第五周

过基督徒生活成为得胜者的秘诀—走吃基督并享受基督作生命树的路

诗歌：补 209

读经：创二 9，启二 7，约六 57，63，耶十五 16，诗一一九 15，结三 1～4

【周一】

壹 过基督徒生活成为得胜者的秘诀，就是我们要走吃基督并享受基督作生命树的路；神没有一点意思要我们为祂作什么；祂唯一的心意是要将祂自己当作食物给我们享受；唯有那些走享受基督作生命树之路的人，将看见他们的生活和工作存留于新耶路撒冷—创二 9，启二 7。

贰 我们能吃主耶稣作我们属灵的食物，供我们享受，接受祂这赐人生命的灵，乃是借着各样的祷告并默想祂的话，而吃祂那是灵和生命的话—约六 57，63，耶十五 16 与注，弗六 17～18，诗一一九 15 与注，太四 4，诗一一九 103：

Week Five

The Secret of Living the Christian Life to Be an Overcomer—Taking the Way of Eating and Enjoying Christ as the Tree of Life

Hymns: 1143

Scripture Reading: Gen. 2:9; Rev. 2:7; John 6:57, 63; Jer. 15:16; Psa. 119:15; Ezek. 3:1-4

§Day 1

I. The secret of living the Christian life to be an overcomer is for us to take the way of eating and enjoying Christ as the tree of life; God does not intend for us to do anything for Him; His only desire is to give Himself to us as food for our enjoyment; only those who take the way of enjoying Christ as the tree of life will see their life and work remaining in the New Jerusalem—Gen. 2:9; Rev. 2:7.

II. We can eat the Lord Jesus as our spiritual food for our enjoyment, receiving Him as the Spirit who gives life through eating His words of spirit and life by means of all prayer and by musing upon His words—John 6:57, 63; Jer. 15:16 and footnote; Eph. 6:17-18; Psa. 119:15 and footnote; Matt. 4:4; Psa. 119:103:

一 我们借着吃主耶稣那是灵和生命的话而吃祂时，我们就“因”祂活着；（约六57，63；）我们不是“凭”基督活着，乃是“因”基督活着，以基督为我们加力的元素和供应的因素；我们在基督的复活里活基督，我们也借着吃基督而活基督。（加二20，腓一19～21上。）

A. When we eat the Lord Jesus by eating His words of spirit and life, we live because of Him (John 6:57, 63); we live not by Christ but because of Christ as our energizing element and supplying factor; we live Christ in His resurrection, and we live Christ by eating Him (Gal. 2:20; Phil. 1:19-21a).

【周二】

§Day 2

二 我们借着吃主耶稣的话而吃祂时，需要有正确的属灵消化—结三1～4，耶十五16，启十9～10：

B. As we eat the Lord Jesus by eating His words, we need to have proper spiritual digestion—Ezek. 3:1-4; Jer. 15:16; Rev. 10:9-10:

1 我们若有好的消化，食物就能畅通无阻地进入我们里面之人的各部分；借着吃，我们有消化；借着消化，我们有吸收；借着吸收，我们得着基督的丰富实际的养分进入我们这人里面—弗三8，16～17上。

1. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being; by eating we have digesting, by digesting we have assimilation, and by assimilation we get the practical nourishment of the riches of Christ into our being—Eph. 3:8, 16-17a.

2 消化不良，意思就是主这属灵的食物没有路进入我们内里的部分；当食物没有通畅的管道进入我们内里的部分时，我们就会消化不良—来三12，14，四2。

2. Indigestion means that there is no way for the Lord as the spiritual food to get through into our inward parts; when there is no free course for the food to get into our inward parts, we will have indigestion—Heb. 3:12, 15; 4:2.

3 我们必须使我们全人同我们里面所有的部分，一直向主敞开，使属灵的食物在我们里面畅通无阻；我们若如此行，就会有正确的消化和吸收，吸取基督作属灵的养分，并且基督会成为我们的构成成分，使神得着彰显—弗三16～17上，西三4，10～11。

3. We need to keep our whole being, with all our inward parts, open to the Lord so that the spiritual food will have a thoroughfare within us; if we do this, we will have proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent for the expression of God—Eph. 3:16-17a; Col. 3:4, 10-11.

【周三】

§Day 3

叁 我们借着实行父的旨意以满足饥渴的人，并借着在地上过神人的生活荣耀经过过程的三一神，就能吃基督—太二四45～47，腓一19～21上：

III. We can eat Him by doing the will of the Father to satisfy the hungry and thirsty ones and by glorifying the Father on earth in living the life of a God-man for the glory of the processed Triune God—Matt. 24:45-47; Phil. 1:19-21a:

一 “我有食物吃，是你们不知道的。…我的食物就是实行差我来者的旨意，作成祂的工”—约四 32，34。

二 “我在地上已经荣耀你，你交给我要我作的工，我已经完成了；”（十七 4；）荣耀神就是在一切事上彰显神。（参西一 9 ～ 11。）

三 主在祂的人性生活中，吃奶油（最丰富的恩典）与蜂蜜（最甘甜的爱），这使祂有能力拣选父的旨意—赛七 14 ～ 15，英译美国标准本 1901 年版。

四 我们乃是照着“那在耶稣身上是实际者”而学基督的人；“那在耶稣身上是实际者”是指耶稣一生的真实光景，如四福音书所记载的，祂在这生活中，在地上荣耀父，为祂的信徒设立了榜样—弗四 20 ～ 21：

1 耶稣在生活中总是在神里面，同着神并为着神行事，以荣耀神；神是在祂的生活中，并且祂与神是一；祂在复活里成了赐生命的灵，使祂得以进入我们里面作我们的生命；我们照着祂的榜样跟祂学，（太十一 29，）不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。（西三 4，彼前二 21。）

2 主耶稣从来不从自己作什么；（约五 19；）祂不作自己的工，（四 34，十七 4，）不说自己的话，（十四 10，24，）不行自己的意思，（五 30，）不寻求自己的荣耀。（七 18。）

3 学基督就是被模成基督的模型，也就是模成基督的形像；祂自己作为内住的灵，就是生命之灵的律，带着祂生命一切的丰富，在我们里面复制祂自己—罗八 2，28 ～ 29。

五 以赛亚四十三章七节说，“就是凡称为我名下的人，是我为自己的荣耀所创造、所塑造的，

A. “I have food to eat that you do not know about… My food is to do the will of Him who sent Me and to finish His work”—John 4:32, 34.

B. “I have glorified You on earth, finishing the work which You have given Me to do” (John 17:4); to glorify God is to express God in all things (cf. Col. 1:9-11).

C. In His human living the Lord ate butter (the richest grace) and honey (the sweetest love), which gave Him the power to always choose the Father's will—Isa. 7:14-15, ASV 1901.

D. We are those who are learning Christ as “the reality is in Jesus”; the reality is in Jesus refers to the actual condition of the life of the Lord Jesus as recorded in the four Gospels, a life in which He glorified the Father on earth to set up a pattern for His believers—Eph. 4:20-21:

1. Jesus lived a life in which He did everything in God, with God, and for God in order to glorify God; God was in His living, and He was one with God; in resurrection He became the life-giving Spirit so that He might enter into us to be our life; we learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life in resurrection (Col. 3:4; 1 Pet. 2:21).

2. The Lord Jesus never did anything out of Himself (John 5:19); He did not do His own work (4:34; 17:4), He did not speak His own word (14:10, 24), He did not do His own will (5:30), and He did not seek His own glory (7:18).

3. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ; He Himself as the indwelling Spirit, the law of the Spirit of life, with all the riches of His life, reproduces Himself in us—Rom. 8:2, 28-29.

E. Isaiah 43:7 says, “Everyone who is called by My name, / Whom I have created, formed, and even made for My glory”; the highest service we

更是我所造作的；”我们对神最高的事奉，就是彰显祂的荣耀—林后三 18，罗九 23。

六 林前六章二十节说，“你们是重价买来的。这样，就要在你们的身体上荣耀神；”这是让住在我们里面的神（约壹四 13）占有、浸透我们的身体，并借着我们那作祂的殿的身体彰显祂自己；（林前六 19；）林前十章三十一节说，“你们或吃、或喝、或作什么事，一切都要为荣耀神而行。”

can render to God is to express His glory—2 Cor. 3:18; Rom. 9:23.

F. First Corinthians 6:20 says, “You have been bought with a price. So then glorify God in your body”; this is to allow God, who dwells in us (1 John 4:13), to occupy and saturate our body and express Himself through our body as His temple (1 Cor. 6:19); 1 Corinthians 10:31 says, “Whether you eat or drink, or whatever you do, do all to the glory of God.”

【周四】

§Day 4

肆 我们借着接触正确的人，就能吃基督—利十一 1 ～ 3，9，13，21：

IV. We can eat Him by contacting the proper people—Lev. 11:1-3, 9, 13, 21:

一 吃乃是接触我们身外之物，将其接受到我们里面，使其至终成为我们里面的构成；在利未记十一章里，一切动物表征不同种类的人，而吃表征我们与人的接触；（徒十 9 下～ 14，27 ～ 29；）神的子民若要过圣别之神所要求的圣别生活，就必须谨慎他们所接触的是何种人。（利十一 46 ～ 47，林前十五 33，林后六 14 ～ 18，提后二 22。）

A. To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our inner constitution; in Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people (Acts 10:9b-14, 27-29); for God's people to live a holy life as required by the holy God, they must be careful about the kind of people they contact (Lev. 11:46-47; 1 Cor. 15:33; 2 Cor. 6:14-18; 2 Tim. 2:22).

二 分蹄反刍的走兽，（利十一 3，参 4 ～ 8，26 ～ 28，）表征在行动上有分别，（腓一 9 ～ 10，）并接受神的话，反复思想的人。（诗一一九 15。）

B. Animals that divide the hoof and chew the cud (Lev. 11:3; cf. vv. 4-8, 26-28) signify persons who have discernment in their activities (Phil. 1:9-10) and who receive the word of God with much reconsideration (Psa. 119:15).

【周五】

§Day 5

三 有鳍有鳞的水族，表征能在世界中自由行动、活动，同时又能抗拒其影响的人（鳍帮助鱼在水中随意行动、活动；而鳞保护鱼，使活在海水中的鱼不至变成）—利十一 9。

C. Aquatic animals that have fins and scales signify persons who can move and act freely in the world and at the same time resist its influence (fins helping fish to move, to act, in water according to their wishes, and scales protecting and keeping those fish that live in the sea from being salted)—Lev. 11:9.

四 有翅能飞，吃生命种子作食物供应的飞鸟，表征能在离开且超脱世界的生命中生活行动，并以生命的事物为生命供应的人—13 节。

五 有翅膀，并且足上有腿，能在地上蹦跳的昆虫，表征能在超越世界的生命中生活行动，并且能保守自己脱开世界的人—21 ～ 22 节。

D. Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the world and who take things of life as their life supply—v. 13.

E. Insects that have wings and have legs above their feet for leaping on the ground signify persons who can live and move in a life that is above the world and who can keep themselves from the world—vv. 21-22.

【周六】

伍 我们借着在一的独一立场上聚会，享受基督作节期，就能吃祂：

一 以色列人可以用两种方式享受美地的出产：普通、个人的方式，是随时随处都可与任何人一同享受一般的分；（申十二 15；）特别、团体的方式，是与所有以色列人在指定的节期并在神所选择独一的地方，才得享受上好的分，就是初熟之物和头生的。（5 ～ 7，17 ～ 18。）

二 照样，新约信徒享受基督也有两面：一般、个人的一面，随时随处都可以享受基督；特别、团体的一面，乃是在神所选择的地方，就是在一的独一立场上，在正确召会生活的聚会里，才得享受基督上好的分。

陆 神对人的心意是要把祂自己作为生命树赐给人，供人享受；看见神要我们享受祂，以及神不要我们为祂作什么，就是看见基督徒生活是在于享受基督作生命树；我们的观念一转，看见了这两点，就很容易过享受神的生活。

§Day 6

V. We can eat Him by feasting on Him in the meetings on the ground of oneness:

A. The children of Israel could enjoy the produce of the good land in two ways: the common, private way was to enjoy it as a common portion at any time, in any place, and with anyone (Deut. 12:15); the special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God (vv. 5-7, 17-18).

B. Likewise, the enjoyment of Christ by the New Testament believers is of two aspects: the common, private aspect of enjoying Christ at any time and at any place, and the special, corporate aspect of enjoying the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God.

VI. God's intention for man was to give Himself as the tree of life to man for him to enjoy; to see that God wants us to enjoy Him and that He does not want us to do anything for Him is to see that the Christian life is a matter of enjoying Christ as the tree of life; if our concept is changed so that we see these two points, it will be easy for us to live a life of enjoying God.

第五周▪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。”

耶十五16“…我得着你的言语，就当食物吃了；你的言语成了我心中的欢喜快乐…。”

摸生命树就是摸神；…一碰到善恶知识树，就是碰到火，碰到死亡。所以，一个基督徒学习事奉神，为主作工，不能与善恶知识树发生关系。…比如一对夫妇彼此相争，我们天然的想法就是劝勉他们，叫他们和好。但是如果我们知道生命树的原则，就不会劝他们忍耐、谦卑等等。如果我们知道生命树的原则，我们就会把这一对夫妇带到生命里面。只有摸生命树的人，他们的生活和工作才能存留到新耶路撒冷。犯罪的要进入火湖，有道德的也要流入火湖。…在生命树里面也有爱心，也有谦卑。但是从善恶知识树出来的爱心和谦卑，它的结局乃是火湖；唯有从生命树发出来的美德，才能存到永远。（李常受文集一九三二至一九四九年第二册，二七六至二七七页。）

信息选读

默想神的话就是“反刍”，像牛吃草一样。（利十一3。）…我们若太快接受这话，就不会有多少享受。但我们接受这话的时候，若是“反刍”，我们的享受就必加增。

WEEK 5 — 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.

Jer. 15:16 Your words were found and I ate them, and Your word became to me the gladness and joy of my heart…

To touch the tree of life is to touch God, and…to touch the tree of the knowledge of good and evil is to touch fire and death. In order to serve God and work for Him, a Christian must learn to stay away from the tree of the knowledge of good and evil… For example, a couple may be arguing. Our natural concept is to exhort them to be reconciled with each other, but if we know the principle of the tree of life, we will not exhort them to be patient or humble. If we are clear about the principle of the tree of life, we will lead this couple into life. Only those who touch the tree of life will see their life and work remaining in the New Jerusalem. Those who are sinful will go into the lake of fire. Those who are merely moral will also go into the lake of fire…Within the tree of life there is surely love and humility, but the love and humility that issue from the tree of the knowledge of good and evil end up in the lake of fire. Only the virtues that issue from the tree of life will last in eternity. (CWWL, 1932-1949, vol. 2, pp. 224-225)

Today’s Reading

To muse upon the Word is to “chew the cud,” like a cow eating grass (Lev. 11:3)… If we take in the Word too quickly, we shall not have very much enjoyment. But if we “chew the cud” as we take in the Word, our enjoyment will increase.

当我们默想神的话，…我们自然而然就会祷告。…此外，我们会与自己交谈，或开始赞美主。我们也许被神的话感动，想要大声赞美主。

通常默想主的话会比祷读主的话还要缓慢，还要细致。比如，我们默想出埃及二十章二节的时候，可能对自己说，“要记念耶和华是你的主。祂曾将你从埃及地，从为奴之家领出来。现在你出来了。阿们！主啊，我敬拜你，将我从捆绑中领出来！”我们默想神的话，对主说话，或是对自己说话，都该是自然的，并且该满了享受。我们也许低头敬拜主，思想主的话，有所记念，或责备自己。…任何真正寻求主，以活的方式默想十诫的人，都会享受主、敬拜主、祷告、在主面前与自己交谈、并且赞美主。当然，这样接受神律法的人，不会把它当作死的字句来应用，乃是把它当作神活的话来接受。

默想神的话就是享受神的话作祂的呼出，这乃是在这话里接触神，与祂交通，敬拜祂，借着这话并用这话向祂祷告。我们这样默想神的话，就要被神注入，将祂吸入我们里面，并得着属灵的滋养。

论到默想神的话，诗篇一百一十九篇一百四十七节说，“我趁天未亮呼求；我仰望了你的言语。”在此，我们看见诗人天未亮就起来呼求，并仰望了神的言语。…默想神的话比仅仅思想神的话所含的意义更丰富。我们默想神的话，乃是借着与神谈话，敬拜祂，享受祂，从祂领受恩典，并在主面前与自己交谈。

我们若默想神的话，会以这话为乐。有时候我们会在主面前哭泣，或向祂唱赞美的诗歌。（出埃及记生命读经，七七六至七七八页。）

参读：倪柝声恢复职事过程中信息记录，第十六篇；生命树，第一、八至九章。

When we muse upon the Word of God,…we shall spontaneously pray... Furthermore, we may converse with ourselves or begin to praise the Lord. We may be so inspired by the Word that we want to shout our praises to the Lord.

Usually musing upon the Word will be slower and finer than pray-reading the Word. For example, in our musing upon Exodus 20:2 we may say to ourselves, “Remember that Jehovah is your Lord. He has brought you out of the land of Egypt, out of the slave house, the house of bondage. Now you are out. Amen! O Lord, I worship You for bringing me out of bondage!” In all our musing upon God’s Word, talking to the Lord or conversing with ourselves, we should be spontaneous and full of enjoyment. We may bow down to worship the Lord, ponder the Word, remember, or give ourselves a rebuke... Any genuine seeker of the Lord who muses upon the Ten Commandments in a living way will enjoy the Lord, worship Him, pray, converse with himself in the Lord’s presence, and also praise the Lord. Surely one who takes the law of God in such a way will not apply it as dead letters, but will take it as God’s living word.

To muse upon the Word of God is to enjoy His Word as His breath. It is to contact God in the Word and to have fellowship with Him, to worship Him, and to pray to Him through and with the Word. By musing upon the Word of God in this way, we shall be infused by God, breathe Him into us, and receive spiritual nourishment.

Concerning musing upon the Word, Psalm 119:147 says, “I anticipated the dawn and cried out; I hoped in Your words.” Here we see that the psalmist rose up before dawn, cried out, and hoped in God’s word... Musing upon the Word involves more than just meditating on it. We muse upon the Word by talking to God, worshipping Him, enjoying Him, receiving grace from Him, and conversing with ourselves in the Lord’s presence.

If we muse upon the Word of God, we shall delight ourselves in the Word. Sometimes we may weep before the Lord or sing hymns of praise to Him. (Life-study of Exodus, pp. 670-671)

Further Reading: Messages Given during the Resumption of Watchman Nee’s Ministry, 2nd ed., vol. 1, ch. 16; CWWL, 1965, vol. 2, “The Tree of Life,” chs. 1, 8-9

第五周▪周二

晨兴喂养

结三１～４“…人子啊，要吃你所得的；要吃这书卷，然后去…讲说。于是我开口，祂就使我吃那书卷。…我就吃了，口中觉得其甜如蜜。祂对我说，人子啊，你往以色列家那里去，对他们讲说我的话。”

我们需要借着呼求主名吃耶稣。但我们吃了以后，也需要好的消化。…我们吃基督，也需要在属灵上正确地消化祂。你若有正确的消化，你所吃的食物，就会进入你身体的每一部分。…消化不良，意思就是食物不能通行。

有些亲爱的圣徒，起初也许喜欢呼求主并祷读主话。但一段时间以后，他们对这事失去胃口和爱好。这是因为他们将主耶稣接受进来以后，他们里面有些事情发生。…主耶稣没有路可通过。我们呼求主耶稣并祷读祂的话以后，必须说，“主，怜悯我。使我全人同我里面所有的部分，一直向你敞开。”（李常受文集一九七二年第一册，二六六页。）

信息选读

你呼喊“主耶稣”，祂就进入你里面，并将你充满。你呼喊“主耶稣”的时候，这位实际的、活的耶稣就要摸着你天然的人。但你们许多人会说，“不，主，不要摸我这里。留在你所在的地方；你是我的客人，你必须留在客厅里。不要进入我私人的卧室；那是为着我的，不是为着你的。”这就是消化不良。主这属灵的食物无法在你里面通过。食物没有通畅的管道进入你内里的部分，所以你消化不良。

WEEK 5 — DAY 2

Morning Nourishment

Ezek. 3:1-4 ...Son of man, eat what you find; eat this scroll, and go, speak... So I opened my mouth, and He gave me that scroll to eat... And I ate it, and it was like honey in my mouth in its sweetness. Then He said to me, Son of man, go to the house of Israel and speak with My words to them.

We need to eat Jesus by calling on the name of the Lord. But after we eat, we also need a good digestion...When we eat Christ, we also need to spiritually digest Him in a proper way. If you have a proper digestion, the food you eat can get into every part of your physical being...Indigestion means that there is no thoroughfare for the food.

Some dear saints may enjoy calling on the Lord and pray-reading the Word at first. But after a certain time, they lose their taste and appetite for this. This is because after taking in the Lord Jesus, something happened within them... There was no thoroughfare for the Lord Jesus to get through. After calling on the Lord Jesus and pray-reading His Word, we have to say, “Lord, be merciful to me. Keep my whole being with all my inward parts open to You.” (CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” p. 205)

Today’s Reading

When you call, “Lord Jesus,” He gets into you and fills you up. While you are calling “Lord Jesus,” this practical and living Jesus will touch your natural being. But many of you would say, “No, Lord. Don’t touch me here. Stay where You are. You are my guest, and You must stay in the living room. Don’t get into my private bedroom. That’s for me, not for You.” This means indigestion. There is no way for the Lord as the spiritual food to get through in you. There is no free course for the food to get into your inward parts, so you have indigestion.

一位青年弟兄呼求主以后，他里面也许会有某种感觉，他需要对付他的发型。他若对这感觉反应迟慢，这就表示他不许主耶稣通过。因此，你必须儆醒。你呼求主耶稣以后，你里面若有任何知觉，你里面若有任何感觉，那意思就是主耶稣在运行，就是你里面的消化在进行。你必须顺着这内里的感觉而行。你若顺着这感觉而行，就会喜乐，并对基督有更好、更大、更深、更高的胃口。…你若与内里的感觉相争，就会导致消化不良。然后你就不会这么渴望祷读主话，呼求主名对你也不会这么甘甜。

但你回应并顺着内里的感觉而行，你对主耶稣的胃口就恢复，你属灵的消化也就正常。然后主耶稣的丰富就成为你的细胞，这些细胞也长到你生机的组织里。这使你在神圣的生命里长大，并使你在主里刚强。你容易站住，不容易退后，因为你在主里长大。长大的人很难倒下。这是因为他们有好的消化，从他们所吃的属灵食物吸收一切的养分。

借着吃，我们有消化；借着消化，我们有吸收；借着这吸收，我们得着基督丰富实际的养分进入我们这人里面。基督一切的丰富至终要长到我们生机的组织里。然后我们就成为基督。不再是我，乃是基督在我里面活着。在我，活着就是基督。

呼求主以后，吃喝祂以后，你必须说，“主，怜悯我。使我这人的每一部分向你敞开，使你在我全人里面得着通路。”这样你就有好的消化，有好的吸收，并且你会享受并吸取基督丰富的一切养分。然后基督会成为你这个人。（李常受文集一九七二年第一册，二六七至二六八、二七〇页。）

参读：享受基督活而实际的路，第六章；生命的经历与长大，第三篇。

After calling on the Lord, a young brother may eventually have some sense within him that he needs to deal with the way he cuts his hair. If he is slow to respond to this sense, this means that he is not allowing the Lord Jesus to get through. Thus, you have to be on the alert. After calling on the Lord Jesus, if you have any sense within you, any feeling within you, that means the Lord Jesus is moving, and that means the digestion within you is going on. You have to go along with this inner sense. If you go along with this sense, you will be joyful and have a better, bigger, deeper, and higher appetite for Christ… If you argue with the inner sense, this will result in indigestion. Then you will not be so eager to pray-read the Word, and calling on the name of the Lord will not be so sweet to you.

But when you respond to and go along with the inner sense, your appetite for the Lord Jesus comes back, and your spiritual digestion becomes proper. Then the riches of the Lord Jesus become your cells, and these cells grow into your organic tissues. This causes you to grow in the divine life and makes you strong in the Lord. It is easy for you to stand and not easy for you to backslide, because you are growing in the Lord… The grown-up ones… have a good digestion to assimilate all the nourishment from the spiritual food that they eat.

By eating we have digesting, by digesting we have the assimilation, and by this assimilation we get the practical nourishment of the riches of Jesus into our being. All the riches of Christ eventually will grow into our organic tissues. Then we become Christ. It is no longer I who live, but it is Christ who lives in me. To me, to live is Christ.

After calling on the Lord, after eating and drinking Him, we have to say, “Lord, be merciful to me. Cause every part of my being to be open to You. Have the thoroughfare within my whole being.” Then we will have a good digestion for a good assimilation, and we will enjoy and absorb all the nourishment of the riches of Christ. Then Christ will become our very being. (CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” pp. 205-208)

Further Reading: CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” ch. 6; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 3

第五周▪周三

晨兴喂养

约四 34“耶稣说，我的食物就是实行差我来者的旨意，作成祂的工。”

十七 4“我在地上已经荣耀你，你交给我要我作的工，我已经完成了。”

弗四 20～21“但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

“那在耶稣身上是实际者”是指耶稣一生的真实光景，如四福音书所记载的。…在耶稣敬虔的生活里乃是真实，实际。耶稣在生活中总是在神里面，同着神并为着神行事。神是在祂的生活中，并且祂与神是一。这就是在耶稣身上是实际者。我们信徒，既以基督作我们的生命得了重生，并在祂里面受过教导，就照着那在耶稣身上是实际者学了基督。（以弗所书生命读经，四七六至四七七页。）

信息选读

当我们相信主耶稣而得救时，神就把我们放在作为模子的基督里。这模子就是记载在四福音书里耶稣的生活，这是完全照着实际而有的生活。实际（真理）是光的照耀，光的彰显。因为神就是光，（约壹一5，）所以实际（真理）就是神的彰显。福音书里所记载耶稣的生活，每一面都是神的彰显。祂所说所行的，都彰显神。神的这个彰显，就是光的照耀；因此，这彰显就是实际（真理）。耶稣这照着实际而有的生活乃是模型，神已经把我们放在其中。在这模型里，我们照着那在耶稣身上是实际者，学了基督。这意思是，我们照着福音书所给我们看见的实际，亦即照着主耶稣那完全照着神实际的生活，学了基督。这生活是

WEEK 5 — DAY 3

Morning Nourishment

John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

17:4 I have glorified You on earth, finishing the work which You have given Me to do.

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

The reality, truth in Jesus is the real situation of the life of Jesus as recorded in the four Gospels... In the godly life of Jesus there is truth, reality. Jesus lived a life always doing things in God, with God, and for God. God was in His life, and He was one with God. This is the truth in Jesus. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the truth is in Jesus. (Life-study of Ephesians, pp. 394-395)

Today's Reading

When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God. This expression of God is the shining of light; hence, it is the truth. This life of Jesus according to truth is the pattern in which God has placed us. In this pattern we have learned Christ as the truth is in Jesus. This means that we have learned Christ according to the truth shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's truth. This life is the

光的照耀。光的照耀是实际（真理），而实际（真理）是神的彰显。所以，在耶稣的生活里有实际。主耶稣所设立的模型，其素质乃是实际。这意思是，耶稣之生活的素质乃是实际。我们照着那在耶稣身上是实际者，学了基督。

按照四福音的记载，主耶稣的生活乃是实际的生活。实际（真理）就是光的照耀。光是源头，实际是其彰显。…因着主在地上生活的每一面都有光的照耀，所以祂的生活乃是实际的生活，就是神自己照耀的生活。这实际的生活就是神的彰显。因这缘故，保罗说，我们是照着那在耶稣身上是实际者，学了基督。换句话说，我们乃是照着耶稣生活的模子学了基督。耶稣生活的模子就是实际。

基督设立了这个模子之后，就经过死与复活，并在复活里成了赐生命的灵。祂是这样一位灵，进到我们里面作我们的生命。当我们相信祂并受浸时，神就把我们摆在作模子的基督里面，如同面团被摆在模子里一样。借着被摆在模子里，我们就学了这模子。这意思是说，借着被摆在基督里，我们就学了基督。一面，神把我们摆在基督里；另一面，基督进到我们里面作我们的生命。现今，我们能照着神把我们摆入的模子，凭祂而活。…当我们在福音书中读到主耶稣所形成的模子时，那个模子就自然而然地影响我们的生活。当我们爱主，接触祂，向祂祷告，我们就自然而然地照着福音书中所描绘的模子活祂。这样，我们就被形成、被模成这个模子的形像。这就是学基督的意思。

基督作赐生命的灵已经进入我们里面作生命。我们越爱祂，越接触祂，我们就越照着这模子活祂。结果，我们就自然而然地模成这模子的形像。因此，我们能同保罗说，“在我，活着就是基督。”（腓一21。）我们是照着基督自己生活的模样，就是照着福音书中所记载的模样，而活基督。（以弗所书生命读经，四七七、四七九至四八〇页。）

参读：以弗所书生命读经，第四十六至四十七篇；长老训练第一册，第三章。

shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth. The essence of the pattern set up by the Lord Jesus is truth. This means that the essence of the life of Jesus is truth. We have learned Christ as the truth is in Jesus.

According to the record of the four Gospels, the life of the Lord Jesus was a life of truth. Truth is the shining of light. Light is the source, and truth is its expression… Because in every aspect of the Lord's living on earth there was the shining of light, His life was a life of truth, a life of the shining of God Himself. That life of truth was the very expression of God. For this reason Paul says that we learn Christ as the truth is in Jesus. In other words, we learn Christ according to the mold of the life of Jesus. The mold of the life of Jesus is the truth.

After Christ established this mold, He passed through death and resurrection, and in resurrection He became the life-giving Spirit. As such a Spirit, He comes into us to be our life. When we believed in Him and were baptized, God put us into Him as the mold, just as dough is placed into a mold. By being put into the mold, we learned the mold. This means that by being put into Christ, we learn Christ. On the one hand, God put us into Christ; on the other hand, Christ has come into us to be our life. Now we may live by Him according to the mold in which we have been placed by God. When we read in the Gospels of the mold formed by the Lord Jesus, that mold spontaneously influences our living. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold described in the Gospels. In this way we are shaped, conformed, to the image of this mold. This is what it means to learn Christ.

Christ as the life-giving Spirit has come into our being as life. The more we love Him and contact Him, the more we live Him according to this mold. As a result, we are spontaneously conformed to the image of that mold. Therefore, with Paul we can say, "For to me, to live is Christ" (Phil. 1:21). We live Christ in the form of His own life, in the form recorded in the Gospels. (Life-study of Ephesians, pp. 395, 397-398)

Further Reading: Life-study of Ephesians, msgs. 46-47; CWWL, 1984, vol. 2, "Elders' Training, Book 1: The Ministry of the New Testament," msg. 3

第五周▪周四

晨兴喂养

腓一9“我所祷告的，就是要你们的爱，在充足的知识并一切的辨识上，多而又多地洋溢。”

利十一3“凡分蹄，就是蹄裂两瓣，并且反刍的走兽，你们都可以吃。”

吃不仅是接触食物，更是将食物接受到里面；食物一旦接受到里面，就能在里面消化，成为我们的构成成分，就是我们的所是，我们的构成。…我们若想要过圣别之神所要求的圣别生活，就需要谨慎我们与人的接触。我们与某种人接触，就能叫我们被重组，因而变成那一种人。（利未记生命读经，三六六至三六七页。）

信息选读

饮食上的分别，就是我们在食物上，在所吃的东西上，有所分别。…利未记十一章所说到的动物…乃是表征不同种类的人。这由行传十章九节下半至十四节，二十七至二十九节可得证明。彼得“看见天开了，有一器皿降下，好像一块大布，系着四角，缒在地上，里面有地上各样四足的走兽和爬物，并天空的飞鸟”。（11～12。）起初，彼得不明白这些走兽、爬物和飞鸟表征人；最后他终于明白这点，因为在哥尼流家里的乃是人，不是走兽。（27～28。）

我们吃的时候，是接触那在我们外面，原来与我们无关的食物。然而，我们若将它吃下去，它就能影响我们里面。在利未记十一章，我们所吃的东西表征人，而吃就表征我们与人的接触。

WEEK 5 — DAY 4

Morning Nourishment

Phil. 1:9 ...This I pray, that your love may abound yet more and more in full knowledge and all discernment.

Lev. 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.

To eat is not merely to contact something but also to receive something into us. Once a thing is received into us, that thing can be digested inside to become our constituent, that is, our being, our constitution... If we intend to live a holy life as required by the holy God, we need to be careful about our contact with people. Our contact with certain kinds of people can cause us to be reconstituted and thus make us another kind of person. (Life-study of Leviticus, p. 314)

Today's Reading

Discernment in diet is a matter of discernment in food-stuffs, of discernment in what we eat... The animals mentioned in Leviticus 11...typify persons; they are figures that describe different kinds of persons. This is proved by Acts 10:9b-14, 27-29. Peter "beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth, in which were all the four-footed animals and reptiles of the earth and birds of heaven" (vv. 11-12). At first, Peter did not understand that these animals, reptiles, and birds were figures of people. Eventually he came to understand this, for in the house of Cornelius there were people, not beasts (vv. 27-28).

When we eat, we contact something that is outside of us, something that has nothing to do with us. However, if we eat that thing, it can affect us inside. In Leviticus 11 the things we eat signify people, and eating signifies our contacting of people.

十一章说到五类动物：首先是走兽，包括牲畜；其次是水族，就是在水里的动物；第三是飞鸟，就是在空中的动物；第四是昆虫；最后是爬物。

分蹄、反刍的走兽，（2～3，）表征在行动上有分别，并接受神的话，反复思想的人。分蹄表征有分别。马的蹄是整个的，不是分开的。因此，马表征没有分别事物之能力和力量的人。这样的人无法分别神的事物与撒但的事物、属天的事物与属地的事物、属灵的事物与属肉体的事物。我们不仅需要分别什么是好的、什么是坏的，也需要分别什么是出于我们的灵、什么是出于我们的肉体，以及什么是属于新人、什么是属于旧人。

上电影院是作属地的事，但去召会聚会是作属天的事。然而对于没有分蹄的人，甚至是基督徒，上电影院与去召会聚会没有多大分别。这样的人在行动上缺少分别。…我们接触这种人时应当谨慎，因为与这种人接触会叫我们受玷污。我们需要分蹄，有能力和力量分别什么是出于神、什么不是出于神，什么是我们该作的、什么是我们不该作的。

反刍表征接受神的话，反复加以思想。如同牛咀嚼反刍的食物，我们该一再反复思想神的话。早晨祷读的时候，我们可以反复思想所读的话。这就是反刍，借着反复思想从神的话所领受的，来得着喂养。

今天许多人没有分蹄，也不反刍；他们甚至从未摸过神的话。我们不该接触那些没有分蹄或反刍的人。我们需要避开这样的人，免得受他们的影响和感染。（利未记生命读经，三六五至三六八页。）

参读：利未记生命读经，第三十六篇；成全圣徒与神家的建造，第二、九篇。

In chapter 11 of Leviticus five categories of animals are covered: first, the beasts, including cattle; second, the aquatic animals, the animals in the water; third, the birds, the animals in the air; fourth, the insects; and finally, the creeping things.

Beasts that divide the hoof and chew the cud (vv. 2-3) signify persons who have discernment in their activities and who receive the word of God with much reconsideration. A divided hoof signifies discernment. A horse has whole hooves, not divided hooves. Hence, a horse signifies a person who does not have the power, the strength, to discern things. Such a person cannot discern what things are of God and what things are of Satan, what things are heavenly and what things are earthly, what things are spiritual and what things are fleshly. We need to discern not only what is good and what is bad but also what is of our spirit and what is of our flesh, as well as what things are of the new man and what things are of the old man.

To go to a theater is to do something earthly, but to go to a church meeting is to do something heavenly. However, to a person, even a Christian, who does not have divided hooves, there is little difference between going to a theater and going to a church meeting. Such a person lacks discernment in his activities…We should be careful in contacting this kind of person, for contact with him may defile us. We need to have divided hooves, the ability and strength to discern what is of God and what is not of God, what we should do and what we should not do.

Chewing the cud signifies receiving the word of God with much consideration and reconsideration. Just as a cow chews its cud, we should consider and reconsider the word of God. We may do this while we pray-read early in the morning. As we are pray-reading, we may consider and reconsider the word. This is to chew the cud to receive nourishment by reconsidering what we receive from God's word.

However, many people today do not have divided hooves, and they do not chew the cud. They never even touch the word of God. We should not contact those who do not have divided hooves or chew the cud. We need to avoid such people, lest they affect us and influence us. (Life-study of Leviticus, pp. 313-315)

Further Reading: Life-study of Leviticus, msg. 36; CWWL, 1958, vol. 1, "The Perfecting of the Saints and the Building Up of the House of God," chs. 2, 9

第五周▪周五

晨兴喂养

林后六 14 “你们跟不信的，不要不配地同负一轭，因为义和不法有什么合伙？光对黑暗有什么交通？”

17 “所以，‘主说，你们务要从他们中间出来，得以分别，不要沾不洁之物，我就收纳你们。’”

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

有鳍有鳞的水族，（利十一 9，）表征能在世界中自由行动、活动，同时又能抗拒其影响的人。鳍帮助鱼在水中随意行动、活动。鱼因着有鳍，甚至能逆流而上。…鳍使鱼有力量行动，鳞保护鱼不至变咸。…我们这些在基督里的信徒，该有鳍也有鳞，使我们能在世界的海中自由行动，并且不因此变咸。（利未记生命读经，三六九页。）

信息选读

〔我们〕要当心那些无鳍无鳞的朋友、邻居、甚至亲戚。有人…可能说，“到人家中访人传福音该怎么作？”…叩门本身就是保护我们的大鳞。不过，甚至在传福音的事上，我们也需要谨慎与人的接触。我们不要因世界的盐而变咸。

有翅能飞，吃生命种子作食物供应的飞鸟，（参利十一 13 ～ 19，）表征能在离开且超脱世界的生命中生活行动，并以生命的事物为生命供应的人。…相反的，利未记十一章十三至十九节里不洁净的飞

WEEK 5 — DAY 5

Morning Nourishment

2 Cor. 6:14 Do not become dissimilarly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?

17 Therefore “come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you.”

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

Aquatic animals having fins and scales (Lev. 11:9) signify persons who can move and act freely in the world and at the same time resist its influence. Fins help fish to move, to act, in water according to their wishes. Because they have fins, fish may even swim against the current. Fins strengthen the fish to move, and scales protect them from being salted. As believers in Christ, we should have fins and scales and therefore be able to act freely in the sea of the world without being salted by it. (Life-study of Leviticus, p. 316)

Today’s Reading

Be careful of friends, neighbors, and even relatives who do not have fins and scales... [Some] may say, “What about preaching the gospel to people by visiting them in their homes?”... Door-knocking in itself is a big scale that shields us. Nevertheless, even in preaching the gospel we need to be careful in our contact with people. We do not want to be salted with worldly salt.

Birds that have wings for flying and that eat seeds of life as the food supply (Lev. 11:13-19) signify persons who can live and move in a life that is away from and above the world and who take things of life as their supply of life...On the contrary, the unclean birds in 11:13-19 do not feed on seeds.

鸟，不以种子作食物；因着生命的种子不能使它们满足，这些不洁净的飞鸟就以尸体为食物。

我们基督徒该像有翅膀，并以生命种子作食物的飞鸟。这就是说，我们该在离开且超脱世界的生命中生活行动，也该以生命的事物作我们生命的供应。不仅如此，我们接触人的时候，即使是接触别的信徒，都需要分别到底他们是像麻雀—吃种子的洁净飞鸟呢，还是像鹰—喜欢靠死亡的事物而活的不洁净飞鸟？我们若与不洁净的飞鸟有接触，就会受其口味所影响，而使我们成为不洁净的飞鸟。因此，我们接触那些以死亡的事物为食物的人时，必须谨慎。

有翅膀，并且足上有腿，能在地上蹦跳的昆虫，（21～22，）表征能在超越世界的生命中生活行动，并且能保守自己脱开世界的人。我们若是这些昆虫所表征的那种人，就会有翅膀，从任何属世、有罪、或属肉体的事物飞走；我们就能高飞超越世界。我们也有腿，借此从世界跳开。这就是说，我们能随时离开世界，或是飞开，或是跳开。我们基督徒乃是能跳、能飞的人。然而，那些没有翅膀、没有腿的人，完全无法离开世界。他们只能站在地上，留在世界中。

我们若要过圣别的生活，就需要考量所接触的是哪一种人。他们是不是分蹄、反刍？他们有没有鳍和鳞？他们有没有翅膀能飞？他们是不是以生命的种子、不以死亡的事物为食物？他们有没有翅膀和腿？…我们若想要圣别的过生活，就需要谨慎我们与人的接触。接触人是非常重要的事，特别是对我们这些基督徒。我们接触人不该大意，不该滥交朋友。圣经指明，滥交朋友会败坏我们。（利未记生命读经，三六九至三七一、三七三页。）

参读：创世记生命读经，第十一、十三至十四篇；如何享受神及操练，第二、十至十一、十四篇。

Because the seeds of life do not satisfy them, these unclean birds feed on carcasses.

We Christians should be like birds that have wings and that feed on the seeds of life. This means that we should live and move in a life that is away from and above the world and that we should take the things of life as our supply of life. Moreover, when we contact others, even other believers, we need to discern whether they are clean birds, like sparrows, which feed on seeds, or unclean birds, like hawks, which like to live on the things of death. If we have contact with unclean birds, we shall be influenced by their taste and eventually that will turn us into an unclean bird. For this reason, we must be careful in contacting those who feed on the things of death.

Insects having wings and having jointed legs above their feet for leaping on the ground (vv. 21-22) signify persons who can live and move in a life that is above the world and who can keep themselves from the world. If we are the kind of persons signified by these insects, we shall have wings for flying away from anything worldly, sinful, or fleshly. We shall be able to soar above the world. We also shall have jointed legs with which to jump up from the world. This means that we are able to leave the world at any time, either by flying or by jumping. We Christians are those who can jump and fly. However, those without wings and jointed legs cannot leave the world at all. They can only stand on the earth and remain in the world.

If we are to live a holy life, we need to consider the kind of people we are contacting. Do they have divided hooves, and do they chew the cud? Do they have fins and scales? Do they have wings for flying? Do they feed on the seeds of life and not on the things of death? Do they have wings and jointed legs? If we intend to live in a holy way, we need to exercise care concerning our contact with people. Contacting people is a very important matter, especially for us Christians. We should not contact others without caution, and we should not form friendships in a careless way. Careless friendships, the Bible indicates, will corrupt us. (Life-study of Leviticus, pp. 316-319)

Further Reading: Life-study of Genesis, msgs. 11, 13-14; CWWL, 1958, vol. 1, “How to Enjoy God and How to Practice the Enjoyment of God,” chs. 2, 10-11, 14

第五周▪周六

晨兴喂养

申十二5～7“但耶和华你们的神…所选择出来立祂名的地方，就是祂的居所，…你们要往那里去，将你们的燔祭和别的祭，十分取一之物，和手中的举祭，并还愿祭、甘心祭，以及牛群羊群中头生的，都奉到那里；在那里，耶和华你们神的面前，你们和你们的家属都可以吃，并且…就都欢乐。”

〔看见神要我们享受祂，以及神不要我们为祂作什么，就是〕看见基督徒在神面前的故事，完全就是这个享受的故事。我们得救就是为着享受神，而我们属灵的长进，也是在于享受神。…连我们事奉神，作神的工，都在于享受神自己。神没有意思要我们为祂作什么，神完全就是要我们来享受祂自己，并且祂不是在我们身外作我们的享受，乃是完全像食物和水一样，进到我们里面给我们享受。

我们需要对以上两点有清楚的看见，我们就能一直学习享受祂自己，吸取祂自己，取用祂自己。只要这个观念一转了，看清楚了，要实际地过一种享受神的生活，就是一件容易的事。（生命树与善恶树的异象，七三至七四页。）

信息选读

享受基督有两方面：一方面是普通的，无论我们在哪里，无论时间或地点，我们都可以享受基督。…另一方面的享受基督是享受基督顶尖的分，上好的分，初熟的或头生的；我们只有在正当的召会生活中，才能有这一方面对基督的享受。…虽然基督一直是一样的，然而祂有上好的分和一般的分。…当

WEEK 5 — DAY 6

Morning Nourishment

Deut. 12:5-7 But to the place which Jehovah your God will choose...to put His name, to His habitation,... shall you go. And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd...; and there you shall eat before Jehovah your God, and you and your households shall rejoice...

To see that God wants us to enjoy Him and that He does not want us to do anything for Him is to see that the Christian life is a matter of enjoyment. Our salvation is for us to enjoy God, and our spiritual growth depends on our enjoyment of God. Even our service and labor depend on our enjoyment of God. God has no intention for us to do something for Him; He only wants us to enjoy Him. Moreover, He is not outside of us. He has entered into us to be our enjoyment as our food and drink.

If we realize that God wants us to enjoy Him and that He does not want us to do anything for Him, we will be able to enjoy, absorb, and appropriate God. If our concept is changed so that we see these two points, it will be easy for us to live a life of enjoying God. (CWWL, 1958, vol. 1, “The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil,” pp. 625-626)

Today’s Reading

There are two aspects of the enjoyment of Christ. The one is the common aspect. Wherever we are, no matter the time or the place, we may enjoy Christ...The other aspect of the enjoyment of Christ is the enjoyment of the top portion, the choice portion, the firstfruit or firstborn, of Christ. We can only have this aspect of the enjoyment of Christ in the proper church life... Although Christ always remains the same, He nevertheless has a choice

你开车的时候，可以这样享受祂。然而，你永不能单独享受基督上好的分。即使你三天单独在家里，日夜禁食，祷告，呼求祂，你还是不能享受基督上好的分。如果你要享受这一分，你必须来到召会中，就是神所选择的地方。

以色列人能以两种方式享受美地的丰富出产。普通的方式是在任何时候、任何地方，与任何人享受美地丰富出产一般的分。特别的方式是在神所选择独一的地方享受上好的分—初熟的和头生的。这个地方的显著特征是神的名和神的居所。这一切是我们享受基督的一幅清楚图画。我们对基督的享受也有两方面—在任何时候和任何地方享受基督的普通方面，以及在神所选择的地方享受基督的特别方面。这独一的地方有神的名和神的居所。

我们在正确的召会生活中经历对基督特别的享受。无论何时我们来到召会的聚会中，对基督的享受总是高而丰富的。我们都需要在个人生活和召会生活这两方面享受基督。虽然在召会生活中享受基督是美妙的，却不能顶替我们在个人生活中对祂的享受。同样的，在我们个人生活中的享受，也不能顶替公开召会生活中的享受。

我在召会生活中的享受，是我在个人生活中的享受所无法比的。但这意思不是说，我不再在个人生活中享受基督；而是说其滋味不如在召会生活中那样甜美。我一直渴望参加聚会，享受基督上好的分。…许多人在对基督的享受上相当贫穷，因为他们花太多时间尝试个人享受祂，却很少花时间团体地享受祂。（李常受文集一九七五至一九七六年第三册，五六三至五六六页。）

参读：享受基督的丰富以建造召会作基督的身体，第十七章。

portion and a common portion…You may enjoy Him in this way while you are driving your car. However, you will never enjoy the top portion of Christ alone. Even if you were to fast, pray, and call on Him night and day for three days alone in your home, you would still not be able to enjoy the choice portion of Christ. If you want to enjoy this portion, you must come to the church, the place God has chosen.

The children of Israel could enjoy the rich produce of the good land in two ways. The common way was to enjoy the common portion of the rich produce of the good land at any time, in any place, and with anybody. The special way was to enjoy the top portion, the firstfruit and the firstborn, in the unique place chosen by God. The distinguishing features of this place were the name of God and the habitation of God. All this is a clear picture of our enjoyment of Christ. Our enjoyment of Christ is also of two aspects—the common aspect of enjoying Christ at any time and at any place, and the specific aspect of enjoying Christ in the place God has chosen. This unique place has the name of God and the habitation of God.

We have experienced the special enjoyment of Christ in the proper church life. Whenever we come to a meeting of the church, the enjoyment of Christ is high and rich. We all need to enjoy Christ both in our private life and in the church life. Although the enjoyment of Christ in the church life is wonderful, it cannot replace our enjoyment of Him in our private life. Likewise, the enjoyment in our private life cannot replace the enjoyment in our public life, in our church life.

There is no comparison between the enjoyment in the church life and the enjoyment in my private life. This does not mean that I no longer enjoy Christ in my personal life, but the taste is not as sweet as the taste in the church life. I am always eager to attend a meeting to enjoy the top portion of Christ… Many are rather poor in the enjoyment of Christ because they spend too much time trying to enjoy Him privately and little time to enjoy Him corporately. (CWWL, 1975-1976, vol. 3, “Young People’s Training,” pp. 453-456)

Further Reading: CWWL, 1971, vol. 4, “Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ,” ch. 17

第五周诗歌

补209

生命树

G 大调　　3/4

5 | G 1 — 3 1 | G+ 3 — 2 | C 1 — 6 | G 5 — 5 | 1 — 3 1 | 3 — 2 | D7 5 —

一、生 命 树 果，甘 甜 之 至，生 命 全 丰 全 足。

3 | G 5 • 3 5 3 | G7 1 — 5 | C 6 • 1 1 6 | G 5 — 5 | 1 — Em 3 1 | D7 3 — 2 | G 1 — ‖

前 我 死 枯，如 今 活 着；前 饿，如 今 吃 喝。

二、是神领我到生命树，　享受基督自己。
其中滋味,开口一吃，　就觉甘甜无比!

三、基督是我生命供应，　祂作我的食物;
祂是惟一纯净享受，　祂外再无满足。

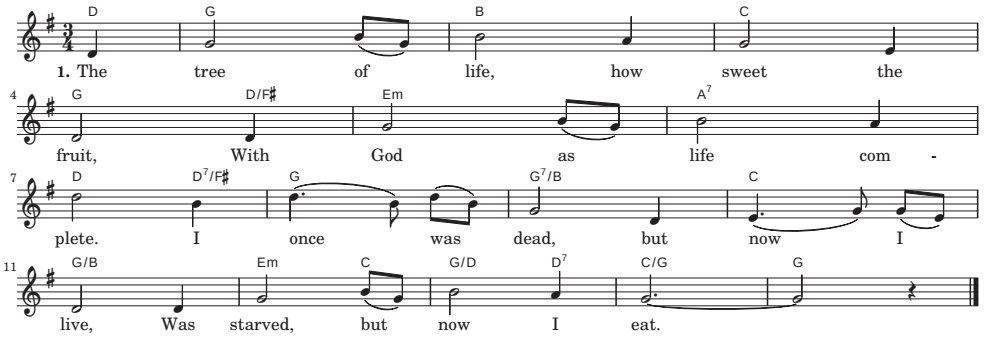
四、我今尽情吃生命树，　因为吃就是路!
生命借吃加我里头，　使我凭祂而活。

WEEK 5 — HYMN

The tree of life, how sweet the fruit

Experience of Christ — As Food and Drink

1143


1. The tree of life, how sweet the
fruit, With God as life com -
plete. I once was dead, but now I
live, Was starved, but now I eat.

2. 'Twas God that brought me to the tree,
With Christ Himself as meat;
How precious did that tree become
When I began to eat.

3. The Lord Himself is food to me,
He is my life supply;
He will my pure enjoyment be,
None else can satisfy.

4. I freely eat this living tree,
For eating is the way
To put God's life inside of me,
To live by Him today.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: