to precious stones,
God's will and Purpose to achieve.

5. If man the tree of knowledge takes,
Then Satan enters into man
As sin, which brings him into death,
That he may not fulfill God's plan.

6. This signifies that only God
Is our full source of life and breath;
To touch ought else is but to touch
The source of knowledge and of death.

7. For knowledge only bringeth death,
Though evil or though good it seem;
For any thing apart from God,
Is but the fruit of Satan's scheme.

8. Not only evil, but the good
Is contradictory to Christ;
Not only knowledge of the bad,
But even good is versus Christ.

9. Lord, teach us only Thee to touch,
That with Thy life we filled may be,
And not to touch the good or bad,
Or anything apart from Thee.

第十二周申言

申言稿：

Composition for prophecy with main point and sub-points: