

第二周

接枝的生命

诗歌：365

读经：约十五 1, 4～5, 罗十一 17～24, 林前六 17

【周一】

壹 我们是基督里的信徒，该过接枝的生活，在这生活中我们与主是一灵，并活在与祂生机的联结里——林前六 17, 约十五 4。

贰 圣经启示神渴望与人所有的关系，乃是祂要与人成为一——林前六 17：

一 神渴望神圣的生命与属人的生命联合一起，成为一个生命——约十五 1, 4～5。

二 这个一乃是生机的联结，在生命里的联结——接枝的生命。

三 神的生命与人的生命接为一命的观念，是奥秘的，超过天然的概念，对人的思想是陌生的。

【周二、周三】

叁 在接枝时，两种相似的生命接在一起，然后长在一起——罗十一 17～24：

一 只有两种相似的生命接在一起，接枝才能成功。

Week Two

A Grafted Life

Hymns: E482

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

§ Day 1

I. As believers in Christ, we should live a grafted life—a life in which we are one spirit with the Lord and live in an organic union with Him—1 Cor. 6:17; John 15:4.

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

A. God desires that the divine life and the human life be joined together to become one life—John 15:1, 4-5.

B. This oneness is an organic union, a union in life—a grafted life.

C. The concept of the divine life and the human life being grafted into one is mysterious, beyond the natural concept, and foreign to human thought.

§ Day 2 & Day 3

III. In grafting, two similar lives are joined and then grow together—Rom. 11:17-24:

A. Grafting can be effective only if the lives to be grafted are similar.

二 因着我们人的生命是按着神的形像，照着神的样式造的，所以能与神圣的生命联结。

三 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，然后生机地长在一起。

肆 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：

一 基督成为肉体，作了大卫的子孙，也就是大卫的枝子，那苗，好使我们能与祂接枝在一起；祂成了和我们一样一式，使祂与我们能接枝在一起——约一 14，太一 1，亚三 8，耶二三 5，三三 15。

二 基督在十字架上被“切割”，使我们能被接枝在祂里面：

1 基督成为大卫的枝子，并不是说祂就能与我们接枝。

2 接枝需要切割；接枝要成功，就需要两方面都被切割：

a 基督在十字架上受死时，就被切割。

b 我们悔改并接受主时，就被切割。

3 切割之后，联合与生机的联结才发生；因此，在接枝的事上，有切割、联合、以及生机的联结。

三 基督在十字架上被切割之后，复活成了赐生命的灵——林前十五 45 下，林后三 17 上：

1 基督成了这样的灵，就预备妥当可以接枝了。

2 我们一悔改接受主，主这赐生命的灵就进到我们的灵里，把神的生命带进我们里面，我们就与基督接枝在一起——约二十 22，罗八 11：

B. 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.

C. Our human life resembles the divine life; therefore, the divine life and the human life can be grafted together and then grow together organically.

IV. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, crucifixion, and resurrection:

A. Christ became flesh to be the seed of David, the branch of David, the Shoot, so that we might be grafted together with Him; He became the same as we are so that He and we could be grafted together—John 1:14; Matt. 1:1; Zech. 3:8; Jer. 23:5; 33:15.

B. Christ was “cut” on the cross so that we could be grafted into Him:

1. Christ's becoming the branch of David does not by itself mean that He could be grafted together with us.

2. Grafting requires cutting; two branches cannot be grafted together unless both are cut:

a. Christ was cut when He died on the cross.

b. We were cut when we repented and received the Lord.

3. After the cutting occurs, the joining and the organic union take place; therefore, in grafting we have the cutting, the joining, and the organic union.

C. After Christ was cut on the cross, He was resurrected to become the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17a:

1. By becoming such a Spirit, Christ was ready for grafting.

2. Once we repent and receive the Lord, He as the life-giving Spirit enters into our spirit, bringing the divine life into us, and we are grafted together with Christ—John 20:22; Rom. 8:11:

- a 这个生命是死而复活的命。
- b 基督作为赐生命的灵，就把死而复活的门窍带到我们这些信徒里面，使我们可以与基督同死同复活——加二 20。
- c 我们就在这个死与复活里，与基督接枝在一起。

【周四】

伍 我们这些重生的人，应当活接枝的生命——一种双方在其中联合一起而生机生长的生命——约十五 1，4～5：

- 一 我们与基督接在一起以后，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——加二 20。
- 二 我们也不能再凭自己的肉体或天然的所是活着，乃要凭我们重生的灵，也就是与基督接枝的灵活着——罗八 4。
- 三 借着这接枝，我们就与基督联结、调和并且合并在一起，而成为基督的身体——十二 4～5。

【周五】

陆 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——加二 20：

- 一 替换生命的观念是我们将我们属人的生命让给主，而祂以祂神圣的生命来取代之。
- 二 基督徒的生命并非替换的生命，乃是接枝的生命——属人的生命与神圣的生命调和——罗六 3～5，约十五 1，4～5：

- a. This life is a life of death and resurrection.
- b. As the life-giving Spirit, Christ brings the key to death and resurrection into us, the believers, that we may die and be raised with Christ—Gal. 2:20.
- c. In this death and resurrection we are grafted together with Christ.

§ Day 4

V. As regenerated ones, we should live a grafted life—a life in which two parties are joined to grow organically—John 15:1, 4-5:

- A. After 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.
- B. We should no longer live by our flesh or by our natural being; instead, we should live by our regenerated spirit, a spirit grafted with Christ—Rom. 8:4.
- C. Through this grafting we are united with Him, mingled with Him, and incorporated with Him to become the Body of Christ—12:4-5.

§ Day 5

VI. The grafted life is not an exchanged life but the mingling of the human life with the divine life—Gal. 2:20:

- A. The concept of the exchanged life is that we yield our human life to the Lord, and He replaces it with His divine life.
- B. The Christian life is not an exchanged life but a grafted life—the mingling of the human life with the divine life—Rom. 6:3-5; John 15:1, 4-5:

- 1 这里并没有生命的替换或交换。
- 2 不是替换，乃是神圣的生命分赐、注入到属人的生命里，以及神圣生命与属人生命的调和。

三 基督徒经历中最美妙的实际，乃是在基督里的信徒与基督以生命的方式联合为一——林前六 17:

- 1 凡基督所是并所作的完全是为着一件事，就是祂与我们能有生机的联结，同过接枝的生活——约十五 4～5。
- 2 在主的恢复里，主正在恢复接枝的生命这件被忽视的事。

【周六】

柒 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——罗十一 17～24:

一 在接枝的生命里，枝子仍保有它同样素质的特征，但因着接在较好的生命上，枝子的生命就被拔高并变化:

- 1 较高的生命征服较低的生命。
- 2 较高的生命将较低的生命充实、拔高并变化。

二 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——林后三 18:

- 1 神圣的生命逐渐作工，除去属天然的一切。
- 2 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，乃是拔高且使用我们的性情。

三 在接枝的生命里，神圣的生命使神原初所造的

1. There is no exchange, or trade, of lives.
2. Instead of exchange there is the dispensing, the infusing, of the divine life into the human life and the mingling of the divine life with the human life.

C. The most wonderful reality in the Christian experience is that the believers in Christ are united with Christ in the way of life—1 Cor. 6:17:

1. Whatever Christ is and whatever He has done are altogether for one thing: that He and we could be organically united and live a grafted life—John 15:4-5.
2. In His recovery the Lord is recovering this neglected matter of the grafted life.

§ Day 6

VII. In the grafted life the human life is not eliminated but is strengthened, uplifted, and enriched by the divine life—Rom. 11:17-24:

A. In the grafted life the branch still retains its same essential characteristics, but its life is uplifted and transformed by being grafted into a better life:

1. The higher life subdues the lower life.
2. The higher life enriches, uplifts, and transforms the lower life.

B. In the grafted life the divine life works within us to discharge the negative elements—2 Cor. 3:18:

1. The divine life works in a gradual way to eliminate whatever is natural.
2. The negative element in our disposition is killed, and then, instead of casting away our disposition, the Lord uplifts it and uses it.

C. In the grafted life the divine life resurrects God's original creation—John

复活—约十一 25:

- 1 神并未放弃祂所造的，乃要重新得回。
- 2 神的心意是要将我们所是的各方面都带进复活里—腓三 11：
 - a 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。
 - b 这样，我们原初的功用—我们受造时所得的功用—就得着恢复、加强并充实—加二 20。

四 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—罗十二 2:

- 1 我们复活并拔高的官能，得着了基督丰富的供应。
- 2 借着这样的供应，我们就在心思、情感和意志里得着更新。

五 在接枝的生命里，神圣的生命浸透我们全人—八 29 ~ 30:

- 1 基督的丰富浸透我们并变化我们—十二 2，林后三 18。
- 2 借着神圣生命这样的浸透，我们就模成基督的形像—罗八 29。

11:25:

1. Instead of giving up His creation, God will reclaim it.
2. God intends to bring all the aspects of our being into resurrection—Phil. 3:11:
 - a. As the divine life discharges the negative things, it works to resurrect God's original creation.
 - b. In this way our original functions—the functions given us at creation—are restored, strengthened, and enriched—Gal. 2:20.

D. In the grafted life the divine life supplies the riches of Christ to our inward parts—Rom. 12:2:

1. Our resurrected and uplifted faculties are supplied with the riches of Christ.
2. Through such a supply we are renewed in our mind, emotion, and will.

E. In the grafted life the divine life saturates our whole being—8:29-30:

1. The riches of Christ saturate us and transform us—12:2; 2 Cor. 3:18.
2. By this saturation of the divine life we are conformed to the image of Christ—Rom. 8:29.

第二周■周一

晨兴喂养

林前六 17 “但与主联合的，便是与主成为一灵。”

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。”

〔与主联合（林前六 17）〕指信徒借着信入主（约三 15～16），与祂有生机的联结。这联结可用枝子与葡萄树的联结（十五 4～5）说明。…这样与复活之主的联结，只能在我们的灵里（圣经恢复本，林前六 17 注 1）。

〔一灵（林前六 17）〕指明是灵的主与我们的灵调和。我们的灵已经由神的灵所重生，…这灵现今在我们里面，…并与我们的灵是一（罗八 16）。这是主的实化，祂借复活成了赐生命的灵（十五 45，林后三 17），现今与我们的灵同在（提后四 22）（林前六 17 注 2）。

这棵真葡萄树及其枝子，就是子和子里的众信徒，是神经纶中三一神的生机体，因神的丰富而长大，并彰显祂神圣的生命（约十五 1 注 1）。

信息选读

圣经所启示神与我们之间终极的关系，远深于创造者与受造者的关系。这关系的性质超过人的观念；神与我们的关系乃是，神要与我们有生命的联结。神圣的生命与属人的生命联合在一起，成为一个生命。

WEEK 2—DAY 1

Morning Nourishment

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

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.

〔“Joined to the Lord” (1 Cor. 6:17)〕 refers to the believers’ organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (15:4-5)...Such a union with the resurrected Lord can only be in our spirit. (1 Cor. 6:17, footnote 1)

〔“One spirit” (1 Cor. 6:17)〕 indicates the mingling of the Lord as the Spirit with our spirit. Our spirit has been regenerated by the Spirit of God..., who is now in us...and is one with our spirit (Rom. 8:16). This is the realization of the Lord, who became the life-giving Spirit through resurrection (1 Cor. 15:45; 2 Cor. 3:17) and who is now with our spirit (2 Tim. 4:22). (1 Cor. 6:17, footnote 2)

This true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in God’s economy. This organism grows with His riches and expresses His divine life. (John 15:1, footnote 1)

Today’s Reading

What the Bible reveals as the ultimate relationship between God and us is far deeper than that of Creator and creature. The nature of this relationship is beyond human concept. It is that God and we may have a union in life. The divine life and the human life join together to become one life.

自然界有这事的图画。…主耶稣一再用平常的事物作比方，来说明属灵的事。…在植物界里，表现不好的枝子可从母树剪下来，接在更健康、更多产的树上。这种作法，就是所谓的接枝，说明了神与我们之间的关系。…罗马十一章（说到）：“你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁，…你是从那天然的野橄榄树上砍下来的，尚且逆着性得接在栽种的橄榄树上。”（17、24）我们是可怜、微小的野橄榄枝，接在栽种、优良的橄榄树上，现今在享受根的丰富养分。

接上的枝子与被接到的树并不相同。若是相同的，就没有接枝的必要。接在品质较佳之树上的，是有问题之树的枝子。…这是基督徒生活的真实性质。主耶稣这真葡萄树是优良的树。有一天因着信，借着恩，你被接在祂里面。不要轻看这接枝。这意思是你不再只有一个生命。你的生命现今来自接在一起的两个生命。你享受这栽种的橄榄根的肥汁，你较劣的生命就被征服，你就开始茂盛地生长。

这是圣经所启示神与我们之间的关系。这必是越过创造者与受造者的关系，而达到生命的联结。

这个神的生命与人的生命接为一命的观念，对我们人的思想是陌生的。因此，我们来读圣经时，就把它疏漏了。我信现今我们都有深刻的印象，我们得救之人所活的生命，乃是二命接成一命的生命。因着主的恩典，我们悔改了；借着悔改、相信，我们已接到神的生命里。在这接枝里，我们与祂联合生长。然后在复活里，祂的生命长在我们里面。神圣的生命在我们里面，供应我们。这就是基督徒的生活（李常受文集一九七九年第一册，三七七至三七九、三八六页）。

参读：生命信息，第五十八至五十九章。

There is a picture of this in nature...The Lord Jesus again and again used common things as illustrations of spiritual matters. In the plant kingdom a branch that is not doing very well may be cut off the parent tree and attached to a healthier, more productive tree. This procedure, known as grafting, illustrates the union between God and us. Romans 11 [states]: “You, being a wild olive tree, were grafted in...and became a fellow partaker of the root of fatness of the olive tree...You were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree” (vv. 17, 24). We were the poor, small, wild olive branches, grafted into the cultivated, superior olive tree, and are now enjoying the rich nourishment from the root.

The branch that is grafted is not identical to the tree to which it is attached. If they were identical, there would be no need of grafting. It is a branch from a problem tree that is grafted to a tree having some superior quality. Such is the real nature of the Christian life. The Lord Jesus as the true vine is the superior tree. One day by faith through grace you were grafted into Him. Do not despise this grafting. It means that you no longer have just one life. Your life is now from two lives that have been grafted into one. As you enjoy the root of the fatness of this cultivated olive tree, your poorer life is subdued, and you begin to flourish.

The relationship that the Bible reveals between God and us must extend beyond that of Creator and creature until it reaches a union in life.

This concept of the divine life and the human life being grafted into one is foreign to human thought. Because of this, when we come to read the Bible, we miss it. I trust that now we have all been deeply impressed that as saved ones, the life we live is that of two lives grafted into one. By the Lord's grace we have repented, and through repentance and believing we have been grafted into the divine life. In this grafting we grow together with Him. Then in resurrection His life grows in us. The divine life is in us, supplying us. This is the Christian life. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” pp. 283-284, 288-289)

Further Reading: CWWL, 1979, vol. 1, “Life Messages, Volume 2,” chs. 58-59

第二周■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；…不是你托着根，乃是根托着你。”

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。但劣质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。…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合。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。

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。…这不是替换的生命，乃是接枝的生命（罗马书生命读经，七八二页）。

信息选读

在接枝的事上，有两个主要的方面：切割与联合、联结。没有切割，就不可能有接枝。如果一棵树的枝子要接在另一棵树上，首先必须把枝子割下。割下之后，联合或联结才发生。这种联结是生机的。因此，在接枝的事上，有切割、联合以及生机的联结。切割相当于基督的死，而联合相当于基督的复活。在基督的死里，我们老旧的生命被割除；而在基督的复活里，我们联于祂，为着进一步的生长。对基督之死的经历，使我们向律法死了，而复活却

WEEK 2—DAY 2

Morning Nourishment

Rom. 11:17-18 ...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;...remember that it is not you who bear the root, but the root you.

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 dispensing of the divine life into man...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.

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...This is not an exchanged life but a grafted life. (Life-study of Romans, 2nd ed., p. 639)

Today's Reading

In the matter of grafting, there are two main aspects: cutting and joining, or uniting. Without the cutting, there cannot be any grafting. If the branch from one tree is to be grafted into another tree, the branch must first be cut. After the cutting occurs, the joining, or union, takes place. This union is organic. Therefore, in grafting we have the cutting, the joining, and the organic union. The cutting corresponds to the death of Christ, and the uniting, to the resurrection of Christ. In the death of Christ our old life was cut off, and in Christ's resurrection we were united to Him for further growth. The experience of the death of Christ causes us to die to the law, whereas resurrection enables

使我们能够向神活着。…我们唯有借着接枝到基督里，才能在祂的死与复活里与祂合一。

我们在自己里面，不可能向律法死了，或向神活着。然而，当主耶稣的宝贵注入到我们里面，我们开始珍赏祂的时候，我们就接枝到祂里面了。一方面，我们被切割；另一方面，我们在基督复活的生命里联于祂。这个联结发生以后，我们就与基督有生机的联结了。现今我们只该活在这生机的联结里。在消极一面，我们已在基督的死里被切割了；在积极一面，我们已在基督的复活里联于祂了。在这个切割里，我们不只向律法死了，也向神以外的一切死了。按照加拉太六章，借着基督的十字架，我们向世界死了，特别是向宗教的世界死了（13～14）。借着基督在十字架上包罗万有的死，那包罗万有的切割，我们向神以外的一切都死了。因为我们已经接枝到基督里，祂的经历就成了我们的历史。当祂在十字架上死了，我们就在祂里面死了。当祂被钉在十字架上，我们就从野橄榄树上被割下来。这就是说，我们从自己、肉体、世界、宗教、律法及其规条中，被割下来了。再者，因着我们已经接枝到基督里，祂的复活也就成了我们的历史。所以，我们能刚强地宣告说，我们已经与基督同钉十字架、同埋葬、同复活了。我们有何等美妙的历史！

我们既从神以外的一切事物中被割下来，就向着宗教死了，向着犹太教、天主教和更正教死了。我们的历史一方面包含钉十字架，借此我们已从神以外的一切事物中被割下来。但这历史的另一方面包含复活，我们在复活里已经联于三一神。在这联结里，我们与三一神完全是一。

要紧的是，我们都要看见这个异象。…我们若看见这生机联结的异象，我们的生活就要改变。我们会晓得，我们已从老旧的源头被割下来，而联于那永活者（加拉太书生命读经，九五至九七页）。

参读：加拉太书生命读经，第九篇。

us to live to God...Only by being grafted into Christ can we be one with Him in His death and resurrection.

In ourselves it is not possible for us to die to law or live to God. However, when the preciousness of the Lord Jesus was infused into us and we began to appreciate Him, we were grafted into Him. On the one hand, we were cut; on the other hand, we were joined to Christ in His resurrection life. After this union took place, we were organically united with Christ. Now we should simply live in this organic union. On the negative side, we have been cut in Christ's death; on the positive side, we have been united to Christ in His resurrection. In this cutting we died not only to the law but to everything other than God. According to Galatians 6, we are dead to the world, particularly to the religious world, through the crucifixion of Christ (vv. 13-14). By the all-inclusive cutting of Christ's all-inclusive death on the cross, we are dead to everything other than God. Because we have been grafted into Christ, His experience has become our history. When He died on the cross, we died in Him. When He was crucified, we were cut off from the wild olive tree. This means that we were cut off from the self, the flesh, the world, religion, and the law with its ordinances. Furthermore, because we have been grafted into Christ, His resurrection has also become our history. Therefore, we can strongly declare that with Christ we have been crucified, buried, and resurrected. What a wonderful history we have!

Having been cut off from everything other than God, we are dead to religion, including Judaism, Catholicism, and Protestantism. One aspect of our history includes the crucifixion by which we have been cut off from everything other than God. But the other aspect of this history includes the resurrection in which we have been united to the Triune God. In this union we are absolutely one with the Triune God.

It is crucial that we all see this vision...If we see the vision of this organic union, our living will be changed. We will realize that we have been cut off from the old source and united to the living One. (Life-study of Galatians, 2nd ed., pp. 74-76)

Further Reading: Life-study of Galatians, msg. 9

第二周■周三

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。”

林前十五 45 “经上也是这样记着：‘首先的人亚当成了活的魂’；末后的亚当成了赐生命的灵。”

在成为肉体里，基督为着救赎成了肉体（约一14、29）；然后，在复活里，祂为着分赐生命（十10下）成了赐生命的灵。…我们一信入祂，祂就进到我们的灵里，我们就联于祂这赐生命的灵。因此，我们与祂成为一灵（林前六17）。我们的灵被点活，并与祂一同复活（圣经恢复本，林前十五45注1）。

在接枝时，枝子与树都必须被切割。…然后…接在一起。两个伤口相接，才能接起来，才会有生长。…主耶稣何时被切割？在十字架上。主耶稣的伤口在等候罪人。祂的肋旁已被扎，血已流出来。…罪人何时被切割？他也是在十字架上被切割。当他悔改并接受主时，就经历这切割。…在罪人的伤口与主耶稣的伤口相遇的地方，二者接在一起。主开始活在这新接的枝子里，并长在他里面以供应他。

（在罗马六章十五节）保罗…乃是说，我们在被切割的地方，被接到主里面。接枝就是生长。我们不是先接枝，然后开始生长。我们乃是在祂死的样式里被接到祂里面，同时也与祂联合生长（李常受文集一九七九年第一册，三八三至三八五页）。

信息选读

WEEK 2—DAY 3

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.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

In incarnation [Christ] became flesh for redemption (John 1:14, 29); then, in resurrection He became a life-giving Spirit for the imparting of life (10:10b)...When we believe into Him, He enters our spirit, and we are joined to Him as the life-giving Spirit. Hence, we become one spirit with Him (1 Cor. 6:17). Our spirit is made alive and is resurrected with Him. (1 Cor. 15:45, footnote 1)

When a branch is grafted, both it and the tree must be cut...and then grafted together...When the two wounds kiss each other, the graft can take, and there will be the growth. When was the Lord Jesus cut? It was on the cross. The wound of the Lord Jesus is waiting for sinners. His side has been pierced; the blood shed. When is the sinner cut? He too has been cut on the cross. He experiences this cutting when he repents and receives the Lord. At the site where the wound of the sinner [meets] the wound of the Lord Jesus, they [are] grafted together. The Lord [begins] to live and grow in this newly grafted branch to supply him.

[In Romans 6:5 Paul] is saying that in the place where we were cut, we were grafted into the Lord. This grafting is the growing. We are not first grafted and then begin to grow. Rather, we have been grafted into Him in the likeness of His death and have grown together with Him all at the same time. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” pp. 287-288)

Today's Reading

罗马六章五节里接枝与生长〔中的〕…第一面是在祂死的样式里，说到我们被接到祂里面。第二面是在祂复活的样式里，说到祂进到我们里面，长在我们里面。

起初的接枝与主的死有关。祂是真葡萄树。祂被钉十字架时，彻底被切割。现今祂被切割的伤口在等候悔改的罪人，祂这赐生命的灵运行在我们里面，搜寻我们里面的人，光照我们，使我们悔改。我们的忧伤和眼泪就是我们所接受的切割。我们没有选择，只有相信主，并求祂拯救我们：“主啊，感谢你为我死，感谢你为我流血，感谢你拯救我。”这就是我们被接到祂里面，并在祂死的样式里与祂联合生长的時候（李常受文集一九七九年第一册，三八五页）。

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。我们一悔改接受主，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。这个生命是死而复活的生命，因此就把死而复活的这个门窍，带到我们这相信基督、与基督同死同复活的人里面。这样，我们就在死与复活里，与基督接在一起（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：经历神生机的救恩等于在基督的生命中作王，第四篇。

The first aspect [of grafting and growing together in Romans 6:5] is in the likeness of His death and refers to our being grafted into Him. The second is in the likeness of His resurrection and refers to His coming into us to grow in us.

The initial grafting is related to the Lord's death. He is the true vine. When He was crucified, He was thoroughly cut. Now His cut wound is waiting for the repentant sinners, and He as the life-giving Spirit moves in us, searching our inner being, enlightening us so that we repent. Our grief and tears are the cut we receive. We have no choice but to believe in the Lord and ask Him to save us: "O Lord, thank You that You died for me. Thank You for shedding Your blood for me. Thank You, Lord, for saving me." This is the time when we are grafted into Him and grow together with Him in the likeness of His death. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 288)

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, 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. Once we repent and receive Him, He as the life-giving Spirit enters into our spirit and puts the divine life in us. This life is a life of death and resurrection. Hence, He brings the key to death and resurrection into us who have believed in Him and have died and resurrected with Him. Thus, in this death and resurrection we are grafted together 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, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," ch. 4

第二周■周四

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 4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

与基督生机的联结，乃是我们相信基督时自然而然发生的。…（加拉太二章十九节指明，）我们向律法已经死了，叫我们可以向神活着。…我们若不是与基督真有生机的联结，反而在自己里面，我们向律法就不是死的，向神也不是活着的。我们若不是与基督有生机的联结，就无法向神活着（加拉太书生命读经，九三页）。

（加拉太二章二十节）解释我如何借着律法，向律法死了。照着神的经纶，基督被钉十字架时，我也包括在祂里面。这是已经成就的事实（圣经恢复本，加二 20 注 1）。

信息选读

“不再是我”，不是指一种替换的生命——基督进来，我出去；因为保罗在加拉太二章二十节后面仍说“我…活”。我们重生的人，有已经钉死的旧我（罗六 6），也有重生的新我。对旧我，保罗说不再是我；对新我，他说“我…活”。钉死的旧我，没有神性；重生的新我，却有神加到里面作生命。旧我复活加上神，就成了新我。一面保罗已经了结，另一面复活的保罗，重生以神作生命的保罗，仍然活着。不仅如此，保罗虽然说不再是我，但他也说基督在我里面活着。虽是基督活着，却是活在保罗

WEEK 2—DAY 4

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. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

The organic union with Christ...takes place spontaneously when we believe in Christ...[Galatians 2:19 indicates] that we have died to law so that we might live to God...If we are not actually organically united with Christ but are in ourselves, then we are neither dead to law nor are we living to God. Apart from the organic union with Christ, we cannot live to God. (Life-study of Galatians, 2nd ed., p. 73)

[Galatians 2:20] explains how it is that through law we have died to law. When Christ was crucified, according to God's economy we were included in Him. (Gal. 2:20, footnote 1)

Today's Reading

No longer I does not indicate an exchanged life, a life in which Christ comes in and we go out, for later in Galatians 2:20 Paul said, "I live." As regenerated people, we have both the old "I," which has been crucified (Rom. 6:6), concerning which Paul said, "No longer I," and a new "I," concerning which Paul said, "I live." The old, terminated "I" was without divinity; the new "I" has God as life added to it. The new "I" came into being when the old "I" was resurrected and God was added to it. On the one hand, Paul had been terminated, but on the other hand, a resurrected Paul, one who was regenerated with God as his life, still lived. Furthermore, although Paul said, "No longer I," he also said, "It is Christ who lives in me," for it was Christ who

里面。基督和保罗，二者同有一个生命，同过一个生活（圣经恢复本，加二 20 注 2）。

借着基督的死，我已在祂里面死了；现今借着祂的复活，祂在我里面活着。祂活在我里面，完全凭着祂是赐生命的灵（林前十五 45 下）；这点在（加拉太书）以下各章有充分的发展，向我们陈明并强调，那灵乃是我们已经接受作生命的那一位，也是我们应该活在祂里面的那一位（参罗一 17）。

我，天然的人，倾向守律法以得完全（腓三 6），但神要我活基督，使神借着基督能从我得着彰显（一 20～21）。因此，神的经纶乃是，“我”在基督的死里被钉死，基督在祂的复活里活在我里面。守律法，是在我的生活中高举律法在一切之上；活基督，是在我的生活中使基督作中心和一切。律法是神为着基督，用以看守祂选民的，只是一段时期（加三 23），至终要带他们归于基督（24），使他们接受祂作生命，并活祂作神的彰显。现今基督既已来了，律法的功用就了结了；基督必须在我的生活里顶替律法，以成就神永远的定旨（加二 20 注 3）。

基督徒的生命（不）是替换的生命。…基督徒的生命是接枝的生命，是双方联合而生机生长的生命（罗马书生命读经，七八二页）。

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。这样，我们先与祂联结，这是一种联合；而后与祂相调，这是一种调和。我们乃是与祂联合在一起，又调和在一起。最终，我们更是与祂合并，成了一个合并。这个合并就是新耶路撒冷，也就是神人联调的宇宙大合并，使我们能在永世中作王（李常受文集一九九四至一九九七年第五册，六二六页）。

参读：加拉太书生命读经，第十、十六篇。

lived, but it was in Paul that He lived. The two, Christ and Paul, had one life and one living. (Gal. 2:20, footnote 2)

We have died in Christ through His death, but now He lives in us through His resurrection. His living in us is entirely by His being the life-giving Spirit (1 Cor. 15:45b). This point is fully developed in all the following chapters [of Galatians], where the Spirit is presented and emphasized as the very One whom we have received as life and in whom we should live [cf. Rom. 1:17].

The “I,” the natural person, inclines to keep the law that it might be perfect (Phil. 3:6), but God wants us to live Christ that God might be expressed in us through Him (Phil. 1:20-21). Hence, God’s economy is that the “I” be crucified in Christ’s death and that Christ live in us in His resurrection. To keep the law is to exalt it above all things in our life; to live Christ is to make Him the center and everything in our life. The law was used by God for a period of time to keep His chosen people in custody for Christ (Gal. 3:23) and eventually to conduct them to Christ (v. 24) that they might receive Him as life and live Him to be God’s expression. Because Christ has come, the function of the law has been terminated, and Christ must replace the law in our lives for the fulfillment of God’s eternal purpose. (Gal. 2:20, footnote 3)

The Christian life is [not] an exchanged life...It is a grafted life, a life in which two parties are joined to grow organically. (Life-study of Romans, 2nd ed., pp. 638-639)

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. Thus, first, we are united with Him; this is a union. Then we are mingled with Him; this is a mingling. Eventually, we are incorporated with Him into an incorporation. This incorporation is the New Jerusalem, the great universal incorporation of the mingling of God and man for us to reign in eternity. (CWWL, 1994-1997, vol. 5, “The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life,” p. 497)

Further Reading: Life-study of Galatians, msgs. 10, 16

第二周■周五

晨兴喂养

罗六 3～5 “…我们这浸入基督耶稣的人，是浸入祂的死…所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，…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。”

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。但这里并没有生命的替换或交换。…神圣的气，属天的“纽玛”分赐到我们里面，但并没有把我们人的生命替换掉。…这气乃是分赐到我们里面，与我们调和。

…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（罗马书生命读经，七七八至七七九页）。

信息选读

（主）的生命在复活里成为我们的。祂提高我们原初受造所得的功能，并丰富、加强甚至浸透我们全人。这新生命是二命接成一命的生命。在这联结里有得胜、生命、亮光、能力和一切其他神圣的属性。这一切都是我们的，不是借着替换，不是借着算，乃是借着被接到祂里面（李常受文集一九七九年第一册，三八五至三八六页）。

我们原是神按着祂的形像，照着祂的样式创造的。但是因着亚当堕落了，我们的生命就成了在亚当里旧造的天然生命。

…在这旧造的天然生命里，有两个最大的成分，第一就是罪，第二就是死（罗五～七）。…罪借着亚当一人进入了世界，死又是借着罪来的（五 12）。罪就

WEEK 2—DAY 5

Morning Nourishment

Rom. 6:3-5 ...All of us who have been baptized into Christ Jesus have been baptized into His death...We have been buried therefore with Him through baptism into His death...that...we might walk in newness of life. 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.

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. But there is no exchange, or trade, of lives...The divine air, the heavenly pneuma, is dispensed into us, but it is not exchanged for our human life. Rather,...it is dispensed into us and mingled with us.

Our Christian life is not an exchanged life. It is altogether a matter of the divine life dispensed, infused, into our human life. (Life-study of Romans, 2nd ed., pp. 636-637)

Today's Reading

[The Lord's] life becomes ours in resurrection. He uplifts the original functions given to us at creation and enriches, strengthens, and even saturates our whole being. This new life is a life of two lives grafted into one. In this union are victory, life, light, power, and all the other divine attributes. All of these are ours not by an exchange, not by reckoning, but by being grafted into Him. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 288)

We were created by God in His image and according to His likeness. However, due to Adam's fall our life became the natural life of the old creation in Adam.

There are two main elements in our natural life of the old creation. The first element is sin, and the second is death [cf. Rom. 5—7]...Through one man, Adam, sin entered into the world, and through sin, death (5:12). Thus,

借着死，在我们身上作王（21 上，六 12），而死也借着亚当一人的过犯，作了我们众人的王（五 17 上、14）。所以我们在亚当里，不是在生命中作王，乃是在罪与死的作王管辖之下。但基督在十字架上以末后亚当的身分，包罗万有的死了，就把一切属亚当生命的，都带到十字架上去，在那里有一个大的结束（六 6）。…乃是借着基督包罗万有的死，就不再让罪与死在我们身上作王，而让基督的生命在我们身上作王。这样，就不再是罪与死作王，乃是恩典与生命作王（五 21）。

我们的天然生命，必须在我们与基督的同死里与亚当同被除灭、灭绝、灭种。当我们受浸时，我们就与基督一同埋葬归入死，而把我们在亚当里旧人的天然生命除灭了（六 3～4 上）。

我们在生命中作王，就不仅与亚当同死，也与基督同活（4 下、5 下、8 下，加二 20 下）。罗马六章八节…表明我们在基督的死与复活里，与祂生机的联结。这生机的联结最好的说明，就是接枝。…我们乃是在基督的死与复活里，与祂接枝而联合生长。

我们天然的生命，虽然因着堕落而被罪和死玷污了，但是借着与基督同死同复活，祂复活的生命得以在我们里面，而这复活的生命就是赐生命的灵。这灵在我们里面点活我们，叫我们能与基督一同复活。在复活里，我们身上神所造的功能得以恢复，且被基督复活的生命所充实、提高并浸透，而得以经历并享受基督一切的所是。

我们的天然生命是属于旧造，旧人的范围。我们受浸时已经脱去了旧人，并且这旧人已经与基督同钉十字架。但在实际的经历中，我们必须让内住于我们里面重生之灵的那灵扩展到我们的的心思，使我们在这调和的灵里，因着基督复活生命新鲜的供应得着滋养，而得以更新（李常受文集一九九四至一九九七年第五册，六一九至六二一页）。

参读：罗马书生命读经，第六十三至六十四篇。

sin reigned in us through death (v. 21a; 6:12), and death reigned over us through the offense of the one, Adam (5:17a, 14). Therefore, in Adam we did not reign in life; rather, we were under the ruling of sin and death. However, as the last Adam, Christ died an all-inclusive death on the cross, and through such a death He brought everything of the adamic life to the cross and had a great ending there (6:6)...It is through the all-inclusive death of Christ that we allow the life of Christ to reign in us instead of sin and death. Thus, it is no longer sin and death that reign in us; rather, it is grace and life that reign in us (5:21).

Our natural life needs to be annihilated, completely destroyed, put out of existence, with Adam in our co-death with Christ. In our baptism we have been buried with Christ into His death, and thereby the natural life of our old man in Adam has been annihilated (6:3-4a).

We reign in life not only in our dying with Adam but also in our living with Christ (vv. 4b, 5b, 8b; Gal. 2:20b). Romans 6:8...shows our organic union with Christ in His death and resurrection. Such an organic union is best illustrated in grafting...We were grafted with Christ and have grown together with Him in His death and resurrection.

Although our natural life was defiled by sin and death through the fall, we have received the resurrection life of Christ into us through our death and resurrection with Him. This resurrection life of Christ is the life-giving Spirit, who enlivens us from within that we may be raised with Christ. In resurrection our God-created faculties are restored; moreover, they are enriched with, uplifted by, and saturated with Christ's resurrection life for us to experience and enjoy all that Christ is.

Our natural life belongs to the realm of the old creation, the old man. In baptism we put off our old man; moreover, our old man was crucified with Christ. In our practical experience, however, we need to allow the Spirit, who indwells our regenerated spirit, to spread to our mind so that in such a mingled spirit we may be nourished and renewed by the fresh supply of the resurrection life of Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 492-494)

Further Reading: Life-study of Romans, msgs. 63-64

第二周■周六

晨兴喂养

罗十一 17 “…你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁。”

24 “你是…逆着性得接在栽种的橄榄树上，何况这些天然的枝子，岂不更要接在自己的橄榄树上么？”

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。祂将我们的的心思、意志、情感和一切的美德全拔高了。

但愿我们都对这事实有深刻的印象：基督徒的生命不是一件替换的事，乃是一件接枝的事。较低的生命，就是我们属人的生命，接枝到较高的生命，就是神圣的生命里面。较高生命吞灭了较低生命的缺点和软弱…就使较低的生命丰富、拔高并变化。何等的美妙！…根据神的启示，并根据我们的经历，我们看见今天我们基督徒有一个奇妙的接枝生命（罗马书生命读经，七八三、七八七页）。

信息选读

接枝的生命…不是替换的生命。坏枝没有把它可怜的生命交出去，以得着所接上之树更丰富的生命。不！枝子仍保有它同样素质的特征，但因着接在较好的生命上，枝子的生命就被拔高并变化。

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

WEEK 2—DAY 6

Morning Nourishment

Rom. 11:17 ...You, being a wild olive tree, were grafted in among [the branches] and became a fellow partaker of the root of fatness of the olive tree.

24 For if you...were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

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 up our defects, He uplifts our humanity. He uplifts our mind, will, emotion, and all our virtues.

May we all be impressed with the fact that the Christian life is not a matter of exchange but a matter of grafting. A lower life, our human life, is grafted into a higher life, the divine life. The higher life swallows up the defects...of [and] enriches, uplifts, and transforms the lower life. How marvelous!...According to God's revelation and according to our experience, we see that as Christians today, we have a wonderful grafted life. (Life-study of Romans, 2nd ed., pp. 639, 642-643)

Today's Reading

This grafted life...is not an exchanged life. The inferior branch has not given up its poor life in order to get the richer life of the tree to which it is grafted. No. 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

能就得恢复并加强。果子仍和接枝以前一样，但问题的因素已经被胜过。我们是神接到基督里的问题枝子。祂生命的肥汁进入我们里面，带走我们里面一切可怜的元素。祂将神所给我们原初的功能拔高了，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。

罗马书不是说到交换的生命或算的方法〔参六11〕。这接枝的生命，意思是无论我们缺少什么，只要我们被接在主耶稣这珍木上，祂超特的生命就要进入我们里面（李常受文集一九七九年第一册，三八一至三八二页）。

优越的生命能吞灭低劣生命的缺点和短处。这就是说，神圣的生命能吞灭我们属人生命的缺点和短处。这是可能的，因为在基督的生命里有祂钉十字架的杀死能力。请记住：基督的生命已经经过了成为肉体、人性生活、钉十字架和复活的过程，如今祂的生命包含了这一切的成分。我们可以用抗生素来说明。抗生素怎样杀死病菌，照样，基督生命中杀死的元素，也了结我们里面消极的东西。

我们可能宁愿放弃我们属人的生命，而以基督的生命来取代。我们可能觉得，我们的生命满了“细菌”，所以喜欢用神圣的生命来取代。这可能是我们的方法，但却不是神经纶的路。神的路乃是让基督的生命吞灭我们里面一切的缺点、短处和“细菌”。我们越告诉主耶稣，我们爱祂，愿意与祂成为一，我们就越经历这属灵抗生素杀死的能力。

在基督的生命里有一切我们所需要的元素。在祂的生命里有杀死的元素，也有滋养的元素。你可能对你的性情感到失望，但是基督的生命会杀死你性情里消极的元素；然后，基督不是把你的性情废去，乃是拔高且使用你的性情（罗马书生命读经，七八五页）。

参读：李常受文集一九六八年第一册，洛杉矶各种信息记录，第八章。

original function of that branch is restored and strengthened. The fruit is still what it was before the grafting, but the problem factors have been overcome. We are the problem branches that God has grafted to Christ. The fatness of His life comes into us, carrying away all the poor elements in us. He 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.

Romans is not talking about an exchanged life or a reckoning method [cf. 6:11]. This grafted life means that whatever lack we have, as long as we are grafted into the precious tree of the Lord Jesus, His excellent life will come into us. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 285-286)

The divine life will swallow up the defects and shortages of our human life. This is possible because in Christ's life there is the killing power of His crucifixion. Remember, Christ's life has been processed through incarnation, human living, crucifixion, and resurrection. Now His life includes all these ingredients. We may use antibiotics as an illustration of this. Just as antibiotics kill disease germs, so the killing element in the life of Christ terminates the negative things in us.

We may prefer simply to yield up our human life and have it be replaced with Christ's life. We may feel that our life is full of "germs" and would therefore like it replaced by the divine life. This may be our way, but it is not God's way in His economy. His way is for Christ's life to swallow up all the defects, shortages, and "germs" within us. The more we tell the Lord Jesus that we love Him and that we want to be one with Him, the more we will experience the killing power in the spiritual antibiotics.

All the elements we need are available in Christ's life. In His life there is the killing element as well as the nourishing element. You may be discouraged about your disposition. But Christ's life will kill the negative element in your disposition, and then, instead of casting your disposition away, He will uplift it and use it. (Life-study of Romans, 2nd ed., p. 641)

Further Reading: CWWL, 1968, vol. 1, pp. 47-49

第二周诗歌

365 与基督的联合 — 联于祂死与复活

8 7 8 7 副 (英 482)

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。

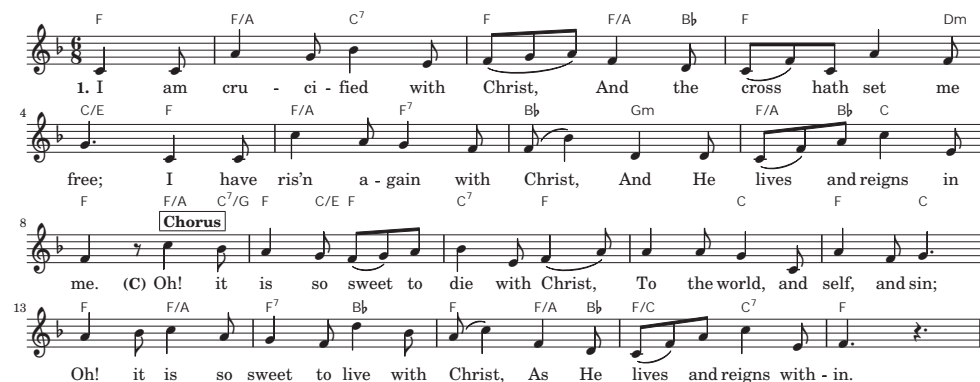
六 经过十架, 达到宝座, 主是这样的领率,
先是死亡, 后是荣耀, 主既如此我仿效。

WEEK 2 — 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.

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]