第四周

接枝到基督里
而成为生命树的一部分

诗歌：365

读经：创二9，林前六17，罗十一17，24，约十五1，4～5

【周一】

壹 圣经启示神渴望与人建立的关系，乃是祂要与人成为一—林前六17：

一 每当我们来读圣经时，我们需要应用一个原则，就是神渴望与祂所拣选的人成为一—约十四20。

二 神主要的定旨乃是要使祂自己与人成为一，并使人与祂成为一—弗四4～6。

三 神渴望神圣的生命与属人的生命联合成为一个生命。

四 神经纶的中心线，乃是要使神与人，人与神，成为一个实体，两者凭同一生命，有同一性情，过同一生活—启二二17。

五 基督在祂成肉体时，将神带进人里面，又在祂的复活里，将人带进神里面；借此祂成就了神与人调和为一的事—罗八3，一3～4：

Week Four

Grafted into Christ
to Become Part of the Tree of Life

Hymns: 482

Scripture Reading: Gen. 2:9; 1 Cor. 6:17; Rom. 11:17, 24; John 15:1, 4-5

§Day 1

I. The Bible reveals that the relationship God desires to have with man is that He and man become one—1 Cor. 6:17:

A. Whenever we come to the Bible, we need to exercise one principle—the principle that God desires to be one with His chosen people—John 14:20.

B. God's main purpose is to make Himself one with man and to make man one with Him—Eph. 4:4-6.

C. God desires that the divine life and the human life be joined to become one life.

D. The central line of God's economy is to make God and man, man and God, one entity, with the two having one living by one life with one nature—Rev. 22:17.

E. In His incarnation Christ brought God into man, and in His resurrection He brought man into God; by this, He accomplished the mingling of God and man into one—Rom. 8:3; 1:3-4:

1 我们在基督里面，祂在我们里面；祂与我们成为一个人位—林前十二 12。

2 基督成为我们，我们成为祂—来二 14，11。

【周二】

贰 神渴望与人建立的关系，乃是祂要与人接枝在一起而在生机的联结里成为一—罗六 3～5，约十五 4～5：

一 接枝的生命不是替换的生命，乃是属人生命与神圣生命的调和—林前六 17。

二 在接枝时，两种相似的生命接在一起，然后生机地长在一起—罗十一 24：

1 因着我们人的生命是按着神的形像，照着神的样式造的，所以人的生命能与神圣的生命联结—创一 26。

2 我们人的生命与神圣的生命相似；因此，神圣的生命与人的生命能接枝在一起，并一同生活。

【周三】

三 为使我们接枝到基督里，祂必须经过成为肉体、钉死和复活的过程，成为赐生命的灵—约一 14，林前二 2，十五 45。

四 我们已经接枝到基督这生命树上，这接枝已使我们与祂成为一—罗十一 24：

1 基督和信徒是同一棵树；祂是葡萄树，我们是枝子—约十五 1，5 上，4 上。

2 基督成了我们的生命、性情和人位—西三 4，10～11，弗三 17 上。

1. We are in Christ, and He is in us; He and we have become one person—1 Cor. 12:12.

2. Christ has become us, and we have become Him—Heb. 2:14, 11.

§Day 2

II. The relationship God desires to have with man is that He and man be grafted together and thus become one in an organic union—Rom. 6:3-5; John 15:4-5:

A. The grafted life is not an exchanged life—it is the mingling of the human life with the divine life—1 Cor. 6:17.

B. In grafting, two similar lives are joined and then grow together organically—Rom. 11:24:

1. Because our human life was made in the image of God and according to the likeness of God, it can be joined to the divine life—Gen. 1:26.

2. Our human life resembles the divine life; therefore, the divine life and the human life can be grafted together and live together.

§Day 3

C. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, crucifixion, and resurrection to become the life-giving Spirit—John 1:14; 1 Cor. 2:2; 15:45.

D. We have been grafted into Christ as the tree of life, and this grafting has made us one with Him—Rom. 11:24:

1. Christ and the believers are one tree; He is the vine, and we are the branches—John 15:1, 5a, 4a.

2. Christ becomes our life, nature, and person—Col. 3:4, 10-11; Eph. 3:17a.

五 我们这些重生的人已经接枝到基督里，应当活接枝的生命—在这生命里，双方联合而生机地生长：

1 我们既然已经接枝到基督里，就不该再凭我们自己活着，乃该让那是灵的基督活在我们里面—加二 20。

2 我们也不该再凭自己的肉体或天然的所是活着，乃要凭调和的灵—神圣的灵调和着蒙重生之人的灵—过接枝的生活—林前六 17，罗八 4。

【周四】

六 在接枝的生命里，属人的生命不是被除去，乃是被神圣的生命加强、拔高并充实—加二 20，四 19，弗三 16～17 上：

1 在接枝的生命里，枝子仍保留相同的基要特征，但因着接到更高的生命里，而被加强、拔高并变化—约十五 4～5，罗十一 17。

2 在接枝的生命里，神圣的生命在我们里面作工，排除消极的元素：

a 神圣的生命逐渐地工作，除去一切天然的东西。

b 神圣的生命吞灭我们的缺点和软弱。

c 我们性情里消极的元素被杀死；然后，主不是把我们的性情废去，乃是拔高并使用我们的性情。

3 在接枝的生命里，神圣的生命使神原初所创造的复活，并将我们的官能拔高—约十一 25，弗四 23：

a 当神圣的生命排除消极的事物时，就作工使神原初所创造的复活。

E. As regenerated ones who have been grafted into Christ, we should live a grafted life, a life in which two parties are joined to grow organically:

1. Since we have been grafted into Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us—Gal. 2:20.

2. We should no longer live by our flesh or by our natural being; rather, we should live a grafted life by the mingled spirit—the divine Spirit mingled with the regenerated human spirit—1 Cor. 6:17; Rom. 8:4.

§Day 4

F. In the grafted life the human life is not eliminated but is strengthened, uplifted, and enriched by the divine life—Gal. 2:20; 4:19; Eph. 3:16-17a:

1. In the grafted life the branch retains its same essential characteristics but is strengthened, uplifted, and transformed by being grafted into a higher life—John 15:4-5; Rom. 11:17.

2. In the grafted life the divine life works within us to discharge the negative elements:

a. The divine life works in a gradual way to eliminate whatever is natural.

b. The divine life swallows up our defects and infirmities.

c. The negative element of our disposition is killed, and then, instead of casting away our disposition, the Lord uplifts and uses it.

3. In the grafted life the divine life resurrects God's original creation and uplifts our faculties—John 11:25; Eph. 4:23:

a. As the divine life discharges the negative things, it works to resurrect God's original creation.

b 这样，我们原初的功能，就是在受造时所赋与我们的功能，就得恢复、加强并拔高—加二 20。

4 在接枝的生命里，神圣的生命将基督的丰富供应到我们里面的各部分，并浸透我们全人—罗十二 2，八 29 ～ 30。

【周五】

叁 基督作生命树，乃是神的具体化身作我们的生命，我们既已接枝到基督里，就与祂有生机的联结，因此我们乃是生命树的一部分—西二 9，约十五 1，4 ～ 5：

一 我们不仅吃基督作生命树，我们更与祂联结，成为祂的一部分—林前六 17。

二 生命树乃是为着将神圣的生命分赐到我们里面；我们作为枝子住在葡萄树里面，就接受从生命树而来生命的分赐，并作为生命树的一部分而活—约十五 5，罗八 2，10，6，11，参腓四 13。

三 基督作为生命树，乃是为着神圣的经纶，要将祂自己分赐到我们里面；作为葡萄树的枝子，我们住在祂里面，祂也住在我们里面。

【周六】

四 我们住在葡萄树里，就有神分赐到我们里面，就是生命从生命树分赐到枝子里面；这分赐使我们成为神人—罗八 10，6，11。

五 住在基督这葡萄树里，就是以祂为我们的居所，这是对神最高、最完满的经历；住在基督里面，就是在祂里面过生活，以祂为我们的一切—诗

b. In this way our original functions—the functions given to us at creation—are restored, strengthened, and uplifted—Gal. 2:20.

4. In the grafted life the divine life supplies the riches of Christ to our inward parts and saturates our whole being—Rom. 12:2; 8:29-30.

§Day 5

III. Christ as the tree of life is the embodiment of God as life to us, and having been grafted into Christ, we are united to Him organically, and thus we are part of the tree of life—Col. 2:9; John 15:1, 4-5:

A. We not only eat Christ as the tree of life—we are united to Him and are part of Him—1 Cor. 6:17.

B. The tree of life is for the dispensing of the divine life into us; as we, the branches, abide in the vine, we receive the dispensing of life from the tree of life and live as part of the tree of life—John 15:5; Rom. 8:2, 10, 6, 11; cf. Phil. 4:13.

C. Christ as the tree of life is for the divine economy to dispense Himself into us; as the branches of the vine, we are abiding in Him, and He is abiding in us.

§Day 6

D. As we abide in the vine, there is a dispensing of God into us, a dispensing of life from the tree of life into the branches; this dispensing makes us God-men—Rom. 8:10, 6, 11.

E. To abide in Christ as the vine is to take Him as our dwelling place, which is the highest and fullest experience of God; to dwell in Christ is to have our living in Christ, taking Him as our everything—Psa. 90:1;

九十1，九一1，9。

六 我们若作为生命树的一部分而活，就不会在意善恶，乃在意生命；我们辨识事物，就不会照着对错，乃照着生命或死亡—创二9，16～17，林后十一3。

91:1, 9.

F. If we live as part of the tree of life, we will care not for good and evil but for life, and we will discern matters not according to right and wrong but according to life and death—Gen. 2:9, 16-17; 2 Cor. 11:3.

第四周▪周一

晨兴喂养

林前六17“但与主联合的，便是与主成为一灵。”

弗四3～6“以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

要领会圣经，我们必须运用一个原则，就是神在祂的经纶里计划使自己与人成为一。基督出生的基本原则，主要原则，就是神来使自己与人联合，成为人，而与人成为一。这是圣经的基本原则。

我们该遵守一个原则：神的话是神圣的启示，给我们看见，神主要的定旨乃是要使祂自己与人成为一，并使人与祂成为一。在约翰十五章主说，“我是葡萄树，你们是枝子；”“你们要住在我里面，我也住在你们里面。”（5，4。）这给我们看见，神与在基督里的信徒是一。从前我们与神是分开的，但有一天，我们这些野枝子在基督里得接枝到祂里面。（罗十一24。）我们已接枝到基督这树上，这接枝已使我们与祂成为一。如今我们所需要的就是住在祂里面，使祂住在我们里面。这样，祂与我们就是一，同有一个生命，一个性情，和一个生活。（诗篇生命读经，二四六至二四七页。）

信息选读

至终，神与人之间的一要得着完全，得着完成。凡神所拣选的人都要得着完成，与神完全是一，成为圣城新耶路撒冷的构成成分。每当我们读诗篇的

WEEK 4 — DAY 1

Morning Nourishment

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Eph. 4:3-6 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

In order to understand the Bible, we must exercise one principle. This principle is that God planned in His economy to make Himself one with man. The basic principle, the main principle, of Christ’s birth is that God came to join Himself to man, to be a man, and to be one with man. This is the basic principle of the Bible.

We should keep the principle that the Word of God as the divine revelation shows us that God’s main purpose is to make Himself one with man and to make man one with Him. In John 15 the Lord said, “I am the vine; you are the branches... Abide in Me and I in you” (vv. 5, 4). This shows us that God and the believers in Christ are one. We and God were once separate, but one day we, the wild branches, were grafted into Him in Christ (Rom. 11:24). We have been grafted into Christ as the tree, and this grafting has made us one with Him. What is needed now is for us to abide in Him that He may abide in us. Then He and we will be one, having one life, one nature, and one living. (Life-study of the Psalms, pp. 200-201)

Today’s Reading

Eventually, the oneness between God and man will be completed, consummated. All of God’s chosen people will be consummated to be fully one with God to become the constituents of the holy city, the New Jerusalem.

时候，我们需要持守这个观念；否则，我们就会受误导。

我有负担叫大家看见，诗篇里属人观念与新约里神圣观念的对比。照着我们的观念，我们也许觉得，圣经在旧约和新约里，主要都是告诉我们，必须敬畏神，投奔于祂，信靠祂，等候祂，仰望祂，赞美祂，称谢祂，并敬拜祂。然而，这不是新约里神圣的观念。新约所给我们看见的，乃是神的经纶。

在神的经纶里，神只有一个心意—为祂自己得着一个生机体。在已过的永远里，神在祂的经纶里定意作一件事—为祂自己创造一个生机体，就是基督的身体。为着这目的，祂创造宇宙和人。然后人堕落了，但神应许人，祂要借着女人来成为人，使自己与人联合，而与人成为一。（创三 15。）至终，祂成了人，并在这地上过生活，给人看见神人的生活。然后，祂到十字架上受死，不仅为我们的罪，也为对付宇宙中每一个难处。然后祂复活了。在祂成为肉体时，祂将神带进人里面；在祂的复活里，祂将人带进神里面，使神与人能成为一。

虽然这是新约的启示，但很少人看见这启示。反而大多数的基督徒仍持守想要行善的天然、宗教观念。大多数的基督徒会说，他们需要改良行为。因为他们知道自己软弱而试诱强烈，他们就求神帮助他们，并想要信靠神。但他们没有看见神经纶的中心线，乃是要使神与人，人与神，成为一个实体，两者凭同一生命，有同一性情，过同一生活。这样的启示，在今天的基督徒中间已经失去了。（诗篇生命读经，二四七至二四八、二五六至二五七页。）

参读：诗篇生命读经，第十六篇；为着基督身体之建造十大紧要的“一”，第一篇。

Whenever we come to the Psalms, we need to hold this concept; otherwise, we can be misled.

I am burdened for us to see the contrast between the human concept in the Psalms and the divine concept in the New Testament. According to our concept, we may feel that the Bible, in both the Old and New Testaments, tells us mainly that we have to fear God, to take refuge in Him, to trust in Him, to wait on Him, to hope in Him, to praise Him, to thank Him, and to worship Him. This concept, however, is not the divine concept in the New Testament. What the New Testament shows us is God’s economy.

In God’s economy, God has only one intention—to gain an organism for Himself. In eternity past God decided to do one , thing in His economy—to create for Himself an organism, the Body of Christ. He created the universe and man for this purpose. Then man became fallen, but God promised man that He would come through a woman to be a man, to join Himself with man, and to become one with man (Gen. 3:15). Eventually, He became a man and lived a life on this earth to show people the life of a God-man. Afterward, He went to the cross and died not only for our sins but also to deal with every problem in the universe. Then He was resurrected. In His incarnation He brought God into man, and in His resurrection He brought man into God so that God and man could be one.

Although this is the revelation of the New Testament, not many see this revelation. Instead, most Christians still hold a natural and religious concept of trying to do good. Most Christians would say that they need to improve their conduct. Because they know that they are weak and the temptations are strong, they ask God to help them and try to trust in God. But they do not see the central line of God’s economy to make God and man, man and God, one entity, with the two having one living by one life with one nature. Such a revelation is missing among Christians today. (Life-study of the Psalms, pp. 201, 207-208)

Further Reading: Life-study of the Psalms, msg. 16; CWWL, 1994-1997, vol. 3, “The Ten Great Critical ‘Ones’ for the Building Up of the Body of Christ,” ch. 1

第四周▪周二

晨兴喂养

罗十一 17～18“若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁，你就不可向那些枝子夸口；纵然夸口，也不是你托着根，乃是根托着你。”

神的经纶是要将神圣的生命分赐到我们这人里面。这分赐的结果，乃是叫我们这些神的选民，不仅有人的生命，也有神圣的生命。…神…创造人的生命来作盛装神圣生命的器皿。…神圣的生命进到人的生命里面时，神圣的生命就成为内容，人的生命成为容器和彰显。…有些基督教的教师认为，基督徒的生命是替换的生命。根据这种观念，我们的生命是卑下的，而基督的生命是优越的。因此，主要我们弃绝自己的生命，换成祂的生命。我们将我们的生命让给祂，祂以祂自己的生命来取代之。然而，我们基督徒的生命并非替换的生命；我们的生命完全是神圣的生命分赐、注入到我们属人的生命里面。这是圣经中的一个基本观念。（罗马书生命读经，七七四、七七八至七七九页。）

信息选读

保罗在罗马书里用了器皿、婚姻生活和接枝三个例子。器皿的例子说出我们是神的容器，有神作我们的内容。婚姻的例子说出一个男子和一个女子，他们的心思、情感、意志、性情、性格和个性都不尽相同，却联合形成一个单位。接枝的例子说明两种生命联合在一起，然后生机地长在一起。

WEEK 4 — DAY 2

Morning Nourishment

Rom. 11:17-18 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree, do not boast against the branches; but if you boast, remember that it is not you who bear the root, but the root you.

God’s economy is a matter of the dispensing of the divine life into our being. As a result of this dispensation, we, the chosen people of God, have both the human life and the divine life… God…created the human life to be the vessel for the divine life. When the divine life enters into the human life, the divine life becomes the content and the human life becomes the container and the expression… Some Christian teachers regard the Christian life as an exchanged life. According to this concept, our life is poor and Christ’s life is superior. Therefore, the Lord asks us to give up our life in exchange for His. We yield our life to Him, and He replaces it with His own life. However, our Christian life is not an exchanged life. It is altogether a matter of the divine life dispensed, infused, into our human life. This is a basic concept in the Scriptures. (Life-study of Romans, pp. 655, 658-659)

Today’s Reading

In Romans Paul uses the illustrations of vessels, married life, and grafting. The illustration of the vessels shows that we are God’s containers with God as our content. The illustration of marriage shows that a man and a woman with different minds, emotions, wills, personalities, characters, and dispositions are joined to form one unit. The illustration of grafting shows that two lives are joined and then grow together organically.

因着器皿和婚姻生活这两个例子都没有将神的分赐生机的一面描绘出来，所以保罗又举了第三个例子—一棵树接枝到另一棵树上。在十一章十七至二十四节，保罗举了野橄榄树的枝子接枝到栽种的橄榄树上的例子。因着接枝，野橄榄树的枝子就与栽种的橄榄树生机地长在一起。两棵树各有其生命，但如今这两个生命生机地长在一起，结出一种果子。

一种生命若要接枝到另一种生命上，这两种生命就必须非常相似。例如，香蕉树的枝子不能接枝到桃树上。但劣级桃树上的枝子就可以接枝到健康、多产的桃树上，因为这两棵树的生命非常相近。我们也可将这原则应用在神圣的生命分赐到人里面的事上。神圣的生命不能接到狗的生命上，因为这两种生命毫无相似之处。但因着我们人的生命是按着神的形像、照着神的样式造的，所以人的生命能与神圣的生命联结。虽然我们人的生命不是神圣的生命，却与神圣的生命相似。因此，这两种生命能够很容易地接在一起，然后生机地长在一起。

宣信写的…诗歌〔三百六十五首〕，其中有一句说，“贱木接在珍树上面，小则变大，苦变甜。”贱木的生命并没有消失，而是与又大又甜之珍树的生命联合生长，成为一个单位。我们又再次看见，这不是替换的生命，乃是接枝的生命。

不仅如此，照着神所命定的自然律，不是贫贱的生命影响丰富的生命，乃是丰富的生命影响贫贱的生命。事实上，丰富的生命会吞灭贫贱生命的一切缺点，因而变化贫贱的生命。同样的原则，我们接枝到基督里面的时候，基督就吞灭我们的缺点，但并没有消除我们自己的生命。相反的，祂吞灭我们的缺点时，就将我们的人性拔高。祂将我们的心思、意志、情感、和一切的美德全拔高了。（罗马书生命读经，七八〇至七八三页。）

参读：罗马书生命读经，第六十三篇；罗马书中神完整的救恩结晶读经，第四篇。

Because neither the illustration of the vessel nor that of married life picture anything organic related to God’s dispensation, Paul goes on to use a third illustration—the grafting of one tree to another. In Romans 11:17-24 Paul uses the illustration of branches from a wild olive tree being grafted into a cultivated olive tree. As a result of grafting, the branches from the wild olive tree and the cultivated olive tree grow together organically. Each tree has its own life, but now these lives grow organically together and have one issue.

In order for one kind of life to be grafted to another, the two lives must be very similar. For example, it is not possible to graft a branch from a banana tree to a peach tree. However, it is possible to graft some branches from a poorer peach tree to a healthy, productive peach tree, for the lives of these two trees are very close to each other. We may apply this principle to the dispensation of the divine life into man. The divine life cannot be grafted with the life of a dog because there is no resemblance whatever between these lives. But because our human life was made in the image of God and according to the likeness of God, it can be joined to the divine life. Although our human life is not the divine life, it resembles the divine life. Therefore, these lives can easily be grafted together and then grow together organically.

In the line of Hymns, #482 by A. B. Simpson, the poor tree is grafted to a better tree to gain a richer, sweeter life. The life of the poor tree does not disappear. Rather, it grows together as one unit along with the life of the rich, sweet tree. Once again we see that this is not an exchanged life, but a grafted life.

Furthermore, according to the natural law ordained by God, it is not the poor life that affects the richer life, but the richer life that affects the poor life. In fact, the rich life will swallow up all the defects of the poor life and thus transform the poor life. In the same principle, when we are grafted into Christ, Christ swallows up our defects, but He does not eliminate our own life. On the contrary, as He swallows our defects, He uplifts our humanity. He uplifts our mind, will, emotion, and all our virtues. (Life-study of Romans, pp. 660-662)

Further Reading: Life-study of Romans, msg. 63; CWWL, 1994-1997, vol. 5, “Crystallization-study of the Complete Salvation of God in Romans,” ch. 4

第四周▪周三

晨兴喂养

约十五４～５“你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

基督的信徒作为葡萄树上的许多枝子，乃是神的基督的肢体，在神圣的分赐里形成三一神的生机体。主耶稣在约翰十五章五节宣告说，“我是葡萄树，你们是枝子。”这样的陈述含示基督同祂的信徒是一棵树。…所以，十五章的葡萄树，是宇宙的葡萄树，包含基督和祂作枝子的信徒。（新约总论第九册，二〇六页。）

信息选读

葡萄树上的枝子不能凭自己而活，因为离了葡萄树，枝子就会枯萎死去。枝子与葡萄树之间的关系，描绘出我们与主耶稣之间的关系。…凡我们所是、所有、并所作的，必须是在主里，且凭着在我们里面的主。

只要我们住在基督里，祂就必住在我们里面。祂住在我们里面，在于我们住在祂里面。…我们若不住在祂里面，就不能符合祂住在我们里面的条件。…这个互住会产生果子。

我们是这生机体的一部分，这是何等的美好、神奇、奇妙且超绝！基督是这生机体，我们也包括在这生机体里面。…就我们这些枝子而言，基督这树活着，乃是我们的支持、供应和一切。基督这树也借着作枝子的信徒作一切事。树需要枝子；离了枝

WEEK 4 — DAY 3

Morning Nourishment

John 15:4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

As the many branches of the vine, the believers of Christ are members of the Christ of God to form the organism of the Triune God in the divine dispensing. In John 15:5 the Lord Jesus declared, “I am the vine; you are the branches.” Such a statement implies that Christ and His believers are one tree… The vine in John 15, therefore, is a universal vine comprising Christ and His believers as the branches. (The Conclusion of the New Testament, p. 2930)

Today’s Reading

A branch of a vine cannot live by itself, for it will wither and die apart from the vine. The relationship between the branches and the vine portrays the relationship between us and the Lord Jesus…What we are, what we have, and what we do must be in the Lord and by the Lord in us.

As long as we abide in Christ, He will abide in us. His abiding in us depends on our abiding in Him… If we do not abide in Him, we fail to meet the condition of His abiding in us… This mutual abiding will bring forth fruit.

How good, how miraculous, how wonderful, and how excellent it is that we all are a part of this organism! Christ is this organism, and we are included in this organism… As far as we, the branches, are concerned, Christ, the tree, lives to be our support, our supply, and our everything. Christ as the tree also does everything through His believers as the branches. Just

子，树就不能作什么。今天，基督这位三一神的具体化身，若没有我们，就不能作什么。在执行神的经纶—培植葡萄树—的事上，没有我们，基督就不能行事、工作，或有任何一种行动。…为着我们能享受这奇妙、超越、和美妙的神圣生命，我们需要祂；为着结果子，祂也需要我们，使这神圣的树得着繁增与扩大。…基督这真葡萄树是满有生命的生机体，像生命树一样。（创二9。）（新约总论第九册，二〇八至二一一页。）

我们…怎能与祂接枝？因此，这位基督就需要经过种种的过程。祂所经过的第一个过程，就是成为肉体，（约一14，）…好使我们能与祂接枝。我们是人；每一个人都是木枝。基督成了大卫的枝子，〔亚三8，耶二三5，三三15，〕也就成了木枝，和我们一样一式。这样，我们才能与祂接在一起。

接树的人都知道，接枝要成功，就需要两方面的死。第一是需要被接的一方死，第二是需要接上去的一方死。这两方面都死，接枝才能成功。在基督这一面，祂这大卫的枝子，有一天在十字架上死了；祂在肉体里虽然死了，在灵里却复活了。（彼前三18下。）祂一经过死而复活，就成了赐生命的灵。（林前十五45下。）祂成了那灵，在祂这一面就预备妥当了。在我们这一面来说，我们原来是罪人，我们需要悔改并接受主。…〔然后〕主这赐生命的灵就进到我们的灵里，把神的生命摆在我们里面。…我们与基督接在一起之后，就不能再凭我们自己活着，乃要让那是灵的基督活在我们里面。我们也不能再凭着我们的肉体、天然活着，乃要凭我们里面调和的灵，也就是与基督接枝的灵活着。（李常受文集一九九四至一九九七年第五册，六二五至六二六页。）

参读：生命的经历与长大，第二、四、二十五、三十一篇；经历基督的秘诀，第五至六章。

as the tree needs the branches and cannot do anything apart from the branches, so today Christ as the very embodiment of the Triune God can do nothing without us. In the carrying out of God's economy—that is, growing a vine tree—without us Christ is unable to act, work, or to have any kind of activity... We surely need Him for the purpose of our enjoying the wonderful, excellent, and marvelous divine life, and He surely needs us for the purpose of fruit-bearing, the multiplication and the enlargement of this divine tree… Christ as the true vine is an organism full of life, like the tree of life (Gen. 2:9). (The Conclusion of the New Testament, pp. 2932-2933)

How can we be grafted into Him? This is why Christ needed to pass through various processes. The first process that He went through was His becoming flesh (John 1:14)…that we might be grafted together with Him. As human beings, we are branches, pieces of wood; in like manner, Christ came as the branch of David, as a piece of wood. He is exactly the same as we are; hence, He and we can be grafted together.

A grafter knows that in order to have a successful grafting, both of the grafting parts need to be cut and to die. First, the part to be grafted has to die, and second, the part to be grafted into has to die also. Only when both sides die can the grafting be accomplished. On Christ's side, one day, as the branch of David [Zech. 3:8; Jer. 23:5; 33:15], He died on the cross; however, although He died in the flesh, He was resurrected in the Spirit (1 Pet. 3:18b). Through death and resurrection He became the life-giving Spirit (1 Cor. 15:45b). By becoming such a Spirit, Christ was ready for the grafting. On our side, as sinners, we need to repent and receive the Lord… [Then] He as the life-giving Spirit enters into our spirit and puts the divine life in us. After we have been grafted together with Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us. Furthermore, we should no longer live by our flesh or our natural being; rather, we should live by our mingled spirit, a spirit grafted with Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 496-497)

Further Reading: CWWL, 1989, vol. 3, "The Experience and Growth in Life," chs. 2, 4, 25, 31; CWWL, 1980, vol. 2, "The Secret of Experiencing Christ," chs. 5-6

第四周▪周四

晨兴喂养

罗六5“我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。”

十一17“若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁。”

接枝的生命…不是替换的生命。…枝子仍保有它同样素质的特征，但因着接在较好的生命上，枝子的生命就被提高并变化。…接枝的结果是什么？较好之树的肥汁供应被接上的枝子，一切消极的成分就被除去。然后那枝子原有的功能就得恢复并加强。…〔基督〕将神所给我们原初的功能提高了，加强了，并且加上了丰富。然后自然而然我们全人就被浸透并变化，而结出美妙的果子。（李常受文集一九七九年第一册，三八一页。）

信息选读

神圣的生命在我们里面作工，以变化并模成我们时，同时也排除我们里面消极的元素。为这缘故，我们不需要别人来调整我们。神圣的生命在我们里面作工，就渐渐除去一切消极或天然的东西。

神圣的生命〔也〕使我们复活。…凡神所造的，都是好的。神不放弃祂所造的，却要借着神圣生命的复活大能，重新得回并恢复祂所造的。神圣的生命一面排除消极的事物，一面作工使神原初所造的复活。神造我们是有心思、情感、意志、魂、心和灵的人；祂的心意是要将我们的这些方面都带进复活里。我们得救之前，也许心思迟钝，情感失衡，意志不当。但

WEEK 4 — DAY 4

Morning Nourishment

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree.

This grafted life...is not an exchanged life...The branch still retains its same essential characteristics, but its life is uplifted and transformed by being grafted to the better life. What are the results of the grafting? When the fatness of the better tree supplies the grafted branch, all the negative things are taken away. Then the original function of that branch is restored and strengthened... [Christ] uplifts the original function that God had for us, strengthening and enriching it. Then naturally and spontaneously, our whole being is saturated and transformed, and a marvelous fruit comes forth. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” pp. 285-286)

Today’s Reading

As the divine life works within us to transform and conform us, it discharges the negative element within us. For this reason, we do not need anyone to adjust us. The divine life works in us to gradually eliminate whatever is negative or natural.

The divine life [also] resurrects us...Whatever God creates is good. Instead of giving up His creation, God will reclaim it and restore it by the resurrection power of the divine life. As the divine life discharges the negative things, it works to resurrect God’s original creation. God created us with a mind, emotion, will, soul, heart, and spirit, and He intends to bring all these aspects of our being into resurrection. Before we were saved, we may have been dull in the mind, unbalanced in the emotion, improper in the will. But the more we contact the

是我们越接触主，越经历主，我们的心思就越清楚、清明，情感越得着合式的平衡，意志也越受调整。这不是我们天然的性格，乃是复活的性格。

基督徒不该有低品的性格。我们无论在何处，都该展现最高的性格，因为神圣的生命拔高了我们天然的功能。我们若要完满地经历这点，就需要忠心地接触我们里面神圣的生命。我们若忠心地这样作，我们的性格就会被拔高。

神圣的生命不仅有所排除、复活并拔高，还将基督的丰富供应到我们里面的各部分。为这缘故，许多爱主的人心思都非常敏锐。有些弟兄姊妹虽然参加召会所有的聚会，他们在学校里仍是杰出的学生；这是因为他们复活而拔高的功能，得着了基督丰富的供应。

末了，神圣的生命还要浸透我们全人。这个浸透远胜于圣灵的感动。至终，我们全人都要被神圣的生命所饱和。这就带来变化。基督的丰富浸透了我们全人，就产生真正新陈代谢的改变。借着神圣生命这样的浸透，我们就模成基督的形像。

神圣的生命已经预备好，能够在我们里面作这样的工作。但是，我们需要在主所给我们看见的事上操练自己。我们需要忠心地接触祂、向祂祷告、读祂的话、并将祂吸入。我们这样行，就是将我们的心思置于灵。（罗八6。）我们的心思置于灵时，我们里面的每一部分就不会与灵分开。这会给神圣的生命一条通畅的路，来排除消极的元素，使我们的功能复活、拔高、且得着供应，并且浸透我们全人的每一部分。关于这件事，我们需要为自己、为别人、为众地方召会祷告。愿我们能忠心地照着我们在这些信息里所看见的来生活行动。（罗马书生命读经，八〇九至八一二页。）

参读：生命信息，第五十八至五十九、七十五章；罗马书生命读经，第六十四至六十五篇。

Lord and experience Him, the more our mind becomes clear and sober, the more our emotion becomes properly balanced, and the more our will becomes adjusted. This is not our natural character, but a resurrected character.

Christians should not be of low character. Wherever we may be, we should display the highest character, because our natural faculties have been uplifted by the divine life. In order to experience this in a full way, we need to be faithful to contact the divine life within us. If we are faithful to do this, our character will be uplifted.

Furthermore, as the divine life discharges, resurrects, and uplifts, it supplies the riches of Christ to our inward parts. For this reason, many who love the Lord become very keen in their mentality. Although certain brothers and sisters may give themselves to attend all the meetings of the church, they are still outstanding students in school because their resurrected and uplifted faculties are supplied with the riches of Christ.

Finally, the divine life will saturate our whole being. This saturation is much better than inspiration. Eventually, our entire being will be soaked with the divine life. This brings about transformation. The riches of Christ saturate our being and cause a genuine metabolic change. By this saturation of the divine life we are conformed to the image of Christ.

The divine life is prepared and able to do such a work within us. But we need to exercise ourselves concerning what the Lord has shown us. We need to be faithful to contact Him, to pray to Him, to read the Word, and to breathe Him in. To do these things is to set our mind on the spirit (Rom. 8:6). When our mind is set on the spirit, no part of our inward being will be separated from the spirit. This will give the divine life a free way to discharge the negative element, to resurrect, uplift, and supply our faculties, and to saturate every part of our being. Concerning this, we need to pray for ourselves, for others, and for all the local churches. May we be faithful to live and walk according to what we have seen. (Life-study of Romans, pp. 683-685)

Further Reading: CWWL, 1979, vol. 1, “Life Messages, Volume 2,” chs. 58-59, 75; Life-study of Romans, msgs. 64-65

第四周▪周五

晨兴喂养

约十五 1 “我是真葡萄树，我父是栽培的人。”

4～5 “你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

我们…接枝到基督里面，成为约翰十五章所启示之葡萄树的枝子。…我们已经被这包罗万有的灵接枝到基督里面。当我们信入救主耶稣时，这个包罗万有的灵就进到我们里面，在消极一面拯救我们脱离一切消极的事物，在积极一面将我们接枝到基督里面，使我们成为基督的枝子。（李常受文集一九六五年第二册，一八二页。）

信息选读

这赐生命的灵就是基督自己，祂是那是神的话，祂是神的儿子，祂也是三一神的实际，祂就在我们里面。我们必须学习吃祂，从祂得喂养，也要学习住在祂里面。约翰一章十二至十三节告诉我们，我们必须接受祂，而信祂就是接受祂。这卷书也告诉我们，我们必须喝祂，（四 14，七 37，）我们也必须吃祂。（六 57。）不仅如此，约翰福音也告诉我们，我们必须住在祂里面。（十五 4。）在约翰福音里的次序是接受祂，喝祂，吃祂，并住在祂里面。我们要住在祂里面，首先必须接受祂，然后必须学习如何喝祂，从祂得喂养。借着喝祂，并从祂得喂养，我们就能住在祂里面。

WEEK 4 — DAY 5

Morning Nourishment

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

4-5 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

We have been grafted into Christ, becoming the branches of the vine tree revealed in John 15…We have been grafted into Christ by this all-inclusive Spirit. When we believed into Jesus as the Savior, this all-inclusive Spirit came into us, delivering us from all the negative things on the negative side and grafting us into Christ so that we might become a branch of Christ on the positive side. (CWWL, 1965, vol. 2, “The Tree of Life,” p. 137)

Today’s Reading

This life-giving Spirit, who is Christ Himself, who is the Word that was God, who is the Son of God, and who is the reality of the Triune God, is within us. We have to learn not only to feed on Him, to eat of Him, but also to abide in Him. John 1:12-13 tells us that we have to receive Him and that to believe in Him is to receive Him. The book of John also tells us that we have to drink of Him (4:14; 7:37) and that we have to eat Him (6:57). Furthermore, John tells us that we have to abide in Him (15:4). The order in John is to receive Him, to drink of Him, to eat Him, and to abide in Him. In order to abide in Him we first have to receive Him. Then we have to learn how to drink of Him and feed on Him. By drinking of Him and feeding on Him, we can abide in Him.

我们都必须看见生命树的实际。神的心意是要将祂自己当作生命树给我们。我们不仅吃这树，我们也住在这树里。我们不仅把这树的一部分接受到我们里面，我们也成了这树的一部分。我们借着喝主并从祂得着喂养，我们就成了祂的一部分；我们成了这树的一部分。枝子吸收树的生命汁液，乃是真正的喝。枝子吸收树的生命汁液，就是喝树、吃树。枝子吸收树的一切所是并所有，也住在树里面，在树里面生存。枝子没有树，就不能作什么，甚至不能生活、生存。枝子乃是在树里面才能生存。

你越努力治死自己，算自己是死的，你就越是活的。倪柝声弟兄曾告诉我们，一个人能用许多方式自杀，但没有人能用钉十字架的方式自杀。钉十字架需要别人把你钉在其上；你不能把自己钉在十字架上。忘掉治死你自己。你只要从祂得喂养，并住在祂里面。你越吸取基督这生命树的生命汁液，你就越感觉到你里面杀死的元素。

三一神是我们的生命树，并且因着祂的成为肉体并祂的死与复活，我们得以分享这生命树。祂借着成为肉体，将神带到人里面，又借着祂的死与复活，将人带到神里面。并且祂借着死与复活，成了一个灵；祂变化形像，从肉体变化为那灵，就是赐生命的灵。这赐生命的灵将神带到我们里面，也将我们带到神里面。祂将我们接枝到基督这宇宙的树里面，使我们成为这树的许多枝子。如今我们必须享受祂一切的所是。借着我们住在祂里面并享受祂，召会就会出现，作三一神真实的彰显。因着我们对生命树的享受和经历，神永远的定旨就得以完成。我们认识这生命树，并以这样活的方式经历这生命树，这是何等的重要！（李常受文集一九六五年第二册，一八二至一八四页。）

参读：生命树，第七章；加拉太书生命读经，第九至十、十六篇。

We all have to realize the reality of the tree of life. God's intention is to present Himself to us as the tree of life. We not only eat of this tree, but we also are abiding in this tree. Not only do we take something of the tree into us, but we also have become a part of the tree. By drinking of the Lord and by feeding on Him, we become a part of Him; we become the branches of the tree. For the branches to absorb the life-juice of the tree is the real drinking. The branches are drinking of the tree and eating of the tree by absorbing the life-juice of the tree. The branches absorb all that the tree is and has and also abide in the tree, have their existence in the tree. Without the tree the branches can do nothing, and they cannot even live or exist. It is in the tree that they have their existence.

The more you try to put yourself to death by reckoning yourself to be dead, the more you will be alive. Brother Watchman Nee once told us that a person can commit suicide in many ways, but no one can commit suicide by means of crucifixion. To be crucified there is the need of others to put you on the cross. You cannot nail yourself to the cross. Forget about putting yourself to death. Just feed on Him and abide in Him. The more you absorb the life-juice of Christ as the tree of life, the more you will sense the killing element within you.

The Triune God is the tree of life to us, and we can share of this tree of life because of His incarnation plus His death and resurrection. By His incarnation He brought God into man, and by His death and resurrection He has brought man into God. Also, by His death and resurrection He became a Spirit; He was transfigured from the flesh into the Spirit, a life-giving Spirit. This life-giving Spirit brings God into us and brings us into God. He grafts us into Christ, the universal tree, to make us branches of this tree. Now we need to enjoy all that He is. Through our abiding and our enjoying Him, the church will come into existence as the real expression of the Triune God. Out of our enjoyment and experience of the tree of life, God's eternal purpose will be fulfilled. How important it is that we know this tree of life and that we experience this tree of life in such a living way! (CWWL, 1965, vol. 2, "The Tree of Life," pp. 137-139)

Further Reading: CWWL, 1965, vol. 2, "The Tree of Life," ch. 7; Life-study of Galatians, msgs. 9-10, 16

第四周▪周六

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。”

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。”

神没有意思要我们不作人，也没有意思要我们作神仙，神乃是要我们作神人，作一个把神接到我们里面的人。我们的观念里没有这个。在我们的观念里，我们只想到我们自己。我们都看自己不错。可是，总还不够好，还有一些缺点，需要改良，盼望能改好一点。这改好是我们人的观念。学校的教育就是希望把人改良改良，能够比从前，甚至比现在更好。实在说来，这样的改良表面看似乎有一点用，但改到末了，有时候是越改越糟，再也没有办法了。神却不是要我们这样；…祂乃是要我们充满神，直到生命的活水像江河一样从我们里面流出来。这就是人的生命加上了神的生命，神的生命接枝在人的生命上，二命联成一命，而活出一个调和的神人生活。（李常受文集一九九〇年第三册，五一一至五一二页。）

信息选读

今天我们基督徒生活的最高标准，就是达到神人调和的生活。神的目标就是把祂自己作到我们里面，到一个地步，祂成为我们，我们成为祂，祂与我们，我们与祂，生命、性情、形像完全相像。这就真的是

WEEK 4 — DAY 6

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.

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

God has no intention for us to stop being man. He has no intention for us to be spirits. God wants us to be God-men, those into whom God has been “grafted.” There is no such thing in our concept. In our concept there is only ourselves, and we consider that we are not too bad. However, we are not good enough; there are still some flaws. As a result, we need some improvement and expect some changes for the better. To change for the better is a human concept. The schools educate people with the hope that man would improve and would be better than before. Although this kind of improvement may superficially seem to work a little, in the end the person will be worse than before and will have no hope of being improved. God does not want this… He wants us to be filled with God until the living water of life flows out from us like rivers. This is to have the divine life added to the human life, to have God’s life grafted into the human life, and to have two lives becoming one life, thus living a mingled living of a God-man. (CWWL, 1990, vol. 3, “A Deeper Study of the Divine Dispensing,” pp. 408-409)

Today’s Reading

The highest standard of living for a Christian is to live the mingled life of a God-man. God’s purpose is to work Himself into us to the extent that He becomes us and we become Him, that we and He become completely identical in life, nature, and image. This is the pinnacle. This is much higher

登峰造极了，这不知道比善超越过多少。可惜我们许多基督徒，虽然得救了，对这件事并不清楚，不知道什么是真正基督徒的生活；以为基督徒的生活就是有好行为，荣耀神。但荣耀神真正的意思并不是这个，乃是把神显出来。我们常常以为，我们谦卑、忍耐、有好行为，就是荣耀神。岂不知我们所谓的谦卑、忍耐、温柔等，都不彰显神，反而都在彰显自己。

我绝对相信，连我在内，就我们人的情形说，个个都不好。但感谢神，有一天我们都悔改了，我们信了主耶稣，呼求了祂的名，祂这圣气就进到我们里面，从此神就接枝在我们的生命里。这位在我们里面的耶稣基督就是三一神的具体化身；并且祂这具体化身的三一神，成了一个灵，就是复合的生命之灵，是多面且包罗的。这灵就是耶稣基督，就是三一神，也是我们的救赎主，是我们的真救主。祂进到我们里面，使我们在人的生命之外得着了另一个生命—神的生命。这就叫接枝的生命：神的生命接在人的生命上面，二命联成一命。这就像接枝过的树一样；所以不在乎修正，也不在乎改良，那些都是暂时的作用。我们乃是有神接枝到我们里面；祂与我们，我们与祂，二者成了一个。祂是我们的生命，我们是祂的生活；祂作我们的内容，我们成为祂的彰显。…三一神经过种种过程，进到我们里面，在我们这三部分人的灵、魂、体里作生命；并且这生命还是一个律，天天在我们里面自然地、自动自发、且满有能力地运作。…三一神就像…电，已经经过了过程：成为肉体、为人生活、钉十字架，且从死里复活，并在复活里成了赐生命的灵，进到你我里面来。这生命的灵成了一个律，天天在我们里面律我们。（李常受文集一九九〇年第三册，五一二至五一三页。）

参读：关于神圣分赐更深的研读，第五、十三篇；约翰的修补职事，第二章。

than being good. Unfortunately, although many of us are saved, we are not very clear about this matter and do not know what is the real Christian life. We think that the Christian life is merely to have good behavior and to glorify God. But the real meaning of glorifying God is not to do these things but to express God. We often think that to be humble, patient, and have good works is to glorify God. Actually, our so-called humility, patience, and gentleness do not express God. Rather, they express ourselves.

I fully believe that everyone's condition, including my own, is not quite proper. But thank God, one day we all repented, and we believed in the Lord Jesus. When we called on His name, the holy breath came into us. From that time on, God has been grafted into our life. This Jesus Christ who is in us is the embodiment of the Triune God. Moreover, this embodied Triune God has become a Spirit, who is the compound Spirit of life. He is diverse and all-inclusive. This Spirit is Jesus Christ and is also the Triune God. He is our Redeemer and our Savior as well. When He entered into us, we received another life, the life of God, in addition to our human life. This is called the grafted life. God's life has been grafted into the human life, and the two lives have been joined to become one life. This is like the grafted branches being joined to the tree. Hence, it is not a matter of cultivation or improvement, which has only temporary results. We have God grafted into us. He and we have become one. He is our life, and we are His living. He is our content, and we have become His expression. The Triune God has been processed and has entered into us to be life in our tripartite being, that is, in our spirit, soul, and body. This life is like a law, operating daily in us in a natural, spontaneous, and powerful way... The Triune God can be compared to electricity. He has been processed and has passed through incarnation, human living, crucifixion, death, and resurrection. In resurrection He has become the life-giving Spirit and has entered into us. This Spirit of life has become a law and is regulating us day by day. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 409-410)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," chs. 5, 13; CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 2

第四周诗歌

365 与基督的联合 — 联于祂死与复活

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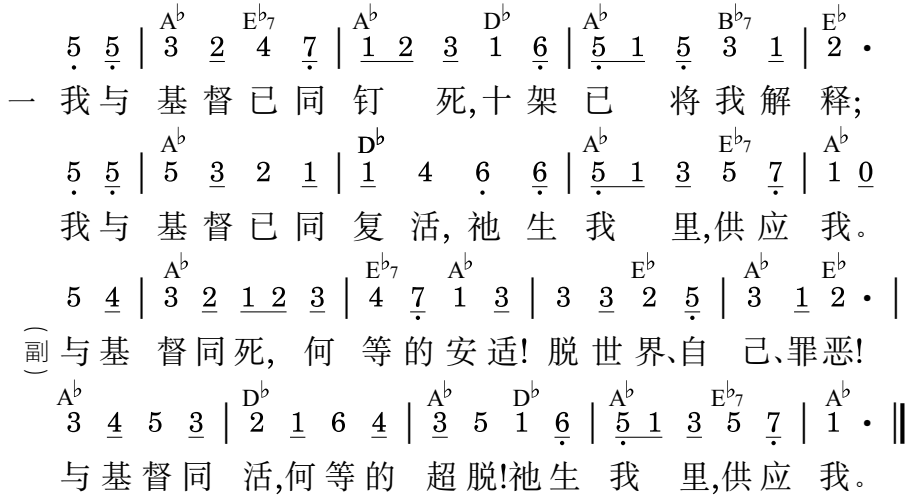
降 A 大调 6/8



二 历世历代所藏奥秘, 今借信心可知悉:
荣耀盼望—基督居衷, 应当无时不歌颂。

三 天然景物都有隐征: 麦种死了子粒生;
贱木接在珍树上面, 小则变大,苦变甜。

四 这个就是圣洁秘诀— 不是自己无残缺;
主啊,求你虚我、满我, 扩我度量给我多。

五 这个会使病痛得治— 只要你向自己死,
并以主的生命能力 作为全人的供给。

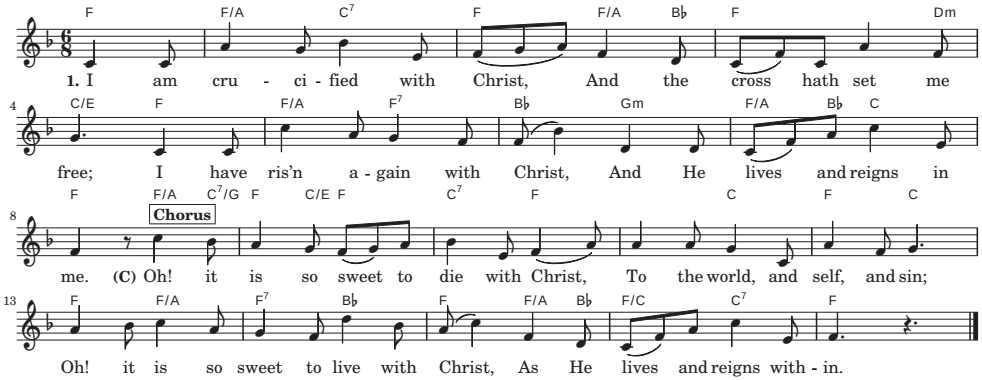
六 经过十架, 达到宝座, 主是这样的领率,
先是死亡, 后是荣耀, 主既如此我仿效。

WEEK 4 — HYMN

I am crucified with Christ

Union with Christ — Identified with His Death and Resurrection

482



2. Mystery hid from ancient ages!
But at length to faith made plain:
Christ in me the Hope of Glory,
Tell it o'er and o'er again.

3. This the secret nature hideth,
Harvest grows from buried grain;
A poor tree with better grafted,
Richer, sweeter life doth gain.

4. This the secret of the holy,
Not our holiness, but Him;
O Lord! empty us and fill us,
With Thy fulness to the brim.

5. This the balm for pain and sickness,
Just to all our strength to die,
And to find His life and fulness,
All our being's need supply.

6. This the story of the Master,
Thru the Cross, He reached the Throne,
And like Him our path to glory,
Ever leads through death alone.

第四周 • 申言

申言稿：