第二周

两棵树
与两种生活的原则

诗歌：365

读经：创二 9，来四 12，林前二 14 ～ 15，罗八 4，6，弗四 18 ～ 19，林后十一 3

【周一】

壹 创世记二章九节的两棵树—生命树与善恶知识树—代表两种生活的原则：

一 这两棵树表明基督徒能凭着两种不同的原则—是非的原则或生命的原则—而生活—林前八 1。

二 基督徒不是讲是非的原则，善恶的原则，乃是讲生命—约壹五 11 ～ 13，20。

三 当我们接受主耶稣，得着新的生命之后，我们多了一个生活的原则—生命的原则；我们如果不知道，就会把生命的原则摆在一边，而跟从是非的原则。

【周二】

四 基督徒不是问事情对或不对，乃是在作事时问里面的生命怎么说—罗八 6，弗四 18 ～ 19。

Week Two

The Two Trees
and the Two Principles of Living

Hymns: 738

Scripture Reading: Gen. 2:9; Heb. 4:12; 1 Cor. 2:14-15; Rom. 8:4, 6; Eph. 4:18-19; 2 Cor. 11:3

§Day 1

I. The two trees in Genesis 2:9—the tree of life and the tree of the knowledge of good and evil—represent two principles of living:

A. The two trees show that a Christian can live according to two different principles—the principle of right and wrong or the principle of life—1 Cor. 8:1.

B. Being a Christian is not a matter of the principle of right and wrong, the principle of good and evil, but is a matter of life—1 John 5:11-13, 20.

C. When we received the Lord Jesus and gained a new life, we obtained another principle of living—the principle of life; if we do not know this principle, we will set the principle of life aside and follow the principle of right and wrong.

§Day 2

D. Being a Christian is not a matter of asking whether something is right or wrong; it is a matter of checking with the life inside of us whenever we do something—Rom. 8:6; Eph. 4:18-19.

贰 我们基督徒的生活是凭着里面的生命，不是凭着外面是非的标准；我们生活的原则是里面的而不是外面的：

一 如果我们生活的原则也不过是对与错，我们就和世人一样了—17 节。

二 对不对，不是凭着外面的标准，乃是凭着里面的生命。

三 我们不只是恶事不能作，连仅仅是善的事也不能作：

1 基督徒只能作出乎生命的事；在这里有恶事，有善事，也有生命的事—约一 4，十 10，约壹二 25，五 13。

2 在创世记二章九节，“善恶”摆在一起，两者是在一条路上，“生命”是在另外一条路上。

3 有一个标准比善的标准还要高，这个标准乃是生命的标准—约十一 25，约壹五 11 ～ 12。

【周三】

4 基督徒的生活标准，不只是对付恶的事，也是对付善和对的事。

5 许多事情，虽然按着人的标准是对的，但是按着神的标准却是错的，因为缺少神的生命。

四 基督徒的生活是凭着里面的生命—罗八 2，6，10 ～ 11：

1 没有一个基督徒可以在生命之外有所决断—约壹五 13。

2 里面生命加增的事，就都是对的；里面生命减少的事，就都是不对的。

II. Our Christian life is based on an inner life, not an outward standard of right and wrong; our principle of living is inward instead of outward:

A. If we live by the principle of right and wrong, we are the same as the worldly people—v. 17.

B. Right and wrong are not decided by an outward standard but by the inner life.

C. We should not only avoid all that is evil but also all that is merely good:

1. Christians can do only that which comes from life; there are evil things, good things, and the things of life—John 1:4; 10:10; 1 John 2:25; 5:13.

2. In Genesis 2:9 “good and evil” are put together as one way, whereas “life” is another way.

3. There is a standard that is higher than the standard of good; it is the standard of life—John 11:25; 1 John 5:11-12.

§Day 3

4. The standard of Christian living deals not only with evil things but also with good and right things.

5. Many things are right according to human standards, but the divine standard pronounces them wrong because they lack the divine life.

D. Christian living is based on the inner life—Rom. 8:2, 6, 10-11:

1. No Christian should determine anything apart from life—1 John 5:13.

2. Whatever increases the inner life is right, and whatever decreases the inner life is wrong.

3 我们的道路是神的生命，不是是与非；这两个原则的分别太大、对比太强了。

4 我们只有一个问题：神的生命在我们里面是起来的，或者是萎下去的；这要断定我们的道路。

5 神乃是要求到神的生命满足了才够；我们要作到神所给我们的生命满足了才够—约一 4，三 15。

6 基督徒不是因为犯了罪在神面前认罪而已；基督徒许多时候是因为作了好事而在神面前认罪。

7 我们生活的原则，不是分别善和恶；我们在神面前所分别的是生命和死亡—罗八 6，约壹三 14。

【周四】

叁 我们若要按照生命的原则生活，就需要分辨灵与魂，并且认识灵—来四 12，林前二 14 ～ 15：

一 主就是那灵，在我们灵里生活、居住、运行、行动并行事，并且我们与祂成为一灵—林后三 17，罗八 16，林前六 17：

1 我们若想要实际地认识主，并在日常生活中经历祂，就必须学习分辨我们的灵—二 14 ～ 15。

2 我们若不认识我们人的灵，就不能领会神在我们里面的行动，也不能跟从主，因为今天主乃是那灵，活在我们灵里—约壹二 27，提后四 22。

二 我们需要认识我们的灵与其他内里诸部分的不同—诗五一 6，结三六 26，彼前三 4。

3. Our pathway is God's life, not right and wrong; the difference between these two principles is immense, and the contrast here is great.

4. The one question we must ask is whether the divine life within us rises or falls; this is what must determine the path we take.

5. God requires us to satisfy the divine life; we must do things in a way that satisfies the life God has given us—John 1:4; 3:15.

6. As Christians, we should not only repent before God for the sins we have committed; often, we need to repent before God for the good things we have done.

7. The principle of our living is not one that differentiates between good and evil; we must come before God to determine what is of life and what is of death—Rom. 8:6; 1 John 3:14.

§Day 4

III. If we would live according to the principle of life, we need to discern the spirit from the soul and know the spirit—Heb. 4:12; 1 Cor. 2:14-15:

A. The Lord who is the Spirit is living, dwelling, working, moving, and acting in our spirit, and we are one spirit with Him—2 Cor. 3:17; Rom. 8:16; 1 Cor. 6:17:

1. If we desire to know the Lord in a practical way and experience Him in our daily life, we must learn to discern our spirit—2:14-15.

2. If we do not know our human spirit, we cannot understand God's moving within us and cannot follow the Lord, because the Lord is the Spirit living within our spirit—1 John 2:27; 2 Tim. 4:22.

B. We need to know the difference between our spirit and our other inward parts—Psa. 51:6; Ezek. 36:26; 1 Pet. 3:4.

三 在我们的魂里作任何事，不论事是对或不对，都是活在旧人里；因此，我们需要否认我们的魂生命，就是我们的己—太十六 24～26。

四 当我们跟从灵，我们就是跟从主自己，因为主是在我们灵里—提后四 22，林前六 17。

【周五】

肆 我们要按照生命的原则生活，就需要跟随生命内里的感觉—罗八 6，弗四 18～19，赛四十 31：

一 生命的感觉是主观的、个人的、实际的：

1 在消极一面，生命的感觉是死的感觉—罗八 6 上。

2 在积极一面，生命的感觉是生命平安的感觉，感觉刚强、饱足、安息、明亮、舒服—6 节下。

二 生命感觉的源头是神圣的生命、（弗四 18～19、）生命之律、（罗八 2、）圣灵、（11，约壹二 27、）住在我们里面的基督、（约十五 4～5、）和在我们里面运行的神。（腓二 13。）

三 生命感觉的功用，是使我们知道自己是活在天然的生命里，或活在神圣的生命里；是活在肉体里，或活在灵里—林前二 14～15，罗八 8～9，加五 16～17。

四 信徒的生命长进不长进，就在于他如何对待生命内里的感觉—弗四 15，西二 19，林前三 6～7。

五 我们需要将自己祷告到生命的感觉里，并天天活在这种管制、引导、指引的元素之下—罗八

C. To do anything in our soul, whether it is right or wrong, is to live in the old man; thus, we need to deny our soul-life, our self—Matt. 16:24-26.

D. When we follow our spirit, we follow the Lord Himself, because the Lord is in our spirit—2 Tim. 4:22; 1 Cor. 6:17.

§Day 5

IV. In order to live according to the principle of life, we need to follow the inner sense of life—Rom. 8:6; Eph. 4:18-19; Isa. 40:31:

A. The sense of life is subjective, personal, and practical:

1. The sense of life on the negative side is the feeling of death—Rom. 8:6a.

2. The sense of life on the positive side is the feeling of life and peace, with a consciousness of strength, satisfaction, rest, brightness, and comfort—v. 6b.

B. The source of the sense of life is the divine life (Eph. 4:18-19), the law of life (Rom. 8:2), the Holy Spirit (v. 11; 1 John 2:27), Christ abiding in us (John 15:4-5), and God operating in us (Phil. 2:13).

C. The function of the sense of life is to make us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the Spirit—1 Cor. 2:14-15; Rom. 8:8-9; Gal. 5:16-17.

D. A believer's growth in life depends on how he deals with the inner sense of life—Eph. 4:15; Col. 2:19; 1 Cor. 3:6-7.

E. We need to pray ourselves into the sense of life and live under its controlling, guiding, and directing element day by day—Rom. 8:6;

6，弗四 18～19，约壹二 27。

六 我们越照着灵而行并跟随生命的感觉，就越照着生命的原则而活—罗八 4，6。

【周六】

伍 我们若照着生命的原则而活，我们辨识事物，就不会照着对错，乃照着生命或死亡—林后十一 3：

一 约翰福音强调一个事实：生命树与善恶知识树相对，我们不该在意善恶，乃该在意生命—四 10～14，20～21，23～24，八 3～9，九 1～3，十一 20～27。

二 辨识一件事最好的办法—辨识的秘诀—乃是照着生命或死亡来辨识；我们必须学习照着生命和死亡来辨识、分辨事情，拒绝任何剥夺我们对主作我们生命供应之享受的说话，而接受主真正的职事，真正的职事总是加强我们享受基督作我们生命的供应—罗八 6，林后十一 3。

Eph. 4:18-19; 1 John 2:27.

F. The more we walk according to the spirit and follow the sense of life, the more we will live according to the principle of life—Rom. 8:4, 6.

§Day 6

V. If we live according to the principle of life, we will discern matters not according to right and wrong but according to life and death—2 Cor. 11:3:

A. The Gospel of John emphasizes the fact that the tree of life is versus the tree of the knowledge of good and evil and that we should care not for good or evil but for life—4:10-14, 20-21, 23-24; 8:3-9; 9:1-3; 11:20-27.

B. The best way to discern a matter—the secret of discernment—is to discern according to life or death; we must learn to discern, to differentiate, matters by life and death, rejecting any speaking that deprives us of the enjoyment of Christ as our life supply but receiving the genuine ministry of the Lord, which always strengthens us in the enjoyment of Christ as our life supply—Rom. 8:6; 2 Cor. 11:3.

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。”

17“只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

神创造人之后，…要人活着是靠着神，像人活着是借着粮食一样。“因我们生活、行动、存留都在于祂。”〔徒十七28。〕…生命树和善恶知识树，乃是一种寓言，在这里就是给我们看见，人有两种不同的粮食：人所以能够活着，或者是借着生命，或者是借着善恶知识，或者说是借着分别是非。创世记二章的两棵树，有许多人已经读过；但是，我们所注意的是，这两棵树摆在这里，是要给我们看见，人活在世界上，特别是基督徒活在世界上，是凭着两种不同的原则而生活：人活着，也许是凭着是非，也许是凭着生命。有的人作基督徒，他生活的原则是以是非为定准；有的人作基督徒，他生活的原则是以生命为定准。（倪柝声文集第三辑第十册，一八五至一八六页。）

信息选读

什么叫作一个人凭着是非来活着，什么叫作一个人凭着生命来活着？有许多人，在他的生活里，只有善恶知识树。有许多人，在他的生活里，有生命树。有的人在他的生活里两种都有。但是，神的话是告诉我们，吃善恶知识树的必定死，吃生命树的必定活。神也给我们看见，凡人借着善

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.

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

After God created man…God wanted man to depend on Him for his living in the same way that he was dependent upon food for his living. “For in Him we live and move and are” (Acts 17:28)…The tree of life and the tree of the knowledge of good and evil are a kind of parable. They show us that man has two different kinds of food and can live either by life or by the knowledge of good and evil, that is, the knowledge of right and wrong. Many people have read about the two trees in Genesis 2, but we would like to emphasize that the two trees were put there to show us that man, especially a Christian, can live on earth according to two different principles. Man can live according to the principle of right and wrong or according to the principle of life. Some Christians take the principle of right and wrong as the standard for their living, while other Christians take the principle of life as their standard for living. (CWWN, vol. 56, “Two Principles of Living,” pp. 418-419)

Today’s Reading

What does it mean when a person lives according to right and wrong? What does it mean when a person lives according to life? Many people only have the tree of the knowledge of good and evil in their lives. Other people have the tree of life in their lives. Some have both trees. The Word of God tells us, however, that he who eats of the tree of the knowledge of good and evil shall surely die, while he who eats of the tree of life shall live. God also shows

恶知识树来活着的，要失去他的地位；人如果要在神面前一直继续活着，他就必须知道什么叫作吃生命树的果子。

在这里，我愿意在这两个之外，再加上一个生活的原则，那一个生活的原则叫作罪恶。你能够说，全世界的人，今天他生活的原则最少有三个：人或是凭着罪恶来活着，人或是凭着是非来活着，人或是凭着生命来活着。

这是什么意思？意思很简单。有许多人活在世界上，是随着肉体邪情的私欲。他们本是可怒的儿女，受今世风俗的捆绑，随着心中运行的邪灵来行事为人；他们生活的原则，是凭着罪恶来活着。（弗二1～3。）这个，今天…我不提。我相信许多人在我们中间已经脱离了罪恶的原则。在罪恶的原则之外，就是我们今天…所要看的，这两棵树所代表的两个生活的原则。人作基督徒之后，有的人是凭着是非来活着，有的人是凭着生命来活着。

我讲到这一个问题的时候，我有一个假定，就是说，你们已经脱离了罪恶的原则，你们已经在神面前走前面的路。你们如果看，就能够看见，有的人他生活的原则，是凭着是非，是凭着善恶。请你记得，是非的原则，善恶的原则，不是基督徒的信仰。基督徒的信仰是讲生命，不是讲标准；基督徒的信仰是讲生命，不是讲善恶；基督徒的信仰是讲生命，不是讲是非。今天…有许多少年的弟兄，有许多少年的姊妹，当你接受主耶稣之后，得着新的生命之后，我告诉你，你里面有顶希奇的一件事，就是：多了一个生命的原则。但是，你如果不知道，你就会把那个生命的原则摆在一边，而起首学习跟从是非的原则。（倪柝声文集第三辑第十册，一八六至一八七页。）

参读：神圣的经纶，第四至五章。

us that whoever lives by the knowledge of good and evil will lose his position before God. If man wants to constantly live before God, then he must know what it means to eat the fruit of the tree of life.

Here, I would like to add another principle for living: the principle of sin. You could say that everyone in the world can live according to at least three principles: they can live by sin, or they can live by right and wrong, or they can live by life.

What does this mean? It is very simple. Many people live on earth by following the lusts of their flesh. They are sons of wrath who are bound by the fashions of the world. They live and act according to the operation of the evil spirits in their hearts. Their principle for living is that they live by sin (Eph. 2:1-3)... I do not want to speak about this principle. I believe that many among us have already left the principle of sin. What we will consider this morning is apart from the principle of sin. These two trees represent two principles of living. After becoming Christians, some people live by the principle of right and wrong, while others live by the principle of life.

In speaking about this matter, I am making the assumption that we have already left the principle of sin and are walking before God. If we would consider a little, we would see that some people live according to the principle of right and wrong or good and evil. Please remember that the principle of right and wrong, the principle of good and evil, is not Christianity. Christianity is a matter of life, not of being according to a standard. Christianity speaks of life, not of good and evil. Christianity teaches life, not right and wrong. There are many young brothers and sisters here this morning. I would like to tell you that after you received the Lord Jesus and gained a new life, you gained something marvelous inwardly. You obtained another principle of living. But if you do not know about it, you will set the principle of life aside and begin to follow the principle of right and wrong. (CWWN, vol. 56, “Two Principles of Living,” pp. 419-420)

Further Reading: CWWL, 1984, vol. 3, “The Divine Economy,” chs. 4-5

第二周▪周二

晨兴喂养

创二9“…园子当中有生命树，还有善恶知识树。”

17“只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”

什么叫作跟从是非的原则？我们行事为人，我们在那里问一个问题，就是有一件事，我这样作，到底对不对？是不是？…你在那里问善恶的问题，你问你自己：我这样作是是的呢，或者是非的呢？许多人在那里考虑：这一件事是善的呢，或者是恶的呢？许多人在那里考虑：这一件事我可以作呢，或者我不可以作？…你就以为：我这样作基督徒是很好了，因为我特别拣那些善的，特别拣那些对的，特别拣那些是的去作。…达到极点，还不过是分别善和恶；达到极点，还不过是挑选拒绝—拒绝恶的，挑选善的。这不是基督徒的信仰。…这是旧约，这是律法，这是全世界的宗教，这是人的道德、人的伦理。（倪柝声文集第三辑第十册，一八八页。）

信息选读

基督徒的信仰是生命，…不是你在那里问：这件事是对，或者不对。…〔而〕是说，你作这件事，你里面的生命怎么说？神所赐给你的新生命，在你里面对于这件事怎么说？有一件事顶希奇，就是：有许多人所看见的不过是一个标准，善恶的标准，外面的标准而已。但神所赐给我们的，不是外面的一个标准。基督徒的信仰不是得着一个新的十条诫命，…〔也〕不是问对不对，不是问善恶是非，乃是：你作一件事，你里面有生命，

WEEK 2 — DAY 2

Morning Nourishment

Gen. 2:9 ...The tree of life in the middle of the garden and the tree of the knowledge of good and evil.

17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

If our conduct is controlled by the principle of right and wrong, then we ask if something is right or wrong whenever we have to make a decision...When we ask whether it is good, we are, in effect, asking ourselves, “Am I right to do this or not?” Many people consider much whether something is good or evil. They consider whether they can or cannot do a certain thing... By taking care to decide whether or not something is good and right, they consider themselves to be good Christians. At the most, this practice is only a discerning of good from evil. At best, it is merely choosing and rejecting—choosing good and rejecting evil. This is not Christianity... It is the Old Testament, the law, worldly religions, human morality, and human ethics. (CWWN, vol. 56, “Two Principles of Living,” pp. 420-421)

Today’s Reading

Christianity is life... [It is] not a matter of asking whether something is right or wrong... [but] of checking with the life inside us whenever we do something. What does the new life which God has given us tell us inwardly about this matter? It is very strange that many people have only seen an outward standard, the standard of good and evil. But God has not given us an outward standard. Christianity is not a new set of Ten Commandments... [and] does not require that we ask whether something is right or wrong, good or evil. On the contrary, whenever

生命觉得爬起来，生命对你说话，里面觉得对，里面有生命，里面有力量，里面有膏油，你知道说有生命。许多的事，凭着人的眼光来看是对的，凭着人的眼光来看是是的，是善的；但是，顶希奇，里面那一个生命不响应，里面那一个生命冷下去，里面那一个生命萎下去。

我们基督徒的生活是凭着里面的生命，不是凭着外面是非的标准。世界的人，没有得救的人，他们生活的原则达到极点的时候，不过是是非；如果你，如果我，生活的原则也不过是是非，就我们和世界的人一样了。我们和世人的不同就在这里：我们不是凭着外面的标准，我们不是凭着外面的律法，我们不是讲人的道德、人的观念，我们不是凭着人的批评、人的看法来看这是对的，或者这是不对的。今天我们只有一个问题，就是里面的生命如何？那一个生命在我里面有能力，是活着的，我就能够作；那一个生命在我里面是冷的，是萎的，我就不能作。我生活的原则是凭着里面，不是凭着外面。…乃是因为神的圣灵在你里面运行的时候，你才能看出什么真是对的。里面有生命的，才是对的；里面没有生命的，就是不对的。对不对，不是凭着外面的标准，乃是凭着里面的生命。

这一个问题解决了，你就立刻看见，作基督徒的人，不只是恶事不能作，并且连仅仅是善的事也不能作；作基督徒的人，只能作出乎生命的事。你看见在这里有恶事，你看见在这里有善事，你看见在这里有生命的事。不是说，作基督徒要作善事和生命的事；乃是说，作基督徒不能作善事和恶事。神说，“善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”〔创二 17。〕善和恶是摆在一起，善和恶是在一条路上；生命是在另外一条路上。不只恶是基督徒所该拒绝的，连善也是基督徒所该拒绝的。在这里有一个标准比善的标准还要高，这一个标准叫作生命的标准。（倪柝声文集第三辑第十册，一八九至一九一页。）

参读：生命信息，第二十六章。

we do anything, there is a life within us which rises up to speak with us. When we feel right inwardly, when we feel the life inside of us moving, when we are strong within and sense the anointing, we know that we have life. Many times something is right and good in the eyes of man, but strangely the inner life has no response and grows cold and retreats.

Our Christian living is based on an inner life, not an outward standard of right and wrong. Many worldly people, who are not saved, live according to the best standard of living they can attain: the principle of right and wrong. If you or I also live by the principle of right or wrong, we are the same as worldly people. Christians are different from non-Christians because we do not live by an outward standard or law. Our subject is not human morality or concepts. We do not determine whether something is right or wrong by subjecting it to human criticism or opinion. Today we have only one question: What does our inner life say? If the life is strong and active within us, we can do this; if the life is cold and retreating within us, we should not. Our principle for living is inward instead of outward…We can only see what is really right when the Spirit of God operates within us. If we feel that there is life inwardly, then that matter is right. If we do not feel the inward life, then the matter is wrong. Right and wrong are not decided by an outward standard but by the inner life.

Once this matter is resolved, we can see that we must not only avoid all that is evil but also all that is merely good. Christians can only do that which comes out of life. We can see that there are evil things, good things, and things of life. We are not saying that Christians should only do things that are good and things that are of life. Rather, we are saying that Christians must not do good things or evil things. God said, “But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die” [Gen. 2:17]. Note that “good and evil” are put together here as one way, while “life” is another way. Christians should not just refuse evil; they should even refuse good. There is a standard that is higher than the standard of good; it is the standard of life. (CWWN, vol. 56, “Two Principles of Living,” pp. 421-422)

Further Reading: CWWL, 1978, vol. 2, “Life Messages, Volume 1,” ch. 26

第二周▪周三

晨兴喂养

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

11“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

基督徒生活的标准，不只是对付恶的问题；基督徒生活的标准，也是对付善的问题，也是对付是的问题。许多事情，虽然是是的，但是和生命不对，就是错的。…所有的事都是在这里：一件事人说是对的，你也说是对的，样样都是对的；但是，当你要去作这件事的时候，主的生命在你里面，是升起来的呢，或者是瘪下去的呢？当你要去作这件事的时候，你是觉得有膏油的涂抹呢，或者是觉得萎下去？…请你记得，生命不是凭着外面的是非来定规的；乃是凭着里面神的生命是刚强起来，或者是死亡来定规；是凭着里面神的生命是升起来，或者是瘪下去来定规的。没有一个基督徒在这里能够说，这件事非常好，所以我能作；这件事很对，所以我就作。是要问主在你里面怎么说？主在你里面给你什么感觉？里面对于这件事有没有喜乐？有没有属灵的快乐？有没有属灵的平安？这一件事断定我们属灵的道路。（倪柝声文集第三辑第十册，一九三页。）

信息选读

没有一个基督徒可以在生命之外有一个断定。里面起来的事，就都是对的；里面瘪下去的事，就都是不对的。没有一个人能够在这里说，我凭着外面的标准，来说一件事是对的或者是不对的。

WEEK 2 — DAY 3

Morning Nourishment

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

11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

The standard of Christian living does not only deal with evil things but also with good and right things. Many matters are right according to human standards, but the divine standard pronounces them wrong because they lack the divine life… The key to everything is this point: Others may say something is right. We also may say that it is right, but does the Lord's life rise up within us or does it recede when we begin to do something? When we begin to do something, do we sense the anointing or do we feel weighed down?… Please remember that life does not make decisions according to outward standards of right and wrong. Matters should be decided according to the sense of God's life or the sense of death. Decisions should be made according to God's life as it rises up or recedes within us. No Christian should say that he can do something because it is good or right. We must ask the Lord within us. What is the inner feeling that the Lord gives? Do we feel joyful inwardly about this matter? Do we have spiritual happiness and peace? These are the matters that decide our spiritual path. (CWWN, vol. 56, "Two Principles of Living," pp. 424-425)

Today's Reading

No Christian can determine anything apart from life. Whatever increases the inner life is right, and whatever decreases the inner life is wrong. No one should determine whether a matter is right or wrong by some outward standard.

认识神的人，就要站在旁边不说话。因为我们的道路是神的生命，不是是与非；这两个原则的分别太大了。弟兄姊妹们，这里面的分别太大了。许多人他们能看见的不过是说，我怎么作是对的，怎么作是不对的。…今天我们只有一个问题：神的生命在我们里面是起来的，或者是萎下去的；这要断定我们的道路。什么都是在这里（心）断定的。

人说是就够了，对就够了；但是神说，还不够，是生命的才够。…神不是说是就对了，乃是要求到神的生命满足了才够。…作得是了还不够，要作到这一个生命，神所给你的生命痛快了才够。

马太五至七章…〔主在〕山上的教训不是说，如果事情对了就行了。人是说，为什么缘故，脸给人打一下，还要连另一面也转过来给他打？脸给人打了一下，不说话已经很好了。…但是，神说，给人打一下，就低下头来回去，里面的生命不行，里面的生命不够；乃是当你另一面的脸再转过去给他打的时候，意思就是说，我里面没有恨的心，我不生气，并且我里面能够再受同样的待遇。生命是谦卑的，生命能够把脸转过来由人打。这是生命的道路。

我们在神面前的道路，不是善和恶的问题，乃是里面生命的问题。那一个生命要你作，你所作的就有价值；那一个生命不要你作，你如果作了，就是好的，心里还要受责备。基督徒不是因为犯了罪在神面前认罪而已；基督徒许多时候是因为作了好事而在神面前认罪。因为我们生活的原则，不是分别善和恶；我们在神面前所分别的是生命和死亡的问题。…生命不高升，我看不见有膏油涂在我身上，我不管作得错、作得对，我要认罪，我要在神面前求神赦免。（倪柝声文集第三辑第十册，一九五至一九六、一九八至一九九、二〇一页。）

参读：倪柝声文集第三辑第十册，两种生活的原则。

Those who know God can only stand aside in silence, for our pathway is His life, not right and wrong. The difference between these two principles is immense. Brothers and sisters, the contrast here is too great. So many people only think whether it is right or wrong for them to do something…The one question we must ask today is whether the divine life within us rises or falls. This is what must determine the path we take. Everything is decided in our hearts.

Man says that right is good enough, but God says that only life is sufficient…God is not satisfied with being right. He requires us to satisfy the divine life.

We must do things in a way which satisfies the life God has given us… Matthew 5—7, the Sermon on the Mount,… does not say that everything is all right as long as things are done according to what is right. Man asks why he has to turn the other cheek when someone hits him. Is it not good enough if we do not say anything when someone strikes us?…God says that it is not even enough to just lower our heads and leave when we are struck. This does not satisfy the inner life. We must turn our other cheek for that person to strike as well. This means that we have no hate in our hearts. We are not angry and can endure this treatment a second time. Life is humble. Life can turn the other cheek for another blow. This is the way of life.

As we live before God, our actions must not be determined by good and evil, but by the life within. Whatever life wants us to do is worthwhile. Anything that we do without life, no matter how good it may be, will bring us nothing but inward condemnation. A Christian should not only repent before God for the sins he has committed; often, he must repent before God for the good things he has done. The principle of our living is not one that differentiates between good and evil. We must come before God to determine what is of life and what is of death…When the life does not rise up and we cannot sense the anointing in our being, we should not care whether we are acting according to right or wrong. Instead, we must confess before God and ask His forgiveness. (CWWN, vol. 56, “Two Principles of Living,” pp. 426, 428-431)

Further Reading: CWWN, vol. 56, “Two Principles of Living,” pp. 418-432

第二周▪周四

晨兴喂养

来四 12 “因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

罗八 16 “那灵自己同我们的灵见证我们是神的儿女。”

林后三章十七节说，主就是那灵；罗马八章十六节启示，那灵同我们的灵见证；林前六章十七节说，与主联合的，便是与主成为一灵。这些经文启示，是那灵的主，在我们灵里生活、居住、运行、行动并行事。这些经文也给我们看见，我们若想要实际地认识主，并在日常生活中经历祂，就必须学习分辨我们的灵。我们若不认识我们人的灵，就不能领会神在我们里面的行动，也不能跟从主，因为今天主乃是那灵，活在我们灵里。（李常受文集一九六三年第二册，一四九页。）

信息选读

人有许多内里的部分。这些部分包括灵、魂、心、心思、情感、意志和良心。…圣经告诉我们，主是在我们灵里。（提后四 22。）因此，我们分辨我们的灵，并认识我们的灵与我们的魂、心、心思、情感、和意志不同，这是很重要的。我们也许清楚我们的灵与我们的身体不同，但我们也必须清楚，我们的灵与我们里面其他内里的诸部分不同。

心思、情感和意志，都是心的一部分，也是构成魂（就是天然生命和己）的三部分。这三部分不是

WEEK 2 — DAY 4

Morning Nourishment

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

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

Second Corinthians 3:17 states that the Lord is the Spirit, Romans 8:16 reveals that the Spirit witnesses with our spirit, and 1 Corinthians 6:17 says that he who is joined to the Lord is one spirit. These verses reveal that the Lord who is the Spirit is living, dwelling, working, moving, and acting in our spirit. They also show us that if we desire to know the Lord in a practical way and to experience Him in our daily life, we must learn to discern our spirit. If we do not know our human spirit, we cannot understand God’s moving within us and cannot follow the Lord, because the Lord today is the Spirit living within our spirit. (CWWL, 1963, vol. 2, “God’s Intention concerning Christ and the Church,” p. 113)

Today’s Reading

Human beings have many inward parts. These parts include the spirit, the soul, the heart, the mind, the emotion, the will, and the conscience…The Scriptures tell us that the Lord is in our spirit (2 Tim. 4:22). Thus, it is very important for us to discern our spirit and to realize that our spirit is different from our soul, heart, mind, emotion, and will. We may be clear that our spirit and our body are different, but we must also be clear that our spirit is different from the other inward parts of our being.

The mind, emotion, and will, which are all parts of the heart, are also the three parts that make up the soul, that is, the natural life, the self.

灵的一部分。…我们若跟从我们的心思、情感或意志，就指明我们不是跟从主，因为主不在这些部分里，乃在我们灵里。我们常常想得太多，以致销灭我们的灵。有些时候我们违背主作一些事，因为我们的意志太强。不仅如此，我们常发现自己受情感影响，使我们违背主行事。这给我们看见，我们若要跟从主，就必须否认我们的心思、情感和意志。…当我们跟从灵，我们就是跟从主自己，因为主是在我们灵里。祂不在我们的心思、情感或意志里，乃在我们灵里。

主是在我们灵里。因此，我们学习分辨我们的灵，并认识我们的灵与我们的心思、情感和意志之间的不同，这是很重要的。我们若不认识这个不同，就常会发现我们与主的交通受阻。比如，许多时候我们祷告，感觉主的同在，在灵里与祂有真实的交通。然而，经常当我们正这样交通时，就突然运用我们的心思，开始思想，或记起一件事。当我们这样作，我们与主的交通就立刻停止。…在这样的情况里，我们必须放弃己，告诉主说，“主，我不同意我的心思；我同意我的灵。我拒绝我的心思，我接受我的灵。”这经历说明一个基本的原则—跟从主的路，是不照着我们的心思及心思的思念行事，乃照着我们里面最内里的感觉和深处的知觉行事。我们需要跟从这深处的内里感觉，因为这是主在我们灵里的感觉。

我们若跟随我们的灵，并跟从我们灵里的感觉，会有一个结果—基督安家在我们心里。〔弗三 16～17。〕…这意思是主充满我们的心思、情感、意志和良心，…我们的全人〔就〕要被基督充满。（李常受文集一九六三年第二册，一五〇、一五三至一五四、一五七页。）

参读：我们人的灵，第九章；我们急切的需要—灵与生命，第二章。

These three parts are not parts of the spirit… If we are following our mind, emotion, or will, this indicates that we are not following the Lord, because the Lord is not in these parts but in our spirit. Often we think so much that we quench our spirit. At other times we do things that are against the Lord because we are so strong in our will. Moreover, we often find ourselves under the influence of our emotion, and this causes us to go against the Lord. This shows us that if we want to follow the Lord, we must deny our mind, emotion, and will…When we follow the spirit, we follow the Lord Himself, because the Lord is in our spirit. He is not in our mind, emotion, or will but in our spirit.

The Lord is in our spirit. Hence, it is critical for us to learn to discern our spirit and to know the difference between our spirit and our mind, emotion, and will. If we do not know this difference, we will often find our fellowship with the Lord frustrated. For example, many times while we are praying, we sense the presence of the Lord and have genuine fellowship with Him in spirit. Often, however, while we are having such fellowship, we suddenly exercise our mind and begin to think about or remember something. When we do this, immediately our fellowship with the Lord stops… In such a situation we must give up the self and tell the Lord, “Lord, I do not agree with my mind; I agree with my spirit. I reject my mind, and I take my spirit.” This [is] a basic principle—the way to follow the Lord is to do things not according to our mind with its thoughts but according to the inner sense and the deep consciousness in the innermost part of our being. We need to follow this deep inner sense because it is the sense of the Lord in our spirit.

When we go along with our spirit and follow the sense in our spirit, there will be a result—Christ will make His home in our hearts [Eph. 3:16-17]... This means that the Lord fills our mind, emotion, will, and conscience… and our whole being will be filled with Christ. (CWWL, 1963, vol. 2, “God’s Intention concerning Christ and the Church,” pp. 114-116, 118-119)

Further Reading: CWWL, 1965, vol. 3, “Our Human Spirit,” ch. 9; CWWL, 1988, vol. 3, “Our Urgent Need—Spirit and Life,” ch. 2

第二周▪周五

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。”

弗四 18 ～ 19“他们在悟性上既然昏暗，就…与神的生命隔绝了；他们感觉既然丧尽，就任凭自己放荡，以致贪行种种的污秽。”

在消极一面，生命的感觉是死的感觉，一种消极的感觉。这明确地启示在罗马八章六节。我们必须领悟，六节完全是说到感觉，因为它说心思置于肉体，就是死。这不仅是事实，也是感觉的事、知觉的事。你将心思置于肉体，就有死的感觉；你觉得死就在那里。

死的感觉是内里…觉得自己里面软弱、虚空、不适、不安、沉闷、枯干、黑暗、并且痛苦，这指明死就在那里。死在这里，就是说，你将你的心思置于肉体。…这是生命的感觉消极的功用。

在积极一面，生命的感觉发挥功用，给我们以下积极的知觉—刚强、饱足、平安、安息、释放、活泼、滋润、明亮、舒服等。（6 下。）我们不是软弱的，乃是刚强的。我们不是虚空的，乃是饱足的。我们没有不适和不安，乃有平安和安息。我们没有沉闷，乃有释放和活泼。…我们有滋润的感觉与枯干相对，明亮与黑暗相对，以及舒服与痛苦相对。这一切都是我们从生命感觉的功用所得着积极的感觉。当我们有这几种感觉，就必须领悟，这是生命的感觉在作工。（李常受文集一九七九年第一册，七三〇至七三一页。）

信息选读

WEEK 2 — DAY 5

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.

Eph. 4:18-19 Being darkened in their understanding, alienated from the life of God..., being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

The sense of life on the negative side is the feeling of death, a kind of negative feeling. This is definitely revealed in Romans 8:6. We have to realize that Romans 8:6 is altogether a verse of sensation because it says that the mind set on the flesh is death. This is not only a fact, but it is also a matter of feeling, a matter of consciousness. When you set your mind on the flesh, you have the sense of death. You feel that death is there.

The feeling of death is the inner... sense that you are weak, empty, uneasy, restless, depressed, dried up, darkened, and in pain within; this indicates that death is there. When death is present, this means that you have set your mind on the flesh...This is the negative function of the sense of life.

On the positive side the sense of life functions to give us a consciousness of the following positive things—strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc. (v. 6b). Instead of being weak, we are strong. Instead of being empty, we are satisfied. Instead of uneasiness and restlessness, we have peace and rest. Instead of depression, we have release and liveliness...We have a sense of watering versus dryness, brightness versus darkness, and comfort versus pain. All these are the positive feelings we have from the function of the sense of life. When we have these kinds of feelings, we have to realize that this is the working of the sense of life. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 544-545)

Today’s Reading

任何一种生命都有其感觉。…石头没有感觉，但任何有生命的东西都有感觉。生命越高，感觉就越强。神圣的生命是最强、最高的生命，所以有最丰富、最强、最敏锐的感觉。（弗四18。）神圣的生命是生命感觉之源头的第一项。…不信的人感觉丧尽，因为他们与神的生命隔绝。我们若与神的生命是一，就会有最丰富、最强、最敏锐的感觉。

我们若活在天然的生命里，感觉就是死的，完全是在消极的一面；…我们若活在神圣的生命里，感觉就是生命的，完全是在积极的一面；于是我们有生命平安的感觉，同其一切积极的点。生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里。生命的感觉引导我们，支配我们，管制我们，并指引我们。这真理在今天的基督教里已完全失去了。今天基督教的教训多半集中于道德和好行为，他们不在意让这内里生命的感觉发挥功用，使我们知道我们是活在天然的生命里，或活在神圣的生命里。既然我们追求基督作我们的生命，我们就必须顾到这生命的感觉。我们若没有刚强、饱足、平安、安息、释放、活泼、滋润、明亮、舒服等积极的感觉，就必须知道，我们不是活在神圣的生命里；我们就必是活在天然的生命里。

〔生命的感觉〕这一课不该仅仅是照着字句的知识道理，必须是来自我们所经历的生命的东西。我们需要许多祷告，将自己祷告到生命的感觉里。然后我们释放话语就能实际地在交通里，而非仅在教训上。我们的信息会是一种交通，告诉人我们如何经历了这些事，生命的感觉对我们是如何的真实且实际，我们又如何天天在里面这种管制、引导、指引的元素之下。（李常受文集一九七九年第一册，七三三、七三六至七三七页。）

参读：生命的基本功课，第十一课；再论生命的认识，第九篇。

Any kind of life has its feeling... A stone does not have any feeling, but anything that has life has feeling. The higher the life is, the stronger the feeling is. The divine life is the strongest and highest life, so it has the richest, strongest, and keenest feeling (Eph. 4:18). The divine life is the first item of the source of the sense of life... The unbelievers are past feeling because they are alienated from the life of God. If we are one with the life of God, we will have the richest, strongest, and keenest feeling.

If we are living in the natural life, the sense is of death and is entirely on the negative side... If we are living in the divine life, the sense is of life and is entirely on the positive side. Then we have the feeling of life and peace with all of its positive points. The sense of life makes us know whether we are living in the natural life or in the divine life. The sense of life guides us, governs us, controls us, and directs us. This truth has been altogether lost in today's Christianity. Most of the teachings of today's Christianity are focused on morality and good behavior. They do not care for this inner sense of life functioning to make us know whether we are living in the natural life or in the divine life. Since we are seeking after Christ as our life, we must take care of this sense of life. If we do not have the positive sensations of strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc., we must realize that we are not living in the divine life; it must be that we are living in the natural life.

This lesson should not be a mere doctrine of knowledge according to the letter. It must be something of life from our experience. We need much prayer to pray ourselves into the sense of life. Then we can give a word not merely in teaching but practically in fellowship. Our message will be a kind of fellowship, telling people how we have experienced these things, how the sense of life is so real and practical to us, and how we are under this kind of controlling, guiding, directing element within us day by day. (CWWL, 1979, vol. 1, "Basic Lessons on Life," pp. 546, 548-549)

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons on Life," lsn. 11; CWWL, 1955, vol. 4, "Further Talks on the Knowledge of Life," chs. 9-10

第二周▪周六

晨兴喂养

林后十一2～3“我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。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，就像蛇用诡诈诱骗了夏娃一样。”

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。…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。夏娃受了打岔、中了计，就失去她向着神的单纯和纯洁。结果夏娃堕落了，死亡也借着堕落进来了。这就是蛇打岔夏娃，使她偏离神经纶的故事。（哥林多后书生命读经，五四八至五四九页。）

信息选读

保罗在林后十一章把蛇在夏娃身上所作的，应用到热中犹太教的人和在哥林多的召会。我相信保罗在灵的深处，知道这二者其实是一件事；发生在哥林多的事，乃是重演伊甸园中所发生的事。夏娃是妻子，而在哥林多的召会是许配给基督这独一丈夫的贞洁童女。因此，保罗在十一章二节说，“我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”不仅如

WEEK 2 — DAY 6

Morning Nourishment

2 Cor. 11:2-3 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ. 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.

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... 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. Because Eve was distracted and caught, she lost her singleness and purity toward God. The result was that Eve fell, and death came in through the fall. This is the story of how the serpent distracted Eve from God's economy. (Life-study of 2 Corinthians, pp. 465-466)

Today's Reading

In 2 Corinthians 11 Paul applies to the Judaizers and the church in Corinth what the serpent did to Eve. I believe that, deep in his spirit, Paul realized that these two matters were actually one and that what was happening in Corinth was a repetition of what took place in the garden of Eden. Eve was a wife, and the church in Corinth was a pure virgin, betrothed to one husband, Christ. For this reason, in 11:2 Paul says, "I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ." Furthermore, the wife in the garden of Eden was distracted

此，在伊甸园的妻子受了狡猾的蛇打岔；在哥林多的童女也因着热中犹太教的人而受到撒但打岔。保罗…把热中犹太教的人与撒但相提并论：“那等人是假使徒，是诡诈的工人，装作基督的使徒。这并不希奇，因为撒但自己也装作光的使者。”（13～14。）保罗…指明，热中犹太教的人是假使徒，是撒但的差役。〔15。〕

蛇来到夏娃跟前，并没有公然否认神的话，它乃是向女人说，“神岂是真说，你们不可吃园中所有树上的果子么？”（创三1。）我们在这里看见蛇发问：“神岂是真说？”这种发问一面似乎承认神所说的，另一面却暗中破坏神的话。蛇发出这个问题，就把毒素注入夏娃里面，要暗中破坏神所说的话。

要哥林多信徒辨识保罗所传的耶稣与热中犹太教者所传的耶稣不同，是很难的事。名字是相同的，但需要辨识。…辨识一件事最好的办法，乃是照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。

只要某人的教训或传讲剥夺我们对主作我们生命供应的享受，那种教训就是出于蛇的。然而，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，五四九至五五一、五五四至五五五页。）

参读：哥林多后书生命读经，第五十三篇。

by the subtle serpent. In Corinth the virgin was being distracted by Satan through the Judaizers… Paul associates the Judaizers with Satan. “Such ones are false apostles, deceitful workers, transfiguring themselves into apostles of Christ. And no wonder, for Satan himself transfigures himself into an angel of light” (vv. 13-14)… Paul indicates that the Judaizers, the false apostles, are ministers of Satan [v. 15].

When the serpent came to Eve, he did not openly deny God’s word. Rather, the serpent said to the woman, “Did God really say, You shall not eat of any tree of the garden?” (Gen. 3:1). Here we see that the serpent asked, “Did God really say?” This kind of question seems, on the one hand, to recognize what God has said. On the other hand, it undermines God’s word. By asking this question, the serpent injected poison into Eve to undermine God’s speaking.

It was difficult for the Corinthian believers to discern the difference between the Jesus preached by Paul and the one preached by the Judaizers. The name was the same. But there was still the need of discernment. 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.

As long as someone’s teaching or preaching deprives us of the enjoyment of the Lord as our life supply, that teaching is of the serpent. However, 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. 466-467, 469-470)

Further Reading: Life-study of 2 Corinthians, msg. 53

第二周诗歌

534 里面生命的各方面 — 生命的感觉

8 6 8 6（英 738, 不同调）

A 大调 3/4

A　　A　　F♯m　　E　　A　　E7　　A
3 3 2 | 1 – 5 | 1 – 3 | 5 – – | 3 2 5 | 5 – 5 | 5 – – |

一 任何生 命 具 有 意 识， 都有生 命 感 觉；

F♯7　　Bm　　D　　E7　　Bm7　　E7　　A
6 2 3 | 4 – 3 | 3 2 1 | 7 – 1 | 2 – 4 | 3 – 2 | 1 – – ‖

在我里 的 神 圣 生 命，感 觉 更 为 超 越。

二 生命性质越是高超， 生命感觉越好；
神的生命最为超特， 它的感觉最高。

三 这个神的生命感觉， 就是神的感觉，
乃是在我重生灵里， 远胜善的感觉。

四 这一里面生命感觉， 是我最深感觉，
从我里面分辨一切， 指明神之所悦。

五 借这里面生命感觉， 对神我有认识；
不是外面挣扎所得， 乃是自发启示。

六 我们越在生命长大， 生命感觉越敏；
我们越凭生命行动， 生命感觉越紧。

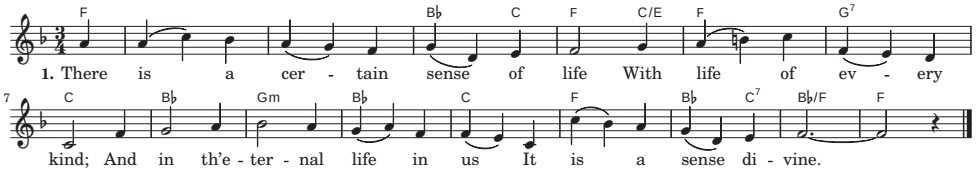
七 生命感觉若肯操练， 就能使灵刚强；
借这里面神的感觉， 交通得以增长。

WEEK 2 — HYMN

There is a certain sense of life

Various Aspects of the Inner Life — The Sense of Life

738



2. The higher any life may be,
The better is its sense;
The life divine the highest is
And has the highest sense.

3. It is the sense of life in us,
It is the sense of God;
'Tis in our spirit made alive,
And more than sense of good.

4. It is the inner sense in us,
The inmost consciousness,
Discerning matters inwardly,
God's will to thus express.

5. 'Tis by this sense that God we know,
The sense of inner life;
'Tis pow'rful and spontaneous,
And not of any strife.

6. The greater is our growth in life,
The keener is this sense;
The more we walk and act in life,
The more it is intense.

7. The sense of life when exercised
Will make our spirit bold,
And by this inner sense of God
True fellowship we hold.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: